LIBRARY
Theological Seminary,
PRINCETON, N. J.
No. Case, Division B
No. Shelf, Section 2
No. Book, No. 10

The John M. Krebs Donation.

BS490
.C934
1845
v.4

A

COMMENTARY

ON THE

GOSPELS AND EPISTLES OF THE NEW TESTAMENT.

BY DANIEL WHITBY, D.D.,

CHANTOR OF THE CHURCH OF SARUM.

AND

THE REVELATION OF ST. JOHN.

BY MOSES LOWMAN.

A

CRITICAL COMMENTARY

AND

PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION, WITH THE TEXT PRINTED AT LARGE, IN FOUR VOLUMES.

VOL. IV.

PHILADELPHIA:
CAREY AND HART, 126 CHESNUT STREET.
NEW YORK:
WILEY AND PUTNAM, 163 BROADWAY.
1845.

STEREOTYPED BY L. JOHNSON.

PRINTED BY T. K. & P. G. COLLINS, PHILADELPHIA.

BESIDES THE PARAPHRASE AND COMMENTARY,

THIS WORK CONTAINS,

FIRST, A Preface to the Reader, being a discourse concerning the genealogy of St. Luke, and the Cainan mentioned in it.

Secondly, A General Preface, proving the truth and divine authority of the Scriptures of the New Testament, and the certainty of the Christian faith.

Thirdly, A Preface to the Four Gospels, proving that they only ought to be received, and that they have been handed down to us uncorrupted; and inquiring whether the Gospel of St. Matthew was originally written in Hebrew or in Greek.

Fourthly, A General Preface to the Epistles, proving the truth and certainty of the Christian faith.

With Nine other Prefaces, viz.

I. To the Gospel of St. Mark,

II. To the Gospel of St. Luke,
Asserting their authority, and divine assistance in the writing of them.

III. To the Gospel of St. John, showing that the Apostle was the true author of that Gospel, and when he writ it: with a Postscript, proving,
First, That the descent of the Holy Ghost on our Saviour, mentioned John i. 33, was the same with the descent of the Holy Ghost on him at his baptism.
Secondly, That he did not begin his private ministry as to preaching, baptizing, and working miracles, long before his own baptism.
Thirdly, That the Passovers during his ministry were only four.

IV. To the Acts of the Apostles, showing that they contain evident demonstration of the truth of the Christian faith.

V. To the First Epistle to the Corinthians, asserting the resurrection of the same body that dieth, and answering the objections against it.

VI. To the Epistle to the Galatians, concerning the nature of faith, and touching justification by faith.

VII. To the Second Epistle to the Thessalonians, concerning the man of sin.

VIII. To the Epistle to Titus, concerning the episcopal jurisdiction of Timothy and Titus, and the succession of bishops in all Christian churches.

IX. To the Epistle of St. John, inquiring whether this proposition, That Jesus is the Christ, be all that is necessary to be believed to justification, or to make a member of Christ's church and body.

And Seventeen Appendixes, viz.

I. An Appendix to the second chapter of St. Matthew, concerning the import of that phrase, ἵνα πληρωθῇ, "that it might be fulfilled."

II. To the fifth chapter, inquiring, Whether Christ there added to the moral law, or only corrected the false glosses of the scribes and pharisees concerning it.

III. To ch. vi. 16, inquiring, Whether fasting be a duty incumbent upon Christians, and a part of divine worship.

IV. To ch. xii., concerning the nature of the sin against the Holy Ghost.

V. To ch. xxiv., concerning the time of which Christ speaks in that chapter.

VI. To ch. xxvi., answering an objection of Crellius against Christ's satisfaction.

VII. To the second chapter of St. Mark, ver. 19, concerning the baptism of infants.

VIII. To ch. xiv., concerning the day on which our Lord did eat the passover with his disciples.

IX. A Sermon on John vii. 47—49, in answer to the Guide of Controversies.

X. To Acts ii. 26, 27, concerning Christ's descent into hell.

XI. To the eleventh chapter to the Romans, proving that there will be a general conversion of the Jewish nation to the Christian faith.

XII. To 1 Cor. i. 30, concerning the imputation of Christ's perfect righteousness to us for justification.

XIII. To the sixth chapter of the Second Epistle to the Corinthians, touching the necessity of divine assistance for the due performance of our duty, and explaining the reason and the manner of it.

XIV. An Advertisement, relating to the Preface to the Epistle to the Galatians.

XV. To the first chapter of the Second Epistle to the Thessalonians, proving that the eternal punishment of those who die in their sins, is well consistent both with the justice and the goodness of God.

XVI. A Discourse by way of inquiry, Whether the apostles in their writings spake as conceiving the day of judgment might be in their days.

XVII. A Parallel betwixt the Jewish and the Roman antichrist.

A

PARAPHRASE AND COMMENTARY

ON

THE FOUR GOSPELS,

AND

THE ACTS OF THE APOSTLES.

TO

THE QUEEN'S

MOST EXCELLENT MAJESTY.

MADAM,

Among the laws that God gave by the hand of Moses, one was, that the king who should rule over his people should have continually before him "a copy of the law," and that he should "read in it all the days of his life," that, having learnt "to fear the Lord his God, and to observe the words of his law," he might "prolong his days in his kingdom." And when he made Joshua the captain of his host, and the governor of his people, he spake thus to him, "The book of the law shall not depart out of thy mouth, but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written in it; for then thou shalt make thy way prosperous, and thou shalt have good success" (Josh. i. 8). King David made these testimonies "his delight and his counsellors;" and because public affairs employed him in the daytime, he made them his study in the night; and thus he became "wiser than his enemies," and of "more understanding than all his teachers."

It therefore having pleased the divine providence, to the great joy and satisfaction of the whole nation, to appoint your Majesty the governor of his people, and the "nursing mother" of his church; the law of Christ contained in the New Testament must be both the rule of your Majesty's government, and of the obedience of your subjects.

We hope that God hath raised up your Majesty to be, as Queen Elizabeth was formerly, a signal blessing to this nation, and a great advancer of its happiness; a bulwark to the protestant religion, and a scourge and terror to its enemies: and that if any thing hath hitherto been wanting, to render us a truly religious, and so a happy people, and a glorious church, your Majesty is reserved to put the finishing hand to that blessed work; which, by rendering this law of Christ, as David did the law of Moses, your counsellor and your delight, you will most happily perform.

Having, therefore, with as much diligence as I could, finished this Commentary on the New Testament, I humbly lay it at your Majesty's feet, as being the defender of the faith contained in it; in which my only design was, to be a poor instrument to promote the glory of God, and the good of others.

May your Majesty's regard to this sacred law, by which you also must be judged, be such, that it may prolong your days in your kingdom, make your way prosperous, and your affairs successful: that as it was said of the immortal Elizabeth, that "in wisdom and the happiness of her reign, she exceeded all that went before her;" so your Majesty may exceed her in wisdom to govern, in length of days, successful undertakings, great ministers, and obedient subjects, to the joy of all your people, and the support of all your allies.

May your Majesty's study of this royal law of love, this gospel of peace, this perfect bond of unity, direct you to promote the peace and union of your subjects, and excite your zeal to allay the heats, and silence the unhappy contests, which, to the scandal of religion, and the great reproach of the church, have been of late so warmly prosecuted, and so perniciously fomented, that as the first Christian emperor,* born in your Majesty's dominions, finding the clergy accusing and condemning one another, did by his wisdom, his powerful persuasions, and his mild behaviour, reduce them all to a happy union, and entire concord in all things; so may this be the great felicity of your reign in the present, and your lasting character and glory in succeeding ages.

And when you have made this church glorious, and this nation happy, by your auspicious reign; after a length of days, in which you have governed to the glory of God, and to the welfare of your people, may you enter late upon the Christian recompense of all your labours, that crown of glory which fadeth not away. So prayeth,

Dread sovereign,
Your Majesty's most faithful
And most humbly devoted subject,
DANIEL WHITBY.

PREFACE

TO THE READER.

COURTEOUS READER,

Though what I offer to thy perusal is the result of fifteen years' study, yet have I found it deficient in two things especially:—

I. In an exact and particular account of all the places mentioned in this commentary, and especially in the Acts

* Euseb. de Vitâ Constant. lib. iii. cap. 13

of the Apostles; and this defect I have endeavoured to supply by a map of them drawn by a kind friend of great ability in those matters, and by an alphabetical table of them, with some brief remarks relating chiefly to the New Testament.

And finding a chronology of the New Testament done to my hand by a very exact and learned prelate of our church, from which my commentary nowhere differs, I have added that also for the reader's use.

II. Whereas it may be deemed a defect in this commentary, that I have said nothing of the two great controversies concerning the genealogy of St. Luke;

First, Whether Cainan did originally belong to it, or indeed ought to do so;

Secondly, Whether St. Luke intended there to give us the genealogy of Joseph from Nathan, as St. Matthew had given it from his brother Solomon; or rather the genealogy of the Virgin Mary from her father Heli, as is of late imagined;

I do ingenuously confess, with venerable Bede,* that I declined these controversies, and more especially the first, propter ingenii tarditatem, for I had seen this controversy handled with exact judgment, and great variety of learning, by the reverend Dr. Mills upon the place; and knowing that I must not be permitted *to blow upon his book*, I despaired of doing it so well as he hath done, and so declined the doing it at all, till that very valuable book should be made public; which being not yet done, I shall present the reader with my present thoughts upon the two forementioned questions:

First, Whether Cainan was originally in the genealogy of St. Luke, or ought to be accounted a part of it? And because the decision of this question depends much upon another, whether this Cainan (who is not to be found in the Hebrew copies, either in the tenth or eleventh chapters of Genesis, or in 1 Chron. i., or in any of the Jewish Targums, or owned by any Jewish writer of that time) was to be found in the exactest copies of the seventy interpreters from the beginning, or rather was wanting in the first and the best copies of the Septuagint, as well as in all Hebrew copies; I shall begin with the discussion of that controversy. And that he was not originally there, or was designedly put in there, will be made probable from these considerations:

1. That Josephus declares that Shem had only five sons (Σήμ πέντε γίνονται παῖδες, Antiq. lib. i. cap. 7), and not six, as he must have had if Cainan were his son. He adds, that Abraham† was the tenth from Noah, and that Berosus, who lived before the seventy interpreters, spake of him as of one born δεκάτῃ γενεᾷ,‡ "in the tenth generation" from the flood. Eupolemus in Eusebius§ asserts the same thing; and Philo‖ adds, that as Noah was the tenth from Adam, so Abraham was δέκατος, "the tenth" from Noah; whereas, if Cainan be to be reckoned betwixt Arphaxad and Salah, Abraham must be the eleventh generation from the flood. Whence it is easy to collect, That neither the Jews of Jerusalem, nor of Alexandria, though they used the Greek version, owned this Cainan; but by their received computation that Abraham was the tenth from Noah, and was born two hundred and ninety-two years after the flood, must exclude him: and that, seeing both Philo and Josephus usually follow the Septuagint in other matters, and yet so plainly depart from them in this, we have cause to believe that they, who thought this Cainan was not to be inserted betwixt Arphaxad and Salah, found him not so inserted in the exactest copies of the Septuagint, or knew that he was put in by design.

2. The Chronicon of Eusebius gives a particular account of the sons of Shem from Africanus, from the Septuagint and from the Samaritan translation: and this account runs thus,—"Arphaxad,¶ being *a hundred and thirty-five years old*, say Africanus and the Septuagint, *a hundred and thirty*, saith the Samaritan translation, begat Salah." And Theophilus,* who understood only Greek, and so must have his account from the Septuagint, says, "Arphaxad being a hundred and thirty-five years old, ἐτέκνωσε Σαλά, begat Salah," taking no notice of Cainan in the Greek; though he is inserted into the Latin translation: whence also we may reasonably infer that Theophilus, Africanus, Eusebius, living among the Jews, the one at Antioch, the second at Nicopolis, the third at Cæsarea in Palestine, either found him not in the exacter copies of the Septuagint, or found reason to believe he should not have been there. Moreover, St. Jerome, in his book of Hebrew traditions,† saith, "The sons of Shem were Elam, Assur, Arphaxad, Lud, and Aram, and that Arphaxad begat Selah," making no mention of Cainan: whence also I infer, he either did not find him in the Septuagint, or thought he should not have been there; but rather, that as the Septuagint added so many hundred years to the account, which Moses had given of the age of the world before and after the flood, so also did they designedly add this Cainan to swell up the account, and make it to accord the better with the large computations given of it by the Egyptians and Chaldeans. Add to this,

3. That as this Cainan is not to be found in all the Old Testament, either in the Targums, or in any version besides that of the Septuagint, nor in the Samaritan, the Vulgate, the Syriac, or Arabic, so neither is he to be found in the recapitulation of these genealogies, 1 Chron. i., in any copies of the Septuagint, save only that of Alexandria. Now, if the authors of these versions had believed that Moses had put in this Cainan in Genesis, why do they always leave him out, both there and in this recapitulation? And why is he left out in the translation of the Septuagint in this recapitulation? This, as it seems to intimate that the translation of this recapitulation was made by another hand from that which gave us the Greek version of the five books of Moses, so also to confirm the truth of the remark made by Procopius Gazæus,‡ that the Hebrew hath it thus; "Arphaxad begat Salah," and that, quæ deinde in medio ponuntur obelisco notata visuntur, "the Cainan put between them in some copies of the Septuagint was marked with an obelisk," or with a note of reprobation.

Now hence it follows, that St. Luke could have no reason to insert this Cainan into his genealogy, because he found it in the Septuagint, it being not found in the Samaritan version, though it follows the Septuagint in speaking of the age of Arphaxad, Salah, and others, before they begat children, nor in the copies of the Septuagint owned by Philo or Josephus, who follow them in other matters, and being noted with a mark of reprobation, where it was found, to intimate that it was designedly put in by them.

But then the Jews must have had a considerable objection against the veracity of St. Luke, had he so plainly added to their scriptures, and their most ancient Targums, and their received genealogies, which surely must agree with their own scriptures. And seeing neither the Alexandrian Jews, nor their own priest Josephus, nor any other Jew we read of, owned this Cainan in our Saviour's days, it must be a great stumbling-block to them to see that owned by a writer pretending to divine inspiration under the New Testament, which two of their inspired writers so plainly had disowned and reprobated.

Moreover, the two first Christian authors, which designedly give us an account of this matter, are Theophilus, bishop of Antioch, and Julius Africanus, bred up at Alexandria, and living afterward at Emmaus, or Nicopolis, in Palestine; and they both show, by their chronology, that they owned not this Cainan, though doubtless neither of them could be ignorant of what St. Luke had said concerning him, seeing the latter hath a set discourse of the difference, which seemed to be betwixt the genealogies of St. Matthew and St. Luke; and, therefore, had St. Luke canonized this Cainan, and rendered him authentic in his genealogy, they could not (we may reasonably suppose) have thus varied from what this evangelist had delivered, without some mention of St. Luke, or some reason assigned why they thus differed from him. And,

---

* Præfat. Comment. in Acta Apost.

† Ἀβραὰμ δς δέκατός ἐστιν ἀπὸ Νείχου, δευτέρῳ δὲ ἔτει καὶ ἐννενηκοστῷ πρὸς διακοσίους μετὰ τὴν ἐπομβρίαν ἐγένετο. Ibid.

‡ Ibid. cap. 8.

§ Præpar. Evang. lib. ix. cap. 17.

‖ L. de Congress. p. 342, B.

¶ Ἀρφαξὰδ γενόμενος ρλέ (ρλ' Σαμαρ.) γεννᾷ τὸν Σαλά, p. 9, 10.

* Ad Autolycum, lib. iii. p. 134.

† F. 72, B. C.

‡ In Gen. xi.

Thirdly, Irenæus,* who also lived in the second century, not only saith, that "the genealogy of St. Luke containeth seventy-two generations;" for that this is the true reading appeareth against Isaac Vossius, not only from the note of Mr. Grabe upon the place, but also from the reason following: viz. That this was done, "according to the seventy-two languages of all nations, which Christ recapitulated in himself:" this being, as Mr. Grabe there notes, the received opinion, that the languages then used in the world were seventy-two. Now, if you so compute this genealogy as to exclude (ver. 24), Matthan and Levi, and (ver. 26) Cainan, or to exclude Jesus and Adam, as St. Peter doth Adam and Noah, when he saith, 2 Pet. xi. 5, that "Noah was the eighth from Adam," the generations mentioned in this genealogy will be just seventy-two, whereas if Cainan be inserted, they must be seventy-three or seventy-five.

But then how this Cainan should so come into the text of St. Luke as to be found, though not in all MSS., there being several, saith Grotius,† which owned him not, yet in all versions from the Greek, is very difficult to conjecture; though, if we may credit able critics, it neither is without example nor without probability that it might be so.

It is not without example; for if we may credit the great Bochart,‡ some like unskilful hand, instead of Jacob, who bought the field near Shechem (Gen. xxxiii. 18, 19), hath put in Abraham (Acts vii. 16), which criticism being allowed, the whole difficulty of that text is removed, and the disagreement of it with the records of the Old Testament is taken away.

Nor doth it want its probability; for, seeing the Christians generally from the second century went into that false opinion, that the translation of the Septuagint was made by divine inspiration, as you may read in the preface to St. Matthew, they finding this Cainan in the vulgar editions of the Septuagint, might put him in the margin, and afterward insert him into the genealogy of St. Luke. Nor will this lessen the authority of the New Testament in other places, in which we cannot have the like reason to suspect any alteration.

To proceed now to the second question, Whether St. Luke gives us the genealogy of Joseph from Nathan, as Matthew had given it from his brother Solomon, viz. the genealogy of Joseph from Heli his legal father, or rather the genealogy of Mary from her father Heli? To which I answer by these considerations:

First, That an account of a genealogy, which gives the plain and literal sense of the author's words, deserveth much to be preferred before another, which puts a manifest force upon them. Now if you make this of St. Luke a genealogy not of Joseph, but only of the Virgin Mary by her supposed father Heli, you put a manifest force upon his words; for then "Christ was ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τοῦ Ἡλί, as was supposed the son of Joseph, who was the son of Heli," must be thus filled up, ὄντως δὲ τῆς Μαρίας τῆς θυγατρὸς τοῦ Ἡλί, "but was indeed the son of Mary, the daughter of Heli." Now is it probable, that if St. Luke had intended to signify all this to his reader, so exact a Grecian as he was should have done it so obscurely, and so unintelligibly from his words, that totius antiquitatis opinio, "the whole stream of antiquity," saith Maldonate,§ should, with a full consent, follow the contrary opinion of Africanus, that this was the genealogy of Joseph by his legal father, according to which interpretation the sense of St. Luke's words is plain and literal? Add to this, that the words ὢν ὡς ἐνομίζετο may be well rendered thus, "being as the law allows," or "in the sense of the law, the son of Joseph" (as I shall prove in the note upon these words, οὗ ἐνομίζετο προσευχὴ εἶναι, Acts xvi. 13). Now thus Christ was assuredly the son of Joseph, all law allowing the fruit of the wife's womb, if it be male, to be reputed and called the son of the husband,‖ and then St. Luke will accord exactly with St. Matthew in declaring Christ to be the son of Joseph, because he was the husband of Mary, ἐξ ἧς, "of whom was born Jesus called Christ" (Matt. i. 16).

And, secondly, Whereas it is said that the genealogy of Joseph is nothing to the purpose, since that will not avail at all to prove that Christ was of the seed of David; I answer, that this objection seems neither true nor well grounded.

1. It is not true, for both the evangelists do in effect declare that they intended only to give us the legal or supposed genealogy of Christ from Joseph, by virtue of his being the husband of Mary, of whom Christ was born; and, therefore, though Matthew says, "Jacob begat Joseph," he does not say, and Joseph begat Jesus, who is called Christ; but only that he was the husband of Mary, of whom Christ was born; and Luke saith he was, "as was supposed," or in construction of law, "the son of Joseph:" if then all this be nothing to the purpose, both these inspired writers must have been moved by the Holy Ghost to write that which was nothing to the purpose. Again, it was taken for granted by all the Jews, that Joseph was as truly the father of Christ, as Mary was his mother, as we learn from Matt. xiii. 55; Luke iv. 22; John vi. 42; what then could be more to the purpose of the authors of these genealogies, than to prove that, according to their apprehensions of him, he might be, yea, he must be, the son of David, as Joseph was? especially since they well knew the Jews would never grant, or aver, to invalidate this argument, that Christ was miraculously born of a virgin, since that must prove he was the Son of God, and their Messiah, and so by certain and avowed consequence the son of David.

2. I add, That this objection seems not to be well grounded; for though it be commonly supposed these genealogies were designed to prove, that Jesus was the son of David according to the flesh, I see no cogent reason to believe or grant that supposition: for,

1. It is certain that these genealogies could never be designed to prove that which they do not prove, for then these sacred writers must have failed in their design; if then they do not prove this, but only that "Jesus was the son of Joseph" by being the son of his wife Mary, they could not be designed to prove more. Moreover, the genealogy of St. Matthew could never prove this to the Jews, unless they owned that Mary was of the family of David: and if this was then owned by the Jews, what need was there to prove that to them, which so infallibly followed from it, that the fruit of her womb was of the same family? The genealogy of St. Luke doth not prove it, because there is not one word of Mary, or any other woman in it; nor would the express saying in it, that "Mary the mother of Jesus was the daughter of Heli," prove it, unless they own her so to be; which, had they done (as the proof of this to them would have been needless, so) why is it that the kindred of our Lord delivered a contrary tradition to this? Why do Africanus, Eusebius,* Epiphanius,† St. Jerome,‡ all born or living in Palestine, run into that opinion which is so inconsistent with it, viz. that Joseph himself was only in construction of law the son of Heli? Why is it that none of the ancient Christians ever owned it? To oppose against this tradition and unanimous consent of Christians an impious and lying vision of the Talmud of a doubtful construction, as Dr. Lightfoot confesseth, is as if I should oppose to the tradition of all Christians, that our Saviour was born of a virgin, the blasphemous tales of the same Talmud,§ that Mary was a whore, and that Christ was the bastard of one Pandeira.

2. There was no need to prove this by genealogies, because it was more fully and demonstratively done by those miracles to which our Saviour still appealed, as the great evidence that he was the Messiah promised to the Jews; for the Jews owned this as evident from scripture, by saying, "Hath not the scripture said, That Christ cometh of the seed of David?" (John vii. 42.) "Hence," say the scribes and pharisees

---

* "Propter hoc Lucas genealogiam, quæ est à generatione Domini nostri ad Adam, septuaginta duas generationes habere ostendit,—significans quoniam ipse est qui omnes gentes—et universas linguas—in semetipso recapitulans est" (Lib. iii. cap. 33).

† In locum. ‡ Hieroz. lib. ii. p. 436. § On Matt. i. 16.

‖ Τὰ γὰρ ἐκ γυναικός τινος χωρὶς πορνείας τικτόμενον, υἱός ἐστιν ἐξ ἀνάγκης τοῦ ἀνδρὸς καὶ τῆς γυναικὸς, ὃ τρόπῳ βούλεται Θεὸς εἶναι υἱὸν τῷ ἀνδρὶ, ἢ διὰ συναφείας, ἢ χωρὶς συναφείας (Pseudo Just. qu. et resp. qu. 133).

* Eusebius, H. Eccl. lib. i. cap. 7. † Hær. 30, sect. 29

‡ In Matt. i. § See Buxtorf in the Stada and Pandeira.

dogmatically, "Christ is the son of David" (Matt. xxii. 42). Nor was any thing more notorious to the Jews; whence the blind men cry out, "Jesus, thou son of David, have mercy on us," Mark x. 47, 48; so doth the woman of Canaan, Matt. xv. 22; so did the multitude, singing at Christ's entrance into Jerusalem, "Hosanna to the son of David," Matt. xxi. 9. 15. Wherefore, those miracles which demonstrated Christ was the true Messiah promised to the Jews, must as effectually prove to them, that he was "the son of David according to the flesh."

3. The Jews confessed that Mary was the mother of Jesus (Matt. xii. 46, xiii. 55, John vi. 42), and that Joseph was his father; if, therefore, they had then certain genealogical tables of the family of Joseph and Mary, they must sufficiently show to them of what family Christ was; if they had not, why do St. Matthew and St. Luke appeal to them to prove the family of Joseph? Hence doth St. Peter, in his discourse to the men of Israel, take this for granted, "That Christ was the fruit of the loins of David," Acts ii. 30, 31, and St. Paul twice asserts it, Rom. i. 3, 2 Tim. ii. 8. Nor do we find that this assertion met with the least contradiction from the mouth of scribe or pharisee, or any other Jew; for though they say, "Doth not the Scripture teach, That Christ cometh of the seed of David, and out of the town of Bethlehem?" (John vii. 42,) they say not one word against our Saviour's being the Christ upon the first account, and thereby tacitly confess, that they could not deny it, but only doubt he was not of Bethlehem, but came out of Galilee, whence arose no prophet (ver. 41. 52). Indeed, all that the latter Jews say against this, they argue from these very genealogies, as being either not sufficient to prove it, or inconsistent the one with the other.

Add to this, first, That it is certain from the scripture, to the Christian, that Mary, of whom Christ was born, was of the family of David; for thus the angel speaks to her, Luke i. 31, 32, "Thou shalt bear a son, and shalt call his name Jesus, and the Lord shall give him the throne of his father David:" now she must be a daughter of the house of David, of whose son David was the father. The inspired hymn of Zacharias declares, that God, by giving them this son of Mary, had "raised up for them a horn of salvation in the house of his servant David" (ver. 69). This son of Mary was therefore of the house of David. Secondly, All the fathers, saith Maldonate,* do with one mouth assert that Joseph and Mary were of the same tribe and family; and this the Jews never gainsaid, though they must, by their genealogical tables, know the truth or falsehood of it. Now this being once granted, nothing could be farther wanting, when it was proved that Joseph was the son of David, to prove, if that were the design of these sacred writers, that our Lord sprang from Abraham and David according to the flesh; nor is it to be wondered, that they should rather give us the genealogies of Joseph than of Mary, if either of them proved the same thing; and genealogies among the Jews were never made from women, but always from the men.

And lastly, Whereas it is represented (in opposition to the account which Africanus, and from him all the ancients, give us of the conciliation of these genealogies) as a thing highly improbable, and even next to impossible, that at so great a distance of time, as was from Solomon and Nathan to Jacob and Heli, that Jacob and Heli should be brethren; I answer, That as none of the ancient Christians, who generally followed Africanus, perceived this impossibility, so doth Africanus† himself sufficiently clear his opinion from it, by saying, as it were in answer to it, That the families from Solomon and Nathan were so mixed, partly by second marriages, partly by raising up the name of the dead, (according to the law, Lev. xxv. 24, 25, Ruth iv. 5), and partly by raising up seed to the dead (according to the law, Deut. xxv. 5), that we may reasonably conceive the same persons might be brethren in both.

---

* On Matt. i. 16.

† Συνεπεπλάκη γὰρ τὰ γένη—ἀναστάσειν ἀτέκνων, καὶ δευτερογαμίαις, καὶ ἀναστάσει σπερμάτων, ὡς δικαίως τοὺς αὐτοὺς ἄλλοτε ἄλλων νομίζεσθαι (Apud Euseb. Hist. Eccl. lib. i. cap. 7).

THE

GENERAL PREFACE,

CONCERNING

THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE NEW TESTAMENT,

AND OF

THE TRUTH OF THE CHRISTIAN FAITH.

CONTENTS.

§. I. The general proposition, that the apostles and evangelists indited these scriptures by the assistance of the Holy Ghost. This proposition is explained by a comparison of this assistance with the gift of prophecy vouchsafed to the penmen of the Old Testament. §. II. How far this assistance is asserted, as to an inspiration of suggestion, and as to an inspiration of direction. §. III. No slips of memory, no determination of matters of practice from human wisdom only, without the intendence or direction of the Holy Spirit, no arguments that are inconclusive, must be admitted in these sacred writings. §. IV. This divine assistance is proved (1.) From what they do assert concerning their own writings, doctrines, and directions. §. V. (2.) From the assistance of the Holy Ghost vouchsafed to them. §. VI. (3.) From our Lord's promise to lead them by this Spirit into all truth. §. VII. (4.) From the end for which they were indited, to be a rule of faith and manners to all ages. §. VIII. (5.) From the testimony of the Christians of the first ages, who still owned and received them as such. §. IX. In confirmation of the truth of Christianity it is alleged, (1.) That if a Messiah was to come from Judea at that time, according to the general expectation of the East, he must be our Messiah. (2.) That no reasonable person, who was not the true Messiah, would have undertaken to fulfil the prophecies of the Old Testament concerning the Messiah. (3.) That none but the true Messiah could accomplish the things declared in the New Testament to be the characters of the Messiah. §. X. Secondly, This is argued from what is said in the New Testament, of what Christ, and what his apostles, and those who believed in him, should do in his name; where is showed the vanity of all that is offered by way of comparison of what was done by others, with what was done by Christ and his disciples; and also of the pretence, that Christians did the things which they performed by the art of magic. §. XI. Thirdly, From the truth and certainty of our Lord's resurrection from the dead. §. XII. and XIII. Fourthly, From the manifold predictions of our Lord, exactly verified; and especially from those which concerned the destruction of Jerusalem, and the judgments which should come upon the Jewish nation for their infidelity.

That these sacred writings may have their due effect and influence upon us, I shall endeavour, as well as I am able,

First, To establish their divine authority: whence it will follow,

Secondly, That the doctrines and instructions delivered in them, are to be owned as the rules and doctrines of our Lord, and so are necessary to be believed and practised by all that bear the name of Christians. My first assertion therefore is,

§. I. That the apostles and the evangelists indited these scriptures by the assistance of the Holy Ghost, and that, as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith. And here I shall consider,

1. How this assistance may fitly be explained.
2. How far it is necessary or reasonable to assert it.
3. What evidence may be offered to confirm it.

For explication of this divine assistance, let it be consi dered,

1. That *prophecy* is sometimes represented as *the word of the Lord*, and he is said to speak to the prophet; and, suitably to this metaphor, some illustration of the assistance of the Holy Spirit may be made from the analogy it bears to human conversation, thus: That we convey our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak, as gives them an *idea* of the words we utter, and by them of the things which by those words are signified; and so it is the impression made upon their brain, which doth communicate our thoughts to them; so, when it pleaseth God to reveal his will to any person, it seemeth only necessary that he talk inwardly with them, that is, that he make such a motion on their brains as giveth them a deep and clear idea of that which he intended to make known unto them; only the impression must be then made in such a manner and degree, and with such circumstances, as may make it certain to the inspired person, that it derives from God. Now seeing, when we hear the voice of any one or receive a letter from him, we may be certain from the knowledge we have of his voice, or his hand-writing, that it is he indeed, who speaks or writeth to us; we may very well conceive, that God can easily give such distinctive marks of what he inwardly speaks to us, or "writes upon the tables of our hearts," as shall enable us to discern what he imprints upon them, from any impression that shall otherwise be made upon them.

2. Sometimes the *prophet* is in scripture styled *a seer*, and his word *a vision*; and then the parallel, or the analogy, runs thus: As we see, by virtue of a light reflecting the species of things upon the retina of the eye, and thence deriving a peculiar motion to, and making a distinct impression on, the brain; so may the prophet be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And as it is as easy to propose a material object to the view, as to describe it by our words, so must it be as easy for God to dart such an impression or inward light upon the brain of the prophet, or spiritual man, as shall give him a more bright and sensible idea of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view, than we know it by a description of it without that view; so the Jews say, that *prophecy* בחזון *in vision*, is more excellent than that which comes only בחלום *by dream*, or *in a dream*, in which we seem to hear one talking with us.

Now though this impression may be sufficient to convince the prophet and inspired person, that his revelation did indeed derive from God: yet, since this revelation was intended not for himself, but for the use of others, he, with the revelation, must be enabled by some convincing proof, to evidence to those who were concerned to embrace it, that he was sent indeed by God with such a message to them. Now of this they only could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge; viz. the miracles wrought for confirmation of his testimony, or some *prophetical* prediction of something future and contingent, exactly verified in the event. And thus, saith the apostle, was their preaching confirmed to the world; "God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will" (Heb. ii. 4).

The ways of prophecy, under the Old Testament, seem to be comprehended under these four heads; viz. either the prophets received their revelation in a *dream* or *trance*, or in a *vision*, or by *a voice from heaven*, or by the *secret* suggestions of the Holy Ghost.

Now some of the apostles had their visions either by day, as Peter; for an ecstasy fell upon him, and he saw the heavens opened, and he heard a voice saying to him, "Arise, Peter, kill and eat" (Acts x. 18); and this is called ὅραμα, *a vision*, ver. 17, and by this, saith he, God taught me "to call no man common or unclean," ver. 28; or by night; thus a vision of the night was seen by St. Paul, and a man speaking to him "in the vision of the night" (Acts xvi. 9). They had also the Spirit speaking to them; for the Spirit said to Peter, "Behold, three men seek thee. Arise therefore, and go with them, nothing doubting: for I have sent them" (Acts x. 19, 20). And sometimes they had visions and revelations of the Lord, either by way of rapture to them (2 Cor. xii. 2), or of converse with them; as when Christ said to St. Paul, "My grace is sufficient for thee" (ver. 9). Here then are three kinds of revelation granted to the apostles: but then these things were mostly occasional and accidental to them, in respect of their apostolical function.

Only the case of the apostle Paul must here admit of an exception; for it being necessary for an apostle, that is a witness of Christ's resurrection, to have seen the Lord risen from the dead, according to those words, "Am I not an apostle? have I not seen the Lord?" (1 Cor. ix. 1) and for an "apostle, not of man, neither by man, but by Jesus Christ" (Gal. i. 1), to receive his message immediately from the Lord Jesus, Christ speaks thus to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee" (Acts xxvi. 16): which words contain a promise of an immediate instruction from Christ in his apostolical function. Whence this apostle declares, confirming that his declaration with an oath, "The gospel, which was preached by me, was not after man; for I neither received of man, neither was I taught it (by man), but (only) by the revelation of Jesus Christ (Gal. i. 11, 12). He therefore had his message from Christ as Moses had from God, Christ speaking to him "mouth to mouth," &c. (Numb. xii. 7).

But yet that which enabled them for the inditing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

§. II. To proceed then to the second inquiry, How far it is necessary or reasonable to assert the divine assistance of the Holy Spirit, or his inspiration to these sacred writers. To this I shall answer, by premising a distinction of the Jews between those sacred writers who were *prophets*, properly so called, and the *chetubim*, or *holy writers*, who penned their compositions by the assistance of the Holy Ghost.

To the prophets, properly so called, they ascribe an immediate suggestion and representation in their fancy and imaginations of the things which they delivered as from the mouth and in the name of God, he keeping still alive upon them the images and resemblances of the visions which they saw, till they were penned, and imprinting on their memories the messages which they delivered by his command to the people. Hence, when the roll of Jeremy was burnt, he was enabled to dictate again to Baruch "the same words" (xxxvi. 32). And this I believe to be true, concerning all the visions they declare they saw, and all the messages they deliver with this preface, "Thus saith the Lord," or "The word of the Lord" came to N. N. "saying;" but I do not think it necessary, with reference to the historical things related in the writings of Joshua, Judges, Samuel, Kings, which the Jews style the former prophets, or with respect to the historical relations contained in the prophecies of Isaiah, Jeremiah, &c.

To the chetubim, or holy writers, who penned their writings by the assistance of the Holy Spirit, they ascribe,

1. An impulse from God to write or compose them, but such as left them to the use of their own words, and to the exercise of their reasons.

2. A superintendency of the Holy Spirit over them, and a divine assistance still cleaving to them in those compositions, so that they should not be obnoxious to any error or mistake in what they did indite; that assistance which they ascribe to their prophets by latter writers is called "an inspiration of suggestion;" the second, or the assistance of the chetubim, "an inspiration of direction" only.

And this assistance was thought inferior to that of prophecy, not as to the certainty of the revelation, or the subject matter, but only as to the degree and measure of it; for, because there was in these compositions no visum propheticum, i. e. no vision exhibited, nor did they speak in this high strain, "Thus saith the Lord," therefore they thought they were not to be styled prophets, in the proper acceptation of the word. And I conjecture that it is for this latter reason only that they put the prophet Daniel not among the prophets, but the *hagiographi*, or *sacred writers*; because

he never useth these expressions, "Thus saith the Lord," or saith, "The word of the Lord came unto me;" since otherwise in visions he was scarce inferior to any of the other prophets. Nor is it easy to conjecture in what this way, whether of revelation, or divine assistance, and inspiration by the Holy Ghost, should be inferior to the former. For,

First, Sure it is no disparagement to this way, that persons acted by it do not express themselves in* parables, similitudes, and riddles, but use a more familiar language, and appear in a more simple undisguising dress, and so more advantageously condescend to the capacity of the reader. Nor,

Secondly, That it doth not act so much on the† imagination and the fancy, but is principally seated in the higher and purer faculties of the soul, which is the second difference assigned between them. Nor,

Thirdly, That it chiefly‡ moveth the inspired person to dictate matters of true piety and goodness, of virtue, wisdom, and prudence; these differences, if assigned truly, seem to me to be advantageous of this assistance, above that which usually was afforded to the ancient prophets, rather than tokens that it was really inferior to the inspiration they enjoyed.

And this will be more evident, if we compare this assistance of the Holy Spirit with that *gradus Mosaicus* which the Jews generally account the highest or supreme degree of prophecy, and is recorded in these words, "If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Numb. xii. 6—8). Whence the Jews gather these several excellences of the prophetic gift of Moses above what was vouchsafed to the other prophets; viz.

First, That all other§ prophets prophesied by dream or by vision, but Moses prophesied when he was waking, and standing. Now this also did the spiritual person, moved by the Holy Ghost.

Secondly, That other‖ prophets prophesied by the hand of an angel, and therefore saw what they saw in¶ parables and dark speeches; but Moses spake immediately from the mouth of God, and without parables or dark speeches; and so also did the spiritual person speak under the gospel dispensation, not by any angel, but by that spirit which searcheth the deep things of God; not in parables and dark riddles, but with "great plainness of speech."

Thirdly, That all the prophets were afraid, and troubled, and fainted, but Moses was not so: nor was it so with our apostles. Moreover, there was strength, say they, in Moses to understand the words of the prophecy; and so was there also in the prophets to understand the revelations of the Spirit. So that you see this way of assistance gave to the penmen of the New Testament all these prerogatives of Moses above the other prophets; and so I know not why it should be reckoned inferior to their way of prophecy, upon those very accounts for which the way of prophecy vouchsafed to Moses is preferred above them, especially if we consider that St. Peter lays this as the true foundation of their credibility, that "they spake as they were moved by the Holy Ghost" (2 Pet. i. 21).

But it is of no great moment to insist on this comparison, since the sacred writers of the second order, styled *hagiographi*, are said to be so far attended with the divine assistance in their compositions, as that they could not be obnoxious in them to error or mistake in what they writ, which is abundantly sufficient to render all their compositions a certain and unerring rule of faith, in what they have delivered as the object of it.

To proceed then to the consideration of the distinction hinted before; viz. of *inspiration by suggestion*, and *inspiration of direction* only. I say, then,

First, That where there is no antecedent idea or knowledge of the things written for the good of others, to be obtained from reason, or a former revelation, an *inspiration of suggestion* must be vouchsafed to the apostles, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should either immediately, or by some special occasions, excite them to indite those things, and should so carefully preside over and direct their minds whilst writing, as to suggest or bring into their memories such things as his wisdom thought fit to be written, and should not suffer them to err in the delivery of what was thus indited in his name, or as apostles of God the Father and our Lord Jesus Christ. And therefore,

Secondly, In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion of the Holy Spirit. Hence of these things the apostle says negatively, that "the natural man" who only judges of things by his natural reason "cannot know them, because they are spiritually discerned" (1 Cor. ii. 14); i. e. they, being mysteries, can only be discerned by the revelation of the Spirit; and positively, that "they speak the wisdom of God in a mystery, even the wisdom hid from former ages, which eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive" (1 Cor. ii. 7); and that because "God had revealed these things to them by his Spirit (ver. 9), they having received the Spirit of God, that they might know the things which are freely given us of God" (ver. 10). Thus was the mystery of calling the gentiles into an equality of privileges with the believing Jews made known unto them; for "God by revelation," saith St. Paul, "made known to me the mystery of Christ, which in other ages was not made known as it is now revealed to his holy apostles and prophets by the Spirit, that the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. iii. 3—6, i. 9, vi. 19; Col. i. 26, 27, ii. 2, iv. 3, 4): so they knew the "mystery" of the recalling of the Jews (Rom. xi. 25, 26); the "mystery of the resurrection," i. e. the quality of the bodies to be raised, and the order of it, with all the other special circumstances mentioned 1 Cor. xv., 1 Thess. iv., and the apostasy of the latter times; "for the Spirit speaketh expressly," saith the apostle, "that in the latter days men shall depart from the faith" (1 Tim. iv. 1). This inspiration of suggestion must also be allowed to St. John, the author of the Revelation; for he speaking only what was represented to him in visions, or by angelical discourses or apparitions, must have that assistance which suggested these ideas to him. But,

Thirdly, As for those things which they did know already, either by natural reason, education, or antecedent revelation, they needed only such an assistance or direction in them as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the Old Testament; and therefore a continual suggestion must be here unnecessary. And indeed one great work they had upon their hands, both in preaching the gospel and writing these gospels and epistles, being to convince the unbelieving Jew, or to confirm the wavering Jew, or rectify the errors of the Judaizing Christian, the gift of knowledge of the scriptures of the Old Testament was very necessary to them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and being so, we have reason to believe, that either the Holy Ghost suggested to their memory those scriptures which they used in these sacred writings to convince them, or else presided so over them as not to suffer them to make any inferences from them which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not always be able to discern the strength and clearness of the consequence. And,

Fourthly, In writing the historical parts of the New Testament, or matters of fact relating to themselves or others, it is only necessary, that what is there delivered as matter of fact should truly be performed, as it is said to have been done; but it is not necessary that they should be related in that order of time in which they were performed, unless that also be affirmed of them; for this must be sufficient to assure us of the truth of what they thus delivered.

Moreover, in writing the discourses contained in these

* Dr. Smith of Prophecy, ch. 7, p. 231. † Ibid. ‡ Ibid.
§ Dr. Smith of Prophecy, ch. 11.
‖ Maim. Fund. Leg. cap. 7. ¶ Ibid.

books, it is not necessary that the very words should be suggested or recorded in which they were first spoken, but only that the true intent and meaning of them should be related, though in diversity of words. Though the promise made to the apostles by our Lord, that "the Holy Spirit should bring to their remembrance, *πάντα*, all things which he had said unto them," John xiv. 26, doth fairly plead for this exactness in what they have delivered of our Saviour's sermons; it being scarce imaginable their memory, without divine assistance, should exactly give us all that was spoken in such long discourses.

And hence we may account for the objections against this divine assistance, arising from the seventh of the Acts; for though I have shown in the note on ver. 15, 16, that there is no real mistake in the words of the proto-martyr, yet were it granted, that there is an error in his account of the sepulchres of the patriarchs, yet that affects not the authority of St. Luke at all, provided he exactly hath related what was then said by St. Stephen, who was not chosen to be a penman of the Holy Scriptures.

Lastly, From what is thus discoursed, it may appear, that I contend only for such an inspiration or divine assistance of the sacred writers of the New Testament, as will assure us of the truth of what they write, whether by inspiration of suggestion, or direction only: but not for such an inspiration as implies that even their words were dictated, or their phrases suggested to them by the Holy Ghost. This in some matters of great moment might be so, St. Paul declaring, "that they spake the things which were given them of God in the words which the Holy Ghost teacheth," 1 Cor. ii. 13, if that relate not to what the Holy Ghost had taught them out of the Old Testament. But that it was not always so is evident, both from the consideration that they were hagiographers, who are supposed to be left to the use of their own words, and from the variety of the style in which they write, and from the solecisms which are sometimes visible in their compositions; and more especially from their own words, which manifestly show, that in some cases they had no such suggestions from the Holy Ghost as doth imply that he had dictated those words unto them. For instance, when St. Paul declares his will and purpose to do what he was hindered by the providence of God from doing; as when he saith to the Romans, "When I go to Spain, I will come to you," xv. 24, "I will come by you into Spain," ver. 28. For though he might, after his enlargement, go into the west, where St. Clemens* saith, he preached; and even into Spain, as Cyril,† Epiphanius‡ and Theodoret§ say he did; yet it is certain he did not designedly go to Rome in order to an intended journey into Spain. And when he saith to the Corinthians, "I will come to you when I pass through Macedonia," 1 Cor. xvi. 5, and yet confesseth in his second epistle, 2 Cor. i. 15—17, that he did not perform that journey; for it is not to be thought that the Holy Ghost should incite him to promise, or even purpose, what he knew he would not perform. This also we learn from all those places in which they do express their ignorance or doubtfulness of that which they are speaking of; as when St. Paul saith, "I know not whether I baptized any other" (1 Cor. i. 16): and, again, *τυχὸν παραμενῶ*, "perhaps I will abide, yea, and winter with you" (1 Cor. xvi. 6): and when St. Peter saith, "by Sylvanus, a faithful brother, as I suppose, have I written to you" (1 Pet. v. 12): for these words plainly show, that in all these things they had no inspiration or divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that—as in these words; "I hope to see you in my journey" (Rom. xv. 24): "I will come unto thee quickly, if the Lord will" (1 Cor. iv. 19); "I hope to stay some time with you, if the Lord permit" (1 Cor. xvi. 7): "I hope in the Lord Jesus to send Timothy quickly to you" (Phil. ii. 19. 23); and "I trust that I myself also shall come quickly" (ver. 24): "these things I write, hoping to come to thee quickly, but if I should tarry that thou mayest know how to behave thyself in the church of God" (1 Tim. iii. 14, 15): "I hope by your prayers to be given to you" (Philem. 22). "This will we do if the Lord permit" (Heb. vi. 13): "I hope to come to you" (2 John 12; 3 John 14). For, (1.) Spes est incertæ rei nomen, the word *hope* implieth an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inspire men to speak so uncertainly. And (2.) There can be no necessity or even use of a divine assistance to enable a man to express his hopes, seeing all men do by natural reflection know them.

§. III. And having thus declared what I do allow, I now proceed to show what in this matter I cannot admit of:—

First, then, I can by no means grant any slips of memory in the compilers of these sacred books of the New Testament; for though these are allowed by* some in matters of small consequence, as they are pleased to style them, yet it is of great consequence that we do not own them: for, if you grant they have thus slipped at all, by what rules can we be assured they have not slipped above a hundred times, or even in the most of their historical relations? For instance, if St. Matthew could slip in citing the words of the prophet Jeremiah, by mistake, for the words of Zechariah, Matt. xxvii. 9, why not also in citing the words of the prophet Isaiah, or of any other prophet? If one of those sacred writers might be subject to these slips, why not all? If once, why not often? And can we think it no prejudice to the divine authority of these sacred writings, that they should so oft be subject to false citations, and produce false stories, contradicting the truth of the Old Testament? Would not this yield a great advantage against our rule of faith, both to the unbelieving Jews, and to the sceptics and antiscripturists, which too much abound among us? Nor,

Secondly, Can I grant that the apostles determined any matters of practice merely from rules of human prudence, without the guidance and direction of the Holy Spirit. It is pretended, this is done by St. Paul in these words, "To the rest speak I, not the Lord" (1 Cor. vii. 12): and again in these, "Concerning virgins I have no commandment of the Lord, but I give my judgment or advice, as one that hath obtained mercy of the Lord to be found faithful: I judge therefore this to be good for the present necessity" (ver. 25, 26): and a third time, "She is happier if she so remain, after my judgment, and I think also that I have the spirit of God" (ver. 40). This is not, saith one,† spoken with the authority of a teacher sent from God, or an apostle, but in such a style as implies only an ordinary assistance, such as any pious skilful pastor may expect.

Ans. To this I answer, 1. That what the apostle speaks of here, from ver. 12 to the 24th, seemeth to be no slight matter, but of great importance to the good of societies, and to the honour of Christianity; for sure it would have been a signal blemish to the Christian faith, should it have tended to dissolve the bonds of matrimony, or given men or women license to quit that sacred tie purely because they were termed Christians. And hence we find that the apostle had taken special care to prevent this imputation every where, by ordaining the very same thing in all other churches, which he here prescribes to the Corinthians. Though then he who had said before, "To the married speak not I, but the Lord," 1 Cor. vii. 17, because that case had been particularly decided by Christ, Matt. xix. 9, says afterward, "To the rest say I, not the Lord;" he says not this to intimate that this direction only was given by him as a man using his natural reason, only to direct them to what he thought best, but not as delivering the mind of Christ, for he had before declared the contrary, by saying, "We have the mind of Christ" (1 Cor. ii. 16), and after doeth it in these words, "If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (xiv. 37); but only to declare our Lord, in his discourse of divorce, had not decided the case de imparibus conjugiis, of the marriage of a believer with an infidel, but had left this to the decision of

* *Κέρυξ γινόμενος ἐκ τῆ ἀνατολῆ καὶ ἐν τῆ δύσει.* Ep. ad Cor. sect. 6.

† Cyril. Catechis. 17, p. 204, C.

‡ Epiph. Hær. 27, p. 107, C.

§ Theodoret. in 2 Tim. iv. 17, et præfat. in Ps. cxvi.

* Mr. Lowth's Vindic. p. 45.

† Mr. Lowth's Vindic. p. 51.

those apostles to whom he had promised the assistance of the Holy Ghost "to lead them into all truth" (John xvi. 13).

Ans. 2. In the words cited with relation to the case of virgins, though the apostle owns he had no particular commandment of the Lord, as he had in the case of married persons, yet doth he say sufficient to convince us, that he advised in the matter not only as a man assisted by his natural reason, but also as one assisted by the Spirit of God: for,

First, Though, saith he, as to this, "I have no particular command, I give my advice in it as one who hath obtained mercy of the Lord to be found faithful" (in the discharge of my apostolical office). Now this, saith he, is all that is required of a minister of Christ, and "steward of his mysteries, that he be found faithful" in administering the grace of his apostleship (1 Cor. iv. 12). And this fidelity was still attended with the power of Christ, assisting them, as appears from these words, "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. i. 12). So that this phrase doth not imply that the apostle had only an ordinary assistance in this advice, such as any skilful pious pastor may expect. And this is still more evident in those words, "She is happier if she so abide, after my judgment; and I think I have the spirit of God" (enabling me to form that judgment); for they who say, this is not spoken with the authority of an apostle, or a teacher sent from God, seem not to have considered that the apostle was writing to them who are apt to question his apostleship, and required "a proof of Christ speaking in him" (2 Cor. xiii. 3); and to them it was proper to say, Whatsoever you may conceive of me, "I suppose I have the spirit of God," i. e. the spirit of wisdom, and knowledge to enable me to make this advice. Moreover, the words δοκῶ ἔχειν may be rendered, "I have the spirit of God;" so in this epistle, ὁ δοκῶν εἶναι φιλόνεικος is, "he that is contentious" (xi. 16), and εἴ τις δοκεῖ προφήτης, "if any man be a prophet" (see the note there). Nor,

Thirdly, Do I grant that St. Paul any where implies that he doth not always use the best arguments, but sometimes such as are best fitted to the capacities and notions of those he writes to; for if so, by what rules shall we be able to distinguish betwixt his arguments on which we may safely rely, as being absolutely true, and those which only are accommodated to the notions of those with whom he had to do? St. Paul doth indeed say, ἀνθρωπινον λέγω, "I speak after the manner of men," or what is common to men, "because of the infirmity of your flesh" (Rom. vi. 19); but he speaks not this by way of excuse for not using the best argument he could in this affair, but he speaks this by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, "I frame my exhortation with a due consideration of the infirmity of your flesh," requiring only that you should do that service now to God, which you have formerly done to sin. I rather think the apostle discourseth to this effect: In this discourse of their being servants formerly to sin, and their obligation to be servants of righteousness, I speak that which all natural men must have had experience of by reason of the infirmity of the flesh, and of which they may thence take a just idea, requiring only that as they have formerly yielded their members instruments to sin, so they would now yield them instruments to righteousness.

As for the arguments they use ad hominem, as they are very few, so is it only requisite that they should truly be convincing upon the principles which such men owned and received, there being nothing more intended by them, than to convince them, that such an inference doth naturally follow from their principle, and that they must either quit the tenet or admit the inference. For instance, when the apostle saith, "Else what shall they do who are baptized for the dead?" 1 Cor. xv. 29, he is there disputing against some of the Corinthians, who said, "There is no resurrection of the dead." Now here he all along disputeth ad hominem, and on supposition; as, v. g. "Then is Christ not risen from the dead" (ver. 13): "Then are we false witnesses of God" (ver. 15): "Then is your faith vain" (ver. 17): "Then they that sleep in Christ are perished" (ver. 18): "Then are Christians of all men the most miserable" (ver. 19, &c.) All which suppositions are really false, but then they follow from the foresaid tenet of those Corinthians; so that all this discourse is only an argument ab absurdo. But that the apostles any where use such arguments ad hominem, as proceed only on such principles as were generally admitted in their age, without considering whether they were true or false, I utterly deny.

§. IV. Having thus premised these things for the right stating and explication of the controversy, I proceed to lay down the arguments, which prove, that in these writings the apostles were assisted and preserved from error by the Spirit of God, and therefore were enabled to deliver to us an unerring rule of faith.

And, First, I argue for the divine assistance of the inditers of these sacred records, from what they do assert concerning their own writings, and what they say touching the declarations made, the doctrines delivered, and the directions given in them. And,

As for the writers of the gospels, St. Luke declares he writes his gospel to Theophilus, that "he might know the certainty of those things in which he had been instructed;" and St. John declares his gospel was written, "that they might believe that Jesus was the Christ, the Son of God." Now it is plain, that neither Theophilus could be certain of the truth of what he had been taught by any writing, which was not absolutely certain in itself; nor could others be induced by what St. John had written, to believe "that Jesus was the Christ," unless they could be certain that he spake the truth throughout his gospel. Now if we do consider how many things contained in the beginning of St. Luke's gospel he must have by hearsay; and how many long discourses, both he, St. Matthew, and St. John deliver, as spoken by our Lord and others, of which we can have no assurance, after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of divine faith upon the very words in which they are delivered—we must be forced to conclude that, upon this account, we cannot depend upon the very letter and minute circumstances of every discourse related by them, unless, according to Christ's promise, they had the assistance of the Holy Ghost "to bring these things to their remembrance:" wherefore this promise is made to them in very general and comprehensive terms: viz. "The Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). And then there being nothing considerable in St. Mark, which is not also in St. Matthew or St. Luke, or both, the certainty of all that is contained in them, must make us also certain of the truth of what St. Mark delivers in his gospel. Moreover, the word spoken and indited by them is styled "the word of God." Men, saith the apostle, could not believe the gospel unless they heard it preached to them; nor could they hear it preached unless some were commissionated to preach the gospel; for "faith comes by hearing, and hearing by the word of God" (Rom. x. 14—17): and, "for this cause," saith he, "thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God" (1 Thess. ii. 13): "I am made a minister of Christ," saith he, "according to the dispensation of God which is given to me to fulfil (i. e. fully to preach) the word of God" (Colos. i. 25). 2. It is called the "commandment of God;" "for my gospel," saith St. Paul, and the preaching of Jesus Christ, is made manifest, and according to the "commandment of the everlasting God, made known unto you for the obedience of faith" (Rom. xvi. 25, 26); which faith is always built on a divine testimony. And again, "If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (1 Cor. xiv. 37). 3. It is declared to be the "wisdom of God," 1 Cor. i. 24, for "we preach Christ to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom of God in a mystery, even that wisdom which God hath revealed to us by his Spirit" (1 Cor. ii. 7. 10). 4. It is the *testimony* of God; for "I came not to you," saith he, "in excellency of speech, declaring to you the testimony of God" (1 Cor. ii. 1). 5. It is the *gospel* of God: for St. Paul styles himself the

minister of Jesus Christ to the gentiles, "ministering the gospel of God to them" (Rom. xv. 16): "We preach," saith he, "the gospel of God freely" (2 Cor. xi. 7): "We were bold to preach to you the gospel of God; we were willing to have imparted to you not the gospel of God only, but also our own lives" (1 Thess. ii. 2. 8, 9), even "the glorious gospel of the blessed God committed to my trust" (1 Tim. i. 10). 6. It is the gospel of Christ; "for I come," saith he, "to Troas to preach Christ's gospel" (2 Cor. ii. 12): "we sent Timotheus, our fellow-labourer in the gospel of Christ" (1 Thess. iii. 2). 7. It is the *mystery* of his will (Eph. i. 9): "The mystery of God the Father, and of Christ" (Col. ii. 2): "The mind of Christ, made known to the apostles" (1 Cor. ii. 16): and "the word of Christ, which must dwell richly in believers" (Col. iii. 16).

Now sure it cannot rationally be conceived, that the apostles should be ignorant of that assistance by which they were enabled to indite these records; if then they were assured of that assistance of the Holy Spirit, which they challenged, then must the gospel, which they both preached and indited, be received as the "word of God and Christ, the mind of Christ, the gospel of God and Christ, the mystery of God the Father and of Christ, the commandment and the testimony of God;" which is the thing I am concerned to make good; and then it highly must concern all persons to be "mindful of the commandments of the apostles of our Lord and Saviour" (2 Pet. iii. 2). If they had no such assurance of the assistance of the Holy Spirit, they grossly did impose upon the world, in thus pretending, that they preached the gospel "by the assistance of the Holy Spirit sent down from heaven." If they were not assured that in those writings they delivered only those doctrines, which God required all men to believe, those precepts he required them to do, they must be very confident, in daring to make this the preface to some of their epistles, "Paul an apostle, according to the will and the commandment of God" (1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 1 Tim. i. 1, 2 Tim. i. 1); and saying with so much assurance, "If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God" (1 Cor. xiv. 37): and much more, in declaring to all Christians thus; "We are of God: he that knoweth God heareth us; he that is not of God heareth not us: by this we know the spirit of truth, and the spirit of error" (1 John iv. 6). For this seems equal to what their master himself said in the like words, "Why do ye not believe me? He that is of God heareth the words of God: you therefore hear them not, because you are not of God" (John viii. 46, 47). Yea, they must be false witnesses of God, by styling human writings, the *word*, the *gospel*, the *command*, the *testimony*, the *mind*, the *mystery*, of God and Christ, and by requiring others to receive it, "not as the word of man, but as the word of God," even that word "by which they must be judged at the last day" (Rom. ii. 16): which again runs as high as those words of Christ, "The word that I have spoken, shall judge him that believeth it not at the last day" (John xii. 48).

If here it be replied, that these things are rather said of the gospel which they preached, than of the gospels and the epistles which they writ: I answer,

First, That St. Peter saith of all St. Paul's epistles, that they were written "according to the wisdom given to him" (2 Pet. iii. 15, 16), even that wisdom which he styles "the wisdom of God," and ascribes to the apostles in the general, saying, "We speak the wisdom of God," &c. (1 Cor. ii. 6, 7); that St. Paul himself requires all spiritual persons to acknowledge "the things he writ unto them were the commandments of the Lord."

Secondly, I ask, whether the doctrines of faith, and rules of life, delivered in the gospels and epistles, be not as much a part of the gospel, or the law of Christ, as any thing they preached? If they be a part of it, all these assertions must equally be true of their gospels and epistles written, and their sermons preached: if they be not, where shall we find, and how shall we be assured, that we have the gospel of our Lord; since we know nothing of it but from what is left on record in that New Testament, which contains all we have left of their preaching after the Spirit, promised to lead them into all truth, was fallen upon them! Or, why did all Christians, of that and the succeeding ages, depend upon them as their rule of faith? Moreover, that the apostles were assisted as fully by the Holy Ghost in what they writ as in what they preached, will be apparent from the consideration of their office, they having this assistance as being Christ's apostles, his ambassadors, the ministers of Christ, and "stewards of the mysteries of God." Now in the preface to their epistles, they take care to let the reader know, they who sent these epistles were apostles and ministers of Christ, "according to the will and the commandment of God" (2 Tim. i. 1), "for (declaration of) the promise of life which is in Christ Jesus, for the faith of God's elect, and the acknowledging the truth which is after godliness" (Tit. i. 1). If therefore they had this assistance, because they were the ministers of Christ, the teachers of the Jew and gentile, in faith and verity; men "who received grace and apostleship from Christ to the obedience of faith," and had "the word of God committed to them according to the commandment of our God and Saviour;" and they were truly discharging their office as well when they indited as when they preached the gospel;—they must be equally assisted in both.

This, lastly, will be evident from the consideration of the common end and design both of their writing and preaching: for the reason why this assistance attended them in preaching was, the benefit and edification of the church, the building her up in her most holy faith, "the perfecting the saints, the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man;" for to this end, "Christ gave some, apostles; some, prophets and evangelists" (Eph. iv. 11—13). Now, do not all these reasons equally belong to their writings? Were they not also intended and used for these very ends in all succeeding ages of the church? Did they not in them write the same things which they had preached, because this was for their safety? (Phil. iii. 1,) that, after their decease, "they might have these things always in remembrance" (2 Pet. i. 15), and that "they might be mindful of the commandments of the apostles of our Lord?" (iii. 1, 2.) Had they not the promise of the Spirit to assist them in their preaching, that they might guide their hearers into all truth? and doth not the same reason hold more strongly for their writings, partly because they were to remain when the apostles were dead, and could not be consulted, as they might be whilst living, when any scruple did arise touching their doctrine, and to serve for the instruction, not of one age only, as their preaching did, but of all ages of the Christian world? And, indeed, their preaching, without writing, could not have answered the design of propagating the Christian faith to future ages; experience having taught us, that what is handed only by tradition to us is subject to the greatest change and innovations: it being the pretended traditions of the Jewish church, which corrupted and "made void the commandments of God" (Matt. xv. 6), and the pretended traditions of the Romish church, which have turned their Christianity into a system of superstition and idolatry: for, as it is truly observed by Origen,* "That which only is delivered by word of mouth, quickly vanisheth, as being of no certainty." So that if our blessed Lord designed the continuance of his gospel to the end of the world, he also must design the assistance of his apostles in the writing of it.

Now from this argument we may return an answer to that cavil, which some have made against the inspiration of the writings of the New Testament, That we meet not in them, as we do frequently in the Old, these words, "Thus saith the Lord," or, "The word of the Lord," by such or such a prophet. For,

1. We meet not with these words in all the chetubim, or the hagiographa, which yet all the Jews acknowledge to be written by the assistance of the Holy Ghost. Moreover, our Lord speaks of prophets sent by him, Matt. xxiii. 34, which implies, that they must be assisted in delivering their message by the Holy Ghost, as the prophets were.

2. When we meet with it in the prophets of the Old Testament, it is chiefly, if not only, when these prophets have a message from the Lord to the people; and when Christ

* Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον, οὐκ ἔχοντα ἀπόδειξιν. Dial. contr. Marcion. p. 59.

sends his message to the seven churches, we find words of like import still repeated; viz. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. ii. 7; iii. 22); which whole phrase occurs not elsewhere, but only in the Revelation, or the words of the prophecy of St. John.

3. It is surely of like import to say, "This I write to you by the word of the Lord" (1 Thess. iv. 15): "The word you received from us, is not the word of man, but of God" (ii. 13); and I who preach it am his minister "to fulfil the word of God" (Col. i. 35): The word made known unto you for the obedience of faith, "is the command of the everlasting God" (Rom. xvi. 25, 26): "The things I write unto you are the commandments of the Lord" (1 Cor. xiv. 37). For the phrase ἐν λόγῳ Κυρίου, is the phrase used by the prophets of the old Testament; viz. the prophet said unto him, ἐν λόγῳ Κυρίου, "by the word of the Lord, Smite me," 1 Kings xx. 35, see xiii. 1, 2. 5. 9. 32, and equivalent to it are these sayings. In fine, we read of John the Baptist, that "the word of God came to him, and he went forth preaching the baptism of repentance" (Luke iii. 2, 3); which is the very phrase used of the prophets of the Old Testament (see the note there). Seeing then our Lord hath taught us, that though he was "the greatest of the prophets before Christ, yet the least of the prophets in the kingdom of heaven is greater than he" (Matt. xi. 11); can we reasonably conceive, that this forerunner of the Messiah should speak the "word of God," as did the prophets of the Old Testament; and that the prophets and apostles of the New Testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith by the like divine assistance?

§. V. Arg. 2. They who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of truth, indited these records by divine assistance; for the things God spake to his servants, the prophets, are styled the things which "I commanded ἐν Πνεύματί μου, by my Spirit" (Zech. i. 6). But the apostles were thus assisted; this they in terms, or by just consequence, assert. For St. Peter saith of them all in general, that "they preached the gospel by the Holy Ghost sent down from heaven" (1 Pet. i. 12). And, is not this as much as he said of the prophets of the Old Testament, when he declares, they "spake as they were moved by the Holy Ghost?" (2 Pet. i. 1). St. Paul asserts, in the same general expressions, that those great things belonging to the gospel, which "neither eye had seen, nor ear had heard, nor heart was able to conceive, God had revealed to them by the Spirit" (1 Cor. ii. 10): that they had "received not the spirit of the world, but the spirit which is of God, that they might know the things which were freely given to Christians of God;" and that these things they taught "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (ver. 12, 13). In which place, the very design of the apostle is to prove against the Greek philosophers, how unreasonable it was to reject the gospel; because it came not in the way of demonstration to human reason, but by way of revelation from God, and so requireth faith; as of necessity it must do, since it contained such things concerning the design of Christ's salutary passion, his resurrection, ascension, and a future judgment at the general resurrection, which no natural man could know by the utmost improvement of his human reason; and such discoveries of the counsel of God concerning man's justification, as depended upon his good pleasure, which was known only to that Holy Spirit, which searcheth all things, even the deep things of God. It is this Spirit, saith he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but "which the Holy Ghost teacheth," comparing the revelations made to us by the Spirit, with the revelations made to the prophets in the Old Testament by the same Spirit, and finding that the revelations made to us do far exceed what was discovered to them; for, what the eye of those prophets had not seen in vision, nor their ear heard in dreams, nor can the heart of man conceive without a revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the word of God "in demonstration of the Spirit:" whence he declares, that if any man despise their testimony or instructions, he despiseth not man only, but God also, who had given them his Spirit (1 Thess. iv. 8), they being not sufficient for this work of themselves, but their sufficiency was of God; who, by this ministration of the Spirit, had made them able ministers of the New Testament (2 Cor. iii. 5, 6). And thus, saith he, "that God, who commanded the light to shine out of darkness" (and who illuminated the prophets, by shining upon their imaginations and their understandings), "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). In his epistle to the Ephesians, he declares, that the mystery of Christ was made known to him by immediate revelation, and not to him only, but to the rest of the apostles and prophets of the New Testament; "for God," saith he, "hath made known this revelation to us the apostles and prophets by the Spirit" (Eph. iii. 3. 5). And hence he speaks to the Corinthians in this language, "If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God" (1 Cor. xiv. 37). Here then the argument runs thus:

They who had a like assistance to that of the prophets under the Old Testament, must write by the direction of the Holy Ghost; "for holy men of old spake as they were moved by the Holy Ghost," and the scripture they indited was of divine inspiration; and their words are cited in the New Testament as spoken by the Holy Ghost: but the apostles had a like assistance, for in the words now cited they style themselves apostles and prophets; they challenge a like illumination, or "shining of God upon their hearts," a like revelation of their gospel by the Holy Spirit; and they pretend to teach it to others in words taught them by the Holy Ghost. In all which sayings they must be guilty of a false testimony concerning God, and must impose upon the church of Christ, if no such assistance of the Holy Spirit was imparted to them.

§. VI. A third argument for the infallible assistance of the apostles in delivering the truth of the gospel to posterity is taken from our Saviour's promise to them, he having engaged,

First, To send the Comforter to be for ever with them, in these words: "I will ask the Father, and he shall give you another Comforter, to be for ever with you" (John xiv. 16): and to be always with them when they were executing his commission "to make disciples in all nations, teaching them to observe whatever he had commanded them" (Matt. xxviii. 19, 20).

"Ye," saith he, "shall be my witnesses of these things;" and that you may be qualified to be so, "Behold, I send the promise of my Father upon you" (Luke xxiv. 48, 49). Hence I infer, that they had always the assistance of the Holy Spirit with them in the discharge of their apostleship.

Secondly, he adds, that this Spirit that should thus abide with them was "the Spirit of truth, which the world could not receive" (John xiv. 16, 17). Now why doth he choose to characterize him by this epithet, but to inform them that they might expect from him the certain knowledge of that whole doctrine they were, as his apostles, to declare unto the world, and leave to future generations as the rule of faith? That this is indeed the reason, we learn from these following words (ver. 26), "But the Comforter, the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance all things which I have said unto you," i. e. the things I have commanded you to teach, he shall faithfully bring to your remembrance; and as for those "many things I have to say unto you, which now ye cannot bear," he shall teach them all. That this is the true import of this promise, we learn from the ensuing words (xvi. 12, 13), "I have yet many things to say unto you, but ye cannot bear them now: but when he, the Spirit of truth is come, he shall guide you into all truth, and he shall show you things to come." He shall guide you into, and therefore shall secure you from erring from, or going out of the way of truth: he shall thus guide you into all truth, which it concerns you, as his apostles, to deliver to the Christian church, or any of her members to know, in order to the performance of their duty, or the obtaining the end of their faith, the salvation of their souls.

Hence, then, first, we may be sure, that all the sermons or discourses of our Lord to his disciples, recorded in the evangelists, are faithfully delivered by his apostles, as to the sense and genuine import of them; for, otherwise, the Holy Spirit did not "bring to their remembrance all things which he had said unto them," but suffered them to record some of his sayings otherwise than he had delivered them; nor were they faithful in execution of the charge committed to them, which was, "to teach all nations all things which he had commanded them." Secondly, Hence also we may rest assured, that what the apostles taught in any of the epistles directed to the Christian churches, they taught by the direction and guidance of the Holy Spirit; for since they were indited by them, as the apostles of the Lord, for the instruction of the church of that and the succeeding ages, if the Spirit of truth did not guide them into all truth, but suffered them to err in the composing of them, then was not this promise of our Lord fulfilled unto them; no, not then, when they undertook to be "teachers of the church in faith and verity," and so were more especially concerned to have this guidance of the Holy Spirit. Moreover, Christ declares, that "he who heareth them, heareth him" (Luke x. 16); "he that receiveth them, receiveth him" (Matt. x. 40). Now to receive the "apostles even as Christ Jesus" (Gal. iv. 14), no man could be obliged, unless they were entirely assisted by the Spirit promised "to lead them into all truth," in the discharge of their apostleship. And this seems plainly to be the import of Christ's addresses to his Father (John xvii. 17), "Sanctify them in" or by "thy truth, thy word is truth;" for he himself was sanctified by the Holy Spirit to his prophetic office (Luke iv. 18, John x. 36); so must they, who were apostles and prophets sent by him (Matt. xxiii. 34, Luke xi. 49), and therefore he saith, "As the Father hath sent me, so send I you: receive the Holy Ghost" (John xx. 21, 22); and prays that they may have the same Spirit, "that the world might believe, and know the Father had sent him; and had loved them, as he had loved him" (xvii. 21. 23, see the note there).

§. VII. Arg. 4. These sacred records, which were indited to be a standing rule of faith throughout all ages of the world, the gospel contained in these scriptures being made "known to all nations for the obedience of faith" (Rom. vi. 26), they must in all things propounded in them to our faith contain a divine testimony, or a revelation of the will of God. For as human faith depends upon the testimony of man, so divine faith is that which depends on the testimony of God: and as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, if we must all "be judged by this law of liberty" (James ii. 12); if Christ at the last day will "judge the secrets of men's hearts" (according to the gospel of St. Paul, Rom. ii. 16); if "he will come in flaming fire, taking vengeance of all that obey not his gospel"—then must this gospel and this law of liberty be a rule of faith until Christ's second coming; for upon that account alone can men be bound under this dreadful penalty to yield obedience to it, and be judged by it.

§. VIII. Arg. 5. Lastly, That the apostles and writers of the books of the New Testament were assisted both in their preaching and writing by the Spirit of God, the Christians of all ages from the beginning do attest. St. Clemens,* in his epistle to the Corinthians, saith, "That the apostles delivered the gospel to us from our Lord Jesus Christ, and Christ from God; and that being filled with the Spirit, and having the word of God committed to them, they went out preaching the kingdom of God." He adds,† "That the Scriptures are the true words of the Holy Spirit:" and that "St. Paul writ to them by the Spirit, touching himself, and Cephas, and Apollos." Polycarp‡ tells his Philippians, "That none could attain to the wisdom of St. Paul, who had writ epistles to them; by looking into which they might be built up in the faith delivered to them." In Justin's* time the gospels were known by the name of *εὐαγγέλια*, both to Jew and gentile; and they were read in their assemblies as the holy prophets, as being writ by men *μετοῖς Πνεύματος ἁγίου*, "full of the divine Spirit" (Dial. cum Tryph. p. 226, 227).

Irenæus† informs us, "That the Lord of all things gave to the apostles authority to preach the gospel, and that by them we have known the truth, that is, the doctrine of the Son of God; to whom he said, He that heareth you heareth me: that this gospel they preached, and after, by the will of God, committed to writing, to be the foundation and pillar of our faith;" and adds, "That all the apostles knew the truth by revelation as well as Paul: for as St. Paul was an apostle not of men, neither by men, but by Jesus Christ, and God the Father, so were they."‡

Theophilus§ declares the consent there is betwixt the things spoken by the prophets, and in the gospels, "because they both spake by the same Spirit."

Clemens¶ of Alexandria, speaking of the woman who anointed our Saviour's feet with ointment, saith, "This may be a symbol, *τῆς διδασκαλίας τῆς κυριακῆς*, of our Lord's doctrine; for the feet anointed with sweet-smelling ointment signify *θείην διδασκαλίαν*, the divine doctrine; for the apostles, partaking of the Holy Spirit, betokened by the ointment of sweet odour, are the feet of our Lord anointed." The apostles are, with him, "the disciples of the Spirit." And "we may well call them prophets," saith he, "the prophets and apostles being both acted by one and the same Spirit."¶ And "we who have the Scriptures are taught of God, being instructed by that Son of God."** He adds, that the Scriptures which we have believed are *ἐξ αὐθεντίας αὐτοκρατορικῆς*, "established by God's authority" (Strom. iv. p. 475); and that the Psalmist said, *περὶ πάσης γραφῆς τῆς καθ' ἡμᾶς*, "of our whole Scripture, Hear my law, O my people!" And the apostle, "We speak the wisdom of God among them that are perfect" (Strom. v. p. 557).

Origen†† is most express, that the sacred books are not the writings of men, but proceed from the afflatus of the Holy Ghost, and came to us by the will of the Father through Jesus Christ; "To them," saith he, "that believe this, and adhere to the canon of the heavenly church of Jesus Christ, by succession from the apostles, we shall show the appearing ways, viz. of distinguishing betwixt the spirit and the letter." "It becomes us," saith he,‡‡ "to believe, that

---

* Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ Κυρίου Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ. Παραγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστευθέντες τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας Πνεύματος ἁγίου, ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. Sect. 42.

† Ἐγκύπτετε εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις Πνεύματος τοῦ ἁγίου. Sect. 45. Ἐπ' ἀληθείας πνευματικῶς ἀπέστειλεν ὑμῖν περὶ αὐτοῦ τε, καὶ Ἀπόλλω. Sect. 47.

‡ Ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολὰς, εἰς ἃς ἐὰν ἐγκύπτετε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. Sect. 3.

* Ap. ii. p. 98.

† Dominus omnium dedit apostolis suis potestatem evangelii, per quos et veritatem, hoc est filii doctrinam, cognovimus, quibus et dixit Dominus, Qui vos audit, me audit:—lib. iii. præfat. Quod quidem evangelium tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt fundamentum et columnam fidei nostræ futuram. Cap. 1.

‡ Sicut ergo Paulus apostolus non ab hominibus, neque per hominem, sed per Jesum, et Deum patrem; sic illi, filio quidem adducente eos ad patrem, patre verò revelante eis filium. Lib. iii. cap. 13. V. lib. ii. cap. 47. bis.

§ Ἀκόλουθα εὑρίσκεται καὶ τὰ τῶν προφητῶν καὶ τῶν εὐαγγελίων ἔχειν, διά τὸ τοὺς πάντας πνευματοφόρους ἑνὶ Πνεύματι Θεοῦ λελαληκέναι. Lib. iii. p. 124, 125.

‖ Οἱ πόδες οἱ τοῦ Κυρίου, οἱ μεμυρισμένοι ἀπόστολοί εἰσι, προφητεία τῆς εὐωδίας τοῦ χρίσματος, ἁγίου μεταλαβόντες Πνεύματος. Pædag. lib. ii. cap. 8. p. 175. Οἱ τοῦ Πνεύματος μαθηταί. Strom. i. p. 29, B.

¶ Προφήτας γὰρ ἅμα καὶ δικαίους τοὺς ἀποστόλους λέγοντες εὖ ἂν εἰποιμεν, ἑνὸς γὰρ καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων ἁγίου Πνεύματος. Strom. v. p. 565, A, B.

** Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντες γράμματα παρὰ τῷ Υἱῷ τοῦ Θεοῦ παιδευόμενοι. Strom. i. p. 311, D.

†† Διόπερ τοῖς πειθομένοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλους, ἀλλ' ἐξ ἐπιπνοίας τοῦ ἁγίου Πνεύματος, βουλήματι τοῦ Πατρὸς τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ ταύτας ἀναγεγράφθαι καὶ εἰς ἡμᾶς ἐληλυθέναι τὰς φαινομένας ὁδοὺς ὑποδεικτέον, ἐσχομένοις τοῦ κάνονος τοῦ Ἰησοῦ Χριστοῦ κατὰ διαδοχὴν τῶν ἀποστόλων οὐρανίου ἐκκλησίας. Philocal. p. 7.

‡‡ Πρέπει γὰρ τὰ ἅγια γράμματα πιστεύειν μηδεμίαν κεραίαν ἔχειν κενὴν σοφίας Θεοῦ, ἐκ γὰρ τοῦ πληρώματος αὐτοῦ λαβόντες οἱ

in the Holy Scripture there is not one tittle void of the wisdom of God; for the prophets spake, receiving from his fulness; and there is nothing in prophecy, or the law, or the gospel, or the apostles, which is not from the fulness." He adds,* "That there is nothing unequal or distorted in the oracles of God," but a sweet harmony of the old Scriptures with the new, of the legal Scriptures with the prophetical, the evangelical with the apostolical." He adds, that† "We must either say, as the infidels do, that because they are not useful they are not divinely inspired; or as the faithful do, that because they are profitable, they also are divinely inspired." In particular, he places the gospels in the number of writings,‡ *ἐν πάσαις ἐκκλησίαις Θεοῦ πεπιστευμένων εἶναι θείων*, "received as divine by the whole church of God," and that they are *στοιχεῖα τῆς πίστεως τῆς ἐκκλησίας*, "the principles of the church's faith." But it is needless to cite more passages from the fathers of the first three centuries, since by them they are constantly styled,§ "the divine Scriptures, the oracles of God, the wisdom of God, the voice of God, the divine oracles;" they say, that all the "Scriptures are the perfect and well-tuned organ of God, giving from differing sounds one saving voice to those who are willing to learn."

Secondly, They add, That‖ "both the prophets of Old and the writers of the New Testament spake by one and the same Spirit, the Holy Spirit, by the providence of God, through the divine Word, enlightening these ministers of truth, the prophets and the apostles."

Thirdly, They not only read those writings from the beginning, on the Lord's day, for the instruction of the people, but made their¶ inferences and exhortations from them to all Christian duties, and very early made their comments on them.

Fourthly, They proved all their** doctrines from these scriptures, and thence inferred, that they retained the true rule of faith, because they delivered only what was consonant to the doctrine contained in the evangelists, and the epistles of the apostles, as is evident from all their writings.

Fifthly, From these scriptures of the New Testament they remonstrated against and confuted all the* heretics which arose in those times, declaring, That they were later than those apostles who delivered to them the rule of faith, and that they taught things contrary to, or alien from, the doctrine delivered by the apostles of our Lord.

Lastly, That the scriptures of the New Testament were divinely inspired, was a truth so received by all Christians, that even some of the heretics durst not deny it; and they who did, were looked upon as infidels, says Origen, and others. Thus, speaking of the disciples of Theodotus Coriarius, who corrupted the scriptures, "What wickedness," saith an ancient author, "is this?†† For either they believe not the holy scriptures to be divinely inspired, and then they are infidels; or they pretend to be wiser than the Holy Ghost, and then they are mad, or possessed."

Now if persons so near the times of the apostles, that some of them conversed with them, some of them were themselves inspired with spiritual gifts, some of them were acquainted with the immediate successors of the apostles; if the churches which received these writings from the very hands of the apostles, and kept still the original, or the authentic copies of them, did so unquestionably receive them as inspired writings, and own them as the rule, pillar, and ground of their whole faith; if they read them together with those writings of the prophets, which were on all hands owned as the word of God; proved from them all the doctrines of the Christian faith; received them as the perfect rule of Christian duty; confuted all heresies and erroneous doctrines from them; and represented those as infidels who questioned or denied their inspiration by the Holy Ghost;—they doubtless must be well assured that they were delivered to them as such by the apostles, or the sacred penmen of them; and then, what reason can these latter ages have to question what was so universally acknowledged by those who lived in that very age in which those books were written and sent to the churches of Christ; or who received them under that character from men, who in that very age had owned them as written by the conduct and assistance of the Spirit of God?

§. IX. Having thus established the divine authority of these sacred records of the Christian faith, I should proceed to show,

1. The truth and certainty of the Christian faith.

2. The seasonableness and necessity of that revelation. Upon which two heads I have gathered so many observations as cannot be comprised in a preface, and my eyes failing, I cannot promise that I shall ever perfect that great work. I therefore shall at present only mention some few peculiarities concerning the Lord Jesus, and the doctrine taught by him, and propagated through the world by his disciples, which may conduce to the establishment of the truth of the Christian faith. And,

First, It may deserve to be considered, that if a Messiah were to come when our Lord did, he could be no other than our Jesus; for even the Jews pretend not that any other, who assumed that title, was the Messiah promised to them.

Now that a Messiah was, according to the prophecies of the Old Testament, to come about that time, we learn from the raised expectation of him, not only in the whole Jewish nation, but also through all those eastern nations among whom they were dispersed; for they were then expecting that the kingdom of God should immediately appear (Luke xix. 11); they were looking for "the consolation of

---

προφῆται, λέγουσι, διὸ πάντα πνεῖ τῶν ἀπὸ πληρώματος, καὶ οὐδὲν ἐστὶν ἐν προφητείᾳ, ἢ νόμῳ, ἢ εὐαγγελίῳ, ἢ ἀποστόλῳ, ὃ οὐκ ἐστὶν ἀπὸ πληρώματος. Philocal. p. 19. *Ὁ δεδωκὼς τὸν νόμον δέδωκε καὶ τὸ εὐαγγέλιον.* Ibid. p. 21.

* *Οἰδὲν ἐν τοῖς θείοις λογίοις ἔρτι ἐστὶ σκολιὸν οὐδὲ στραγγαλιῶδες, γίνεται δὲ ἡ συμφωνία καὶ εἰρήνη τούτων, ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς, ἢ ἀποστολικῶν πρὸς ἀποστολικὰς.* Philocal. cap, 6. p. 30.

† *Δεῖ σὲ παραδέξασθαι ἐπὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶ θεόπνευστοι, ἐπεὶ οὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνει ἂν ὁ ἄπιστος, ἢ ὡς πίστος παραδέξασθαι, ὅτι ὀπεὶ εἰσὶν ὠφέλιμοι, θεόπνευστοί εἰσιν,* cap. 12. p. 41.

‡ Com. in Joh. p. 4, 5.

§ *Ὁ πιστεύσας τοίνυν ταῖς γραφαῖς ταῖς θείαις, τὴν τοῦ τὰς γραφὰς δεδωρημένου φωνὴν λαμβάνει Θεοῦ.* Clem. Al. Strom. i. p. 363, D. *Ἓν γὰρ τὸ τέλειον οἶδε καὶ ἡρμοσμένον ὄργανον εἶναι Θεοῦ πᾶσαν τὴν γραφὴν, μίαν ἀποβαλοῦν ἐκ διαφόρων φθόγγων σωτήριον τοῖς μανθάνειν ἐξέλουσι φωνὴν.* Orig. Philocal. cap. 6. p. 31. vide p. 23. 30. 37, 38. 43. Majestas Spiritûs Sancti. Tert. de Resur. cap. 24.

‖ *Οὐ μόνον δὲ περὶ τῶν πρὸ τῆς παρουσίας ταῦτα τὸ Πνεῦμα οἰκονόμησεν, ἀλλ' ἅτε τὸ αὐτὸ τυγχάνον καὶ ἀπὸ τοῦ ἑνὸς Θεοῦ, τὸ ὅμοιον καὶ ἐπὶ τῶν εὐαγγελίων πεποίηκε, καὶ ἐπὶ τῶν ἀποστόλων.* Orig. Philocal. cap. 1. p. 12. *Ὁ σκότος τῷ φωτίζοντι Πνεύματι προνόια Θεοῦ, διὰ τοῦ ἐν ἀρχῇ πρὸς τὸν Θεὸν Λόγου, τοὺς διακόνους τῆς ἀληθείας προφήτας καὶ ἀποστόλους ἦν,* &c. p. 11, bis.

¶ *Τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται· εἶτα παρεστὼς ὁ διὰ λόγου τὴν νουθεσίαν, καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.* Just. M. Apol. 2. p. 98. D. Irenæus. Melito in Apocal. Tatian. Catena Evang. Pantænus. Clem. Alex. in Epistolas Canon.

** Cyprianus librum testimoniorum ad Quirinum componit ex divinis magisteriis, ex Scripturis sanctis Vet. et N. Testamenti, ex divinæ plenitudinis fontibus, ex universis librorum spiritualium voluminibus, præfat. et præcepta dominica et magisteria divina ex eisdem. Præfat. ad lib. tertium.

Aliunde scilicet, loqui possunt de rebus fidei nisi ex literis fidei? Tert. Præscript. cap. 15. Iren. 1. 3. per totum.

* In tertio ex Scripturis inferemus ostensiones—ita plenissimam habebis à nobis adversùs omnes hæreticos contradictionem. Iren. Præf. ad librum tertium. Omnibus hæresibus unum Deum ostendimus. *Τὰς γραφὰς αἷς πεπιστεύκαμεν κυρίας οὔσας ἐξ αὐθεντίας παντοκρατορικῆς ἐπιδείξοντες.* Clem. Alex. Strom. iv. p. 475, A. vide Strom. vii. p. 783, C. p. 741, C.

† *Ἡ γὰρ οὐ πιστεύουσιν ἁγίῳ Πνεύματι λελέχθαι τὰς θείας γραφὰς, καὶ εἰσὶν ἄπιστοὶ, ἢ ἑαυτοῦς ἡγοῦνται σοφωτέρους τοῦ ἁγίου Πνεύματος ὑπάρχειν, καὶ τί ἕτερον ἢ δαιμονῶσιν.* Parv. labyr. apud Euseb. Hist. Eccl. lib. v. cap. 28. p. 198.

Israel" (Luke ii. 33). Their own Josephus* doth confess there was a prophecy found in their scriptures, ὡς κατ' ἐκεῖνον καιρὸν, that "about that time one of their country should reign over the earth," and that this animated them πρὸς πόλεμον, to enter upon the war against the Romans; and that† πόλλους βασιλείαν ὁ καιρὸς ἀνήπτιθε, the time persuaded many to take upon them the title of *king*: and as their Messiah is by the prophet Haggai styled, "the desire of all nations," ii. 7, so we find the wise men of the east, at the birth of our Jesus, coming to inquire, "Where is he that is born king of the Jews?" (Matt. ii. 2.) For, as Suetonius‡ doth inform us, "a constant and an old opinion had obtained, that about that time, Judæâ profecti rerum potirentur, that some from Judea should obtain the government." It was, saith Tacitus,§ another Roman historian, a persuasion which had obtained among many, that this thing was contained antiquis sacerdotum literis, "in the ancient writings of the priests." And this opinion was so rooted in the Jewish nation, viz. that their Messiah was to come about that time, that when they rejected our Jesus, they fell into one of these two opinions, either that their Messiah was then come, and "lay concealed," according to the words of the Targum on Micah iv. 8,‖ or, that the time of his coming was deferred "by reason of their sins;" both which opinions are hinted by Trypho,¶ in his Dialogue with Justin Martyr, declaring, that "either Messiah was not yet born, or at least it was not known where he was." This therefore is the first thing peculiar to our Jesus;

That no other pretended prophet ever came at a time when there was such a general expectation, arising from a long succession of pretended prophecies both among Jews and gentiles, that such a prophet was then to come into the world.

Secondly, Consider, that whoever came into the world as a Messiah, must come as the Messiah of the Jews, because no other nation did expect or pretend to the promise of a Messiah. Moreover, whoever came as the Messiah of the Jews, must at the least pretend to answer the characters of their Messiah, plainly delivered by the prophets of the Jews in their authentic records; because, they being by the Jews received as divine oracles, they could admit no person as their promised Messiah, who answered not those characters.

Thirdly, No man of reason, besides the true Messiah, would have pretended to have answered these characters, or could have long supported that pretence, they being such as required he should "open the eyes of the blind, unstop the ears of the deaf; that he should make the lame man leap as the hart, and the tongue of the dumb to sing" (Isa. xlii. 7, lv. 5, 6): and yet that he should be "despised and rejected" (Isa. liii. 3), "should pour out his soul unto death, and be numbered with the transgressors" (ver. 12): that after this he should rise again; for "his life was not to be left in the grave nor was his body to see corruption" (Ps. xli. 10): and then he was to erect an everlasting kingdom, so that "the heathen should be given to him for his inheritance, and the utmost parts of the earth for his possession" (Ps. ii. 8, xxii. 27): he was to "famish" all the gods of the earth, so that "all the isles of the heathen should worship the true God" (Zeph. ii. 11); and "from the rising of the sun to the going down of the same, his name shall be great among the gentiles" (Mal. i. 11); and that "a kingdom, and dominion, and glory, shall be given to him, so that all people, and nations and languages, should serve him" (Dan. vii. 14): so that if Christ were not an idiot, he must be the Messiah promised to the Jews.

Fourthly, No man besides the true Messiah, were he ever so willing, could have answered those characters which the scriptures of the New Testament have represented as the characters of the Messiah delivered in the Old Testament; for he was, say these writers of his life, to be "born of a pure virgin" (Matt. i. 22, 23), "of the seed of David, and in the town of Beth-lehem" (John vii. 42); he was to be betrayed by one that "did eat bread with him" (John xiii. 18), and to be delivered up to the chief priests, and elders, and scribes, and by them to be condemned, and given up to the gentiles; he was to be mocked, scourged, spit upon, buffeted, and crucified by them (Mark x. 33, 34, Luke xviii. 31—33), to have his hands, feet, and heart, pierced (John xix. 37); to "rise again the third day" (Luke xxiv. 46); to "ascend into heaven" (ver. 26); to "draw all men after him" (John xii. 32); to "cast the devil out of his kingdom" (ver. 31, xvi. 11); to "baptize them," who believed in him, "with the Holy Ghost" (Matt. iii. 11, Acts i. 5); and to erect his own kingdom by the preaching of the gospel through the then known world (Matt. xxiv. 14, xxvi. 13). Here then are these things peculiar to the holy Jesus:

First, That it was never foretold by any prophet of the Jews, or by any pretended prophet of the gentiles, that such a man should be born at such a time, in such a city, who should do great miracles, and yet should be despised, and rejected, condemned, and die as a deceiver, by the means of those very persons to whom he came, and among whom he did his miracles; and who should after three days rise again, and then be owned as the Lord and Saviour of the world through all the earth.

Secondly, Much less was it ever known that any one, pretending to be a prophet, laid the foundation of the truth of his pretensions upon his being despised and rejected, and even crucified as a deceiver by them to whom he was sent, and among whom he performed all his miracles, and upon what should be done by others at his death, as to the manner and the particular circumstances of it, and upon what should not be done to him when dead, though it were usually done to others dying as he did; and,

Thirdly, Upon what he would do after his resurrection, not by himself, but by the preaching of others in his name, to draw those very people to an acknowledgment of him, and make himself to be adored and owned as their Lord and Saviour throughout all nations. Maimonides,* I confess, informs us of one who appeared in Arabia in the twelfth century, pretending to be the forerunner of the Messiah, and upon that account to act by a divine commission, of whom the king of Arabia demanding a sign or a miracle in proof of his commission, he answered, "Cut off my head, and I will rise again, and live as before;" this the king did, and the imposture ended with his life, no man pretending that he ever rose again; whereas the resurrection of our Jesus was not attested only by the twelve apostles, by five hundred witnesses, by St. Paul, a bitter enemy of the Christian faith, converted to it by the appearance of this Jesus to him; but the truth of it was presently believed by many thousand Jews who lived upon the place, where they had seen him crucified, and many myriads of gentiles, who gave so firm a credit to it, that they confirmed it with the loss of life and all the comforts of it.

Fourthly, As for the characters of the Messiah delivered in the gospels, and the great works he promised that his disciples should perform, it seemeth necessary to suppose that almost all these things were done before they were indited. For the tradition of the church runs thus,—that St. Matthew wrote his gospel eight, St. Mark ten, St. Luke fifteen, St. John thirty-two years after our Lord's ascension: and therefore, had not the things contained in these writings being performed before, they must have ministered to all considering persons a strong objection against the truth of what they saw recorded in them. For instance, had not the apostles been "filled with the Holy Ghost before," they could not have begun their testimony, the Lord having engaged that they should be "endued with power from on high not many days after" his own ascension, and commanded them "to stay at Jerusalem till this was accomplished." Had not believers, which then were very numerous, been both enabled and accustomed to cast out devils, heal diseases, and to speak with tongues, it would have been natural to inquire why the Lord's promise was not made good to them. There could have been no truth in all the Acts of the Apos-

* De Bello Jud. lib. vii. cap. 31, p. 961.

† Lib. i. præfat. p. 705, D. et lib. cap. 6, G.

‡ In Vespas. cap. 4. § Hist. lib. v. p. 621.

‖ Tu autem Christe Israelis, qui absconditus es propter peccata cœtûs Sion, tibi venturum est regnum. Vide Buxtorf, cap. 50, p. 720, 721.

¶ Χριστὸς δὲ εἰ γεγενῆται, καὶ ἐστὶ που ἄγνωστος ἐστι. Dial. 226, B

* Epist. ad Judæos Marsilienses.

tles, had they not been before enabled to do the greatest wonders, even such as had not been performed by our Lord; viz. the conversion of thousands by one sermon, the giving of the Holy Ghost by imposition of hands, the healing diseases by their shadow, and by clothes sent from them. But yet let these things be as false as any infidel can imagine; since they are all recorded of our Jesus by his own witnesses, and are contained in those histories, which they delivered to the world as the true records of his words and actions, they must stand bound to make them good, and persuade all believers they were certain truths, or be convinced from their own words that their Jesus failed of what he promised and foretold, and therefore was not a true prophet.

Now peruse the records of all nations, and show me one impostor who ever did pretend that such things should be done by his disciples after his death: or what disciples of the most subtle cheat ever obliged themselves by such experiments to testify the truth of what their master did pretend to? And if never any impostor in his wits, or, if not one abettor of them, ever pretended to such things, we have great reason to believe this Jesus and his followers were no impostors. Should any one have said, when Christ was nailed to the cross, that many thousands of his bloody murderers should in a few days become his converts, and venture all their present and eternal interests upon the truth of his pretended resurrection; should they have said that throughout all the Roman empire he should be owned as that King to whom "all power both in heaven and earth was given," and as that Jesus who alone could give salvation; should they have added that all this should be done in spite of all the power of wit and policy, of eloquence and of the sword, the interests and lusts, the superstitions and corrupt opinions, and the reputed wisdom of mankind, by a few mean unskilful men, who were the hatred and derision of the place they lived in, because "God would bear witness to their doctrines by mighty signs and wonders, and distributions of the Holy Ghost;" I say, should a thing seeming so extravagant have been then vented, it would surely have passed for an idle brain-sick dream, as little to be heeded as that twelve cripples should besiege, storm, plunder, and destroy, the strongest and best-peopled city. And yet the apostles in effect not only said much more, but so confirmed their sayings, as that the records in which they were contained have ever since obtained as the faith of Christians, and been the rule of their whole lives.

§. X. Let us pass on to the consideration of the miracles performed by the holy Jesus. Now they are represented in these records;

First, As exceeding many, even so many that the chief priests and pharisees, who bore the greatest disaffection to him, are forced to confess, "this man doth many miracles," insomuch that "if we let him alone all men will believe on him" (John xi. 47, 48), and the multitude cry out, "When Christ cometh, will he do more miracles than this man hath done?" (John vii. 31, see note on John xxi. 25.)

Secondly, His miracles, as they were very many, so were they also very great and powerful, and so assuredly performed by the finger of God; even Herod styles them "mighty works" (Mark vi. 14). Nicodemus, when he had only begun to do them, acknowledges that "no man could do such works as he did, except God were with him" (John iii. 2). And he himself saith, "If I had not done among the Jews those works which never man did, they had not had sin" (John xv. 24).

Thirdly, The apostles do with great confidence avow to Jew and gentile, that this Jesus had done great wonders to confirm his doctrine, and that this was a thing well known to them, and by these sayings they converted those that heard them: Thus in the sermon of St. Peter's, which added to the church "three thousand souls," Jesus of Nazareth is said to have been "a man approved among them by miracles, wonders, and signs, which God did by him in the midst of them;" for which he presently appeals to their own consciences, saying, "This ye yourselves know" (Acts ii. 24). And the same apostle appealeth in like manner to the knowledge of this by the centurion and his friends, saying, "Ye know the thing done throughout all Judea; how Jesus being anointed with the Holy Ghost and with power, went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts x. 37, 38). Now here these things may be observed;

First, That these records, contained in the first three gospels, being writ, saith tradition, within fifteen years after our Lord's ascension, or at the least before that destruction of Jerusalem, of which they all speak as future, and before which it is probable they died; many of those *nine thousand* who were miraculously "fed with a few loaves and two little fishes," and many who were healed in every city where Christ and his disciples came, must be surviving witnesses of the truth or falsehood of these writings.

Secondly, That notwithstanding this, we find not one thing delivered by them, as done by Christ or his apostles, either among Jew or gentile, which they ever proved, or even declared, to be false; we find indeed in these records the pharisees declaring that "he cast out devils by Beelzebub" (Matt. ix. 34, xii. 24), and saying in their own writings, that* "By virtue of the name *Shem Hamephorash*, which he stole out of the temple, he raised the dead, and walked upon the waters, and cured the lame, and cleansed the lepers." The wiser heathens, Celsus, Porphyry, Hierocles, and Julian, confessed that our Lord did miracles, that he healed the blind and the lame, and cast out devils; but then they add, that he did these things "by that art of magic, which he had learnt from the Egyptians, and by some names of powerful angels he had learnt in Egypt," and the same they affirmed of his disciples. "The Christians," saith Celsus,† "seem to prevail, δαιμόνων τίνων ὀνόμασι, καὶ κατακλήσεσι, by virtue of the name and invocation of some demons." And because St. Paul was more especially enabled "by mighty signs and wonders and gifts of the Holy Ghost to make the gentiles obedient in word and deed" (Rom. xv. 18, 19), Julian‡ says of him, that "he did ὑπερβάλλειν πάντας παντελοῦ τοὺς πώποτε γόητας, καὶ ἀπατεῶνας, exceed every way all the cheats and jugglers which ever were." Which by the way demonstrates, that neither the malicious Jew nor subtle heathen was ever able to confute the facts contained in the gospels or the Acts; for had they been able to have shown the falsehood of them in one point, they would have had no cause to fly unto this artifice, it being sufficient for their purpose to have shown the falsehood of any thing delivered in these records of the Christian faith; whereas they only did pretend to balance the miracles of Christ and his apostles, and the cures performed by them (as Pharaoh did the miracles of Moses), by opposing to them the miracles done by Pythagoras and Apollonius; and the cures done by their gods and the heathen exorcists. Now here consider,

First, That Christ not only did these miracles himself; but whilst he was with them he sent out first the twelve, and after them the seventy disciples, "to heal all manner of diseases, and cast out devils in his name" (Matt. x., Luke x.).

Secondly, He engaged his truth, that after his departure from them, his apostles should do "greater works than these because he went unto the Father" (John xiv. 12).

Thirdly, He promised that these signs should follow them that believed, "In his name they should cast out devils, heal diseases, and speak with new tongues" (Mark xvi. 17, 18).

In answer to what the heathens offer to invalidate the strength of this argument,

1. It is confessed that both Jews and heathens pretended to the power of casting out devils, as truly as the Christians did, and both had their exorcists for that very purpose; but then we find not one of them who ever promised, or pretended, that those who would believe in them should do this in their name, as did our Jesus; not one who ever attempted to silence them at their oracles, and expel them from their temples, and force them to confess, before those very men who worshipped them as gods, that they were but devils; and yet from Theophilus to Eusebius, i. e. from the second to the fourth century, the Christians triumph in this argument, and promise, *upon pain of death*, to extort this confession from them, and speak of it as a thing known even to the very heathens, hæc omnia sciunt plerique, pars vestrûm, ipsos dæmonas de seipsis confiteri, that "the devils

* Raym. Pug. Fid. p. 290. † Apud Orig. p. 7.
‡ Apud Cyril. Alex. lib. iii. p. 100.

are forced by us thus to confess what they are, must know, and even some of you," saith Minutius; credite illis quum verum de se loquuntur, qui mentientibus creditis, "you who believe their lies, believe them speaking thus the truth against themselves," saith Tertullian.

2. It is confessed that many heathens did plead in answer to the Christians triumphing in the gift of healing conferred upon the meanest Christians by their Lord, that "their gods also did, multorum hominum morbos, valetudinesque sanare, heal the diseases of many," but never any sent their disciples, as our Jesus did his apostles, and afterward the seventy disciples by two and two, through all the cities of Judea, or any other country, to cure all diseases in his name, as it is recorded in St. Luke's gospel, wrote within fifteen years after the thing was done, and so whilst myriads of Jews were living to testify the truth or falsehood of this thing; yea, many who had actually been healed by them. Never did any promise, as our Saviour did, that they who would believe in him should do the same, and that his own apostles should do "greater works" than he. Never did any enable others to bestow this gift upon believers by imposition of their hands, or by baptizing them in his all-powerful name, as the apostles did. This then is such an eminent demonstration of the truth of Christian faith as hath no parallel.

3. It is confessed that many of the heathen magi pretended to work many miracles. And hence Pythagoras, by Porphyry and Jamblichus; Apollonius Tyanæus, by Hierocles; and Apuleius, and others, are compared to our Jesus; but then,

First, All their pretended miracles were done to none or evil purposes, as being done to establish the barbarous, obscene, and foolish rites of heathen superstition, which was the grand design of Apollonius, and also of Pythagoras, who taught all men, saith Jamblichus, τὸ μένειν ἐν τοῖς πατρώοις ἔθεσι καὶ νομίμοις, "to continue in the rites and customs of their country;" and this we learn from his Golden Verses; and consequently it is certain that a holy God could never countenance what was so opposite both to his nature and his honour; but it was the concernment of the devil thus to endeavour to confirm that brutish and idolatrous worship by which his kingdom was upheld and propagated, and to oppose the prevalence of the Christian faith: whereas the miracles of Christ and his apotles were all salutary and highly beneficial, and were designed to advance the knowledge of the true God upon the ruins of idolatry, "to turn men from Satan to God;" to teach them to excel in purity and virtue, in piety to God, in truth and justice, charity and mercy, towards others, and so was worthy of the concernment of a pure and holy God, as being the most lively transcript of his own prefections.

Secondly, All the great things ascribed to these persons have suddenly been blasted, and they like comets have blazed for a while to the amazement of the world, and presently have set in darkness; which is a pregnant evidence that they derived from the prince of darkness, and only feigned a commission from that King of heaven, who neither wanteth power nor wisdom to accomplish his designs; whilst Christianity was like the rising sun, which "shineth more and more unto the perfect day." St. Paul informs the church of Rome and Colosse, that in the space of thirty years the gospel had been preached throughout the world, and brought forth fruit in every nation, on which account it quickly did obtain the name of ἡ κρατοῦσα διδαχὴ, or, "the prevailing doctrine," as Porphyry and Julian do confess. Now surely to abolish all idolatry, to reform the vices of the world, and to enable a few illiterate persons by mighty signs and wonders, by admirable gifts and dispensations of the Holy Ghost, to subdue the world to the belief of the whole Christian faith, and to the worship of a man, condemned by his own nation as a false prophet and a malefactor, as the God and Saviour of the world, must be a vain attempt, though managed by the most subtle and improved impostor. But,

Thirdly, None of these persons ever pretended to transmit this power, which they vaunted of, to any other person, as our Saviour did: or to leave behind them those who, by like actions, should attest the truth of what they did deliver in his name, or suffer for the cause they owned. The demon in the statue of Apollonius did for a little while, by uttering oracles, persuade men to worship Apollonius as a god; but the same author* adds, that God αὐτὸν τὸν δαίμονα ἐφίμωσε, καταργήσας αὐτοῦ τὰς μαντείας, "struck dumb this demon, making void or abolishing his oracles;" whereas this power was not only imparted by our Lord to his apostles, and promised to those who believe in him, but also was, by the imposition of the hands of these apostles, or by their baptism in the name of Jesus, conferred upon them, and promised to them; as in those words of Peter, "Repent, and be baptized in the name of the Lord Jesus, and ye shall receive the Holy Ghost." And hence Arnobius, having summed up the miracles our Jesus did, adds, That he not only did them by his power, but, which was more sublime, multis aliis facere sui nominis cum adjectione permisit, "empowered many others to do them in his name: nor did he any of those miracles which raised astonishment in others, which he enabled not his little ones, and even rustics to perform." And then he triumphs over the heathens thus, "What say you, O ye stiff and incredulous minds, alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit? did ever that Jupiter whom the Romans worship in the Capitol give the like power to any mortal?" and then most rationally concludes, that "to transfer this miraculous power to a man, and give authority and strength to a creature, to do that which by their power alone can be done," super omnia sitæ est potestatis, "is an evidence of one whose power presideth over all things, and who hath all the creatures at his beck."

And, lastly, To the pretence that Christ and his apostles did all their miracles by *magic arts;* I will not answer as Origen doth to Celsus, that all who ever did converse with Christians know this to be a lie, not any of them finding that they ever used, but that they constantly abhorred, those arts; nor yet inquire with Arnobius, potestis aliquem nobis demonstrare, ex omnibus illis magis qui unquam fuere per secula, consimile aliquid Christo millesimâ ex parte qui fecerit? Nor will I represent it as an absurdity, to think our Lord could learn these arts in Egypt, when he was but *two years old:* nor will I ask whether these Christians were assisted in these arts by good or evil spirits, it being as improbable that evil spirits should promote Christianity to the destruction of their kingdom, as that good angels should promote a lie, or countenance a wicked cheat; I only ask, how came these Christians to convert the Egyptians, and even those magi from whom they are supposed to have learnt these arts? 2. Seeing the art of *magic* was then at the height in Ephesus, Samaria, Judea, and through the heathen world, by what means came those Christians, who by the heathens were still called idiots and mechanics, to be so dexterous in these infernal arts, that all the skill and learning in the world could neither equal nor detect their subtlety? Seeing the Jews swarmed both in Ephesus and Egypt, why did none of them ever attain to the like skill; how is it that none of the Egyptian sorcerers did ever contend with Christ or his apostles, as they did of old with Moses, or manifest these sleights to the deceived world, with which they were so well acquainted? How is it that those many who did desert the Christian faith, did never once confess their skill in magic, or discover one book, or one instruction they had learned from Christ or his apostles, to produce such wonderful effects? Lastly, the apostles and first Christians could not be deceivers but others who did embrace, and successively promote and spread their doctrine, must know that they were so, and be instructed in the same arts of falsehoods by them, for they could never propagate their cheats without great falsehood and hypocrisy, nor prevail on any that were not willing to be their confederates, and learn their artifices for the imposing of this faith on others. Now how incredible is it that so many myriads, throughout three ages in which these miracles were done, should all conspire in an unprofitable and known lie, from whence they did and could reap nothing but loss and poverty, persecutions, imprisonments, and death, and not one single person be induced to divulge the cheat, let any reasonable person judge; especially if we consider, that the only motives which Christianity did offer to engage men to perseverance in that faith, were the inward consolations of

* Qu. et Resp. qu. 24.

the Holy Spirit, and a future recompense; neither of which could belong to, or reasonably be expected by, men, who knew themselves promoters of a vile pernicious lie.

Hence, therefore, we may argue thus; they who neither had, nor could have, any motive to believe, continue in, promote, or suffer for the Christian faith, besides the inward consolations of the Holy Ghost, and the expectations of the blessings promised in the life to come, cannot reasonably be supposed to be wilful cheats: the reason is, because the Spirit of God could not give any inward consolations to those who were promoting a notorious falsehood by infernal arts; nor was it possible that they who knew they used these arts, should expect on that account to be for ever happy in the enjoyment of that holy God, "who loveth truth in the inward parts," or to be raised by him to an inheritance undefiled. Seeing then even the light of nature and reason of mankind assure us, that not one of, much less all, those myriads which believed Christianity, could do it without any motive; since the light of Scripture doth assure us they could then have no other motives to believe, than those of the internal consolations of the Holy Spirit at present, and the hopes of a blessed resurrection to eternal life; seeing, thirdly, the attributes of God and the nature of the Holy Ghost assure us, that they who propagated an imposture by magic and infernal arts, or by delusions, should never have these inward consolations of the Holy Ghost, or expectations of eternal happiness, as the reward of their impostures or delusions, it is impossible they should be cheats.

In fine, the wonders which accompanied our Saviour's death, were as remarkable and glorious as were the actions of his life; for when the traitor Judas came to apprehend him, he did but say unto them, "I am Jesus," and straightway both the traitor, and all that did attend him, were "stricken down to the ground" (John xviii. 6); and when Peter had stricken off the ear of Malchus, he healed it with a touch (Luke xxii. 51): even when he hung upon the cross, and when he had given up his spirit, the heavens were overspread with darkness at noon-day, which is a thing observed by the very heathens, and from their records handed down to us; the earth quaked, the rocks split, the veil of the temple was rent, the graves were opened, and many that were dead arose, and came into the city, and appeared to many (Matt. xxvii. 51—53). Now we read nothing of this nature concerning either Pythagoras, or Apollonius, though Philostratus tells us, that Apollonius died not, but was translated into heaven.

§. XI. Again, as our Lord frequently foretold, that being dead, after three days he would rise again, so have we certain demonstration that he arose accordingly, from the consideration of the persons engaged to attest it, and the absurdity of thinking they should all conspire to attest a lie: for,

1. The dead body of our Lord could not continue in the grave after three days; for had it visibly lain dead there after that time, this had been sufficient to have proved our Saviour a false prophet, because he promised so oft that he would rise again the third day (Luke xxiv. 46, Acts x. 40, 1 Cor. xv. 3); yet if our Lord was not then risen from the dead, his body must continue there or be conveyed thence by somebody.

2. It is not reasonable to believe that persons unconcerned for this Jesus, or who believed not well of him, should remove his body thence, since no man can imagine why they should attempt it, or what motive they could have to do it; and therefore this never was pretended or affirmed by Jew or gentile. Moreover, either they did this without acquainting Christ's disciples of their enterprise: and then how easy was it for them, by producing the dead body, to confute the testimony of his disciples, and how unlikely was it that these disciples would have begun to testify a thing which might, for any thing they could know to the contrary, be presently confuted by producing that very body they said was risen from the dead? or, secondly, they acquainted Christ's disciples with the fact, became confederates with them, and engaged to conceal the body; and then upon the strength of this confederacy and promise must depend all the hopes which Christ's disciples had, that they should be successful in this testimony, and not be proved cheats by ocular demonstration. Now is it reasonable to conceive that in this matter they should trust to the fidelity of those men, who, in this very business, in which their silence could alone befriend them, were the worst of cheats? It is, lastly, more incredible, that persons of this temper should still go on to stifle and conceal the matter, and not be tempted by the pleasure of the thing, the service they might do to their religion, the hopes of a considerable reward, or by the hatred of a cheat so gross and palpable, to manifest the shame and infamy of those who forged it. Or,

3. His dead body within that time must be conveyed from the sepulchre by Christ's disciples, as the Jews said it was. Now against this vain pretension of the Jews we have the strongest evidence imaginable, the evangelists and sacred writers having so contrived this testimony, that it was incredible they should attempt, and, in the nature of the thing, impossible they should effect it, had it been a lie, or a contrivance of those men who had their Lord's dead body in their hands.

For, First, The testimony they delivered was this, "That the same Jesus whom the Jews had crucified as a false prophet, was declared to be the Son of God by the resurrection of his body from the dead." Now it hath been shown (note on 1 Cor. xv. 35) that the resurrection of the dead was by the gentiles deemed a thing incredible. The resurrection of that very person whom the Jews had so lately condemned, and crucified as an impostor, was that which they of all men would be most unwilling to believe, seeing it was a testimony which not only did acquit this Jesus from all the calumnies and false aspersions of the Jews, but also pronounced their greatest rabbies an evil brood of hypocrites, fools, and blind serpents, and vipers, a wicked and adulterous generation, a devilish, damned crew, nay, their whole nation guilty of the most horrid crime that could be charged upon man, even *the murder of the Lord of life*, and which assured them there was no salvation to be hoped for but from that very person whom "they had taken, and by wicked hands had crucified and slain," and that "all power both in heaven and earth was given to him:" and therefore it was not to be expected it should gain credit among Jews, or gentiles, unless it was confirmed by the greatest miracles.

Secondly, As our Lord often told, not only his disciples, but the Jews also, that he would shortly return to his Father; that he should "ascend up where he was before" (John vi. 62), "and go to him that sent him" (John vii. 33, 34); that "within a while, they should see the Son of man sitting on the right hand of Power" (Matt. xxvi. 64), and that he would "come in the glory of his Father, and reward every man according to his works:" so doth this testimony declare, that he was now "exalted to the right hand of God," and that "God had made him Lord of all things" (Acts ii. 36); that he had "exalted him to be a Prince and a Saviour" (Acts v. 31), nor was "salvation to be expected by any other" (Acts iv. 12), and, lastly, that by his resurrection he had demonstrated that he was to be the judge of the quick and the dead (Acts xvii. 31). Now it seemed foolishness both to Jew and gentile, that such a one, who seemed to them to be without all form or comeliness, all outward splendour or grandeur, one branded for a rebel and impostor by his own nation, and as such condemned by so great a power, should be declared to be the Son of God, the Lord of all things, the author of salvation to all men, the sovereign object of their adoration. And,

Thirdly, As an immediate consequence of this, it was a testimony which never could be owned in any part of the whole heathen world, but they must thereupon renounce all the religion established among them by law and custom, discard the gods which they and their forefathers had so long worshipped, as devils and dumb idols, and own the God of Israel as the only true God, submit to those doctrines of the holy Jesus, which required them so entirely to renounce their sinful pleasures, which were so grateful to the flesh, and those vices which they had so long indulged, and henceforth live a life of highest purity and separation from the pleasures and enjoyments of this world, to be employed in acts of self-denial and mortification, in taking up the cross, and suffering patiently the worst of temporal evils, only in hopes of future blessing from a crucified Jesus, and a reward to be conferred upon them by him, after a more incredible resurrection of their bodies from the grave. Now it is certain from reason and experience, that a new doctrine, which stands obnoxious

to a great many prejudices both of the judgment and affections, and which contains many things that seem to render it incredible to the one, and many more which render it unpleasant to the other, is most unlikely to prevail upon the world, in opposition to all other doctrines. (2.) That men are not easily induced to reject those principles which they received from their education, but still are backward to admit new faith, to confess their errors, and condemn themselves and pass hard sentences upon the state of their beloved friends, relations, and ancestors. (3.) That men are naturally wedded to their lusts, and bear a passionate affection to the pleasures and enjoyments of the world; and therefore, that which suddenly prevails upon them to renounce them all, must be of greater power, and of more prevailing efficacy, than the temptations of the world. (4.) That it is not easy to prevail upon the world to quit a present and important interest, only in hopes of future good, or to expose themselves to the worst of sufferings in confirmation and pursuance of those hopes, without the most concluding grounds of hope, much less in contradiction to them. (5.) That men of the lowest birth and education, and such as were great sufferers both in their reputation and their persons, were men unlikely to prevail upon persons of all sorts and conditions whatsoever, to quit their religion and their habitual lusts, their worldly interests, and their alluring pleasures, and their espoused tenets; much more their lives and dearest relatives, and to expose themselves to those evils which are most contrary to the desires of human nature and to the designs of mere natural men.

Again, They tell us, they were sent to preach this testimony to all nations, and to baptize them into the faith thus preached, to publish it to the Jews, Samaritans, and to the uttermost parts of the earth (Acts i. 8). Now, could they convert great numbers of all nations from darkness unto light; persuade them to discard their own religion they had so long embraced; quit all the worship and the rites they had received from their forefathers; renounce all the evil customs and manners they had so long indulged in; only to worship and expect salvation by one condemned by his own nation, where his pretended miracles were wrought, as a false prophet and a vile impostor? They were to turn them "from the power of Satan unto God," and therefore, were to destroy that strong man armed, to overthrow his kingdom, to stop the mouth of his oracles, destroy his temples and his worship, to cast out devils where they came, and make his kingdom "fall like lightning." How could they convert those nations, whose languages they understood not, without the gift of tongues; which, if they wanted, they must stand mute among them, without one word to say in propagation of this testimony? How could they work so great a change upon them, or prevail with them to suffer so much, as their converts by their own confession were obliged to do, for the sake of this their testimony, without the greatest evidence that what they told them was a certain truth? and how could they afford this evidence to any, without a confluence of miracles to confirm their sayings? Hence,

Fourthly, They so often tell us, that their Lord promised to enable them, in confirmation of this testimony, to work "greater miracles than he himself had done" (John xiv. 12), and that they who believed this testimony should be enabled "to heal the sick, to cast out devils, and speak with new tongues:" that for the propagation of this testimony, "he would give them a mouth and wisdom, which all their adversaries should not be able to gainsay," that they should have no need, when they were before princes and rulers on the account of this testimony, to premeditate; because "the Holy Ghost would teach them in that hour what to say:" (Luke xii. 12, xxi. 15), that he promised that they should be enabled for this work "by the power of the Holy Ghost descending on them, and convincing the world of their sin who believed not in him, and of his righteousness, because he went unto the Father; and of a future judgment, because the prince of the world should by them be condemned, and cast out of his kingdom" (John xvi. 8—11). They introduced him, praying to his Father that they might thus be assisted by this Holy Spirit, "that the world might believe that he had sent him" (see the note on John xvii. 21—23), and promising the Holy Ghost to them that would believe in him (John vii. 37—39). Whence it must necessarily follow from their own words, that they must have received this miraculous assistance, and these distributions of the Holy Ghost, for confirmation of this testimony; or else that Jesus, whose resurrection they proclaimed, must be a false prophet. Hence it is evident beyond all contradiction;

First, That a power of doing mighty miracles, and of exercising and distributing the gifts of the Holy Ghost to believers, was absolutely necessary, in places where they came, for confirmation of this testimony, and planting any Christian church in any nation; it being absolutely necessary, to make this testimony effectual, that both the apostles, who gave in this testimony, and they who did believe it, should be assisted by the power of miracles, and be endowed with the miraculous gifts and distributions of the Holy Ghost; and yet,

Secondly, It is as certain, that if this Jesus was not risen, or, being risen, had failed in all his promises of such miraculous assistance, that his disciples could have no motive to begin this testimony, or never could be able thus to confirm what they affirmed.

1. They could have then no motive to begin this testimony; for if he were not risen, or if he had failed in all these promises, they must conclude him an impostor; and then what motives could they have to publish him "the Saviour of the world," who, after he had called them, "to leave all, and follow him," and made such ample promises unto them of "judging the twelve tribes of Israel" (Matt. xix. 28), left them so sadly in the lurch, exposed to shame and infamy? How could they hope "by mighty signs and wonders, by gifts and graces of the Holy Spirit," great and numerous, to give in evidence to his resurrection (as they confidently pretended they were empowered to do), had he been still reserved under the power of death, and only by his own or others' arts removed from his sepulchre? How is it, that they never thought within themselves,—He could not save himself, and whence shall we expect salvation? He could not by his miracles of power and goodness prevail upon one nation to believe his doctrine; and can we, though destitute of all that power which resided in him, think to reduce the world into obedience, or to impart the Holy Ghost to others, when we ourselves have the spirit of delusion only? Who can imagine, were this so, they would have said so boldly at the first entrance on this testimony, to men, who wondered at them, "Repent, and be baptized every one of you in the name of the Lord Jesus, and you shall receive (these gifts of) the Holy Ghost; for the promise (of the Holy Ghost, recorded by the prophet Joel) is (made) to you and to your children, and to as many as the Lord your God shall call;" or say so confidently before the Jewish Sanhedrin, their mortal enemies, "We are witnesses of these things, and so is the Holy Ghost which God hath given to those that believe" (Acts v. 32), if there were no such thing? Nor,

2. Could they confirm their testimony by any miracles or divine assistance; for if their testimony were a lie, they had no reason to expect the least assistance for the propagation of it, but had just reason to conceive, that all the powers, both in earth and heaven, should be engaged to confound it; for sure they could expect no help from him whom they declared to be risen, if in their consciences they knew he was still under the power of death; they rather had great reason to expect that God should cross them in those designs which they profanely vented in his name, making him witness to a lie; they could not hope to be assisted by the powers of darkness, seeing their doctrine did so plainly tend to the subversion of Satan's kingdom; they could not rationally hope, that either Jew or gentile would befriend them in the promotion of a cheat, which they were concerned both in interest and honour to detect: what therefore could embolden them to enter upon the propagation of this cheat, in opposition to all the powers both of heaven and earth?

To strengthen this argument, let us consider the success of this testimony; our Lord had declared, that after he had been lifted up, "he would draw all men after him" (John xii. 32), and that then his kingdom, from a small beginning, should increase as a grain of mustard seed, and be like leaven leavening the whole lump (Luke xiii. 19. 21). Accordingly we find that this testimony, when it was first declared to the world on the day of Pentecost, prevailed at one sermon over three thousand and at another on five thousand of those

very persons who had seen him crucified, to believe that he was risen from the dead. He sent them forth to preach this doctrine to the world, with a promise that "he would be with them" (Matt. xxviii. 20). And accordingly it is said, "they went forth preaching this doctrine every where, the Lord working with them, and confirming the word with signs following" (Mark xvi. 20), and that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33), and that "God bare witness to the word of his grace, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost" (Heb. ii. 4), and of the truth of this, the Acts of the Apostles, the Epistles written to the churches planted by them, the miracles done by many myriads of Christians, and the gifts daily exercised in their assemblies, are a demonstration; yea, the speedy and wonderful success and prevalency of this testimony confirms the truth of what they delivered; for if men were not then infatuated, how could it come to pass, that so great a part of the world as was so suddenly converted by their testimony, should without any proof or other evidence than the bare relation of such ignorant unlearned persons, give credit to their fiction; or that persons of all ranks and conditions should not only yield a firm assent to such a proofless fable, but readily should sacrifice their lives and fortunes to maintain that faith?

For farther demonstration of the truth of this testimony, let us reflect a little upon the persons commissioned by Christ to preach it to the world; and we shall find,

1. That they were persons who had no advantages of birth, wealth, or worldly interests, which might enable them to manage or promote this work, no wisdom to contrive, no policy to carry on such cunningly-devised fables, as being both according to their own report, and the objection of the heathen world, ἀγράμματοι, και ἰδιῶται, "illiterate and simple men;" and is it easy to conceive, that men, so few, so meanly qualified as to condition, endowments, or ability of mind, without all supernatural assistance, should so skilfully contrive, so courageously maintain, and so successfully manage, such a story, as quickly to engage the faith of many myriads to yield a firm assent unto it?

2. They could have no motive from any worldly interests to propagate this lie throughout the world, but they had all imaginable reasons to decline it, if it were not true; for all those things which the allurements of the world can signify, they willingly abandoned for the sake of this one testimony, incurring both the loss of honour, pleasure, and of all worldly interests, in prosecution of it; nay, they declared, that this very Jesus, whose resurrection they attested, had foretold that this should be their portion, that "in this world they should have tribulation," that they should "be hated of all nations for his name's sake," that they should be "delivered up to be afflicted, and even killed for this testimony:" so that they could not possibly avoid those evils but they must by so doing overthrow their own testimony, and prove this Jesus a false prophet; and much less had they reason to expect any blessings in the world to come for propagating such a lie by false pretences of divine assistance, to the dishonour of Almighty God, and the destruction of so many myriads deceived by them. Since then the moralists conclude, that it is impossible for men to act without appearance of some good to be procured by that action; since love of life, and a desire of self-preservation, are common to us with the very brutes; and it is natural to them and us, to avoid misery and torments,—the apostles could not thus abandon all the enjoyments and expectations of the blessings both of this and of another world, and wilfully subject themselves to all the miseries and torments which creatures could endure, in propagation of a testimony from which they could expect no profit or advantage, but they must be bereft of common sense, renounce the natural instincts of mankind, and be in love with ruin and destruction. I confess, it is possible for men to lay down their lives for false opinions, provided they believe them to be true; but if the apostles were guilty of any cheat at all, they must be guilty of a known imposture, and so must sacrifice their lives for falsehood, i. e. for that from which they could expect no good at all; which seems so inconsistent with the principles of common reason and self-love, that nothing can be more incredible.

3. Consider that they continued constant in this testimony, and never could be moved by any checks of conscience, any hopes of gain, or any fears or sense of sufferings, to disavow this testimony, or to detect the falsehood of it. Now, that so many persons should persevere immoveably in an extravagant resolution to maintain a lie, so that no threats, no perils, no pains or troubles from without, no regret or dissatisfaction from within, should drive them from it, but that they should die with it in their mouths, is so incredible, that nothing can be more; it must be therefore truth alone that could uphold them steady in the profession of this thing; so unanimous a consent, so clear a confidence, so firm a resolution, so insuperable constancy and patience, nothing but the sense of truth could inspire them with, nothing but a perfectly good conscience could sustain. Consider,

4. That they were persons who professed to all their converts great sincerity in what they did, declaring, that "they had renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but, by manifestation of the truth, commending themselves to every man's conscience in the sight of God." Moreover, in their writings, they frequently condemned all falsehood, craft, hypocrisy; commanding us "to lay aside all guile, hypocrisy; to put away all lying, to speak every man truth with his neighbour," denouncing hell and damnation against those who "loved and made a lie:" and yet, if they indeed promoted a cunningly-devised fable, they whom they spake and wrote to could not be ignorant of their hypocrisy and lying, when they spake so much of their own miracles and gifts of the Holy Ghost received by believers, and of the gifts of healing, casting out of devils, and of tongues, promised and vouchsafed to them; for these things they still mention in their epistles directed to their converts, as things frequently done by and exercised among them. Now, if their converts did enjoy these admirable gifts, it is not to be doubted, but God himself, who is the only author of them, did set his seal to the apostles' testimony; if they did not enjoy them, they must then know that the apostles who made these promises, and who indited these epistles, were guilty of notorious untruths, and so could have no motive to believe, but rather to detest their doctrine.

5. Consider that the doctrine they delivered in the name of this holy Jesus, was such as highly tended to the promotion of piety and virtue in the world; for none, who are acquainted with this doctrine, can deny, that it doth evidently tend to the advancement of true goodness, righteousness, love, charity, peace, quietness, and mercy. Now, can it reasonably be conceived, that men should in the same design be guilty of the greatest virtue and the greatest villany in the world; that the same men should die martyrs to the worst imposture and the best institution in the world; that they should sacrifice their lives to the interest of holiness and virtue, and the credit of blasphemy and imposture? It is common, I confess, for men of bad designs to make very good pretences, but still they do this to carry on designs far different from their pretences: but we have shown that the apostles could have no designs in propagating their doctrine, but that it should be believed; and, therefore, if they did not really design to make men believe the doctrines they taught for the advancement of the interests of piety and virtue, they could have no end at all in losing both their lives and fortunes to promote those doctrines; which contradicts the principles of human nature.

He then who doubts the sincerity of these assertors of our Lord's resurrection, must be forced to admit what is much more incredible, as being more repugnant to human nature and the course of things; viz. he must believe that persons, otherwise through their whole lives blameless, and strictly virtuous in their conversations, as the apostles were; men who appealed to their proselytes, "how holily, and justly, and unblameably they had behaved themselves amongst them," should yet, against the clearest dictates of their conscience, commit so great a villany as this imposture doth imply; that men, all whose discourses and demeanours did evidently tend to the advancement of God's glory, and the promotion of true goodness, should in their hearts defy God, and detest all goodness, as they must do if they were wilful cheats; that they, who otherwise did teach these doctrines, and practise those things, which showed the greatest kindness and good will to men, were only striving to

abuse and betray them by false promises and hopes, into the worst of miseries; that men of so great wisdom as they showed, both in their writings and the success of their attempts, should zealously drive on a vain and senseless project, with more unwearied industry labouring to maintain and disperse a lie, than any men besides did ever use for confirmation of the greatest truth: he must believe, that men in all respects so impotent, should be so strangely prevalent, without the least assistance, as to cause the world to run into them; that naked weakness should overthrow the strongest might; that pure simplicity should baffle even the sharpest wits, the subtlest policy, and deepest learning; that rude speech, void of all strength and ornament, should even force men to embrace an uncouth and unpleasant story, against the finest rhetoric backed with the force of truth. He must believe, that a crew of vile persons should so inseparably be linked together only by the bonds of fraud, no truth, no virtue, no real interest, uniting them, that nothing could untie the knot. Lastly, He must believe, that men of sense should, for no end, no visible advantage here, no future hopes, voluntarily embrace, and patiently endure, all that can be distasteful unto human nature, freely exposing themselves, they knew not why, to all the fury upon earth, and all the flames of hell; eagerly sacrificing their fortunes, credits, lives, and souls themselves, to the ghost of a condemned malefactor and false prophet. And if so, why doth philosophy inform us, that self-preservation, the love of life and ease, is rooted in the very principles of human nature, and that it is not possible for any man deliberately to choose to be miserable, or to refuse to be happy, or not desire so to be? To conclude, if this relation were untrue, either the apostles were besides their senses when they did believe it, or besides their wits when they affirmed, and did endeavour to confirm, what they did not believe, with loss of life and fortunes; and if so, what shall we say to that vast multitude of Christians, who, notwithstanding all temptations to the contrary, so readily embraced, so stedfastly believed, the doctrine of those men, who had so little reason to believe themselves?

§. XII. Let us consider, lastly, the predictions of our Lord, relating partly to his own disciples, and what they were to do after his resurrection, and partly to the Jewish nation, and what was to befal them for their infidelity, and their rejecting and condemning their Messiah. As for his disciples,

1. He promised and foretold, that not only the twelve apostles should be endued "with power from on high," and should receive "the promise of the Holy Ghost," but also that they who believed in him should be baptized with the Holy Ghost, should receive him, and be enabled by him "to speak with tongues" (Matt. iii. 11, Mark xvi. 17, 18, Luke xxiv. 39, John vii. 37, 38, Acts i. 8); and that this promise was admirably fulfilled, not only by the gifts of tongues and prophecy, conferred on the apostles at the day of Pentecost, and by their baptism, preaching, and laying on of hands on others, but by the gifts of prophecy, and tongues, with the interpretation of them, and by the gift of discerning spirits, and knowing things secret, exercised in all Christian churches, shall be fully proved in the preface to the epistles, from §. I. to the sixth, and from the eleventh to the fourteenth.

2. He foretold that the kingdom of Satan should be cast down by them, and should "fall like lightning" before them, and said, "Behold, I give you power over all the power of the enemy" (Luke x. 18, 19); and how gloriously he fulfilled this promise, and made good this prediction, shall be fully demonstrated in the same general preface, §. X.

3. He foretold that the gospel of the kingdom should be preached by them throughout the world (Matt. xxvi. 13); yea, that it should be preached to all nations within the space of forty years, or before the destruction of Jerusalem (Matt. xxiv. 14); that the increase of his kingdom should be like that "of a grain of mustard-seed" (Mark iv. 32), and that he being lifted up "would draw all men after him" (John xi. 32). Which came to pass so wonderfully, that in the space of twenty-four years after Christ's passion, St. Paul, in his Epistle to the Romans, saith, "the sound of it was gone out into the uttermost parts of the world" (x. 18); and in the Epistle to the Colossians, writ twenty-nine years after, that it was "preached to every creature under heaven" (i. 6. 23). "We see," saith Clemens Romanus,* "the world beyond the ocean (i. e. the British islands), subject to the commands of Jesus."—"The contagion of this superstition," saith Pliny,† in his epistle to Trajan, writ in the close of the first century, "hath spread itself not only over cities, but even villages and fields."—"There is no rank of men," said Justin Martyr,‡ "whether Grecians, or barbarians, or called by any other name, in which praise and thanksgivings are not offered up to the Father in the name of Christ crucified;" "so that a whole race of Christian nations seemeth," saith Origen,§ "to be born at once; and who," saith he, "will not admire the prediction of our Lord, when he sees it thus fulfilled in every nation under heaven, Greeks and barbarians, the wise and unwise, and all mankind being overcome by it, so that there is no kind of men by whom this doctrine is not received!" (lib. ii. p. 68, 69).

The predictions which concerned the Jewish nation were these following:—

1. "That the kingdom of God should be taken from them, and given to another nation bringing forth the fruits thereof" (Matt. xxi. 43); and that "the things which did belong to their peace, should be shortly hid from their eyes" (Luke xiii. 28, 29, xix. 42): that "many should come from the east, and from the west, and should sit down with Abraham, Isaac, and Jacob, in the kingdom of God; but the children of the kingdom should be cast out" (Matt. viii. 11. 13): and that all these things "should come upon that generation." Accordingly, we find the apostle Paul, in his Epistle to the Romans, sadly bewailing that "spirit of slumber," which was come upon them (Rom. xi. 8), speaking of their "rejection" (ver. 15), "the breaking of these branches off through unbelief" (ver. 19, 20), "their blindness" (ver. 25), and saying, that "God had concluded them all in unbelief."

2. Our Lord foretold, that Satan, cast out from them, should "return with seven devils more wicked than himself;" and that he did so, the history of Josephus will not suffer us to doubt: for he declares, that soon after our Saviour's time, they were become the worst of men (see note on Rom. ii. 2).

§. XIII. Lastly, The things which Christ foretold concerning the destruction of Jerusalem, and the calamities which shortly were to happen to that nation, were of that signal nature, and mentioned such various events, then future and contingent, and yet were so exactly and so particularly fulfilled, as to afford us a most pregnant demonstration of the truth of Christ's prophetic office. And,

First, Our blessed Lord foretelleth the destruction of the Jewish temple, after it had stood well nigh five hundred years, in these words, "Seest thou these great buildings? there shall not be left one stone upon another which shall not be thrown down:" to complete which prediction, Titus commands his soldiers, saith Josephus,‖ *τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν*, "to dig up the foundations both of the temple and of the city;" and both the Jewish Talmud¶ and Maimonides** add, that Terentius Rufus, the captain of his army, "did with a ploughshare tear up the foundation of the temple," and more signally fulfilled those words of Micah, iii. 12, "Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." And here two things seem worthy of our observation; viz.

1. The exact time when this was done; viz. on the same month and day on which it formerly was burnt by Nebuzaradan, the captain of the king of Babylon, which therefore by Maimonides is styled "the fatal day of vengeance;" and which is by Josephus†† reckoned to be a matter of just

* Ep. ad Cor. p. 19. † Lib. x. Ep. 97.
‡ Dial. cum Tryph. 345.
§ Contr. Cels. lib. viii. p. 405.
‖ Lib. vii. cap. 1. p. 970, B. 993, A.
¶ Taanith. cap. 4. Hal. 6. ** Maim. Taanith. cap. 5.
†† *Θαυμάσαι δ' ἂν τίς ἐν αὐτῇ τῆς περιόδου τὴν ἀκρίβειαν, καὶ μῆνα γοῦν καὶ ἡμέραν ἐτετήρηστ τὴν αὐτὴν ἐν ᾗ πρότερον ὑπὸ Βαβυλωνίων ὁ ναὸς ἐνεπρήσθη.* Lib. vii. cap. 26, p. 957, E. cap. 27. p. 958, F.

admiration, and a plain indication that this so happened by divine appointment.

2. That this destruction and conflagration of the temple, happened against the will, command, and the endeavours of Titus to prevent it; for he calls heaven and earth to witness, that he would never violate that sacred place, unless the Jews compelled him so to do; yea, saith he,* "I will preserve your temple against your own wills:" and when his own generals declared it necessary to destroy that temple, he answered, "I will never suffer such a structure to be destroyed by the flames:" and when the fire began to seize upon it, he calls, he beckoneth to, yea, he commands his soldiers to extinguish it, but they, not hearkening to his commands, do animate one another to the burning of it: Thus, saith Josephus,† "was the temple burnt against the will of Cæsar, God himself assisting with the Romans to the ruin of it;" that so the words of Christ might be verified, "He will send forth his armies and destroy those murderers, and burn up their city."

3. Observe, that they who had accused‡ our Saviour and his disciples of polluting and of designing to destroy this temple, were the very men who did horribly pollute it with the blood of Jews and gentiles, and even forced the Romans to destroy it; "they hastened the slow fire," saith their own Josephus,§ "and even drew it to the temple;" the inflammation of it, saith he, "had both the cause and the beginning of it from themselves," the providence of God still ordering matters so, that they should bring upon themselves those evils of which they falsely did accuse our Lord and his apostles.

Secondly, Our Lord foretells with like exactness and particularity the ruin of their famous city, declaring (Luke xxi. 34), that "Jerusalem should be trodden down of the gentiles, until the times of the gentiles be fulfilled;" and again, "the days," saith he, "shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and shall not leave in thee one stone upon another" (Luke xix. 43, 44). Now, that the event completely answered to these plain predictions, is evident from their own historian, who doth expressly say,‖ "Titus having commanded his soldiers to dig up the city and the temple, this was so fully done, by levelling the whole compass of the city, except three towers, that they who came to see it were persuaded it never would be built again. The same historian¶ informs us, that when Vespasian besieged Jerusalem, his army "compassed the city round about, and kept them in on every side," and though it was judged a great and almost impracticable work, to compass the whole city with a wall, "yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles on it; and so cut off all hopes that any of the Jews within the city should escape."

Thirdly, Whereas our Saviour saith, "Jerusalem shall be trodden down, *πατουμένη*, possessed," and trodden by the feet of the gentiles, this so exactly came to pass, that Vespasian,** (1.) commands the whole land of Judea to be sold to those gentiles that would buy it; and (2.) Hadrian,* about sixty-three years after, makes a law "that no Jew should come into the region round about Jerusalem," as Aristo Pellæus, who was himself a Jew, and flourished in the times of Hadrian, relates: thus, saith Eusebius,† it came to pass, that the "Jews being banished thence, and there being a conflux thither *ἀλλοφύλου γένους*, of aliens, it became a city and colony of the Romans, and was in honour of the emperor named Ælia." (3.) Jerusalem, saith Christ, shall be thus trodden down, or subject to the gentiles, "till the time of the gentiles be fulfilled;" that is, till, by conversion of the Jews unto the Christian faith, the fulness of the gentiles, to be converted to it, should come in with them; "for blindness" saith the apostle "hath happened to the Jews, till *πλήρωμα τῶν ἐθνων*, the fulness of the gentiles shall come in, and then all Israel shall be saved" (Rom. xi. 25, 26), and with them also the yet heathen gentiles; "for if," saith he (ver. 15), "the casting away of the Jews was the reconciling of the world, what shall the receiving of them be to it, but even life for the dead?" And again, "if the fall of them were the riches of the world" (ver. 12), "and the diminishing of them the riches of the gentiles, how much more shall their fulness be" the fulness of the gentiles? Now here it is especially observable, that Julian the Apostate, designing to defeat this prophecy of Christ, resolved on the rebuilding of the city and temple of Jerusalem in its old station, which was till his time left in its ruins, Ælia being built without the circuit of it; for in his epistle‡ to the community of the Jews, he writes thus, "The holy city of Jerusalem, which you have so long desired to see inhabited, rebuilding by my own labours, I will dwell in." This he began with an endeavour to build that temple, in which alone the Jews would offer up their prayers and sacrifices, but the immediate hand of Providence soon forced the workmen to desist from that unhappy enterprise. Ammianus Marcellinus,§ a heathen, who lived in those very times, gives us the story thus,—That "Julian endeavoured to rebuild the temple at Jerusalem with vast expenses, and gave it in charge to Alypius of Antioch to hasten the work, and to the rector of the province to assist him in it; in which work, when Alypius was earnestly employed, and the rector of the province was assisting, terrible balls of flames bursting forth near the foundations, with frequent insults, and burning divers times the workmen, rendered the place inaccessible; and thus the fire obstinately repelling them, the work ceased." The story is very signal and remarkable for many circumstances; as, v. g.

1. The persons that relate it—Ammianus Marcellinus, a heathen, Zemuch David, a Jew, who confesseth that Julian was divinitùs impeditus, "hindered by God," in this attempt: Nazianzen and Chrysostom among the Greeks, St. Ambrose and Ruffinus among the Latins, who flourished at the very time when this was done: Theodoret, and Sozomen, orthodox historians, Philostorgius, an Arian, Socrates, a favourer of the Novatians, who writ the story within the space of fifty years after the thing was done, and whilst the eye-witnesses of the fact were yet surviving.

2. The time when it was performed, not in the reign of Christian emperors, but of the most bitter enemies of Christians, when they were forced to hide, and had not liberty of speaking for themselves. Observe,

3. With what confidence the Christians urge the matter of fact against the Jews, as a convincing demonstration of the expiration of their legal worship, and of the certainty

---

* Τηρήσω τὸν ναὸν ὑμῖν καὶ μὴ θέλουσι, lib. vii. cap. 10, p. 949, G. 990, A. Καταφλέξειν πότε τηλικοῦτον ἔργον, cap. 24, p. 957, τὸ πῦρ σβεννύειν, cap. 26, p. 958, A,B,C,D.

† Ὁ μὲν οὖν ναὸς οὕτως ἄκοντος Καίσαρος ἐμπιπρᾶται, cap. 26, p. 958, F. Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει μετὰ Ῥωμαίων καθάρσιον αὐτῷ πῦρ, cap. 8, p. 948, F.

‡ Mark xiv. 58, xv. 29, Acts vi. 13, xxi. 28, xxiv. 6.

§ Καὶ μόνον οὐχ εἱλκυσαν ἐπὶ τὸν ναὸν βράδυνον πῦρ, lib. vi. cap. 27, p. 933, B. Λαμβάνουσι δ' αἱ φλόγες ἐκ τῶν οἰκείων τὴν ἀρχὴν καὶ τὴν αἰτίαν, lib. vii. cap. 26, p. 957, E.

‖ Τὸν δὲ ἅλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μήδε πώποτε οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι, lib. vii. cap. 1, p. 970, B, C.

¶ Τοὺς δὲ οὕπω τὰ Ῥωμαίων φρονοῦντας εἴργεν ἡ στρατία παντα-χόθεν τὴν πόλιν περιέχουσα, lib. v. cap. 26, p. 893, B. Περι-τειχίζειν ὅλην τὴν πόλιν μέγα καὶ δυσήνυτον τὸ ἔργον, lib. vi. cap. 31, p. 936, F. Τὸ μὲν οὖν τεῖχος ἐνὸς δέοντος τεσσαράκοντα στα-δίων ἦν——τρισὶ δ' ᾠκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 937, B.

** Πᾶσαν γῆν ἀποδόσθαι τῶν Ἰουδαίων, lib. vii. cap. 27, p. 983.

---

* Πᾶν ἔθνος ἐξ ἐκείνου καὶ τῆς περὶ τὰ Ἱεροσόλυμα γῆς πάμπαν ἐπιβαίνειν εἴργεται. Euseb. H. Eccl. lib. xxi. cap. 6.

† Hist. Eccl. lib. iv. cap. 6.

‡ Τὴν ἐκ πολλῶν ἐτῶν ἐπιθυμουμένην παρ' ὑμῖν, οἰκουμένην πόλιν ἁγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οἰκήσω. Ἰουδαίων τῷ κοίνῳ. Ep. 25.

§ Ambitiosum quoddam templum apud Hierosolymam sumptibus immodicis instaurare cogitabat, negotiumque maturandum Alypio dederat Antiochensi; cùm itaque rei idem fortitèr instaret Alypius, juvaretque provinciæ rector, metuendi globi flammarum prope fundamenta crebris insultibus erumpentes, locum, exustis aliquoties operantibus, inaccessum fecère, hòcque modo, elemento obstinatiùs repellente, cessavit inceptum,—lib. xxiii. ab initio.

the Christian faith against the heathen philosophers, inquiring,* "what the wise men of the world can say to these things;" and against the emperor Theodosius,† to deter him from requiring them to rebuild the synagogue, which had been lately burnt by a Christian bishop.

4. And, lastly, the unquestionable evidence of the thing. This, say the Christians,‡ "all men freely do believe and speak of, it is in the mouths of all men, and is not denied even by the atheists themselves; and if it seem yet incredible to any one, he may repair for the truth of it both to witnesses of it yet living, and to them who have heard it from their mouths; yea, they may view the foundations lying still bare and naked;§ and if you ask the reason, you will meet with no other account besides that which I have given; and of this all we Christians are witnesses, these things being done not long since in our own time." So St. Chrysostom.

Thirdly, Our blessed Lord is as express and circumstantial in the prediction of the miseries which should befall that sinful nation. For,

1. He in the general foretells that their calamities shall be so great as to admit no parallel; "There shall be," saith he, "great tribulation, such as never happened from the beginning of the world to this (present) time" (Matt. xxiv. 21). Which words‖ Josephus seems to have transcribed, when he saith that "never any nation was more wicked, *μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι*, nor ever did a city suffer as they did." He was no stranger to the history of the destruction of the old world by water, or of Sodom and Gomorrah by fire from heaven, or to the sufferings of his own nation under Antiochus Epiphanes, and yet he scruples not to say, that¶ "all the miseries which all mankind had suffered from the beginning of the world, were not to be compared with those the Jewish nation did then suffer."

2. Our Saviour adds, that in those days "the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers of heaven shall be shaken" (Mark xiii. 14). These, I confess, are metaphorical expressions, occurring often in the prophets, but still in the same sense; viz. to signify an utter desolation, and terrible havoc and destruction brought upon a nation: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying (xiii. 9, 10), "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine:" of the destruction of Idumea he speaks thus (xxxiv. 2, 5), "The indignation of the Lord is upon all nations, he hath utterly destroyed them, he hath delivered them to the slaughter, the mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth from the vine:" the destruction of Egypt is represented by Ezekiel in these words (xxxii. 7, 8), "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and the bright lights of heaven will I make dark over thee:" this therefore (saith Maimonides**) is a proverbial expression, "importing the destruction and utter ruin of a nation." "The sun darkened or turned into blood, and the stars falling, or disappearing," saith Artemidorus,†† "import the destruction of many people." Now in this sense it is almost incredible which their historian relates of the destruction of the Jews; for he informs us that "eleven hundred thousand perished in that siege;"‡‡ and it is still more incredible which their Talmud and other Jewish writers mention of this slaughter, which Hadrian's§§ army made of them fifty-two years after, when they rebelled under Barchochebas, and were besieged in the city Bitter, the most modest computation being quatuor mille myriadas, and the most extravagant, octoginta mille myriadas. And yet our Saviour having farther said, that "wherever the carcase was," i. e. the nation of the Jews, rejected now and loathed by God as a dead carcase, "there would the eagles," i. e. the Roman army, "be gathered together," to prey upon them (Matt. xxiv. 28, Luke xvii. 37); they were accordingly harassed and destroyed throughout the Roman empire; when, saith Josephus, the Romans had no enemies left in Judea, "the sense and danger reached, *πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων*, to many of them living the remotest from it;" for many of them perished at Alexandria,‖‖ at Cyrene, and in other cities of Syria; in a word, Eleazar¶¶ in Josephus, having reckoned many places where they were cruelly slaughtered, concludes thus, *μακρὸν ἂν εἴη νῦν ἰδίᾳ περὶ ἑκάστου λέγειν*, "it would be too long to speak of all these places in particular."

Again our Saviour adds, that "they should be led captives into all nations" Luke xxi. 24); accordingly Josephus*** doth inform us, that "the number of their captives was ninety-seven thousand," that of them "Titus sent many to Egypt, and most of them he dispersed into the Roman provinces," and so exactly fulfilled this prediction.

Fourthly, Our Lord foretells the "many signs" preceding this destruction, declaring that there should be *φοβητρὰ*, "fearful events, or sights, earthquakes, and signs from heaven" (Luke xxi. 11). Now to omit the frequent earthquakes which happened in other places in the times of Claudius and Nero, Josephus††† doth inform us, that there happened in Judea and Jerusalem, "an immense tempest and vehement winds, with rain, and frequent lightnings, and dreadful thundering, and extreme roarings of the quaking earth, which manifested to all, that the world was disturbed at the destruction of men," and that these prodigies portended no small mischiefs. Josephus‡‡‡ has a select chapter of the manifest signs of their approaching desolation, which Tacitus,§§§ a Roman historian of that age, doth almost thus

---

* Ἔτι οὖν ἀμφισβητεῖς, ὦ Ἰουδαῖε, καὶ τὴν ἀπὸ τῆς τοῦ Χριστοῦ προρρήσεως, καὶ τὴν ἀπὸ τῆς τῶν πραγμάτων ἀποδείξεως μαρτυρίαν σου ὁρῶν καταψηφιζομένην; Chrys. Hom. 2 in Jud. tom. vi. p. 335, et Hom. 60, p. 639. Πρὸς ταῦτα τί φήσουσιν οἱ αἰῶνος τοῦ τούτου σοφοί; Nazianz. Stelit. p. 83.

† Non audîsti, imperator quia cùm jussisset Julianus reparari templum Hierosolymis, quòd divino, qui faciebant repagulum, igne conflagrârunt? Epist. lib. v. epist. 29.

‡ Τὸ δ' οὖν περιβόητον πᾶσι θαῦμα, καὶ οὐδὲ τοῖς ἀθέοις αὐτοῖς ἀπιστούμενον λέξων ἔρχομαι, Soz. p. 81. Ὃ οἱ ἅπαντες ἤδη καὶ λέγουσι, καὶ πιστεύουσιν, p. 83. Καὶ ταῦτα πρὸς πάντων ἀδεῶς λέγεται, καὶ πιστεύεται, καὶ παρ' οὐδενὸς ἀμφιβάλλεται· ταῦτα ὅτῳ πιστὰ οὐ καταβαίνεται, πιστούσθωσαν οἱ παρὰ τῶν θεασαμένων ἀκηκοότες ἔτι τῷ βιῷ περίοντες, πιστούσθωσαν δὲ καὶ Ἰουδαῖοι καὶ Ἕλληνες ἡμιτελὲς τὸ ἔργον καταλίποντες. Soz. Hist. Eccl. lib. v. cap. 22, p. 632, D. 633, B.

§ Καὶ νῦν ἐὰν ἐλθῇς εἰς Ἱεροσόλυμα, γυμνὰ ὄψει τὰ θεμέλια· κἂν τὴν αἰτίαν ζητήσεις, οὐδεμίαν ἀλλ' ἢ ταύτην ἀκούσεις, καὶ τοῦτον μάρτυρες ἡμεῖς πάντες· ἐφ' ἡμῶν γὰρ οὐ πρὸ πολλοῦ ταῦτα γέγονε χρόνου. Chrys. adv. Jud. Orat. 2, p. 334.

‖ Lib. vi. cap. 27, p. 933, B.

¶ Τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἠτιᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. Proleg. ad Bell. Jud. p. 706, D.

* Quandò vaticinatur Esaias de gentis alicujus destructione. vel de populi alicujus magni interitû, ait stellas cecidisse, cœlos interiisse, et contremiscere solem obscuratum, terram vastatam et commotam esse. More Nevoch. p. 265, 266.

† Ἥλιος ἀμαυρὸς ἢ ὕφαιμος—καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι πολλῶν ὄλεθρον μαντεύονται. Oneirocrit. lib. i. cap. 36.

‡ Τῶν δὲ ἀπολλυμένων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἑκατὸν καὶ δέκα, lib. vii. cap. 45, p. 968, D.

§ Buxt. in voce Bitter.

‖ Lib. vii. cap. 36, p. 99, A. et cap. 37, ibid. cap. 38, p. 996.

¶ Cap. 34. p. 992.

** Τοῦ δὲ λοιποῦ πλήθους τοὺς ὑπὲρ ἑκατακαίδεκα ἔτη ὄντας ἐπέμψε εἰς τὰ κατ' Αἴγυπτον ἔργα, πλείστους δὲ εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος, lib. vii. cap. 44, 45, p. 968, C, D.

†† Καὶ συνεχεῖς ἀστραπταὶ, βρονταί τε φρικώδεις, καὶ μυκήματα τῆς γῆς σειομένης ἐξαίσια. Πρόδηλον δ' ἦν ἐπ' ἀνθρώποις ὀλέθριά τὸ κατάστημα τῶν ὅλων συγκεχυμένων καὶ οὐχὶ μικροῦ τις ἂν εἰκάσαι συμπτώματος τὰ τέρατα, lib. iv. cap. 17, p. 881, A, B.

‡‡ Lib. vii. cap. 31.

§§ Evenerant prodigia, visæ per cœlum concurrere acies, rutilantia arma, et subito nubium igne collucere templum, exspassæ repentè delubri fores, et audita major humanâ vox excedere Deos, et simul ingens motus excedentium. Hist. lib. v. p. 621.

epitomize; "Armies seemed to meet in the clouds, and glittering weapons were there seen; the temple seemed to be in a flame, with fire issuing from the clouds, and a divine voice was heard, that the Deity was quitting the place, and a great motion as of his departing:" these seem plain tokens of God's departing from them, of the burning of the temple, and their own desolation by the Roman army. Josephus adds what Tacitus doth also touch upon, that the great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars, was seen *αὐτομάτως ἀνεῳγμένη*, "to open of its own accord, to let in their enemies;" for so their wise men construed the omen, saith Josephus. He farther saith,* a sword seemed to hang over the city, and a comet with its fiery tail pointed down upon it for a whole year, which plainly seemed to portend their ruin by the sword. And that† "before the sun went down, there were seen in the clouds armies in battle array, and chariots compassing the country, and investing the cities; a thing so strange," saith he, "that it would pass for a fable, were there not still men living to attest it;" so expressly have we an account of the fearful sights, and signs from heaven, mentioned by our Lord, and of the "sign of the Son of man coming in the clouds of heaven, *μετὰ δυνάμεως καὶ δόξης*, with a glorious host, or with power and glory;" according to our Lord's prediction, Matt. xxiv. 30.

Secondly, Our Lord proceeds to say, that "false Christs and false prophets should arise, and that many should come in his name, saying, I am Christ, and should deceive many" (Matt. xxiv. 5. 11, Mark xiii. 6. 21, 22, Luke xxi. 8). "False Christs" are they who falsely would pretend to be the Christ or the Messiah promised to the Jews: now such were, 1. Simon Magus,‡ who declared that he was the person who among the Jews "appeared as the son of God, and was conceived to have suffered in Judea; and§ he prevailed for a time to deceive some with his magical operations." 2. Dositheus,‖ contemporary with him, who said "he was the Christ foretold by Moses, and the son of God, and he also found disciples;" and is by Origen reckoned among them who performed wonderful things: from these, saith Hegesippus, came false Christs and false prophets: there arose, saith Hippolytus,¶ "some saying, I am Christ, as Simon Magus, and the rest, whose names I have not time to reckon up:" and these all, saith Irenæus,** magias perficiunt, exorcismis et incantationibus utuntur, "use magical operations, exorcisms, and incantations." Our Lord also foretold of another that should "come in his own name" (John v. 43); that is, without authority from God, and be received by the Jews as their Messiah: accordingly Barchocheba did actually thus come, as appears both from the event and destruction of him and his followers by Hadrian's army; and by the confession of the Jews, who when they found themselves deceived by him, called him Bar Choziba, the "son of a lie." And that he was generally received by them, we learn from their own histories, declaring that their great R. Akiba, who had twenty-four thousand disciples, said, at the sight of him, "Behold, this is the Messiah;" and that then the Jews in the city Bitter crowned him, and chose him for their king, and shook off the Roman government, killing an innumerable multitude of Greeks and Romans, in Egypt, Alexandria, Cyprus, and thereabouts; until Trajan sent Hadrian against them, who slew more of them, say they, than Titus had done in the preceding wars (see Buxtorf in voce Bar Choziba).

As for the false prophets,* Josephus tells us of an "Egyptian false prophet and magician, who gathered together about thirty thousand of the Jews, whom he had deceived;" and of one "Theudas,† a magician, who, declaring himself a prophet, deceived many;" of another prophet,‡ "who bid them go into the temple, where God would show them manifest signs of a deliverance;" adding, that there were then *πολλοὶ προφῆται*, "many prophets, who taught them even to the last to expect help from God." Our Saviour had foretold, that they should then say, "Behold, he is in the desert" (Matt. xxiv. 26): pointing to the very place where these false Christs and prophets should appear; or whither they should lead their followers. Accordingly, Josephus§ saith, "that many impostors and magicians persuaded the people to follow them into the wilderness, where they promised to show them manifest signs and wonders done by God;" pretending a divine impulse, and promising deliverance from evils, if they would follow them into the wilderness.

Thirdly, Our Lord foretells, that his gospel should be first preached throughout the world, i. e. throughout the Roman empire, styled *οἰκουμένη*, or in all places whither the Jews were dispersed; for, saith he, "The gospel of this kingdom shall be first preached in all the world for a witness to all nations, and then shall the end come" (Matt. xxiv. 14). Accordingly St. Paul declares of them, who preached the gospel of peace, that "their sound had gone forth into all the earth" (Rom. x. 18), "and their words, *εἰς πέρατα τῆς οἰκουμένης*, to the ends of the earth." He tells the church of Rome, that "their faith was spoken of throughout the whole world" (Rom. i. 8), the church of Colosse, that "the truth of the gospel was come, not to them only, but to all the world, and preached to every creature" (i. 6. 23). St. Clemens,‖ who was bishop of Rome in the twelfth year of Domitian, saith, "That the nations beyond the ocean were governed, *ταῖς ἐπιταγαῖς τοῦ Δεσπότου*, by the precepts of the Lord." Origen¶ speaks of the Christians as of a nation "born all at once." Eusebius** saith, "The word of God shone suddenly upon the world as a ray of the sun, and was on that account styled by the very heathens, *ἡ κρατοῦσα διδαχή*,†† the prevailing doctrine;" and the Christians, by Julian the apostate, are styled *οἱ κρατοῦντες*, "the prevailing sect" (Misopog. p. 99).

Fourthly, He mentions the especial care he would then have of his own faithful servants, declaring, that "they who endured to the end should be saved" (Matt. xxiv. 13), and that "not one hair of their heads should perish" (Luke xxi. 11); i. e. that none of them should be involved in that ruin, which was to come upon the unbelieving Jews: ac-

---

* Ὑπὲρ τὴν πόλιν ἄστρον ἔστη βομφαίᾳ παραπλήσιον, καὶ παρατείνας ἐπ' ἐνιαυτὸν κομήτης, lib. vii. cap. 13.

† Πρὸ γὰρ ἡλίου δύσεως ὤφθη μετέωρα παρὰ πᾶσαν τὴν χώραν, ἅρματα καὶ φάλαγγες ἐνόπλοι διάττουσαι τῶν νέφων, καὶ κυκλουμέναι τὰς πόλεις, ibid. p. 990, G.

‡ Simon Samarites—universam magiam ampliùs inscrutans ita ut in stuporem cogeret multos hominum—docuit seipsum esse qui inter Judæos quidem quasi Filius apparuerit—passum autem in Judæis putatum, cùm non esset passus. Iræn. lib. i. cap. 20.

§ Καὶ τότε μέν ἠπάτησε. Orig. contr. Celsum, lib. i. p. 44.

‖ Σίμων τὲ Σαμαρεὺς Μάγος καὶ Δοσίθεος—ὁ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν Θεοῦ, τὴν καλουμένην μεγάλην, ὁ δὲ καὶ αὐτὸς υἱὸς τοῦ Θεοῦ, lib. vi. p. 282. Ὅτι αὐτὸς εἴη ὁ προφητευόμενος ὑπὸ Μώσεως Χριστὸς, καὶ ἔδοξε τίνων τῇ ἑαυτοῦ διδασκαλίᾳ κεκρατηκέναι, lib. i. cap. 14. Habentes in se etiam quasdam virtutes mirandas. Hom. 27. in Matt. f. 52, G. Ἀπὸ τούτων ψευδόχριστοι καὶ ψευδοπροφῆται, Euseb. Hist. Eccl. lib. iv. cap. 22.

¶ Ἀνέστησάν τινες λέγοντες, ἐγὼ εἶμι ὁ Χριστὸς, παθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποί. De Consum. Mundi.

** Lib. i. cap. 20.

* Περὶ τρισμυρίους μὲν ἀθροίζει τῶν ἡπατημένων, lib. ii. cap. 23, p. 797, A. Ant. lib. xx. cap. 6.

† Τότε τις ἀνὴρ Θευδᾶς ὀνόματι πολλοὺς ἠπάτησεν, προφήτης γὰρ ἔλεγεν εἶναι. Antiq. lib. xx. cap. 2, p. 689, G. 690, A.

‡ Ψευδοπροφήτης τις κατέστη κατ' ἐκείνην κηρύξας τὴν ἡμέραν ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει δεξομένους τῆς σωτηρίας. De Bello Jud. lib. vii. cap. 30. p. 960, A, B.

§ Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι· δείξειν γὰρ ἔφασαν ἐναργῆ τέρατα, καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενομένα. Antiq. lib. xx. cap. 6, p. 960, E. Προσχήματι θειασμοῦ δαιμονᾶν τὸ πλῆθος ἀνέπειθον καὶ προῆγον εἰς τὴν ἐρημίαν. De Bello Jud. lib. ii. cap. 23, p. 796, G. Εἰ βουληθεῖεν ἕπεσθαι μεχρὶ τῆς ἐρημίας αὐτῷ. Antiq. lib. xx. cap. 7, p. 697, B.

‖ Ep. ad Cor. sect. 20.

¶ Τὸ κατὰ τὴν ἀθρόαν γένεσιν ἔθνους Χριστιανῶν ὥσπερεὶ τεχθέντος εἰσάπαξ. In Celsum, lib. viii. p. 405.

** Οἷά τις ἡλίου δολὴ τὴν σύμπασαν οἰκουμένην ὁ Σωτήριος κατηύγαζε Λόγος. Hist. Eccl. lib. ii. cap. 3.

†† Præp. Evang. lib. ix. cap. 10.

cordingly, Eusebius* and Epiphanius† have left it upon record, that "before the beginning of the war, when the city was ready to be taken, the disciples of our Lord were admonished by an angel, or by an oracle, to depart from the city, and to fly beyond Jordan, to the city Pella, in the region of Perea, where they were preserved." This refers to the time when Cestius came to Jerusalem, and took the lower city, and, saith Josephus, "might have taken the upper city, and have presently put an end to the war;" and so punctually agrees with our Lord's premonition, "When you see Jerusalem compassed about with armies, and the abomination of desolation standing where it ought not (viz. in the holy city), then let them that are in Judea flee to the mountains" (Matt. xxiv. 15, Mark xiii. 14, Luke xxi. 20, 21). But that the Christians might have time to fly and be preserved, he suddenly quits the siege without any visible cause, and so gives the Christians leave to depart: and even Josephus‡ notes, that "then many fled out of the city as from a sinking ship;" and, of that number, doubtless the Christians made a part. That they then fled into the mountains, may also be observed from Josephus; for of Perea, whither they are said to fly, he saith, that it was ἔρημος καὶ τραχεῖα τὸ πλέον,§ "mostly mountainous and a desert;" and, being beyond Jordan, and under the government of king Agrippa, was free from war.

Lastly, Our Saviour fixed the period of time within which all these things should happen, in these words, "Verily I say unto you, this generation shall not pass away until all these things be fulfilled" (Matt. xxiv. 34). Accordingly, they were all fulfilled within forty-two years after they had been spoken. In fine, he hath specified the very reason why all these things should come upon Jerusalem; viz. because "she knew not the time of her visitation, and the things which did belong unto her peace" (Luke xix. 42. 44): "because she killed the prophets, and stoned them that were sent unto her" (xiii. 34): "because they killed the Son of God" (Matt. xx. 38). This hath been gathered by the primitive fathers; First, From the continuation of this desolation, by which wrath seemeth "to be come upon them to the uttermost:" for whereas they wandered in the wilderness but forty years, and their captivity in Babylon continued but seventy years, since the rejection of our Jesus, they have been visibly cast off by God for sixteen hundred years and upwards. Secondly, From the nature of the punishments they suffered; for God having so long time laid waste that temple to which their worship was confined, and was the place in which he dwelt among them, and from which he blessed them, and so deprived them of those sacrifices by which they made atonement for their sins, and were purified from their uncleanness, and banished them out of the land of promise, hath by these dispensations fully shown, that he no longer doth allow that way of worship, which was confined to that nation and that temple. Thirdly, From the consequences of these judgments, and from their ignorance of any time of respite and deliverance from them. For God by his prophets was pleased to foretell the measure and duration of their former judgments, and when they should give place to mercy; that their Egyptian thraldom should expire in two hundred and fifteen years after their going down to Egypt; that after seventy years they should return from Babylon, that three years and a half would work deliverance from the more cruel fury of Antiochus Epiphanes; but of their deliverance from the calamities they now lie under, by any other way than that of turning to the Lord, there is no word of prophecy. In a word they are utterly deprived of their Shechinah, their prophets, and all the other tokens of God's peculiar presence with them; after this sin, God did entirely desert them, and transfer his Holy Spirit, his prophets, his revelations, his miracles, to those assemblies which embraced that Jesus as their Saviour, whom they had wickedly condemned as an impostor; which shows their church and temple were destroyed to give place to Christianity. Moreover, that, after their rejecting our Messiah, they were by God appointed to destruction, they who were the great promoters, or were eye-witnesses of that war, which brought upon them these calamities, were forced to confess. Eleazar,* one of their great captains, declared, that "God had established this decree against them, that they should not live;" that he had laid a necessity upon them, that they should die, and that they might not only conjecture, but even know, by what they suffered, that God had condemned his once beloved nation to destruction. Josephus† is frequent in this observation: when Cestius besieged them, "he might have taken the city," saith he, "and put an end to the war, but that διὰ τοὺς πονηροὺς ἀπεστραμμένος ὁ Θεός, God, being angry with them for the wicked, hindered it." When he was persuading them to yield to the Romans, he concludes thus;‡ "Why do I persuade them against their fate, καὶ τοὺς ὑπὸ Θεοῦ βιάζομαι κατακρίτους σώζειν, and strive to save them, who are condemned of God? for, who knows not the writings of the old prophets, καὶ τὸν ἐπιφέροντα τῇ ἐλεήμονι πόλει χρησμὸν ἤδη ἐνεστῶτα, and the oracle impendent on the miserable city, to be instant? Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει, God, even God himself, brings upon them this purging fire, and with it burns up the city so full of wickedness:§ God," saith he, "had condemned their city to the fire; they attended not," saith he, "nor gave credit] τοῖς ἐναργέσι, καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν, to the manifest signs portending their future desolation;" and he brings in Titus speaking to his soldiers thus;"¶ that "God favoured them in the war against the Jews;" their famine, sedition, and the fall of their walls without any machine, being nothing else but Θεοῦ μῆνις, "a demonstration of the wrath of God against them." Now our Lord having so expressly said, that God would "miserably destroy those husbandmen, for casting his Son out of the vineyard, and slaying him" (Matt. xxi. 37—42); and that the guilt of the blood of all his prophets, from righteous "Abel to that generation, should be charged upon them, because they would persecute and kill those apostles, prophets, and wise men he would send unto them, and so fill up the measure of their sins" (Matt. xxiii. 32—36), we Christians cannot doubt, but that these dreadful judgments came upon them on this account.

This also may be farther argued from the exactness of the parallel betwixt the punishments which they inflicted on the holy Jesus, and those they after suffered for so doing; and betwixt the crimes, for which they did condemn our blessed Lord, and those which they themselves were after guilty of, and for which tremendous judgments fell upon them. For,

1. Whereas they by their clamours to Pontius Pilate "crucified the Lord of life," they, many of them, perished by the same kind of death; for many Jews of the equestrian order, and of Roman dignity, were treated thus by Florus,** saith their own historian; and "Titus crucified so many of them, that he at last could find no more crosses for their bodies."

2. They crucified him at the feast of the Passover; and, being the true paschal Lamb, he expired at the very hour when the paschal lamb was to be slain; but then their own Josephus†† hath observed, that "at that very feast the whole

---

* Τοῦ λάου τῶν ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δοθέντα πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως καὶ τίνα τῆς Περαίας πόλιν οἰκεῖν κελευσμένου. Πέλλαν αὐτὴν ὀνομάζουσιν. Euseb. Hist. Eccl. lib. iii. cap. 5.

† Ἡνίκα γὰρ ἐμελλεν ἡ πόλις ἁλίσκεσθαι ὑπὸ τῶν Ῥωμαίων, προεχρηματίσθησαν ὑπὸ ἀγγέλου πάντες οἱ μαθηταὶ μεταστῆναι ἀπὸ τῆς πόλεως, μελλούσης ἅρδην ἀπόλλυσθαι· οἵτινες καὶ μετανάσται γενόμενοι ὤκησαν ἐν Πέλλῃ τῇ προγεγραμμένῃ πόλει πέραν τοῦ Ἰορδάνου. Epiph. de Mens. et Pond. §. 15, et de Hær. Nazaren. §. 7.

‡ Ἤδη δὲ πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ὡς ἁλωσομένης αὐτίκα. De Bello Jud. lib. ii. cap. 39, 40, C, D. cap. 40, p. 821, F. Ὥσπερ τῆς βαπτιζομένης νεώς.

§ Lib. iii. cap. 4, p. 833, B.

* Joseph. de Bell. Jud. lib. vii. p. 992, 993.

† Lib. ii. cap. 29, p. 280. ‡ Lib. vii. cap. 8, p. 948.

§ Ibid. cap. 26. ‖ Cap. 30. ¶ Ibid cap. 4.

** Φλῶρος ἐτόλμησεν ἄνδρας ἱππικοῦ τάγματος μαστιγῶσαι πρὸ τοῦ βήματος καὶ σταυρῷ προσηλῶσαι, lib. ii. cap. 25. Καὶ διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν, lib. vi. cap. 12. Sub Felice τῶν ἀνασταυρηθέντων ἄπειρόν τι πλῆθος ἦν, lib. ii. cap. 23.

†† Τότε γε μὴν ὥσπερ εἰς εἱρκτὴν ὑπὸ τῆς εἱμαρμένης πᾶν συν-

nation was enclosed in Jerusalem, and that the war compassed the city when it was thus stuffed with men, and so the slaughter of them became incredibly great. God's providence," which he styles fate, "so ordering matters," saith Eusebius,* "that at that time, when they had crucified the holy Jesus, they, being shut up all as in one prison, should receive the punishment of that iniquity."

3. They not only chose a thief, a murderer, and a seditious person, before Christ, but also crucified him "between two thieves; and many of them," saith Josephus, "were miserably harassed and destroyed by the *λῃστρικὸν τάγμα*,† band of thieves which rose up among them." And when Felix had destroyed these thieves, then, saith he, "there sprang up among them *ἕτερον εἶδος λῃστῶν*, another kind of thieves, called the Sicarii, who slew many of their fellow Jews at broad day, in the middle of the city, and especially at the feasts;" and these thieves also were seditious as well as murderers, "threatening death to them who obeyed the Romans;" and of them one Jesus was the leader.

4. They condemned our Lord "as worthy to die" (Mark xiv. 64), and they themselves were forced to confess, that "God had condemned their whole nation to death," as hath been proved before.

5. They say of Christ, "We have a law, and by our law he ought to die" (John xix. 7), and they were so infatuated as to conceive, that "by their law they ought to die rather than yield to the Romans." Josephus‡ doth himself confess it, saying to Vespasian, "I am not ignorant of the Jewish law, *καὶ πῶς στρατηγοῖς ἀποθνήσκειν πρέποι*, and how our commanders ought to die;" and when he refused to die with his companions, they cry out, *Ὦ πάτριοι νόμοι!*§ "What is now become of our laws?" Eleazar exhorting them to kill themselves rather than fall into the hands of the Romans, cries out, *Ταῦθ' ἡμᾶς οἱ νόμοι κελεύουσι*,‖ "Our laws command us to do this."

6. They condemned him as an enemy to Cæsar, and they themselves all perished for that crime; for Josephus, speaking of the sect of Judas Gaulonites, who allowed *μόνον ἡγέμονα καὶ δεσπότην Θεὸν*, and chose rather to die than acknowledge Cæsar, he saith,¶ "they laid the foundation of all the calamities which fell upon their nation;" they indeed instigated the people, and even forced them to that war by which they were destroyed.

7. They condemned him as "a false prophet, and a deceiver of the people;" and their own** Josephus often testifies, that their "false prophets and deceivers" were the very causes of their ruin.

8. They laid their accusations against him and his followers, as persons who "profaned," and who designed to "destroy" their temple; and they themselves, as hath been shown already, first horribly profaned it with the blood of Jews and gentiles, and then forced the Romans to destroy it; they "hastened the slow fire," saith Josephus, "and even drew it to the temple."

9. They thought it expedient he should be put to death, "lest the Romans should come and take away their place and nation;" and this expedient brought upon them those very Romans who took away their temple and their city, sold *πᾶσαν τὴν γῆν*, "their whole land," saith Josephus,†† and would not suffer them so much as to come into Judea, or to the ruins of Jerusalem. Josephus‡‡ doth inform us, that "they had a prophecy that one of their country should then reign over the whole earth; that this caused many to take upon them to be kings, and animated the people to that war, which brought this ruin on their nation."

Lastly, They rejected that Jesus, who came with the glad tidings of salvation to them, and would not hear him preaching the words of life unto them; and they were forced, about seven years together, to hear another Jesus sounding forth continually, *σκυθρωπὴ ἡ κληδών*, "Sad is the omen which I bring from God unto you." Josephus, speaking of the dreadful prodigies, or, as he styles them, *τῶν τοῦ Θεοῦ κηρυγμάτων*, "God's warning of their approaching desolation," concludes with this as *τὸ πάντων φοβερώτερον* the most terrible of all; that four years before the war, when the city was in peace and plenty, "one Jesus began at the feast of tabernacles to cry, *Φωνὴ ἐπὶ Ἱεροσόλυμα, καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα*, A voice against Jerusalem and the temple, and against all the people; and thus he went about the city, crying day and night, and being whipped, so that his flesh was torn to the very bones, he neither wept nor begged mercy, but at every lash cried out,* *Αἲ, αἲ, Ἱεροσολύμοις*, Woe, woe to Jerusalem, the temple, and the people; and that, crying thus above seven years, he never waxed hoarse nor weary." Whence even Josephus† concludes thus; "If any man considers, he will find that God by many ways shows to men the things which do belong to their peace, especially to our nation, but that they perish through their own madness and their wilful sins." Now hence we learn,

That Christ was certainly a "prophet sent from God," even that *prophet*, who, according to the predictions of all the Jewish records, was to come into the world: against many other proofs brought to confirm this truth, the sceptics of our age object, that they are founded on records made by the followers of Christ, or the professors of Christianity; and so by persons who might be tempted, in honour of their Lord, and for the credit and advantage of Christianity, to magnify the things which they related. But here the argument is almost wholly built upon records and testimonies of Jews and gentiles, the two great enemies of Christian faith, and so will not admit of this evasion. Will they then say, as Porphyry did of the prophecies of Daniel, Surely the book was written after the things were done? It is manifest from history, that the three Evangelists, who writ the history of these predictions of our Lord, were dead before the desolation of Jerusalem; which surely is sufficient to exclude that only refuge they can fly unto.

PREFATORY DISCOURSE

CONCERNING

THE FOUR GOSPELS IN GENERAL,

AND THE

GOSPEL ACCORDING TO ST. MATTHEW IN PARTICULAR.

CONTENTS.

§. I. The tradition of the church from the beginning of the second century shows that the gospels, then received, were only the four gospels which we own. §. II. The other gospels mentioned in church history do not invalidate, but rather strengthen, this tradition, they being only mentioned after these were received, and that as gospels not authentic, not received by the church, or as composed by heretics. §. III. Other considerations offered to strengthen this tradition. §. IV. That these gospels have been handed down to future generations uncorrupted in the substantials of faith and manners. §. V. Concerning the

---

ἐκλείσθη τὸ ἔθνος, καὶ ναστὴν ὁ πόλεμος τὴν πόλιν ἐκυκλώσατο· πᾶσαν γοῦν ἀνθρωπίνην καὶ δαιμόνων φθορὰν ὑπερβάλλει τὸ πλῆθος τῶν ἀπολωλότων, lib. vii. cap. 45, 46, p. 968, G. 969, A. Vide lib. ii. cap. 20, p. 794, D.

* Hist. Eccl. lib. iii. cap. 5.

† Lib. ii. cap. 6, p. 780. Ibid. cap. 23, p. 796, E. p. 797, B. lib. iii. cap. 31, p. 857. B. lib. iv. cap. 11, p. 871. lib. vii. cap. 30, p. 985.

‡ Lib. iii. cap. 27. § Cap. 25. p. 851, F.

‖ Lib. vii. cap. 34, p. 993, F.

¶ *Τῶν αὖθις κακῶν καταλειφθέντων ῥίζας ἐμφυτεύσαντο.* Antiq. lib. xviii. cap. 1. p. 617, B. vide lib. vii. cap. 30, p. 984. cap. 34, p. 989, cap. 37, p. 995.

** *Αἴτιοι τῆς ἀπωλείας.* Lib. vii. cap. 30, p. 960, A. lib. ii. cap. 23, p. 796, G. 797, A, B, C.

†† Lib. vii. cap. 26, 27.

‡‡ *Ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης*, lib. vii. cap. 31, p. 961, F. *Συχνοὺς βασιλεῖαν ὁ καιρὸς ἀνέπειθε*, lib. i. p. 705, D. lib. ii. cap. 6, G. *Τὸ δὲ πεῖσαν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμός*, lib. vii. ibid.

* Lib. vii. cap. 31, A, B, C, D.

† *Ταῦτά τις ἐννοῶν εὑρήσει τὸν μὲν Θεὸν ἀνθρώπων κηδόμενον καὶ παντοίως προσημαίνοντα τῷ σφετέρῳ γένει τὰ σωτήρια, τοὺς δ' ὑπ ἀνοίας καὶ κακῶν αὐθαιρέτων ἀπολλυμένους*, lib. vii. cap. 31, p. 961, E.

gospel of St. Matthew it is inquired, whether it was originally writ by him in Hebrew or in Greek; reasons to suspect the tradition, that it was first writ in Hebrew only, and afterward translated into Greek; First, From what is delivered by the chief authors of it. §. VI. Secondly, From the tradition itself. §. VII. An objection answered.

Concerning the authority of the four gospels,* unquestionably owned as sacred scriptures indited by those apostles and evangelists whose names they bear; and the reason why they, and they only, have obtained to be received as the authentic records of what our Saviour did, and spake, let it be noted,

First, That Irenæus† informs us concerning Polycarp, that he was made bishop of Smyrna by the apostles, and conversed with many who had seen the Lord. Now from him Victor Capuanus‡ cites a passage, in which we have the names of these four gospels, as we at present do receive them, and the beginning of their several gospels.

Secondly, That Justin Martyr,§ who, saith Eusebius,‖ lived *μετ' οὐ πολὺ τῶν ἀποστόλων*, "not long after the apostles," shows that these books were then well known by the name of gospels, and as such were read by Christians in their assemblies every Lord's day; yea, we learn from him that they were read by the Jews, and might be read by heathens; and that we may not doubt that by "the memoirs of the apostles, which," saith he, "we call gospels," he meant these four received then in the church, he cites passages out of every one of them, declaring that they contained the words of Christ.

Thirdly, That Irenæus,¶ in the same century, not only cites them all by name, but declares that they were "neither more nor less" received by the church, and that they were of such authority, that though the heretics of his time complained of their obscurity, depraved them, and lessened their authority, saying, "they were written in hypocrisy, and in compliance with the errors of those to whom they wrote, and with whom they conversed," yet durst they not wholly disown them, or deny them to be the writings of those apostles whose names they bore. Moreover, he cites passages from every chapter of St. Matthew and St. Luke, from fourteen chapters of St. Mark, and from twenty chapters of St. John.

Fourthly, That Clemens of Alexandria,* having cited a passage from the gospel according to the Egyptians, informs his reader, that "it was not to be found in the four gospels received by the church."

Fifthly, that Tatianus,† who flourished in the same century, and before Irenæus, wrote *συνάφειάν τινα καὶ συναγωγὴν τῶν εὐαγγελίων*, "a catena, or harmony of the gospels," which he named, *τὸ διὰ τεσσάρων*, "the gospel gathered out of the four gospels." And that the "apostolical constitutions" name them all, and‡ command "that they be read in the church, the people standing up at the reading of them."

Sixthly, That these gospels, "being written," saith Irenæus, "by the will of God, to be the pillars and foundation of the Christian faith," the immediate successors of the apostles, who, saith Eusebius,§ did great miracles by the assistance of the Holy Ghost, as they performed the work of evangelists in preaching Christ to those who had not yet heard the word, made it their business, when they had laid the foundation of that faith among them, *τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν*, "to deliver to them in writing the holy gospels."

§. II. The mention of other gospels bearing the names of other apostles, or of gospels used by other nations, is so far from being derogatory from, or tending to diminish the tradition of the church concerning these four gospels, that it tends highly to establish and confirm it, as will be evident from these considerations:—

First, That we find no mention of any of these gospels till the close of the second century, and of few of them till the third or the fourth century; i. e. not till long after the general reception of these four gospels by the whole church of Christ. For Justin Martyr and Irenæus, who cite large passages from these four gospels, make not the least mention of any other gospels mentioned either by the heretics or by the orthodox.

Secondly, They who spake of them in the close of the second, or in the following centuries, do it still with this remark, that "the gospels received by the tradition of the church were only four," and that these belonged not to them, nor to the evangelical canon; v. g. Clemens of Alexandria¶ is the first ecclesiastical writer who cites "the gospel according to the Egyptians," and he doth it with this note, that the words cited thence "are not to be found in the four gospels." In the same book he cites another passage quoted by the heretics, as he conjectures, from the same gospel; but then he adds, these things they cite *οἱ πάντα μᾶλλον ἢ τῷ κατὰ ἀλήθειαν εὐαγγελικῷ στοιχήσαντες κανόνι*, "who had rather follow any thing than the true evangelical canon" (ibid. p. 453, D). Origen¶ is the next that makes mention of them, and he doth it with this censure, that they were "the gospels not of the church, but of the heretics;" among these he reckons, "the gospel according to the Egyptians, the gospel of the twelve apostles, the gospel according to St. Thomas and Matthias, and others;" but saith he, "there are only four, from whence we are to confirm our doctrine, nor do I ap-

* Ὠριγένης ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον, τὸν ἐκκλησιαστικὸν φυλάσσων κανόνα, μόνα τέσσαρα εἰδέναι εὐαγγέλια μαρτύρεται, ὧδε πως γράφων ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ. Eusebii Eccles. Hist. lib. vi. cap. 25, p. 226. Eadem ponit Eusebius inter *τὰς κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀνωμολογουμένας γραφάς*, lib. iii. cap. 25, p. 97.

† Adv. Hær. lib. iii. cap. 3, ed. Ox. 203.

‡ Rationabiliter evangelistæ principiis diversis utuntur, quamvis una eademque evangelizandi eorum probetur intentio. Matthæus, ut Hebræis scribens, genealogiæ Christi ordinem texuit, ut ostenderet ab eâ Christum descendisse progenie, de quâ eum nasciturum universi prophetæ cecinerant. Johannes autem ad Ephesum constitutus, qui legem tanquam ex Gentibus ignorabant, à causâ nostræ redemptionis evangelii sumpsit exordium, quæ causa ex eo apparet quod Filium suum Deus pro nostrâ salute voluit incarnari. Lucas verò à Zachariæ sacerdotio incipit, ut ejus filii miraculo nativitatis et tanti prædicatoris officii divinitatem Christi Gentibus declararet; unde et Marcus antiqua prophetici mysterii competentia adventum Christi declarat, ut non nova sed antiquitùs prolata ejus prædicatio probaretur. Vide notas Grabii in Irenæum, p. 205.

§ *Οἱ γὰρ ἀπόστολοι ἐν τοῖς γινομένοις ὑπ' αὐτῶν ὑπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια οὕτως παρέδωκαν*, Ap. 2, ed. Ox. sect. 86, p. 130. *Καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται*, §. 87. *Ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς*, Tryph. Dial. p. 227, et Apol. 1, p. 52, vide à sectione 17, ad sect. 23, et per totam secundam Apol.

‖ Hist. Eccles. lib. ii. cap. 13.

¶ Tanta est autem circa Evangelia hæc firmitas, ut et ipsi hæretici testimonium reddant eis, et ex ipsis egrediens unusquisque eorum conetur suam confirmare doctrinam.—Cùm ergò hi, qui contradicunt nobis testimonium, perhibeant et utantur his, firma et vera est nostra de illis ostentio, neque autem plura numero quam hæc sunt, neque rursùs pauciora capit esse Evangelia. Lib. iii. cap. 11, p. 220, col. 2.

* Ἐν τοῖς παραδιδομένοις ἡμῖν τέσσαρσιν εὐαγγελίοις οὐκ ἔχομεν τὸ ῥητόν, ἀλλ' ἐν τῷ κατ' Αἰγυπτίους, Strom. 3, p. 465.

† Euseb. Hist. Eccl. lib. iv.

‡ Ἀναγινωσκέτω τὰ εὐαγγέλια ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλου παρειληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος, καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς στηκέτωσαν, lib. ii. cap. 57.

§ Hist. Eccl. lib. iii. cap. 37. ‖ Strom. 3, p. 465.

¶ Ecclesia quatuor habet evangelia, hæreses plurima; è quibus quoddam scribitur secundùm Egyptios, aliud juxta duodecim apostolos———Quatuor tantùm sunt evangelia probata, è quibus sub personâ Domini et Salvatoris nostri proferenda sunt dogmata. Scio quoddam evangelium quod appellatur secundùm Thomam et juxta Matthaim, et alia plurima legimus ne quid ignorare videamur, propter eos qui se putant aliquid scire si ista cognoverint; sed in his omnibus nihil aliud probamus nisi quod ecclesia, id est, quatuor tantùm evangelia recipienda. Hom. 1. in Proœm. Lucæ, fol. 93. D

prove of any other." Whence we may learn that, though he often cites "the gospel to the Hebrews," which, saith St. Jerome, was the same with that according to the "twelve apostles," and "the gospel according to St. Peter," yet he approved of none of them.

Eusebius* is the next ecclesiastical writer who speaks of other gospels; viz. "The gospel according to St. Peter, St. Thomas, and Matthias," and also "of the acts of Andrew, St. John, and other apostles;" but then, as Origen had told us, that the heretics only had them, so he saith, that "they were published by them," and "that they had no testimony from those ecclesiastical persons who continued down the other gospels in a succession to them, and that the doctrine contained in them was much different from the catholic doctrine:" whence he concludes, that "they are the inventions of heretics, and are not so much as to be ranked among spurious books, but are to be rejected as wicked and absurd." And,

First, To begin with the gospel of St. Peter; it was, saith Eusebius, "published by the heretics, and is by no means to be placed among the catholic gospels:" "it is manifest," saith Serapion,† "that we received it not from our ancestors, but those who learnt and read it were the Docetæ, and the Marcionites who sprang from them:" it was "the gospel used by the Nazarenes," saith Theodoret.‡

Secondly, The gospel according to St. Thomas, mentioned by Origen and Eusebius, was, saith St. Cyril,§ "the work not of St. Thomas the apostle, but of another Thomas, who was a Manichean heretic;" on which account he desires "all Christians not to read it."

Thirdly, From the same heretics proceeded the gospel according to St. Philip, saith Leontius.‖ "It was the fiction of the Gnostics," saith Epiphanius.¶

Fourthly, The gospel of Matthias was, as Clemens of Alexandria intimates,** "the work of the Basilidians or Carpocratians."

Fifthly, The Proto-Evangelium of St. James is first mentioned by Pope Innocent the First,†† among the gospels feigned by Lucius the heretic; this he doth in a decree, in which he condemns all these false gospels, and declares who were the authors of them.

Lastly, The gospel of "the twelve apostles," according to St. Jerome, is the same with "the gospel according to the Hebrews," of which we are to speak hereafter.

Seeing then these four gospels were received, without all doubting or contradiction, by all Christians from the beginning, as the writings of those apostles and evangelists, whose names they bear, and they both owned and‡‡ testified that they were delivered to them by "the apostles as the pillars, foundations, and elements, of their faith," and divine writings, even by those who preached that very gospel to them, which in these writings they delivered, or rather by that God that enabled them to preach, and directed them to indite these gospels for that end: (2.) seeing they were delivered by the immediate successors of the apostles to all the churches they converted or established, as a rule of faith: (3.) seeing they were read from the beginning, as Justin Martyr testifies, in all assemblies of Christians; and that, not as some other ecclesiastical writings were, in some assemblies upon some certain days, but in all Christian assemblies on the Lord's day, and so must early be translated into those languages, in which alone they could be understood by some churches; viz. the Syriac and Latin: (4.) seeing they were generally cited in the second century for the confirmation of this faith, and the conviction of heretics, and the president of the assembly exhorted those who heard them to do and imitate what they heard: (5.) seeing we never heard of any other gospels till the close of the second century, and then heard only of them with a mark of reprobation, or a declaration that they were *ψευδεπίγραφα*, falsely imposed upon the apostles, that they belonged not to the Evangelical Canon, or to the gospel delivered to the churches by succession of ecclesiastical persons, or to those gospels which they approved, or from which they confirmed their doctrines, but were to be rejected as *wicked* and *absurd*, and the inventions of rank heretics; all these considerations must afford us a sufficient demonstration, that all Christians then had an unquestionable evidence that they were the genuine works of those apostles and evangelists, whose names they bore, and so were worthy to be received as the records of their faith. And then what reason can any persons of succeeding ages have to question what was so universally acknowledged by those who lived so near to that very age in which these gospels were indited, and who received them under the character of the holy and divine scriptures?

§. III. And yet even to this general and uncontrolled tradition we may add farther strength from these considerations;

First, That since our Jesus was a prophet, or a teacher sent from God, he must have left unto his church some records of his Father's will; this king Messiah, being to reign for ever, must have some laws by which his subjects must be for ever governed; this Saviour of the world must have delivered to the world the terms on which they may obtain the great salvation purchased by him; or he must be in vain a Prophet, King, and Saviour; and so some certain records of those laws and those conditions of salvation must be extant. Now unless these gospels and other scriptures of the New Testament contain these laws, they must wholly be lost, and we must all be left under a manifest impossibility of knowing, and so of doing his will, and of obtaining those blessings he hath promised to them that do it. For to say tradition might supply the want of writing, is to contradict experience; since the traditions of the Jews made void that word of God they had received in writing, and then how reasonable is it to believe they would have much more done it, had no such writing been delivered? Moreover, our blessed Lord spake many things which were not written; he taught the multitude "by the sea," Mark ii. 13, "beyond Jordan," Mark x. 1, "in the synagogues of Galilee," Luke iv. 15, "at Nazareth," ver. 22, "at Capernaum," ver. 31, "out of Simon's ship," Luke v. 3, and very often "in the temple," John vii. 14, viii. 2. He interpreted to the two disciples going to Emmaus "throughout all the scriptures the things concerning him," Luke xxiv. 27. He discoursed to his disciples after his resurrection,

---

* Καὶ τὰς ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προσφερομένας ἤτοι ὡς Πέτρου, καὶ Θωμᾶ, καὶ Ματθαίου, ἢ καὶ τίνων παρὰ τούτους ἄλλων εὐαγγέλια παρεχούσας———ᾧ οὐδὲν οὐδαμῶς ἐν συγγράμματι (f. σι) τῶν κατὰ διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν———οὐδὲ ἐν νόοις αὐτὰ κατατακτέον ἀλλ' ὡς ἄτοπα πάντα καὶ ὑσσεβῆ παραιτητέον. Hist. Eccl. lib. ii. cap. 25, p. 97, 98.

† Τὰ δὲ ὀνόματι αὐτῶν (Petri et aliorum Apostolorum) ψευδεπίγραφα ὡς ἔμπειροι παραιτούμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρελάβομεν———ἐδυνήθημεν γὰρ παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ εὐαγγέλιον, τουτέστι παρὰ τῶν διαδόχων τῶν καταρξαμένων αὐτοῦ, οὓς Δοκητὰς καλοῦμεν, χρησάμενοι παρ' αὐτῶν διελθεῖν, apud Euseb. Hist. Eccl. lib. vi. cap. 12, p. 213, 214.

‡ Hær. Fab. lib. 2, cap. 1.

§ Ἔγραψαν καὶ Μανιχαῖοι τὸ κατὰ Θωμᾶν εὐαγγέλιον. Catech. iv. p. 38, A. Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν εὐαγγέλιον· οὐ γάρ ἐστιν ἑνὸς τῶν δώδεκα ἀποστόλων, ἀλλὰ ἑνὸς τῶν κακῶν τριῶν τοῦ Μάνη μαθητῶν.

‖ De Sectis, p. 432.

¶ Προσφέρουσι δὲ εἰς ὄνομα φιλίππου εὐαγγέλιον πεπλασμένον, Hær. 26, §. 13, p. 95.

** Λέγουσι γοῦν καὶ τὸν Ματθαίανοῦτως διδάξαι, Strom. 3, p. 406.

†† Cætera autem, quæ vel sub nomine Matthiæ, sive Jacobi minoris, vel sub nomine Petri, et Joannis, quæ à quodam Lucio sunt scripta, vel sub nomine Andreæ, quæ à Nexocharide et Leonide philosophis, vel sub nomine Thomæ scripta sunt, et si quæ sunt alia, non solùm rejicienda, verùm etiam novitatis esse damnanda. Decret. 27.

‡‡ Per quos evangelium pervenit ad nos, quod quidem tunc præconiaverunt, postea verò per Dei voluntatem in scriptis nobis tradiderunt fundamentum et columnam fidei nostræ futurum. Iræn. adv. Hær. lib. iii. cap. 2. Quid autem si neque apostoli scripturas nobis reliquissent, cap. 4. Στῦλος δὲ καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον———ἐξ ὧν φανερὸν ὅτι οὗ τῶν ἁπάντων τεχνίτης Λόγος———ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, cap. 11, ed. Ox. p. 221, col. 1, lib. x. Στοιχεῖα τῆς πίστεως ἐκκλησίας· ἐξ ὧν στοιχείων ὁ τᾶς συνέστηκε κόσμος ἐν Χρίστῳ καταλλαγείς τῳ Θεῷ. Orig. in Joan. edit. Huet. p. ῶ.

"touching the things of the kingdom of God," Acts i. 3. St. John assures us there were exceeding "many miracles that Jesus did which were not written," xx. 30. Now whereas all those miracles and sermons which were written are entirely preserved, and firmly believed, tradition hath not preserved one miracle or sermon to us which was never written, and therefore can be no sure record of the doctrine or the laws of Christ. In a word, it is evident that even the church catholic hath lost a tradition delivered to her by St. Paul; for, in his second Epistle to the Thessalonians, ii. 5, 6, he saith, "I told you these things" concerning antichrist "when I was with you, and now ye know what letteth," or hindereth, his appearance; he also intimates in this epistle, and by his exhortation to hold fast these traditions, ver. 15, that they were of great moment to be known, and be retained; and yet these traditions have neither been retained by the Roman nor by the catholic church; and it is confessed by Anselm,* and by Esthius on the place, that "though the Thessalonians knew it, yet we know it not;" so that the tradition which the church received from this apostle touching this matter is wholly lost; how therefore can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment deposited with the Thessalonians and the primitive church?

Secondly, That it was necessary that the Christian doctrine or revelation should be preserved in some writing, may fairly be concluded from the Holy Scriptures; for if St. Paul thought it necessary to write to the church of Rome, "to put them in remembrance of the grace given to them" (Rom. xv. 15), as also to send to his Corinthians in writing, "the things they had heard, and did acknowledge" (2 Cor. i. 13), and to write "the same things" which he had taught to his Philippians (iii. 1): if St. Peter thought it needful to write to the Jewish converts, to "testify to them that it was the grace of God in which they stood" (1 Pet. v. 12), and "to stir up their sincere minds by way of remembrance, that they might be mindful of the commands of the apostles of our Lord and Saviour" (2 Pet. iii. 1, 2), though they at present "knew them, and were established in the truth" (2 Pet. i. 12, 13); and St. Jude to write to the same persons, "to mind them of the common salvation" (ver. 3): if the beloved evangelist closeth his gospel with these words, "These things were written, that ye might believe that Jesus is the Christ, and, believing, might have life through his name;" surely these persons could not but think it necessary that the essential doctrines of Christianity should be written; and yet we are sure they only have been written in those gospels and other scriptures contained in the canon of the books of the New Testament: and therefore we cannot reasonably doubt of their authority. Add to this,

That the apostles, and that Holy Spirit who did assist them in the inditing of these gospels for the church's use, could not be wanting in causing them to be transmitted to those Christians for whose use they were indited; because they could not be wanting to pursue the end for which they were indited: for they being therefore written that they might know "the certainty of those things in which they had been instructed" (Luke i. 4), and partly to engage them more firmly to believe that Jesus was the Christ, they must very early commit them to those churches for whose sake they were written.

Thirdly, It is evident that the immediate succeeding age could not be ignorant of what was thus delivered to them by the church from the apostles, as "the pillar and the ground of faith;" nor is it easy to conceive that either they would have thus received them, had the apostles given them no sufficient indication of them, or that they would have been esteemed so presently the charters of the Christian faith, had not the apostles delivered them unto the churches under that character.

Lastly, We have good reason to suppose that the providence of God, which was so highly interested in the propagation of the Christian faith, and making of it known to the world, would not permit false records of that faith to be so early and so generally imposed upon the Christian world.

§. IV. From the same tradition we, with the strongest evidence of reason, may conclude, that these four gospels, and the other scriptures received then without doubt or contradiction by the church, were handed down unto them uncorrupted in the substantials of faith and manners. For, 1. These records being once so generally dispersed through all Christian churches, though at a great distance from each other, from the beginning of the second century. 2. They being so universally acknowledged and consented to by men of curious parts and different persuasions. 3. They being preserved in their originals in the apostolical churches, among whom, saith Tertullian,* authenticæ eorum literæ recitantur, "their original letters are recited:" it being not to be doubted but they who received the originals from the apostles, and who had authentic copies of them given to them by their immediate successors, would carefully preserve them to posterity. 4. They being multiplied into divers versions almost from the beginning, as we may rationally conclude; because the church of Rome, and other churches which understood not the original Greek, being founded in the apostles' days, could not be rationally supposed to be long without a version of those Scriptures which were to be read by them in public and in private. 5. They being esteemed by them as digesta nostra, their "law books," saith Tertullian,† libri deifici deificæ scripturæ, "books which instructed them to lead a divine life," say the martyrs, and believed by all Christians to be θεῖαι γραφαὶ, "divine scriptures," saith Origen,‡ and therefore as the records of their hopes and fears. 6. They being so constantly rehearsed in their assemblies by men whose work it was to read and preach, and to exhort to the performance of the duties they enjoined. 7. They being so diligently read by Christians, and so riveted in their memories, that Eusebius§ mentions some who had them all by heart. 8. They being, lastly, so frequent in their writings, and so often cited by Irenæus, Clemens of Alexandria, and Origen, as now we have them, it must be certain from these considerations that they were handed down to succeeding generations pure and uncorrupt.

And indeed these things render us more secure, that the scriptures were preserved entire from designed corruption, than any man can be that the statutes of the land, or any other writings, histories, or records whatsoever, have been so preserved; because the evidence of them depends upon more persons, and they more holy, and so less subject to deceive, and more concerned that they should not be corrupted, than men have cause to be concerned for other records; and so we must renounce all certainty of any record, or grant that it is certain these are genuine records of the Christian faith. Moreover, this supposed corruption of the word of God, or substitution of any other doctrine than what hath been delivered by the apostles, could not be done by any part or sect of Christians, but they who had embraced the faith and used the true copies of the word of God in other churches of the Christian world, must have found out the cheat; and therefore this corruption, if it were at all effected, must be the work of the whole bulk of Christians; whereas it cannot rationally be supposed that the immediate succeeding ages should universally conspire to substitute their own inventions for the word of God, and yet continue stedfast in, and suffer so much for, that faith which denounced the severest judgments against them who did corrupt this word; or, that so many men should, with the hazard of their lives and fortunes, avouch the gospel, and at the same time make such a change even in the frame and constitution of this doctrine, as made it ineffectual both to themselves and their posterity; nor can it reasonably be thought, that they should venture upon that which, were the gospel true or false, must needs expose them to the greatest evils whilst they continued abettors of it. Lastly, that these sacred records of the word of God have not been so corrupted as to cease to be a rule of faith and manners, we argue from the providence of God; for nothing seems more inconsistent with the wisdom and goodness of God, than to inspire his servants to write the scriptures for a rule of faith and manners for all future

* Nos nescimus quod illi sciebant. Anselm. Noverunt utique Thessalonicenses, at nos nescimus. Esthius.

* De Præscript. cap. 36.

† Adv. Marcion. lib. iv. cap. 3. Passio S. Felicis Episc. Fabyz. ed. Ox. p. 47, 48.

‡ Adv. Cels. lib. iii. p. 138.

§ Vales. Hist. Eccl. lib. viii. p. 336, Johannes, p. 344.

ages, and to require the belief of the doctrine, and the practice of the rules of life plainly contained in it, and yet to suffer this divinely-inspired rule to be insensibly corrupted in things necessary to faith or practice. Who can imagine that that God, who sent his Son out of his bosom to declare this doctrine, and his apostles by the assistance of the Holy Spirit to indite and preach it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depended? This sure can be esteemed rational by none but such as think it not absurd to say, that God repented of his good-will and kindness to mankind in the vouchsafing of the gospel to them, or that he so far maligned the good of future generations, that he suffered wicked men to rob them of all the good intended to them by this declaration of his will: for, since those very scriptures which have been received as the word of God, and used by the church as such from the first ages of it, pretend to be the terms of our salvation, scriptures indited by men commissionated from Christ, and such as did avouch themselves "by the will of God," and his command "for the delivery of the faith of God's elect," and "for the knowledge of the truth which is after godliness, in hope of life eternal," they must be in reality the word of God, or Providence must have permitted such a forgery as rendereth it impossible for us to perform our duty in order to salvation; for if the scripture of the New Testament should be corrupted in any essential requisite of faith or manners, it must cease to make us "wise unto salvation," and so God must have lost the end which he intended in inditing it. The objections which the papists make on account of the various lections, I presume are fully answered by Dr. Mill; and can be answered by him alone, since others must not be allowed to *blow upon* his learned book upon that subject.

§. V. And this is all which I think necessary to be said concerning the four gospels in the general. I proceed now to the consideration of that great question, "Whether the gospel of St. Matthew was by him writ in Hebrew, or in the Syriac language, and only was by others afterward translated into Greek?"

Mr. Du Pin* informs us, that all the ancients with one consent assure us that he "wrote in Hebrew;" Papias, St. Irenæus, Origen, Eusebius, St. Cyril of Jerusalem, Epiphanius, St. Jerome, St. Austin, St. Chrysostom, the author of the Latin Commentary on St. Matthew, which is ascribed to St. Chrysostom, and the author of the Synopsis of the Scripture, which bears the name of Athanasius, are a cloud of witnesses, "who depose that St. Matthew wrote his gospel in Hebrew:" but then he adds that "the original Hebrew of the gospel according to St. Matthew was lost; and after the destruction of Jerusalem by Titus, becoming useless, there was no care taken to preserve it," and saith, p. 36, "It is certain that the Greek version we have is as ancient as the times of the apostles, that it was published from the beginning of the church in all Christian nations, that it was looked upon as good as an original by the Greeks and Latins, that it was preserved without any alteration, and always looked upon as authentic and canonical, whereas the original Hebrew continued not long the same that it was left by St. Matthew."

Now as for this cloud of witnesses, I shall, first, consider the chief of them apart, and then discourse of this supposed tradition in the bulk. Now,

The first witness is Papias, "that man of fables," saith Eusebius,† who voucheth, that "St. Matthew writ his oracles in the Hebrew tongue, *ἡρμήνευσε δὲ αὐτὰ ἕκαστος ὡς ἠδύνατο*, and every one interpreted them as he was able;" from which words it is evident, that he knew nothing of any authentic version of this gospel approved by the apostles, and looked upon as authentic and canonical by the church; for after that, every one could not be left to interpret the Hebrew as he could. He also plainly in this passage doth suppose, that the Hebrew copy of St. Matthew was neither then lost nor adulterated and corrupted by additions, defalcations, or interpolations, or must own that every one then used a copy so corrupted; and if he could be ignorant or mistaken in matters of so great importance, why might he not be so in saying, this gospel was first written in a language he understood not?

Irenæus* is the second witness who saith, that St. Matthew put forth his gospel among the Hebrews, *τῇ ἰδίᾳ διαλέκτῳ αὐτῶν*, "in their own tongue;" and that the Ebionites used eo evangelio quod est secundùm Matthæum, "that very gospel according to St. Matthew, which was writ in Hebrew;" this he saith twice,† without any intimation that it was interpolated or corrupted by them. Now here, saith the learned Mr. Grabe,‡ "the Nazarenes and Ebionites easily imposed upon Irenæus and other fathers who understood not the Hebrew tongue." But after more mature consideration of the matter, he saith, "He thinks with Irenæus, that the Ebionites did use the gospel of St. Matthew, though not entire and uncorrupted, and finds, that Eusebius and St. Jerome, and our modern writers, were mistaken in making the gospel to the Hebrews which the Nazarenes used, and the gospel which the Ebionites abused, one and the same." And yet Epiphanius§ expressly saith of the Ebionites, "they used only the gospel of St. Matthew, and called it the gospel according to the Hebrews, as it truly is." So that either Eusebius, Epiphanius, and St. Jerome, must be mistaken in this matter, which is sufficient to invalidate their testimony, or Irenæus must be himself mistaken; and then he much more might be so in speaking of a language that he understood not.

Origen‖ is the third witness, who indeed saith that "the first gospel was writ by St. Matthew, and that he gave it to the Jewish converts composed in the Hebrew tongue;" but he doth not say, it was written either first, or only in that tongue: thus therefore I am willing to compound the matter, that the gospel of St. Matthew, being written for all nations in the Greek, as a tongue common to most of them, was also given for the use of those Jews who only understood their mother-tongue in Hebrew.

Eusebius¶ is the next witness, who saith that "Matthew delivered his gospel to the Jews in their own tongue;" but then that the gospel then retained in Hebrew was indeed the gospel according to the Hebrews, or the same gospel of St. Matthew which the Ebionites used, and called "the gospel according to St. Matthew," is plain from** comparing the words of Eusebius and Theodoret with those of Irenæus; though I confess Theodoret seems to make a distinction betwixt the Ebionites,—who held that our Lord was born of Joseph and Mary, who used the gospel according to the Hebrews; i. e. that gospel of the Nazarenes from which, saith Epiphanius,†† they had cut off the genealogy of St. Matthew,—and the Ebionites, who held that "Christ was born of a virgin;" and saith they used the gospel according to St. Matthew: and yet of this distinction Irenæus saith nothing, and Eusebius plainly contradicts it, such a confusion and conflict are there among the ancients in this matter. Eusebius‡‡ proceeds to tell us, that "they of the Jews who received Christ, chiefly embraced *τὸ καθ' Ἑβραίους εὐαγγέλιον*, the gospel according to the Hebrews;" and that Hegesippus, a man of the first succession from the apostles,

* History of the Canon, vol. ii. chap. 2, p. 28.

† *Καὶ τινὰ ἀλλὰ παραπέθειται μυθικώτερα.* Hist. Eccl. lib. iii. cap. 39, p. 112.

* Adv. Hær. lib. iii. cap. 1.

† Lib. i. cap. 26, et lib. iii. cap. 11, p. 220, col. 2.

‡ Sicque Irenæo et aliis patribus Hebraicæ linguæ ignaris facilè imposuerunt ut crediderint eos ipso Matthæi Evangelio uti. Spicil. Patrum primi sæculi. p. 21, et Not. in Irenæum, lib. i. cap. 26.

§ *Δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον, τούτῳ γὰρ αὐτοὶ χρῶνται· καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν.* Hær. 30, sect. 3.

‖ Apud Euseb. Hist. Eccl. lib. vi. cap. 225.

¶ *Πατρία γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον.* Hist. Eccl. lib. iii. cap. 24, p. 95.

** Ebionæi eo evangelio quod est secundùm Matthæum solo utentes. Iren. lib. iii. cap. 11. Solo autem eo quod est secundùm Matthæum evangelio utuntur. *Ἐβιωναῖοι δὲ εὐαγγελίῳ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι.* Hist. Eccl. lib. iii. cap. 27. *Μόνον δὲ τὸ κατὰ Ἑβραίους εὐαγγέλιον δέχονται.* Hær. Fab. lib. ii. cap. 1, et paulo post, *εὐαγγελίῳ δὲ τῷ κατὰ Ματθαῖον κεχρῆνται μόνῳ.*

†† Hær. 27, §. 29. ‡‡ Hist. Eccles. lib. iii. cap. 25.

cited passages* ἐκ τοῦ καθ' Ἑβραίους εὐαγγελίου, "from the gospel according to the Hebrews." Now these things show, that though he knew this gospel contained many things, which were not in the Greek copy of St. Matthew, yet was it free from any additions which did corrupt the faith; for otherwise he could not have spoke so honourably of Hegesippus, or so mildly of those other Christians which made use of it: and therefore though he saith that "some put the gospel according to the Hebrews amongst the books contradicted," as they did also the Revelation of St. John; yet by saying this he plainly insinuates that other ecclesiastical writers owned it; nor doth he rank it among† τὰς ἐν ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας, "the scriptures introduced by the heretics under the name of the apostles," as he doth the gospels of St. Peter, St. Thomas, and Matthias, as knowing, what St. Jerome doth assure us, that it was called, or esteemed by most men, "the gospel according to St. Matthew."

Epiphanius‡ is another witness, who saith, "The gospel of St. Matthew was writ in Hebrew;" but then he adds, that "the Nazarenes had the fullest copy of it and kept it till his time, as it was first written in the Hebrew tongue." Now be it, as Mr. Grabe and Petavius affirm, that in this he was deceived by them, and that it was the fault of it to be so full; yet as this shows that it passed then under the name of St. Matthew's gospel, so doth it also show, how easy it was for these witnesses to be imposed on in this matter.

St. Jerome§ is another witness, that "the gospel of St. Matthew was writ in Hebrew words and letters:" and then he adds,

First, That "it was" in his time "uncertain who translated it into Greek."

Secondly, That "the very manuscript was till his time preserved in the Cæsarean library, gathered by Pamphilus the martyr; and that the Nazarenes, who used it at Berœa, gave him the liberty to transcribe it, and that this very book was by most thought to be the gospel according to St. Matthew."

Thirdly, That "the scriptures cited in this gospel, both in the person of the evangelist and of our Lord, were exactly according to the Hebrew, and not according to the Septuagint," as it might reasonably be expected it would be in a Hebrew gospel, written for the use of them who only owned the Hebrew Bible as authentic.

Fourthly, That "he himself not only transcribed it from the Cæsarean copy, but after turned it into Greek and Latin."

Fifthly, From this Hebrew gospel, he cites these passages; First, "The mother of our Lord and his brethren said to him, John the Baptist baptizeth for the remission of sins, let us go and be baptized of him; and he answered, In what have I sinned, that I should go and be baptized of him?" Secondly, "The man who came to Christ with the withered hand was a mason, and said to Christ, I am a mason, who get my living by my labour; I pray thee heal me, that I may not be constrained to beg." Thirdly, "That the apostle James had sworn, after he had received the sacrament from the hands of Christ, that he would not eat bread till he had seen Christ risen from the dead; and that therefore our Lord appeared to him." Fourthly, That in this gospel "it was reckoned amongst the highest crimes, to make sad the heart of our brother." Fifthly, That in this gospel it was said, "not only that the vail of the temple was rent at our Lord's death; but also that the lintel over the temple being very great was broken." In fine, he saith, that "Jesus being come out of the water, the source of the Holy Ghost descended upon him, rested on him, and said to him, My Son, I expected you in all the prophets, to the end, that being come I might rest upon you; for you are my rest, and my first-born Son, who reigns for ever." Now this is the only place which seems to vary from the doctrine of the church; and this Origen expounds (Com. in Job. p. 58, D). The other fathers which seem to avouch this tradition come too late, and are not considerable enough to be examined apart: I therefore shall only make some remarks on what St. Jerome hath delivered. And,

First, Whereas he says, "It was uncertain who translated this gospel of St. Matthew, writ in Hebrew, into Greek;" hence we observe, that there is little reason to depend on what later writers have said on this matter; and therefore Mr. Du Pin freely confesses, p. 36, that whereas it is said in the abridgment of the Scriptures ascribed to Athanasius, that it was made by St. James, bishop of Jerusalem; by Theophylact* is ascribed to St. John; and by Anastasius the Sinaite is ascribed to St. Luke and St. Paul; all this is spoken without ground.

Secondly, Whereas he says, "This was the copy which the Nazarenes and the Ebionites used, and that most persons did esteem it the gospel and the authentic copy of St. Matthew:" hence it must follow, that they had then a copy, which then passed commonly under the name of "the gospel according to St. Matthew."

Thirdly, Whereas he citeth from this gospel many passages, which are not, as he cites them, to be found in the gospel of St. Matthew approved by the church; hence it must follow, they had added to St. Matthew's gospel many things from tradition which were not recorded in the authentic gospel of St. Matthew; and this seems probably to the thing Eusebius intended, when he said, that "Hegesippus cited many things from the Hebrew gospel, and from the unwritten traditions of the Jews;" so that "this gospel according to the Hebrews," seems not to me, as Mr. Grabe† and Du Pin do conjecture, to have been a go[illegible] wholly different from that of St. Matthew, writ or transl- by him into Hebrew for their use, as were, saith Epiphanius,‡ "the gospel of St. John, and the Acts of the Apostles;" but only the gospel of St. Matthew used by the Ebi-

---

* Hist. Eccles. lib. iv. cap. 22.

† Ibid. lib. iii. cap. 25. ‡ Hær. 29, §. ult.

§ Matthæus apostolos primus in Judæâ, propter eos qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque composuit, quod quis postea in Græcum transtulerit, non satis certum est; porrò ipsum Hebraicum habetur usque hodie in Cæsariensi bibliothecâ, quam Pamphilus Martyr studiosissimè confecit. Mihi quoque à Nazaræis, qui in Berœâ urbe Syriæ hôc volumine utuntur, describendi facultas fuit; in quo animadvertendum quòd ubicunque evangelista sive ex personâ suâ, sive ex personâ Domini Salvatoris veteris Scripturæ testimoniis utitur; non secutus septuaginta translatorum auctoritatem, sed Hebraicam. Cat. V. Matthæus.

In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni, secundùm apostolos sive, ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliothecâ, narrat historia, Ecce mater Domini et fratres ejus dicebant ei, ecce Johannes Baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo; dixit eis, Quid peccavi ut vadam et baptizer ab eo. Adv. Pelagian. lib. iii. fol. 106, K.

In evangelio quo utuntur Nazareni et Hebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur à plerisque Matthæi authenticum, homo iste, qui aridam habet manum, cæmentarius scribitur istiusmodi vocibus auxilium precans:—Cæmentarius eram manibus victum quæritans, precor te Jesu ut mihi restituas sanitatem, ne turpitèr mendicem cibos. In Matt. xii. 13, vide eund. in Isa. xi. f. 22, B. in Matt. xxvii. f. 38, D.

Evangelium quoque quod appellatur secundùm Hebræos, et à me nuper in Græcum Latinumque sermonem translatum est, quo et Origenes sæpe utitur, refert, Dominus cùm dedisset syndonem servo sacerdotis, ivit ad Jacobum, et apparuit ei, juraverat enim Jacobus se non comesturum panem ab illâ horâ quâ biberat calicem Domini, donec videret eum resurgentem à mortuis. Catalog. V. Jacobus.

In evangelio eorum quod Hebræo sermone conscriptum legunt Nazaræi, hæc scripta reperimus; factum est autem, cùm descendisset Dominus de aquâ, descendit fons omnis Spiritûs Sancti, et requievit super eum, et dixit illi, Fili mi, in omnibus prophetis expectabam te ut venires, et requiescerem super te, tu es enim requies mea, tu es Filius meus primogenitus qui regnas in sempiternum. In Isa. ch. xi. f. 22, B, and f. 67, L, and f. 188, I.

---

* In verbo Matth. Præfat. in Matt. Serm. 8, in Gen.

† Spicileg. Patrum primi sæc. p. 22—24.

‡ Hær. 30, sect. 3, vide infra.

onites, who denied that Christ was born of a pure virgin, and therefore struck out the genealogy of St. Matthew; and the same gospel used by the Nazarenes, with many additions they had received from tradition, and upon that account placed by many ecclesiastical writers among the writings contradicted, and, in those matters in which it differed from the Greek and authentic copy, was of no authority in matters which concerned the Christian faith.

§. VI. To proceed therefore to the consideration of this tradition in the bulk, let it be noted,

First, That this is a tradition that an inspired apostle wrote a large gospel by the afflatus of the Holy Ghost in Hebrew, and yet that Providence which hath preserved all the other canonical books both of the Old and of the New Testament in their original languages, and that church which hath handed down all the other books of the New Testament, even those which are comprised in one single chapter, in the same language, have suffered the original of this large gospel to be lost within forty years, saith Mr. Du Pin, after it was written; as if it had been only written to be buried in the tomb of Barnabas, according to the tale of Theodoret Lector* in the sixth century; or to be carried by St. Bartholomew† unto the Indians, on that account more fortunate than other Christians; and yet unfortunate in this, that when they had it, they understood not a word of it; whence, even Du Pin saith, there is no appearance of truth in that story, p. 32.

Secondly, It is a tradition of a gospel written in Hebrew by inspiration of the Holy Ghost, for the use of the converted Jews; and yet, "after the destruction of Jerusalem, it became useless," saith Du Pin, "and so no care was taken to preserve it:" yea, it was a gospel written for their use, and to supply the absence of St. Matthew; and yet, as far as doth appear, none of them ever had, or used it, unless it also was the gospel according to the Hebrews; for the converted Jews used that gospel, saith Eusebius; and Hegesippus appears, saith he, "to have been one of the Jewish converts; because he cites all his passages out of the gospel according to the Hebrews:" the Ebionites, say Eusebius, Epiphanius, and Theodoret, used only "the gospel according to the Hebrews;" this was the gospel, saith St. Jerome, "which the Nazarenes read," and which both they and the Ebionites used: and yet this gospel is put among the books "contradicted" by Eusebius. "It is of no authority to prove any matter of faith," saith Origen,‡ and may be received or not. To avoid these consequences, Du Pin and Mr. Grabe contend, that the gospel according to the Hebrews was distinct from the gospel according to St. Matthew; but this is evidently to contradict the testimonies of Irenæus and Theodoret, who say, "the Ebionites used the gospel of St. Matthew;" and of Epiphanius, who says, "they used the gospel according to the Hebrews, and called it the gospel according to St. Matthew;" and of St. Jerome, who saith, "it was by most reputed the gospel according to St. Matthew." It was not indeed the true authentic gospel of St. Matthew, received without contradiction by the church, for that was only the Greek copy; it was not a copy of St. Matthew's gospel, free from additions and interpolations, which they had put into it from tradition, which is all that the arguments of Du Pin and others prove; but yet, I say, it was that very gospel which the Nazarenes read, and which was kept in the Cæsarean library as the gospel according to St. Matthew, and which the Ebionites used as such; nor can any man prove from antiquity, that either the Christian fathers knew of, or that the Jewish converts ever used, any other Hebrew gospel according to St. Matthew.

Epiphanius indeed saith,§ "That the Nazarenes had the gospel according to St. Matthew, πληρέστατον Ἑβραιστὶ, most full in Hebrew, and that they had preserved it from the beginning, as it was writ in Hebrew, till his time:" but Petavius* truly notes that this was his mistake, "that gospel not being pure, but depraved, and was indeed no other than the gospel according to the Hebrews:" and that this was so, is evident partly from his own confession, that "for any thing he knew to the contrary, the Nazarenes had cut off from it the genealogy from Abraham to Christ;" and partly from the additional passages so often cited by St. Jerome from that gospel, which the Nazarenes read and used; and this also confutes another salvo, which some have invented by a distinction, which, without ground, they make betwixt "the gospel according to the Hebrews," and "the gospel according to the Nazarenes."

Now, from what I have thus discoursed, I argue thus, Either the gospel of St. Matthew, supposed to be originally written in Hebrew, contained in it the passages cited from the gospel of the Nazarenes, or the gospels according to the Hebrews, or it did not; if it did not, then it is certain, that the gospel retained in Hebrew by the Nazarenes and Ebionites, as the gospel according to St. Matthew, was not the same with his *original* gospel. Then, Secondly, Seeing St. Jerome twice informs us, that "it was the very authentic copy of St. Matthew, and was by most judged to be so;" and Eusebius saith that this gospel according to the Hebrews was only by some rejected, as also was the Revelation of St. John; it follows, that most Christians as to the matter must be then mistaken.

But if the original gospel of St. Matthew did contain these passages, then it is certain, that the Greek copy approved by the apostles, and received by the universal church, cannot be the *true* or *authentic* gospel of St. Matthew, seeing it must be then deficient in many things contained in the true Hebrew gospel; and so it must be granted, that the apostles approved, and the church received, a gospel, which wanted many passages contained in the original, according to St. Matthew, written by the assistance or inspiration of the Holy Ghost.

Thirdly, It was written in Hebrew, saith this tradition, for the use of the circumcision; and yet it was not written by St. James, the "bishop of the circumcision," nor by St. Peter or St. John, the "apostles of the circumcision," but by St. Matthew, the publican; yea, it was written in Hebrew for them for whom both their own bishop and these apostles of the circumcision wrote in Greek.

Fourthly, It was written, saith this tradition, by the direction of the Holy Ghost, and interpreted, saith the pretended Athanasius, by "James the brother of our Lord;" saith Anastasius Sinaita, by St. Luke; by St. John, saith Theophylact, upon hearsay; and all of them without ground, saith Du Pin, p. 36. "It is unknown by whom it was translated," saith St. Jerome; "It was not translated," saith Papias, "but every one interpreted it as he could;" and yet that of Baronius† is certain, that "if the Hebrew alone was the original of St. Matthew, we cannot say the Greek is the true copy of St. Matthew, but by our assurance that it agrees with the original." Now if it were not at all translated, as Papias saith, or were translated only by an unknown hand, as St. Jerome saith; or if we have only one single person of a later date, who ascribes this version to an apostolical person, and he both doth it without ground, and is contradicted by two, who attribute this version to another,—can this be any sure foundation that we have any copy which agrees with the original?

It is said, indeed, that the apostles approved of the Greek version; I answer, that they and the whole church approved of the *Greek gospel of St. Matthew*, I believe; but what single authors say they approved of any version? yea, what author before St. Jerome and the false Athanasius speaks of any version from the Hebrew? All antiquity cite this gospel according to the Greek, and speak of the gospel according to the Hebrew as a thing not of authority,

* Collectan. lib. ii. p. 184.

† Hieron. V. Barthol. Euseb. Hist. Eccl. lib. v. cap. 10.

‡ In evangelio quodam quod dicitur secundùm Hebræos, si tamen placet alicui recipere illud non ad auctoritatem, sed ad manifestationem propositæ quæstionis. Hom. 8, in Matt. f. 21, D.

§ Ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον Ἑβραϊστὶ, παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη Ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται, οὐκ οἶδα δὲ εἰ καὶ τὰς γενεαλογίας ἀπὸ τοῦ Ἀβραὰμ ἀχρὶ τοῦ Χριστοῦ περιεῖλον. Hær. 29, sect. ult.

* Neque verò purum Matthæi Evangelium, ut existimâsse videtur Epiphanius, sed ab illis depravatum, quod Evangelium κατὰ Ἑβραίους appellat Eusebius. Nazarænorum Evangelium nequaquàm Matthæi germanum fuit. Not. ad Hær. 29, N. 9.

† An. 35, Num. 165.

or not received without contradiction; but I know not one who saith the gospel used by the church was a version from the Hebrew; and from this long silence, and from the discord and ungrounded sayings of those single witnesses, who after the fourth century speak of a version, I conclude the Greek we now have was no version, but the *original* gospel of St. Matthew, written by him for the use of the whole church of God; and that the Hebrew copy, if he wrote any, was written for the use of the circumcision only; so that it being in the hands of the Jews only, and understood by them alone, and they being, saith Justin Martyr,* "the worst sort of Christians," i. e. retainers of Judaism with Christianity, and they in whose hands the gospel chiefly was, being Nazarenes and Ebionites, might, from the traditions which obtained among them, add to it, or from their principles be induced to change and to corrupt it. Or,

Lastly, To speak freely what I conceive most probable, as the canonical books of the Old Testament were written originally in Hebrew, but when the pure Hebrew became unintelligible to the vulgar, and when the dispersion of the Jews had distinguished them into Hebrews, which used their mother-tongue, and Hellenists, who understood only the Greek tongue, the Chaldee version was used in the synagogues of the Hebrews, and the Greek by the Hellenists; so this distinction continuing after Christ's ascension, some of the Scriptures, written originally in the Greek for the use of both Jew and gentile, were translated into the mixed Hebrew; and as they had, saith Epiphanius,† "the gospel of St. John and the Acts of the Apostles in Hebrew;" so had they before the gospel of St. Matthew turned into the same language, and perhaps with the same liberty of making additions to it from tradition, which we find in the Chaldee paraphrast and the translation of the Septuagint; which version the primitive Christians among the gentiles, who were ignorant of that language, finding in their hands, they from the likeness of the thing, and the pretensions of the Jews, might think it an original written for their use. Thus some of them upon the same account inform us, that "the epistle to the Hebrews was first written in Hebrew, and was translated into Greek by Clemens,‡ or St. Luke;" and yet that in this matter they were mistaken, we learn from St. Jerome,§ telling us for certain, "that the whole New Testament, excepting only the gospel of St. Matthew, was first writ in Greek." For,

First, St. Jerome and Epiphanius are the only persons who speak of this authentic Hebrew gospel, kept till their time by the Nazarenes, which that it was not the original gospel of St. Matthew hath been fully proved.

Secondly, St. Jerome saith of this Hebrew copy, which he received from them and translated into Greek and Latin, that "the citations contained in it, when the evangelist spake in his own person, or in the person of our Lord, were exactly according to the Hebrew, and not according to the Septuagint;" and yet it is certain this is not true of the Greek copy we now have, as appears from ii. 6. 18, iii. 3, iv. 15, v. 21. 31. 43, xi. 10, xii. 20, 21, xiii. 14, xv. 8, 9, xxvi. 31, xxvii. 9.

§. VII. If it be here objected, that by calling in question a thing so generally asserted by so many fathers, I weaken the tradition of the church concerning the canon of the Scriptures, and other matters handed down to us by tradition;

I answer, That I have sufficiently obviated this objection in a particular discourse‖ upon this subject, in which I have showed what traditions are to be received, and what may rationally be questioned, and that we have sufficient ground from reason to rely on the tradition of the canon of the Old and the New Testament.

Secondly,* I have shown that the fathers have been imposed upon by the Jews in other things received from them by tradition, and asserted by more testimonies of ancient fathers that are avouched to prove that the gospel according to St. Matthew, was first written in Hebrew; as v. g. First, In the story of the cells of the Seventy, in which they who translated the Old Testament are said to have been severally placed; or, as Epiphanius will have it, two together, when they translated the old Testament from Hebrew into Greek, and yet by inspiration, or prophetical impulse, to have performed this translation all in the same words; these things, saith Justin Martyr,† "we report to you gentiles, not as fables, or feigned stories, ἀλλὰ παρ' αὐτῶν ἐκεῖ ὡς τὰ πάντα παρειληφότων ἀκηκοότες ταῦτα παραγγέλλομεν, but as a received tradition delivered to us from the inhabitants of the place." The same traditions, touching the cells, is delivered as certain by Irenæus,‡ by Clemens of Alexandria (Strom. 1, p. 342), by Cyril§ of Jerusalem, and by Epiphanius (de Ponderibus et Mens. p. 160—162), and by St. Austin (De Civ. Dei. lib. xvi. cap. 42, 43).

And as all these fathers confirm the story of the cells, and consequently speak of this performance as done, θείᾳ δυνάμει κατ' ἐπίπνοιαν Θεοῦ, ἐκ Πνεύματος ἁγίου, "by the power and afflatus of the Holy Spirit, or by that Spirit who spake these things by the prophets;" so doth Tertullian‖ speak, de sententiæ communione, of "their conspiring in their sentiments;" Eusebius¶ saith, that it was θεόθεν οἰκονομηθεῖσα ἑρμηνεία, "an interpretation ordered by God;" "it was done by them," saith St. Hillary,** spirituali et cœlesti scientiâ "with spiritual and heavenly knowledge;" μὴ δίχα τῆς θείας ἐπινοίας, "not without divine inspiration," saith Theodoret:†† and this they say by reason of the great sympathy which was in their interpretation; and yet Bellarmine‡‡ saith, that "in this the Jews imposed on Justin Martyr, and the succeeding fathers might give credit to Justin." Du Pin,§§ that it is a "fiction of the Jews," and that "it is well known how frivolous and uncertain these pretended popular traditions are, and especially among the Jews:" Father Simon‖‖ saith, "we must not here so much consider what the fathers said, as what reason they had to say so;" and that St. Jerome¶¶ "gives them all the lie." And to the other pretence of their inspiration, he answers (p. 115), de rebus sibi incognitis quidquam certi definire non potuerunt, "they could say nothing certain of things unknown to themselves," and therefore could say nothing certain in the case before us.

Secondly, The appearance of Elias the Tishbite in person, before the second coming of Christ, is delivered by the fathers unanimously as a tradition of the church: but this they did partly from the tradition of the Jews, partly from the mistaken sense of the words of Christ, and partly from the authority of the Septuagint, without all ground, as hath been fully proved (Treat. of Trad. ch. 5, from §. 1 to §. 5).

Thirdly, They generally taught, for four centuries together, that "the good angels, styled the sons of God, Gen. vi., were transported with the love of women, and begat of them giants and evil spirits;" this is taught by Justin Martyr, Irenæus, Clemens of Alexandria, and Athenagoras, in the second century; by Tertullian, Minutius, St. Cyprian, and Methodius in the third; by Lactantius and Sulpicius in the fourth; and this they did from the traditional interpretation of the Jews recorded in Josephus*** and in Philo,††† and in the first book of Enoch, De Egregeris; and yet in the fifth century the authors of this opinion are represented by Chrysostom‡‡‡ and Theodoret, as "stupid teachers of fables

---

* Ἀληθεστέρους τοὺς ἐξ ἐθνῶν τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριστιανοὺς εἰδότες. Apol. 2, p. 88.

† Καὶ τὸ κατὰ Ἰωάννην μεταληφθὲν εἰς Ἑβραΐδα ἐμφέρεται ἐν τισὶ τῶν Ἰουδαίων γαζοφυλακίοις,—οὐ μὲν ἀλλὰ καὶ τῶν πράξεων τῶν ἀποστόλων τὴν βίβλον ὡσαύτως ἀπὸ Ἑλλάδος γλώσσης εἰς Ἑβραΐδα μεταβληθεῖσαν λόγος ἔχει. Hær. 30, sect. 8.

‡ Γεγράφθαι Ἑβραίοις, Ἑβραικῇ φωνῇ. Clem. Alex. apud Euseb. H. Eccl. lib. vi. cap. 14. Euseb. lib. iii. cap. 38. Theodoret. Procm. in Ep. ad Heb. Hieronymus, V. Paulus.

§ De Novo Testamento Græcum esse non dubium est, excepto Apostolo Matthæo. Præfat. ad quatuor Evangelia.

‖ Treatise on Traditions.

* Ibid. cap. 1, sect. 8.

† Exhort. ad Gr. p. 13, 14. ‡ Lib iii. cap. 25.

§ Catech. 4, p. 37.

‖ Apol. cap. 18. ¶ Præp. Ev. lib. viii. cap. 1.

** Prol. in Ps. p. 635. †† Præf. in Psalm.

‡‡ De verbo Dei, lib. ii. cap. 6. §§ Hist. of the Canon, p. 174.

‖‖ Disq. Crit. cap. 15, p. 109.

¶¶ Nescio quis primus auctor septuaginta cellulas mendacio suo exstruxit.

*** Antiq. lib. x. cap. 4. ††† De Gigant. p. 284, 285.

‡‡‡ Vid. Grab. Spicil. 1 Cent. p. 347, &c.

and blasphemers,"* as hath been proved; and if in these things the fathers were so easily imposed on by the Jews, why might they not be imposed on likewise in saying that the gospel according to St. Matthew was written in a language that they understood nothing of, and of which they could say nothing certain from their own knowledge?

Notwithstanding, if any man like not this opinion, he may compound the matter with the fathers thus, that St. Matthew might deliver that gospel which he wrote, as well in Hebrew to the Jews, who understood that language only, as in Greek to the Hellenistic Jews and to the gentile converts. And since it is agreed on all hands that he left Judea to preach to the gentiles, what is more reasonable than to conceive he left that gospel he had preached to them, and wrote by the assistance of the Spirit, as a rule of faith to all nations, in a language which those nations understood?

* Treat. of Trad. part 2, cap. 12, §. 7.

A

PARAPHRASE

ON

THE NEW TESTAMENT.

ΤΗΣ καινῆς διαθήκης ἅπαντα, *all the books of the New Testament.*] It is observed by the Rev. Dr. Hammond,* that this title refers to the "consent of the *catholic church* of God, and the tradition which giveth testimony to these books, as those, and those only, which complete the canon of the New Testament; and the word ἅπαντα, *all*, signifies, as in the titles of other authors, ἅπαντα τὰ διὸδμενα, 'all the books which have been written,' and by God's providence derived to the church, so as to be received into the canon, or into the number of writings which were confessedly indited by the apostles and disciples of Christ." I cannot indeed find that this title is of any considerable antiquity; but the more ancient title of ἡ καινὴ διαθήκη, "the New Testament," prefixed to these books, doth plainly intimate the full and general persuasion, that in these books was comprised that whole new covenant of which the blessed Jesus was the mediator, and the apostles were the ministers and the dispensers; and then surely they must contain all that is requisite for Christians to believe or do in order to salvation, or in order to their performance of the conditions on which salvation in this new covenant is tendered; there being nothing which can be deemed a more necessary and essential part of the new covenant, than the conditions upon which salvation is to be obtained by it.

And that the ancients thus conceived of these books, is evident from the other title of the "rule and canon of scripture," given to them even from the time of Irenæus,† who styles the Scriptures τὸν ἀκλινῆ τῆς ἀληθείας τὸν κανόνα, "the invariable rule of truth." A canon, saith Phavorinus, is a perpetual rule, a measure that cannot be false, πᾶσαν πρόσθεσιν καὶ ἀφαίρεσιν μηδαμῶς ἐπιδεχόμενος, "and which by no means admits of any addition to it, or subtraction from it." A canon and a rule, saith St. Basil,‡ if it want nothing to make it truly such, οὐδεμίαν πρασδήκην εἰς ἀκρίβειαν ἐνδέχεται, "admits of no addition to the exactness of it; for addition belongs to that which is somewhat deficient, or imperfect; whereas," saith he, "if rules and canons be imperfect, they do not well deserve that name." "To a canon," saith G. Nyssen,* "belongs ἡ τελειότης, such perfection as hath nothing wanting or abounding;" and therefore of the canon of the Scriptures he asserts, that it is κριτήριον ἀσφαλὲς τῆς ἀληθείας ἐπὶ παντὸς δόγματος, "an infallible rule of truth in every doctrine." Upon those words, "As many as walk by this canon" (Gal. vi. 16), Theodoret saith, "He calls the doctrine propounded by him a canon, as having μήτε ἐλλεῖπόν τι μήτε περιττὸν, nothing wanting or superfluous:" and upon those words, Philip. iii. 16, "Let us walk by the same canon," Chrysostom† saith, "A canon neither admits of addition or diminution, otherwise it loseth the property of a canon." Elsewhere‡ he saith, that "it is easy to judge of the controversies in religion, having the scripture for our canon." Theodoret,§ on the place, saith, "The apostle calls the preaching of the gospel the canon;" adding, that "a canon is a boundary of right, wanting nothing." Œcumenius saith, "The apostle speaks of faith; for as to a canon or rule, if you add any thing to it, or diminish from it, the whole is spoiled; so is it with respect to faith." So that in the judgment of the fathers, the Holy Scriptures being the rule and canon of faith, no article of faith can be wanting in them, or ought to be added to them. Hence also, by just consequence, we infer the perspicuity of scripture in all the necessary articles of Christian faith, and rules of life; for a perfect canon must as well be plain as full: a rule by which I am to regulate my actions and my faith must be clear; for if it be not plain and intelligible, I cannot, by attending to it, know what I am obliged to believe and do: and therefore Chrysostom saith, "There needs not much inquiry where there is a rule to which all things must be adapted; but it is easy to perceive who takes wrong measures" (Hom. 35, in Acta Apost. tom. iv. p. 800).

* Preface. † Lib. i. ed. Ox. p. 44.
‡ Adv. Eunom. lib. i. tom. i. p. 701.

* Adv. Eunom. Or. 3. tom. ii. p. 552, et Or. 1. p. 346.
† Ἐπεὶ τὸ Κανὼν εἶναι ἀπόλλυσι.
‡ Tom. iv. Hom. 34, in Act. Apost.
§ Ὁ δὲ Κανὼν εἰίπτιτης ὅρος, μηδενὸς προσδεχόμενος· οὕτως καὶ ἐπὶ τῆς πίστεως.

THE

GOSPEL OF ST. MATTHEW:

WITH ANNOTATIONS.

CHAPTER I.

1 The book of the generation [1] of Jesus Christ (*who was according to the flesh*, Rom. ix. 5), the son of [2] David, (Acts ii. 30, *and*) the son of Abraham (*is on this wise*).

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;[3]

3 And Judas begat Phares and Zara [4] of Thamar;[5] and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab [6] (*the harlot*);

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Βίβλος γενέσεως, *the book of the generation.*] i. e. As the Syriac well expresses it, the writing, *narrative*, or rehearsal of the generation or *birth* (ver. 18) of Jesus; for though the word γένεσις is elsewhere of that latitude, as to comprise also the history of our Lord's life, and death, and resurrection; yet it is here to be restrained to the birth of Christ, as appears, first, from the parallel phrase, αὕτη ἡ βίβλος γενέσεως ἀνθρώπων, "this is the book" or the rehearsal "of the generation of men from Adam to Noah" (Gen. v. 1). Secondly, From the design of the apostle here, which is to set down the descent of Christ from Abraham, and his alliance to king David by his father Joseph: and, thirdly, from the eighteenth verse, which, after this narrative of it, proceeds to show the manner of his birth, by saying, "Now ἡ γένεσις the birth of Jesus Christ was on this wise."

[2] *The son of David, the son of Abraham.*] i. e. The son of both, as "Aholibamah the daughter of Anah, (and) the daughter of Zibeon" (Gen. xxxvi. 2). This sense being most suitable to the design of the apostle, which is to prove Christ was the son of both, and that in him were fulfilled the promises made to both. And David is first named; first, because the promise to him was fresher in memory, more plain, and more explicit; God had promised to Abraham in general words, that "in his seed should all the families of the earth be blessed" (Gen. xii. 3, xxii. 18). And that this seed was Christ, we learn from the apostle Peter, Acts iii. 25, 26, and from St. Paul, Gal. iii. 16. But to David God promised, that in "his seed would he establish the throne of his kingdom for ever" (2 Sam. vii. 16); that his seed would he establish for ever, and "build up his throne to all generations" (Ps. lxxxix. 4). Now this being a promise, that "of the fruit of his body he would raise up Christ to sit upon his throne" (Acts ii. 30), was more suitable to the notions of the Jewish nation touching the king Messiah, and to their inclinations. The prophets also prophesy of him, as one to "sit upon the throne of David for ever" (Isa. ix. 7), that he shall be a "righteous branch" raised up to David, and a "king that shall reign and prosper, in whose days Judah shall dwell safely" (Jer. xxiii. 5, 6), that they "should dwell in the land for ever, and David shall be their prince for ever" (Ezek. xxxvii. 24, 25, see Isa. lv. 11, Amos ix. 11). Accordingly, the angel speaketh of one who should "reign on the throne of his father David, over the house of Jacob for ever" (Luke i. 33). And the Jews pray to him thus, "Jesus, thou son of David, have mercy on us" (Matt. ix. 27, xv. 22, xx. 30); and make their acclamations to him thus, "Hosanna to the son of David." Others add, that Abraham is put after David, because the apostle was to begin his catalogue from Abraham.

[3] Ver. 2. Καὶ τοὺς ἀδελφοὺς αὐτοῦ, *and his brethren.*] Perhaps interpreters might save themselves the trouble of giving a reason of many things contained in this catalogue, by saying St. Matthew here recites it as he found it in the authentic copies of the Jews, who doubtless had preserved some known and approved genealogy of their descent from Abraham, the father of their nation, in whom they so much gloried, and from whose loins they expected the promised Messiah. Thus, for instance, when it is said, "Salathiel begat Zorobabel," it may be sufficient to justify the apostle in this, that the Jews do still represent Zorobabel not as the son of Pedaiah, but of Salathiel. So we read of "Zorobabel, the son of Shealtiel," Neh. xii. 1, Hag. i. 12. 14, ii. 21. 23, Ezra iii. 2. 8, v. 2. Josephus* likewise says, the captain of the people was ὁ Σαλλαθιέλου παῖς Ζοροβαβέλος, "Zorobabel the son of Salathiel;" and with great reason must he follow the sentiments of three persons of so great authority as Ezra, Nehemiah, and the prophet Haggai, the contemporaries of Zorobabel. So also may we say, that the kings left out in this genealogy were therefore omitted by St. Matthew; because he found them omitted in the genealogy used by the Jews, and that these words, "and his brethren," are added, as being also added in their genealogy. But to omit this, "his brethren" may be added to comfort the dispersed tribes, which were not yet returned out of captivity, as Judah was, in their equal interest in the blessing of the seed of Abraham, they being all adopted children of God, which is not true of Ishmael or Esau, the brethren of Isaac and Jacob: moreover, these brethren of Judas might well be mentioned, as being patriarchs, "heirs of the promise" and heads of that people whence the Messiah was to proceed; and therefore Stephen also speaks thus of them, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs," Acts vii. 8.

[4] Ver 3. *And Zara.*] Mentioned with Phares, as being born at the same time, and striving with him for primogeniture, Gen. xxxviii. 28—30.

[5] *Of Thamar.*] It is observed here by some, that only four women are mentioned in this genealogy till he comes to Joseph, and all of them noted for some infamy, as Thamar for incest, Rachab for being a harlot, Ruth for heathenism, Bathsheba for adultery; nor were they thus mentioned, because sinners, to teach us that Christ came to save such, or to be born of such; for why then were the three descents of Ahaziah, Joash, and Amaziah omitted? but because in them only that law was departed from, which was given generally to the heirs of the promised blessing, that they should take them wives of their nearest kindred; and perhaps to obviate the cavils of the Jews against the mean condition of the mother of our Lord, their ancestors being descended of women whose qualities rendered them meaner than she was.

[6] Ver. 4. *Of Rachab.*] That Rachab was married to some prince of Israel, the tradition of the Jews assures us; but whereas, in contradiction to St. Matthew, they say, that she was married to Joshua, this is said in flat opposition to their own tradition, that Rachab was "the mother of eight priests and prophets;" for Joshua was neither of the tribe of Judah nor of Levi, but of the tribe of Ephraim (Numb.

* Antiq. Jud. lib. xi. cap. 4, p. 363, F.

and Booz begat Obed of Ruth (*the Moabitess*); and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;[8]

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;[9]

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

xiii. 8). That Rachab was one of the idolatrous nations with which they were forbidden to marry (Exod. xxxiv. 16, Deut. vii. 3), hinders not this marriage of Salmon with Rachab, she being first made a proselyte of justice; the reason of that law being this, lest they should tempt them to idolatry; which reason ceased when they once owned the God of Israel; whence we find that Boaz married Ruth (iv. 13), and thought himself obliged so to do, and David married Maachah, the daughter of the king of Geshur (2 Sam. iii. 3). But here seems to be a great objection both against Salmon and against Obed, how it can be true that only Boaz, Obed, and Jesse, should intercede betwixt Salmon and David, when the time betwixt them must be at least three hundred years in the mildest computation; and so Salmon must be one hundred years old when he begat Boaz, Boaz as old when he begat Obed, and Obed as old when he begat Jesse; whereas it is looked upon as miraculous that Abraham at one hundred years should beget Isaac, Gen. xvii. 17, xxi. 5. To this objection it may be answered from the Targum upon Ruth, that these three were men of an extraordinary character for justice and piety; Salmon is styled "Salmon the just," of whom it is said, that "his works and the works of his children were very excellent;" that Boaz was "a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies;" and by "whose prayers the famine ceased from the land of Israel;" that Obed "served the Lord with a perfect heart," and that he begat Jesse, "in whom was found no iniquity or corruption for which he should be delivered to the angel of death," and "he lived many days, and only died at last by reason of the sentence passed upon Adam for eating the forbidden fruit." God therefore might vouchsafe to men of such extraordinary piety a longer life than ordinary, and strength to beget children in their old age. Thus Caleb at eighty-five, and Moses at one hundred and twenty, had not their natural strength abated (Deut. xxxiv. 7, Josh. xiv. 11); whereas Abraham's body was then dead (Rom. iv. 19). Dr. Alix saith there were but three hundred and sixty-six years from the first of Joshua to the birth of David; and this is certain, because from the going of the children of Israel out of Egypt to the building of the temple in the fourth year of Solomon, passed four hundred and eighty years. Now if you add to three hundred and sixty-six the forty years the children spent in the wilderness, the seventy years of David's life, mentioned 2 Sam. v. 4, and the four years of Solomon, they make exactly four hundred and eighty years: he therefore supposes that Salmon begat Boaz when he was ninety-six years old; Boaz begat Obed when he was ninety years old; Obed, when he was ninety, begat Jesse; and Jesse, when he was eighty-five, begat David.

[7] Ver. 6. *David the king.*] To whom the promise was made to the king Messiah, to stablish his throne for ever, Ezek. xxxvii. 25, and from him the kingdom is styled the "house of David," and the kingly throne, "the throne of the house of David," Ps. cxxii. 5.

[8] *Of her that had been the wife of Urias.*] To show that that crime of David being repented of, was so far from hindering the promise God made to him, that it pleased God by this very woman to fulfil it.

[9] Ver. 8. *Joram begat Ozias.*] It is certain, from the history of the Kings and Chronicles, that Ozias was the son of Amaziah, 2 Chron. xxvi. 1, Amaziah of Joash, xxiv. 27, Joash of Azariah, xxii. 11, Azariah of Joram, ver. 1. But according to the language of the Hebrews, and their maxims relating to this matter, "the children of children are reputed the children not only of their immediate parents, but of their ancestors," and these ancestors are said to beget those who are removed some generations from them: so Isaiah saith to Hezekiah, xxxix. 7, "Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon;" which prediction was fulfilled only in the days of Jechonias, long after the days of Hezekiah. But the great question here is, Why Azariah, Joash, and Amaziah, are left out of the catalogue of the kings of Judah? To this it is answered, 1. Negatively, that the reason could not be because they were great sinners, since Manasseh and Amon, who were greater sinners, were retained in this catalogue, ver. 10. It therefore may be said,

First, That the Jews had their tabulæ censuales, in which the stems of the *kingly* family of David were written; and in these catalogues these three *kings* might be left out. That even to the time of Christ they had such tables even of their families and tribes, is evident from Josephus,* who, having given us the genealogy of his family, saith, Τὴν μὲν οὖν τοῦ γένους ἡμῶν διαδοχὴν, ὡς ἐν ταῖς δημοσίαις ἐλλοις ἀναγεγραμμένην εὗρον, οὕτως παραίθεμαι, "I give you this succession of our family as I found it written in the public tables;" and if so, the Jews, not the apostles, are to account for this omission. Secondly, It is no new thing to find the like omissions in the books of the Old Testament; thus Cain and his whole posterity are omitted in the book of Chronicles; Simeon is omitted in the blessing of Moses, Deut. xxxiii. for his cruelty at Sychem. The writer of the book of Chronicles reckons up all the sons of Jacob; but in the account of their posterity, he omits the account of Zebulun and Dan; and when he begins with the sons of Judah, he omits Zarah, 1 Chron. ii. 3, iv. 1. The penman of the books of Samuel, when he recounts the worthies of David, omits Joab, because of his bloodiness to Amasa and Abner. In the book of Ezra there are reckoned from Seraiah to Aaron only sixteen generations (ch. vii.), whereas, in the book of Chronicles, from Aaron to the same Seraiah are reckoned twenty-two (1 Chron. vi.), so that six must be omitted in Ezra: so that there is no more reason to suspect the evangelist, than the Jews have to question their own scriptures on this account. But still it may be inquired, why these three in particular are omitted: and to this it is answered (1.) That the omitting these three cannot in the least concern the chief design of the apostle, which was to show that Jesus was of the lineage of David: now by passing from Joram to Ozias he keeps still in the same line, and so sufficiently shows that Jesus was of the house and family of David. (2.) The reason why these three are passed by rather than others seems probably to be this, that they are the posterity of Joram, an idolater, and one who married the daughter of Ahab (2 Kings viii. 18), and so was joined to an idolatrous family, and by this provoked God to have destroyed his family, had he not preserved it because of the covenant made with David, 2 Chron. xxi. 7. God therefore cuts off all these three, omitted here, by an unnatural and untimely death, to punish the idolatry of this king, and of the house of Ahab in his posterity *to the third generation*, according to his threat in the second commandment; and for this reason these three kings might be here passed over in silence. It is by others farther said, that St. Matthew finding the generations in the first period exactly fourteen, he passed over some in his second account, to make that to answer to the first; but this will by no means please Mr. Cl. who first, against all reason, talks of ten omitted out of the number of fifty, to make the divisions into fourteens; and then adds a bold conjecture, "that St. Matthew met with a genealogical book of David's family that was defective, and accidentally observing these three classes of fourteen generations between these three great periods of time, viz. before the setting up of the regal government, during its continuance, and after its fall, was thereby moved to make such a division in the account of Christ's lineage, which he would not so much as have thought of, if he had

* De Vitâ Suâ, p. 998, D.

11 And Josias [10] begat Jechonias and his brethren, about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
13 And Zorobabel [11] begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

made use of an entire book; nor, saith he (in the name of his friend), is it to be wondered that a genealogical book should be corrupted, because a very great and considerable error, that had perplexed the ancients, had crept into the eleventh verse of St. Matthew's text itself." Now as for his imaginary error in the eleventh verse, I shall account for it there; but to make a divine author, assisted by the Holy Ghost, as St. Matthew was always esteemed by all Christians, in a matter of so great import as the true descent of the Messiah, take up with a defective and corrupt book, and give to all Christian ages a catalogue thus liable to the exception of the Jews, because he accidentally did light on such a one, and knew not of a better, is plainly to accuse the ignorance, suspect the care, and weaken the authority of this great apostle; it had therefore been better to have concealed this wild conjecture of his friend, than to have offered it to an age unhappily disposed to depreciate the sacred writings.

[10] Ver. 11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ. *And Josias begat Jechonias and his brethren.*] Against this it is objected, That Josias did not beget Jechonias, who was the son of Jehoiakim; and to this it is answered, That Jechonias, in the eleventh verse, is not the same person with Jechonias, ver. 12, but is indeed Jehoiakim the son of Josias, and his first-born. For though the people of the land made Jehoahaz, the second son of Josias, king after his father, yet that the kingdom by birthright belonged to Jehoiakim is evident; because Jehoahaz was only "twenty-three years old when he began to reign," and reigned but three months: whereas Jehoiakim, who immediately succeeded after his deposition, was "twenty-five years old when he began to reign" (2 Kings xxiii. 31. 36). Hence Josephus* saith of Pharaoh-nechoh, who made him king and changed his name from Eliakim to Jehoiakim, Πρεσβυτέρῳ αὐτοῦ ἀδελφῷ ὁμοπατρίῳ ὄντι τὴν βασιλείαν παραδίδωσι. "He gave kingdom to Eliakim, his eldest brother by the same father." Hence doth St. Matthew take no notice of Jehoahaz, because he reigned only three months, and that by usurpation of the kingdom. That this first Jechonias was indeed Jehoiakim, is proved, first, From these words, "Josias begat Jechonias and his brethren;" now Jehoiakim indeed had two brethren begotten by Josias, viz. Jehoahaz, who reigned before him, and Zedekiah, who reigned after him; and therefore being kings, were fit to be thus mentioned by St. Matthew; but it appears not that Jechonias, the father of Shealtiel, had any brethren; and if he had, they must be begotten not by Josias, but by Jehoiakim his father; nor is there any reason why they should be thus mentioned, ver. 12, when then we read, that "Josias begat Jechonias and his brethren," this can belong to none but Jehoiakim: and when we read that "Jechonias begat Salathiel," this must be understood of Jechonias the son of Jehoiakim; for this agrees with the Old Testament, 1 Chron. 15—17. Secondly, This interpretation makes up the fourteen generations exactly in the second and third series; whereas, they who make Jechonias, ver. 11, 12, to be the same person, leave only thirteen in the second series, if Jechonias be added to the third; or in the third, if he be reckoned to the second: when therefore the apostle saith, by way of inference, "So all the generations from David, until the carrying away into Babylon, are fourteen generations" (ver. 17), he leads us to this interpretation, because this would not be true, were Jechonias, ver. 11, and Jechonias, ver. 12, one and the same person. Thus Jerome† saith expressly, that in evangelio secundùm Matthæum secunda τέσσαρα δέκας in Joacim desinit filio Josiæ, tertia incipit à Joacim filio Joachim. And again, Sciamus Jeconiam‡ priorem ipsum esse quem et Joachim, secundum autem filium, non patrem.

Obj. If it be here objected, that they carry both one name and so must be one person;

Ans. It is answered, first, That the names in the original differ very little, the one being יהויקם, the other יהויכין, which difference is so little, that both are translated by the Septuagint, Ἰωακεὶμ, so is Jechonias translated, Jer. lii. 31, twice. So Josephus* saith that Nebuchodonosor, Ἰωάχιμον *interfecit et* Ἰωάχιμον τὸν υἱὸν αὐτοῦ καταστησας βασιλέα "slew Joachim, and made Joachim his son king:" and Clemens of Alexandria, that after Ἰωακεὶμ who reigned eleven years, ὁ ὁμώνυμος αὐτοῦ Ἰωακεὶμ τρίμηνον βασιλεύει, "Joachim of the same name reigned three months." To this add that of Irenæus, lib. iii. cap. 30, that in the account St. Matthew gives of the generation of Jesus Christ, Joseph, Joachim et Jechoniæ filius ostenditur.

Obj. Through the whole chapter, the person who is first said to be begotten and then to beget is the same person, it therefore seemeth reasonable to think so here.

Ans. So also it is here; for it is expressly said that Josias begat Jechonias, i. e. "Joachim and his brethren;" i. e. he begat also Jehoahaz and Jehoiakim, named also Jechonias, and these three continued to reign till the captivity, at which time Jechonias was carried away into Babylon; and after they were brought to Babylon, "Jechonias begat Salathiel." But here comes in a fresh objection, that God had sworn Jechonias should be childless (Hebrew, stripped or naked), a man that shall not prosper in his days; for no man of his seed shall prosper sitting on the throne of David. Now hence it appears, first, That the Hebrew, עריריי from the root ערר or ערה, may as well signify, *stripped, solitary, naked, rooted up*, as *childless*; and accordingly it is rendered by the LXX. ἐκκηρυκτὸς, an *abject, abdicated* person. Secondly, He might be thus childless, or stripped of his offspring, by his children dying before him, as well as by his having none. And, Thirdly, This sense is certain both from the preceding words, "He and his seed are cast out into a land which they know not" (v. 28), and from the reason following, "for none of his seed shall prosper." And lastly, from 1 Chron. iii. 17, where his sons are reckoned Assir and Salathiel.

Obj. It farther is objected, that whereas it is here said, that Salathiel begat Zorobabel, he was indeed the son of Pedaiah, the son of Salathiel, or Shealtiel, 1 Chron. iii. 19.

Ans. To this I have already answered, That St. Matthew here follows the style of the Old Testament, and of the Jewish writers, in which Zorobabel is still called the son of Salathiel. Secondly, Were he not the immediate son of Shealtiel, but of Pedaiah, yet is this suitable to the language of the Jewish nation, to count the grandson the son of the grandfather: thus Sarah is called the daughter of Terah, Gen. xx. 12, as being the daughter of Haran, the son of Terah; and the same with Iscah (Gen. xi. 28, 29); thus Laban is called the son of Nahor, Gen. xxix. 5, as being the son of Bethuel, who was the son of Nahor (xxiv. 47), and Jehoram is called the father of Jehoash, 2 Kings xii. 18, as being the father of his father Ahaziah; and Maacah, the daughter of Abishalom, is said to the mother of Asa, 1 Kings xv. 10, because she was his father's mother (ver. 2). Considerable here is the observation of Mr. Whiston, first, That there is no other instance in this genealogy, but what speaks of a truly natural generation. Secondly, That in all other places of the Old Testament, Salathiel is said to have begotten Zorobabel; and therefore we have cause to follow the Alexandrian MS., which, in the place of the Chronicles cited, makes not Pedaiah but Salathiel the father of Zorobabel; or to say, that Salathiel might have one son of that name, and Pedaiah another; or lastly, that Pedaiah begat Zorobabel of the wife of Salathiel, and so he was the natural son of Pedaiah, but the legal son of Salathiel. So the bishop of Ely.

[11] Ver. 13. *Zorobabel begat Abiud.*] Against this it is objected, That among the sons of Zorobabel reckoned up, 1 Chron. iii. 19, there is no mention of Abiud.

Ans. To this it is answered, first, That it is not evident, that Zorobabel in Matthew and in Chronicles is the same person, and then he in St. Matthew may be the son of Salathiel the brother of Pedaiah. Secondly, That Abiud is

* Antiq. lib. x. cap. 6, p. 336. † In Dan. i.
‡ In Matt. i.

* Antiq. lib. x. cap. 8.

14 And Azor [12] begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph [13] the husband of Mary, of whom was born Jesus, who is called Christ.

17 So [14] all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* (*reckoned up by me*) fourteen generations; and from the carrying away into Babylon unto Christ (*inclusively*) *are* (*also*) fourteen generations.

---

mentioned in Chronicles under the name of Meshullam, it being certain that many persons in the Old Testament, and especially about the time of their captivity, had other names in Babylon than what were used in their own land: and it is the ingenious conjecture of Dr. Lightfoot, that this son was called Abiud, in remembrance of his father's glory; and Meshullam, either in memorial of Solomon, the glory of whose house was transferred to him, or from the significancy of the word, which importeth *requited*: for whereas Jechonias was called Shallum, that is *finished*, because the race of Solomon ended in him, when a recompense of the failing of that is made, by the succession of Salathiel in its stead, well might Zorobabel, in whom it first appeared, call his son Meshullam, or *requited*.

[12] Ver. 14.] Here it is required, whence St. Matthew had this genealogy, there being nothing of it to be found in scripture.

Ans. I answer, from the authentic genealogical tables, kept by the Jews, of the line of David; for it appears from the taxation mentioned Luke ii. that they had genealogies of their families and tribes, since all went to be taxed, every one to his own city (ver. 3); and "Joseph went to Bethlehem the city of David, because he was of the house and lineage of David:" and this is certain, touching the tribe of Levi; because their whole temple service, the effect of their sacrifices and expiations, depended on it: and therefore Josephus being a priest, not only confidently depends on these genealogical tables for the proof of his descent ἄνωθεν ἐξ ἱερέων, "in a long series from priests;" but adds, that "all their priests were obliged to prove,* ἐκ τῶν ἀρχαίων τὴν διαδοχὴν, their succession from an ancient line," and if they could not do it, they were to be excluded from officiating as priests, and that in whatsoever part of the world they were they used this diligence: and again, Christ being promised as one, who was to proceed out of the loins of David, and therefore called "the son of David," it was absolutely necessary, that the genealogy of the house and lineage of David should be preserved that they might know that their Messiah was of the seed of David, according to the promise. Hence the apostle saith to Timothy, "Remember that Jesus Christ of the seed of David, was raised from the dead" (2 Tim. ii. 8): and Eusebius† from Africanus saith, according to the version of Ruffinus, Omnes Hebræorum generationes descriptæ in archivis templi secretioribus habebantur, "That all the successions of the Hebrews were kept in the secret archives of the temple, and thence they were described, ἐκ τῆς βίβλου τῶν ἡμέρων from their emphemerides, by the kinsmen of our Saviour." It therefore doubtless was from these authentic records that St. Matthew had his genealogy, for otherwise he would have exposed himself to the cavils of the Jews: and hence the author to the Hebrews represents it as a thing evident to the Jews, that "our Lord sprang out of Judah" (Heb. vii. 14).

[13] Ver. 16. *Joseph the husband of Mary, of whom was born Jesus.*] It was necessary that the genealogy of Jesus should be deduced from Joseph; because it was so generally received by the Jews, that Jesus was the son of a carpenter (Matt. xiii. 55), the son of Joseph (John vi. 42): so that if Joseph had not been acknowledged to have been of the tribe of Judah, and of the family of David, they would not have failed to have objected this as a just prejudice against all Christ's pretences to have been the Messiah; wherefore the divine wisdom was pleased to direct this apostle to remove that stumbling-block. Secondly, It was also necessary, by reason of that received rule among the Jews, that "the family of the mother is not called a family;" and it was not fit that St. Matthew in this matter should recede from the constant rules and customs of that nation, the families being always preserved and continued in the males of Israel, and all their genealogies being reckoned from them.

* Lib. i. contra Ap. p. 1036. † Eccl. Hist. lib. i. cap. 6.

Obj. But still it may be said, that Joseph being not the natural, but the reputed father of the holy Jesus, this cannot be sufficient to prove, that Jesus came from the loins of David (Acts ii. 30), or was the fruit of his body according to the promise (Ps. cxxxii. 11).

Ans. To this it is answered, that Joseph and Mary were of the same tribe and family; and therefore by giving us the genealogy of Joseph, the apostle did at the same time give us the genealogy of Mary, and consequently of Jesus the son of Mary, and show that he was of the seed of David. Hence several of the ancients, inquiring why Jesus was conceived of a virgin espoused, and not of one perfectly at liberty, say, this was done, that "by the family of Joseph the family of Mary might be shown;" and this will be made highly probable from scripture, and from history. For though those words (Luke i. 27), "The angel Gabriel was sent to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary," do not prove this of themselves, because it may be Joseph and not the virgin, who is said to be "of the house of David;" yet may they also be translated thus, "To a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary;" and this translation is confirmed from the following words of the angel to her, "Thou shalt conceive in thy womb, and bear a son, and the Lord God shall give him the throne of his father David;" she therefore, who conceiveth this son, must be "of the house of David:" and this is farther proved from the taxation mentioned, Luke ii. 3—5. Whence it appears, (1.) That all went to be taxed, women as well as men; for "Joseph with his espoused wife Mary went up to be taxed;" which troublesome journey she, who was so near the time of her travail, would not have taken had it not been necessary, (2.) That every one, men and women, went up to their own city to be taxed (ver. 3). (3.) That Joseph went to Bethlehem, the city of David, to be taxed, "because he was of the house and lineage of David" (ver. 4). Since therefore Mary went up to Bethlehem with him to be taxed, she must do it for the same reason, because she also "was of the same house and lineage." Add to this, that Domitian having given out a command to destroy all that could be found of the house or family of David, some, descended from Judas the brother of our Lord, were brought before him,* ὡς ἐκ γένους ὄντας Δαβὶδ, "as being of the family of David," which they freely owned (see more upon this subject in the Bishop of Bath and Wells's Demonst. of the Messias, part ii. ch. 13).

A new and strange opinion is advanced by Mr. Whiston, That this genealogy was chiefly designed "to show that Christ was born at Bethlehem," only because it is inquired thus by the Jews (John vii. 42), "Hath not the scripture said, that Christ should be born in the town of Bethlehem where David was?" But,

First, Hath not the same scripture as expressly said, That "he was to be of the seed of Abraham and David?" Can therefore any man reasonably imagine, that a genealogy beginning thus, "The generation of Jesus Christ, the son of David, the son of Abraham," should not be primarily designed to prove he was "the son of David, and of Abraham?"

Secondly, The second chapters of St. Matthew and St. Luke do indeed prove that Jesus was born in Bethlehem, because they do expressly say it; but this genealogy saith nothing of it: and therefore, abstracted from them, it proves nothing of it: and can it be the chief design of this long genealogy to prove that which it doth not prove at all, and which is only proved from what follows in another chapter, and in another evangelist? And,

Thirdly, The very last clause of this genealogy, that "Joseph was the husband of Mary, of whom was born Jesus, who is called Christ," is all that can relate to Christ's

* Hegesip. apud Euseb. Hist. Eccl. lib. ii. cap. 19, 20.

18 Now the birth of Jesus Christ was on this wise (*or after this extraordinary manner*): When as his mother Mary was espoused to Joseph, before they came together, she was found with child (*by the power*) of the Holy Ghost (*overshadowing her*, Luke i. 45, *of which thing Joseph knew nothing*).

19 Then Joseph her (*espoused*) husband, being a just *man*, and (*therefore one, who durst not retain her, whom he esteemed an adulteress, and yet being*) not willing to make her (*whom he loved*) a public example, was minded to (*give her a bill of divorce, and so to*) [15] put her away privily.

20 But while he thought on these things, behold, the (*an*) angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy (*espoused*) wife (*though found with child*): for that which is conceived in her is (*not the fruit of whoredom or adultery, but*) of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS (*i. e. the Saviour*): for he shall save his people from their sins.

22 Now all this was done (*by the Holy Ghost overshadowing this virgin*), that it might be fulfilled which was spoken of the Lord by the prophet (*Isaias*), saying (vii. 14),

23 Behold, a virgin [16] shall be with child, and shall bring forth a son, and [17] they shall call his name (*or his name shall be called*) Emmanuel, which being interpreted, is, God with us.

24 Then Joseph being raised from sleep (*and perceiving that the dream was from God*) did as the angel of the Lord had bidden him, and took unto him (*Mary*) his wife:

---

being born in Bethlehem; and all that goes before is evidently impertinent to that matter, and therefore can have no subserviency to that design: whence we may rest assured, that it was not intended by the Holy Ghost for such an end, seeing he never could design to prove a thing by an account of any thing impertinent, and which hath no relation to it.

[14] Ver. 7. Πᾶσαι οὖν αἱ γενεαὶ, *so all the generations.*] It is here observable, that the apostle saith of the generations from Abraham to David, that they were "in all fourteen;" but when he comes to the second interval, he does not say as before πᾶσαι αἱ γενεαί, the fourteen mentioned by him were "the generations" of that interval, as knowing that for good reasons he had omitted three belonging to that interval; but only that the whole number of those which he had named was fourteen, as really they were. Secondly, That in every one of these several intervals, they were under a several and distinct manner of government, and the end of each interval produced some alteration in the state; in the first they were under judges and prophets, in the second under kings, and in the third under Asmonean priests; the first fourteen brought their state to glory in the kingdom of David; the second to misery in the captivity of Babylon; and the third to glory again in the kingdom of Christ. The first begins with Abraham, who received the promise, and ends in David, who received it again more clearly. The second begins with the building of the temple, and ends in the destruction of it. The third begins with their peeping out of misery in Babel, and ends in their accomplished delivery by Christ.

[15] Ver. 19. Ἀθρα ἀπολῦσαι αὐτὴν, *to put her away privily.*] That is, to give her a bill of divorce privately into her hand, or into her bosom, before two witnesses only; this he was minded to do, saith the text, "because he was a just man," that is, a strict observer of the rites of his nation, saith Mr. Selden,* who held it infamous to retain an adulteress; and this was all he could do, for though the law required that a married woman found lying with a man should die, i. e. be strangled, say the Jews; and an espoused virgin for the same crime was to be stoned (Deut. xxii. 22—24), yet neither was Joseph certain that she was guilty of this crime after the espousals, nor had he two witnesses of the fact, without which she could not be subject to the punishment by the Jewish canons, though she might be divorced after espousals, without proof, by witnesses or otherwise, of such defilement: thus, in the judgment of Dr. Lightfoot and Mr. Selden, δίκαιος ὤν, "a just man," here retains its proper signification (see note on Rom. iii. 26).

[16] Ver. 23. Ἰδοὺ παρθένος ἐν γαστρὶ ἕξει· *a virgin shall be with child, and shall bring forth a son.*] That the Hebrew *alma* is duly rendered παρθένος, *a virgin*, we prove against the Jews (1.) From the authority of their own Septuagint, who so rendered it above three hundred years before St. Matthew wrote his gospel. (2.) From the derivation of the word *alma* from עלם, to *hide*, or *cover*; for virgins, according to the custom of the eastern nations, were kept in secret apartments from the company of men as recluses; whence, by the author of the books of the Maccabees, they are styled αἱ κατάκλειστοι τῶν παρθένων, "the virgins that were shut up" (2 Macc. iii. 19): and by Philo, Σαλαμενομέναι παρθένοι, "the virgins kept in chambers" (Orat. in Flacc. p. 757, A). And, (3.) This promise is made as a sign or miracle, to confirm the house of David in God's promise, made to him of the perpetuity of his kingdom: now what sign or miracle could it be, that a woman should be with child after the ordinary manner? Where is the sign or wonder in this? Had no more been intended, what need was there of those words, "The Lord himself shall give you a sign?" What need of that solemn notice, "Behold!" there being nothing new or strange in all this?

[17] Καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· *and they shall call his name Emmanuel.*] Here is,

First, A verb personal put for an impersonal: "they shall call his name," for, "he shall be called:" so Gen. xvi. 14, therefore קרא "the pit was called." Exod. xv. 23, therefore קרא, "the name of the place was called Marah." Isa. ix. 6, ויקרא, "and his name shall be called Wonderful." So also, Jer. xxiii. 6, "this is the name אשר יקראו by which he shall be called" (see Ainsw. in Gen. xvi. 14, and Neh. ii. 7, Isa. xliv. 7, Mic. ii. 4, Amos iv. 2. 4). So in the New Testament, Luke xii. 20, "Thy soul shall be required of thee," ἀπαιτοῦσι. Ch. xvi. 9, δέξωνται ὑμᾶς, "you may be received" (see Dr. Ham. there). Note,

Secondly, That in the scripture phrase "to be called," and "to be," is the same thing; so, "My house shall be called a house of prayer," Isa. lvi. 7, i. e. is, or shall be so, Luke xix. 46. Isa. ix. 6, "His name shall be called Wonderful," i. e. he shall be a wonderful person. And Jer. xxiii. 6, "he shall be called the Lord our Righteousness," i. e. he shall be so. This being so, it is no objection against the application of these words to Christ, that he did not bear this name, if really he was "God with us," which is the import of it. And Philo* having said, Ἰησοῦς δὲ σωτηρία τοῦ Κυρίου, "that the word Jesus signifies the salvation of God;" he that is called Jesus, must in effect be called Emmanuel.

Obj. And whereas the Jews farther object, that this promise, being made to Ahaz as a sign, must have relation to a child born in his time, and therefore not to our Jesus born above seven hundred years after his death,—

Ans. This objection is founded on a mistake; this promise or sign being not given to Ahaz, who refused to ask a sign, Isa. vii. 12, but "to the house of David," according to the following words, "Hear ye now, O house of David, the Lord himself will give you a sign:" now the house of David being then in great danger of being cut off and extinguished (ver. 2), because the kings of Israel and Syria were come against them; the promise of a Messiah, who was to be of the seed of David, and to sit upon his throne, was a great security that the house of David should not be extinguished, and so a proper remedy against those fears. It is inquired farther, whether this name given to Christ be any certain argument of his divine nature, as it seems to be, for Christ is called אל גבור, "the mighty God," Isa. ix. 6. Now he who is properly called *El*, and is also really *Emmanu*, "with us," he must infallibly be that *Emmanuel*, who is

---

* Ux. Heb. lib. iii. cap. 23.

* De Mut. Nom. p. 823, E.

25 And (*but he*) knew her not [18] till she had brought forth her first-born son: and he called his name JESUS.

"God with us." But to this the Socinians answer, That God is said to be "a God with us," when he gives us some special tokens of his grace and favour to us, as Josh. i. 5, Jer. i. 8, Acts xviii. 10, Rev. xxi. 3. Since then Christ came to be our *Jesus*, "to save us from our sins," and give us life eternal, he may well on that account be called "Emmanuel," seeing God, by sending him to us for these great ends, was, in the most signal manner, present with us: and therefore it is first said, "His name shall be called Jesus, for he shall save his people from their sins;" and then it is added, that "this was done that it might be fulfilled, which was spoken by the prophet, His name shall be called Emmanuel."

They add, that divine names are given to things and places on the account of things done or to be done there; the place in which Abraham offered Isaac, is called "Jehovah-jireh," the "Lord hath seen," Gen. xxii. 14, the place where Jacob wrestled with God, "Penuel," Gen. xxxii. 30, the place in which God appeared to him, "Bethel," Gen. xxviii. 19, the altar which Moses built, "Jehovah-nissi," Exod. xvii. 15, the city of Jerusalem, "Jehovah-shammah, the Lord is there," Ezek. xlviii. 35. This divine name therefore, say they, might in like manner be given to Christ; because of the great things God designed to do by him for us.

[18] Ver. 25. Ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *till she had brought forth her first-born son.*] The person that first opens the womb being in scripture styled the first-born, whether any other birth did follow or not; as in those words, "Sanctify to me all the first-born," i. e. whatsoever openeth the womb, Exod. xiii. 2, xxxiv. 19, it cannot from this word be gathered, that the blessed Virgin had any other offspring.

But then it is not so easy to answer to the argument taken from these words, "He took unto him Mary his wife, but he knew her not till she had brought forth her first-born;" for to "know his wife" in the scripture phrase, still signifies to cohabit with her as a wife (see Gen. iv. 1. 17. 25, xxxviii. 26, Judg. xix. 25, 1 Sam. i. 19). Secondly, Joseph was a just man, and tenacious of the Jewish rites; wherefore it being certain, that the marriage duty* was by the law, and by the canons of the Jews, to be paid by the *husband* to the *wife*, Exod. xxi. 10, and the angel having commanded him to take her as his wife, without any intimation that he should not perform the duty of a husband to her, it is not easy to conceive he should live twelve years with her he loved so well, and all that while deny that duty, which by the law was not to be diminished when the wife was less beloved: and whereas it is said, that the words ἕως οὗ, "he knew her not until," &c. do not imply he knew her afterward; because the like expression is used, when it cannot be concluded that was done afterward, which was said not to be done till then: it seemeth evident, that scarce any of the places cited seem truly parallel to this. For, 1. Most of them speak of a thing not done afterward; because it could not be done as when it is said, "Michal had no child till the day of her death" (2 Sam. vi. 23). "Samuel came not to see Saul till the day of his death" (1 Sam. xv. 35, so Job xxvii. 5, Isa. xxii. 14). Or, because the cause ceased afterward, as when it is said, Gen. viii. 7, "The crow returned not till the waters were dried up;" there was no reason for his returning afterward; and when Christ saith, Matt. xxviii. ult. "I will be with you (teaching all nations) to the end of the world;" i. e. to the end of teaching them. So when God said to Jacob, Gen. xxviii. 15, "I will be with thee, I will not leave thee till I have done that which I have spoken to thee of," if that refers to the blessing promised to his seed, "that it should inherit the land of Canaan," he could not leave him afterward, he being long before that with God, and so it is an instance of the first kind; or, if it refers to his being with him going down to Padan-aram, till he had brought him safe from thence; then the reason of that promise ceased after his return: or, lastly, because the reason of the thing still remains, as when it is said of the sepulchre of Moses, "No man knoweth of it to this day" (Deut. xxxiv. 6). For the same reason, no man doth, or without a revelation will, know of it for ever; whereas certain it is, that it was not impossible in the nature of the thing, for Joseph to know his wife after she had brought forth her first-born. And, secondly, The reason why he should know her at all, being, because she was his wife, that reason ceased not after the birth of her first-born; nor did she conceive any second son of the Holy-Ghost; and so the reason why he knew her not till she brought forth her first-born, remained not. I therefore conclude with St. Basil,* that till she had brought forth her first-born, her virginity was necessary, that a virgin might conceive, and bare a son, τὸ δὲ ἐφεξῆς ἀπολυπραγμώτατον τῷ λόγῳ τοῦ μυστηρίου καταλείψομεν, "but what she was afterward let us leave undiscussed, as being of small concern to the mystery."

* Vide Seld. de Uxor. lib. iii. cap. 4, G.

* Fol. 1, p. 509.

CHAPTER II.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men [1] from (*Arabia in*) [2] the east to Jerusalem,

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Μάγοι, *wise men.*] Though the Greek word signifies *magicians*, yet seeing in the *ancient* times that word was not appropriated to that evil sense which now it bears, but generally signified men of wisdom and learning, skilled in the knowledge of things natural and divine; and more especially in that sort of learning which relates to the sun, moon, and stars, as we learn from Porphyry,* Apuleius,† Dio Chrysostomus,‡ and others: and, seeing the evangelist seems to have given them that name, not as a note of infamy, but as an honourable title; therefore doth our translation style them "wise men," such as the old Greeks named σοφοὶ, the *sages* of their time. The Arabians of the east, especially the sons of Teman, being renowned for wisdom (1 Kings iv. 30, Jer. xlix. 7).

As for the dignity and number of these men, the tradition of the Roman church saith, that for number they were three, and all of royal dignity: hence in their office for Epiphany, they apply that of the psalmist to them, "The kings of Arabia and Saba shall bring gifts:" but had they been of so great quality, we cannot reasonably think the evangelist would have omitted a circumstance of so great moment, both for their honour and our Lord's; we also should, in likelihood, have had some mention of their royal train and equipage, and all Jerusalem would have been moved as much to see them come, as they were at the hearing their question: Herod would likely have received them with more respect, and not have let them go alone to Bethlehem; much less would he have laid upon them his commands to return back and give him an account of the child found. This therefore is an instance of the uncertainty and vanity of the traditions of that church.

[2] Ἀπὸ ἀνατολῶν, *from the east.*] Hence the opinion of some, that the wise men came from Chaldea, a country re-

* Παρὰ μὲν τοῖς Πέρσαις οἱ περὶ τὸ θεῖον σοφοὶ—καὶ τοῦτον θεράπευντες Μάγοι μὲν προσαγορεύονται· Porphyr. de Abst. lib. iv. §. 16.

† Μαγεία—ἐστὶ δὲ τοῦτο θεῶν θεραπεία. Plato apud Apul. Apol. p. 290.

‡ Μάγος οὖν ὁ θεραπευτὴς τῶν θεῶν, ἢ ὁ τὴν φύσιν θεῖος. Dio, Orat. 36, f. 449. Vide Brisson. de Regno Persarum. lib. ii. à p. 178 ad 186, Laert in Proem.

2 Saying,[3] Where is he that is born King of the Jews? for we have seen his star (*being*) in the east, and [4] are come (*thence*) to worship him.

3 When Herod the king had heard *these things*, he (*knowing that the Jews were then expecting Messiah, their king, to rule over them, and throw down all other kingdoms*) was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests

---

nowned for magicians and astrologers, may be confuted; because the ancient prophets, who foretold the destruction of Jerusalem by the Chaldeans, tell us, that they lay not east, but north of Jewry, and came from thence upon them. Hence they are called "the families of the north," and "an evil breaking out of the north," Jer. i. 14, 15, "a people coming out of the north country," Jer. vi. 22 (see Joel ii. 20). It is therefore more probable they came from Arabia, which was, saith Tacitus,* "the bound of Judea eastward:" and hence, in the scripture, the Arabians are sometimes called "the men of the east." So Judg. vi. 3, "The children of the east came up against them," that is, the Arabians. Job i. 3, "This man was the greatest of all the men in the east." Moreover, the gifts which these men offered, were the native commodities of Arabia; "the gold of Sheba in Arabia," Ps. lxxii. 15. Frankincense and myrrh of the same place, according to that of the poet, Molles sua thura Sabæi. Add to this, that much of Arabia was in the land of Canaan; whence David and Solomon, to whom the promise of having the land of Canaan was made good in its full extent, dilated their dominions over these countries, even to Euphrates; and they who lived there were of the seed of Abraham. Now it is more likely, these first-fruits of the gentiles should be brought to do homage to the king of the Jews, from a country which did as much to David and Solomon, the types of Christ, than from a foreign nation, and to conceive that they were of the seed of Abraham rather than of another race. Nor is it to be wondered that the magi should be said to come from the east, since Porphyry† informs us, that Pythagoras went into Arabia to acquire wisdom: and Grotius here cites Ptolemy, saying, That Arabia was magorum sinus, "the receptacle of the magi:" and Pliny‡ saith, "this art toto terrarum orbe, plurimisque sæculis valuit, obtained through many ages in the whole world; that it prevailed in most nations, et in oriente regnum (l. regum) regibus imperet, and in the east ruled over kings of kings" (see Examen Millii here).

[3] Ver. 2. Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα. *Where is he that is born king of the Jews? for we have seen his star.*] Here the inquiry is, How these men could know that this was "his star," or that it signified the birth of a king? Most of the ancients§ answer, That they learned this from these words of Balaam (Numb. xxiv. 17), "There shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Seth; and Edom shall be a possession to him." But evident it is, that these words speak not of a star that should arise at any *prince's* birth, but of a *king*, which should be glorious and splendent in his dominions, as stars are in the firmament, and who should vanquish and possess those three nations, as David did. Moreover, from this text they might have as rationally expected to have seen a sceptre as a star; it being as expressly said, "a sceptre shall arise out of Israel," as that "a star shall come out of Jacob." Add to this, that we know of no record in which this prophecy was preserved, but the books of Moses, which these nations neither read nor believed. Others do therefore say, these wise men were by a revelation, or by an angel, told the meaning of this star: and one among the ancients cites an apocryphal history, saying,‖ "This star appeared in the form of a child, holding a cross in his hand, and telling them, that Christ was born, and that they should go to Jerusalem to worship him." But these conjectures are all sufficiently confuted by this one consideration, That the wise men gave not this as the reason of their coming, that they had seen *an angel, a vision*, or had *a revelation* of this matter, but that they had seen *a star*. For the true resolution, therefore, of this question, let it be considered, That Tacitus* and Suetonius† inform us, That "through the whole east it was expected, that about that time a king was to arise out of Judea, who should rule over all the world." Nor could it well be otherwise, since from the time of the Babylonian captivity, we find the Jews dispersed throughout all the provinces of the Persian monarchy (Esth. iii. 8), and that in numbers sufficient to gather themselves together, and to defend themselves against their enemies in those provinces (Esth. ix. 2. 16), and many of the people of the land became Jews (Esth. viii. 17). And after their return into their land they increased so mightily, as that they were dispersed throughout Africa, Asia, and many cities and islands of Europe; and, as Josephus saith, wherever they dwelt, they made many proselytes to their religion (see the note on James i. 1, and on 1 Pet. i. 1). These wise men therefore living so near to Judea, the seat of this prophecy, and conversing with the Jews, i. e. among them who were every where expecting the completion of it at that time; they being also skilled in astrology, and seeing this star or light appearing in Judea, might reasonably conjecture, that it signified the completion of that celebrated prophecy touching the king of Jewry; over the centre of which land, they, being in the east, then saw it hang. And sure it was a better way to read this lesson to them, by setting this light upon the very place where the king that it betokened was born, rather than in the east part of heaven, where it might seem to denote something among the Indians or other eastern nations, rather than among the Jews. The learned Dr. Alix saith, the Jews believed that there were prophets in the kingdom of Saba and Arabia, they being of the posterity of Abraham, by Keturah, as you may learn from the note of the Bishop of Ely, on Gen. xxv. 2, 3, and that they prophesied, or taught successively in the name of God, what they had received by tradition from the mouth of Abraham. And so when Solomon was exalted to the kingdom, these Sabeans said, perhaps he is the Messiah, and therefore came to him; for this he cites Bereschith Rabba Moses Haddarson, cap. 25, B. Now if this tradition continued with them to these times, as in all likelihood it might, seeing, as Philostorgius relates, οὐκ ὀλίγον πλῆθος Ἰουδαίων αὐτοῖς ἀναπέφυρται, "a considerable number of the Jews was mixed with them;" here is a more plausible account, both of the coming of the Arabian magi, and of their faith in the king Messiah. What this star was, see note on ver. 9, 10.

[4] Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ, *and are come to worship him.*] Here the inquiry is, when they came to Jerusalem, whether within thirteen days after the birth of Christ, as the received time of celebrating the Epiphany imports, and as most Christians have from the fifth century supposed; or, whether they came only in the second year of Christ's age, as some conjecture from these words, ver. 16, "Herod sent forth, and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old, and under, according to the time he had diligently inquired of the wise men." For resolution of this question, observe, That it seems evident, from comparing St. Matthew and St. Luke, that the *wise men* came within forty days after our Saviour's birth; for St. Matthew expressly saith, they found Christ at Bethlehem; whereas St. Luke informs us, that "when the forty days of his mother's purification were accomplished, they brought the child to Jerusalem to present him to the Lord;" and after that we never read of their return with him to Bethlehem, and therefore have no reason to presume they did so (Luke ii. 22), but on the contrary we are told, that "when they had performed all things according to the law

---

* Terræ finesque quæ ad Orientem vergunt Arabiâ terminantur. Hist. lib. v. ed. Lips. p. 617.

† In vitâ Pythag. p. 185. Cyril. contr. Julian. lib. x.

‡ Lib. xxx. cap. 1.

§ Orig. Hom. 13 in Numb. Lit. M. Ambr. lib. ii. cap. 15. Iren lib. iii. cap. 9. Tertul. adv. Marc. cap. 28.

‖ Auctor operis imperfecti in Matthæum.

* Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judeâ rerum potirentur. Tacit. Hist. lib. v. p. 621.

† Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judeâ profecti rerum potiren tur. Suet. in. vitâ Vesp. cap. 4.

and scribes of the people together, he demanded of them where (*i. e. in what place*) Christ (*their expected Messiah and King*) should be born.

5 And they said unto him, (*he is to be born*) In Bethlehem of Judæa: for thus it is written by the prophet (*Micah; saying*, v. 2),

6 [5] And thou Bethlehem, *in* the land of Juda, art not (*to be reputed*) the least among the princes (*or thousands*) of Juda: for out of thee shall come a Governor, that shall rule my people Israel (*and this shall render thee truly great*).

7 Then Herod, when he had privily called the wise men, (*he*) enquired of them diligently what (*was the exact*) time (*at which*) the star appeared (*to them*).

8 And (*having done this*) he sent them to Bethlehem, and said (*to them*), Go and search diligently for the young child; and when ye have found him, bring me word again (Gr. *tell me of it*), that I may come and worship him also (*though his intention was not to worship, but to destroy him*, ver. 16).

9 When they had heard the king (*say this*), they departed; and, lo, [6] the star, which they saw (*or had seen, being*) in the east (*of Judea*), went before them, till it came and stood over (*the house*) where the

---

of the Lord, they returned into Galilee to their own city Nazareth" (ver. 39). Arabia then being so near unto Judea, that much of it belonged to the land of Canaan, the wise men having also their swift dromedaries to ride upon, and the same cause to say as did the shepherds, when the light shone from heaven upon them, "Let us now go and see this thing which is come to pass" (Luke ii. 15), I see no reason why these wise men might not come within the compass of these days to Jerusalem, and so no certain ground to think this festival hath been misplaced by the church.

Obj. Against this it is said, that immediately after these wise men's departure, the angel appeared to Joseph (ver. 13), and dispatched them to Egypt; which could not be before the time of Mary's purification, for then they went up to Jerusalem (Luke ii. 22), and so not to Egypt; nor after their return from Egypt, could they go up to Jerusalem for this end; for the text saith expressly, that Joseph then was "afraid to go into Judea," and therefore receded to Nazareth; nor could they go up to Jerusalem after the departure of the magi, for that had been to cast themselves into Herod's hands at Jerusalem.

Ans. But (1.) the text doth not say that the angel appeared to Joseph immediately after the departure of the wise men, but only that *αναχωρησάντων αὐτῶν*, he did so, "they being returned," leaving the time indefinite; seeing therefore there is a necessity of saying, the angel appeared a considerable time after their departure, I therefore conjecture, that he appeared to Joseph with this message, being not at Bethlehem, but at Jerusalem or at Nazareth, and that thence he fled into Egypt.

(2.) I add, that going to Jerusalem after the magi were departed, when the days for the purification of his mother came, could not be casting themselves into the hands of Herod; because he knew nothing of this being the child they came to worship; and so, they staying there so little time, might be as safe there as elsewhere. Nay, had Herod known which personally was the child they worshipped, why should he slay all the young children in Bethlehem without distinction? As to the second objection from ver. 16, see what may be answered to it in the note there.

But, after all, I confess there is one circumstance that seems to make it probable, that the angel spake to Joseph to depart from Bethlehem into Egypt; whence it must follow, that after the purification of the Virgin-mother, they returned to Bethlehem; viz. that Herod's seeking to destroy the child, is assigned as the cause of their flight. Now we find not, that he ever made or designed any other attempt to destroy him, than by slaying the young children at Bethlehem. But to this the answer is easy; That Simeon having made such an honourable mention of this child at his appearance in the temple, as of the "Lord's Christ" (ver. 26); and Anna the prophetess speaking of him as such, "to all that looked for redemption in Jerusalem" (ver. 38), where perhaps Herod stayed for the answer of the wise men: this must render Christ's stay at Jerusalem, or in Herod's jurisdiction, very dangerous; and so might give occasion to the message of the angel to Joseph, to depart thence quickly with him into Egypt, lest Herod hearing this fame of him should attempt to slay him. Moreover, Herod might have inquired what children might have been born in Bethlehem in the time of the enrolment, whose parents lived elsewhere, and so might have come to the knowledge of this supposed son of Joseph: and this might make it necessary that he should fly with him into Egypt.

---

[5] Ver. 6. Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· *And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah.*] These words are cited from Micah v. 2, where, according to the original, they run thus, "Thou Bethlehem-Ephratah, though thou art little among the thousands of Judah." And to make them agree perfectly with St. Matthew's version, observe,

First, That Bethlehem-Ephratah and Bethlehem-Judah, are both names of the same town, as appears from these words, "And Rachel died, and was buried in the way to Ephratah, which is Bethlehem;" and it is called "Bethlehem-Judah," Judg. xvii. 7, xix. 2, in these words, "And the husband of Naomi was a man of Bethlehem-Judah," Ruth i. 1. Yet of Boaz, who married Ruth, to raise up seed unto him, it is said, "Do thou worthily in the house of Ephratah" (Ruth iv. 11), and it is so named to distinguish it from another Bethlehem in the tribe of Zebulun, mentioned Josh. xix. 15. Here also David's father lived, and he himself was born (1 Sam. xvii. 12, John vii. 42). Note,

Secondly, That "the thousands of Judah," and the "princes or governors of Judah," are in sense the same; for *thousands* are mentioned in allusion to the custom of the Israelites, of dividing their tribes into *thousands*, over every one of which *thousands* was a *prince* or chief (Exod. xviii. 25, 1 Sam. x. 19): so that to say, "among the thousands" or "princes" is all one. Note,

Thirdly, That the Hebrew word צעיר, which is rendered *little*, Micah v. 2, signifies also *great*, or of great note and esteem. Hence R. Tanchum renders the place thus, "Thou shalt be chief, prince, or ruler," among the thousands of Judah: so קרן מצעירה, "the little horn," Dan. viii. 9, is rendered by the LXX. *κέρας ἰσχυρόν*, and by the Arabic cornu forte, "a strong horn." So Jer. xlviii. 4, צעוריה "his little ones," is in the Chaldee, sultanum, "his rulers;" and, Zech. xiii. 7, הצעירים is rendered by the LXX. *ποίμνες* (see MSS. Alex.), by the Syriac, "superiors."

[6] Ver. 9. Καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς· *And, behold, the star which they saw in the east went before them, till coming over the place where the child was, it stood.*] Hence it is evident, this star could not be one of the heavenly orbs, but only some new and extraordinary appearance, seated only in the air: (1.) Because it actually did, and was designed to show the place of Christ's nativity, the very house of his abode, which no celestial star could do: because they never hung over one country more than another, and much less over any certain place. (2.) Because it moved so as they do not, by intervals, moving sometimes and sometimes standing still; whereas they move perpetually, their motion also is from east to west, whereas the motion of this star was from north to south. It therefore seems probable this seeming star appearing to the wise men of the east, might only be that *glorious light*, which shone upon the Bethlehem shepherds when the angel came to impart unto them the tidings of our Saviour's birth; for that this light was exceeding great, is clear from that expression which styles it "the glory of the Lord;" that it was a light from heaven hanging over their heads, the Greek assures us; emicuit ex alto, "it shone upon them from on high," the Latin saith. Now we know that such a light at a great distance appeareth like a star, or at least after it had thus shone about the shepherds, it might be lifted up on high, and then formed into the likeness of a star. This body of light, or another like it, when they journeyed to Jerusalem, was formed into t

young child was (i. e. *till coming over the house where the child was, it stood still*).

10 (*And*) when they saw the star (*again thus conducting them to, and then standing over, the house where the child was*), they rejoiced with exceeding great joy (*for the divine conduct*).

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and (*they*) [7] fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; (*viz.*) gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they (*in obedience to the divine command*) departed into their own country another (*and more private*) way.

13 And when (*or after*) they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying (*to him*), Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word (*that thou with safety mayest return*): for Herod will seek (*after*) the young child to destroy him.

14 When he arose (*from his bed*), he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that (*by his abode there*) it might be fulfilled which was spoken of the Lord by the prophet (Hosea xi. 1), saying, [8] Out of Egypt have I called my Son.

16 ¶ Then [9] Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth (*his officers*), and (*they having received commission*

---

likeness of that star they had formerly seen, and went before them in the air to Bethlehem, and then sunk down so low as to point out the very place where the babe lay. And if this should be so, the star the wise men saw must have appeared to them the very day of Christ's nativity; for of the light appearing to the shepherds, St. Luke informs us (ii. 8. 11), that it was then seen the very day and night of Christ's nativity.

[7] Ver. 11. Καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν, *and falling down they worshipped him, and when they had opened their treasures, they presented to him gifts, gold, frankincense, and myrrh.*] Of the import of the word προσκυνεῖν, "to worship," and that it doth as well signify civil as religious worship, even when it is performed by prostration, see the notes on Matt. viii. 2. But though this word will do us no service against the Socinians, it is worthy our observation, that the Christians from the beginning, either from this adoration, or the gifts offered, did collect even then that Christ was God, or at the least, that both were fitly given to him, as being truly God, whatever the wise men might think of him. Thus Justin Martyr* teacheth that Christ being God, could not receive the Holy Ghost as wanting him, or his assistance, and saith, of this we have a testimony from the magi of Arabia, who, "as soon as the child was born, came and worshipped him." Irenæus† saith, "the wise men, by the gifts they offered, showed who he was that was worshipped; offering myrrh, because he was to die for mankind; gold because he was a king, whose kingdom should have no end; and frankincense, because he was God." Tertullian‡ saith, they honoured him with these gifts, quasi Deum et regem, "as a God and king:" and when Celsus laughed at the wise men as προσκυνοῦντες ἐπὶ νήπιον ὡς Θεόν, "worshipping Christ whilst an infant, as God;" Origen§ answers, "that they brought gifts to him compounded, as it were, of God and man; gold, as an ensign of his kingly power; myrrh, as to one that was to die; and frankincense, as to a God." It also may deserve to be observed that Kimchi on those words of Isaiah, lx. 6, "All they of Sheba shall come, they shall bring gold and incense," &c. saith, "They shall bring them for an offering to the king Messiah."

[8] Ver. 15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, *Out of Egypt have I called my Son.*] This is cited from Hos. xi. 1, and not from Numb. xxiv. 8, for the words in Numbers are the words of Balaam, whom the evangelists would not cite by the honourable name of a prophet without any distinction from the prophets sent by God to the Jews; nor doth he say, as Hosea doth word for word, "I have called my son out of Egypt."

Secondly, Note that it cannot be truly said, that these words are by St. Matthew mentioned as belonging to Christ only by way of application or accommodation, though the Holy Ghost, who spake to them by the prophets, intended not they should again be fulfilled in him: for this cannot answer what is here said by St. Matthew, that Christ was called out of Egypt, "that it might be fulfilled which was spoken of the Lord by the prophet;" for certainly these words can import no less than that the calling of Christ out of Egypt, was by God intended as a completion of these words, and that till he was called thence, they had not their full and ultimate completion. Note,

Thirdly, That Israel was a type of Christ, as being by God called "his Son, his first-born," Exod. iv. 22, and God bearing the relation of a *father* to Israel, Jer. xxxi. 9, hence Israel is put for Christ, Isa. xlix. 3, in these words, "Thou art my servant, O Israel, in whom I will be glorified;" and what is in the Hebrew, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," Isa. xlii. 1, is in the Chaldee, "My servant the Messiah;" and in the Greek, "Jacob my servant, and Israel mine elect:" now as a *prophetical* prediction is then fulfilled when what was foretold is come to pass; so a *type* is then fulfilled when that is done in the *antitype* which was done in the *type* before. Note,

Fourthly, That the words run in the time past. Out of Egypt "have I called;" and that not only because this is the way of *prophetical* predictions, to speak of those things as already done, which shall be as certainly accomplished, as if they were already done; but because they had already been fulfilled in the *type*. Note,

Fifthly, That St. Matthew cites only these words of Hosea, "Out of Egypt have I called my Son," as words to be fulfilled in Christ, and not any more, making Israel a type of Christ only in this regard, that they were called out of Egypt, as he was to be; so that it doth not hence follow, that any other words in this prophecy are to be referred to Christ, and so no argument taken from the following words, which do not belong to him, can be of any validity to prove that these do not, which here the Holy Ghost applieth to him. Nor is it any objection against what hath been said, that the Jews could not understand this intendment of these words, for they were not concerned to understand it till the completion of these words in Christ; and then sure they who abounded with mystical interpretations of the law and the prophets, could not reasonably object against this application of these words to God's calling his own Son out of Egypt. The Jews have no cause to blame the evangelist for ascribing these things to the Messiah, which, in their literal sense, belong also to the people of Israel, it being the manner of their nation so to do. So the author of Midrash Tehillim, on Ps. ii. 7, saith, "The mysteries of the king Messiah are declared in the law, the prophets, and the hagiographa. In the law, as it is written (Exod. i. 22), Israel is my Son, even my first-born." Hence R. Nathan, in Schemoth Rabba, on those words speaks thus: "As I made Jacob my first-born, as I said, Exod. iv. 22, so have I made the Messiah my first-born; as it is said, Ps. lxxxix. 28. I will make him my first-born, higher than the kings of the

---

* Ὑπὸ τῶν Ἀραβίας Μάγων οἵτινες ὅμα τῷ γενηθέντι τὸ παιδίον ἐλθοντες προσεκύνησαν αὐτῷ, Dial. cum Tryph. p. 315, C.

† Per ea quæ obtulerunt munera ostendisse, quis erat qui adorabatur; myrrha quidem quòd ipse erat qui pro mortali humano genere moreretur; aurum verò quoniam Rex cujus regni finis non est; thus verò, quoniam Deus, lib. iii. cap. 10.

‡ Adv. Marcion, lib. iii. cap. 12. Adv. Jud. cap. 9, p. 196.

§ Orig. contra Cels. p. 45. Φέροντες μὲν δῶρα ἃ συνθέτῳ τινὶ ἐκ Θεοῦ καὶ ἀνθρώπου ὡς βασιλεῖ τὸν χρυσὸν, ὡς δὲ τεθνηξομένῳ τὴν σμύρναν, ὡς δὲ Θεῷ τὸν λιβανωτὸν, p. 46. See Caten. in Matt. p. 18.

from him so to do) slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according (*or even*) to the time which he had diligently enquired of the wise men.

17 [10] Then was fulfilled (*by another more eminent completion*) that which was spoken by Jeremy the prophet, saying (xxxi. 15),

18 In Rama (*near to Bethlehem*) was there a voice heard, (*of*) lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (i. e. *because they were dead*).

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph (*being then*) in Egypt,

20 Saying (*to him*), Arise, and take the young child and his mother, and go (*back*) into the land of Israel: for they are (*he is*) dead which sought the young child's life.

21 And he (*accordingly*) arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding (Gr. *but*), being warned of God in a dream (*so to do*), he turned aside into the parts of Galilee (*where Herod Antipas was seated, from whom there was less apprehension of danger*):

23 [11] And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called (*by way of reproach*) a Nazarene.

---

earth." And since God delivered this people out of Egypt, with respect to the Messiah, who should be born of them, those places, which do immediately respect the people of Israel, may well be thought to have a farther respect to that Messiah who was to be born of them.

[9] Ver. 16. *Then Herod . . . sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof,* ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν Μάγων, *from two years old and under, according* (or even) *to the time that he had diligently inquired of the wise men.*] Hence some infer that it must have been above a year after our Saviour's birth, that the wise men came to Jerusalem, or that they gave an account to Herod of the appearance of the star; for why else should Herod slay the children "from two years old and under?" And why is he said to have done this "according to the time that he had learnt exactly from the wise men?" but this seems not certain from these words; for (1.) διετίζειν is only to *live a year:* thus of some wasps Aristotle* says, οὐ διετίζουσι, "they live not a whole year," but all die in the winter, and the like he saith of the fish polypus; and in Hesychius and Phavorinus, he is διετὴς "who lives, ἐν ὅλου τοῦ ἔτους, a whole year;" and if so, these words may be rendered, "from a year old and under;" even so much under as κατὰ τὸν χρόνον, "even to the time of the appearance of the star," of which time he had diligently inquired; and if the words will admit of this construction, it is evident they afford no semblance of an argument, that the wise men came above a year after our Saviour's birth. But let διετὴς signify two years, yet if κατὰ τὸν χρόνον refer not to it, but only to the word κατωτέρω, "under, even so far under as to, or according to, the time of the star's appearing," we cannot from these words collect, how long it was after Christ's birth before these wise men came to Jerusalem. There is little account to be given of the actions of a tyrant who slew three of his own sons, and it is reasonable to conceive he would endeavour to make sure work, and so might be induced to slay all born in Bethlehem, a year before and more, even to the time of the star's appearing to declare the birth of this King; thus, though the Jews had told him from the oracle, that Christ was to be born in Bethlehem, he is not content to slay the infants there, but shed their blood "in all the coasts thereof."

It is much admired why Josephus, who relates his murder of some youths when he was only governor of Galilee, and the cry of their mothers for justice against him for it, should yet say nothing of the slaughter of these infants. But Josephus† being only born in the first year of Caius, and the thirty-eighth of Christ, and writing his History of the Jewish Wars in the fifty-sixth‡ year of his age, and this slaughter of these infants being not likely to be preserved in the Jewish records, it is not so much wonderful, that he who wrote ninety-four years after the fact was done, should make no mention of it. It is sufficient that it is preserved in Macrobius,§ who saith, that "when Augustus had heard

* Hist. Anim. lib. ix. cap. 41, cap. 37.

† De Vitâ suâ ab initio. ‡ Antiq. lib. xx. cap. ult.

§ Cum audivisset (Augustus) inter pueros quos in Syriâ Herodes rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse, quam filium. Saturn. lib. ii. cap. 4, p. 279.

that among the children, which under two years old Herod the king had slain in Syria, his own son was one, he passed this joke upon him, It is better to be Herod's hog than his son;" though it must also be confessed that Macrobius is mistaken in the circumstances of this story.

[10] Ver. 17, 18. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, &c. *Then was fulfilled that which was spoken by the prophet Jeremiah, saying, A voice was heard in Rama, Rachel weeping for her children, and would not be comforted, because they were not.*] Here note (1.) that it is not here said, as ver. 15, ἵνα πληρωθῇ, "this was done that it might be fulfilled," but τότε ἐπληρώθη, i. e. "then that happened which gave a more full completion to those words of Jeremy," and so a greater occasion to Rachel to weep for her children than before, which the providence of God foreseeing, his Spirit might have a reference to it in these words. For (1.) Rachel being dead so long before the captivity, she may as well be introduced weeping here as there. (2.) The slaughter of the Bethlemites might well be styled the slaughter of "her children," she being buried there (Gen. xxxv. 19), and the Bethlemites being descended from her husband and her own sister. (3.) The slaughter of the innocents being not restrained to Bethlehem, but extended "to all the coasts round about," and Ramah being in the tribe of Benjamin, which sprang from Rachel, and not far from Bethlehem, the voice of her weeping may be well said to be heard in Rama.

Secondly, Note, that this weeping for her children was, saith the prophet, *chi ainnu,* "because they were not" (Jer. xxxi. 15). Now the import of this phrase is this, "they were dead," or taken away from the land of the living (Gen. v. 24, xlii. 13, Ps. xxxix. 13, civ. 35, Jer. x. 20, xlix. 10, Lam. v. 7). Accordingly, though the Jews then undoubtedly had embraced the doctrine of the immortality of the soul, yet saith the son of Sirach (xvii. 28), "Praise perisheth ἀπὸ νεκροῦ ὡς μηδὲ ὄντος, from the dead, as not being;" and in that very chapter in which Josephus* asserts the perpetual duration of the soul, he saith, We have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν, "and to him we render again our not being;" that is, as the context shows, we return that soul which he hath given us; and this being not literally true of her own children gone into *captivity,* from which, saith God, they shall come again to their own borders (ver. 16, 17), why should it be thought strange that so literal a completion of these words should also be referred to by the Holy Ghost?

[11] Ver. 23. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζαραῖος κληθήσεται, *He dwelt in his own city Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*] Here note,

First, That, because that is here said to be fulfilled, which was spoken by the prophets, τὸ ῥηθὲν, not that which was written, some here think it enough to say, there was among the ancient prophets a belief that the Messiah should be a Nazarene, and that this was delivered down by tradition. But I cannot acquiesce in this; for (1.) the foundation of this criticism is false, the phrase τὸ ῥηθὲν being used thirteen times in this gospel, and but once elsewhere in the New Testament; and it is always used of that which is written. It

* De Bell. Jud. lib. iii. cap. 25, p. 852.

is twice so used in this chapter, ver. 15. 17, once i. 22 (see iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxii. 31, xxiv. 15, xxvii. 9, and Mark xiii. 14). (2.) How comes any one to know that any such tradition was delivered by the ancient prophets to the Jews, when they themselves knew nothing of it; and therefore upon this account accuse St. Matthew as citing what was nowhere to be found? nor find I any of the ancient Christians, who mention this supposed tradition; but either say the apostle refers to some writings of the prophets, which were then extant but are now lost, or to some writings not put into the canon, or some interpretations of their writings. Let it be therefore noted from St. Jerome,

Secondly, That St. Matthew doth not cite any particular prophet for these words, as he had done, i. 22, and here v. 15. 17, and in other places above cited, but only saith, this was spoken by the prophets in general,* pluralitèr autem prophetas vocans ostendit, se non verba de scripturis sumpsisse, sed sensum, "and thereby shows he took not the words from the prophets, but the sense only." Note,

Thirdly, That all the interpretations, which refer this to Christ's being called Netzer, "the Branch" (Isa. xi. 1, Jer. xxiii. 5), or the "Holy One," or one "separated from the faults of mankind," fail in this, that they give no account how this was fulfilled by Christ's being at Nazareth; he being as much the Branch, the Holy One, when he was born at Bethlehem, and before he went to Nazareth, as after.

Fourthly, Note therefore, that ὁ Ναζωραῖος, "the Nazarite," was a name of infamy put upon Christ and Christians, both by the unbelieving Jews and gentiles. There was among the Jews a celebrated thief, called Ben Nezer, and in allusion to him, they gave this name to Christ. So Abarbanel saith, the little horn, mentioned Dan. vii. 8, is Ben Nezer, that is, "Jesus of Nazareth." And this title of Nazaræan, both the Jews and the enemies of Christianity gave always by way of contempt to our Jesus, and that because he was supposed to come out of this very city; yea, his very going to dwell there, was one occasion of his being contemned, despised, and rejected by the Jews. Thus when Philip saith to Nathanael, "We have found Jesus of Nazareth of whom Moses spake:" Nathanael answers, "Can any good thing come out of Nazareth?" (John i. 47) and when Nicodemus seemed to favour him, the Sanhedrin spake thus to him, "Search and look, for out of Galilee ariseth no prophet" (John vii. 52). Note,

Fifthly, That most of the prophets speak of Christ as of a person that was to be reputed vile and abject, despised and rejected of men. Thus the psalmist saith of him, "For thy sake have I suffered reproach, shame hath covered my face, זר היתי, I was an alien to my brethren, and a foreigner to my mother's sons; for the zeal of thine house hath eaten me, and the reproaches of them that reproached thee fell on me" (Ps. lxix. 9, 10). Isaiah saith of him (liii. 3), "He was despised and rejected of men; he was despised, and we esteemed him not." Here then is a plain sense of these words; the angel sent him to this contemptible place, that he might thence have a name of infamy and contempt put upon him, according to the frequent intimations of the prophets.

At the close of this chapter, I think it proper to consider two new opinions of Mr. Whiston, who, in his Harmony of the Gospels, asserts,

First, That "Herod slew the infants at Bethlehem the same day that he cut off his son Antipater;" that is, saith Josephus, but five days before his death.

Secondly, That "Joseph fled into Egypt, and returned thence before the purification of the virgin Mary in the temple at Jerusalem." Now the second opinion is demonstratively false; for the virgin-mother coming to Jerusalem with her offering, "when the days of her purification were accomplished" (Luke ii. 23—34), must come thither before her flight into Egypt, or not at all, seeing at their return from Egypt into the land of Israel, St. Matthew hath expressly told us, that "Joseph was afraid to go into Judea" (ii. 22), and that, by a divine admonition, he was diverted from any thoughts of doing so, and ἀνεχώρησε returned, or went back into Galilee to his own city Nazareth;" and how absurd is it to imagine, that after his own fears, and the divine admonition to the contrary, he should go on, not only into Judea, where Archelaus then reigned (ver. 24), but even to Jerusalem, where he continued till he took his journey to Rome. Nor is Joseph bid to return back into "the land of Judea," but into the land of Israel (Matt. ii. 20); that is, as that message is farther explained, ver. 22, 23, "into Galilee to his own city Nazareth."

Obj. But it is said, that he could not pass from Egypt to Nazareth but through the land of Judah.

Ans. The way from Pelusium to Nazareth was by Gaza, Azotus, Joppa, and so on by the sea-side till you turn up to Nazareth. Now, though in the division of the tribes, Gaza was added to the tribe of Judah, they did not possess it, but it was in Samuel's time a city of the Philistines (1 Sam. vi. 17), and was afterward by Pompey made a free city, and annexed to Syria; and though he in his journey might pass through either the city or the desert, he might not hear that Archelaus reigned till he got to Azotus in the tribe of Dan, and so might fear to go into Judea.

Obj. St. Luke saith (ii. 39), that "when they had performed all things according to the law of the Lord, they returned into Galilee into their own city Nazareth."

Ans. First, This place seems rather to confute than to establish this assertion, as showing that when the days of her purification were accomplished, they brought him not out of Egypt, but from Bethlehem, to present him to the Lord;" for, ver. 15, the shepherds go to Bethlehem to see him; and, ver. 21, he is circumcised still at Bethlehem, and then immediately it follows, ver. 22, that "they brought him to Jerusalem to present him to the Lord;" i. e. they brought him from Bethlehem to Jerusalem; no other place of his abode, nor any intimation of his removal thence before, being mentioned.

Ans. Secondly, St. Luke having brought them up from Nazareth to Bethlehem to be enrolled, he here informs us, that after this purification, they returned not to Bethlehem, as some have imagined, to abide there, but that their future abode was their own city, in which they formerly had dwelt, but that nothing happened between this purification and their settled abode there, or that they fled not after from thence into Egypt, he saith not. All, therefore, that St. Luke saith may be true, though Joseph fled after this purification from Jerusalem, or from Nazareth into Egypt; but what St. Matthew saith cannot be true, if Joseph came with him from Egypt to Jerusalem before he went to Nazareth. In fine, as St. Luke saith nothing of their going any whither after the purification of the Virgin, but to Galilee, so he says nothing of their going any whither after Christ's circumcision, but to the temple at Jerusalem at the purification; so that the argument from St. Luke's silence can be no stronger for their flight into Egypt before, than after the purification.

Obj. 3. Had this flight and slaughter been deferred till after the purification, that was a thing so public, and attended with such public circumstances in the temple, that it was not possible for Herod to be ignorant of it.

Ans. First, He who makes this objection should have considered, that he earnestly contends that Herod was not then at Jerusalem, but at Jericho, under the extremity of his numerous distempers, and so there was no fear of his being instantly advertised thereof what was done in the temple; but to wave this, I answer, that Herod, though he was then at Jerusalem, neither repaired to the temple, into which he could have no admittance, nor troubled himself with any thing done there, unless it were done in a riotous, seditious manner, and much less with the talk of one old man and woman, not regarded that we read of, by any but Joseph and the virgin-mother. We find another story published by the shepherds, of the appearance of angels, declaring that "one Christ the Lord was born in that very city of David," which made all the people "wonder at the things which they had spoken," and yet Herod takes no notice of it.

Ans. Secondly, Herod knew nothing either before or after, that this was the child the magi came to worship; for then, why should he slay all the young children about Bethlehem without distinction, and so they, staying there so little time, might be safe there as elsewhere; though, lastly, the possibility that these things might come to his ear, or that his curiosity might move him to inquire what children were born at

* Joseph. Antiq. lib. xiv. cap. 8, p. 475.

Bethlehem during the time of the taxation, and removed thence to other places, was perhaps the occasion of the angel's being sent to Joseph to hasten his flight from Jerusalem, or Nazareth, into Egypt. For, whereas some imagine, that the text of St. Matthew seemeth to imply, that the angel appeared to Joseph immediately after the departure of the wise men; and, therefore, whilst he was at Bethlehem, the text doth not enforce this inference, for it saith only that ἀναχωρησάντων αὐτῶν "they being returned;" he did so, leaving the time indefinite (see Woltzogenius on Matt. ii. p. 105—107).

Arg. 2. Moreover, Josephus* saith expressly, that Herod had sent messengers to Rome concerning the conspiracy of Antipater before the disciples of Judas and Matthias attempted to pull down his eagle; for which, after examination and imprisonment for some time at Jericho, they suffered death upon the 3d of March, old style, and that these messengers returned with letters from the emperor but five days before his death. Now can any man imagine, they should spend nine months in such a journey to Rome and back again, which even in winter might be performed in less than two? And yet this evidently must be done, if Herod died not till the 25th of November following, and yet died in five days after their return.

It therefore is highly probable, and will appear so to any one who reads Josephus carefully, that Herod died some time before the passover, which that year happened on the 5th of April, in which interval Archelaus might do all that was requisite to celebrate his father's funeral, and yet come to Jerusalem, as Josephus† saith he did, a little before the passover. Now if his father died the 25th of November, he must spend four full months in celebrating his funeral; which sure must seem incredible to any, who considers that he was ἔχων τάχος, "intent upon the quickest performance" of his journey to Rome for confirmation of his royal dignity: for though in hereditary kingdoms, where the successor is proclaimed the same day that the king dies, and hath no competitor, these funeral solemnities may be deferred for some considerable time; yet seeing the validity of that will which made Archelaus king, depended absolutely upon the pleasure of the emperor, and a competitor was ready, and appeared as quick as he at Rome, to contest the matter with him by virtue of a former will, it cannot reasonably be thought that Archelaus would make so long a stay before he took his journey to Rome.

Obj. Against this argument it is objected, that the funeral could not be performed in so short a time, because the very journey from Jericho to Herodion was, saith Josephus, two hundred stadia, that is, twenty-five miles; and saith the same Josephus, they went only eight stadia, i. e. one mile per diem, and so must be twenty-five days in going to Herodion.

Ans. First, This objection is upon this account highly improbable, that it must either find them a town at every mile's end, sufficient to contain so great a concourse as then attended on the corpse of Herod, or make them lodge many days in the open field or wilderness, in the winter time, provided Herod died on the 25th of November.

Ans. 2. Secondly, It is built upon a false foundation; for though Josephus‡ doth expressly say, that Herodion was two hundred stadia distant from Jericho, i. e. the castle of Herodion was at that distance from it; he doth not say they went but one mile a day, but only that ἦσαν δὲ ἐπὶ Ἡρῴδου στάδια ὀκτὼ,§ "they came (viz. the first day) within eight stadia of Herodion:" i. e. they came to the town there built by Herod, which was eight stadia from the castle, it being, saith he, a large town like a city, from which there was an ascent of two hundred marble steps to the Mammea, or place of his interment. This being so, I am of the opinion of Kepler,‖ Dr. Alix, and Langius, that all that Josephus mentions after the eclipse till the death of Herod may be comprised within twenty or twenty-two days, which is the interval betwixt the 13th of March and the 5th of April, new style; especially if we consider that Eusebius* saith, that what was done after the 19th of March, was done παραύτικα παραχρῆμα, by the divine vengeance very suddenly, till the time of his death.

Arg. 3. Thirdly, We are assured from Josephus,† that it was after the disease of Herod had been some time upon him, that Judas and Matthias moved their scholars to cut down the eagle Herod had placed upon the great porch of the temple, as being contrary to their laws, judging this time of Herod's distemper καιρὸς ἐπιτηδειότατος, "the fittest time" for the enterprise; and that they moved this the more confidently, upon a report that "the king was dying:" that when he sent to the principal men of the Jews to assemble about this matter, he was carried to them in a bed, ἀδυναμία τοῦ στῆναι, "being so weak that he was not able to stand;" that instantly after the 13th of March, he lay under such a complex of diseases that all men thought he could not live long, a violent inward fever burning up his bowels, attended with a *boulimia*, or perpetual voracity, which must needs feed his fever, ulcers in his bowels, cholic passions, an asthma, convulsions in all parts, a putrefaction in his *scrotum* breeding worms, so that he stank alive; and when presently he went to the hot baths at Callirhoes, he had there a *deliquium*, and was for some time dead, and had no hopes left of life, and was, saith Josephus, ἀπίων τοῦ βίου, even "departing" when he shut up the Jews in the Hippodromium at Jericho. Now can any man think he should live above eight months after this, and keep the Jews shut up there all that time, as he must have done if he had lived till the 25th of November following? especially if we consider that the next thing Josephus mentions of him is, that he endeavoured to stab himself with a knife, and then kills Antipater, who hearing this attempted to escape from prison; and in five days after dies. Now is it reasonable to conceive, that an angel should be sent to command Joseph to fly into Egypt but seven days, as Mr. Whiston's computation hath it, before the death of Herod (when his whole body was full of torment, and his heart of grief, and his head full of other employments), to avoid Herod's future attempts to slay the child, when he might have been as secure any where in the land of Israel for so short a time, and could scarce get thither before his death?

Mr. Whiston indeed saith in answer to this, that there is no time set for the duration of the disease of Herod; but in opposition to this, Josephus‡ expressly affirms, that he did εἰς νόσον ἐμπίπτειν, "fall into his disease" after the time that he had sent messengers with letters to Rome concerning the condemnation of Antipater; and that upon the receipt of an answer to them, he killed Antipater, and five days after died: allowing then two months for the going and return of his messenger, he must die within two months and five days after he fell sick, and so could not live from the 13th of March, when his disease increased, till the 25th of November.

Arg. 4. Fourthly, According to Mr. Whiston's opinion, Herod must be near eight months at Jericho before he died; for he went thither, saith Josephus, soon after the slaughter of Judas and Matthias with their disciples, and there continued till his death; and yet the history of St. Matthew, especially according to his supposition, that it relates to what happened only two weeks and a few days before the death of Herod, plainly proves the contrary; for he informs us, that "the wise men came to Jerusalem," adding that, at their coming thither "Herod was troubled, and all Jerusalem with him;" that he inquired "of the chief priests and scribes," whose residence was there, "where Christ should be born," and of the wise men then at Jerusalem, "what time the star appeared to them;" and this, saith Mr. Whiston in his Harmony, p. 159, "was a consultation at Jerusalem." From thence therefore he sends them to Bethlehem; when therefore he bids them bring "him word again when they had found the child," must he not bid them bring him word to Jerusalem, the place where he consulted with them? Must he not there expect them? When, therefore, being frustrated of his expectation of their return thither, ἐξαπέστειλεν, "he

* Antiq. lib. xvii. cap. 8. † Ibid. cap. 11.
‡ De B. Jud. lib. i. cap. 21, p. 774, E.
§ Antiq. lib. xvii. cap. 10, p. 600, E.
‖ Omnia illa quæ Josephus de morbo Herodis ab illâ eclipsi usque ad mortem ejus recenset, commodissimè intra 20 dies, etiam itinere ad thermas simul incluso, fieri potuerunt. Kepl.

* Hist. Eccl. lib. i. cap. 8. † Antiq. lib. xvii. cap. 8.
‡ Ibid. cap. 9.

sends forth" his officers to slay the infants of Bethlehem, must not he send them from Jerusalem; and is not all this sufficiently intimated in their divine warning, *μὴ ἀνακάμψαι*, "not to return back" to the place from whence they came to Bethlehem? How, therefore, could it be that the wise men should come to him at Jerusalem but two or three weeks before he died? or, why doth he now deny that Herod was then at Jerusalem when he sent forth to slay the infants? Why also doth he say, in contradiction to his former self, "I believe the famous and unexampled summons of all the chief of the Jews a little before Herod died, in Josephus, was the very same summons mentioned in St. Matthew for the inquiry of the place where the King of the Jews was to be born upon the coming of the magi, and that by consequence the summons was to Jericho, and not to Jerusalem!" Which is as great an instance of a man resolved to say any thing, though never so improbable, *ἀναλεύειν ὑποθέσει*, to serve an hypothesis which otherwise must fall, as can be offered: he is the first, and I believe will be the last, who ever entertained such a vain imagination. For, (1.) That the wise men came to Jerusalem, and that at their coming thither "Herod was troubled, and all Jerusalem with him," the text saith expressly; and can it then be reasonably said, that Herod was not then at Jerusalem? (2.) The men shut up in the Hippodromium were the *ἐπίσημοι καὶ ἀξιόλογοι ἀφ' ἑκάστης κώμης*, "the nobles of every village" (who were then at court); nor was there was one word said unto them when they were thus shut up. The men convened in St. Matthew were only high-priests and scribes, whose residence was at Jerusalem, and inquiry is made of them where "Christ should be born." (3.) When Herod* was dead, Salome and Alexas sent these men home, *ἐπὶ τοὺς ἀγροὺς*, "into the fields, or villages, to mind their own business," whereas the high-priests had no business to do there. And, (4.) Herod shut them up, *ἤδη τελευτῶν, καὶ ἀπίων τοῦ βίου*, "when he was adying, and ready to depart this life," saith Josephus: and was this a time for him to say to the wise men, "Bring me word of the child, that I may come and worship him?" In a word, there is not one word of St. Matthew's story in Josephus, or of the story of Josephus in St. Matthew; and can it then be reasonable to think they relate to the same thing? To conclude, this new opinion confounds the general doctrine of the fathers, from Origen to Theophylact, that Herod fell into that disease which so tormented him, ob cædem infantum, "for the slaughter of infants," seeing, according to this opinion, he must have lain long under these torments, and had been ready to expire with them, before he did this fact, it being done, saith this opinion, but five days before his death. To come now to consider what Mr. Whiston offers to confirm his opinion;

First, He saith, that in the ancient account of the Jewish feasts and fasts, viz. in the Megillah Taanitz, we find the seventh day of the month Chisleu, which answers to our 25th of November, recorded for an anniversary holiday, because "Herod the king," who hated the wise men, "died on that day."

Ans. Dr. Alix in his answer to Bishop Usher concerning the true date of the death of Herod, saith, that "had Bishop Usher seen this book, he would never have cited it; for it is not the Megillah Taanitz mentioned by the Mischna, but a late fabulous, ignorant author, not known to, and much less credited by, the Jews, who do not follow or agree with him in this matter, and who mentions a feast in the month Chisleu not known to the Jews, not extant in their calendar published by Mr. Selden, nor by Buxtorf, among their occasional feasts; and which would never have been permitted by Herod's family, who governed till the destruction of Jerusalem."

Mr. Whiston saith farther, that this is wonderfully confirmed by the circumstances of Herod just before his death; and "by the words of Augustus concerning his barbarity to his children recorded by Macrobius," it appearing by Josephus, "that Herod was in a strange fury and rage but a few days before his death."

Ans. Here the point in dispute is so plainly and so fully given up, that if Mr. Whiston will abide by his own words, it must be at an end: for it is evident from the words of Josephus, that "he fell into this rage, or *ἐξηγίωτεν ἀκράτῳ τῇ ὀργῇ*, was exasperated to the utmost rage, upon suspicion of the contempt of the Jews; and that he was confirmed in this suspicion by the following attempt of the disciples of Judas and Matthias;" who thereupon are taken by one of Herod's captains,* examined by Herod, then sent to Jericho, and after consultation with the chief men of the Jews, they are slain on the 13th of March. If therefore Herod fell into his rage but "a few days," yea even "just" before his death, it is certain that he must die soon after this 13th of March, as indeed he did, and therefore could not live till the 25th of November, that is, eight months after. He therefore elsewhere contradicts himself, i. e. saith, p. 154, that "Herod burnt these men alive some considerable time before his death;" though it is plain from Josephus, that he did it "after that rage," which, saith he, happened "just," or "a few days," before it.

Secondly, To proceed to the words of Macrobius,† they run thus, "When Augustus had heard that among the children within two years old, which Herod king of the Jews had commanded to be slain in Syria, his own son was killed, he said, It is better to be Herod's hog than his son." It is observable here:

First, That as Strauchius saith, there are not men wanting, who look upon this story of Macrobius as a "mere fiction;" as also doth Grenobius in his notes upon these words; (1.) Because no Roman historian whatsoever, before Macrobius, who lived almost four hundred years after Augustus, nor any Christian writer, though both historians, commentators, and homilists, speak largely of the cruelty of Herod towards the infants of Bethlehem, make any mention of this jest, which gives just reason to suspect it is a fiction; like to that other in Philo's book of chronology, that "Herod had then a son of two years old, begot by one Salome, of the line of David, whom he then slew." Or (2.) We may say with Grotius,‡ that Macrobius finding that the Christians kept the solemnity of Innocents' day, when, saith Origen, Horum memoria, ut dignum est, in ecclesiâ celebratur, "the memory of these infants is deservedly celebrated in the church," he out of error applied the jest of Augustus to it.

Secondly, These words contain no testimony of Augustus about this matter; he only says, "It is better to be Herod's hog than his son;" and this he might say rather upon occasion of Herod's slaying his two sons, Alexander and Aristobulus, against his advice, to which Dr. Alix refers this speech, than his slaying Antipater; which being done with his permission, he had no just occasion to pass this jest upon him for doing that which he himself allowed. Moreover, Antipater being slain by Herod but five days before his death, Augustus could not hear of it till he heard also of his death, and then it seems too late to pass this jest upon him; whereas Alexander and Aristobulus being slain long before, might give a just occasion for it. And he who contradicts the full assertion of so many fathers of the second and third century, saying, that our Saviour was baptized "when he began to be thirty years old," as St. Luke also doth; may permit us to question the authority of Macrobius as to the occasion of a jest made four hundred years before, and mentioned by him alone.

Thirdly, It is evident, that if any son of Herod's was slain inter pueros, "among the infants of Bethlehem," it could not be Antipater, he being neither slain among them, nor near Bethlehem, but alone at a castle far distant from it. Nor, secondly, could he be slain at the same time with these infants; for it plainly appears from Josephus, that Antipater was slain soon after the eclipse, which happened on March 13th, the infants, saith Mr. Whiston, were slain Nov. 20. Antipater was slain not long before the return of Archelaus to Jerusalem, the five days of his father's life and his funeral solemnity only intervening; and, yet we

* Joseph. Antiq. lib. xvii. cap. 10, p. 630, B.

* Antiq. lib. xvii. cap. 8.

† Cum audivisset Augustus inter pueros quos in Syriâ Herodes rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse, quàm filium. Saturnal. lib. ii. cap. 4.

‡ Videtur Macrobius errore quodam duas historias ejusdem temporis miscuisse. Grot.

learn from Josephus,* that Archelaus came thither, *ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς*, "the passover being then at hand." Lastly, The infants were slain whilst Herod was at Jerusalem; for thence he sent forth to slay the children at Bethlehem, whereas he had left Jerusalem, and was gone to Jericho before he slew Antipater; though therefore it might so happen that Augustus might hear of the relation, or discourse of both these acts of cruelty at the same time; it is impossible that they should happen both at the same time.

[See the appendix to this chapter at the end of this gospel.]

* De Bello Jud. lib. ii. cap. 2.

CHAPTER III.

1 In those days (*viz. in the fifteenth year of Tiberius*, Luke iii. 1) came John the Baptist, preaching in the wilderness of Judæa [1] (*and about Jordan*, Luke iii. 3),

2 And saying, Repent ye [2] (*and amend your lives*): for the kingdom of heaven (*i. e. of the Messiah*) is at hand (*that so ye may be prepared to receive the blessings of that kingdom*).

3 (*And this he did according to what was foretold of him;*) For this (*John*) is he that was spoken of by the prophet Esaias, saying (xl. 3), The voice of one crying in the wilderness (*shall be this*), Prepare ye the way of the Lord, make his paths straight [3] (*and of whom God by Malachi had said*, iii. 1, *Behold, I will send my messenger, and he shall prepare the way before me*, Mark i. 2).

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, *preaching in the wilderness of Judea.*] Ἔρημος, a "wilderness" among the Jews, did not signify a place wholly void of inhabitants, but a place in which they were fewer, and their habitations more dispersed, than in villages and cities: hence we read of six cities with their villages in the "wilderness," Josh. xv. 61, 62, that Nabal dwelt in the "wilderness of Paran," 1 Sam. xxv. 1, 2, and Joab had his house in the "wilderness," 1 Kings ii. 34.

[2] Ver. 2. Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανων, *Repent ye, for the kingdom of heaven is at hand.*] Of the repentance here mentioned, see ver. 8. But to treat here more largely of the "kingdom of heaven" mentioned here, and elsewhere frequently in the gospels, let it be noted,

First, That the kingdom "of heaven" and the kingdom "of God" signify the same thing, as will be evident from the variation of the word: "Blessed are ye poor, for yours is the kingdom of heaven," Matt. v. 3; "the kingdom of God," Luke vi. 20; "the kingdom of heaven is at hand," Matt. iv. 17; "the kingdom of God," Mark i. 15; "the least in the kingdom of heaven is greater than John," Matt. xi. 11; "in the kingdom of God," Luke vii. 28; to you it is given "to know the mysteries of the kingdom of heaven," Matt. xiii. 11; "of the kingdom of God," Mark iv. 11. So Matt. xix. 14, and Mark x. 14. The reason seems to be, because this kingdom is erected by the "God of heaven;" and in scripture phrase it is the same to be from God and to be "from heaven," Matt. xxi. 25, Luke xv. 18. And שמים "Heaven" is the name of God, Dan. iv. 26, and among the rabbinical writers frequently (see Buxt. Lexi. Talmud. in voce). Note,

Secondly, That the "kingdom of heaven" in the gospel sometimes unquestionably signifies *that heavenly kingdom in which all pious persons shall enjoy endless felicity* with God as their reward in heaven: as when it is said, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt. v. 10); i. e. "great is their reward in heaven" (ver. 12). "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father" (Matt. vii. 21). To the rest I will say "in that day, I know you not," &c. (ver. 22, 23). "It is better to enter into the kingdom of heaven with one eye, than having two eyes to be cast into hell," Mark ix. 46, 47. See Matt. xiii. 40. 43, xxv. 34. 46, Luke xii. 32, 33. Note,

Thirdly, That it very frequently in the gospel signifies *the coming of the Messiah to erect his spiritual kingdom*, or *that evangelical state and government of the church he was to set up, with the benefits belonging to them, who should by faith in him become members of this kingdom, and would be governed by his laws*; this is undoubtedly the import of the phrase, (1.) when the kingdom of God is said to be "at hand," as here and Matt. iv. 17, x. 7, Luke x. 9, that the "kingdom of God is near," Luke xix. 31, that it was "presently to be manifested," Luke xix. 11, that it was "among the Jews," Luke xvii. 21, that it was "come to them," Matt. xii. 28, that devout men expected it, Mark xv. 43, that the pharisees asked "when the kingdom of God would come," Luke xvii. 20, and when Christ said, "There are some standing here, who shall not taste of death till they see the kingdom of God come with power," Matt. xvi. 28, Mark ix. 1, Luke ix. 27. (2.) When it is said that "Jesus preached the gospel of the kingdom of God," Mark i. 14, that "from the days of John the Baptist the kingdom of God was preached," Luke xvi. 16, that "Christ preached the gospel of the kingdom," Matt. iv. 23, ix. 35, that he preached "the kingdom of God," Luke iv. 43, and spake to them "of the kingdom of God," Luke ix. 11, that he sent his "apostles to preach the kingdom of God," Luke v. 2, and told the Jews "the kingdom of God should be taken from them," Matt. xxi. 43. (3.) This sense it also bears in almost all the parables which speak of "the kingdom of God," as Matt. xiii. 11. 31. 33. 44, 45. 47, xviii. 1. 3, 4, xx. 1, xxii. 2, xxv. 1. (4.) It seems to bear this sense, when it is said "the least in the kingdom of heaven is greater than John the Baptist," Matt. xi. 11, that "the kingdom of heaven suffers violence, and the violent take it by force," ibid. ver. 12, that "to the disciples was given to know the mysteries of the kingdom of heaven," Matt. xiii. 11, see ver. 19. 52; "to thee will I give the keys of the kingdom of heaven," Matt. xvi. 19, when the mother of Zebedee's children asks for her two sons that "they might sit on the right and left hand in his kingdom," Matt. xx. 21. This is the kingdom which the scribes shut men out from, Matt. xxiii. 13, which the scribe was not "far from," Mark xii. 34, and of which it is said, "Blessed is he who shall eat bread in the kingdom of God," Luke xiv. 15.

Fourthly, In other places I am yet doubtful whether it refer to the times of the preaching of the gospel, and the erecting of Christ's kingdom, or to the first and higher sense of the kingdom of heaven, as it imports the kingdom into which the righteous shall enter at the great day of recompense, viz. Matt. v. 3. 19, 20, vi. 33, viii. 11, xix. 12. 24, Mark x. 14, 15. 23—25, Luke xviii. 29, xxii. 29, 30.

[3] Ver. 3. Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *Prepare ye the way of the Lord, and make his paths straight.*] From these words compared with Mark i. 2, Mal. iii. 1, some prove that Christ is God, even the same in essence with the God of Israel, because the way of which Isaias speaks (xl. 3), is דרך יהוה or the "way of Jehovah," the path which he requires to be made straight is the path τοῦ Θεοῦ ἡμῶν, "of our God." And it is the God of Israel who saith, Behold, "I send my messenger before my face," or before me (Mal. iii. 1). Now this messenger is by Christ himself declared to be John the Baptist (Matt. xi. 10), and he is said to be sent πρὸ προσώπου σου, "before the face of Christ to prepare his way" (ibid. and Mark i. 2, Luke vii. 27); this therefore, say some, is an evident proof that Christ is one God with the Father, and that in Christ God came, and was manifested in the flesh. But to this the Socinians answer two things, which seem to lessen the force of this argument, viz.

4 And the same John (*who thus cried*) had his raiment of camel's hair, and a leathern girdle about his loins [4] (*as Elias whom he represented, had*); and his meat was locusts and wild honey. [5]

5 Then (*after notice of his proclaiming the approach of the Messiah*) went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins [6] (*and promising the reformation of their lives*).

7 ¶ But when he saw many of the [7] Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, [8] who hath warned you to (*make use of this means to*) flee from the wrath to come? (*if indeed you would escape it.*)

First, That the Baptist was sent before the face of God, but not of God only, but of Christ also, for he was sent to call the people to "repentance towards God," and so he went before God "to turn many of the people to the Lord their God" (Luke i. 16, 17). He was also sent to bear witness to Christ, "that all men might believe in him" (John i. 7); and so "he went before the face of Christ to prepare his way."

Secondly, They add, that this messenger may well be said to go before the face of God, as being sent before the face of this great prophet and ambassador of God, who therefore sustained his person, and was his image and representative in a more excellent manner than a prophet or any angel mentioned in the Old Testament; yea, say they, "God was in Christ reconciling the world to himself" (2 Cor. v. 19); which shows that Christ in a more perfect manner represented him, so that the messenger sent before Christ's face, might well be said to be sent "before the face of God." For if he, who persecutes the members of Christ, persecutes Christ himself (Acts ix. 4), he that "despiseth Christ's messengers," despiseth him, and he that despiseth him, despiseth him also that sent him (Luke x. 16), and he that lied to the apostles lied to God (Acts v. 4); and if he that received them, received him (Matt. x. 40), and he that shows an act of charity to his members, shows it to him (Matt. xxv. 40); then in like manner, he that goes before God's great prophet and ambassador, may be said to go before God also. These answers must be confuted before we can depend upon the strength of this argument (see also note on Luke iii. 4, 5).

[4] Ver. 4. Εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, &c. *And this John had his raiment of camel's hair, and a leathern girdle about his loins*, &c.] It is very true, as Ctesias, Apollonius,* and Ælian declare,† that some garments made of "camel's hair" were very soft and fine, and therefore worn by priests and noblemen; these, saith Paulus Venetus, in Tartary are called *zambilottes*, lib. i. cap. 63, and by us *chamblets*; but doubtless the garment of the Baptist was made ex villis, "of the long and coarse hair" of camels, that he might in habit, as well as in spirit and office, resemble Elijah, who was a "hairy man," and girded with a girdle of leather about his loins" (2 Kings i. 8).

[5] Ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον, *and his meat was locusts and wild honey.*] That some locusts were clean meat we learn from these words, Lev. xi. 22, "of these ye may eat, the bald locust after his kind." That locusts were a common meat, not only in the eastern and the southern parts, but even in Palestine itself, is fully proved by Bochartus, Hieroz. par. ii. lib. iv. cap. 7, Eustath. in Dionys. p. 37, and by Ludolphus in his Ethiopic History, and in his dissertation de Locustis: so that vain are all the *criticisms* to change the word ἀκρίδες.

[6] Ver. 6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπὸ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. *And were baptized of him in Jordan, confessing their sins.*] In the river Jordan, Mark i. 5 (see note on ver. 16). Of this confession of sins, Maldonate owns it could not be *auricular* confession, because that was not yet instituted: moreover, it was a confession of them not to John, but unto God, much less was it a confession of all their offences made secretly in the ears of John; for how could one man have sufficed for that work, when all "Judea and Jerusalem went out unto him?" but only a *general* confession that they were sensible of their sins, and so repaired to his *baptism*, professing their repentance for them: and such were the professions we meet with in the Old Testament (Ezra ix., Neh. ix., Dan. ix.), and that made by the high-priest on the day of "atonement of all the iniquities of the children of Israel" (Lev. xvi. 21). It was a confession not of those who had been *baptized* concerning sins committed after *baptism*, but of those who were to be baptized: and, lastly, it was not a confession required of them by the Baptist, but made freely of their own accord; in all which circumstances it differs from the *auricular confession* of the church of Rome.

[7] Ver. 7. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ. *And seeing many of the pharisees and sadducees coming to his baptism*, &c.] That these pharisees and sadducees not only came to the place of baptism, but also actually were baptized by John, is proved, (1.) Because as much is said of them here, as of the multitude, Luke iii. 7, "they came to be baptized," and of the publicans, ver. 12, ἦλθον βαπτισθῆναι, "they came to be baptized." And the same admonitions and words are spoken to the multitude there (ver. 7, 8), as to the pharisees and sadducees here. Now the multitude and publicans were actually baptized; only observe, that many of them are said to come to his baptism not comparatively, as if but few refused, for St. Luke saith (vii. 30) that "the pharisees and lawyers rejected the counsel of God towards them, being not baptized of John;" but absolutely, they being not a few who were baptized. Now from this example of the Baptist admitting this generation of vipers to his baptism upon their profession of repentance, and a desire to escape the wrath to come, we may learn that such professors may be admitted to the sacrament, as have been very bad, upon the like profession, provided we do warn them as the Baptist did these men, that as they do make profession of repentance and amendment, so they would be as careful to "bring forth fruits worthy of repentance."

[8] Τίς ὑπέδειξεν ὑμῖν; *who hath warned you to flee from the wrath to come?*] This is not, as Mr. Clerc conceives, a negative, or declaration that none had warned them to do this; for, doubtless, the prophets of the Old Testament, and their own consciences, must warn them to avoid impendent wrath: but it is a *who* of *admiration*, like that of St. Paul to the Galatians, "Who hath bewitched you?" iii. 1, where sure he did not intend to say that no man had done it (see the like, Isa. xlii. 19, xlix. 21, liii. 1, lx. 8, lxiii. 1, Matt. xxi. 10, Luke v. 21, ix. 9, Rev. xiii. 4): and is as if he should have said, "How wonderful is it that such men should do things so alien from their temper and inclinations!"

[9] Ver. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας. *Bring forth therefore fruits worthy of repentance.*] I. e. A change of the mind from the approbation or good-liking of sin, as seeing in it something we conceive desirable, to the aversion and alienation of the mind from it, as being convinced of the vileness and the destructive nature of it; and this is properly μετάνοια, repentance, and to be thus affected is ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ὑμῶν, "to be renewed in the spirit of our mind" (Eph. iv. 23); and because hence naturally follows a change of the will and the affections from love to the hatred of sin, and so from choosing to the refusal of it: hence it is well defined by Phavorinus, ἡ πρὸς τὸ κρεῖσσον ἐπιστροφὴ καὶ γνησία ἀπὸ πταισμάτων ἐπὶ τὸ ἐνάντιον ἀγαθὸν ἐπιστροφή, "a conversion from our evil ways to the contrary good, or to that which is better;" and because, where these ruling faculties are truly thus affected, we shall "cease to do evil, and learn to do well" (Isa. i. 16, 17), so that "if we have done iniquity we will do it no more" (Job xxxiv. 32), therefore it is styled μετάνοια ἀπὸ νεκρῶν ἔργων, "repentance from dead works" (Heb. vi. 1), and "repentance to salvation" is styled ἀμεταμέλητος (2 Cor. vii. 10), i. e. "such as is not reversed" by any voluntary returning to, or *relapsing* into, our former sins. And seeing God is unchangeably holy and righteous, and must for ever hate iniquity with a perfect hatred, it is certain from his very nature that he cannot be reconciled to, or have communion with, the sinner till he cease from sin, and a change is wrought in

---

* Mirab. cap. 20. † Hist. Animal. lib. xvii. cap. 34.

8 Bring [9] forth therefore (*then*) fruits meet for repentance:

9 And [10] think (*it*) not (*sufficient*) to say within yourselves, We have Abraham to *our* father: for I say unto you, that God (*rejecting you*) is able of these stones [11] (*before your eyes*) to raise up (*such who believing as he did, shall be accounted by him*) children unto Abraham.

10 And (*to engage you so to do, consider that*) now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is (*to be*) hewn down, and cast into the fire.

11 I indeed baptize you (*only*) with water [12] (*calling you by this rite*) unto repentance: but he that cometh after me is mightier than I, (*being one*) whose shoes [13] I am not worthy to bear (*i. e. whose servant I am not worthy to be*): he shall baptize you (*who believe in him*) with the Holy Ghost, and *with* fire (*i. e. appearing in the emblem of fire*):

12 (*And he is one*) whose [14] fan is in his hand, and he will throughly purge his floor, and gather his wheat (*the sincerely penitent*) into the garner; but he will burn up the chaff (*the wicked and the unbelievers*) with unquenchable fire:

13 ¶ Then (*while John was thus preaching and baptizing*) cometh Jesus from (*Nazareth of*) Galilee to Jordan unto John, to be baptized of him.

14 But John (*being a prophet full of the Spirit from his mother's womb*, Luke i. 15, *and by the afflatus of that Spirit knowing who he was*) forbad [15] (*or would have hindered*) him, saying, I have need to be baptized of thee (*with the Holy Ghost*), and comest thou to me (*to receive my water baptism*)?

15 And Jesus answering said unto him, Suffer *it*

---

his conversion from sin to righteousness; for a change there must be either in God or man: now since God's nature is *immutable*, it cannot be in him, and so of necessity must be in man. Now it is evident both from reason and experience, that confession of sins, a present sorrow for them, and displeasure against them, and a warm resolution to forsake them, is neither necessarily nor always attended with this change, and so that these alone cannot be "fruits meet for repentance;" and, oh! how necessary was this admonition for the men of that age, who, as Dr. Lightfoot notes, placed their repentance in a mere "oral confession of their sins," as the schoolmen and some Latin fathers did in a mere groan; saying, Si ingemueris, salvaberis. And I wish this note were not as necessary for too many of our age.

[9] Ver. 9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ· *And begin not to say within yourselves, We have Abraham to our father.*] There seems no necessity of making δοκέω here, or ἄρχομαι Luke iii. 8, an expletive; for the sense runs clearly thus, When you are called to "bring forth fruits meet for repentance," begin not to obstruct the efficacy of the admonition with those thoughts so common among you, that you are secure from wrath by being the "children of Abraham." How prone they were to such vain imaginations you may learn, note on Rom. ii. 13, and from these words of Justin Martyr,* calling the Jews to repentance, and desiring them not to be deluded by their rabbins and masters, who told them, that though they continued in their sins, yet if they knew God, οὐ μὴ λογίζηται αὐτοῖς ὁ Κύριος ἁμαρτίαν, God "would not impute their sin to them." And conceiving that "being Abraham's seed, though they continued in their disobedience to God, and in infidelity, the kingdom of heaven should be given to them."

[11] Ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ, *for God is able out of these stones to raise up children to Abraham.*] I see no reason for the interpretation of Clemens Alexandrinus† here "out of these stones," that is ἐκ τῶν λίθοις πεπιστευκότων ἐθνῶν, "out of the gentiles who worshipped stones," or that of Jerome on the place, Lapides ethnicos vocat propter cordis duritiem, "He calls the heathens stones for the hardness of their hearts," though almost all the ancients concur with them; unless perhaps it might be thought he pointed to the heathen soldiers standing there; the sense seems rather to be this, That God, who raised Adam from the earth, and children to Abraham from the dead womb of Sarah, can from these *stones* create such persons, whose faith shall render them more truly and acceptably "the sons of faithful Abraham" than you are (see the note on Luke xix. 40).

[12] Ver. 11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν, *I indeed baptize you with water to repentance*, &c.] They seem to be much mistaken, who think the "baptism of John" was for substance the same with that which afterward Christ did institute to admit disciples into the Christian church; for (1.) John neither did nor could baptize disciples "in the name of the Holy Ghost," as the apostles did; because "the Holy Ghost was not yet given" (John vii. 39), and much less could he baptize them "with the Holy Ghost," as here he saith Christ would, and yet Christ makes both these baptisms necessary to our entrance into the kingdom of God, John iii. 5. (2.) John did not baptize in the name of Christ; for had he done so, there could have been no doubt "whether he himself were the Christ" or not (Luke iii. 15), nor any occasion for the question, "Why baptizest thou, if thou be not the Christ?" (John i. 25.) He only admonished those he baptized in general, that "they should believe in him that was coming after him." So that he baptized only those who as yet believed not in Christ; whereas the baptism instituted by Christ was in his name, and belonged only to them who believed in him. And, lastly, St. Paul baptizes them again, who had before received the baptism of John, to fit them for the reception of the Holy Ghost (Acts xix. 6, 7).

[13] Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, *whose shoes I am not worthy to carry.*] i. e. Whose servant I am not worthy to be (see note on John i. 27, and Grotius here).

[14] Ver. 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ· *Whose fan is in his hand, and he will thoroughly purge his floor, and burn the chaff with unquenchable fire.*] That which we render here "a fan" from vannus, is, say Hesychius and Phavorinus, "a sieve," in which they separate the wheat from the chaff. It is, say Didymus and Eustathius (in Iliad. v.), τὸ λικμητικὸν, "a winnowing instrument," by which they shake the grains together, ἀναχωρίζοντες τοῦ ἀχύρου, "separating them from the chaff." Now the wheat or other grain thus cleansed was put into the granary; to the chaff they put fire, to prevent the winds blowing it back into the threshing-floor, and that fire burnt on, till it had consumed it, without being quenched; and to this practice do these words refer.

[15] Ver. 14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν. *But John forbade him.*] To the question, how the Baptist knew him to be the Christ, before the Spirit descended on him? it is answered by almost all the commentators on the Gospel of St. Matthew, that John the Baptist being a "prophet filled with the Holy Ghost from his mother's womb" (Luke i. 15), knew by the afflatus of that Holy Spirit, that he, who then came to him, was the person on whom the Holy Ghost should descend so plentifully, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to prophets by an immediate intimation of the Holy Spirit. So Simeon being told that "he should not die till he had seen the Lord's Christ" (Luke ii. 26), had an afflatus declaring to him that our Lord was that Christ (ver. 27, 32). So Anna the prophetess, being one of them who expected his coming, by a like afflatus, was moved "to speak of him" as the promised Messiah (ver. 38). So Samuel being told by God, that "on the morrow a man should come to him to be the captain over his people Israel" (1 Sam. ix. 15), when Saul appears, hath another afflatus, resembling that of the Baptist's here, viz. "Behold the man of whom I spake to thee" (ver. 17), and on whom thou mayest expect to see the signal promised. Thus, though Moses knew before from the mouth of God, and many other antecedent evidences, that he was by him designed to bring

---

* Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σποράς, τῆς κατὰ σάρκα, τῶν Ἀβραὰμ οὖσι, κἂν ἁμάρτωλοι ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 368, cap. 370, D.

† Protrept. p. 3.

to be so now: for thus it becometh [16] us to fulfil all righteousness (*i. e. to own every righteous institution of God*). Then he suffered him.

16 And Jesus, when he was baptized, [17] went up straightway out of the water: and, lo, the heavens were opened unto him, and (*both*) he (*and John Baptist*, John i. 32) [18] saw the Spirit of God descending like (*as*) a dove (*descends*), and [19] lighting upon him:

his people out of Egypt, yet God speaks thus to him, "This shall be a sign to thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Exod. iii. 12). In a word, the Baptist being to preach, when he baptized with water, that another should baptize them with the Holy Ghost, God tells him, that of this he should see an evidence, by the visible descent of the Holy Ghost upon him, who from his fulness was to impart this Spirit to all true believers; and when our Saviour came to be baptized tells him again this was that very person.

[16] Ver. 15. Οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην, *for so it becomes us to fulfil all righteousness.*] i. e. To own every divine institution, and so to show my readiness to comply with all God's righteous precepts, and to justify God and approve his counsel (Luke vii. 29), and celebrate his wisdom in sending thee to prepare his and my way, by calling men to repentance, and by so doing to fit them for the blessings of my kingdom, and the avoiding of the wrath to come. So the Apostolical Constitutions (lib. vii. cap. 22), say that Christ was baptized, "not that he needed any purgation, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀληθείαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογραμμὸν παράσχηται, but to testify the truth of St. John's baptism, and be an example to us."

[17] Ver. 16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· *And Jesus being baptized came up straightway out of the water.*] The observation of the Greek church is this, that he who ascended out of the water, must first descend down into it: "baptism therefore is to be performed, not by sprinkling, but by washing the body;"* and indeed it can be only from ignorance of the Jewish rites in baptism that this is questioned; for they, to the due performance of this rite, so superstitiously required the *immersion of the whole body in the water*, that if any dirt hindered the water from coming to any part of it, the baptism was not right, and if one held the baptized by the arm when he was let down into the water, another must dip after him, holding him by the other arm that was washed before; because his hand would not suffer the water to come to his whole body (see Lightfoot here, on ver. 6, and Selden, de Jure Nat. et Gent. lib. ii. cap. 2, p. 14). Note also, that the divines hence infer, that baptism may rightly be received by, and administered to, a subject incapable of many of the chief ends of it, provided he be capable of some other end for which it was also designed. For Christ being "without sin," could neither repent nor promise amendment of life; being "the wisdom of the Father," he could be taught nothing; being the Christ, he could not profess he would "believe in him that should come after him," that is, in himself. He therefore was baptized, to testify that he owned the Baptist, as one commissioned by God to do this office; and, (2.) that by this rite he might profess his willingness "to fulfil all righteousness;" and (3.) that by this rite he might be initiated to his *prophetical office*, and consecrated to the service of God; though therefore, say they, *infants* can neither be taught nor believe, nor give "the answer of a good conscience at baptism," yet may they be baptized. (1.) That they may by this ceremony be obliged to *observe the laws of that Jesus in whose name they are baptized*, even as the circumcised infant, by virtue of that rite, became "a debtor to observe the law of Moses," Acts xv. 5, Gal. v. 3. (2.) That by this rite they might enter into covenant with God, and become federate children of God, of which they are declared capable by Moses, Deut. xxix. 11. And so, when by their parents that circumcision was neglected, they are said to have "broken God's covenant," Gen. xvii. 14. And seeing parents might consecrate their children to God's service from the womb, as in the case of Samson (Judg. xiii. 5), and of Samuel (1 Sam. i. 11. 22. 28), why might not God appoint that this might be done to children, by that only rite which he instituted under the old and the new covenant, for entering any into the number of his federal servants? And,

(3.) By this rite to consign unto them a *right to the kingdom of heaven*, and to a *blessed resurrection*; of which, if infants of believing parents are not capable when dying in their infancy, they are lost for ever. Now they all being the offspring of Adam, and therefore all obnoxious to death by reason of his sin (Rom. v. 12), they cannot be delivered from this death but by the grace of God, which Christ hath purchased, and promised to them only who are made some way members of his body, and children of God: why therefore should we not conceive they should obtain this favour by that baptism which is alone appointed by Christ for making any one a "member of his body" (1 Cor. xii. 13), and entering any one into the "kingdom of God" (John iii. 5).

[18] Καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, *and he saw the Spirit of God descending as a dove.*] See the note on Luke iii. 22.

[19] Καὶ ἐρχόμενον ἐπ' αὐτὸν, *and lighting upon him.*] Here the Socinians object thus:

Obj. If Christ had been God as well as man, he could not have needed this descent of the Holy Spirit upon him, as being able, by the divinity residing in him, to do all those things for which the Holy Ghost can be supposed to descend upon him. "What is it," saith Crellius, "that the high God could not do himself? or, what help could the Holy Spirit give unto him? If you say, his human nature needed the assistance of this Holy Spirit, how can that be, seeing it is supposed to be personally united to the divinity, and to have the whole 'fulness of the Godhead dwelling in it?' or, why should Christ be rather said to cast out devils 'by this Spirit of God,' than by his divine nature; or to be 'endowed with wisdom, counsel, knowledge, fortitude, and the fear of the Lord' *by the Spirit*, and not by his *divine nature?*" (Woltzogen upon the place, and Crellius, de uno Deo Pat. b. i. §. 2, cap. 33.)

Ans. In answer to this objection, it is to be observed, first, that the most ancient fathers have taken notice of it as a specious objection against the received doctrine of the divinity of Christ, and have attempted to return divers answers to it; which is a demonstration, that the doctrine, that Christ was truly God, was then received by the church of Christ. Trypho, in his dialogue with Justin Martyr, asks this very question of the Socinians, "Why Jesus Christ, whom Justin owned to be God, should have the Spirit resting on him, ὡς ἐνδεὴς τούτων ὑπάρχων, as needing his assistance?" Justin Martyr* replies, that he accurately and prudently made this inquiry; this being a just cause of doubting in this case; and then he tells him, that "the graces of the Holy Spirit, mentioned Isa. xi. 2, did not descend upon him, as if he needed them; but to testify they were to rest upon him, and be accomplished in him: so that these prophetical graces should no longer be in the Jewish church." Irenæus,† speaking of the same thing, saith, "As to that nature by which Christ the word of God was man, the Spirit rested on him, and he was anointed to preach the gospel; secundùm autem quòd Deus erat, but as he was God he knew all men, and what was in man" (John ii. 24, 25). Now hence the answer to this argument is this, that Christ as God could not need this unction of the Holy Spirit, but as he was to execute the *prophetic office*, it was needful for him; because a prophet, being not to speak "in his own name," but "in the name of God," and what he had suggested to him by "the Spirit of God," this prophetic office was to be performed not by the divine nature of our Lord, but by the afflatus of the Holy Spirit (see to this effect the discourse in the preface to St. John). It was also

* Ἀνεβη ἀπὸ τοῦ ὕδατος, ὅλλον δὲ ὅτι κατέβη· ἰδοὺ οὖν κατάδυσις καὶ οὐ βαντισμός. Hieron. Patriarch. cap. περὶ μυστηρίων.

* Ταῦτας τὰς κατηριθμημένας τοῦ Πνεύματος δυνάμεις, οὐκ ὡς ἐνδεοῦς αὐτοῦ τούτων ὄντος, φήσιν ὁ Λόγος ἐπεληλυθέναι ἐπ' αὐτὸν, ἀλλ' ὡς ἐπ' ἐκεῖνον ἀνάπαυσιν μελλούσων ποιεῖσθαι, τοῦτ' ἔστιν, ἐπ' αὐτοῦ πέρας ποιεῖσθαι τοῦ μηκέτι ἐν τῷ γένει ὑμῶν κατὰ τὸ παλαιὸν ἔθος προφήτας γεννήσασθαι. Dial. cum Tryp. p. 314, B, C.

† Lib. iii. cap. 10, p. 254.

17 And lo a voice (*was heard*) from heaven, saying, [20] This is my beloved Son, in whom I am well pleased.

needful for the execution of his *priestly office*, that he, by the Spirit sanctifying him from the womb, might offer himself a lamb without spot to God (Heb. ix. 14). So that in all the actions relating to his prophetic office, the divinity of Christ must be supposed *quiescent*, and Christ must be said to perform his miracles to confirm the doctrine which he delivered, "by the Spirit of God," by which also he was assisted to "speak the words of God" (John iii. 34): and seeing all the orthodox allow that the divinity was quiescent in Christ till he was thirty years old, why may they not allow it was quiescent also after, in all the actions relating to the execution of his prophetical office here on earth?

Duoditius* indeed exclaims, not against this hypothesis, but against the words of Irenæus, that Christ suffered, ἡσυχάζοντος τοῦ Λόγου, "the divine nature being quiescent," as if the Λόγος, or divine nature, must be then a deserter of the human nature, as not assisting it in his agonies, calling this a "portentous and impious opinion." But this is only a vain exclamation; for that Christ did not suffer because he wanted power to repel his enemies, or to deliver himself from death; but because he was willing to give up his life an offering for sin, and to obey his Father's command, "to lay down his life for the sheep" (John x. 18), and shed his blood for the redemption of mankind, is evident from this, that he who by a word struck back his adversaries to the earth and by a touch healed the ear of Malchus (John xviii. 6, Luke xxii. 51); he that had power to reassume his life when he had laid it down (John x. 18), must sure have power to preserve his life, if it had pleased him so to do. Shall we then say, Christ was a deserter of himself, because he was not pleased to do this? Does he not say, "he could call for twelve legions of angels deliver him?" (Matt. xxvi. 53.) Must we then call him a deserter of himself, because he did not do it? Is it not plainly said, "he had the Father dwelling in him" (John xiv. 10), and had "the Spirit without measure?" (John iii. 34). Shall we then say, the Father and the Spirit deserted him, because they, after all his cries, permitted him to suffer on the cross? If not, why should we say, the divine nature did desert him, because it permitted him, according to the predictions of the prophets, and the counsel and decree of the Father, to suffer for the salvation of mankind, and would not rescue him from that death on which depended our redemption, sanctification, and salvation? (Heb. ix. 13, x. 9.)

[20] Ver. 17. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. *This is my beloved Son, in whom I am well pleased.*] Here note, (1.) That this is introduced with an ἰδοὺ, "behold!" as being spoken in the audience of the Baptist, that he might testify this of him, that he was the Son of God. Note, (2.) That this voice was directed to Christ himself, and therefore, Mark i. 11, Luke iii. 22, the words run thus. "Thou art my beloved Son, in thee I am well pleased:" i. e. thou art the person sanctified by this descent of the Holy Ghost upon thee to declare my will to the world, according to the prophecy concerning him, Isa. xlii. 1, and whose words and doctrine it therefore concerns all men to hear and obey (Matt. xvii. 5), as a person highly favoured by me, and commissioned to teach what he delivers in my name.

* Inter. Epist. Socin. p. 512.

CHAPTER IV.

1 THEN was Jesus led up of the Spirit [1] (*with which he was filled*, Luke iv. 1, *farther*) into the wilderness to be tempted of the devil (*that we by his example might learn how to resist temptation*).

2 And when he had (*by a miraculous assistance*) fasted forty days and forty nights (*and was, during that time, invisibly tempted of the devil*, Mark i. 13, Luke iv. 2), he was afterward an hungred. [2]

3 And when the tempter [3] came to him, he said (Greek, *and the tempter coming* (*then visibly*) *to him*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*] By the Spirit, i. e. by that Holy Spirit, with which he was filled (Luke iv. 1). Now, doubtless, there must be some very great and good ends, why the Holy Spirit should thus move our Lord to repair into the wilderness for that end, amongst which, saith Theophylact, this was one, "to teach us, that, when by baptism we have consecrated ourselves to God's service, we must expect temptation:" and, (2.) to teach us in our Lord's example, how we may best and most effectually resist them, even by an unshaken faith (1 Pet. v. 9), and "by the sword of the Spirit, which is the word of God" (Eph. vi. 17).

[2] Ver. 2. Ὕστερον ἐπείνασε, *And when he had fasted forty days and forty nights, he was afterward an hungered.*] Hence we may learn how vain a thing it is, to institute or to pretend to keep a fast of forty days in imitation of this example of our Lord; for it is certain, that so great and so long abstinence is inconsistent with the frailty of our natures, and so can be no duty; it is also certain that our Saviour felt no hunger all this while; for "he was" only "hungry afterward," saith St. Matthew, and so his fasting was miraculous. Moreover, his fast was not intended to chastise or to subdue that body which never was irregular, or to prepare him for those spiritual duties, which "by the unction of the Holy Ghost," he was abundantly fitted for; and upon these accounts can give no precedent to our fasts, which should afflict the body, and are intended for the ends aforementioned. To conclude, hence our obligation to a more than ordinary temperance for forty days, is to place "morality in numbers," and to introduce an endless heap of "superstitious follies;" for by like reason, we must deem ourselves obliged to ride upon an ass, in token of our humility, or to renounce our title to our temporal estates, and throw away our money to be like him who had not where to lay his head, nor could procure sixpence without a miracle. Better here is the note of Theophylact and others, that "we are then especially to expect temptations when we are alone, and when we are in straits and exigencies, from which we see see no ordinary way of deliverance;" which was the case of Christ, he being hungry in the wilderness, and fed at last only by angels ministering to him.

[3] Ver. 3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν, *And the tempter coming to him, said*, &c.] From this and the first verse, where Christ is said "to be led into the wilderness to be tempted of the devil," the Socinians raise two objections against the divinity of Christ.

Obj. 1. If Christ were God, why should he be thus tempted? Was it to show, that God was able to sustain and overcome the temptations of the devil? Could there be any doubt of this? If it be here said, that he was only tempted as he was man; they still reply, That seeing his human nature was personally united to the divine, it must be still superfluous to show, that even his human nature, thus strengthened and assisted, should be able to resist and baffle the assaults of Satan; nor will his doing this by a divine assistance afford us any comfort, who can expect no like assistance when we do grapple the tempter.

Ans. To this I answer, that the ancient fathers were not ignorant of this objection, made, as it seemeth, by the Ebionites, the elder brethren of the Photinians and Socinians. And therefore Irenæus,* in answer to them, lays this for the foundation, That never any of the sons of Adam were ever in the scriptures called God or Lord, but he who, Præter omnes qui tunc fuerunt homines, Deus, et Dominus et Rex æternus, et unigenitus, et Verbum incarnatum prædicatum et

* Lib. iii. cap. 21, p. 287.

said), If thou be (*indeed*) the Son of God, command that these stones be made bread (*to satisfy thy present hunger*).

4 But he answered and said, It is written (Deut. viii. 3, *that*) Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (*i. e. by any other thing which he hath appointed for his nourishment*).

5 Then (*when this temptation succeeded not*) the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written (Ps. xci. 11), He shall give his angels charge concerning thee (*to keep thee*): and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone (*incur any damage*).

7 Jesus said unto him, It is written again (Gr. *again it is written*), Thou shalt not tempt[4] (*i. e. distrust*) the Lord thy God (*as I must do, if after a voice from heaven, saying to me, Thou art my beloved Son*, Mark i. 11, *I should require any farther experiment of that matter*).

---

a prophetis, et apostolis, adest videre omnibus, qui vel modicum veritatis attigerint, "of all men then in being, was only by the prophets and apostles declared to be God and Lord, and the eternal King, and the only begotten, and the Word made flesh, as they who have little insight into the truth may easily perceive; and these things," saith he, "the scriptures would not testify of him, si similiter ut omnes, homo tantùm fuisset, &c., had he been only a man as others were, but because he had an excellent generation from God the Father, and another in the womb of the Virgin;" the scriptures testify of him, "both that he was one without form, and subject to sufferings, one that rid upon the foal of an ass, had gall and vinegar given him to drink, was despised of the people, and humbled himself to death; and also, that he was the holy Lord, the wonderful Counsellor, the mighty God (Isa. ix. 6), coming upon the clouds to be judge of all men." And having premised these things, he answers thus to the objection of the Ebionites, That* "as he was man, that he might be tempted, so he was the Word, that he might be glorified; the Word being quiescent, that he might be tempted, crucified, and die." Which words, being preserved and cited by Theodoret, show, that the latter fathers approved of this solution of this difficulty. Among the reasons assigned of our Lord's temptation, this is one, viz. the consolation of his members conflicting with the adversary of their souls, and that upon these two accounts: (1.) That he "suffered being tempted, that he might afford suitable help to us when we are tempted" (Heb. ii. 17, 18, iv. 15, 16), and, (2.) That we have the same Spirit in us which was in him, and who "is greater than he that was in the world" (1 John ii. 14, iv. 4), and so may combat him with the same weapons, and overcome him with the same assistance, by which he in his human nature did it. Now this ground of comfort will be wholly taken from us, if Christ did only overcome him by virtue of that nature by which he was ἀπείραστος κακῶν, "incapable of being vincible by temptation." But, if with Irenæus we affirm that the divinity was then quiescent, and that he overcame him by virtue of the Spirit given to him, we, who have the same "unction from the Holy One," may also hope to do it by his aid; and, since even the most orthodox do grant, that the divinity in Christ was so quiescent for the space of thirty years, as to afford no specimen of its residence in him, why might it not be quiescent also in these things, which did particularly relate to his prophetic office here on earth, and to that grand exemplar in which we stand obliged to follow his steps. In a word, that our Lord could not be overcome of Satan, was the result of the union of the human nature to the divinity; that he repelled all his assaults, might be, because he was anointed, and "filled with the Holy Ghost."

Obj. But the Socinians do still inquire how a spirit, so wise and subtile as the devil is, should venture to assault, and should assay to tempt, the great God, especially to so vile an action as to fall down and worship him, seeing it is scarce imaginable he should not know it was impossible to succeed in this temptation, or that he should attempt a thing he beforehand discerned impossible to be effected?

Ans. To this, after a jocular reply, that this argument depends upon the modesty and other virtues of the devil, Bisterfield saith thus, That the malice of the devil hath oft prevailed upon him to attempt things very foolish and impossible; for what could be more so, than for a creature to attempt "to be like God," or to annul the truth of the prophecies concerning Christ? What could be more pernicious to him than the death of Christ for the redemption of mankind, which yet he by all means did attempt, though it was "impossible he should be held under the power of death" (Acts ii. 24, 25). And hence Petavius retorts this argument upon the head of Crellius thus: Whatsoever Satan might conceive of Christ, he could not but certainly know from the scriptures he was to be "the redeemer of mankind," and the author of salvation to them, that he should "bruise his head," that he should "sit upon the throne of David, to rule there for ever;" and knowing this, he could not hope to prevail in his temptations of Christ, unless he could believe that he was able to reverse both the decrees and oath of God. To this the fathers add, (2.) That the devil was ignorant of this mystery, when he tempted Christ. Thus Ignatius saith that the "virginity of Mary,* καὶ ὁ τοκετὸς αὐτῆς, and he that was born of her, and the death of our Lord, were three mysteries concealed from Satan;" where by ὁ τοκετὸς he cannot understand our Lord's nativity of the blessed Virgin, since in that very section he styles him Θεὸν ἀνθρωπίνως φανερούμενον, "a God appearing after the manner of a man." And Origen† observes, that cùm ab ipso diabolo tentaretur, nusquam confessus est Dei se esse filium, "when he was tempted of the devil he had never confessed himself to be the son of God." And since this was so great a mystery, that even "angels desired to look into it" (1 Pet. i. 12), and learned somewhat of it from the church (Eph. iii. 10), what wonder is it the devil either should not know or should doubt of it? All his temptations show he looked upon our Saviour not as a God, but only as one who might be dear unto him; whence he assays to tempt him "with the glories of the world." This argument doth therefore prove, not that our Saviour was not truly God, but only that the devil did not then know him so to be.

[4] Ver. 7. Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου· *Thou shalt not tempt the Lord thy God.*] It is here well noted by Dr. Hammond, that "to tempt the Lord" doth not in scripture language signify, to *presume too much on the divine goodness*, but rather to *distrust his power, truth, or providence, after sufficient demonstrations and reasons given for our encouragement to depend upon them*; and consequently "to tempt God" here must be, as it relates to Christ, *to doubt whether he was the son of God*, after the voice from heaven had said unto him (iii. 17), "Thou art my beloved Son:" so the phrase signifies throughout the Old Testament. Thus, when the Jews murmur against Moses for the want of water, saying, "Thou hast brought us out of Egypt to kill us, and our children, and our cattle, with thirst:" Moses replies, "Why do you tempt the Lord?" (Exod. xvii. 2, 3), and calls the name of the place Massah, i. e. "temptation," because "they tempted the Lord, saying" (after he had dried up the Red Sea, and provided manna for them, and gone before them in the cloud, the symbol of his presence), "Is the Lord among us, or not?" doubting of his goodness to, protection over them, and presence with them, after so many signal evidences of these things; and to this relate the words here cited by our Lord from Deut. vi. 16, "Thou shalt not tempt the Lord thy God;" i. e. thou shalt not question his presence with thee, or distrust his providence, "as ye tempted him in Massah." So again God saith, "Because these men, which have seen my glory" (in the cloud) "and the miracles which I did in Egypt, and in the wilderness" (after all these demonstrations of my presence with them, and of my power and readiness to rescue them from the hands of their enemies), "have tempted me now

---

* Ὥσπερ γὰρ ἵνα ἄνθρωπος ἵνα πειρασθῇ, οὕτω καὶ Λόγος ἵνα ἐοξάσθῃ, ἰσυχάζοντος μὲν Λόγου ἐν τῷ πειράζεσθαι, καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν.

* Ep. ad Magn. §. 19. † Hom. 6, in Lucam.

8 [5] Again, the devil (*being baffled in this second assault*) taketh him up into an exceeding high mountain, and (*there*) sheweth him (*in a landscape*) all the kingdoms of the world, and the glory of them (*in a moment of time*, Luke iv. 5);

9 And (*he*) saith unto him, All these things will I give thee, if thou wilt fall down and worship me (*for they are given to me*, &c. Luke iv. 6, 7).

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written (Deut. vi. 13), Thou shalt worship the Lord thy God,[6] and him only shalt thou serve.

---

these ten times; therefore they shall not" (personally) "enter into the land of promise" (Numb. xiv. 22). Now thus they tempted him by not believing God could and would make good his promise of bringing them into that land, but thinking they should die by the sword of those giants which were in that land (ver. 2, 3); and therefore God speaks thus, "How long will this people provoke me? How long will it be ere they believe me, after all the signs which I have showed among them?" (ver. 2, 3.) And to such instances of their distrust as these, refer those passages of the psalmist; "They tempted God and limited the Holy One of Israel," not believing that his power was sufficient to do those things which he had promised, and showed that he was able to perform (Ps. lxxviii. 41); for they thus limited and tempted him, because "they remembered not his hand, nor the day when he delivered them from the enemy: how he had wrought his signs in Egypt, and his wonders in the field of Zoan," ver. 42, 43 (see also ver. 18—20); and this being spoken of them when "they turned back into Egypt" (ver. 41), relates to the tempting of God mentioned Numb. xiv., to the temptation mentioned Exod. xvii.; relates to these words, Ps. cvi. 14, 15, "Though he had dried up the Red Sea for them, and saved them from the hand of their enemies, they soon forgat his works, and lusting in the wilderness, they tempted God in the desert:" and to those in Ps. xcv. 8, 9, "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, and provoked me, *gam rahu*, though they saw my works;" i. e. how I delivered them at the Red Sea, made bitter water sweet, and sent them bread from heaven. Whence the apostle's inference is this (Heb. iii. 12), "Take heed there be not in you an evil heart of unbelief." So Judith viii. 12, "Who are you that ἐπειράσατε τὸν Θεὸν, ye tempt God," by limiting him to such a time as "five days," as if he could not help you, if he did it not within that time? (ver. 15.) This also is the import of these words of Ahaz (Isa. vii. 12), "I will not ask a sign, neither will I tempt the Lord;" as may be gathered by comparing them with the like words of Gideon, asking a sign of the fleece, "Let not thy anger be hot against me" (for being thus slow of belief), πειράσω δὴ ἔτι ἅπαξ, "let me try or tempt thee yet once more;" i. e. let me have this farther sign for confirmation of my weak faith (Judg. vi. 39). This also is the constant import of this phrase in the New Testament. So Acts xv. 10, "Now therefore" (after God hath given so full a discovery of his receiving the uncircumcised gentiles, upon their faith, into his grace and favour, as the effusion of the Holy Ghost upon them, ver. 8) "why tempt you God" (by distrusting this testimony of his favour to them, and desiring still) "to put this yoke" (of circumcision) "on their necks?" (1 Cor. x. 9.) "Neither tempt ye Christ the Lord" (by distrusting his readiness to support you under, and to give a happy issue from, your temptations, ver. 13), "as some of them" (i. e. the Jews) "tempted him," by saying, God had brought them out of Egypt to die in the wilderness, because they wanted bread and water (Numb. xxi. 5) "and" (therefore) "were destroyed of serpents" (ver. 6). Thus to "tempt the Spirit of the Lord" (Acts v. 9), is to question or distrust his wisdom to discover what Ananias and Sapphira had concealed.

[5] Ver. 8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. *Again the devil taketh him up into an exceeding high mountain, and shows him all the kingdoms of the world, and the glory of them.*] Mr. Clerc, in his note on the first verse, saith, "What is here related may more safely be conceived to have happened to Christ in a vision or dream, than really; it looks, methinks, very odd," saith he, "that an evil spirit should be permitted to have such a power over our most holy Saviour, as to carry him through the air; and then this prospect 'of the kingdoms of the whole world' could no more be showed from a mountain than from a plain; for what can be seen from a mountain besides woods, fields, rivers, villages and towns, which are not used in any language to signify 'the kingdoms of the world, and the glory of them?' This glory consisting rather in their splendid attire, guards and attendants, and their costly edifices." But this is a vain dream, and a vision of his own brain, and that which robs us of all the practical improvement of our Lord's temptation; for why should Christ be led into the wilderness to have this dream, or vision? Did he fast only in a vision forty days and forty nights? That sure was a long dream or vision. Or, why is it said that he "afterwards was hungry?" Why is it said, "the devil said to him," "the devil set him upon a pinnacle," and "upon a high mountain?" And Luke iv. 13, that "when the devil had ended all his temptations, he departed from him for a season?" Must not these words unavoidably import, that either the devil did really thus tempt him, or else did frame this vision in his brain? And looks it not far more odd to give the devil power over the fancy of our Lord to raise such imaginations in him and suggest such dreams to him, than barely to give him that power over our Lord's body, which neither did nor could do him any hurt? Secondly, As God caused Moses to see the whole land of promise from the top of Nebo, either by strengthening his eyes to see it thence, or else by representing it to him, as it were in a large plan or map, in all the valleys round about him, so might the devil in the valleys round about that "high mountain" upon which Christ stood make a large draught of the stately edifices, the guards and attendants of kings, appearing in their splendour, visible to the eyes of Christ, which appearance could not be so well made unto him, or advantageously seen, had he been in a plain.

[6] Ver. 10. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*] From these words, compared with other like scriptures, it appears that Christ is not a creature; because the worship and service due to God alone cannot be duly given to a creature, that being to own him equal in dignity with God: and the sin of idolatry chiefly consisting in giving that worship to a creature which is due only to the God of heaven: and therefore religious adoration and service being here said to be due to God alone, cannot be given duly, or without idolatry, to Christ, provided that he be only a creature. Seeing then God doth require, "That all men should worship the Son, even as they worship the Father" (John v. 23); and "when he brought the first-born into the world, said, Let all the angels of God worship him" (Heb. i. 6): and seeing that this is the character of Christians, that "they serve the Lord Christ" (Col. iii. 24), it is certain that he cannot be a creature only, but must be truly God.

To this the Socinians answer, that God alone is to be worshipped as the first and supreme cause of all things, and the chief cause of our salvation, but yet religious worship and service may be paid to Christ as the immediate cause of that salvation, which God intended by him to procure, and bring to pass for us. But as there are no footsteps of this distinction in the holy scriptures, so there are many things contained in it which seem to contradict it. And it is plain the devil here doth not require to be thus worshipped as the first and supreme cause of all things, for he frankly owns that in all the power he had over the kingdoms of the earth "was given to him," and yet our Lord rejecteth his temptation, not by saying, as the Socinians do, that he was an "impudent liar," no such power being given to him, but by opposing to him this command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Again, all the angels are ministering spirits, "sent forth to minister to them who shall be heirs of salvation" (Heb. i. 14); and the papists, who worship them with religious adoration, do it doubtless as they conceive it is to the glory of that God whose ministers they are; and, notwithstanding, must we not condemn that worship in them? Moses and Aaron were intermediate causes of the preservation and happiness of the Jews, whom God by them brought out of Egypt

11 Then the devil (*having ended all his temptations*) leaveth him (*for a season*, Luke iv. 13), and, behold, angels came and ministered unto him (*food*).

12 Now when Jesus had heard that John was cast into prison, he departed (*from Judea*) into Galilee (*to avoid the envy of the pharisees*, John iv. 3, *and to continue the preaching interrupted by John's confinement*);

13 And leaving Nazareth (*by reason of their infidelity*, Luke iv. 29), he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled [7] which was spoken by Esaias the prophet, saying (ix. 1, 2),

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan (*which is called*) Galilee of the gentiles;

16 (*Are*) the people which sat in darkness (*but afterward*) saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say (*to the people*), Repent (*ye*): for the kingdom of heaven is at hand (*i. e. from the time of John's imprisonment, he began to preach upon that subject*, ver. 23).

18 And Jesus, walking by the sea of Galilee,[8] saw two brethren, Simon (*afterward*) called Peter, and Andrew his brother, casting a net into the sea (*to wash it*, Luke v. 2): for they were fishers.

19 And he saith unto them, Follow me, and I will make you (*to become*) fishers of men (*by gaining them to the faith, or bringing them within the net of the gospel*).

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren (*viz.*) James the son of Zebedee, and John his brother (*returned now to, and*) in a ship with Zebedee their father, mending their nets; and he called them.

22 And they (*also*) immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom (*shortly to be erected*), and healing all manner of sickness (*es*) and all manner of disease (*s, which were*) among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken

---

they by their supplications and intercessions preserved them many times from present death; and might they therefore pay religious worship to them, provided it was directed to the glory of God whose ministers they were? Might they do this to Joshua, who carried salvation in his very name? The apostles are styled συνεργοὶ Θεοῦ, "workers together with God" for our salvation, 1 Cor. iii. 9, their doctrine is called the "savour of life unto life," 2 Cor. ii. 16, and they are said to "save those that hear them," 1 Tim. iv. 16. Must we therefore pay religious adoration to them as the papists do? Vain therefore is this subterfuge, by which the Socinians endeavour to justify their religious adoration of that Jesus, whom they maintain to be a creature only, and whose divinity they deny!

[7] Ver. 14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, &c. *That it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zabulon and Nephthalim*, &c.] I see here no reason for saying with some learned men, that this whole passage of Isaiah is by the evangelist applied to Christ's preaching in the borders of Zabulon and Nephthalim, only by way of accommodation, and not in any mystical sense intended by the Holy Ghost; for it is very easy to discern, that upon occasion of our Lord's leaving Nazareth, a town in the lower Galilee, in the tribe of Zabulon, and going to Capernaum in the higher Galilee, in the tribe of Nephthalim, which was called "Galilee of the gentiles," as being partly inhabited, saith Strabo,* by Egyptians, Arabians, and Phœnicians, he only takes the names of these places from Isa. ix. 1, having no farther consideration of the place, than to show they are the people of whom the prophet said, "the people that sat in darkness had seen a great light:" let this now be understood in the prophetic style, representing things surely to be accomplished in their season, as done already, of which we have an instance, ver. 6, in these words, "for unto us a child is born, to us a son is given;" and then the prediction will run thus; The people sitting in darkness shall see great light, and to those who sit in the region and shadow of death shall the light arise: as we know it did, it being in Chorazin and Bethsaida, situated in lower Galilee, that Christ did his mighty works mentioned Matt. xi. 21, and it being Capernaum that was "exalted up to heaven," by his dwelling there, and preaching in their synagogues (ver. 23).

[8] Ver. 18—21. Εἶδε δύο ἀδελφούς, Σίμωνα, καὶ Ἀνδρέαν, &c. *He saw two brethren, Simon, surnamed Peter, and Andrew his brother, casting their nets into the sea.* Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον, &c. *Going thence he saw two other brethren, James the son of Zebedee, and John his brother, with Zebedee their father, mending their nets; and he called them.*] So also we read, Mark i. from ver. 16, to 21. The history of Simon and Andrew's coming, mentioned

* Lib. xvi. p. 523.

John i. 41—43, is plainly different from that of St. Matthew and St. Mark, and so cannot be said to contradict what is here said. For (1.) here Christ sees them, and calls them both together; there they hear Christ, and follow him home, and Andrew after finding Peter leads him to Christ, from ver. 37—42. (2.) Here it is noted, that Simon was already surnamed Peter; there it is said, Thou shalt be called Peter (ver. 43): there they abide with Christ only one night (ver. 40), and that uncalled; here they are called and follow him as his apostles, being always with him (John xv. 27). As for the history, Luke v. from ver. 1 to 11, I conceive it to be the same with this in St. Matthew and St. Mark, because it happened at the same place, at the "lake of Gennesareth" (Luke v. 1), i. e. at "the sea of Galilee" (Matt. iv. 11); the same persons being present, and following him, having left all to do it (ver. 10, 11; Matt. iv. 20. 22). But then I place the story thus: "He saw these fishermen," two of them, viz. Simon and Andrew, "washing their nets" (Luke v. 2), i. e. "casting them into the sea to wash them" (Matt. iv. 18), and the other two mending their nets, where they were broken (ver. 21), and then he spake to them both to follow him. And presently the multitude resorting to him, to hear the word of God (Luke v. 1), he enters into the ship of Simon; and when Simon, at his request, "thrust it a little from the land, he sat down and taught them;" then speaks he to Peter to "let down his net into the sea," for that draught which filled both the ships of Simon and of the sons of Zebedee, and struck them all with great amazement, insomuch that Peter was afraid to follow him, or to be with him; but Christ bidding him not to fear, they drew their ships to land, and leaving both ships and fishes with Zebedee, and others that were with them (Mark i. 20), forsaking them all they follow him (Luke v. 11). It is no objection against what is said, that in St. Luke we find no mention of St. Andrew, it being certain from St. Matthew and St. Mark, that Andrew was then with Peter, though Simon only be named by St. Luke; because Christ spake only to him. Thus it is easy to remove those manifold disagreements which some mention betwixt the history of this matter in St. Luke and in St. Matthew and St. Mark. For, according to the series of the story thus placed, St. Luke, being to supply what was not told by St. Matthew and St. Mark, begins where they ended, and St. Mark having only said in the general that Christ came thither "preaching the gospel of the kingdom," St. Luke shows how he went on with the work; and this puts an end to Mr. Whiston's four first differences. His fifth is grounded on an evident mistake: for in St. Luke he doth not assure them, that from henceforth they should catch men, but said this only to Simon, astonished at the miracle, and desiring Christ "to depart from him," repeating to him in particular, what he had said more generally to all, that he might remove his fears. The last is indeed no difference, it being the same

with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

thing to leave all that were then with them, and all they had there, and follow him, as St. Luke says they did; and to leave nets, ship, father and hired servants, to follow him, as in St. Matthew and St. Mark they did.

Ver. 24. Καὶ δαιμονιζομένους, *and men possessed with the devil.*] Dr. Lightfoot gives two reasons why Judea then especially abounded with such persons. (1.) Because they were then advanced to the very height of impiety; the truth of which assertion Josephus fully proves. See the note on Rom. ii. 1. (2.) Because they were then strongly addicted to magic, and so, as it were, invited evil spirits to be familiar with them; and it seems strange to find men, at this distance of time, questioning the truth of that which neither pharisees nor sadducees then doubted of, or ever did object against the pretensions of Christ or his apostles, to cast them out; and both Josephus and the Acts of the Apostles (xix. 13, 14) speak so positively of Jewish exorcists (see the preface to the Epistles, §. xiii.).

CHAPTER V.

1 And [1] seeing the multitudes, he went up into a mountain: and when he was set (*down, as the Jewish doctors did when they taught*, see Luke iv. 16. 20), his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are [2] the poor in spirit (*i. e. the humble and lowly-minded*): for theirs is the kingdom of heaven (*they are fitted to enter into it here and to enjoy it hereafter*).

4 Blessed are [3] they that mourn (*for their sins, with that godly sorrow which works repentance not to be*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ, &c. *And seeing the multitudes, he went up into a mountain; and sitting down, his disciples came to him.*] Here note (1.) That Christ seeing the multitude, taught them; for though his disciples may be especially concerned in some few verses of this fifth chapter, yet it is certain from these words in the close of this sermon, "the multitudes were astonished at his doctrine, for he taught them as one that had authority," that the multitude not only heard, but were taught the things contained in this sermon, according to those words of Chrysostom, μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν.

Moreover it deserveth to be noted, that the whole multitude of them who attended on his doctrine, and thought well of him, are called his disciples, and not the twelve apostles only; so doth St. Luke inform us, by saying, "he called to him his disciples, and out of them he chose the twelve," Luke vi. 13, and ver. 17, "that the whole multitude of his disciples were then with him." So John vi. 66, "From that time many of his disciples went back, and followed no more after him;" and ver. 67, he said "to the twelve, Will ye also go away?" What therefore was here spoken to his disciples, might also be spoken to the multitude. (2.) This sermon was spoken upon the mount, which he made choice of, saith Dr. Hammond, that as the law had been delivered from mount Sinai, so might the preaching of the gospel begin from a mountain: say others, that he might be the better heard by his auditors, instructing us by his example so to form this service, as may be most conducing to the advantage of the hearers.

The question here raised by interpreters whether this sermon be the same with that which we find mentioned Luke vi. or only a like sermon spoken at another time and place, is of some concern for the right understanding of the words; for if the sermon be the same in both, and it were spoken only once by Christ, though it be set down twice by the evangelists, the words of one evangelist must be interpreted in a sense agreeable to the other, or else they cannot both be true. Whereas, if our Lord spake the words recorded by St. Luke at any other time and place than the discourse related by St. Matthew was delivered at, we may give different interpretations to their words; and that this was so seems highly probable,

First, Because St. Luke omits so many things recorded by St. Matthew as parts of this discourse, viz. all the fifth chapter from ver. 13 to 39, the whole sixth chapter, and ch. vii. from ver. 6 to 16, that is, he omits the greatest part of this sermon; and therefore it is probable he did not intend to set down the same sermon: since otherwise it must be granted, that he had performed what he intended very imperfectly; and also added many woes of which St. Matthew makes no mention.

Secondly, As for the time, St. Matthew doth sufficiently inform us that his sermon was delivered before the healing of the leper, for "as Christ came down from the mount, the leper came to him," viii. 2, whereas St. Luke, though he promiseth to discourse in order of what Christ did, gives us the story of the leper, v. 12, and the history of Christ's sermon, vi. 17. Again, St. Luke reckons Matthew amongst those whom Christ had chosen to be of the twelve, and ver. 17, he adds, that Christ went down with them and preached the following sermon, whereas the sermon mentioned by St. Matthew was preached long before his calling to be one of Christ's disciples; for after Christ was come down from the mount, had healed the leper and the centurion's servant, and had done many other things; "he saw a man sitting at the receipt of custom, named Matthew, and said unto him, Follow me," ix. 9. Whence it appears, that he was called long after the preaching of this sermon on the mount, and yet before the preaching of the sermon mentioned by St. Luke. Lastly, St. Matthew's sermon was preached on the mount by our Lord, calling his disciples up to him; whereas St. Luke informs us, ver. 17, that our Lord "came down with his disciples from a mount," and stood in the plain, and from thence preached what he recorded: wherefore the difference of these sermons being so great, both as to matter and to circumstance of time and place, it seems most reasonable to conceive that they were severally spoken, and therefore may admit of divers senses. Yet seeing soon after both these sermons we find him entering into Capernaum, and healing the centurion's servant (Matt. viii. 5, Luke vii. 1), it may be probably conjectured, that he spake the sermon in St. Matthew, whilst he was "sitting on the mount," to his disciples, and that in St. Luke, when he afterward "came down into the plain with them" (Luke vi. 17), "in the audience of all the people" (Luke vii. 1).

[2] Ver. 3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *Blessed are the poor in spirit.*] Here note,

First, That by the "poor in spirit" we are not to understand, as many Romish commentators do, such persons as, having riches and plentiful possessions, do voluntarily quit them, and choose a state of poverty as most conducing to the free exercise of religion, as did some eremites and monks of old, and as the mendicants or begging friars of that church pretend now to do; for it is assuredly the duty of all men, who would obtain this bliss, to be poor in spirit; whereas it cannot be the duty of all Christians to turn monks and friars mendicant to this end, for then all other Roman catholics must be excluded from the kingdom of heaven. Nor,

Secondly, Doth our Lord here pronounce this blessing

repented of, 2 Cor. vii. 10), for they shall be comforted (*with the assurance of the pardon of their sins, and with the hope of future happiness*).

5 Blessed are the [4] meek (*i. e. the men of a sweet, quiet, affable, and courteous disposition*): for they shall inherit the earth (*enjoying what is needful for them with the greatest quiet and tranquillity, and with most comfort, satisfaction, and contentedness of mind*).

---

on the poor properly so called, that is, on such as have no riches and possessions in this world, as being the most likely persons to embrace that gospel which calls for the forsaking all that they have, which they who have but little will be most easily persuaded to do, and so will be most ready to enter into the kingdom of God. (1.) Because our Lord expressly limits this beatitude, not to the poor in purse, or in externals, but to the poor in spirit. (2.) Because Christ actually pronounces that the poor he speaks of are blessed, and that theirs is the kingdom of heaven; which is not true of all, or of the most part of those who, as to temporals, are poor; for by experience we find they are often discontented with their state, are apt to steal, lie, flatter, and use sordid arts to get a penny, and have but little sense of piety, and but little knowledge of, and less concernment for, religion. (3.) This interpretation seems to exclude the rich, who do not actually quit their temporal enjoyments, from any interest in the kingdom of heaven; whereas St. Paul only requires them to be "rich in good works," that they may lay hold of eternal life (1 Tim. vi. 18, 19). And therefore,

Thirdly, The most received and best interpretation of this phrase is—that by the "poor in spirit," our Saviour understands the man of a true, humble, lowly spirit; this being the usual expression by which the scriptures and the Jewish writers still represent the humble man, that he is *shephal ruach*, i. e. poor, low, or contrite in his spirit. So Prov. xvi. 19, "Better is it to be *shephal ruach*, of an humble spirit with the meek, than to divide the spoil with the proud;" and xxix. 23, "The pride of man shall humble him, but, *shephal ruach*, he that is of an humble spirit obtaineth glory." So Isa. lxvi. 2, "To whom will I look but to the poor in spirit?" which, lvii. 15, is *shephal ruach*, "to the man of an humble spirit." Accordingly, in their Pirke Avoth,* they have these instructions, "Be thou *shephal ruach*, humble in spirit towards all men; he that is *shephal ruach* is worthy of honour, and the Holy Ghost will rest upon him. And great are the humble in spirit in the sight of God."† And they who are thus poor in spirit are blessed, because their humility rendering them teachable, submissive, contented, and obedient, prepares them to enter into Christ's kingdom, and makes them living members of his body; and seeing they who are thus holy shall be also happy, they must be also meet to enter into the kingdom of glory hereafter.

[3] Ver. 4. Μακάριοι οἱ πενθοῦντες, *Blessed are they that mourn.*] Here note,

First, That by the "mourners" here, I do not think it reasonable to understand men whose condition in this world is sad and lamentable, as being destitute of all those outward things which render this life comfortable, and perhaps also under great afflictions, which some conceive to be the import of these words, because a like beatitude in St. Luke runs thus, "Blessed are ye that weep now, for ye shall laugh." For (1.) if this mourning did only import a condition sad and lamentable as to outward circumstances, then must the laughter in St. Luke opposed to it, be only a promise of outward temporal felicity, which, as it is no gospel promise, so is it far from rendering any person truly blessed. (2.) Because either we must then pronounce all blessed who are in such a lamentable state, which is far from being true, there being many who fall into it by their own sin and folly, and many who being in it are nothing better by it, as to the inward frame and disposition of their spirit; or else we must restrain this to them, who do thus suffer for the name of Christ, and for the sake of righteousness; and then it will not be the import of the second but of the eighth beatitude. Nor,

Secondly, Do I think, as some of the fathers did, that the mourners here are those who mourn for the sins of others, for the iniquities committed by the professors of Christianity, and especially for the sins committed in the place and nation where they live; for though when men thus weep out of a fixed hatred to sin, from a true zeal for God, and a sincere affection for the souls of men, this must be highly acceptable in the sight of God, and therefore matter of just comfort to them also; yet the word "mourn" is general, and therefore seems not fit to be restrained unto such mourners in particular. The mourner therefore here intended is the person filled with that "godly sorrow which works repentance to salvation not to be repented of," or not reversed by our return again to the like sins (2 Cor. vii. 10): this person must be blessed in the pardon of his sins, for "blessed is he whose iniquity is forgiven, and whose sin is covered" (Rom. iv. 6—8). He also will be comforted with the assured hope of future happiness; this true repentance being styled, "repentance unto life," Acts ix. 18, "repentance unto salvation," 2 Cor. vii. 10.

[4] Ver. 5. Μακάριοι οἱ πραεῖς. *Blessed are the meek.*] i. e. The men of such a happy frame of spirit as renders them averse from wrath, even when they are provoked to it by the injuries they have received from others, and from retaliation, or recompensing evil for evil; but, on the contrary, are inclined rather to remit something of their right, and overcome evil with good; and by the sweetness, friendliness, and affability of their conversation, to reconcile and win their brother to a good-liking and kind affection to them. The blessing promised to these meek persons is this, that "they shall inherit the earth;" which words being taken from Ps. xxxvii. 11, cannot admit of that strained exposition of some of the ancients, who by the "earth" understand heaven, as being eminently "the land of the living;" for it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh psalm is designed to show, that wicked men shall by God's judgments suddenly perish, whilst righteous men live easily and quietly in the land of Canaan. So ver. 9, "Evil-doers shall be cut off, but they that wait upon the Lord, they shall inherit the earth; for yet a little while and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him shall inherit the earth, and they that are cursed of him shall be rooted out." So ver. 34, "Wait on the Lord, and keep his way, and he shall exalt thee, τοῦ κληρονομῆσαι τὴν γῆν, to inherit the earth: when the wicked are destroyed, thou shalt see it." It is therefore well observed by Chrysostom upon the place, that because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them in the language they had been accustomed to: this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

But then it must be noted, (1.) that our Saviour doth not here promise to advance the meek into an affluence, or great abundance of things temporal, to make him great in power, or rich and wealthy in the world. For a "man's life," i. e. the true comfort and satisfaction of it, "consists not in the abundance of the things which he possesseth" (Luke xii. 15); and so we have no reason to expect those things which are not needful to the comfort and satisfaction of our lives. Experience shows that this is not the ordinary portion of the meek, and therefore doth sufficiently instruct us, that this is not the blessing promised by that God, who cannot lie or fail of the performance of his promise; and therefore positively this phrase seems rather to import, that meekness is the best way to the most sure enjoyment of these things, as far as they are needful and convenient; and (2.) to enjoy them with the greatest quiet and tranquillity, without that strife, debate, anxiety, and trouble, which embitter the enjoyment of these things, to others; and (3.) with the truest comfort, satisfaction, and contentedness of mind.

[5] Ver. 6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, &c. *Blessed are they that hunger and thirst after righteousness.*] The righteousness here mentioned is by some thought to be the righteousness of faith, by which we, being justified,

---

* Ch. iv. §. 4. 10. v. 19. † Buxt. Floril. p. 17.

6 Blessed are they which do [5] hunger and thirst after righteousness (*i. e. are as concerned to be righteous before God, walking in all the commandments of the Lord blameless, as is the hungry person to have meat, or the thirsty to have drink*): for they shall be filled (*i. e. be satisfied with the enjoyment of it here, and the completion and reward of it hereafter*).

7 Blessed are [6] the merciful (*who out of pity to others under all their infirmities, wants, miseries, indispositions of soul or body, are ready not only to forgive, and bear with their infirmities, but to their power to relieve, instruct, support, comfort, and reclaim them from their evil ways*): for they shall obtain mercy (*at the great day of their accounts*).

8 Blessed are [7] the pure in heart (*they whose hearts are cleansed from evil thoughts, evil concupiscences, and evil passions*): for they shall see (*and enjoy*) God (*here and hereafter*).

9 Blessed are [8] the peacemakers (*who being themselves of a peaceable temper, endeavour to promote peace among others*): for they shall be called (*i. e. shall be*, see note on i. 23, *and shall be owned as*) the children of God (*and as such rewarded*).

10 Blessed are they which are [9] persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven (*who do thus patiently suffer for my name's sake upon earth; your case being like that of the holy prophets, who are now in Abraham's bosom, and sat down with him in the kingdom of heaven*, Luke xiii. 28): for so persecuted they (*of this nation*) the prophets which were before you.

13 ¶ Ye are (*designed by me to be as*) [10] the salt of the earth (*to preserve men's manners from corruption, and give a good savour to their actions*): but if the salt hath lost its savour, wherewith shall it be salted? (*if you in example and conversation should become unsavoury, there would be no recovering of you; and so it would be with you, as*) it is (*with unsavoury salt, which is*) thenceforth good for nothing, but to be cast out, and to be trodden under foot of men (*and so you must expect to be cast by me into outer darkness*).

---

or freed from the guilt of sin, have peace with God; and this undoubtedly is a fit matter of our spiritual thirst and hunger: but yet I think this cannot be the proper import of the words; (1.) because the word δικαιοσύνη, "righteousness," bears no such sense in the gospel; but only in the epistles of St. Paul; (2.) because the Jews, to whom Christ speaks, had no idea of this righteousness, no apprehension that their Messiah was to die, and much less that they should be justified by his death; and therefore had Christ spoken of this righteousness, none of them could have understood his meaning, as we may learn from his discourse on this subject, John vi., for the Jews could not understand it; wherefore the righteousness here intended is that inherent righteousness, which consists in a sincere endeavour to practise all those duties which God requires at our hands, and to eschew that evil which he hath forbidden: in which sense Zacharias and Elisabeth are said to be "both righteous before God, walking in all the commandments of the Lord blameless" (Luke i. 6); and it is represented as our duty, to "serve God in righteousness and holiness before him all the days of our life" (ver. 74, 75); and here it is said, that "except our righteousness exceed the righteousness of the scribes and pharisees, we can in no case enter into the kingdom of God" (ver. 20). To hunger and thirst after this righteousness, is to be as sensible of the want of it, as fervently desirous to have it, as industrious to obtain it, as restless and incessant till we do enjoy it, as men usually are when they are pinched with hunger and thirst. And they, who stand thus affected to it, shall be satisfied with it; i. e. they shall have all the means and aids required to make them thus righteous here, and shall have the reward of righteousness hereafter, and so shall be blessed: for seeing it is God himself, who by his word and Spirit raises in them this disposition towards righteousness; since he inviteth every hungry soul to eat of this spiritual food, and saith to every thirsty soul, "Come drink of these waters of life:" seeing this righteousness renders them so acceptable and well-pleasing in his sight; and, lastly, seeing he hath promised them this satisfaction, they all on these accounts may rest assured, that they shall obtain this food of the soul (see note on John vi. 27).

[6] Ver. 7. Μακάριοι οἱ ἐλεήμονες, *Blessed are the merciful.*] i. e. They who from an affecting sense of sympathy with others, and a charitable affection and good-will towards them, are ready to relieve them, as they are able, under all their wants; to pity them in their infirmities; to comfort and support them under their calamities; and ready to forgive, and to show mercy to them when they have offended; and to pray to their heavenly Father to give them those supports and consolations we are not able to afford them; and who especially have this compassion for their souls, by endeavouring to instruct the ignorant, and to reclaim the wicked from their evil ways: such merciful persons shall be blessed both in the inward comforts and satisfaction they shall find arising from those dispositions which render them so like to their heavenly Father, and also from that mercy they shall obtain from him at the great day of their accounts.

[7] Ver. 8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, *Blessed are the pure in heart.*] They whose hearts are pure from those evil thoughts and reasonings, those evil desires, lustings, and affections, those evil passions and perturbations, and from those evil intentions, devices, and machinations, which defile the soul, are blessed; for they are fitted to enjoy communion with God here (1 John iii. 3), and happiness with him hereafter (Heb. xii. 14).

[8] Ver. 9. Μακάριοι οἱ εἰρηνοποιοὶ, *Blessed are the peacemakers.*] i. e. (1.) The men of a peaceable mind; for as he that is inclined to lying is said "to make a lie" (Rev. xxii. 15), and he that is inclined to sin ποιεῖν ἁμαρτίαν, "to do, make sin" (1 John iii. 8), so he that is disposed to follow after the things which make for peace, may be styled a peacemaker: (2.) they who endeavour in their stations, and as occasions do present themselves, to preserve peace, love, and friendship, and to prevent contentions, quarrellings, and discords among Christian brethren: and (3.) they who labour to promote the peace and quiet of the public, both in church and state, are blessed, because they shall be called, i. e. they are and shall be owned by God, as sons, by reason of their likeness to the God of peace (1 Cor. xiv. 33, 2 Cor. xiii. 11, Phil. iv. 9, 2 Thess. iii. 16, see note on i. 23), and being sons shall be "heirs of God, joint heirs with Christ" (Rom. viii. 17), such as shall reign with him in glory; they shall be "sons of the resurrection" (Luke xx. 36), and shall receive υἱοθεσίαν the blessing consequent on this sonship, or adoption, to wit, "the redemption of their bodies from corruption" (Rom. viii. 23).

[9] Ver. 10. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *Blessed are they which are persecuted for the sake of righteousness.*] Or for Christ's sake, &c. i. e. (1.) for persevering patiently and steadfastly in the profession of the Christian faith: or (2.) for the performance of that duty which they owe to God the Father, and our Lord Jesus Christ, and to our Christian brother for their sakes: or (3.) who are persecuted; because they do not own that as an article of faith, or any part of the Christian duty, which God hath not declared to be so: for seeing this cannot be done without making profession of a lie, or saying we believe what we can see no reason to believe, to suffer for this cause is evidently to suffer because we will not play the hypocrite, or give the lie to our own consciences; and therefore this in St. Peter's language is to suffer "for conscience towards God," and to suffer wrongfully or unjustly. Yea, seeing this cannot be done, but we must own another teacher, lawgiver, and author of our faith, besides the Lord Christ, our sufferings for refusing to do this are truly sufferings "for the sake of Christ;" and

14 Ye [10] are (*appointed to be*) the light of the world. (*And as*) a city that is set on a hill cannot be hid (*so neither in this eminent station in which you are placed, can the light of your doctrine or manners be concealed*).

15 Neither (*should you endeavour to conceal them, for*) do men light a candle, and put it under a bushel (*? surely no*), but on a candlestick; and (*then*) it giveth light unto all that are in the house.

16 (*Accordingly*) [12] let your light so shine before men, that they may see your good works, and (*on the account of them may have cause to*) glorify your Father which is in heaven.

17 ¶ (*And though I preach a more spiritual doctrine, than is contained in the letter even of the moral law, yet*) [13] think not that I am come to destroy (*i. e. to dissolve or loose you from the obligation of*) the law, or the prophets: (*for*) I am not come to destroy, but to fulfil (*them, to give you the full sense and the spiritual import of the moral law, and also to fulfil the types and predictions of the law and the prophets*).

18 For verily I say unto you, Till heaven and earth pass (*away*), one jot or one tittle shall in no wise pass from the law (*or the prophets*), till all be fulfilled (*which was both typified in the law, and foretold by the prophets*).

19 Whosoever therefore [14] shall break one of these least (Gr. *the least of these*) commandments, and shall teach men so (*to do*), he shall be called the least in the kingdom of heaven (*i. e. he shall not be admitted as a true member of my kingdom*): but whosoever shall do and teach them, the same shall be called great (*i. e. he shall be an eminent person*) in the kingdom of heaven.

20 (*And let it not be thought a sufficient excuse that*

---

such as make us happy sufferers, since Christ hath promised them the blessings of this heavenly kingdom, and hath assured that "great is their reward in heaven:" and therefore, as their state on earth under these persecutions doth render them conformed to their head, and like to the holy prophets and apostles; so shall they hereafter be like to them in glory (Rom. viii. 17, 2 Tim. ii. 11).

[10] Ver. 13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *Ye are the salt of the earth.*] Sal sapit omnia, "Salt is given to make things savoury," according to that question of Job (vi. 6), "Can that which is unsavoury be eaten without salt?" and also to save them from putrefaction (see note on Mark ix. 49): so that the import of this metaphor is this; Ye are appointed by that pure and holy doctrine, which you are to preach, and by the savour of your good conversation, to purge the world from that corruption in which it lies, and represent them to God as "a sacrifice of a sweet-smelling savour, holy and acceptable to God;" but if you yourselves should lose the savour of your good conversation, and become putrefied members in my body, you would be wholly useless to these good ends; and therefore can expect nothing but to be rejected by me, and cast off, as unsavoury salt is cast unto the dunghill.

[11] Ver. 14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the light of the world.*] The effect of light is to make things manifest (Eph. v. 13), and to direct us in the way in which we are to walk. So that the import of this metaphor seems to be this;—I have appointed you to manifest to the world my doctrine, which will discover to them what is "the good, and acceptable, and perfect will of God," and so direct their feet into the way that leadeth to eternal life, and will enable them to "walk as children of the light:" and if you do not hide this light from them, but cause it to shine forth both in your doctrine and Christian conversation, the light of it is so clear and radiant, that it cannot be hid from them.

[12] Ver. 16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν, &c. *So* (therefore) *let* (this) *your light shine before men, that they may* (from your conversation, as well as from your doctrine) *see your good works and* (then they will see cause to) *glorify your Father which is in heaven.*] Hence note,

First, That though Christ's twelve apostles are chiefly concerned in these metaphors, yet are they in some measure applicable to all Christians; for it is the duty of all Christians to "shine as lights in the world" (Phil. ii. 15). And Christ having said, "He that forsaketh not all he hath, cannot be my disciple," presently subjoins, "Salt is good, but if the salt hath lost its savour, wherewith shall it be salted?" (Luke xiv. 33, 34.) Note,

Secondly, That the good works here mentioned must be such as by the light of nature seem good and honourable in the sight of men; because they must give occasion even to heathens to think well of Christianity: these works may therefore be performed to be seen of men, provided we desire this not for ostentation, but for God's glory, and their edification; that they, discerning the holiness, justice, and goodness of his precepts, and the excellent effects they have on those who embrace them, may thereby be convinced that they are derived from a God, just, holy, and full of kindness and good-will towards men.

[13] Ver. 17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· *Think not that I am come to destroy* (Gr. dissolve) *the law or the prophets.*] Our Lord hath taught us that all the law and the prophets are comprehended in these two precepts, "Thou shalt love the Lord thy God with all thy heart," &c. and "thou shalt love thy neighbour as thyself" (Matt. xxii. 40); St. Paul, that "he who loves his neighbour as himself, νόμον πεπλήρωκε, hath fulfilled the law" (Rom. xiii. 8); and that "the whole law, πληροῦται, is fulfilled" (Gal. v. 14), or is perfected (James ii. 8), in this, "Thou shalt love thy neighbour as thyself:" it is not therefore to be thought that Christ came to dissolve the moral law, or any rules of morality delivered by the prophets, but he came rather "that the righteousness of the law, πληρωθῇ, might be fulfilled by us, who walk not after the flesh, but after the Spirit" (Rom. viii. 4). And that this is the law chiefly intended here, may be concluded, (1.) because Christ only undertakes the true interpretation of the precepts which respect the *moral* law; in these alone can he be rationally conceived to require "our righteousness should exceed that of the scribes and pharisees," not in the literal observance of the ritual precepts, in which they were exactly scrupulous, whilst they neglected judgment, mercy, and the love of God. And of them only could he say, that "he who brake the least of them, and taught men so to do, should be the least in his kingdom" (ver. 19, 20): since otherwise the apostle Paul must have been chief in that number. (2.) As for the rituals of the law and prophets, our Lord declares "the law and the prophets were till John" (Luke xvi. 16), and says the time was coming, when "neither in Samaria nor in Jerusalem should they worship the Father," but should worship him every where in a more spiritual manner (John iv. 22—24). Yea, he foretells the dissolution of that temple and Jewish polity on which their ritual and judicial precepts did depend (ch. xxiv.). St. Paul informs us, that the law was only given "till the promised seed should come" (Gal. iii. 19), and that he being come, we were no longer under the pedagogy of the law; that Christians were "dead to the law through the body of Christ" (Rom. vii. 4); that they were "loosed from the law, that being dead under which they were held" (ver. 6); that it was evacuated (2 Cor. iii. 11); that they were redeemed from it by Christ (Gal. iv. 5), and that they ought no more to be subject to that "yoke of bondage," or return to those "beggarly elements" (ver. 9 and v. 1); that Christ had broken down this "partition-wall," and evacuated that law of commandments (Eph. ii. 14, 15); that he had "blotted out that handwriting of ordinances, and took it out of the way, nailing it to his cross" (Col. ii. 14); that it was only to continue "to the time of reformation" (Heb. ix. 10); that "the priesthood being changed, there was a necessity of a change of the law" (vii. 12); and that there was "a disannulling of the commandments going before, because of the weakness and unprofitableness of it" (ver. 18). Which things seem inconsistent with the doctrine that Christ came not to dissolve that *ceremonial* law from which he freed all Christians, and made them dead to it, by his body, evacuating this "handwriting of ordinances, and taking it out of the way," by nailing it to his cross. Nor seems it here sufficient to say, This law was not abolished by Christ, but vanished by the maturity of the time appointed for the continuance of it,

your scribes and pharisees thus teach;) For [15] I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees (*who by their tradition exempt themselves and others, in many cases, from the observation of this law,* Mark vii. 8, 9), ye shall in no case enter into the kingdom of heaven.

21 ¶ [16] Ye have heard that it was said by them of old time (Gr. *to them of old*), Thou shalt not kill (Exod. xx. 13); and whosoever shall kill shall be in danger

seeing it therefore only vanished because Christ came to evacuate it by his death and cross; and what he came to take away, he came also to dissolve. But (3.) these rites may be considered, as they were, typical of things future, and were a "shadow of good things to come by Christ" (Col. ii. 17, Heb. x. 1). The prophets also may be looked upon as foretelling his days, and speaking of the things he was to do and suffer, and of his future glory, and the glad tidings of the gospel (Acts iii. 24, 1 Pet. i. 10—12); of the conversion of the Jews at the close of the world, the fall of antichrist, the coming in of the fulness of the gentiles, and the final judgment; and in this sense Christ came not to dissolve the law and the prophets, but "to fulfil them," by exhibiting the antitype and substance of which these rituals were the types and shadows; and fulfilling these prophecies, and taking care the truth of these things should not fail; nor should the law and the prophets cease to have their force till these things were accomplished; and so the phrase ἕως πάντα γένηται occurs, importing the performance of what was typified by the law and foretold by the prophets. So Luke xxi. 32, "This generation shall not pass away, ἕως ἂν πάντα γένηται, till all things foretold by me be done" (Matt. xxiv. 34, Mark xiii. 30). And (4.) many of these ritual precepts had a spiritual sense; as the "circumcision of the flesh" denoted the "spiritual circumcision of the heart;" the "rest of the sabbath," a "rest remaining for the people of God," &c. on which account the apostle declares, not only that the "law was holy, just, and good," but that it was also "spiritual" (Rom. vii. 12. 14). And in this sense Christ came "not to dissolve the law, but to fulfil," establish, and perfect it, by changing him that was a Jew outwardly, to one inwardly; and the "circumcision of the flesh" in the letter, to the "circumcision of the heart in the spirit" (Rom. ii. 29); and by circumcising us, "not with the circumcision made with hands, but with the circumcision of Christ" (Col. ii. 11), that we might be the "true circumcision, who serve God in the spirit" (Phil. iii. 3). And (5.) by one *iota*, or "tittle of the law," I understand one precept of it, according to that saying of the Jews, "It were better one letter of the law should be razed out," i. e. one precept of it should be violated, "than that the name of God should be openly blasphemed." And as for those words, "till heaven and earth pass away," they must be understood only of the moral law, or else must bear the sense which St. Luke gives of them (xvi. 17), "Sooner may heaven and earth pass away," than God fail of accomplishing the things typified by the law, or foretold by the prophets. Moreover, some of these types relating not only to spiritual, but to heavenly things; the rest of the sabbath being typical of "the rest remaining to the people of God" (Heb. iii. iv.); the tabernacle being a "shadow of the heavenly tabernacle made without hands," and the law being "the shadow of future good things" (Heb. x. 1); and the prophets foretelling those things which were not to be completely fulfilled till the end of the world, or the day of judgment, our Saviour might well say, "Heaven and earth shall pass away, but one jot or tittle of the law shall not pass away till all things be fulfilled;" some of the things typified by the law and foretold by the prophets being then only to be fulfilled when heaven and earth were to pass away.

[14] Ver. 19. Ὅστις ἐὰν οὖν λύσῃ, &c. *Whosoever therefore shall break one of these least commandments, he shall be called the least in the kingdom of heaven.*] Ἐλάχιστος κληθήσεται, "he shall be called least," i. e. he shall be unworthy to be reckoned one of the members of my kingdom. So "I am the least of the apostles," is, "I am unworthy to be called an apostle" (1 Cor. xv. 9). Note also, that Christ is speaking not of the precepts of his new law, but of the precepts of the *moral* law, of which he had discoursed in the two preceding verses, as is apparent from the illative particle οὖν, "therefore." Moreover, it seems harsh, either to refer this to the beatitudes, which ended ver. 12, or to the following precepts, of which Christ had yet spoken nothing. And, lastly, it is probable that Christ may here reflect on those scribes and pharisees, who by their traditions exempted themselves, and taught others not to observe some of those moral precepts, and might hint, that how highly soever they were valued by themselves, or others, for their skill in the law, such teachers of it should be of no account in his kingdom.

[15] Ver. 20. Λέγω γὰρ ὑμῖν, *For I say unto you, Except your righteousness exceed the righteousness of the scribes and pharisees.*] i. e. Except (1.) you observe all the precepts of the moral law, not making any of them void by your traditions, not leaving undone the "more weighty matters of the law, judgment, mercy, and faith," as they do (Matt. xxiii. 23), not thinking to atone for the neglect of some of them by your observance of the rest: see notes on James ii. 10. (2.) Unless you do observe this law, not only according to the outward man and in the letter, but also in the spiritual sense, and so as to cleanse your hearts from those inward dispositions which are in God's sight violations of it, and "defile the man," you will not be fitted to enter into my kingdom. And that in both these things the legal righteousness of the scribes and pharisees was deficient, is clear, (1.) from our Saviour's care to teach them, it was not sufficient to observe what was said to them of old, according to the letter only, but that they were to regard the higher and spiritual sense of it, not only not to "kill, but not to be angry without cause," &c. (2.) that adultery might be committed in the heart as well as in the outward action (ver. 28), and that "what cometh out of the heart defileth the man:" which doctrine the pharisees were so unacquainted with, that they were offended at it (Matt. xv. 12). And Josephus, who was well acquainted with their doctrine, declares Polybius mistaken, when he saith Antiochus Epiphanes perished because he would have robbed Diana's temple of its treasure; for, saith he,* Τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον, οὐκ ἔστι τιμωρίας ἄξιον, "He deserveth no punishment for what he only would have done, but did not." And Kimchi, on these words of David (Ps. lxvi. 18), "If I regard iniquity in my heart, the Lord will not hear me," comments thus, "He will not impute it to me for sin; for God does not look upon an evil thought as sin, unless it be conceived against God or religion."

[16] Ver. 21. Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, &c. *Ye have heard it hath been said by* (to) *them of old, Thou shalt not kill; ἐγὼ δὲ λέγω ὑμῖν, but I say unto you, Whosoever is angry with his brother,* &c.] That τοῖς ἀρχαίοις is here to be rendered in the dative case, may be concluded (1.) from the words "I say unto you," where ὑμῖν is undoubtedly the dative case. (2.) Because the word ἐῤῥήθη elsewhere is always joined to this case; so Rom. ix. 12, ἐῤῥήθη αὐτῇ, "it was said to her," and ver. 26, ἐῤῥήθη αὐτοῖς, "it was said to them;" Gen. iii. 16, "the promises τῷ Ἀβραὰμ ἐῤῥέθησαν, were spoken to Abraham;" so Rev. ix. 4. 11. And where mention is made of a thing spoken by another, the phrase is still τὸ ῥηθὲν ὑπὸ, or τὸ ῥηθὲν διὰ. (3.) Because the words thus cited by our Lord are words spoken "to them of old," as, "Thou shalt not commit adultery," ver. 27, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths," ver. 33, and here, "Thou shalt not kill," Exod. xx. 13, and, "Whosoever killeth, shall be obnoxious to the judgment," Gen. ix. 6. Numb. xxxv. 31, "You shall take no satisfaction for the life of a man, ἐνόχου ὄντος ἀναιρεθῆναι, worthy to be cut off by the hand of judgment, he shall die." Of the question, whether Christ here adds to the law of Moses, or rather declares those things belong to the true scope and intention of it, which the scribes and pharisees never thought, or at least taught not their scholars so to be? see the appendix to this chapter. I incline to this last opinion, and therefore give this sense to the words: You have heard it said by Moses to them of old, thou shalt not kill; and understand not that by this precept you are obnoxious

* Antiq. lib. xii. 13.

of the judgment (Gen. ix. 6, Numb. xxxv. 31, *and are taught by your scribes, that by this precept you are not obnoxious to guilt for any thing but murder*):

22 But I say unto you, [17] That whosoever is angry with his brother without a cause shall be in danger of the judgment (*or anger of God*): and whosoever shall say to his brother, Raca (*i. e. thou art an empty worthless fellow, fit to be whipped, or punished as an idle drone*), shall be in danger of the council (*i. e. of being punished by them, for vilifying and reviling one of the seed of Abraham*): but whosoever (*from the like rancour of spirit against his brother*) shall say (*to him*), Thou fool (*i. e. shall censure him as a profane person, or a hell-hound*), shall be in danger of hell fire (*the portion he assigneth to his brother*).

23 [18] Therefore if thou bring thy gift to the altar (*to make atonement for thy sin*), and there rememberest that thy brother hath ought against thee (*i. e. hath received from thee any injury of this or any other kind*);

24 Leave there thy gift before the altar, and go thy way; (*and*) first (*use thy endeavour to*) be reconciled to thy brother, and then come and offer thy gift (*it being not acceptable for the atonement of thy sins committed against God, till thou hast thus endeavoured to make satisfaction for thy faults committed against thy brother*).

---

to guilt for any thing but murder: but I say unto you, that by the genuine import of it, all causeless anger against our brother, all contemptuous expressions and treatment of him, all rash judgment of him as a profane and wicked person, are forbidden, as being either dispositions to murder, or to neglect the welfare of our brother's life and soul: and therefore say,

[17] Ver. 22. Ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, *That whosoever is angry with his brother without a cause, shall be obnoxious to the judgment.*] St. Jerome here notes, that in quibusdam codicibus legitur *sine causâ*, cæterum in veris definita sententia est, as if εἰκῇ "without cause" had not been in the true copies: but how little St. Jerome is to be trusted in these matters, is evident from this and many other instances of like nature; for certain it is, that we find this word in Justin's epistle ad Zenam, &c. p. 311, D. Nor is it any objection against this reading, that in his second Apology, p. 83, the word εἰκῇ is omitted, the whole citation there running thus, ὃς δ' ἂν ὀργίσῃ, ἔνοχος ἐστὶν εἰς τὸ πῦρ, for this is only a brief recapitulation of the whole: and you may as well argue that neither "Raca" nor μωρὲ was in that verse, as that εἰκῇ was not there. A like instance I find in Irenæus, who, when he gives a brief recapitulation of our Saviour's words, saith that instead of these words, "Thou shalt not kill," he commandeth, ne irasci quidem, "not to be angry:" yet whenever he cites these words (as he doth thrice, viz. lib. ii. cap. 56, p. 189, col. 1, lib. iv. cap. 27, p. 314, cap. 1, &c. 3, p. 320, col. 2), he always adds, sine causâ, "without cause;" so also doth St. Cyprian, Test. lib. iii. p. 64, Constit. Apost. lib. ii. cap. 52, p. 199. So Chrysostom, Euthymius, Theophylact, without any hint of a various reading; so also reads the Syriac. And this, with what I have added, Exam. var. Lection. D. Millii, lib. ii. cap. 1. n. 1, I think sufficient to justify this reading. For explication of these words, note (1.) that they may seem not rightly to interpret these words, who refer them to the judgment of the three Sanhedrins of the Jews; (1.) because the Sanhedrin is only mentioned in the second gradation: for (2.) it did not belong to the lower court of three men to judge of *capital* causes; and so those words, "the murderer shall be obnoxious to the judgment" (ver. 21), cannot belong to them, and therefore the words here repeated cannot belong to them: nor (3.) can *hell-fire* be properly applied to the judgment of the highest Sanhedrin. Let it be therefore noted, (2.) that the Jews held that many murderers were not to be punished by the judgment of the Sanhedrin, but only the judgment of the hand of God; and that the word "Raca," which signifies a vain, empty fellow, was used as a word of scorn and contempt. Now the vilifying a Jew was a thing punishable by the Sanhedrin: the word *fool*, both in the scripture and the Jewish phrase, signifies a profane and wicked fellow, or, as we say, "a hell-hound;" for, "the wicked shall be turned into hell:" so in those words, Ps. xiv. 1, "The fool hath said in his heart, There is no God." This then may be the import of these words, "He that is subject to unjust and causeless anger, shall be obnoxious to the anger and judgment of God; he that publicly reviles his brother, shall be obnoxious to the public censure of the council; and he that represents and censures him as a child of hell, shall be obnoxious to hell-fire: according to that saying of the Jews, "He that calls another bastard, let him be punished with forty stripes; but he that calls him fool, let him descend with him into his life," i. e. into his misery. Note, (3.) that these words, *vain* and *foolish*, when they are used by men assisted by the Spirit of God, or speaking by virtue of their office, out of a spirit of charity, and an ardent desire to make men sensible of their folly, do not render them obnoxious to this guilt: not St. James, when he calls the Solifidian, "vain man" (ii. 20): not St. Paul, when he saith, "O foolish Galatians" (Gal. iii. 1), and much less Christ, when he styles the pharisees, "fools and blind" (Matt. xxiii. 17), and when he saith to his disciples, "O fools and slow of heart" (Luke xxiv. 25); but only then when they proceed from rash and causeless anger, rancour of spirit, and ill-will towards men. Note, (4.) that God in forbidding murder forbiddeth also those things which tend and dispose us to it; all rash anger, hatred, rancour of spirit, malice, all that contempt of others, which may make us not to value their lives, and so not fear much the dispatching them out of the way; all that reproachful language, which begets such strifes as too often end in blood; "Ye fight and kill" (James iv. 2): that, in forbidding the outward act, he forbids all inward workings of the heart towards that act, all desires, machinations, and contrivances, all purposes or resolutions so to do; "out of the heart come evil thoughts, murders" (Matt. xv. 19): and that by forbidding us to kill, he commands us to do what we are able to preserve our brother's life (see note on Luke vi. 9): and lastly, that by forbidding us to "kill the body," he much more doth forbid us to "kill the soul," or suffer that to perish, as did the scribes and pharisees; suffering the sinner and the publican to perish, by their refusal to converse with them, though it were to "save that which was lost," or to "call sinners to repentance." Note, (5.) from those words, "He that is angry with his brother without a cause," that some anger may be just and lawful, not as it is defined to be ὄρεξις ἀντιλυπέσεως, "a desire of revenge," or doing evil to another purely because he hath done so to me; we being forbidden to "avenge ourselves" (Rom. xii. 19), or even to say, "we will do to others as they have dealt with us" (Prov. xxiv. 29): but as it is an inward commotion and displeasure of the mind, arising from the apprehension of some evil done to me, or others for whom I am concerned, with a desire to remove the evil; and in this sense anger cannot be always sinful:

First, Because some anger hath been found even in that Jesus "who did no sin" (1 Pet. ii. 22), as when the cause of God and piety were much concerned; for, "he looked upon the pharisees with anger, being grieved for the hardness of their hearts" (Mark iii. 5).

Secondly, Because anger is a passion implanted in us by the God of nature; if therefore it were wholly evil in its exercise, that God, who is the author of it, must be the author of our sin, whereas the just avenger of it can never be the author of sin.

Thirdly, Because we are only bid to be "slow to anger," (James i. 19), and not to be "hasty in our spirits" to exert this passion (Prov. xiv. 29); whereas that which is always evil we ought not only to be *slow* to do, but always careful to avoid.

[18] Ver. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον. *If therefore thou bringest thy gift unto the altar,* &c.] Here note,

First, That it was customary with the Jews, who lived at some distance from Jerusalem, to reserve their oblations till the next feast, at which they were obliged to attend, and then to offer them; so that they might easily comply with this precept.

Secondly, The scribes and pharisees held, That the gifts

25 (*And if there be any person to whom thou art indebted, and who upon that account may implead thee before the judge,*) [19] agree with thine adversary quickly, whiles thou art in the way (*to the judge*) with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer (*appointed for that purpose*), and (*so*) thou be cast into prison.

26 Verily I say unto thee (*if thou permit things to go so far*), Thou shalt by no means come out thence, till thou hast paid the uttermost farthing (*and so will it also be if thou neglectest to be reconciled to God, and so he cast thee into the infernal prison*).

27 ¶ [20] Ye have heard that it was said by (Gr. *to*) them of old time, Thou shalt not commit adultery (Exod. xx. 14):

28 But (*know this is not all which is forbidden by that precept, for*) I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if (*then*) thy right eye offend thee (*by thus lusting*), pluck it out, and cast it from thee (*i. e. suppress all such impure lustings*): for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell (*i. e. it is better for thee to want these delights at present, than by enjoying them to plunge both soul and body into hell*).

30 And if thy right hand offend thee (*by ministering to this or any other sin*), cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 [21] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: (*and this being permitted for the hardness of your hearts, you think may lawfully be done for any cause,* Matt. xix. 3.)

32 But I say unto you, That (*according to the primitive institution of marriage*) whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery (*by giving her this occasion to go and be married to another*): and whosoever shall marry her that is (*thus*) divorced committeth adultery (*with her*).

33 ¶ Again, [22] ye have heard that it hath been said

---

and sacrifices brought to the temple, were sufficient to expiate for all offences, which were not to be punished by the judge (except those which required restitution to be made first, and that without amendment of life); and therefore Christ here teacheth, in opposition to them, that no sacrifice, or other worship, could be acceptable to God, without justice and charity, and a mind reconciled to our brother; and that they did in vain attempt to propitiate an offended God, till they had made satisfaction for the injuries done to their brother: and that, therefore, when they had injured him by causeless anger, reproachful language, or undue and uncharitable censures of his state, or any other way, they should endeavour to be reconciled to him before they sought to render God propitious to themselves; at least, by doing all things on their part necessary to give him satisfaction, and obtain his friendship: so that if they prevail not, the fault shall be in him, and not in them. Note,

Thirdly, That the duties of justice and charity are more acceptable to God than sacrifices, or any other part of outward worship; these being only of positive institution (whilst the others are duties required by the law of nature), and so to be left undone, that we may do the other.

[19] Ver. 25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, *Agree with thine adversary quickly,* &c.] Episcopius here saith, These words cannot be properly understood, because rash anger, reproachful speeches, and calling a man a fool, could not be punished with imprisonment; but it is evident, that our Saviour is not now speaking of these things, but having told us what we ought to do to gain our brother's favour, when we had given him just cause of offence; he here counsels us what to do when we lie at his mercy for our debts due to him, viz. to do all we can amicably to compound the matter, lest being brought before the magistrates, we should be put in prison. Now these magistrates were to be in their gates (Deut. xvi. 18), that is, in all their cities; (if the city were small, it had only the consistory of three judges; if large, that of twenty-three; and both these are styled ἄρχοντες, Luke xii. 58); and from them the creditor might appeal to the higher Sanhedrin, here styled "the judge" by way of eminency; and these consistories had their *schoterim*, officials, apparitors, or executors of their sentence, called here ὑπήρεται, and Luke xii. 58, πράκτορι, who carried him to prison who was sentenced thither, or inflicted the punishment to which the consistory adjudged him. Here then δι' ὑπονοίας is insinuated, how much more it concerns us in time to repent of our offences against God, and to endeavour to be reconciled to him, lest we be cast into the infernal prison, according to that good advice of the son of Sirach, "Before judgment examine thyself, and in the day of visitation thou shalt find mercy; humble thyself before thou beest sick, and in the time of sins show repentance, and defer not until death to be justified" (Eccles. xviii. 20—22).

[20] Ver. 27. Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, οὐ μοιχεύσεις, *Ye have heard that it hath been said to them of old, Ye shall not commit adultery.*] And this the rabbins interpret strictly, calling it the thirty-fifth precept, "forbidding to lie with another man's wife;" on which account our Lord proceeds to say, It is also a prohibition of all incitements to adultery, called by St. Peter, "the adulterous eye" (2 Pet. ii. 14), and by the poet, adultera mens, the adultery of the heart, in lusting after any woman; only this seems not to be meant of every sudden desire arising in us before we are aware, and suppressed and contradicted as soon as it is observed; but of morose desires, which we consent to, and entertain with pleasure, without retracting them; and more especially of such desires which are followed with contrivance how to accomplish what we thus desire, and which we are only restrained from the accomplishment of by want of opportunity; in the first case, lust hath conceived and "brought forth sin," a sin against this precept, as it forbids all incentives to adultery; in the second, it is finished in the will, and hath "brought forth death;" and doubtless will be so esteemed by that God, who, as he estimates our good actions rather from our good minds, purposes, and intentions, than from the act itself, which ofttimes it is not in our power to perform; so will he estimate our evil actions more from the full consent of the will, which makes them morally evil, than from that fact which only renders them more evil in the same kind, as adding to them scandal, and injury to others. And therefore the words, "adultery in his heart," are not here used to diminish the adultery, or signify it less truly such, but to show the true interpretation of the precept. And though many things are produced from the Talmudists, to show some of their rabbins condemned this looking on a woman as a very vile thing, yet nothing is produced from them to show they held it forbidden by this precept. Pertinent here is the observation of St. Jerome on this place: Dixerunt jurisperiti, si videat quis mulierem quam in deliciis præ uxore habeat, uxorem demittat, atque eam ducat; "Their expositors of the law said, If a man sees a woman whom he loves better than his wife, let him divorce his wife and marry her." This adulterous eye our Lord here styles adultery; and ver. 31, 32, severely taxes their divorces upon any cause (see note on Rom. ii. 22).

[21] Ver. 31, 32. Ἐῤῥέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *It hath been said, Whosoever shall put away his wife,* &c.] Here Christ saith not, as before, "It hath been said to them of old," but only "it hath been said;" to note, that this was not a precept given by Moses to divorce their wives, as the pharisees suggested, xix. 7, but only a permission in some cases so to do, as our Lord there answers, ver. 8. Of what farther relates to this and the following verse, see note on xix. 7, 9, (see Examen Millii.)

[22] Ver. 33. Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, οὐκ ἐπιορκήσεις, *Ye have heard it hath been said to them of old, Thou shalt*

by (Gr. *to*) them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths (Exod. xx. 7, Lev. xix. 12, *and this you think is all that is criminal in oaths*, viz. *to swear falsely by the name of the great Jehovah*):

34 But I say unto you, Swear not at all (*in your*

not forswear thyself.] For explication of which words let it be noted,

First, That Christ, by this prohibition, must not be supposed to forbid all swearing as a thing absolutely evil; for, in those writings which were indited by the Holy Ghost, St. Paul doth often seal the truth of what he delivered with an oath, saying, "God is my witness, that without ceasing I make mention of you in my prayers" (Rom. i. 9). In the Epistle to the Galatians, he gives a large account of his conversion and apostleship, which concludes thus, "Now the things which I write unto you, behold, before God I lie not" (Gal. i. 20). Having given the Corinthians a catalogue of his great sufferings for the gospel's sake, because it might be thought incredible that any sober person would, or that the stoutest person could, endure so many and so dreadful sufferings, he concludes thus, "The God and Father of our Lord Jesus Christ knoweth that I lie not" (2 Cor. xi. 31). To confirm his tender love to the same church, he saith, "I call God to record upon my soul, that to spare you I come not yet to Corinth" (2 Cor. i. 23). To manifest his passionate affection to the Philippians, "God," saith he, "is my record, how greatly I long after you" (Phil. i. 8). Now these examples prove, that blessed Paul, and that good Spirit by which he was directed thus to write, did not conceive all swearing to be forbidden by our Saviour's words, but that it was still lawful, when the matter was of great importance to the welfare of the souls of men, and could not be confirmed any other way, to seal it with a voluntary oath. Now undoubtedly St. Paul well understood the mind of Christ in this his prohibition; and therefore, had he conceived it so universal as some contend it is, he would not have encouraged others, by his example, to transgress it.

It is confessed the words, both in the prohibition of our Saviour and St. James, are universal; "Swear not at all; swear not by heaven, nor by earth, or any other oath:" but it is also certain, that Christ and his apostles do often use such general expressions, which yet must necessarily admit of limitations. Thus 1 Cor. vi. 7, we meet with an expression, which in the Greek is fully parallel to this, viz. ὅλως ἥττημα, "it is altogether faulty in you, that you go to law one with another; why do you not rather suffer yourselves to be defrauded?" which notwithstanding, no man, except some few Socinians, thinks it unlawful to go to law, for preservation of his own family, or to secure the goods of orphans, widows, or the poor committed to his trust, when those things cannot be secured or preserved by any other means. Christ hath expressly said, "Give to every man that asketh of thee, and of him that taketh away thy goods, ask thou not again" (Luke vi. 30); and yet as God himself gives not to them that ask amiss, that they may make provision for their lusts (James iv. 3), so neither must the Christian give to such an asker; and it is evidently repugnant to the law of nature and self-preservation, tamely to bear the loss of all that is necessary to our subsistence here, without endeavouring to preserve or to recover it when taken from us. As therefore these, and many other passages of scripture delivered in universal terms, must be restrained by other scriptures, that so they may not seem to enjoin absurdities, or thwart the law of nature, or the voice of reason: so must the words we now discourse of be restrained and limited by others, which we meet with in the word of God. Especially if, secondly, we consider that Christ himself, after this prohibition given, seems to swear; for, Mark viii. 12, we read thus, "Verily I say unto you, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, if a sign shall be given to this generation," which is a Hebrew form of swearing, and imports thus much, "Let God punish me, or let me not live, if a sign be given to this generation." So Deut. i. 35, "The Lord was wroth, and swore, saying, εἰ ὄψεται, ne vivam, If any of these men shall see the good land of promise." Ps. xcv. 11, "So I sware in my wrath, εἰ εἰσελεύσονται, mentiar, if they shall enter into my rest." So 1 Sam. iii. 14, "I have sworn touching the house of Eli, εἰ ἐξιλασθήσεται, if the iniquity of the house of Eli shall be purged with sacrifice for ever." So Ps. lxxxix. 35, "Once have I sworn by my holiness, εἰ ψεύσομαι, if I fail David;" in all which passages, interpreters agree, God sweareth by his life or truth. And Ps. cxxxii. 2, 3, "Lord, remember David how he sware εἰ εἰσελεύσομαι, if I go into my tabernacle, εἰ ἀναβήσομαι, if I climb up into my bed, εἰ δώσω, if I give sleep to mine eyes, till I find out a temple for the Lord;" i. e. let me not prosper if I do not this; wherefore the words of Christ, being exactly parallel to all these, which are expressly styled oaths, may very reasonably be deemed a form of swearing.

Secondly, These words must not be so interpreted as to forbid all promissory oaths, in which we do engage, by calling God to witness, we will be faithful to our promises, or will do this or that hereafter. For (1.) were it unlawful to use a promissory oath, it must be so, because it is unlawful to engage, as we expect God's favour, for the performance of things future; this being the whole difference betwixt an assertion had a promise confirmed upon oath, that an assertory oath hath always for its object something past or present; whereas a promissory oath hath for its object something future, which oath some therefore think unlawful, because we may forget our promise, or lie under such evil circumstances as render us unable to perform it. But notwithstanding these considerations, that it is not simply unlawful to take a promissory oath is evident (1.) from the examples of such oaths, recorded and approved in holy scripture. For the Lord made his people enter into an "oath to serve him, and to keep his covenant" (Deut. xxix. 12. 14). King Asa made all Judah swear that they would seek the Lord with all their hearts" (2 Chron. xv. 14); and this was so acceptable to God, that he was "found of them, and gave them rest round about" (ver.15). Ezra engaged the priests and Levites, and "all the house of Israel, to swear that they would put away all their strange wives and children" (Ezra x. 5). And Nehemiah called the priests, and "took an oath of them to do according to their promise" (Neh. v. 12). Moreover, he engaged all the nobles and people "to enter into a curse, and into an oath, to walk in God's law, and to observe and do all his commandments" (x. 29); and having done these things, he saith, "Remember me, O Lord, for this, and wipe not out the good deeds that I have done for the house of my God." And, lastly, "I have sworn," saith David, "and I will perform it, that I will keep thy righteous judgments" (Ps. cxix. 106). All these were promissory oaths made by direction, or with the approbation of the God of Israel, to strengthen the good resolution of a backsliding people, and to increase their obligations to perform their duty; and can it rationally be conceived that the holy Jesus should forbid what wholly was designed and really tended to strengthen and confirm us in the performance of our holy purposes? Can he be thought to do it who hath laid upon all Christians the baptismal vow, and the ὅρκος στρατιωτικὸς military oath, to fight under his banner, and hath obliged us to renew this vow at every sacrament? (2.) If Christ did by these words forbid all promissory oaths, no prince may thus confirm a league with other states and princes; whereas both Abraham and Isaac made a promissory oath unto Abimelech, that they would still retain a perfect friendship with him (Gen. xxi. 24, xxvi. 31). Again, according to this exposition of the words, no magistrate or officer of justice may exact a promissory oath of any Christian subject, nor could a Christian soldier or trustee give any promissory oaths of his fidelity. Now had the Christian law untied and freed all its professors from these bonds of government, this must have much reflected on the wisdom of its constitutions, and given occasion to the infidels to say, that it exposed all government, by this exemption of the subject from those obligations to obedience which lay before upon them, to the greatest hazards; it being formerly the duty both of Jew and heathen, to keep the king's commandments by virtue of the oath of God. (3.) That which directly tends to the advancement of society, cannot rationally be supposed to be forbidden by our Saviour, because the current of the Christian precepts does most peculiarly tend to the promotion of the public good; but promissory oaths, as well as assertory, directly tend to the advancement of society, and the promotion of the public good, they being instrumental both

common conversation) ; [23] neither by heaven; for it is God's throne (*and so by swearing by it, thou swearest by him who sits upon it*, Matt. xxiii. 22):

35 Neither by the earth; for it is his footstool (*and he that sweareth by it, sweareth also by him whose footstool it is*): neither by Jerusalem; for it is the city of the great King (*and he that sweareth by it, sweareth also by him that dwelleth in it*).

---

to put an end to these contentions, which tend to the destruction of society, and to the confirmation of men's minds, touching the truth of what another promises; and therefore to encourage them in making those contracts, which are of absolute necessity to human commerce: and all this the apostle seemeth to insinuate by saying, that an oath "is for confirmation," and for the ending of all strife among men (Heb. vi. 16). For that the apostle in that passage speaks chiefly of a promissory oath, is evident from the occasion of it; viz. the promise of a signal blessing God had made to Abraham, and had confirmed with an oath. And (4.) if all promissory *oaths* be utterly unlawful by virtue of Christ's prohibition, then must it be unlawful to adjure a Christian to perform any action we require of him; for to adjure by God, is to engage him, under the curse of God, or under the penalty of forfeiting God's favour, and incurring his displeasure, to do what we require of him. Now that in matters of great concern, the Christian may be thus adjured by his superior, is evident from the example of St. Paul, who writes unto the Thessalonians thus, ὁρκίζω ὑμᾶς τὸν Κύριον, "I adjure you by the Lord, that this epistle be read to all the holy brethren" (1 Thess. v. 27). The words I render thus, because I find this is the constant import of this phrase in the Old Testament. Thus, Gen. xxiv. 37, ὥρκισέ με ὁ κύριος μου, "My master made me swear, saying, Thou shalt not take a wife to my son of the daughters of Canaan;" and ver. 41, "When thou comest to my kindred, if they will not give thee a wife, ἔσῃ ἀθῷος ἀπὸ τοῦ ὁρκισμοῦ μου, thou shalt be clear from my oath." Thus in the case of jealousy, ὁρκιεῖ ἱερεὺς, "the priest shall charge the woman with an oath of cursing, and shall say unto her, The Lord make thee a curse among thy people," &c. (Numb. v. 19. 21). Thus ὥρκισεν Ἰησοῦς, "Joshua adjured the people, saying, Cursed be the man before the Lord, that riseth up, and buildeth the city of Jericho" (Josh. vi. 26). And "Saul adjured the people, saying, Cursed be the man that eateth any food till the evening:" that is, ὁρκίσας ὥρκισε τὸν λαὸν, "he charged the people with an oath," 1 Sam. xiv. 24, and ver. 28, "the people feared the oath." Thus also Solomon speaks to Shimei, οὐχὶ ὥρκισά σε κατὰ τοῦ Κυρίου, "Did I not make thee swear by the Lord, that thou wouldest not go out of Jerusalem; wherefore then hast thou not kept τὸν ὅρκον Κυρίου the oath of the Lord?" (1 Kings ii. 42, 43). If therefore Christians may be bound by others under a curse or oath, to the performance of something future, which they had not promised; much more may they be thus obliged by the magistrate to promise, and confirm that promise by an oath.

And, thirdly, hence it clearly follows, that our Lord doth not here condemn *judicial* oaths, imposed by magistrates and by superiors in matters testimonial: for it is observable in judicial oaths, the custom which obtained among the Jews was this; not for the person who came under the obligation of an oath to pronounce the words of swearing with his own mouth, but an oath was exacted of him by the magistrate, and he became obliged to answer upon oath, by hearing φωνὴν ὁρκισμοῦ, "the voice of adjuration," or swearing from his mouth; so the law saith expressly (Lev. v. 1), "If a man hear the voice of swearing, and is a witness, whether he hath seen or known any thing, if he do not utter it, then he shall bear his iniquity." To which custom that passage of the Proverbs evidently refers, "Whoso is partner with a thief, hateth his own soul: he heareth אלה the adjuration of the magistrate, and bewrayeth it not" (Prov. xxix. 24), i. e. doth not discover what he knows; if, hearing ὅρκου προτεθέντος, the oath pronounced, he doth not declare it, say the Septuagint and the Targum. Now hence it follows, that Christ could not forbid in these words such judicial oaths; (1.) because it was not in the power of the Jews, to whom he spake, to avoid them, they being subject to them, by hearing the voice of swearing pronounced by the judge. (2.) Had Christ by this injunction condemned all judicial oaths, he must have dissolved the law of Moses in this particular; and so have given just occasion to the pharisees to complain of him, both as teaching contrary to the law of Moses, and stirring up the people to disturb the government. Then (3.) after his declaration made against such oaths, he should not have answered when adjured by the high-priest, to tell whether he were the Son of God; because he ought not so far to have countenanced this sinful action: wherefore, by breaking of his former silence, and taking the adjuration upon himself, he showed that he did not conceive it sinful to answer upon oath before a magistrate. (4.) This prohibition therefore only doth forbid all voluntary oaths in common conversation and discourse; this (first) clearly follows from the removal of those other glosses which have been put upon the text; and (secondly) from what our Saviour adds, by way of explication of it, viz. ἔστω δὲ ὁ λόγος ὑμῶν, "let your discourse or talk be yea and nay;" i. e. let it suffice, that in your ordinary discourse you use a single affirmation or denial, or, if occasion do require, a reduplication of them, and do not on your own voluntary motion, call God to witness the truth of what you ordinarily say. (Thirdly,) This is apparent from the distinction which the Jews observed betwixt such oaths as were imposed by the magistrate in doing justice, and voluntary oaths: in the first kind of oaths, they reckoned it unlawful to swear by any name but that of God; it being written, that "when a cause of parties comes before the judge, then shall the oath of Jehovah be betwixt them" Exod. xxii. 11): wherefore this prohibition of swearing, "by the heavens, the earth, or any other oath," could not relate to their judicial oaths; because in them God only was invoked: it therefore must respect those voluntary oaths, which were in frequent use among the Jews, and were less scrupled by them; because they did not swear by God, but by the creatures, accounting that far more excusable than swearing by the name of God. And that this also is the meaning of the prohibition of St. James, is evident; because in the foregoing words he had exhorted Christians patiently to bear afflictions, and not to be provoked to anger by them; and knowing that our impatience under sufferings, and our unbridled passions, do often vent themselves in oaths, he therefore adds (ver. 12), "But above all things, brethren, swear not."

[23] Ver. 34, 35. Μήτε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ &c. *Neither by heaven, nor by earth, nor by Jerusalem.*] That these forms of swearing were very usual among the Jews, we learn from the Jewish writers, saying,* By heavens so it is; By heaven you have brought this to my memory. It was also customary with them, to swear by the heavens and earth together, or by them separately. And accordingly Philo† forbids men to swear "by the Supreme cause:" but, saith he, "if there be a necessity of swearing, call to record, γῆν, ἥλιον, ἀστέρας, οὐρανὸν, the earth, the sun, the stars, the heavens." They also swore by Jerusalem, and by the temple. But then observe they did not look upon these as binding oaths. So Maimonides saith,‡ "If any man swear by heaven, or by earth, yet this is not an oath." And R. Judah,§ "That he that saith by Jerusalem, it is nothing, unless with an intent purpose he shall vow towards Jerusalem; and this Martial intimates in that known distich,

Ecce negas, jurasque mihi per templa Tonantis:
Non credo: jura, verpe, per Anchialum.

And hence our Lord informs them, that this was their great mistake, all these oaths being in effect oaths made by God, and so as binding as those in which he personally was named. And seeing an oath is a solemn appeal to what we swear by as a witness of the truth, and an avenger of the falsehood of the testimony, it follows, that all our oaths made by insensate creatures must in effect be oaths made by that God whose creatures they are, or none at all. And therefore St. Jerome here truly notes, that Judæi per angelos et urbem Jerusalem, et templum, et elementa jurantes, creaturas, resque carnales venerabantur obsequio et honore Dei. "The Jews are guilty of idolatry in swearing by angels, the temple, and by other creatures." And therefore, by parity of reason, the papists, who swear by saints, images, and relics, must be guilty of the like idolatry.

---

* Buxt. Lex. in voce שמים
† De special. legib. p. 594, C.
‡ See Light. in loc.
§ In Shevaoth, cap. 12.

36 Neither shalt thou swear [24] by thy head, because thou canst not make one hair white or black (*for the preservation of that life, of which the head is the fountain, is not in thy power, but depends on him by whom we live; and therefore to swear by it, is in effect to swear by him who hath the power of life and death in his hands*).

37 But let your communication be, [25] Yea, yea; nay, nay (*an ordinary, or at the most a redoubled affirmation, or negation*): for whatsoever is more than these cometh of evil (*i. e. from some evil principle, as want of reverence of the great name of God, or from that evil one who is the enemy to God, and to his honour*).

38 ¶ [26] Ye have heard that it hath been said, (*that he who maimeth any body, shall restore*) An eye for an eye, and a tooth for a tooth (Exod. xxviii. 24, *if the maimed person shall require the judge to execute this punishment on the offender, and will not admit a pecuniary compensation*):

39 But I say unto you, That ye resist not evil

[24] Ver. 36. Μήτε ἐν τῇ κεφαλῇ, &c. *Neither by thy head, for thou canst not make one hair white or black.*] This also was a usual form of swearing among the Jews, who said to their neighbour, Swear to me בחיי ראשך* "by the life of thy head;" now, saith Christ, the preservation of that life, of which the head is the fountain, is not in thy power, but depends entirely upon him by whom we live; and so to swear by it is, in effect, to swear by him who hath the power of life and death.

[25] Ver. 37. Τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν, *For what is more than this cometh of evil.*] These words import either,

First, That swearing in our common discourse proceeds from some inherent evil, as certainly it doth from an unhallowed heart, from a soul void of reverence to God, and therefore prone to vilify his sacred name; or,

Secondly, That it proceeds from Satan, and that he it is who tempts us to mix them with our common talk. And this interpretation well comports with the signification of the word ὁ πονηρὸς, being most frequently used in the New Testament to signify this wicked one: thus ἔρχεται ὁ πονηρὸς, "the wicked one cometh and snatcheth away the seed," Matt. xii. 19, the *devil* doth it, ver. 39. Cain is declared to be ἐκ τοῦ πονηροῦ, from the *devil*; "God's children have overcome" τὸν πονηρὸν; they "keep themselves" so that ὁ πονηρὸς, "the evil one doth not touch them." Now, this is a full demonstration of the vileness and horrid nature of this sin, that we are most particularly excited to it by him who is the worst of beings, and bears the greatest hatred and opposition to God's glory; and therefore, if he be so diligent to tempt us to the commission of it, we may be assured it is, because he knows it highly tends to the dishonour of God, and to deprive us of that reverence to his most sacred name, which can alone restrain us from the commission of the worst of evils.

[26] Ver. 38, 39. Ἠκούσατε, &c. *You have heard it hath been said to them of old, An eye for an eye, &c. But I say unto you, Resist not evil.*] Of this law of *talio*, let it be observed;

First, From Grotius, that it bound not the party damaged to require the like punishment, but left him free, either to forgive or take a compensation; but if this penalty was required by him, it bound the judge to inflict it. For to the judge only it is said, "thy eye shall not spare or pity him, but eye shall go for eye," &c. (Deut. xix. 18. 21). And hence it follows, secondly, that the party hurt or damaged could not himself be the executioner of this law; but was obliged, if he would require the punishment, to repair to the magistrate for the execution of it; for this punishment was to be executed by the judges (Exod. xxi. 22, 23), and therefore, as the words, "thou shalt not pity" (Deut. xix.), relate only to the judge; so also the words, "as he hath done, so shall it be done to him" (Lev. xxiv. 19), relate to the same person, as if it had been said, "so shall it be done to him by the judge;" but they oblige not the injured party to require the judge so to do. Now hence it follows, that they mistake Christ's meaning in the following words, opposed to this law, who say, Christ only doth forbid that resistance of evil, and return of injuries, which private persons do themselves attempt, without repairing to the magistrate for redress; for *private vengeance* or execution of punishment upon offenders, was never permitted to the Jews themselves; whereas those words, "but I say unto you," seem plainly to evince that Christ forbids the Christian something which was permitted to the Jew. Note, thirdly, that the Jewish doctors generally maintain that the punishment of "an eye for an eye, or a tooth for a tooth," might be redeemed by money, or that *satisfaction* might be made by a *pecuniary mulct*; Josephus* is express, that "the law allowed him that was hurt to estimate his own damage, and that if he would not take a pecuniary satisfaction, he was deemed severe or cruel." Hence the Targum of Jonathan renders the words thus, "The price of an eye for an eye, the price of a tooth for a tooth," &c. both in Exod. xxi. 24, in Lev. xxiv. 20, and in Deut. xix. 21. All these, say the Hebrew doctors (except life for life), "may be redeemed by money;" and this they gather from Numb. xxxv. 31, "Ye shall take no satisfaction for the life of a murderer;" so that the other maims or hurts are not forbidden to be satisfied for: and in respect of satisfaction, it is said, Deut. xix. 21, "Thine eye shall not pity" (Maim. Treat. of Hurts, cap. i. sect. 3, 4). So of the Roman law of the twelve tables, A. Gellius† asks what cruelty is in it, cùm habeas facultatem paciscendi, "when liberty is granted to compound the matter, and there is no necessity of suffering the law, where men do not choose to do so?" And this seems very reasonable in many cases, there being some cases in which the law of *talio* is impossible—as, if he that has lost his own teeth should strike out the teeth of another; some, in which it seems impracticable, as in "breach for breach, wound for wound;" for how difficult is it to make a wound neither deeper nor wider than that the other hath received; to break a bone, or make a rupture in the scrotum, or elsewhere, just like another made already: and sometimes it seems unmerciful to do it, as in the case mentioned by Diodorus Siculus,‡ and by Aristotle, Rhetor. lib. i. cap. 7, of the man with one eye; for would it not seem unmerciful to make him stark blind, because he hath casually, or in a sudden fit of anger, struck out his brother's eye; or to cut off the right hand of a painter or a scrivener, by which he maintains himself and family, because he hath cut off the right hand of a songster, or one who suffers little in his calling by the loss? Lastly, I cannot think that God allowed this to be done by the damaged person out of revenge, he having so expressly said (Lev. xix. 18), "Thou shalt not avenge, or bear any grudge against the children of thy people;" nor as a remedy of his grief, it being an unreasonable and ill-natured thing to desire to ease my grief by causing grief to another, nor will either my pain or loss be less, because another suffers the like pain or loss: this therefore only seemeth to be granted as it tends to the public good, by causing men to be more careful how they offend in this kind.

Secondly, That which Christ here forbids, in opposition to what has been granted to the person injured by this law, is ἀντιστῆναι, "to resist" evil in kind, by requiring the execution of this law of retaliation upon him; as being that which tended not to the diminution of the Christian's pain or loss, and therefore seemed not suitable to Christian charity. (2.) In matters easy to be borne, rather to suffer them with Christian patience, than to contend before a judge about them, or to require compensation of him for them. For it is to be noted,

(1.) That the "striking" of a freeman "on the cheek" with open palm, was only matter of disgrace; and he that did it was, by the law of the twelve tables,§ to pay twenty-

* Talmud. Sanhed. cap. 3, Hal. 2.

* Ὁ πηρώσας πασχέτω τὰ ὅμοια, στερομένος οὗ τὸν ἄλλον ἐστέρησε, πλὴν εἰ μήτε χρήματα λαβεῖν ἐξέλησεν ὁ πεπηρωμένος, αὐτὸν πεπονθότα κύριον τοῦ νόμου ποιοῦντος τιμήσασθαι τὸ συμβεβηκὸς αὐτῷ πάθος καὶ συγχωροῦντος, εἰ μὴ βούληται γίνεσθαι πικρότερος. Antiq. lib. iv. cap. 8, p. 128, C.

† A. Gell. lib. xx. cap. 1. ‡ Lib. xii. p. 298.

§ Lucius Peratius pro delectamento habebat os hominis liberi manûs suæ palmâ verberare et quemcunque depalmaverat, ei numerari secundùm duodecim Tabellas quinque et viginti asses jubebat. A. Gell. lib. xx. cap. 1.

(*i. e. oppose not violence to violence*): but whosoever shall smite thee on thy right cheek, turn to him the other also (*i. e. bear rather that disgrace redoubled patiently, than give him stroke for stroke*).

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also (*i. e. suffer one small and reparable wrong after another, rather than contend by law with him*).

41 And whosoever shall compel thee to go a mile, go with him twain, (*rather than maintain thy liberty by forcibly opposing his compulsion*).

42 (*And if men do not use force, but only ask, or desire to borrow of thee*),[27] give to him that asketh of thee (*what thou hast to spare*), and from him that would borrow of thee turn not thou away.

43 ¶[28] Ye have heard that it hath been said, Thou

---

five asses, or halfpence; and by the Jewish canons, to pay, if he gave one blow upon the cheek, two hundred zuzees; if he gave him another, four hundred; and these mulcts were established and inflicted by the judge (see Dr. Lightfoot). But Christ will rather have both these injuries borne patiently, than that his servants should contend before the judge for reparation of the disgrace put upon them.

(2.) As for the taking the outward coat, that seems but a small loss to him that hath an inward coat remaining: for the Baptist requires him that hath "two coats, to give to him that hath none" (Luke iii. 11), and Christ suffers not his disciples to provide two coats for their journey (Matt. x. 10). Though, therefore, by the Jewish canons, a mulct of four hundred zuzees was allowed for this, Christ requires those who, being so well provided, may reasonably be supposed able to repair the loss of both, to do it rather than contend, or wage law for the reparation of his loss before a heathen, or a Jewish magistrate: so St. Paul also; "Why do you not rather suffer wrong?" (1 Cor. vi. 7.)

(3.) If the king's officer will ἀγγαρεῦσαι, "compel or press thee," who hast a privilege or immunity from these affairs, as the Jews thought the disciples of the wise and students of the law had; yet, saith Christ, I require my disciples rather to waive this privilege, than to contend for this immunity: so that, according to this sense, Christ here requires his disciples to remit tolerable injuries, relating either to their reputation, as in the *first* instance, or their possessions and estates, as in the *second*, or to their privilege and freedom, as in the *third*, rather than to contend at the law about them. If this exposition be not liked, it is observable, that κρίνεσθαι and κρινεῖν is also to contend by fighting, or striving with another, or using force to repel the injury. So Eccles. vi. 10, "A man cannot, κριθῆναι, strive or fight with one that is stronger than himself." So 2 Macc. xv. 17, κρῖναι τὰ πράγματα, is to "try the matter by conflict, or to fight it out;" in which sense Christ may be supposed to command, rather that his servants should patiently suffer these things, than fight and strive with those who offer such affronts and injuries to them.

[27] Ver. 42. Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς, *Give (*to*) him that asketh; and from him that would borrow of thee, turn thou not away.*] Here it is certain,

(1.) That Christ by saying (Luke vi. 35), "Give to every one that asketh," doth not require us to give to every one that asketh whether he need or not, nor whether we can spare it or not, but only to give to him that asketh out of need, what we are able to bestow, and do not ourselves want: so Paul, by asking the charity of the Corinthians, for the distressed Jews, saith, "I mean not that others be eased and you burdened, but that your abundance be a supply for their want," 2 Cor. viii. 13, 14. (2.) These words may have respect to the precedent, and be intended to teach Christians, not to be unwilling to give to others, because they have disgraced or unjustly taken something from us; nor to upbraid them in their wants, with their deportment towards us, and call upon them first to restore what they have taken from us, but even to show kindness to them, as if they had not thus offended. (3.) I see no reason from changing our translation from, "Turn thou not away," into "Turn not him away;" for as men, ἀποστρεφόμενοι τὴν ἀλήθειαν (Tit. i. 14), are men "turning away from the truth:" so τὸν θέλοντα, ——μὴ ἀποστραφῇς, may be ἀπὸ τοῦ θέλοντος——μὴ στραφῇς, "from him that would borrow of thee, turn not thou away."

[28] Ver. 43. *Ye have heard that it hath been said, Thou shalt love thy neighbour,* καὶ μισήσεις τὸν ἐχθρόν σου, *and shalt hate thine enemy.*] Here note, (1.) that these words, "Thou shalt hate thine enemy," are not found in the law of Moses; though nothing is more frequent in the Jewish canons, nothing more certain in their practice, than that they had, as Tacitus observes, intestinum odium adversùs omnes alios, "a deadly hatred against all that were not of their religion;" which affords a strong argument, that Christ here is not correcting or adding to the *moral* precepts of the law; but opposing the corrupt interpretations of the scribes and pharisees, of which we have this farther argument, That the law expressly doth require this love of enemies and the love of strangers in the highest measure, saying (Lev. xix. 18), "Thou shalt love thy neighbour as thyself;" and (ver. 34), "The stranger that sojourneth with you, shall be as one home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Now here it cannot be truly answered, as the Jews and some Christians do, that the "neighbour" (ver. 18), is only a Jew, and not a stranger; for both our Saviour and St. Paul, speaking of these very words, do plainly show the contrary, as is fully proved, note on Matt. xxii. 39. Moreover, every Egyptian man and woman is a neighbour (Exod. xi. 2), and so is every other man (Deut. xxii. 26). And even Kimchi on Ps. xv. 3, saith truly, "A neighbour is every one with whom we have any dealing or conversation;" and so also the word "neighbour" must signify in the tenth commandment, if it do not leave the Israelite free to covet the wife of the gentile. Nor (2.) can it be truly said, the "stranger" mentioned ver. 34, is only a proselyte of justice, or one who had obliged himself to observe the law of Moses. For (1.) the text speaks of such strangers as they themselves were in the land of Egypt, where they were strangers of a different *religion* from the Egyptians: so again (Deut. x. 18, 19), "God loveth the stranger in giving him food and raiment; love ye therefore the stranger, for ye were strangers in the land of Egypt:" which words afford another argument for the love of all strangers permitted to be among them, though they were not of their religion; because in this affection they were to imitate God's love to strangers, which extended not only to those of their religion, but even to all that conversed with them, "in giving food and raiment to them" (see xxiv. 22).

Obj. It is objected, That God's commands concern the seven nations, that they should "utterly overthrow them" (Exod. xxiii. 24); that they should "smite them, and utterly destroy them;" that they should "made no covenant with them, nor show mercy to them" (Deut. vii. 2). That of the Ammonite and Moabite it is said, "Thou shalt not seek their peace, nor their prosperity, all thy days for ever" (Deut. xxiii. 6): and of the Amalekites, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it" (Deut. xxv. 19). Habemus ergò hostes, habemus et odium; "Here we find the enemies, and the hatred," saith Grotius.

Ans. Here is indeed an instance of God's hatred of, and severe displeasure against, these nations, whom he commanded them thus to root out and destroy, without that mercy and pity which might preserve them from that destruction he had decreed against them for their abominable impurities and idolatries; but here is no instance of a command given to the Jews to hate them. For,

First, It is observable, that the war waged against them is called the "Lord's war," and he promiseth to destroy them; and their neglect of doing it, even to a man, is styled "disobedience against the Lord." This is extremely evident in the case of the Amalekites, God having said, he would "utterly put out the remembrance of Amalek, for ever," and sworn, "he would have war with Amalek, from generation to generation" (Exod. xvii. 14. 16). Accordingly, when the Lord sent Saul to smite Amalek and utterly destroy them, and "spare them not, but slay both man and woman, infant and suckling" (1 Sam. xv. 3), it was no argument of Saul's hatred to them that he went to execute this command of the Lord, but an act of disobedience that he spared Agag, and the best of the sheep. And in like

love thy neighbour, and (*this by the scribes and pharisees is interpreted as a permission to*) hate thine enemy.

44 [2] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (*i. e. be kindly affected towards your enemies, and ready to do good to them for evil, and the good you cannot do yourselves, pray that God would do for them*);

45 That (*so*) ye may (*appear to*) be the children of your Father which is in heaven (*by your likeness to him*): for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye (*restrain your*) love (*to*) them (*only*) which love you, what reward have ye? (*i. e. what reason to expect any reward from God for so doing? for*) do not even the publicans (*whom you look upon as men deserted by God, do*) the same?

47 And if ye salute (*or kindly treat*) your brethren only, what do ye more than others? do not even the publicans so (*also*)?

48 Be ye therefore perfect (*in your charity and mercy to others*), even as your Father which is in heaven is perfect (*and then your eminent good works will eminently be rewarded by him*).

---

manner the war against the seven nations was the "Lord's war;" and the Israelites which fought against them were the "Lord's hosts" (Josh. v. 14); and the destruction of them he ascribes to himself, saying, "I will destroy all the people to whom thou shalt come" (Exod. xxiii. 27). "I drive out before thee the Amorite" (Exod. xxxiv. 11, see Deut. vii. 12). So that the Jews were only the executioners of God's vengeance upon these nations for their abominable idolatries, beastly lusts, and horrid cruelties; and sure an executioner may do according to the sentence of the judge, without hatred of those he executes; nor is it any sign of hatred to them that he spares not them of whom the judge hath said, "Thou shalt not spare them." Moreover, the reason given why they should not "show mercy" to them in sparing their lives, being this (Deut. vii. 4), "For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." This sparing mercy towards them would have been not only disobedience to God's commands, but also cruelty to themselves and their posterity; and so it proved in the issue. And, lastly, whereas it is said of the Ammonite and Moabite, "Thou shalt not seek their peace, nor their prosperity, all thy days for ever;" the import of these words is this, saith Grotius, Thou shalt not do it by entering into leagues of friendship, mutual assistance, and conjugal society, with them, and that by reason of the danger they might suffer by their friendship with them, who, being their near neighbours, would watch all opportunities to ensnare and disturb them. This precept therefore was to be observed, not so much out of hatred or ill-will to them, as out of friendship to themselves, and regard to their own good.

[2] Ver. 44. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *But I say to you, Love your enemies*, &c.] To this restrained affection of the Jews, to their own brethren, and men of their religion, Christ here opposeth his excellent precept of loving enemies. And that (1.) by showing a sincere affection and good-will to them who bear enmity or ill-will to us, and by expressing our beneficence to them who, by their actions, show their hatred to us; and in our works, by doing good to them for evil; and in our words, by blessing them who with their mouths curse us; and praying for God's blessing upon them who revile and persecute us as his enemies. And this affection he recommends to us,

First, From the plain absurdity of the Jewish doctrine, which made them no better in this respect than those sinners, publicans, and heathens, whom they allowed themselves to hate. For, "if you only love them who love you, what reward have you? Do not even the publicans the same, even sinners?" saith St. Luke, vi. 36, "If you salute your brethren only, what excellent thing do you? Do not even the publicans," or, as some copies have it, "heathens, so?" Which words being so directly levelled against that hatred the Jews allowed themselves to these three sorts of men, shows that the foregoing words, "Thou shalt hate thine enemy," are not to be restrained to the seven nations.

Secondly, That they who boasted of this as their proper title and their peculiar glory, that they were "the sons of God," might show they really were so, by their resemblance of his goodness, who is "kind to the unthankful and to the wicked" (Luke vi. 35). For, "he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust" (ver. 45). So Seneca, Si Deos imitaris, da et ingratis beneficia, nam et sceleratis sol oritur; "If thou wouldest imitate the gods, be kind to the unthankful, for the sun rises on the wicked" (De Benef. lib. v. cap. 25). "The immortal gods," saith Antoninus, "not only patiently bear with the wicked men, but also κήδονται αὐτῶν παντοίως, take all manner of care of them; and shalt thou, a mortal man, be weary of bearing with them, καὶ ταῦτα, εἷς ὢν τῶν φαύλων, when thou art one of them?" Lib. vii. §. 70 (see Gataker in Anton. p. 291. 316. 331).

Thirdly, That this will render us complete in this great duty of love and mercy to others; ver. 48. "Be ye (in this) perfect, as you heavenly Father is perfect." That this command is thus to be restrained, we learn (1.) from the parallel words, Luke vi. 36, "Be ye therefore merciful, as your heavenly Father is merciful;" and (2.) from the preceding words, which call not on us to resemble God in holiness, justice, fidelity, but only in beneficence and mercy, as well to the evil as the good: so that there is no reason to extend this perfection here beyond the subject matter, though it be true, that in all other perfections in which we are required to imitate him, we are to come as near unto him as we can, truly resembling that pattern, which we cannot, nor by this precept are obliged to, equal; for imitatio stat citra exemplar, "imitation falls below the pattern" (see here Examen Millii).

[See the appendix to this chapter at the end of this gospel.]

CHAPTER VI.

1 [1] TAKE heed that ye do not your alms before men, to be seen of them: otherwise (*if that be your inducement to perform them*) ye have no reward of your Father which is in heaven (*because then you do alms, not out of obedience to his commands, or in resemblance to his goodness, but rather from vain-glory*).

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς. *Take heed that ye do not your alms before men, to be seen of them*, &c.] Christ in this chapter teacheth, that those works, which are otherwise good in themselves, are not acceptable to God when they are done out of vain-glory; because they are done, not for God's sake, but for our own: not with respect to his glory, which ought to be the chief end of every action (1 Cor x. 31, 1 Pet. iv. 11), but that we may obtain glory from, and favour with, men. But here note,

First, That Christ doth not forbid us to perform those works of charity, which, being in their nature public, tend to procure respect and good reputation among men, since they fall under the general precepts of "providing τὰ καλὰ things honourable in the sight of all men" (Rom. xii. 17), and approved of men (xiv. 18), and of "thinking of those things

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do (*proclaiming their actions*) in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, [2] They have their reward (*i. e. that applause of men they seek for, and no more*).

3 But when thou doest alms, let not thy left hand know what thy right hand doeth: (*but do them so*)

4 That thine alms may be in secret: and (*then*) thy [3] Father which seeth in secret (*the sincerity of thy love to others for his sake*) himself shall reward thee openly (*before men and angels*).

5 ¶ And (*likewise*) when thou prayest, thou shalt not be [4] as the hypocrites *are* (*doing this out of vain ostentation*): for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men (*and be deemed devout persons by them*). Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret (*and invisible, both in his nature and operations*); and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, [5] use not vain repetitions (*or*

which are good, virtuous, lovely, honourable, of good report, and are praiseworthy" (Phil. iv. 8), and which St. Paul, in the distribution of the Corinthians' alms attended to (2 Cor. viii. 21), provided these things be done, not chiefly because they are "commendable in the sight of men, but," because they are "acceptable to God" (Rom. xiv. 18); not that they may gain glory *to us*, but to *God*, and our *religion* (1 Pet. ii. 12), and remove all occasions of bringing any scandal on it (Tit. ii. 8, 1 Pet. iii. 16). Nor, secondly, doth he absolutely forbid us to do these things, that men may see them, provided we desire not they may be seen from ostentation or vain-glory; but that men "seeing our good works, may glorify our Father which is in heaven" (v. 16, 1 Pet. ii. 9). Nor, thirdly, doth Christ forbid us to do these things, so that others seeing us, may profit by our example, and be excited to good works, or so as to seek a good reputation among men, provided we desire it, only for the *public* good, that we may be more instrumental to promote God's glory, and that others may more freely hearken to our good admonitions; for in these cases we do not properly intend our own advantage, but God's glory, the welfare of souls, and the public good; nor have we our own praise and glory, but those higher ends, for the scope of all such actions. Moreover, it being not apparent from any of their writings, that it was customary with the Jews to "sound a trumpet" when they distributed their alms; this seems only a proverbial expression, for making a thing known or public, as both Jews and heathens were used to do by the sound of a trumpet, calling the multitude together, saith Phavorinus, by it, using it in their triumphs, and before they began to act their tragedies or comedies (see Examen Millii here).

[2] Ver. 2. Ἀμὴν λέγω ὑμῖν ἀπέχουσι τὸν μισθὸν αὐτῶν, *Verily, I say unto you, They have their reward.*] It is the observation of the Jews, that "God punishes all the light evil deeds of good men in this life, that he may reward them in the next, and that he rewards all the good actions of bad men in this life, that he may punish them in the next." He often gives them the outward things they set their hearts upon; sensual pleasures, wealth, honour, and glory, with men, and thus "they have their good things" and their "reward" in this life; and this is very truly and very equitably so. For these things, which can only be enjoyed in the body, and during this present life, are the things they chiefly prize, have their desires and affections set upon, and most industriously pursue, comparatively despising the things above, and neglecting their future interests, and so they very properly are styled "their good things," Luke xvi. 25. And happiness being the general end of all men, they who thus chiefly prize, and above all other things pursue, these sensual pleasures, honours, and enjoyments, must chiefly place their happiness in them, and look upon them as the most comfortable, most satisfactory, and most desirable, reward of all their labours, and so in the enjoyment of them "they have their reward." They therefore cannot charge God with hardships to them, they having done no good thing for which he hath not rewarded them according to their hearts' desire. He hath given them the good they chose for their portion, and made them as happy as they would be; he hath given them the things they above all things loved and delighted in, and in which they placed their chief happiness, and only lets them want the things which they despised, as not worth their labour; which, being offered upon reasonable terms, they scornfully neglected and refused; and of which, by this refusal and neglect, they have rendered themselves both unworthy and incapable.

[3] Ver. 4. Αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, *And thy Father, who seeth in secret, shall reward thee openly.*] Though it be true which Grotius here observes, that God doth often visibly reward the sincere charity of pious persons, performed from true love to him, with temporal blessings in this life, yet will he chiefly do it in the sight of men and angels in the world to come (Matt. xxv. 35, Luke xiv. 14). And it is observable, that the very thing we are forbid to seek from men on earth, is part of that reward we shall receive at that great day, when our faith and charity shall be found to "our praise, honour, and glory" (1 Pet. i. 7); and that good men, by patient continuance in well-doing, are said to seek for "glory" and "honour," as well as "immortality," Rom. ii. 7, and have the promise of it, ver. 10 (see Examen Millii here).

[4] Ver. 5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν. *And when thou prayest, thou shalt not be as the hypocrites: who love to pray standing in the synagogues and in the corners of the streets.*] Christ doth not here condemn all prayer made in the synagogues, seeing both he and his disciples often prayed with the Jews in the synagogues (Luke iv. 16), nor any public devotions in the house of God; but speaking only here of private prayer, he would have that performed agreeably to the nature of it, and so in secret; and condemns them only who affected to do this in public places, that others might take notice of them, and look upon them as devout, religious persons for so doing.

[5] Ver. 7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. *But when ye pray, use not vain repetitions, as the heathens do: for they think they shall be heard for their much speaking.*] What we here render "vain repetitions," is, in the Greek, *battology*; which seems not well rendered by Chrysostom and Theophylact, φλυαρία, "trifling, in asking little temporal things;" nor by Hesychius or Phavorinus, ἀλογολογία, ἀκαιρολογία, "speaking vainly and unseasonably;" but is well rendered by Suidas, πολυλογία, "much speaking;" for (1.) our Lord seems plainly thus to explain himself, "use not the battology of the heathens, who think to be heard for their much speaking:" (2.) so doth the Arabic, "multiply not words;" so the Vulgar, nolite multùm loqui, "do not speak much:" and (3.) this is agreeable to the like precept of the preacher, Eccles. v. 2, "God is in heaven, thou on earth, therefore let thy words be few;" and of the son of Sirach (vii. 14), μὴ δευτερώσῃς λόγων ἐν προσευχῇ σου, "Multiply not words in thy prayer:" and (4.) this seems to follow from the short form of prayer prescribed, in opposition to this heathen practice, and introduced with an οὕτως οὖν, "so therefore pray ye." But still it remaineth difficult to give a determinate sense to this "much speaking," and say precisely when this δευτέρωσις, or "repetition of the same words," is vain. For,

First, We cannot reasonably conceive our Saviour here condemns all repetition of the same words in prayer; especially when it arises from a deep sense of our necessities, and a vehement desire of divine grace. For he himself prayed thrice, in the same words, to be delivered from the bitter cup. It is also highly probable that, as David composed it by the Spirit of God, so Christ sung the hymn called hallel magnum, beginning at Ps. cxv. and ending at Ps. cxviii. where in the first four verses the same words frequently occur. It was also usual for prophets, and men of excellent and raised devotion, to use the same words in the same prayer; so doth Daniel, ch. ix. saying, ver. 5, "We have sinned, and have committed iniquity, and have done

words of the same import, to lengthen out your prayers), as the heathen *do:* for they think that they shall be heard for their much speaking.

8 [6] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him (*and is still ready to grant the desires which come from a sincere and honest heart; so that he needs neither your words to inform, nor your persuasives to move, him; and so your requests to him may be absolved in few words*).

wickedly, and have rebelled;" ver. 17, "O our God, hear the prayer of thy servant, and his supplications;" ver. 18, "O my God, incline thine ear, and hear;" and ver. 19, "O Lord, hear; O Lord, hearken." How oft doth the royal psalmist say (Ps. cxix.), "Teach me, O Lord, thy statutes, ordinances, commandments, judgments, the way of thy statutes!" In Ps. cvii. we have four times these words, "Oh that men would praise the Lord for his goodness" (ver. 8. 15. 21. 31), and in Ps. cxxxvi. the same words are repeated twenty-six times.

This repetition, therefore, can only be accounted vain, when it is not requisite to heighten the devotion, or when it is used, as the heathens did, to lengthen out devotion, or as the comedians have it, Deorum aures contundere, "to stun the ears of the gods," as if we thought they could not hear or understand, nisi idem dictum sit centies, "unless we say the same thing over and over;" and this seems to have been the design of the Baalites, in crying out from morning to noon, "O Baal, hear us" (1 Kings xviii. 26).

Secondly, It also seems not agreeable to scripture, or reason, to assert that all long prayers are forbidden by these words of Christ; though many things which make them so may be here by analogy forbidden, as coming under the reason of the prohibition; I say, all prayers continued to a considerable length seem not forbidden; for the prayer of Solomon at the dedication of the temple was such, and so is that in Neh. ix. where we are also told "that they confessed and worshipped for three hours." In the New Testament (to omit the example of our Lord, who, according to our version, "continued all night in prayer," as not conclusive, because it may be rendered, he "continued all night in a synagogue, or house devoted to the service of God;" see the note on Luke vi. 12, and yet not wholly impertinent, because Matt. xiv. 23, Luke vi. 12, he went up thither "to pray," and therefore may be reasonably supposed to have spent much of that time in that duty) we find the church thus praying for the deliverance of St. Peter; for as the prayer itself is styled *προσευχὴ ἐκτενὴς*, "prayer extended" to a considerable length; so when St. Peter came to the house, he found them still "praying" (Acts xii. 5. 12). We also find St. Paul "praying night and day," and that *ὑπὲρ ἐκπερισσοῦ*, "more abundantly," that he might see his Thessalonians (1 Thess. iii. 10); and also praying and giving thanks, and making mention of other churches in his prayers "incessantly" (Rom. i. 9, 1 Cor. i. 4, Eph. i. 16, Phil. i. 4, Col. i. 3, 1 Thess. i. 2, ii. 13, 2 Tim. i. 3), which sure must render his supplications of a considerable length. And, thirdly, he requires these churches *προσκαρτερεῖν*, to "continue instant in prayer," Rom. xii. 12, to "pray always with all prayer and supplication in the Spirit, *ἀγρυπνοῦντες*, watching thereunto with all perseverance, and supplication for all saints," Eph. vi. 18, to continue "in prayer, *γρηγοροῦντες*, watching in the same with thanksgiving," Col. iv. 2, to "pray without ceasing," 1 Thess. v. 17, and makes it the duty of the widow (after the example of St. Ann, Luke ii. 37), *προσμένειν*, to "continue in prayers and supplications night and day," 1 Tim. v. 5; which precepts seem plainly to suppose their prayers should sometimes be extended to a considerable length; and therefore that he did not think that length was inconsistent with the injunction here delivered by our Lord. But then positively (first) these words seem plainly to condemn prayers lengthened out upon this apprehension, that we shall be the sooner "heard for our much speaking;" because this is the very thing in which we are forbidden to be like the heathens; and yet this seems to have been also the misapprehension of the Jewish doctors, when they lay down these rules,* "That every one that multiplies prayer shall be heard," and that the "prayer which is long shall not return empty." And (secondly) all that much speaking must be vain, by which we hope with our fair speeches to incline, or by our arguments to move, or by pathetical entreaties to persuade, God to grant us our requests, whilst we continue in our sins, and so are indisposed to receive a gracious answer from him. And indeed, what is it to attempt to move him by arguments, but to think to move him by something he doth not know, or hath not considered already? What is it to assay to incline him by fair speeches, and by importunity, but to look upon him rather as a man, that changeth without cause, than as an unchangeable God, who cannot vary from the just methods of his government, to gratify the importunity of his creatures? And yet experience shows, that when men have thus flattered and importuned God with their lips, they are apt to think that he on this account will hear them, and that what is thus prevalent with men cannot be lost when tendered to a gracious God. And (thirdly) the form and exemplar given us being so short and concise in its addresses for the advancement of God's honour, and of his kingdom, and our obedience to his will, for pardon of sin, and preservation from it; that we in it only request in general terms things of so vast importance, leaving the distinct matter, and manner, and measure, according to which they should be disposed, to the wisdom and goodness of God; I say, this form seems to instruct us, that in our daily and customary addresses to God for the same blessings which we daily want, we should use words as comprehensive, general, and free from needless repetitions as we can, and then of necessity our prayers must be concise, and our words few and well digested.

[6] Ver. 8. *Be not ye therefore like unto them, οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, for your Father knoweth what things ye have need of before ye ask.*] If this argument against speaking much be good, said some heretics* of old, "why should we pray at all, seeing God knoweth all our wants before we pray?" To this St. Jerome answers, that "we do not pray to declare our wants, but supplicate for the relief of them:" and we may ask any thing of him, who doth already know we want it; and if we know he is kind, and ready to supply our wants, may therefore ask with greater confidence. Origen† answers, that "he who knows all our needs before we ask, knows also that it becomes not him to give what we do want, who do not think it worth their while to ask what they do want, and he alone can give;" because by this neglect they do not own him as the donor of the things they want. But, though this may suffice to answer this objection of the heretics, for the due understanding of this text it may be necessary to add, (1.) that this being offered as a reason why we should not be like the heathens in speaking much in prayer to God, seems only to import we should not do it on the accounts on which they did it; viz. as questioning God's omniscience, and therefore speaking thus to impart to him what he did not know, or to inculcate what he might not presently attend to, or suggest again what he had forgotten. For (1.) Cicero‡ himself denies God's omniscience, declaring that "he did not think that God himself could know things casual and fortuitous." (2.) They thought it not fit to allow of a God "so curious as to attend all things, to take care of all things, or to think all things belonged to him."§ And they thought it as well impossible as insufferable in the God of the Christians, that he should "diligently inspect the manners, actions, words,

* Buxtorf, Flor. p. 281.

* Si Deus, antequàm oramus, scit quibus indigeamus, frustrà scienti loquimur. Hieron. in locum. *Τίς οὖν χρεία ἀναπέμπεσθαι εὐχὴν τῷ καὶ πρὶν εὔξεσθαι ἐπισταμένῳ ὧν χρῄζομεν.* Orig. *περὶ Εὐχῆς*, p. 15.

† Ibid. p. 22.

‡ Mihi ne in Deum cadere videatur, ut sciat quid casû aut fortuitò futurum sit. De Divin. N. 12—14.

§ Imposuistis cervicibus nostris sempiternum Dominum, quem dies et noctes, timeamus, quis enim non timeat omnia providentem, et cogitantem, et animadvertentem, et omnia ad se pertinere putantem, curiosum et plenum negotii Deum. Cicero de Nat. Deorum, lib. i. n. 39, et Acad. Qu. lib. ii. 11, 112.

9 [7] After this manner therefore pray ye: (*saying, when ye pray*, Luke xi. 2), [8] Our Father which art in

and secret thoughts of all men, and be every where present with them."* Nor is it to be wondered that they should have such apprehensions of many of the gods they worshipped, when they had so many of them, their celestial, aerial, and terrestrial gods; their profitable and hurtful, their universal and topical gods; their gods eternal by nature, and their gods born and made of mortal men; and made it the business not of the *supreme God*, but of their demons, genii, and heroes, to receive all their prayers and return answers to them. But,

(2.) By comparing these words with ver. 30, where we are forbidden to be anxious about what we shall "eat or drink, or wherewithal we shall be clothed, for after all these things do the gentiles seek; and your heavenly Father knoweth you have need of all these things:" it may be conjectured, that these words also do refer to the same matter, to wit, the heathens' solicitude about, and their continual teazing of the gods in long harangues for, these things. This being, in the opinion of the Greek fathers,† the "battology," and much speaking here reproved in the heathens by our Lord, to wit, the being thus ardent in their desires after little and earthly things. And then this will be suitable both to the philosophy of Plato,‡ who commends the short prayer of the Lacedemonians, who were never heard to say more than this, *τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς θεοὺς διδόναι*, "that the gods would give them things good and honourable;" which prayer, saith he, the oracle preferred before the long addresses and pompous sacrifices of the Athenians, who quarrelled with the gods because they were not heard for their "much speaking;" and adds, that temporal things were not positively to be asked, because no man knew whether he should use them ill or well, and so whether they would be good or hurtful to him; and to the opinion and practice of Socrates,§ who prayed to the gods, saith Xenophon,‖ *ἁπλῶς τὰ ἀγαθὰ διδόναι*, only to give him good things in the general, leaving the particulars to them who knew best what was good for him, and disapproved of them who prayed for gold, silver, and for government, as being things which might be as well hurtful to, as good for, them: and more suitable to the Christian theology, which allows us to ask these things only conditionally, with subordination to the divine will, and if his wisdom sees they will be good for us; and according to the ancients, not to pray for them at all, as knowing that as far as they are good, they shall be added to them who "seek first the kingdom of God and the righteousness thereof;" to which purpose they often cite a passage from this chapter, not at present to be found in it, viz. "Ask great things, and little things shall be added unto you."¶

[7] Ver. 9. *Οὕτως οὖν προσεύχεσθε ὑμεῖς, So therefore pray ye.*] Here observe that the word *οὕτως* hinders not this from being a command to utter the same words, as is apparent from these words of St. Luke, xi. 2, "When ye pray, say, Our Father;" for the same word is used where a form of words is certainly prescribed: thus in the form prescribed for the Aaronical benedictions, *οὕτως εὐλογήσετε*, "so shall ye bless," saying the words following (Numb. vi. 23); and when God put a word into the mouth of Balaam, which he should speak to Balak, God saith to him, *οὕτως λαλήσεις*, "so shalt thou speak," which is the same with *τὰ δὲ λαλήσεις*, "these words thou shalt speak" (Numb. xxiii. 5. 16). So in God's words directed to the prophets, *οὕτως λέγει ὁ Κύριος*, "Thus saith the Lord," Isa. viii. 11, xxviii. 16, xxx. 15, xxxvii. 33, xlii. 5, xliii. 1. 14. 16, lii. 4, lxv. 8, lxvi. 1, is the same with *τάδε λέγει ὁ Κύριος*, "These things saith the Lord," Isa. xxx. 12, xxxvii. 21, lii. 3, lvii. 15, lxv. 13, lxvi. 12, and so in the other prophets. And had not Christ intended this, he would not have given his disciples a form of prayer, but the heads only of the things they were to pray for. Secondly, The disciples request him to teach them so to pray, "as John had taught his disciples" (Luke xi. 1). Now it is highly probable that John taught his disciples to pray as the Jewish masters taught their scholars, by giving them a form called *kaddish magistrorum*, from which they used not to vary. But though this be admitted, yet it is still disputed whether this form were only given by Christ to his disciples, to be used whilst they were infirm and weak, and before the Holy Spirit fell down upon them, and was plentifully effused upon the church, or whether it were given as a standing form to be used by Christ's disciples, or by all Christians throughout all ages of the church, as by the practice of the church, at least from the third century, they seem to have been conceived. Two reasons are alleged to the contrary; viz.

First, That though we read in the Acts of the Apostles, of prayers made by the church, or by particular members of it, yet we find not any intimation that they ever used this form of prayer. We read that they prayed (Acts i. 24) that God would show them whether Joseph or Matthias was to be chosen in the place of Judas (Acts ii. 42); that those who were converted continued in the doctrine and fellowship of the apostles, and in breaking of bread and in prayers (Acts ix. 24. 30). So we find the whole church praying that God would enable them to "speak the word with boldness, and would stretch out his hand to heal, and to show signs and wonders through the name of his holy child Jesus" (see vi. 6, viii. 15, xii. 5, xiii. 3, xx. 36). But in none of these places have we the least intimation that they ever used the Lord's prayer. In the martyrology of Polycarp is inserted a large prayer made by him after his condemnation; but it concludes not with this form, but with the usual form of our collects.

Secondly, Because the second petition in this prayer being this, "thy kingdom come," they do not think it reasonable to continue a petition for that which is come already; God's kingdom being come, and erected from the time that our Saviour ascended into heaven, and sat down at the right hand of glory. To this latter argument I shall give a full answer when I come to that petition.

To the first objection, an answer may be returned from a known rule, that "a negative argument is of no validity;" indeed in matters of doctrine the argument is always good; we read of no such doctrine in the scriptures, therefore it neither is nor can be any article of faith, because we have no other rule of faith besides the holy scriptures; but then in matters of practice this rule will not hold good, the sacred penmen being under an obligation to deliver the whole rule of faith, but under no obligation to give us a full history of all that the apostles did: we never read that the apostles prayed, or were baptized before our Lord's resurrection; and shall we therefore say they never prayed, or that they refused "the counsel of God," as did the pharisees, "in being not baptized of John?" After our Lord's ascension we never read that any of the apostles, save Paul and Peter, did baptize any; we read not that they ever did receive the sacrament; we read not that half of them ever preached the gospel to any nations; and shall we therefore say they did none of these things? St. John informs us, that there were "many things which Jesus did, which were not written" (xx. 30, xxi. 25); what wonder, therefore, is it there should be many things which his apostles did, which are not written? Secondly, In most of the texts cited from the Acts, we read not one word of the matter of their prayer, but only in general that they prayed, and so no semblance that they did not use the Lord's prayer. In the

* Christiani Deum illum suum confingunt in omnium mores, actus, omnium verba denique, et occultas cogitationes diligentèr inquirere, discurrentem scilicet, atque ubique præsentem molestum illum volunt, inquietum, impudenter etiam curiosum, siquidem adstat factis omnibus, locis omnibus interest, cùm nec singulis inservire potest per universa districtus, nec universis sufficere, in singulis occupatus. Cæcil. apud Minut. p. 10.

† *Βαττολογοῦσι γὰρ κατὰ τὴν λέξιν τοῦ εὐαγγελίου μόνοι οἱ ἐθνικοὶ, οὐδὲ φαντασίαν μεγάλων ἔχοντες ἢ ἐπουρανίων αἰτημάτων, πᾶσαν εὐχὴν τῶν σωματικῶν καὶ τῶν ἐκτὸς ἀναπέμποντες.* Orig. *περὶ* Εὐχῆς, p. 63. *Οὐ βαττολογητέον οὖν, οὐδὲ μικρὰ αἰτητέον, οὐδὲ περὶ ἐπιγείων προσευκτέον.* Ibid. p. 25. Chrysostom. et Theophylact. in locum.

‡ Alcib. 2, p. 458, B, C.

§ Ibid. p. 571. ‖ Memorab. lib. i. 571.

¶ *Αἰτεῖσθε, φησὶ, τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται.* Clem. Alex. Strom. i. p. 346, B. Orig. *περὶ* Εὐχῆς, p. 54.

heaven (*i. e. who, being in heaven, from thence beholdest all our wants*, Ps. xi. 4, *and must be able to relieve*

first instance the whole consists but of one verse; in the second, but of two. Now after every collect or short ejaculation, no man thinks it necessary or even proper to add this prayer; but only that in some of our most solemn addresses, public or private, we should use this prayer. For we are Christ's disciples as well as they to whom this prayer was given, and so must very fitly use that prayer which is the badge of a disciple of this Lord. The prayer itself is of all others the most excellent and comprehensive, and as plain as it is full; it is so short that any man may learn it, so clear that all may understand it, so full as to comprehend all our wants, and so exact as to instruct us what we should be, as well as what we should ask, as being, saith Tertullian, breviarium evangelii, "an epitome of the gospel." It was composed by him who had the Spirit above measure, as a direction how and for what to pray, and so, as Cyprian says, we hope, ut facilius audiamur, "to be more readily accepted by our heavenly Father, when we come to him with the words of his only Son." The learned farther do observe, that this prayer is taken out of the Jewish liturgies, in which we wholly find it, excepting only these words, "as we forgive them that have trespassed against us." "Our Father which art in heaven," is in their Seder Tephilloth, or form of prayers; "let thy name be sanctified, and the kingdom reign," in their form called Kaddish; "let thy memory be glorified in heaven above, and in earth beneath," in the Seder Tephilloth; "forgive us our sins," in the sixth of their eighteen daily prayers; "deliver us not into the hand of temptations," and "deliver us from the evil figment," in that and the book Musar: "for thine is the power, and the kingdom, for ever and ever," is, saith Drusius, their usual doxology. And, as hence Grotius notes, how far this Lord of the church was from affecting novelty, or despising any thing because it was a form; so others do hence justify the doxology contained in the close of this prayer, which some think to be an addition of the Greek fathers, because it is wanting in the Latin, in St. Luke, and in many Greek copies (see Examen Var. Lect. Millii, lib. ii. cap. 1. n. 2).

Note, lastly, that this prayer consists of three parts, a preface excellently fitted to prepare us for prayer, by filling our hearts with charity to our brother, who bears the same relation to our common Father, with reverence to him whose "throne is in heaven," seated over all, and with faith and humble confidence in him, who being to us a Father, must be ready to do his children good, and being "our heavenly Father," must, "looking down from heaven upon the children of men," see all our wants, and must be able to supply them. "The Lord's throne is in heaven," saith the psalmist, "he doeth whatsoever pleaseth him." Secondly, It consists of six petitions, the three first of which call upon us to pray for the sanctification of his name, the advancement of his kingdom, and the performance of his will, teaching us to make the glory of God, and the advancement of his Son's kingdom, the chief end of all our actions; and having first done his will, then expect provision and protection from him, and preservation from all evil. The three next respect, (1.) our daily sustenance, as being that without which we cannot be able to promote his glory, or to do his will: (2.) the remission of our past sins, that they may not obstruct his blessings, and preservation from them for the future, that we may not lose his favour: and, lastly, an agnizing the supreme dominion, the power fit to be ascribed to, and the glory due to God for ever.

[8] Πατὲρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· *Our Father which art in heaven.*] This being spoken to his disciples, who were Jews, and had no distinct notion of a Trinity, must be understood in the usual notion of the Jews, who styled the God of Israel אבינו our Father;" and so must signify the first person in the blessed Trinity, they being not able to apprehend it otherwise. Moreover our Lord still calls the God of Israel his "heavenly Father" (Matt. vii. 21, x. 32, 33, xi. 25, xii. 50, xv. 13, xvi. 17, xviii. 10. 19. 35, Luke x. 22), clearly distinguishing himself in person from that "heavenly Father" with whom in essence he was one. This phrase must therefore necessarily signify a distinct person from the Son, nor is it certain that it ever bears any other sense in the New Testament.

Now God is called "Father," first, by right of creation, "he having made us, and not we ourselves," according to that question of Malachi, ii. 10, "Have we not all one Father, hath not one God created us?" On which account the scriptures style him "the Father of our spirits" (Heb. xii. 9). Secondly, By right of providence and preservation, for he "upholds our souls in life," according to that question of God to his own people; "Is he not thy Father which hath bought thee, hath he not made thee and established thee?" (Deut. xxxii. 6) he being that "one Father who is above all things" by his power and essence, goes "through all things" by his providence, and is "in all" by his presence (Eph. iv. 6). Thirdly, By right of vocation and adoption, we being called to that faith in Christ, which constitutes us "the sons of God" (John i. 12); we being all the "children of God through faith in Christ Jesus" (Gal. iii. 26), and by the renovation of the Holy Spirit, who enables us to cry, "Abba, Father" (Rom. viii. 15), and testifies to our spirits, "that we are the sons of God" (ver. 16); "for as many as are led by the Spirit, they are the sons of God" ver. 14); in which sense he is styled "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named sons" (Eph. iii. 14, 15). The angels, who by the Jews are styled his "family above," being oft called "the sons of God" (Job i. 6, ii. 1, xxxviii. 7), and good men who are styled "his family on earth," being made so by adoption. Yet, though this be the most excellent notion of a son, and in this sense especially God is the Father of the Christian; yet seeing, as the heathens have well noted, God is communis humani generis parens, "the common Father of mankind;" seeing he owned himself the Father of the whole nation of the Jews, and styled them all his sons,—the notion of a Father here must be extended to all the senses mentioned, or at the least to all to whom God is a Father, by calling them unto the faith; since otherwise persons of tender consciences, who doubted of their renovation in the Spirit, and of their right to claim the privileges of the adopted sons of God, could not recite this prayer in faith. And, also, (2.) then only could we pray for the regenerate in this form of prayer, and so it would be only an imperfect form; we being bound in charity to pray for all men, that they may "hallow his name," and "do his will."

Moreover, as this relation to God as our Father calls for our reverence of him, our fear to offend him, our zeal for his honour (Mal. i. 6, 1 Pet. i. 17), our obedience and kindness to our "heavenly Father" in purity and holiness (1 Pet. i. 14, 15, Phil. ii. 15, 1 John iii. 2, 3), and in love to all mankind (Eph. v. 1), even to them that are our enemies, and "despitefully use us" (Matt. v. 44. 48); and, lastly, our patient submission to all his fatherly chastisements (Heb. xii. 9, 10); so doth it naturally tend to cherish our faith, and raise our hope of speeding in our sincere, fervent, and reasonable addresses to the throne of grace; our Lord having taught us to conclude, that "if earthly parents, being evil, will give good things to their children, much more will our heavenly Father give good things to those that ask him" (Matt. vii. 9, 10).

The word "our" is joined to Father, saith St. Chrysostom, Ἵνα κοινὸν πατέρα ἔχειν διδαχθέντες ἀδελφικὴν πρὸς ἀλλήλους ἐεικνύωμεν τὴν εὔνοιαν, "That being taught, we have one common Father, we may love as brethren," and pray for all the members of the church; though this hinders not, but in our private devotions we may use the singular number, and desire the supply of our own particular wants, provided we also intercede for others as well as for ourselves; so David, "O Lord, thou art my God," &c. It is added, "which art in heaven," not to signify that his essence is included there, for "he fills heaven and earth" (Jer. xxiii. 24), undoubtedly with the same presence, seeing "he is not far from any of us" (Acts xvii. 25. 27); and whether we "go up to heaven or down to hades, or fly to the ends of the earth," we can never fly from his presence (Ps. cxxxix. 7, 8): and Solomon declares, that "the heaven of heavens is not able to contain him" (1 Kings viii. 27). Vain therefore is the note of Woltzogenius here, that when God is said to be any where but in heaven, we are to understand it, "not of his essential presence, but of his efficacy, operation, and om

them, 2 Chron. xx. 7, Ps. cxv. 3, *and being our God and Father, must be inclined so to do*), [9] Hallowed be thy name (*i. e. may all men so speak, and so think of thy divine majesty, and so deport themselves towards thee, that thou mayest be glorified in their words, thoughts, and actions*).

niscience;" for, if the "heavens cannot contain him," the earth must; if he "fill heaven and earth," why not with the same presence? And seeing his power and essence is the same thing, and never can be separated, how can it be conceived that he should act where he is not? He is therefore said to be in heaven, because there is his glorious presence, where he dwells "in light inaccessible:" and by this phrase is signified, (1.) the high majesty and supreme excellency of God, and his dominion over all creatures; as in those words of Jehoshaphat, "Art thou not God in heaven, and rulest not thou over all the kingdoms of the heathen?" And Ps. ciii. 19, "The Lord hath prepared his throne in heaven; his kingdom ruleth over all." And so we owe to him the highest reverence (Eccles. v. 2), and most exact obedience. (2.) His power, whereby he is able to "do for us above what we can ask or think" (2 Chron. xx. 6): "Art not thou God in heaven? and in thy hand is there not power and might, so that none is able to withstand thee?" (Ps. cxv. 3.) "Our God is in heaven, he hath done whatsoever he pleased;" and this engageth us to fear him above all, "who is able to destroy both soul and body in hell-fire." (3.) His "omniscience, by which he sitteth in heaven, beholdeth all that is done upon the earth" (Ps. xi. 4); "The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men" (Ps. xxxiii. 13—15. "The Lord looketh down from heaven, he beholdeth all the sons of men; he fashioneth their hearts alike; he considereth all their works:" and this should teach us sincerity, and a regard both to our words and thoughts at all times, but more especially in our address to him. Lastly, His infinite purity and holiness: Deut. xxvi. 15, "Look down from thy holy habitation from heaven, and bless thy people." Hence is he styled, "the high and lofty One, who inhabiteth eternity, whose name is Holy" (Isa. lvii. 15); and teacheth us "to be holy for the Lord our God is holy."

[9] Ἁγιασθήτω τὸ ὄνομά σου· *Hallowed be thy name.*] Note,

(1.) That by "the name of God," we are to understand himself, considered not precisely as to his essence; for of that we may inquire with holy Job, "Canst thou by wisdom find out God?" But, as he is made known to us by his creating all things, to be "God over all," infinite in power; by the beauty and exact order in which he hath placed all things, and the wise ends for which he hath adapted them, to be a God of infinite wisdom and knowledge; by the law of truth, equity, and righteousness, which he hath impressed upon our spirits, that he is a God of truth and righteousness; by the purity and holiness of his precepts, that he is a God of purity; and by the rich provisions he hath made, both for the present and the future happiness of man, that he is a God rich in mercy and plenteous in goodness to the sons of men, and a true lover of souls. For as in scripture, τὸ ὄνομα, the name of any one is often put for his person (Acts i. 15, Rev. iii. 4, xi. 13), or the glory and majesty of him that bears that name (Eph. i. 21, Phil. ii. 9, 10, Heb. i. 4), so here the name of God signifies the divine majesty of God himself, as he is made known unto us by his attributes; in which sense, to "call upon the name of God, or Christ" (Gen. iv. 26, 1 Kings xviii. 24, 2 Kings v. 11, Ps. cxvi. 17, Joel ii. 32, Zeph. iii. 9), to "love the name of God" (Ps. lxix. 36, Isa. lvi. 6, Heb. vi. 10), to "blaspheme and profane his name" (James ii. 7, Rev. xiii. 6), is to do this to God himself.

Note, (2.) That to "sanctify" or "hallow," when it is ascribed to things capable of being changed to the better, signifies either to consecrate and set them apart from a profane to a sacred use; in which sense, the vessels of the sanctuary, set apart to God's service, were hallowed; and the priests and Levites, consecrated to God's service, are said to be sanctified; or else to be adorned with such inward habits and dispositions, as render them inwardly pure and holy; and thus we are said to be "sanctified through the Spirit in the inward man." Now the divine majesty being infinitely holy in himself, and exalted above all that we are able to conceive, cannot be hallowed or sanctified in either of these senses, but by analogy to them. He is then sanctified by us, when we do separate him from, and in our conceptions do exalt him above, all other things, and when we do ascribe unto him the excellences of his divine majesty, and treat him suitably to them. According to that of St. Chrysostom, τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω, "hallowed," that is, "glorified be thy name." Now, how this may most effectually be done, we cannot better learn than from observing how God himself acts for his glory and the sanctification of his holy name; now this he does by the discovery of those perfections which naturally tend to raise within us a fear and reverence and love of him, trust and affiance in him, and render us obedient to him, and in which it is our duty and our perfection to be as like to him as we can. And therefore (1.) God glorifies his name and sanctifies himself by the discovery of his mighty power, rendering him able to do exceedingly "above what we can ask or think." So Ps. cvi. 7, 8, "He saves them for his name's sake, that he might make his power to be known:" and Isa. xliv. 23, "The Lord hath redeemed Jacob, and in Israel δοξασθήσεται, will be glorified." (2.) By rendering his judgments conspicuous against presumptuous sinners, and those whose hearts are hardened from his fear; according to that saying of Solomon Jarchi on Numb. xx. 23, "The holy blessed God sanctifies himself before his creatures by the exercise of his judgments on them." Thus, saith he, Exod. xiv. 4. 17, Ἐνδοξασθήσομαι, "I will get me glory upon Pharaoh, and all his host;" i. e. I will show my power and justice in their destruction. And when God had broke forth upon Nadab and Abihu, for offering strange fire, Moses saith, "This is that which the Lord had pronounced, I will be sanctified in those that come nigh me; and before all the people I will be glorified," Lev. x. 3, see also Isa. v. 16, Ezek. xxviii. 22, xxxviii. 23. (3.) By rendering conspicuous his truth and faithfulness to his promises; as when the psalmist saith, Ps. cxxxviii. 2, "I will praise thy name for thy loving-kindness and truth, for thou hast magnified thy truth above all thy name:" i. e. thou hast been chiefly glorious in the punctual performance of thy promises: see Jer. xiv. 22. (4.) By showing the riches of his grace, mercy, and goodness to the sons of men: so when God had declared to Moses that he was "a God merciful and gracious, long-suffering, abundant in goodness, and forgiving iniquity" (Exod. xxxiv. 6, 7), he is said to make "his goodness pass before him," and "to show him his glory" (Exod. xxxiii. 22, xxxiv. 5, 6). Only it ought to be observed from the fathers,* that the great end of all God's glorious works and dispensations, in which these excellences are displayed, cannot be this, that he may be admired and applauded by his creatures. It is vain to think the all-wise God can be concerned whether such blind creatures as we are approve or disapprove of his proceedings, or that he really can suffer any diminution of his glory by our dislike, or is advanced in honour by our approbation of his dispensations. We detract from his majesty if we conceive that he is tickled with applause, or aims at reputation from us in any of his glorious actions; that therefore such as we should think well of him, can be no farther his concern, than as these apprehensions may engage us to that affection and obedience to and imitation of him, which tends to the promotion of our happiness.

God, therefore, in discovering the divine perfections, must be supposed to design as well the benefit and happiness of man as the advancement of his honour. Thus, when he discovers all those attributes which represent him good and merciful, kind and obliging to the sons of men, he doth it with design, and in a manner proper to lay the highest obligations on us to returns of love and gratitude, and to engage us to that imitation of his goodness and mercy to our fellow creatures, which renders us the children of our heavenly Father (Matt. v. 45). When he gives signal demonstrations

* Οὐ γὰρ χρείας ἕνεκεν ὁ Θεὸς πεποίηκε τὸν κοσμὸν ἵνα τιμᾶς πρὸς τε ἀνθρώπων, καὶ πρὸς θεῶν τῶν ἄλλων, καὶ δαιμόνων, φησὶν ὁ Πλάτων, καρποῦτο. Clem. Alex. Strom. v. p. 585, B. Theodor. adv. Græc. Serm. 4, p. 535.

10 [10] Thy kingdom come (*may thy gospel be generally entertained by men with due faith and obedience; may all men receive thy son Jesus Christ as their king and saviour, and humbly submit to his laws; may the Christian religion obtain every where, as well in reality as profession, the minds of all men being subdued to the obedience of faith*). [11] Thy will be done in earth, as *it is* in heaven (*i. e. may all men with sincerity, alacrity,*

of his almighty power and his great wisdom, he designs by this to teach us that he is able to foresee and to divert the evils which may at any time befall us, and to confer the greatest blessings on his servants, that so he may encourage us to trust in him at all times, to repair to him in the time of need, and serve him faithfully, in expectation of his favour and protection. When he manifests himself to be a God of truth and faithfulness, one who will punctually perform his promises, and execute his threats upon us, he doth this chiefly to affright us from those sins which make it necessary for him to be severe upon us, and to provoke us to the performance of those duties to which he hath annexed the greatest blessings. When he informs us that his holiness and justice cannot permit the wicked to escape his judgments, or any upright soul to want the tokens of his love or the reward of his sincere obedience, his great design in all this is, that sin, which is the rise of all our miseries, may be avoided, and holiness, which is the true advancement and best accomplishment of human nature, may be more earnestly pursued by us: so that God's acting for his glory is also acting for the good of his first noble creatures; it is only recommending himself to their good-liking and affection, that so he may the more effectually advance their happiness. Hence therefore we may learn,

1. That we sanctify or glorify God with our mouths, when we declare and do acknowledge these his excellences; when we offer up our prayers and praises to him as the author of "every good and perfect gift," ascribing all the good we do receive or hope for to him alone, and "tell of all his wondrous works."

2. We sanctify him in our hearts, when we conceive aright of him, as a God infinite in all these excellences, and consequently have such impressions on our spirits as cause us truly to fear and reverence him, to believe all his revelations, trust in his promises, behave ourselves before him with all sincerity of heart, and uprightly design the promotion of his glory.

3. We sanctify him in our lives and actions, when the consideration of these divine excellences engages us to obedience to his holy will, and to act suitably in all our dealings to our belief of them; when we show forth his imitable perfections in our lives (1 Pet. ii. 12), by our sincere endeavour to resemble him in them; when we are "fruitful in all those works of righteousness which are, through Jesus Christ, to the glory and praise of God" (Phil. i. 11); and let our "works so shine before men, that they seeing them, may glorify our Father which is heaven."

When then we say, "Hallowed be thy name," we pray that all men may so speak, so think of the divine majesty, and so deport themselves towards him, that he may be thus glorified in their words, hearts, and actions; and that all worship of idols and devils may wholly be abolished; and that this honour, as it is due, so may it be ascribed to him alone.

[10] Ver. 10. Ἐλθέτω ἡ βασιλεία σου· *Thy kingdom come.*] This cannot be understood of that general kingdom by which God ruleth over all the world, that being always come, and capable of no amplification, and so we cannot wish rationally, in any sense, that it may come. And it seems probable that it is not primarily and directly to be understood of the kingdom of glory in the heavens; we praying this kingdom may come to us, that we may do his will on earth. But considering that this phrase in the prayer, as well as in the language of the Jews, respects the kingdom of the Messiah, which they then thought "should immediately appear" (Luke xix. 11), and which they were then expecting (Mark xv. 43), and were waiting for (Luke ii. 38), and which they daily prayed for in those words,* "Let him make his kingdom reign, let his redemption flourish, and let his Messiah come and deliver his people:" (2.) that this is chiefly the import of the kingdom of God, when our Lord in the gospels speaks of it to the Jews, as is shown, note on Matt. iii. 2, [2], and (3.) that this prayer was composed for the use of Christ's disciples, when this kingdom of God was approaching; and both the Baptist, our Lord, and his disciples began to say unto the Jews, "Repent ye, for the kingdom of God is at hand;"—I think our Saviour, in the direct and immediate sense of the words, instructs them out of zeal to God's honour, and that his name may be hallowed, and his will be done on earth, to pray that his gospel might be generally entertained by men with due faith and obedience; that all might own and worship God in truth, receive his son Jesus Christ as their king and saviour, and humbly submit to his laws; or, in the words of the Jews, "Hosanna to the Son of David" (Matt. xxi. 9), "Blessed and prosperous be the kingdom which cometh in the name of the Lord" (Luke xix. 38): and consequently, that it may reign in the hearts of all who do profess to own it, disposing them to an entire subjection to and ready compliance with its precepts, and working in them those fruits of "righteousness, and peace, and joy in the Holy Ghost," in which this kingdom does especially consist (Rom. xiv. 17). This being the kingdom of God intended, when it is said, ver. 33, "Seek ye first the kingdom of God, and the righteousness thereof," we therefore, in this petition, by parity of reason, are to pray that all men may become subjects to the kingdom of God erected by Christ; that the knowledge of the Christian faith may come to all nations; that the "kingdoms of this world may be the kingdoms of our Lord Christ" (Rev. xi. 15), "all kings and nations, people and languages, doing him service" (Ps. lxxii. 11, Dan. vii. 14. 27): that his kingdom may be advanced by the "coming in of the Jews," and by the "fulness of the Gentiles;" that the Christian religion may obtain every where, as well in reality as profession; the minds of all men being subdued "to the obedience of faith," and they showing forth the virtues of it in their lives.

[11] Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· *Thy will be done, as in heaven so on earth.*] Note here,

First, That we pray not here that God may do his own will and pleasure, for he will always do "whatsoever he pleaseth in heaven and on earth" (Eccles. viii. 3): and, "who hath resisted his will?" (Rom. ix. 19.) Whether therefore we pray thus or not, he will do all his pleasure (Isa. xlvi. 10), and so it is needless to call upon him so to do. Nor,

Secondly, Do I think we here desire his providence may be done upon us, and that we may cheerfully submit to it; though in this consists the life of Christian patience and self-resignation; for we here pray to do God's will on earth, as it is done in heaven, where there is perfect happiness, endless and necessary bliss, and therefore no occasion or possibility of submitting in adverse providences to the will of God. Nor,

Thirdly, Do we here pray we may on earth be equal to the blessed angels, in the perfection, readiness, and alacrity of our obedience, it being not in the power of imperfect creatures to do God perfect service; or of them who have in them flesh still "lusting against the Spirit," the world still soliciting, Satan still tempting, and the corruptible body pressing down the soul, to pay continually that ready, cheerful, and complete homage, which blessed spirits, freed from all these imperfections, conflicts, and temptations, yield: and therefore such obedience which it is impossible for us to pay, must also be unreasonable for us to desire. It is almost needless to add,

Fourthly, That we pray not here that God would necessitate or inwardly compel us to do his will; for this is not to pray his will may be done by us, but by him in us, nor could we then desire "not to be led into temptation:" but notwithstanding, by desiring his will may thus be done by us, we consequentially must desire all that grace and that assistance of his Holy Spirit, which is on God's part requisite to enable us thus to do his will. Now of these angels in heaven, we read,

* See Vitringa de Synag. Vet. lib. iii. p. 2, cap. 8, p. 962.

and readiness, yield obedience to thy holy will, and imitate the blessed angels in an entire compliance with it, without hesitation or retinency).

11 [12] Give us this day our daily bread (*i. e. be pleased continually to afford us what thou seest needful for us,*

First, that "they stand continually before the face of God" (Matt. xviii. 10), as being always ready to receive and prepared to execute his holy will: hence are they represented as having wings, and "flying swiftly" with them whither he is pleased to send them, to show the readiness and alacrity with which they do his pleasure.

Secondly, That they are styled "ministers of his to do his pleasure, obeying his commandments, and hearkening to the words of his mouth" (Ps. ciii. 20, 21). This therefore seems to be the import of this prayer, that with as much readiness, alacrity, perfection, as the imperfection of human nature will admit of, we may yield obedience to his holy will, and imitate the blessed angels in a sincere compliance with it, without hesitation or retinency; and that in order to this end he would vouchsafe us those divine assistances which may enlighten our understandings, rightly to discern "what is the good, and acceptable, and perfect will of God," and powerfully incline our wills, and strengthen all our executive faculties, to a cheerful, ready, constant, and sincere obedience to it.

[12] Ver. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, Luke xi. 3, τὸ καθ' ἡμέραν· *Give us this day* (or, *day by day*) *our daily bread.*] Here let it be observed,

First, that under the name of bread is doubtless comprehended all that is necessary for sustaining human nature, and so, meat, drink, and clothing: these things, saith Christ, "your heavenly Father knoweth to be needful for you" (ver. 32); and these things he hath promised to those who "seek first the kingdom of God, and the righteousness thereof" (ver. 33), and therefore will undoubtedly provide them. Having this "food and raiment," the apostle enjoins us "to be content" (1 Tim. vi. 8). And thereby he defineth, saith Theophylact, what is sufficiency; with this food Jacob terminates his wishes; for he desires only that God would give him "food to eat, and raiment to put on" (Gen. xxviii. 20). And Agur only asks, that God would order for him τὰ ὄντα, καὶ τὰ αὐτάρκη, "what he wanted, and would suffice" (Prov. xxx. 8). Moreover, seeing the reason of asking thus our daily bread is the necessity of it for sustaining human life, it follows that all other things must be comprised in that word which are as needful to sustain it; to wit, that money, health to labour, and that blessing on our labours and our callings, which are necessary to procure this food and raiment; and that habitation, or house, which is necessary to preserve us from the injuries of the weather; and that seasonable weather which may enable us to reap the fruits of the earth, and so preserve us from perishing by dearth or famine; it also, doubtless, must comprise those things which are not only necessary for the sustaining of ourselves, but of our family; for seeing charity requires us to ask these things as well for others as ourselves, it more especially requires us to desire them for them to whom we are so intimately related, and for whom we are required to provide them. All these things seem to be necessaries contained under the name of "bread," or "food and raiment;" and with a sufficiency of these to sustain life commodiously, we must rest contented. But yet I doubt not that many other things may be comprised under this head, provided we do only ask them with submission to the divine wisdom, and if he sees them needful and convenient for us, submitting our concerns about them to his providence. Thus, v. g.

First, under the name of "bread," may be comprised all those things which providence hath given and designed for the nourishment of man; flesh, fish, fowl, wine, oil, milk, honey, the fruits of the earth, corn, roots, herbs, and of the trees that grow upon it; for all these things "hath God created, to be received with thanksgiving" (1 Tim. iv. 3). He hath given all these things to man "to eat" (Gen. i. 29, ix. 2, 3), "He causeth the grass to grow for the cattle, and herbs for the use of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread to strengthen man's heart" (Ps. civ. 14, 15). And this is the import of the

and give thy blessing both upon our labours to procure it, and our food to afford nourishment and strength to us).

12 [13] And forgive us our debts, as we forgive our debtors (*i. e. give us upon our repentance, the pardon*

word *bread*, when Abraham said (Gen. xviii. 5), "I will fetch a morsel of bread, and comfort your hearts;" for he brought with it "butter and milk," and "the calf" that he had dressed, and set it before them (ver. 8). Thus Joseph saith, "Set on bread" (Gen. xliii. 31), when they "slew cattle" (ver. 16), and had "messes of meat," and "store of good wine" (ver. 34, see 1 Sam. ix. 7, 1 Kings xxi. 7). And, in like manner, under the name of "raiment," may we understand all those things which nature hath provided for no other use we know of, but to clothe and adorn us, flax, wool, hair, silk; and which, by using to these ends, we only use unto those purposes to which they were designed by the God of nature. And,

Secondly, That we may have "food and raiment" in this sense, we must have all things necessary to this end; some having flocks of sheep, some herds of cattle, some employed in husbandry, some in gardening, some in dressing vineyards and oliveyards, some in clothing, some in other trades, which provide instruments necessary for these employments; and if all these things are "sanctified to us by prayer and thanksgiving," then may we ask God's blessing on our honest labours to procure them, and tender our thanksgivings to him for his blessings on these labours to that end. Note,

Thirdly, That the bread we are bid to ask is styled, ὁ ἐπιούσιος, that is, either "the bread of the day present," or "coming on:" as when the wise man advises us not to say, αὔριον δώσω, "I will give to-morrow, when we can at present do it" (Prov. iii. 28), and not to "boast of to-morrow" (Prov. xxvii. 1), "because we know not, τὶ τέξεται ἡ ἐπιοῦσα, what a day will bring forth," or what will be on the morrow. So Chrysostom and Origen, τὸν ἄρτον τὸν ἐπιούσιον, τουτέστι τὸν ἐφήμερον· and St. Jerome confesses, that some expound it, de præsenti cibo, "of food at present," because, say Theophylact and others, "we are forbidden to be solicitous for the morrow:" so also is the phrase interpreted by Phavorinus,* Suidas, and St. Chrysostom. Others interpret it the bread, τοῦ ἐπιόντος χρόνου, "of the time to come," or of that future life God shall please to afford us, which seems best to comport with St. Luke, saying, "Give us, τὸ καθ' ἡμέραν, day by day, or after day, our daily bread;" and so σήμερον may also signify, as יוֹם doth, Ps. xiii. 3, de die in diem, "from day to day;" and so the sense will be, "Lord, give us day by day that which shall be sufficient for the remainder of our lives;" both senses are good, and may be joined together, though I incline most to the first.

They who render this with the Vulgar, panem supersubstantialem, as they do not consider that it is in no sense, ἄρτος ἐπιούσιος "daily bread," but ὑπερούσιος, more than we need for sustentation; so neither (2.) that this sense of the words, relating to sacramental bread, obliges all Christians to receive the sacrament daily: (3.) that this sacrament was not then instituted, nor did the apostles for whom this prayer was made know any thing of it: and, lastly, that our petitions for spiritual bread are fully contained in the foregoing precepts. Note,

Fourthly, That the rich, as well as the poor, have need to put up this petition, not only by reason of the mutability of their affairs, and the uncertainty of those enjoyments, which may be quickly taken from them, but also from the insufficiency of their abundance to feed and nourish them without God's blessing on it, which they are therefore daily to implore; we are therefore from this petition taught,

First, How moderate our appetites should be towards these outward things, both as to quality and quantity, we being here directed to ask τρόφην οὐ τρυφήν, "bread or food, not delicious fare;" our necessary food, not superfluities; our daily food, not full barns, or treasures to lay up for many years; a moderate provision to be dealt to us as we need it.

Secondly, By directing us daily to apply ourselves to God for these things, we are taught to own our continual de-

* Ὁ ἄρτος ἐπιούσιος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων, ἢ καθημερινὸς, τὸν σήμερον ἡμῖν ἀρκοῦντα μόνον. Tom. v. p. 187.

of our sins committed against thee; for we, in obedience to thy command, freely, and from our hearts, forgive the offences of others against us).

pendence on him for our being; that we owe all we have or can expect, not to our industry or wisdom, to the support of friends or our own stock, but purely to the conduct and blessing of his good providence; esteeming his providence our best estate, his bounty our surest treasure, his fatherly care our only certain and comfortable support: and therefore praying, that from the riches of his goodness, he would continually afford us what he sees needful for us, and give his blessing both upon our labours to procure it, and on our food to afford nourishment and strength unto us.

[13] Ver. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν (τὰς ἁμαρτίας ἡμῶν, Luke xi. 4) ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν (Luke καὶ γὰρ αὐτοὶ ἀφίεμεν πάντι ὀφείλοντι ἡμῖν)· *And forgive us our trespasses* (sins), *as* (for) *we forgive* (every one of) *them who trespass against us.*] Here note that this petition supposeth these several things, viz.

First, That we, who put up this petition, are sinners, and want God's mercy in the pardon of our offences against him. For seeing Christ requires all his disciples thus to pray daily, he must exclude himself out of that number, who says he wants not this forgiveness. Hence Solomon informs us, "there is no man that sinneth not" (1 Kings viii. 46); "none who can truly say, I have made my heart clean, I am pure from sin" (Prov. xx. 9); and that "there is not a just man upon earth, who doeth good and sinneth not" (Eccles. vii. 20). And holy Job inquires, "What is man that he should be clean, or he that is born of a woman that he should be righteous?" (Job xv. 14, xxv. 4.) The prayer of the Psalmist is, "Enter not thou into judgment with thy servant, O Lord: for in thy sight shall no man living be justified" (Ps. cxliii. 2). St. James saith, that "in many things we offend all" (James iii. 2); and St. John, that "if we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8. 10); by all which scriptures it is evident against the Pelagians and the Cathari, that this remission of sins is necessary not for a few only, but for all Christ's disciples, that they are not only humbly but also truly to confess they are sinners, and that if they deny it, "they lie, and the truth is not in them."

Secondly, This prayer supposes also that these our sins, should God deal with us according to the merit of them, must render us obnoxious to his just displeasure, and that we therefore want the pardon of them. For seeing every sin is a transgression of God's holy law, it must render us guilty, till by an act of grace we have obtained the remission of it. And,

Thirdly, It supposeth that we are humbly to confess our sins to God, for he that begs pardon must be supposed to own his offence. And in requesting pardon for our sins, we confess ourselves to be sinners, and to need God's mercy. This petition also teacheth us,

First, to lay the foundation of our devotions in humility; and when we are addressing to God for spiritual or temporal blessings, to acknowledge our own unworthiness to receive them, that so we may more magnify his goodness in affording them to those "who are less than the least of any of his mercies."

Secondly, This being the first spiritual petition we make for ourselves, it shows how much we are concerned to obtain it; our happiness depending wholly on the favour of God, and our misery on his displeasure; and that being obnoxious to his wrath by our omissions of what he hath enjoined, and our commission of what he hath forbidden, we are first and especially concerned to obtain the pardon of our sins, and get him reconciled to us, especially if we consider that any iniquity unpardoned will obstruct the efficacy of our petitions for other things, and turn his face and his "ear from us that he will not hear."

Thirdly, The condition annexed to our petitions, in that clause, "as we forgive," or the reason of it in those words, "for we forgive," shows us how necessary it is, that we may speed in this petition, that we come to pray with a heart full of charity and good-will to all men, and free from any grudge, ill-will, any rancour or regret against our brother, according to that counsel of our Lord, "When ye stand praying, forgive, if ye have any thing against another, that your heavenly Father may forgive your trespasses" (Mark xi. 25); seeing our own forgiveness depends upon this disposition, nor shall we be forgiven without it (ver. 14, 15). Yea, we come to God with a lie in our mouths, when we say to him, "forgive, for we forgive others their trespasses," and pray that we may not be pardoned, when we say, "forgive us, as we forgive others their trespasses," if we do not from the heart forgive them. What this forgiveness on our part doth require, see note on ver. 14, 15.

13 [11] And lead us not into temptation (*suffer us not by the assaults of Satan, or the subtraction of thy graces, or by putting us for our punishment into such circum-*

[11] Ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, *And lead us not into temptation.*] Temptations being of two kinds, first, such as are sent for trial of our faith and constancy, or the improvement of our graces, and the example and encouragement of others; and that Christ speaks not primarily of these, interpreters conclude, (1.) because they, by the wisdom of Christ, are made the portion of all Christians, who are to take up their cross and follow him, and must through many tribulations enter into the kingdom of God (Acts xiv. 22); they are appointed to them (1 Thess. iii. 3), and if they will live godly they must suffer persecutions (2 Tim. iii. 12). (2.) Because these trials are sometimes necessary for us, we falling into them only εἰ δέον ἐστὶ, if need be" (1 Pet. i. 6), and are sent for salutary ends by God; viz. "to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness" (Heb. xii. 10, 11), and render us "conformed to our head" (Rom. viii. 29), and so are represented as the gifts of God (Phil. i. 28): and it seems not reasonable that Christ should advise us to pray against those things which are so needful for, and salutary to us. (3.) Because we are bid to "count it all joy when we fall into these tribulations" (James i. 2), are said to be "blessed and happy" when we "do endure them for the sake of Christ" (ver. 12, 1 Pet. iv. 14), and believers "rejoiced" in them (Rom. v. 5). We are therefore only to pray against them, when they fall so heavy on us, as to be strong inducements to "make shipwreck of faith and a good conscience," as in the case of the Thessalonians, to whom the apostle sends to "know their faith, lest the tempter should have tempted them, and made his labour vain among them" (1 Thess. iii. 5); in which case, as they are called καιροὶ πειρασμοῦ, "times of temptation" to fall away (Luke vii. 13), ὥρα τοῦ πειρασμοῦ, "the hour of temptation" which was to come upon the earth, from falling by which, Christ promiseth to keep the church of Philadelphia (Rev. iii. 10), πύρωσις πρὸς πειρασμὸν, the "fiery trial" (1 Pet. iv. 12), which made so many of the Jews fall off from the faith: so in this sense our Saviour suffering himself to be tempted, "that he might succour us when we are tempted," Heb. ii. 18), doubtless we may pray that God "would not suffer us to be tempted above what we are able, but would with the temptation make a way for us to escape, that we may be able to bear it" (1 Cor. x. 13), that he would so strengthen our faith, and so assist us by his Holy Spirit, that we may be able to "repel all these fiery darts of Satan" (Eph. vi. 16), and may "stand in the evil day" (ver. 13), and that he would either keep us from, or preserve us from falling in, this "hour of temptation;" for the epistles are full of such prayers made by the apostles for the churches, or with directions thus to pray; and this is only praying that "we may not enter into temptation," or may be delivered, when under it, "from evil." Secondly, Temptations are such as lead to sin, and such are the temptations of Satan, suggesting evil things unto, or raising evil motions in us; or of our fleshly lusts, by which we are "drawn away, and enticed" to covet that which is forbidden (James i. 14). And these are the temptations which we are here especially directed to pray against, the other sort being so only to be prayed against as they fall in with these, as being strong temptations to sin. For he, who had taught us in the precedent words to pray for the pardon of our past sins may rationally be thought here to direct us to pray, that we may be preserved from them for the future. And this may also be concluded from the following clause, "but (when we are thus in danger of it) deliver us from evil;" as we shall see in

stances as may prove snares and stumbling-blocks to us, to be led into, or overcome by, the power of temptation;

the interpretation of those words. And in this sense the word πειρασμὸς, "temptation," occurs in Christ's exhortation to his disciples to "watch and pray, lest they enter εἰς πειρασμὸν into temptation" (Matt. xxvi. 41); when St. Paul bids the spiritual man "restore those that are overtaken with a fault, in the spirit of meekness, considering himself lest he also be tempted" (Gal. vi. 1), when he saith, "they that will be rich fall into temptation, εἰς πειρασμὸν, and a snare" (1 Tim. vi. 9). Now by praying we may not "enter into" these temptations, we cannot but rationally be supposed to pray that we may not be obnoxious to any solicitations or temptations to sin; for whilst we carry flesh about us, this "flesh will lust against the spirit" (Gal. v. 17); and the whole life of Christians is a continual warfare and conflict against "Satan and spiritual wickednesses" (Eph. vi. 12), against the "flesh" (1 Pet. ii. 11), and against the allurements of that world, in which we do converse; and therefore, to pray absolutely to be freed from these temptations, is to desire to be freed from the common lot and condition of all Christians.

Yet, because there be sometimes cases in which we are more than ordinarily solicited to sin, as Joseph was by the daily importunity of his mistress; either by Satan's more impetuous assaults, as when our Saviour being hungry was tempted by the devil to make experiment "whether he was the Son of God," by "commanding stones to be made bread;" or by some circumstances and allurements of the flesh: or of the world concurring with our inward lustings, as when the young man is tempted by the harlot to lust, or the indigent by his companions to theft or robbery; and in these cases we, by reason of our frailty and proneness to these vices, lie under great temptations to offend, and to be overcome by that εὐπερίστατος ἁμαρτία, "sin which doth too easily beset us;" in all these cases we are especially to pray we may not enter into temptation, this being only to desire we may not be obnoxious to the continual peril of offending, and to the fierce assaults of a temptation. Note,

Thirdly, That "to be led," or "enter into temptation," in the scripture sense, is to be drawn by the allurements of a temptation to commit iniquity. In this sense Christ adviseth his disciples to pray, not that they might not fall into times of temptation, for they were then come; not that Satan might not vex or tempt them to evil, for this he told them they were to expect; but that they might not "fall into temptation," i. e. they might not be overpowered by the incursion of it; in which sense the apostle saith to the spiritual man "restore thy brother in the spirit of meekness, considering thyself lest thou also be tempted" (Gal. vi. 1), i. e. lest thou also fall by a temptation (see the note there): and to his Thessalonians, "I sent to know your faith lest the tempter should have tempted you, and my labour be in vain" (see the note there). And if we do consider that this petition, in the Jewish phrase, runs thus, "bring us not into the hand, or power, of temptation," we shall be easily induced to believe, this is the primary import of these words, though they may also secondarily request, that the providence of God would not subject us to those circumstances, which lay us under a great peril of offending; or when he doth think fit to do so, that he would not deny us strength sufficient to repel the violence of those assaults.

Fourthly, That we may understand in what sense it is fit to pray, that God would not lead us into temptations of this kind, we must know,

1. That God cannot be supposed to lead any man into temptation to sin, either by infusing any evil principle into his heart, or by inclining, exciting, or enticing, any man to sin, or by laying upon any man a necessity to commit it (see note on 2 Thess. ii. 11), seeing in all these cases he would be certainly the author of it, as much as Satan and our own concupiscence can be supposed so to be; and we in vain should ask of him, not to "be led into temptation," who is disposed to do those things which will infallibly subject us to it. And hence St. James speaks thus unto us, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man" (James i. 13). God therefore can be only said to lead us into temptation upon such accounts as these: (1.) That he is pleased to remove those restraints which he had laid on Satan, and to let loose his chains, so that he may freely assault and try his strength upon us; for it is carefully to be observed, for our comfort, that Satan cannot tempt us at his pleasure, but only when and so far as God shall be pleased to permit him; as is apparent in the case of Job, whom Satan could not touch without permission from God; and the example of the apostles, whom Satan first begged leave "to winnow," before he could assault them (Luke xxii. 31). And surely he who durst not enter into the swine till leave was given him by Christ, can much less fall on his disciples without leave. And when God in his wisdom seeth fit to grant it, he himself is said to do what he permitted Satan to effect. So when he permitted Satan, by his ministers, to destroy the substance and the children of Job, Job said, "God gave, and God hath taken away" (Job i. 21). And God himself speaks thus to Satan, "Thou movedst me to afflict him without cause" (ii. 3). So in the case of David numbering the people, "Satan rose up against David, and moved him to number the people" (1 Chron. xxi. 1). Yet because God permitted him to do it, it is said, 2 Sam. xxiv. 1, that "the fury of the Lord was kindled against Israel, and he moved David to say, Go number the people." The coming of antichrist is said to be, "with the operation of Satan, in all power, and signs, and lying wonders, with all deceivableness of iniquity to them that perish" (2 Thess. ii. 9, 10). But because he doth this by God's permission, towards them "who received not the truth in the love of it, that they might be saved, but had pleasure in unrighteousness;" therefore it is said, that "God sent them strong delusions to believe a lie" (ver. 11, 12): because God did not only permit this, but did so for the punishment of their infidelity and impiety; so God designing the destruction of a wicked Ahab, permitteth Satan to be a "lying spirit" in the mouth of all his prophets, and saith to him, "Thou shalt deceive him and shalt prevail, go forth and do so" (1 Kings xxii. 20. 22), giving him full permission so to do. (2.) That he is pleased to withdraw that grace which hath in vain been given, and take those talents from us which have been hidden in a napkin: according to that rule of God's proceedings, "To him that hath (i. e. improveth what he hath) shall (more) be given; but from him that hath not (i. e. who by not using it, as if he had not), shall be taken away that which he hath" (Matt. xiii. 12, xxv. 29). Here therefore note, (1) that we are not sufficient for ourselves, without divine assistance, to repel and overcome the temptations of the world, the flesh, and the devil, and to yield constant and sincere obedience to the will of God; for were this so, why should we be daily asking that of God, which he already hath put into our own hands: This hath been owned even by the wisest of the heathens,* that there was never a good man without a divine aid; and that the imperfection of the human nature requires this aid, to regulate our passions, and conquer the difficulties of a virtuous life. And this is fully evident from all those places in scripture, in which it is ascribed to God alone to be able to "keep us from falling" (Jude 24), to be able to "stablish us" (Rom. xvi. 25), καταρτίσαι "to confirm us in every good work to do his will, working in us what is good and acceptable in his sight" (Heb. xiii. 21), and to work in us "both to will and to do of his good pleasure" (Phil. ii. 13): and from those places, which require us to pray "that we enter not into temptation" (Matt. xxvi. 41), that we "may be able to stand against the assaults of Satan" (Eph. vi. 11), that we may have "wisdom to direct us how to bear them" (James i. 5), and that we may "keep ourselves in the love of God" (Jude 20, 21). For these things evidently show God's grace preventing us is necessary to make us truly willing, and his assisting grace to

* Εὖ γὰρ χρὴ εἰδέναι, ὅτι πὴρ ἂν σωθῇ τε καὶ γένηται οἷον δεῖ, ἐν τοιαύτῃ καταστάσει πολιτειῶν, Θεοῦ μοῖραν αὐτὸ σῶσαι. Plato de Repub. lib. vi. p. 677, C. Vide Epin. 1014.

Multos et nostra civitas et Græcia tulit singulares viros, quorum neminem nisi juvante Deo talem fuisse credendum est. Nemo igitur vir magnus sine aliquo afflatû divino unquam fuit. Cic. de Nat. Deor. lib. ii. ad finem. Vid. Arrian. in Epict. lib. iii. cap. 21, p 306, Max. Tyr. Diss. 22, p. 218.

but grant us such a measure of thy grace, as may preserve us from falling by them), [15] but deliver us from (*the*) evil (*of sin, and from those dispositions and inclinations which make us prone unto it; and from the assaults of the evil one*): [16] For thine is the kingdom (*we desire may come*), and (*thine is*) the power (*thus to assist, provide for, and protect us*), and (*thine is and will be*) the glory (*of so doing*), for ever. Amen.

14 (*And with great reason do I teach you to say, Forgive us our sins, as we forgive others*): [17] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

---

make us able to perform our duty; and that we are not able to bear up against and overcome these temptations without the divine aid. (2.) Observe that this aid is not to be expected without diligent seeking it by fervent prayer, and knocking for it with daily importunity (Matt. vii. 7, Luke xviii. 1): nor will it be continued to us without our diligent endeavours to make some due improvement of it; it rather is to be supposed that he, who doth not rightly ask it, shall not have it, and that from the slothful and unprofitable servant it should be wholly withdrawn. And then, (3.) from the withdrawing of that which is so necessary to preserve us from falling by temptations, and to enable us for the performance of our duty, it certainly will follow that we shall fall by them, and shall neglect our duty. Now because God denies or withdraws his grace, by way of punishment of our iniquity in resisting, or neglect in asking it, or sloth in not improving it when granted to us, he may on this account be said "to lead us into temptations," although he doth not otherwise concur unto it, than by withdrawing or not affording his abused grace to persons so neglectful, and therefore so unworthy of it; because by giving us thus up into the hand or power of the temptation, we shall as certainly fall by it, as if he himself led us into it. Thus because when the "gentiles knew God they did not glorify him as God," but fell into all manner of idolatry, God also gave them up to "uncleanness," through the lusts of their own hearts (Rom. i. 24): he gave them up "to vile affections" (ver. 26): he gave them up "to a reprobate mind" (ver. 28), as a physician gives up his patient to do what he will, when he finds he will not follow his prescriptions (see the note there). So, though Ahithophel gave Absalom that wicked counsel, of going in to his father's wives, and his own wicked heart inclined him to commit that incest (2 Sam. xvi. 21, 22); yet, because God permitted Satan to inject this counsel into the heart of Ahithophel, and gave up Absalom to his own heart's lust, and did all this for the punishment of David's murder and adultery; he by his prophet saith, "I will raise up evil against thee out of thine own house, and I will give thy wives to thy neighbour, and he shall lie with them: I will do this thing before all Israel, and before the sun" (2 Sam. xii. 11, 12). And, lastly, because the Jews shut their eyes against the gospel, and "seeing would not see, and hearing would not understand" (Matt. xiii. 14, 15), the gospel was spoken to them in parables (ver. 13), and afterward taken from them, and God is said to have "given them a spirit of slumber," Rom. xi. 8 (see the note there).

And, thirdly, God is sometimes said to do this, by leaving them under those circumstances, or by his providence placing them in a condition, which he foresees will, through the wicked inclinations of their own hearts, render them subject to temptations, and prone to yield to them, or fall by them. Thus was he pleased to send his prophet to anoint Hazael king of Syria (1 Kings xix. 15) though he knew the evil he would do to the "children of Israel, by slaying their young men with the sword, dashing their children in pieces, and ripping up their women with child," when he was once advanced to that station (2 Kings viii. 12, 13): because he was permitted to do this for the punishment of the sins of Israel. And because by the flight of David and the conspiracy of Absalom, occasion was given to Shimei to curse David without fear of punishment, the king speaks thus, "Let him curse, because the Lord hath said unto him, Curse David" (2 Sam. xvi. 11); i. e. he by his providence hath given him an opportunity of venting thus his malice without fear of punishment. Thus God is said to have "turned the hearts of the Egyptians to hate his people" (Ps. cv. 25): not by infusing hatred into their hearts, but by "increasing his people continually, and making them stronger than their enemies" (ver. 24). Thus Jeremiah saith "Ah Lord God! surely thou hast greatly deceived his people" (Jer. iv. 10); i. e. as the Chaldee paraphrast well interprets it, "by suffering the false prophets to say to them, Peace, peace, when there was no peace" (vi. 14, xxiii. 17). And the church speaks thus to God, "Why hast thou caused us to err from the way, and hardened our hearts from thy fear?" (Isa. lxiii. 17) though he had only concurred to this, by withdrawing the Spirit, against whom they had rebelled (ver. 10); by withholding those blessings and tokens of his favour, by which they were encouraged to fear him (ver. 12, 15); and by subjecting them to the power of their enemies, whose service made them alien from his fear (ver. 17, 18). So, lastly, is he said to "lay a stumbling-block in the way of the righteous, departing from his righteousness, and committing iniquity" (Ezek. iii. 20), when he doth not recall him by his chastisements, but leaves him to his own heart's lusts, and to the temptations of Satan and his evil companions.

So then the import of this petition is to this effect; Suffer us not, O Lord, either by the assaults of Satan, or the subtraction of thy grace, or by putting us, for the punishment of our sins, into those circumstances, which may prove snares and stumbling-blocks unto us, to be led into and overcome by the power of temptation; but be thou pleased to afford us always such a measure of thy grace as may keep us from falling by temptations; or if we fall into temptations, may so support us under them that we be not foiled by them; or if we slide, may be erected quickly by thy power, and stand more firmly for the future.

[15] Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *But deliver us from evil.*] The temptations we desire not to be led into, being temptations to sin, the evil from which we here request to be delivered, must be either that of sin, or Satan, the great tempter to it; if by ὁ πονηρὸς, we understand with Tertullian, Origen, and Chrysostom, the devil, who is a malicious, subtile, powerful, and diligent tempter, and therefore one against whose assaults, that we may stand firm, we are to "pray always with all prayer," and "watch thereunto with all perseverance:" or our own evil concupiscence, vicious inclinations, and distempers of mind, by which we are enticed and drawn into sin; this very properly is added to the former clause, as the most sovereign expedient to preserve us from being "led into temptation," and so we may well pray, that, in order to that end, God would graciously preserve us from those evil frames of heart, and dispositions of spirit, which render us so prone to yield to a temptation, and from the violent assaults of Satan, who, being once let loose upon us, will not fail to hurry us into sin.

[16] Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, *for thine is the kingdom, the power, and the glory.*] It must be owned that this clause is not in St. Luke, nor in many copies of St. Matthew, yet are there sufficient reasons to receive it as part of the Lord's prayer, as being in the Syriac version, and owned in the Greek liturgies, and being in most ancient copies, and a familiar doxology of the Jews; and, lastly, because it is very unlikely the holy fathers of the Greek church should presume to add their own inventions to a form of our Lord's own composing; but it is probable that our Lord, delivering this form twice upon different occasions, might add this clause at the first time, and leave it out at the second, and that the Latin copies, which are full of errors, might leave it out in both, lest the evangelists should seem to differ in a matter so considerable. But of this, see more in Examen Millii, lib. ii. cap. 1, n. 2. Now the import of this clause seems to be this, We pray thy kingdom may come, and that thy name may be hallowed, and thy will be done by all men, for thine is the kingdom, and all men are concerned to honour thee, and to obey thy holy laws; we pray for temporal blessings to be derived from thee, for the pardon of our past sins, and preservation from them for the future, for thine is the power thus to provide for and protect us, and thou alone canst pardon our offences; we pray for all these, for, by thus hallowing thee, owning thy kingdom and doing thy will; by thus pardon-

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover [18] when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces (*putting on sad and mournful looks*), that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face (*as the Jews do on ordinary days*);

18 That thou appear not unto men to fast, but (*only*) unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ [19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt (*them*), and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (*this being the only means to be heavenly-minded*):

21 For where your treasure is, there will your heart be also.

---

ing, providing for us, and protecting us, "thine will be the glory for ever and ever. Amen."

[17] Ver. 14. Ἐὰν γὰρ ἀφῆτε, &c. *For if you forgive men their trespasses.*] Note here, that God promiseth in these words remission of sins, to him that forgiveth others; not that this virtue can alone obtain favour with God, where other Christian duties are neglected: for though negative precepts are absolute, and he that "forgiveth not, shall never be forgiven," yet affirmative promises admit this limitation, si cætera sint paria, if no other condition of salvation shall be wanting. So, v. g. "He that heareth not (the gospel revealed to him) shall be damned," is absolutely true; but "he that believeth and is baptized shall be saved," is only true, if he perform the condition of his baptismal covenant, when he is in capacity to do so. Or, (2.) this promise is made to him who from his heart forgives his brother, because he who doth thus forgive the offences of his brother, in obedience to God's commands, and from a sincere desire to obtain forgiveness of God, will by the same motives be induced to do whatever else is necessary to obtain favour and acceptance with him. Now to this true remission it is requisite,

First, That our minds be fully freed from all desires of revenge, or of returning evil to our brother, according to that admonition of St. Paul (Rom. xii. 19), "Avenge not yourselves, but rather give place to wrath: for God hath said, Vengeance is mine; and I will repay it." "See to it, that none render evil for evil" (1 Thess. v. 15, 1 Pet. iii. 9). This being to do that ourselves, which it belongs to God to do. And hence it follows, that we must not desire God to revenge our quarrels, seeing this shows a mind desirous to be avenged of our brother.

Secondly, That we do not rejoice in any evil that befalls our brother, according to that admonition of Solomon, "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Prov. xxiv. 17).

Thirdly, That we do not so retain the evil done unto us in our memory, as to reproach him for it, or upbraid him with it, this being an indication that we have not from the heart forgiven him. Thus the Jews say, that "he who being desired by one to do that for him," which he refused to do to him, answers, "I will not deal with thee as thou hast dealt with me; he, though he lends what is desired, doth not forgive."

Fourthly, That we still be inclined to show kindness to, and be still ready to help and do him good; for what the law required the Jew to do to the beast of his enemy (Exod. xxiii. 4, 5), the gospel doth assuredly require the Christian to do to his enemy; and if we by consideration of the injury done to us be restrained from helping him, we have not from the heart forgiven him.

And so far we must go in our forgiveness of all persons at all times, even though they do not ask forgiveness. When this is done sincerely, then,

Fifthly, We are to admit our offending brother into friendship and familiarity again; for if we "from the heart forgive him," our heart must be towards him as formerly it was. Moreover, this remission must be,

First, Without delay, "before the sun goes down," saith the apostle, before we go to our devotions; "for when you pray," saith Christ, "forgive" (Mark xi. 15): seeing we pray to God for forgiveness at present, and if we do not thus forgive, we cannot say "forgive us as we forgive."

Secondly, It must be an entire forgiveness of all, even the most heinous crimes; for this the example of the "ten thousand talents" forgiven by our Lord requires (Matt. xviii. 24). And otherwise, when we pray "to be forgiven as we ourselves forgive," we pray that our greatest crimes may not be forgiven.

Thirdly, This forgiveness must be extended to our brother, though he doth frequently offend (Luke xvii. 3); for we pray daily to God for the remission of our daily sins.

[18] Ver. 16—18. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, *but when ye fast, be not as the hypocrites.*] i. e. Do nothing which may signify you fast to gain applause from men (see the discourse of fasting; appendix the third at the end of this gospel).

[19] Ver. 19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, &c. *Lay not up for yourselves treasures upon earth, but lay up treasures in the heavens.*) These and the following words to the end of this chapter, contain an excellent dissuasive from an inordinate affection to, and from an anxious solicitude about, the good things of this present life; taken,

First, From the consideration of the nature of them, they being fading, and subject to casualty (ver. 9).

Secondly, From the mischiefs of them, when our hearts are set upon them, and our minds are anxious about them. For, (1.) they take off our hearts from those true, spiritual, and lasting blessings, ver. 20, 21, which we should primarily and chiefly prosecute, ver. 33. (2.) They corrupt all our actions, and turn them into deeds of darkness, ver. 22, 23. (3.) They rival God, and take off our affections from him, ver. 24. (4.) They show great want of faith, and trust in God, ver. 30. (5.) They add to the evils of this present life, ver. 34, discruciating the mind with cares, which are, (1.) fruitless, ver. 27, (2.) needless, seeing our heavenly Father knows our wants, ver. 32. And he who is so liberal in making provision for the grass of the field, and for the fowls of the air, will not be wanting in his provisions for the necessities of his children, ver. 26. 28—30. And, (3.) they are heathenish, "for after all these things do the gentiles seek," ver. 32.

Note, also, that by the word "treasure" we are not to understand every thing which we lay up for the future, provided we be ready, when the glory of God, or the duties of charity, require us to part with it, for merchandise and husbandry cannot be carried on without something laid up in store; but that is in the forbidden sense our treasure, which we chiefly prize, delight in, and set our heart upon; as we may gather from those words, "For where your treasure is, there will your hearts be also" (ver. 21); and which we do chiefly spend our time and study to pursue and prosecute, with the neglect or to the hazard of our heavenly treasure, as appears from the opposition here: that which "we seek first" (ver. 33), and are concerned for, "though we be not rich towards God" (Luke xii. 21).

[20] Ver. 22. Ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς, *If thy eye be single, thy whole body will be full of light; ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς, &c. but if thine eye be evil, thy whole body will be dark.*] That by the "single eye," the liberal person, by the "evil eye," the covetous man, is intended, appears, (1.) from the connexion of the words: for the preceding words are a dissuasive from "laying up treasures on the earth;" the following from the "love of riches:" and therefore the intermediate words most probably relate to the same thing. (2.) From the like use of the phrase, both in the sacred writers and among the Jews, who say proverbially, "He that gives a boon, let him do it with a good eye," i. e. freely and liberally; and, "give thy first-fruits ἐν ἀγαθῷ ὀφθαλμῷ, with a good eye" (Ecclus. xxxv. 10): so ψυχὴ ἁπλῆ, is "the liberal soul" (Prov. xi. 25), and to give ἁπλῶς and ἐν ἁπλότητι, is to give "liberally" (James i. 5,

22 [20] The light of the body is the eye (*by which we are directed how to guide the body in our walking, as is the eye of the mind the light by which we discern our duty*): if therefore thine eye be single (*i. e. free from covetousness, and ready to relieve Christ's needy members*), thy whole body shall be full of light (*i. e. this charity will lead thee in the way to life, and will direct the actions both of thy soul and body aright*).

23 But if thine eye be evil (*if it be an envious, covetous eye*), thy whole body shall be full of darkness (*i. e. all its actions will be deeds of darkness*). If therefore (*then*) the light that is in thee be darkness, how great is that darkness! (*i. e. if the inward light, which should direct thy actions, be darkness, how great and fatal will be that darkness in which thou walkest!*)

24 ¶ (*And that your affection to these earthly things may not thus blind you, consider, that*) no man can [21] serve two masters: for either he will hate the one, and love the other; or else (*which is the consequent of that affection*) he will hold to the one, and (*comparatively*) despise the other. (*So that*) ye cannot serve (*both*) God and mammon.

25 Therefore I say unto you, [22] Take no thought for (*the things necessary to preserve*) your life, (*to wit*) what he shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. (*For*) is not the life more than meat, and the body (*more*) than raiment? (*He then who gave this life and body, will be concerned to make provisions for them*).

36 Behold (*how it is with*) the fowls of the air (*which are less considerable than you are*): for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (*and so more assuredly will be provided for.*

27 *And*) which of you by taking thought can add one cubit unto his stature? (*or make your body taller? how much less will your solicitude preserve the whole*)?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? (*if you distrust his care in making these provisions for you*).

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) (*but ye who are under a more peculiar providence need not do it*): for your heavenly Father knoweth that ye have need of all these things (*and sure his providence will never suffer you to want what he sees needful for you*).

33 But seek ye first the kingdom of God, and his righteousness (*viz. that righteousness which will render you acceptable in his sight*); and (*then*) all these things (*as far as they are needful*) shall be added unto you.

Rom. xii. 8, 2 Cor. viii. 2, ix. 11. 13). And, on the contrary, ὀφθαλμὸς πονηρός, "the evil eye," is the covetous eye that envies others any share of its good things. So Prov. xxviii. 22, "He that hasteth to be rich is a man רע עין of an evil eye;" and xxiii. 6, "Eat not the bread of him that hath an evil eye; for the evil eye, ὀφθαλμὸς πονηρός, is envious for his bread, and he is a niggard at his table" (Eccl. xiv. 10, Tob. iv. 16); "Give alms of thine abundance, and let not thine eye be envious when thou givest alms;" and Matt. xx. 15, ὀφθαλμός σου πονηρός, "is thine eye evil, because I am good?" So that the import of these words is this; As the eye gives light to the body to lead it safely in the way, so the eye or mind free from covetousness, and ready to relieve the wants of Christ's needy members, will be a light to the Christian to lead him in the way of life; whereas, covetousness being "the root of all evil," he that hath this evil eye, must be led by it into evil, and walk in darkness, and in that way which leads to utter darkness; for "the friendship of this world is enmity to God" (James iv. 4), and "he that loveth this world, the love of the Father is not in him" (1 John ii. 15). Now our affections are inordinately set upon the things of this world,

First, When we are not contented with those things that we at present do enjoy, though we have what is necessary, to wit, "food and raiment" (1 Tim. vi. 8, 9): for this man is ὁ βουλόμενος πλουτεῖν, "one that cannot be contented without being rich" (see note on Heb. xiii. 5).

Secondly, When being not satisfied with things needful, we are solicitous for superfluities, Luke xii. 15 (see the note there).

Thirdly, When we cannot freely give of our superfluities, when the necessities of Christ's members do require our charity; but we do this grudgingly and sparingly; and our charity is extorted from us by shame or importunity, and comes not liberally and freely from our hands, for then it is imparted ὡς ἐκ πλεονεξίας, "as of covetousness, and not of good-will," 2 Cor. ix. 5 (see the note there).

[21] Ver. 24. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, *No man can serve two masters.*] Here is an excellent rule, by which we may infallibly discern what we do prevalently love in any case, even that which we cleave to, with neglect of that which stands in competition with it. And hence it follows, that we love mammon more than God, (1.) when we pursue it by unlawful or forbidden means; by a lie, as Ziba and Gehazi, by fraud, oppression, theft, violence, or by false testimony: for in all these cases we despise God's authority to obtain mammon. (2.) When our labour and concernment for these temporals do cause us to neglect or be remiss in the performance of our duty to God, then are we ἀμελήσαντες, despisers, and neglecters of his invitation, out of regard to our fields, our yoke of oxen, or our married wife (Matt. xxii. 5). And, (3.) when we cannot part with them for God's sake, but choose rather to make "shipwreck of a good conscience," and quit our interest in spiritual than in temporal blessings; for then we certainly cleave to them more than God, and him do we comparatively despise.

[22] Ver. 25. Μὴ μεριμνᾶτε τῇ ψυχῇ. *Take no thought for your life:* Ver. 34. Μὴ μεριμνήσητε εἰς τὴν αὔριον· *Take ye no thought for the morrow.*] We are not to imagine that Christ doth here forbid our provident care and diligence in providing, by our honest labours, things necessary for this present life, or even all care of improving ourselves, or getting wealth by this means; for God hath commanded us to "labour with our hands," both for provisions for ourselves and others (Eph. iv. 28). This also is the reward God hath promised to the "diligent hand," that it shall "make us rich;" and these enjoyments are useful, not only for the offices of charity, but also for the flourishing estate of kingdoms and commonwealths; and therefore cannot absolutely be forbidden. Nor can we reasonably think Christ here forbids all provident concernment for the future, i. e. not only for the morrow, but the next month or year; all laying up provisions of corn, wine, oil, money, which economical wisdom doth require, and prudence in all governments instructs men to do. The solicitude therefore about these things forbidden here, is, (1.) a solicitude arising from a want of faith, or a surmise that divine goodness may be wanting to us in things his wisdom seeth needful for us, ver. 30. (2.) A regard to these things more than spirituals, and with a comparative neglect of them, "you cannot serve God and mammon;" διὰ τοῦτο, and "for this cause I say unto you, "Take no thought," &c. (3.) Such a solicitude for these things as makes us anxious, rends and afflicts our hearts with fears lest we should want them; as may be gathered not only from the import of the word μεριμνᾶν, but from the reason assigned of this precept, "Sufficient for the day is the evil thereof;" i. e. the cares and troubles which necessarily attend each day.

And, lastly, let it be noted, that though generally speaking it be true that the gentiles, ἐλπίδα μὴ ἔχοντες, "having

34 Take therefore no thought for the morrow (*be not beforehand importunately solicitous for your future subsistence*): for the morrow shall take thought for the things of itself (*i. e. you may have time enough to take thought for the morrow when it comes; add not therefore to the cares of each day, for*) sufficient unto the day is the evil thereof (*i. e. the necessary trouble which attends each day*).

no certain hope of future blessings," sought thus after these things, yet some of their philosophers have used the same arguments against this solicitude, declaring,

First, That a philosopher and servant of God ought not to be solicitous for these things, δεδοικὼς μὴ οὐ σχοίη τροφὰς αὔριον, "as fearing he might want food to-morrow" (Arrian. lib. iii. cap. 9, p. 109, cap. 36, p. 348).

Secondly, That a good man ought to believe God will provide things necessary for him; for, saith Epictetus in Arrian. p. 350, Φοβεῖ τὶς ἀνὴρ ἀγαθὸς μὴ λίπωσιν αὐτῷ τρύφαι; "Doth any good man fear he may want food? Will he, who is not wanting to the blind and lame, be wanting to good men? Doth God so neglect his servants and his witnesses of his care and providence?"

Thirdly, They add, that this fear renders us worse than brutes, ὧν ἕκαστον αὐτὸ αὑτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας, "which are content with their portion, and want nothing necessary for the preservation of their lives" (lib. iii. cap. 9, p. 108. See Examen Millii here).

CHAPTER VII.

1 [1] JUDGE not (*severely, and without charity and mercy*), that ye be not judged (*accordingly*, James ii. 13).

2 For with what judgment ye judge (*men*), ye shall be judged (*of God*): and with what measure ye mete (*to them*), it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye (*i. e. his lesser failings*), but considerest not the beam that is in thine own eye (*i. e. thy own greater crimes*)?

4 Or how wilt thou say to thy brother (*without shame and self-condemnation*), Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. Μὴ κρίνετε, ἵνα μὴ κριθῆτε. *Judge not, that ye be not judged.*] Here note,

First, That Christ cannot reasonably be supposed in these words to forbid the magistrate to sit in judgment on the criminal, or to condemn notorious offenders, since by his own authority it is that "kings do reign, and princes decree judgment." They are the ministers of God, ordained for the execution of his wrath upon the evil-doer, and the defence, encouragement, and reward of well-deserving subjects, which office they can never execute, unless they have authority to judge who are the persons that do good or evil, and to pass sentence on them according to their actions. Moreover, we are obliged to pray for magistrates, that "under them we may live peaceable and quiet lives;" which, in effect, is to desire that they may judge, restrain, condemn, and punish the factious and profane, seditious, and ungodly person (see Prov. viii. 15, Rom. xiii. 4, 1 Tim. ii. 2). That, therefore, cannot be forbidden here, which is the duty and design of magistracy, and which all Christians are obliged to pray for.

Secondly, It cannot reasonably be thought, that Christ doth here forbid church governors to judge, condemn, and pass the censures of the church upon notorious and scandalous offenders, because he hath himself enjoined the execution of her censures upon those who will not hear the church when she requires them to repent of, and satisfy their Christian brother for, any trespass done against him (Matt. xviii. 17). He hath committed to them an authority to bind and loose, retain or to remit offences, as upon due examination of the fact they shall find cause to do so (Matt. xvi. 19); which office doth suppose a power to judge not only who offend, but what offenders may deserve to be condemned, and to proceed according to their judgment in those matters. St. Paul himself doth in the general declare, that it belongeth to the church to judge of them who are within the pale of her communion, that he himself had judged the incestuous person, and that it was the duty of the church to put out or exclude from her communion, that "wicked person" (1 Cor. v. 3. 12. 15). And to deny the rulers of the church this power, is wholly to dissolve her discipline, to lay upon her a necessity of giving "holy things to dogs," which their great Pastor here forbids, and render her unable to remove the precious from the vile, which they who are God's mouth unto the people are obliged to do (Jer. xv. 19).

Thirdly, Christ doth not here forbid the Christian to pass a judgment on the manifest or notorious actions of his Christian brother, seeing he doth enjoin such duties as cannot be performed without this judgment; v. g. he enjoins him to "reprove his brother, and not to suffer sin upon him" (Lev. xix. 17); to "have no fellowship with the unfruitful works of darkness, but reprove them" (Eph. v. 11); to "withdraw himself from every brother that walks disorderly, and not according to the traditions received from the apostles" (2 Thess. iii. 6); to "mark them who caused divisions and offences, contrary to the doctrines they had received from them, and avoid them" (Rom. xvi. 17); to "turn away from them who, though they had the form, denied the power of godliness" (2 Tim. iii. 5); not to "communicate with him who, being called a brother, is a fornicator, or idolater, or a drunkard" (1 Cor. v. 11). Now it is impossible that any Christian should perform these duties, who does not judge who "walks disorderly," who commits deeds of darkness, who "is a fornicator, or idolater," who "make divisions," and the like; and therefore, to forbid this judging is consequently to forbid the practice of these Christian duties. But positively,

First, The reason of the prohibition shows, that judging and condemning others must be here forbidden, which will render us obnoxious to judgment and condemnation from God; now such is all rash and uncharitable judgment, and all the judgment we pass upon our brother, without sufficient ground; viz. (1.) that judgment which we pass upon his person, state, or actions, when we have no right or authority to do so by virtue of our office, or that relation which we bear unto him, or the discharge of any duty which Christianity doth call for at our hands; for such a one doth meddle with a matter which belongs not to him, and doth usurp the office of him who is his proper judge; and therefore must offend. To this effect is that inquiry, Rom. xiv. 4, "Who art thou who judgest another man's servant," when thou hast no commission from his Lord to do so? (2.) Such is that judgment or censure which we pass upon another without sufficient evidence; as, when we judge that action evil, which may, for any thing we know to the contrary, be good; that action done upon corrupt and evil principles, which perhaps was well intended, and free from any ill design; or when we judge that person hypocritical and obstinate, who perhaps only sins through weakness and infirmity, or want of better information. This rule I gather from those words of the apostle (1 Cor. iv. 5), "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the secrets of the heart;" what therefore is not manifest, as the hypocrisy or obstinacy of our brother in many circumstances cannot be; what doth depend upon his inward thoughts, as the intentions of our brother do, when they are not revealed by his words, is by this rule to be reserved to God's judg-

out the mote out of thy brother's eye (*i. e. reform first thy own greater sins, and then thou wilt be better fitted to reprehend the failings of others*).

6 ¶ (*But then, that being thus fitted to correct the vices of others, you may not labour in vain, or run into hazards without cause,*) [2] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you (*i. e. continue not to preach the gospel to those whom you find refractory, and pertinaciously confirmed in their infidelity, and so addicted to their evil habits, that they will rather revile and persecute you on that account than hearken to you*).

7 ¶ (*And that ye may never want what is necessary to the performance of your duty as Christians or apostles,*) [3] Ask (*in faith*), and it shall be given you; seek

ment, and we, by passing our verdict in such cases, must be too forward, and guilty of rash judgment. Such (3.)is that judgment which doth aggravate the actions of our brother beyond their just demerit, or passeth a more heavy censure on him than he hath deserved; for so far is our judgment false, and without ground, as it exceeds the nature and the demerit of the fact.

Secondly, Our Lord here plainly seemeth to forbid that judgment of our brother, which is void of charity and mercy, and which is not consistent with the forgiveness of him. This may be fairly gathered from the connexion of the words, for the preceding words are these (Luke vi. 36), "Be ye merciful as your heavenly Father is merciful;" the following words run thus, "Forgive, and ye shall be forgiven" (ver. 37); and also from that saying of St. James (ii. 13), "He shall have judgment without mercy, who showeth no mercy."

Thirdly, That judging must be here condemned which begets in us a contempt of others, and makes us to despise and vilify them, as may be gathered from that question (Rom. iv. 10), "Why dost thou judge? why dost thou set at nought thy brother?"

Lastly, Christ, by this prohibition, must be supposed to condemn our forwardness to judge and censure others, whilst we ourselves are guilty of far greater crimes, it being plain hypocrisy to pretend a zeal against the lesser faults of others, and yet allow much greater in ourselves. This plainly follows from the connexion of the words, "Judge not, that ye be not judged; and why beholdest thou the mote that is in thy brother's eye, when, behold, a beam is in thine own eye?" The Jews themselves used this proverb familiarly in this very case, against those who reprehended the least offences in others, when they themselves were guilty of very heinous crimes (see Cartw. Mellif. and Lightfoot here).

[2] Ver. 6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, &c. *Give not that which is holy to dogs, neither cast you your pearls before swine.*] By "dogs and swine," here we must not understand all that are wicked and profane, either through ignorance or vicious habits; for Christ preached the gospel to publicans and harlots, and sent his apostles to preach it to the heathen world, which "lay in wickedness," and "was dead in trespasses and sins;" but such wicked persons only, as by experience they found, after the gospel was preached and confirmed to them by miracles, were still refractory, and pertinaciously continued in their filthy lusts, after they had received the knowledge of the truth, and were so far from embracing it, that they resisted and blasphemed it, and were ready to persecute and destroy the professors of it; among such persons, saith Christ, spend not much time, seeing your labour will not be only lost to them, but hazardous to yourselves. Such were those Jews to whom St. Paul having preached the gospel, they "contradicted and blasphemed" it, and, therefore, he "turned from them to the gentiles" (Acts xiii. 41. 46); such were especially the scribes and pharisees, and rulers of the Jews, who, seeing that Christ did cast out devils, said, he did it by confederacy with Beelzebub "the prince of devils" (Matt. ix. 34, xii. 24); who, being reduced to silence by his miracles, were "filled with madness" (Luke vi. 11), and "took counsel how they might destroy him" (Matt. xii. 14), and confessing that he did many miracles, conclude thence, he was "to be taken off" (John xi. 47. 53), and consult of cutting off Lazarus also, because "by reason of him many believed in Christ" (John xii. 10, 11): and being assured of Christ's resurrection, by the testimony of those very soldiers whom they had placed as a guard about his sepulchre, corrupt these witnesses with money, to disguise it with a barefaced lie (Matt. xxviii.). Note also that this saying was proverbial among the Jews.*

[3] Ver. 7. Αἰτεῖτε καὶ δοθήσεται ὑμῖν· &c. *Ask, and it shall be given you; seek, and ye shall find, &c. for every one that asketh receiveth.*] To understand aright this promise, let it be observed, that to enable us to pray with such an assurance of faith, that what we ask we shall receive, some things are requisite in the party praying, some as to the matter, and some as to the manner of his prayer. And,

First, The person who expects his prayer should find acceptance with God must not persist in any way of sin, his heart and his affections must be taken off from every evil way; for, saith the Psalmist, "If I regard iniquity in my heart, God will not hear my prayer" (Ps. lxvi. 18). And otherwise in our addresses to God for preservation from sin, we do but "flatter him with our lips, and dissemble with our double hearts," we being not disposed or willing to forsake that sin we pray against.

Secondly, He must begin at least to be a "doer of God's will;" one, who sincerely doth desire to fear him, and who doth uprightly purpose and resolve that he will keep his righteous precepts; for "if any man be a worshipper of God, and doeth his will, him he heareth" (John ix. 31): when once this holy fear is rooted in our hearts, his ear will be still open to our prayers, for "he will fulfil the desires of them that fear him, and when they call he will answer them (Ps. cxlv. 19). And whilst we do persist in the sincerity of our obedience, we shall retain this humble confidence of our acceptance; for "if our hearts condemn us not (of insincerity) then have we confidence with God, and we know that what we ask we receive, because we keep his commandments" (1 John iii. 21, 22).

To clear both these particulars, consider that true prayer is attended with a strong desire, that we may enjoy the blessing we pray for, and also that we address to God for the assistance of our weakness and inability to compass the desired blessing by our own industry, without the divine assistance; so that in all our addresses to God for preservation from, or strength against, any temptations, or assaults of sin, or the mortification of any evil habit which we have contracted, we solemnly profess to him, we are very willing and desirous to mortify that sin, and be preserved from that temptation; and in all our supplications for grace, to perform our duty, or to increase in any virtuous habit, we declare that we are truly willing to perform that duty, we earnestly desire to advance to higher measures in that Christian virtue, and that we therefore sue to him for power to enable us to do according to those good desires. Now these professions made to God must be hypocritical and false, and therefore cannot render one of our prayers successful; or else we must be truly willing and desirous to break off our sins by repentance, and to perform that duty which we owe to God, before we do address to him for strength for the performance of our duty and preservation from sin.

Again, seeing that God to whom we pray is in himself immutable, and in the holiness and perfections of his nature is unchangeable; seeing he always acts agreeably to those standing rules of righteousness he hath declared in his word—it must be vain for us to hope by argument to move, by fair speeches to incline, or by pathetical entreaties to persuade him to do any thing which is not suitable to this purity of his nature, and to the justice of his government; when therefore we ask pardon for those sins we are not willing to forsake, when we desire his friendship or protection, whilst we continue violaters of his holy laws and rebels to his government, it is impossible we should prevail in our addresses; because it is not consistent with the honour of a just and holy God to grant what we desire: we pray against the declarations of his holy will, against the laws of his government and the perfections of his nature, and so we cannot hope that our desires should be granted: since then God changeth not, if we desire that our prayers should find acceptance with him, the change must be in us; in our affections, from a love

* Buxt. Flor. p. 306.

(*diligently*), and ye shall find; knock (*perseveringly*), and it shall be opened unto you:

8 For every one that asketh (*duly*) receiveth; and he that (*thus*) seeketh findeth; and to him that knocketh (*thus*) it shall be opened.

9 (*And of this you may be assured from the kindness of earthly parents, for*) [4] Or what man is there of you, whom if his son ask bread (*of him*), will he give him a stone?

10 Or if he ask a fish, will he give him a serpent (*i. e. will he give him what is unprofitable for or hurtful to him*)?

11 If ye then, (*though*) being evil, know how (*and are inclined*) to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that (*duly*) ask him?

12 (*And as I have thus taught you how to obtain what you would have God to do for you, so do I now teach you the best way to obtain what you would reasonably desire of men;*) [5] Therefore all things whatso-

---

to a hatred of every evil way, from a dislike to an approbation of the ways of piety; in our wills, from a perverse and disobedient to a willing mind; and then that God, who is immutable, will therefore be disposed to hear us; for he unchangeably is willing to show kindness to his friends, and give assistance to every soul that uprightly desires to fear and serve him.

Thirdly, He must be one who doth forgive his brother's trespasses, that he may be disposed to obtain the pardon of his own. "A man," saith the son of Sirach, "beareth hatred against another, and doth he hope for pardon from the Lord? He showeth no mercy to a man that is like himself, and doth he ask forgiveness of his own sins?" (Ecclus. xxviii. 3, 4). "When ye stand praying," saith our Lord, "forgive if you have aught against any man, that your heavenly Father may forgive you; for if you forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses" (Mark xi. 25, 26).

Fourthly, He must be free from all injustice, injury, and wrong, done to his neighbour, or ready to make satisfaction for it, according to that resolution of the Psalmist, "I will wash mine hands in innocency, and so will I compass thine altar" (Ps. xxvi. 6). We must not offer our oblation to God till we have offered, or are resolved, as we have opportunity, to offer, reasonable satisfaction to our brother; for "if thou bringest thy gift to the altar," saith our Lord, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 23, 24). To proceed to the matter of our petitions:

First, What we ask must be agreeable to the holy will of God; "for if we ask any thing according to his will he heareth us" (1 John v. 14). And this must be the limit of all our acceptable desires, it being neither possible in nature that he can, nor fit in reason that he should, permit our foolish wills to thwart the counsel of his wisdom. It must be also something which comporteth with and tendeth to his glory, that being the great end of all our rational desires "that God in all things may be glorified." And hence observe, that even spiritual blessings may be asked amiss, and so as not to be obtained; because we are not fitted to receive them in that way in which alone it is for God's glory to confer them. As when we would enjoy the end, but will not use the means by divine wisdom appointed for the obtaining that end: v. g. he that desires to be saved, desires what is agreeable to his will, "who would have all men to be saved;" but if he will not also, "by continuance in well doing, seek for glory and immortality," if he will not "work out his salvation with fear and trembling," if he will not have "his fruit unto holiness," the end can never be "eternal life;" because God hath made holiness the means, and obedience the condition, of salvation: and it is in the nature of the thing impossible, that an impure soul should be prepared for the enjoyment of a holy God; nor is it for his honour to confer this blessing on the disobedient, or to admit unholy souls into his blissful presence. And though our gracious God be willing we should be saved, he is not willing we should be so whether we will or no; he is not willing we should be saved though we use not the means appointed by him to obtain salvation. Again, it is certainly agreeable to the mind of God, that we should abstain from that iniquity which is a provocation to the pure eyes of his glory, and it is doubtless for his honour that we should do so; but though we pray to be preserved from it, yet, if we add not our sincere endeavours, if we do not "watch as well as pray, that we enter not into temptation," and, as much as in us lies, avoid the occasions of, resist the temptations and solicitations to it, our prayer for preservation will not be successful; because we are not uprightly disposed to use the means for preservation from it, which God hath put into our hands.

Secondly, What we thus ask must be what is truly good for us, and were we entirely wise, we should not be capable of tendering to God a request which doth not minister to this end; because good is the adequate object of all our rational desires, and when we ignorantly put up addresses for what he in his wisdom seeth not to be good for, but rather hurtful to us, it is out of pure kindness and concern for us that he denieth our requests. To proceed,

Thirdly, To the manner requisite to render these our prayers successful;

First, we must pray in faith, that is, with an entire persuasion that God is able to supply all our wants, that divine wisdom discerneth all our real needs, and knows how to relieve them; sees all our miseries and troubles, and knows how to convert them to our good, or work deliverance from them in the fittest season, that he will be exactly true to all his promises, and so "will not withhold any good thing from them that lead a godly life;" that, lastly, he is a God of immense goodness, and therefore willing to bestow upon his servants all that his wisdom seeth good and necessary for them; "what things soever you desire in prayer, believe that you shall receive them, and ye shall receive them" (Matt. xxi. 22); if you have faith, καὶ μὴ διακριθῆτε, "and doubt not" (ver. 21), if ye ask in faith, μὴ διακρινόμενοι, "not doubting" of his power or will to do what is for his glory and your good (see note on James i. 6), "ask, and you shall receive."

Secondly, If our petitions be not instantly granted, we must pray (for spiritual things especially) with perseverance, and wait with patience till he will be gracious; for we must "pray always, and not faint" (Luke xviii. 1, Eph. vi. 18). And,

Thirdly, We must pray (at least for spiritual blessings) with fervency of spirit; we must "knock," saith the metaphor here, we must ἀγωνίζειν, be in "agonies" of devotion for them (Col. iv. 12), to show how much we prize them, the fervent being the availing prayer (James v. 16).

[4] Ver. 9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ—μὴ λίθον ἐπιδώσει αὐτῷ·] For the construction of these words, let it be noted from Stephanus, that ἤ at the beginning of a sentence, no other particle preceding, signifies, *an;* so Judg. xiv. 15, ἢ ἐκβιάσαι ἡμᾶς κεκλήκατε; "Have ye called Samson to do us violence?" 1 Sam. x. 12, ἢ καὶ Σαοὺλ ἐν τοῖς προφήταις; "Is Saul also among the prophets?" So Matt. xx. 15, ἢ οὐκ ἔξεστί—ἢ ὁ ὀφθαλμός σου; "Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?" 1 Cor. xiv. 36, ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; "Came the word of God from you, came it to you only?" So here, ἢ τίς, "is there any man among you, ὃν ἐὰν αἰτήσῃ—ἄρτον; of whom his son shall ask bread?" Μὴ is only the sign of an interrogation. So Gen. xviii. 14, μὴ ἀδυνατήσῃ; "Shall any thing be too hard for God?" ver. 17, μὴ κρύψω; "Shall I hide from Abraham?" ver. 23, μὴ συναπολέσῃς; "Wilt thou destroy the righteous with the wicked?" Judg. ix. 9. 11. 13, μὴ ἀπολείψασα; "Shall I leave my fatness? Shall I leave my sweetness? shall I leave my wine?" Jer. xxxii. 27, μὴ κρυβήσεται; "Shall any thing be hid from me?" (see Gen. xxvii. 38, xxx. 15, xxxi. 14, xli. 38, xliii. 7). So that the whole verse runs thus, "Is there any man among you of whom his son shall ask bread, will that man give him a stone?"

[5] Ver. 12. Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, *Whatsoever you would that men should do to you, do you even so to them*, &c.]

ever ye would that men should do to you, do ye even so to them: for (*in*) this (*rule*) is (*comprised the substance of*) the law and the prophets.

13 ¶ Enter[6] ye in at the strait gate (*that leadeth unto life*, ver. 14); for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat (*with ease; but there is great need of industry, and much striving to get into the other*);

Here the *critical* note is this—that we are not to look for a connexion of these words to the former, though they be introduced with the particle οὖν, "therefore;" that being, saith Phavorinus, often ἀργόν, an expletive, or serving only by way of transition from one thing to another. Others connect the words thus; viz. that in the immediate preceding words our Lord instructs us, by a comparison taken from men, that we may reasonably expect our heavenly Father will confer upon us all those blessings which he sees needful for us, and we can reasonably desire, provided that we ask them with faith and importunity, and do with diligence seek them: and hence, saith Grotius, our Lord infers that we, who stand engaged to be "followers of God as dear children," should be as ready to afford to others all needful aid, which they, on the account of equity, humanity, and Christian charity, desire of us; this being only that which, in like cases, we expect from others. Hence in St. Luke, vi. 30, our Lord is introduced, saying, "Give to every one that asketh;" and "as you would that men should do to you, do ye even so to them" (ver. 31). But for explication of this rule, note,

First, That it was a rule which obtained both among Jews and gentiles, and was delivered by them in some variety of words, but with great harmony of sense; first positively, as here,

Quod tibi fieri vis, fac alteri.
Γενοῦ πᾶσιν ὧς σοι θέλεις πάντας. Nilus.

And also negatively,

Quod tibi fieri non vis, alteri ne feceris.
Quod damnaturus sis in aliis, in te non admiseris.
Ὅπερ σὺ μισεῖς παρ' ἑτέρῳ σοι γένεσθαι, εἰς ἑτέρους μὴ ποίει.
Ἃ πάσχοντες ὑφ' ἑτέρου ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε.
Isocr. ad Nicocl. Or. 3.

And in those words of Hillel, "Do not thou that to thy neighbour, which thou hatest when it is done to thee;" which rule in Tobit (iv. 14), is expressed thus, ὁ μισεῖς μηδενὶ ποιήσῃς, "do that to no man which thou hatest."

Secondly, That this rule being given as the sum of the law and the prophets, as an abridgment of the rules of justice prescribed by them, can never duly be so construed, as to subvert any of the laws and orders established by them, or thwart the proper rules of charity or justice. And therefore this rule admits these limitations:

Thirdly, Whatsoever I desire with a well-ordered or regulated will, that is, what I desire, agreeably to the dictates of right reason, or to the principles of Christian religion, should be done or not done to me, that I must do or not do to others. It therefore will not follow from this rule, that if a pot companion will give me drink to excess, that I must give him drink to excess, or that, if Socrates would lend his wife to his friend, that friend should do the like to him; because that which is here prescribed as a rule of charity and justice among Christians, could never be intended to countenance what is opposite to charity and justice, to the law and the prophets, and more especially to the precepts of Christianity. And so, as to the negative part of this rule, though a criminal, or guilty person, would not have the judge condemn him, or the witnesses give in testimony against him, but would be pardoned after condemnation; yet he who is a judge, were he such a person, must not forbear to condemn, or always pardon, the condemned criminal, since this practice would take away vindictive justice, and let offenders go unpunished.

Fourthly, This rule must be interpreted as a rule of proportion, binding us to do, or not to do that to others, which in like state, condition, or relation, we would, or we would not have done to ourselves; v. g. it requires not the master to obey his servants, because he would have them obedient to him, but to be as obedient to his masters as he can reasonably expect they should be to him, and to treat his servants as kindly and favourably as, if he were a servant, he could reasonably desire to be treated by his master; the prince must not be subject to his people, as he would have them be to him, but he must treat them with that equity and kindness, which, if he were a subject, he reasonably might expect from a prince duly regardful of his subjects' weal; and so proportionably in the relations of father and children, man and wife, master and scholar, pastor and flock, &c.

Fifthly, This rule must not be extended to every thing which another may lawfully do to me, and therefore I desire he would do; but only what I may desire of him, or expect from him as his duty, on the account of equity and justice, charity, friendship, or relation. Thus, if a poor man would desire that some very wealthy person would give him out of his estate enough to make him rich; though were this rich man poor, he would be glad if somebody would show the like kindness to him, yet he is not obliged by this rule, though lawfully he might do it, to make this poor man rich, because he stands not bound by any law of charity or justice so to do. And,

Sixthly, Note that this rule, as it is positive, respects not only our outward actions, but even our words and thoughts, requiring us to speak, think, and judge of others, as in like circumstances we may in equity and reason expect they should speak, think, or judge of us. As it is negative, it must require us not to speak, think, or judge of others, as we conceive that in like circumstances they ought not to speak, think, or judge of us; for there is an equity to be observed in our words and thoughts of others, as well as in our actions, and a judgment of charity, and a righteous judgment, as well as a labour of love, and a righteous deed; and also an evil word and thought, and a wrong judgment, which therefore ought to be forborne from principles of love and equity.

[6] Ver. 13, 14. *Enter in at the strait gate*, &c.] Of the metaphor of a "strait gate," see note on viii. 11, and note that the way of virtue and felicity is represented by the heathen sages under the like metaphor; thus Cebes saith, that there is at the entrance of it θύρα τίς μικρὰ, "a little gate," and ἀνάβασις στενὴ πάνυ, "the way hath a very strait ascent," and is a way not trodden in, which πάνυ ὀλίγοι πορεύονται, "very few walk in," as seeming to be difficult, πραχεῖα καὶ πετρώδης, "rough and rocky." And yet this is no contradiction to those scriptures which represent the ways of wisdom as "ways of pleasantness," and "the yoke" of Christ as "easy," and his "commandments" as "not grievous;" for this way is only rough and grievous at our first entrance into it, when we have many old acquaintance and seeming friends to part with, and evil habits to put off, and till faith and patience have smoothed it to us; but then we can "rejoice in tribulations, and take pleasure in infirmities," and love will make it pleasant to us. "When temperance and patience," said Cebes, have lifted us to the top of the hill, then is it ὁδὸς καλή τε καὶ ὁμαλὴ καὶ εὐπόρευτος, "a way that is pleasant, smooth, and easy to be trod, free from all evil, and leading to the regions of felicity." And whereas it is added, ὅτι στενὴ ἡ πύλη, "because strait is the gate," ὅτι there should be rendered *but*, for so the Hebrew כי, which answers to it, often signifies, and is therefore rendered by the Septuagint, ἀλλὰ or ἀλλ' ἢ *but*, viz. 2 Chron. xx. 15, Ps. xlii. 3, Dan. ix. 11, Amos vii. 14. And sometimes ὅτι in the sense of *but*; so 1 Kings xxi. 15, "Naboth is not alive, כי מת ὅτι τέθνηκε, but dead;" 2 Kings i. 4, "He shall not descend down from his bed כי מות תמות ὅτι θανάτῳ ἀποθανῇ, but shall die." So Numb. xxvii. 3, Deut. xi. 7, Judg. i. 19, ii. 17, 1 Sam. xvii. 47, 2 Sam. xxiv. 24, and in many other places (see Noldius de partic. Heb. p. 404).

[7] Ver. 15. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, Ver. 16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. *Beware of false prophets,—by their fruits ye shall know them.*] They who extend the word "false prophets" to all teachers of false doctrines, will scare be able to show, how they, who teach the doctrine of the millennium, or that the promises of the law were only temporal, or that the baptism of infants may be deferred till they come to years of discretion, or that the sabbath-day is still to be kept holy, can be proved to be "false prophets" by the evil tendence or consequents of their doctrine: moreover, it must be noted that Christ here

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ (*And that you may not be led out of it,*) [7] Beware of false prophets, which come to you in sheep's clothing (*as the old prophets did*), but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. (*For*) do men gather grapes of thorns, or figs of thistles? (*Surely no.*)

17 Even so (*it is not to be expected that ye should receive good from such persons; for*) every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 [8] A good tree (*whilst it continues so*) cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 (*And yet it is of great importance that your fruit should be good; for*) every tree that bringeth not forth good fruit is hewn down, and cast into the fire (*the punishment reserved for such false prophets and evil workers*).

20 Wherefore by their fruits ye shall know them (*whom I thus bid you beware of. For*)

21 ¶ [9] Not every one that saith unto me, Lord, Lord, (*or calls himself one of my prophets or disciples*), shall enter into the kingdom of heaven; but he (*only*) that doeth the will of my Father which is in heaven (*and thus will it appear to be in the great day. For*)

22 [10] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew

---

speaks to the multitude (ver. 28, 29), and to the ears of the people (Luke vii. 1): they therefore must beware of them, and so be able to know them by their works, as "the tree is known by its fruits" (ver. 20), from the works of iniquity they do (ver. 23), not from their doctrines; for that would render our Lord's words ridiculous; viz. "Beware of teachers of false doctrines; by their false doctrines ye shall know them."

Obj. But you may say, Christ owns they shall appear "in sheep's clothing," that is, in a fair appearance of piety and innocence, and so it must be difficult to pass a judgment on them by their works.

Ans. It is not necessary that their coming "in sheep's clothing" should signify their seeming innocency, but only their appearance in the habit of prophets. For so Elias wrapped himself ἐν τῇ μηλωτῇ αὐτοῦ, "in his sheep's skin mantle" (1 Kings xix. 13), and when he ascended, ἡ μηλωτὴς, "his mantle fell from him" (2 Kings ii. 13). This therefore may be the true import of this phrase, They shall appear in the habit of prophets. But (2.) admit it signifies their hypocrisy and dissimulation; things feigned and dissembled only, will in a little time be easily discerned from that which is sincere and real; when such hypocritical pretenders have got once a liberty to do it, when their advantage requires it, when persecutions for the faith arise, they will soon put off the mask, and discover themselves to be counterfeits.

Moreover, "false prophets," both in the Old and the New Testament, do always signify such persons as falsely pretend a commission from God for what they teach, or who promise or foretell things falsely in his name; as will appear from all the places of the New Testament where this word occurs, Matt. xxiv. 11, Mark xiii. 22, Luke vi. 26, Acts xiii. 6, 2 Pet. ii. 1, Rev. xvi. 13, xix. 20, xx. 10. That such "false prophets" were suddenly to come into the world, our Lord foretells, Matt. xxiv. 11. That many of them were come, we learn from St. Peter and St. John, 1 John iv. 1. And,

Lastly, The apostles teach, agreeably to Christ, that such "false apostles" and "false prophets" are to be discovered, not only by their doctrines, but by their works, as being "ravenous wolves, not sparing the flock" (Acts xx. 29); "teachers of what they ought not for filthy lucre's sake" (Tit. i. 11); such "as count gain, godliness" (1 Tim. vi. 5); "lovers of money" (2 Tim. iii. 2); "through covetousness by feigned words making merchandise of others" (2 Pet. ii. 3); "admiring persons for gain" (Jude 16); such as may be known by the evil works they did, and taught others to do, as being "lovers of pleasure" (2 Tim. iii. 4); "abominable" (Tit. i. 16); "defiling the flesh, and turning the grace of God into lasciviousness" (2 Pet. ii. 10, Jude 4. 8); and, lastly, such as insisted upon questions which had no tendency to advance godliness, but rather to "nourish strife, and to subvert the hearers" (1 Tim. i. 4, iv. 7, 2 Tim. ii. 16. 23, Tit. iii. 9).

[8] Ver. 18. Οὐ δύναται δένδρον ἀγαθὸν πονηροὺς καρποὺς ποιεῖν, *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.*] i. e. While they continue such. Hence some make two inferences, which are false and alien from the mind of Christ:

First, That he who once is regenerate can never cease to be so; which no more follows, than that he who is once wicked cannot cease to be so; and therefore that it is vain to call sinners to repentance, or bid them "make the tree good," as Christ doth, Matt. xii. 33.

Secondly, That an irregenerate person can do nothing that is good, because he is an evil tree, and so he must be purely passive in his whole conversion; which is as if I should argue, that a good man cannot sin, because, being a good tree, he cannot bring forth evil fruit. Good here is the note of St. Jerome, that "Judas, being once a good tree, brought forth bad fruit, when he betrayed his Master. And Saul, being once a bad tree, brought forth good fruit, when he became a vessel of election:" Tamdiù ergò arbor bona fructus non facit malos, quamdiù in bonitatis studio perseverat; et mala arbor tamdiù manet in fructibus peccatorum, quamdiù ad pœnitentiam non convertitur. "So long then as the good tree persevereth in its goodness, it bringeth not forth evil fruit; and the evil tree continues to bring forth the fruits of sin, till by repentence it is turned into a good tree."

[9] Ver. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,* &c.] Of the import of this phrase, "the kingdom of heaven," see note on iii. 2. And note hence, that faith and purposes of obedience, without actual obedience to the commands of God, as long as we live and have opportunity to do so, will avail no man to salvation.

[10] Ver. 22. *Many shall say in that day, Lord,* οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, &c. *have we not prophesied, cast out devils, and done many mighty works in thy name?*] I grant that it cannot be certainly inferred from these words, that any persons will thus plead at the day of judgment; but only that such pleas, if made, will be of no account with God from workers of iniquity: but yet it will hence follow, that such persons might be workers of iniquity, and also that they might have some expectations of favour from Christ, on the account of these things performed in his name. And that such miracles were actually performed by such men in the name of Christ, we learn from Origen,* who saith that "so prevalent is the name of Christ to cast out devils, ὡς ἐσθ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, that sometimes (as Christ said) it avails when named by wicked Christians." And Pseudo-Justin† confesseth of the heretics, ἐνεργεῖν τινὰς ἐν αὐτοῖς δυνάμεις, "that some miracles were wrought by them." For though true miracles cannot be wrought in confirmation of a "false doctrine," yet, seeing miracles wrought by "the name of Jesus," are wrought not to confirm either the doctrine or piety of him that doth them, but only to confirm his doctrine in whose name they are wrought, I think it no absurdity to grant, that evil Christians may do them in his name. Thus God put many true prophecies concerning his people into the mouth of that Balaam, "who loved the wages of unrighteousness;" and Judas was one of those twelve to whom Christ gave "power to cast out unclean spirits, and to heal all diseases" (Matt. x. 1).

[11] Ver. 24. Πᾶς οὖν ὅστις ἀκούει τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, &c. *Every one that heareth these words, and doeth*

---

* Contr. Cels. lib. i. p. 7. † Qu. 5.

you: (*i. e. never approved of you as my disciples, therefore*) depart from me, ye that work iniquity.

21 ¶ [11] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock (*so also will the obedient person stand firm in the day of trial*).

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (*i. e. so will it be with him who lives not suitably to my doctrine*).

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them [12] as *one* having authority (*from God to teach them*), and not as the scribes (*who only taught them what were the traditions and expositions of their fathers*).

---

them, will I liken to a wise man.] Hence it appears, (1.) that this sermon on the mount contains those rules of faith which are sufficient for salvation; since otherwise Christ could not promise it to them who observed and practised these his sayings.

(2.) That a man may be disposed to yield this obedience, it is necessary, (1.) that he believe Christ was "a teacher sent from God" into the world, to propound these rules of life and death in his name, and by his authority; faith being the principle and root of all obedience. (2.) That he hath a sufficient knowledge of these rules, and doth retain them in his memory; for what he doth not know he cannot, and what he retains not in his memory he will not do. We must add to "our faith, knowledge" (2 Pet. i. 5); and "keep in memory the things we have heard," 1 Cor. xv. 2. (3.) That he firmly believe and frequently reflect upon the motives to perform these rules; viz. the blessings promised to the observers of them, and the great evils threatened to the neglecters of these rules: for the serious and frequent consideration of these things will not only animate us to the performance of our duty, but will strengthen us against all the temptations and allurements of the world, to divert us from it; whilst we perceive that the advantages we shall receive by living according to these rules, are infinitely greater than any which the world can tender; and the evils which will certainly ensue on our neglect to do so, are far more formidable than any we can suffer from a persecuting world.

[12] Ver. 29. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, *The multitude were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.*] They certainly mistake, who interpret these words thus, "He taught them as the author of the doctrine he preached, and one who had authority in his own name, to propound the terms of life and death," and therefore saith not, as the prophets, "Thus saith the Lord," but "I say unto you." This being not only contrary to the nature of his prophetic office, but to his frequent declarations, that "the doctrine which he taught was not his own, but his that sent him;" that "he spake not of himself, or in his own name, but as he had heard from his Father, and as he had commanded him to speak" (John vii. 16, viii. 28, xii. 49, xiv. 10, xvii. 18). This interpretation therefore of St. Jerome, Theophylact, and others, is to be rejected. Others think this relates to the confirmation of his doctrine by miracles; for when he had cured all manner of diseases, demoniacs, lunatics, and paralytics, the people flock to him from all quarters (Matt. iv. 24, 25), and then he begins his sermon. So Mark i. 27, "They all marvelled, saying, What is this new doctrine? for κατ' ἐξουσίαν with authority he commandeth the unclean spirits, and they obey him:" and Luke iv. 32, "They were amazed at his doctrine; for his word was ἐν ἐξουσίᾳ, attended with the power of miracles" (ver. 36). And, thirdly, because it is here said, "they were astonished," not at his miracles, but "at his doctrine;" others interpret the words thus, "He spake as a prophet, having authority from God to deliver his message to them;" not as the scribes, who pretended only to deliver the traditions of their forefathers, and to teach only what they had learnt from Hillel, Shemaia, Abtalion, &c. So Lightfoot.

CHAPTER VIII.

1 When he was come down from the mountain (*on which he delivered this divine discourse*), great multitudes followed him.

2 And, behold (*when he was in or near one of the cities*, Luke v. 12), there came a leper and [1] worshipped him, (*kneeling*, Mark i. 40, *and falling down before him*, Luke v. 12, *and*) saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus (*having compassion on him*, Mark i. 41) [2] put forth his hand, and touched him, saying (*to him*), I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus (*straitly charged him, and forthwith sent him away*, Mark i. 43, *and*) saith unto him, [3] See thou

---

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2. Προσεκύνει αὐτῷ, *worshipped him.*] The Jews paid civil adoration both to kings and prophets, either by bending of the knee, or by prostration, or falling down before them: so Abigail fell down before David, and bowed herself to the ground, 1 Sam. xxv. 23. 41; so also the Amalekite fell to the earth before him, and did obeisance, 2 Sam. i. 2; so Mephibosheth fell on his face, and did him reverence, 2 Sam. ix. 6; so the woman of Tekoah, 2 Sam. xiv. 4; Nathan, 1 Kings i. 23; so the whole congregation "worshipped the Lord and the king," 1 Chron. xxix. 20. Thus also they reverenced the holy prophets: so Saul stooped with his face to the ground to Samuel, 1 Sam. xxviii. 14. Obadiah fell on his face before Elijah, 1 Kings xviii. 7, see 2 Kings i. 13, and Nebuchadnezzar fell on his face before Daniel, ii. 46. Whence I conclude, that the adorations given to our blessed Saviour by those Jews and gentiles who knew nothing of his divinity, could be no argument of his divine nature, but rather were paid to him as the Messiah, or as a prophet sent from God, or as the "*King of Israel.*"

[2] Ver. 3. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς. *And Jesus, stretching forth his hand, touched him.*] The Jews cannot reasonably object that our Lord violated the law, either by touching the leper here, or by touching the bier of the dead (Luke vii. 14); for, as the effect wrought upon both demonstrated, that the God who gave these laws approved both these actions, they being done by "the finger of God," so was it a received rule among them, "That a prophet might vary from, or even change a ritual law:"* so did Elijah, who took the woman's dead son out of her bosom, and carried him up to his bed, and stretched himself upon him three times (1 Kings xvii. 19. 21); so did Elisha, when he lay upon the Shunammite's child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands (2 Kings iv. 34). Whence Theophylact† observes, "That our Lord touched the leper, to show it was not necessary that he should observe those lesser matters of the law, and that a pure person is not defiled by touching one unclean;" but that it is the leprosy of the soul which doth indeed defile (see note on ver. 8).

[3] Ver. 4. Ὅρα μηδενὶ εἴπῃς, *See thou tell no man.*] viz. That thou wast healed by me, till thou hast offered thy gift to the priest; and he, by receiving it, hath owned thee to be clean from thy leprosy, lest they, hearing that thou wast cleansed

---

* Neve Shallom, lib. ix. cap. 19.

† In Luke vii. 14.

tell no man (*who hath done this*); but go thy way (*first, and*) [4] shew thyself to the priest, and offer (*for thy purification*, Mark i. 44, Luke v. 15) the gift that Moses commanded, for a [5] testimony unto them: (*but he going from him, published it so much, that the multitude hearing of it came from every place to be healed of their infirmities*, Mark i. 45, Luke v. 15).

5 ¶ And when Jesus was entered into Capernaum, [6] there came unto him (*by the elders of the Jews*, Luke vii. 3) a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented (*and nigh to death; I desire thou wouldst come and heal him*, Luke vii. 3).

[Luke vii. 4. *And when they came to him, they besought him instantly, saying, That he was worthy for whom he should do this:* Ver. 5, *for he loveth our nation, and hath built us a synagogue.*]

7 And Jesus saith unto him (*i. e. to the messengers sent by him*), I will come and heal him. (*And having said this, Jesus went with them, and when he was now not far from the house*, Luke vii. 6,)

8 The centurion (*hearing that Christ was coming to him, sent other friends to him, by whom he*) answered and said, Lord, (*trouble not thyself to come to me; for*) I am not worthy that thou shouldest come under my roof (*wherefore neither thought I myself worthy to come unto thee*, Luke vii. 6, 7): but [7] speak the word only, and my servant shall be healed.

9 For I am a man under authority, having (*also*) soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. (*How much more canst thou, who hast all power in heaven and earth, command one of the ministering spirits to come and heal my servant!*)

10 When Jesus heard *it* (*this saying*), he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel (*the people to whom I was promised, and to whom I am sent*).

11 And I say unto you, That [8] many shall come from the east and west (*from the north and from the south*, Luke xiii. 29), and shall sit down with Abraham, and Isaac, and Jacob, (*and with all the prophets*, Luke xiii. 28) in the kingdom of heaven (*i. e. shall be partakers of the blessings promised to these patriarchs*).

12 But the children of the kingdom shall be cast out into outer darkness: (*so that*) there shall be weeping and gnashing of teeth (*among them thus excluded from the blessings of this kingdom*).

---

by me, should, out of envy to me, refuse to own that thou wast cleansed. This sense, the words "Offer the gift for a testimony to them," seem to require; for that which was always to be concealed from them, could be no testimony to them of the divine mission (see note on ix. 30).

[4] Σεαυτὸν δείξον τῷ ἱερεῖ, *Show thyself to the priest*, &c.] Here it is well observed by Dr. Lightfoot, that though the priesthood was much degenerated from its primitive institution and office, and many human institutions were added to God's law, touching the priest's examination of the leper who pretended to be clean; yet doth Christ send this leper to submit to all these human inventions, as knowing that they did indeed corrupt but not extinguish the divine institution.

[5] Εἰς μαρτύριον αὐτοῖς, *For a testimony to them.*] This some interpret thus, "Offer thy gift for a testimony unto them, that thou art cleansed from thy leprosy," which must be the import of these words, if Christ had absolutely forbid him to declare who it was that cured him of his leprosy; but in all other places where this phrase is used, it imports a testimony to the truth of Christ's mission or his doctrine, and, therefore, most probably, here signifies, that by pronouncing the man clean, they may have a testimony that I am the Christ, or am a prophet sent from God; they themselves owning that the leprosy can only be cured by the finger of God (2 Kings v. 7), and, therefore, not suffering a physician to attempt to cure it: so v. g. Matt. x. 18, "Ye shall be brought before governors and kings, εἰς μαρτύριον αὐτοῖς, for a testimony to them and to the nations:" Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world, εἰς μαρτύριον, for a testimony to all nations:" Luke ix. 5, "If they receive you not, shake off the dust of your feet, εἰς μαρτύριον ἐπ' αὐτούς, for a testimony against them." Hence the lepers cleansed, Matt. xi. 5, are made the sign of the advent of the Messiah.

[6] Ver. 4. Προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος παρακαλῶν αὐτὸν, *There came to him a centurion, beseeching him.*] Luke vii. 3, he sent to him the rulers of the Jews; and, ver. 8, the centurion answered and said; Luke vii. 6, "the centurion sent friends to him, saying," (see these things reconciled, in note on Luke vii. 1). It is conjectured by St. Chrysostom, καὶ αὐτὸν μετὰ τὸ πέμψαι τοὺς φίλους παραγενόμενον, that he himself, as Jesus came nearer to his house, came out of civility to meet him; because Christ says unto him, "Go thy way, as thou hast believed, so be it done unto thee," ver. 13; but of that also, see note on Luke vii. 1.

[7] Ver. 3. 8. Θέλω, καθαρίσθητι, *I will, be thou clean.*] Here the note of Woltzogenius is this, Hìc verè divina Christi vis elucet; "Here shines forth the divine power of Chist, that he could do so great things only by his command:" so also Moses says, the world was "created by God, saying, Let there be light, and there was light" (Gen. i. 3). And on those words, ver. 8, "Only say the word, and my servant shall be healed," &c. he saith, he represents the faith of the centurion, concerning our Lord's divine power, thus: If I, who am subject to the power of another, have so much power over my servants, that they instantly do whatever I would have them, how much more shall all things which thou requestest be done at thy word and command, qui nullius potestati subjectus es, who art subject to the power of none? And how can he deny him to be God, in whom shines forth that divine power which God exerted in the creation of the world, and at whose word all things that he commandeth must be done, and who "is subject to the power of none?" Surely this faith of the centurion may induce us to conclude with St. Jerome on the place, Quòd intra corporis tegmen divinitatem latentem viderèt.

[8] Ver. 11, 12. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ—ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, *And I say unto you, That many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven*, &c.] For the right understanding of these words, note,

First, that to "lie down with Abraham, Isaac, and Jacob, in the kingdom of heaven," doth not here signify to enjoy everlasting happiness in heaven with them, but only to become the "sons of Abraham through faith" (Gal. iii. 7), and so to be blessed with faithful Abraham" (ver. 9); "to have the blessing of Abraham coming on them, that they may receive the promise of the Spirit" (ver. 14); "through faith in Christ to be the seed of Abraham, and heirs according to the promise" (ver. 29); viz. the promise made to Abraham (Gen. xii. 3), renewed to Isaac (Gen. xxvi. 4), and confirmed to Jacob (Gen. xxviii. 14), and to be, according to Isaac, "the children of the promise" (Gal. iv. 28). This, saith Christ, shall be the blessing of the believing Gentiles, they shall be "sons of Abraham, and heirs of the promises" made to the patriarchs, and mentioned by all the prophets of the Old Testament; whereas the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed; for "they who seek to enter, and shall not be able, because the Master hath shut to his door" (Luke xiii. 24, 25), are those Jews who "sought for righteousness by the works of the law, and not by faith," and therefore found it not (Rom. ix. 31, 32, xi. 7); who "entered not into the rest prepared for them, by reason of their unbelief" (Heb. iii. 18, 19, iv. 2. 5), and "from whom the kingdom of God was taken away" (Matt. xxi. 43): they are they who shall say to Christ, "We have eaten and drunk before thee, and thou hast taught in our streets" (Luke xiii. 26), which could be said only by the Jews.

Secondly, Observe that this kingdom of God is represented here, and elsewhere, as a nuptial solemnity, or a banquet at which the guests sit down with the master of the

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour (*and they that were sent, returning to the house, found the servant whole that had been sick*, Luke vii. 10).

14 ¶ And when Jesus was come into Peter's house, he saw [9] his wife's mother laid (*upon a bed*), and sick of a fever (*for they had told him of her*, Mark i. 30).

15 And (*he stood over her, and rebuked the fever*, Luke iv. 39, *and*) he touched her hand, and the fever left her: and she arose, and ministered unto them (*what was necessary for their entertainment*).

16 ¶ [10] When the even was come (*so that the sun was set*, Mark i. 32, Luke iv. 40, *and the sabbath ended*), they brought unto him many that were (*sick, and many*) possessed with devils: and he cast out the spirits with *his* word, and (*laying his hands upon them*, Luke iv. 40) healed all that were sick:

17 That (*in this sense also*) it might be fulfilled which was spoken by Esaias the prophet, saying (Iiii. 4), [11] Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment (*to his disciples*) to depart unto the other side (*of the lake Gennesareth*, Luke viii. 22).

19 And (*as they were preparing for their departure*) a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him (*If thou resolvest thus, upon prospect of any temporal advantages in my kingdom, thou will be frustrated in thy expectation, for*) the foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* (*own*) head (*and, therefore, much less any accommodations for his followers*).

21 And another of his disciples (*or attendants, being bid to follow him*, Luke ix. 59) said unto him, Lord, suffer me first to go and (*abide at home till I*) bury my father.

---

feast. Now these banquets were usually made at night, and continued long in the night; hence were they called cœnæ convivales, suppers,* ἀψὲ γάρ δειπνεῖν ἀπὸ πράξεων, "because they were wont to sup late, after they had done their business," saith Plutarch; thus have we mention of a "great supper," Luke xiv. 16, of "the supper of the Lamb," Rev. xix. 7, and of "the bridegroom coming at midnight to his supper," Matt. xxv. 6. Hence at those suppers the house of reception was filled with lights, called ἑᾶδες, λαμπάδες, λυχνοί, φάνοι, in Athenæus† and Plutarch,‡ i. e. "torches, lamps, candles, and lanterns;" and so they who were admitted to the banquet had the benefit of the light: but they who were shut out, or could not enter, were in darkness; whence the unhappy state of those who were excluded from the kingdom of God, or from a state of future happiness, is frequently expressed by their being "cast out into outer darkness," ver. 12 (see Matt. xxii. 13, xxv. 30), and because they who were thus shut out from the marriage feast were not only exposed to shame, but also to cold and hunger, therefore is it added, "there shall be weeping, and wailing, and gnashing of teeth" (Matt. xiii. 42, Luke xiii. 28). And oh! how contrary is this prediction of our Lord to the vain opinions of the Jews, who were wont to say that "all Israel should have a portion in the world to come; but the heathens," say they, "are to be fuel for hell-fire" (Pirk. Eliezer, cap. 9, sect. 4); whereas our Saviour here declareth, that these "heathens should sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; and they, the children of the kingdom, should be cast into outer darkness."

Thirdly, Observe, for explication of other places relating to these banquets and nuptial feasts, that they who were invited to them entered by a gate designed to receive them; whence Christ, by whom we enter into this marriage feast, compares himself to a gate, John x. 1, 2. 7. 9. Now this gate, at the time when the guests invited were to come, was made narrow, the wicket only being left open, and the porter standing there, that they who were not bidden to the marriage might not rush into it. Hence Christ exhorts the Jews to "enter in at the strait gate" (Matt. vii. 13, 14, Luke xiii. 24); i. e. to "strive to enter" into the kingdom of heaven, and be made partakers of the blessings of it, before it was taken from them. Lastly, when all that were invited were once come, the door was presently shut, and was not to be opened any more to them who stood knocking without: so after the "wise virgins" had entered with the bridegroom, the "gate was shut," and was not opened to the "foolish virgins" who stood knocking without (Matt. xxv. 11). And in this sense are we to understand those words of Christ (Luke xiii. 24, 25), "Many shall seek to enter, and shall not be able;" viz. not for want of any grace sufficient on God's part, but because of their coming too late, after the gate is shut and the bridegroom is entered; as is apparent from the reason of that admonition, "Strive to enter in at the strait gate, for many will seek to enter in and shall not be able, when once the master of the house is risen up, and hath shut the door."

* Symp. lib. viii. p. 6.
† Lib. xv. p. 699.
‡ Symp. lib. iv. p. 93.

9 Ver. 14. Εἶδε τὴν πενθερὰν αὐτοῦ, &c. *And when Jesus came unto Peter's house, he saw his wife's mother laid, and sick of a fever.*] Learn hence, saith Theophylact, that marriage is no hindrance to virtue, since "the chief of the apostles" had his wife. Brugensis here notes, that it is written "of Peter only" that he had a wife; but that this is not exactly true, see note on 1 Cor. vii. 8, and on ix. 5. Moreover we read in the interpolated Ignatius,* περὶ Πέτρου καὶ Παύλου καὶ τῶν ἄλλων ἀποστόλων τοῖς γάμοις προσομιλησάντων, "of Peter and Paul, and other apostles that were married." St. Basil† reckons among those that were married, Πέτρου καὶ τοὺς λοιποὺς τῶν ἀποστόλων, "Peter and the rest of the apostles." And St. Ambrose‡ saith, that omnes apostoli, exceptis Johanne et Paulo, uxores habuisse dicuntur, "all the apostles, except John and Paul, are said to have wives." See many other testimonies in Cotelerius's notes§ on the epistle of Ignatius to the Philadelphians.

10 Ver. 16. Ὀψίας δὲ γενομένης, *and when the even was come.*] The Jews kept their sabbath from evening to evening, according to those words (Lev. xxiii. 32), "from even to even shall ye celebrate your sabbath;" and therefore, when it began to be dark, before the sabbath, Nehemiah commands the gates of Jerusalem to be shut (Neh. xiii. 19); and the author of Cosri‖ saith, non ingreditur nisi occumbente sole, "the sabbath doth not enter but when the sun is set," as St. Mark and St. Luke speak (see Lightfoot on the place).

11 Ver. 17. Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, *that it might be fulfilled which was spoken by the prophet, saying, He himself took our infirmities, and bore our sicknesses.*] This is one of those places from which interpreters conclude, a prophecy is said to be fulfilled only by way of accommodation, though not according to the intention of the prophet. But I conceive without just ground: for, first, the Jews themselves did think this passage of the prophet related to the curing their diseases, as well as the procuring remission of their sins; for thus they speak, "The name of the Messiah is the leper of the house of Rabbi, as it is said, Surely he bore our infirmities;" and, We esteemed him, נגוע Isa. liii. 4, quasi leprosum, as a leper, saith St. Jerome and the Vulgar, ἀφημμένον ἐν ἁφῇ ὄντα, Symmachus and Aquila; now ἁφὴ, say Hesychius, Suidas, and Phavorinus, is ἡ χροία τῆς λέπρας, "the colour of the leprosy" (see Lev. xiv. 32. 35). And again, "If the Messias be among the living, Rabbona Hakkedosh is he, as being one who bears our infirmities:" and seeing Christ, by healing our diseases, took away the temporal punishment of our sins (see the note on ix. 2), and said to some of them, be healed, "Thy sins are forgiven thee," why might not this prophecy be twice fulfilled, when, by taking away their diseases, he took away the temporal punishment of their sins, and when, by suffering on the

* Ad Philad. sect. 4.
† Περὶ ἀποταγῆς βίου, tom. ii. p. 234.
‡ In 2 Cor. xi.
§ P. 473, 744.
‖ Part ii. p. 88.

22 But Jesus said unto him, Follow me (*now*); [12] and let the dead bury their dead (*i. e. let those who are unconcerned for the things of God, and unfit to engage in the promoting them, do such offices, which they may do as well as others; but do thou, who hast begun to follow me, and to attend upon the doctrine of the kingdom of God, go on without diversion in that work; for no man having put his hand to the plough, and looking back, is fit for the kingdom of God*, Luke ix. 62).

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was (*sometimes*) covered with the waves: but he was asleep (*in the hinder part of the ship*, Mark iv. 38).

25 And his disciples came unto him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, [13] Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea (*saying to them, Peace, be still*, Mark iv. 39); and there was a great calm.

27 But the men marvelled, saying, What manner of man is this (*and how great is his power*), that even [14] the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes (see note on Mark v. 1), there met him [15] two possessed with devils, coming out of the tombs, (*one which was*) exceeding fierce, so that no man might (*safely*) pass by that way (*for no man could tame him, or bind him so effectually with chains or fetters, that he could not break them; and night and day he was in the mountains, or among the tombs, crying and cutting himself with stones; and seeing Jesus afar off, they ran unto him, and worshipped him*, Mark v. 3—6).

29 And, behold, they (*i. e. the unclean spirits in them*) cried out, saying, [16] What have we to do with thee, Jesus, thou Son of God? [17] art thou come hither to torment us before the time (*appointed for our punishment? i. e. the fierce one said this, the other being present with him: and this he said after that Christ had said to the unclean spirit in him, Come out of the man; and Jesus asking, what was his name? he had answered, saying, My name is Legion: for we are many; and* (farther) *had besought him much that he would not send them away out of the country*, Mark v. 8. 10).

30 And there was a good way off from them (*in the*

---

cross, he procured a full remission of the guilt of their iniquities?

[12] Ver. 22. Καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, *And let the dead bury their dead.*] That οἱ νεκροὶ, "the dead," in scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who in a spiritual sense are so, by being alienated from the life of God, and "dead in trespasses and sins," see note on 1 Pet. iv. 6. Thus Clemens of Alexandria* saith, that, ἐν τῇ βαρβάρων φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπίσοντας τῶν δογμάτων, καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς, "the philosophy of the barbarians called them dead who deserted their doctrines, and subjected their minds to sensual passions;" and Origen,† that the Pythagoreans placed coffins in their room, symbolically to represent that death; and Philo styles this "the death of the soul, ἐντυμβευομένης παθέσι καὶ κακίαις ἁπάσαις, entombed in passions and all wickedness" (Legis Alleg. lib. i. p. 45). Here then Christ teacheth, that when we are called by him to the promotion of the gospel, and the salvation of men's souls, we should not suffer earthly business, which may be done as well by others, who are unfit to be employed in spirituals, to give us the least hindrance from setting instantly upon that work.

[13] Ver. 26. Τί δειλοί ἐστε, ὀλιγόπιστοι; *Why are ye fearful, O ye of little faith?*] Here I conceive it may be useful to lay down the indications of a weak and little faith, that we may guard ourselves against them. And,

First, The fears and jealousies of pious persons betray the weakness of their faith, as is apparent from this question, "Why are ye fearful, O ye of little faith?" Now such are not only those evil fears which terrify us from the performance of our duty, but our irrational and superstitious fears of being left alone, or in the dark, the fear of evil spirits, and the like; and also all anxious and tormenting fears of what hereafter may befall ourselves, our Christian brethren, or the sincere and living members of Christ's body: a fear of caution, which renders us industrious to prevent the evil, may be useful in this case; but a fear of diffidence becomes not the good Christian; "He," saith the psalmist, "whose heart is fixed, trusting in the Lord, will not be *thus* afraid of evil tidings" (Ps. cxii. 7).

Secondly, Our doubtings and despondings in the time of peril demonstrate the weakness of our faith, according to that saying of our Lord to Peter when he began to sink, "O thou of little faith, wherefore dost thou doubt?" (Matt. xiv. 31.) They then who doubt of God's assistance in the time of danger, or do suspect he may desert them in the needful hour, are weak in faith.

Thirdly, Our anxious solicitude for any temporal concern, and our perplexing cares for these enjoyments, show we are

---

men of little faith, "for our heavenly Father knoweth (how far) we have need of these things;" and hence our Saviour argues thus, "If God so clothed the lilies of the field, (if he feed) the fowls of the air, will he not much more clothe and feed you, O ye of little faith?" (Matt. vi. 30.) He therefore who suspects the kindness of his heavenly Father in these inferior concerns, either mistrusts his power, as did the unbelieving Jews, saying, "Can God prepare a table in the wilderness?" or else conceives his goodness to his faithful servants may be less than to the meanest of his creatures. And,

Fourthly, Our impatience under trouble argues our want of faith; "for he that believeth will not make haste" (Isa. xxviii. 16). Our due persuasions of God's paternal love towards us will engage us to possess our souls in patience, and tarry the Lord's leisure, and wait contentedly for any blessing he hath promised, as knowing it will surely come in its most proper season, and when the wisdom of our heavenly Father sees we are best fitted to enjoy it.

[14] Ver. 27. Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ, *The winds and the sea obey him.*] It being so often made the property of God "to still the raging of the sea" (Ps. lxv. 7, cvii. 25. 29), it is not to be wondered that Christ's disciples should conceive there must be a divine power in him who could perform such things.

[15] Ver. 28. Ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, *There met him two possessed with the devil*, Mark ii. 5. *A man possessed with an unclean spirit*, so Luke viii. 27.] See this reconciled in note on Mark v. 2.

[16] Ver. 29. Τί ἡμῖν καὶ σοί; *What have we to do with thee?*] Schmidius here shows, that this is not a form of speaking proper to the Jews and Hellenists only, it being used by the Greek authors who had no converse with them. So Arrian upon Epictetus, τί ἡμῖν καὶ αὐτῷ; "What have we to do with him?" (Lib. i. cap. 1, p. 85.)

[17] Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; *Art thou come hither to torment us before the time?*] That βασανίσαι should here signify only to imprison these demons, or send them to the place of their restraint, a reverend person argues, because the word βασανίζω sometimes signifies *to imprison*, and βασανισταὶ *gaolers* (Matt. xviii. 34). And, secondly, because they entreat, Luke viii. 31, that he would not command them to go out, εἰς ἄβυσσον, that is, "into hell." But (1.) βασανίζω never signifies to *restrain* but in order to punishment or torment, to extort the truth; and βασανιστὴς only signifies a gaoler, because it is his office *to torture* and to *punish* men. And (2.) they who do afterward entreat not to be sent into the abyss, had formerly entreated not to be tormented, ver. 28, which shows that to be tormented, ver. 28, and to be sent to the abyss, ver. 31, were two different things. That it rather signifies to torment and punish them, may be gathered from the words of another unclean spirit, parallel to these, "What have we to do with thee? art thou

---

* Vide Grotium. † Cont. Cels. lib. iii. p. 142.

mountains, Luke viii. 32), an herd of many swine (*even two thousand*, Mark v. 13) feeding.

31 So the [18] devils besought him, saying, If thou cast us out, [19] suffer us to go away into the herd of swine.

32 And he said unto them, (*I suffer you to*) go. And when they were come out (*of the men*), they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city (*and villages*), and told (*them*) every thing (*that Christ had done*), and what was befallen to the (*men*) possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they (*being terrified at what he had done, and grieved for their loss*) besought him that he would depart out of their coasts.

come, ἀπολέσαι ἡμᾶς, to destroy us?" Mark i. 24, Luke iv. 34. (2.) From these words, πρὸ καιροῦ, "Art thou come to do this to us before the time of torments?" For though the devils do at present "believe and tremble" (James ii. 19), yet are they not at present tormented in the flames prepared for the devil and his angels, but only are "reserved in chains of darkness to the day of judgment to be punished" (2 Pet. ii. 4, Jude 6); then Satan is to be "cast into the lake of fire and brimstone" (Rev. xx. 21); at present "he walks to and fro through the face of the whole earth" (Job i. 7), and "goes about like a roaring lion, seeking whom he may devour" (1 Pet. v. 8).

[18] Ver. 31. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, *The devils entreated him.*] Some are of opinion, that the persons represented in the New Testament as demoniacs, were only persons afflicted with some strange diseases, fits of the mother, convulsions, falling sickness, and the like: but this cavil may be evidently confuted,

First, From the scriptures and ecclesiastical writers, which make a constant and a plain distinction betwixt these two things, the curing *diseases*, and the casting out of *devils*. So Matt. iv. 24, "They brought to him all sick people, that were taken with divers diseases, and those which were possessed with devils, and those which were lunatic, and had the palsy, and he healed them;" and Matt. x. 1, "He gave to the apostles power against unclean spirits, to cast them out, and to heal all manner of sickness and diseases;" Mark i. 34, "He healed many that were sick of divers diseases, and cast out many devils." So also Luke iv. 40, 41. "The Christians," saith Irenæus,* "truly cast out devils, and heal the sick by imposition of hands." "They cast out devils, and heal many diseases," saith Origen.† "How many honest men have by us been healed, or freed from devils?" saith Tertullian.‡

Secondly, This will be farther evident from many circumstances relating to the devils to be cast out, or actually rejected, as, v. g. that "Christ suffered not the devils to speak, because they knew him (Mark i. 34) to be the Christ" (Luke iv. 41); that they said, "Thou art the Christ, the Son of God" (Luke iv. 41); that they expostulate with Christ, saying, "What have we to do with thee, art thou come to destroy us? art thou come to torment us before the time?" and pray that "he would not torment them;" that they ask his leave to enter into the swine, and being entered, hurry them down into the sea, and beg they may not be sent out of the country: that they acknowledge that their name was Legion, there being many of them which possessed one man (Mark v. 1. 14, Luke viii. 27. 33). Now to make all these sayings the effects of a disease, or to conceive that Christ speaks thus to a disease, is too great an evidence of one that is himself diseased. For,

Thirdly, Christ sometimes puts questions to these demons, asking their names, sometimes commands them to be silent, and sometimes to "come out of a man," and "enter no more into him" (Mark i. 25, ix. 25, Luke iv. 41).

Fourthly, This we may argue from the symptoms of these demoniacs, their being of such strength that no chain or fetters could bind them (Mark v. 3). Nor could the diseased persons fear to be destroyed, tormented, sent out of the country, or into the abyss, by Christ.

Obj. If it be said that we find no mention of persons thus possessed with the devil among Jews or gentiles before our Saviour's advent, nor have we any experience of any such thing, either among the Christians or in the heathen world, and therefore cannot easily believe it was so then:

Ans. I answer, that the falsehood of this suggestion, that men possessed with evil spirits were not known among the Jews in former ages, hath been proved from the plain testimonies of Josephus, Justin Martyr, and Irenæus, in the general preface to the epistles.

And that among the heathens there were persons thus possessed, is there proved also from the testimonies of Plutarch, Lucian, Justin Martyr, and Origen; so that it is certain that the history of Christ and his apostles casting out devils in Judea, and of Christians casting them out throughout the world, was therefore never questioned by Jew or gentile; because they had among themselves in every place pretenders to it.

Obj. 2. Whereas it is objected, That "to have a devil, and be mad," are joined together as the same thing, John x. 20, and to be "lunatic, and have a devil," Matt. xvii. 15. 18, and is hence inferred that these diseases were the same as "devils;" and, according to the Jewish phrase, gave occasion to the being said, "such persons were possessed with a devil:"

Ans. To this I answer, That I have sufficiently confuted this cavil in this note, by showing both from the sacred records and the writings of the fathers, that there is a constant and plain distinction betwixt these two things, the curing of diseases, and the casting out of devils.

[19] Ἐπίτρεψον ἡμῖν, *Suffer us.*] He only therefore sent them into the "herd of swine" (Mark v. 12), by permitting them to enter into them; and this he did, saith Grotius, to convince the Greeks, who lived in this place, and kept these swine, of the sacredness of the Jewish laws, which they ridiculed, especially on the account of the prohibition to eat swine's flesh.

* Lib. ii. cap. 56, 57.
† Contra Celsum, lib. i. p. 34.
‡ Ad Scap. cap. 4.

CHAPTER IX.

1 And he entered into a ship, and passed over (*a part of the sea of Galilee*), and [1] came into his own city (*Capernaum*).

2 And (*a rumour being spread, that he was in the house*, Mark ii. 1, *as indeed he was, sitting and teaching a multitude so great, that the house and porch could not receive them; and healing them by his divine power, in presence of the pharisees and doctors of the law, who came from Galilee, Judea, and Jerusalem*, Luke v. 17), behold, they brought to him a man sick of the palsy, lying on a bed (*carried by four persons, who being not able to come to him for the press, they uncovered the roof of the upper chamber where he was, and let down the bed to him*: see the note on Mark ii. 3): [2] and Jesus

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Εἰς τὴν ἰδίαν πόλιν, *Into his own city.*] That is, into Capernaum (Mark ii. 2); "Christ having left Nazareth, to go to dwell at Capernaum" (Matt. iv. 13).

[2] Ver. 2. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, *And Jesus seeing their faith.*] i. e. The faith of those who let down the sick of the palsy: whence it is evident, that the faith of others may prevail for the obtaining temporal and corporal

seeing their faith [3] said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes (*and pharisees sitting there*) said within themselves (*i. e. in their hearts*, Mark ii. 6, *and in their private discourses*, Luke v. 21), This *man* blasphemeth (*making himself a god, for who can forgive sins, but God only?* Luke v. 21).

4 And Jesus knowing their thoughts said, Wherefore think you evil in your hearts (*concerning me for these words*)?

5 For [4] whether is easier to say, *Thy* sins be forgiven thee; or to say, Arise (*take up thy bed*), and walk? (*which is a certain indication that the sins, which brought upon him that disease, are pardoned, or that this punishment of them is remitted*).

6 But (*I choose to say the first*) [5] that ye may know that the Son of man hath power (*even whilst he is*) on earth to forgive sins, (then (*turning from them*) saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose (*took up his bed*), and departed to his house.

8 But (*and*) when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men (*acknowledging they never saw it so before*, Mark ii. 12).

9 ¶ And as Jesus passed forth from thence, he saw [6] a man, named Matthew (*or Levi, the son of Alpheus*, Mark ii. 14, Luke v. 27), sitting at the receipt of custom (*or toll-booth*): and he saith unto him, Follow me. And he (*leaving all things*) arose, and followed him (*and made him a great supper in his house*, Luke v. 29).

10 ¶ And it came to pass, as Jesus sat at meat in the house (*of Matthew*), behold, many publicans and sinners came and sat down with him and his disciples.

---

blessings. Thus, in the preceding chapter, ver. 13, the faith of the centurion prevails to heal his servant; and here, ver. 33, the devil is cast out of a dumb and deaf man, who had no tongue to ask it, through the faith of them that brought him. Thus the daughter of Jairus is raised, Luke viii. 50, and the unclean spirit is cast out of the son, by the father's faith, Mark ix. 22, 23. Note also, that Theophylact here adds, καὶ αὐτοῦ τοῦ παραλυτικοῦ, "and the faith of the paralytic;" for, saith he, had he not believed he should be healed, he would not have consented to their action.

[3] Εἶπε τῷ παραλυτικῷ, ἀφέωνταί σοι αἱ ἁμαρτίαι σου, *He said to the sick of the palsy, Son, thy sins are forgiven thee.*] "Showing," saith Theophylact, "that diseases, and chiefly palsies, proceed from sin, he first speaks of forgiving them:" but then it must be noted, that our Lord here speaks of remission, not of the eternal punishments, but of the temporal punishments, inflicted for sin. (1.) Because this remission is obtained by the faith of others; whereas, the enjoyment of spiritual and eternal blessings in persons capable of faith, depends on their own faith alone. (2.) Because our Saviour saith, it "is as easy to say, They sins be forgiven thee; as to say, Rise up and walk?" which consequence seems not to be good, if we take remission of sins in the highest sense; since, by the example of the apostles and seventy disciples, it appears they might have power of healing such diseases, who had no power of forgiving the eternal punishments of sin. Moreover, it is usual in scripture, and was so among the Jews, to represent bodily afflictions, miseries, and diseases, as the effects of sin, according to the common proverb, Nisi essent peccata, non essent flagella; "Were there no sins, there would be no chastisements:" hence is the inquiry of the disciples, touching the man born blind, "Who hath sinned, he or his parents, that he should be born blind?" (John ix. 2) and to the paralytic, Christ, having heard him, speaks thus, "Behold, thou art made whole: sin no more lest a worse thing come upon thee" (John v. 14). For the law of Moses threatened various kinds of diseases to the transgressors of it, Deut. xxviii. 21, 22, and when they were remitted, these diseases were removed; according to those words of Isaiah (xxxiii. 24), "The inhabitants shall not say that they are sick; the people that are there shall be forgiven their iniquity:" and it is also usual in the Old and New Testament, to intimate deliverance from corporal diseases by remission of sins; as when the prophet saith to David, 2 Sam. xii. 13, "The Lord hath taken away thy sin; thou shall not die" for it: and, 2 Chron. vii. 14, "I will be merciful to their iniquities and will heal their land:" so what is worded thus, Matt. ix. 22, "Thy faith hath saved thee," is Mark. v. 34, "Thou art made whole."

[4] Ver. 5. Τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν; *Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up, and walk?*] They who here tell us, it is therefore easier to say the first; because he cannot so easily be disproved, who promiseth a thing invisible, as he who engageth to do that which is the object of our senses; do not compare together the things to be done, but only the ways of knowing when they are not done: they therefore interpret these words better, who say, that it must be as easy to say, Do the one, as to say with effect the other; it being indeed the same thing to say, Thy sins, that is, the temporal punishments of them, are forgiven; and to say, Be thou healed, or Rise up and walk, effectually; seeing by being freed from the disease, which was the temporal punishment of sin, it was manifest that sin was thus far forgiven.

[5] Ver. 6. Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of man hath power on earth to forgive sins.*] i. e. Of absolving or releasing men from the temporal punishments of sin, whilst he is in his state of humiliation; for that Christ speaks here only of the temporal punishments of sin, is evident, not only from what hath been already said, but also from the effect; Christ only giving him power to "rise up, and walk." Moreover, that Christ here speaks of a power inherent in him, and not only of the power of God assisting him, as it did the apostles, when they healed diseases, is evident; because, had Christ only pronounced, that the sins of this paralytic were remitted by God, and the cure performed by his power, the pharisees could have had no cause to be offended with him, and much less to have accused him of blasphemy.

Lastly, Observe, that by this power the distemper of this paralytic was healed instantly; which shows the power that did effect it was divine: that power only being able instantly to cure diseases by a word. Hence do the fathers conclude, our Lord was God as well as man: so Irenæus,* "By remitting the sin, he cured the man, and manifestly showed who he was; for, if none can remit sins but God, and yet our Lord did remit them, and cure the man, it is manifest that he was both the Word of God, and the Son of man, receiving power of remission of sins from his Father, as God and man:" and Novatian,† "If only God can remit sins, and yet Christ remitted them, meritò Christus est Deus, he is truly God." The Jews here say, that it was proper to God to forgive sins; and this Christ denies not, but only proves, that the Son of man had this power also, leaving them to make the inference. The multitude, indeed, "glorified God who had given this power to men;" in which words, though there were a mistake in thinking that Christ wrought his miracles as the prophets did; not by an internal power residing in them, but only by the assistance of the power of God; yet seeing even this acknowledgment tended to the confirmation of Christ's prophetic office, and so to induce them to embrace all Christ's doctrines and instructions, as the word of God, they by this glorified God, through our Lord Jesus Christ. Theophylact here adds, That our Lord bid the paralytic carry his bed, partly ἵνα μὴ φαντασία δόξῃ, "to show the cure was real," and not imaginary only; and partly to convince the multitude of the miracle thus done by ocular demonstration.

[6] Ver. 9. *A man named Matthew.*] That this Matthew here was the same with Levi, in St. Mark and Luke, see note on Luke v. 27.

---

* Lib. v. cap. 17. † Cap. 13.

11 And when the Pharisees saw *it*, they (*murmuring*) said unto his disciples, [7] Why eateth your Master with publicans and sinners? (*why doth he, who professeth himself a prophet, and a holy man, defile himself by touching, and vilify himself by conversing with, such men?*)

12 But when Jesus heard *that*, he said unto them, (*such more especially need my help, for*) They that be whole need not a physician, but they that are sick.

13 But (*for your farther satisfaction in this matter*) go ye and learn what that (*of the prophet Hosea*, vi. 6) meaneth, [8] I will have mercy, and not sacrifice (*and and how it suits with this action of mine*): [9] for I am not come to call the righteous, but sinners to repentance (*and must not be diverted from such acts of mercy by your rules*).

14 ¶ Then (*it being a day on which the disciples of John and the pharisees fasted*, Mark ii. 18) came to him the disciples of John, saying (*to Jesus*), [10] Why do we and the Pharisees fast oft (*even twice a week*, Luke xviii. 12), but thy disciples fast not (*but eat and drink on our fasting days?* Luke v. 33).

15 And Jesus said unto them, [11] Can the children of the bridechamber mourn, as long as the bridegroom

---

[7] Ver. 11. *Διατὶ μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν*; *Why eateth your master with publicans and sinners?*] The pharisees looked upon publicans and great sinners as if they had been heathens, thinking it a sin even to converse with them, though it were to convert them from the evil of their ways; objecting this to the reproach of Christ, that he was a "friend to publicans and sinners" (Matt. xi. 19): hence saith our Saviour of him that would not "hear the church, Let him be to thee as a heathen and publican;" i. e. abstain from any farther converse and familiarity with him (Matt. xviii. 17). "And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not publicans and heathens (Matt. v. 46), and sinners (Luke vi. 32, 33), the same?" And they bore the same character among the heathens: so the scholiast* upon those words of Aristophanes, *καὶ τελώνην, καὶ φάραγγα, καὶ χάρυβδὶν ἁρπαγῆς*, "a publican, and a whirlpit, and a gulf of rapine:" and Suidas notes that *ἐιαβέβλητο τὸ τελώνου ὄνομα παρὰ τοῖς παλαιοῖς*, "the very name of publican was infamous to the ancients." Theocritus says, that bears and lions were the most savage beasts in the mountains; but in the cities, *τελῶναι*, "publicans and sycophants" (Apud Stob. Serm. 2. p. 31). And in Apollodorus they are joined with thieves and dissolute men, *κλέπτει, τελωνεῖ βαδιουργεῖ* (Stob. Serm. 44. p. 307). Cicero† declares, The name and office was very grievous to the Greeks, and insinuates, that it was not much less abhorred among the Romans; and well it might be, since Suidas out of an old author agrees so exactly with Aristophanes, declaring that the life of a publican was *παῤῥησιασμένη βία, ἀνεπιτίμητος ἁρπαγή*, "an open and free violence, and unpunished rapine, *ἀναίσχυντος πλεονεξία, ἀναίδης ἐμπορία, πραγματεία λόγον μὴ ἔχουσα*, a shameless covetousness, an impudent merchandise, an unreasonable negotiation:" whence Tacitus‡ not only speaks, de novis acerbitatibus, et illicitis exactionibus publicanorum, "of the new grievances and unlawful exactions of the publicans;" but adds, that Nero therefore was consulting, whether he should take away all tributes, idque pulcherrimum donum generi mortalium daret; and St. John the Baptist requires them "to exact no more than that which was appointed" (see Dr. Hammond on the place).

[8] Ver. 13. *Ἔλεον θέλω καὶ οὐ θυσίαν, I will have mercy and not sacrifice.*] i. e. "I rather will have mercy than sacrifice:" so Gen. xlv. 8, *οὐκ ὑμεῖς*, "you have not sent me but God;" *οὐ γὰρ παθ' ὑμῶν*, "your murmuring is not against us, but against God," Exod. xvi. 18; Prov. viii. 10, "Receive instruction, *καὶ μὴ ἀργύριον*, and not silver; and knowledge *ὑπὲρ* before gold;" Joel ii. 13, "Rend your heart, and not your garments" (see John vi. 27, 1 Cor. i. 17). For that these words are not to be understood absolutely, is evident, because God had commanded sacrifices, and therefore could not absolutely say, "he would not have them."

[9] *Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. For I came not to call the righteous but sinners to repentance.*] Where by the "righteous," we are not to understand those who are only righteous in their own conceits, such as the pharisees were, "who justified themselves before men" (Luke xvi. 15), and "trusted to themselves that they were righteous, and despised others in comparison of themselves" (Luke xviii. 9): for such are not "whole" but have great need of the spiritual "physician" (ver. 12); and such especially, the gospel calleth to repentance (Matt. iii. 8—10, Rev. iii. 17). Moreover, the word "sinners" here imports such persons as live in a customary practice of sin; so that the tenor of their lives is wicked, and who are therefore to be called to that repentance, which consists in the change of their lives, from the service of sin to holiness, from slavery to Satan to the fear of God; and therefore, by the righteous who need no repentance, we are not to understand those who are entirely free from sin; for, so "there is not a just man upon earth" (Job ix. 2, Eccles. vii. 20), "nor any man who is not a sinner" (1 Kings viii. 46, James iii. 2, 1 John i. 8); but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and accepted in the sight of God; in which sense Job "was righteous, and eschewed evil;" Zacharias and Elisabeth "were righteous, walking in all the commandments of God" (Luke i. 6); and Simeon (Luke ii. 25); and so they needed not that repentance which consists in the change of the life, from a course of sinning to living unto God. So that the argument here is double; (1.) That though familiar converse with sinners was in the general to be avoided, yet was that only on this account, that we may not encourage them in sin, or be defiled by them; and so it could not hinder that great act of *charity* and *mercy* to their souls, which was directed to the conversion of them from their evil ways; the avoiding of familiarity with them, being only as the precept of *sacrifice*, and therefore not to be regarded so as to obstruct that more important duty of showing mercy to their souls. (2.) That Christ was the great spiritual physician sent to heal these sin-sick souls, and call them to repentance; and therefore, in conversing with them, in pursuance of this end, he was so far from transgressing his Father's precepts, that he was doing the great work for which he was sent by him into the world. Note, also, that this of the physician was a proverbial saying; for, when Antisthenes* was asked, "Why he conversed with wicked men?" his answer was *Καὶ οἱ ἰατροὶ μετὰ τῶν νοσούντων εἰσιν*, "Physicians are with the diseased:" and "when Diogenes," saith Stobæus,† "when Pausanias," saith Plutarch, "was asked, Why he praised the Lacedemonians, but staid not with them?" he answered, *Ὅτι οὐδὲ ἰατροὶ παρ' οἷς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασιν*, "That physicians conversed not among the healthy, but among the sick" (see Examen Millii here).

[10] Ver. 14. *Διατὶ ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλὰ*; *Why do we and the pharisees fast much, but thy disciples fast not?*] It is here said, by Mr. Clerc, that it was not the design of St. John's disciples to inquire simply, Why the disciples of Christ did not fast, but why they did not follow the example of all devout men among the Jews, who did fast often? But (1.) this seems to be a mistake; for they ask, why they did not fast at all? and our Saviour's plea for them is for an entire exemption from that duty whilst he was present with them. (2.) Were it as Mr. Clerc would have it, yet is the observation of the reverend Dr. Hammond true and pertinent, That the disciples of John intended not to ask the reason, why they themselves fasted often? they being so well satisfied with the reason of that, that they wondered why Christ's disciples did not as they did: this being, saith he, truly the meaning of their question; Since we fast so devoutly, why do not thy disciples do this as well as we!

[11] Ver. 15. *Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν*, &c.

---

* P. 300, 301. † Ep. ad Quintum Fratrem, lib. i. p. 216.
‡ Annal. lib. xiii. ed. Lips. p. 300, 301.

* Apud Laert. p. 139. † Serm. 11. Ἀποθεγμ. Λακ. p. 230.

is with them (*is this fit or usual in such cases*)? but (*as for my disciples*) the days will come, when the bridegroom shall (*by death*) be taken from them, and then shall they fast.

16 (*And he said also by way of parable*, Luke v. 36,) [12] No man putteth a piece of new cloth unto an old garment, for (*if so*) that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old (*leather*) bottles: else the bottles break, and the wine runneth out, and (*so*) the bottles perish: but they put new wine into new bottles, and both are preserved (*so in like manner my young disciples, taken not from the schools or academies, as perhaps those of John and the pharisees might be, but from their fishing-trades, must not presently be put to such severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall from me*).

18 ¶ While he spake these things unto them, behold, there came a certain [13] ruler (*of the synagogue, Jairus by name*, Mark xv. 22, Luke viii. 41), and worshipped him, saying, My daughter [14] is even now dead (Gr. *is dead by this time, for when I came from my house she was at her last gasp*, Mark v. 23): but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples (*and a great multitude who pressed upon him*, Mark v. 24, Luke viii. 42).

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years (*and had spent all that she had upon the physicians, and was nothing better, but rather grew worse*, Mark v. 26, Luke viii. 43), came behind *him*, [15] and touched the hem of his garment (*and presently the issue of her blood was staunched*, Mark v. 29):

21 For she (*had*) said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus (*knowing that virtue was gone out of him*) turned him about (*to the multitude, and said, Who touched me?*), and when he saw her (*that had done so, and heard her tell the reason why she had done it*, Luke viii. 45. 47), he said (*unto her*), Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

[Luke viii. 49. *While he was thus speaking, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master.* Ver. 50. *But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.*]

23 And when Jesus came into the ruler's house, and saw the minstrels and (*heard*) the people making a noise (*as at a funeral solemnity*),

24 He said unto them, Give place: for [16] the maid is not dead, but sleepeth (*i. e. she shall be raised from it, as it were out of sleep*). And they laughed him to scorn.

25 But when the people were put forth (*Peter,*

Can the children of the bridechamber mourn as long as the bridegroom is with them?] The sons of the bridechamber are those who are admitted into it, styled by the Grecians παράνυμφοι and πρόχοροι· by the Latins, pronubi; by the Jews, *shoshebinim*; and their business was, to enter into the bridechamber, and to rejoice and exhilarate themselves with the bridegroom, during the time of the marriage festival; which was, saith Dr. Lightfoot on the place, "seven days;" and these were usually φίλοι τοῦ νυμφίου, the "friends or kindred of bridegroom;" whence St. John the Baptist represents himself, as rejoicing to hear the voice of the bridegroom, as being one of his friends (John iii. 29). So then the argument runs thus: I am the bridegroom, and the church is my bride; as long as I am here, lasts the marriage feast, and my disciples are the children and friends of the bridegroom, and so are not to mourn, but to rejoice with me whilst this time lasts; at my death and departure from them, this bridegroom will be taken from them, and then will be the time for them to fast and mourn.

[12] Ver. 16, 17. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ, *No man putteth a piece of new cloth to an old garment.*] It is the opinion of many fathers and interpreters, that Christ by these two similitudes intended to show he thought it not fit at their first entrance, and before the Holy Spirit was come down upon his disciples, to impose the burden of fasting on them, because they were not fitted to bear it, by reason of their infirmity, and that they might be tempted by such austerities, as were frequent fastings, imposed on them, to fall off from him. And hence they add, that Christ by his example, recommends this condescension to weak and infirm consciences to his disciples, and to the ministers of the gospel; viz. not to impose upon them that βάρος ἐπιταγμάτων, "weight of ordinances," which they cannot bear: but against this exposition Episcopius objects, That no reason can be assigned, why Christ's disciples should be less able thus to fast than the disciples of the Baptist, or the pharisees. To which objection I answer, That there were among the Jews, not only sects of the essenes and pharisees, who led an austere life, but also schools of the prophets;* and those frequently lived in mountains and deserts, and were also many of them Nazarites, and consecrated to the service of God; they had also their academical and private schools, to train up men in discipline; and from these might come disciples to John in the wilderness, and disciples to the pharisees, who might be trained up in those duties; whereas it is certain, that the disciples of our Lord were chosen from their fishing-trade, and so came to him wholly unacquainted with and so unfitted for those austerities. His interpretation is therefore this, That it is unfit or unseemly for his disciples to fast, whilst he is present with them, as it is to sew a new piece of cloth to an old garment, or to put new wine into old bottles; in which interpretation I cannot acquiesce, because it is manifest from both these similitudes, that our Lord represents not the unfitness, but the hurt or damage of doing either of these things, viz. that the doing of the first would make the rent worse; the doing of the second would endanger the breaking the bottles, and the spilling the wine; to which danger the sense given by Episcopius hath no respect.

[13] Ver. 18. Ἄρχων, *a ruler.*] This ruler being in St. Mark and Luke, ἀρχισυνάγωγος, "a ruler of the synagogue," it is not reasonable to conceive, as some do, that he was one of the twenty-three judges that were constituted in every city, but rather that he was the head or ruler of the synagogue which was at Nazareth; of which rulers we have mention, Acts xiii. 15, xviii. 8. 17, Luke xiii. 14 (see note on Mark v. 22).

[14] Ἄρτι ἐτελεύτησεν, *is now dead.*] This being in St. Mark v. 23, ἐσχάτως ἔχει, "she is at the last extremity;" the words must be rendered as in the paraphrase, "she is by this time dead," and this is evident from the story; because, as Christ was going to the ruler's house, a messenger comes from it to tell him that his daughter was now dead (Luke viii. 49): which shows, that at his coming to Christ she was not so, but only at the last extremity.

[15] Ver. 20. Προσελθοῦσα ὄπισθεν, *coming behind him.*] The woman having "an issue of blood," which rendered her touch defiling, according to the law, seems therefore to have come behind him, as fearing she might not have been permitted to touch him, had her distemper been made known.

[16] Ver. 24. Οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει. *For the maid is not dead, but sleepeth.*] From this place the Jesuits contend for their equivocations and mental reservations; by which they certainly deceive the hearer, who knows not what in their minds they do conceal, alleging, that when our Lord here saith, "She is not dead," he reserved in his mind, "in respect of my power," or so as to remain under the power of it. But the words of Christ were plainly spoken to those

---

* Campeg. Vitring. lib. ii. cap. 7.

James, and John, and the father and mother of the damsel being only left, Mark v. 40), he went in, and took her by the hand (*and said unto her, Daughter, arise; and her spirit returned unto her*), and the maid arose (*and walked, being twelve years old; and he commanded that something should be given her to eat, to strengthen her, and confirm them that she was alive*, Luke viii. 54, 55).

26 And the fame hereof went abroad into all that land (*though he straitly charged them to tell no man of it*, Luke viii. 56).

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David (*of whom the prophet Isaiah hath foretold, that he should open the eyes of the blind*, xxix. 11, xxxv. 5, xlii. 7), have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, [17] See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ And as they went out (*of the city*), behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through (*Beelzebub*, Luke xi. 15, *who is*) the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gos-

---

who were preparing for her interment, and performing the funeral rites belonging to it, and, therefore only intimate, she was not so dead as that they needed to make these preparations, he being come to awake her as out of a sleep.

[17] Ver. 30. Ὁρᾶτε μηδεὶς γινωσκέτω, *See that no man know it.*] That Christ should take this care, that his miracles in healing persons, and casting out of devils, should not be known, only to avoid vain-glory, seems not very reasonable; this being done sufficiently by the declaration, that he did this "by the finger of God" (Matt. xii. 28); and that by these works, "he sought not his own glory, but the glory of his Father" (John. v. 41, vii. 18). Let it then be noted;

First, That when he doth his miracles among the heathens, or upon them that dwelt among them, such as were the Syrophœnician woman, and the woman of Paneas, or Cæsarea Philippi, he never imposeth silence on the person healed, but sometimes, on the contrary, bids them declare what God had done for them; so when he had cured the demoniac at Gadara, he bids him go to his house and his acquaintance, and tell them what things the Lord had done for him, and how he had showed mercy even to a heathen (Mark v. 19). And though he charged his disciples to tell no man among the Jews that he was the Christ, till his resurrection (Matt. xvi. 20), he doth himself declare to the Samaritan woman that he was the Messiah (John iv. 25, 26), because these things would prepare these heathens and Samaritans, when Christ was preached to them by his apostles, to receive their testimony.

Secondly, Observe that the things which he forbid his disciples to declare, were not his miracles, but either his transfiguration on the mount (Matt. xvii. 9), or that he was the Christ (Mark viii. 29, 30). And this he only bade them to conceal, till he was risen from the dead; and this he did, not only that their testimony of him might not be looked upon as a thing compacted between him and them, but chiefly because they were not fitted to be his witnesses of these things till they had received power from on high, by the coming down of the Holy Ghost to do it (Acts i. 8). For he received before the testimony of John, and appealed to it (John v. 33), because he was sent by God to bear witness of him (John i. 6, 7), and because the blazing these things abroad by his disciples—that he was the Messiah, sent by God to be their Saviour, and that God, by a voice from heaven, commanded all men to obey him—would have so far comported with that imagination of a temporal kingdom to be erected by him, and looked so like the sending his disciples as his heralds, to proclaim him king, as that it would have given too much occasion to the government to suspect that he designed some such thing, and too much colour to the accusation of the Jews, that he forbade men "to give tribute to Cæsar, saying that he himself was Christ a king" (Luke xxiii. 2). Now from the first observation we learn, that the reason why he was thus concerned to have his miracles concealed, must be somewhat peculiar to the Jewish nation; and, from the second, that he did this chiefly to avoid all suspicion that he intended to set up any temporal kingdom, or to give occasion to any innovation, sedition, or disturbance, upon this account. We therefore say,

First, With the reverend Dr. Hammond, that he did this to avoid the malice of the scribes and pharisees and Herodians against him, who were so far from being convinced by his miracles, that they not only did blaspheme them, but oft consulted how they might entrap him in his words, and get something out of his mouth, by which they might accuse him as an enemy to God and Cæsar. So when he had pronounced his woes against them, the scribes and pharisees began to urge him vehemently, laying snares for him, and "seeking to get something out of his mouth, that they might accuse him" to the government (Luke xi. 53, 54). When, in the parable of the kingdom of heaven, he had told them what was like to be their fate, "they send out their disciples with the pharisees to entrap him in his words," and to put the question to him, "Is it lawful to give tribute to Cæsar or not?" (Matt. xxii. 15. 17.) And when he doth but covertly declare himself to be "the son of God," they are ready to stone him for it (John viii. 59, x. 31). And at his miracles they were so incensed, as to think of nothing less than cutting him off; and thus, when he cured the man that had the withered hand, the pharisees and Herodians "take counsel together how they might destroy him" (Mark iii. 6). Thus when the people, hearing his words, and seeing his miracles, began to be convinced by them, and to say that "he was the Christ:" the pharisees and high-priests hearing that they murmured such things concerning him, send forth their servants to apprehend him (John vii. 30—32). When he had raised Lazarus, the chief priests and pharisees conclude that "it was expedient that he should die," and send forth their commands, "that if any one knew where he was, he should declare it, that they might take him" (John xi. 47. 49, 50. 57). That, therefore, they might not take him off before his time, and that they might have less occasion to do it for his popularity, or the resort of multitudes unto him, he commands his miracles should be concealed; and when they could not be so, he departs from the multitudes into desert places; and when his fame was spread forth in any one country round about, he departs thence into some other place. But,

Secondly, His chief design in thus concealing that he was the Christ, and giving charge not to divulge his miracles, was this,—that he might not indulge that pernicious conceit, which had obtained among them, that their Messiah was to be a temporal king; for the very name of their Messiah being still in their Targums, "Messiah the king;" and they speaking so much of his kingdom and dominion over the nations, his delivering Israel, and subduing their enemies; had our Lord openly declared himself the Messiah before his resurrection, and exaltation to the right hand of God, they would easily have made this inference, that therefore he must be their king, their deliverer, and the subduer of their enemies, and would have attempted by tumults and seditions to set up his kingdom; thus, when he had fed five thousand with five little loaves and two small fishes, they gathering hence that he was able to make provisions for an army, presently conclude "that they would take him by force, and make him a king" (John vi. 15). And this causeth him to depart from them into a mountain alone. And his miracles being so great a conviction, that he was that "prophet that should come into the world," this was thought warrant enough

pel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ But (*and*) when he saw the multitudes (*that followed him*), he was moved with compassion on them, because [18] they fainted (*or strayed*), and were scattered abroad, as sheep having no shepherd (*and he taught them many things*, Mark vi. 34).

37 Then saith he unto his disciples, [19] The harvest truly is plenteous, but the labourers *are* few (*i. e. there be many who are willing to receive instruction, but few who are fit to give it to them*);

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (*to instruct those aright who are ready to receive instruction*).

---

for this attempt (ver. 14). Christ's kingdom, therefore, not being of this world, and therefore not to come with that pomp or observation, or to the ends which they expected, and it being his great concern, that no sedition or disturbance of the civil government should be laid either to his person or doctrine, this seemeth to have been his chief reason, why he gave charge to those healed not to make his miracles known, and to his disciples not to declare that he was the Christ.

[18] Ver. 36. Ὅτι ἦσαν ἐκλελυμένοι, *they fainted.*] It is certain that Chrysostom and Theophylact read here ἐσκυλμένοι, they were "tossed and wearied," either with the burdens of the scribes and pharisees, or with going from one of these false guides to another; from those that bound, to those that loosed the same thing. But our reading they were "scattered from one another," comports best with the similitude of being as sheep without a shepherd.

[19] Ver. 37. Ὁ μὲν θερισμὸς πολὺς, *The harvest indeed is great, but the labourers few,* &c.] From this discourse of Christ we learn these things, worthy to be regarded by all the pastors of Christ's flock, viz.

First, That he who doth not instruct his flock in the "sincere milk of the word," and acquaint them with the things belonging to their eternal peace, from a heart full of love to God, and to the souls committed to his charge, deserves not the name of a true shepherd; for the want of these things in the scribes and pharisees, made Christ complain that the Jews were "as sheep without a shepherd."

Secondly, That where the harvest is great, and there be many who are "white for the harvest" (John iv. 35), or ready to receive instruction, we should be the more diligent and laborious to afford it to them.

Thirdly, That in such cases, when either we are not called to that work, or are placed in another station, we should pray fervently that God would raise up men fitted for their instruction, and zealous for his glory and the good of souls.

CHAPTER X.

1 And when he had called unto *him* his twelve disciples, he gave them [1] power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease (*as they went preaching in his name*).

2 Now the names of the twelve apostles are these; the [2] first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth (*by two and two*, Mark vi. 7), and commanded them, saying, Go not (*at present*) into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 [3] But go rather to the lost sheep of the house of Israel (*to whom this doctrine of salvation is first sent, and is to be first preached*, Acts iii. 26).

7 And as ye go, preach, saying, The kingdom of heaven is at hand, (*i. e. the kingdom of the Messiah is now to be set up.*

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, *He gave them power against* (or over) *unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*] Ἐξουσία πνευμάτων here is *genitivus objecti*, say grammarians; "power of unclean spirits," being put for "power over, or against" them. So βλασφημία τοῦ Πνεύματος, Matt. xii. 31, is expounded, ver. 32, "blasphemy against the Holy Ghost" (see Isa. iii. 14, Joel iii. 19, 1 Cor. ix. 12). But that which chiefly is to be observed here is this, that Christ here delegates power to the apostles, and afterward to the seventy disciples (Luke x. 9. 17), and after his resurrection to believers in the general, to do this in his name (Mark xvi. 17, 18). And though the apostles were not at present empowered to impart these gifts to others, yet after our Lord's resurrection they were enabled to do it, by baptizing and laying their hands upon them; which is so eminent a demonstration of the truth of Christian faith, as hath no parallel in any history, excepting that of Moses, who "laid his hands upon Joshua, and he was filled with the spirit of wisdom" (Deut. xxxiv. 9); and of Elisha, on whom the "spirit of Elijah" rested (2 Kings ii. 15). Though this was done, not by any power they had to communicate to others the virtue which resided in them, but in the case of Joshua by the particular command of God (Numb. xxvii. 19, 20), and in the case of Elisha by the will of God; and was a signal confirmation that they were both prophets sent by God; and much less was it done, as here, by invocation of their names. For among all the accounts the heathens have given us of their famous magicians, and workers of wonders, there is not one to be found who ever pretended to a power to delegate their virtue to others, or to impart their power to them, upon the invocation or using of their names, or belief of their doctrine. And hence Arnobius,* having summed up the miracles our Saviour did, adds, that he not only did them by his power, verùm, quod erat sublimius, multos alios experiri et facere sui nominis cum adjectione permisit, "but permitted many others to do them, by invocation of his name; nor did he any of these miracles which raised astonishment in others, which he enabled not his little ones and even rustics to perform." And then he triumphs over the heathens thus, "What say you, O ye stiff and incredulous minds? Alicuine moritalium Jupiter ille capitolinus hujusmodi potestatem dedit? Did ever that Jupiter, whom ye Romans worship in the capitol, give the like power to any mortal?" And then he concludes this to be the evidence of a true divine power; "for to transfer your miraculous power to a man, and to give authority and strength to a creature, to do that which you alone can do, supra omnia sitæ est potestatis, continentisque sub sese est rerum omnium causas, is an evidence of one who hath power over all, and hath the causes of all things at his beck."

[2] Ver. 2. Πρῶτος Σίμων, *first Simon.*] It is the observation of many of the fathers and interpreters here,† that Simon is here reckoned "the first" of the apostles, not as being so in dignity, but as being *first called*: for which see Matt. iv. 18, Mark i. 16, and therefore this word is omitted both by St. Mark, iii. 16, and St. Luke, vi. 14, which sure they would not have done, had they imagined it to be so remarkable, for establishing St. Peter's monarchy, as the papists do.

[3] Ver. 6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ, *But go rather to the lost sheep of the house of Israel.*] He calls all Israel sheep, though they were not obedient to the voice of the Shepherd, as being all God's

---

* Adv. Gentes, lib. i. p. 30, 31.

‡ Quem primum Dominus elegit. Cypr. Ep. 17, Ὁ, πάν-

8 *And in confirmation of this*) heal the sick, cleanse the lepers, [4] raise the dead, cast out devils: [5] freely ye have received (*this power from me*), freely give (*the benefit of it to others.*

9 *Then he commanded them to take nothing by the way*, Mark vi. 8, *saying*,) Provide neither gold, nor silver, nor brass, in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, [6] nor yet staves: for the workman is worthy of his meat (*and therefore you may reasonably expect to find it among them, for the benefit of whom you labour*).

11 And into whatsoever city or town ye shall enter, enquire who in it is [7] worthy (*or prepared to receive instruction*); and there abide till ye go thence (*or from that town*).

12 And when ye come into an house, salute it (*saying, Peace be to this house*).

---

chosen people; he calls them lost sheep, because they were in so great peril of being lost and ruined by the ignorance and wickedness of their guides (so Ps. cxix. 176, Isa. liii. 6, Jer. i. 6). To them the apostles are sent, because they were "children of the kingdom" (Matt. viii. 12), to whom the promise of the Messiah was made (Gen. xvii. 1), and the "adoption and promises" especially belonged (Rom. ix. 4). Whence the apostle saith, the gospel ought first to be preached to them (Acts xiii. 46). They who by *sheep* here understand the elect by a secret decree of God, must, contrary to the tenor of the New Testament, make Christ and his apostles to be sent to none who rejected the gospel; yea, they make Christ send his apostles to them, whom they could never find; it being not possible for them, without a revelation, to know who were thus the elect of God.

[4] Ver. 8. Νεκροὺς ἐγείρετε, *raise the dead.*] Dr. Mill here notes that these words are wanting in many manuscripts; and, because the apostles raised none from the dead before Christ's resurrection, he conjectures, that they have been added to the text: but, against this imagination, let it be noted, that these words are to be found in the Vulgar, Syriac, Arabic, and Ethiopic versions, and left out only in the later version of the Persic; and the argument which he and Grotius use for the excluding these words from the text, would exclude also the cleansing of the lepers, for we read of none cleansed by them in that interval: but it is to be observed, that the words in this chapter reach to their mission after Christ's resurrection, and many of them were not fulfilled before: for then only was it, that they were "brought before councils, and scourged in the synagogues, and brought before kings and governors, for Christ's sake (ver. 17, 18); then only was "the Spirit given them to teach them how to speak" (ver. 19, 20); then were they "hated of all men for his name." Note, therefore, that there was a double mission of the apostles. The

First, Was to the Jews only, exclusively to the gentiles and Samaritans (ver. 5), and thus they were sent, "two and two," (Mark vi. 7), to go through the cities and villages of Israel to preach, saying, "The kingdom of heaven is at hand" (here, ver. 7. 23, Luke ix. 5, 6), which mission they completed before our Saviour's death" (Luke ix. 10. 22. 35); and in this they were only empowered to "heal diseases, and to cast out devils" (Matt. x. 1, Mark vi. 7. 13, Luke ix. 1, 2). But,

Secondly, They had a second mission after our Lord's resurrection, conceived in these words, "as my Father sent me, so send I you" (John xx. 21). And this was to be executed after the descent of the Holy Ghost upon them, by being "his witnesses in Jerusalem, and all Judea and Samaria, and to the utmost ends of the earth" (Acts i. 8), and to this mission relates this commission, "to cleanse the lepers, and to raise the dead;" for besides the many things already mentioned, which cannot possibly relate to their first mission, most of the things mentioned in this chapter are the very things spoken in our Lord's prediction of the destruction of Jerusalem, and are there mentioned as things to be done then (Matt. xxiv. 9). And these words (ver. 22), "He that endures to the end shall be saved," are the very words which Christ useth when he speaks of the destruction of the Jewish polity (Matt. xxiv. 13, Mark xiii. 13); and therefore it is observable that St. Mark and Luke, who relate only what appertained to their first mission, speak nothing, in the chapters mentioned, of their commission to "cleanse the lepers and to raise the dead;" or from ver. 15 to 31, as knowing that these things belonged to their second mission (see Examen Millii, lib. ii. cap. 1, n. 4).

[5] Δωρεὰν ἐλάβετε, δωρεὰν δότε, *freely you have received, freely give.*] Though these words are by latter fathers extended to both the sacraments, according to those words of Tertullian, Nulla res Dei pretio constat, "We receive nothing for the things of God;" yet, from the connexion of them with the commission given to "cure diseases, cast out devils, and raise the dead;" and from the words of Irenæus,* saying, "The church did all these miracles, neither seducing any man, nor taking money for them, ὡς γὰρ δωρεὰν εἰληφε παρὰ Θεοῦ, δωρεὰν καὶ διακονεῖ, for as she hath received them freely of God, so she freely ministers them;" I say, from these things it is evident, that these words only relate to the dispensing of *miraculous* gifts, and they do assuredly wrest, and very much abuse them, who plead from them against the maintenance of the ministry: for (1.) Christ sending the seventy on the same errand, and investing them with the same power, bids them, "into whatsoever house they entered, to eat and drink what was set before them, because the labourer was worthy of his hire" (Luke x. 7). And many of the apostles, when executing this commission, even the brethren of our Lord, and Cephas, did so (1 Cor. ix. 4, 5). St. Paul also, who did not use this liberty, not only justifies his right to do so, but requires them who are "taught the word to communicate to him that teacheth in all good things" (Gal. vi. 6, see the note there); and pronounceth him that "labours in the word and doctrine worthy of double honour," that is, maintenance; and saith, "The Lord hath ordained, that they who preach the gospel should live of the gospel" (1Cor. ix. 14).

[6] Ver. 10. Μηδὲ ῥάβδον, *nor yet staves.*) That the reading of Theophylact and many MSS., μηδὲ ῥάβδους, "nor staves," is the true reading, is evident from Mark vi. 1, Luke ix. 3, where they are permitted to carry one staff. And by this precept our Lord taught them, when they were employed in his service, to depend upon his providence for the provision of what they wanted; and therefore he speaks thus to them, "When I sent you forth, lacked ye any thing?" Luke xxii. 35. It follows, "for the labourer is worthy of his meat;" and therefore, even when they were dispensing these miracles, our Lord allows them to receive it: only Theophylact here notes, that Christ here says, he is worthy τροφῆς, οὐ τρύφης, "of his food, not of dainties; for it becomes not a teacher to fare deliciously."

[7] Ver. 11. Ἐξετάσατε τίς ἐν αὐτῇ ἀξίος ἐστι, *inquire who in it is worthy.*] So ver. 13, "And if the house be not worthy." Here Cameron pronounces them *innovators* who conclude hence, "that the reason why one is rather called than another is in men themselves," i. e. in any disposition in them to receive the word; that is, he pronounceth all the ancients innovators; for that they were of this opinion is evident from Dally's Testimon. Veterum,† and from Vossius in his Pelagian history, lib. vii. cap. 2, and is demonstrable from these words of Christ; for he sends his apostles to the "lost sheep of the house of Israel," i. e. to those who had strayed from the salutary pastures of "the law and the prophets," to them whom he calls "to repentance" (Mark vi. 12), to whom the gospel was to be preached (Luke x. 9). He speaks therefore not of them who are called already, but who were to be called to Christ's sheepfold, to the kingdom of heaven, and to faith and repentance, as the preparations for entering into it. (2.) In those

---

των τῶν μαθητῶν προκριθείς. Basil. de Jud. Dei. p. 268. Απαρχὴ τῶν ἀποστόλων. Method. ap. Photium, Cod. 275. Primus credidit, et apostolatûs est princeps. Hilar. in Matt. Can. 7. Προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι. Theoph. in loc.

* Lib. ii. cap. 57.

† Apol. à p. 753 ad p. 946.

13 And if the house be worthy, let your peace come upon it (*your blessing shall rest on it*): [8] but if it be not worthy, let your peace return to you (*i. e. they shall receive no advantage by it*).

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [9] shake off the dust of your feet, (*for a testimony against them*, Mark vi. 11, Luke ix. 5, *that you count them as unclean and unfit to be conversed with any more, because they have rejected the word of life propounded, and by your miracles confirmed to them*).

15 [10] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the (*great*) day of judgment, that for (*the people of*) that city; (*because the means of knowledge rejected by them have been greater*, xi. 23, 24).

16 ¶ Behold, I send you forth as (*if*) sheep (*were sent*) in the midst of wolves (*i. e. on an employment full of peril from the men of the world*): be ye therefore wise as serpents (*i. e. as prudent and wary as they are to preserve themselves from danger*), and harmless as doves; (*that, giving no offence to any man, you may give them no occasion to do evil to you:* see Rom. xvi. 19.)

17 [11] But (*and especially*) beware of (*the*) men (*of this age and nation*): for they will deliver you up to the councils (*of the Sanhedrin*), and they will scourge you in their synagogues (*for preaching in my name*);

18 And ye shall be brought before governors and kings for my sake, for a testimony against (Gr. *to*) them and (*to*) the Gentiles (*who believe not the gospel preached to them, that the kingdom of God was come to them, Luke* x. 9).

19 But when they deliver you up (*to these men*), [12] take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak (*from your own abilities*), but (*it is*) the Spirit of your Father which speaketh in you.

21 And (*know this, that when the gospel is thus preached by you, the effect of it will be this, that*) the brother (*who believeth not*) shall deliver up the (*Christian*) brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death (*as being Christians*).

22 And ye (*also*) shall be hated of all (*the*) men (*of the world*) for my name's sake: but he that endureth to the end (*of these days of persecution from the unbe-*

---

who are thus to be called, Christ manifestly supposeth some would be found by the apostles ἄξιοι "worthy," some unworthy; bidding them to inquire who were such, and who not, and accordingly to deport themselves towards them: now, whence should they know this, but from such dispositions found in some which render them fit for the kingdom, or from whom they might hope they should not labour in vain in calling them to repentance, and preaching the kingdom of God to them? so also when he sends his seventy disciples on the same errand, bidding them say "Peace" to the house they came to; and promising that "if a son of peace were there, their peace should rest upon it" (Luke x. 6); what can this "son of peace" be, but one disposed to receive such persons peaceably and kindly, and to hearken to their admonitions? and is not this the very thing which fitted them for the divine benediction? This will be still more evident from the consideration of the persons opposed to the "worthy," and the "sons of peace;" for they were not such as were disposed to hearken to the word, or to receive the preachers of it (Matt x. 14, Mark vi. 11, Luke x. 10), for which they were to look upon them as impure; yea, for which Christ pronounces their punishment would be "greater in the day of judgment than that of Sodom and Gomorrah;" and must not such dreadful judgments befall them, for want of such dispositions as might and ought to have been in them towards the "gospel of the kingdom," and those who came to them with the kind offer of the blessings of it? They therefore, by refusing to receive the word, "judged themselves unworthy of eternal life" (Acts xiii. 46), when they might and should have done the contrary; and for want of those good dispositions which others had, and they might have had, fell short of the salvation tendered to them.

[8] Ver. 13. Ἐὰν δὲ μὴ ᾖ ἀξία, *but if it be not worthy, let your peace rĕturn unto you.*] That is, they shall not obtain the peace you wish them, or receive any benefit from your wishes; so this phrase signifies in those words of the psalmist, "My prayer returned into my bosom," Ps. xxxv. 14 (see Isa. lv. 11).

[9] Ver. 14. Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, *Shake off the dust from your feet.*] The Jews thought the dust of the heathen lands polluted; so that the import of this phrase is this, Look upon such as those heathens whom I have forbidden you to preach to; when therefore ye depart from them, shake off the dust of your feet as a testimony that you so esteem them.

[10] Ver. 15. Ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, *Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*] The gloss which some have put upon these words, viz. that the punishment of that city shall be greater, when Christ comes to execute his judgment on the Jewish nation, than that which Sodom and Gomorrah suffered for refusing the preaching of Lot, doth certainly pervert the import of these words. For (1.) Christ saith not, It hath been more tolerable for Sodom, but ἔσται, "it shall be" so; which shows he had respect, not to the past, but future sufferings of Sodom and Gomorrah. (2.) Christ adds, It shall be more tolerable for Sodom, &c. "in the day of judgment:" now, though the times of the destruction of the Jewish nation are sometimes styled "the days of vengeance," yet never are they called the "day of judgment:" but that phrase still relates unto the final judgment and perdition of ungodly men (2 Pet. iii. 7), that day to which the wicked are reserved to be punished, 2 Pet. ii. 9 (see Matt. xii. 36, 1 John iv. 17). So also doth the phrase ἐν τῇ κρίσει, used by St. Luke (x. 14), concerning the same persons, always signify (Matt. xii. 41, 42); so that the Sodomites shall certainly receive a future judgment: according to these words of Theophylact, ἐκεῖ μετριώτερον κολασθήσονται, "and they shall be punished more moderately." And who can rationally conceive that men, polluted with such unnatural lusts, should be fit to come into that place, into "which nothing enters that is polluted or defiled?" (Rev. xxi. 27.) Here also it is well noted by Grotius, that the sin of those who reject the gospel, rendering them obnoxious to greater punishment than Sodom and Gomorrah were to suffer at the day of judgment, because committed against greater light, and greater confirmation of the truth, must be a wilful sin, which it was in their power to avoid.

[11] Ver. 17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, *But beware of men.*] i. e. Avoid, as much as in you lies, the persecutions you may suffer from them. For, as Theophylact here notes, this is to be wise as serpents, viz. to be circumspect in declining their snares, and giving them no just occasion to afflict us; and to be harmless as doves, is to offend no man by word or example, and so give them no occasion to do evil to us.

[12] Ver. 19, 20. Μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε, &c. *Take no thought how or what you shall speak: for it is not you that speak, but the Spirit of my Father which speaketh in you.*] Christ promising here to his apostles immediate assistance from the Holy Spirit, forbids them, προμελετᾶν, "to meditate beforehand what they should say" (Luke xxi. 14). Vain therefore are the papists, who ascribe the same assistance to their fathers met in councils, saying, "It is not they that speak, but the Holy Ghost that speaketh in them;" and yet make prayers and disputations, and many other things requisite to an infallible decision. Vain also are the anabaptists, quakers, and whosoever do now expect the like assistance in prayer and preaching, after these extraordinary gifts are ceased, as the apostles had by virtue of them; they

lieving Jews) shall be saved (*from the dreadful destruction coming on them*).

23 [13] But when they persecute you in this city (*i. e. in any one city*), flee ye into another: for verily I say unto you, [14] Ye shall not have gone over the cities of Israel, till the Son of man be come; (*with his Roman army to destroy that nation, and to burn up their cities.*

24 *And to arm you against these persecutions, consider that*) the disciple is not (*to expect to be*) above *his* master, nor the servant (*to be*) above his lord.

25 It is enough for the disciple that he be as his master, and (*for*) the servant (*to be*) as his lord. If (*then*) they have called the master of the house Beelzebub, how much more *shall they call* (*or proportionably revile*) them of his houshold?

26 [15] Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known (*i. e. for my doctrine, which now seems obscure and hidden from the world, shall in time be revealed to all nations, and overcome all the calumnies with which it is loaded, and all the opposition it shall meet with*).

27 [16] What (*therefore*) I tell you in darkness (*or parabolical expressions*), *that* speak ye in light: and what ye hear (*from me*) in the ear (*i. e. more privately*), *that* preach ye (*publicly, and as it were*) upon the housetops.

28 [17] And fear not them which (*can only*) kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 (*Moreover, you who are so highly valued by God,*

---

may as well pretend to speak with tongues and cast out devils, as the apostles did, by virtue of the same assistance.

[13] Ver. 23. Ὅταν δὲ διώκωσιν ὑμᾶς, &c. *But when they shall persecute you in this city, flee to another.*] It follows not from these words, that a pastor who is fixed to a particular congregation may fly from it in times of persecution, their case being not the same with that of the apostles, whose commission was to go "through all the cities of Judea, beginning at Jerusalem" (Acts i. 8): so that they only fled from one part of their jurisdiction to another, and were still executing the office and trust committed to them.

[14] Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, *I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.*] This Dr. Lightfoot understands as spoken of their first mission, and says the meaning of the words is this, You shall not have finished it till the Son of man rise from the dead. But, First, In that first mission they met with no persecution in any city; but, where they were not received, left it of their own accord (ver. 11). Secondly, They presently returned from their first commission to their Lord, and told him all that they had done and taught in prosecution of it, as we read, Luke ix. 10, Mark vi. 30. Thirdly, this phrase, "the coming of the Son of man," doth never, that I know of, signify our Lord's coming at his resurrection, but either his coming with the Roman army to destroy the Jews, as Matt. xxiv. 27. 30. 37. 44, xxv. 13, Mark xiii. 26, Luke xviii. 8, xxi. 27, or else his coming to the final judgment, Matt. xvi. 27. And seeing the apostles were none of them to live till the day of judgment, it seems necessary to understand this of his coming to avenge his quarrel on the Jewish nation. And to this sense lead the following words; And if you meet with great obloquies and persecutions from the Jewish nation, whilst you are thus spreading the gospel through Judea (as they did even to the beginning of the war;* James, the brother of our Lord, and other Christians, being slain by Ananus the high-priest but three years before the war broke out), it is only what was done to your Lord; and therefore what you have equal reason to expect, "for the disciple is not above his master" (ver. 24—26).

[15] Ver. 26. Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· *Fear ye not them therefore: for there is nothing hidden that shall not be revealed.*] These words are capable of two good senses: First, Let not the dread of these persecutors affright you from preaching of the gospel, as despairing of the success of it; for though at present it seems to be hidden from the world, and it is like to be obscured awhile by the calumnies of the Jews and others, I will cause it to shine through all the world, and dissipate all the clouds they cast over it, and break through all the obstacles, and will render it "mighty, to cast down every high thought that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ" (2 Cor. x. 5): or thus, Secondly, Fear not the calumnies with which they shall load you (as they did your Master, calling him Beelzebub, ver. 25), for I will make the innocency and excellency of your doctrine as clear as the light; and your integrity in the dispensing of it, and your patience in suffering for it, to redound to your praise, honour, and glory, throughout all ages, and especially at the revelation of our Lord from heaven (1 Pet. i. 7).

[16] Ver. 27. Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί, &c. *What I say to you in darkness, speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops.*] i. e. What I have said to you in private, and in obscure parables, and almost as the Jewish doctors, whose custom it is to whisper into the ear of one who is to speak what he thus whispers aloud to others (see Dr. Lightfoot and Dr. Hammond on this place), that speak ye openly and clearly in the audience of all, and, as it were, after the manner of the Jews, who, having battlements o' the tops of their houses over which they could look (Deut. xxii. 8, 2 Sam. xi. 1, Acts x. 9), did often from them preach to the people. And so, saith Hegesippus,* they carried "James the Just to the top of the temple, to preach to the people at the passover."

[17] Ver. 28. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, *And fear not them who can kill the body, but cannot kill the soul,* &c.] These words seem to contain a certain evidence that the soul dies not with the body, but continues afterward in a state of sensibility: for, First, That which it is allowed that men can do to the body, it is denied that they can do to the soul; therefore Christ speaks not in these words of death eternal (for that men cannot inflict upon the body, or hinder its resurrection): therefore it is spoken of a temporal death. Note, Secondly, That they who, by killing the body, make the soul also to perish, till the reunion and reviviscence both of soul and body, do also kill the soul, and so do more than they who can kill the body only: and they, who by killing of the body, render the soul or spirit of a man insensate, and deprived of all possibility of thinking, or perceiving any thing, do also kill the soul; for it is not easy to perceive, how an intelligible, thinking, and perceiving being, can be more killed, than by depriving it of all sensation, thought, and perception; the body itself being killed by a total privation of its capacity of sense and motion: since therefore in St. Luke xii. 4, Christ saith, the adversaries of the Christians can "only kill their bodies;" and here, that they cannot kill their souls; it remains, that the soul doth not perish with the body, nor is it reduced into an insensible state by the death of it. And, Thirdly, Our Lord may well be supposed to speak here, as the Jews would certainly understand his words; now they would certainly thus understand him, this being their received opinion, That the soul after the death of the body, was capable of bliss or misery, and therefore did continue in a state of sensation;† "Man," say they, "fears an earthly king, who may die to-morrow, should punish him; and doth he not fear him, in whose hands his soul is, both in this life and the future?" And the author αὐτοκράτορος λογισμοῦ saith,‡ "Let us not fear them who seem to kill the body; for them who die by the law, Abra-

---

* Joseph. Antiq. lib. xx. cap. 8, p. 698, B.

* Apud. Euseb. H. Eccl. lib. ii. cap. 53.

† Buxt. Floril. p. 364, Eben. Ezr. in Ex. xx. 3.

‡ Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτείνειν τὸ σῶμα, οὕτω γὰρ θάνοντας ἡμᾶς Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ ἀποδέξονται· μέγας δὲ τῆς ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος παραβαίνουσιν τὴν ἐντολὴν τοῦ Θεοῦ. cap. 13.

and live under such a peculiar conduct of his providence, have no cause to fear what they can do to the body, for) are not two sparrows sold for a farthing (*as being birds of little value*)? and [18] one of them shall not fall on the ground (*or die*) without (*the providence of*) your Father.

30 But (*yet this providence is more particularly concerned for you, for*) the very hairs of your head are all numbered (*i. e. your minutest concerns are under the especial conduct of his providence*).

31 Fear ye not therefore, (*for*) ye are of more value (*in the sight of God*) than many sparrows.

32 Whosoever therefore shall (*by these considerations be encouraged still to*) confess (*or own*) me (*and my doctrine*) before men, him will I confess also (*or own at the great day as my faithful servant*) before my Father which is in heaven.

33 But whosoever (*notwithstanding these encouragements*) shall (*to avoid their persecutions*) deny me before men, him will I also deny (*and disown at the great day*) before my Father which is in heaven.

34 (*And*) [19] think not that I am come to send (*or cause*) peace on earth (*and so to free you from these persecutions; for*) I came not to send peace, but a sword.

35 For I am come to (*preach that doctrine which will rather*) set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And (*thus it shall happen, that*) a man's foes *shall* be they of his own household.

37 (*And this dispensation of providence will discover who is worthy to be owned as my disciple, for when this happeneth,*) he that loveth father or mother more than me (*i. e. moved by his regard to them to disown me, or disobey my precepts*) is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not (*up*) his cross, and followeth after me, is not worthy of me. (See note on Luke ix. 23.)

39 (*And know that by refusing thus to follow me, men will be the greatest losers, for*) he that (*by deserting me in time of persecution*) findeth his life (*preserved for a little while*) shall lose it (*probably here, and certainly hereafter*): and he that loseth his life for my sake shall find it (*happily improved into life eternal, and so shall be the greatest gainer.*

40 ¶ *Nor shall my kindness be confined only to those who show this affection to my person, but*) [20] he that receiveth you (*preaching in my name, shall be esteemed as he that*) receiveth me, and he that receiveth me (*as he that*) receiveth him that sent me.

41 (*And*) he that receiveth a prophet in the name of a prophet (*i. e. as one sent from God, and doth accordingly attend to him*), shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man (*i. e. out of true love to his righteousness*) shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones (*i. e. the meanest of my disciples*) [21] a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

---

ham, Isaac, and Jacob, receive; but they who transgress the law of God, subject the soul to a great danger of endless torments."

[18] Ver. 29. *A sparrow falls not to the ground without your Father.*] This, as Buxtorf* hath observed, is like that saying of the Jews, Avicula sine cœlo non perit, quantò minùs homo: "A bird perisheth not without the providence of God, much less a man."

[19] Ver. 34. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν—ἀλλὰ μάχαιραν, *Think not that I came to send peace upon the earth, I came not to send peace, but a sword*, ver. 35, 36.] The usual import assigned to these words is this: Though all my exhortations and institutions tend to conciliate the most endearing love, and to establish the firmest and most lasting peace in the world; yet the event of it, through men's ignorance and wickedness, will be great variance and discord, even between nearest relatives and persons of most intimate acquaintance and familiarity: yet is the exposition of Dr. Lightfoot very ingenious and true, That he came to send upon the land of Judea, not that peace and those halcyon days which they expected at the coming of their Messiah, but a sword, and continual war, and discords, to destroy them, not only by their enemies, but by their own hands: of which Josephus gives us a full comment in his history of the continual wars the Jews had with the Greeks, the Syrians, and the Samaritans, which were, saith Eusebius,† from him, στάσεις καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναὶ, "continual wars, and seditions, and machinations of evil," with the prognostications of them by a kind of "flaming sword hanging over Jerusalem for a year" (see note on ch. xxiv.). He adds,‡ that ἐκινεῖτο ἐν ἑκαστῃ πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος, "there arose in every city tumults and civil wars; and no sooner had they any respite from the Romans, but they turned their hands against one another;" giving us tragical accounts of the fearful outrages, spoils, murders, devastations of robbers, cut-throats, zealots, and of their amazing cruelties, beyond example, especially of the three adverse parties in the temple and city of Jerusalem.

* Lex. Talmud. p. 553.
† Hist. Eccl. lib. ii. cap. 6.
‡ De Bel. Jud. lib. iv. cap. 10.

[20] Ver. 40—42. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται, *He that receiveth you, receiveth me.*] Here Christ comforts his disciples by promising a blessing and reward to every one that shows the least kindness to them, or any of those who were employed in the same work with them; viz. the prophets, mentioned among spiritual persons in the first epistle to the Corinthians, and of whom Christ speaketh thus (xxiii. 34), "Behold, I send you prophets, and wise men;" or even to any of his righteous servants; which, as it is a great incitement to others to express their kindness to Christ's ministers and faithful servants, so is it also to his ministers, to apply themselves to his service with a ready mind, and with the utmost diligence, in execution of their pastoral charge. To receive them "in the name of a prophet," is to receive them on that account, that they are such. As to learn the law *lisemah*,* "in the name of the law," is to learn it upon that account; and to do a thing *al shem*,† or *leshem*, in or for the name is, saith he, to do it upon that account; as when they say, "Let all thy works be done, *leshem shammaim*, in the name of heaven," that is, with respect to God, and to his glory. Moreover, when he saith (ver. 39), "He that loseth his life for my sake shall find it, and he that findeth (or preserveth it by deserting me, and my doctrine), shall lose it;" this is exactly true, according to the Christian doctrine, which promiseth a resurrection of the body to eternal life to those who are faithful to Christ to the death, and threateneth eternal death to those who desert him to preserve this momentary life; now sure he with a witness "loseth life," who is deprived of that eternal life he in the body might enjoy, and he as surely finds it whose body is raised to a life incorruptible.

[21] Ver. 42. Ποτήριον ψυχροῦ, *a cup of cold.*] Sub. *water.* So xi. 8, τὰ μαλακὰ are soft raiments; and Luke xii. 47, δαρήσεται πολλὰς, "he shall be beaten with many," supply πλήγας, *stripes.* This illipsis of the substantive, as the grammarians note, is very frequent in the Old Testament. So 3 Sam. xxi. 16, "He was girded with a new" add *sword*; Ps. x. 10, "That the poor may fall by his strong," add *paws*; Ps. lxxiii. 10, "The waters of a full," add *cup*, "were wrung out to him" (see Gloss. de Nomine, Can. 12).

* Lex. Talm. p. 903. † P. 243[1]

CHAPTER XI.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, (*whom he had sent to preach, before his coming to the cities of Israel*, Matt. x. 23, Luke x. 1), he departed thence (*from Capernaum*, Matt. ix. 1) to teach and to preach in their cities.

2 Now when John had heard in the prison (*of Machærus*) the works of Christ, (*being told of them by his disciples*, Luke vii. 18,) he sent two of his disciples (*whom he had called to him for that purpose*, Luke vii. 19),

3 And (*they, in the name of their master*, Luke vii. 20) said unto him, [1] Art thou he that should come, or do we look for another?

4 (*And in that same hour, that the disciples of John came with this question, Christ cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight*, Luke vii. 21, *and therefore*) Jesus answered and said unto them, Go, and shew John again those things which ye do hear (Luke vii. 22) and see:

5 [2] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the [3] poor have the gospel preached to them.

6 And [4] blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed (*or, when they were gone*), Jesus began to say unto the multitudes concerning John (*that they might not doubt of the testimony John had given to him, by reason of his inquiry, which seemed to render him now doubting, of what he before had testified; When you went forth into the wilderness to be baptized of John*), What went ye out into the wilderness to see? (*Was it to see*) a reed shaken with the wind? (*i. e. a man wavering in his testimony, and turn-*

ANNOTATIONS ON CHAP. XI.

[1] Ver. 3. *Art thou ὁ ἐρχόμενος, he that cometh, or look we for another?*] Note here (1.) that ὁ ἐρχόμενος, "he that is coming," was in those days the common style for the Messias: so is he styled by St. John himself, ὁ ἐρχόμενος ὀπίσω μου, "he that cometh after me" (Matt. iii. 11, John i. 15. 27): so by the multitude, saying, "Hosanna to the Son of David, blessed is ὁ ἐρχόμενος, he that cometh in the name of the Lord," Matt. xxi. 9, xxiii. 39, or as it is, Luke xix. 38, ὁ ἐρχόμενος βασιλεὺς, "the king coming:" and this name of the Messiah they received from Habakkuk where he is styled ὁ ἐρχόμενος, "he that shall come" (Hab. ii. 3); and from Daniel, where he is styled ὁ ἐρχόμενος, "he that cometh with the clouds of heaven," vii. 13 (see Matt. xxiv. 30, xxvi. 64, Heb. x. 37).

Note, (2.) that the Baptist could not make this inquiry on his own behalf, or doubt whether Christ were the Messiah or not, for he was sent to that very end to bear witness of Christ (John i. 6—8); he was taught from heaven a sign by which he certainly might know him (ver. 33); he proclaims him "the Son of God" (ver. 24); "the Lamb of God" (ver. 36); he "bare witness" to him (iii. 26. 33); he declared of him, that he was "come from above," from heaven, that "he spake the words of God," that "God had not given him the Spirit by measure," and that "he who received his testimony had set to his seal that God is true" (John iii. from ver. 29 to the end). It cannot therefore be imagined, that, after all this, he should doubt whether he were the Messiah or not. Much less can we imagine, with many of the fathers,* that the sense of this inquiry should be this, Tu es qui venturus es in infernum? "Art thou he that art to come to hades, whither I am going, and should I preach thee there?" Chrysostom indeed produces, but approves not this opinion; but Origen† bids us "not to fear to assert it," and proves it from this place. Dr. Lightfoot and others conceive that John might imagine, as the Jewish nation did, that Christ's kingdom should be temporal and splendid, and so expected that Christ should deliver him out of prison; and that therefore Christ saith to him, "Blessed is he that shall not be offended in me." But seeing σκανδαλίζεσθαι, "to be offended," still signifies to be so scandalized as to "fall off from the faith," and it is by no means credible, after the testimonies that John had given of Christ, he should be guilty of such apostasy, or infidelity, especially since his disciples after his death resort to Christ, and cleave to him (xiv. 12), it is most propable that John sent these disciples not for his own, but for their satisfaction in this matter, and that Christ said to them, "Blessed is he that shall not be offended in me."

[2] Ver. 5. *The blind receive their sight*, &c.] That he should make "the blind to see, the lame to walk, the deaf to hear, and preach the gospel to the poor," was prophesied of the Messiah, Isa. xxix. 18, 19, xxxv. 5, 6, lxi. 18, but of the "lepers being cleansed, and the dead raised," by the Messiah, we read nothing in the prophets; these therefore were the things they heard done at Nain, where the widow's son was raised (Luke vii. 18), and saw done before their eyes, when Jesus cured many τῶν μαστίγων of their "plagues:" for leprosy is often styled נגע צרעת "the plague of leprosy," and the word נגע is by the Septuagint rendered πλήγη and μάστιξ· it is styled the "plague of leprosy," Lev. xiii. 2, 3. 9. 20. 25. 31. 47. 49. 51. 59, xiv. 3. 32. 34, and it was looked upon by the Jews as an immediate chastisement sent from God (see note on viii. 4. See Examen Millii).

[3] *The poor have the gospel preached unto them.*] Though "the poor" here may signify the poor and humble in spirit, to whom the gospel was preached with the best success, they being best fitted for, and so most ready to receive it; yet I see no reason to recede from the obvious sense of the words, That whereas the men of mean condition were by the proud scribes and pharisees and learned rabbies neglected, and contemned as "people of the earth" (John vii. 49), Christ chose chiefly to converse with and instruct them; and the divine wisdom saw it fit, that when the things of the gospel were hid from these men, who were indeed blind guides, though wise and prudent in their own conceits, they should be revealed to these babes (ver. 25, 26). And, indeed, as the subject of the doctrines of the scribes and pharisees was chiefly vain traditions, everting the law of God (Matt. xv.), and the things they imposed upon them "heavy burdens," and the disputes in their Bethi Midrashoth vain janglings; so did they teach in such a manner by cabalistical deductions and allegorical interpretations, as transcended the capacity of the vulgar, so that they could profit very little by repairing to their schools, or hearing their expositions upon the law or prophets; as any one may learn from almost all their expositions cited from their Talmuds, and their learned rabbies; and therefore our Saviour, in the close of this chapter, calls them from them to "learn of him" (see note on ver. 28).

[4] Ver. 6. *Blessed is he who shall not be offended in me.*] i. e. Disbelieve, or fall off from me, by reason of my mean

* Non ait, Tu es qui venisti, sed Tu es qui venturus es, et est sensus, Manda mihi, quia ad infernum descensurus eram, utrùm te et inferis renunciare debeam, qui enunciavi cuperis. Hieron. in locum. Joannes ait, Tu es qui venturus es in infernum sine dubio. Ruff. in Symb. Διὰ τοῦτο εἶπε, Συ εἶ ὁ ἐρχόμενος; τουτέστιν, ὁ εἰς ᾅδην μέλλων καταβαίνειν.

† Μὴ φοβοῦ λέγειν ὅτι Ἰωάννης εἰς ᾅδου καταβέβηκε προνηρῶσσων τον Κύριον ἵνα προείπῃ αὐτόν, κατελευσόμενον διὰ τοῦτο ἐπυνθάνετο, Οὐχὶ συ εἶ ὁ ἐρχόμενος; Com. in Lib. Reg. edit. Huet. tom. i. p. 34 A, et p. 35, A. In hanc sententiam maxima pars veterum concessit. Maldonat. in locum.

ing this way and that way, as a reed shaken with the wind doth).

8 But what went ye out for to see? (*Was it*) a man clothed in soft raiment? (*a courtier, or a parasite, apt to flatter, and speak rather what will please others than what truth requires?*) behold, they that wear soft *clothing* are in kings' houses (*i. e. such persons may be expected rather in kings' palaces, than in deserts*).

9 But what went ye out for to see? (*Was it to see*) a prophet? yea, I say unto you, and (*one that is*) more than a prophet (*his doctrine being more excellent, and his office being not only to foretell, but to prepare the way of the Messias*).

10 For this is *he*, of whom it is written (Mal. iii. 1), Behold, I send my messenger before thy face, which shall prepare thy way before thee. (See note on Matt. iii. 3.)

11 Verily I say unto you, Among them (*i. e. those prophets*) that are born of women, there hath not risen [6] a greater than John the Baptist (*on the accounts forementioned*): notwithstanding, he that is least in the kingdom of heaven (*the least prophet belonging to the gospel dispensation*) is [6] greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven (*as it were*) suffereth violence (*by reason of the great concourse of people that fly into it with a fervour like that which is used by a multitude assaulting a city or castle*), and the [7] violent take it by force.

13 (*I say, from the days of John the Baptist;*) for all the prophets and the law prophesied (*of the Messiah, and were the teachers which the people were to hear*, Luke xvi. 31) until John: (*and, ἀπὸ τότε, from that time the kingdom of God was preached καὶ πᾶς ὁ βουλόμενος εἰσελθεῖν, and every one that is willing to enter presseth or rusheth violently into it*, Luke xvi. 16, *which seems to justify the exposition of* ver. 12).

14 [8] And if ye will receive *it*, (*or him as such, I tell you truly*) this (*person*) is (*that*) Elias, which was for to come (*according to the prophecy of Malachi*).

---

circumstances in this present world, or because of those afflictions he may suffer for my sake, or for adhering to my doctrine.

[5] Ver. 11. *A greater than John.*] His office being more excellent than that of other prophets, to prepare the way of Christ, and to fit the people to receive him, by calling them to "bring forth fruits worthy of repentance," that they might receive remission of sins, and baptizing them in the name of him that was to come after him, that was, of Christ, Acts xix. 4. (2.) His doctrine being more excellent than theirs, the gospel of God beginning then to be preached (Luke xvi. 16), the highest precepts of Christian charity propounded (Luke iii. 11); Christ the true light being then attested to by John, "that all men might believe in him" (John i. 7), and he being by him declared to be "the Lamb of God that taketh away the sins of the world" (ver. 29), and who should "baptize them with the Holy Ghost" (ver. 33), was the greatest of prophets. He was so (3.) by reason of the success and efficacy of his doctrine, almost the whole nation flowing in to his baptism, and confessing their sins (Matt. iii. 5, 6); whence it is added, that from "the days of John the Baptist the kingdom of heaven suffers violence" (ver. 12).

[6] Ὁ δὲ μικρότερος, *But he that is least in the kingdom of heaven is greater than he.*] Not the meanest Christian, but the meanest evangelical prophet, or preacher of the Christian doctrine, is greater than he. (1.) In respect of his office, which was to preach "Christ crucified," his resurrection from the dead, his exaltation to the right hand of God, the blessings tendered to those that should believe in his name; and therefore, also, (2.) in respect of his doctrine, which was more spiritual and heavenly than that of John, and more express in the revelation of the new covenant established in the blood of Jesus, and "founded upon better promises," Heb. viii. 6. (3.) In respect of that divine assistance by which their doctrine was confirmed, for John "did no miracle" (John x. 41), whereas "they went forth preaching every where, the Lord working with them and confirming the words with signs following" (Mark xvi. 20). "The Holy Ghost was not yet given" (John vii. 39), and so it fell not upon John; whence he, comparing himself with Jesus, who was from above (John iii. 31), and had the "Spirit above measure" (ver. 34), saith of himself, "He that is of the earth speaketh of (or *from*) the earth" (ver. 31), whereas the evangelical prophets spake by the gifts and afflatus of the Holy Ghost, which Christ sent down from heaven on them.

[7] Ver. 12. *And the violent take it by force.*] i. e. And they who by their continual attendance on the doctrine of it preached to them, their care to understand it, and readiness to receive it, show their ardent desires to be made partakers of it, and do ἀγωνίζεσθαι *contend* for an entrance into it, do by these means prevail. There is another exposition of these words to this effect; i. e. the publicans and sinners, and the meaner crowd of the Jews, who are looked upon by the scribes and pharisees as persons who have no right to the blessings of the Messiah, and so as violent persons, and invaders, and intruders, embrace the gospel, and as it were take it by force from the scribes and learned doctors, who challenge the chiefest place in this kingdom, according to those words of Christ to them, "The publicans and harlots go before you into the kingdom of God; for ye believed not John coming to you in the way of righteousness, but the publicans and harlots believed him" (Matt. xxi. 31, 32); and that which renders this interpretation the more considerable is this observation, that in the parallel place, Luke vii. 28—30, instead of these words, "the kingdom of heaven suffers violence," we have these, "and all the people and the publicans justified God, being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God, being not baptized of him."

[8] Ver. 14. Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι· *And if you will receive it, this is that Elias, which was for to come.*] Here note,

First, That it was the general tradition of the Jewish nation, that Elias the Tishbite was to come in person, as the forerunner of the Messiah of the Jews; that he in person was to anoint him, and make him known unto the people; and that, before the advent of the Son of David, Elias was to come to preach concerning him. This is the import of the question put to John (John i. 21), "Art thou Elias?" and of the saying of the scribes, "Elias must first come and restore all things" (Matt. xvii. 10); of the interpretation of the LXX. "Behold, I send unto you, Ἠλίαν τὸν Θεσβίτην, Elias the Tishbite" (Mal. iv. 5), and of that saying of the son of Sirach (Ecclus. xlviii. 10), "Elias was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake into fury, and to turn the heart of the father to the son, and to restore the tribes of Jacob." And suitably to these assertions, Trypho* the Jew declares, That ἡμεῖς πάντες προσδοκῶμεν τὸν Ἠλίαν χρῖσαι αὐτὸν ἐλθόντα, "all we Jews expect Elias to anoint Christ at his coming." It also was the general tradition of the writers of the Christian church, even from the second century, that Elias the Tishbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent, to prepare men for it. This opinion of the coming of Elias, tradit tota patrum antiquitas, "all the ancient fathers have delivered," said De la Cerda.† Constans est patrum, omniumque consensù receptissima ecclesiæ opinio, "It is the constant and most received opinion of the church, and all the fathers," saith Huetius.‡ Constantissima semper fuit Christianorum opinio; "It was always the most constant opinion of Christians that Elias was to come before the day of judgment," saith Maldonate.§ "It is," saith Mr. Mede,‖ "well known that all the fathers were of this opinion." "He is to come," saith Petrus Alexandrinus,¶ κατὰ τὴν τῆς ἐκκλησίας παράδοσιν, "according to the tradition of the church;" saith Arethas Cæ-

---

* Dial. p. 268.
† In Tertul. de Resur. Carn. cap. 23.
‡ Not in Orig.
§ In locum.
‖ Disc. 25, p. 48.
¶ In Apoc. xi.

15 He that hath ears to hear (*i. e. hath judgment to discern, and is disposed to receive the truth*), let him hear (*and embrace it*).

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

---

sariensis, "according to the unanimously received opinion of the church." Note,

Secondly, That in opposition to this received tradition of the Jews, Christ here asserts two things. (1.) That John the Baptist was the very person of whom it was written, "Behold, I send my messenger before thy face" (ver. 10). St. Mark assures us of the same thing, by saying, that the beginning of the gospel of Jesus Christ was by the preaching and baptizing of this John, "as it was written of him, Behold, I send my messenger before thy face who shall prepare thy way before thee," Mark i. 1. 4. (2.) That this messenger described by the prophet Malachi, iii. 1, as one to be sent before the face of the Lord, was the very same person promised by the same prophet, in these words, iv. 5, "Behold, I send you Elijah the prophet before the great and terrible day of the Lord come;" and therefore, that Elijah could be no other than John the Baptist; for, when descending from the mount, Christ said to his disciples, "Tell no man of the vision till the Son of man is risen from the dead" (Matt. xvii. 9). They thinking, suitably to this tradition, that this Elias, who appeared in the mount, was visibly to appear among them, to anoint the Messiah in the sight of all the people, and order all things belonging to his advent, ask this question; Seeing, according to the doctrine of the scribes, "Elias must first come" (ver. 10), and do these things, why is it thou forbiddest to speak of his appearance? To this inquiry our Saviour answers, that it is very true there is a promise of an Elias to come, and "restore all things" (ver. 11); "But I say unto you," the Elias promised, ἤδη ἦλθε, "hath come already," and the scribes knew him not, "but did unto him whatsoever they would" (ver. 12). And then it follows, that his disciples "understood that he spake to them of John the Baptist" (ver. 13). They therefore understood what the fathers did not, and others would not, learn from Christ's plain words, that John the Baptist was the Elias promised, as the forerunner of the great and terrible day of the Lord; whence it doth plainly follow, that they who do not think John the Baptist, and he only, was the Elias mentioned by the prophet, must mistake. For our Lord plainly saying that that Elias, of whom the scribes made mention as the forerunner of his advent, was "already come," and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the tradition of the scribes, or from the saying of the prophet, to expect any other. Moreover our Lord, as if he had foreseen and designed to confute this Jewish fable, speaks here more plainly thus, "All the prophets and the law prophesied until John, and if you will receive," i. e. attend to and believe it, "this is that Elias which was for to come."* By which words he most plainly teacheth, that that Elias of whom the prophets spake, as of one for to come, was come already; and makes it manifest, that all that was in Malachi, or any other prophet, spoken of Elias, was made good in the Baptist, who came "in the power and spirit of Elias" (Luke i. 16), and was to be understood of him alone, as much as if he had in express words asserted, that he only was the Elias that was to come, and they were not, by virtue of any prophecy, to look for or expect another. For thus our Saviour speaks: The prophet Malachi saith, "Behold, I send my messenger before thy face:" now, I assure you, the Baptist is the very person of whom this is written; the same prophet saith, "Behold, I will send you Elias the prophet," &c. whence your scribes teach you to expect the personal appearance of Elias the Tishbite, as the forerunner of your Messiah; but if you will receive the true interpretation of those words from me, St. John the Baptist is that Elias, which, according to that prophecy, was to be his forerunner.

Obj. 1. But against this plain assertion of our Lord it is objected, that in the translation of the LXX. the words run thus, "Behold, I will send you Ἠλίαν τὸν Θεσβίτην, Elias the Tishbite," which denotes Elias in person, and cannot be applied to St. John the Baptist.

Ans. To this I answer, That this argument is of no force, because it is founded not on the original, but only on a translation, which is not authentic. (2.) From this translation it may be probably collected, that this imagination of the appearance of the Tishbite obtained then among the Jews; but hence it will not follow that it was true, any more than that the doctrine of the millennium, and of Christ's temporal kingdom must be true, because they were received by that nation as such. (3.) By the same reason and figurative way of speaking, the Baptist may as well be called "Elijah the Tishbite," as "Elijah the prophet," that only showing the country of that prophet, as the other doth his office; so that if the Baptist deserved to be called "Elijah the prophet," because he came "in the spirit and power of Elijah," he must deserve to be called "Elijah the Tishbite," on the same account, seeing Elijah the prophet was Elijah the Tishbite. But,

Obj. 2. It is objected, that the day mentioned, Mal. iv. 5, as the time of the coming of Elijah, is styled "the great and dreadful day of the Lord," which seemeth proper to the day of judgment; whereas the day of Christ's first coming is not so called, but rather "an acceptable day," and "a day of salvation."

Ans. To this I answer, That the day of our Lord's first coming, considered as reaching to the destruction of Jerusalem, was indeed a very dreadful and terrible day. Thus in the prophet Joel, we read of "a day of the Lord" described in the same expressions: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;" and yet St. Peter, speaking of what was done after our Lord's ascension, and citing these very words, saith, "This was that which was spoken by the prophet Joel" (Acts ii. 16). Moreover, our blessed Lord, speaking of the destruction of Jerusalem, and of the miseries that should befall that very generation, saith, "These shall be the days of vengeance," such days of tribulation "as never were from the beginning of the world, and never shall be afterward" (Matt. xxiv. 21, Luke xxi. 22). Yea, the tradition of the Jews doth in their Talmud make mention of such great afflictions which should happen in the days of their Messiah unto Israel, that happy should he be who did not see them.* Which notwithstanding, this day might be styled "an acceptable day, a day of salvation," to them, who received our Jesus as their Saviour, believed in him, and obeyed his sayings; according to the words of the prophet Malachi, "Behold, the day cometh which shall burn as an oven, &c., but to you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. iv. 1, 2). Whence after this most terrible description, our Lord speaks thus to his disciples, Luke xxi. 18, 19, "Be not ye terrified, when these things shall happen: in patience possess your spirits, for there shall not one hair of your heads perish; when these things come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (ver. 28).

Obj. 2. It is farther objected, that John expressly denies that he was Elias; for when the Jews from Jerusalem and the priests and Levites were sent to him, saying, "Art thou Elias?" he said, "I am not" (John i. 21).

Ans. If this objection be of any force, it will also prove that John the Baptist was no prophet; for to the following inquiry, "Art thou a prophet;" he still answers "No;" whereas our Saviour attested, that he was "a prophet, yea, and more than a prophet" (Matt. xi. 9), and all the people so accounted of him.† His meaning therefore is only this,—I am not that Elias in person whom you expect, nor am I such a prophet, as in the days of the Messiah you expect to rise from the dead. And expositors tell us, he chose to answer thus out of modesty, that he might not commend or bear witness of himself, thinking it more convenient that Christ should thus bear witness of him, than that he should ascribe so great a dignity to himself.

Obj. 4. It is objected, that after St. John was beheaded, our Saviour saith, "Elias truly shall first come and restore all things;" now, how, say they, can this be spoken as a thing future of John the Baptist then? This therefore must

---

* Vide Pocock in locum.

* Vide Dr. Pocock in Mal. iii. 2. † Dr. Pocock, ibid.

17 And saying (*by way of complaint to them*), We have [9] piped unto you (*as they use to do at festivals*), and ye have not danced; we have mourned unto you (*as it is usual in funerals and times of sadness*), and ye have not lamented (*i. e. you will neither follow us when we excite you to mirth or sadness*).

18 For John came neither eating nor drinking (*in the usual manner; his meat being only locusts and wild honey*, Matt. iii. 4, *and his drink only such as the wilderness afforded*), and (*because of this austerity*) they (*who refuse and reject his baptism*, Luke vii. 30) say, He hath a devil (*i. e. he is possessed by some melancholy spirit*).

19 The Son of man (*on the other hand*) came eating

---

be understood of some other Elias to come thereafter. This is the ground on which this doctrine is established by Justin Martyr, that our Lord taught it saying,* Ἠλίας ἐλεύσεται, "that Elias shall come." And in this he is followed by Theodoret, and many of the ancients.

Ans. After that our Lord had uttered these words, not in the future, as the Vulgar reads them, but in the present tense, "Elias cometh," or "Elias coming first restoreth all things" (Matt. xvii. 11, Mark ix. 11), he adds, immediately of the same Elias, of whom he had said, "he cometh," or "he shall come first," that ἤδη ἦλθε, "he is now come," ὅτι ἐλήλυθε, that indeed "he was come" (Matt. xvii. 12). And again, If you will receive it, this Baptist is that Elias, ὁ μέλλων ἔρχεσθαι, "who is for to come;" and when he said these words, then his disciples understood that he spake of John the Baptist; i. e. that he meant him and no other, when he spake of an Elias who was for to come.

So that the meaning of our Lord's words is plainly this, True it is, as the scribes say, Elias is to come before the Messiah, and it is also true, that John is that Elias which was, when Malachi spake those words, to come afterward; but then he was not yet to come when our Saviour spake of him; but, as he saith expressly, "was already come;" though they who said Elias "must first come," knew him not when he was come. And truly had our Lord spoken of one Elias, viz. John the Baptist, and the prophet Malachi of another; had Christ spoken of an Elias to come at his first advent, and the prophets and the scribes of one to come at his second advent, he had not answered his disciples' question, but deluded them. And that the Elias here spoken of was to appear at our Lord's first coming, is apparent from the inquiry of the disciples; Why say the scribes, Elias must first come before the Son of man? for the tradition of the scribes was, that Elias was "to anoint the Messiah, and make him known unto the people." And it is as evident from our Lord's answer, "Elias cometh first;" i. e. before my resurrection, of which I now speak; from this place, therefore, it never can be proved, that any other under that character is to appear before his second coming.

Obj. 5. It farther is objected, That the Elias mentioned by Malachi was to turn the hearts of the fathers to the children, and was, according to our Saviour's acknowledgment, to restore or set all things in order; which seemeth not to have been done by the ministry of the Baptist, who continued but a short time, and did no such things as these words seem to imply; it remains, therefore, that these words should be fulfilled by an Elias, who should be the forerunner of Christ's second advent.

Ans. To this I answer, That all who will not give the lie unto the angel sent to Zachary, must be obliged to confess the Baptist did fulfil the prophecy of Malachi. For of the Baptist he thus speaks, "He shall be great before the Lord, and many of the sons of Israel shall he turn unto the Lord; for he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." If then John the Baptist did not fulfil the words spoken by the angel, we must confess the angel was deceived, and Zachary deserved not the punishment he suffered for disbelieving his testimony; but if he did fulfil these sayings of the angel, he also must fulfil the words contained in the prophet Malachi, because the angel speaketh in the very words of Malachi.

Again, our Saviour, acknowledging that an Elias was to come before him, "and restore all things," adds that he who was to come, "to restore all things, was already come," and was the Baptist: he, therefore, must have "restored all things," or it must be confessed, that he did not execute his office, or fulfil what was written of him. Moreover, the Holy Ghost, by the mouth of Zachary, speaks thus concerning John, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the Lord to prepare his way" (Luke i. 76); which is the very thing the prophet Malachi declares to be the office of his messenger. And whosoever shall consider what in the gospel is said of John the Baptist, and shall compare those things with what the prophet Malachi, and even the scribes averred, that the Elias promised should do, will easily perceive all that was said or prophesied concerning Elias was so punctually fulfilled by the Baptist, as to cut off all farther expectation of the completion of this prophecy, by any personal appearance of Elias, before our Saviour's second advent. For the prophet saith,* "Behold, I will send Elias;" and the gospel saith, "There was a man sent from God, whose name was John;" and that this John was that Elias "which was for to come." The prophet saith of his Elias, that he was to come "before the great and terrible day of the Lord:" and, in the gospel, John is said to come "when the day of wrath was coming," when the "axe was laid to the root of the trees, and every tree that brought not forth good fruit was to be hewn down, and cast into the fire" (Matt. iii. 13); when he was now appearing, "whose fan was in his hand, to purge his floor, and gather the wheat into his barn, and to burn up the chaff with unquenchable fire" (Matt. iii. 12): he came at the time, when, saith our Saviour, "their house was to be left unto them desolate" (Matt. xxiii. 38); when the "desolation of their city, nation, and temple," was irreversibly at hand; when the enemies of Jerusalem were "to cast a trench about her, and lay her even with the ground, and her children within her" (Luke xix. 43). Here it is said, That this Elijah should "turn the hearts of the fathers to the children," &c. i. e. that he should preach to young and old conversion and repentance: and, in the gospel, it is said of John, That he should "turn many of the children of Israel to the Lord their God;" that he should "turn the hearts of the fathers to their children, and of the disobedient to the wisdom of the just;" that he preached to all the baptism of repentance (Luke iii. 3), and that with such success and good effect, that Jerusalem, and all Judea, and "all the regions round about Jordan, went out to him, and were baptized of him, confessing their sins" (Matt. iii. 5, 6): that "all the people and the publicans justified God, being baptized of John" (Luke vii. 29). So effectual was his ministry, that many of the scribes and pharisees came to his baptism (Matt. iii. 7), and even the soldiers and the publicans to be instructed by him (Luke iii. 13, 14). He prevailed generally with the Jews to unite in one common baptism, that of repentance; and whereas the tradition of the scribes taught, that Elias was to anoint the Messiah, and make him known to the people; John did baptize, and declare unto the people that he was "the Lamb of God" (John i. 29), and at his baptism by St. John, he was anointed by the Holy Ghost (Matt. iii. 16).

What, therefore, better can agree than the prophecy in Malachi, and the matter of fact in the gospel?

What can be farther requisite to show, that the person who is characterized thus by the prophet, and who so punctually answered to that character in the gospel, is one and the same person, and that no other ought to be expected by virtue of this prophecy?

[9] Ver. 17. Ηὐλήσαμεν ὑμῖν, &c. ἐθρηνήσαμεν ὑμῖν· *We have piped to you,—we have mourned to you.*] The Jews had their *tibiæ*, or pipes, saith Buxtorf, for two uses; for joy and for great lamentations. Hence, saith the prophet Jeremy, "My heart shall sound for Moab like pipes," xlviii. 35); saith Isaiah, "like a harp" (xvi. 11); so R. Salomon saith, Tibiæ adhibentur in nuptiis et in funeribus, "Pipes are used at marriages and funerals;" thus we read of the αὐληταὶ, or *tibicines*, present at the death of the ruler's daughter (Matt. ix. 23), καὶ ἀλαλάζοντας πολλὰ, and *la-*

---

* Dial. cum. Tryph. p. 268.

* Vid. Pocock, p. 105. † In Ezek. xxvii

and drinking (*in the usual manner*), and they (*who reject him and his doctrine*) say (*of him*), Behold a man glutton, and a winebibber, (*and by his converse with them*) a friend of publicans and sinners. But (Gr. *and*) wisdom is [10] justified of her children.

20 ¶ Then began he to upbraid the cities, wherein most of his mighty works were done, because they repented not (*at his saying, Repent ye, for the kingdom of God is at hand, though he confirmed his doctrine with the greatest miracles, saying thus to them*),

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But (*or therefore*) I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven (*i. e. advanced highly above others by my presence with thee, and my miracles wrought in thee*), shalt be brought down to hell (*i. e. into a state of extremest misery*): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But (*therefore*) I say unto you, That it shall be more tolerable [11] for the land of Sodom in the day of judgment, than for thee.

---

menting much;" which Greek word seems plainly to be derived from חלל a *pipe;* and the Jews say, "That a poor Israelite is bound to procure two minstrels and one woman to lament at his wife's funeral." To this double use of pipes, which children imitated, our Lord, saith Buxtorf, referreth in these words (In voce חלל p. 766).

[10] Ver. 19. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, *But Wisdom is justified of her children.*] The common interpretation of these words is this, that καὶ, *and*, is here put for *but;* as it is frequently in the Old Testament, viz. Gen. xxxi. 7, Exod. i. 17, Numb. iv. 20, Deut. i. 43, Josh. i. 8, 1 Sam. i. 13, Ps. iv. 3, ix. 8; and in the New Testament, Matt. xii. 43, xiii. 22, xvi. 4, xvii. 12, John v. 40, Acts x. 28, 1 Thess. ii. 18; that wisdom is the doctrine of St. John, and of Christ, the "wisdom of the Father;" that the "children of wisdom" are those who study and seek after, true wisdom, as those who study physic are medicorum filii, the "sons of physicians;" and those who followed and learned of the prophets, are styled filii prophetarum, "the sons of the prophets" (2 Kings ii. 3. 15); and these do justify her, i. e. do approve of and receive her doctrines: according to which interpretation the sense runs thus, That though the scribes and pharisees reject my doctrine, and that of my forerunner, and revile those that preach it, yet the wisdom of it is discerned and approved by those who bear a true affection to wisdom, and are disposed to obey her precepts: or else this may be looked upon as a continuance of the scoff of the pharisees, thus, And they say also that wisdom is justified of her children; i. e. This Jesus who pretends to be a teacher of the highest wisdom, and represents our wise men as fools, behold the fruits of his wisdom, gluttony and drunkenness, whilst we fast twice a week; behold, what associates he draws to him, and converses with publicans and sinners, those whom our wise men will not touch, and much less eat and drink with: from these fruits and these associates, who attend upon his doctrine, and may be called his sons and his disciples, you may judge of his wisdom, for true wisdom may be discerned by its works: and to strengthen this interpretation, it may be observed, from St. Jerome on the place, that in quibusdam evangeliis legitur, Justificata est sapientia ab operibus suis; and that they who were taught by any doctor were called his children (see the note on 1 Cor. iv. 15).

[11] Ver. 24. Ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί, *It shall be more tolerable for the land of Sodom in the day of judgment than for thee.*] Here note, from these words, "because they repented not," the power of miracles to confirm the truth of Christ's doctrine, and to prevail with those that heard him to repent sincerely, according to his exhortation, "Repent ye, for the kingdom of heaven is at hand;" for had not the miracles he wrought among them been a sufficient means to induce them to this repentance, Christ must not only have upbraided, but pronounced the heaviest judgments against these cities, for not doing that which they had no sufficient means afforded them to perform.

Secondly, Those words, "If the works that have been done in thee, had been done in Tyre and Sidon, they would have repented," seem to bear this sense; If the exhortations to repentance, and the threats made against Tyre and Sidon for their sins, by the prophet Isaiah, xxiii. 1. 4, Jeremiah, xxv. 22, xlvii. 4, Ezekiel, xxvi. xxviii., Zechariah, ix. 2—4, had been confirmed to them by such miracles as I have done in these two cities, they would have wrought in them sincere repentance; for that our Lord here speaks of such repentance is evident, (1.) because he says, "they would have repented in sackcloth and ashes;" which is the usual description of the most full repentance, as in the case of Nineveh, Jonah iii. 5. See Isa. lviii. 5, Jer. vi. 26, Lam. ii. 10, Dan. ix. 3, Judith iv. 15. (2.) Because the Lord here speaks of that repentance which his doctrine and miracles were designed to produce in those cities, and for the want of which he there upbraids them; which sure must be the want not of external, hypocritical, but inward and sincere repentance; nor doth our Saviour say, It may be, or, It is likely they would have repented, but, categorically, They would have done it. Note,

Thirdly, That "to be exalted up to heaven," and "be brought down to hell," are allegorical expressions taken from the Old Testament, and signifying the highest exaltation, and the lowest depression. So Isa. xiv. 13. 15, "Thou hast said in thy heart, I will ascend into heaven, &c. but thou shalt be brought down to hell:" and lvii. 9, "Thou didst debase thyself to hell:" and, lastly, from these words, "It shall be more tolerable for Sodom, and for Tyre and Sidon, in the day of judgment:" to that which had been noted on x. 15, add, that this seems to be spoken to suppress the pride of the Jewish nation, and the severity of their judgment upon others; they being wont to say, that the whole Jewish nation, saving some few heretics and apostates, should be saved, but that the people of Sodom should have no portion in the world to come; whereas our Lord declares, that even the Sodomites should have a milder doom on that great day than the unbelieving Jews.

Ver. 20. 24. *If the works had been done in Tyre and Sidon, they would have repented,* &c.] Excellent here are the words of Mr. Thorndike:—"Though Grotius and Jansenius make these words signify no more than that in probability they would have repented at the sight of such miracles; yet so I find no good reason to infer, as our Lord doth, that positively Chorazin, Bethsaida, and Capernaum shall be tormented more than Tyre and Sidon, Sodom and Gomorrah, because they probably would have repented at the sight of such miracles. The same I say to others, who would have our Lord only say thus; That had these miracles been done in Tyre and Sidon, they would have repented, but not from the heart; for, in conscience, is there reason that Chorazin and Bethsaida should fare worse than Sodom and Gomorrah, because Tyre and Sidon would have repented as hypocrites; continuing no less sinners than they that repented not? And to say as others do, that had God ordained these miracles to be done at Tyre and Sidon, Sodom and Gomorrah, he would have determined their wills by his immediate act to be converted, is to say, that our Lord, by a mental reservation, says that whereof he expresses not the reason, and so cozens them who satisfy themselves with the reason which he expresseth." Moreover, were this immediate act necessary to render even miracles effectual to induce men to repent, why doth our Saviour say, that Tyre and Sidon would have repented, had the like miracles been done among them? Or why doth he pronounce these woes upon Chorazin and Bethsaida, and declare their punishment more intolerable in the day of judgment, than that of the most unnatural sinners, and most vile idolaters, for want of that repentance which, notwithstanding all the mighty works that he had done among them, he knew it was impossible for them

25 ¶ At that time Jesus [12] answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast [13] hid these things from the wise and prudent (*in their own esteem, and the conceit of others*), and hast revealed them unto (*those whom they account*) babes (Rom. ii. 20).

26 Even so, Father (*hath the event been in my preaching*): for so it seemed good in thy sight.

27 [14] All things (*appertaining to my office*) are delivered unto me of (*i. e. by*) my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father (*'s will aright*), save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ [15] Come (*therefore*) unto me, all *ye* that labour (*under the bondage and condemnation of the law*) and are heavy laden (*with the burdens of pharisaical impositions*), and I will give you rest (*ease and deliverance from these burdens*).

29 Take my yoke upon you (*become my disciples*), and learn (*not of those blind guides, but*) of me; for I am (*not like those severe and supercilious doctors, which despise you as people of the earth, and will not vouchsafe even to converse with publicans and sinners, for their reformation, but I am*) meek and lowly in heart (*and full of pity to every burdened soul*): and (*so by coming to me*) ye shall find rest (*peace, quiet, satisfaction, and refreshment*) unto your souls.

30 For my yoke *is* (*not as theirs is, burdensome and galling, but it is*) easy, and my burden is light.

---

to perform, for want of that immediate act he was not willing to afford them? Why, lastly, doth he do this for a reason which did not in the least remove this disability? (See also Examen var. Lect. Millii, lib. ii. cap. 1. n. 1.)

[12] Ver. 25. Ἀποκριθεὶς εἶπεν· *answering said.*] This phrase is often used in the New Testament, when nothing had gone before to which an answer could be accommodated; and therefore then it only signifies, that such a one spake with relation to such a matter, saying; so it occurs, Matt. xxii. 1, Mark ix. 38, xi. 14, Luke xiii. 14 (see the note there).

[13] *Because thou hast hid,* &c.] Here our Saviour doth not thank God that he had hid these things from the wise, but that, having done so, "he had revealed them to babes." So the apostle saith (Rom. vi. 17), "God be thanked that ye were the servants of sin, but now ye have obeyed from the heart the form of doctrine delivered to you;" that whereas formerly ye were the servants of sin, ye have now been obedient to the laws of Christ.

The "wise and prudent" are not men truly and spiritually wise, but men possessed with carnal worldly wisdom, and with a swelling conceit of their proficiency in wisdom, both which things indispose men to embrace true spiritual wisdom, and from these God is therefore said to have hid the wisdom of the gospel, because he permitted them to continue in that self-conceit and worldly-mindedness, which caused them to reject it, as being not agreeable to their inclinations and mistaken sentiments.

The "babes" are those humble, modest persons, who having a low esteem of their own wisdom, gave themselves up to the divine wisdom, and being free from carnal and worldly affections, and having nothing in them to oppose this spiritual wisdom, are fitted to embrace it when it is revealed; it being therefore suitable to the wisdom and the good pleasure of that God who "resists the proud but giveth grace to the humble," to make known his will to persons so prepared to receive it, our Lord adds, "so it seemeth good in thy sight."

[14] Ver. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, *All things are delivered to me of my Father.*] Here the note of the reverend Dr. Hammond is this, "That all things here seem to belong to persons, rather than to things; for of those he peculiarly speaks under the title of babes: nor is the neuter gender any objection against this, it being ordinarily used for persons:" so τὸ ἀπολωλὸς, "that which is lost," xviii. 11, is the "little one," ver. 14, "the lost sheep of the house of Israel," x. 6, so Heb. xii. 13, 1 John v. 4, and so his paraphrase runs thus; "All that come to me and believe on me are, by my Father enlightened and stirring up their hearts, and using all powerful and proper means for that end, brought to me (John vi. 37. 44, 45): and none acknowledgeth me but the Father, and they who, by the miracles which the Father enableth me to do, are attracted by me; as on the other side none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he who believes his doctrine concerning him" (see John i. 18, 1 John ii. 23, v. 20).

[15] Ver. 28. Δεῦτε πρὸς μὲ πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι κἀγὼ ἀναπαύσω ὑμᾶς, *Come unto me all ye that labour and are heavy laden, and I will give you rest.*] For explication of these words let it be noted,

First, That "to come to Christ," in the phrase of the New Testament, is to believe in him, and become one of his disciples; thus, "He that cometh to me shall not hunger," John vi. 35, is in the following words expounded thus, "He that believeth in me shall not thirst." Again, "If any man thirsteth, let him come unto me to drink," saith Christ, John vii. 37; "for he that believeth in me, out of his belly shall flow rivers of living water," ver. 38. Thus, when our Saviour had complained of the Jews, "that on him whom God had sent, they would not believe," John v. 38, he, ver. 30, changeth the phrase thus, "you will not come unto me that you may have life." Note,

Secondly, That the taking the "yoke" is a juridical phrase, their doctors speaking frequently of the yoke of the law, the yoke of the commandments, and the yoke of the kingdom of heaven, which is Christ's yoke. Note,

Thirdly, That the law of ceremonies, imposed on the Jews by Moses, is styled by St. Paul, ζύγος δουλείας, "a yoke of bondage" (Gal. v. 1), and by St. Peter, "a yoke which neither they nor their fathers were able to bear" (Acts xv. 10), by reason of the long and frequent journeys to Jerusalem, and the great payments of tithes and offerings it imposed upon them; and the burthens which, besides this, the pharisees laid upon them by their traditions, are styled by our Lord φορτία βαρέα καὶ δυσβάστακτα, "heavy burdens and grievous to be borne." Note,

Fourthly, That all these ceremonial performances, when observed most exactly, could not perfect the observer as to his conscience, or take away the guilt of sin, and so could give no peace or rest unto the soul, whereas "being justified by faith (in Christ), we have peace with God" (Rom. v. 1). This is the thing the apostle designs to establish in the Epistle to the Hebrews, and this is that to which the words, ἀναπαύσω and ἀνάπαυσις, "rest to the soul," seems plainly to refer; thus Noah had his name from נוח to rest, because, say they, αὐτὸς διαπαύσει ἡμᾶς, "He shall give us rest from our labours" (Gen. v. 29); that is, saith Aben Ezra on the place, "from the troubles of our minds." And when after the deluge Noah had sacrificed, "God smelled an odour of rest," saith the Hebrew; ὀσμὴν εὐωδίας, "an odour of sweet savour," saith the LXX.; that is, saith the Targum, "he rested from his anger, and was appeased." Here then our Saviour, who gave up himself for a "sacrifice and oblation of sweet savour" (Eph. v. 2), with which the Father was well pleased, represents himself as a second Noah, to give rest to men, from the labours and troubles of their minds, and procure them peace and favour with God, as Noah by his sacrifice had done.

CHAPTER XII.

1 At that time Jesus went (*viz.*) on the sabbath day (*following the second day of the passover*, Luke vi. 1, see the note there) through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and (*rubbing them with their hands*, Luke vi. 1) to eat (*of the corn*).

2 But when the Pharisees saw it, they said unto him, Behold, [1] thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read (*a like case in*) what David (*and his followers*) did, when he was an hungred, and they that were with him;

ANNOTATIONS ON CHAP. XII.

[1] Ver. 2. Οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, *Thy disciples do that which it is not lawful to do on the sabbath-day.*] I shall here in one view give all the exceptions of the Jews against our Saviour and his disciples for violating the rest required on the sabbath-day, and our Lord's defence against them. And,

First, They here declare that Christ's disciples by "rubbing of the ears of corn," and eating that which they had rubbed out, did that which was not lawful to be done upon the sabbath-day. And this, saith Maimonides, was forbid, because "plucking the ears of corn was a kind of reaping;" where, by the way, observe, that they seem to be mistaken, who think the fault objected to the disciples was this, that "they did break their fasts before they had celebrated the public offices," against the common custom of the Jews (Acts ii. 15): for as it is not intimated at what time of the day they did this, so was it against the Jewish canons, at what time soever of the day it was done: moreover, the accusation is not, that this was not "lawful to be done before the morning-service was ended," but that it was not lawful to be done on the sabbath-day; and our Lord's whole defence respects that only, and not the other supposed accusation; nor is our Saviour's argument from what the priests did on the sabbath-day applicable to that purpose, for though they were employed about the sacrifices, they might abstain from eating till the morning-sacrifice was offered. This action of his disciples our Lord defends, (1.) by the example of David and his followers, who did eat of the shew-bread, which the law had appropriated to the priests, and made unlawful for the laity to eat of; for if the hunger of David and his followers made the violation of that ritual law justifiable, the hunger of his disciples must equally justify their violation of that ritual command touching the sabbath. And even according to the Jews,* this example of David contains two things, tending to excuse the violation of the sabbath. (1.) That they suppose that David with his men thus fled upon the sabbath-day, and yet were not guilty of violating the rest of the sabbath. For thus they teach, "Our masters think it lawful for him whom the gentiles or thieves pursue, to profane the sabbath for preservation of his life; for so we read of David, that when Saul sought to kill him, he fled, and escaped;" and that he did this on the sabbath-day, they collect from those words, 1 Sam. xxi. 7, that "Doeg was detained that day before the Lord;" i. e. by the religion of the sabbath. (2.) That their own canons allowed the laity to eat of the shew-bread for the preservation of life; for thus speaks Kimchi† on the place, "Our rabbins of blessed memory say, that he gave him of the shew-bread," &c.; their interpretation also of the clause, "yea, though it were sanctified this day in the vessel," is this, "It is a small thing to say, It is lawful for us to eat the bread removed from the table, it would be lawful for us in this extreme hunger even to eat the bread now sanctified upon the table, if there were no other;" and indeed this opinion, that it was lawful to violate the sabbath for the preservation of life, seems plainly to have obtained before the translation of the Septuagint, who render the words thus, Exod. xii. 16, "Ye shall do no servile work on it, πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν, but that which shall be done for the sake of life, that only shall be done by you." (2.) Christ's second argument is taken from the work performed morning and evening by the priests, in preparing and offering the sacrifices; this, saith Christ, by virtue of the same law, and the authority of the same lawgiver who commanded the rest of the sabbath, was done by the priests upon each sabbath-day; whence it is evident, that far more laborious work was to be done by God's command, upon the sabbath, to obey the ritual precepts which concerned the sacrifices; and much more might my disciples do that lesser work of rubbing out some ears of corn to satisfy their hunger, which is a work of charity, and to fit them for that higher work of attending me in preaching of the gospel. And to this agree those sayings of the Jews, cited by Dr. Lightfoot on the place, "There is no sabbath at all in the temple, and the servile works which are done about holy things are not servile." In confirmation of this argument, our Saviour adds, that all that work by which the Jewish priests profaned the sabbath, was done only for the service of the temple, whereas the service done by his disciples to their Lord, was service done to one much "greater than the temple," both in respect of dignity, as being a divine person, and of sanctity, as being not only relatively holy, but sanctified even in his human nature, by inhabitation of the Spirit, and of the "fulness of the Godhead" in him; what therefore might be done for the service of the temple, might much more be done for the service of one much "greater than the temple." (3.) Our Saviour argues still à comparatis, by way of comparison, thus; The observation of the rest prescribed by the law, was only the observance of a ritual command, like that of sacrifice; the feeding of the hungry was a moral precept, God therefore by declaring "he would have mercy" rather than "sacrifice," sufficiently declared he would dispense with these ritual precepts, when the observation of them did obstruct the rules of charity and mercy; and this was also suitable to that declaration of the Jews, that "to love our neighbour as ourselves, is more than all burnt-offerings and sacrifices," Mark xii. 33. (4.) Christ argues thus, That which is instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted; but the rest of the sabbath was instituted for the sake of man, tired with the labours of the week; therefore it is to yield to the good of man. (5.) The words following, "For the Son of man is Lord also of the sabbath;" or as they are Mark ii. 18, ὥστε Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τοῦ σαββάτου, are differently interpreted by learned men; Grotius conceives, that the phrase, "the Son of man," hath no relation to Christ, but only signifies man in general; his reasons are these; the first is taken from the connexion of these with the foregoing words in St. Mark, thus, "The sabbath was made for man, not man for the sabbath; therefore the Son of man is Lord also of the sabbath." Now this consequence will not follow from the preceding words, if by them we understand Christ; but it directly follows from them, if by that phrase we understand mankind in general. (2.) Did this relate to Christ's authority over the sabbath, it seems to be an intimation of his power to abrogate or dissolve the sabbath, which power he was so far from asserting, that he declares "he came not to dissolve the law, but to fulfil it." And they who were so highly offended with him for the works of charity he did upon the sabbath-day, had he openly asserted his power to abrogate it, would have been much more offended with him, and would have needed no lesser matter of accusation against him; this being by their law a *capital* crime. And, (3.) because this would have been a plain asserting, that he was the Christ; whereas he never spake thus to the people, or the pharisees, nor would he suffer his disciples to declare it. But the reverend Dr. Hammond and Dr. Lightfoot conceive this phrase must signify him who is the "Son of man," κατ' ἐξοχήν, by way of eminence. (1.) Because this phrase is used eighty-eight times in the New Testament;

* Midbar Rabba Seder בסגי אלה Parasch. 23.

† Sam. xxi. 10.

4 How he entered into the house of God (*or the court of the tabernacle*), and did eat the shewbread, which (*it*) was not lawful (*otherwise*) for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read (*what is contained*) in the law, how (*it requires*) that on the sabbath days the priests in the temple (*should do those works, which being done by others would*) profane the sabbath, and are blameless?

6 But (*and moreover*) I say unto you, That in this place is *one* greater than the temple (*so that if the temple service would excuse their labour from being a profanation of the sabbath who attend on it, much more will the service which my apostles owe to me excuse them from profanation of the sabbath, by eating of the ears of corn, as they pass along, that they may be the better able to attend upon my service*).

7 But if (*therefore*) ye had known what *this* meaneth, I will have mercy, and not sacrifice (*or that God prefers charity towards them that are in need, even before his own ritual instructions*), ye would not have condemned the guiltless;

(*And he also said unto them, The sabbath was made for the sake of man, and not man for the sake of the sabbath; and so the rest required by it must yield to the necessities of man.*)

8 For the Son of man is Lord even of the sabbath day; (*i. e. he who is emphatically so styled is so:* see note on ver. 2).

9 And when he was departed thence, he (*on another sabbath-day*, Luke vi. 6) went into their synagogue (*and taught*):

10 ¶ And, behold, there was a man which had *his* hand withered, (*and they watched him*, Mark iii. 2). And [2] they asked him, saying, Is it lawful to heal on the sabbath days? that (*if he did, by words or actions, justify the doing this*) they might accuse him; (*as not of God, because he keepeth not the sabbath-day*, John x. 16, *and might have a plausible excuse to kill him, for violating the rest required on that day*, John v. 16.

Then he, knowing their thoughts, said unto the man who had the withered hand, Stand forth in the midst; and he arose and stood forth. Then said Jesus unto them, I will (also) *ask you one thing* (in answer to your question), *Is it lawful on the sabbath-day to do good, or to do evil, to save life, or to destroy it?* Luke vi. 8, 9, *and they held their peace*, Mark iii. 4).

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall

---

and in all other places doth unquestionably signify our blessed Lord. (2.) Because, where this phrase occurs, Dan. vii. 13, all the ancient Christians, and even the Jews, expound it, not as Mr. Clerc here doth, of man in general, but say expressly, this is the king Messiah; and that the rabbins did rightly expound the words of Daniel concerning him: Christ, therefore, speaking of himself still in this language to the Jews, must be supposed to use it in the sense they understood it in Daniel; and so he plainly seemeth to interpret himself, by saying, "Hereafter shall ye see the Son of man coming in the clouds" (Matt. xxvi. 64): he saying this in answer to the question of the high-priest, Art thou the Christ? ver. 63. And, (3.) he who before had argued that his disciples might lawfully do this in his service, because "one greater than the temple was here" (ver. 6), might also argue from his power, as the prophet sent from God to the Jews, for the exemption of his disciples in cases of necessity, and greater good from the rest of the sabbath, especially since Christ was only "greater than the temple," as being emphatically the "Son of man." Nor is it difficult to answer the arguments of Grotius. For, (1.) if we render the word ὥστε, denique, as Brugensis and Maldonate; or adhæc, "moreover," as it is sometimes used in Homer, there will be in these words of Mark no consequence from the former, but a new argument, like to that of St. Matthew, ver. 6, "Here is one greater than the temple." But, (2.) according to the ordinary import of that word, the consequence runs plainly thus, The sabbath was made for the good of man; so that "the Son of man, who came not to destroy men's lives, but to save them," must have power in such cases as concern the good and welfare of mankind, to dispense with the strict rest required by the law of the sabbath.

And this affords a sufficient answer to the second argument of Grotius; it being not asserted, that Christ here challengeth a power to abrogate or dissolve the sabbath, but only such a power as the Jews allowed to their own prophets in cases of necessity, and of higher importance, to dispense with the rest from labour required by the letter of it, as he sufficiently does by justifying the works of mercy he did on that day, by this aphorism, that "it is lawful to do good on the sabbath-day."

To his third argument, I answer, that our Saviour not only permits others to assert he was the Christ or the Messiah, as in the case of Andrew, John i. 42, of Philip, ver. 26, of Nathanael, ver. 50, and especially of John the Baptist, who was sent on purpose to bear witness to him, that he was the Son of God; but he himself sufficiently and often doth it, declaring not only to the blind man (John ix. 35. 37), that he was "the Son of God," but also to the pharisees and Jews, insomuch that they attempt to stone him for it (John x. 31); and saying to them, "If ye believe not that I am he, ἐγὼ εἰμι (John viii. 24. 28), ye shall die in your sins," which is as much as, "I am the Christ;" for what is absolutely, ἐγὼ εἰμι, Mark xiii. 6, Luke xxi. 1, is, "I am the Christ," Matt. xxiv. 5. So that our Saviour only did forbid his disciples to divulge this before his resurrection, for the reasons assigned note on ix. 30.

To these arguments, used by our Saviour here, we may add two others in St. Luke, where, xiii. 15, 16, Christ argues thus: That if they loosed their ox or ass from the stall on the sabbath-day, "and led him to water," much more might he loose a daughter of Abraham, who had been "bound by Satan eighteen years" on that day. And again, xiv. 5, Seeing when your ox or ass falls into a pit on the sabbath-day, you draw him out of it on the same day, much more may I cure an hydropic man on that day; where the argument is plainly à minori ad majus; it being a greater charity to work for the benefit of man on that day, than for the good of beasts; where Christ again, as Capellus and Lightfoot have observed, argues from the Jewish canons, which permitted them not only to draw water for their beasts, but also to lead them out to water on the sabbath-day; and though the latter Jews, from hatred to Christ, will not allow the drawing of a beast out of a pit on the sabbath, yet is it certain, both from those words of Luke, "they could not answer him a word" (xiv. 6), and from their canons, cited by Dr. Lightfoot on the place, that they anciently allowed this. And this is still more evident from the words cited from the Septuagint, allowing them to do what was requisite, πάσῃ ψυχῇ, "to preserve all life;" from whence Tertullian* and St. Jerome have observed, "that the law allowed them to do on the sabbath, quod fiet omni animæ, et quæ ad animi salutem pertinent, those things which belonged to the preservation of life."

Our Lord's last argument is taken from the law of circumcision, which required that their children should be circumcised on the eighth day, though that were the sabbath; and circumcision was a work of considerable labour: If then, saith Christ, the rest of the sabbath might be broken for the circumcision of an infant, though that were a ritual precept, surely it may be so, to restore health to a man who hath been diseased thirty-eight years: and this was also suitable to the canons of the Jews; their wise men speaking thus, "They do all things necessary to circumcision on the sabbath-day, though this may seem profane on that day" (Pirk. Eliez. cap. 29, p. 65).

[2] Ver. 10. Ἐπηρώτησαν αὐτὸν λέγοντες, &c. *They asked him, saying, Is it lawful to heal on the sabbath-day?*]

---

* Adv. Marcion. lib. iv. cap. 12, et l. adv. Jud. cap. 4, 5 in Isa. lviii. f. 97, M.

into a pit on the sabbath day, will he not lay hold on it, and lift it out (*on that day*)?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well (*to men*) on the sabbath days.

13 Then (*looking upon them with indignation*, Mark iii. 5) saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees (*were filled with madness*, Luke vi. 11, *and*) went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence (*with his disciples to the sea*, Mark iii. 7): and great multitudes followed him, and he healed them all (see Mark iii. 7—11):

16 And charged them that they should not make him known (*to the pharisees, who had consulted how they might destroy him*):

17 [3] That (*by this deportment*) it might be fulfilled which was spoken by Esaias the prophet, saying (xlii. 1),

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets (*i. e. he shall not be contentious, or set forth himself with noise, tumult, or ostentation, of what he doth*).

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory (*i. e. he shall not cease to exercise all acts of charity to the souls of them who are any way disposed to receive it, though they be weak in faith, till he hath planted the evangelical dispensation completely in the world, or till the time come that he shall execute his judgments upon the unbelieving, stubborn Jews*).

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil (*who had cast him into a disease, that made him*) blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the [4] Pharisees (*and scribes which came from Jerusalem*, Mark iii. 22) heard *it*, they said, This *fellow* (*hath a devil*, Mark iii. 22, *and*) doth not cast out devils, but by Beelzebub the prince of the devils (*he being a violater of the sabbath, and an enemy to our traditions, which are more weighty than the law*).

25 And Jesus knew their thoughts (*and called them*), and said unto them (*in parables, How can Satan cast out Satan?* Mark iii. 23, *for*) Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

This is not contrary to what St. Mark, iii. 4, and St. Luke, vi. 9, say, that "Christ asketh them;" for both are true, that they asked him, "Whether it were lawful to heal?" and he replies by saying, "I will ask you, also, whether it be not lawful to do good on the sabbath-day?"

[3] Ver. 17—19. *That it might be fulfilled, which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen—He shall not strive, nor cry.*] Here many phrases are to be explained for the due understanding of these words: as,

First, "I will put my Spirit upon him, and he shall show judgment to the gentiles;" where the showing κρίσιν, "judgment," being the effect of his having the Spirit upon him, must respect all the righteous laws he was to deliver by virtue of this unction, in his Father's name, according to the usual acceptation of the word κρίσεις, "judgments," for the laws of God in the Old Testament; as when God is said to have given to his people, δικαιώματα καὶ κρίσεις, "statutes and judgments," Exod. i. 25, Deut. iv. 5, to teach, ver. 14, and command them to keep his "statutes and judgments" (Deut. xxx. 16). Now it is observable from Mark iii. 6, 7, that when the pharisees held a council to destroy him, he recedes from them to the sea of Galilee, whither came to him a great multitude from Galilee, from Idumæa, and beyond Jordan, and from the parts about Tyre and Sidon;" and by teaching them, and doing his miracles before them, "he showed judgment to the gentiles."

"He shall not strive, nor cry; neither shall any man hear his voice in the street;" i. e. he shall not be contentious, nor set forth himself with noise or tumult, or ostentation of his doings: and this was here fulfilled by his ceasing to dispute any longer with those pharisees, who, when they "could not answer him a word," consult "how they may destroy him;" and, by his strict charge to the multitudes he had healed, "that they should not make him known."

"A bruised reed shall he not break, and smoking flax shall he not quench." Here, saith St. Jerome, Qui peccatori non porrigit manum, et qui non portat onus fratris sui, "he that stretcheth not forth his hand to the sinner, and he that beareth not the burden of his brother, he breaks the bruised reed; et qui modicam scintillam fidei contemnit in parvulis, and he that condemneth the small spark of faith in little ones, quenches the smoking flax." Now, though Christ went from that place to avoid the rage of the pharisees, the text informs us, that he ceased not to heal the multitudes, and to instruct them, ver. 15, Mark iii. 10. And by continuing still such acts of charity to the souls of all that were disposed to hear, though they were yet weak in faith, and by healing all that came unto him for relief, he fully answered this character.

Ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, "till he bring forth judgment unto victory;" i. e. according to most interpreters, till he had made his gospel and his righteous law victorious over all its enemies: and to this sense, the words of the prophet (Isa. xlii. 4), "till he hath established judgment in the earth," agree. But the phrase, εἰς νίκος, doth often signify "to the end, to the utmost, or for ever" (see the note on 1 Cor. xv. 54): whence others probably interpret the words thus, Till the time come, that he shall execute his judgment on the stubborn unbelieving Jews, so that wrath shall come upon them to the utmost; and they being thus rejected, the gospel being taken from them, and their house left desolate, "in him shall the gentiles trust."

[4] Ver. 34. Οἱ δὲ φαρισαῖοι εἶπον, Οὗτος οὐκ ἐκβάλλει δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ, &c. *But the pharisees said, He only casteth out devils by Beelzebub, the prince of the devils.*] That which made the pharisees thus to calumniate our Saviour's miracles, was this, that they found the people induced by them to believe he was "the Son of David" (ver. 23), or "the Christ;" thus, when they heard the people murmuring (John vii. 31), "the chief priests and pharisees sent men to take him" (ver. 32); and this they did, not only from an apprehension that, if this belief obtained, it might bring the power of the Romans upon them (John xi. 48), but chiefly, because it would put an end to their credit with, and authority over the people, they being still represented by our Lord as "blind guides," and the worst of "hypocrites."

The word "Beelzebul," or, as St. Jerome hath it better, "Beelzebub," signifies "the lord of a fly:" which was a name the heathens gave not only to Hercules, but even to Jupiter, the prince of their gods; as both Pausanias in Eliacis,* and Clemens Alexandrinus† in his Prophetics, and the epithets given to him, testify. Though it is more probable that the Jews took this name from the Philistines, where Beelzebub was worshipped (2 Kings i. 6), as "the god of Ekron;" and what the heathens fabulously write of the temples of Hercules and Jupiter,‡ divinitùs illò neque canibus, neque muscis ingressus est, "that the deity kept the flies from them;" that the Jews say of their temple, that in

---

* Λέγονται δὲ κατὰ ταῦτα καὶ Ἠλεῖοι θύειν τῷ ἀπομύιῳ Διΐ ἐξελαύνοντι τῆς Ἠλείας Ὀλυμπίας τὰς μύιας. Eliac. prior.

† Ἀπομύιῳ Διΐ θύουσιν Ἠλεῖοι, Ῥωμαῖοι δὲ ἀπομύιῳ Ἡρακλεῖ. Protrep. p. 24, C.

‡ Solin. cap. 1, Plin. lib. x. cap. 39.

26 And if Satan cast out Satan (*if he assist me in this work, whose doctrine is plainly contrary to the concernments of his kingdom, and who by these miracles cast him out of it*), he is divided against himself; how shall then his kingdom stand?

27 And (*moreover*) if I by Beelzebub [5] cast out devils, (*let me ask you*) by whom do your children (*who exorcise them in the name of the God of Abraham, Isaac, and Jacob*) cast *them* out? therefore they shall be your judges (*i. e. your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing, done by me in my Father's name, to the assistance of the devil*).

28 But if I (*who profess myself to be the Messias*) cast out devils by the [6] Spirit of God, then the kingdom of of God is come unto (*among*) you.

29 Or else, how can one enter into a strong man's house, and spoil his goods (*as I spoil these principalities and powers by these miracles*), except he first bind the strong man (*Satan*)? and then he will (*be able to*) spoil his house. (*I therefore, who thus oppose his interests and designs, and defeat his power, can be no confederate with him.*)

30 [7] He that is not with me (*contending against Satan's kingdom*) is against me; and he that gathereth not with me (*subjects to God's kingdom*) scattereth (*men*) abroad (*from it*).

31 ¶ Wherefore (*this being so*) I say unto you, All manner of (*other*) sin and blasphemy shall be forgiven unto men: [8] but the blasphemy *against* the *Holy* Ghost (*which is to come after me*) shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man (*the Messias, appearing in these humble circumstances*), it shall be forgiven him: but whosoever speaketh against (*the following dispensation of*) the Holy Ghost, it shall not be forgiven him, [9] neither in this world, neither in the *world* to come, (*but he shall be obnoxious to eternal judgment*, Mark iii. 29).

33 (*Therefore I say unto you,*) Either (*take care to*) make the tree good, and (*then*) his fruit (*will be*) good; or else (*you will*) make the tree corrupt, and

---

domo mactationis non conspecta est musca, "a fly was not seen in the slaughter-house" (Pirk. Avoth. cap. 5—8). Note also, that as the Jews* held there was one who was caput omnium diabolorum, "the chief of all the devils:" so also did the heathens, for Porphyry † saith, that "they who did evil by enchantments, τούτους μάλιστα καὶ τὸν προεστῶτα, αὐτῶν ἐκτιμῶσι, chiefly worshipped them and their president," and that ἡ πρωεστῶσα αὐτῶν δύναμις, "the power that presided over them would be deemed the greatest god."

[5] Ver. 27. Καὶ εἰ ἐγὼ ἐν τῷ Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια· &c. *And if I by Beelzebub cast out devils, by whom do your children cast them out?*] That it was the custom of the Jews to cast out devils by the invocation of the name of the Most High, or of the God of Abraham, Isaac, and Jacob, we learn from Justin Martyr, who speaks to Trypho‡ the Jew thus, "If any of you do exorcise devils by the name of the God of Abraham, Isaac, and Jacob, perhaps he will obey you." And from Irenæus,§ who saith, "All things are subject to the Most High, and by invocation of his name even before the advent of our Lord, men were saved from evil spirits, and all kinds of demons." Josephus‖ informs us, that God gave this art to Solomon against devils, that he should teach it, εἰς ὠφελείαν καὶ θεραπείαν τοῖς ἀνθρώποις, "for the profit and healing of men," and that he left behind him, τρόπους ἐξορκώσεως, "those ways of exorcising by which those devils were so effectually cast out, as never to return again." Thus when our Saviour seems to argue; You doubt not but your exorcists, who use the name of God, "the God of Abraham," &c. do cast out devils by virtue of that name, it will then be matter of your condemnation, who pass so favourable a judgment upon them, to pass such an unjust censure upon me, in whom you see so far greater evidences of "the finger of God," in casting out all manner of evil spirits, and healing all kinds of diseases. And whereas Episcopius objects against this interpretation, that it is not certain that these "exorcisms were used by the Jews in Christ's time;" this is an evidence he had not read these authors: for Josephus doth expressly say, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει, "that this way of curing demoniacs did even then prevail among them;" and gives an instance of one Eleazar, who, before Vespasian, his sons, and soldiers, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων, "delivered them from demons who were possessed with them." And Irenæus saith in the forementioned place, Judæi usque nunc hac ipsa advocatione dæmonas fugant, "the Jews to this day expel devils by this invocation." Theophilus,* that οἱ δαιμονιῶντες ἐνίοτε καὶ μέχρι τοῦ δεῦρο ἐξορκίζονται κατὰ τοῦ ὀνόματος τοῦ ὄντος Θεοῦ, "till that very time those that were possessed were exorcised by the name of the true God." And Origen,† that "the name of the God of Abraham, Isaac, and Jacob, being used by the Jews, ἐν τῷ κατεπάδειν δαίμονας, in the incantation of devils, did great miracles;" and therefore was used to this effect not by them only, but by all others who used magic and enchantments. We read, Luke ix. 49, of one among the Jews, who did cast out devils by the name of Jesus, though he neither followed him, nor his disciples; and some conceive this question of our Lord relates to such, it being a strong presumption of the divine power, and the mission of Christ, that his name was so powerful even in their mouths who did not own him; but because we read of one only that did this, and find not that the pharisees thought better of him than of Christ himself, I prefer the former exposition of these words.

[6] Ver. 28. Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, &c. *But if I by the Spirit of God do cast out devils, no doubt the kingdom of God is come unto you.*] How Christ did miracles, and cast out devils, by "the Spirit of God," see note on ch. iii. The inference of Christ from this is clear, that he was the Messias promised to set up the kingdom spoken of by Daniel; for seeing in their own opinion their Messias was to erect this kingdom, that divine assistance which proved that he was now come, who was the Messiah, must also prove the kingdom of God was come: and seeing that the kingdom of Satan was by this power overthrown, they reasonably might think the kingdom of God was ready to be set up, and that one stronger than he was come among them (ver. 29).

[7] Ver. 30. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. *He that is not with me, is against me.*] He that sides not with me, contending against Satan and his kingdom, is against me, as being unwilling that his kingdom should be destroyed. And he that in doing this work is not against me, but "casts out devils in my name," though he doth not yet follow me, is for me (Luke ix. 49, 50).

[8] Ver. 31. Ἡ δὲ τοῦ Πνεύματος τοῦ ἁγίου βλασφημία οὐκ ἀφεθήσεται ἀνθρώποις· *But the blasphemy against the Holy Ghost shall never be forgiven unto men.*] Against the Holy Ghost, i. e. against the miracles done by him, Theoph. (Of this blasphemy, see the Appendix at the end of this Gospel).

[9] Ver. 32. Οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *Neither in this age, nor in the age to come.*] Hence the papists argue for the remission of some sins in purgatory, after this life is ended, which are not by God remitted here. But the scripture knows only two times for the remission of sins, one here upon earth (Matt. ix. 6), to the believer and penitent person; and the other at the day of judgment,

---

* Buxt. in voce Sammael.

† De Abstin. ab Animat. lib. ii. sect. 41, 42.

‡ Εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ Θεοῦ Ἀβραὰμ, καὶ Θεοῦ Ἰσαὰκ, καὶ Θεοῦ Ἰακὼβ ἴσως ὑποταγήσεται. Dial. cum Tryph. p. 311, C.

§ Et hujus invocatione etiam ante adventum Domini nostri salvabantur homines à spiritibus nequissimis, aut à dæmoniis universis; lib. ii. cap. 5. Vide Grotium in locum.

‖ Arch. lib. viii. cap. 2, p. 257.

* Lib. ii. p. 87 C. † Lib. iv. contr. Cels. p. 183, 184.

(*so*) his fruit (*will be*) corrupt: for the tree is known by *his* fruit (*and so you will be known by the corrupt judgment which you pass on me, and on these operations of the Holy Ghost, which shall testify of me*).

34 O (*you that are a*) generation of vipers, how can ye, being (*thus*) evil, speak good things? for out of the abundance of the heart the mouth speaketh: (*so that*)

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure (*of his heart*), bringeth forth evil things.

36 But (*whatever you may think of those malicious and blasphemous words you speak against me*) [10] I say unto you, That every idle word that men shall (*thus*) speak, they shall give account thereof in the day of judgment.

37 For by thy words (*if they be good*) thou shalt be justified, and by thy words (*if they be evil*) thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered (*spake*), saying, Master, [11] we would see a sign (*from heaven*) from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but [12] the sign of the prophet Jonas (*lying three days in the whale's belly, and then rising out of it*):

40 For as Jonas was three days and three nights in the whale's belly; [13] so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas (*though he did no*

---

when the great Judge shall pronounce the sentence of absolution to all his faithful servants, when "the times of refreshing shall come from the presence of the Lord" (Acts iii. 19, 20): and "they shall find mercy in that day (2 Tim. i. 18). Christ therefore saith, this blasphemy of the Holy Ghost shall neither obtain remission now, nor at the great day of our accounts; that is, it shall not at all be remitted; for that this is the true import of this phrase, is evident from St. Mark, saying, "he that doth thus blaspheme, οὐκ ἔχει ἄφεσιν εἰς αἰῶνα, shall never find remission" (iii. 29), but is obnoxious to eternal judgment: and from St. Luke, declaring absolutely, οὐκ ἀφεθήσεται, "he shall not be forgiven" (xii. 10): this being a common mode of speaking among the Jews; thus R. Eliezer* proves, that "the Samaritans have no portion in the world to come," because it is said, "it belongs not to you to build with us in this world, nor in the world to come;" and a sick man is introduced, requiring his son to give him the water and meat which the physician had forbidden, threatening if he refused "not to forgive him in this world, nor in the world to come," i. e. never to forgive him. And indeed the Jews thought that the pangs of death might expiate sins, but they held, nullam esse peccati expiationem post mortem, "that there was no expiation for sin after death;" and therefore could not use this phrase in the popish sense.

[10] Ver. 36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, &c. *But I say unto you, That of every idle word that men shall speak, they shall give an account at the day of judgment.*] Agreeable to this is that of Plato,† κούφων καὶ πτηνῶν λόγων βαρυτάτη ζημία, "grievous is the damage of light and volatile words, for a divine nemesis is appointed to oversee these things:" now the light idle words in Plato are plainly words spoken of their parents, or to the defamation of persons they ought to have in veneration; here then is one sense of the phrase, that scandalous, slanderous reviling of those we ought to venerate, and who have well deserved well of us, will render us obnoxious to condemnation at the day of judgment; and to this sense the very context leads: the scandalous, defamatory words the pharisees had here spoken of our Saviour's person and miracles, giving occasion to these words. Cicero‡ farther saith, that appellatur à philosophis ἀργὸς λόγος, cui si pareamus, nihil omninò est quod agamus in vitâ, "the philosophers call that an idle word, which if we hold to, there is nothing left for us to do, no service to the gods, no acts of virtue or charity;" so that what is obstructive to piety and goodness, as was this saying of the pharisees to the admission of our Saviour's doctrine, on which the true love of God and of our brother did especially depend, is emphatically ἀργὸς λόγος. Others think that ῥήματα ἀργὰ here signifies "false words," because in the Hebrew דברים בטלים "vain words," hath this signification; as when they say, that "prophecy contains the pure truth, but in dreams are דברים בטלים false things contained:" to be sure the words here intended must not simply be words unedifying, or which do not directly tend to the glory of God; from which men of great business and conversation cannot be wholly free; but wicked words proceeding from an evil heart: for our Lord, having heard these words of the pharisees, speaks thus to them, "O generation of vipers, how can ye, being evil, speak good things? since out of the abundance of the heart the mouth speaketh," ver. 34, and 35, "an evil man, out of the evil treasure of his heart, bringeth forth evil things;" and then connects them thus, "I say unto you therefore;" whence it is evident, that the words here styled "idle words," were such as demonstrated the speaker to be an evil man, out of an evil heart speaking evil words (see Kettlewell of Groundless Scruples, lib. v. cap. 5.)

[11] Ver. 38. Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, *We would see from thee a sign.*] They had seen a withered hand made whole (ver. 13), a devil cast forth, and a blind and dumb man see and speak (ver. 22): the sign which they require farther must therefore be a "sign from heaven," as we read, xvi. 1, Luke xi. 16, viz. "the sign of the Son of man coming in the clouds of heaven" (Dan. vii. 13). In this our Saviour doth at present refuse to gratify them, the time of his coming thus being after his resurrection, even when he was to come to the destruction of their nation (Matt. xxiv. 30): and therefore at his death he speaks thus unto them, "Verily I say unto you, Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64).

[12] Ver. 39. *The sign of the prophet Jonas.*] Of Jonah and his preaching these things seem here considerable: First, That as Jonah was sent to preach to the gentiles, so Christ here insinuates, that through the infidelity of the Jews, it should be so with his disciples. Secondly, That as Jonah prevailed upon the Ninevites, by surviving after he had been so long in the whale's belly, this miraculous escape, with which they doubtless were acquainted, confirming to them the truth of his prophetic office; so Christ, whilst living, with all his miracles, prevailed but little; but as he had foretold, John xii. 32, after his death he "drew all men after him." Thirdly, As Nineveh repenting then at the preaching of Jonah, relapsed afterward to their old sins, and therefore, according to the computation of Bishop Usher, verified the words of Jonah in the prophetic style, a day for a year: so the nation of the Jews, after they had received the baptism of John, calling them to believe in him that should come after him, perished by their infidelity, about forty years after the preaching of the Baptist to them.

[13] Ver. 40. Οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. *So shall the Son of man be in the heart of the earth three days and three nights.*]

Obj. Against the truth of these words it is objected, That Christ was in the sepulchre only two nights, one whole day, and two parts of a day, and so could not be there "three days and three nights."

Ans. In answer to this objection, note,

First, That the Hebrews began their computation of a natural day from the evening or night preceding. So we read, Gen. i. 5, "and the evening and the morning were the first day:" so Dan. viii. 14, "unto two thousand three hundred evenings and mornings shall the sanctuary be cleansed:" so Lev. xxiii. 32, "from evening to evening shall ye cele-

---

* Pirk. Eliez. sect. 38.

† De Legib. lib. iv. p. 832, E.

‡ De Fato, p. 310, n. 22.

miracle to convince them that he was a prophet); and, behold, a greater than Jonas *is* here.

42 The queen of the south (*i. e. of Arabia and Saba, lying south of Jerusalem*) shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a [14] greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other devils more wicked than himself, and they enter in, and dwell there: and the last *state* of that man is worse than the first. Even [15] so shall it be also unto this wicked generation. (*Satan, cast out by me and my disciples, finding nowhere else such pleasant desirable habitations, or persons fitted to receive him again, as you of this nation are, shall come back to you; and finding that Christ, whose doctrine shall be entertained by the heathens, hath found no admission among you, shall take a more durable possession of you, and render you seven times more the children of Satan than you were before*).

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him; (*and they could not come at him, because the multitude sat round about him*, Mark iii. 32, Luke viii. 19).

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, (*and by him to the rest*, Mark iii. 33, Luke viii. 21), Who is my mother? and who are my brethren?

49 And (*looking round about on them that sat round him*, Mark iii. 34) he stretched forth his hand toward his disciples, and said, Behold (*those whom I esteem as*) my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is (*as dear to me as*) my brother, and sister, and mother.

---

brate your sabbath:" hence both St. Mark and Luke observe, that Christ taught in the synagogue on the sabbath-day (Mark i. 21. 32, Luke iv. 40), and "when the sun was set," and so the sabbath ended, "they brought their sick unto him:" so that in their phrase to say, "so many evenings and mornings, days and nights," is the same as to say so many "natural days;" for in the measuring of any time which contains in it both days and nights, a day is always taken in that sense in which it includes both day and night. Moreover, the Greek language hath its compounds, and so is able to express a natural day by the word νυχθήμερον, but the Jews have no such compound words, and therefore cannot otherwise express a natural day but by these two words, "day and night." So Gen. vii. 4, "I will cause it to rain upon the earth forty days and forty nights:" 1 Sam. xxx. 12, that Egyptian "did eat no bread, nor drink water, three days and three nights:" Exod. xxiv. 18, "Moses was in the mount forty days and forty nights."

Secondly, Note that it is a received rule among the Jews,* "that a part of the day is put for the whole;" so that whatsoever is done in any part of the day, is properly said to be done that day; since then our Lord was in the grave one whole natural day, and part of two other natural days, he might truly be said, according to their computation, to be in it three days and three nights. Note,

Thirdly, That it is very usual to reckon that to be done in so many days, or so many days and nights, which is done so as that the action begins in any part of the first, and ends in any part of the last day: so 1 Kings xx. 29, "They encamped against one another seven days, and in the seventh day the battle joined." And Esther saith, iv. 16, "Fast ye for me, and neither eat nor drink three days, night or day; I and my maidens will fast also, and then will I go in unto the king;" and yet (v. 1) she goes in to the king "on the third day." So Luke ii. 21, "When eight days were accomplished for the circumcision of the child, they called his name Jesus;" and yet the day of his birth and of his circumcision were two of these eight days, and the complete days were only six. So St. Luke saith, that "about eight days after these words, he took Peter, John, and James, and went up into the mount" (Luke ix. 28): but St. Matthew, xvii. 1, and St. Mark, ix. 2, tell us it was "six days after;" i. e. including the day he spake the words, and the day he went up into the mount, it might be reckoned eight, excluding them it was only six. Since then our Saviour was in the grave part of Friday, and the evening or night before must, by the Hebrew computation, be accounted to that day; seeing he was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, and that morning, with the precedent evening, make a third natural day, he may, according to the Hebrew computation, be truly said to have been "three nights and three days in the heart of the earth" (see note on Mark viii. 31).

[14] Ver. 42. Πλεῖον Σολομῶντος ὧδε, *A greater than Solomon is here.*) God therefore having promised to Solomon such wisdom that, as there was none like him before (among mere men), so should there after arise none like unto him (1 Kings iii. 12), he that was greater in wisdom than Solomon must be more than a man.

[15] Ver. 45. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ· *So shall it also be to this wicked generation.*] These words seem plainly to apply the preceding parable to the unbelieving Jews of that age, and therefore to import, that the devil, who by the labours of Christ and of his disciples had been cast out of so many of them, finding no rest among the heathens, from whose persons and temples the Christians would every where expel him, and finding the Jewish nation, by their prodigious wickedness and obstinate incredulity, still more prepared than ever to receive him, would return unto them, and render them more incredulous, contumacious, and obdurate, more impure and wicked, hypocritical and blasphemous, than they were before, till he had brought them to destruction.

* See Dr. Lighfoot and Grotius.

CHAPTER XIII.

1 The same day (*that his mother came to him*, Matt. xii. 46) went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that (*to avoid the pressure of the multitude*) he went into a ship, and sat (*near the land*); and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying (*Hearken*, Mark iv. 3), Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side (*and were trod upon*, Luke viii. 5), and the fowls (*of the air*, Mark iv. 4) came and devoured them up:

5 Some fell upon stony places, where they had not

much earth (*to feed and cover the root*): and forthwith they sprung up (*and withered*, Luke viii. 6), [1] because they had no deepness of earth (*to take root in*):

6 And (*so*) when the sun was up, they were scorched; and because they had no (*deepness of*) root, they withered away.

7 And some fell among thorns; and the thorns sprung up (*with them*), and (*overgrowing them*) choked them (*and so these seeds yielded no fruit*, Mark iv. 7):

8 But other (*seed*) fell into good ground, and brought forth fruit (*according to the goodness of the ground*), [2] some an hundredfold, some sixtyfold, some thirtyfold.

9 (*And having said this, he added*, Mark iv. 9, Luke viii. 8, *He*) [3] who hath ears to hear, let him hear (see xi. 15).

10 And (*when he was alone*, Mark iv. 10) the disciples came, and said unto him, [4] Why speakest thou unto them in parables? (*and also asked him the meaning of the parable*, Luke viii. 9.)

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 5. Εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· *It forthwith sprang up because it had no deepness of earth.*] Thus Quintilian saith of the "rath-ripe wit," that it rarely comes to maturity, comparing it to those seeds, which, being sown on the surface of the earth, spring up quickly; because the root goes not deep into it: Illud ingeniorum præcox genus non temerè unquam pervenit ad frugem—non multùm præstat, sed citò—nec penitùs immissis radicibus nititur, ut quæ summo solo sparsa sunt semina celeriùs se effundunt (Instit. lib. i. cap. 3, p. 16, 17).

[2] Ver. 8. Ὃ μὲν ἑκατόν· *Some an hundred-fold*, &c.] See note on Mark iv. 8.

[3] Ver. 9. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω· *He that hath ears to hear, let him hear.*] This is a proverbial expression used by Christ, when he spake of matters of great importance, which deserved a serious consideration (Matt. xi. 15, xiii. 43, Rev. ii. 7. 11. 17. 29, iii. 6. 13, xiii. 9); by which he excites them who had good inclination to, and a good judgment and perception as to things divine, thoroughly to weigh and consider of the thing spoken.

[4] Ver. 10. Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; *Why speakest thou to them in parables?*] It is certain, not only that the Jewish doctors and all the wise men of the east taught by parables, משלי משלים, παραβάλλοντες παράβολας, "expressing their minds by parables," as St. Mark speaks in their own phrase (iv. 30), but also that some of our Lord's parables, as that of the rich glutton, Luke xvi., that of the foolish virgins, Matt. xxv., and others, were taken from the Jews (see Sheringham, Præf. ad Joma). Yet, because this way of teaching had in it somewhat of obscurity, and the doctrine contained under the covert of these parables was not so easy to be apprehended by the vulgar sort, the disciples here inquire, "Why speakest thou to them in parables?" and to this question, for the satisfaction of others, I shall give a larger answer: let it be noted, then,

First, That albeit this way of teaching was somewhat cloudy and obscure, yet it was intelligible to the attent and searching auditor, as will appear from that expression with which our Saviour doth so oft conclude his parables, viz. "He that hath ears to hear, let him hear:" accordingly, our Lord being to instruct the multitude by parables (Matt. xv. 10), he saith unto them, "Hear, and understand:" and when his disciples asked the meaning of that parable, he reprehends them, saying, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; "Are ye also without understanding?" intimating it was not so much the obscurity of his words, as their own dullness and want of understanding, which made them not perceive the import of his doctrine; and again, Mark iv. 13, he speaks by way of admiration to them, saying, "Know ye not this parable?"

Secondly, This method of instruction was not without its uses and advantages, seeing hereby it was visible who were the υἱοὶ τῆς σοφίας, "the sons of wisdom," who had a cordial love to divine things, and an inflamed desire after them, and thought it worthy of their care and pains to search them out, and so were persons fitly qualified for the reception of the gospel light. It was the custom of the disciples of the Jewish doctors, when they understood not the meaning of their parables, to go unto their rabbies to inquire the meaning of them; as did our Lord's disciples ask of him the meaning of those parables they understood not. And this Christ's hearers might have done, had they not been indisposed to receive the doctrines which he taught, and chosen rather to be held in error by the scribes and pharisees, than to receive instruction from the mouth of Christ. (2.) Such lessons, as they are best remembered, so having once attained to their sense, they will stick closer to us; for the time spent in the unfolding of them, makes the idea the more fixed and lasting in the brain.

Thirdly, That Christ thus speaks to them in parables, did not proceed from his unwillingness to instruct them, but from their indisposition to receive his doctrine, delivered more plainly to them: of this St. Mark informs us, by saying (iv. 33), "He spake the word to them in many parables, as they were able to hear it." For those parables the scripture mentions, were either such as were obvious in themselves, as that of Dives and Lazarus, of the rich man pulling down his barns (Luke xii. 16), their choosing the uppermost seats at feasts (xiv. 7), or such as would, had they with greater plainness been delivered, have soured and enraged the leading Jews, and stirred them up to a more violent opposition to his doctrine, and a more quick endeavour to destroy his person; they being either such as did proclaim him the Messiah, and the Son of God, which they still looked upon as blasphemy; as that which styles him "the good Shepherd," and concludes them wolves and robbers; or, such as contradicted their traditions, and told them it was not the uncleanness of the hands, or outward man, but the defilement of the heart, which made them loathsome in the eye of God; which doctrine did much offend the pharisees (Matt. xv. 12); or, such as did upbraid their stubbornness and disobedience, as did the parable of the vineyard, planted by the husbandman; the parable of the two sons, of which the eldest promised fair, but did not what he promised; or such as taxed their pride and self-conceit, as did the parable touching the arrogant thanksgiving of the pharisee (Luke xviii. 9); or else such as told the great propagation and increase of the gospel among the heathens, as did the parable of the leaven, and of the grain of mustard-seed; or, such as did foretell the ruin and unchurching of the Jewish nation, as did the parable of cutting down the unfruitful fig-tree, and the decree, that they who refused upon invitation, to come to the wedding-supper, should not taste thereof; or such as prophesied, that "the kingdom of God should be taken from them;" or, that their sloth in not improving the talents that they had received already, should be punished with the utter deprivation of them. Now all these things were so offensive to the pharisees, as had they plainly been delivered to them, they would have provoked them to that rage, which might have quite discouraged his young disciples, and hindered the performance of those works which were preparatory to his resurrection, and to the glorious appearance of his kingdom. Besides the parables already mentioned, we have only those recorded here, and in the parallel chapter of St. Mark; of which two only recorded were spoken to the multitude, viz. the parable of the seed, and of the tares; the rest, when he had sent the multitude away, to his disciples (ver. 36); and both might probably reflect upon the Jews, as being the bad ground and the tares mentioned in them.

Lastly, Consider that what Christ thus delivered here, did not contain the fundamental precepts and doctrines of the gospel, they being delivered in the audience of the people with sufficient clearness, Matt. v.—vii., but only the mysteries relating to the progress of the gospel, and the event of it among Jews and gentiles: now even the Jews acknowledge that the predictions of this nature were usually taught in allegorical, improper, and parabolical expressions, they being not so needful to be known as were the fundamental rules of faith and manners. Moreover, the reason here assigned, why our Saviour spake so obscurely to them, was their own wickedness and perverseness, which indisposed them to re-

11 He answered and said unto them (*I speak not to you, who prize and improve the doctrine I impart in parables*), Because unto (*such as*) you it is given to know the mysteries of the kingdom of heaven (*or what is obscurely delivered concerning it*), but to them (*who slight and neglect what is plainly taught them*) it is not given (*to know them*).

12 [5] For whosoever hath (*i. e. duly improve the knowledge which he hath*), to him shall be given (*more*), and he shall have more abundance: but whosoever hath not (*i. e. who, by making no use of it, is as if he had it not*), from him shall be taken away even that he (*unprofitably*) hath.

13 (*Whence you may learn, that*) therefore speak I to them in parables: because (*they are like to those inconsiderate and slothful men, of whom it is proverbially said, because of their neglect to act according to their knowledge, that*) they seeing see not; and hearing they hear not, neither do they understand.

14 [6] And (*so, by their shutting thus their eyes against the light, and stopping their ears against instruction*) in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall (*or will*) see, and shall (*or will*) not perceive (*it being with them now, as it was with the same people then*):

15 For this people's heart is waxed gross (*hath been made thick or condensated, so that the word cannot pierce into it*), and their ears are dull of hearing (Gr. *they have heard heavily with their ears*), and their eyes they have closed (*against the light*); lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with their heart, and should be converted, and I should heal them (*and their sins should be forgiven them*, Mark iv. 12).

16 But blessed *are* your eyes, for they see: and your ears, for they hear (*the things belonging to this kingdom, well worthy of your regard*).

17 For [7] verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see (*the advent of the promised Messias*), and have not seen *them*; and to hear *those things* which

---

ceive profit by his more plain discourses: "for therefore," saith Christ, "speak I to them in parables, because they seeing, see not: and hearing, do not hear or understand." Now this, both in the scripture and in other authors, is a proverbial expression, concerning men so wicked and so slothful, that either they attend not to, or will not follow, thus, to "a revolting and rebellious people, which had cast off the fear of God," the prophet Jeremiah speaks thus (v. 21), "Hear now this, O foolish people, and without understanding; which have eyes and see not; which have ears and hear not;" and God speaks to Ezekiel thus, "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not: they have ears to hear, and hear not; for they are a rebellious house" (xii. 2). This is a frequent form of speech in Philo,* who, speaking of those that were addicted to wine and sensual pleasures, saith, Ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, "they seeing, see not; and hearing do not hear." And again,† Ὁρῶντες ἐστιν ὅτε οὐκ ὁρῶμεν, "it sometimes happens, that seeing we see not, and hearing we hear not, viz. when the mind is more intent upon other things." Demosthenes‡ mentioned this as a παροιμία, or a *proverb*, Ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν· yea, sometimes this phrase is used in a good sense, to signify men who will not hearken to any solicitations to wickedness, but stop their ears and shut their eyes against them. Thus, Ὁ βαρύνων τὰ ὦτα, "he that stoppeth his ears from hearing of blood; καμμύων τοὺς ὀφθαλμοὺς, he that shutteth his eyes that he may see no evil, he shall dwell on high" (Isa. xxxiii. 15, 16). Now, hence it evidently follows, that the phrase, "to them it is not given to know the mysteries of the kingdom," only imports, That to them I allow or vouchsafe not a clearer knowledge of these things, whom I find too much disposed to slight and to neglect, but indisposed to receive and profit by them; and therefore, by the rule of contraries, "to you it is given to know them," can only signify, to you I think fit to allow and vouchsafe the knowledge of them, as finding you disposed to attend to and to improve them; nor is there any sense more frequent in scripture of the phrase, "I give, or give not," than this, I allow, vouchsafe, permit, or think fit, that such a thing be done or not done; this being the sense of the phrase, when mention is made of "the days of life which God hath given us," Eccles. v. 18, viii. 15, ix. 9, of "the sore travail which God hath given (i. e. allotted) to the sons of men," Eccles. iii. 10, "Give not thy Holy One to see corruption," Ps. xvi. 10. "Give not my feet to slide," Ps. lxvi. 1. "Give not thy mouth to cause thy flesh to sin," Eccles. v. 6. "Give not thy strength to women," Prov. xxxi. 3. "Give not sleep to thine eyes," Ps. cxxxii. 4, Prov. vi. 4. And when we say such a one is "given to wine and to women;" i. e. he allows himself those liberties or licentious practices.

* Alleg. lib. ii. p. 72, D.
† Orat. in Aristog. §. 127.
‡ Lib. iii. p. 850, E.

[5] Ver. 12. Ὅστις γὰρ ἔχει· *For whosoever hath, to him shall be given.*] From the words, "whosoever hath not, shall be taken away that which he hath," it is manifest, that "not to have," is not to have profitably, and to improvement; for what a man absolutely hath not, cannot be taken from him. Whence it must follow, that τὸ ἔχειν here, must be so to have, as to improve it duly. So Phavorinus saith, That ἔχειν "to have," is ἐπιμελεῖσθαι καὶ φυλάσσειν, "to take care of and preserve." Casaubon observes, that ἔχειν, in the Greek, doth sometimes signify, to have a thing with increase; so Sophocles, in Ajace, πρὸς γὰρ τὸν ἔχοντα ὁ φθόνος ἕρπει, "He that abounds is envied;" where the scholiast notes, that ἔχειν is put for εὖ ἔχειν· and in Democritus θαυμάζειν τοὺς ἔχοντας, is "to admire the rich." So "not to have," is not to use what we have, as in that of the Proverbs, xiii. 7. There are who are rich, μηδὲν ἔχοντες, "and having nothing," as not having power to eat of their labours: thus Aristotle saith,* that "a man who hath knowledge and useth it not, as being drunk or mad, may be said ἔχειν πῶς, καὶ μὴ ἔχειν, to have it in a manner, and not to have it" (see Matt. xxv. 29).

Καὶ ὃ ἔχει, ἀρθήσεται, *From him that hath not shall be taken away what he hath.*] Some think the reading should be here, and Mark iv. 25, as it is in Luke viii. 18, καὶ ὃ δοκεῖ ἔχειν, "what he seems to have:" because, say they, a man may seem to have what he hath not, but cannot truly have what he hath not; but how then can that be "taken from him?" Besides our exposition, which renders the sense thus, What he unprofitably, or without improvement, hath, is fully confirmed from Christ's application of these words to the "unprofitable servant," who improved not his talent, Matt. xxv. 29, and from the reason he assigns, why he spake to the Jews in parables; to wit, because they would not improve the light which they had received already. Whence Jerome's note upon this place is this, "That we might not suspect this grossness of heart and heaviness of ears was the effect of nature, and not of choice, subjungit culpam arbitrii et dicit, Et oculos suos clauserunt, he subjoins the fault of the will, saying, Their eyes have they shut."

[6] Ver. 14. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς· *And in them is fulfilled the prophecy of Isaiah*, &c.] The apostle Paul informs us, that "what the law saith, it speaks to them of all times and ages that are under the law" (Rom. iii. 19). So what the prophets of the Jews said must in like cases belong to the Jews of all times, though ἐπ' αὐτοῖς may be here rendered "concerning them;" and so the meaning may be only this, That what was said by Isaiah of the men of his times, was as truly fulfilled concerning the Jews of our Saviour's time; they being as indisposed to hearken to the words of this great prophet, as were the former Jews to attend to the words of Isaiah.

[7] Ver. 17. Πόλλοι προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, *Verily I say unto you, That many prophets*

* Nichom. lib. vii. cap. 5.

ye hear (*the mysteries of the kingdom of God revealed*), and have not heard *them*.

[Mark iv. 13. *And he said unto them, Know ye not this parable? and how then will ye know all parables, as it becometh them to do, who are to reveal the mysteries of this kingdom to others?*]

18 ¶ Hear ye therefore the (*meaning of the*) parable of the sower; (*He that soweth is the Son of man, the seed sown is the word of God*, Luke viii. 11).

19 [8] When any one heareth the word of the kingdom (*of God*), and understandeth *it* not (*i. e. considereth not of it*), then cometh the wicked *one* (*the prince of the air*, Eph. ii. 2), and catcheth away that which was sown in his heart. This is he (*i. e. the person signified by him*) which received seed by the wayside.

20 But he that received the seed into stony places (Gr. *but he that is sown upon stony places*), the same is he (*i. e. he is the emblem of him*) that [9] heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but (*having not received his seed fully into his heart, nor duly considered what he must do and suffer to retain it there, he*) dureth (*only*) for a while: for when tribulation or persecution ariseth because of the word, by and by (*i. e. presently*) he is offended.

22 He also that received seed among the thorns is he that heareth the word; [10] and the care of this world, and the deceitfulness of riches, (*and the pleasures of life*, Luke viii. 14, *and the lusts of other things entering in*, Mark iv. 19,) choke the word, and he becometh (*so far*) unfruitful (*as to bring no fruit unto perfection*).

---

and wise men have desired to see the things that ye see, and have not seen them.] i. e. Many prophets, who prophesied of the coming of the Messiah, and many righteous men, to whom God familiarly showed himself, as he did to Abraham and the patriarchs; many kings (Luke x. 24), from whose seed he was to spring, and whose kingdoms and persons were types of the Messiah, desired to see before their eyes the things which ye thus see, and have not so seen them, they only seeing them afar off in the promises made to them concerning these days (Heb. xi. 13), and "to them it was revealed, that not to themselves, but to our times, they ministered the things which are now revealed" (1 Pet. i. 11, 12).

[8] Ver. 19. Παντὸς ἀκούοντος τὸν λόγου τῆς βασιλείας, καὶ μὴ συνιέντος· *When any one heareth the word, and understandeth it not.*] Christ cannot here intend to signify that his word ever becomes unprofitable to any, either through the natural weakness of their understanding, which renders them unable to discern his mind, or through the darkness or obscurity of the word preached; since this would lay the reason of the unprofitableness of it, not in the hearers, who cannot be supposed blameworthy, because the understanding God hath given them is weak; but in the preacher, who taught it so obscurely that they were not able to discern it. The Greek word συνίεναι, which we render "understand," here signifies to ponder, to consider of, to lay to heart, and to observe in order to action; so Prov. xxi. 12, συνιεῖ δίκαιος, "The righteous man wisely considers the house of the wicked;" Ps. xli. 1, "Blessed is he that considereth the poor" (Gr. ὁ συνιῶν ἐπὶ πτωχόν), Ps. cvi. 7, "Our fathers in Egypt, οὐ συνῆκαν, considered not thy wonders." And that thus it here signifies, appears, (1.) because the following degree of hearers are such as are affected something with the word preached, for they "receive it with joy" (ver. 20): the first degree must, therefore, comprehend such men as are not thus affected with it, it making no impression on their hearts. (2.) Because the devil is said to "snatch away this word, lest they should believe it." Now faith being an act of the understanding, he could not fear they should believe what he knew they did not understand; and this industry of Satan to snatch the word out of our hearts, as it discovers his enmity against the progress of the gospel, so doth it highly commend the excellence and efficacy of it: for were it not of great importance to preserve it there, he would not be so industrious to snatch it thence; and were it not, when there, a powerful instrument to work within us, "that faith which purifies the heart," why doth he do this "lest we should believe?" Why is it then that men do call this quick and powerful word, this word of life, a dead letter? And when they daily by experience see that the persuasions, both of themselves and others, are often prevalent, why do they think that God's can be of no effect without a miracle?

[9] Ver. 20. Οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν. *This is he who hears the word, and anon with joy receives it.*] Here he who is represented by the stony ground, (1.) hears the word, and doth πρὸς καιρὸν πιστεύειν, "for a time believe it" (Luke viii. 13); but then he only doth so for a time: and hence we learn, that it is not sufficient that we at present do believe, profess, and practise suitably to the truth delivered, unless we do continue so to do unto the end, and bring forth fruit with patience (Luke viii. 15); for by comparing the evangelists, we learn that it is in effect all one to be ἄκαρποι, "unfruitful" (Matt. xiii. 22, Mark iv. 19), and to "bring no fruit to perfection," Luke viii. 15. (2.) He receives the word with joy, and is at present much affected with it, though afterward he is offended at it, whence also it appears, that it is not sufficient, to render us good Christians, that we at present are somewhat affected with the word, receive it with some joy, delight, and pleasure, unless it doth produce sincerity and constancy in our obedience to all its precepts, even those which are most grievous to flesh and blood.

[10] Ver. 22. Καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, *and the care of this life, and the deceitfulness of riches,* καὶ ἡδονῶν τοῦ βίου, *and the pleasures of life,* Luke viii. 14, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *and our lustings after other things,* Mark iv. 19, *entering in, choke the word.*] Here are enumerated all those things which choke the word of God, and render our profession of religion unprofitable to the welfare of our souls.

First, Ἡ μέριμνα τοῦ αἰῶνος τούτου, Such a concernment for this present life, as renders us distracted and tormented with the fears of losing it; so that we cannot think of parting with it without horror, which makes us falter in the practice, and even fall off from the profession of it; or αἱ μερίμναι, those distracting worldly cares which fill our heads so full of contrivances, and so employ our time, that we are not at leisure seriously to think upon, and carefully pursue, the concernment of our souls.

Secondly, The love of the "deceitful riches" of the world; for when they so far enter into our hearts, as that we are βουλόμενοι πλουτεῖν, "very desirous to be rich;" this eagerness to have them tempts us to sin that we may gain them, and sin again that we may keep them, and will not suffer us to part with them as we ought, either for the relief of others or for the welfare of our own souls; whence saith our Lord, "Ye cannot serve God and mammon;" "and he that loveth the world," saith St. John, "the love of the Father is not in him; for the friendship of this world is enmity with God" (James iv. 4).

Thirdly, "The pleasures of life," i. e. either those which are the works of the flesh, and so exclude us from the kingdom of heaven, as "fornication, uncleanness, lasciviousness, drunkenness, gluttony;" or those which, though they be not sinful in their nature, or such as Christianity restrains us wholly from, as v. g. the pleasures of the stage and theatre, of gaming, and of recreations of like kind; yet, when our desires are strongly carried out after them, when we spend that time in the pursuit of them, which makes us neglect our duty to our God, our neighbours, or our own calling and concerns; when they minister temptations to fraud, to covetousness, to contention, passion, swearing, fretfulness, or idleness; or often cast us into the company of loose, profane, debauched persons, by whose example and conversation we may be endangered; and notwithstanding we are so enslaved to, or so much under the power of them, that we can not deny ourselves these liberties, then we are φιλήδονοι, "lovers of pleasures more than God."

Fourthly, Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, "our lustings after other things;" as (1.) the lusts of the eyes, or our desires of gay apparel, rich furniture, stately buildings, great attendance and equipage, or such as by St. John are styled the

23 But [11] he that (*is represented as one that*) received seed into the good ground is he that heareth the word, and understandeth *it* (*and receives it into a good and honest heart*, Luke viii. 15); which also beareth fruit (*with patience*, ibid.), and bringeth forth, some an hundredfold, some sixty, some thirty. (*What is here added*, Mark iv. 21—24, *is here accommodated to this parable.*)

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven (*the success of the gospel*) is (*may be*) likened unto (*that of*) a man which sowed good seed into his field:

25 But while men (*to whom the management of this field was committed*) slept, [12] his enemy came and sowed tares (*or cockle*) among the wheat, and went his way (*and this was not presently perceived*).

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So (Gr. *then*) the servants of the housholder (*to whose conduct this field was committed*), came and said unto him (*whose servants they were*), Sir, didst thou not sow (*only*) good seed in thy field? from whence then hath it tares?

28 He (*answering*) said unto them, An enemy (*to me and the good seed*) hath done this. The servants (*then*) said unto him, [13] Wilt thou then that we go and gather them up?

29 But he said, Nay (*do not this now*); lest, while ye gather up the tares, ye root up also the wheat (*growing*) with them.

30 Let both grow together until the (*time of*) harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but (*then*) gather the wheat into my barn. (*The parable inserted* Mark iv. 26—28, *is there explained.*)

31 ¶ Another parable put he forth unto them, saying (*Whereunto shall we liken the kingdom of God, and with what comparison shall we compare it?* Mark iv. 30), The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field (*or garden*, Luke xiii. 19):

32 Which indeed (*when it is sown*, Mark iv. 31) [14] is the least of all seeds: but when it is grown (*up*), it is the greatest amongst herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof (Luke xiii. 19, *and like to this will be the progress of the gospel*).

33 ¶ Another parable spake he unto them; (*saying,*) The kingdom of heaven (*the doctrine of the gospel*) is like (*for its powerful influence*) [15] unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (*by it*).

34 All these things spake Jesus unto the multitude in parables (*as they were able to hear*, Mark iv. 33); and without a parable spake he not unto them (*though*

---

pride of life, desire of popular applause, or of high estimation in the world, of advancement to high posts and great places above others; or, lastly, our excessive love unto our relatives, our parents, wives, our children, or our friends; for when these affections prove temptations to sin, as the excess of them still doth, they will be then obstructive of that influence the word of life should have upon us: St. John informs us, that "all these are not of the Father, but of the world;" that if we love or set our hearts upon them, "the love of the Father is not in us" (1 John ii. 15, 16): and, therefore, Christ requires us to deny ourselves in all these things, to hate, i. e. to love them less than him, that we may be his disciples.

[11] Ver. 23. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, *but that which is sown upon good ground, is he who heareth the word, and considers of it.*] And brings forth fruit, Luke viii. 15, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ, "Who retain it in a good and honest heart, and bring forth fruit with patience." What this good and honest heart of man that hath it, is, we may learn from heathen authors. Thus Aristotle* tells us, that this name, καλὸς καὶ ἀγαθὸς, was by them given ἐπὶ τοῦ τελείως σπουδαίου, "to one that is entirely good," ᾧ τὰ ἀγαθὰ πάντα ὄντα ἀγαθὰ ἐστι, "who approved of all things that were truly good, and who was not corrupted by riches and dominion;" and from the requisites in him, which were wanting in all the other grounds: for whereas he, who was represented by the seed sown by the way-side, did not συνιέναι, consider of it, he that receives the word into a good heart is συνιὼν, "one that considers" duly of it; he lays before his eyes the benefits he may receive, and the afflictions he may suffer, by adhering to it; what he must do to enjoy these blessings, and what he must be ready to part with that he may secure them. (2.) Whereas in the stony ground the seed was only retained for a while, and then cast out, it soon rose up, and as soon withered, the seed sown in the good and honest heart, κατέχεται, "is there retained, and brings forth fruit with patience:" and (3.) whereas in the thorny ground it is so choked as to become unfruitful where it is, or οὐ τελεσφορεῖ, "it brings forth no mature fruit;" no fruit that can prevail, or get up above these thorns; in the good heart it brings forth "fruit unto perfection," prevails and triumphs over all sensual and worldly appetites, over our love to life, and our most near relations, and becomes fruitful, "abounding in all the works of righteousness, which are through Jesus Christ unto the glory and praise of God" (Phil. i. 11).

* Mag. Mor. lib. ii. cap. 9.

[12] Ver. 25. Ὁ ἐχθρὸς ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, *The enemy sowed tares in the midst of the wheat.*] Hence some collect, that even the tares must be members of the church of Christ, as well as the good seed, which, if it only signify they by profession may be so, is in itself true; but if it be designed to prove that they are true members of that body, of which Jesus Christ is the head, that cannot follow from these words; for (1.) our Saviour saith expressly, "the field is" not the church, but "the world;" (2.) the seed sown in the field by Christ is good seed, "the children of the kingdom" (ver. 38), "the just" (ver. 43); they therefore only can belong to him because they only are sown by him; the tares were sown in it by the envious man, that is, the devil (ver. 28), the enemy of Christ and of his church (ver. 25); they are sown while the overseers of the church were asleep, and are expressly called "the children of the devil" (ver. 38). And is it reasonable to conceive that the devil, the great enemy of the church and of its head, should beget members to his church, since "there is no communion betwixt Christ and Belial" (2 Cor. vi. 15), or that the devil's children should be the members of Christ's body?

[13] Ver. 28, 29. Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη· οὔ, *Wilt thou then that we go and gather them up? And he said, Nay.*] Vain hence is the collection of the Erastians, that the wicked, and those that cause offences, are not by excommunication to be excluded from the communion of the church, seeing the field in which these tares spring up is not the church, but the world; and Christ, in the redition of the parable, takes no notice of this question, or of the answer to it. Nor doth this place prove, that the magistrate may not cut off evil-doers, seeing this was not spoken to them, but to the ministers of Christ's church.

[14] Ver. 32. Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, *Which is the least of all seeds, but when it is grown it is the greatest among herbs.*] The Jews give a wonderful account of the growth and increase of this seed; viz. "There was a stalk of mustard-seed in Sichin, from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cabs of mustard. R. Simeon Ben Caliphat said, A stalk of mustard-seed was in my field, into which I was wont to climb as men do into a fig-tree" (Buxtorf. in voce *chardal*).

[15] Ver. 33. *The kingdom of heaven is like to leaven.*] St. Jerome here by this kingdom understands the doctrine of the gospel, and saith it leavens the whole man, consisting of a rational faculty of irascible and concupiscible passions, by directing his reason to embrace and approve true wisdom, turning his anger into a hatred against sin, and his desires into

he after interpreted all these parables to his disciples, Mark iv. 34):

35 [16] That it might be fulfilled which was spoken by the prophet (*David*), saying (Ps. lxxviii. 2), I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the (*a*) house: and his disciples came unto him, saying, Declare (*explain*) unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom (*who obey the precepts of it*); but the tares are the children of (*Satan*) the wicked one (*whose works they do*, John viii. 44);

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 [17] As therefore (*at the time of harvest*) the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 (*For then*) the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: (*and*) there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like [18] unto treasure hid in a field; the which when a man hath found, he hideth (*or conceals his finding it*), and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it (*so must those who desire the blessings of the kingdom of heaven be ready to part with all their earthly blessings, to possess and secure it to themselves*).

47 ¶ [19] Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind (*good and bad fish*):

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So (*likewise*) shall it be at the end of the world: (*for*) the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: (*and*) there shall be wailing and gnashing of teeth (*or, the extremity of misery*).

51 (*Then*) Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an housholder, which bringeth forth out of his treasure *things* new and old (*to feed his family; for, so must you produce from Moses and the prophets, and from the doctrines belonging to this heavenly kingdom, what you see needful to feed God's family and household*).

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come (*thence with his disciples*, Mark vi. 1) into his own country, he taught them in their synagogue (*on the sabbath-day*, Mark vi. 2), insomuch that they (*who heard him*) were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works (*which are done by him*)?

55 Is not this the carpenter's son? (Mark vi. 3, *the carpenter*; see the note there;) is not his mother called Mary? and (*are not*) his [20] brethren (*called*) James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us (*bear-*

---

a love of, and longing after, virtue; and these three faculties are, saith Theophylact, the three measures mentioned in the parable.

[16] Ver. 35. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables*, Ps. lxxviii. 2.] Here Mr. Clerc notes from St. Jerome on this place, that he had read in some copies, quod dictum est per prophetam Esaiam, "which was spoken by the prophet Isaiah;" and because no such thing was found in that prophet, "I believe," saith he, "it was taken away by some prudent man; but I am apt to think that it was first written, per Asapham prophetam, the seventy-seventh psalm being entitled, A Psalm of the prophet Asaph; and that the first transcriber not understanding what was meant by Asaph, thinking it a mistake in the writer, corrected it by putting in the word Isaiah;" and in his notes on the seventy-eighth psalm, he saith, "This was objected by Porphyry against the evangelist St. Matthew, that he was so ignorant as to say, quod scriptum est per Isaiam, which was written by Isaiah;" but yet he is forced to confess, that in all the ancient copies there are no footsteps to be found of the reading which St. Jerome speaks of; neither Chrysostom, Theophylact, nor any of the ancient fathers, except Jerome, makes any mention of it; it is not extant in any of the ancient versions, nor saith Jerome any thing of Porphyry in his genuine work upon St. Matthew. And this I think sufficient to justify our reading against some single corrupt Latin copy, in which St. Jerome, if we may believe him, found it otherwise. The sense therefore may be this, "Our Saviour spake in parables, that what David, filled with a prophetic spirit, said of himself, might be fulfilled also in that Son of David of which he was a type." For he being our great lawgiver, might more truly say, "Hear my law, O my people."

[17] Ver. 40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· *As therefore tares are gathered together, and burnt in the fire; so shall it be in the end of the world.*] From this, as well as other places, it seems probable, that the wicked shall not be cast into everlasting fire till the end of the world, that being the time when "Christ will place the goats on his left hand, and say unto them, Depart from me, ye wicked, into everlasting fire" (Matt. xxv. 41); and when those "whose names are not in the book of life, are to be cast into the lake of fire" (Rev. xx. 15. See the note on 2 Tim. iv. 8).

[18] Ver. 44. *To a treasure hid.*] This treasure, saith St. Jerome, is either Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge;" or the holy scriptures, which are "able to make us wise to salvation," and which contain the hidden wisdom of God (1 Cor. ii. 7, see Examen Millii).

[19] Ver. 47. *The kingdom of heaven is like to a net*, &c.] Because this net contains both good and bad fish; hence some conclude, that bad men are members of that church which is Christ's body as well as good. But (1.) it is neither the church visible nor invisible, διδασκαλία τῶν ἁλιέων ἀποστόλων, "the doctrine of the apostles, made by Christ fishers of men," which is here compared to a net. So Theophylact. (2.) These bad fish are no sooner pulled unto the shore, but the fishermen sit down, and cast them away, and thereby show they belonged not to this kingdom. Moreover, the scope of this parable is not to show who do at present belong to Christ's kingdom, but who hereafter shall be excluded from the kingdom of heaven.

[20] Ver. 55. Καὶ οἱ ἀδελφοὶ αὐτοῦ, &c. *And are not his brethren James, and Joses, and Simon, and Judas?*] It is now passed into a matter of faith among some that call themselves Christians, that the Virgin Mary was ἀεὶ παρθένος, "ever a virgin," and hath by them been styled a heresy to hold the contrary; whereas I know not how it consists with good divinity, to make that an article of divine faith which is founded on no divine revelation? or with our sixth article

ing no marks either of like power or wisdom)? whence (*then*) hath this *man* all these things?

57 And they were offended in him (*or scandalized at him, by reason of his mean original and humble circumstances*). But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house (*there usually he is most despised*).

58 And he did not many mighty works there (*save only that he laid his hands upon a few sick persons and healed them*, Mark vi. 5) because of their unbelief.

religion, to make that necessary to be believed, which confessedly is not contained in holy scripture. St. Basil* plainly distinguishes it from things necessary to be believed, and leaves it among the things not curiously to be inquired into, as his words plainly intimate. And though Origen† saith, "That they who say she after married, do not prove it, and that the Virgin had no other son but Jesus, κατὰ τοὺς ὑγιῶς περὶ αὐτῆς ἐυξάσοντας, according to those who thought soundly of her," yet he lays no brand upon the contrary opinion. However, it is certain that these words do not prove that "Mary the mother of our Lord" had any offspring; but, say all the ancients before St. Jerome, they were the children of Joseph, by a former wife, which died before his espousal to the blessed Virgin. St. Jerome attempts to prove, that James and Joses here mentioned were not the children of the Virgin-mother, but of her sister, "Mary the wife of Cleophas;" for John xix. 25, we read thus, "There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." There were there, saith Matthew, xxvii. 50, and Mark, xv. 40, "Mary Magdalene, and Mary the mother of James the less, and of Joses;" whence he concludes, that James and Joses, styled here "the brethren of the Lord," were not the sons of Mary his mother, but of her sister, Mary the wife of Cleophas; and hence infers, that they are only called his "brethren," according to the language of the Jews, as Lot is called "Abraham's brother," Gen. xiii. 8, as being the son of his brother, Gen. xii. 5, and as the word "brother" is used, Gen. xxix. 12, Lev. x. 4, i. e. because they were his cousin-germans. But this will not necessarily follow; for they might be the sons of Joseph by the wife of Cleophas, who, saith Theophylact, dying without issue, "Joseph, according to the law, took her to himself, and of her begat James and Joses, Simon and Judas." But Antonius de Dominis, in a very accurate discourse upon this question, gives us a better answer to this argument of St. Jerome, by saying the "mother of Jesus," in St. John, is the same person with the "mother of James and Joses," in St. Matthew and St. Mark; and that Mary the wife of Cleophas, called by St. Mark, "Salome," and by St. John, "the sister of the mother of our Lord," was the "mother of the sons of Zebedee;" for, saith he, it seems evident, that the three women named by the three evangelists, were in all of them the same persons; as therefore Mary Magdalene is the same, so "Mary the mother of the sons of Zebedee," and Salome, so called by St. Mark from her family, and "the sister of the mother of our Lord" must be the same, and then "Mary the mother of our Lord," and the mother, i. e. stepmother, of James and Joses, must be the same also. And this answer I like best, (1.) because it retains the proper signification of the word "brethren," which is always retained both in the Old and the New Testament, when there is professedly an enumeration of brethren. (2.) Because it seems plain, that the Jews speak still of his "brethren and sisters," even in the ordinary sense of the word, even as they esteemed him the "carpenter's son," and Mary his mother (so here, and xii. 46, Mark vi. 3, John vi. 42). And James here mentioned, is by Josephus* expressly styled ἀδελφὸς Ἰησοῦ, "the brother of Jesus called Christ." (3.) They seem also to have lived with his mother; whence we find them so oft together, as when it is said, "Thy mother and brethren seek thee," Matt. xii. 46, "His mother and brethren, are they not here with us?" i. e. do not they dwell at Capernaum? "He went down to Capernaum, and his mother and his brethren," John ii. 12. (4.) This agrees best with antiquity; for Dr. Pearson confesseth this was always the concurring judgment of antiquity till St. Jerome's time; that these were indeed "the brethren of our Lord:" and Spalatensis shows that many of the fathers embraced the opinion, that the "mother of our Lord" in St. John, was the same person whom St. Matthew styles the "mother of James" (De Repub. Eccles. lib. ii. cap. 2, p. 114—117).

* Μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας, ἀναγκαία ἡ παρθενία, τὸ δὲ ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τοῦ μυστηρίου καταλείψωμεν. Tom. i. Hom. de Nativ. p. 509.

† Quod asserunt eam nupsisse post partum, unde approbent non habent. In Joh. p. 6. Οὐ γὰρ εὕρημον ἄλλη παρ' ἐκείνην τὴν ἀπαρχὴν τῆς παρθενίας περιγράψασθαι. In Matt. p. 223, C.

* Antiq. lib. xx. cap. 8.

CHAPTER XIV.

1 At that time (*that Christ had sent out his disciples, to preach the gospel, to cast out devils, and to heal diseases, and they, by virtue of his name, had been successful in that work, and thereby spread his name abroad*, Mark vi. 12—14, Luke ix. 6, 7) Herod the tetrarch (*of Galilee*, Luke iii. 1) [1] heard of the fame of Jesus,

2 And (*after some hesitation and inquiry*, Luke ix. 7, 8 *he*) said unto his servants (*I incline to their opinion, who say*), [2] This is John the Baptist; [3] he is risen from the dead; and therefore (*though before he did no miracle*, John x. 41, *now*) mighty works do shew forth themselves in him (*to clear his innocence and confirm his mission.*

3 ¶ *And he had cause to be thus anxious, and perplexed at this matter*); For Herod had laid hold on John, and bound him (*with a chain*), and put *him* in prison [4] for Herodias' sake, his brother Philip's wife, (*who*

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. *Heard of the fame of Jesus.*] Interpreters here inquire, why he heard not of the fame of Jesus sooner, and say, the reason might be this; Because he was at Rome at the beginning of our Saviour's preaching, and when he wrought his former miracles: but the true reason why Herod then began to take notice of the fame of Jesus, seems rather to be this, that now these miracles were wrought not only by himself in person, but by others in his name.

[2] Ver. 2. Οὗτός ἐστιν Ἰωάννης, *This is John the Baptist.*] So St. Matthew and St. Mark; but St. Luke saith, he was perplexed, διηπόρει, "he doubted, he inquired, because it was said of some, that John was risen from the dead," and spake that to his servants as the most probable opinion, desiring notwithstanding to see him (Luke ix. 9), that so he might more perfectly discern whether he was John or not.

[3] Ἠγέρθη, *He is risen from the dead.*] Hence it appears, that this was said by Herod, and some others, not from any belief of the Pythagorean metempsychosis, or transition of souls from one body to another, after the death of the first body; for this cannot be called, in any propriety of speech, a resurrection of the body; nor could the soul of John now dead enter into the body of Christ, which had for thirty years been informed with another soul: neither the Jews nor the philosophers ever maintained any such transition of souls: this therefore must be understood of the ἀναβίωσις, or reviviscence of the Baptist, whom all the Jews accounted as a prophet (ver. 5); it being the opinion of the Jews, that some of their prophets should arise at the coming of the Messiah; and it seemed less wonderful to

having agreed with Herod to divorce herself from her own husband, at Herod's return from Rome was married to him, and cohabited with him as his wife, Mark vi. 17, Joseph. Antiq. lib. xviii. cap. 7, p. 626, C.)

4 For (*she was thus incensed against him because*) John (*had*) said to him, It is not lawful for thee to have her (*as thy wife*).

5 [5] And when (*at the instigation of Herodias*) he would have put him to death, (*he could not think fit to do so, for*) he feared the multitude, because they counted him [6] as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them (*that were present*), and (*her dancing*) pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask, (*even to the half of his kingdom*, Mark vi. 23).

8 And she, being [7] before (*she asked any thing*) instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry (*that she asked a thing so ungrateful to the people, so ungrateful to his birthday, and so dangerous to himself*): nevertheless for the oath's sake (*which he had made*), and (*for the sake of*) them which sat with him at meat, he commanded *it* to be given *her* (*i. e. that it should be given to her*).

10 And (*accordingly*) he sent (*an executioner*, Mark vi. 27, *and he went*) and beheaded John in the prison.

11 And [8] his head was brought in a charger, and given to the damsel: and she brought *it to* her mother.

12 And his disciples came, and took up the body (*of the Baptist*), and buried it, and went and told Jesus (*what had happened to him*).

13 ¶ When Jesus heard *of it* (*and the account which his apostles sent forth by him*, x. 5, *gave of all that they had done and taught*, Mark vi. 30, Luke ix. 10), [9] he departed (*with them*) thence by ship into a desert place apart (*from the multitude, which came so continually to them, that they had not time to eat*, Mark vi. 31): and when the people had heard *thereof* (*or whither he was gone, viz. to the desert of Bethsaida*, Luke ix. 10), they (*took a compass by land, and*) followed him on foot out of the cities; (*seeing the signs that he had done*, John vi. 2; *and they got before him to the place where he was to land*, Mark vi. 33).

14 And Jesus went forth (*out of the ship into a mountain, and there sat with his disciples*, John vi. 3), and saw a great multitude (*come to the place*), and was moved with compassion toward them (*and spake unto them of the kingdom of God*, Luke ix. 11), and he healed their sick.

15 ¶ And when it was evening (*after that Christ had*

---

them that they who raised others whilst they lived, as did Elias and Elisha, and whose dead bones revived a dead corpse (2 Kings xiii. 21), should do so.

[4] Ver. 3. *For Herodias's sake, his brother Philip's wife.*] That Josephus here differs from the evangelists, making Herodias the wife not of his brother Philip, but of another brother named Herod, ought not to make us doubt the truth of what St. Matthew here, St. Mark, vi. 17, and St. Luke, iii. 19, unanimously assert, touching a matter so well known when they writ, that they could not be ignorant of it; especially if we consider, that the Jewish Chronicles* and Gorionides agree with the evangelist; for Gorionides saith, Herodias was first married to Philip, and then taken away from him by Herod Antipas. The old Hebrew Chronicle† saith, Uxorem fratris sui Philippi ipso vivente junxit sibi matrimonio, quæ liberos ex fratre ejus susceperat, et tamen is eam duxit uxorem; and an old Chronicle‡ of the second temple saith, Antipas Philippi fratris sui uxorem accepit, ex quâ ille liberos ante genuerat;" i. e. "Antipas married the wife of his brother Philip, he being yet living, and having had children by her." This Philip mentioned by Josephus§ died, saith he, in the twentieth year of Tiberius, and therefore must be living, at the least four years after this time (see Orig. in Matt. p. 230, Euseb. H. Eccl. lib. i. cap. 11, Jerome in locum). Which agrees with what Josephus saith of his other Herod, Ἡρωδίας δὲ ἐπὶ συγχύσει φρονήσασα τῶν πατρίων Ἡρῴδῃ γαμεῖται, τοῦ ἀνδρὸς ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζῶντος, "Herodias, in contempt of the laws of her country, married again to Herod, the natural brother of her husband, separating herself from him whilst living, and having had a child by him;"‖ she therefore was guilty both of incest and adultery by the law of Moses, in thus agreeing μετοικίσασθαι πρὸς αὐτόν, "to divorce herself from her former husband," yet living, and to marry to Herod Antipas; and therefore the Baptist might well say to him, "It is not lawful for thee to have her for thy wife."

[5] Ver. 5. Καὶ θέλων αὐτὸν ἀποκτεῖναι. *And when he would have put him to death.*] To reconcile this with Mark vi. 19, where it is said, that Herodias "would have put him to death," but could not prevail with Herod so to do, it may be said, Herod was willing enough to do it, but was withheld from the action, partly out of fear of the people, and partly by the checks of his conscience, as knowing John to be a just and holy man, whose death might therefore be avenged on him by a righteous God, as the Jews, saith Josephus,¶ thought it was by the destruction of his army.

* Chap. 62. † Chap. 36. ‡ F. 54, cap. 4.
§ Antiq. lib. xviii. cap. 6, p. 625, F.
‖ Ibid. cap. 7, p. 628, D. ¶ Antiq. lib. xviii.

[6] Ὡς προφήτην, i. e. *for a prophet.*] This being, as the ancients note, ὡς οὐκ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, "not of similitude, but of confirmation:" so Neh. vii. 2, αὐτὸς ὡς ἀνὴρ ἀληθὴς "he was a true man," and one that feared the Lord (see the note on Rom. ix. 32).

[7] Ver. 8. Προβιβασθεῖσα, *before admonished.*] i. e. Before she asked any thing, but not before the offer made by Herod: for St. Mark, who relates the whole story more fully, in many other circumstances, says, that upon it she went out, and said to her mother, "What shall I ask?" and came in again by her instruction, to ask the head of the Baptist.

[8] Ver. 11. *And his head was brought*, &c.] Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For,

First, As the war betwixt Herod and Aretas, king of Petrea, was caused by Herod's wicked contract with Herodias, to reject the daughter of Aretas his lawful wife, and to marry with Herodias his brother Philip's wife; so Josephus declares, that the Jews looked upon the putting John to death as the cause of the miscarriage of Herod's army, "God being angry with him for the death of John the Baptist."•

Secondly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa: whereupon Caius deprived Herod of his government, and her of her money, and gave both to Agrippa, banishing Herod and Herodias to Lyons, in France; which, saith Josephus,† was "done in punishment of her envy, and of his readiness to hearken to her solicitations." And,

Thirdly, Of her daughter it is related, that she going over the ice in winter, the ice brake, and she slipped in up to the head, which at last was severed from her body by the sharpness of the ice; Idque non sine Dei numine, God requiring her head for that of the Baptist's she desired, which, if true, was a wonderful providence.

[9] Ver. 13. Ἀνεχώρησεν ἐκεῖθεν, &c. *He departed thence into a desert place.*] To avoid the fury of Herod, say interpreters; teaching us, by this example, to avoid dangers by all lawful means (see xii. 15). But there seems no

* Τοῖς δὲ Ἰουδαίοις, δόξαν ἐπὶ τιμωρίᾳ τῇ ἐκείνου τὸν ὅλεθρον ἐπὶ τῷ στρατεύματι γενέσθαι, τοῦ Θεοῦ κακῶς Ἡρῴδῃ βέλοντος.——Ὀλωλέναι τὸν Ἡρῴδου στρατὸν ὑπὸ τοῦ Θεοῦ καὶ μάλα δικαίως τιννυμένου κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ. Antiq. lib. xviii. cap. 7, p. 626. F. 627, A.

† Ἡρωδιάδι μὲν δὴ φθόνου πρὸς τὸν ἀδελφὸν καὶ Ἡρῴδῃ γυναικείων ἀκροασαμένῳ κουφολογῶν δίκην ταύτην ἐπετίμησεν ὁ Θεος. Ibid. cap 9, p. 639, A.

inquired of Philip making trial of his faith, for that was done when Jesus saw the multitude, John vi. 5), his disciples came (*together*, Luke ix. 12) to him, saying, This is a desert place (*where no victuals are to be had*), [10] and the time is now past (*or, the day is spent*); send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart (*to buy victuals*); give ye them to eat, (*having learnt of Andrew what meat was there*, John vi. 9).

17 And they say unto him, (*Shall we go then and buy two hundred pennyworth (i. e. six pounds five shillings' worth) of bread for them to eat? He saith unto them, How many loaves have you here? And they upon inquiry say*) We have here but five (*barley*) loaves, and two (*small*) fishes. (*And what are they among so many?* John vi. 9).

18 He said, Bring them hither to me.

19 And he commanded (*his disciples*, Mark vi. 39, *to make*) the multitude to sit down on the grass (*by hundreds, and fifties in a company*, Luke ix. 14, Mark vi. 39, 40), and (*when they were thus sat down, he*) took the five loaves, and the two fishes, and looking up to heaven, [11] he blessed (*or, gave thanks to God for them*), and brake (*the loaves*, Mark vi. 41), and gave the loaves (*thus broken*) to *his* disciples, and the disciples (*gave them*) to the multitude (*and the two fishes divided he among them all*).

20 And they did all eat, and were filled: and (*when our Lord had said to his disciples, Gather up the remaining fragments, that nothing be lost*, John vi. 12) they took up of the fragments that remained twelve baskets full.

21 And they that had eaten (*of the five loaves and two small fishes*) were about five thousand men, beside women and children.

22 ¶ And straightway Jesus (*knowing that the multitude designed to make him a king*, John vi. 15, *and that this might be pleasing to his disciples*) constrained his disciples to get into a ship, and to go before him unto (*Capernaum, on*) the other side (*Bethsaida*), while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and [12] when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 [13] And in the fourth watch of the night Jesus (*seeing them toiling in rowing*, Mark vi. 48) went unto them, walking on the sea (*and seemed willing to have passed by them*).

26 And when the disciples saw him walking on the

---

reason in the context why he should be afraid of Herod, who had done nothing to incense him; it therefore seems more probable, from the collation of these words with those in St. Mark, that he went to this desert to give some respite and refreshment to his wearied disciples.

[10] Ver. 15. Ἡ ὥρα ἤδη παρῆλθεν, *The day is now spent.*] Ὥρα, both in Greek and Latin, signifies "a day;" so the Greek word often signifies, especially among the physicians: so Galen, lib. vii. cap. 2, ψύχονται ὥραν μίαν, "they are chill an hour," is presently interpreted ἐπὶ ἡμέραν μίαν, "for one day;" so in Virgil,* Nunquam te crastina fallet hora, i. e. dies postera. So hora ultima, hora mortis, is "the day of death."

[11] Ver. 19. Εὐλόγησε, *he blessed.*] Here it is disputed, whether Jesus by this benediction multiplied the loaves and fishes by a miraculous power; or whether he gave thanks to God for them: that Christ multiplied the bread and fishes by a miraculous power, all allow; but the question is, whether this be intended by the word εὐλόγησε, "he blessed;" or, whether, the import of this word be this, "he gave thanks to God for them:" that it is the latter will be evident from these considerations; (1.) That what is here εὐλόγησε, "he blessed," is in St. John, εὐχαριστήσας διέδωκε, "giving thanks he gave the bread:" and what is in this chapter, εὐλόγησε, "he blessed," is in the following chapter in the like case, taking the seven loaves and two fishes, εὐχαριστήσας, "giving thanks, he brake and gave to his disciples" (ver. 36); and so in like manner in St. Mark, viii. 6. (2.) That Christ blessed, looking up to heaven, which is an indication, that this action was directed not to the bread, but to his heavenly Father. (3.) In the institution of the Lord's supper, that which in St. Matthew and St. Mark is εὐλογήσας, "he blessing, brake the bread," is in St. Luke and St. Paul, εὐχαριστήσας, "giving thanks he brake it" (see Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 24). Yea, both St. Matthew (xxii. 27) and St. Mark (xiv. 23), speaking of the cup, say εὐχαριστήσας, that Christ "giving thanks, gave it to them;" which shows that εὐλογεῖν and εὐχαριστεῖν, "to bless," and to "give thanks," are in sense the same thing. And whereas it is objected, that St. Luke plainly refers this benediction to the bread, by saying εὐλόγησεν αὐτούς, "he blessed them" (Luke ix. 16), it may be answered, that in some ancient MSS. the words run thus εὐλόγησεν ἐπ' αὐτούς, "he blessed over the loaves;" which agrees well with the sense given of the words. (4.) That this is an elliptical form of speech to be supplied thus, εὐλόγησεν Θεὸν ἐπ' αὐτῶν, "he blessed God over them;" it being familiar both with the Greeks and Hebrews to put εὐλογεῖν τίνα for εὐλογεῖν Θεὸν ἐπί τινος, "to bless a thing," for "blessing God over it." So 1 Sam. ix. 13, εὐλογεῖν θυσίαν, "to bless the sacrifice," is to give thanks to God for the peace-offering before they dined upon it. So 1 Cor. x. 16, "the cup of blessing," ὃ εὐλογοῦμεν, "which we bless," is the cup for which we give thanks, according to the custom of the Jews, with whom the *beracoth*, or the benediction of the bread, is conceived in these words, "Blessed art thou, O Lord our God the King of the world, who producest bread out of the earth:" the benediction of the wine runs thus, "Blessed art thou, O Lord, the king of the world, who createst the fruit of the vine;" and so in the benediction of their table and of their fruits (see Buxtorf. de Cœna Domini, §. 46. 74, de Synag. Jud. 12, p. 254, 255). Lastly, This is confirmed by these words of St. John (vi. 23), "Other ships came by the place where they had eaten bread, εὐχαριστήσαντος τοῦ Κυρίου, the Lord having given thanks."

[12] Ver. 23. Ὀψίας δὲ γενομένης, *the evening being come.*] We learn from this and other places, that the word *evening* sometimes imports the time from the declining of the sun, sometimes the time in the beginning at sunsetting, or when it began to be dark; the one was called δείλη πρώϊα, or "the first evening," say Eustathius* and Phavorinus, the other sera vespera, or the "latter evening," when the sun is setting. So "thou shalt kill the passover between the two evenings," Exod. xii. 6. "About the going down of the sun," Deut. xvi. 6. So Josh. x. 26, "They hanged upon the trees until the evening;" and ver. 27, "at the time of the going down of the sun, they took them down." At the first of these evenings, the disciples desire Jesus to dismiss the multitude, for the day was declining, ἤρξατο κλίνειν, "to begin to decline," Luke ix. 12, or dinner-time was past; in the second of them Jesus is left alone, and his disciples were got to sea. How Christ's praying is consistent with his Deity, see John xi. 41, 42.

[13] Ver. 25. *In the fourth watch of the night.*] Which are thus numbered, "at even, at midnight, at cock-crowing, and in the morning" (Mark xiii. 35). So that it began to be morning before he came to them; hence he both saw them toiling from the land, and they him also walking on the sea. Note, that to walk upon the sea, is made the property of God, who alone spreadeth the heavens, "and treadeth upon the waves of the sea" (John ix. 8).

---

* Georg. i. 425.

* Διττὴ κατὰ τοὺς παλαιοὺς ἡ δείλη· ὀψία μὲν γὰρ δείλη τὸ τελευταῖον φασὶ τῆς δείλης μέρος, τὸ περὶ ἡλίου ὑσμάς· ἑτέραδὲ δείλη πρώϊα τὸ εὐθὺς ἐκ μεσημβρίας, in Odyss. xvii.——Δείλη πρώϊα, ἡ μετ' ἄριστον ὥρα· δείλη ὀψία, ἡ περὶ δύσιν ἡλίου. Phav. Hesych.

sea (*not perfectly discerning in the twilight who he was*), they were troubled, saying, It is [14] a spirit (*or an apparition*); and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water (*for having thy commission, I believe I may safely do it*).

29 And he said (*unto him*), Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when (*his mind diverting him from the consideration of Christ's power*) he saw the wind boisterous, (*attending to them*) he was afraid; and beginning to sink, he cried (*to Jesus*), saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, [15] O thou of little faith, wherefore didst thou doubt?

32 And when they (*Christ and Peter*) were come into the ship, the wind ceased (*and the ship was presently at the land whither they went*, John vi. 21).

33 Then they that were in the ship came and worshipped him, saying, [16] Of a truth thou art the Son of God.

34 ¶ And when they were gone over (*the sea of Galilee, from Bethsaida back to Capernaum*, John vi. 17), they came into the land of Gennesaret (see the note on ver. 22).

35 And when the men of that place had knowledge of him (*he having been with them before*, Luke v. 1), they sent out into all that country round about, and brought unto him all that were diseased;

36 [17] And besought him that they might only touch the hem of his garment: and as many as touched (*it*) were made perfectly whole.

---

[14] Ver. 26. *A spirit.*] That the Jews had then an opinion of hurtful spirits walking in the night, is evident from the LXX. who render "from the pestilence walking in darkness, ἀπὸ ταράγματος πνεύματος διαπορευομένου ἐν σκότει, from the fear of the devils that walk in the night, καὶ ἀπὸ δαιμονίου μεσημβρινοῦ, and from the noon-day devil," that which is in the Hebrew, "from the destruction at noon-day," Ps. xci. 6.

[15] Ver. 31. Ὀλιγόπιστε, *O thou of little faith.*] Of the indications of this little faith, see the note on Matt. vi. 30. Christ suffered Peter thus to doubt, say interpreters, that finding by experience the weakness of his faith, he might by prayer and industry endeavour to increase it, and ascribe the whole strength of it to God.

[16] Ver. 33. Ἀληθῶς Θεοῦ υἱὸς εἶ· *Truly thou art the Son of God.*] Episcopius here expounds this phrase, Truly thou art the Messias, or that king to whom God hath given divine power to help us: for, saith he, it is probable the apostles then knew nothing of the eternal generation of the Son of God; and truly it may be, they had no accurate idea of such an eternal, necessary generation of the Son of God, as the schools mention; nor do I believe that any of the unbelieving Jews had such a notion of this phrase; and yet we find them accusing our Lord of blasphemy, and making himself equal with God, by saying that he was the Son of God. Seeing then our Saviour had given so many instances of his omnipotence and divine power by multiplying loaves and fishes so wonderfully, as none could do but he who had power to create; (2.) by walking on the water, and causing the wind instantly to cease; why might not the apostles from all these evidences conclude that the Divinity resided in him? Even the Gergesenes seem to have had some such extraordinary opinion of him, when they believed their sick should be healed only by touching the hem of his garment. This, saith Woltzogenius, was an evidence of their belief of a divine power residing in Christ. Now where the divine power is, there must be the Divinity, and where the power of God is, there is God.

[17] Ver. 36. *And besought him that they might only touch the hem*, &c.] If these were the Gergesenes, who lay on the other side of the sea of Tiberias, and who formerly desired him "to depart out of their coasts" (Matt. viii. 34), their faith was thus increased with the fame of Christ's miracles.

CHAPTER XV.

1 (*When Christ had miraculously fed five thousand, and was gone thence to Capernaum*, John vi. 17,) Then came to Jesus scribes and Pharisees, which were of Jerusalem, (*who, seeing some of Christ's disciples eat bread with unwashen hands, found fault*, Mark vii. 2,) saying,

2 [1] Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread: (*whereas the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash they eat not; and many other things there be which they have received to hold, as the washing of cups, brazen vessels, and of tables*, Mark vii. 3, 4.)

3 But he answered and said unto them, (*I have greater reason to ask*) Why do ye also (Gr. *even ye, who pretend to so much strictness in observing the commandments of men*) transgress the commandment of God by your tradition? (*as certainly ye do.*)

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; *Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.*] Of this tradition of the elders, let it be noted,

First, That they held it a thing plainly unlawful, and highly criminal, to eat meat or common bread till they had washed their hands; hence do the pharisees find fault with Christ's disciples, and style their hands "unclean," because they were not washed (Mark vii. 2). Hence doth the pharisee, who invited Christ to dinner, wonder that he washed not his hands before dinner (Luke xi. 38). For their canon saith, "Whosoever despiseth the washing of hands is worthy to be excommunicated, he comes to poverty, and will be extirpated out of the world." And Buxtorf* citeth from their Talmud this expression, that "he that eats bread with unwashen hands, does as bad as if he lay with a whore." And they say, Rabbi Eliezar Ben Hazar was excommunicated by the Sanhedrin, because he contemned the washing of hands; and that R. Aquiba being in prison, and not having water enough to drink and wash his hands, chose to do the latter, saying, "It was better to die with thirst, than transgress the tradition of the elders." Note,

Secondly, That this washing of hands before meat was not required by any written law of God, and so the neglect of it could not be unlawful by virtue of any divine law, but only as being a transgression of the tradition of the elders; hence Christ ranks it among "the traditions of men," ver. 9. And Maimonides* saith, that it depended on the words of the scribes; and it is by Christ, speaking to the pharisees, called "your tradition," ver. 3. 6. And yet they held it as a thing necessary, because, say they,† "the words of the scribes are lovely above the words of the law, and more weighty than the words of the law or the prophets."

Thirdly, They placed a great piece of religion and sanctity

---

* In voce עשר 1335.

* In Mikvaoth, cap. 11. † Lightfoot in loc.

4 For[2] God commanded, saying, Honour thy father and mother: and (*also said*, Exod. xxi. 17), He that curseth father or mother, let him die the death (*showing that the violation of this law deserved death*).

5 But[3] ye (*following your own vain traditions*) say, Whosoever shall say to *his* father or *his* mother, *It is* a gift (*let it be no less forbidden to give it to thee, than to give of a thing devoted to God*), by whatsoever thou mightest be profited by me;

6 And (*having said this*) honour not his father or his mother, *he shall be free* (*he doth only that which he ought to do, pronouncing him not only free from, but obliging him not to observe this precept*, Mark vii. 12). Thus have ye made the commandment of God of none effect by your tradition.

7 Ye[4] hypocrites,[5] well did Esaias prophesy of you, (*by*) saying, (*that which, being spoken of the Jews, and agreeing as much to you of this, as to them of that age, respecteth as well you as them, viz.*)

8 This people draweth nigh unto me with their mouth,

---

in washing thus their hands, and looked upon them who neglected this as men of a defiled soul. Thus Maimonides saith, "The religious of old did eat their common food in cleanness, and took care to avoid all uncleanness all their days, and they were called pharisees; and this is a matter of the highest sanctity, and the way of the highest religion, namely, that a man separate himself and go aside from the vulgar, and that he neither touch them, nor eat or drink with them; for such separation conduceth to the purity of the body from evil works; the purity of the body conduceth to the cleansing of the soul from evil affections, and the sanctity of the soul conduceth to the likeness of God." Hence they reckon this among the means to obtain eternal life, saying, "Whosoever hath his seat in the land of Israel, and eateth his commmon food in cleanness, and speaks the holy language, and recites his phylacteries morning and evening, let him be confident that he shall obtain the life of the world to come:" and against this our Saviour teacheth, that "to eat with unwashen hands defileth not a man," because it defileth not the heart. Thus have you seen how the pharisees taught these "commandments of men for doctrines," i. e. things necessary to be believed and done, and parts of God's worship; and so how free the ceremonies of the church of England must be from this guilt, they being reckoned not as necessary, but in themselves "things indifferent:" not used for sanctification, but only for order and decency; not reckoned as any parts, but only circumstances of worship (see Bishop Sanderson's Serm. on Matt. xv. 9).

[2] Ver. 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα, &c. *For God commanded, saying, Honour thy father and thy mother; and he that curseth father or mother let him die the death.*] Here observe,

First, That the commands of Moses are to be received as the commandments of God; for what is here "God commanded," is, Mark vii. 10, "Moses commanded."

Secondly, That to honour parents is not only to reverence them, but to afford them all the necessaries of this present life, according to that of the Jerusalem Targum on Deut. xv. 4, Honorare est viaticum providere, "To honour is to make provisions for him." And, according to the Jewish canons, a son is bound to afford his father meat, drink, and clothes, "to cover him, to lead him in and out, and to wash his hands, face, and feet." And, according to Hierocles,* he is to "honour them σώματος ὑπηρεσία καὶ χρημάτων χορηγία, with the service of his body and his goods;" and this, saith he, "justice required him to do readily and bountifully." Philo† declares that παίδων ἴδιον οὐδὲν ὃ μὴ γονέων ἐστιν, "children have nothing which is not their parents'," as having either received it from them, or having received from them the faculties by which they procure it; that therefore they can never recompense them, and are both inhuman and ungodly if they neglect to succour them; and that the very heathens taught the same: and that this is the frequent import of the word τίμη, see note on 1 Tim. v. 3. 8.

Thirdly, That which we render "curseth," is in the Greek κακολογεῖν, to slight, contemn, or set light by, father or mother. So Ezek. xxii. 7, Πατέρα καὶ μητέρα ἐκακολόγουν, "they set light by father and mother;" and that death should be the punishment of those who abused their parents is suitable to the laws of heathens, τὸν ὑβρίζοντα τὸν αὐτοῦ πατέρα μὴ μετέχειν τῆν οὐσίας, "that he who reviled his father should not live" (Sopater ad Hermogenem).

[3] Ver. 5. Ὑμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· *But ye say, Whosoever shall say to his father or mother, It is a gift, by which thou mayest be profited by me*, &c.] This phrase, δῶρον, or *corban*, doth not import that he who said this had consecrated his goods to sacred uses, or obliged himself to do so; but only that he had, according to the doctrine of the scribes, by vow, obliged himself not to give any thing to him to whom he thus spake; for δῶρον ἔστω, is the same with קרבן among the Jews, which signifies a thing forbidden, and so imports, it is no less forbidden to give thee any thing of this, than if it were a *corban*, or any thing consecrated to God. So Maimonides* saith, Sit mihi corban ista massa panis, i. e. "Let it be as much forbidden as what is consecrated; let that mass of bread be to thee a sacred thing." So that whosoever said, Let it be *corban*, whereby I may be profitable to thee; they, by their theology, declared him bound by a vow not to relieve him to whom he had said thus, though he was his father, unless they would absolve him from his vow: and by thus not suffering him to do any thing to his needy parents, by reason of this rash and wicked vow, they "made the commandment of God void," and suffered them to slight and despise their parents, by their tradition. Note also, that the following words running thus, Καὶ οὐ μὴ τιμήσῃ ἢ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ. Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ· the whole perhaps may be thus rendered: "But ye say, Whosoever shall say to his father or mother, Let it be a gift by which thou mayest be profited by me, he shall not then honour his father and his mother; therefore you make void the commandment of God by your tradition;" καὶ signifying both *then* and *therefore*. St. Mark adds, ver. 13, Καὶ παρόμοια πολλὰ τοιαῦτα ποιεῖτε, "And many such-like things do ye." Thus Philo† speaks of some, so κατὰ φύσιν ἄμικτοι καὶ ἀκοινώνητοι, "unsociable and uncommunicable by nature, or so transported by anger, that ὁρκῷ τὴν ἀγριότητα πιστοῦνται τῶν ἠθῶν, they confirm their inhuman manners by an oath, saying, that they will not receive such a one to their table, or under their roof, ἢ πάλιν τῳ̃ δεῖνι μὴ παρέξειν ὠφελείαν τίνα, or that they will afford no help to such a one." And Dr. Pocock‡ saith, they have a canon to this effect, vota cadere in res mandati, "That vows reach even to things commanded, or take place as well in things required by the law, as things indifferent: and that a man may be so bound by them, as that he cannot without great sin do what God had by his law required to be done. So that if he made a vow, which laid upon him a necessity to violate God's law that he might observe it, his vow must stand, and the law be abrogated."

[4] Ver. 7. Ὑποκριταὶ, *Ye hypocrites.*] Our Lord, here and elsewhere, calls the pharisees "hypocrites," not only because they placed the worship of God, and great sanctity, and religion, in ceremonies of human invention, and, pretending to a regard to purity and religion, did nothing out of pure respect to God's glory, but did "all their works to be seen of men" (Matt. xxiii. 5), and to procure glory from them (Matt. vi. 2); but also because, being so superstitiously careful to avoid the outward pollution of the body, by abstaining from touching any thing that was unclean, and washing their hands when they thought they might have done it, and even their "pots, and cups, and beds;" they left that which was within, viz. their hearts, "full of hypocrisy and iniquity, uncleanness, extortion, and excess" (Matt. xxiii. 25—27, Luke xi. 39). Only here note, that we must not be forward, from Christ's example, to pronounce men *hypocrites*, because we have neither that authority nor knowledge of the heart which he had, to authorize us so to do.

[5] Καλῶς προεφήτευσε, &c. *Well prophesied Esaias of you.*] See note on Mark vii. 6.

---

* In Carm. Pyth. p. 54. † De Decal. p. 586, 587.

* De Cult. Div. tr. 9, cap. 4, §. 9.
† De Special. Legib. p. 595, D, E.
‡ Miscel. p. 415.

and honoureth me with *their* lips; but (*yet*) their heart is far from me.

9 But in vain they do (*think to*) worship me, (*by*) teaching *for* doctrines the [6] commandments of men (*as doctrines necessary to be observed for acceptance with me*).

10 ¶ And (*hereupon*) he [7] called the multitude, and said unto them, Hear (*all ye*), and understand:

11 Not that which [8] goeth into the mouth defileth a man (*for there is nothing from without a man that* (by) *entering into him can defile him*, Mark vii. 15); but that which (*being in the heart*) cometh out of the mouth, this (*I say*) defileth a man. (*He that hath ears to hear, let him hear*, Mark vii. 16.)

12 Then (*he being entered into the house from the people*, Mark vii. 17) came his disciples, and said unto him, Knowest thou that the Pharisees were [9] offended, after they heard this saying?

---

[6] Ver. 9. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων· *But in vain do they worship me, teaching for* (or *as*) *doctrines the commandments of men.*] The "commandments of men" here are things enjoined by mere human authority, as is plain from these words of St. Paul, Col. ii. 21, 22, "Touch not, taste not, handle not, which are all ἐντάλματα ἀνθρώπων, the commandments of men," though they come from their *chocmim*, or "wise men," though they be the traditions of the elders or governors of the church (ver. 2), though they come from those scribes and pharisees which "sat in the chair of Moses" (Matt. xxiii. 2); yet, without a divine institution, they are only "the commandments of men." To teach these commandments of men as "doctrines," is to enjoin them, or impose them on the consciences of others, as things necessary, or things to be observed for their goodness, as the pharisees did this washing of hands, counting those sinful and defiled who neglected so to do; and as parts of God's worship, for otherwise they could not strictly and properly be said to "worship God in vain," by teaching and observing these things. Seeing then it is certain that the Romanists have many ecclesiastical constitutions, in which they place great sanctity, and which they judge necessary to be observed, and that as parts of religious worship, which yet are only the traditions of their elders, or of those who sit in St. Peter's chair, as did the scribes and pharisees in that of Moses, and which do also make void the commandments of God, as doth the doctrine of the worship of images, communion in one kind, and prayer in an unknown tongue; in vain must they also worship God, teaching for doctrines the commandments of men.

[7] Ver. 10. Καὶ προσκαλεσάμενος τὸν ὄχλον· *And calling the multitude, he said unto them all, Hear, and understand.*] From these words, spoken to all the multitude, and the words, Mark vii. 16, spoken to the same persons, "He that hath ears to hear, let him hear;" it is evident that in our Lord's judgment the whole multitude was capable of understanding those things which the pharisees did not, and by which the traditions of the scribes, pharisees, and elders were overthrown, and that for this nothing more was requisite than "ears to hear," or good attention to Christ's sayings. Moreover, if these things, parabolically spoken, could and ought to be understood by the multitude, as from this exhortation to the multitude, and the reproof of Christ's disciples for not apprehending this, is manifest; much more must those things which concern their duty, and are delivered plainly, be easy to be understood by them. And from those words, "they are blind guides," and "if the blind lead the blind, they will both fall into the ditch," it follows, that sometimes the multitude neither ought, nor can, without their utmost peril, follow the guidance of their ecclesiastical superiors.

[8] Ver. 11. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· *That which goeth into the mouth polluteth not the man*, i. e. *by touching him.*] i. e. The man is not unclean in God's sight because such meat or drink hath touched him, and so he needed not to be washed from that defilement. If it defile at all, it doth it either from the quality, as being by God forbidden, and so the disobedience; or from the quantity, and so the excess defiles. Whence, by the rule of contraries, it follows, that nothing can sanctify by being touched, which confounds all worship of *relics*; and that nothing by entering into the mouth can make us holy, that is, more pure or acceptable in the sight of God; and so the *sacramental elements* do not sanctify the body by the touch, but the soul only, by the due disposition of mind with which we receive them, because they go not into the heart, they operate not upon the spirit of man. Christ himself, whilst he was upon earth, made many whole, as to their bodies, by touching them; and many, by virtue of their faith, were healed by touching him; but we read of none whose minds or hearts were sanctified only by touching of his sacred body. Ceremonial and Judaical sanctity sometimes required freedom from touching a polluted body; ὁσιότης τῆς ἀληθείας, Christian holiness is the work only of the Spirit, and consists wholly in the renewal of the mind, and of the bent and inclinations of the heart, and so ariseth not from the corporeal, but the spiritual manducation of the sacred elements; and were it otherwise, why would not the sacrament sanctify as well by being received into the hand, or laid upon the breast, as by being put into the mouth? or why should it more sanctify the heart it comes not to, than the draught through which, even by the confession of the Romanists,* it sometimes goes, as in case of a lientery? This doctrine is expressly taught by Origen† in these words, Τὸ ἁγιαζόμενον διὰ λόγου Θεοῦ καὶ ἐντεύξεως οὐ τῷ ἰδίῳ λόγῳ ἁγιάζει τὸν χρώμενον, "That which is sanctified by the word of God and prayer, sanctifies not him that useth it on its own account, for then it would sanctify him that receives it unworthily;" nor would any upon that account be "sick, weary, or fall asleep," as St. Paul saith some did (1 Cor. xi. 30). Καὶ ἐπὶ τοῦ ἄρτου τοίνυν τοῦ Κυρίου ἡ ὠφελεία τῷ χρωμένῳ ἐστὶν, ἐπὰν ἁμιαντῷ τῷ νῷ καὶ καθαρᾷ τῇ συνειδήσει μεταλαμβάνει τοῦ ἄρτου· and so "in the receiving the Lord's body, the profit ariseth by receiving the bread with a mind undefiled and a pure conscience; καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μέν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, and so the meat sanctified by the word of God and prayer, according to its material part, goes into the belly, and is cast out into the draught." And here it is to be wondered that the learned Huetius‡ should say, this is to be understood de solis speciebus sive accidentibus, "only of the accidents inhering in the substance of the bread," for if the substance of the bread remains after consecration, then transubstantiation is by him denied; if it be annihilated, how can the accidents inhere in that which is not? Moreover, can the mere accidents be truly *βρῶμα, meat?* Are they the "bread consecrated by the word and prayer," or that which may be eaten "unworthily?" Are they ὕλη τοῦ ἄρτου, "the substance of the bread," or σῶμα τυπικὸν καὶ συμβολικὸν, "Christ's typical body?" Let Huetius show one instance from primitive antiquity where mere accidents are so called, or confess he wrests these words to a sense of which Origen never thought.

[9] Ver. 12. Οἱ φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν· *The pharisees hearing this word were scandalized.*] i. e. They were induced by it, not to reject their own, but Christ's doctrine, and to deny him to be the true Messiah: and this scandal seems to have had its rise from a false opinion which obtained among them, that the meats forbidden them by the law of Moses were therefore forbidden, because, as Maimonides§ saith, alimentum habent vitiosum, "they yield a vicious or corrupt nourishment;" or, as Josephus‖ saith, "because the things they were permitted to eat, were τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς, accommodated to, or convenient for, their souls; but the things forbidden were τὰ ἐναντιωθησόμενα, contrary to them;" and they by eating them

---

* Si ob aliquem morbum species descenderet in ventrem, consequentèr et ipsum corpus descenderet, et emitteretur; pudor enim non debet esse in causâ negandi veritatem. Soto in 4 Sent. Dis. 12, qu. 1, art. 3. Paludan. in 4 Sent Dis. 9, qu. 1, art. 2.

† In Mat. tom. xi. apud Huet. p. 253, E. 254, A, B, C.

‡ Origeniana, lib. ii. qu. 14, p. 178.

§ More Nevoc. lib. iii. cap. 48.

‖ Lib. de Maccab. cap. 5.

13 But he answered and said, [10] Every plant (Gr. *nursery of plants*), which my heavenly Father hath not planted, shall be rooted up (*these blind guides, and usurpers of that authority over men's conscience, which they have not received from God, shall by him be rooted out*).

14 [11] Let them (*therefore*) alone (*to the divine judgment; for*) they be blind leaders of the blind. And if the blind lead the blind, both shall (*at last*) fall into the ditch.

15 Then answered Peter (*and by him the disciples*, Mark vii. 17) and said unto him, Declare unto us (*the meaning of*) this parable.

16 And Jesus said, [12] Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? (*and so cannot defile the man, because it entereth not into the heart, to raise up evil motions there, or it affects not the mind*, Mark vii. 18, 19.)

18 But those things which [13] proceed out of the mouth come forth from the heart; and they defile the man (*in the sight of that God, who loveth purity in the inward parts*).

19 For out of the heart proceed evil thoughts (*or reasonings*), murders, adulteries, fornications, thefts, false witness, blasphemies (*covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness*, Mark vii. 22):

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon (*and he entered into a house, and would have no man know it, but he could not be hid from them*, Mark vii. 24).

22 [14] And, behold, a woman of Canaan (*whose young daughter had an unclean spirit, heard of him, and*) came out of the same coasts (*and fell at his feet*, Mark vii. 25), and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil (*I beseech thee cast him forth*).

23 But he answered her not a word. And his dis-

---

did μιαροφαγεῖν, "eat that which defiled the soul:" they therefore were scandalized at our Saviour's doctrine, because they judged it contrary to the law (see the note on Matt. xviii. 6).

[10] Ver. 13. *But he answered and said,* Πᾶσα φυτεία, *Every* (nursery of) *plant* (s) *which my Father hath not planted, shall be rooted out.*] That is, saith Theophylact, Τὰς τῶν πρεσβυτέρων παραδόσεις, καὶ τὰ Ἰουδάϊκα ἐντάλματα λέγει ἐκριζωθῆναι, "He speaks of the extirpation of the traditions of the elders, and of the judicial precepts;" and this is certainly true of those commandments of men: but the context inclines us to interpret this of the hypocritical sect of the pharisees, for they are the persons "scandalized," ver. 12, and the "blind guides," ver. 14, and therefore are in likelihood the φυτεία, or *plantation*, mentioned in this verse. For though I find them in the chair of Moses (Matt. xxiii. 2), I find not that they had any divine commission to be teachers of the people; though what they or any man truly taught from Moses was to be observed. Our Saviour seems rather to compare them to "thieves or robbers," John x. 1 (see the note there). And whatever might be their first institution, they were so degenerated from it into blind and pernicious guides, as not to be of God's planting, and therefore to be rooted out.

Every plant which my Father hath not planted shall be rooted out.] Hence some infer, saith Jerome, that the plant which God hath planted cannot be rooted up: but let them hear, saith he, the words of the prophet, speaking thus in the name of God (Jer. ii. 21); "I had planted thee a true vine: how then art thou turned into the degenerate plant of a strange vine? Plantavit quidem Deus, et nemo potest eradicare plantationem ejus, sed quoniam isto plantatio in voluntate proprii arbitrii est, nullus alius eam eradicare poterit, nisi ipsa præbuerit assensum: God plants, and no other man can root up his plantation; but this plantation being in the free will of man, he himself can do it."

Dr. Mills, in this chapter, rejects the text in four places, without just ground, and against plain evidence for the reading of the text; v. g. in those words, ver. 4, τίμα τὸν πατέρα σου, he saith, σου is wanting in many MSS., in Irenæus, and Chrysostom; but it is in Origen, on Matt. p. 244, and in Theophylact, in the Syriac, and Arabic: and though it be wanting in the Latin Irenæus, as being not in the Vulgar, yet Chrysostom saith expressly there, τίμα γὰρ, φήσι, τὸν πατέρα σου, and the words following, καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, show that σοῦ is to be retained; nor can the words bind us to honour any other father save our own. 2. Whereas, ver. 8, the text saith, ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· the genuine reading, saith the Doctor, both here and in Isaiah, Cod. Alex. and March. is this, ὁ λαὸς οὗτος χείλεσί με τιμᾷ. But Origen,* after all his labours about the Septuagint, knew of no such reading, either here or in Isaiah; for in his commentary on these words of St. Matthew, he teacheth, that our Lord being willing to destroy all the traditions of the pharisees by a testimony from the prophets, λόγον παρέθετο ῥητὸν ἀπὸ τοῦ Ἰσαίου ὅσπερ αὐταῖς λέξεσιν αὖτως ἔχει, Καὶ εἶπε ὁ Κύριος, ἐγγίζει μοὶ ὁ λαὸς οὗτως ἐν τῷ στόματι αὐτῶν, καὶ τὰ ἑξῆς· "he produces a passage spoken by Isaiah which occurs there in these very words, ἐγγίζει μοὶ," &c. And indeed these words are found there, both in the Hebrew and the Septuagint; and so our Saviour here producing them from thence thus, "Well said Isaiah, prophesying of you, λέγων, saying," doubtless produced his words as he found them there. 3. On these words, ver. 26, οὐκ ἐστὶ καλὸν· καλὸν, saith he, is added to the text; and yet it is found in Chrysostom, St. Jerome, Theophylact, the Vulgar, Syriac, and Arabic. 4. Ver. 30, he rejects κωφοὺς, and ver. 31, κυλλοὺς ὑγιεῖς, as additions to the text, against the evidence of the words: for if κωφοὺς were not in the thirtieth verse, how comes κωφοὺς λαλοῦντας into ver. 31? and if κυλλοὺς be the true reading, ver. 30, κυλλοὺς ὑγιεῖς must answer to it, ver. 31.

[11] Ver. 14. Ἄφετε αὐτοὺς, *Let them alone.*] Regard not what they say or do against me or my doctrine, seeing they say and do it out of the blindness of their minds. Hence observe,

First, That the scandal of wicked and perverse men is only to be avoided, as that we do not cease to do our duty, or as to refuse their pernicious doctrines and destructive courses.

Secondly, That sometimes the vulgar are obliged not to believe or comply with the rules of their ecclesiastical superiors; because it is their duty never to follow them "into the ditch."

[12] Ver. 16. Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are ye also still without understanding?*] That therefore this parable was not understood by them, must be ascribed not to the obscurity of it, but to the prejudices and slowness of understanding that were in his disciples.

[13] Ver. 18. Τὰ δὲ ἐκπορευόμενα—ἐκ τῆς καρδίας κοινοῖ τὸν ἄνθρωπον· *But the things that come—out of the heart, they defile the man.*] See note on Mark vii. 20, 21.

[14] Ver. 22. Καὶ ἰδοὺ, γυνὴ Καναναία· *And, behold, a woman of Canaan;* Mark vii. 26, γυνὴ Ἑλληνὶς καὶ Συροφοίνισσα, *a gentile Syrophœnician.*] The same person, who is called "one of Canaan" in the Hebrew, is in the Septuagint "a Phœnician." So Exod. vi. 15, we read of "Shaul the son of a Canaanitish woman;" LXX. Σαοὺλ ὁ ἐκ τῆς Φοινίσσης· Gen. xlvi. 10, τῆς Χανανίτιδος· Exod. xvi. 35, "they came unto the borders of the land of Canaan;" LXX. εἰς μέρος τῆς Φοινίκης· Josh. v. 12, they did eat of the fruit "of the land of Canaan," ἐκαρπίσαντο δὲ τὴν χώραν τῆς Φοινίκης. Now seeing Pliny* doth inform us, Syriâ circumfundi Phœnicem, that "Phœnicia is comprehended in Syria," the Phœnician

---

* P. 24.

* Lib. v. cap. 12.

ciples came and besought him, saying, (*Grant her request, and so*) send her away; for she (*still*) crieth after us.

24 But he answered and said (*to them*) [15] I am not sent but unto the lost sheep of the house of Israel (*to preach to, and work miracles first among them*).

25 Then came she (*the second time*) and worshipped him, saying, Lord, help me.

26 But he answered and said (*to her, Let the children first be filled*, Mark vii. 27, *for*) [16] it is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, [17] Truth (Gr. *I beseech thee*), Lord: yet (*καὶ γὰρ for even*) the dogs eat of the crumbs which fall from their master's table (*or of the children's crumbs*, Mark vii. 28).

28 Then Jesus answered and said unto her, O woman, [18] great *is* thy faith: be it unto thee even as thou wilt (*the devil is gone out of thy daughter; and when she was come to her house, she found it so*, Mark vii. 29, 30). And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then (*the multitude being very great, and having nothing to eat*, Mark viii. 1) Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way (*for some of them came from far*, Mark viii. 3).

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus said unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks (*to God for them*), and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the [19] coasts of Magdala (*or Dalmanutha*, Mark viii. 10, *which was within the bounds of Magdala*).

---

woman must be a Syrophœnician woman; and Phœnicia being also Canaan (Bochart. Phaleg. lib. iv. cap. 34. 36), she must be a Canaanitish woman (see the note of Dr. Hammond here).

[15] Ver. 24. Οὐκ ἀπεστάλην· *I was not sent but to the lost sheep of the house of Israel.*] By the "lost sheep of Israel," we are to understand the whole nation of the Jews, who being as sheep dispersed, having no shepherd, are therefore called "lost sheep," Matt. ix. 36, x. 6. To them the Messias was first promised, to them he first came (John i. 11). He is styled "a minister of the circumcision," Rom. xv. 8, and was first to be preached to the Jews (Acts xiii. 46).

[16] Ver. 26. *It is not meet to take the children's bread, καὶ βαλεῖν τοῖς κυναρίοις, and to cast it to dogs.*] He calls them *dogs*, saith Theophylact, διὰ τοὺς ἐθνικοὺς ἀκάθαρτον βίον ἔχειν, "because the gentiles led an impure life, and were conversant about the blood of things offered to idols;" or perhaps he doth so far comply with the language of the Jews, as to call this woman "dog," because he is here representing of a Jew, or a pharisee: (1.) not vouchsafing her one word of answer; because they thought such persons wholly neglected by God, and unworthy to be regarded by them: and (2.) calling her "dog," according to the common saying of the Jews, that "the nations of the world were likened to dogs," whereas they were "God's sons and daughters" (see the note on Luke xv. 1, 2, and on Phil. iii. 2).

[17] Ver. 27. Ναὶ Κύριε· *But she said, I beseech thee, Lord.*] The word ναὶ as the Hebrew נָא, imports beseeching; as they say, "nay is not put, but in the way of petition:" so Gen. xviii. 30. 32, "I pray thee, let not my Lord be angry;" Gen. xix. 7, אַל נָא "I pray you, brethren, do not so wickedly;" Numb. xii. 13, רְפָא נָא לָהּ נָא, "I pray thee, heal her; Philem. 20, ναὶ ἄδελφε, "I pray thee, brother:" so also is it used in profane authors: so Aristophanes,* ναὶ πρὸς τῶν θεῶν· "I pray thee, by the gods;" so Euripides,† ναὶ πρὸς σῆς τῆς δεξίας εἰωλένου, "I pray thee, by that fair right hand."

[18] Ver. 28. Μεγάλη σου ἡ πίστις· *Great is thy faith.*] That having no promise to rely upon, and suffering so many repulses with such seeming contempt, thou still retainest a good hope of my kindness and mercy, great is thy faith. The faith of those who firmly rely upon God's promise, and are not by great temptations and afflictions moved from their confidence, is praiseworthy; but highly excellent is their faith, who, depending only on his goodness, do place an humble confidence in God: whence we may learn, that the faith of gentiles is not only pleasing to God, but sometimes more excellent than that of those to whom the promises belong; viz. when upon a lesser motive it brings forth equal fruits.

[19] Ver. 39. Καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά. *He came into the coasts of Magdala.*] Mark viii. 10, "into the parts of Dalmanutha," which was, saith Dr. Lightfoot, a particular place within the bounds of Magdala (Chorograph. Decad. on Mark v.).

---

* Num. act. 2, §. 1, p. 167. † Hip. V. 605.

CHAPTER XVI.

1 The Pharisees also with the Sadducees came (Gr. *and the pharisees and sadducees coming*), and [1] tempting (*him*) desired him that (Gr. *they tempting him, desired that*) he would shew them a sign from heaven.

2 He answered and (Gr. *but he answering*) said

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Πειράζοντες αὐτὸν, *Tempting him.*] i. e. Making trial whether he was able to do this, or not; or doubting whether he could show such a sign as the Son of man, according to Daniel, was to do (see the note on Matt. iv. 7, xii. 38). And because they came to him with an appearance of their willingness to be convinced that he was the Messiah, could they see proofs sufficient of it; whereas they had already resisted the clearest evidence that he was the Christ, and so indeed came not to be convinced that he was so, but hoping he would fail in the attempt, and so appear not to be so, therefore Christ calls them both "hypocrites."

unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red (*and bright without clouds*).

3 And in the morning (*ye say*), *It will be* foul weather to day: for the sky is red and lowering (*the clouds obstructing the brightness of the sun.*) *O ye* hypocrites, ye can discern the face of the sky (*have skill enough to discern what kind of weather it is like to be, by what at present ye observe in the colour of the sky);* but can ye not *discern* (*can ye not then discern*) [2] the signs of the times? (*Can you not discern from the heavenly doctrine which I preach, and the mighty miracles by which I confirm it, the sign of the Son of man coming among you? It is a sure sign of your hypocrisy, that after all this, you are still doubting of it, and requiring farther signs to confirm this. I therefore say to you, not without grief of spirit for your unbelief,* Mark viii. 12, *that*)

4 A wicked and adulterous generation seeketh after a sign; and there shall no (*farther*) sign be given unto it, but the sign of the prophet Jonas (*for as his being preserved three days in the whale's belly, and then cast out safe on the dry land, was a sign of his being a true prophet, sent to preach to Nineveh, and call them to repentance; so my being buried three days in the earth, and then rising up thence, shall be to you a sign that I am also a prophet, sent from God to call you to repentance*). And (*having said this*) he left them, and (*going in a ship to the other side of the sea,* Mark viii. 13, *he*) departed (*from them*).

5 And when his disciples were come (*to him*) to the other side, they had forgotten to take bread (*having but one loaf with them in the ship,* Mark viii. 14).

6 ¶ Then Jesus said unto them, Take heed and [3] beware of the leaven of the Pharisees and of the Sadducees (*i. e. of their doctrines and manners, which swell and sour its disciples, as leaven doth the bread with which it is mixed*).

7 And they reasoned among themselves, saying, *It is* (*he speaks thus to us*) because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye (*thus*) among yourselves (*as if ye were like to famish*), because ye have brought no bread (*and are bid to beware of the leaven of the pharisees*)?

9 Do ye not yet understand (*nor consider*), neither remember the five loaves (*which fed the number*) of the five thousand, and how many baskets ye took up (*even twelve*)?

10 Neither the seven loaves (*which fed the number*) of the four thousand, and how many baskets ye took up? (*even seven: have you your hearts yet hardened? having eyes, see ye not? and having ears, hear ye not?* Mark viii. 17, 18. *If it be otherwise*)

11 How is it that ye do not understand that I spake *it* (*this*) not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? (*as knowing by these instances, I cannot be unable to provide bread for myself and you, and therefore could not upon that account speak of bread.*)

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came (*with his disciples,* Mark viii. 27) into the coasts of Cæsarea Philippi, he asked his disciples (*being alone with them,* Luke ix. 18), saying, [4] Whom do men say that I the Son of man am?

---

[2] Ver. 3. Σημεῖα τῶν καιρῶν· *The signs of the times.*] That is, say Grotius and the Syriac, the signs of these times; but this seems needless, οἱ καιροὶ, the times or seasons, both in the Old and New Testament, signifying set times and seasons, appointed by God; and those were either ordinary and stated times, as when the luminaries of heaven are said to be appointed εἰς σημεῖα καὶ καιροὺς, "for signs and for seasons" (Gen. i. 14, Ps. civ. 19), and God is said to have given to the heathens, προτεταγμένους καιροὺς, "the seasons appointed" from the beginning of the world (Acts xvii. 26); or extraordinary seasons, in which God had determined to visit his people, either in mercy or in judgment; so καιρὸς, and καιροῦ πέρας, "time" and "the period of time," are often used in Daniel, vii. 22, viii. 19, xi. 27. 29. In the New Testament, Christ is thus said to come "in the fullness of time," and "in the dispensation τοῦ πληρώματος τῶν καιρῶν, of the fullness of times" (Eph. i. 10); and at his advent the phrase runs thus, πεπλήρωται ὁ καιρὸς "the time is fulfilled" (Mark i. 15): so when Christ's apostles ask, "Wilt thou now restore the kingdom to Israel?" Christ answers, "It is not for you to know χρόνους ἢ καιροὺς, the times or seasons" (Acts i. 17). In this sense the apostle saith to the Thessalonians, It is not needful to write to you περὶ τῶν χρόνων καὶ καιρῶν, "of the times and seasons" (1 Thess. v. 1): in this sense it is said of Christ's signal coming to destroy Jerusalem, ὁ καιρὸς, "the time is near" (Luke xxi. 8. 24). Now all such seasons had their prognostics, which are here styled "the signs of the times."

Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?] Here Jerome again saith, Hoc in plerisque codicibus non habetur; whereas though the word "hypocrites" be wanting in Chrysostom and the Vulgar, and some versions, yet the sentence is in all the Greek scholiasts, and in all the versions; so little reason have we to depend upon his testimony here. Moreover, the word "hypocrites" is in Theophylact, the Syriac, and Arabic, and in the parallel place, Luke vii. 56, and so was certainly the word used by Christ, since otherwise St. Luke must have added to his words.

[3] Ver. 6. Προσέχετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων· *Beware of the leaven of the pharisees and of the sadducees.*] Mark viii. 15, "And of Herod," (see the note there). This leaven is, ver. 12, interpreted to be the doctrine of those sects, as διδαχὴ imports both doctrines to be believed, and traditions or ordinances to be received from them; and so it is a caution to avoid the precepts of those men who place the sum of their religion and worship in outward performances, which avail nothing to the sanctification of the soul: and such were the traditions of the scribes and pharisees; and also such doctrines as tended to subvert religion, by cutting off all hopes of future blessings after this life, and turning the kingdom of God into an earthly and a worldly kingdom, as did the doctrines of the sadducees. Dr. Lightfoot saith, that leaven in the notion of the Jews did seldom signify doctrines, but generally affections, and pravity of heart, which signification also it generally bears in scripture; sometimes relating to hypocrisy, as in a like place, Luke xii. 1, "Beware of the leaven of the pharisees, which is hypocrisy;" and sometimes to "the leaven of malice and wickedness," opposed to sincerity and truth (1 Cor. v. 8). This being fitly compared to leaven, because it puffeth up our spirits, and sours our tempers (see note on 1 Cor. v. 8).

[4] Ver. 13. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do men say that I the Son of man am?*] Some look upon these words, τὸν υἱὸν τοῦ ἀνθρώπου, "the Son of man," as a gloss crept into the text, but it is read by Irenæus, lib. iii. 20, by Epiphanius, by Chrysostom, St. Jerome, Theophylact, and all the versions, and therefore it is unreasonably questioned; others look upon these words as of no special signification, because not mentioned by St. Mark or Luke, the first saying only, "Whom do men say?" (viii. 27), the other, "Whom do the people say that I am? (ix. 18.) As if I should say, the words "given," Luke xiv. 19, or "broken," 1 Cor. xi. 23, 24, were of no special signification, because they are not mentioned by the evangelists St. Matthew and St. Mark (Matt. xxvi. 26, Mark xiv. 22). Dr. Lightfoot's conjecture is, that Christ here inquires not barely whether the people thought him the Christ, but what kind of person they thought him to be, the Jews then doubting of his original, who was to be the Messiah, and whether he was to come from the living or the dead. And

14 And they said, Some *say that thou art* [5] John the Baptist (*risen from the dead*); some, (*that thou art*) Elias (*the forerunner of the Messiah*); and others, (*that thou art*) Jeremias, or one of the prophets (*they thinking none alive holy enough to be a prophet sent from God*).

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [6] Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar (Heb. *the son of*) Jona: for [7] flesh and blood hath not revealed *it* (*this*) unto thee, but my Father which is in heaven (*this faith thou couldest not learn from the testimony of man, but only from divine testimony, that of my doctrine, and my miracles, which the Father that is in me enables me to teach and do*).

18 And (*as a suitable return to this confession*) I say also unto thee, That thou art (*by name*) [8] Peter (*that is, a rock*), and upon (*thee who art*) this rock I will build my church (*laying the first foundation of it*

---

evident it is, that the word *τίνα* often relates to the quality. So John viii. 53, *τίνα*, "whom makest thou thyself?" 1 Sam. xvii. 55, בן מי the son of what kind of person is this youth? and thus it may retain its usual import.

[5] Ver. 14. *Οἱ μὲν Ἰωάννην τὸν Βαπτίστην, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἱερεμίαν*, &c. *Some John the Baptist; others, Elias; others, Jeremias, or one of the prophets.*] Perhaps they who held Christ to be Elias, did not think him the promised Messiah, but only his forerunner; this being the received opinion of the whole nation, that Elias was to come before the Messiah, and to anoint him when he came. They who thought he was "John the Baptist risen from the dead," speak suitably to the opinion of the pharisees, who, saith Josephus,* held there was for good men, *βαστώνη τοῦ ἀναβιοῦν*, "an easy return to life again:" that he was "Jeremias, or one of the prophets," was the consequent of an opinion that prevailed in that nation, that the Messias was to come, "not from the living, but from the dead," they thinking none of that age of piety sufficient to bear him, and thinking that the resurrection was to begin with his kingdom, might easily be induced to think he should be one that should rise from the dead. And then God having said peculiarly of Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified and ordained thee a prophet to the nations," i. 5, and ver. 10, "See, I have set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to plant, and to build;" and this being, in their opinion, the great business of the king Messiah, to pull down all the nations that ruled over them, and make them tributaries and servants to the Jews; for this cause might they pitch on him as the fittest person to be their Messiah. And then in these words, I see no footsteps of a metempsychosis, but only of a resurrection, according to those words of St. Luke (ix. 19), "Others say, that one of the old prophets was risen again."

[6] Ver. 16. *Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ ζῶντος, Thou art the Christ, the Son of the living God.*] Here let it be noted,

First, That what Peter here professeth, was before the faith, and the acknowledgment of all Christ's disciples; for they coming out of the ship, said, *ἀληθῶς Θεοῦ υἱὸς εἶ*, "Truly thou art the Son of God" (Matt. xiv. 33). And therefore Peter himself saith of them, as well as of himself, "We know and have believed that thou art that Christ, the Son of the living God" (John vi. 69).

Secondly, But whereas some conclude, that these words, "the Son of the living God," signify nothing more than the Messiah; because St. Mark relates the answer of Peter thus, "Thou art the Christ of God;" and what in St. Matthew (xxvi. 63) runs thus, "Art thou the Christ, the Son of the living God?" is in St. Luke (xxii. 67), "Art thou the Christ?" I own that hence it may be gathered, that he that was the Christ, was also the Son of God; but yet I think there is this difference betwixt the two phrases, that the one respects his office, the other his original; though perhaps neither Nathanael (John i. 50), nor the other Jews, nor the apostles, used it in that sublime sense in which the Christians did afterward take it.

[7] Ver. 17. *Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι. Flesh and blood hath not revealed this to thee, but my Father which is in heaven.*] That flesh and blood, both in the scripture and the Jewish writers, constantly signifies man, as being compounded of flesh and blood, see the note on Gal. i. 16. So that the import of the words is this, What others say of me, thou hast learnt from men, but this faith thou hast professed concerning me, though it required in thee an attention, or a due consideration of, and an assent to the proofs given of it, yet these proofs being the doctrine taught from God, and the miracles wrought in confirmation of it being wrought by the finger of God, the faith itself must be acknowledged to be the result, not of human industry or wisdom, but of divine revelation; and in learning of it thou must be said to be *Θεοδίδακτος*, "taught of God;" the doctrine believed being the words of God, and the miracles which confirm it being wrought by the power of God. They who carry this higher, and say that Peter had a peculiar revelation of this matter, not vouchsafed to any others, and that without this he could not have owned and embraced Christ as the Son of God, must not only suppose the like special revelation given to Nathanael, contrary to our Lord's own words (John i. 50), "Because I said, I saw thee under the fig-tree, believest thou?" and to the centurion, who, "seeing the earthquake, and the things which were done" when Jesus gave up the ghost, said, "Truly this was the Son of God" (Matt. xxvii. 54), and to all others who had the same faith; but must excuse all those Jews who did not believe this, it being not in their power to do so, for want of this peculiar revelation; whereas our Saviour still appeals to the works that he had done among them, as to sufficient testimonies that he was "the Christ, the Son of God" (John v. 36, 37, viii. 18, x. 25. 38, xiv. 11); and also saith, "Except ye believe that I am he, ye shall die in your sins" (John viii. 24).

[8] Ver. 18. *Κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος. And I say unto thee, Thou art Peter.*] Here note,

That in these words, our Lord doth speak not in the general to his apostles, but in particular to Peter; and that that promise was made particularly to him, seems evident from these considerations;

First, That the text informs, that Simon Peter, "Simon the son of Jona," made that confession, which gave occasion to these words, and that our Lord *εἶπεν αὐτῷ*, "did answer him" as followeth: as if he should have said, "As thou Peter hast said of me, that I am Christ, so say I now of thee, that thou art Peter;" if therefore of the rest of the apostles it cannot properly be said, "thou art Peter," much less that they were "sons of Jona," our Lord must speak only to him who properly was so: and if the text saith expressly, that our Lord spake to him, and doth not mention any others that were spoken to, it is a plain addition to the text to say, that our Lord equally did speak to others. Moreover, when our Lord put the question to them all, "Whom do men say that I am?" and they in general replied, "Some thought that he was John the Baptist, some said he was Elias, some Jeremias, or one of the prophets;" our Lord inquires farther, *ὑμεῖς δέ*, "Whom do you apostles say I am?" Now to this question, had they continued all to answer, as some imagine they in the person of St. Peter did; why is it not said as before, *οἱ δὲ εἶπον*, "they said," but only St. Peter answered? Why doth not Christ continue, as before, to speak to them in the plural number, but so peculiarly direct his speech to the "son of Jona?"

Secondly, Moreover, that Christ here promised to build his church upon St. Peter, seems farther evident; because these words contain a manifest allusion to the name of Peter, and to that Syriac name of Cephas, which our Lord had given him, both which do signify a *rock* or *stone*; as if our Lord had said, Thou art by name a rock, and suitable to that name shall be thy work and office; for upon thee, i. e. upon thy preaching, as upon a rock, shall the foundation of my church be laid: now the whole grace of this allusion is entirely lost, unless we do expound this passage of St. Peter's person, and not of his confession, or the object of it.

---

* Antiq. lib. xviii. cap. 2.

upon thy preaching to the Jews, Acts ii. 41. 47, *and to the gentiles*, Acts x. 5. 44. 48, xv. 7); and the [9] gates of hell (*i. e. death itself*) shall not prevail against it (*so as to hinder that resurrection to eternal life, which I have promised to those that believe in my name*, John vi. 39, 40. 44. 51.

As therefore when God said to Abraham, "Thy name shall be called Abraham; for a father of many nations have I made thee" (Gen. xvii. 5): and to Jacob, "Thy name shall be called Israel: for as a prince thou hast prevailed with God and men" (Gen. xxxii. 28); the following words are still the reason of the name: so may it rationally be conceived, that when Christ said to the son of Jona, "Thou art Peter," the following words which are joined to them with a conjunction copulative, "and on this rock will I build my church," contain the reason of that appellation.

Thirdly, The demonstrative article *this*, contained in the words "this rock," doth plainly intimate, that our Lord promised to build his church upon that rock he had now mentioned; now of what rock did he make mention in any other words than the foregoing? "Thou art Peter;" i. e. thy name doth signify a rock.

Fourthly, It cannot rationally be doubted but that our Lord intended to say something singular to Peter, as the reward of his so singular confession, if we consider either the words preceding, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee:" or the immediate preface of them, κἀγὼ δέ σοι λέγω, "And I do also say to thee, That thou art Peter;" but had Christ spoken not of St. Peter, whom he had formerly called Cephas, when he made mention of the rock on which he did intend to build his church, but either of himself or the confession of St. Peter, he had said nothing singular concerning this apostle; Christ's building of his church upon himself, or on this truth, that he was the Messiah, or the Son of God, being no singular reward of Peter.

Lastly, When our Lord adds in the ensuing words, "And I will give to thee the keys of the kingdom of heaven;" i. e. I will cause thee first to open the kingdom of heaven by preaching to the Jews and gentiles, and laying the foundation of a church among them; it is evident by the connexion of the words he speaks to Peter. When therefore he had said in the foregoing words, "Upon this rock I will build my church," why should we not conceive he speaks of the same person? But then also let it be noted, that by this explication of the words which I contend for, all the pretences of the pope of Rome, to be successor of St. Peter, are not established, but most effectually overthrown; as will be evident, if we consider the promise, that our Lord would build his church upon him, and how that promise was fulfilled.

First, then, Observe that our Lord speaks here of his church, not as a thing in present being, or as a building now erected, but as hereafter to be raised, and therefore doth not say, οἰκοδομῶ, "I build" at present, but οἰκοδομήσω upon this rock "I will" hereafter "build my church," the Christian church commencing after our Saviour's resurrection and ascension; of such a church to be hereafter founded by St. Peter's preaching to the Jew and gentile, and the baptizing of men converted by his preaching, our Lord here plainly speaks in this text. If then the pope would be St. Peter's successor in this affair, he must not sit at Rome lording it over God's heritage, but must in person go to the unbelieving Jews and heathen world, as Peter did, and labour by his preaching to convert the Turk, the Jew, the infidel; and when he had so done, and settled Christian churches there among them, he may then have a better title to be St. Peter's successor than now he hath.

Secondly, Observe this promise punctually was fulfilled, by our Lord's using St. Peter's ministry, in laying the foundation of a Christian church among the Jews and gentiles, and in his being the first preacher to them of that faith which he doth here confess, and making the first proselytes to it: we therefore, suitably to this promise, find that Peter laid the first foundations of a church among the Jews, by the conversion of three thousand souls (Acts ii. 41), who, when they gladly had embraced St. Peter's doctrine, were all baptized, and then we first find mention of a Christian church in these words, "And the Lord added daily to the church such as should be saved" (ver. 47). And the same apostle laid the first foundation of a church among the gentiles, by the conversion of Cornelius and his friends (Acts x.). For though we read before of persons in Samaria converted and baptized by Philip the evangelist, he being one of them who were dispersed though the regions of Judea and Samaria, upon the persecution that arose concerning Stephen, yet doth the Holy Ghost inform us, that they who were thus scattered "preached the word to none, but only to the Jews" (Acts xi. 19); nor could they, suitably to their avowed principles, do otherwise, seeing they deemed it a thing unlawful to go in to, or to converse with, the uncircumcised (Acts xi. 3), and had no apprehensions that God would grant repentance unto life to the gentiles (ver. 18). Wherefore, to qualify St. Peter for this work, the Lord doth by a vision convince him of the lawfulness of preaching the glad tidings of salvation to the heathen world, and of conversing with them for that end; and in pursuance of this promise made to Peter, he commands Cornelius to send, not to Jerusalem to James and John, not to Damascus for St. Paul, but to Joppa for St. Peter, whom Christ had by this promise appointed for that work, that from him "he might hear those words by which he and his whole household should be saved." And in relation to this promise of our Lord, as well as the completion of it by the conversion of Cornelius, it seems to be that this apostle doth, in the synod met at Jerusalem, speak thus, "Men and brethren you know how that a good while ago, ἀφ' ἡμερῶν ἀρχαίων, God chose me out among you, that by my mouth the gentiles should hear the word" (Acts xv. 7). He therefore was assuredly the person who first preached the gospel to the gentiles, and by doing so opened the kingdom of heaven to them; he was the person chosen by Christ to perform this work; he was chosen by him ἀφ' ἡμερῶν ἀρχαίων, "from the beginning of Christ's preaching," when he was called Cephas with relation to it. Nor is this exposition any new fancy of my own; it is as ancient as Tertullian,* who saith that Christ did personally confer this honour on St. Peter, saying, "Upon thee will I build my church; sic enim exitus docuit, in ipso ecclesia exstructa est, i. e. per ipsum, ipse clavem imbuit, so the event doth teach, the church was built on him, that is, by him, he hanselled first the key:" he preached that sermon by which three thousand Jews were brought into the faith, he laid the first foundation of a church among the gentiles, he first by baptism gave them entrance into "the kingdom of heaven." He was, saith Ambrose, "styled the rock, because he laid the first foundations of faith among the nations." I conclude, therefore, that the plain import of these words is this, That the apostle Peter, by preaching first to the Jew and gentile, and by baptizing those to whom he preached, should lay the first foundations of the Christian church, and that against the church thus planted by him, "the gates of hell should not prevail." This being so, it is evident that in this matter St. Peter neither hath nor can have a successor, and that it is absurd to claim a title of succession to this prerogative of St. Peter; this being in effect to say, that the foundations of the church of Christ are not yet laid, and to pretend to a commission to perform at present what was fully done above a thousand six hundred years ago.

[9] Καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς, *And the gates of hell shall not prevail against it.*] Here by the "gates of hades," some understand the prevalence of schism and heresy, of wickedness and vice; so Jerome, Ego portas inferi reor esse vitia et peccata, vel certè hereticorum doctrinas: others do understand the subtlety of Satan, the power of his temptations and assaults: but if we do examine the import of this phrase, "the gates of hades," as it is used by all the ancient Greeks, the Jewish writers, the Old Testament, and the translation of the seventy interpreters, we shall be satisfied that it is never used by them to signify the power of heresy or schism, sin or Satan, and therefore cannot be rationally supposed here to bear that sense; but it constantly is used by them to signify the state of death, the place or receptacle of the dead, into which souls departed enter, or else the entrance into that place. To make this evident, consider,

First, That the Hebrew *sheol*, and Greek ᾅδης, which answers to it in the translation of the LXX. doth signify,

* De Pudicitiâ

19 [10] And I will give unto thee the keys of the kingdom of heaven (*the power of making laws to govern my church*): and whatsoever thou (*assisted by my Spirit*) shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (*i. e. thy doctrine taught by that Spirit concerning things required, forbidden, or allowed to Christians, shall be confirmed there*).

20 [11] Then charged he his disciples that they should tell no man that he was Jesus the Christ (*till after his resurrection*, ch. xvii.).

21 ¶ From that time forth (*that they might not be*

both in the scriptures, the Jewish writers, and the ancient fathers, and more ancient heathens, the place and receptacle of the dead; ἅιδην νεκρῶν χωρίον exponunt Græci, saith the learned Windate; "the Greeks call the place of the dead hades:" ἅιδης ὁ τάφος, "hades is the sepulchre," saith Hesychius: by *sheol* is not meant the place of the damned spirits, saith Mr. Ainsworth, but of all that go out of the world: whence in the Chaldee paraphrase it is styled "the house of the grave," or "the place of burial." Accordingly the ancient Greeks assigned one hades to all that died, whence they so often say πάντας ὁμῶς θνητοὺς ἅιδης δέχεται, "all that die are in hades, all men shall go to hades;" ἐν ᾅδου συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων· "both just and unjust go to hades," saith Caius, a Roman presbyter.

Thirdly, This place of hades is generally represented as a great house, or receptacle, which hath doors, and bars, and keys, and gates, by which the dead are said to enter; hence in the poets we find frequent mention of the "house of hades," and the "gates of hades:" hence Job cries out, *sheol bethi*, "hades is my house;" and they who die are said, κατέλθειν εἰς ᾅδου δόμους, in Euripides, εἰς ὦμ' ἅιδαο, in Homer, i. e. "to go to the house of hades."

Thirdly, The place or receptacle of the dead being thus represented by the ancients, as a house that hath its doors and gates; death in their language is represented as the gate or entrance into hades; to die or to descend into the grave, is, in their language, "to go down, to be brought down to, and to pass through, the gates of hades," as in those words of Homer, ἐχθρος γάρ μοι κεῖνος ὁμως ἅιδαο πυλῆσιν, "I hate him to the gates of hades, which does not speak as he thinks;" where the scholiast informs us, that this is περίφρασις θανάτου, "a periphrasis of death;" τὴν ἀϊδάο πύλαν ἀράξει, "he shall knock at the gates of hades," that is, he shall die, saith Theocritus; and thus Theognis, bewailing the miseries of human life, concludes, "it is best of all not to be born, or being born, ὤκιστα πύλας ἅιδαο περῆσαι, to die as soon as may be." Accordingly "to live again" is in their language to leave, or "open the gates of death, or hades:" thus in Euripides the chorus sings that if Æsculapius were there, Alcestis might then leave ἅιδου πύλας, "the gates of hades," and return to life, "for he can raise the dead:" and when Menippus came from the grave he speaks thus, "That he came from the gates of hades." And suitably to this old notion of the gates of hades, is the constant usage of the phrase in the Old Testament and Jewish writers. The writing of Hezekiah after his recovery begins thus, "I said in the cutting off of my days, πορεύσομαι ἐν πύλαις ᾅδου, I shall go to the gates of hades; I am deprived of the residue of my years, I shall no longer be in the land of the living" (Isa. xxxviii. 10, 11). And what is in the Hebrew שערי מות, "the gates of death," is by the LXX. translated πυλωροὶ ᾅδου· for so God puts the question to Job, "Will the gates of death open to thee?" i. e. Canst thou command the dead to live? or "Hast thou seen the gates of hades?" (Job xxxviii. 17). Thus they who are even at death's door are in the language of the psalmist said, ἐγγίζειν ἕως τῶν πυλῶν θανάτου, "to draw nigh to the gates of death" (Ps. cvii. 18). And when Ptolemæus Philopator threatened καταπέμψειν πρὸς ᾅδην Ἰουδαίους, "to kill all the Jews," and the elephants were ready to fall in upon them; they cried to the Lord to have mercy upon them, ἤδη πρὸς πύλας ᾅδου καθεστῶτες, "being just at the point of death" (Mac. iii. ult.). And when God shows his power in restoring men from such a state, he is then said to "lift them from the gates of hades;" as in those words, "Thou hast the power of life and death, κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις, thou bringest down to the gates of hades, and raisest up again" (Wisd. xvi. 13). Accordingly, when Theodosius had pardoned some, whom justice had condemned to die, Themistius tells him he raised them to life, ἐκ τῶν πυλῶν ἀχέροντος, "from the gates of hell." Nor did Eusebius* doubt the truth of

this exposition of the words; for he declares, "That God had hereby promised that the church should not be overcome by death," and that by virtue of this one voice, "Upon this rock . . . and the gates of hell shall not prevail against it; the church continues not subdued by her enemies, nor yielding to the gates of death." St. Cyril,* of Jerusalem, gives the same import of the words, saying that Christ called Lazarus ἐξ ᾅδου πυλῶν, "from the gates of hades," or death's door: and Photius that when the dead are drawn τῶν πυλῶν ᾅδου, "from the gates of death to life again," this is a demonstration of divine virtue. Theodoret† saith he was cast into so great peril by the heretics, as to be brought εἰς αὐτὰς τοῦ ᾅδου πύλας, "even to the gates of hades." So that in all languages with which I am acquainted, this seems to be the plain and constant import of the phrase; and therefore in these words it seemeth reasonable to conceive it is a promise that even death itself should not prevail against the genuine members of Christ's church, or that they should enjoy a happy resurrection. Now from this exposition we may learn how vainly these words are produced, to prove that any church or council is infallible, or that the church of Rome hath a just title to that privilege; for if the gates of hades do never signify, in any ancient writer or any eastern language, heresy or error; to interpret these words of a security from error promised to the church, must be to wrest them from their plain and constant sense, to such an import as they never had in any language then in use.

[10] Ver. 19. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν, *And I will give to thee the keys of the kingdom of heaven.*] Here note,

First, That our Lord, by giving these keys to St. Peter, cannot be reasonably supposed to give him a supremacy over the rest of the apostles, or over the whole church of Christ, because the text informs us that these keys were given to St. Peter, that with them he might bind and loose; now, whatsoever binding and loosing may import, it is sure doth equally belong to all the rest of the apostles; Christ having said to them in general as fully as he did to Peter, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven," Matt. xviii. 18 (see the words expounded there). Note,

Secondly, That the use of a key being to open a door or gate, Christ here promises to Peter, that he should be the person who should first open the gate of the kingdom of heaven both to Jew and gentile, by making the first converts among both, and letting some of both into the church; but then it is evident that both James and John exercised this office independently of Peter, in converting those of the circumcision as well as he; and that St. Paul was by way of excellency, and by virtue of his mission, the apostle of the gentiles (Rom. xi. 13, xv. 16, Gal. i. 16, ii. 8, 1 Tim. ii. 7, 2 Tim. i. 11), and opened the kingdom of heaven to far more gentiles than ever Peter did (Rom. xv. 18—22), and therefore had this key of the kingdom of heaven given to him as much as to St. Peter.

And what thou shalt bind on earth shall be bound in heaven.] Here St. Jerome notes that "hence some bishops and presbyters did assume to themselves somewhat of the haughtiness of the pharisees; ut vel damnent innocentes, vel solvere se noxios arbitrentur, cùm apud Deum non sententia sacerdotis, sed reorum vita quæratur." And he observes from Lev. xiv. 7. 11, that "as the priest is said to make him clean or unclean, whom he pronounceth, upon ocular inspection, so to be; so the bishop or priest is here said to bind or loose."

[11] Ver. 20. *Then charged he his disciples, ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός, that they should tell no man that he was Jesus the Christ.*] i. e. Till after his resurrection, when they were by office to be his witnesses, and to declare to others that he was the Christ, because then they

* Præp. Evang. lib. i. cap. 3, p. 8, C.

* Catec. 5, p. 43. † Tom. iii. ep. 81, p. 954.

shaken in this faith by what should afterward befall him,) [12] began Jesus to shew unto his disciples, how that he (*the Son of man*) must go unto Jerusalem, and suffer many things (*and be rejected*) of the elders and chief priests and scribes, and be killed, and (*notwithstanding that, he should by God*) be raised again the third day (*and this he said to them openly*, Mark viii. 32).

22 Then Peter took him, and began to rebuke him, saying, [13] Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and (*looking on his disciples*, Mark viii. 33) said unto Peter, [14] Get thee behind me, Satan (*thou who art to me a tempter, and to the good of men an adversary*): thou art an offence to me (*as being a solicitor to me to disobey the will of my Father*): for thou (*in this*) savourest not the things that be of God, but those that be of men (*regarding more what is pleasing to men than God*).

24 ¶ Then said Jesus unto his disciples (*and to the multitude*, Mark viii. 34), [15] If any *man* will come after me, let him (*resolve upon it that it will be necessary for him to*) deny himself, and take up his cross (*daily*, Luke ix. 23), and (*so only will be prepared to*) follow me.

25 [16] For whosoever will (*choose rather to*) save his life shall lose it: and whosoever will (*be ready to*) lose his life for my sake (*and the gospel's*, Mark viii. 35) shall find it (*either graciously preserved here, or improved into life eternal.*

26 *And this it behoveth all to do,*) For what is a man profited, if he shall gain the whole world, and lose his own soul (*or life*)? or what shall a man give in exchange for his soul?

27 [17] For the Son of man shall come in the glory of his Father with his (*holy*) angels; and then he shall reward every man according to his works (*being*

---

could do it, not only without suspicion of confederacy, but with greater advantage and better success, after that Christ had taken possession of his kingdom, and had testified this, by his sitting down at the right hand of power, and by sending down upon them the Holy Ghost, to enable them to confirm this testimony; and when he was no longer to be subject to those humble circumstances, and to that death, which might divert them from receiving him under the character of "the Son of God;" whereas, had his own disciples publicly declared him to be "the king of the Jews," and "the Son of God," whilst he was on earth, as this would have looked like a confederacy between them and their master, so might it have encouraged the attempt of the Jews to come and "make him a king" (John vi. 15), especially when he was shortly to go up to Jerusalem in royal triumph (xxi. 8, 9).

[12] Ver. 21. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, &c. *From that time began Jesus to show to his disciples, that he was to go up to Jerusalem, and to suffer many things of the elders.*] To what hath been hinted in the paraphrase, that he was to go up to Jerusalem, because a prophet could not suffer out of that city (Luke xiii. 33), he being to be tried by the Sanhedrin which sat there; add also, that he was to be condemned by the rulers, and those who had the authority of life and death, that so, being condemned and put to death by them, who bore the title of God's vicegerents, he might more properly be said to be "smitten of God, and afflicted" (Isa. liii. 4), though also, in a higher sense, "it pleased the Lord to bruise him, and to put him to grief, by laying on him the iniquity of us all" (ver. 6).

[13] Ver. 22. Ἵλεώς σοι, Κύριε, *Far be it from thee, Lord.*] This is a phrase very frequent in the Old Testament, and always used by way of admonition and abhorrence, answering to חלילה לך in the Hebrew; and it is always rendered either μηδαμῶς σοι, as Gen. xviii. 25, 1 Sam. iii. 30, xii. 23, xx. 9, xxii. 15, xxiv. 6, or μὴ γένοιτο, Gen. xliv. 7. 17, Josh. xxii. 29, xxiv. 16, 1 Kings xxi. 3, i. e. absit, or nequaquàm, and so is well rendered by us, "far be it from thee." A like phrase, חלילה לי is thrice rendered by the Septuagint, Ἵλεως μοι, 2 Sam. xx. 20, xxiii. 17, where it is rendered, "Far be it from me" (see 1 Macc. ii. 21); and when Jehovah is added to it, and it is Ἵλεώς μοι ὁ Θεὸς or μὴ γένοιτό μοι παρὰ τοῦ Θεοῦ, 1 Kings xxi. 3, it is rendered, "My God, forbid it," 1 Chron. xi. 19, and this, some think, is the full import of the words here, ὁ Θεὸς being understood, and therefore render them, "God be merciful to thee, Sir."

[14] Ver. 23. Ὕπαγε ὀπίσω μου Σατανᾶ, *Get thee behind me, Satan.*] It is somewhat strange, that Origen, Hilary, Jerome, and St. Austin, should conceive that Christ should only mean, Sequere meam sententiam, "Follow my opinion rather than thine own." These words being doubtless a reprehension of St. Peter, with some vehemence and indignation, as, under a pretence of charity, showing himself an adversary to Christ, as the word "Satan" signifies, Numb. xxii. 32, 2 Sam. xix. 23, 1 Kings v. 4, xi. 14, Psalm cix. 6, and doing the work of Satan by tempting him to disobey his Father's will and command (John x. 18), and to decline a work so necessary for the salvation of souls; and being more concerned for the advancement of that temporal kingdom the Jews expected from their Messiah, than for the glory of God and the good of souls.

[15] Ver. 24. Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, *If any man will come after me, let him deny himself*, &c.) See note on Mark viii. 34, and on Luke xiv. 27.

[16] Ver. 25, 26. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, *For whosoever will save his life shall lose it.*] That the word ψυχὴ should be here rendered *life*, rather than soul, in the sublimer acceptation of the word, seems highly probable from these considerations: (1.) because Christ, who came to save men's souls, could not require of any persons, that they should lose their souls in the worst sense, but only that they should lay down their lives for his sake. (2.) Because in the Old Testament this phrase continually occurreth in this sense, where τηρεῖν τὴν ψυχὴν, Prov. xiii. 3, xvi. 17, xix. 16, xxiii. 14, σῶσαι τὴν ψυχὴν, Amos ii. 14, 15, is "to preserve life;" λύσαι τὴν ψυχὴν, Ps. vi. 4, vii. 1, 2, is "to deliver us from death;" ἀπολέσαι τὴν ψυχὴν, Ps. xxvi. 9, "to lose life, or die." (3.) Because it frequently occurs in profane authors in this sense, as when we read in Agathias,* "What if we gain all Persia, τάς δὲ ψυχὰς ἐζυμιωμένοι; but lose our lives?" And Achilles in Homer† says, Οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον ἄλλο, "Nothing is comparable to my life." Lastly, The benefit which will accrue to us by losing of this life, follows in the reward such persons shall receive at Christ's coming: and I humbly conceive our Saviour's argument may be to this effect; It is natural for all men to have the greatest regard for the preservation of their lives, whence they so frequently declare τιμιώτερον οὐδέν, οὐ φίλτερον ἄλλο,‡ that nothing is more precious or desirable, nothing is fit to be given in exchange for it; he therefore will act most suitably to this natural principle, who continues steadfast in the Christian faith and doctrine, for his life will be prolonged happily for ever; whereas, he that forsakes it will lose his interest in this promise of eternal life. For "the Son of man will come to render to every man according to his works," to them who have been faithful to him to the death, eternal life; whereas the unbelievers and apostates shall not see this life, but shall be certainly obnoxious to the second death.

[17] Ver. 27. Μέλλει γάρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, *For the Son of man shall come in the glory of his Father, with his angels*, &c.] I do not think that there is any necessity of interpreting these words of the destruction of Jerusalem, to make them comport with the verse following: they seem more plainly to relate to the day of judgment. For (1.) the expressions are parallel to those which are elsewhere unquestionably meant of that great day, as Matt. xxv. 31, "The Son of man shall come in his glory, and all his holy angels with him, and shall place the goats on his left hand," &c.; 2 Thess. i. 7, "In the revelation of the Lord Jesus from heaven, with his host of angels, the wicked shall be punished with everlasting destruction from the glory of his power." See Matt. xiii. 41. 49, Jude 14. (2.) The words, "then shall he render to every man according to his works," can-

---

* Lib. iii. p. 80. † Il. i. 401. ‡ See Grotius here.

ashamed of, or not owning them who are ashamed of him, or of his words, in this wicked and adulterous generation, Mark viii. 38, *but rewarding them who profess him, and adhere to his doctrine*).

28 [18] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom (*or the kingdom of God coming with power*, Mark viii. 39, *and the Son of man giving a plain experiment of his intended future judgment, by the severe punishment he will execute upon the unbelieving and disobedient Jews of this age*).

---

not relate to the Jews only; those words, in all other places, plainly relating to the day of judgment: as Rom. ii. 6. 16, Rev. xxii. 12, whereas, at the destruction of the Jewish nation, he only rendered to them according to their works. The words may therefore be thus paraphrased; There is no cause why any man should fear to lose his life for my sake, or think himself wise in preserving it, by denying me: for the Son of man will come in the glory of his Father, who hath made him judge both of the quick and the dead; and then he will render a reward of eternal life to them who have suffered for his sake, and subject them to eternal death who have been ashamed of him and of his words; nor have you cause to doubt of his power, thus to judge and inflict punishments on men, since he will shortly give a signal experiment of it, in inflicting the severest punishments on the unbelieving Jews. For,

[18] Ver. 28. Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστηκότων, &c. *Verily I say unto you, There are some of them who are standing here, who shall not taste of death till they see the Son of man coming in his kingdom.*] It seems wonderful, that some, both ancient and modern interpreters, should conceive this passage relates to our Lord's transfiguration on the mount, mentioned in the following chapter; since (1.) the seeing that, could not be the seeing Christ's coming in his kingdom; his kingdom being not begun till after his resurrection, when "all power in heaven and earth was given to him," Matt. xxviii. 18. (2.) It was as true of all the apostles, as of Peter, James, and John, that they should not taste of death till after that vision, which happened but six days after these words were spoken (xvii. 1): nor did Christ, at his transfiguration, render to any one according to his works. Nor (3.) can these words be understood of the great day of judgment; there being none standing there who did not die long before that time; and "to taste of death," in the Jewish phrase signifies no more: thus, when Christ said, "He that believeth in me, shall never die;" the Jews repeat his words thus, "He shall never taste of death" (John viii. 52): and to be sure, it can import no more, when it is said of Christ, "He tasted death for every man" (Heb. ii. 9). Accordingly the Jews say, The first Adam was worthy not to taste of death. Nor (4.) can we understand this of Christ's resurrection and exaltation to the right hand of God, and the mission of the Holy Ghost; for this being said not long before his passion, it is not reasonable to conceive Christ should with an asseveration say, Some standing here shall not taste of death till they see that which was to happen in less than half a year. It is therefore more probable, that this is spoken of Christ's coming after forty years, to the destruction of Jewish church and nation, and to render to them according to their works; for this was to happen in that generation (Matt. xxiv. 34), and St. John, and many standing there, might see it; that also is represented as the παρουσία, or "coming of the Son of man," Matt. xxiv. 3. 27. 39. 44; then was the Son of man "to come," John xxi. 22, Heb. x. 37, "with power," Matt. xxiv. 30, "and great glory," Mark xiii. 26, and "with his angels," Matt. xvi. 27, and to come "in the clouds," Rev. i. 7, and then was "the kingdom of God near," Luke xxi. 31. Well therefore might this glorious advent of the Son of God, in so great majesty, and such resemblance of his second coming at the day of judgment, be introduced as a just ground to believe, and to expect that day; viz. a time when Christ should punish with destruction from his presence all that did not believe and obey his gospel, as he had then punished the unbelieving Jews; and that he should afterward say to all his enemies, as he then signally did to the Jews, "Bring these mine enemies that would not I should reign over them, and slay them before me" (Luke xix. 27). And this interpretation fully agrees with those words of Christ, Matt. xxiv. 30, "Then shall they (the Jews) see the Son of man coming in the clouds of heaven with great power and glory;" and, Matt. xxvi. 64, "After a while ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven."

CHAPTER XVII.

1 [1] And after six days (*from the discourse had with his disciples, till the day of his ascent*, see note on Mark ix. 2) [2] Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart (*which he ascended, to pray there*, Luke ix. 28),

2 And (*whilst he was praying*, Luke ix. 29, *he*) was transfigured before them: and his face did shine as the sun, and his raiment was white (*and shining*, Luke ix. 29) as the light.

3 [3] And, behold, there appeared unto them Moses and Elias talking with him (*of his decease, which he should accomplish at Jerusalem*, Luke ix. 31).

4 Then answered (*i. e. spake*) Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice (*came*) out of the cloud, which said, This is my beloved Son, in whom

---

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 1. Καὶ μεθ' ἡμέρας ἓξ. *And after six days.*] See note on Mark ix. 2.

[2] Παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, &c. *Jesus taketh with him Peter, James, and John.*] These being afterward to be great "pillars" of the church, especially of the circumcision (Gal. ii. 9), Christ changes their names, admits them here to this vision in the mount, he takes them with him when he raised the ruler of the synagogue's daughter to life (Mark v. 37), and in his agony (Matt. xxvi. 37).

[3] Ver 3. Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες. *And, behold, there appeared to them Moses and Elias talking with him.*] Because Christ commands his disciples to tell no man, τὸ ὅραμα, "the vision" (ver. 9), hence some conjecture, that Moses and Elias were not truly there, or seen by them, but only that they had in their fancy or imagination an appearance of them: but this is very improbable: for St. Luke saith expressly that "these two talked with him, and spake of his exit, which he was to accomplish at Jerusalem;" and that all this was done whilst these disciples were asleep, and had seen nothing, adding, that after they were awake, "they saw two men standing with him, Luke ix. 30—32 (see also Mark ix. 4). And therefore this by St. Luke is styled, not ὅραμα, "a vision;" which, when it is represented to the fancy, happeneth rather to men in a sleep, than after they awake, but ὀπτασία, "a representation" of the thing to their eyes: it is therefore probable, that God might preserve both their bodies to this end; for the body of Elias was carried up into heaven (2 Kings ii. 11), the body of Moses "was not found: it disappeared," saith Josephus:* "he ascended," say the Jews,

---

* Antiq. lib. iv. cap. 8, p. 132.

I am well pleased; hear ye him (*according to the prediction of Moses*, Deut. xviii. 15, *him shall ye hear*).

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes (*which were heavy with sleep*, Luke ix. 32), they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, [4] Tell the vision to no man (*no, not to your fellow-disciples*), until the Son of man be risen again from the dead.

10 And (*upon this charge*) his disciples asked him, saying, (*If the appearance of Elias must be so great a secret, even till thy departure,*) [5] Why then say the scribes that Elias must first come (*to anoint the Messias, and make him manifest to Israel*)?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things (*i. e. he indeed is to come first for this end, according to the words of the prophet Malachi*, iv. 6).

12 But (*then*) I (*also*) say unto you, That (*the*) Elias (*of whom he spake*) is come already, and they knew (*i. e. acknowledged*) him not, but have done unto him whatsoever they listed; (*the pharisees rejecting his baptism, and blaspheming him as one that had a devil*, Luke vii. 30. 33). Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist (*as of that Elias which was for to come*).

14 ¶ And (*the day following*, Luke ix. 37) when they were come to the multitude, (*he saw them about his disciples, and the scribes questioning with them, and asked them, What they inquired about?* Mark ix. 14. 16, *and*) there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son, (*my only son*, Luke ix. 38): for he is lunatick, and sore vexed (*with a dumb spirit*, Mark ix. 16): for (*this spirit taketh him, and suddenly he cries out, and he shakes him; so that he foameth again, and bruising him, hardly departeth from him*, Luke ix. 39, *yea*) ofttimes he falleth into the fire, and oft into the water.

16 And (*in thy absence*) I brought him to thy disciples, and they could not cure him (*and this raised the question betwixt the pharisees and lawyers and thy disciples*).

17 Then Jesus answered and said (*unto these pharisees and scribes,*) [6] O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me (Luke ix. 42. *And as he was yet coming, the devil threw him down—and he fell on the ground and wallowed foaming*, Mark ix. 20. *And Jesus asked his father, How long is it ago since this came to him? And he said, Of a child*, ver. 21. *But if thou canst do any thing, have compassion on us, and help us*, ver. 22. *And Jesus said unto him, If thou canst believe, all things are possible to him that believeth*, ver. 23. *And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou my unbelief*, ver. 24).

18 And (*when*) Jesus (*saw that the people came running together*, Mark ix. 25, *he*) rebuked the devil; and (*saying to him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him; the spirit cried, and rent him sore, and*) he departed out of him (*but so as to leave him as one dead, insomuch that many said, He is dead; but Jesus took him by the hand, and lifted him up, and he arose*, Mark ix. 24—26); and the child was cured from that very hour.

19 Then came the disciples to Jesus apart (*when he was come into the house*, Mark iv. 28), and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [7] If ye have faith as a grain of mustard seed (*a small degree of active*

"and ministered to God in the heavens:" but the text saying expressly that "he was buried in a valley in the land of Moab, over against Beth-peor;" or, as the Hebrew, "He," i. e. God, "buried him, ἀπὸ τῶν ἁγίων ἀγγέλων, by his holy angels;" saith Epiphanius,* his body must be raised, or miraculously appear; and to this burial by angels, perhaps, refers that altercation mentioned by St. Jude, betwixt Michael and the devil "touching the body of Moses." The coming of these two great prophets, one the deliverer, the other the restorer, of the law of Moses, when God said of Christ, "This is my beloved Son, hear him;" showed that the law was henceforth to give place to the gospel preached by him. Moreover, that these were two men, as St. Luke speaks, their eyes informed them: that they were Moses and Elias, their talk together might declare; for how else Peter should learn who they were, but either from their discourse with Christ, or Christ's discourse with him and his associates, as he went up into the mount, that he was going to meet with them, I am not able to imagine.

[4] Ver. 9. Μηδενὶ εἴπητε τὸ ὅραμα, *Tell no man the vision.*] The thing that ye have seen; not the residue of the disciples, that they be not troubled that they were not admitted to see it; not those believers that now follow me, that they be not scandalized at my sufferings after so glorious a transfiguration.

[5] Ver. 10—12. *Why say the scribes*, &c.] See note on Mark ix. 11—13.

[6] Ver. 17. Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη· &c. *O faithless and perverse generation, how long shall I be with you?* &c.] That Christ said not this to his apostles, appears (1.) from those words, "Bring ye him to me," they being spoken not to them but to the multitude (Mark ix. 19), among whom were the scribes, ver. 16. (2.) Because if Christ had spoken thus to them, they could not have been ignorant of the reason why they could not cast out this devil, and so they could not have put the question to Christ, "Why could not we cast him out?" (ver. 28), the reason of it, if these words were spoken to them, being clearly given here, viz. their want of faith. Nor (3.) doth Christ speak this to the father of the lunatic; for (1.) he was not faithless, but only ὀλιγόπιστος, "one of little faith." (2.) It seems not proper to say to one man, "O faithless generation!" (3.) There seemeth to be nothing in the father which deserved this sharp rebuke, he coming very humbly on his knees to Christ, to beg his mercy for his son (ver. 15), and saying to him with such ardour, "Lord I believe; help thou my unbelief" (Mark ix. 24): upon which saying his son was straightway cured.

It is therefore to be noted from St. Mark, ix. 14. 16, that the scribes were then disputing with Christ's disciples, and perhaps insulting over them, as having found out a distemper which could not be cured by his name and power; whence Christ asks them, "What it was about that they disputed?" (ver. 15.) It therefore seems most probable that Christ spake this to them, to whom at other times he used the same language, styling them "a wicked and adulterous generation" (Matt. xii. 39, xvi. 4, Luke xi. 29).

[7] Ver. 20. Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· *If ye have faith as a grain of mustard-seed, ye may say to this mountain—and nothing shall be impossible to you.*] By "faith as a grain of mustard-seed," some understand a faith that groweth and increaseth as a grain of mustard-seed (Matt. xiii. 31, 32), or faith as strong and active in the heart as mustard-seed is on the palate; and that because Christ elsewhere, for "the removing of a mountain," i. e. to perform things most difficult (see note on Matt. xxi. 21), requires πίστιν Θεοῦ, "faith in God," which seems to signify an excelling faith (Mark xi. 22, 23), "faith without doubting," Matt. xxi. 21. (2.) Because St. Paul reckons

---

* Hær. 9. p. 28, Hær. 64, p. 600, B.

growing faith), ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing (*relating to your office*) shall be impossible to you, (*i. e. you shall through faith be enabled to do very extraordinary things for the promotion of the gospel, and to remove the greatest obstructions to the progress of it*, 2 Cor. x. 4, 5).

21 [8] Howbeit this kind (*of devils*) goeth not out but by (*faith, acquired by*) prayer and fasting.

22 ¶ And while they abode in Galilee (*as they were privately going through it*, Mark ix. 29), Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they (*not understanding what he meant by the death and resurrection of the Messiah*, Mark ix. 32, Luke ix. 45, *or how to reconcile it with their received notion, that the Messiah should not die*, John xii. 34) were exceeding sorry.

24 ¶ And when they were come to Capernaum (*where Christ and Peter dwelt*, Matt. viii. 14), they that received tribute *money* (*that every Jew yearly paid to the temple*) came to Peter, and said (*to him*), Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house (*of Peter*), Jesus prevented him, saying, What thinkest thou, Simon? [9] of whom do the kings of the earth take custom or tribute? of their own children, or of strangers (*i. e. of others only, who are not of their sons, or of their own family*)?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free (*i. e. then this tribute, which is paid to God for his temple, belongs not to me to pay, who am his Son*).

27 [10] Notwithstanding, lest we should offend them (*i. e. seem to them who know nothing of this reason of my exemption, to contemn the temple, and the service of it, for which this tribute is designed*), go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money (*worth two shillings and sixpence, or two half shekels*): that take, and give unto them (*as the two half shekels due*) for me and thee (*who dwell at Capernaum*).

---

faith "able to remove mountains," as an indication of the strongest faith (1 Cor. xiii. 2).

Now according to this exposition the sense runs thus, Did your faith increase according to the examples of God's power you have had before your eyes; as a grain of mustard-seed grows up to be the greatest of all herbs, so would your faith transmount and grow superior to all difficulties.

But Buxtorf, in the word *chardal*, doth inform us, that a "grain of mustard-seed" was proverbially used among the Jews, pro re minimâ, "for the least thing," as he there shows by many examples; and therefore it is probable that Christ, speaking to them who were accustomed to this phrase, used it in their sense for the least sincere faith in God, which they who fear (Mark iv. 40) or doubt (James i. 6) seem not to have. So that the import of these words seems to be this, If you, who are commissionated by me, and by the Father which sent me, to work all kinds of miracles needful to confirm my doctrine in my name, had the least measure of that faith which casts out fear and doubting of success in the discharge of your office, you might perform things most difficult, and even this faith in its effect would be most mighty.

Ἐρεῖτε τῷ ὄρει τούτῳ, *Ye shall say to this mountain, Be thou removed*, &c.] That is, saith Origen, to this lunatic devil, περὶ οὗ ἐζητήσατε, "of whom you have propounded this question." For confirmation of this exposition, let it be observed from Buxtorf, and the note on 1 Cor. xiii. 2, that in the Hebrew idiom, to be a "remover of mountains," seems only to import to be a doer of those things which are exceeding difficult, and beyond the power of nature to perform; when therefore Christ saith here, and Mark xi. 13, "Whosoever shall say to this mountain, Be thou removed," &c. there being no particular mountain mentioned or pointed to in these words, it seemeth reasonable to interpret them as I have done in this paraphrase, viz. Whosoever shall, with a strong faith in God, attempt the most difficult things or the promotion of the gospel, shall, whilst the gift of miracles remains, be successful in so doing.

Ver. 21.] That this verse belongs to St. Matthew, and that καὶ ἐλυπήθησαν σφόδρα belong to the text, ver. 23, see proved against Dr. Mills, Exam. Millii. ibid.

[8] Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. *But this kind goeth not out but by prayer and fasting.*] i. e. But by faith which is to be acquired by prayer and fasting. And this is not said to express the pertinacy of this kind of devils, or the power which the great sins of the possessed had given them over him; this person being thus possessed παιδίοθεν, "from his youth," or childhood: but to inform his disciples that this miraculous faith, being the special gift of God, was to be sought for by flagrant devotion, that it might never be wanting to them.

[9] Ver. 25. Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη; &c. *Of whom do the kings of the earth receive tribute or custom, of their own children, or of strangers?*] That our Lord speaks here of the half shekels paid every year by all Jews above twenty years old, to the temple, for the buying the daily sacrifice, and other things necessary to the worship of God, appears (1.) from the word δίδραχμα, used ver. 24; for the Jews, saith Josephus,* δυὸ δραχμὰς ἀνὰ πᾶν ἔτος εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλουν, "paid yearly two Attic drachms for the use of the temple at Jerusalem;" and this they did according to the precept requiring of them the half shekel, called by the Septuagint τὸ δίδραχμον ἅλιον, Exod. xxx. 13, Neh. x. 32. (2.) Because our Saviour's argument why he should not pay this tribute, as being the Son of that King to whom it was paid, holds not with reference to the other tribute paid to Cæsar, he being not the son of Cæsar, but of God.

[10] Ver. 27. Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς· *Lest we should offend them.*] i. e. Give them occasion to say that I despise the temple and its service, and teach my disciples so to do, pay a στατὴρ, or a piece of money of the value of two drachms, saith Phavorinus, for me, being here at Capernaum, and for thee, having thy house there (Matt viii. 14); by which example Christ teaches us to avoid the scandal and sinister suspicions of men, though they be groundless, with some detriment to ourselves; especially when they have not means sufficient clearly to convince them, that as the Son of God, he had his freedom: the scandal of the pharisees proceeding not from ignorance, but pure malice, he is not thus concerned to avoid (xv. 12).

* De Bello Jud. lib. vii. cap. 7, Antiq. lib. xviii. cap. 12.

CHAPTER XVIII.

1 [1] At the same time (*that Jesus spake of his death and resurrection*, xvii. 22, 23) came the disciples unto Jesus, saying (*among themselves*), Who is (*to be*) the greatest in the kingdom of heaven? (*i. e. who shall have the chief place of dignity and advantage in the kingdom of the Messiah?*)

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, &c. *At that time came the disciples of Jesus to him, saying, Who is greatest in the kingdom of heaven?*] St. Mark saith, Christ puts this question to them, and "they held their peace" (ix. 33); St. Luke, that they had been a disputing this point among themselves, and Christ knowing the reasoning of their

2 And Jesus (*being willing by this emblem to satisfy this dispute, as far as it was useful to them*) called a little child unto him, and (*taking him up in his arms*, (Mark ix. 35, *he*) set him in the midst of them,

3 And said, Verily I say unto you, [2] Except ye be converted (*from these ambitious and covetous desires*), and become as (*free from them, as are*) little children, ye shall not (*be fit to*) enter into the kingdom of heaven (*which chiefly requires of its members humility, and a contempt of the world*).

4 Whosoever therefore shall humble himself (*and be*) as (*free from all thirst after worldly dignities and honours as is*) this little child, the same is greatest (*and most useful*) in the kingdom of heaven (*for this frame will render him willing to minister even to the meanest of its members*).

5 And (*that you may not be unwilling thus to minister to those my little ones, know that*) whoso shall receive one such little child in my name (*though in this respect also he be a little child, as being lately born anew, and yet tender in the faith, shall be respected as one that*) receiveth me.

6 [3] But whoso shall offend (*and drive from the faith*) one of these little ones which believe in me, [4] it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea (*i. e. that he suffered the surest temporal destruction*).

---

hearts, "took a child" (ix. 46, 47). Now these seeming differences are to be reconciled thus; that Jesus, going to Capernaum, the disciples followed him, λέγοντες πρὸς ἑαυτοὺς, "discoursing among themselves (Mark ix. 33), who of them was to be the greatest in the kingdom of heaven;" and when they came to him into the house, Jesus, knowing what was still upon their hearts, and they were still pondering among themselves (Luke ix. 47), asks them, "What was it you discoursed of in the way?" which they being ashamed to tell him, kept silence (Mark ix. 33, 34): then Christ, who understood well what it was, endeavours by his example of a little child, to cure this distemper. That the participle λέγοντες relates not here to Christ, as if they put the question, but to themselves, as I have here expounded it, is evident, (1.) from their silence, when asked touching this matter; and St. Luke's note, that Jesus, "perceiving the thoughts of their hearts," did this: for had they put that question to Christ, how could they, or why should they, hold their peace; or what need was there of saying, "Jesus, knowing their hearts," did this, in a matter which they uttered to him with their mouths? (2.) To a question it is usually said, Jesus answered, or answering did so or so, which is not here said; thus, when he rebuked the winds, the apostles wonder, λέγοντες, "saying among themselves, What manner of person is this?" (Matt. viii. 27,) the multitude wondered, λέγοντες "saying among themselves, We never saw it thus before" (ix. 33). So xiv. 26, xvi. 7. 19. 25, xxi. 9, 10, and ver. 25, οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, "and they reasoned, saying among themselves:" xxii. 23, then came to him the sadducees, οἱ λέγοντες, "those who say there is no resurrection" (so xxiii. 16, xxvi. 8, xxvii. 54).

[2] Ver. 3. Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, &c. *Except ye be converted, and become as little children, you cannot enter into the kingdom of heaven.*] In that temporal kingdom of the Messiah, which the Jews expected, they thought they should have rule over all nations, having them for their servants, and all their wealth flowing in to them; and then the twelve must naturally think, that they should have the preference above other Jews, and be advanced to higher posts of honour and grandeur, and have a greater affluence of outward blessings, than other Jews; and seeing the king Messiah must have some officers of highest rank, they conclude it must be some of them, though they could not agree who of them were the fittest for, or best deserved, these high posts of honour: now our Saviour's kingdom being not of this world, and therefore nothing of this nature being to be expected from him; but rather that his followers, and the apostles more especially, should suffer the loss of all things, and lie under the utmost infamy, Christ plainly tells them, that these inclinations, desires, and expectations were inconsistent with their being members of that spiritual kingdom which he was to erect; since they who followed him chiefly on these accounts, when they saw no such thing could be expected from him, but rather the quite contrary, must desert him; and therefore he requires them to fit them for this kingdom, to become as to these things like little children, who are absolutely free from all contrivances and designs of this nature, never concerned in the least for empire and dominion over others, or for increase in wealth or great possessions, and know not what a post of honour, or what wealth, means; this, saith our Lord, being that which will remove all that obstructs your entrance into my kingdom, and make you the most eminent subjects of it (ver. 4), and so shall be regarded by me; for to encourage all men to show the greatest kindness to them, I let them know I will accept, and will reward, all kindness done to them, as if it were done to my own self, and will severely punish all that shall offend them (ver. 5, 6).

[3] Ver. 6. Ὃς δὲ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ· *But whoso shall offend one of these little ones that believe in me.*] It seemeth needless to note that Christ here speaketh not of little ones by age (they being both incapable of faith and free from scandal), but by quality and temper of spirit. To scandalize one of these little ones is to occasion his ruin, and falling off from the faith, by our sinful actions, as is apparent (1.) from these words, ver. 14, "It is not the will of their heavenly Father, that one of those little ones shall perish." (2.) From the severity of the *woe* and punishment here threatened to him that scandalizeth; "it were better that a millstone were hanged about his neck," &c. even so much better, saith St. Jerome, as it is to suffer a short than an eternal punishment, the offending eye and hand causing us to be cast into hell-fire (ver. 8, 9): and this sense the word usually beareth in the gospel, as when Christ saith, Matt. xi. 6, "Blessed is he that shall not be offended in me;" and xiii. 21, that the stony ground when persecution comes "is presently offended," i. e. falls off from the faith; that when "tribulation ariseth, many shall be offended" (Matt. xxiv. 10); i. e. their charity shall wax cold, nor will they persevere to the end (ver. 12, 13); that the hand and eye do scandalize, when they cause the whole body "to be cast into hell-fire" (Matt. v. 29, 30). So the Jews were scandalized at Christ's mean rise and parentage (Matt. xiii. 57, Mark vi. 3, Luke vii. 23), and at his words (ver. 12) the pharisees, (Matt. xv. 12) the multitude, and many of his disciples (John vi. 61, 62. 66). So Christ's disciples were scandalized for a season at his passion, their faith then failing (Matt. xxvi. 31. 33, Luke xxiv. 21), and Christ forewarns them of what they were to suffer, that they should not be scandalized (John xvi. 1). And that this is the constant import of this phrase in the New Testament, see note on Rom. xiv. 21. False therefore is it, that they who truly do believe in Christ, and are of the number of those whom God would not to perish (ver. 14), cannot be so offended, as to fall from the faith and perish. And were this so, wherein lies the force of this pathetical discourse, and why are such dreadful woes and punishments denounced to deter men from doing what not only is itself impossible, but which they also who are thus threatened must believe to be so?

[4] *It were better* ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, &c. *that a millstone were hanged about his neck, and he cast into the depth of the sea.*] Grotius here thinks, that this refers to a custom of drowning among the Syrians; but for this, he cites only from Eusebius instances of men drowned in the sea, and of a stone hung at the feet of the martyr Agypius, but not of any persons who had a millstone hung about their necks. Jerome, upon the place, saith, that he speaks "according to the custom of the province;" the punishment of greater criminals among the ancients being this, that they should be drowned in the deep, with a stone bound about them. Now of this custom, saith Dr. Lightfoot, there is no mention either in the law or in the rabbins; but Dr. Alix saith, it was customary for them, ἀναβέματα in mare Sodomæ dejicere, lapide annexo, "to cast execrable men into the Dead Sea, with a stone tied to them;"

7 ¶ Woe (*therefore*) unto the world because of offences! (*i. e. of scandals which obstruct the receiving of, or cause weak persons to desert the faith:*) [5] for it must needs be (*through the unrestrained iniquity of men*) that offences (*of this kind should*) come; but woe to that man by whom the offence (*which procures this ruin either to himself or others*) cometh!

8 Wherefore if thy hand or thy foot offend (*or be means of scandal to*) thee (*or others, so as to bring this woe upon thee*), cut them off, and cast *them* from thee: (*i. e. quit whatsoever causeth this scandal, how dear and useful soever it may seem to be, for*) it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And (*likewise*) if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed (*therefore*) that ye despise not one of these little ones (*as not regarding whether ye offend them or not*); [6] for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven; (*i. e. the angels of heaven, which are ministering spirits to them, stand always in the presence of God ready to receive his commands concerning them, so highly are they valued by them; I say, despise them not,*)

11 For the Son of man is come to save that which was lost, (*and so by scandalizing them to their ruin, you will act in contradiction to the designs of his advent, and of him that sent him; for*)

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave

---

and that there be divers places in the Mischna which prove this. And certain it is from Diodorus Siculus,* and others, that this was the ancient punishment of sacrilegious persons, to be cast into the sea. That this custom obtained in Greece, we learn from the scholiast in Aristophanes,† who saith, that when they drowned any one, "they hanged a weight about his neck." To which custom the poet alludes,‡ by saying, he would hang a litigious man about his neck. And Suetonius saith of the tutor and servants of Caius, that Augustus superbè et avarè in provinciâ grassantes oneratis gravi pondere cervicibus præcipitavit in flumen (in Oct. Aug. cap. 67), "for the pride and covetousness by which they infested the province, cast them into the river with a great weight about their necks."

[5] Ver. 7. Ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, &c. *It is necessary that offences should come, but woe to the man by whom the offence cometh.*] The necessity here mentioned is not a necessity arising from any act of God's ordaining or procuring that scandals should come, or withdrawing or not affording that grace which is absolutely necessary to prevent their coming, since otherwise it could be no offence to scandalize, i. e. to do what it was not in my power to help; nor could it deserve such severe woes and dreadful punishments, since no man deserves punishment for doing what he could not help, and God himself made necessary for him to do; nor could there be any force in, or ground for, the following exhortation, "See that ye despise not one of these little ones;" for to admonish any one not to do what is necessary that he should do, and what I who admonish him declare to be so, seems palpably absurd. The necessity here mentioned is therefore only conditional, on supposition of the wickedness of men not hindered, the subtlety and malignity of Satan, and the self-denial required of all who would embrace the gospel; whence nothing could be expected but that many should be scandalized at, and be unwilling to embrace, the gospel upon these terms, and many who had once embraced it should flee off from it. And this seems to be hinted in those words, "Woe to him by whom the scandal comes;" which represents him as the proper cause of it; and from the words thus varied by St. Luke, xvii. 1, ἀνένδεκτόν ἐστι, "it is not to be expected" that offences should not come; which word makes this sense preferable to that of Grotius, that this is necessary ratione finis, to the ends of divine providence; for though it be necessary that God should permit men to do that which he hath foretold shall happen, as in the crucifixion of our Lord; yet otherwise, as saith the son of Sirach, "God hath no need of the sinful man" (Ecclus. xv. 12), to accomplish the designs of his providence, but rather, foreseeing that he will be so, he makes him his instrument to fulfil them. Note also, that from the descants of the fathers and commentators on these words, we learn how far they were from thinking that the liberty of a viator, or of persons in a state of trial, was well consistent with a necessity of doing good or evil; for Chrysostom and Theophylact here observe, that Christ saith this, οὐ τὸ αὐθαίρετον τῆς ἐξουσίας ἀναιρῶν, οὐδὲ τὴν ἐλευθερίαν τῆς προαιρέσεως, οὐδὲ ἀνάγκη τινὶ πραγμάτων ὑποβάλλων τὸν βίον, "not to take away the freedom of our faculties, or the liberty of our election, or to subject the actions of our life to any necessity." St. Jerome here saith, that "if it were necessary for a man to scandalize, sine culpâ esset, he would be without blame in so doing." He also well observes the necessity of this caution to the apostles, contending then for dignity; for saith he, Si in hôc vitio permansissent, poterant eos quos ad fidem vocabant per suum scandalum perdere, dum apostolos viderent inter se de honore pugnare: "Had they continued in this vice, they might have given scandal to those whom they called to the faith, by contending among themselves for honour."

[6] Ver. 10. *For I say unto you,* ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς, &c. *That their angels in heaven do always behold the face of my Father which is in heaven.*] Here St. Jerome's note is this, "Great is the dignity of these little ones, seeing every one of them from his birth hath an angel delegated to preserve him." This many of the fathers did assert, as Jerome,* of all souls; but others said, this was the privilege only of the just, as you may see in Petavius; and yet I think that neither of these opinions concerning one particular angel having the custody of one soul, as his continual charge, hath any good foundation in the holy scriptures; certain it is, that in this place Christ saith not their "angel," but "their angels behold the face of God;" nor says he, that these angels belong to all, but only to "these little ones;" nor that they always do attend upon their persons; but that they stand "before the face of God," ready to receive his commands, either to help them in their exigencies, or punish them who injure them: hence then it follows, not that they have always an angel present with them, but only that the angels in general, are "ministering spirits to them" (Ps. xxxiv. 8, Heb. i. 14, see the note on Acts xii. 15). And whereas these angels are said "to behold the face of God continually," that only seems to signify their intimacy in the court of heaven, expressed by Raphael by "going in and out before the glory of the Holy One" (Tob. xii. 15), and their attendance on him as his retinue, servants, or as "messengers of his, that do his pleasure" (Ps. ciii. 21). Thus speaks the angel Gabriel of himself, "I am Gabriel, ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, "who stand before God" (Luke i. 19); and so the queen of Sheba, of Solomon's servants, "Blessed are thy servants, οἱ παρεστηκότες ἐνώπιον σοῦ δι' ὅλου, who stand always before thee" (1 Kings x. 8).

Ver. 11. *The Son of man is come to save,* &c.] Hence it seems plainly to follow, that they may be lost, through their own neglect to cut off their offending members, or through the offence which others minister, whom Christ came to save: as also from ver. 14, that they may perish through the offence of others, whom God would not have to perish; and therefore hath not, by his own decree of preterition, designed for destruction, or left inevitably to perish.

---

* Onomarchum Philippus suspendit, τοὺς δὲ ἄλλους ὡς ἱεροσύλους κατεπόντισε, lib. xvi. p. 529.

† Ὅτε κατεπόντουν τινὰς, βάρος ἀπὸ τῶν τραχηλῶν ἐκρέμων. In Equit.

‡ Ἄρας μετέωρον εἰς τὸ βάραθρον ἐμβαλῶ ἐκ τοῦ λάρυγγος ἐκκρεμασας ὑπέρβολον. Suidas in verbo ὑπέρβολος.

* Magna dignitas animarum, ut unaquæque habeat ab ortû nativitatis in custodiam sui angelum delegatum. Vide Petav. de Angelis, lib. ii. cap. 6.

the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more (*at the finding*) of that *sheep*, than (*at the seeing*) of the ninety and nine which went not astray.

14 Even so (*is the joy of God for the recovery of a lost sinner*) it is not (*therefore*) the will of your Father which is in heaven, that one of these little ones should perish (*by any scandal put before them*).

15 ¶ (*And in this concern to save others, it becomes you to imitate him;*) [7] Moreover if (*then*) thy brother shall trespass against thee, go (*first*) and tell him his fault (*friendly*) between thee and him alone: if he shall (*so*) hear thee (*as to confess and amend it*), thou hast gained thy brother.

16 But if he will not (*thus*) hear *thee*, (*do not presently give him over, but*) *then* take with thee one or two more, (*it being said*, Deut. xix. 15, *One witness shall not rise up against any man for iniquity, but*) that in (*at*) the mouth of two or three witnesses every word (*or matter relating to his condemnation*) may be established.

17 And if he shall neglect to hear them, tell it unto the church (*i. e. make it a matter of public cognizance*): but if he neglect to hear the church, let him be unto thee as an heathen man and a publican (*among the Jews, one wholly neglected by thee, and not thought fit to be conversed with*).

18 [8] Verily I say unto you, Whatsoever (*things*) ye shall (*thus*) bind on earth (*declaring them actions rendering men obnoxious to God's displeasure*) shall be bound in heaven (*i. e. shall make them guilty before God*): and whatsoever ye shall loose on earth (*or by this means shall exempt from guilt*) shall be loosed in heaven.

---

[7] Ver. 15. Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου· &c. *If then thy brother shall trespass against thee, go, and tell him his fault betwixt thee and him alone.* Ver. 17. *Let him be to thee as a heathen man, or a publican.*] i. e. The Son of man being come "to save that which was lost" (ver. 11); and God being unwilling "that one of these little ones should perish:" when thou seest any one in danger to be lost, or perish by his sins committed against thee, use this method to reclaim him; and if it fail, let him be to thee as a heathen or publican is to the Jews. So I interpret these words, because Christ neither neglected publicans nor heathens, but freely conversed with both, in order to their conversion, never ceasing to attempt the cure of any till they became incorrigible, as, in this case, the brother admonished so oft in vain is supposed to be, and therefore to be one of whose salvation we have as little hope as the Jews had of heathens and publicans.

"The papists hence argue for the infallibility and final decisions of all doctrines by the church catholic; concluding thus, If he who will not hear the church is in the judgment of God himself to be held as a publican or heathen, merely because he doth not hear her; and if God will ratify in heaven her judgment here on earth, as is asserted in the following verse; then cannot the church err in any matter belonging unto faith, because it is impossible that God should approve her error in any matter of faith, or require us under this penalty to hear her."

But, the command to tell the offence of our private brother, is not a command to tell it to the church catholic met in council; for then this precept could not have been obeyed for the first three centuries, no such council ever meeting till the time of Constantine. Then (2.) the church must always be assembled in such a council, because doubtless there are, and will be always persons thus offending against their Christian brethren. And (3.) then every private person must be obliged at what distance soever he be from it, and how unable soever he may be to do so, to travel to this council, and lay his private grievances before them: all which are palpable absurdities. Christ therefore only commands the offended person to tell this to the church, or particular community of which he is a member, as will be evident from the like rule prescribed among the Jews, and practised by the primitive Christians. Thus in the book Mischar Happenenim* the wise man saith, "If thy brother offend against thee, reprove him between him and thee alone, and if he hear thee, thou hast gained him; if he hear thee not, take with thee one or two brethren, who may hear it; if then he hear thee not, count him a vile person." And in the book Musar, "He that reproves his brother, must do it first without witnesses, betwixt his brother and himself alone; if he amend, it is well; if not, take some companions, that thou mayest shame him before them; if neither this way succeed, he ought to shame him, and lay open his fault before many;" nor is any thing more common among Jewish writers, than to excommunicate the obstinate person, publico præconio, "with proclamation made in the synagogue." And therefore this telling it to the church, is, in Justin† Martyr, admonishing him, when his obstinacy needs it, κατὰ κοινὸν, publicly; and the consequent excluding him from the society, being done according to St. Paul's direction to his Corinthians, συναχθέντων ὑμῶν, "when they were gathered together" (1 Cor. v. 4), is therefore styled by him, ἐπιτιμία ὑπὸ τῶν πλείονων, "the punishment inflicted by many" (2 Cor. ii. 6).

[8] Ver. 18. *Verily I say unto you, Whatsoever things ye shall bind on earth,* ἐσται δεδεμένα ἐν τῷ οὐρανῷ, *shall be bound in heaven; and whatsoever things ye shall loose on earth shall be loosed in heaven.*] For explication of these words, let it be noted,

First, That Christ saith not, "what persons ye shall bind on earth," but "what things;" which seems to intimate that our Lord speaks primarily of things, and only consequentially of persons to be bound and loosed, as having contracted guilt by, or as being absolved from the guilt of, those things. Note,

Secondly, That λύειν, *to loose*, in scripture and the Jewish writers, hath relation to sin and the pardon of it. So Job xlii. 9, "Job prayed for his three friends, and God accepted the face of Job, καὶ ἔλυσεν ἁμαρτίαν αὐτοῖς, and forgave their sin." So Ecclus. xxviii. 2, "Forgive the injury of thy brother; and so when thou prayest, ἁμαρτίαι σοῦ λυθήσονται, thy sins shall be forgiven." And then, by the rule of contraries, τὸ δῆσαι, "to bind," must be to retain their sins, or leave them under the guilt and obnoxious to the punishment of them. Thus, because a vow or oath renders us obnoxious to punishment upon a transgression of it, the person thus vowing or swearing is said "to bind his soul by a bond," Numb. xxx. 4. 11. And in the Jewish phrase, "to bind," is to forbid, under the penalty of God's displeasure; so Numb. xi. 28, "Moses, master forbid them;" *esarnum*, "bind them," saith the Chaldee; and "to loose," is to permit the doing this or that, and to pronounce them free from sin and punishment, or God's displeasure, though they do it. So in this very chapter: "the lord of that servant had compassion on him; and ἀπέλυσεν, he loosed him, and forgave him the debt:" and the woman that had a spirit of infirmity is said to be loosed from it (Luke xiii. 12) by the remission of the temporal punishment inflicted on her for her sin. This being premised, these words may have a threefold interpretation.

First, The first is that of the fathers, that whosoever doth thus admonish his brother as our Lord commands, if he refuse to hearken to his admonition, and therefore be esteemed by him as a heathen, "he is bound by him, and shall be bound in heaven; and being moved by his admonition to that repentance which obliges his brother to remit his sin, shall be loosed in heaven." So Origen.* "He speaks not thus," say Chrysostom and Theophylact† "to the ruler of

---

* Buxt. Florileg. p. 297.

† Ep. ad Zenam. p. 508.

* Δικαίως γὰρ ἤθησεν ὁ τρὶς νουθετήσας καὶ μὴ ἀκουσθεὶς τὸν κριθέντα εἶναι ὡς ἐθνικὸν—καὶ ὁ ἅπαξ νουθετηθεὶς λυθεὶς διὰ τῆς νουθεσίας κερδήσαντος αὐτὸν καὶ μηκέτι σειραῖς τῶν ἁμαρτίων δεόμενος λελυμένος κριθήσεται, ὑπὸ τῶν ἐν οὐρανοῖς. Orig. in Mat. tom. xiii. ed. Huet. p. 336, B, C.

† Οὐκ εἶπε τῷ προέδρῳ τῆς ἐκκλησίας, δῆσον τὸν τοιοῦτον, ἀλλ' ἐὰν δήσῃς, αὐτῷ τῷ λελυπημένῳ τὸ πᾶν ἐπιτρέπων. Chrysost. Ἐάν συ, φησὶν ὁ ἀδικηθεὶς, &c. Theoph.

19 (*And if he, being thus convinced of his sins, desires you to join in prayers with him, your prayers shall be accepted; for*) [9] again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name (*requesting a blessing for my sake*), there am I in the midst of them (*i. e. with them, to speed their petitions*).

21 ¶ [10] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? (*shall it be*) till seven times? (*as some of our doctors gather from these words, For three transgressions, and for four,* Amos i. 3.)

22 Jesus saith unto him, I say not unto thee (*as they do*), Until seven times: but, Until seventy times seven.

23 ¶ [11] Therefore (*in this*) is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon (*with them*), one was brought unto him, which owed him ten thousand talents (*i. e.* 875,000*l.*)

25 But (*and*) forasmuch as he had not (*wherewithal*) to pay, his lord commanded him to be sold,

---

the church, but to the injured person;" for not he whom the priest alone, but those whom the offended persons bind or loose, are bound and loosed. "And when thou," saith St. Austin,* "holdest thy brother a heathen, or a publican, thou hast bound him upon earth; when thou hast procured his amendment, solvisti eum in terrâ, thou hast loosed him upon earth." Now this solution and ligation, which, saith Origen, agree best with the context, being the work of any Christian who doth thus thrice admonish and reprove his brother, and who, being the person injured, is the most proper to loose or pardon the offence, can be no evidence of any infallible authority annexed to it, unless we do suppose all private Christians to be infallible; and so, according to this import of them, these words cannot be fitly used to plead for an infallible authority in the governors of the church.

Secondly, Others say with St. Jerome here, These words are spoken to the apostles, to whom our Lord directeth his discourse in this whole chapter; and this may be confirmed from St. Luke, who tells us, that when our Lord had warned them against giving scandal to his little ones, and bid them, when their brother sinned against them, to rebuke him (xvii. 5), that the apostles said unto him, "Lord, increase our faith:" when therefore he saith here, λέγω ὑμῖν, "I say unto you," he must speak to the apostles.

Moreover, our Lord had spoken these very words to St. Peter, xvi. 19, where they can have no relation to this matter of reproof, and therefore may be well supposed here to give the like authority to his apostles in the general. Let it be then remembered, that "to bind," is to declare a thing forbidden; i. e. not to be done, under pain of the divine displeasure; "to loose," is to absolve from obligation to do, or to abstain from such an action, or to say, God will not hold us guilty for the doing or omitting of it. In which sense Isis in Diodorus Siculus† seems to say, Ὅσα ἐγὼ δήσω οὐδεὶς δύναται λῦσαι, "I am the queen of this country, and whatsoever things I bind (require or forbid, under pain of my displeasure) no man can loose (or exempt you from punishment upon disobedience);" and then the sense of these words will run thus: Nor shall you only in these cases have power as Christians to loose your repenting and bind your obstinately offending brother; but, as you are my apostles, to whom I have promised my Spirit, "to teach you all things, and lead you into all truth" (John xvi. 13, xiv. 26), whatsoever things ye shall bind on earth, or shall declare to be forbidden under pain of my displeasure, shall render them indeed obnoxious to my wrath; and whatsoever things ye shall loose on earth (though once required by divine authority of those who owned the law of Moses) shall be loosed in heaven, and men shall be allowed to do them without incurring my displeasure. And in this sense, this promise is the foundation of our obligation to believe and obey all the commands and doctrines of the apostles, and of the cessation of the ritual precepts of the law of Moses.

Thirdly, Others conceive these words were spoken to the apostles and their successors, and that they give them power to excommunicate the stubborn criminal, and to absolve the penitent: but then (1.) It is confessed on all hands that this power of excommunication and absolution belongs severally to every priest; according to those words of Lombard,‡ Omnes et sole sacerdotes recipiunt potestatem clavium, "All priests, and they alone, have the power of the keys;" and then surely it makes nothing for infallibility. (2.) The text plainly speaks of matters criminal, which are the only objects of the church's censure, and not of articles of faith. Now even Romanists themselves acknowledge that the church may err in passing judgment of these things, because, in cases of this nature, she depends on human testimony; and therefore it is certain that nothing can be hence concluded concerning the infallibility of councils, or any articles of faith defined by them.

[9] Ver. 19, 20. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν, &c. *Again I say unto you, That if two of you shall agree upon earth, as touching any thing that they shall ask,* &c. *For where two or three are gathered together in my name,* &c.] Here again,

First, One ancient exposition of these words refers them to the offended person, and the injurious person repenting of his sin, of whom it may be reasonably supposed that he will not only ask God pardon for his sin, but will entreat his offended brother to assist him in so doing; and then these words assure him that the prayer of faith put up in the name of Christ shall obtain his pardon; the prayer of faith being effectual, not only for the recovery of the sick, but also for the remission of his sins (James v. 14, 15). This exposition of the words we find twice in St. Basil* and in other fathers; but it is liable to this objection, that it restrains these words to one particular, viz. the pardon of the penitent; whereas it is, περὶ παντὸς πράγματος, "concerning any thing that they shall ask." And therefore,

Secondly, Others restrain these words to the apostles, looking on them as a promise peculiarly made to them; as those words, "I say to you," seem to insinuate; so Chrysostom,† Euthymius, and Theophylact: and then the coherence will run thus; viz. And you may be assured of this assistance of the Spirit in any matter respecting the discharge of your apostolical function, if you unanimously consent to ask it in my name; i. e. by interceding to the Father in my name; according to those words of Christ, "Hitherto have ye asked nothing in my name: ask, and ye shall receive," John xvi. 24; and ver. 26, "In that day shall ye ask the Father in my name:" thus do they pray for "signs and miracles to be done in the name of Jesus;" and doing this, "they were all filled with the Holy Ghost" (Acts iv. 29—31). Now, according to either of these interpretations, it is evident that these words can afford no argument for the infallibility of councils in their decisions.

[10] Ver. 21. *Then came Peter to him, and said, Lord,* Ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; *how oft shall my brother offend against me, and I forgive him? till seven times?*] The determination of the rabbins in this case runs thus, "That three offences are to be remitted, but not the fourth;" and this they gathered from those words, "For three transgressions, and for four, I will not turn away my wrath" (Amos i. 3). St. Peter puts the *three* and *four* together, as perhaps others of their doctors did, and asks, whether he must forgive "till seven times?" Of this forgiveness, see note on Matt. vi. 14, 15.

[11] Ver. 23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν, *The*

---

* In locum.

† Lib. i. p. 16.

‡ Sent. 4, Dis. 19.

* Περὶ συμφωνίας μετανοοῦντος πρὸς τὸν ἐπιμελούμενον αὐτοῦ τῆς ψυχῆς γέγραπται ἐπὶ τῶν τοιούτων. Reg. Brev. q. 15, tom. ii. p. 629, et q. 621, p. 715.

† Διὰ τοῦτο φήσιν, ἐξ ὑμῶν τῶν ἐναρέτων, &c. Chrysostom et Theophylact.

and his wife, and children, and all that he had (*as the eastern manner was*, Lev. xxv. 39. 41, Isa. l. 1, Neh. v. 5. 8), and payment to be made (*by the sale of them*).

26 The servant therefore fell down (*at his feet*), and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion (*towards him*), and loosed him, and (*frankly*) forgave him the debt.

28 But the same servant (*who had thus kindly been dealt with by his master*) went out, and found one of his fellowservants, which owed him an hundred pence (*i. e. 3l. 2s. 6d. a Roman penny being sevenpence halfpenny*): and he laid hands on him, and took him by the throat, saying, Pay me that thou owest (*me*).

29 And his fellowservant fell down at his feet (*likewise*), and besought him, saying (*as he had done to his master*), Have patience with me, and I will pay thee all.

30 And (*but*) he would not (*bear with him*): but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry (*for both him that thus suffered, and the unkindness of this servant to him*), and (*they*) came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that (*great*) debt (*which thou owedst me, merely*) because thou desiredst me (*so to do*):

33 Shouldest not (*then*) thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth (*with him*), and delivered him to the tormentors (*gaolers*), till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

---

kingdom of heaven may be likened to a certain king, &c.] i. e. So will God deal with Christian professors under the gospel, as this king did with his servants. From this parable some inferences may be practically, some doctrinally made. The practical inferences are these: (1.) from ver. 33, οὐκ ἐδεῖ καί σε, since "I forgave thee ten thousand talents, oughtest not thou to have forgiven thy fellow-servant his hundred pence?" We learn the equity of this unlimited forgiveness of our brother here required, because our God and Saviour have forgiven us more numerous and heinous sins than our brother is capable of committing against us. (2.) The lord forgiving here his servant, because he "had not wherewith to pay" (ver. 26, 27), and being angry with him because he would "not have compassion on his fellow-servant," but went and cast him into prison, not having patience with him till he should pay the debt; this seemeth to bear hard on those unmerciful and unchristian creditors, who cast poor men, who they know have nothing to pay, into prison for their debt, augmenting thus their debt by the gaoler's fees, and rendering them less able to pay than they were before; and so rendering their brother's state more miserable, and their debt from him as desperate as ever. For sure, he that bids us "lend, hoping for nothing again," will not allow us to imprison, where nothing can be hoped for; and it is to be feared, that men so unmerciful may find but little mercy at that day: for if it be a crime that will be then objected to our condemnation, that we "did not visit Christians when in prison," what will it be to cast them into prison?

The doctrinal observation, which truly seems to be inferrible from this text, is this, that sins once forgiven may, by our forfeiture of that pardon by our misdemeanours, be again charged upon us; for after this lord had forgiven his servant the whole debt (ver. 27), he being angry with him for his unmerciful deportment towards his fellow-servant, "delivers him to the tormentors, till he should pay all that was due to him" (ver. 34); and then it follows, "so likewise will my heavenly Father do to you" (ver. 35). The conclusion from this place, saith Dr. Hammond, is this, that God's pardons in this life are not absolute, but, according to the petition of the Lord's prayer, answerable to our dealings with others, and so conditional, and are no longer likely to be continued to us than we perform the condition.

Obj. It remains only that I answer the objection of Crellius from this place, against the satisfaction of our Lord, viz. that in this parable God is compared to a king remitting a great debt to his servant, without satisfaction or payment made, only because he desired him, and requiring others to imitate his compassion towards their fellow-servants; whereas if God remits no sin without requiring satisfaction, he is not duly represented by a king that remits a debt merely because his servant begged him so to do; nor can we by this example be induced to a free forgiveness of our brother's sins without a satisfaction made to us: for how can we be moved to such forgiveness by his example, who will not forgive our sins without satisfaction made to his justice?

Ans. To this a plain and satisfactory answer will arise from these considerations:

First, That all a governor can inflict, on the account of sin, is punishment; all that the sinner can undergo by reason of it is some penal evil; and therefore, all that forgiveness of the sinner can imply, is the exempting him from punishment, or from the evil to which he was obnoxious by sin.

Secondly, That by admitting another to suffer in my stead, I am as much forgiven as I could be, did he not suffer in my stead, because I am as much freed from suffering any punishment on the account of my offence; and, how can I be more forgiven, than I am by such an act, as removes from me the whole punishment, as much as if I never had offended? That God requires such conditions as faith and repentance, in order to our freedom from the guilt of sin, is by the Socinians themselves allowed to be no bar to the freedom of God's grace and mercy in the pardon of it: the reason is, because there is nothing of suffering contained in these conditions, and so nothing by way of satisfaction or punishment for sin required. Hence then it is evident, that the example of this forgiveness may reasonably induce us to require no satisfaction of him who hath offended us, because God required none of us when we had offended. And the parable here may well press us to a free forgiveness of our brother, by the example of that God, who hath required no suffering at all from us in order to the pardon of our sins.

CHAPTER XIX.

1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan (*to the place where John was baptizing at the first*, John x. 40);

2 And great multitudes followed him; and (*he taught them as he was wont*, Mark x. 1, *and*) he healed them there.

3 ¶ [1] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to

---

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 3. *And the pharisees came unto him, tempting him, and saying*, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; *Is it lawful for a man to put away his wife for every cause?*] The school of Hillel taught that a man might put away his wife for any cause; because this divorce was permitted, "if she found not grace in his

put away his wife (*as some of our doctors say*) for every cause?

4 [2] And (*but*) he answered and said unto them, Have ye not read, that he who made *them* at the beginning (*of the creation*, Mark x. 6) made them male and female,

5 And said (*also*), For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore (*by virtue of this institution*) they are no more twain, but one flesh. What therefore God hath joined (*thus*) together, let not man (*by divorcing*) put asunder.

7 [3] They say unto him, (*If this be so*) why did Moses then command to give (*to the woman*) a writing of divorcement, and (*so*) to put her away? (*He answering* (to this) *saith unto them, What did Moses command you?* Mark x. 3. *Then they said, Moses permitted* (us) *to write a bill of divorcement, and so send her away*, ver. 4. *Then*)

8 He saith unto them, Moses because of the hardness of your hearts (*writ that commandment unto you,*

---

eyes" (Deut. xxiv. 1); and this was suitable to the current practice and exposition of these words. For that which we render, "The Lord saith he hateth putting away," Mal. ii. 16, is by the Chaldee and the Septuagint rendered thus, "The Lord saith, ἐὰν μισήσας, ἐξαποστείλῃς, if thou hatest thou shouldest put her away." And the son of Sirach saith, xxv. 26, "If she go not as thou wouldest have her, cut her off from thy flesh, give her a bill of divorce, and let her go." And Josephus saith,* the law runs thus, "He that would be disjoined from his wife, καθ' ἃς ὁηποτοῦν αἰτίας, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαυταὶ γίνονται, for any cause whatsoever, as many such causes there are, let him give her a bill of divorce." And he confesseth,† that he himself "put away his wife after she had borne him three children, μὴ ἀρεσκόμενος αὐτῆς τοῖς ἔθεσι, because he was not pleased with her behaviour." The school of Shammah determined on the contrary, that the wife was only to be put away for adultery; because it is said, "Because he hath found some uncleanness in her." The pharisees seek the resolution of this question from Christ, tempting him, i. e. to induce him to decide this question, either against the law of Moses, or else, as he must do, against the determination of one of these two famous schools, and so to render him offensive to them.

[2] Ver. 4. *But he answering, said unto them, Have ye not read, that he who made them at the beginning made them ἄρσεν καὶ θῆλυ, male and female;—καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, and they two shall be one flesh?*] i. e. God, by making them at first male and female, made them so, that they might cleave together so as to become one flesh; and when they have, after a mutual consent to enter into that relation, done so, they are "no more two, but one flesh;" and therefore are not to be separated, unless, by cleaving so unto another, they have made themselves one flesh with that other. That this is the effect of this conjunction with one another, seems evident (1.) from those words of the apostle, 1 Cor. vi. 16, "Know ye not, that he that is joined to a harlot, is one body with her? for two, saith he (i. e. God), shall be one flesh;" and (2.) from the inference ὥστε, "so that they," after this conjunction, "are no more two, but one flesh:" and those whom God from the beginning hath thus framed, and of whom he hath thus spoken, let no man put asunder. God himself, who binds, may see cause to permit in some cases the solution of this obligation, to prevent cruelty and other mischiefs, as he did to the Jews, by reason "of the hardness of their hearts," allowing a divorce; but, without such permission, no man ought to do it. There seems to be something like this in that of Hierocles,‡ that ἐπὶ γάμον ἐζοτρύνουσα ἡ φύσις, nature prompts us to marriage, in that she hath made us συνδιαστικοὺς, so that two should live together, and have one common work to beget children." And that tale of Plato,§ in his Convivium, that "man at first was made male and female, and that Jupiter cleft them asunder, and so there was a natural love one to the other, ἐπιχειρῶν ποιῆσαι ἓν ἐκ δυοῖν καὶ ἰάσασθαι τὴν φύσιν τὴν ἀνθρωπίνην, endeavouring to make one again of two, and to heal human nature," seems to be only a corruption of the story in Genesis, that Eve was made out of Adam's rib.

Ver. 5. Καὶ εἶπεν, *And he said, For this cause shall a man leave father and mother*, &c.] Here also, say the Greek scholiasts, it was not God, but Adam, who said this; other interpreters conceit that Moses said this by divine inspiration, and so God said it by him; hence the Jews, saith Mr. Selden,* represent this as a law against incestuous marriages. Or else these may be the words of Christ, who, ver. 4, εἶπεν αὐτοῖς, said to them, "He that made them in the beginning made them male and female, καὶ εἶπεν· and he said also, For this cause," &c. citing the words recorded, Gen. ii. 24, and this seems probable from Mark x. 6, 7, where the whole words are plainly ascribed to Christ.

[3] Ver. 7. *They say unto him, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; Why then did Moses command to give her a bill of divorcement, and put her away?*] Here it is to be noted, that Moses commanded no man to divorce his wife, but only ἐπέτρεψεν, "he permitted in some cases the doing of it;" but then he acting in this as God's minister, it must be a divine permission. Note, (2.) That it was a limited permission, viz. only to do it after such a manner, viz. by "writing a bill of divorcement, and putting it into her hand:" for, if this might have been done by word of mouth, or otherwise, it might have occasioned a great evil on both sides; for the woman might have pretended, when she liked another better than her husband, that she had been divorced, and so might marry him; and the man might rashly have divorced his wife upon any little quarrel, and never be in a condition of having her any longer as his wife: to prevent which divorces upon such a sudden pet, it was the custom to ask the person who came for a bill of divorce, before they delivered it to him, "Whether his yea was yea?" i. e. whether he continued in a settled resolution to put away his wife (see note on 2 Cor. i. 17). But the great question is, Whether this permission excused this divorce from sin, or only from punishment? That it could not excuse him that divorced his wife from sin, is argued, (1.) because our Saviour decides this question negatively, and that by reason of God's own institution founded upon nature, (ver. 4, 5), and represents the permission mentioned by Moses as contrary to it (ver. 8). Now all transgression of divine law is sin; (2.) because Christ saith, this permission was only granted to them "for the hardness of their hearts:" now whatsoever is done upon that principle, is sinful: (3.) and, especially, since otherwise it follows, that divorces are only evil because forbidden, and so are only sins against a positive command; and not forbidden, because evil, or because contrary to the law of nature; and then, either adultery can be no sin against the law of nature, or else Christ could not truly say, that "he that putteth away his wife, and marries another, committeth adultery against her."

But on the other hand, That this permission excused those Jews, who made these divorces according to the law, not only from punishment by man, but also from fault before God, and more especially from being guilty of adultery, is evident, (1.) from the permission given to the woman thus divorced to marry with another, Deut. xxiv. 2, which plainly shows, the bond of matrimony must by it be dissolved, since otherwise this must be a permission to be an adulteress. (2.) From the prohibition of the person thus divorcing her to receive her again as his wife; which yet he was bound to do, if the bond of matrimony still continued, and she was still in truth his wife. And (3.) because otherwise, the whole commonwealth of Judea, by a divine permission, must be filled with adulteries, and with a spurious offspring. To answer therefore the former arguments:

First, It is granted, that, as our Saviour says, these divorces were indeed contrary to the equity and genuine in-

---

* Antiq. lib. iv. cap. 8, p. 125, G.
† In Vitâ suâ, p. 1031, F.
‡ Apud Stob. Serm. 65, p. 414.
§ Serm. 64, p. 412, 413.

* De Jur. Nat. et Gent. lib. v. cap. 2, p. 562.

Mark x. 5, *by which he*) suffered you to put away your wives: but from the beginning it was not so (*no divorce being allowed or practised before*).

9 [4] And (*therefore*) I (*who came to reduce things to their primitive perfection*) say unto you, (*That under the gospel dispensation*) whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery (*with that other*): and whoso marrieth her which is put away doth commit adultery (*with her*).

10 ¶ His disciples say unto him, [5] If the case of the man be so with *his* wife (*that he must be still bound to her*), it is not good to marry.

11 But he said unto them, [6] All *men* cannot receive this saying, save they to whom it is given.

tention of God's primitive institution of matrimony; but then it must be added, that God by Moses dispensed with his own institution; and that Christ only says, that under his new law, this dispensation should not obtain, but that he would have his disciples to act according to the primitive institution.

Secondly, In answer to the second argument, it may be said, that what was permitted to the Jews, by reason of the hardness of their hearts, was no less permitted than what they were allowed to do, by reason of the indifference of the thing: whatsoever therefore was the cause of this permission, it is certain that which was permitted could not at the same time be forbidden, and therefore could not be a fault, or that which God would punish in them.

Thirdly, To the third argument, it may be answered, that a thing may be said to be according to the law of nature two ways: (1.) because nature doth direct us to it by the provisions it hath made for such an end; in which sense, it is natural for women to give suck to their children; or, by the relation in which it hath placed us; in which sense the apostle saith, that even nature teacheth the woman to be covered in the church assemblies, and to wear long hair (see the note on 1 Cor. xi. 13), or, by the frame and constitution of things; in which sense man and wife are one flesh, and therefore ought not to separate from one another: and Christians ought, where greater reason doth not intervene, to act according to that which is thus suitable to the law of nature. Or, (2.) because the law of nature doth require it as necessary in reason to be done, or doth forbid it by reason of some moral turpitude, which always of necessity adhereth to the action; in which sense it may be said, that divorces and polygamy are not against a law of nature, but only against a positive command. And whereas it is objected, that then adultery will be no sin against the law of nature; I answer, that as adultery imports the lying of a husband with another who is confessedly not his wife, or of a wife with another whom she knows to be not her husband, it is unquestionably a sin against the law of nature, as being contrary to the faith plighted by them; contrary to justice, as being giving that to others which is not your own; and contrary to the good of families and commonwealths, as filling them with a spurious offspring, and loosing the bonds of consanguinity and affinity. But then, if the polygamist then used only those to whom by matrimony he was contracted, there was not the like injury or injustice done: nor can I think that Abraham, Jacob, David, and other pious men, would have had more wives, or wives and concubines, had this been a plain violation of the law of nature; nor would God have so highly approved of them, had they lived in adultery. And, if divorce untied the bond of matrimony, it gives that liberty to each party which cannot be allowed of whilst that bond continued; and so there could not be the same cause of blame or guilt in their cohabiting with another: it therefore may be granted, that these were rather sins against a positive or natural directive, than a moral precept or law of nature.

[4] Ver. 9. *And I say unto you,* Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.*] Here it seems evident that Christ prescribes a new law, which had not before obtained among the Jews; divorce being permitted to them for other causes: for though it be said, Deut. xxiv. 1, he must find "some matter of uncleanness in her;" yet that cannot signify fornication or adultery, seeing for these things she was by the law to die by stoning, if she committed fornication before her marriage was completed, Deut. xxii. 24, by strangling, say the Jews, in case of adultery, ver 22. (2.) Because this divorce was permitted to all, except the person who falsely pretended he found her not a maid; for that law so peculiar to him, "he may not put her away all his days," Deut. xxii. 19, shows that others were permitted so to do: now adultery being a sin against the law of nature, could be permitted upon no account. And (3.) any other, excepting only the high-priest (Lev. xxi. 7), might marry her who was thus put away (Deut. xxiv. 2); whereas it could be lawful for no man to commit adultery with her (see also the note on Mark x. 10, 11).

Moreover, whereas all commentators I have met with, by fornication here do understand adultery, or the defiling of the marriage-bed; I incline rather to take the word in its proper sense for fornication committed before matrimony, and found after cohabitation. (1.) Because Christ, speaking of this divorce here and elsewhere, doth never use the words μοιχεία, which signifies *adultery*, but always πορνεία (Matt. v. 32), which word, both among Jews and gentiles, doth properly import the sin of unmarried persons lying one with another, and so being made one body (1 Cor. vi. 16): it is not therefore likely that Christ receded from the known and common acceptation of the word. (2.) The punishment of adultery after marriage was strangling; after *sponsalia*, stoning; divorce not being mentioned in either case; but simple fornication was not thus punished by the Jews. And (3.) by this interpretation, the law of marriage is by Christ reduced to its primitive institution; that conjunction with another makes them both one flesh; and so the woman who had thus transgressed was to be dismissed, because she before was one flesh with another, and therefore could not be so with the man to whom she afterward did marry. Note also hence, that, according to either interpretation, where it is lawful to put away the wife, it is so to marry again: for (1.) such were the divorces of the Jews, of which Christ speaks; and (2.) Christ by pronouncing such divorces as were not, for this cause, adulterous in him that married another, doth plainly insinuate, there was no such crime committed in this case; and then the marriage must be dissolved by that act.

Εἰ μὴ ἐπὶ πορνείᾳ, *except for fornication.*] St. Jerome here saith, that if the woman hath committed adultery, non debet teneri, "she ought not to be kept by her husband," lest he fall under condemnation, he being pronounced a fool and a wicked person, qui adulteram tenet, "who retains an adulteress," as the Septuagint reads, Prov. xviii. 27. The Greek fathers say, almost generally, it is καλὸν ἐκβάλλειν, an honourable thing to cast her out: and St. Austin* having said it was permitted, but not commanded so to do, retracts that saying, as being contrary to the words of Solomon. He that retains her, say the Apostolical Constitutions, is φύσεως θεσμοῦ παρανόμος, "a transgressor of the law of nature" (lib. vi. cap. 14).

[5] Ver. 10. *If the case of a man be so with his wife, it is not good to marry.*] If under the prohibition of divorce that of polygamy had not been contained, there would have been no cause for this inference of Christ's disciples; seeing they might have had a remedy, by taking one or more other wives, whom they loved better; nor would there have been any ground for Christ's discourse, of making themselves eunuchs for the kingdom of God.

Εἰ οὕτως ἐστὶν ἡ αἰτία.] Grotius, Casaubon, and Bois, render αἰτία here "the condition," in which sense it is frequently among the Latins: but seeing αἰτία is in Hesychius, τὰ κατ' ἀρχὴν πράγματα; and in Phavorinus, ἀρχὴ ἢ πήγη, the beginning or original of the thing; and Christ is here speaking of the original of matrimony, or of what it was, ἀπ' ἀρχῆς, and reducing things to that state; why may not the apostles be conceived to speak thus?—If this be indeed the original of matrimony, and thou intendest to take from us the liberty of divorces, which Moses granted, and to reduce marriage to its first original, it will not be good to marry.

[6] Ver. 11. Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, *All men*

* Retract. lib. i. cap. 19.

ceive this (*that*) saying, save (*but*) *they* (*only*) to whom it is given (*i. e. they only can lead a pure single life, who by a special gift of God are enabled so to do; some indeed must do it*).

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and (*some resolve upon it, that they may be fitter to serve God without distraction; for*) there be eunuchs, which have made themselves (*as*) eunuchs for the kingdom of heaven's sake. (*And here the rule is this,*) He that is able to receive *it*, let him receive *it*. (*He that by this special gift of God is enabled to retain his virgin, may do well to do so.*)

13 ¶ [7] Then were there brought unto him little children, that he should (*touch them, and*) put *his* hands on them, and pray (*over them*): and (*but*) the disciples rebuked them (*that brought them*).

14 But Jesus (*being much displeased at this action of his disciples*, Mark x. 14) said (*unto them*), Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven; (*nor shall any man enter into it, who becomes not like unto them*, Mark x. 15.)

---

cannot receive this saying.] i. e. All men cannot live single and abstain from matrimony. Whence it follows, that men and women are not by monastical vows to be obliged so to do; because none ought to be by vow obliged to do that which they cannot perform without sin. (2.) By adding, that they only can do this, "to whom it is given;" he shows, this is a special gift; according to these words of St. Paul, "I would have all men to be as I am: but every man hath his proper gift" (1 Cor. vii. 7). Now that which all men may obtain by prayer, temperance, and fasting, and such-like ordinary means, cannot be called a special gift, or a gift proper to some. And (3.) some, saith Christ, "have made themselves eunuchs;" i. e. abstained from matrimony for the kingdom of heaven; i. e. to be more expedite in preaching the gospel, or more fit to regard only the things of the Lord (1 Cor. vii. 34): "He that can receive it, let him receive it;" which last words sufficiently intimate, all men cannot do so.

[7] Ver. 13, 14. *They brought unto him little children, that he should put his hands upon them, and pray.*] This being the gospel used by our church at the celebration of infants' baptism, it will be necessary to show the fitness of it for that purpose. Note therefore,

First, That these little children being styled τὰ βρέφη "infants" (Luke xviii. 15), and taken up in Christ's arms, (Mark x. 16,) it is plain that they were children not yet come to the age of discretion; for βρέφος, according to Eustathius and Phavorinus, is τὸ ἄρτι γεγονὸς παιδίον καὶ τρεφόμενον ἀπὸ τήθης "a new-born child nourished from the teat, from his birth, till he be four years old" (so 1 Pet. ii. 2): whence they do not come to Christ but are brought to him.

Secondly, They seem to be brought to Christ by those who believed he was a prophet sent from God, not by those who had other thoughts of him; for why should they desire for their children his prayers, or the imposition of his hands?

Thirdly, These children were not brought to be healed of any bodily distemper, for then the disciples would not have hindered them, but "that he should bless them, and pray over them;" which shows that they were capable of spiritual blessings, and may receive advantage by prayers; and "that he might lay his hands upon them." Now this imposition of hands could not be to prepare them for any office, nor seems it designed to procure to them any remission of sin, of which the Jews conceived infants not guilty (though this would prove them capable of some means by which their sins might be pardoned); but to obtain for them some spiritual blessings appertaining to the kingdom of God; or as Dr. Lightfoot saith, by this rite to admit them into the number of his disciples, or to own them as belonging to his kingdom. And,

Fourthly, From the reason why Christ would have them suffered to come to him, viz. "for of such is the kingdom of God," it appears there is something in little children, why they should not be hindered from coming to him, besides their being emblems of humility; for this they are as much when they come not, as when they come: now what can that be, but the fitness of them to be early dedicated to the service of God, and to enter into covenant with him by rites appointed by him for that end? And hence the ancients looked upon this as a sufficient ground for infants' baptism,* as appears even from Tertullian,* whilst he shows his dislike of the custom.

Obj. But, say the antipædobaptists, Christ neither did baptize them, nor command the apostles to do it.

Ans. That is not to be wondered at, if we consider that they had entered into covenant with God by circumcision already, and Christian baptism was not yet instituted; and (2.) that the baptism thus used by John and Christ's disciples was only the baptism of repentance, and faith in the Messiah which was for to come (Acts xix. 4), of both which infants were incapable, but not of being consecrated to God from their infancy, as Samson, Judg. xi. 7, and Samuel, 1 Sam. i. 11, or of entering into covenant with God, Deut. xxix. 11. 15, as all the male infants of the Jews did by circumcision. (3.) Christ here speaks not of those children only, but of children in general, "Suffer little children to come to me;" he adds a reason common to them all, "for of such is the kingdom of heaven;" which if it import they are fit to be admitted into Christ's church and kingdom as they were into the Jewish church, they must be fit to receive Christian baptism, that being the only means of entering into Christ's kingdom. If he means only that they are fit emblems of humility, what reason can be hence given why they should on this account be brought to Christ that he might lay his hands upon them? Or, why should he be so displeased that they should be forbidden to come to him?

Then they brought unto him little children.] To the argument here used for the baptizing of young children, it may be answered, that they were brought to him, that he might put his hands upon them and heal them; for Mark x. 13, Luke x. 15, they were brought, ἵνα ἅψηται αὐτῶν, "that he might touch them;" now as the prophets under the Old Testament healed by laying their hands on the diseased, and praying over them (2 Kings v. 10), so more certainly were persons healed by the touch of this great prophet; for "as many as touched him were made whole" (Mark vi. 56), and upon that account, as many as had diseases sought "to touch him" (Mark iii. 10, see Mark v. 23. 39. 42).

But to this I reply, that when any came thus to Christ to touch him, or to desire him to lay his hands upon them, in order to a cure, we find either express declaration, or sufficient intimation, that they accordingly were healed; whereas there is not the least intimation of any bodily cure wrought upon these infants, but rather an intimation of some spiritual benediction; it being not here said, ἐθεράπευσεν, "he healed," but εὐλόγησεν, "he blessed them." (2.) Christ doth not say, Suffer little children that are diseased, or sick, to come unto me, but, without limitation or distinction, Suffer them to come. Nor (3.) doth he say, Suffer them to come, for they need to be healed as much as those of riper years, but for a reason which equally belongs to all children born of parents who are in covenant with God, viz. "for of such is the kingdom of God."

It may be farther said, that they brought them to Christ, as the Jews do now their children to their famous doctors; or as we do ours to the bishop, to receive his blessing. But to this I answer, that had that custom then obtained among the Jews, neither could the disciples reasonably have forbidden them, neither would our Lord have assigned this as a reason why they should not be forbidden, "for of such is the kingdom of God."

---

* Βαπτίζετε ὑμῶν καὶ τὰ νήπια· ἄφετε γὰρ, φησὶ, τὰ παιδία ἔρχεσθαι πρός με, Const. Apost. lib. vi. cap. 15, p. 380, C. Ait Dominus, Nolite illos prohibere venire ad me.

* Tertul. de Baptismo, cap. 18. Author Quæst ad Antioch. q. 114. Ambr. De Virg. lib. iii. tom. i. p. 125

15 And he laid *his* hands on them, and (*blessing them*) departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, [8] Why callest thou me good? (*i. e. Why givest thou me a title not ascribed to your renowned rabbins, nor due to any mere man? Thinkest thou, there is in me any thing more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest that this title truly doth belong to me, seeing*) *there is* none good but one, *that is*, God: but (*to thy question, I say*) [9] if thou wilt enter into life, keep the commandments.

---

[8] Ver. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός, *Why callest thou me good? there is none good but one, that is, God.*] Here it is acknowledged, that many of the most ancient fathers* read, "God my father." That other reading of some fathers,† "Why askest thou me concerning good?" is neither in the Syriac, nor in any of the evangelists, and so it seemeth to be only of a later date. Now from this place the Socinians argue thus against the deity of Christ: He to whom the title of good doth not belong, cannot be God most high; by our Lord's own words this title belongs not to him, but only "to God the Father;" and therefore God the Father must be God alone. And whereas some of the Post-Nicene fathers answer, that this young man said, "Good Master," out of flattery or ignorance, looking upon Christ as a mere man, and so Christ answers, "Why callest thou me good, whom thou dost not acknowledge to be God?" this, say they, is an addition to the text, without any ground from Christ's words, yea, in opposition to them, he saying that "one thing only was lacking to him;" viz. that he should sell all, &c.; whereas the knowledge that Christ was God must also be lacking to him, and so two things, according to the Trinitarian hypothesis. To this it might be answered, that when our Lord saith, "One thing is lacking to thee," he respects not his knowledge, but his practice, intending not to say what was lacking in him, as to the knowledge of himself; for it appears not this young man owned him as the promised Messiah; but to instruct him what was yet lacking to perfect his obedience to the commandments of God. Or (2.) that the deity of Christ, being not revealed so fully as afterward it was, might then not be necessary to be believed to salvation. But not to insist farther on this answer, I reply,

Secondly, That Christ may be supposed to speak to this young man thus; Thou givest me a title which is never given to your most renowned rabbins, and which agrees to God alone; dost thou therefore think there is any thing in me more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest this title truly doth belong to me, seeing there is but "one that is good, that is, God." To confirm this interpretation let it be considered, that Christ in preaching to the Jews asserted two things of himself; (1.) that he was a prophet sent from God, even that prophet that should come into the world. (2.) That he had given them clear evidence of his commission from his Father, by the works done by the power of God, which manifestly showed that God dwelt in him, and that "he was in the Father, and the Father in him," so that he and the Father were one; for so he speaks, "I and the Father are one; and if I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father" (John x. 30. 37, 38, xiv. 8 10); which words the Jews so apprehended, that they pronounced him guilty of blasphemy; "for that being a man he made himself God" (John x. 31. 33). He therefore might well say to this young man, "Why callest thou me good Master?" unless thou believest I am a teacher sent from God, seeing he who falsely pretends this cannot be a good master or teacher of truth; nor canst thou own me as a prophet sent from God, but from my works; from which I have proved, that "I am in the Father, and the Father in me;" yea, that "I am one with the Father," and so partake with him of the title of "good."

Thirdly, Maresius well answers, that the Father being the fountain of the whole Deity, must in some sense be the fountain of the goodness and wisdom of the Son. The Son, saith Dr. Bull, is rightly styled, "the perfect and adequate image of his Father's goodness, as he derives that goodness, as he doth all his other attributes, with the divine nature from the Father?" and thus to be the fountain of good may belong only to the Father. Hence even the heathens have declared, that of all the perfections of the Deity, that of ἀγαθός, "good," was the most proper, he being only styled by them good, who was* ὁ πάντα διδοὺς καὶ μηδὲν λαμβάνων, "he who gave all to others, but derived nothing from them;" and thence they placed goodness, ἐν μόνῳ ἀγενήτῳ, "in him only who was unbegotten." And in this sense many of the Ante-Nicene fathers owned that the word did signally, and most excellently, agree to the Father, and to Christ only by reason of the goodness derived with the divine nature to him as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, "from the essential relation they had to each other;" as Clemens Alexandrinus† well explains the matter, thrice saying, that the "Father alone is good and just," and yet "that the Son," καθὸ δὲ ὁ λόγος ὢν αὐτοῦ ἐν τῷ πατρὶ ἔστι, "as being the Logos, as he is in the Father, is just, τὸ δὲ δίκαιον ἀγαθόν, and what is just is good;" and concluding, Θεὸν ἕνα μόνον εἶναι ἀγαθόν, δίκαιον, δημιουργὸν, υἱὸν ἐν πατρὶ, "that there is one only God, good, just, the maker of all things, the Son in the Father." Novatian‡ answers to them who objected to the orthodox that they owned two Gods, that if Christ being Lord hinders not that of the apostle, "there is one Lord;" so neither did Christ's being good, and God, hinder "there being one God, and one that is good."

[9] Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρεσον τὰς ἐντολὰς, *But if thou wilt enter into life, keep the commandments.*] This being Christ's answer to the young man's question, "What good thing shall I do, that I may inherit eternal life?" I cannot think, as many seem to do, that Christ here directs him to that way to obtain that life, which neither was nor could be sufficient for that end; it being certain Christ elsewhere saith the same thing. For to the lawyer inquiring, "What shall I do to inherit eternal life?" Christ answers, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself; this do and thou shalt live" (Luke x. 25. 28). Now when men came seriously to inquire of him the way to life eternal, who can imagine he would deceive them by directing them to a way which he well knew was not sufficient to obtain that end? Moreover, it is very evident that God in the Old Testament promiseth life to them who observe his commandments, and pronounces them such as "he that did them should live by them" (Lev. xviii. 5, Ezek. xx. 11), promising to those who observe them, that "they shall surely live, and not die" (Ezek. xviii. 21, xxxiii. 15); i. e. not die eternally, seeing he cannot be supposed to promise that they who walked before God, as Zacharias and Elisabeth, "in all the commandments of God blameless," were righteous in his sight (Luke i. 6), and were said to walk before him with an upright and perfect heart (Ps. xviii. 21. 24), and to love him with all their heart and all their soul (see note on xxii. 37). It is therefore certain that all pious persons under the Old Testament obtained a right to life eternal, by this observance of the *moral* precepts of the law.

Obj. 1. But against this it is objected, that when the young man had said, "All these have I kept from my youth," Christ yet requires him to "sell all that he had, that he might be perfect, and have treasure in heaven."

Ans. True; but then this one thing was contained in the precept of loving, honouring, and obeying God with all his

---

* Ita Just. M. Ὁ Θεὸς ὁ πατὴρ μου, Dial. p. 338. A. Iren. lib. i. cap. 17, p. 105. Clem. Alexandr. p. 118, D. et 733, D. Orig. Com. in Joh. ed. Huet. p. 39, B, C, et lib. v. contra Celsum, p. 238. Exhort. ad Martyr. p. 169.

† Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; August. De Concil. Evan. lib. ii. cap. 63. Vulgatus interpres et Hieron. in locum.

* Merc. Trismeg. in Pœmandro, cap. 2, n. 86, n. 2.

† Pædag. lib. i. p. 118, 119.

‡ Cap. 30.

18 He saith unto him, Which? Jesus said, (*Thou knowest the commandments to be these,*) Mark x. 19,) Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, (*Master*) All these things have I kept from my youth up: what lack I yet?

21 Jesus (*then beholding him, loved him,* Mark x. 21, *and*) said unto him, (*One thing is yet lacking to thee,*)

[10] If thou wilt be perfect (*fully instructed in the highest duties of my doctrine, they are these*), go *and* (*now I require it*) sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me (*taking up thy cross,* Mark x. 21).

22 But when the young man heard that saying, he went away (*from Christ*) sorrowful: for he had great possessions (*on earth, which he could not part with for treasures in heaven*).

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

---

heart; for sure he loves not God above all things, who will not, when he doth require him, part with all things to enjoy God in heaven; nor doth he obey him sincerely, and with a perfect heart, who, when he is required by his ambassador to forsake them and follow him, refuseth so to do.

Obj. 2. It is farther objected, that the law required "perfect obedience," and could not absolve the sinner from the guilt of sin.

Ans. To this I answer, That to require perfect obedience to his laws is a thing absolutely necessary on the part of God, both under the old and the new covenant; for sin being the transgression of the law, and perfect and unsinning obedience being the same, if God require under the new covenant that I should not transgress any of his laws, as he most certainly must do, he must require me not to sin against them, and so he must require perfect, that is unsinning obedience; and as sincere obedience, which is the condition of our acceptance with God under the new covenant, doth not procure the pardon of our sins committed under that covenant, but "the blood of Christ cleanseth us from all sin" upon our repentance; so though the obedience to the moral law, required under the old covenant, could not absolve the sinner from the guilt contracted by the violations of that law: yet doth God there also promise expressly the like pardon to the penitent, that "when the wicked man turneth away from his iniquity, he shall not die, but live" (Ezek. xviii.); that when he "ceaseth to do evil, and learneth to do well, though his sins were as crimson, he shall be white as wool" (Isa. i. 17, 18); and that their offerings, which before were vain oblations, should become sacrifices of sweet savour, and procure an atonement for their sins, if not by virtue of his institution, yet certainly by virtue of the "Lamb slain from the beginning of the world." And that God required no obedience to his law as necessary to salvation, but that which pious Jews, by virtue of that grace which he was ready to afford them, might be able to perform, is hence apparent, that he not only promises life to them who did obey this law, but by the sacred penmen doth pronounce them blessed, saying, "Blessed is the man who meditates in this law day and night" (Ps. i. 6); "Blessed are they who always keep judgment, and do righteousness" (Ps. cxix. 1, 2); that he that keepeth the law is blessed (Prov. xxix. 18); and that "in keeping of it there is great reward" (Ps. xix. 12, see Ps. cxix. 1, 2, Prov. viii. 32. 34). This blessing, therefore, and reward, all pious persons did, and had just reason to expect; and yet it is certain they could not expect it on the performance of what it was not possible for them to do; though therefore God said to them, "cursed (i. e. obnoxious to a curse) is every one that continueth not in all things written in this law to do them:" they might be certain from the expiation and atonement he had appointed to be made for sin, and from the gracious promises made by him to the penitent, that they should be exempted from the guilt, and consequently from the curse, due to those transgressions, though they might not expressly know that this redemption was to be procured by the death of their Messiah.

Obj. 3. But doth not the apostle intimate that "the law could not give life," by saying, "If there had been a law which could have given life, verily justification should have been by the law (Gal. iii. 21); that "the law worketh wrath" (Rom. iv. 15); and that "as many as are under the law are under a curse?" (Gal. iii. 10.)

Ans. All these things prove, that the transgressions of this law did render them obnoxious to punishment for the guilt of it, and that the law itself, only requiring obedience, could not absolve the sinner from the guilt of his disobedience to it, and therefore could not procure justification to life for the sinner without an act of grace temperating the rigour of the law: but yet this proves not there was no pardon to be obtained for the sinner, upon his repentance and faith in God, allowing an atonement for his sin: for then there could have been no place for repentance, or a propitiatory sacrifice under the law, and so no justification not only by the law, which is all St. Paul asserts, but no justification, that is, no freedom from the penalty denounced by it. As therefore under the gospel our justification, or absolution from the guilt of sin, ariseth not from works, but grace through faith; and yet good works and sincere obedience are the conditions requisite to salvation, and the means necessary to obtain it; and therefore of our love to God and to our neighbour as ourselves, it may still be said, "Do this and live:" so under the law, obedience to the moral precepts of it was the condition of, and the means requisite to obtain, the same life; and therefore of sincere obedience to it it might well be said, "Do this and live," especially seeing under the law faith and repentance were required for the remission of the violations of it.

And as it is necessary, from the perfection of the divine nature, and his relation to us as a governor, to require that we should not sin, i. e. transgress any of his laws; so it is also necessary, through the imperfection of human nature, that if he will enter into covenant with lapsed sinful man, that that covenant should be a covenant of grace, or should admit of favour upon his repentance; seeing all other covenants would depend, on man's part, on an impossible condition, which is apparently equivalent to none at all; it being in effect the same to promise or engage for nothing, as only to promise something upon a condition I cannot perform.

[10] Ver. 21. Εἰ θέλεις τέλειος εἶναι, &c. *If thou wilt be perfect, sell that thou hast, and give unto the poor.*] That to be *perfect* is to be fully instructed in our duty, is proved in the note on 1 Cor. ii. 6, "We speak wisdom among those that are perfect," i. e. saith Theodoret, παρὰ τοὺς εἰλικρινῆ καὶ τελείαν δεξαμένους πίστιν, "among those whose faith is sincere and entire:" hence "to know in part" is opposed to τὸ τέλειον "perfect knowledge" (1 Cor. xiii. 9, 10). In this sense the word תמים is used by the rabbins, as when they say, "they constitute a judge who was not *gomar*," i. e. fully instructed in the knowledge of the traditions of the fathers; and tell us that one came to Hillel to be made a proselyte, and he said, "Do not that to another which is odious to thyself; that is the whole law, go thy perfect way;" i. e. fully instructed in thy duty (Cod. Talm. Shabbath. f. 31). Now (1.) hence then we may discern the vanity of the popish gloss upon this text, viz. If thou wilt be perfect, that is, If thou wilt obtain a higher degree of eternal life, I give thee this counsel, not simply necessary to salvation, but to attain a higher measure of it. For sure the young man needeth not have gone away so sorrowful, if, without obeying this counsel, as they are pleased to call it, he might have obtained that eternal life he inquired after, and which contained the whole of his desire. Note,

Secondly, That seeing Christ here requires him not only to withdraw his heart from an inordinate love of his possessions, but actually to sell all, and give the money to the poor, we may be sure that this was only a particular command to this young man, to convince him of the insincerity of his pretended love to life eternal, and not a precept common to all Christians. For that there were rich men in the

24 And again I say unto you, [11] It is easier for a camel (*or a cable-rope*) to go through the eye of a needle, than for a rich man (*who trusteth in his riches*, Mark x. 24) to enter into the kingdom of God.

25 When his disciples heard *it* (*this*), they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible (*i. e. human persuasion can hardly thus take off men's hearts from the world, but the power of God can do it*).

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have (*thus*) followed me (*now*) [12] in the regeneration (*or this new state of things*), when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (*i. e. you shall be the chief ministers in my kingdom, to preach that doctrine to the Jews, by which they shall be judged*, Luke xxii. 29; see the note).

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or childrens, or lands, for my name's sake, [13] shall receive an hundredfold (*now in this life with persecution*, Mark x. 30, *i. e. they shall have more and greater blessings than they part with here*), and shall inherit everlasting life (*hereafter*).

---

church, we learn from 1 Tim. vi. 17, James i. 10, ii. 2; the apostle John had his own house; Peter permits the Christian to retain his own (Acts v. 4); nor doth the apostle bid the Corinthians sell all and give alms, but only requests them to give "of their abundance" (2 Cor. viii. 13); so that if riches fall into the hands of one who knoweth how to use them to God's glory, and the relief of indigent Christians, as well as to the supply of his own needs, it seems a contradiction to conceive that God doth require him to part with them, and thereby divest himself of any farther opportunity of promoting his glory, or doing good to his needy members. We are therefore only to do this upon the like occasions, viz. an express command from God; or when we find them an impediment to the securing our eternal interests: for then we must part with our right eye or hand.

[11] Ver. 24. Εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· *It is easier for a camel to go through the eye of a needle*, &c.] There is no necessity of reading κάμιλος for κάμηλος, for that both signify a "cable," or thick rope used by the mariners in casting anchors, Euthymius, Theophylact, and Phavorinus* testify; and that a camel is not here to be understood, Bochartus argues, (1.) because the Hebrew proverb speaks only of an elephant, not of a camel. (2.) Because the Syriac and Arabic versions here mention not a camel, but a cable. (3.) Because the Jews, as Buxtorf† notes, use the same proverb of a cable rope; and (4.) because there is some analogy betwixt drawing a thread and a rope through the eye of a needle, but none at all between a camel and a thread (Bochart. Hieroz. par. i. lib. ii. cap. 5, p. 91, 92).

[12] Ver. 28. Ἐν τῇ παλιγγενεσίᾳ, &c. *In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.*] I know that Justin Martyr and Irenæus speak of a παλιγγενεσία, regeneration, or renovation, which relates to their supposed millennium, and others would refer this to the stoical renovation of the world after its conflagration; but it is evident that neither of these opinions can here take place; not the supposed renovation of the world after the conflagration of it, since that must burn up all that remain of the "twelve tribes of Israel," and so leave none of them remaining to be judged by Christ's apostles. Dr. Lightfoot, finding that this judgment of the twelve tribes is promised to begin "when the Son of man sits upon the throne of his glory," which he began to do soon after his ascension, exercising his authority in heaven by sending down the Holy Ghost on his disciples, thinks they then "sat on these twelve thrones, judging the twelve tribes of Israel," when they preached that gospel to them in Jerusalem, Judea, and throughout their dispersions, by which they were to be judged, and for contempt and disbelief of which they were rejected, condemned, and exposed to the severest punishment. Christ being mentioned throughout the book of the Revelation, as sitting on his throne from the time of his conquest over death and his ascension into heaven, the doctrine of the apostles preached to the twelve tribes by the apostles, and sent to them in their epistles, may be said to judge and condemn them, as the law of Moses is said to do so, John v. 45, and the word of Christ, John xii. 47, 48, 1 John iii. 17, 18. And this seems to be confirmed by Christ's words to them, "I appoint to you a kingdom, and ye shall sit upon twelve thrones, judging the twelve tribes of Israel." But,

Secondly, I grant the παλιγγενεσία here mentioned may be referred to the consummation of the world, and to the "new heavens and earth" of which the prophets speak; but then I add, this παλιγγενεσία, or "new birth," is only that of the church of Christ, that ζωοποίησις, or "new life," that ζωὴ ἐκ νεκρῶν, "life from the dead," she shall receive when all Israel shall be saved, and "the fullness of the gentiles shall flow in to them." For,

First, The persons here to be judged are only the "twelve tribes of Israel," which makes it more than probable that the whole promise made to the apostles respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world, and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

Secondly, It is observable, that the delivery of the Jews from their former captivities and miseries is always represented as a ζωοποίησις, "a giving of life," and "a resurrection" to the Jews. Seeing then their return from their captivity is in the style of the prophets usually represented as a παλιγγενεσία, "a reviving, or new life," why may not the time of their most glorious conversion, and collection from all the corners of the earth, be by our Saviour here represented under that known metaphor? moreover, the Greek interpreters here generally say, παλιγγενεσία τὴν ἀνάστασιν νοεῖ, "regeneration here signifies the resurrection." But (1.) we read of no assessors with Christ then, but rather that all shall "stand before the judgment-seat." (2.) The apostles here are only said to judge "the twelve tribes of Israel;" whereas, as they preached the gospel both to Jew and gentile, so by their doctrine shall they then judge both Jew and gentile (Rom. ii. 16). Some of the Latin fathers put a stigma after regeneration, and interpret the words thus: "You that have followed me in the regeneration," that is, "in faith and holiness;" but this interpretation is confuted by the parallel place, Luke xxii. 20, which makes this the reward of their abiding with him in his temptation, not of their new birth, in which they could not follow Christ at all.

[13] Ver. 29, 30. *Shall receive a hundred-fold*, &c.] i. e. They shall have more and greater blessings than they part with, viz. a full content of mind; the comforts of an upright conscience; the joys of the Holy Ghost; increase of grace, and hopes of glory; and shall have God for their Father, and be rich towards God; and have Christ for their spouse, and all good Christians bearing that warm affection to them which will render them more closely united to, and more affectionately concerned for them, than those who were allied to them by the strictest bonds of nature. And that these words cannot reasonably be interpreted of blessings to be conferred upon them after their resurrection, will be evident from this, that they that are "thought worthy to be the sons of the resurrection," saith our Lord, "neither marry, nor are given in marriage" (Luke xx. 35). Whence therefore should they have these mothers and these children, not

---

* Κάμηλος καὶ τὸ παχὺ σχοινίον ἐν ᾧ δεσμεύουσι τὰς ἀγκύρας οἱ ναῦται, ὡς τὸ ἐν εὐαγγελίῳ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν. Phav.

† Lex. Talm. p. 1719.

30 [14] But many *that are* (*now*) first shall be last; and (*they that are now*) the last *shall be* first (*i. e. the Jews, to whom the blessings of this kingdom are first to be offered, shall be the last that shall partake of them; and the gentile, to whom they are to be offered after them, shall first enjoy them*).

to add wives, a hundred-fold? they are made like to the angels at their resurrection; and what should such angelical persons do with, what advantage will they reap from, a hundred houses, or a like increase of land on earth?

If you reply, that these words of our Saviour relate not to the first resurrection, of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, that the words are general, and therefore must include all that are sons of the resurrection. Moreover, by admitting this double resurrection, the first, in which they that are raised might marry, or have wives and children, and the second, in which they could not; the objection or inquiry of the sadducees is partly left unanswered: for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

Secondly, This wonderful increase is promised νῦν, "at present," ἐν τῷ καιρῷ, "in this time of life," Mark x. 30, Luke xviii. 30, in opposition to what they shall receive in the age to come. Now the millennium is still placed by Dr. Burnet in the age to come, after the conflagration of the world; this promise therefore cannot refer to his millennium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now, nor can the blessings then received be said to be received in this life. Moreover, these blessings are to be received μετὰ διωγμῶν, with persecutions, it being the known observation of critics and grammarians that μετὰ with a genitive case signifies *with*, and denotes τὸν αὐτὸν καιρόν, "the same time," and only with an accusative case signifies *after*, and denotes ὑστεροχρονίαν, "a following time;" so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and freedom from all persecutions, is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the millennium; because, according to them, the only blessing to be received ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, "in the age to come," is life everlasting; which blessing is confined to heaven, and not to be enjoyed on earth, our house "eternal (being) in the heavens" (2 Cor. v. 1), and our "inheritance eternal reserved in the heavens for us:" and therefore they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us (1 Pet. i. 4).

[14] Ver. 30. *But many that are first shall be last.*] Christ speaking here of the blessings which belong to his kingdom, and saying, that as to the participation of them, the Jews shall be the last, seems to confirm the doctrine of St. Paul, that the Jewish nation should be converted at the close of the world, or the last age, when the millennium shall begin.

CHAPTER XX.

1 For (*this, that the first shall be last, may be confirmed to you by this parable,*) [1] the kingdom of heaven is like unto a man *that is* an housholder, which went out early in the morning to hire labourers into his vineyard (*as Christ went first to call the Jews to come into it*).

2 And when he had agreed with the labourers for a penny a day (*i. e. had told them what should be their wages*), he sent them into his vineyard.

3 And he went out about the third hour (*by his apostles, sent first to preach in their cities and villages*, Matt. x.), and saw others standing idle in the market-place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise (*preaching by his apostles, assisted by the Holy Ghost, first to the Jews in Judea, and then in the dispersions*).

6 And about the eleventh hour he went out, and found others (*i. e. the gentiles*) standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us (*i. e. the gospel hath not yet been preached to us*). He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny (*i. e. the gentiles had equal privileges and advantages with the Jews*).

10 But when the first (*the Jews*) came, they supposed that they should have received more; and (*but*) they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house (*that he had no more regard to them than to other believers*),

12 Saying, These last have wrought *but* one

ANNOTATIONS ON CHAP. XX.

[1] Ver. 1. *The kingdom of heaven is like to a man that is a householder.*] Something like this parable being to be found in the Jerusalem Talmud, as are many other of these parables in some of their ancient books, Mr. Clerc thinks it fitter to say, "they afterward used them in imitation of Christ," than that Christ, who was an inspired teacher, should take them from the Jews. But (1.) whoever considers the hatred they bore to Christ, will scarce believe they would be concerned to imitate his sayings; and seeing this inspired teacher made frequent use of their proverbs, and, as some learned men aver, took almost the whole Lord's prayer from the prayers used by the Jews; why might not he, who used their parabolical way of teaching, by his divine wisdom apply such of their parables as he saw proper for that purpose, to resemble the spiritual matter of his kingdom, they being such as would be less offensive, and better be remembered because used by them, and familiar to them? To proceed then to the critical remarks upon this parable, and so on to the import of it: note,

First, That these words, these last, μίαν ὥραν ἐποίησαν, are well rendered, "have wrought one hour," for so ποιεῖν signifies, as Dr. Hammond notes in these words of the book of Ruth, ποῦ ἐποίησας, "where hast thou wrought!" (Ruth ii. 19), and "she showed her mother ποῦ ἐποίησε where she wrought," and the name of the man μεθ' οὗ ἐποίησε, "with whom she wrought;" and in the book Ecclesiastes ποίημα is still *a work*, and ποιεῖν *to work*; so τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον is, "the work wrought under the sun," Eccles. ii. 17, iv. 3, viii. 9, and iii. 9, so profit is τοῦ ποιοῦντος, "to him that worketh in that which he laboureth." Note,

Secondly, That ὀφθαλμὸς ἀγαθός, ver. 15, is a liberal or bounteous eye. So Ecclus. xxxv. 8, "Glorify God ἐν ὀφθαλμῷ ἀγαθῷ, by thy bounty." So טוב עין is benignus oculus, (see Buxt. in voce עין, see Dr. Hammond, note *b.*), and

hour (*i. e. these gentiles were only called at the last*), and thou hast made them equal unto us (*Jews*), which have borne the burden and heat of the day (*i. e. have been so long the sons of God, and the children of Abraham*).

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee (*who dost not less partake of the blessings of the promised Messiah, because the gentiles also do it*).

15 Is it not lawful for me to do what I will with mine own? (*to confer the blessings I have purchased, as well upon the gentiles as on thee? or*) is thine eye evil, because I am good (*towards them*)?

16 So the last shall be first, and the first last (*i. e. so the gentiles believing in, and thankfully receiving Christ, shall become his church and people, whilst the Jews, murmuring and falling off from Christ, because of this his kindness to the gentiles, shall be excluded, and cast out from this kingdom till the last*): for (*though*) many (*of them*) be called (*by the preaching of the gospel*), but few (*of them will be*) chosen (*or prevailed upon by believing to become the elect of God*, Rom. xi. 5. 7).

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples (*who followed him, fearing what might befall him and them there*, Mark x. 32) apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again; (*for all these things being written of him must be fulfilled*, Luke xviii. 31.)

20 ¶ [2] Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

ὀφθαλμὸς πονηρὸς is "the envious eye" (see note on Matt. vi. 22).

Thirdly, That the κλητοὶ here, are those who were called by Christ and his apostles to the marriage-feast or supper of the gospel, offered to them with all its benefits, and yet slighted and refused by them, Luke xiv. 18. The ἐκλεκτοὶ those among the Jews who embraced this call, and so are called by St. Paul ἐκλογὴ "the election," and a remnant, κατ' ἐκλογὴν, "according to the election of grace" (Rom. xi. 6, 7); and by St. Peter, "the elect" (1 Pet. i. 1, ii. 9). For the import of this parable seems to be this,—that the Jews, who were first called to be God's people, and to whom the gospel was first preached, and the blessings of the Messiah first offered, shall be, for their unbelief, rejected from being God's people, and so shall be the last in God's esteem, and shall be only made partakers of these blessings at the last; but the gentiles, who therefore came not in before, because they were not called before, shall accept the gracious offer, and so become God's church and people, and be preferred before the Jews, and first partake of the blessings of the gospel: so that they who gloried in the title of being the first-born of God, and those who had served him so long, and therefore murmured that the gentiles should be admitted to the same privileges and favour with them, and that without circumcision or obedience to the law of Moses, and did on that account reject the gospel, shall themselves be rejected, and put last; for, though many of them are called both in Judea, and throughout their dispersions, yet few of them do or will accept that call, or embrace the Christian faith. That this is the true import of this parable, we learn (1). from the connective particle γὰρ *for*, which begins this chapter, and thereby shows this parable is designed to prove what was said in the last verse of the former chapter, and is repeated in the close of this parable, ver. 16, viz. that "many which were first shall be last, and the last shall be first." And that this relates to the calling in of the gentiles, and the rejection of the Jews, is evident from these words, Luke xiii. 28—30, "So there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out. And they shall come from the east and the west, from the north and south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and first which shall be last." For in these words Christ plainly shows that the gospel should be received by the gentiles dispersed through all parts of the earth, and they should become the seed of Abraham by faith, whilst the Jews should be excluded from that kingdom, and by this "the last shall be made first, and the first, last;" and the reason of this, added ver. 16, "for many are called, but few chosen," must respect the same Jews. Moreover, that this parable cannot relate to the rewards of another world, is evident from this, that amongst them who receive those rewards there can be no murmuring as here against God, ver. 11, no "evil eye," or envy at the felicity of, or kindness shown to others, as here, ver. 15. But the very preaching of the gospel to the gentiles was a great mystery (Rom. xvi. 25, 26, Eph. iii. 4—6, 1 Tim. iii. 16); for even the first believers preached only to the Jews (Acts xi. 19). St. Peter durst not do it till God by a vision told him that he should (Acts x.), and when he had done it, those of the circumcision condemn him for it (Acts xi. 2, 3). The unbelieving Jews could not hear it from St. Paul, without crying out, "Away with such a fellow, it is not fit that he should live" (Acts xxii. 21, 22): and therefore they forbade the apostles "to preach to the gentiles that they might be saved" (1 Thess. ii. 16). Yea, even the believing Jews murmured at their admission to the like privileges with them, without circumcision, and the observance of the law of Moses, and made great schisms in all the churches of the gentiles upon that account; and the unbelieving Jews were enemies to the gospel for their sakes (Rom. xi. 28). This therefore seems to be the cause of the murmuring, and "evil eye," mentioned in this parable, which, saith Christ, was wholly without cause, since they had not the less share of the blessings of Abraham, and of the Messiah, because the gentiles also, through God's free grace and favour to them, were made partakers of them. Note also, that the words, "I will give to these last as unto thee," do not signify that God would give the blessings of the gospel to these murmuring Jews, "the kingdom of God being to be taken from them," and they being to be "cast out into outer darkness;" but only that they should be offered to both equally, and conferred upon them, on the same terms of faith, there being no "distinction betwixt Jew and gentile" in the gospel dispensation, as under the law there was.

The kingdom of heaven is like, &c.] The two expositions of the fathers, viz. (1.) that they who were called at the first hour were Adam and Eve, or Enoch and Noah; they at the second, were Abraham and the patriarchs; they at the sixth, were Moses and the Jews; they at the ninth, the prophets: or (2.) that this relates to the several ages of man; to those who are called in their infancy, as Samuel and the Baptist; or in their youth, manhood, middle age, old age,—cannot be true. Not the first, though it be as ancient as Origen, if not as Irenæus; because this is a parable of "the kingdom of heaven," and therefore can only respect those times when the kingdom of heaven was come among them: (2.) because of those many that were called, "few were chosen;" which is not true of those said by this exposition to be called at the first, third, and the ninth hour: not the second; because this plainly is a parable relating to the Jewish nation (ver. 16), and therefore not to all persons called in all ages and places of the world.

Ver. 15. Ἐν τοῖς ἐμοῖς.] This, saith Dr. Mills in his Vulgate, is commentarius non textus, "a commentary added to the text;" but these words are found in Origen on Matt. p. 407, in Chrysostom, Theophylact, and in all the other versions.

[2] Ver. 20, 21. *Then came to him the mother of Zebedee's children, desiring that her two sons might sit one on his*

---

* Lib. iv. cap. 70.

21 And he said unto her (*speaking for them as they desired*), What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said (*to them*), Ye know not what ye ask (*as being ignorant of the state of my kingdom, which will rather call you to sufferings, after the example of your Lord, than to temporal advantages*). [3] Are ye (*then*) able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with (*i. e. shall suffer as I must do*): [4] but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* (Gr. *save to them*) for whom it is prepared of my Father (*i. e. the highest gifts, and greatest ministries in my kingdom must be dispensed by me, according to the good pleasure of my Father*).

24 And when the ten heard *it* (*i. e. what these had asked*), they were moved with indignation against the two brethren (*for thus attempting to get that which they thought themselves as worthy of as they*).

25 But Jesus (*perceiving this*) called them *unto him*, and said, [5] Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them (*at their pleasure, and so you expect it will be in my kingdom, especially*

---

right hand, the other on his left in his kingdom.] How this is to be reconciled with Mark x. 35, see there. To "sit on his right hand and on his left," is to have the most eminent places of dignity and honour after him; thus Solomon placed his mother "on his right hand" when he sat upon the throne, 1 Kings ii. 19, to which alludes that of Ps. xlv. 9, "upon his right hand stands the queen in gold of Ophir;" and that among the Persians was μεθ' αὐτὸν ἕξειν προσεδρίαν, "to have the first seat after the king" (Joseph. Antiq. lib. xi. cap. 4), δεύτερον καθίζεσθαι Δαρίου, "to sit next Darius," or ἐχόμενος οὗτου, "to sit by him" (Esd. iii. 7, iv. 42). This the mother might be encouraged to ask, because of their alliance to Christ, and because she was a continual follower of him, and served him so diligently; and she might expect they should be eminent in his kingdom, because Christ had called them "sons of thunder" (Mark iii. 17), and had admitted them and Peter at his transfiguration (Matt. xvii. 1), and at other times (Mark v. 37), when the rest of the disciples were excluded: however, the rest hearing of this ambitious request of the two brethren, and being as desirous, and, in their own opinion, as worthy of the same honour, as their frequent contentions about it testified, they had "indignation against them" (ver. 24). Now from this whole matter it appears, that none of Christ's disciples imagined he had promised the supremacy to Peter, by those words, "Thou art Peter;" for then neither would these two persons have desired it, nor would the rest have contended for it afterward (Luke xxii. 24).

[3] Ver. 22. Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, &c. *Can you drink of the cup that I am about to drink of, and be baptized with the baptism with which I shall be baptized?*] The word *cup*, among sacred and profane authors, signifies the portion whether of good or evil which befalls men in this world; expressed by Homer and others by *two cups* in the hands of Jupiter, of which

> Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
> Δώρων, οἷα δίδωσι κακῶν· ἕτερος δὲ ἑάων.
>
> Il. Ω', 525.

(See Plutarch περὶ Φυγῆς, p. 600, C). Accordingly the psalmist saith, "In the hand of the Lord there is a cup, and the wine is red, and he poureth out the same;" ἔκλινεν ἐκ τούτου εἰς τοῦτο, "he poureth out from one into the other," saith the Septuagint; "but the dregs thereof shall the wicked drink" (Ps. lxxv. 8), "fire and brimstone, storm and tempest, being the portion of their cup." "To drink of this cup," is to have a measure of afflictions; and to drink of the same cup, is to have the same measure of afflictions; as in these words of Plautus,* Ut senex hôc eodem poculo, quo ego bibo, biberet, "That the old man might drink of the same cup with me" (see the use of this phrase, Isa. li. 17. 22, Jer. xxv. 15. 17. 28, Lam. iv. 21, Ezek. xxiii. 31—33, Matt. xxvi. 39. 42, John xviii. 11, Rev. xiv. 10, xvi. 19, xviii. 6, and Taubman on Plautus, Rudent. iii. 5).

This phrase among the Jews, from whom we have reason to conceive our Lord received it, signifies, lethale poculum bibere, or "to taste of death:" as when Christ saith, "Father, if it be thy pleasure, let this cup pass from me." Thus R. Caiia comforts R. Lakis, concerning the death of his child, by saying, "of this cup, multi biberunt, multi bibent, many have drank, and many shall drink." It follows, καὶ τὸ βάπτισμα δ ἐγὼ βαπτίζομαι, βαπτισθῆναι; which words, saith Dr. Mills, belong not to St. Matthew, but St. Mark; they being wanting in the Vulgar, St. Jerome, and, saith he, in Origen, who, after he had cited these words, δύνασθε πιεῖν τὸ ποτήριον δ ἐγὼ μέλλω πιεῖν, adds, ἢ ὡς ὁ Μάρκος ἀνέγραψε, δ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς· though there it be uncertain, whether Origen cites Mark for the omission of the latter clause, or only for the change of μέλλω πιεῖν into πίνω. However, these words are found both in the twenty-second and twenty-third verses in Chrysostom and Theophylact, and in Basilius Seleucensis, hom. 24, p. 134. And again in Chrysostom, ed. Mor. tom. i. p. 381, 382, and in the Syriac and Arabic versions. And seeing they are introduced by St. Mark thus, "But Jesus said unto them, Can ye drink, &c. and can ye be baptized," &c. they were certainly spoken to them by our Lord; and why then should not St. Matthew relate them as our Saviour spake them?

The metaphor of baptism, or immersion in waters, or being put under floods, is also familiar in scripture, to signify a person overwhelmed with calamities; as when the psalmist complains "that the waves had gone over him," Ps. xlii. 7, that he was "come into deep waters," Ps. lxix. 2, see Ps. lxxxviii. 7, Cant. viii. 7, Jer. xlvii. 2, Ezek. xxvi. 19, Dan. ix. 26, Jonah ii. 3. And in this sense Christ saith of his death, "I have a baptism to be baptized with" (Luke xii. 50). Of this cup the apostle James drank when he was killed by the sword of Herod (Acts xii. 2); and St. John, when he was put into a furnace of hot oil, exiled to Patmos, and suffered many other things for the name of Jesus.

[4] Ver. 23. *But to sit on my right hand and on my left, is not mine to give; οὐκ ἐστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου, but to them for whom it is prepared of my Father.*] The Arians of old, and the Socinians at present, hence note, that Christ here signifies that there is some power which the Father hath reserved to himself, and hath not committed to him; whence, say they, it follows, that he cannot be the same God which the Father is; because he hath not the same power which the Father hath. But to this it is answered, that Christ cannot be here supposed to deny this power to himself, for then he must contradict himself when he says (Luke xxii. 29, 30), "I dispose to you a kingdom,—that you may sit on twelve thrones, judging the twelve tribes of Israel;" and (Rev. iii. 21), "To him that overcometh will I give to sit upon my throne, as I have overcome, and sit with my Father on his throne;" and surely he to whom "all power in heaven and earth is given," must have power to appoint the ministers of his kingdom; whence the apostle saith, "there be divers administrations, but the same Lord" of them (1 Cor. xii. 5). Christ therefore only saith, he could give this to them only for whom it was appointed of his Father; and this he says not to signify a defect of power, but a perfect conformity to his Father's will; and that he could not do this without the motion and energy of the divine nature, which he calls the Father, abiding in him, saying, "The Son can do nothing of himself, but what he sees the Father do" (John v. 19, 20), and can speak only what he hath heard from the Father (John viii. 38); which rather shows that the divine essence abideth in him, than that there is any want of power in him.

[5] Ver. 25. *Ye know that* οἱ ἄρχοντες τῶν ἐθνῶν κατακυ-

---

* Cas. act. 5, sect. 2.

as to the gentiles, that you Jews shall be lords over them, and they shall be your servants).

26 But (*let me tell you*) it shall not be so among you (*in the administration of my kingdom*): but whosoever will be great among you (*in my kingdom*), let him be your minister;

27 And whosoever will be chief among you, let him be your servant (*for the chiefest officers in my kingdom are only the doing the greatest services to, and ministers for the good of others*):

28 (*It therefore must be with them*) even as (*it is with*) the Son of man (*who*) came not to be ministered unto, but to minister, [6] and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

ριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *the rulers of the gentiles have dominion over them, and they that are great exercise authority over them: but it shall not be so among you.*] Here, saith Woltzogenius, we may clearly perceive that Christ, in the person of his apostles, understands all his faithful people, and forbids them, who will be his subjects, the exercise of all civil dominion; which is certainly false, since then he had forbid the dominion of parents over their children, and of masters over their servants; the contrary to which is evident from Eph. vi. i. 5, Col. iii. 22, 1 Tim. vi. 1, where the power of parents over their children, and of masters over their servants, is confirmed.

Secondly, If by these words the civil magistracy should be forbidden in a Christian commonwealth, all order, all defence of good men, and punishment of evil-doers would be taken away. For what must be done in this case; must the civil government of Christians be put into the hands of heathens? "I see no cause," saith Schlictingius, "why a Christian should not rather exercise it than any other man; for who is better than a Christian? Who, in the use of this authority, will be more just and moderate? Who more diligent in defending the good, and especially those Christians who are God's peculiar people? Who is fitter to promote Christian truth and piety? When the whole realm is Christian, can it be better to commit the government to an adversary, than to an abettor of Christianity? Since God would have kings themselves 'to come to the knowledge of the truth,' would he require them at the same time to lay aside their government? What could render them more alien from the Christian faith, or be a greater reproach to Christianity, than to say it forbade them that government which is instituted by the law of nature, and is so necessary for all people? And how contrary is this to that prediction, that 'kings should be their nursing fathers!' Moreover, it is certain that the exercise of this civil power can be no evil thing; since he who doth it is God's vicegerent, 'the ordinance of God, the minister of God for good;' who then would have all Christians discharged from what is lawful in itself, and highly beneficial to them, and not rather wish that all kings were Christians, or that only Christians might be kings?" And whereas Woltzogenius adds, that this empire consists not with Christian humility, which calls us to minister to others; now to command and minister is inconsistent; I answer, that government is so far from being inconsistent with ministry, that all government, whose end is not our private, but the good of others, is, in respect of them, a ministry; hence is the highest power styled the "minister of God for good to them," and said λειτουργεῖν "to serve," or officiate, for that very end (Rom. xiii. 6).

But why then, saith he, did not Christ, the head and king of the church, exercise this office? I answer, who knows not that he is "King of kings, and Lord of lords," and is now in the actual exercise of his kingly office? He did not indeed exercise this dominion upon earth, because "his kingdom was not of this world," and he would give no umbrage to Cæsar or the Jews, that he affected such a thing; and partly because he was to exercise his prophetic office upon earth, and go from his sufferings to the glory of his kingdom, and leave us an example of patience and humility, and of contempt of worldly grandeur.

Secondly, It is certain that this text cannot condemn all ecclesiastical government, that being as necessary to an ecclesiastical society or community as civil government to a civil society; hence among gifts distributed for the use of the church, we read of governments, 1 Cor. xii. 28, we find the apostles had their rod, 1 Cor. iv. 21, and power given of the Lord, 2 Cor. x. 8, xiii. 10, to deliver to Satan, 1 Cor. v. 5, 2 Tim. i. 20, and "to revenge all unrighteousness," 2 Cor. x. 6. And we have mention of those who "are over us in the Lord," 1 Thess. v. 12, and who are ἡγούμενοι, "governors," to whom we must yield obedience, and "submit ourselves," Heb. xiii. 7. 17, and without this, that Christian discipline, on which the welfare of the church depends, could not be exercised. Nor,

Thirdly, Do I think Christ only here forbiddeth such dominion as is attended with tyranny, oppression, and contempt of their subjects, as some collect from the words κατακυριεύειν and κατεξουσιάζειν, which, say they, bear that sense, Neh. v. 14, 15, ix. 37, Ezra vii. 24, Ps. x. 5. 10, Ecclus. xx. 8. (1.) Because St. Luke, xxii. 25, uses only the words κυριεύειν and ἐξουσιάζειν, which bear no such ill sense. (2.) Because kings and governors among the gentiles, and much less among the Jews, were not always guilty of this maladministration. And (3.) because Christ does not oppose unto their government a just dominion, but a ministry only. (4.) Observe, that ἐξουσιάζειν, Neh. ix. 37, doth plainly signify, to "govern" them according to their will; and this was plainly the government which obtained in the eastern nations, the will of those kings was their law; and for this reason were they styled αὐτοκράτορες. Whereas your office being only to make known my will, you, saith Christ, shall have no such government, no dominion over the faith of others (2 Cor. i. 24), shall command nothing for mere will and pleasure, but your whole office shall consist in being ministers for the good of others. Whence, saith the apostle, "What is Paul, what is Apollos, but διάκονοι, ministers by whom ye believed?" (1 Cor. iii. 5), "And we ourselves are your servants," saith he, "for Jesus' sake" (2 Cor. iv. 5). Hence are they so often styled "ministers," and their work a "ministry to the saints," to the gentiles, to the church. And therefore, saith Christ, all the office any man can have in my kingdom can only be a larger ministry to others; and in this he truly will resemble me, who "came not to be ministered to, but to minister."

[6] Ver. 28. *Even as the Son of man came not to be ministered unto, but to minister; καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, and to give his life a ransom for many.*] Here note,

First, That whereas it is said here, that "Christ gave his life a ransom for many;" and, xxvi. 28, that his blood was shed "for many:" and, Heb. ix. 28, that Christ "was once offered to take away the sins of many:" it doth not hence follow, that Christ died not for all; the word πολλοί, "many," being in other cases used where all are certainly included. Thus when it is said, Dan. xii. 2, that "many who sleep in the dust shall arise, some to everlasting life, and some to everlasting shame," this is certainly equivalent to that of Christ, John v. 28, 29, "The hour cometh, that all that sleep in the grave shall hear the voice of the Son of man, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation;" when it is said, Rom. v. 15, that "through the offence of one, many died;" this is equivalent to that of the same apostle, that "in Adam all men died," 1 Cor. xv. 22; and when it said, ver. 19, that "by the disobedience of one, many were made sinners," this is certainly equivalent to what is said, ver. 12, "Death passed upon all men, through that one man in whom all have sinned." Note,

Secondly, That from these words, "he gave his life, λύτρον ἀντὶ πολλῶν, a ransom for many," it is evident, that Christ suffered in our stead, and gave his life instead of our lives, obnoxious to death, the wages of sin, as is largely proved, note on those words, 1 Tim. ii. 6, "he gave himself, ἀντίλυτρον ὑπὲρ πάντων, a ransom for all;" and will be farther evident from the like expressions in scripture, in Jewish, and in heathen authors. Thus, Josh. ii. 14, the agreement betwixt Rahab and the spies runs thus, ἡ ψυχὴ ἡμῶν

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because (*that*) they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And (*then*) Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord (*our request is*), that our eyes may be opened.

34 So Jesus had compassion on *them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

εἰς θάνατον, "Let our lives die instead of yours, if ye utter not our business." So when Eleazar died, he is introduced by Josephus* speaking thus, Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα, καὶ ἀντὶ ψυχῶν αὐτῶν λάβειν τὴν ἐμὴν ψυχήν· that "God would accept his blood as a propitiatory sacrifice for the Jews, and take his life instead of their lives." So Alcestis† saith to Admetus, "In honour of thee I die, that thou, ἀντὶ τῆς ἐμῆς ψυχῆς, mightest live instead of me." And Porphyry,‡ from Asclepiades, says, that "the first sacrifices were offered, ὑπὸ τίνας καιροὺς ψυχὴν ἀντὶ ψυχῆς αἰτουμένους, on some occasions requiring life for life" (see more of this, Outram de Sacr. lib. i. cap. 22, and Pears. Vindiciæ Ignat. par. ii. cap. 15, p. 206—208). This being then the constant opinion both of Jews and gentiles, that their piacular victims were λύτρα and ἀντίλυτρα, "ransoms" for the life of a sinner; and that he who gave his life for another, suffered in his stead, and to preserve him from death; they could not otherwise judge, but that our Lord intended by this expression to signify that he gave his life instead of the lives of those for whom he suffered. Vain here are the Socinians, when they say this price was to be paid to Satan, who detained us captive; for the price is only to be paid to him that retains the captive when he doth this for gain, to make money of him, as the Turks now do at Tripoli and Algiers, not when a man is detained in custody or prison, for violation of a law; for then it is not the gaoler, but the legislator, to whom the price of his redemption must be paid, or satisfaction made. And Crellius in vain denies that this price was paid to God, for Christ became our ransom, as he offered up his life and blood for us; now "he gave himself a sacrifice and oblation to God" (Eph. v. 2); "he offered himself without spot to God" (Heb. ix. 14); he therefore paid the price of our redemption to God.

* L. de Maccab. p. 1090, C.
† Eurip. Alcest. v. 282.
‡ De Abst. lib. iv. §. 15.

CHAPTER XXI.

1 And when they drew nigh unto Jerusalem, and were come (*through Bethany*) to Bethphage, unto the mount of Olives, then sent Jesus two (*of his*) disciples (Mark x. 1, Luke xix. 29),

2 Saying unto them, Go into the [1] village over against you, and straightway (*entering into it*) ye shall find [2] an ass tied, and a colt (*tied*) with her (*on which never man sat*, Mark xi. 2): loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you (*asking, why you do this*, Mark xi. 3), ye shall say, The Lord hath need of them; and straightway (*hearing that*) he will send them.

4 All this was done (*by Christ*), that it might be [3] fulfilled which was spoken by the prophet (*Zachary*, ix. 9), saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and (*that is*) a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them (*and they found the colt tied by the door without, in a place where two ways met, and they loosed him*, Mark xi. 4. *And the owners of the colt standing by, said, Why do ye loose the colt?* ver. 5. *And the disciples answered, We do as Jesus, who hath need of them, commanded us; and then they suffered them*, ver. 6, Luke xix. 31. 34),

7 And (*so they*) brought the ass, and the colt, and put on (*one of*) [4] them (*to wit, the colt*) their clothes, and they set *him* thereon.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 2. Πορεύθητε εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν· *Go to the village over against you.*] This could not be Jerusalem that was against Christ and his apostles, as some gloss the words; that being not a village, but a city; but as the Arabian geographer* informs us, it was "a little village two miles distant from the mount of Olives towards the south" (see Bochart. Hieroz. lib. ii. cap. 17, col. 210).

[2] Εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς, *Ye shall find an ass bound.*] Seeing all the other evangelists testify that the colt was bound, the words of St. Matthew must be filled up thus, "And a colt bound with her."

Note also, that the other evangelists make mention only of the colt, because our Saviour sat upon him only (see note on ver. 7). Note also, here, a wonderful instance of Christ's prescience in the minutest matters, viz. 1. You shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. in bivio; 5. as you enter into the village; 6. the owners of which shall at first seem unwilling that you shall unbind him; 7. but when they hear the Lord hath need of him, they will let him go.

[3] Ver. 4. *All this was done*, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *that it might be fulfilled which was spoken by the prophet,—meek, and sitting*, ἐπὶ ὄνον, καὶ πῶλον, *upon an ass, and upon a colt, the foal of an ass.*] John xii. 15, "Sitting ἐπὶ πῶλον ὄνου, upon the foal of an ass," which makes it reasonable to conceive that καὶ here signifies, *id est*, as *vau* oft does (see note on Col. i. 2). Moreover, here note, (1.) that the ancient Jews refer this place of Zachary ix. 9, to the Messias. So Midras Coheleth, in Eccles. i. 9, "Such as our first redeemer was (i. e. Moses), such shall be the last (the Messiah); the first set his wife and children upon an ass (Exod. iv. 20), and so shall it be with the last; of whom it is said (Zech. ix. 9), He is poor, and sitting upon an ass." Nachmonides in Midras, upon Gen. xlix. saith. "The Messias is he of whom it is said, He is poor, and sitting upon an ass." This was a thing so well known, that they in the Talmud* introduce Sapores, king of the Persians, speaking thus to the Jews, "You say that your Messias shall come upon an ass, I will send him a horse." See more to this purpose in Bochart. Hieroz. lib. ii. cap. 17, col. 213, 214. Note also hence from St. Chrysostom,† an argument that our Jesus was their true Messiah; they being not able to show any other that came thus to them (see Examen Millii here).

[4] Ver. 6, 7. *They brought the ass and the colt*, καὶ ἐπέθηκαν ἐπάνω αὐτῶν, *and set him upon them.*] Ἐπ' αὐτῷ, "upon him," Mark xi. 7, ἐπὶ τὸν πῶλον, "upon the colt," Luke xxix. 35, it seeming not probable to most interpreters, that in so short a journey Christ should ride upon them both; and

* Clim. 3, ar. 5.

* Sanhed. cap. 11, f. 98.

† Ἐρώτησον τοίνυν τὸν Ἰουδαῖον, ποῖος Βασιλεὺς ἀχούμενος ἐπὶ ὄνου ἦλθεν εἰς Ἱερουσαλὴμ, ἀλλ' οὐκ ἂν ἔχοιεν εἰπεῖν ἀλλ' ἢ τοῦτον μόνον.

8 And a very great multitude [5] spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way (*as before a king. And as he was going down to the mount of Olives, the whole multitude of his disciples began to praise God with a loud voice, for all the wonderful things that they had seen*, Luke xix. 37).

9 And the multitudes that went before, and that followed (*after*), cried, saying, (*as they did usually at the feast of tabernacles,*) Hosanna to the son of David: Blessed *is* (*be*) he that cometh in the name of the Lord; Hosanna in the highest (*wishing prosperity to him, and his kingdom, from him that dwells in the highest heaven*).

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth (*a city*) of Galilee.

12 ¶ And Jesus went (*the next day*, Mark xi. 12) into the temple of God, and [6] cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, [7] My house shall be called the house of prayer (*for all nations*, Isa. lvi. 7); but ye (*by these practices*) have made it a den of thieves (*i. e. by turning it into a place of unjust gain, you have verified the complaint of the prophet Jeremy*, vii. 11, *that it was become a den of robbers*).

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? (*Rebuke them for it*, Luke xix. 39.) And Jesus saith unto them, Yea; (*I hear them fulfilling the prophecy of the Psalmist; for*) [8] have ye never read (*the words*, Ps. viii. 2), Out of the mouth of babes and sucklings thou hast perfected praise? (*They therefore are excited by him to do that which your malice will not suffer you to do for the glory of God.*)

17 ¶ And (*having said this*) he left them, and went out of the city unto Bethany; and he lodged there (*with his disciples*, Mark xi. 11).

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came

---

three evangelists mentioning only one, it seems necessary here, to admit of the figure called *enallage numeri*, frequent in other places: so the ark rested upon the mountains of Ararat, Gen. viii. 3, i. e. upon one of them; the cities in which Lot dwelt, Gen. xix. 29, i. e. in one of which (see Gen. xxiii. 6, Josh. vii. 1, Matt. xxvii. 44, Luke xxiii. 39, John xii. 14). St. Matthew seems to add both, either in compliance with the words of the prophet, or because he sat upon the colt, the ass going along with him, though Theophylact saith they set him ἐπάνω τῶν ἱματίων, "upon the garments."

[5] Ver. 8. *And a very great multitude,* ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, *strewed their garments in the way; others cut down branches.*] Here observe, that this strewing of clothes, flowers, and branches in the way, were ceremonies used towards great men, and especially to kings and emperors: thus, saith Herodotus,* they went before Xerxes, passing over the Hellespont, μυρσίνησι στορνύντες τὴν ὁδόν, "strewing the way with myrtle-branches:" thus when Cato left his soldiers to return to Rome, ὑποτίθουσι τὰ ἱμάτια τοῖς πόσιν ἢ βαδίζοι, "they laid their garments in the way," which, saith Plutarch,† "was an honour then done only τῶν αὐτοκρατορῶν ὀλίγοις, to few emperors." And when the captains proclaimed Jehu king, "they put their garments under him" (2 Kings ix. 13). This therefore the people do now to Jesus, as being to proclaim him the king Messiah. (2.) Observe, that at the feast of tabernacles, it was the custom of the Jews, not only to sing hosannas with the greatest joy, but also to carry branches in their hands, desiring, as the Jews still wish to do at this feast, that they may thus rejoice at the coming of their Messiah; whence, owning Jesus for the person, they use the hosannas and the rites observed at that feast, wishing prosperity to him and his kingdom, from him that dwelleth ἐν τοῖς ὑψίστοις, "in the highest heavens" (Luke xix. 38).

[6] Ver. 12. *And Jesus went into the temple of God,* καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, *and cast out all those that bought and sold in the temple, and overthrew the tables of the money-changers,* &c.] Christ seems not here absolutely to forbid this permutation; it being almost necessary for them, who lived far from Jerusalem, to bring up money to purchase sacrifices and oblations there, rather than to bring them so long a journey; and suitable in equity to the law concerning tithes (Deut. xiv. 24—26). But he condemns the avarice of the priests, who, when these things were bought before in the shambles and markets of Jerusalem, had, for their sordid gain, now brought this merchandise into the house of God; and that this was done in honour of that sacred place, is evident from the words following, Mark xi. 16 (see the note there). The money-changers sat there not only about the payment of the half-shekel to the sanctuary, but chiefly for the return of money from remote places (this payment being made even by the Jews in their several dispersions); that so they, who came to Jerusalem to worship, paying it to merchants at home, might have it safe from thieves, and from the trouble of carriage, at Jerusalem.

[7] Ver. 13. *And saith unto them, It is written, My house shall be called* οἶκος προσευχῆς, *a house of prayer* (to all nations, Mark xi. 17), *and ye have made it a den of thieves.*] God said by the prophet, "My house shall be called a house of prayer for all people," Isa. lvi. 7, so Isa. lx. 7, i. e. a house dedicated to my worship; of which prayer was esteemed an eminent part, as is evident from Solomon's prayer at the dedication of the temple; which supposes God's people should continually pray in or towards that house; and that they did so at the time of offering incense, we read Luke i. 10. Thither also went the pharisee and the publican to pray, Luke xviii. 10. Thither also went the heathen proselytes of the gate, and therefore had a court styled, "the court of the gentiles;" and this made it a "house of prayer for all nations." But you, saith Christ, by turning it into a place of unjust gain, i. e. of gain got by exactions tending to the loss and damage of the people, have given just occasion to apply to you those words of Jeremy, vii. 11, "My house is become a den of robbers in my eyes;" you making a gain of that service which you ought freely to attend upon, having your tithes from them, and a share of their offerings for that very end.

Ye have made it a den of thieves.] To the note here add, Origen here saith, that besides the reward they expected for the change of money, they gave ἀργύριον ἀδόκιμον, "base money," instead of good, in Matt. p. 442, and in Joh. tom. ii. p. 178.

[8] Ver. 15, 16. *Have you never read, that out of the mouths of babes and sucklings I have ordained praise?*] I do not see reason to say Christ cites these words as a prediction of the things here done to him; but only to say, what was there said might well be accommodated to this action: For if, when that young stripling David, whose son, according to the flesh, I am, and who was an eminent type of me, conquered Goliath, that great enemy of God's people, all the women, probably attended with their children, came out of their cities, dancing and singing praise to God (1 Sam. xviii. 6): is it not reasonable, that the multitudes should sing "Hosanna to the Son of David," coming to vanquish the devil, that great enemy of his church? and now that God "hath raised up a horn of salvation for them in the house of his servant David, to deliver them from their enemies, and from the hands of all that hate them" (Luke i. 68. 74),

---

* Lib. vii. cap. 56. † In Cat. Min. p. 764.

to it, and found nothing thereon, but leaves only, and (*he*) said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away (*by this example showing, that the Jewish nation, which, being watered with the gospel, brought forth no answerable fruit, was nigh unto cursing, and would suddenly be rejected by God*, Heb. vi. 8).

20 And when (*Peter*, Mark xi. 21, *and*) the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, [9] If ye have faith, and doubt not, ye shall not only (*be able to*) do this *which is done* to the fig tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be (*so*) done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him, as he was teaching, and said, [10] By what authority doest thou these things? and who gave thee this authority (*thus to control us, and reprove our practices, to whom the government of the temple and of the people is committed*)?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things (*or, you may discern this without my telling you, for John bore witness to me*, John v. 33).

25 The [11] baptism of John, whence was it? from (*the God of*) heaven, or of men (*only*)? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear (*lest we should be stoned by*) the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye (*of the parable, which fitly represents your stubbornness in rejecting the doctrine of John*)? [12] A *certain* man had two sons; and he came to the first, and said (*to him*), Son, go work to day in my vineyard.

---

that they should sing "Glory to God in the highest," and wish prosperity to the kingdom he is now erecting?

[9] Ver. 21. Ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, *If ye have faith, and doubt not,—καὶ τῷ ὄρει τούτῳ εἴπητε, if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done.*] That μὴ διακριθῆναι, signifies "not to discriminate," or put a difference, see note on Rom. xiv. 23. And so here it may import, If you have such a faith, as puts no difference between things you can, and things you cannot do, but makes you fully persuaded you can do any thing which tends to the glory of God, and is requisite for the promotion of the Christian faith, you shall be able to perform the most difficult things; for that is the meaning of that phrase, "to root up mountains:" it being said by the Jews of their doctors, which were able to solve the most difficult questions, Such a one is "a rooter up of mountains" (see note on 1 Cor. xiii. 2). Though, therefore, Nyssen saith, that Gregory, of Neocæsarea, and Jerome, that Hilarion removed mountains; yet I prefer the allegorical exposition, especially considering that what is here "a mountain," is, Luke xvii. 6, "a sycamore-tree."

Note also, That these words must be restrained to the age of miracles, and to the persons to whom they were spoken, the apostles, and first propagators of the gospel; it being certain from experience that this is no ordinary and perpetual gift of Christians. And that the thing here promised was extraordinary, appears from the faith required to it, called by St. Mark, "the faith of God;" i. e. either the greatest and most excellent faith, as πόλις μεγάλη τῷ Θεῷ, is "a very great city," John iii. 3, and ἀστεῖος τῷ Θεῷ, "a very comely person," Acts vii. 20. So "wrestlings of God," Gen. xxx. 8; "mountains of God," Ps. xxxix. 7; "cedars of God," Ps. lxxx. 11. Or else faith, that doth certainly persuade us of God's extraordinary assistance: and that this respects the apostles is evident; because Christ elsewhere speaks this to them, on the account of that defect of faith, which made them fail in casting out a devil (Matt. xvii. 19, 20).

[10] Ver. 23. Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *By what authority doest thou these things, and who gave thee that authority?*] This the chief priests and rulers ask; because the ordinary authority of teaching in the temple was to be derived from them, of teaching elsewhere from their doctors. But yet it was a vain question, after they had seen his miracles, and knew he claimed a commission from God, and had told them that "the works he had done in his Father's name bore witness of him" (John v. 36).

[11] Ver. 25. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; *The baptism of John, whence was it? from heaven, or of men?*] From heaven, i. e. from God; for heaven here is not opposed to earth, but to men. So "to sin against heaven," Luke xv. 18—21, is to "sin against God" (see the note there). John was a voice crying in the wilderness, "Prepare ye the way of the Lord" (Matt. iii. 3): he baptized with the baptism of repentance, saying to the people, that they should believe in him that was to come after him, "that is, in Christ Jesus" (Acts xix. 4): he came to give testimony to Christ (John i. 7. 15), declaring that he was "the Lamb of God, that took away the sins of the world" (ver. 29): whence it is evident that the chief priests and pharisees could not own the baptism of John to be from heaven, but they must also own Christ to be the Son of God, and him concerning whom God had testified by a voice from heaven, and by the descent of the Holy Ghost upon him, that he was "the beloved Son in whom he was well pleased:" whence these great doctors chose rather to pretend ignorance than to confess that truth which would condemn them. And whereas it is added, ver. 26, that all held John ὡς προφήτην, "as a prophet," this *as* doth not import similitude, but that he was truly so; as when it is said, "We have seen his glory, ὡς μονογενοῦς, as of the only-begotten of the Father," John i. 14; ὡς ἐξουσίαν ἔχων, "as having authority," Matt. vii. 29 (see note on Rom. ix. 32); hence he is said to be "a prophet," Luke xx. 6, and ὄντως προφήτης, "truly a prophet," Mark xi. 32.

[12] Ver. 28—31. *A man had two sons.*] By the first of these two sons, all the interpreters I have read understand the publicans; by the second, the scribes and pharisees: because Christ, in the close of this parable (ver. 32), seems so to interpret it. But yet it seems to me a probable conjecture, that by the first son we may understand the gentiles, represented by the prodigal son, Luke xv. For it hath been noted on ver. 1, 2 of that chapter, that publicans by the Jews were ranked with the heathens, and that the heathens were represented by the Jews as πόρναι, "harlots," and "born of harlots" (see the note on John viii. 41). And when Christ came among them, or they came to him, he found them still more ready to believe in him than the Jews, and more especially than the scribes and pharisees; he not finding such faith in Israel as in the centurion, Matt. viii. 10, 11, and in the Syrophœnician woman, Mark vii. 29 (see xiv. 34—36, John xii. 20. 23, 24). So the import of it may be this: You Jews, who style yourselves the sons of God, and you scribes and pharisees, who pretend to so much religion and so great zeal for God, and to be guides to others in the way of life, are not only more alien from it, when taught you by me and my forerunner, than the publicans and harlots, but than those gentiles are whom you represent as such.

And in this interpretation I have the suffrage of Origen* upon the place, who saith, "In my judgment the parable contains τὸν περὶ τοῦ ἀπειθήσαντος Ἰσραὴλ τῷ Θεῷ λόγον, καὶ τὸν περὶ τοῦ πιστεύσαντος λαοῦ ἀπὸ τῶν ἐθνῶν, a discourse of the

* Apud Huet. tom. i. p. 456.

29 He answered and said (*to his father*), I will not: but afterward he repented (*of his undutiful denial*), and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and (*but he*) went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first (*only*). Jesus saith unto them, (*You fitly resemble the second son; and the publicans, whom ye so much despise, are liker to the first; for*) verily I say unto you, That the publicans and harlots (*hearing John, saying, Repent, for the kingdom of heaven is at hand; and repenting*) go into the kingdom of God before you (*who are so far from going before them in obedience to this command of God by John, that you despise it*).

32 For [13] John came to you (*to instruct you*) in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen (*them do*) *it*, repented not afterward, that ye (*also*) might believe him.

33 ¶ Hear another parable (*resembling God's kind dealings with you, and your evil returns to him*): [14] There was a certain housholder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower (*in it*), and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent (*successively*) his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another (*as you have dealt by the prophets*, Mark v. 12).

36 Again, he sent other servants more than the first: and they did unto them likewise (*in this also resembling you; for which of the prophets did not your fathers persecute?* Acts vii. 52).

37 But last of all he sent to them his (*only*) son, saying, (*Perhaps*) they will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And (*accordingly*) they caught him, and cast *him* out of the vineyard, and slew *him* (*as you will do*, xx. 18).

40 When the lord therefore of the vineyard cometh, what (*think you*) will he do unto those husbandmen?

41 [15] They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits (*of it*) in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures (*those words recorded*, Ps. cxviii. 22), The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? (*Now you are those builders, and I, whom you reject, am that chief corner-stone.*)

43 [16] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall [17] fall on (*or stumble at*) this stone (*or through ignorance, or the prejudices he hath received from you, shall continue in his unbelief*) shall be broken (*by it*): but on whomsoever it shall fall (*in vengeance, as it will heavily upon you*), it will grind him to powder.

45 And when the chief priests and Pharisees had

---

infidelity of Israel, and of the belief of the gentiles." Of the same opinion are Theophilus Antiochenus, Hilary, Can. 22 in Matt., St. Jerome, Opus Imperfectum, Chrysostom, and Theophylact.

[13] Ver. 32. *For John came to you in the way of righteousness, and ye believed him not*, &c.] So saith Josephus,* that the Baptist came to teach them virtue, and to come to his baptism, exercising τὴν πρὸς ἀλλήλους δικαιοσύνην καὶ πρὸς τὸν Θεὸν εὐσεβείαν, "righteousness towards one another, and piety towards God." It follows, But the publicans and harlots "believed on him, and you afterward repented not that ye might believe," &c. Christ here saith that the publicans and harlots προάγουσιν, "go before you into the kingdom of God" (ver. 31); not that the scribes and elders of the people of the Jews followed after them, for those scribes and pharisees "received not the baptism of John," Luke vii. 39, but that by their example they showed them the way they ought to follow. Now from this parable note,

First, That the scribes and pharisees and other Jews might and ought to have been moved by the admonitions of the Baptist, and the example of the publicans, to repentance and faith; for why else doth Christ here blame them, that they were not prevailed on by these means to believe and repent?

Secondly, That therefore an internal, irresistible force or power cannot be necessary to produce this repentance and this faith. For if the publicans and harlots were thus moved to repent, what wonder is it that they went before the scribes and pharisees, who, having no such powerful impulse, were left under an impossibility of repenting? Why is it that it is represented as their crime, that they did not repent at the preaching of John, or follow the example of the publicans, since the event shows that no such irresistible motive to repentance was contained either in the Baptist's preaching or in their example?

[14] Ver. 33. *There was a certain householder*, &c.] For explication of this parable observe, that in it is represented,

First, The favour and providence of God towards the Jewish church and nation, as being the vineyard he himself had planted, and had watered with his heavenly dew, the waters of life, i. e. the doctrine of the law and the prophets; he also had enclosed it and hedged about it, not only by his care and providence, but by his covenant of circumcision, and his presence with them, and his owning them for his own people above all the nations of the earth. Note,

Secondly, That the husbandmen to whom this vineyard was let out were the priests and Levites, doctors and rulers of that church and people; who are here represented, not only as wanting in their duty, which was to make this vineyard fruitful, and to prepare it to receive his prophets and messengers with due reverence, and especially to receive his Son and their Messiah with faith, reverence, and obedience, but even consulted with and spurred on the people to offer the most vile affronts unto them, and even to destroy his Son and their Saviour; for though Christ spake this parable to the people (Luke xxix. 2), the priests and pharisees perceived that "he spake of them" (ver. 45). When therefore it is here said, "They will reverence my son" (ver. 37), these words, as Theophylact notes, Christ spake, not being ignorant what really they would do, ἀλλὰ τὸ ὀφεῖλον πραχθῆναι καὶ τὸ εἰκὸς λέγων, "but showing what was fitting to be done," and they ought to have done; and therefore, Luke xx. 13, the phrase is varied thus, ἴσως, "Perhaps they will reverence my son when they see him."

Thirdly, That this deportment of the husbandmen, and of the people led and excited by them to this murder of his Son and treatment of his prophets, would render them obnoxious to the heaviest of divine judgments.

[15] Ver. 41. *They say unto him, He will miserably destroy those wicked men.*] How this is to be reconciled with St. Luke, see Luke xx. 16.

[16] Ver. 43. Διὰ τοῦτο ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ. *For this thing*, i. e. the builders refusing this stone, *the kingdom of God shall be taken from you*, &c.] Hence it is evident that God deserted the Jewish church, and let this stone so fall upon them as to grind them to powder, because of their rejecting the Messiah. The evidence that this affords to the truth of the Christian faith, see in the Preface to the Gospels.

[17] Ver. 44. *And he that falleth on this stone shall be*

---

* Antiq. lib. xviii. cap. 7, p. 626, G.

heard his parables, they perceived (*at the last*) that he spake of (*what should befall*) them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet (*and this at present restrained them from so doing*).

broken, &c.] i. e. He that stumbles on this stone, whilst he is here on earth, being offended at his doctrine, life, or death, shall be broken by his fall upon it, as is the person stoned, by the sharp stone he falls upon; but he on whom this stone shall fall, when he is elevated to his throne of glory, shall be more violently shattered by it, as is the person stoned by the great stone, as big as two men can lift, thrown down violently upon his breast.

CHAPTER XXII.

1 And Jesus answered (*with relation to them*) and spake unto them again by parables, and said,

2 The (*doctrine of the*) [1] kingdom of heaven (*preached to this nation*) is like (*to find a success answerable*) unto (*that of*) a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were (*to be*) bidden to the wedding (*viz. the apostles, and the seventy sent to the lost sheep of the house of Israel*, Matt. x. 6, Luke x. 1): and (*being thus lovingly invited*) they would not come.

4 (*Wherefore*) again, he sent forth other servants (*viz. the apostles, and the hundred and eight on whom the Holy Ghost fell*), saying, Tell them which were bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come (*I pray you*) unto the marriage (*feast*).

5 But they made light of it (*i. e. the invitation*), and went their ways, one to his farm, and another to his merchandise:

6 And the remnant (*of them*) took his servants, and entreated them spitefully, and slew (*some of*) *them*.

7 But when the king heard *thereof*, he was wroth: and he [2] sent forth his armies, and destroyed those murderers, and burned up their city (*and so will this spiritual King deal with those of this nation, who not only refuse his invitation to partake of the blessings of the gospel, but also kill his messengers; he by the Roman army will destroy them and their capital city*).

8 Then saith he to his servants, The wedding (*feast*) is ready, [3] but they which were bidden were not worthy (*and therefore shall not taste of this feast*).

9 Go ye therefore into the [4] highways (*to the dispersion of the Jews and to the gentiles*), and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a [5] man which had not on a wedding

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 2. *The kingdom of heaven is likened* ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους, *to a king who made a marriage for his son.*] That γάμος signifies a marriage-feast we learn from Phavorinus* and others, on those words of Homer, Od. A'. 225, εἰλατίνης γάμος (see Dr. Hammond on Matt. ix.). And because these feasts continued sometimes a week or more, as we learn from those words of Laban to Jacob, Gen. xxxi. 27, "Fulfil her week," i. e. keep a seven days' feast for her marriage; and from Samson, who at his marriage ἐποίησε πότον ἡμέρας ἑπτὰ, "made a feast seven days, for so used the young men to do" (Judg. xiv. 10); therefore the word is γάμους in the plural, there being not many *marriages*, but many wedding-feasts at a marriage. This sense of the word is evident from ver. 4, "My oxen and fatlings are killed, come, εἰς γάμους, to the marriage-feast." The king here represents God the Father, the son the Lord Jesus Christ, described often as the spouse of his church, Matt. ix. 15, xxv. 1, John iii. 29, 2 Cor. xi. 2, Rev. xix. 7, the servants sent to call them that were bidden, i. e. the Jews invited by the Baptist, and our Lord, calling them to repentance, because "the kingdom of God was at hand," might be the apostles and the seventy disciples, sent at first only "to the lost sheep of the house of Israel" (Matt. x. 5, 6, Luke ix. 2, x. 1); the servants sent again, after the fatlings were killed, were the same apostles and other spiritual persons, sent after our Lord's resurrection with a new commission to be Christ's witnesses in Jerusalem "and throughout all Judea" (Acts i. 8); for the words "son" and "the kingdom of heaven," represented by this parable, will not permit us to say these servants were the prophets sent before to the Jews.

Ver. 3. *The kingdom of heaven is like to a man who sent his servants.*] Here note, that though all the ancients from Origen, except St. Hilary, say that the servants first sent out were the prophets of the Old Testament, yet this seems plainly contrary to the text; first, Because this also is a parable concerning "the kingdom of heaven," and therefore respecting only those times when that kingdom was come. Secondly, It is a parable "of a king making a marriage for his son," which is generally interpreted of Christ the bridegroom of his church, and therefore only can respect the times of his advent. Thirdly, The servants sent out the second time were sent to the same persons to whom the first were sent (ver. 4); and yet it is granted that the servants sent out the second time were the apostles of our Lord.

[2] Ver. 7. *The king was wroth,* πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε, *and sending his armies destroyed those murderers and burnt up their city.*] i. e. Upon their refusal, he decreed to send the Romans to destroy the Jews and burn their temple and their city; which they so fully performed as to destroy during those wars, saith Josephus, eleven hundred thousand Jews; to burn their temple; consume, and so lay waste their city, as that all men conceived, saith Josephus, "it never could be built again."

[3] Ver. 8. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, *But they that were called were not worthy.*] They were not well disposed to receive the gospel, not willing to repent and believe, and entertain the preachers of it kindly, which is the indication Christ gives his apostles, who were ἄξιοι, "worthy" (Matt. x. 11. 13, 14); they were ἀμελήσαντες, "despisers" of this spiritual banquet, out of love to their secular interests; here, ver. 5, they loved other things more than Christ, and the blessings of his kingdom; which he that doth, saith Christ, οὐκ ἐστί μου ἄξιος, "is not worthy of me," because he will not take up his cross and follow me (Matt. x. 37, 38).

[4] Ver. 9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, &c. *Go therefore into the highways,* &c.] i. e. To those of the dispersion; for after they had begun at Jerusalem, and preached through Judea, they also were to preach the gospel to the other Jews, the seed of Abraham; this salvation being to be tendered to the "Jews first, and also to the gentile" (Rom. i. 16, ii. 10). Hence Paul saith thus to the Jews of Antioch, "It was necessary the gospel should be first preached to you" (Acts xiii. 45, 46, xviii. 6, xxviii. 28); and afterward τοῖς ἔξω, "to those who were without the covenant made to Abraham."

[5] Ver. 11. Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, *He saw there a man not clothed with a wedding-garment.*] *Faith* alone cannot be here the wedding-garment, since to receive the invitation and to come to the wedding-supper,

* Ὁμήρος οὐ τὸ ἔργον μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ.

garment (*i. e. a faith and conversation answerable to the design of the gospel*):

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was (*as one*) speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth (*so shall it be with the Jews, the children of the kingdom*, Matt. viii. 12, Luke xiii. 28).

14 For [6] many (*of the Jews*) are called, but few (*of them*) *are* chosen (*i. e. believers of the gospel*, see note on 1 Pet. ii. 9).

15 ¶ Then went the Pharisees (*perceiving that this parable was designed against them*), and took counsel how they might entangle him in *his* talk.

16 And (*accordingly*) they sent out unto him their disciples with the [7] Herodians, saying (*with insidious flattery*), Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man* (*'s person*): for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou (*in this case*)? Is it [8] lawful to give tribute unto Cæsar, or not? (*that if he had said no, they might represent him as an enemy to Cæsar; if yea, as no friend to the nation.*)

18 But Jesus perceived their wickedness (*i. e. their evil design*), and said (*to them*), Why tempt ye me, *ye* hypocrites (*endeavouring to ensnare me under pretence of reverence to me*)?

19 Shew me the tribute money. And they brought unto him a (*Roman*) penny.

20 And he saith unto them, Whose *is* this image and superscription (*that this money bears*)?

21 They say unto him, (*it is*) Cæsar's. Then saith he unto them (*this being an evidence that Cæsar's government hath obtained among you*), Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's (*i. e. the tribute due to his temple*).

---

must import believing. By the man therefore who had not on this garment, I conjecture we are to understand the false brethren of the Jewish nation, who preached Christ "not sincerely but out of contention" (Phil. i. 15)); contending for the necessity of circumcision, and of the observation of the law of Moses to justification, and who by this "subverted the souls" of others (Acts xv. 1. 24), made Christ to die in vain (Gal. ii. 21), Christians to fall from grace (Gal. v. 14), and the apostles to labour in vain among the gentiles (Gal. iv. 11), and of whom the apostle saith, "Their end shall be according to their works" (2 Cor. xi. 15). That this man must represent the Jews is evident, (1.) because he is "cast out into outer darkness, where is weeping and gnashing of teeth," which Christ applies to the Jews, the sons of the kingdom, Matt. viii. 12, Luke xiii. 28, whilst the gentiles are said to come to this supper. (2.) Because the reason assigned of this punishment is this, that "many are called, but few are chosen" (ver. 14); for that this belongs peculiarly to the Jews, see note on xx. 16. (3.) Christ had said in the former chapter, that the "kingdom of God should be taken from them;" and here proceeding to discourse of the same thing, as appears from the connective particle, ver. 1 of this chapter, he shows how worthy the Jews would be of this punishment, as being either wholly refractory to God, calling them by his Son to the participation of these blessings, or coming to them without due preparations, as the false apostles and deceitful workers did; or else by casting off that wedding-garment they had once put on, as did those Jews whose "charity waxed cold" (Matt. xxiv. 10—12), and who being scandalized fell off from the Christian faith. It remains then that these backsliders, or these false apostles, must be the persons represented by the man "not having on his wedding-garment."

Ver. 13. *Bind him hand and foot.*] Theophylact here notes, that this present time is the only time of working; in the future all the practical powers of the soul are bound, καὶ οὐκ ἐστὶ ποιῆσαί τι ἀγαθὸν εἰς ἀντισήπωσιν τῶν ἁμαρτιῶν, "and then we can do nothing good to make a compensation for our sins."

[6] Ver. 14. *Many are called, but few are chosen.*] This parable, saith Theophylact, respects the Jews who were called, but not elected, ὡς μὴ ἀκούσαντες, "as not hearkening to God's call;" whence he infers, that μετὰ τοῦ Θεοῦ καλεῖν· τὸ δὲ ἐκλεκτοὺς γένεσθαι, ἢ μή, ἡμέτερον ἐστι, "our calling is of God, but that we are elect or not is from ourselves."

[7] Ver. 16. Μετὰ Ἡρῳδιανῶν, *with the Herodians.*] Here Jerome notes, that some of the Latins ridiculously thought they were called Herodians who thought Herod was the Christ,* though he himself, in his Dialogue against the Luciferians, hath these words, Herodiani Herodem regem suscipere pro Christo, "received Herod the king for Christ;" this also was the opinion of Tertullian, in his book de Præscript. cap. 47, of Epiphanius, Hær. 7, and of Philastrius, cap. 48. And Origen conjectures that they were called Herodians who taught τελεῖν τὸν φόρον Καίσαρι, "that tribute-money was to be paid to Cæsar;" the soldiers were so called by the pharisees, saith St. Jerome here, quia Romanis tributa solvebant, "because they paid tribute to the Romans." And sure this opinion must seem ridiculous to them who consider that Herod was an alien, not a Jew of the seed of Abraham, or of the root of David, and was dead before Christ's return out of Egypt; whereas all thought that Christ was to be found not among the dead but the living, and many that he should never die (John xii. 34, see the note on Matt. xvi. 6).

[8] Ver. 17. Ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; *Is it lawful to give tribute to Cæsar, or not?* &c.] Here note,

First, That though the question be only proposed thus, ἔξεστι; "Is it lawful to give tribute to Cæsar, or not?" yet the decision in the affirmative, that it was lawful to pay it to Cæsar, was plainly a decision of the right of Cæsar to receive, and therefore to demand it, as being to them the minister of God. (1.) Because St. Paul hath plainly told us, that "therefore pay we tribute" to him to whom we lawfully do pay it, "because he is the higher power and the minister of God" (Rom. xiii. 6). And also "because it is his due;" for so it follows, "Render therefore to all τὰς ὀφειλὰς, their dues, tribute to whom tribute is due;" and this is more evident from those words of Christ, "Render to Cæsar the things which are Cæsar's, and to God the things which are God's;" where Christ seems to me even to strike at the root of that corrupt opinion of the Gaulonites and zealots, that they, being God's people, were not to own any other as their Lord, by this distinction betwixt things belonging to Cæsar, viz. tribute, and things belonging to God, viz. the shekel of the sanctuary. But, to omit this, either Christ, when he said, "Render to Cæsar the things which are Cæsar's," spake to the purpose, and by way of answer to the question proposed, or he did not; to say he did not, is in effect to say he spake impertinently, which I hope no Christian will affirm; if he spake to the purpose of the question, seeing he said, upon their owning the tribute-money to bear Cæsar's image, by way of inference, ἀπόδοτε οὖν, "Render therefore to Cæsar the things which are Cæsar's," he as plainly intimates the tribute-money did of right belong to Cæsar, as by saying, "Render to God the things that are God's," that what he styled the things of God did of right belong to God. For those Jews who held that tribute was not to be paid to Cæsar, did so because they apprehended it unlawful to own any other as their lord and governor but God, or one of their own nation whom he had appointed to rule over them (see the note on 1 Pet. ii. 16).

I therefore cannot think with Grotius, that Christ here leaves the matter of right undecided; or with Mr. Clerc, that he doth not by his answer own that tribute was rightly demanded by Cæsar, seeing Christ could not then have said by way of inference, "Render therefore to Cæsar the things which are Cæsar's;" and this right of Cæsar had its rise from their own act of submission to the Roman government, as formerly they had done to the Assyrian; which national submission with promise of fidelity, having obtained now about a hundred years, was a just ground for Cæsar's

---

* F. 12, B.

22 When they had heard *these words*, they marvelled (*at his wisdom*), and left him, and went their way.

23 ¶ The same day came to him the [9] Sadducees, which say that there is no resurrection (*of the body*), and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, (*and so on*) unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures (*declaring that there shall be a resurrection*), nor the power of God (*enabling him to effect it*).

30 (*And as for your argument against it, it is grounded on a false supposition;*) for in the [10] resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven (*in that they cannot die*, Luke xx. 36, *and so can need no reparation by new births*).

31 But as touching the [11] resurrection of the dead, (*this, I say, is denied by you, because ye know not the scriptures; for*) have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob (*and so I own them still as my sons and children? now*) God is not the God of

---

right. And therefore king Agrippa* tells them, that οἱ τὸ μὲν ὑπακοεῖν ἐκ διαδοχῆς εἰληφότες, "they who had received this subjection by succession from their ancestors, could not rebel without contumacy." And Josephus† tells them, that "to seek now to shake off the yoke, καὶ μακροῖς εἰξαντας χρόνοις, when for a long time they had yielded to it," would subject them to an evil death. Note,

Secondly, That our Lord answers from the received maxim of the Jews, that wherever the money of any person was owned as the current coin of the kingdom, there the inhabitants owned that person as their lord and governor; that is, they acknowledged him to be the higher power, and the "minister of God" in respect to them: whence he that doth adulterate, diminish, or counterfeit this coin, becomes guilty of the crime, læsæ majestatis: and David, though anointed by Samuel, is declared not to be their king whilst Saul lived; because numisma Saulis adhuc obtinet, "the coin which had the image of Saul upon it was still the current coin." So that these captious men could take no advantage against him from this answer; because it was founded upon their received principles. Note,

Thirdly, That Christ justly calls these persons "hypocrites;" because they pretended to own him as a just person, and one who bore no respect to persons, and yet came with design to accuse him for an unjust decision: and (2.) because they, saith St. Luke, xx. 20, "feigned themselves to be" such as they were not, and to have that opinion of him which was far from their hearts; both which are manifest indications of gross hypocrisy.

[9] Ver. 23. Προσῆλθον αὐτῷ σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, *The sadducees came to him, saying, There is no resurrection.*] It is true, that the sadducees held that there was "neither angel" of any permanent, "or spirit" of any separate existence from the body (Acts xxiii. 8): for their opinion, saith Josephus,‡ was, that death, τὰς ψυχὰς συναφανίζει τοῖς σώμασι, "extinguishes souls together with the bodies;" and that they rejected ψυχῆς δὲ τὴν διαμονὴν, "both the duration of the soul, and future punishments and rewards:" but then it is true also, that the sadducees say, μὴ εἶναι ἀνάστασιν, "that there is no resurrection" (Acts xxiii. 8). And hence the Jews introduce them, saying§ "The cloud fails and goes away; so he that descends into the grave returns not from it." Nay, they denied, or at least knew not, that the power of God was sufficient to raise the dead; for, "Ye err," saith Christ, "not knowing the scriptures, neither the power of God" (ver. 29). And therefore, St. Paul, speaking of the resurrection of the dead, asks, "Why it should be thought a thing incredible for God to raise the dead?" (Acts xxvi. 7, 8.)

[10] Ver. 30. Ἐν τῇ ἀναστάσει, *In the resurrection they neither marry, nor are given in marriage, but* ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι, *are as the angels of God in heaven.*] They are as the angels, not in all respects, but as to immortality and incorruptibility; and so they need no marriage to perpetuate their generations in the world: so saith St. Luke, "They can die no more, but are ἰσάγγελοι, equal to the angels" (Luke xx. 36). And that in this, especially, consists their likeness to the angels, we learn from the like words of Philo, concerning Abraham,—that leaving the world,* προστίθεται τῷ Θεοῦ λαῷ, καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις γεγονὼς, "he was gathered to the people of God, having obtained incorruptibility, being made like to the angels." Vain therefore is the inference of the papists hence, that the souls of the just see God as the angels do, and know of the conversion of sinners: this likeness to the angels relating not to the qualities of their souls, but to the freedom of their bodies from corruption. Hence also it is evident against Heinsius, and others on this place, that ἀνάστασις, even when it is not joined with flesh, or body, signifies the resurrection of the flesh, or body; and when the resurrection of the dead is mentioned, as here, it never bears any other sense.

[11] Ver. 31, 32. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, *but concerning the resurrection of the dead,—I am the God of Abraham*, &c.] Those learned men are very much mistaken, who say, that Christ designed not here to prove the resurrection of the body, but only the ἀναβίωσις, or life of the soul after death. For (1.) the argument of the sadducees being taken from the supposition, that if there was a resurrection, there must be a marriage, and the persons raised must be man and wife as they were before, shows plainly, that they put the question concerning the resurrection of the body; for marriage belongs not to separate souls, but only to persons in the body: and therefore, if Christ said any thing pertinent to their objection, and opposed his argument to that which they designed to disprove, he must speak of, and prove the resurrection of the body, and therefore Methodius† well notes, that "if Christ had not done this, but only had asserted the permanency of the soul, he had not answered, but confirmed the reasoning of the sadducees" against the doctrine of the pharisees. (2.) Christ here declares the sadducees thus erred, "not knowing the power of God" (ver. 29): now, that consists not in sustaining an immortal soul in life, but in raising the body from the dust to life (Acts xxvi. 8, Eph. i. 19, 20, Phil. iii. 21, Heb. xi. 19). And (3.) this is extremely evident from the very words of Christ, both here and in St. Mark and Luke; for (1.) the question put to Christ is not put thus, "If their souls live, whose wife is she?" but, ἐν τῇ ἀναστάσει, ὅ-ταν ἀναστῶσι, &c. "in the resurrection, when they shall arise, whose wife shall she then be?" (Mark xii. 23). To which Christ answers thus, Ὅταν ἐκ νεκρῶν ἀναστῶσιν, "When they arise from the dead (ver. 25), when they partake τῆς ἀναστάστεως τῆς ἐκ νεκρῶν, of the resurrection from the dead (Luke xx. 35), they neither marry, nor are given in marriage." Now a time so determined, and respecting what should be hereafter, cannot refer to the present state of their souls, which in no sense are raised from the dead, but only to the future condition of their bodies. (2.) Christ manifestly declares the question was περὶ τῶν νεκρῶν, ὅτι ἐγείρονται, "concern-

---

* Apud Joseph. de Bello Jud. lib. ii. cap. 28, p. 805.

† Ibid. lib. vi. cap. 26.

‡ Antiq. lib. xviii. cap. 2, p. 617, cap. 2.

§ De Bello Jud. lib. ii. cap. 12, p. 788, G.

* Tanchum, fol. 3.

† Ὁ οὖν Χριστὸς, εἰ μὴ ἦν ἀνάστασις σαρκὸς, ἀλλὰ μόνον ἐσώζετο ἡ ψυχὴ, συνέτεινο ἂν αὐτοῖς καλῶς καὶ ὀρθῶς φρονοῦσι. Apud Epiph. Hær. 64, § 35.

(*them who are to continue in the state of*) the dead, but of the living (*his children being the sons of the resurrection*, Luke xx. 36).

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer (*i. e. an interpreter of the law*),[12] asked *him a question*, tempting him (*i. e. making a trial of his skill*), and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt[13] love the Lord thy God with all thy heart, and with all thy soul, and

ing the dead, that they rise again" (Mark xii. 26), touching the resurrection of the dead here; and that this was the thing he was to prove, from what they had read concerning Abraham, Isaac, and Jacob (Luke xx. 37). And the argument from them will appear strong and convincing, upon consideration of these following particulars.

First, That God is the God and Father of them only who are his sons: thus, when God had chosen Israel to be his people in covenant, and promised to be their God, διακριτικῶς, or, in distinction from others, he styled them his sons, saying, *υἱοί ἐστε*, "Ye are the sons of the Lord your God" (Deut. xiv. 1, xxxii. 18, Isa. xlv. 11): or else his son, "Israel is my son, my first-born; say then to Pharaoh, Let my son go" (Exod. iv. 22, 23, Jer. xxxi. 20, Hos. xi. 1): and in the New Testament, *ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοὶ υἱός*, "I will be to him a God, and he shall be to me a son" (Rev. xxi. 7); "I will be to you a Father, and ye shall be to me sons and daughters" (2 Cor. vi. 18). Note,

Secondly, That this *υἱοθεσία*, or *sonship*, imports the redemption of the body from corruption; for we wait, saith the apostle, "for the adoption, that is, for the redemption of the body" (Rom. viii. 23); "the revelation of the sons of God" expected (ver. 19), is their deliverance from "the bondage of corruption into the glorious liberty of the sons of God" (ver. 21). And the apostle proves that our mortal bodies, dead because of sin, shall be raised by the Spirit of God dwelling in them; because "they who have the Spirit of God, are the sons of God" (from ver. 11 to 17). And in this very argument, St. Luke expressly saith that "they that are thought worthy of the life to come, and of the resurrection from the dead," are *υἱοὶ τοῦ Θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες*, "the sons of God, as being children of the resurrection" (xx. 36). Hence, because God, who is not the God of the dead, but of the living, is called the God of Abraham, Isaac, and Jacob,* Irenæus infers, that "without doubt they live to God, cùm sint filii resurrectionis, being the sons of the resurrection;" and it is the same with him to be "a son of God," and hæreditatem consequi incorruptelæ, "to enjoy an incorruptible inheritance." Hence the apostle saith, "The sons of God (must be the) heirs of God, joint heirs with Christ" (Rom. viii. 17): St. John, that they "shall inherit all things" (Rev. xxi. 7): the author to the Hebrews, that "God was not ashamed to be called the God of Abraham, and Isaac, and Jacob, because he had prepared for them a kingdom" (Heb. xi. 6). Nor were the Jews unacquainted with this notion of "a son of God," as one who was to be rewarded by him after death, or of a son of Abraham, who was to be partaker of a happy resurrection. For thus the book of Wisdom introduceth the wicked, speaking of the good man, *μακαρίζει τὰ ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα Θεὸν*, "He pronounceth the latter end of the just blessed, and boasts that he hath God for his Father; let us cut him off with a shameful death: *εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ*, for if the just man be the son of God, he will receive him; and by his word there will be a visitation of him" (Wisd. ii. 16. 20). Thus, saith he, "they spake because they knew not the mysteries of God, nor hoped for the reward of holiness, nor discerned the recompense of blameless souls; for God made man *ἐπ' ἀφθαρσίᾳ*, for incorruption, and to be an image of his own immortality" (ver. 22, 23). And again, "The souls of the righteous are in the hands of God, *καὶ ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης*, and their hope is full of immortality; in the day of their visitation they shall shine" (iii. 1. 4. 7). And a third time, "Then shall the righteous stand with great boldness before the face of them who afflicted them; and they shall say, We fools counted his life madness, and his end to be without honour; how is he numbered, *ἐν υἱοῖς Θεοῦ*, among the sons of God, and his portion is with the saints!" (v. 1. 4, 5). The seven sons mentioned in the

* Lib. iv. xi. cap. 80.

Maccabees, are by Josephus still called *Ἀβραὰμ παῖδες*, "children of the stock of Abraham;" and as the book of Maccabees still introduces them, declaring, that God *ἀναστήσει ἡμᾶς εἰς αἰώνιον ἀναβίωσιν ζωῆς*, "would raise them up to life eternal" (2 Macc. vii. 9. 23). And Josephus* introduces their mother, comforting them with those words of Solomon, "Wisdom is a tree of life to them that do her will;" and those of Ezekiel, *εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ*; "Shall these dry bones live?" and those words of God in the song of Moses, "I kill, *καὶ ζῆν ποιήσω*, and I will make alive:" so he also declares of these martyrs,† that, dying for God, they also *ζῶσι Θεῷ, ὅπερ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ*, "lived with God, as do Abraham, Isaac, and Jacob, and all the patriarchs, and‡ ran *ἐπ' ἀθανασίας ὁδόν*, in the way of immortality," and that§ "Abraham, Isaac, and Jacob received them dying." He mentions a *παλιγγενεσία*, "reviviscence of all that observe the law of Moses, though they die for it," saying, that "to them‖ *ἔδωκεν ὁ Θεὸς γένεσθαι τε πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς*, God hath granted to them to live again, and to receive a better life in reversion," or at the revolution of all things. So then Christ's argument runs thus, Those of whom God after their death is the God and Father, they shall rise again (for they must be the "sons of God," and therefore sons of the resurrection, to whom belongs the adoption of sonship, i. e. the redemption of their bodies from corruption); but God is the God of Abraham, Isaac, and Jacob, therefore they shall rise again.

Here Theophylact observes, that as the sadducees made their objection against the resurrection from the law of Moses, so Christ confirms that doctrine from the law and from the words of Moses.

[12] Ver. 35. *Ἐπηρώτησεν εἷς ἐξ αὐτῶν ὁ νομικὸς, A lawyer asked him* (see note on Mark xii. 28), *ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Which is the great commandment in the law?*] This was a famous question among the Jews; some contending that the precept of sacrifices was the greatest, as is insinuated, Mark xii. 33 (see Pirke Eliezer, cap. 16, p. 33); others were for the precept of the phylacteries, to whom Christ answers from what was written in the phylacteries.

[13] Ver. 37. *Thou shalt love the Lord thy God with all thy heart.*] Note here,

First, That this is a precept given to the Jewish nation, and so it follows that it ought to bear that sense, which is the certain import of it in all those other places of the Old Testament, where it only doth occur; it being only found in the New Testament as a citation thence. It is therefore certain, that it doth not require us to love God in perfection of degrees, or in the elevated sense contended for by some, but only to love him with a sincere and a prevailing love. For,

First, God's servants entered into a covenant to serve the Lord after this manner; thus Asa gathered all Benjamin and Judah, and "they entered into covenant to seek the Lord with all their heart, and with all their soul" (2 Chron. xv. 12): and good Josiah, with all his people, "made a covenant before the Lord, to walk after the Lord, and to keep his commandments with all their heart, and with all their soul" (2 Kings xxiii. 3). Nor if in this covenant they promised to love God with every degree of every power; i. e. with the whole possibility of the soul, to make him not only the principal, but the only object of their love, they promised what they knew they never could, what to be sure they never did perform. And why then is it said, that "the people stood to the covenant," and that "God was found of them?" But if they only promised love of sincerity, and love to God above all other things, and that they would adhere to him and his service, then may this phrase import no more.

* De Maccab. p. 1101, E, F.
† P. 1100, D.
‡ P. 1098, A.
§ P. 1097, D.
‖ Cont. Apion. lib. ii. 1076, A, B.

with all thy mind (*i. e. above and before all other things, affecting them only with relation and subordination to God*).

38 This is the first and great commandment.

39 And the second is like unto it, (*viz.*) "Thou shalt love thy neighbour as thyself.

Secondly, This God required them to do, to render them the objects of his grace and favour, promising to have mercy on them in their captivity on this condition: "If from thence," saith Moses, "thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart and with all thy soul" (Deut. iv. 29). And again, "If thou shalt return to the Lord thy God with all thy heart and with all thy soul, then the Lord thy God will turn thy captivity, and have compassion on thee, and will bring thee into the land which thy fathers possessed; and thou shalt possess it, and he will do thee good" (Deut. xxx. 2, 3). And upon this condition only doth Solomon desire this mercy, saying, "If they turn to thee with all their heart, and all their soul, in the land of their enemies, then hear thou their prayer and supplication" (1 Kings viii. 48). Now is it reasonable to conceive that God required such an absolute perfection of degrees in their affection and obedience, to qualify them for his favour under their captivity? If so, they must for ever have continued captives. Or would he promise to restore them to their good land, and to do them good, upon a condition that would not permit them either to desire that pleasant land, or any other temporal enjoyments as their good? Sure the suspension of his favour upon this condition, is a clear evidence, that this phrase bears a milder sense.

Thirdly, God doth acknowledge that some of them did actually love him thus, that king David had kept his commandments, and "followed him with all his heart, saving in the matter of Uriah," 1 Kings xiv. 8. And yet we find him guilty of mistrust of God's own promise, by saying, "I shall one day perish by the hand of Saul," 1 Sam. xxvii. 1; of lying to Abimelech, xxi. 2; of a rash oath, in swearing to cut off the house of Nabal, xxv. 22; of injustice, in giving a deceitful Ziba half the goods of Mephibosheth, 2 Sam. xix. 29; and of pride in numbering the people, xxiv. 1. God also testifies of good Josiah, that "he turned to the Lord with all his soul, and all his heart, and all his might," 2 Kings xxiii. 24, 25. Since therefore God himself declares of men thus subject to imperfection, that they did thus love him, *that* love cannot require a perfection of degrees, but only a sincere and prevalent affection to him. This precept therefore must imply three things.

First, That we are to love God above all things *appretiativè*; i. e. so as to prize him in our judgments above all things, to esteem him more valuable in himself, more beneficial to us, than all things else we can enjoy; according to that saying of the psalmist, "Thy loving-kindness is much better than is life itself" (Ps. lxiii. 3); to esteem him as the only felicity of our immortal souls; the chief and most desirable good; the only being in whom is perfect rest, entire complacency, and full satisfaction to be found; and consequently to look on all things else as "loss and dung," compared to him. And whilst we retain this value for him, we can never prize or be concerned for any thing so much as his favour, nor refuse to part with any thing which tendeth to deprive us of it; we can never value any thing so much as to permit it to rival him, who is exceedingly more precious in our eyes, and more desirable to our souls, and so we cannot overvalue any worldly thing. This therefore may be truly styled, "the loving him with all our mind."

Secondly, That we are to love God above all things *comparativè*; i. e. with a superlative affection, so as to be ready always to prefer his favour before all other things. And this affection, this cleaving of our hearts unto him, must follow from the forementioned estimation of him: for if we fully are convinced that there is infinitely more excellency in God, more happiness to be expected from him, than all the honours, pleasures, profits, interests, relations, and satisfactions the world can tender, and so the highest reason that he should always be preferred before them, and that we should still cleave unto him in opposition to any other thing; it is certain he can have no rival in our hearts, nothing that stands in competition for our love, nothing we do not truly hate and despise comparatively to his favour; nothing that can tempt us to depart from him, or to do the thing which will hazard his favour, or provoke his displeasure; and may we not then be said to love him with an entire and undivided heart?

Thirdly, That we are to love God above all things *intensivè*; that is, our desires must be more ardently inclined towards his favour, and the enjoyment of him; we must long, thirst, and pant more after him; rejoice more in his favour than any other thing, be more concerned to retain it than to secure any worldly blessings, and be more satisfied in it than in "marrow and fatness:" and what more can the love of God with all our souls import? For seeing such a prevalence of our desires towards him, and delight in him, will not permit us to desire any thing in opposition to him, or against his will and pleasure; but will constrain us to quit all other interests, that we may happily retain our interest in him we thus desire and delight in above all other things; it follows, that by thus loving God with all our souls, our love unto or desire of the creature can never be inordinate or irregular, and so can never be offensive to God; and then it cannot be forbidden by the command to love the Lord our God with all our souls. In these things seems to be implied, or from them certainly will follow, that endeavour above all things to please him, that industrious care to serve and obey him, that vigorous employment of all other faculties in his service, which will demonstrate that we comparatively do not labour "for the meat that perisheth," do not permit our secular employments, or our pursuit of any temporal enjoyments, to impair our diligence in the securing our eternal interests; and therefore that, in the true import of the phrase, we love God "with all our might:" all other senses of it being inconsistent with that diligence in our calling, and that industry in our civil affairs, which God himself requires of us. And,

Fourthly, Hence it follows, that we are to love all other things only in way of relation and subordination to God; for if we do co-ordinately love any other thing, we love it equally with God. And certainly if God requires us to love him "with all our hearts and all our souls," our love to other things must virtually be comprised in our love to God, or be dependent on it, or subservient to it, or else we must deprive him of some portion of the heart he calls for. Moreover, God being our ultimate and chiefest good, all other things can only be good as they conduce to the enjoyment or service of him, and so are to be loved for him; that is, we must love them as they relate to him, as they enable us to serve him, as they are or may be instrumental to his glory or to our enjoyment of him.

And of this exposition of these words we cannot reasonably doubt, if we consider that our Lord himself doth plainly seem to favour and approve of it, making that service, and so that love which he requires from us, to consist in that prevalence of affection which enables us, in any competition betwixt the love of the world and the love of him, to cleave to God, and despise the world. This evidently is the import of these words, "No man can serve two masters (when their service and commands do interfere), for he will either hate the one and love the other, or he will cleave to the one and despise the other; ye cannot (therefore) serve God and mammon" (Matt. vi. 24).

Again, Christ places the due love of himself in the prevalence of our affections to him above other things, saying, "He that loveth father or mother, son or daughter, ὑπὲρ ἐμὲ above me, is not worthy of me" (Matt. x. 37). Whence it must follow, by the rule of contraries, that he who loveth Christ more than father or mother, son or daughter, or any worldly interest whatever, must be worthy of him. From these two places it is therefore evident, that to love God so as to despise and to forsake all other things, to cleave unto him; to love God superlatively, so as to have our affections more powerfully carried out after him than any other thing that is most dear unto us, is, in the scripture sense, to love God with a whole and entire heart. And surely, if I love God so as to love nothing which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the love I owe to him. If I love him, so as to prize neither friendship, relations, fame, honour, pleasures, riches, life

40 On these two commandments [15] hang all the law and the prophets (*these being an abridgment of what is contained in them both*).

41 ¶ While the Pharisees were (*thus*) gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, (*He is*) *the son* of David.

43 He saith unto them, How then doth David in (*the prophetical afflatus of the*) spirit call him Lord, saying,

---

or any temporal concernments, so as to offend him by preserving them, I do not inordinately love them; for obedience being the true test of love, where there is no neglect of obedience, there can be no want of love. Moreover, if I prize nothing in comparison with God in my mind, if I cleave to nothing in competition with him in my will, if I desire nothing in comparison with him in my affections, if I pursue nothing but with relation to his glory and in subordination to his sacred will, how can I be wanting in my duty to him? And if I be not wanting in my duty to him, how can I sin against him?

[14] Ver. 39. *Thou shalt love thy neighbour as thyself.*] Here note (1.) that by our "neighbour" here, we are to understand every other person who is capable of kindness from us, and stands in need of help. So St. Paul expounds it, Rom. xiii. 8, "Owe no man any thing, but to love one another, for ὁ ἀγαπῶν τὸν ἕτερον, &c. he that loveth another hath fulfilled the law," which saith, "Thou shalt love τὸν πλησίον, thy neighbour as thyself." This will be evident,

First, From our Lord's answer to this inquiry, "Who is my neighbour?" for such a case did he propound in demonstration of this point as did extort from a great rabbi this frank confession, that even a Samaritan discharging a great office of humanity towards a Jew, acted the part of a true neighbour to him, and consequently that such humanity and mercy was also due from any Jew to a Samaritan. Now scripture and the Jewish records do inform us, that there was the greatest strangeness and averseness betwixt the Jew and the Samaritan, they would have no converse together, they would receive no kindness one from another; witness the question which the woman of Samaria puts to Christ, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John iv. 9). Hence saith the son of Sirach, "Two nations doth my soul hate, the Samaritans and the Philistines" (Ecclus. l. 26). And hence that proverb of the Jews, that "to eat flesh with a Samaritan is as bad as to eat swine's flesh." Now hence it clearly follows that Christ, by showing that the Jews and the Samaritans were neighbours, must teach us that no difference of nation or religion, no alienation of affections, can exempt us from owning any person as our neighbour; and that by saying, "Go thou and do likewise," our Lord obligeth us to love them as we love ourselves, and to be helpful to them in their need, according to our power.

Secondly, This is apparent from all those evangelical commands which do extend this duty to all men, and thereby show that all men are to be beloved as neighbours; such are these exhortations, "As you have opportunity, do good to all men" (Gal. vi. 10); "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men" (1 Thess. v. 15). To this intent are those directions, to "follow peace with all men," to "be patient and gentle towards all men:" such, lastly, is that fervent supplication of St. Paul to his Thessalonians, "The Lord make you to increase in love towards one another, and towards all men:" all which expressions make it evident that the affection of the Christian must extend to all men, and that his neighbourhood is universal and unlimited.

Thirdly, This also will be evident from the example we are called to imitate in this affection, viz. the love and mercy of our God and Saviour; for we are to be "followers of God as dear children, and walk in love, and to be perfect as our heavenly Father is perfect." Now "God is good to all, and his mercies are over all his works;" he is "the Saviour of all men;" this kindness he is willing to vouchsafe, this saving health he freely tenders, and joyfully imparts to the greatest of repenting prodigals; he is "kind to the unthankful and the wicked, and maketh his sun to rise upon the just and the unjust;" and in this he expecteth to be imitated by us, if ever we desire to be deemed his children, or to enjoy the blessings he hath prepared for them alone: thus our great Teacher doth instruct us, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that you may be children of your Father which is in heaven." Moreover, the kindness of our Lord to all his brethren, partakers of the same nature with him, disposed him to "taste death for every man," and purchase their redemption with his precious blood; for he "gave himself a ransom for all." Since therefore we are called to imitate the love and kindness of our God and Saviour, our duty must be answerable to the divine grace, our charity must follow the example of our blessed Lord; and therefore every man must be our brother, not only as he is derived from the same common stock by nature, but as by grace we are partakers of the same universal and redeeming love. And,

Fourthly, If Christianity obligeth us to bear a brotherly affection towards the worst of enemies, to treat them with the greatest love and kindness, if without this affection to them we vainly do pretend to act as Christians, then must all men become the objects of the Christian's love. For as for friends, even nature and gratitude oblige us to bear affection to them, and if we do no more, our Lord informs us that we do nothing which can entitle us to a reward from him, or show we are advanced above the rank of publicans and sinners; "For if you only love them which love you, what reward have you? do not even the publicans the same? And if you only do good to them who do good to you, what thanks have you, for sinners also do the same?" (Matt. v. 46, Luke vi. 33.) If then the worst, the most despiteful, and disobliging of our enemies must, by the Christian, be thus loved, and therefore owned as his neighbour, what man can be excluded from that appellation?

To love this neighbour as ourselves, (1.) it is not necessary that we should love him from the same inward principles and dispositions which excite our affection to ourselves; for we by nature are so framed, that we are forcibly engaged to avoid that which is evil and afflicting to us, from that quick sense of pain and trouble it createth to us, and to pursue that which doth gratefully affect us, from the experience of that inward pleasure, joy, and satisfaction which we reap from the enjoyment of it; but we find no proportionable inward sense of pain from that which is afflictive to our brother, nor yet of pleasure from what is advantageous and grateful to him; and therefore cannot from the same inward principles be moved so strongly to prevent the pain, want, infamy, he may labour under, or to procure his pleasure and advantage: and therefore the divine wisdom saw it meet to supply this defect, by deterring us from the neglect of our regard towards our brother in his misery, by threatening the severest punishments to this want of mercy; and therefore, by the consideration of the greatest evils which might befall ourselves for that neglect, and to engage us to all the acts of kindness, charity, and mercy to our brother in his misery, by the promise of the most excellent rewards, or of the choicest blessings, and so to move us to these duties from the like principles of self-love.

Secondly, This rule doth not engage us upon pain of God's displeasure to an absolute equality in our affection to our brother and ourselves, but only to make that affection which we bear to ourselves the rule and the direction for the expression of our love unto our brother; it saith, sicut teipsum, non quantùm teipsum; it enjoins us to love our brother in all the instances in which we do express our love unto ourselves, but not in equal measure: for certainly my love unto myself must have priority unto the love I bear unto my brother in all equal circumstances. For instance, if I see my brother in danger of his life, I am not bound to put my own in equal danger to preserve him, but only to do all I can, without incurring the like danger, to prevent his death. If I perceive he is in want, the law of charity will not oblige me to put myself in equal want, but only to impart to him what I do not want: it doth not bind me to quench his thirst, or to allay his hunger, with the meat or

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?

16 And no man [16] was able to answer him a word (*to that inquiry*), neither durst any *man* from that day forth ask him any more *questions*.

drink I want as much as he, but only with those viands I can minister without like sense of want. If he be in the pest-house, or labours under an infectious disease, I am not bound to venture the procuring the same fatal malady, to comfort or relieve him under it, but only to afford him what comfort and relief I can, without endangering myself. The reason is apparent from this very rule, because we cannot thus affect ourselves, and therefore cannot be obliged thus to love our brother; that is, no man can put his life in danger to prevent the danger of his life; no man can supply his own wants by parting with that he equally wants; and therefore no man can be obliged by this rule to this deportment towards others, nor can we rationally desire that others should do so for us, and therefore we cannot be obliged to do so for them. But then we absolutely are obliged by it,

First, To the greatest freedom from all hatred, ill-will, or malice to our brother, all alienation of mind, or averseness from doing offices of kindness to him; for "no man hateth his own self;" or is averse from doing kindness to himself (Eph. v. 29).

Secondly, To be careful that we never do him any injury, οὐδεὶς γὰρ ἑαυτῷ κακὰ βουλήσεται, for no man wisheth evil to himself, and "love worketh not evil to our neighbour" (Rom. xiii. 10).

Thirdly, That we still retain a kind affection to him, and a readiness to do him good, for we have always this good-will to our own selves; and this is necessary, both that our charity may be acceptable to God, and that we may both seriously desire, and, as we have opportunity, promote, his good. And therefore,

Fourthly, We are to be as helpful to him as our circumstances will permit, both in our words, our prayers, instructions, advice, admonishments, and consolations, and in our works, the labours of our hands, our bodies, and the expenses of our purse, that by thus serving and "bearing one another's burdens, we may fulfil the law of love" (Gal. v. 14).

Fifthly, We are to sympathize with, and commiserate him in his afflictions (1 Cor. xii. 26), and do what in us lies to alleviate his burdens (Gal. vi. 2); and to rejoice with him in his prosperity: for we in our prosperity rejoice, in our adversity are sorry. This therefore is a rule we are not only "taught of God" (1 Thess. iv. 9), but we are taught it from our own selves; this being the great advantage of this rule, that it sends us not to learn our duty from the great doctors of the world, but only to the law written on all our hearts, or to that celebrated rule of the philosophers, Nosce teipsum, "Know thyself," reflect upon the inward motions of thy heart, and observe thy demeanour to thyself; and this will faithfully admonish thee, and make thee skilful to discern what is the love and kindness which thou owest to others, and will enable thee to judge aright in all the instances of justice and humanity.

[15] Ver. 40. *On these two commandments hang all the law and the prophets.*] This is a metaphor taken from the custom, mentioned by Tertullian, of hanging up their laws in a public place, to be seen of all men; and it imports, that in them is compendiously contained all that the law and prophets do require in reference to our duty to God and man: for though there be some precepts of temperance which we owe to ourselves, yet are they such as we may be moved to perform from the true love of God and of our neighbour; for if we truly love God, we cannot be wanting in them, for the love of God will make us humble, contented with our portion; it will preserve us from all intemperance, impatience, and even lustings; it will make us watchful over ourselves to keep a good conscience, and solicitous for our eternal weal; and the love of our neighbour will free us from all angry passions, envy, malice, and other perturbations which arise against him (see Examen Millii here).

[16] Ver. 46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· *And no man could answer him a word.*] Hence it is plain, that the artifices which the Jews now use to evade this place, by saying these words belong to Abraham or David, or, as Justin Martyr* testifies, to Ezekiel, had not then obtained: for if it had not then been the received opinion that this psalm belonged to the Messiah, Christ would not have alleged it to this end, much less would he have put the scribes and pharisees to silence by so doing. And whereas Woltzogenius here notes, that this place proves Christ is not God, because he is here distinguished from God, by sitting at his right hand: this we grant, according to that human nature from which alone he is said to "sit at the right hand of God;" and though, as he replies, the human nature is no person, whereas it is the person of Christ which sits at the right hand of God; this is nothing to the purpose: for though it be Christ personally taken who sits at the right hand of God, yet he is not said to sit there according to his divine, but human nature; thus is it "the Lord of glory," who was "crucified," 1 Cor. ii. 8, yet he was not crucified as the Lord of glory.

* Dial. p. 256.

CHAPTER XXIII.

1 Then spake Jesus to the multitude, and to his disciples,
2 Saying, [1] The scribes and the Pharisees sit in Moses' seat (*i. e. are the received interpreters of the law of Moses*):

3 All therefore whatsoever they bid you observe (*according to that law*), *that* observe and do: but do not ye after their works: for they say, and do not (*themselves that which they teach to be the duty of others*).

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 2, 3. Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ φαρισαῖοι, πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε. *The scribes and pharisees sit in the seat of Moses; and therefore whatsoever they bid you observe, that observe and do.*] i. e. saith Theophylact, "All that they require, ἐκ τῶν Μωσέως βίβλων ἢ ἀπὸ τοῦ Θεοῦ νόμου, from the books of Moses, or the law of God:" which interpretation must be allowed of, (1.) because Christ elsewhere requires his disciples to "beware of the leaven," that is, the doctrine, "of the scribes and pharisees" (Matt. xvi. 6. 12); and that because "they taught for doctrines the commandments of men, and by their traditions made void the law of God" (Matt. xv. 6. 9), and were "blind leaders of the blind into the pit" (ver. 14); bidding them to understand, that "nothing from without a man defiled a man;" than which nothing could be more contrary to their doctrines and traditions: and elsewhere, refuting their doctrine touching divorce, ch. xix., and touching oaths, ver. 16, &c.: he therefore could not here say, without this restriction, that they should do and observe all their commands, without a contradiction to his own frequent doctrine. (2.) He speaks of those things which these doctors ought to have done, but did not (ver. 3), whereas they would have deserved no reprehension for not doing that which was not required of them by the law. Thus the word πάντα, "all things," must be restrained, when the apostle commands servants to obey their masters, and children their parents, κατὰ πάντα, "in all things" (Col. iii. 20. 22); and wives to be subject to their husbands ἐν παντὶ, "in every thing" (Eph. v. 24). Thus Isidore Pelusiota* teacheth us

* Jubet iis auscultari, μὴ τοῖς καθ' ἰδίαν προσταττομένοις, εἰ μὴ τοῖς χρησμοῖς συνάδει ἐν τοῖς οὐρανίοις, ἀλλὰ τῇ διδασκαλίᾳ

4 [2] For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but (*are so forgetful of the mercy required of the law, that*) they *themselves* will not move them with one of their fingers (*i. e. they will do nothing to remove those burdens from them that are oppressed with them*).

5 But (*and*) all their works they do for to be seen of men: (*i. e. for ostentation of piety; to which end*) [3] they make broad their phylacteries, and enlarge the borders of their garments (*as men highly concerned to remember the commandments of the Lord, writ upon these phylacteries*, Numb. xv. 38, 39),

6 And (*they*) love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 [4] But be not ye called Rabbi (*guides, but only teachers and ministers of the word, which ye have learned*

---

to interpret those words. Note also, that Christ speaks not here of the great Sanhedrin, or the chief priests; for when mention is made of them in the New Testament, this is still under the name of priests, elders, rulers, or princes of the people; of whom here is no mention, but only of the scribes and pharisees, who are said to sit in the seat of Moses, because they undertook to interpret the law of their great prophet Moses, either publicly to the people, or privately in the schools; and whilst they determined things doubtful and undetermined in the law, not contrary to the precepts of it, their decisions were to be observed for order's sake. Hence, of the tithing mint and cummin not mentioned in the law of Moses, but prescribed by them, Christ saith, ταῦτα ἔδει ποιῆσαι, "These things ought to be done" (ver. 23).

[2] Ver. 4. Δεσμεύουσι γὰρ φορτία βαρέα καὶ ὑσβάστακτα, &c. *For they bind heavy burdens, and grievous to be borne*, &c.] These heavy burdens, saith Theophylact, were παραδόσεις ἐπέκεινα τοῦ νόμου, "their traditions added to the law," and called by their own writers, מכות פרושים, "the strokes of the pharisees," as being such as made the service of God burdensome. But then, when I consider how punctual they pretended to be in the observance of them, what a reverence they had for them, even above the law of Moses, and how highly they were offended with Christ and his apostles, for not walking according to them, I am apt, with Menochius and Maldonate, to interpret those words, "they will not move them with one of their fingers," not of their neglect to observe them themselves, but of their tenacious exacting of them without mercy, even from those whom they saw grieved and oppressed with these burdens; and to refer those words, "they say, and do not," to the things taught by them, according to the law, mercy, judgment, and the love of God (see Examen Millii here).

[3] Ver. 5. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. *They also do make broad their phylacteries.*] What great holiness they placed in putting on the phylacteries, we learn from the Targum on Cant. viii. 3, which introduceth the Jews speaking thus, "I am chosen above all people, because I bind my frontals to my head, and my left hand, and my parchment is fixed to the right side of my gate, or door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me:" and yet very learned men think these phylacteries are not commanded, Exod. xiii. 9. 16, but that those words are only metaphorically to be understood, as a command to have God's laws perpetually before their eyes, and his deliverance always in remembrance; according to the like metaphor of Solomon, when he saith of the precepts of wisdom, "Bind them about thy neck, and write them on the tables of thy heart" (Prov. iii. 3): and that the like words (Deut. vi. 8, 9), are to be expounded by the foregoing words (ver. 6), "The word which I command thee this day shall be in thy heart;" and xi. 18, "Ye shall put my words in your heart, and in your soul." For since these words, Deut. vi., refer to the whole law of Moses, it seems not reasonable to think that God required them to write all the precepts of it upon their phylacteries, or the posts of their doors.

Ver. 6. *They love the uppermost rooms in the synagogues.*] There showing their pride, saith Theophylact, where they ought to have taught others humility.

[4] Ver. 8. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί, διδάσκαλοι, καθηγηταί, *Be not ye called rabbi, fathers, guides.*] Here note,

First, That Christ cannot reasonably be supposed to forbid either fathers to be so called by their children, this appellation being frequent in the sacred writers; or aged and spiritual persons to admit that title in the vulgar acceptation of it; for thus St. John styles the aged, "fathers," 1 John ii. 13, and St. Paul styles himself a "father" to the Corinthians, 1 Cor. iv. 15, and to the Galatians, iv. 19. These titles therefore, which men inspired by the Holy Ghost did use, after these words were spoken by our Lord, cannot be reasonably thought to be the thing forbidden by Christ.

Secondly, Nor doth Christ here forbid these titles, only because they savoured of pride and affectation, but because they were a great intrenchment on God the Father and the Son, ascribing to those men, who had usurped these names, what properly belonged to their heavenly Father (so the reason here assigned shows, viz. "Call no man your father upon earth, for one is your Father which is in heaven;" i. e. to whom alone belongs that title); and attributing to earthly guides and masters, what was only due to Christ our teacher and spiritual guide; "Be not ye called rabbi, for one is your Master, even Christ" (ver. 8): "Neither be ye called masters (guides, or leaders), for one is ὑμῶν ὁ καθηγητὴς, your leader, even Christ" (ver. 10). Note,

Thirdly, That the words, rabbi, father, guide, master, or teacher, were the titles which were then usually by the Jews conferred on their wise men, the fathers of tradition, or the men of the greatest understanding in the law of Moses; such persons they thought fit to salute not in a common form of words, but by these pompous titles. Thus of Jehoshaphat they tell us, "that when he saw a disciple of the wise, he would rise from his throne, embrace him, kiss him, and say to him, *Abba, abba, rabbi, rabbi, mori, mori*," that is, "My father, my rabbi, my guide, or teacher." These titles were so esteemed due to them, that they say the Sanhedrin did twenty-four times excommunicate those who gave not the honour of a master to their rabbins. Now by the word *rabbi*, they understood such a teacher whom they stood bound to hearken to, depending on his words, and not disbelieving, swerving from, or doubting of the truth of what he taught. Hence doth Gamaliel advise the ignorant among the Jews to "get themselves rabbies, that they may no longer doubt of any thing:" and R. Eliezer saith that "he who separates from the school of his rabbi, or teacheth any thing which he hath not heard from his master, provokes the divine majesty to depart from Israel." Maimonides saith that "men of the degree of rabbi, were also called *abba*, i. e. father;" and they took to themselves this title as well as that of rabbi; now to these fathers they ascribed the same high and incontestable authority. Hence Maimonides saith that "he that will be holy, must perform the words of the fathers;" and they declare that the words of Cabala, or the traditions of their fathers, were "equal to the words of the law, and more to be regarded than the words of the prophets; that a prophet was not to be believed, except he could show a sign, or a miracle; but as for these elders, or fathers, they were to be believed without them: it being said of them, Deut. xvii. 11, According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do." The word *mar*, καθηγητὴς, which they used in Babylon to signify one who in Judea was called *rab*, with them signifies a guide and leader in the way of happiness: and of this, saith St. Paul, they are confident, that "they are guides to the blind, a light to them that sit in darkness, instructors of the simple, and masters of babes" (Rom. ii. 17—19); and that so certainly, that their decisions were not to be doubted of, but were to be reputed of equal authority with the determinations of the prophets; "for," saith Maimonides,* "if a thousand prophets, who were equal

---

ιδυη τῇ ἐπὶ τῶν ἐκκλησιῶν γινομένῃ· διὸ καὶ καθέδρας Μωσέως ἐμνημόνευσε τῆς τοῦ νομοθέτου· τότε γὰρ οὐ τὰ ἑαυτῶν ἀλλὰ τὰ τῶν γραφῶν φράζουσι Cat. p. 691.

* Præfat. in Seder Zeraim, Po. p 32

from Christ): for one is your Master, *even* Christ; and all ye are brethren (*or equally his servants in this ministry*).

9 And call no *man* your father upon the earth (*i. e. be swayed by no man in matters of faith, as children are by the will of their fathers*): for one is your Father, which is in heaven (*to whose will and precepts alone you owe an absolute subjection*).

10 Neither be ye called masters: for one is your Master, *even* Christ (*from whom ye receive what you communicate to others, and so ye have no power over the faith of men, as masters have over their servants, but are only stewards and dispensers of the mysteries of Christ*).

11 But he that is greatest among you shall be your servant (*for the sake of Christ*, 1 Cor. iii. 5, 2 Cor. iv. 5).

12 And whosoever shall exalt himself (*by acting not as a servant, but a lord and master*) shall be abased; and he that shall humble himself (*to the meanest office in this ministry*) shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, (*who are*) hypocrites! for [5] ye shut up the kingdom of heaven against men (*by your example, doctrine, and authority*): for ye neither go in (*to it*) *yourselves*, neither suffer ye them that are entering (*into it*) to go in.

14 [6] Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence (*that ye may be more trusted by them, ye*) make long prayer (*as devout persons*): therefore ye shall (*for this hypocrisy*) receive the greater damnation.

15 Woe unto you, scribes and Pharisees, (*who are*) hypocrites! for ye compass sea and land (*go to all the regions of your dispersions*) to make one proselyte

---

to Elias and Elisha, bring one interpretation, and a thousand and one wise men produce one contrary to it, we must incline to the most, and be obliged rather to act according to the sentence of these wise men than that of the thousand prophets." In his explication of the thirteenth treatise of the Sanhedrin, he distributes men, who interpret the sayings of the wise men, into three ranks; (1.) those who say their words are to be interpreted according to the letter, as thinking* sapientes in omnibus indubitatæ veritatis in dictis suis, &c. "the wise men in all their sayings of undoubted truth, meant only what they perceive by their words." (2.) Those who elude the words of the wise, judging themselves more wise and perspicacious, and saying† that "they were deceived:" these he pronounces fools, and accursed, for saying these things against those great men, of whose wisdom they were well assured: the words of the scribes, according to their blasphemous sayings, being‡ "more amiable than the words of the prophets, and more weighty;" and, "the words of the Cabala equal to the words of the law." And even Josephus§ saith, that "they who were of the sect of the pharisees followed their guide, and thought it necessary to observe and contend for whatsoever he would command;" the sadducees held it a virtue to doubt of, or contend against, the teachers of the wisdom which their traditions contained; "but they yielded such honour to their ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed;" where we have the διδάσκαλοι in express words, καθηγηταὶ in the word ἡγεμόνες, "guides," and "fathers" in the τῇ ἡλικίᾳ προήκοντες, or "the ancients;" and all of them represented as persons, of whose doctrines none ought to doubt, and whose sayings no man should gainsay. And again, the pharisees delivered νόμιμα πολλὰ, "many things to be received as laws," which were not in the law of Moses; from which though the sadducees dissented, yet when they came to the magistrates, they were forced to subscribe to them,‖ διὰ τὸ μὴ ἄλλως ἐνεκτοὺς γένεσθαι τοῖς πλήθεσιν, "since otherwise they would not be endured by the multitude; among whom, so great was their authority, that though they spake against the king, or the high-priest,¶ εὐθὺς πιστεύεσθαι, they were presently believed." And even the scripture informs us, that they "taught for doctrines," or for things necessary to be observed, "the commandments of men" (Matt. xv. 9), and pronounced them accursed who held contrary to their sentiments (John vii. 47—49). The import therefore of these words seems to be this:

First, That no man was to be called "father upon earth," so as that we should yield an absolute subjection to his will and pleasure, or be absolutely swayed and governed by it.

Secondly, That we should call no man "guide," or "master upon earth," no fathers, no church, no councils, so as absolutely to submit ourselves, in the concernment of our eternal interests, to the conduct of their judgments, or give them dominion over our faith and conscience; Christ being the sole guide and teacher of his church, commissionated by his Father to reveal his will, and teach us what is needful to be known, believed, or done, in order to salvation; and even his apostles being only to be looked upon as the ministers and ambassadors of Christ, and only to be credited as, by their gifts, and by the miraculous powers derived from him, they taught men those things he had commanded, and by his Spirit had revealed to them.

[5] Ver. 13. Κλείετε τὴν βασιλείαν τῶν οὐρανῶν, *Ye shut up the kingdom of heaven against men.*] The business of a key being to open and give entrance into a place, they who obstructed this entrance are here said to "shut the kingdom of heaven against men:" and this the scribes and pharisees did, (1.) by their example; for, pretending to be guides to others, they themselves refused to go into it, and so obstructed the entrance of others, by saying, "Have any of the scribes or pharisees believed on him?" (John vii. 48), they made good that of Christ, "You enter not in yourselves." (2.) By their doctrine; they cavilling at all that he said, and endeavouring to render the truth of it suspected, rejecting him as not of God, because he kept not the sabbath (John ix. 16), and accusing him of blasphemy, and casting out of devils by Beelzebub (Matt. xii. 24), and by their vain traditions, which he deservedly rejected, putting a bar to the spiritual doctrine of his kingdom; thus did they "shut up the kingdom of heaven against men." (3.) By their authority; excommunicating and maliciously persecuting them who owned his doctrine, and decreeing that "they should be cast out of the synagogue" (John ix. 22), and professing to have an authority to pass judgment on true and false prophets.

[6] Ver. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί.] These words, saith Dr. Mills, Origen and Eusebius do not own; "they seem to be put in here from St. Mark and Luke" (Prol. p. 42, col. 2). If we may judge of Eusebius, from whom no place is cited, by what is said of Origen, the doctor must mistake in both; for Origen expressly cites these words, Hom. 15 in Jer. p. 145, and citing ver. 15, in Matt. p. 326, he styles the words, "the second woe denounced in the gospel of St. Matthew against the scribes and pharisees." They are also owned by Chrysostom, Theophylact, and by all the versions.

Κατεσθίετε οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι, *Ye devour widows' houses, and for a pretence make long prayers.*] "This sect," saith Josephus,* "pretended to a more exact knowledge of the law, οὗ χάριν ὡς τὸ θεῖον προσποιουμένων ὑπῆκτο ἡ γυναικωνῖτις on which account the women were subject to them, as pretending to be dear to God." And when Alexandra† obtained the government, they insinuated themselves into her favour, as being the exactest sect of the Jews, and the exactest interpreters of the law, and abusing her simplicity, did, as they listed, "remove and

---

* P. 144. † P. 146, 147.

‡ Lightf. in Matt. xv. 2.

§ Ἔσπονται τῇ ἡγεμονίᾳ, περιμάχητον ἡγούμενοι τὴν φυλακὴν ὧν προαγορεύειν ἠθέλησε· τιμῆς γε τοῖς ἡλικίας προήκουσι παραχωροῦσιν, οὐδὲν ἐπ' ἀντιλέξει τῶν εἰσηγηθέντων ταῦτα θράσει ἐπαιρόμενοι. Antiq. lib. xviii. cap. 1. Σαδδουκαῖοι δὲ πρὸς τοὺς διδασκάλους σοφίας, ἣν μετίασιν, ἀμφιλογεῖν ἀρετὴν ἀριθμοῦσιν. Antiq. lib. xiii. cap. 8, p. 453.

‖ Lib. xviii. cap. 2, p. 617.

¶ P. 453, B. lib. xiii. cap. 23, p. 263, B, C.

* Antiq. lib. xvii. cap. 3. p. 685, F.

† De Bello Jud. lib. i. cap. 4, p. 716.

(*to your religion*), and when he is made (*so*), ye [7] make him twofold more the child of hell (*more opposite to the gospel and the professors of it*) than yourselves.

16 Woe unto you, *ye* blind guides, which say, [8] Whosoever shall swear by the temple, it is nothing (*obligatory*); but whosoever shall swear by the gold of the temple, he is a debtor (*i. e. he is obliged to perform his oath*)!

17 *Ye* fools, and blind: for (*since ye swear by something sacred, let me ask*) whether is greater, the gold, or the temple that sanctifieth the gold? (*i. e. makes it more sacred than any common gold.*)

18 And, Whosoever shall swear by the altar (*you say*), it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty (*if he do not perform his oath*).

19 *Ye* fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? (*which is therefore sacred, because offered on it.*)

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things (*all gifts laid*) thereon (*and by him to whom they are offered*).

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have [9] omitted the more weighty *matters* of the law, judgment, mercy, and faith: these ought ye to have done (*because your own constitutions require them*), and not to leave the other undone (*which God especially requires*).

24 *Ye* blind guides, which [10] strain at a gnat (*i. e. who scruple things of the least moment*), and swallow a camel (*i. e. but venture freely on the grossest sins*).

25 Woe unto you, scribes and Pharisees, hypocrites! for ye (*act as men intent to*) make clean the outside of the cup and of the platter (*to appear clean in the eye of men*), but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter (*the inward motions of thy heart*), that the outside of them (*i. e. thy actions*) may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for [11] ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness (*and therefore have a white mark set upon them, that they may be avoided*).

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

---

dispose, bind, and loose, and even cut off men." They were in such vogue for their "long prayers," which they continued sometimes three hours, that perhaps they sold them, as do the Roman priests their masses, or pretended others should be more acceptable to God for them; and so might spoil devout widows by the gifts or salaries they expected from them. Now this being only a hypocritical pretence of piety, must be hateful to God, and so deserve a greater condemnation (see Examen Millii here).

[7] Ver. 15. Ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, *You compass sea and land to make one proselyte,—and ye make him twofold more the child of hell than yourselves.*] It was the complaint of the Jewish nation, that the proselytes were "scabs of the church," and hindered the coming of the Messiah, as being ignorant of the law, and bringing in revenge. Justin Martyr* informs us of them, that these "proselytes did not only disbelieve Christ's doctrine, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, but were twice more blasphemous against him than the Jews themselves, endeavouring to torment, and cut them (i. e. the Christians) off wheresoever they could, they being in this the instruments of the scribes and pharisees."

[8] Ver. 16. Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, *Woe to you which say, Whosoever shall swear by the temple it is nothing*, &c.] Of this see the notes on v. 36, and observe, (1.) that τὸ ὀφείλειν signifies to "be obliged to perform his oath," so that they thought that other oaths might be violated without sin. (2.) That they so valued swearing by the gifts of the altar, ver. 18, because they brought in gain to them. (3.) Observe that those words, "He that sweareth by the altar, sweareth by it, and by all things upon it," are to be thus understood,—that he sweareth by him whose altar it is, for the accessory follows the principal; and an oath must be supposed to be by something which can testify to the truth, and punish the falsehood of it; and so he that thus swears, must in all reason be supposed to swear by that God also to whom the altar doth belong.

[9] Ver. 23. Καὶ ἀφήκατε τὰ βαρύτερά τοῦ νόμου, &c. *And omit the weightier matters of the law, judgment, mercy, and faith.*] This is indeed the bane of all religion and true piety to prefer rituals and positive institutions before the precepts of natural religion, which are always good and necessary upon their own account, and not only because commanded; and human institutions before divine; and this is a certain sign of gross hypocrisy. Faith in, or the love of, God (as it is, Luke xi. 42), is the foundation of all piety; mercy, of all that charity we show to our brother; and judgment, of all righteous dealing. Now, that the pharisees wanted this faith and love to God, was visible from their hypocrisy; that they were full of rapine and injustice we learn from ver. 25; that they were a crafty sort of men, prone to envy and hatred, from Josephus, Antiq. lib. xvii. cap. 3.

[10] Ver. 24. Οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, *Who strain at a gnat, but swallow a camel.*] Vain is here the suspicion of Cajetan, that "camel" cannot be the true reading, because no man can swallow it; he might as well have suspected the "beam" mentioned ch. vii. because no man's eye can contain it. This the rulers and the pharisees did, in not admitting the thirty pieces into the treasury, because it was the price of blood; and yet with those very pieces hiring Judas to procure the shedding that blood; and by scrupling to "enter the judgment-hall lest they should be defiled," but not scrupling to shed the blood of the innocent (John xviii. 28).

[11] Ver. 27. Παρομοιάζετε τάφοις κεκονιαμένοις, *Ye are like to whited sepulchres.*] Luke xi. 44, Ὡς τὰ μνημεῖα τὰ ἄδηλα, "as graves that appear not." For explication and reconciliation of the words of the evangelists, note, (1.) that they who touched any part of a sepulchre were by the law of Moses polluted by it, Numb. xix. 16. (2.) That therefore to avoid this pollution, the Jews were wont to put some sign or mark upon it, by which it might be discerned to be a sepulchre, and so might be avoided; for so their canon runs, that "if any man finds a sepulchre, he is bound to put a mark upon it, that it be not an offence to others," since otherwise they might be in perpetual danger of contracting uncleanness: this mark they made with lime macerated with water, which made them appear "white;" and when these marks were worn out, and so the sepulchres become ἄδηλα, "indiscernible," the grass being grown over them, and the herbs that grew upon them making them ὡραῖα, "beautiful," as to outward appearance, and like to other earth, so that men were in danger of being polluted by them, they were again marked and made white with lime: they are therefore said to "appear beautiful to men," by St. Matthew, for the same reason that they are styled ἄδηλα, "indiscernible," by St. Luke, because the white mark was worn out, or so covered over with grass and herbs, that it could not be discerned. Such, saith Christ, are ye pharisees, appearing outwardly specious and fair to men, whilst yet "your inward parts are full of hypocrisy and iniquity." Vain then is the imaginary pretence of any contradiction in what Dr. Hammond here offers from Dr. Pocock, the "whited sepulchres" being sepulchres which at first had

---

* Dial. p. 350, D.

29 Woe unto you, scribes and Pharisees, hypocrites! [12] because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in (*shedding*) the blood of the prophets.

31 Wherefore ye be witnesses to (*against*) yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then (Gr. *and ye will fill up*) the measure of your fathers (*sins, and show greater malice against the prophets now sent by God to you*).

33 (*For*) *ye* (*are*) serpents, *ye* (*are a*) generation of vipers (*i. e. more venomous against me and my disciples than even your forefathers were against the old prophets*), how (*then*) can ye escape the damnation of hell?

34 ¶ [13] Wherefore, behold, I send unto you prophets, and wise men, and scribes (*i. e. true interpreters of the law and the prophets*): and *some* of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 [14] That upon you (*thus outdoing the malice of your forefathers against the prophets sent to you by God*) may come (*the punishment of*) all the righteous blood (*of God's prophets*) shed upon the earth, [15] from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew (*i. e. stoned*, 2 Chron. xxiv. 22) between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee,

---

received this white mark, or *cippus*: but yet the sight of it was lost by the herbs growing up high enough to cover it, or by the rain washing it away.

[12] Ver. 29, 30. Ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, *Woe unto you—for ye build the tombs of the prophets, and garnish the sepulchres of the righteous.*] "Wherefore ye be witnesses to yourselves (i. e. you yourselves witness), that ye are the children of them which killed the prophets (ver. 31, 32); fill ye up then καὶ πληρώσατε, and ye fill up the measure of your fathers' cruelties in this kind:" being now fitly compared to serpents and vipers for the venomous hatred you bear to me, the prophet promised by Moses, and those sent among you in my name, and will thereby show you are their children, as well by disposition as by natural descent. The words in St. Luke, xi. 47, 48, run thus: "Woe to you, for ye build up the sepulchres of the prophets, whom (you acknowledge that) your fathers killed; ἄρα μαρτυρεῖτε, you therefore by this testify that you are by nature the children of those fathers, for they (i. e. their fathers) killed them, and you (the children of them) build their sepulchres" (καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν), and by your hatred against me and mine, you farther show your likeness to them in dispositions also: so that I foresee, that of those wise men which I send to you, "some of them you will persecute, and some of them you will kill and crucify," and so will so far fill up the measure of their sins, that upon you may justly fall the punishment of "all the blood of the prophets and righteous men" shed by your fathers, and by you their children in iniquity. All that can be objected against this paraphrase, which makes the words of Luke so plain, and so exactly to agree with the words here, is, that it puts these words καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, "and ye allow of the works of your fathers," in a parenthesis; of which we have examples in the New Testament sufficient to justify the doing this; so Mark xii. 12, "They sought to lay hold upon him (ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, for they knew he spake this parable against them), but they feared the people:" xvi. 3, 4, "They said, Who shall roll away the stone from the door of the sepulchre (καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, and looking up, they saw it was rolled away;) for it was very great" (see Mark xiv. 22. 24, Luke v. 15, 16. 27, Rom. iii. 5. 8, Rev. xx. 12, 13, see the like in the Old Testament, Gen. xiii. 10, Exod. xii. 15, Cant. i. 5).

[13] Ver. 34. *Wherefore I send among you prophets and wise men: and some of them ye shall kill and crucify; and some of them ye shall scourge*, &c.] This they did, stoning Stephen, Acts vii. 59, cutting off James with the sword, Acts xii. 2, scourging Peter and the apostles, Acts v., and persecuting Saul and Barnabas "from city to city" (see note on Luke xi. 49).

[14] Ver. 35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, *That upon you may come* (the national punishment of) *all the blood shed in the land.*] i. e. That it may come upon you, taking pleasure in the works of your fathers, and by the said bloody actions filling up the measure of their sins by killing your Messiah, the chiefest of all prophets, and the wise men he sent last of all to offer terms of pardon and salvation to you: and this rendered their punishment not only equitable, but almost necessary; for it being the observation of their own wise men, from Gen. xv. 16, that "God taketh not vengeance of a nation till they have filled up the measure of their sins;" the Jews of that generation doing this to the utmost, and by their εὐδοκία, i. e. the pleasure which they took in doing not only the like, but even more bloody actions, they becoming ex post facto partakers with their forefathers in their sins; and being not deterred from the like actions by all the punishments which they had suffered by them in the captivity of their whole nation, they made it both equitable and necessary this punishment should fall upon that generation.

[15] Ἀπὸ τοῦ αἵματος τοῦ δικαίου Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου· *From the blood of righteous Abel* (the first prophet and preacher of righteousness, Heb. xi. 4, 2 Pet. ii. 5) *to the blood of Zacharias the son of Barachias.*] Here two things need to be explained; viz. who was the son of Barachias, and why he is mentioned rather than any of those righteous persons who were afterward destroyed by the Jews. To the first question I answer, (1.) that he could not be Zacharias, υἱὸς Βαρούχου, "the son of Baruch," mentioned by Josephus,* as μισοπόνηρος, "a hater of wicked things and persons," and therefore slain by the zealots ἐν μέσῳ τῷ ἱερῷ, "in the midle of the temple." For (1.) the name seems not the same; for as Baruch in Jeremiah and the Apocrypha is always called by the Septuagint, Βαρούχ, so ברכיה is still rendered by them Βαραχίας, Isa. viii. 2, Zech. i. 1. 7; and Neh. iii. we find Βαραχίας, ver. 4, and Βαρούχ, ver. 20, which shows they were not the same names. (2.) The blood of the said Βαραχίας was the blood of a prophet (Luke xi. 50, 51), whereas the son of Baruch mentioned by Josephus was no prophet, nor doth it appear that he was a righteous person, he being an unbeliever, and one of those who rebelled against Cæsar; and (3.) Christ speaks here of the prophets whom ἐφόνευσαν, "they had slain," not of one who was only to be slain a little before the destruction of Jerusalem, for then none of the people could have understood his meaning. Nor (2.) could he be Zacharias, the father of John the Baptist; for as he was not owned by the Jews to be a prophet, nor was he sent by God unto the Jews under that character, so Origen† confesseth that it cannot be proved from scripture either that he was the son of Barachias, or that he was slain between the temple and the altar. And indeed that he was the son of Barachias is only said by Nicephorus out of Hippolytus; that he was slain in the temple is a tradition more current among the ancients,‡ but yet St. Jerome saith, it is only taken ex quibusdam apocryphorum somnis, "from some dreams of apocryphal writers." And indeed the tradition is false in the foundation, that he was slain for placing the virgin Mary in that apartment of the temple which was proper

---

* De Bello Jud. lib. iv. cap. 19, p. 883, 884.

† Ostendere non possumus per scripturas canonicas, nec quòd pater Johannis fuit filius Barachiæ, nec quòd scribæ et pharisæi interfecerunt eum inter templum et altare. In Matt. hom. 20, f. 49. Niceph. Hist. Eccl. lib. ii. cap. 3.

‡ Origen. ibid. Basil. de Chris. Hum. Gen. tom. i. p. 509 et 510. Vide Hammond in locum.

[16] how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings (*i. e. have treated you with the most tender affection*), and ye would not (*embrace my kind offers*)!

38 Behold (*therefore now*), your house is left unto you desolate.

39 [17] For I say unto you, Ye shall not see me henceforth (Gr. *after a while*), till (*the time cometh that*) ye shall (*would gladly*) say, Blessed is he that cometh in the name of the Lord (*i. e. it would be joyful news to you indeed, to hear of a Messiah coming to deliver you from the impendent vengeance, and then you shall see him coming, not as a saviour, but a severe avenger*).

---

to the virgins; whereas, though there was the court of women, yet there was no peculiar apartment for the virgins. Nor (3.) could it be Zacharias, one of the minor prophets, he living when the temple was in its ruins, and neither temple nor altar was set up again; nor do any of the Jewish historians say that he was slain at all, much less that he was slain "between the temple and the altar." It remains therefore, (4.) that we here understand that Zecharias of whom we read 2 Chron. xxiv. 20, that "he said to the people, Why transgress ye the commandments of God, that ye cannot prosper? because ye have forsaken the Lord, he hath forsaken you;" and that "the people stoned him in the court of the house of the Lord;" and ver. 22, that dying he said, "The Lord look upon it, and require it." But against this it is objected,

Obj. 1. That he was Zechariah, son of Jehoiada, ver. 20; this here was the son of Barachiah.

Ans. St. Jerome testifies that the gospel of the Nazarenes read the son of Jehoiada; and the word Barachiah signifying "praise God," as Jehoiada doth, why might not that be translated into Greek, *υἱὸς Βαραχίου*, which was spoken in Syriac, "the son of Jehoiada?" Moreover, it is common among the Jews to change proper names, especially when they have any thing of the Shem Hamporash, or Jehovah, in them, into words of like signification; so for Judas some use Thaddeus, of the same import and from the same root יהה, and Jehoiakim is the name given by the king of Egypt to Eliakim, 2 Kings xxiii. 34, 2 Chron. xxxvi. 4, that is, he turned *El* into *Jah*; and why then may not here Jehoiada be turned into Barachiah?

Obj. 2. But since Christ begins with Abel, the first prophet and righteous person which was slain, why should he end with one slain before the destruction of the temple, and not with one near the time when he spake?

Ans. That Christ, speaking here of prophets slain by the Jews, doth come to the lowest instance, no other prophet being slain after by them; for if the tradition touching Esaias be true, he was slain, not by consent of the Jews, as was the son of Jehoiada, but only by the cruelty of Manasses. 2. There could be no fitter instance than this was for our Saviour's purpose, whether we consider the occasion of this prophet's death, the manner of it, or the judgments which ensued upon them for it. For,

First, He died, as Christ and his apostles were to do, for reproving the Jews for their transgression and revolt from God, and was the son of one who had showed great kindness to them.

Secondly, He dying said, "The Lord look upon it and require it;" foretelling that God would, or desiring that he would, require his blood at their hands; which prayer God answered so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and the spoil carried to Damascus (2 Chron. xxiv. 23), and Joash, who commanded this murder, was slain by a conspiracy of his own servants (ver. 25). And from this very time the state of Judah and Jerusalem grew worse and worse, till at last the city was broken up, the temple burned, and the people captivated by Nebuzar-adan, "who," say the Jews, "finding the blood of this prophet bubbling up in the temple, inquired whose blood it was; and when the Jews answered it was the blood of a prophet slain by them, who had foretold all they had suffered by Nebuzar-adan, he slew ninety-four thousand of the rabbins, priests, and members of the Sanhedrin to appease it." Hence the Jews speak of it as of blood provoking God to anger; "He will call to remembrance their iniquity, that they may be taken." This, saith Midrash Coheleth, is the blood of Zachariah. And when Jeremiah introduceth the Jews speaking thus (Lam. ii. 20), "Behold, O Lord, and consider, shall the priest and the prophet be slain in the sanctuary of the Lord?" the Targum introduces the house of judgment answering, "Was it fit for you, even in the day of propitiation, to kill a priest and a prophet, as you did Zachariah the son of Iddo, in the house of the sanctuary of the Lord, because he would have withdrawn you from your evil ways?"

[16] Ver. 37, 38. *Ποσάκις ἠθέλησα, How oft would I have gathered your children,—καὶ οὐκ ἠθελήσατε, and ye would not.*] Here note, that by Jerusalem we are to understand not only the inhabitants of the city, but of all Judea, as appears, (1.) because this is the import of the word elsewhere, when neither the city is mentioned, nor is it taken metaphorically for the heavenly Jerusalem; as 2 Kings xix. 21, 2 Chron. xxviii. 10, Isa. xxxvii. 22, Lam. ii. 14, 15, Ezek. ix. 9, Joel iii. 6, Luke ii. 28, xxiii. 28. (2.) From the punishment denounced upon her, since that belongs to all whom Christ would have gathered (ver. 37), and to whom he wished that "they had known in their day the things belonging to their peace." Whence it follows,

First, That Christ did very seriously desire the conversion of those Jews who continued in their impenitence and unbelief, as here he shows by the similitude of the affection of a hen to her chickens; and Luke xix. 41—43, by his weeping over them.

Secondly, That they whom he so seriously desired to convert would not be converted when they might have been so; for therefore were they not converted, because they would not be gathered.

[17] Ver. 39. *I say unto you, that οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ye shall not see me from henceforth* (Gr. after a while), *till ye shall say, Blessed is he that cometh in the name of the Lord.*] These words by the connexion of them with the former thus, "Behold, your house is left unto you desolate, λέγω γὰρ, for I say," &c., seem manifestly to relate to the time of the destruction of the Jews, and to bear this sense; You, who have now with so much indignation heard the children and people saluting me thus, "Blessed is he that cometh in the name of the Lord," after a while shall lie under so great calamities for the punishment of your infidelity, that you would be glad of a deliverer to whom you might say these words. This may be also gathered from the words *ἀπ' ἄρτι*, "after a while;" for after Christ's ascension they saw him not till he came to the destruction of Jerusalem, which in the following chapter is so often styled "the time of the coming of the Son of man," the time when *ἀπ' ἄρτι*, "after a while they should see the Son of man coming in the clouds" (Matt. xxvi. 64). And Josephus informs us, that when the Jews were nigh to destruction, they earnestly expected their Messiah, or one coming in the name of the Lord to deliver them, and readily followed those false prophets and deceivers,* who promised them deliverance, and bid them *προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν*, "expect help from God." If this exposition be not allowed, I would willingly refer this to the time mentioned by St. Paul, Rom. xi. 26, "When the Deliverer shall come out of Sion, and turn away iniquity from Jacob, and so all Israel shall be saved," by their conversion to the Lord, and saying, "Blessed is he that cometh in the name of the Lord;" till which time "their house shall be left to them desolate" (Luke xxi. 24). And thus it is a commination, that after a while the kingdom of God should be taken from the Jews of that age, and this calamity should continue long on their posterity.

---

* De Bello Jud. lib. vii. cap. 30, p. 960.

CHAPTER XXIV.

1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? [1] verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, [2] Tell us, when shall these things be? and what *shall be* the sign of thy coming (*to do these things*), and of the end of the world? (*or*, τοῦ αἰῶνος, *of this age.*)

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 [3] For (*before this happeneth*) many shall come in my name, saying, I am Christ; and shall deceive many.

6 And (*when*) ye shall hear of wars and rumours

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 2. *Verily I say unto you,* οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται, *There shall not be left here one stone upon another, which shall not be thrown down.*] The exact completion of the things foretold in this chapter, touching the destruction of the temple, city, and people of Jerusalem, being an eminent confirmation of the truth of Christ's prophetic office, and of the Christian faith, I shall, as they occur, take notice of them. And (1.) To complete this prediction, Josephus* doth inform us, that "Titus commanded the soldiers, τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, "to dig up the foundations both of the temple and city." Eleazar, in Josephus,† speaking of this house of God, saith, πρόῤῥιζος ἐκ βάθρων ἀνήρπασται, "it has been rooted up from the very foundations." The Jewish Talmud‡ and Maimonides add, that "Turnus (i. e. Terentius) Rufus, captain of the army of Titus, did with a ploughshare tear up the foundations of the temple, and thereby signally fulfil those words, Micah iii. 12, Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountains of the Lord as the high places of the forest." And, saith Josephus,§ we may well admire the exactness of the time, for the burning of the temple, καὶ μῆνα καὶ ἡμέραν ἐτηρήσε τὴν αὐτὴν, happened on the same month and day on which it formerly was burned by the Babylonians."

[2] Ver. 3. Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος, *Tell us when these things shall be, and what shall be the sign of thy coming, and of the end of the world.*] Gr. αἰῶνος, "of the age." This in St. Mark runs thus, "Tell us when these things shall be, καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, and what is the sign when these things shall be accomplished?" (Mark xiii. 4.) In St. Luke thus, "When shall these things be, and what is the sign, ὅταν μέλλῃ ταῦτα γίνεσθαι, when these things are to be done?" (Luke xxi. 7.) From which places, compared with this, it appears, that the three things here mentioned relate to the same time, and are only an inquiry to this effect; When wilt thou come to destroy the temple, and to put an end to the Jewish church and age? for what is "the sign of thy coming" in St. Matthew, is "the sign when these things shall be done," in St. Luke; what is in St. Matthew συντελεία "the end of the age," is in St. Mark, "the time when these things are about συντελεῖσθαι to be accomplished. (2.) Christ so answers to the question touching the sign of his coming, as manifestly to show it contemporary with the desolation of the temple and polity of Jerusalem, saying, ver. 27, "As the lightning cometh from the east and shineth to the west, so shall be ἡ παρουσία, the coming of the Son of man;" for, ver. 28, "where the carcase is, there shall the eagles be gathered together;" i. e. the Roman army, whose ensign was the eagle: so that the coming of this army to destroy them, and "the coming of the Son of man," must be contemporary. And again, ver. 37. 39, "As it was in the days of Noe, so shall be ἡ παρουσία, the coming of the Son of man: for two shall be in "the field," ver. 40, "two grinding at the mill," ver. 41, "the one shall be taken, and the other left;" which words are followed in St. Luke with these, "where the carcase (or body) is, there shall the eagles be gathered together," Luke xvii. 34. 37. (3.) This will be farther evident by comparing other words of Christ with those contained in these three chapters of St. Matthew, Mark, and Luke; for Christ saith, Mark ix. 1, "There are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom," or, according to some copies, "in his glory." And xxvi. 62, "Within a while ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." When therefore it is said, Matt. xxiv. 30, Mark xiii. 26, Luke xxi. 27, "Ye shall see the Son of man coming in the clouds with great power and glory;" this advent must be while some were living that stood by Christ, and "within a while," and so not at the end of the world. And in like manner, that the συντελεία τοῦ αἰῶνος, or "the end of the age," is the same with the end of the Jewish state, appears from these words, "You shall hear of wars and rumours of wars, ἀλλ' οὔπω ἐστὶ τὸ τέλος, "but the end (you inquire after) is not yet," ver. 6, Mark. xiii. 7, Luke xxi. 9, and ver. 13, "he that endureth εἰς τέλος to the end shall be saved," and ver. 14, "the gospel of the kingdom shall be preached through the world, for a testimony to the gentiles, and then ἥξει τὸ τέλος, the end shall come;" for what is in St. Matthew and St. Mark "the end," is Luke xxi. 20, ἡ ἐρήμωσις αὐτῆς, "the desolation of Jerusalem" by the Roman army, compassing her about. Nor is it to be wondered that the apostles, who had learned that the coming of the Messiah, and the end of the then present world, should be together, should thus inquire of them together; or that this should be styled the end of the Jewish age, Christ being styled "the Father of the age to come," Isa. xi. 6, the age of Christianity "the age to come," Heb. vi. 5, and "the end of the ages," 1 Cor. x. 11.

[3] Ver. 5. Πολλοὶ γὰρ ἐλεύσονται ἐν τῷ ὀνόματι μου, λέγοντες ἐγώ εἰμι ὁ Χριστός, *Many shall come in my name, saying, I am Christ;* and, ver. 11, *Many false prophets shall arise, and deceive many.*] So Mark xiii. 6, Luke xxi. 8. A distinction is to be made betwixt false Christs and false prophets: they properly are termed "false Christs," who took upon them to be the Christ, and came under that name, as the words here show. Such as Dositheus,* who said, αὐτὸς εἶη ὁ προφητευόμενος ὑπὸ Μωσέως Χριστός, "he was the Christ foretold by Moses." And Simon Magus,† who said, "he appeared among the Jews ὡς υἱός, as the son of God." And such perhaps were those many, whom, saith Josephus,‡ βασιλεῖαν ὁ καιρὸς ἀνέπεισε, "the time of the advent of their king Messias prevailed with to set up for kings." From these, saith Hegesippus,§ "came false Christs and false prophets." "There arose," saith Hippolytus,‖ "some, saying, I am Christ, as Simon Magus, καὶ οἱ λοιποὶ, and the rest whose names I have not time to reckon up." The false prophets were such as promised or foretold false things; and such were, saith Josephus,¶ (1.) an "Egyptian false prophet and magician, who gathered together about thirty thousand Jews, whom he had deceived." (2.) One Theudas,** "a magi-

* De Bello Jud. lib. vii. cap. 1, p. 170, B.
† Cap. 16, p. 693, A.
‡ Taunith. cap. 4, Hal. 6. Maim. Taunith. cap. 5
§ Lib. vii. cap. 26, p. 957, E. cap. 27, p. 958, F.

* Orig. adv. Cels. lib. i. p. 44, in Joh. tom. xiv. ed. Huet. p. 219.
† Id. adv. Cels. lib. vi. p. 282.
‡ De Bello Jud. lib. i. p. 705.
§ Apud Euseb. H. Eccl. lib. iv. cap. 22.
‖ De Consum. Mundi.
¶ Antiq. lib. xx. cap. 6. ** Cap. 2, p. 689, G. 690, A.

of wars: see that ye be not troubled: for all *these things* (*or this*) must come to pass, but the end (*of the Jewish age and polity*) is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: [4] and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of (*their pangs of*) sorrows.

9 [5] Then shall they deliver you up to be afflicted, and shall kill (*some of*) you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended (*i. e. fall off*)

---

cian, προφήτης γὰρ ἔλεγεν εἶναι, for he said he was a prophet, and deceived many." (3.) Ψευδοπροφήτης τις, "a certain false prophet, who bid them go into the temple, where God would show them manifest signs of a deliverance." He adds, that "there were then* πολλοὶ προφῆται, many prophets, who taught them even to the last to expect help from God" (see the note on ver. 24. 26).

[4] Ver. 7, 8. *There shall be* λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους, *famines, and pestilences, and earthquakes in divers places; and* λιμοὶ καὶ ταραχαὶ, *famines and tumults*, Mark xiii. 8, 9, φοβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *there shall be fearful sights, and great signs from heaven*, Luke xxi. 11.] To speak particularly of the wars, rumours of wars, and tumults, which then happened, would be to transcribe a great part of the history of Josephus. But,

First, There was a famine in the fourth of Claudius, according to Eusebius; which, saith he, "oppressed τὴν οἰκουμένην, the Roman empire, but more especially Palestine," Acts xi. 28, "by which," saith Josephus,† "many perished for lack of food:" and this we learn even from profane historians, referred to by Eusebius, Hist. Eccles. lib. ii. cap. 8, from Suetonius, in Claudio, cap. 18, where Scaliger saith, there were two famines in the reign of Claudius; from Dio, lib. lx.

Secondly, I find Josephus saying that when one Niger was slain by the Jews, "he imprecated λιμὸν τε καὶ λοιμὸν ἐπὶ πολέων, famine and pestilence upon their cities, ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεός, all which God brought upon them" (De Bell. Jud. lib. iv. cap. 23, p. 885, D, E).

Thirdly, Grotius reckons up many earthquakes, which happened in the reigns of Claudius and Nero, at Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, and Colosse; in all which places the Jews lived. There happened in Judea, saith Josephus, "vehement winds, dreadful thunderings and lightnings, καὶ μυκήματα σεισμένης τῆς γῆς ἐξαίσια, and vast movings of the shaken earth, which, in the judgment of all, portended no small evil" (De Bell. Jud. lib. iv. cap. 17).

Fourthly, Josephus, in his preface to his history of the Wars of the Jews, undertakes to record the miseries, calamities, and desolations, which then befell them, καὶ πρὸ ταύτης σημεῖα καὶ τέρατα, "and the signs and prodigies preceding them." In his seventh book,‡ cap. 31, he reckons up ἐναργῆ καὶ προσημαίνοντα τὴν μελλοῦσαν ἐρημίαν τέρατα, "the prodigies which manifestly imported their future desolation;" as, v. g. that ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαίᾳ παραπλήσιον, καὶ παρατείνας, ἐπ' ἐνιαυτὸν κομήτης, "a sword seemed to hang over the city, or a comet pointing down upon it for a year, which plainly seemed to portend their ruin by the sword:" and that "before the sun went down, ὤφθη μετέωρα περὶ πᾶσαν τὴν χώραν ἅρματα καὶ φάλαγγες ἔνοπλοι διατρούσαι τῶν νεφῶν, καὶ κυκλουμέναι τὰς πόλεις, there were seen in the clouds, armies in battle-array, and chariots encompassing the country and investing their cities, which there are," saith he, "men still living to attest:" that "the great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars, αὐτομάτως ἠνεῳγμένη, was seen to open of its own accord, to let in their enemies; for so," saith he, "our wise men construed that omen:" that "at the ninth hour of the night at the feast of unleavened bread τοσοῦτον φῶς περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν, as great a light shone upon the temple and the altar as if it had been noon-day:" that "at the feast of Pentecost, when the priests went at midnight into the temple to attend their service, first they heard a kind of a noise, as of a movement from the place, and then a voice saying, μεταβαίνωμεν ἐντεῦθεν, Let us go hence." And these things

---

* De Bello Jud. lib. vii. cap. 30, p. 960, A, B.

† Αἱμοῦ τὴν Ἰουδαίων πόλιν πιεζοῦντος καὶ πολλῶν ὑπ' ἐνδείας βρωμάτων φθειρομένων. Antiq. lib. x. cap. 2, p. 686.

‡ P 708, C.

Tacitus,* a Roman historian of that age, doth thus epitomize: "Armies seemed to meet in the clouds; weapons were seen glittering; the temple seemed to be on a flame with fire issuing from the clouds, and a divine voice was heard, That the deity was quitting the place, and a great motion as of his departing." Josephus adds, as τὸ τούτων φοβερώτερον, "a thing more terrible, that four years before the wars, one Jesus began at the feast of tabernacles to cry, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, "A voice against Jerusalem and the temple; a voice against all the people, Woe, woe to them;" and that he continued crying thus about seven years." So express is the account of the τὰ φοβητρὰ, "frightful things, and signs, from heaven, mentioned by our Lord;" and of the sign of the Son of man coming in the clouds of heaven, μετὰ δυνάμεως καὶ δόξης, "with a glorious host, or with power and glory," according to our Lord's prediction, ver. 30.

[5] Ver. 9—12. Τότε παραδώσουσιν ὑμᾶς εἰς Θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς. *Then shall they deliver you up to affliction, and shall kill you*, &c. Ver. 10. *Then shall many be offended, and betray others.* Ver. 12. *And because iniquity shall abound, the love of many shall wax cold.*] "Before all these things (are accomplished) they shall lay their hands upon you, and shall persecute you, delivering you up to the synagogues, and to prisons" (Luke xxi. 12), "They shall deliver you up to the Sanhedrins, and you shall be beaten in the synagogues, and shall be brought before kings and governors for my name's sake" (Mark xiii. 9. 14). Christ begins here to foretell what should happen to his apostles and disciples, and to others before the destruction of Jerusalem; the troubles and persecutions which should come upon them, both from their enemies and seeming friends, and what event these persecutions should have on some unsound and temporizing Christians, and what deliverance would be vouchsafed to those who persevered to the end: and that all these things exactly came to pass, we learn from scripture and church history. For,

First, They suffered "a great fight of afflictions," Heb. x. 32, 33, being persecuted by those of their own nation, 1 Thess. ii. 14, 15, and suffering "fiery trials" from them, 1 Pet. iv. 12, "I persecuted them," saith St. Paul, "to strange cities,' Acts xxvi. 11.

Secondly, They were imprisoned; Peter, Acts iv. 3, Paul and Silas, Acts xvi. 23, 2 Cor. vi. 23; "I delivered up to prison men and women," Acts xxii. 4, "I shut up many of the saints in prison," saith St. Paul, Acts xxvi. 10.

Thirdly, They were "beaten in the synagogue;" St. Paul and Silas, Acts xvi. 23, 2 Cor. xi. 23—25, Peter and John, Acts v. 18 (see note on Mark xiii. 9).

Fourthly, They were "brought before councils and Sanhedrins;" Peter and John, Acts iv. 3. 6, the disciples, Acts viii. 3: "before kings;" James and Peter before Herod, Acts xii. 1, 2, Paul and Peter "before Nero:" "before rulers;" Paul before Gallio, Felix, and Festus, Acts xviii. 12, xxiii. 33, xxv. 6.

Fifthly, They were killed; Stephen by the judgment of the council, Acts vii. 59: James the Greater by Herod; Acts xii. 1; the Less, by Ananus the high-priest; yea, multitudes of Christians were persecuted to the death by Saul, Acts xxii. 4, by Nero, Tacit. Annal. 15, p. 363, by the Jews, Justin. Mart. Dial. cum Tryph. p. 234, 235.

Sixthly, As we learn from the Jewish Talmud,† That in the days of the Messiah, "the son should afflict the father, and a man's enemies should be those of his own house;" so do we learn from Tacitus, in the place forecited, that

---

* Evenerunt prodigia, visæ per cœlum concurrere acies, rutilantia arma, et subitò nubium igne collucere templum, expassæ repentè delubri fores, et audita major humanâ vox "excedere Deos," simul ingens motus excedentium. Hist. lib. v. ed. Lips. 521.

† Chart. in Matt. x. 34.

from the gospel), and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity (*and persecution*) shall abound, the love of many (*to me and my doctrine*) shall wax cold.

13 But he that shall endure unto the end, the same shall be saved (*i. e. preserved from this destruction*).

14 [6] And this gospel of the kingdom (*of God*) shall be preached in all the world for a witness unto all nations (*that I am the Christ*); and then shall the end come (*of that church and polity*).

15 [7] When ye therefore shall see the abomination of desolation (*i. e. the Roman army*, Luke xxi. 20), spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand) (*what the prophet there intends*):

16 [8] Then let them which be in Judæa flee into the mountains (*take this opportunity to flee thence with the greatest expedition*):

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take (*up*) his clothes.

19 And woe unto them that are with child, and to them that give suck in those days (*and so are not in condition to fly swiftly and speedily out of this danger*)!

20 [9] But (*and*) pray ye that your flight be not in the winter, neither on the sabbath day (*not in winter, when long and hasty journeys are most difficult; not on*

"Christians were delivered up by their parents, brethren, kinsfolk, friends:" from Josephus,* that "contention sprang up ἐν οἰκίαις, in their very houses;" and that the "Idumeans slew πολλοὺς τῶν συγγενῶν, many of their own kindred;" and from the scripture, that the "Jews persecuted those of their own country" (1 Thess. ii. 14).

Seventhly, That upon occasion of these persecutions, "the love of many waxed cold," and many Jews revolted from the Christian faith, see the preface to the second epistle to the Thessalonians, sect. 7, and on ii. 3.

And, Lastly, Of the care of God in preserving his faithful servants in this time of imminent danger, Eusebius† informs us, saying that "before the war all the faithful of the church of Jerusalem were astonished, κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δ' ἀποκαλύψεως δοθέντα, μεταναστῆναι τῆς πόλεως, by an oracle delivered by revelation to men approved there, to depart from the city, and to get over Jordan, and go to Pella;" and Epiphanius,‡ declaring that προεχρηματίσθησαν ὑπ' ἀγγέλου, "they were forewarned by an angel to depart from the city, as being now ready to perish." The occasion of this departure was, saith Dr. Hammond, wonderful: for Cestius Gallus then besieged the city; and if he would, saith Josephus,§ "he might easily have taken it, and put an end to the war; but he without cause raising the siege, and going from it, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥσπερ βαπτιζομένης νεὼς, ἀπενήχοντο τῆς πόλεως, many eminent Jews fled from the city, as from a sinking ship;" among whom doubtless, were those Christians who remained, saith Epiphanius,‖ after the destruction of Jerusalem.

[6] Ver. 14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ—καὶ τότε ἥξει τὸ τέλος· *And this gospel of the kingdom shall be preached in the whole world,—and then shall the end come.*] That it was thus, before the destruction of Jerusalem, spread through the Roman empire, styled, ἡ οἰκουμένη, "the world," St. Paul informs us, saying of the preachers of it, "their sound had gone forth into all the earth, and their words εἰς πέρατα τῆς οἰκουμένης, to the ends of the world" (Rom. v. 18). He also tells the church of Rome, i. 8, that their "faith was spoken of throughout the world;" and that of Colosse, i. 6. 23, that "the truth of the gospel was come, not to them only, but to all the world, and preached to every creature." And Clemens,¶ bishop of Rome, his contemporary, saith, "The nations beyond the ocean, ταῖς ἐπιταγαῖς τοῦ δεσπότου Διενθύνονται, were governed by the precepts of the Lord." Now this he only truly could foretell, who, having "all power in heaven and earth," was able to effect it.

[7] Ver. 15. Ὅταν οὖν ἴδητε βδέλυγμα τῆς ἐρημώσεως, *When then ye shall see the abomination of desolation, spoken of by the prophet Daniel, stand in the holy place (he that readeth, let him understand)*: that is, saith St. Luke, xxi. 20, *When ye see Jerusalem compassed about with the Roman armies, then know and understand that her desolation draweth nigh.*] This army might be called an abomination, as being so to the Jews,** by reason of the images of Cæsar and an eagle in the ensigns of it, "the abomination of desolation," because it was to lay the country, city, and the temple desolate; and to stand in the holy place, as standing within the circuit of the holy city Jerusalem, as it is styled Matt. iv. 5, 1 Macc. x. 31, and was esteemed by the Jews (see Ainsw. in Numb. v. 3). How exactly this army fulfilled our Lord's prediction, by encompassing this city, see note on Luke xix. 43, Dan. ix. 27.

Βδέλυγμα τῆς ἐρημώσεως, *the abomination of desolation.*] To the note there add; it is said by some that the argument used against the Jews, from the completion of the weeks of Daniel, that their Messiah must be come, was not taken notice of by any of the ancients before Tertullian; nor did the apostles ever use it to that end: but though it be not mentioned by the apostles, yet was it urged by Clemens Alexandrinus in the close of the second century, Strom. i. p. 330, 331; and it seems here plainly to be referred to by our Lord in these words, "When you see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place; he that readeth, let him understand;" viz. the completion of that prophecy; and that this was the sense of the ancient Jews we learn from Josephus, who saith, that, at the same time, καὶ περὶ τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται· sup. τὸ ἔθνος ὑμῶν· "he writ concerning the government of the Romans, and that the Jewish nation should be brought to desolation by them;" and that these things were left on record that the readers, τὰ συμβάντα σκοποῦντες, "seeing them accomplished, might admire the honour conferred upon him by God" (Antiq. lib. x. cap. 12, p. 355).

[8] Ver. 16. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· *Then let them who are in Judea flee to the mountains.*] This respects the time when Cestius Gallius came with his army even to the upper city: for when he withdrew it thence, πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ἁλωσομένης αὐτίκα, "many fled from the city, as if it would be taken presently," saith Josephus.* And then the Christians fled to Pella in Peræa, a mountainous country, and other places under the government of king Agrippa, where they found safety.

[9] Ver. 20. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ· *And pray that your flight may not be in winter, nor on the sabbath-day.*] Not in the winter, the ways then being scarce passable; nor on the sabbath-day, lest you be exposed to the indignation of the Jews for travelling on that day, or hindered from doing it by your own superstition: for Josephus,† in his Life, informs us their laws would not suffer them either to travel or to fight on that day; "having sent," saith he, "armed soldiers from Tarichee, I would recall them, though I needed them much, because they could not on the sabbath ὅπλα λαβεῖν, κωλυόντων ἡμᾶς τῶν νόμων, take up arms, the laws forbidding us." And he informs us,‡ that the Romans chose that day to fight against Jerusalem: because "they found them more slow to fight upon that day, διὰ τὴν θρησκείαν, because of their religion." The Nazarene Christians also observed the law; and most of those who remained in Judea till the time of Hadrian, as we

---

* De Bello Jud. lib. iv. cap. 10. 18.
† Hist. Eccl. lib. iii. cap. 5. ‡ De Mens. et Pond. §. 15.
§ De Bello Jud. lib. ii. cap. 39. ‖ Cap. 4, p. 821, F.
¶ Ep. ad Cor. §. 20.
** Ἅπαν τὸ εἴδωλον καὶ πᾶν τύπωμα ἀνθρώπου παρὰ τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο. Chrys. Orat. 2 adv. Jud. tom. vi. p. 333.
* Lib ii. cap. 40. † P. 1011, B
‡ De Bello Jud. lib. i. cap. 5, p. 719, G.

the sabbath-day, when your flight will render you obnoxious to the displeasure of the Jews):

21 [10] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (*afterward, and so your flight will be more hazardous*).

22 [11] And except those days should be shortened, there should no flesh be saved (*or escape*): but for the elect's (*i. e. the Christians'*) sake those days shall be shortened. (*That this is the true import of the elect*, see note on Mark xiii. 10.)

23 Then if any man shall say unto you, Lo, here *is* Christ, or there (*he is*); believe *it* not.

24 For there shall (*then*) arise [12] false Christs, and false prophets, and (*they*) shall shew great signs and wonders; insomuch that, if *it were* possible, they should deceive the very elect (*i. e. do all that possibly they can to deceive even Christians by them*).

---

learn from Sulpitius Severus, lib. ii. §. 45, and Eusebius's Chronicon and Hist. Eccl. lib. iv. cap. 6. Christ therefore doth not by this precept establish the Jewish sabbath, but speaks this to prevent any mischiefs believers might suffer from the hatred of the Jews, or their own superstition.

[10] Ver. 21. *There shall be then great tribulation, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται, such as never was from the beginning of the world, no, nor ever shall be.*] These words seem to be a familiar form of expressing a thing that is exceeding great, or perhaps the greatest in its kind, rather than a prediction that no future calamity should be like it. So Exod. x. 14, "Before them there were no such locusts, neither after them shall there be such:" and Joel ii. 2, "A day of darkness and of gloominess; there hath not been ever the like, nor shall there be after it." Now Josephus,* speaking of the same destruction, saith, *μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι*, "No other city ever suffered such things;" and again, *τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἠττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν*,† "All the calamities which have ever happened to any from the beginning, seem not comparable to those which befell the Jews."

[11] Ver. 22. *And if those days had not been shortened, no flesh could be saved; but διὰ τοὺς ἐκλεκτούς, for the elect's sake those days shall be shortened.*] That by "the elect" here we are to understand, not the Jews, but the Christians, see note on Mark xiii. 20. And so perilous were those times by reason of the sicarii and the zealots, as well as of the Romans, and so hard was it with the Christians flying to the mountains, and being there without houses and without necessaries, that they could not have long subsisted; and therefore God in his providence shortened those days by their mutual slaughters, the burning their granaries, and the famine, and by enfeebling the Jews; so that Titus himself confessed that *ὁ Θεὸς ἦν ὃ τῶνδε ἐρυμάτων Ἰουδαίους καθελῶν*,‡ "it was God who deprived the Jews of those fortresses."

[12] Ver. 24. *False Christs and false prophets shall arise, καὶ δώσουσι σημεῖα μεγάλα, καὶ τέρατα· ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*] That the false Christs and prophets, mentioned note on ver. 5, did great wonders, is certain; for the scripture testifies of Simon Magus that he "bewitched the Samaritans so with his sorceries that they all gave heed to him," Acts viii. 9, 10: and church history is very large in the accounts they give how he prevailed by them to be worshipped in many places: and Dositheus, saith Origen,§ did *τερατεύεσθαι*, "do prodigious things." This is true also of the false prophets mentioned by Josephus, they being still represented by him as *μάγοι καὶ γόητες*, "magicians and sorcerers" (see the note on 2 Thess. ii. 9).

As for the phrase, "they shall deceive, *εἰ δυνατόν*, if it were possible, the very elect," that it doth not argue the perseverance of believers to the end, and that it is impossible they should fall away, will be apparent from these things:

First, Because Christ so solemnly exhorts them to use the greatest caution that they be not seduced by these men, saying, ver. 4, 5, "Let no man deceive you: for many shall come in my name, saying, I am Christ: and shall deceive many," ver. 11: and again, "If they say, Here is Christ, or there, believe it not, ver. 23, for many false Christs and false prophets shall arise, to deceive the elect; look ye

---

* De Bello Jud. lib. vi. cap. 27. † Præf. p. 706.
‡ Lib. vii. cap. 43, p. 967.
§ Cont. Celsum. p. 289.

therefore to it, behold, I have foretold you all things," Mark xiii. 22, 23. Now is it suitable to the wisdom of our Lord to exhort Christians to use so great diligence and caution, lest they should be deceived by these men, and at the same time to assure them it was utterly impossible they should be deceived? Moreover, I ask to whom doth he direct this exhortation—to the elect? Then must he do it to them who could not possibly be deceived, and so his words must bear this uncouth sense, Be very careful, lest ye be deceived by these men; for I assure you, it is absolutely impossible they should deceive you. Or was he thus concerned only for reprobates? And why then did he from all eternity decree that they should finally miscarry, and never should have grace effectual or sufficient to preserve them from those deceits?

Secondly, In the same chapter our Lord exhorts them to see to it, to watch and pray, lest that day of affliction, that hour of temptation, coming suddenly, should find them sleeping, and "lest their hearts should be overcharged with surfeiting and drunkenness, and that day should come upon them unawares; to watch and pray, that they may be accounted worthy to escape all these things, and stand before the Son of man" (Mark xiii. 33. 35, 36, Luke xxi. 34. 36). Now are these suppositions which can agree to men who cannot possibly be found "sleeping" in this spiritual sense, on whom the day of Christ cannot come thus unprepared, who never can be "unworthy to stand before the Son of man?" Can there be any need of such vehement exhortations to constant prayer and vigilance, heed and circumspection, to prevent what could not possibly befall them? Or was our Saviour thus concerned only to exhort them, who he well knew could never possibly avoid these things?

Thirdly, Christ here declares, that by reason of the extreme affliction of those times, many should be offended, i. e. should fall off from the faith (see note on Matt. xviii. 6); and adds, that "because iniquity shall abound, the love of many shall wax cold, but he that endures to the end shall be saved," ver. 12, 13: where, that Christ speaks not of a hypocritical outward profession of affection to him, may be gathered from his styling of it, not pretence, but love; his supposition that it was fervent love, for what was never hot cannot wax cold; yea, such love, in which had they endured, they would have certainly been saved; and yet he doth not only intimate that some would not continue in this love to the end, but plainly doth foretell that it in many would wax cold. To answer, therefore, directly to the argument urged from this text, I say,

First, That the phrase *εἰ δυνατόν*, "if it be possible," or, "if it may be," doth not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. So Acts xx. 16, "Paul hastened *εἰ δυνατὸν αὐτῷ*, if it were possible for him, to be at Jerusalem before Pentecost," and yet sure he made not all this haste to do what was impossible. The apostle commands, *εἰ δυνατόν*, "if it be possible, as much as in you lieth, have peace with all men" (Rom. xii. 18); and yet doth not exhort us to use our utmost endeavours to do what was impossible; *εἰ δυνατόν*, "If it be possible, let this cup pass from me," saith Christ, Matt. xxvi. 49, and yet he adds, "all things are possible to thee, O Father," Mark xiv. 35, 36, and hence the phrase is changed by St. Luke into *εἰ βούλει*, "if thou wilt." Now, that the deceiving of Christians in those times of miraculous endowment was very difficult, is evident from that speech concerning a thing hardly feasible, *Σάττόν τις τοὺς ἀπὸ Χριστοῦ μεταδιδάξεις*, "Sooner may a Christian be turned from Christ."

Secondly, This phrase imports, not what the event would

25 Behold, I have told you before (ver. 5. 12, *of these things*).

26 Wherefore [13] if they shall say unto you, Behold, he (*i. e. Christ*) is in the desert; go not forth (*to seek him there: or if they shall say,*) behold, *he is* in the secret chambers (*of the temple*); believe *it* not.

27 For (*the coming of the Son of man will not be secret or obscure, but*) [14] as the lightning (*which*) cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is (*i. e. the Jews are*), there will the eagles (*the Roman armies, whose ensign is the eagle*) be gathered together.

29 ¶ (*And*) [15] immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (*i. e. all the government both in church and state shall be overthrown, as it was by the zealots*):

30 And then shall appear the [16] sign of the Son of man (*who is*) in heaven (*i. e. the Roman army coming to the destruction of the city, the temple, and people of Jerusalem*): and then shall all the tribes of the earth (*or land*) mourn, and (*then*) they shall see the Son of man coming in the clouds of heaven with power and great glory.

---

be upon the elect, but the vehemence of the endeavours of the seducers, that they would do the utmost they could possible to shock the Christian, and seduce him from his steadfastness, as is evident from the words of St. Mark, xiii. 22, "They will show signs and wonders, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, to deceive, if they are able, the elect." Now, to say such a one will do you mischief if he can, or if he be able, is surely no security that he can do you none. And,

Thirdly, Should this phrase respect the event, it may do it not absolutely, but only with relation to the means here mentioned; i. e. "they shall show great signs and wonders," which shall prevail to seduce Jews, heathens, and Samaritans, and even Christians, were it possible for impostors by lying signs and wonders to deceive them, who are invested with the power of working true and greater signs and wonders by the assistance of the Holy Ghost, and will attend to the things wrought among them or by them.

[13] Ver. 26. *If then they shall say to you, ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθητε, Behold, he is in the wilderness; go not forth.*] Here Christ points to the very place where those false prophets should appear, or whither they should lead their followers. Accordingly Josephus saith, "Many impostors and magicians persuaded the people, εἰς τὴν ἔρημον ἕπεσθαι, to follow them into the desert, where they promised to show them manifest signs and wonders done of God" (Antiq. lib. xx. cap. 6, p. 695, De Bello Jud. lib. ii. cap. 23, p. 796, G).

[14] Ver. 27, 28. *Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. For as the lightning goeth from the east to the west, so shall the coming of the Son of man be.*] i. e. You will then need none to instruct you where Christ is, or to say to you, He is here, or there; for by the Roman army, which shall pass through the territories of the Jews like lightning, his coming to take vengeance on that nation shall be manifest; and wherever the Jews, who like dead carcases shall be devoured by the Roman eagles, are, thither shall he fly with them, to tear and to devour them.

[15] Ver. 29. *Εὐθέως, Immediately after the tribulation of those days, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, the sun shall be darkened, and the moon shall not give her light, &c.*] It being here foretold that this should happen immediately after the wasting of the Jews by Vespasian's army flying quickly through Galilee, Idumea, and Judea; this cannot be taken literally, because no such thing then happened either to the sun, moon, or stars. It must be therefore a metaphorical expression, to signify, as it doth frequently in the Old Testament, and other writers, an utter desolation, and terrible destruction brought upon a nation, and upon their capital cities, compared to the sun and moon: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying, xiii. 9, 10, "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." The indignation of God against the Idumeans is represented in like dreadful words, Isa. xxxiv. 3, 4; so is the destruction of Sennacherib and his people, Isa. li. 6; so is the destruction of Egypt, Ezek. xxxii. 7. And in these words this very destruction is foretold by Joel, "The sun and the moon shall be darkened, and the stars shall not yield their light" (Joel iii 15, ii. 31). This, therefore, saith Maimonides,* "is a proverbial expression, importing the destruction and utter ruin of a nation." Artemidorus† also saith, that "the sun darkened or turned into blood, and the stars falling, or disappearing, import the destruction of many people." And in this sense it is almost incredible, which Josephus saith, viz. that eleven hundred thousand perished in that siege (De Bello Jud. lib. vii. cap. 45, p. 968, D).

Another exposition of these words is this, That then there shall be a destruction of their ecclesiastical and civil state, and of the rulers of them both; according to those words of Maimonides,‡ "This metaphor imports, that men who for their state and dignity might be compared to the sun, moon, and stars, shall suddenly fall down as a leaf from the vine and from the fig-tree." And this happened a considerable time before the destruction of Jerusalem, when the thieves and zealots, saith Josephus,§ "kept all the nobles, and τοὺς κατὰ χώραν προὔχειν δοκοῦντας, rulers of the country, in close custody;" when the zealots‖ "slew and consumed τὸ γενναῖον, the nobility, and made it their business τὸ μηδένα τῶν δυνατῶν καταλιπεῖν, to leave none of the men of power alive," and when "twelve thousand of the nobility perished after this manner;¶ when the high-priests, and among them Ananus, were destroyed by the Idumeans, which Josephus reckons** as ἀρχὴ τῆς ἁλώσεως, "the beginning of their captivity;"†† when they "abolished the families of the high-priest by succession, καὶ καθίστασαν ἀσήμους καὶ ἀγεννεῖς, and placed in their room men ignoble and unknown, who neither belonged to the priesthood nor knew what the office of high-priest meant." That this was to happen before "the great and terrible day of the Lord," or at that time, we learn from the prophet Joel, saying, that "then shall the sun be darkened," &c. This therefore cannot be referred to any time after the destruction of Jerusalem.

[16] Ver. 30. *Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, &c. And then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds with power and great glory.*] Some think that "the sign of the Son of man in heaven," and "in the clouds," must note some visible sign of his appearance in the heavens; and they refer this to the fearful sights, "the sword and comet hanging over Jerusalem," and "the armies and chariots seen in the clouds;" but these things happened, according to Josephus,‡‡ πρὸ τῆς ἀποστάσεως, καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, "before their revolt from the Romans, and the beginning of the war," and therefore cannot be the thing intended here. Our Saviour's coming here seems therefore to import his coming by the Roman army to besiege and to destroy Jerusalem and the unbelieving Jews; for so Christ seemeth plainly to interpret this "coming of

---

* More Nev. lib. ii. p. 265, R.

† Ἥλιος ἀμαυρὸς ἢ ὑφαιμος, καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι, πολλῶν ὀλεθρον μαντεύονται. Oneirocrit. lib. ii. cap. 36.

‡ Idem est ac si diceret, viri qui, statûs et dignitatis suæ ratione, similes fuerunt stellis, et extra omnem fortunæ mutationisque aleam positi videbantur, subitò deciderunt instar folii à vite vel ficûs cadentis. More Nev. p. 267.

§ De Bell. Jud. lib. iv. cap. 11, M.

‖ Lib. v. cap. 20, p. 885.

¶ Lib. iv. cap. 19, p. 883, G.

** Cap. 18, p. 882, G. †† Lib. iv. cap. 11, 12, p. 872.

‡‡ De Bell. Jud. lib. vii. cap. 31.

31 And [17] he shall send his angels with a great sound of a trumpet (*i. e. his messengers with the trumpet of the gospel*), and they shall gather together his elect (*among the gentiles*) from the four winds, from one end of heaven to the other (Luke xiii. 28, 29).

32 Now learn a parable of (*from*) the fig tree; (*For*) when his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things (*come to pass*), know [18] that it (*i. e. the ruin foretold*) is near, *even* at the doors.

34 [19] Verily I say unto you, This generation shall

---

the Son of man," ver. 27, "The coming of the Son of man shall be as the lightning shining from the east to the west; ὅπου γάρ, for wheresoever the Jews are, thither shall the Roman army be gathered" (see ver. 27, above): his coming therefore must be with the Roman army. And this interpretation will not seem strange if we consider, (1.) that God's coming to destroy, or execute his vengeance on a wicked generation, is represented as his coming "in the clouds of heaven." So 2 Sam. xxii. 8, "The earth trembled, and the foundations of heaven shook, because he was wroth:" and, ver. 10, "He bowed the heavens, and came down; and thick darkness (or a dark cloud) was under his feet;" Ps. xcvii. 2, 3, "Clouds and darkness are round about him: a fire goes before him, and devours his adversaries round about;" and, Nahum i. 3—5, "The Lord hath his way in the whirlwind and the storm, and the clouds are the dust under his feet. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein." And this great day of the Lord is thus described by Joel, ch. ii., as "a day of darkness and gloominess, of clouds and thick darkness,—a great people and a strong;" i. e. the Chaldeans coming against Jerusalem to destroy the city and the temple, and after them the Romans to do the same thing. And of this destruction by the Chaldeans, the author of the Lamentations saith, i. 13, "He sent a fire into my bones מִמָּרוֹם from on high;" "from heaven," saith the Targum. And St. John, in the Revelation, speaking of things that were to be done ἐν τάχει, "quickly," i. 1, and of καιρὸς ἐγγύς, "a time that was near," ver. 3, which is the expression used of this destruction, ver. 7, saith in these very words, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and then shall the tribes of that land mourn." Which words seem plainly to relate to this very time, and might be a vision seen by John before the destruction of Jerusalem, though the following prophecies were imparted to him afterward. I confess many of the fathers, from the fifth century downwards, interpret this of the sign of the cross; but that fancy is sufficiently confuted from the event, there being no such appearance in the heavens before the destruction of Jerusalem: it also is rendered improbable from the silence of Josephus and Eusebius, which two historians have given us the fullest narrative of all the circumstances relating to that terrible destruction. In fine, a late author* hath eased us of all our disputes about this sign, by showing, that as "the sign of Jonas the prophet," Matt. xii. 39, is the sign which is Jonas the prophet; so "the sign of the Son of man" inquired after, Matt. xxiv. 3, is "the Son of man coming in the clouds of heaven." And this interpretation is confirmed from the parallel places, Mark xiii. 26, Luke xxi. 27, where, instead of the sign of the Son of man mentioned here, we read thus; "Hereafter shall they see the Son of man coming in the clouds:" and from Matt. xxvi. 64, "From henceforth ye shall see the Son of man coming in the clouds of heaven."

[17] Ver. 31. Καὶ (τότε Mark xiii. 27), ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, &c. *And* (then) *will he send forth his angels with the trumpet of a great sound, or voice, and they shall gather his elect from the four winds, from one end of the heaven to the other.*] Here the τότε *then*, in St. Mark, so plainly shows that this relates to the same time mentioned in the foregoing verse, that no explication of these words, referring them to a long time after the destruction of Jerusalem, ought to be admitted as the true sense of them. Dr. Lightfoot gives the sense of these words thus; When Jerusalem shall be reduced to ashes, and that wicked nation cut off, then shall the Son of man send his ministers (Christians) of several nations from the four corners of the heavens; so that God shall not want a church, although that ancient nation be rejected and cast off, the churches of the gentiles succeeding to her. To strengthen this interpretation, let it be considered,

First, That God's prophets, messengers, and ministers, both in the Old and the New Testament, are styled οἱ ἄγγελοι αὐτοῦ, "his angels." So 2 Chron. xxxvi. 15, "God sent his prophets;" but, ver. 16, "they mocked τοὺς ἀγγέλους αὐτοῦ, his messengers." So Haggai is ἄγγελος Κυρίου, "the messenger of the Lord," i. 13. So is the priest, Mal. ii. 7, the Baptist, Mal. iii. 1, Matt. xi. 10, Mark i. 2, Luke vii. 27.

Secondly, That their preaching is represented as a voice, yea, as the voice of a trumpet. As in these words, "Lift up thy voice like a trumpet," Isa. lviii. 1 (see Jer. vi. 17, Ezek. xxxiii. 3—6). And the preaching of the apostles is φωνὴ, "a voice going through the earth," Rom. x. 18.

Thirdly, That the calling and coming in of the gentiles at the casting off the Jews is represented as their coming in "from the four winds," or "the four corners of the earth." "Many shall come from the east and from the west" (Matt. viii. 11): "but the children of the kingdom shall be cast out into outer darkness" (ver. 12). "You shall be cast out: And they shall come from the east, and from the west, from the north, and from the south, and shall sit down in my kingdom" (Luke xiii. 28, 29).

Fourthly, That the destruction of Jerusalem and the unbelieving Jews, in this extraordinary manner, was so exact a completion of our Lord's prediction, so great a demonstration of his indignation against unbelievers, of his protection of his faithful servants, and such a justification of this prophet against their accusations, and such an evidence of their sin who crucified and rejected him, that it might well prepare the gentiles more freely to embrace the Christian faith.

[18] Ver. 33. Ὅτι ἐγγύς ἐστιν, ἐπὶ θύραις, *That it is nigh, even at the door.*] This I have interpreted, in compliance with our translation, of the ruin of the Jewish nation. I now think it more agreeable to this phrase in scripture to understand οὗτος, *ille*. "He," the Son of man mentioned ver. 30, "stands at the door;" for so St. James plainly interprets this phrase, by saying, ἡ παρουσία τοῦ Κυρίου ἤγγικε, "The coming of the Lord draweth nigh, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, the Judge standeth before the door" (v. 8, 9). And St. Luke, by varying the phrase thus; "Know that the kingdom of God is nigh" (Luke xxi. 31); i. e. the coming of Christ to execute his kingly office on the Jews, and give his kingdom, thus taken from them, to the believing gentiles (Matt. xxi. 43).

[19] Ver. 34. *Verily I say unto you,* οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται· *This generation shall not pass away, till all these things be fulfilled.*] These words, ἡ γενεὰ αὕτη, "this age, (or generation,) shall not pass away," afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for γενεὰ αὕτη, "this generation," never bears any other sense in the New Testament than the men of this age. So Matt. xi. 16, "To whom shall I liken γενεὰν ταύτην, the men of this age?" xii. 42, "The queen of the south shall rise up in judgment, μετὰ γενεᾶς ταύτης, with the men of this age;" and, ver. 45, "So shall it be τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ, with the wicked of this age:" Matt. xxiii. 36, "All these things shall come ἐπὶ τὴν γενεὰν ταύτην, upon the men of this age:" Mark viii. 12, τί ἡ γενεὰ ταύτη; "Why do the men of this age seek a sign? No sign shall be given, τῇ γενεᾷ ταύτῃ, to the men of this age:" Luke vii. 31, "To whom shall I liken the men τῆς γενεᾶς ταύτης of this age?" Luke xi. 29, "The Son of man shall be a sign τῇ γενεᾷ ταύτῃ to the men of this age:" so again, ver. 30—32. 50, 51, xvi. 8, and Acts ii. 40, "Save yourselves ἀπὸ γενεᾶς τῆς σκολιᾶς ταύτης, from this froward generation." (2.) This is farther evident, because the kingdom of God was then instant, and at the door (Luke xxi. 29. 31). And having showed, from

---

* John Buxtorf.

not pass, till all these things be (*assuredly*) fulfilled. (*For*)

35 Heaven and earth shall pass away (*at the end of the world you inquire after*), but my words shall not pass away (*unperformed*).

36 ¶ But [20] of that day and hour (*when they are thus to pass away, you are not to inquire; for of that*) knoweth no *man*, no, not the angels of heaven (*nor the Son*, Mark xiii. 32), but my Father only.

37 But (*know in general,*) as (*in*) the days of Noe *were* (*the flood of which he prophesied was unexpected*), so shall also the coming of the Son of man be (*at both these times*).

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man (*then*) be.

40 [21] Then (*shall the providence of God be so remarkable in preservation of his faithful people, that*) shall two be in the field; the one shall be taken (*by the Roman army*), and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left (*and the like distinction will the angels make at the great day of judgment*, xxv. 32).

42 ¶ [22] Watch therefore: for ye know not (*at*) what hour your Lord doth come.

43 But know this (*this ye know*), that if the goodman of the house had known in what watch (*of the night*) the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also [22] ready: for in such an hour as ye think not (*of*) the Son of man cometh.

45 Who then is a [23] faithful and wise servant, whom his lord hath made (*a*) ruler over his houshold, to give them meat in due season (*instruction suitable to their exigencies*)?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing (*i. e. employed in preserving them from apostasy in this hour of temptation*).

47 Verily I say unto you, That he shall make him ruler over all his goods (*i. e. shall amply reward his fidelity*).

48 But and if that evil servant shall say in his heart, My lord delayeth his coming (*and so begin to doubt the truth of it*);

49 And (*by reason of this backsliding heart*) shall begin to smite *his* fellowservants (*i. e. Christians*), and to eat and drink with the drunken (*i. e. indulge himself in sensual pleasures on this account*, 1 Cor. xv. 32);

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And (*for his perfidiousness*) shall [24] shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Josephus, how punctually these predictions were fulfilled, I may conclude with Eusebius,* συγκρίνας δέ τις τὰς τοῦ Σωτῆρος ἡμῶν λέξεις ταῖς λοιπαῖς συγγράφεως ἱστορίαις περὶ παντὸς τοῦ πολέμου· "He that shall compare the words of our Saviour with those of Josephus concerning the war of the Jews, cannot but admire the wisdom of Christ, and own his predictions to have been divine."

[20] Ver. 36. *But of that day and hour knoweth no man*, &c.] See the note on Mark xiii. 22.

Ver. 39. Καὶ οὐκ ἔγνωσαν, *And knew not till the flood came.*] It is certain that they of the old world had sufficient intimation of the judgment threatened to them from Noah, "a preacher of righteousness" to them (2 Pet. ii. 5), and from the ark he prepared for the preservation of himself and of his family before their eyes (Heb. xi. 7); from the striving of his Spirit, by his prophets, with them, and from the term of a hundred and twenty years assigned for their repentance (Gen. vi. 3). They are therefore here said not to have known this, because they did not savingly improve their knowledge of it to the preventing of that judgment. So after all our Saviour's instructions of them in the way of life, the Jews are said not to have known the time of their visitation, or the things which belong to their peace (Luke xix. 42).

[21] Ver. 40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, &c. *Then two shall be in the field; the one shall be taken, and the other left*, &c.] This, by Dr. Hammond, seems to be well referred to the especial providence of God, discernible in those times, in rescuing some, who seemed equally exposed to danger, from the destruction which shall fall on others; for that it relates not to the final judgment, but to the time of the destruction of the Jews by the Roman army, is evident from the same words recorded by St. Luke, xvii. 35, 36. For there the disciples ask their Lord where this shall be? and Christ answers (ver. 37), that "where the carcase" (i. e. the Jews) are, "there will the eagles" (i. e. the Roman army, whose ensign was the eagle) "be gathered together." And hence it is also evident, that the following words being connected to these by the copulative οὖν, thus, "Watch therefore," must refer to the same subject.

[22] Ver. 42. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, *Watch therefore:* Ver. 44. *Therefore be ye also ready.*] It is probably conjectured by Dr. Lightfoot, that the discourse of Christ upon this subject, ended at ver. 42 or 44, as in St. Mark and St. Luke it seems to do: and that the words following were, as St. Luke places them, xii. 39, spoken at another time, and upon another occasion; but because they well accord also with this place and this occasion, and do there, as well as here, follow the exhortation given ver. 43, St. Matthew hath added them to this chapter. Note,

Secondly, That the metaphor of Christ's coming "as a thief," i. e. unexpectedly, doth not prove that these words must respect Christ's coming to the final judgment only, they being used touching his coming unexpectedly, to execute any judgment on a church or nation; as when Christ saith to the church of Sardis (Rev. iii. 3), "Watch, or I will come to thee as a thief, and thou shalt not know the hour when I will come upon thee." And some probably conjecture they are used by St. Paul, 1 Thess. v. 2, with a particular relation to this judgment inflicted on the Jews, which being the most signal preludium to and proof of that final judgment which shall be exercised on all the enemies of Christ's kingdom, may well be represented in a similitude used by St. Peter, 2 Pet. iii. 10, and by our Lord, Luke xii. 32. 40, with relation to it.

[23] Ver. 45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος; *Who therefore is that faithful and wise servant*, &c.] i. e. The servant who continues constant in the service of his Lord, under all the persecutions and abounding iniquities of those times, "he shall make him ruler over all his goods;" i. e. shall greatly reward his faithfulness, as this phrase signifies, xxv. 21. 23, for that this phrase cannot import his advancement to the highest dignities in the church, is evident from this, that then all that continued faithful to Christ in those times of trial must have been made bishops. The evil servant here mentioned seems to be the apostatizing Jew, who, having deserted the faith himself, was instrumental "to smite his fellow-servants," and to betray them to the enemies of Christianity, as our Lord foretold it would be, Matt. x. 21, xxiv. 10. And that which induced them thus to apostatize, was this very imagination, that "our Lord delayed his coming" to deliver them, and execute the judgments here foretold, 2 Pet. iii. 4, whence the apostle encourages them to perseverance by saying, "It is but yet a little while, and he that cometh will come, and will not tarry," Heb. x. 27, and that "the Judge stands at the door," James v. 9, and "the coming of the Lord draweth nigh," ver. 8.

[24] Ver. 51. Καὶ διχοτομήσει. *And shall cut him asunder.*]

* H. Eccl. lib. iii. cap. 7.

This was the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33, and by David on the Ammonites, 2 Sam. xii. 31, and by Trajan* the Roman emperor on the rebellious Jews; it was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29, and by young Daniel to the false accusers of Susanna, ver. 55. 59. It was used of old, to those who were false to their creditors, saith Tertullian,† to rebels and betrayers of their country, and that not only in the east, but among the Romans, as we learn from Suetonius* in the life of Caius, from Horace,† and from Dio; and by the Greeks, as we learn from Homer,‡ from Sophocles, and from Aristophanes; and in Egypt, as we learn from Herodotus, lib. ii. cap. 39. And therefore this punishment, saith Christ, will I inflict on those who are perfidious in their covenant of baptism, and enemies to my government.

[See the appendix to this chapter at the end of this gospel.]

* Πολλοὺς δὲ καὶ μέσους ἀπὸ κορυφῆς διέπριον. Traj. 14, p. 255.
† Apol. cap. 3.

* Cap. 27. † Serm. 1, Sat. 1. ‡ Odyss. v. 338.

CHAPTER XXV.

1 THEN [1] shall the (*persons admitted into the*) kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and (*but*) took no oil with them (*to replenish them when the oil in them was spent*):

4 But the wise took oil in their vessels with their lamps.

5 (*And*) while the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry (*or proclamation*) made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed (*or, to trim*) their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* [2] lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage (*feast*): and the door was shut.

ANNOTATIONS ON CHAP. XXV.

[1] Ver. 1. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, *Then shall the kingdom of heaven be likened to ten virgins.*] Here note,

First, That the kingdom of heaven sometimes signifies the kingdom of the Messiah, or the gospel dispensation; as when this kingdom is said to be come to the Jews, or they are bid to pray that it may come; and when it is said to be at hand, and they are advised to enter into it, and pronounced fit or unfit to do so. Sometimes it signifies the doctrine, or the preaching of the doctrine of that kingdom, or, as it is Matt. xiii. 19, ὁ λόγος τῆς βασιλείας, "the word of the kingdom;" Matt. xxiv. 14, τὸ εὐαγγέλιον τῆς βασιλείας, "the gospel of the kingdom;" as when Christ or his apostles are said to speak, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, "the things which concerned the kingdom of God," Acts i. 3, viii. 12, xix. 8, to "preach and testify the kingdom of God," Acts xx. 25, xxviii. 23. 31, Rom. xiv. 17, 1 Cor. iv. 20, εὐαγγελίζεσθαι, to "evangelize the kingdom of God," Luke iv. 43; and when Christ threateneth to the Jews, that "the kingdom of God should be taken from them," Matt. xxi. 43. But when it is said, "the kingdom of heaven is like," or may be likened to this or that, the meaning seems to be chiefly, So will it be in reference to the preaching, the propagation, or reception of the gospel or doctrine of the kingdom; as in the parable, or the similitude and resemblance of the good seed propounded; v. g. when this good seed is sown, it will by some be trod under feet, in others choked with worldly cares, in others withered by the cold blasts of persecution, but in some it will bring forth fruit to perfection; when it is sown, the enemy will come and sow tares among it; when men are invited to it, some will make excuses why they do not accept the invitation, some will persecute the messengers of it, some will come to it without a wedding-garment, some without oil in their lamps, some improving the talents given, and some hiding them in a napkin, and the like. Note,

Secondly, That this parable, or something very like it, is to be found in the Jewish records; so in Reschith Cochma, we read thus, "Our wise men of blessed memory say, Repent, whilst thou hast strength to do it, whilst thy lamp burns, and the oil is not extinguished; for, if thy lamp be gone out, thy oil will profit thee nothing:" our doctors add in Midrash,* that the holy blessed God said to Israel, "My sons, repent, whilst שערי תשובה, the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment in the age to come, I receive none." Another parable of theirs runs thus,* "This thing is like to a king who invited his servants, but appointed no set time; those that were wise adorned themselves, and sat in the porch of the palace; those that were foolish went about their own business.—†The king on a sudden called his servants; the first went in adorned, the second undressed: the king was pleased with the wise, and angry with the foolish, and said, They who are prepared, shall eat of my banquet; they that are unprepared, shall not eat of it." Note,

Thirdly, That Origen,‡ St. Chrysostom,§ and St. Jerome, and others of the ancients, say, that this parable is designed against late repentance, and declares, it will be invalid to them who live under the gospel; as will be evident, if we consider, that from this parable our Lord concludes for the necessity of constant vigilance (ver. 13), and for the necessity of assiduous prayer and vigilance against all the cares of this life (Luke xxi. 34. 36), and of fidelity in doing the work of the Lord (Matt. xxiv. 45, 46). For what great necessity can there be for so great vigilance, such assiduous prayer, such fidelity in doing the Lord's work, if the neglect of all those duties, till God calls us hence, will not prejudice our eternal interests? This also is evident from the design of the like Jewish parables; and note, that "the door was shut" (ver. 10) seems to be an allusion to the Jewish phrase of shutting the "gates of repentance;" as when the priests offered their oblations, and they found no acceptance because the governor of the world had "shut the gate of repentance;" and the same we learn also from the parable of the talents. Good therefore is the advice of the son of Sirach, "Humble thyself before thou beest sick, and in the time of sins show repentance, and defer not till death to be justified" (Ecclus. xviii. 21, 22).

[2] Ver. 9. Μήποτε οὐκ ἀρκέσῃ, *Perhaps it will not suffice for us and you.*] Here μήποτε is used for fortasse, "perhaps," as I have shown, note on 2 Tim. ii. 26.

Ver. 13.] See the defence of the reading here, Examen Millii.

* See Campeg. Vitring. lib. iii. cap. 5, p. 679.

* Kimchi in Isa. lxv. 13, 14. † Midrash Cohel. ad cap. 2. 9.
‡ In ipso autem exitû vitæ suæ, dum disponunt discere, comprehenduntur à morte, et propterea non ingrediuntur cum Verbo ad sponsam Ecclesiam. In Matt. hom. 32.
§ Ποῦ νῦν εἰσιν οἱ διὰ παντὸς μὲν τοῦ βιοῦ ῥᾳθυμοι. Chrys. in v. 10. Μωραὶ καθὸ τότε ἐζήτουν τὸ ἔλαιον, ὅτι οὐκ ἔτι καιρὸς πραγματείας. Theoph.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us (*also*).

12 But he answered and said, Verily I say unto you, I know you not (*i. e. I own not such slothful and improvident persons as fit to be received to my feast*).

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven* (*or the coming of the Son of man*) *is* as a man travelling into a far country (*as Christ might be said to do, going to heaven to receive a kingdom*, Luke xix. 12, *and to return at the time of the restitution of all things*, Acts iii. 21), *who* (*at his departure*) called his own servants, and delivered unto them his goods.

15 [3] And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made (*the increase of*) *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one (*only*) went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them (*i. e. Christ comes from heaven to take an account of men's actions*).

20 And so he that had received five talents came and brought other five talents, saying (*to his lord*), Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over (*in*) a few things, I will (*therefore*) make thee ruler over many things (*i. e. will greatly reward and dignify thee*). enter thou into the joy of thy lord (*i. e. thou shalt rejoice with me in heaven*).

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him (*also*), Well done, (*thou*) good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou (*also*) into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed (*i. e. requiring an increase far exceeding what thou gavest*):

25 And I was afraid (*that I should not be able to improve my talent to such advantage as thou mightest expect*), and (*therefore*) went and hid thy talent in the earth (*whence now I bring it to thee*): lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, (*thou professest that*) thou knewest that I reap where I sowed not, and gather where I have not strawed (*i. e. that I expected some profit from the talents I committed to thee*):

27 Thou oughtest therefore (*that thou mightest not be condemned by thine own mouth*) to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury (*or improvement. Then saith he to his other servants,*)

28 Take therefore the talent from him, and give *it* unto him which hath ten talents. (*They say to him, Lord, he hath ten pounds already*, Luke xix. 25, *the lord answers, Therefore I give him more.*)

---

[3] Ver. 15. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν: *And to one he gave five talents, to another two, and to another one.*] Of this parable, as it respects the master travelling into a far country, and the servants to whom the talents were delivered, see note on Luke xix. 12, where it is also proved that it relates to the Jewish nation, and therefore is here mentioned after Christ's prediction of the dreadful judgments which should befall that nation for murdering their Messiah, and not improving the day of their visitation. Here, therefore, I shall only add these few short notes:

First, That the master here distributes his talents, κατὰ τὴν ἰδίαν δύναμιν, "according to the several abilities" of his servants, which in some were greater, and so they were fitted to manage a greater sum; in some less, and so they were intrusted with a lesser, and accordingly he is satisfied with a less increase in them: so, v. g. Christ gave to his disciples a clearer and fuller knowledge of the mysteries of the gospel, Mark iv. 11, but spake to other Jews in parables, καθὼς ἠδύναντο ἀκούειν, "they were able to hear" (ver. 33). So Origen* here, κατὰ γὰρ τὴν ἑκάστου δύναμιν, ᾧ μὲν δίδονται πέντε τάλαντα, ὡς δυναμένῳ διοικεῖν τὰ τοσαῦτα· ἄλλῳ δὲ δύο ὡς μὴ χωροῦντι τὰ πρὸ αὐτοῦ· ἄλλῳ δὲ ἕν, ὡς καὶ τοῦ ἑτέρου ὑποδεεστέρῳ, "According to each man's ability he gave his talent; to one man five, as being able to traffic with them; to another two, as being not sufficient to manage more; and to a third one, as being still more infirm."

Secondly, That these talents were spiritual, and given for a spiritual end; that they who used them well, might have more, and "might enter into the joy of their Lord," or rejoice with him in his banquet, or the marriage-feast prepared for them; and that they who did not improve them might have their talents taken from them, and they be cast into utter darkness. And, because banqueting and nuptial-feasts were still attended with great joy, insomuch that the Hebrew word משתה, which signifies a banquet, and a nuptial-feast, is by the LXX. rendered sometimes ὀχὴ, "a banquet" (Gen. xxvi. 30, Esth. i. 3, v. 4. 8. 12. 14), sometimes γάμος, "a marriage-feast" (Gen. xxix. 22, Esth. ii. 18, ix. 22), and once χαρὰ, "joy" (Esth. ix. 17); therefore the entering into this marriage-feast, or supper, prepared for this lord, is here styled, "entering into the joy of his Lord." Note,

Thirdly, That none to whom these talents were imparted, wanted power to improve them for the advantage of their master, and so to receive the reward of their industry; for Christ saith to them all, "Negotiate till I come," Luke xix. 13. All therefore could have done so.

Hence, he who did not improve his talent is styled not only a slothful, but a wicked servant, and is accordingly punished: now there can be no iniquity in not doing what he could not do, nor any punishment due upon that account; this being to punish because he did not an impossibility.

Fourthly, That ἔχειν "to have," here is εὖ ἔχειν, "to improve;" and not to have, not to improve, see note on Matt. xiii. 12.

Fifthly, When it is said here, ᾔδεις, "Thou knewest," or "knewest thou, that I was an austere man, reaping what I did not sow," this is not a concession that the master was truly so, but an argument out of his own mouth to condemn him, for not acting suitably to his own hard conceptions of his Lord (Luke xix. 22). Nor do these words, "Thou oughtest to have put my money to the exchangers," show that Christ approved of usury; but only that he who thought so sordidly of his master should have used his talent agreeably, that so he might have had his own with usury.

Ver. 27. *Thou oughtest to have put my money to the usurers.*] That is, saith Jerome, cæteris doctoribus, quod fecerunt apostoli, per singulas provincias presbyteros et episcopos ordinantes: i. e. "to other teachers, as the apostles did, ordaining bishops and presbyters in every province:" which words, though they contribute nothing to the meaning of the text, yet they afford a plain testimony, that, even in St. Jerome's judgment here, bishops were placed in every province by the apostles themselves. He also adds, that hinc intelligimus gentilium et philosophorum bonam vitam recipere Dominum; "hence we understand, that our Lord approves of the good life of heathens and philosophers:" I suppose, because this is the best improvement of their talents, and all that could be reasonably expected from them; God having given them no other rule to walk by and so

* Ed. Huet. tom. i. p. 344.

29 For unto every one that hath (*so as to improve it*) shall be given (*more*), and he shall have abundance: but from him that hath not (*or doth not improve what he hath*) shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: (*where*) there shall be weeping and gnashing of teeth.

31 ¶ (*So likewise will it be at my coming, for*) [4] when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (*as a righteous Judge*):

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 [5] And he shall set the sheep (*who are to receive the sentence of absolution*) on his right hand, but the goats (*who are to receive the sentence of condemnation*) on the left (*hand*).

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, [6] inherit the kingdom prepared for you from the foundation of the world (*or from the creation of man*):

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 (*I was*) naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me (*ye exercised all offices of charity towards my members*).

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [7] Inasmuch as ye have done *it* (*or this*) unto one of the least of these (*whose faith in me has rendered them as dear as*, Matt. xii. 50, *and whom, by taking their nature upon me, and dying in it to purge them from their sins, I have made and treated as*, Heb. ii. 11) my brethren, ye have done *it* unto me (*these members of my body being one with their head*).

41 Then shall he say also unto them on the left hand, [8] Depart from me, ye cursed, into everlasting fire, prepared (*not originally for you, but*) for the devil and his angels:

42 (*This being the just reward of your impiety and unmercifulness, which have made you like them:*) [9] For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these (*my members*), ye did *it* not to me (*for had you borne a kind affection to me, you would have thus ministered to my members for my sake*).

46 And these shall go away into everlasting punishment: but the righteous (*shall go*) into life eternal.

---

requiring no more of them than their sincere conformity to that law of nature he had given them.

[4] Ver. 31. *Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ*, &c. *When therefore the Son of man shall come in his glory, and all the holy angels with him.*] It is to me a wonder, that men should imagine this refers not to the general day of judgment, but either to the time of exercising judgments on the Jewish nation, or to the setting up a triumphant kingdom here on earth; seeing (1.) here is a more clear description of Christ's coming to judgment in words and circumstances elsewhere acknowledged to relate to the great and final judgment: for here he comes in majesty and glory attended "with all the holy angels, and sits down upon the throne of his glory;" and thus will he be attended, when he comes to "render to every one according to his works," viz. "in the glory of his Father, with his holy angels" (Matt. xvi. 27); "when he shall come in flaming fire to take vengeance on all that obey not his gospel, and to be glorified in his saints," 2 Thess. i. 7—9, Jude 14, 15. (2.) He speaks here of the time when he shall "gather before him all nations" (ver. 23), all "sheep" and "goats" (ver. 33), all that shall receive a sentence of bliss or condemnation (ver. 34. 41), and of the time when they that are the blessed of the Father shall "receive the kingdom prepared for them," and when the wicked shall "go into everlasting punishment" (ver. 46); which are manifest indications of the final judgment.

[5] Ver. 33. *Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτου, τὰ δὲ ἐρίφια ἐξ εὐωνύμων, And he shall set the sheep on his right hand, but the goats on his left.*] Here seems to be an allusion to the received custom of the Jews in capital causes, to place them who were to receive the sentence of absolution on the right hand in the Sanhedrin, but those who were to receive the sentence of condemnation on the left, as Maimonides* saith, They that stand on the right hand are the just: they on the left, the guilty: Kimchi on 1 Kings xxii. 19, "On his right hand is life, on his left death." So R. Eliezer, cap. 4, §. 4.

[6] Ver. 34. *Κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, Inherit the kingdom prepared for you from the beginning of the world.*] The Jews say, that God prepared paradise from the beginning, even before the earth was made; and this they gather from Gen. ii. 8, "and the Lord God planted a garden," מקדם, *ἀπ' ἀρχῆς*, Aquila, *ἐκ πρώτης*, Symmachus, "from the beginning" (see Pirk. Eliezer, cap. 3, §. 3).

[7] Ver. 40. 45. *Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.*] For so close is the union betwixt Christ and his members, that he looks upon the favours conferred on them as done to himself, and promises accordingly a reward for them (Matt. x. 42); and also threatens punishment to them who do neglect, and are injurious to them, as if they had been so to him (ver. 45). And therefore he speaks to a persecuting Saul thus, "Saul, Saul, why persecutest thou me?" (Acts ix. 4). And, oh! how highly ought we to esteem of him, who so esteemed us!

[8] Ver. 41. *Πορεύεσθε εἰς τὸ πῦρ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ, Depart from me into everlasting fire, prepared for the devil and his angels.*] The rabbins often say that "hell was created the second day" (see Pirk. Eliezer, cap. 4. §. 1): the fathers, on the contrary, viz. Origen, Chrysostom, Euthymius, and Theophylact, observe (1.) that Christ saith not of the punishment, as he doth of the blessing here pronounced, that it was prepared from the beginning of the world, lest it should be thought that God designed men's punishment before they sinned. (2.) That though Christ saith, "Come, ye blessed of my Father," he said not, "Go, ye cursed of my Father;" because God is the author and procurer of men's happiness, but man only is the author of his own misery. And (3.) that he speaks of this eternal fire as designed originally not for man, but "for the devil and his angels;" but man, by giving himself up to the thraldom of that evil one, and working himself up to his likeness, sinks himself down to the infernal regions, and becomes like to him in torments, whom in manners he hath so much resembled.

[9] Ver. 42. *I was hungry, and you gave me no meat.*] Here Theophylact well observes, that it is not sufficient to preserve us from that dreadful sentence, "Depart from me," &c. that we have done no evil, if we have been deficient in those acts of charity and mercy we owe to the members of Christ's body.

---

* Tract. Synedr. cap. 1.

CHAPTER XXVI.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that [1] after two days is *the* (*time of the Jews'*) *feast of* the passover, and the Son of man is (*then to be*) betrayed (Gr. *delivered up*) to be crucified.

3 Then (*i. e. two days before the passover*) assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And (*they*) consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, (*Let us*) not (*do this*) on the [2] feast *day*, lest there be an uproar among the people (*for they feared the people*, Luke xxii. 2).

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper (*whom Christ had healed of his leprosy*),

7 There came unto him a woman having an alabaster box of very precious ointment, and (*she taking it*) poured it on his head, as he sat *at meat*.

8 But when (*some of*, Mark xiv. 4) [3] his disciples saw *it*, they had indignation, (*and murmured against the woman*, Mark xiv. 5) saying, To what purpose is this waste (*of the ointment made*)?

9 For this ointment might have been sold for much, and (*the money might have been*) given to the poor.

10 When Jesus understood *it* (*i. e. knew that they thus murmured*), he said unto them, Why trouble ye the woman (*without cause*)? for she hath wrought a good (*and charitable*) work upon me.

11 For ye have the poor (*for whom you pretend such kindness*) always with you (*and when you will you may do them good*, Mark xiv. 7); but (*as for*) me [4] ye have not always (*a like opportunity of showing kindness to me, I being shortly to be taken from you.*

12 *She therefore hath piously chosen the present opportunity*,) for in that she hath poured this ointment on my body, she did *it* (*though unwittingly, as a preparation*) for my burial (*nor shall her charity be lost; for*)

13 Verily I say unto you, Wheresoever this gospel shall be preached (*as it will be*) in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her (*to all future ages*).

14 ¶ Then [5] one of the twelve, called Judas Iscariot (*Satan being entered into him*, Luke xxii. 3), went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? (*and they were glad, and promised to give him money*, Mark xiv. 11,) and they covenanted with him for [6] thirty pieces of silver.

16 And from that time he sought (*an*) opportunity to betray him.

17 ¶ Now the [7] first *day* of the *feast of* unleavened

ANNOTATIONS ON CHAP. XXVI.

[1] Ver 2. *After two days is the passover, and the Son of man shall be delivered up to be crucified.*] Here Grotius notes, that it is a tradition of the Jews, which appears yet in the books of their cabalists, that in the days of the Messiah they should be redeemed on the very day that they came out of Egypt; which is true if it respect the day of their coming out of Egypt, that being the fifteenth day of Nisan, but is not true of the fourteenth day, on which the paschal lamb was offered, Christ being not crucified on Thursday, but on Friday.

[2] Ver. 5. Ἔλεγον δέ, μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, *And they said, Not on the feast-day, lest there be an uproar among the people.*] Maimonides* saith, it was the custom among the Jews to punish those who rebelled against the sentence of the judge, or the high-priest, or were notoriously criminal, at one of the three feasts; because then only, by reason of the public congress of people, all might hear and fear, according to the law, Deut. xvii. 12, 13. From this received custom, the fathers of the Sanhedrin seem willing to recede for fear of the multitude; but having so fair an offer made by Judas, they embrace that season.

[3] Ver. 8. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, &c. *But when his disciples saw it, they had indignation, saying, To what purpose is this waste?*] This was only said by Judas, and that out of covetousness (John xii. 3. 6). Some of the disciples seemed to like the motion by reason of the specious pretext of charity under which it was covered (Mark xiv. 5), and the rest did not contradict it, but seemed rather by their silence to approve it, and therefore are here mentioned, without exception, as copartners with him; but Christ calls this a good work, ver. 10, as being in itself lawful, and done out of a good end and intention; and justifies this from an argument à pari, that had she laid out this expense on his dead body; they who did customarily use such ointments and sweet odours at their funerals could not have reasonably found fault with it, and therefore had no ground to do it now, his body being shortly to be buried; to the pretence of Judas he answers, that by reason of his approaching death this must be shortly done to him, or not at all; whereas they, having the poor always with them, could never want objects of their charity; and that good work which was to be done now or never, was then preferable to that for which they had perpetual occasions.

[4] Ver. 11. Ἐμὲ δὲ οὐ πάντοτε, *But me ye have not always.*] These words destroy the doctrine of transubstantiation; for if Christ were, as to soul, body, and divinity, truly in the host, that being always with them of Rome, they would have Christ always with them, and might at any time spend their money in adorning their host, or upon the oblation of it, and so Christ's reason for doing that then would be invalid. Note also from the words following, ver. 13, that this good deed should be mentioned, "wherever the gospel was preached, for a memorial of her," that we may laudably prosecute that which will procure us a good name, and spread our reputation to future ages.

[5] Ver. 14. Τότε πορευθεὶς εἷς τῶν δώδεκα, *Then one of the twelve went to the chief priests.*] He is noted to be one of Christ's disciples, to aggravate the foulness of his crime, and to denote the completion of the prophecy, "He that eateth bread with me, hath lifted up his heel against me" (Ps. xli. 9). The time when Judas thus betrayed him is hinted in the particle τότε, *then*; viz. according to the tradition of the church, the consultation of the Sanhedrin with him, and his agreement to betray Christ to them, was on Wednesday, this being assigned as one reason why they fasted on Wednesday and Friday,* "because Christ was betrayed on Wednesday, and he suffered on Friday."

[6] Ver. 15. *For thirty pieces of silver.*) i. e. For thirty shekels, that is, 3*l.* 15*s.* of our money, saith Dr. Hammond. This, as Mr. Ainsworth and Maimonides observe on Exod. xxxi. 32, was the price paid for a man or a maid-servant when, being smitten by an ox, they died; so vilely was he esteemed by them who shed his precious blood for them! Of Satan's entering into Judas, see note on Luke xxii. 3, 4.

[7] Ver. 17. Τῇ δὲ πρώτῃ τῶν ἀζύμων, &c. *Now the first day of unleavened bread came his disciples to him, saying, Where wilt thou that we prepare the passover,* &c.] Of the time when our Saviour kept the passover, see the appendix to the fourteenth chapter of St. Mark. Here note, first,

* De Rebell. cap. 3, §. 8.

* Τὴν τετράδα καὶ παρασκευὴν νηστεύομεν· τὴν μὲν, διὰ τὴν προδοσίαν· τὴν δὲ, διὰ τὸ πάθος. Const. Apost. lib. v. cap. 15, lib. vii. cap. 23. Epiph. Expos. Fidei, p. 1104. Augustin. ad Casulanum Ep. 86, p. 392.

bread (*being come, two of*) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man (*who will meet you carrying a pitcher of water*, Mark xiv. 23, *follow him*, Luke xxii. 10), and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples (*where therefore is the room where I may eat it with them?* Luke xxii. 11, *and when he hath showed you the room, there make ready*, ver. 12).

19 And the disciples did as Jesus had appointed them; and (*finding that it was as he had said*, Mark xiv. 16) they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me (*for the hand of him that betrayeth me is with me in the dish*, Mark xiv. 18, Luke xxii. 21).

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I (*that shall do this thing*)?

23 And he answered and said, [8] He that (*now*) dippeth *his* hand with me in the dish, the same shall betray me.

24 The [9] Son of man goeth (*to suffer death*,) as it is written of him: but (*seeing God's foreknowledge how wicked any man will be, if left to act according to those evil dispositions which he hath wilfully contracted, lessens no man's guilt; notwithstanding*) woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born (*it being better not to be, than to be miserable*).

25 Then Judas, which betrayed him, answered and said, Master, is it I (*that shall betray thee*)? He said unto him, (*It is as*) thou hast said.

26 ¶ And as they were eating, Jesus took bread, and [10] blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [11] this (*broken*

---

from the word ἀνέκειτο, "he lay down," ver. 20, that Christ observed not the paschal supper in that manner or gesture in which it was instituted at first, viz. that they should eat it standing, &c., Exod. xii. 11, but did eat it lying down, or inclining on the left side, as it was the manner of the Jews then to do; and though the Jewish doctors required and imposed this rite as a significative ceremony of their rest in Canaan, to which they were but going, or travelling, when they celebrated the passover in Egypt, and of their redemption, and upon that account would* permit none to eat it otherwise than in this posture, yet Christ used it: whence we may learn that our blessed Lord was not so scrupulous as some men are, who dare not use a significant ceremony, or to receive the eucharist kneeling, because that was not the posture used at the first institution of it, though they do receive it sitting, and therefore not in the posture used by Christ and his apostles when it was first instituted. (2.) Upon these words, "Where wilt thou that we keep the passover?" Dr. Lightfoot observes, that the houses of Jerusalem were not then to be let, but were of common right for any that would eat the passover in them.

[8] Ver. 23. Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, &c. *He that dips his hand with me in the dish, the same shall betray me.*] Hence it appears that Judas was present with them at the celebration of the paschal supper; and that he continued with them at the celebration of the other sacrament, is evident from the words following the institution and distribution of it, "But, behold, the hand of him that betrayeth me is with me on the table" (Luke xxii. 21).

[9] Ver. 24. *The Son of man goeth as it is written of him: but woe to that man by whom he is betrayed! it were good for that man that he had not been born.*] Hence two things clearly follow: (1.) That the prediction of this event, that Jesus should thus suffer, and that by the treachery of Judas, did lay on Judas no antecedent necessity of doing this action; because it did not lessen the woe due to him for it, but only doth suppose in God a knowledge how the will of man, left to his own freedom, will determine or incline itself. Of this, see note on Luke xxii. 22. (2.) That Christ, by saying, "it were good for that man that he had not been born," sufficiently shows this cannot be the portion of all men, except some few elect, as some men think, and as it follows, from the supposal of an immutable decree, that such persons only should be saved, and all others left under such a preterition as will infallibly render it better for them never to have been born; and would have made this the condition of Judas though he had not done this, provided he was none of God's elect.

[10] Ver. 26. *Jesus took bread, καὶ εὐλογήσας, ἔκλασε, and blessed it, and brake it.*] That εὐλογεῖν, "to bless," here and in St. Mark, is the same as εὐχαριστεῖν, "to give thanks," in St. Luke and St. Paul, and that the bread was only blessed by giving thanks over it, see proved on Matt. xiv. 19. And that the breaking of the bread to be distributed is a necessary part of this rite, is evident. For (1.) the continual mention of it by St. Paul and all the evangelists when they speak of the institution of this sacrament, shows it to be a necessary part of it; according to that observation of the council of Toledo,* That Christ, by breaking the bread, and distributing it broken to his disciples, id sine dubio egit, quòd nos in posterum facturos edocuit, did doubtless teach us hereafter to do as he did. (2.) Christ said, "Take, this is my body broken for you" (1 Cor. xi. 24); whereas, where the elements are not broken, it can be no more said, "This is my body broken for you," than where the elements are not given, "This is my body given for you." (3.) Our Lord saith, "Do this in remembrance of me;" i. e. Eat this bread broken, in remembrance of my body broken on the cross: now, where no body broken is distributed, there nothing can be eaten in memorial of his broken body. Lastly, the apostle, by saying, "The bread which we break, is it not the communion of the body of Christ?" sufficiently informs us, that the eating of his broken body is necesary to that end (1 Cor. x. 16). Hence was it that this rite of distributing bread broken continued for a thousand years, and was, as Humbertus† testifies, observed in the Roman church in the eleventh century.

[11] Τοῦτό ἐστι τὸ σῶμά μου, *This is my body.*] Here let it be observed, (1.) that these words contain not all that our Lord said, for our Lord spake these words but once; and therefore they who say, as do St. Luke and the apostle Paul, his words were these, "This is my body given, or my body broken, for you," can say no more than our Lord said at the first institution of this sacrament; for otherwise they must aver that Christ then said what he really never said. When then St. Matthew and St. Mark inform us that he said, "This is my body," they must say the truth, but not the whole truth; that being, as St. Luke and St. Paul inform us, "This is my body given, or broken, for you." Moreover, it is to be observed, that neither the evangelist nor the apostle uses the future, but both the present tense, saying, "This is my body, τὸ διδόμενον, given, τὸ κλώμενον, broken; this is my blood, τὸ ἐκχυνόμενον, shed." Now, from these observations it is manifest, that these words cannot signify, This is substantially and really my body broken and my blood shed for you; for this being spoken before Christ's body was broken on the cross, and before his blood was shed, Christ could not say, in the literal and proper sense, This is my body broken, or my blood shed, for you; but he might say, This bread is broken to represent to you my body, which shall be broken, and my blood, which shall be shed, for you. For so the scripture usually speaks in sacramental matters; saying of circumcision, even before Abraham was circumcised, "This is my covenant betwixt me and thee" (Gen. xvii. 4. 19. 23.

---

* Azyma comedimus recumbentes, quia recordatio est redemptionis; et rursùs tenemur ad accubitum dum comedimus, ut comedamus more regum et magnatum.

* A. D. 693, Can. 6.

† Baron. tom. xi p. 1008. Humb. contra Græc. ibid. p. 971.

bread) is (*the memorial of*) my body (Luke xxii. 19, *and broken for you*, 1 Cor. xi. 24).

36), and of the paschal lamb, "This is the Lord's passover," before God, passing over the Israelites, had smitten the Egyptians (Exod. xii. 11). And this was therefore thus affirmed of these two sacraments, before the celebration of them, because they were then instituted as rites to be observed by his people when they did celebrate these sacraments. And in like manner the bread, in the first institution of this sacrament, is called Christ's "body broken," as being instituted then to represent to all future ages his body which was to be broken for them; and the wine is styled his "blood shed," as being instituted then as the perpetual representation and memorial of his blood shed and separated from his body on the cross; so that there is no need of the criticism of Grotius and others here, that the present tense is put for the future, "broken" for that which "shall be broken," and "shed" for "shall be shed." Nor could this way of speaking either seem harsh to, or otherwise be understood by, Christ's disciples, who had even then been eating of the paschal lamb, which they who laid before them were said, apponere corpus paschatis, "to place before them the body of the passover," or paschal lamb, called also by them, corpus paschatis, "the body of the passover;" and they who ate of it were said, comedere de corpore paschatis, "to eat of the body of the passover," or of the lamb eaten in memorial of it: and when they ate of the unleavened bread, they said, Hic est panis afflictionis, quem comederunt patres nostri in terrâ Ægypti, "This is the bread of affliction" (i. e. the representation and memorial of that bread) "which our fathers did eat in the land of Egypt." What therefore could men accustomed to such sacramental phrases think of the like words of Christ, "This (bread) is my body;" but that it was to be the representation or memorial of it? Moreover, how could the apostles think that they had eaten Christ's broken body, or drank his blood shed for them, when they yet saw his body whole before them, and knew his blood was in his veins? How could they have been persuaded to drink blood, against the express letter of the law, or to have eaten human flesh, or swallow their Lord and Master down their throats? This being so absurd in the opinion of all mankind, not excepting Lanfranc, Algerus, Guitmund, and others, who first stickled for an absurdity beyond all example, that they ingenuously confess, "That did their senses perceive what their faith doth oblige them to believe, the horror of it would be so great, that* rarus esset qui ab hôc sacramento non abhorreret, almost all persons would abhor the receiving this sacrament." Hence they give these two notable reasons why, though they do substantially eat the flesh, and drink the very blood which our Lord shed upon the cross, yet they do this "under the covert of the accidents of bread and wine;" viz.

First, "That human piety might not abhor the sacrament,† as they then would do; for," say they, "should they see the colour of human flesh, and the colour of human blood, and taste the savour of them, the horror of it would hinder the receiving of the sacrament, or the profit of so doing."

Secondly, That this was digna causa, "a just reason" why our Lord's body and blood should lie thus concealed under the species of bread and wine,‡ "lest it should be known to the infidels, and lie open to their blasphemies; lest the action should be ridiculous to them, scandalous, inhuman, and execrable." And indeed this being not only ἀνθρωποφαγία, "the eating of man's flesh," and drinking human blood, but also θεοφαγία, "the eating of their God," who knows not that on both these accounts the Christian faith was and is still execrable, both to Jew and gentile, to pagan and Mahometan? For,

First, The Apologies of the primitive Christians tell us, this was one of the great accusations which the heathens made against the Christians, that they did eat human flesh. This Trypho owns to be a common imputation upon Christians, though he judged it incredible. Justin Martyr,* Irenæus, Tertullian, Minutius, and others, take notice of it, and refute it, and constantly reject it, as the vilest calumny, and an abominable thing, saying,† "We Christians, ἀνθρωπίνων σαρκῶν βορὰς οὐ γινώσκομεν, do not own eating of human flesh; it is an infamous thing, and falsely is reported of us." "This is," saith Theophilus,‡ "the most wicked and inhuman of all crimes objected to us, σαρκῶν ἀνθρωπίνων ἡμᾶς ἐφάπτεσθαι, that we partake of human flesh: it is not possible that we should be guilty of so vile a thing." "Amongst us there is no eating of human flesh," saith Tatian;§ "you are false witnesses who thus accuse us." "No man," saith Athenagoras,‖ "who is not mad, can charge us with this thing; οὐ γὰρ ἐστι πάσασθαι κρεῶν ἀνθρωπίνων, for we may not eat human flesh." "It is the calumny of the devil," saith Minutius. "You may be ashamed to object it to us," saith Tertullian.¶ Whereas, had they received this as an article of faith, that they did daily eat the flesh of the man Christ, and thought his word obliged them to do this; with what sincerity could they, without all limitation or distinction, not only have denied, but even detested the doing so? But that which makes it certain and beyond all doubt that they conceived that Christ had never taught them properly and substantially to eat his flesh and drink his blood in the sacrament, is the memorable history of Sanctus and Blandina, two Christian martyrs, written by Irenæus,** and preserved to us by Œcumenius; viz. that "the heathens having apprehended the servants of Christians, catechised, and used force with them, that from them they might learn something secret; the servants, having nothing else to say that might be pleasing to their tormentors, having heard from their masters that the sacrament was the body and blood of Christ, told this to the inquisitors; who apprehending that the Christians had done this very thing, gave notice of it to other heathens, who endeavoured to force the martyrs, Sanctus and Blandina, to confess it; to whom Blandina readily and boldly answered, How should they endure those things, who so fast as not to enjoy lawful flesh? Now had the ancient Christians believed this doctrine, that they did truly eat Christ's flesh and blood in the sacrament, how could Irenæus have represented it as a plain mistake, both in those servants and the heathens, to think the sacrament was really Christ's flesh and blood, or have introduced Blandina refuting this imagination, had it been the sentiment of the church of Christ then, since by so doing she must have rejected one article of Christian faith? Or how could Œcumenius have put these words into his commentary, without endeavouring to explain or reconcile them to the doctrine of oral manducation, had it then ob-

* Hugo Ling.

† Impediretur perceptionis hujus commoditas præ humani corporis comedendi horrore. Alg. lib. i. cap. 7, p. 19. Si carnis et sanguinis humani colorem videret, et saporem sentiret fidelis, humana pietas abhorreret. Lib. ii. cap. 3, p. 73, 75. Ne percipientes cruda et cruenta, horrerent. Lanfr. f. 133, B. Si cruor in calice fieret manifestus, et si, ut in macello, Christi ruberet caro, rarus in terris esset qui hæc non abhorreret. Hugo Ling. ed Erasm.

‡ Ne scilicet infidelibus pateat, et eorum blasphemiis vilescat, neve nos judicent inhumanos et crudeles, utpote humani corporis comestores, et sanguinis bibitores. Alger. lib. ii. cap. 3, p. 75. Ut veritas non desit in sacramento, et ridiculum nullum fiat paganis, quòd cruorem occisi hominis bibamus. Pasch. cap. 36. Ne per hoc fieret execrabile, quòd per fidem debemus credere esse desiderabile. Ibid. Vel fidem lædaret, vel ad scandalum quorumlibet corda possit movere. Petr. Clun. ed. Erasm. p. 215, B.

* Objecerunt Christianis ἀνθρωπίνων σαρκῶν βοράν. Just. M. Apol. 1, p. 50. Creditis vos, inquit, ὅτι δὴ ἐσθίομεν ἀνθρώπους; Respondet Trypho, Περὶ δὲ ὧν οἱ πολλοὶ λέγουσίν οὐ πιστεῦσαι ἄξιον· πορρὼ γὰρ κεχώρηκε τῆς ἀνθρωπίνης φύσεως. Dial. p. 227. Nihil objiciunt, θυέστεια δεῖπνα, Athenag. p. 4. Theophilus, lib. i. p. 119, 126. Tatian, p. 162. Tertul. Apol. cap. 9, ad Nationes, lib. i. cap. 15. Minutius, p. 32. Euseb. Eccl. Hist. lib. v. cap. 1.

† Just. M. Apol. p. 50, ii. p. 70.

‡ Ad Autol. lib. iii. p. 119, 126.

§ Contr. Gent. p. 162. ‖ Legat. p. 32.

¶ Ap. cap. 9.

** Αὐτοὶ νομίζοντες τὸ ὄντως αἷμα καὶ σάρκα εἶναι τοῦτο ὡς αὐτόχρημα τελεῖσθαι τοῖς Χριστιανοῖς. Iren. apud Œcum. in 1 Pet. ii. 12.

27 And he took the cup (*after supper*, Luke xxii. 20), and gave thanks, and gave *it* to them, saying,

tained? Let us then again consider, whether that ought to be received as an article of faith, owned by all Christians from the beginning, which from the beginning was so expressly denied to be ὄντως καὶ αὐτόχρημα, "indeed, reality, or, in the thing itself, the flesh and blood of Christ;" which made all the apologists for, and first defenders of the Christians, deniers of the truth; and to represent that as a false report, an infamous thing, a calumny of the devil, which was the plain and evident result of their own faith, and of the words of their great Master, as they are now interpreted by the church of Rome.

But then, when we advance to the consideration of this doctrine, not only as it makes the Christian to eat human flesh, and drink of human blood, but as it is the eating of that "very God we worship," as the Trent council* hath defined; this renders it absurd, ridiculous, and blasphemous, For,

First, The very heathens owned this as the absurdest and most abominable thing, to be abhorred more than death. "When we call wine Bacchus," saith Cicero,† "and our fruits Ceres, we use the common mode of speaking, sed ecquem tam amentem esse putas qui illud quo vescatur deum credat esse? but can you think any person so mad as to imagine that which he eats to be a god?"—"The Egyptians," saith Origen,‡ "think a brute creature to be God; and therefore they do μέχρι θανάτου φυλάξασθαι ἀπὸ τοῦ τῶν ζώου κρεῶν γεύσασθαι, abstain from eating of his flesh more than from death." We read, Gen. xliii. 32, that it was "an abomination to the Egyptians to eat bread with the Hebrews; because," say Onkelos and Jonathan, "the Hebrews did eat those cattle which the Egyptians worshipped:" and Moses would depart from Egypt before he sacrificed to the God of Israel; lest he should sacrifice to him "the abomination of the Egyptians before their eyes" (Exod. viii. 26), i. e. the beasts which the Egyptians worshipped, and therefore did abhor to kill, or to see killed before their eyes (see Bochart. Hieroz. par. i. lib. ii. cap. 34, 35, par. ii. lib. iv. cap. 16). Averroes§ was a learned heathen, who flourished in the eleventh century, when this portentous doctrine first obtained, and it forced him thus to blaspheme the Christian faith: "I have inquired into all religions, and have found none more foolish than the Christians, because that very God they worship they with their teeth devour:" and thus he concludes, Quandoquidem Christiani id comedunt quod adorant, &c., "Because the Christians eat what they do worship, let my soul go to the philosophers." And Bellarmine‖ himself confesseth, that this, among the heathens, was always judged stultissimum paradoxum, "the most foolish paradox, as," saith he, "from the words of Averroes doth appear." Hence as the highest infamy which the Mahometans can cast upon us, we are by them reproached as "the devourers of our God," as M. la Boulay¶ informs us; and they affirm, that by thus eating of Christ's flesh, the Christians use him worse than did the Jews; because, say they,** it is more savage to eat his flesh and drink his blood than only to procure his death.

Secondly, That the Jewish sentiments as to this matter were the same, we learn from the epistle of the prophet Jeremy to the captive Jews; for he informs them, that what the Babylonians worshipped should afterward be eaten; and, "by this," saith he, "ye may know they are no gods," Baruch vi. 72. Nor can we doubt of this, if we believe what is so often declared by the Christian fathers, that this was God's design in making the distinction betwixt clean and unclean beasts, to secure his people from idolatry; "because, in Egypt, all beasts were deified," saith Pseudo Justin, "except swine; God therefore calls some of them unclean, some clean, and did permit them to sacrifice the clean beasts, and forbid them to eat of the unclean;* δεικνύων αὐτὰ ἀνόξια ὄντα τῆς τοῦ Θεοῦ προσηγορίας τε καὶ τιμῆς καὶ διὰ τοῦ θύεσθαι καὶ ἐσθίεσθαι, by both these things showing they were unworthy the name and honour of a deity; because they were sacrificed and eaten; and because they were called unclean."—"God," saith Theodoret,† "pronouncing some beasts clean and others unclean, persuades us not to think that any of them could be gods; for how," saith he, "can any man of sense think that to be a god which he abominates as unclean, or which is offered to the true God, and eaten by himself;" and this he frequently repeats. St. Jerome‡ informs us that Moses did beat the golden calf to powder, and then made the Jews drink of it: ut discant contemnere, quod in secessum projici viderant, "that the people might learn to contemn what they saw went down into the draught." Now, could the same God who had taken such care under the Old Testament to teach the people that that could not be their God which they did eat and sacrifice, appoint under the New Testament, that the Christians' God should be continually sacrificed and eaten? But,

Thirdly, Nothing is more certain, than that the Christian apologists, or fathers, continually ridiculed the heathen for worshipping such deities as might be eaten and sacrificed, and pronounced it the highest absurdity to do so. And,

(1.) They declaim against the thing itself, as infinitely absurd and foolish, declaring that it was§ ἀβελτερίας ἐσχάτης τὸ ἐσθιόμενον προσκυνεῖν, "the extremity of madness to worship what we eat;" that "no man of sense can think that a God which is παρ' ἑαυτοῦ ἐσθίομενον, eaten by himself;"‖ that "the great lawgiver of the Jews commanded them to eat what other nations worshipped as gods, ἵνα εὐκαταφρόνητα φαίνηται ὡς παρ' αὐτῶν ἐσθιόμενα, that they might appear despicable in their eyes, as being eaten by themselves;"¶ that "these things must be unworthy the name and honour of a god, διὰ τὸ ἐσθίεσθαι, because they were eaten."

(2.) They upon this account deride the ignorance and folly of the heathens, and look upon this as a sure indication of it, that they did worship what was eaten. "The Greeks through ignorance," saith Clemens** of Alexandria, σέβονται καὶ ἃ ἔδωκεν αὐτοῖς εἰς βρῶσιν ὁ Θεός, "worship even those things which God hath given them to eat, and so become ungrateful to him."—Nonne et Apim bovem cum Egyptiis adoratis et pascitis? "Do not you," saith Minutius,†† "with the Egyptians, worship and also feed upon an ox, which you call Apis? And is not this as great a folly as the worship of an ass's head, which without reason you object to us?" This Athanasius‡‡ looks upon as "an instance of the abominable worship of the Egyptians, that the same flesh, which some of them did consecrate as a god, was made the food of others. The Egyptians adore a calf, the Lybians worship sheep, both which, in our nations, are sacrificed and fed upon; this," saith he, "is a certain indication of the folly of the heathen worship."—"The heathens," saith Theodoret,§§ "should have considered, ὡς τούτων τὰ μὲν ἐσθίουσιν, that some of these things they eat ἀλλ' ἐξ ἀβελτερίας καὶ παραπληξίας ἐσχάτης καὶ ὧν ἤσθιον τὰς εἰκόνας ἐθεοποίησαν, but through extremity of folly and stupidity, they consecrate the images of those things themselves did

* Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholicâ ecclesiâ semper recepto, latriæ cultum, qui vero debetur Deo, huic sanctissimo sacramento in veneratione exhibeant, neque enim ideò minus adorandum est, quòd fuerit à Christo ut sumatur institutum. Concil. Trid. Sess. 13, cap. 5.

† De Nat. Deor. lib. iii. n. 28.

‡ Cont. Cels. lib. i. p. 40.

§ Apud. Pezroon de Euch. lib. iii. cap. 29, p. 973.

‖ Lib. ii. de Euch. cap. 12, §. 2.

¶ Voyage, par. i. cap. 10, p. 21.

** Achmed B. Edris apud Hottinger, H. Ecc. §. 16, par. ii. p. 160.

* Qu. 35, p. 412, 413.

† Πᾶς γὰρ ἄντις σωφρονῶν ἢ τὸ ἀκάθαρτον ὀνομάζοι Θεὸν ὃ μυσαττόμενος ἀποστρέφεται, ἢ τὸ τῷ ἀληθινῷ Θεῷ προσφερόμενον καὶ παρ' ἑαυτοῦ ἐσθιόμενον. Qu. 11 in Levit. p. 124, D. Qu. 55 in Gen. p. 44. Serm. 7 contr. Græc. ed. Sylb. p. 150.

‡ Ep. ad Fab. Ol. Ep. tom. iii. f. 20, A.

§ Theodoret in Gen. ix. 55. ‖ Qu. 11 in Levitic.

¶ Serm. 7 de Sacr. tom. iv. p. 585.

** Strom. vi. p. 635, C. D. †† P. 32.

‡‡ Τῶν παρ' ἄλλοις λεγομένων θεῶν γίνονται θυσίαι καὶ σπονδαί, καὶ ἄλλων αἱ θυσίαι ἄλλων ἔμπαλίν εἰσι θεοί. Orat. contra Gent. §. 24.

§§ Rom. i. 23.

[12] Drink ye all of it (*this cup*);

28 For this (*wine, given separate from the bread*) is (*the memorial of*) my blood of the new testament, which is shed for many for the remission of (*their*) sins.

29 But I say unto you, [13] I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom (*i. e. till the kingdom of God come*, Luke xxii. 18, *and you eat and drink with me in my kingdom*, ver. 30).

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be [14] offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad (Zech. xiii. 7, *and this will be fulfilled in you*).

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended (*on that account*).

34 Jesus said unto him, Verily I say unto thee, That this night, before the [15] cock crow (*in the morning*), thou shalt deny me thrice.

35 Peter said unto him (*again*), Though I should die

---

cat" (see Tatian, p. 149, Orig. contr. Celsum, lib. v. p. 249). Now can it possibly be conceived, that all these fathers should ridicule and expose the religion of the heathens, for that very thing which made so great a part of their own religion? That they should look on it as an abominable and repugnant thing in heathens, only to worship that which others did eat, if it had been a constant custom of all Christians to worship as God what they themselves did eat? Could they brand that as the extremity of madness, stupidity, and folly, when done by heathens, which their faith taught them was the highest act of religious worship, when performed by themselves? Surely these things give us sufficient reason with Scotus* to admire, "why such an interpretation should be put upon this one article as makes our faith contemptible to all who are guided by reason." Nor can we abstain from thinking, with Petrus Cluniacensis's† carnal man, that "it is against humanity, against piety, to break with our hands, to tear with our teeth, and to devour, as we do common meat, the flesh and blood of Christ, or that God and man should be devoured by men, the Master by his disciples, the Lord by his servants, and Christ by Christians."

[12] Ver. 27. Πίετε ἐξ αὐτοῦ πάντες· *Drink ye all of this.*] From these words it is evident, that all who come to the holy communion are by Christ's precept obliged as well to drink of the cup as to eat of the bread: for, whereas most Romanists pretend, that Christ said only, "Drink ye all of this," to them to whom he said, when speaking of the bread, "Do this;" and that those words were only spoken to his apostles, whom he then made priests: to this I answer, that we have clear and convincing evidence that these words, "Drink ye all of this," are to be applied to others besides the apostles; as, v. g. (1.) From Christ's institution; whence I argue thus, Christ instituted no other supper than that which he administered to his disciples: if then he did not institute that for all believers capable, they have no right to any part of it by virtue of Christ's institution; it can be to them no sacrament for whom it was not instituted by Christ, since, by the definition of the Trent council,‡ the sacraments of the New Testament were all instituted by him; they expect no blessing from it, since that depends upon Christ's ordinance; nay, they must be esteemed sacrilegious usurpers, as laying claim to that sacrament which never by Christ's institution did belong to them. If Christ did institute that sacrament for all believers capable, that is, to be a standing ordinance, by which, as his disciples then did, so all believers capable should afterward eat of what he called his body, and drink of what he called his blood; then did he institute it to be received of all that were fitted for, and capable to receive it, and in it said unto them, "Drink ye all of this."

This appears farther, from the reason annexed to the receiving of the sacrament by Christ's apostles; for, since that reason equally concerns all believers capable and fitted to receive it, the institution must concern them all. Now the reason why Christ said to his apostles, "Take and eat" what I have broken, is by himself declared to be this; because it was his body broken, or his body given for them: "Take it," saith Christ, "this is my body given for you." This therefore being the reason why they were to take and eat; and this reason concerning all believers capable and fitted to receive it, as much as the apostles and succeeding priests, the institution or command to take and eat must equally concern them. This argument transferred upon the cup runs thus: The reason of the participating of the cup, viz. because "it is the blood of the New Testament, which is shed for the remission of sins," doth concern laics as well as priests, his blood being equally shed for both; therefore the command, "Drink ye all of this," to which the reason is annexed, concerns them also. Again, another reason why Christ said to his apostles, "Eat this bread and drink this cup," was that by so doing they might remember his death, his body broken, and his blood shed for them, saith St. Luke; and "show it forth till his second coming," saith St. Paul. Now this, as St. Paul clearly shows in his discourse to the Corinthians, and all the world believes, as well concerneth all believers as it doth priests; and therefore the drinking of the cup, by which, as well as eating of the bread, this commemoration is by our Lord's institution to be made, must equally concern them.

[13] Ver. 29. *I will not henceforth drink of the fruit of the vine, &c.*] Of this and the following verse, see note on Mark xiv. 25, 26.

[14] Ver. 31. Πάντες ὑμεῖς σκανδαλισθήσεσθε. *All ye shall be offended,—for it is written, I will smite the shepherd,* &c.] It is certain that these words, "All ye shall be offended because of me," must signify a great sin in his disciples; viz. that of deserting their Lord, and ceasing to own themselves his disciples, which was a virtual renouncing their Master; for σκανδαλίζεσθαι ἐν ἐμοὶ, "to be scandalized because of me," never bears any other sense in the New Testament (see the note on Matt. xi. 6, xviii. 6). The words of Zachary, xiii. 7, seem primarily to be understood of an evil shepherd, or of such evil teachers to whom God threateneth the sword. Christ therefore seemeth here to mention them, not as a prediction concerning him and his apostles, but only as a proverbial expression, or rather an argument à majori, that if this would happen on the account of smiting an evil shepherd, much more at the smiting the good and great shepherd of the sheep.

[15] Ver. 34. Πρὶν ἀλέκτορα φωνῆσαι, *Before the cock crow,* πρὶν ἢ δὶς φωνῆσαι, *before the crow twice,* Mark xiv. 30.] Here note, that there is a double crowing of the cock mentioned by heathen authors, Ammianus,* Aristophanes,† and Juvenal;‡ the first was about midnight, the second at the fourth watch of the night, or the breaking in of the day; and this latter, as being the louder and more observable, in the enumeration of the times of the night, is that which is properly called ἀλεκτοροφωνία or *cock-crowing:* so Mark xiii. 35, "Ye know not when the Son of man comes, in the evening, or at midnight, ἢ ἀλεκτοροφωνίας, or at cock-crow-

---

* Quare in hôc articulo, qui non est principalis articulus fidei, debeat talis intellectus asseri, propter quem fides pateat contemptui omnium sequentium rationem? In 4 Sent. distinct. 11, q. 3, lit.

† Est contra humanum morem, contra pietatem, carnem Christi vel sanguinem, imò Deum et hominem ab hominibus, magistrum à discipulis, dominum à servis, Christum à Christianis, manibus frangi, dentibus atteri, et, escarum more communium, devorari. Ed. Erasm. f. 215.

‡ Sess. 7, cap. 1.

* Lib. xxii.

† Ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγγετο ἐκκλησ. p. 735.

‡ Quid tamen ad cantum galli facit ille secundi. Sat. ix. ver. 106.

with thee, yet will I not deny thee. (*And*) likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane (*situate between the river Cedron, mentioned* John xviii. 1, *and the mount of Olives*, ver. 20), and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy (*and afraid*, Mark xiv. 33).

38 Then saith he unto them, [16] My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me (*against temptation*).

39 And he went a little farther (*about a stone's-*

---

ing, or in the morning." So Censorinus* and Macrobius† reckon "from midnight to cock-crowing, and from thence to the morning;" and Julius Pollux‡ says the same. Of this crowing of the cock is St. Matthew and the other evangelists to be understood, when they relate Christ's words thus, "before the cock crow" (i. e. before that time of the night which bears that name, and that crowing of the cock which is emphatically so called), "thou shalt deny me thrice," as appears from St. Mark, saying, that "the cock crew" after his first denial of Christ, xiv. 68, and crew the second time after his third denial, ver. 72.

[16] Ver. 38. Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, *My soul is exceeding sorrowful, even to death.*] There be many circumstances in our Saviour's passion which seem to show his sorrow was exceeding great, and much surpassing the common sorrow of many who have been condemned to die. As, v. g.

First, The emphatical expressions by which the scripture represents these sorrows; for, to express the greatness of them, they are here styled deadly sorrows: it was sorrow which reached to and surrounded his whole soul, it filled him with grief of heart, for ἤρξατο λυπεῖσθαι, "he began to be grieved," saith St. Matthew, ver. 37, ἐκθαμβεῖσθαι, "to be filled with fear and anguish," saith St. Mark, xiv. 33, ἀδημονεῖν, "to be faint and restless in his spirit," say they both.

Secondly, The greatness of the sorrows he endured, may be concluded from his importunate petitions to be delivered from what he feared; for he pathetically cries out, "O my Father, if it be possible, let this cup pass from me:" this prayer he thrice repeats upon his knees, and falling flat upon his face, to show the strength and vehemence of this desire; and yet St. Luke adds, that being in an agony, he prayed ἐκτενέστερον, "with greater venemency" than before (Luke xxii. 24): he put up prayers and supplications with strong cries and tears (Heb. v. 7); and sure that cup must be exceeding bitter, which he so highly dreaded, and, with such cries and tears and humble importunities, desired to be delivered from.

Thirdly, This will appear if we consider the agonies he suffered in the garden upon the apprehension of this bitter cup; for such was then his sorrow, that it forced open all his pores, and made even clots of blood to issue from them; now if a sudden watery sweat shows an extremity of fear and consternation of the mind, who can sufficiently conceive the greatness of that horror which produced these clots of blood!

Fourthly, This will be farther evident from the consideration of that angel, which, by God's commission, came from heaven to strengthen and support him under the apprehension of his sufferings; for sure that burden must be very weighty, which our Lord seemed thus unable to sustain, and under which his Father seemed so concerned to support him. And,

Fifthly, This may be probably concluded from that pathetical expression with which his soul expired, viz. "My God, my God, why hast thou forsaken me?" (see the note on xxvii. 46.)

I add, that this excess of sorrow could not arise merely from the apprehension that he was to die, that his soul was for a season to be separated from his body, or that he was to suffer a death full of pain and ignominy. For (1.) the apostle doth inform us that "he was heard," i. e. delivered from his fear (Heb. v. 7, see the note there): and yet we know he was not delivered from the pain and ignominy of the cross, but suffered death upon it. (2.) If this excess of sorrow and consternation of his soul proceeded only from the fear of such a death as any mortal man might suffer, for which he knew he should be gloriously rewarded, and from which he knew he should in three days be delivered; we must confess he was more troubled at the apprehension of it than Socrates and many other philosophers of old, who had learned μὴ ἐν ταῖς συμφοραῖς περιλύπους ὑπάρχειν, "not to be much afflicted with calamities;" who suffered death with an undaunted courage, and waxed not pale at the divulsion or breaking of their limbs, though they had no such encouragements to suffer as he had; and that he was far more timorous than were those martyrs who, with undaunted courage, suffered for his sake the greatest cruelties: and yet it is very difficult to assign any other cause of this excess of sorrow which then seized him; it being certain,

First, That he could not lie under the sense of any anger or indignation God had conceived against him; for sure he could not think God was then angry with him, when he was doing an act of most profound obedience to him, for which he had declared his Father loved him, and for which he knew he would reward him; nor is this well consistent with his commending his soul into the hands of his affectionate Father, his assurance he should go to paradise, or his constant faith that he was still "the Son of God, in whom his soul delighted." And hence it follows,

Secondly, That he could not lie under any doubtings of his Father's love, or any despondings upon that account; for he still addresses to him as his God and Father, and commends his spirit into his Father's hands; he declares his "Father therefore loved him, because he laid down his life for his sheep" (John x. 17). And he thus suffered in prospect of "the joy" or the reward of these his sufferings from God "set before him." And this demonstratively follows from this consideration, that had he then doubted of God's love and favour to him, he could not at the same time have believed that he was "the Son of God in whom he delighted;" and so, though Satan did not prevail upon him at the first, he must have in this last temptation induced him to doubt of this particular. Nor,

Thirdly, Can I believe that God laid any grief or punishment upon the soul of Christ by his immediate hand. I have declared my opinion that it is not necessary to say the future evils which the souls of wicked men shall suffer come from God's immediate hand; and endeavoured to show that they may be accounted for, by considering their perpetual exclusion from a state of happiness, their eternal duration, and from the natural workings of their consciences in such a state; and what God doth not do to the wicked, doubtless he did not to his own beloved Son, when he became obedient to the death at his command. And, secondly, I am not able to conceive what he could suffer from the immediate hand of God; could God withdraw from him the sense of his favour, and yet not only highly love him at the same time for this very action, but set before him the joy and the reward he would confer upon him for thus suffering? If there were any seeming diminution of the sense of the divine love, and of that sense of joy and consolation which deriveth from it, that may be better attributed to his excess of sorrow, which so possessed him, as that his human nature could not as formerly attend to the consideration of it: and this being innocent in itself, and sometimes incident to the most pious men, might then befall our Saviour, when he was "in all things, sin only excepted," to be "made like to us, that he might succour us when tempted" (Heb. ii. 17, 18, iv. 15, 16). Or did he raise within him any sense of what might justly be inflicted on him for the sin of man, when he thus undertook to suffer in his stead? This surely must be needless, in respect to

---

* Apud Macrobium occurrit mediæ noctis inclinatio, deinde gallicinium, deinde diluculum. Saturnalium, lib. i. cap. 3.

† Incipio à mediâ nocte, quod tempus postremum est diei Romani: tempus quod huic proximum est vocatur de mediâ nocte, sequitur gallicinium, cùm galli canere incipiunt. Censor. cap. 19. Inter partes noctis enumerat.

‡ Pollux μέσον νύκτος ἀλεκτρυόνων ὠδὰς καὶ τὸ ὄρθρον. Lib. i. cap. 7, §. 8.

cast from them), and [17] fell on his face, and prayed, saying, O my Father, if it be possible (*that thy glory and the salvation of men may equally be promoted otherways*), let this cup pass from me: nevertheless (*be it*) not as I will, but as thou *will*. (*Then an angel appeared to him from heaven, to strengthen him*, Luke xxii. 43, 44.)

40 And (*then*) he cometh unto the (*three*) disciples, and findeth them asleep, and saith unto Peter, (*Why sleep you?*) What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation (*so as to be foiled by it*): the [18] spirit indeed *is* willing (*to make good resolutions*, ver. 35), but the flesh *is* weak (*and so unable to perform them without divine assistance, to be obtained by prayer, and improved by vigilance*).

42 He went away again the second time, and (*being heard, in that he feared*, Heb. v. 7, *he*) prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came (*back to the disciples*) and found them asleep again: for their eyes were heavy (*and they knew not what to answer him*, Mark xiv. 40).

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, [19] Sleep on now, and take *your* rest (*for by your watching ye can show no farther kindness to, or concern for me*): behold, the hour (*of my apprehension*) is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

---

him who had the clearest view of the desert and heinousness of sin, and the most perfect knowledge of what God's law had threatened to it. This apprehension I conceive most likely to have been the ground of this our Saviour's bitter agony; but then this was the product not of God's immediate hand, but of his perfect knowledge, purity, and hatred of sin. Thirdly, Add to this, that the scripture seems to be wholly silent in this matter; it saith, indeed, "The Lord laid on him the iniquity of us all," or "made our sins to meet upon him" (Isa. liii. 6): but surely they then only were thus laid on him when he bare them. Now St. Peter doth assure us, that "he bare our sins in his own body on the tree;" and that by the stripes with which he was there smitten, "we are healed" (1 Pet. ii. 24, 25). Again, it is said, "He gave his soul an offering for sin" (Isa. liii. 10): but then it is evident to a demonstration, that "his soul" there only signifies his life; for so it follows, ver. 12, "He poured forth his soul unto death;" in which sense Christ himself declares that he did δοῦναι τὴν ψυχὴν αὐτοῦ, "give his life a ransom for many" (Matt. xx. 28). It is farther said, that "he was made a curse for us" (Gal. iii. 13): but then it is declared expressly, that he was only so by being "hanged on a tree," or by suffering that death which all that suffered were by the law pronounced accursed (see the note there). Lastly, It is often said, "He suffered for our sins, the just for the unjust:" but then it well deserves to be observed, that the scripture represents him as doing the great work of redemption, rather by what he suffered for us in the body than by what he suffered in his soul; for it informs us that "he bare our sins in his own body on the tree," that "we are sanctified through the offering of the body of Christ once," that "he died, and suffered for our sins" (Heb. x. 10, 1 Pet. ii. 24); and yet it was not his soul, but his body only which was subject to death; that "he shed, he poured out his blood for the remission of our sins," that "he washed us from our sins in his blood," that "he made our peace through the blood of the cross," that "he obtained eternal redemption for us by his own blood," that "he sanctified us by his own blood," and by it "cleanseth us from all sin," that "we have redemption through his blood, even the remission of sins," and that "he is our propitiation through faith in his blood." The sacrament we are to celebrate in thankful remembrance of what he suffered for us, doth only call us to remember that "his body was given or broken for us, and his blood shed for the remission of our sins;" so that if we would speak according to the constant language of the Holy Ghost in scripture, we must ascribe the work of our redemption to our Lord's sufferings in the body for us; in which it is certain that he could suffer nothing answerable unto the punishment of damned spirits, but only "gave his life a ransom for many."

[17] Ver. 39. Ἔπεσεν ἐπὶ πρόσωπον· *He fell upon his face*, &c.] At first he fell upon his knees, and afterward upon his face, saying, "Father, εἰ δυνατόν, if it be possible" (i. e. if it be so, not in the nature of the thing, for thus he declared, "all things were possible" to his Father, Mark xiv. 35, 36, but according to his decree, and the divine wisdom, if that saw any other way, by which his glory, and the salvation of men, might equally be consulted), "let this cup pass from me;" and when he saith (ver. 42), "if this cup cannot pass from me, except I drink it, thy will be done." As this prayer is in effect the same with the former, it being said, that he prayed thrice, "saying the same words," so the import of it seems to be to this effect; Though the condition of human nature prompts me to desire freedom from this bitter cup, yet seeing, "for this end came I to this hour" (John xii. 27), and had a body prepared for me, that being obedient in it to the death, I might "do thy will, O God!" (Heb. v. 5. 7,) I submit my natural to thy divine will.

My Father, if it be possible, let this cup pass from me.] Woltzogenius here notes, that it is evident that Christ could not be truly God; because he could not deliver himself from death, but was forced to pray to his Father for that deliverance. I answer, that hence indeed it follows, that he would not do this; but that he could not do it, is evidently false: for he who, with a word, struck all those who came to apprehend him to the ground, could certainly have escaped out of their hands, had he so pleased.

[18] Ver. 41. Τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής· *Watch and pray*, &c. *the spirit is willing, but the flesh is weak.*] What it is to enter into temptation, see note on Matt. vi. 13. Christ therefore here bids them to pray, not that they might not be tempted; for that this should befall them, our Lord assured them when he said, "Satan had desired to sift them as wheat (Luke xxii. 31); but that they might not give place to it, or fall by it into sin. The following words, "The spirit is willing, but the flesh is weak," are not intended as an excuse, or mitigation of their sin, but as a motive to this prayer and vigilance; as if he should have said, You have all made large promises that if you should die with me you would not forsake me, and this you said readily, and with a purpose so to do; yet let me tell you that when the temptation actually assaults—when fear, shame, pain, the danger of punishment, and death, are within view, and present to your sense, the weakness of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance, and do not pray with fervency for the divine assistance.

[19] Ver. 45. *Sleep on now*, &c.] For by your watching you can show no farther kindness and concern for me, who am now to be delivered into the hands of them who are emphatically styled sinners of the gentiles, Gal. ii. 15. Or, καθεύδετε τὸ λοιπὸν, "sleep hereafter, and take your rest:" behold, now is no time of sleeping, for the hour of your and my temptation is at hand. So Phavorinus saith, τὸ λοιπὸν ἀντὶ τοῦ ἀκολούθως, the word λοιπὸν signifies *hereafter*: it signifies, saith Stephanus, deinceps, postea. So may τὸ λοιπὸν well be rendered, Acts xxvii. 20, 1 Cor. i. 16, 2 Cor. xiii. 11, 2 Tim. iv. 8, Heb. x. 13. And this interpretation seems to be confirmed by the word ἀπέχει, added by St. Mark, ch. xiv. It is enough that you have slept already: or if, with the Vulgar, the Glossaries, and our Bois, we here interpret τὸ λοιπὸν, jam, *now*, as our translation doth, these words,

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: [20] hold him fast (*and lead him away securely*, Mark xiv. 44. See John xviii. 8. 12).

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? (*Is it to betray the Son of man with a kiss?* Luke xxii. 48.) Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus (*to wit, Simon Peter, seeing what was done, said, Master, shall I smite with the sword?* Luke xxii. 49, *and straightway he*) stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his (*right*) ear (*and the name of that servant was Malchus*, John xviii. 10).

52 Then said Jesus unto him, Put up again thy sword into his place: [21] for all they that take the sword shall perish with the sword (*see the note here*).

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels (*for my defence*)?

54 But (*should I do this*) how then shall the scriptures be fulfilled, that thus it must be? (*or, how can I refuse the cup which my Father hath given me to drink?* John xviii. 11.)

55 In that same hour said Jesus to the multitudes (*sent to apprehend him*), Are ye come (*now*) out as against a thief with swords and staves for to take me? (*whereas*) I sat daily with you teaching in the temple, and ye laid no hold on me (*but this is your hour, and the power of darkness*, Luke xxii. 53).

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to (*Annas first*, John xviii. 13, 14, *and thence to*) [22] Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and (*being introduced by another disciple*, John xviii. 15, 16) went in, and sat with the servants, to see the end (*of this matter*).

59 Now the chief priests, and elders, and all the council, [23] sought false witness against Jesus to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none (*that could testify any thing against him which deserved death*). At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And (*then*) the high priest arose, and said unto him, Answerest thou nothing? [24] what *is it which* these witness against thee? (Gr. *Why do these witness* (thus) *against thee, if it were not true?*)

63 But Jesus held his peace. And the high priest answered and said unto him, [25] I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God (*or not*).

64 Jesus saith unto him, (*It is as*) Thou hast said: [26] nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven (*i. e. you ask me whether I am the Christ, and will not believe that I am*

---

being rendered interrogatively, give the sense thus: Do you sleep now, and take your rest, when the hour of temptation and the traitor is at hand? 'Απέχει, it is enough that you have slept so long; "arise now, and let us go hence."

[20] Ver. 48. *Hold him fast.*] See note on Mark xiv. 14.

[21] Ver. 52. *Put up thy sword into its place, παντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται, for all that take the sword shall perish by the sword.*] St. Austin here tells us, Gladium accipit quisquis, magistratû legitimo non concedente, eo utitur ad sanguinem proximi fundendum; "He takes the sword, who uses it to shed his neighbour's blood, without license from the magistrate:" which certainly is true of private persons in all cases, seeing self-defence against the assault of another private person is permitted by the magistrate: for if it be once granted that private persons, when they conceive that they are injured by him, may take up the sword against the magistrate, and repel force by force, tumults will be endless, and the authority of laws and the decisions of judges will be precarious, it being ordinary for private persons, and for all sects and parties who are restrained by the laws, to think that they are injured; but yet it is not certain that this is the true import of these words, which Grotius and others thus interpret, "Put up thy sword," thou needest not to use it in my cause against the injuries of the Jews, for, by God's sentence and decree, they that take the sword to shed the blood of the innocent, shall perish by the sword; and this the Jews will find by that tremendous vengeance the sword of the Romans shall execute upon them for this fact. And this interpretation is confirmed from the like words used, Rev. xiii. 10, viz. "He that killeth (you) with the sword, shall be killed with the sword (of Christ); here is (the ground of) the faith and patience of the saints;" viz. that that God, "to whom vengeance belongeth," will plead their cause, and recompense vengeance to their enemies (Rom. xii. 19).

[22] Ver. 57. *To Caiaphas.*] See note on Mark xiv. 53.

[23] Ver. 59, 60. *They sought false witnesses, and found none.*] See note on Mark xiv. 55, 56.

[24] Ver. 62. *Τί οὗτοί σου καταμαρτυροῦσιν; What is it that these witness against thee?*] Note here, that τί is frequently put for διὰ τί; *why?* so Matt. viii. 26, τί δειλοί ἐστε; "Why are ye fearful?" Luke ii. 48, τί ἐποίησας; "Why hast thou dealt thus with us?" John i. 25, τί οὖν βαπτίζεις; "Why then baptizest thou?" Mark ii. 16, τί ὅτι; "Why is it that he eats with publicans?" (see more examples in the note there.) So that these words seem to be better rendered, either as in the paraphrase, or, "to what end do men witness against thee, if thou wilt answer nothing?"

[25] Ver. 63. *Ἐξορκίζω σε κατὰ τοῦ Θεοῦ· I adjure thee by the living God, that thou tell me, whether thou art the Christ, the Son of God?*] That this adjuration was equivalent to an oath, is proved, note on Matt. v. 34, 1 Thess. v. 27. This question in St. Luke runs thus, "Art thou the Christ?" (xxii. 67.) Whence it is highly probable, that, in the Jewish sense, to be "the Christ," or "the Messiah," and to be "the Son of God," was the same thing.

[26] Ver. 64. *Ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, From henceforth ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*] Here note, (1.) that "the right hand of power," or greatness, as it is in Heb. i. 13, viii. 1, is the right hand of God, who by the Jews is called Power. So Buxtorf in the word גבורה saith, the word is used by the rabbins and the cabalists as an epithet of God, it being usual with them to say, This comes מפי הגבורה, i. e. from the mouth of God. So Kimchi on Josh. vii. what was said to Moses, *lepani hagebara*, before God: and Ainsworth on Numb. vii. informs us, that Solomon Jarchi saith, Moses received not the offerings of the princes at the dedication of the tabernacle, "till he was commanded by the mouth of the Power," that is, of God (xxii. 69). Note, (2.) that to come in or with the clouds of heaven, was by the Jews looked on as a certain indication of their Messiah: so the Targum on 1 Chron. iii. 24, "And the sons of Elioenai are Hodaiah וענני and Anani, He is the king Messiah, who is to be revealed." So Tanchum, He is the king Messiah: for it is said, Dan. vii. 13, "I saw in a vision of the night, and behold, עם ענני he comes with the clouds," or, "as the Son of man;" and in the Talmud, in the treatise of the Sanhedrin, the Messias is called *Bar Nepheli*, "the Son of the clouds," which, saith R. David Cohen de Lara, is the Greek word νεφελαι, *clouds*, answering to *hananim*, and that the Messiah is so called, be-

so; but ye shall shortly be convinced of it by the mission of the Holy Ghost from heaven, and by my coming in the clouds of heaven to take vengeance on you for your unbelief).

65 Then the high priest [27] rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye (*of it*)? They answered and said, He is guilty of death.

67 Then did they (*who were officers of the court*) spit in his face, and (*they*) buffeted him; and others (*of them*) smote him *with* the palms of their hands, (*speaking many blasphemous words against him*, Luke xxii. 65, *and*)

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace; and [28] a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied (*it*) before *them* all, saying, I know not (*any thing of*) what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied (*it*) with an oath (*saying*), I do not [29] know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately (*after he had said this*) the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

---

cause it is written in Daniel, "Behold, one like the Son of man came with the clouds of heaven." Now hence we learn how apposite Christ's answer is to the question of the high-priest; viz. You ask me whether I am the Christ, and will not believe that I am so, but you shall shortly be convinced of it to your great sorrow, when you see me coming with the "clouds of heaven," to take vengeance on you for your unbelief. Note also, that these words cannot relate to the final day of judgment, because it is said ἀπ' ἄρτι, "within a little while," and by St. Luke, ἀπὸ τοῦ νῦν, "from this time," shall ye see the Son of man coming, &c. Moreover, as his sitting at the right hand of Power was visible to them by the effusion of the Holy Ghost, so was his coming to the destruction of Jerusalem (see note on xxiv. 30).

[27] Ver. 65. *Then the high-priest rent his clothes.*] This is expressly forbidden the high-priest, not only as to his sacerdotal vestments, but also as to his other garments (Lev. xxi.), because he was not to appear before God in the habit of a mourner; but they by their traditions had so qualified that precept, as to allow the high-priest to rend his clothes at the bottom, but allowed him not to do it from the top to the breast; so Cunæus de Rep. lib. ii. cap. 3, though others say, he only was forbidden so to do in the time of his ministry: for Jonathan the high-priest rends his clothes, 1 Macc. xi. 71, and in Josephus* we read twice in one chapter, that "the high-priests τὰς ἐσθῆτας διερρήξαντο, rent their clothes."

[28] Ver. 69. *Peter sat without in the hall,* καὶ προσῆλθεν αὐτῷ μία παιδίσκη, *and a damsel came to him*, &c.] To reconcile the seeming contrarieties in the evangelists, observe,

First, That whereas St. Matthew says, "Peter sat," St. John, that he "stood," he might do both, being sometimes sitting, and sometimes standing.

Secondly, Whereas it is said here he "sat without," and yet, ver. 58, that he followed Christ "into the high-priest's palace," both are true; he being without that place where Christ was examined by the council, but not without the door of the house of Caiaphas; for afterward he went out of it (ver. 75).

Thirdly, Whereas the damsel here saith to Peter, "Thou wast with Jesus;" but the person in St. John, xviii. 25, "Art thou not one of his disciples?" it may be answered, that the question in St. John, according to the Hebrew way of speaking, is equivalent to an affirmation; and his disciples being all with him when he was apprehended, to be then with him, and to be one of his disciples, must be the same.

Fourthly, Whereas here in Matthew, and St. Mark, the second person who said, "This man was with Jesus," was ἄλλη, "another woman," ver. 71, παιδίσκη, "a damsel," Mark xiv. 69, in Luke, ἕτερος, another person said, "Thou art one of them," Luke xxii. 58, I think not fit, in answer to this, to say ἕτερος may signify another, whether man or woman, as some do; for Peter's answer is, "Man, I am not." The text affords us a better answer, viz. that the damsel said the second time, "This man was with Jesus;" but then she said this, not to Peter, but τοῖς ἐκεῖ, ver. 71, τοῖς παρεστηκόσιν, "to the standers by," Mark xiv. 69, and said only οὗτος, "this man" was one of them; upon this, a man of the company accosts him personally, saying, σὺ, "Thou art one of them."

[29] Ver. 72. Οὐκ οἶδα τὸν ἄνθρωπον, *I know not the man.*] Very frivolous is the excuse of Hilary* here, and St. Ambrose† on Luke xxii., which they make for Peter, saying, "He lied not in saying, I know not the man; because he knew him to be God:" for this is, saith St. Jerome,‡ "so to defend the servant as to accuse his Master of a lie:" for if St. Peter did not deny him, Christ must have falsely said, "Thou shalt deny me thrice." Cornelius à Lapide ingenuously confesseth, that he sinned mortally, by denying Christ with his mouth, and by that denial "fell from grace;" and it is certain, that by confirming this denial "with an oath," and adding horrid execrations to it, his sin was highly aggravated. I therefore would not willingly say, as our best divines do, that his sin was a sin of infirmity; it being hard to conceive he could do all this without great checks of his conscience; but rather, that his bitter weeping, and his quick repentance, after Christ looked upon him, made atonement for it.

[See the appendix to this chapter at the end of this gospel.]

---

* De Bell. Jud. lib. ii. cap. 26, 27.

* Nec enim mentiebatur qui eum hominem se nôsse negabat, quem Deum cognoscebat. In Matt. con. 31.

† In Lucam, p. 155.

‡ Hoc autem est ita defendere apostolum, ut Deum mendacii reum faciant; si enim iste non negavit, mentitus est Dominus, qui dixerat ei, Ter me negabis.

CHAPTER XXVII.

1 [1] When the morning (*of the second day of the paschal feast*) was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And (*accordingly*) when they had bound him, they led *him* away (*from the house of Caiaphas to the judgment-hall*, John xviii. 28), and delivered him to Pontius Pilate the governor (*as one who by their law*

ANNOTATIONS ON CHAP. XXVII.

[1] Ver. 1. Πρωΐας δὲ γενομένης, *When the morning was come.*] This was the morning of the 15th of Nisan, and so the first day of the feast, as to the holy convocation; but the second day as to the putting away leaven out of their families, which was to be done on the fourteenth day on the evening (see the appendix to ch. xiv. of St. Mark).

was to die as a blasphemer, John xii. 7, *and by the Roman laws, as one who forbade the people to pay tribute to Cæsar, and made himself a king in prejudice to Cæsar*, Luke xxiii. 2, John xii. 12).

3 ¶ Then Judas, which had betrayed him (*to them*), when he saw that he was condemned (*by them, and rescued not himself out of their hands*), repented himself, and (Gr. *repenting*) [2] brought again the thirty pieces of silver to the chief priests and elders (*which he had received from them, that he might betray him to them*),

4 Saying (*to them*), I have sinned in that I have betrayed the innocent blood. And they said (*to him*), What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and [3] hanged himself (*executing upon himself that judgment which he had deserved for that fact*).

6 And the chief priests took (*up*) the silver pieces, and said, It is not lawful for to put them (*again*) into the treasury (*among the oblations consecrated to the service of God*), because it is (*the sum given as*) the price of blood.

7 And they took counsel (*together*), and bought with them the (*field, called the*) potter's field, to bury strangers in (*i. e. which they allotted for strangers to bury their dead in*).

8 Wherefore that field (*being bought with that money which was the price of blood*) was called, The field of blood, unto this day.

---

[2] Ver. 3. Ἀπέστρεψε τὰ τριάκοντα ἀργύρια· *Judas, when he saw that he was condemned, repenting, returned the thirty pieces of silver to the chief priests.*] It seems to me not improbable, that Judas when he betrayed Christ might have imagined, as the disciples did, and as the Jews thought of their Messias, that he would not have died, but either would have conveyed himself out of the soldiers' hands, as he did from the multitude, when they sought to stone him, or cast him down a precipice; or, by some other miraculous way, would have preserved himself; and of this opinion, saith Theophylact, on ver. 5, were some of the fathers. And when he saw it was otherwise, he is not only sorry for what he had done, but confesses his sin, throws back the money as unlawfully got, and therefore not to be retained, but renounced together with the sin; quod enim scelere partum est, non debet retineri, sed cum ipso scelere abjici; and proclaims the innocency of his Lord; yet, that his sorrow was not that "godly sorrow that works (true) repentance," is evident from our Lord's declaration, xxvi. 24, that "it had been better for him he had not been born;" and from his "going to his own place" (Acts i. 25). Moreover, it also seems to be a wonderful sign of the stupidity of the chief priests and elders, that they could answer, "What is that to us?" for could they think it no sin to hire a man to betray innocent blood? do they not confess, this very money was the price of blood? ver. 6, and, was it not the very money they gave to purchase that blood? and, was not the field they bought with it styled, upon this account, "the field of blood?" and, was not this a lasting testimony of their guilt, whose money purchased this blood? and therefore, Stephen roundly tells them, that they had been οἱ προδόται, "the betrayers and murderers of that just one" (Acts vii. 52), and they themselves, when the miracles done in Christ's name had awakened them, begin to be troubled, that the apostles should bring "this man's blood upon them" (Acts v. 23).

[3] Ver. 5. Καὶ ἀπελθὼν, ἀπήγξατο· *And going away, he hanged himself.*] That this is the proper import of these words, we learn from a parallel place in Arrian, upon Epictetus,* viz. that "It is no intolerable thing to be hanged; for when any man judges it reasonable so to do, he goes and hangs himself." It bears no other sense in Tobit, when Sara, the daughter Raguel, is said to be so sorry ὥστε ἀπάγξασθαι, as to think of hanging herself, iii. 10, or in the words of Job, vii. 15, "My soul chooseth strangling," that violent kind of death, "rather than life." This is evident (1.) from the provocation which caused this grief, viz. that her maids reproached her as ἀποπνίγουσα, "having strangled her seven husbands;" and seeing they were thus dead, "bade her go after them," ver. 8, 9, by these words putting this very thought into her head; whence it follows, that hearing these things, she was so troubled, ὥστε ἀπάγξασθαι, as to think of strangling herself. (2.) This is still farther evident from the consideration that restrained her, not from her grief, but from doing as they bade her, ver. 9, "If I shall do this, I shall be a reproach to my father;" not surely by being grieved and melancholy, but by cutting off myself by such a kind of death as is the punishment of great malefactors, ver. 10. And, (3) that her grief and melancholy, and her desire of death, continued still as long as ever, appeareth from her following prayer to God, εἶπον, ἀπολῦσαί με, which is not to be rendered as Mr. Clerc doth, "I said, Take me away;" for the words preceding, καὶ νῦν Κύριε, will not admit of that translation, "and now, O Lord, I said," &c. but they are to be rendered in the imperative thus, "And now, O Lord, command, or speak, that I may be taken away, and may not hear any more these reproaches" (ver. 13); and, "if it pleases thee not to kill me, ἐπίταξον ἀπολυθῆναι, command that I may be delivered" (ver. 6). So again is the phrase used of Ahithophel, 2 Sam. xvii. 23, ἀπῆλθεν καὶ ἀπήγξατο, "He went away, and hanged himself;" not dying with excess of grief and melancholy, as some think; since that, in all likelihood, would have hindered him from setting his house in order, or giving such a solemn charge concerning it: as for the Hebrew, חנק, that it very properly signified such a violent suffocation, is apparent, in that this *chanak*, or *chinnuk*, is one of their four kinds of death inflicted upon malefactors, and that they used proverbially to say,* "If thou would be strangled, hang yourself upon a great tree." Nor is it necessary that the word should bear any other sense in Ælian,† when he says, σκώμματα οὐ μόνον ἐλύπησε ἀλλὰ καὶ ἀπέκτεινε, "scoffs have not only made men sad, but killed them;" for though Socrates being scoffed at, laughed; yet, Poliager, ἀπήγξατο, "hanged himself:" for these scoffs might be said to kill him, which caused him thus to slay himself. But then it will be asked, how this hanging himself can be reconciled with St. Peter's account of the death of Judas, that πρηνὴς γενόμενος, "falling down headlong," or, as some copies have it, ἀποκρεμάμενος, "thus hanging, he burst asunder, and all his bowels gushed out:" suspensus crepuit medius, saith the Vulgar; that is, "leaping down, or precipitating himself from the tree on which he hanged himself," he had a rupture, by reason of the great jerk of that fall, which broke his peritonæum, and made his bowels fall into his scrotum: which frequently happens upon leaping or other violent motions of the lower parts. And, if this reading of the Latin and some Greek copies be allowed, St. Peter's account will be only an improvement of what St. Matthew said, and a declaration of what followed upon hanging himself: or, if we retain πρήνης γενόμενος, that is, saith Stephanus, in caput se dejiciens ex alto seu πρηνιχθείς, and may be rendered præcipitatus, or semet præcipitans crepuit medius, "and precipitating himself, he burst in the middle;" and then the halter which made him πρήνης, or in caput propendens, will be still hinted at by St. Peter. Or, if the falling of his bowels into the scrotum be not thought sufficient to answer to those words, "his bowels gushed out," the rim of his belly being burst, I know not why, in this extraordinary instance, we may not admit of a more than ordinary providence, to render the death of this traitor the more remarkable. Thus of Herod Agrippa, St. Chrysostom‡ saith, that because he gave not glory to God, διεῤῥάγη καὶ ἐξεχύθη τὰ σπλάγχνα αὐτοῦ, "he burst asunder, and his bowels gushed out." Pleasant here is the imagination of some of the fathers, that Judas knowing that Christ was to descend to hell to bring thence the souls that were there, went and hanged himself, that his soul might get thither before him, and so might be thence delivered with

---

* Τὸ δ' ἀπάγξασθαι, οὐκ ἔστιν ἀφόρητον· ὅταν γοῦν μάθῃ τις ὅτι εὔλογον, ἀπελθὼν ἀπήγξατο, lib. i. cap. 2.

* Buxt. in voce *chanak*.

† Lib. v. cap. 8.

‡ In Heb. hom. 26, p. 564, lib. xxxviii.

(9 Then was fulfilled that which was spoken by [4] Jeremy the prophet, saying (*in the words recorded*, Zech. xi. 12), And they took the thirty pieces of silver, (*which was*) the price of him that was (*so*) valued, whom they of the children of Israel did value (*as a slave, or servant:* see note on xxvi. 15);

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, (*It is as*) thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing (*as knowing it was to no purpose to speak to them*, Luke xxii. 68).

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? (*yet thou answerest nothing.*)

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* [5] feast (*of the passover*, John xviii. 39, *kept in memory of their redemption from Egyptian thraldom*) the governor was wont to release unto the people a prisoner, whom they would (*desire*).

16 And they had then a notable prisoner, called Barabbas (*guilty of robbery*, John xviii. 40, *sedition, and murder*, Luke xxiii. 19).

17 Therefore when they were gathered together, Pilate (*hoping they would be ashamed to release such a villain*) said unto them, Whom will ye that I (*should*) release unto you? Barabbas, or Jesus which is called Christ (*the King of the Jews?* Mark xv. 9.)

18 (*And this notorious malefactor he proposed to them, to preserve Jesus;*) for he knew that for envy they had delivered him (*i. e. Jesus, into his hands*).

19 ¶ When he was set down on the judgment seat, his wife sent unto him (*a messenger*), saying, Have thou nothing to do with (*the condemnation of*) that just man: for I have suffered many things this day in a dream because of him (*which convince me it will be dangerous for thee to condemn him*).

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and (*desire the governor to*) destroy Jesus.

21 (*Then*) the governor (*being willing to release Jesus*, Luke xxiii. 20) answered and (ἀποκριθείς, *speaking again*) said unto them, Whether of the twain (*mentioned*) will ye that I release unto you? They said, (*Let it be*) Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all (*in compliance with the chief priests and elders*, ver. 20) say unto him, Let him be crucified.

23 And the governor said, Why, (*I find no cause of death in him*, Luke xxiii. 22,) what evil hath he done (*to deserve it*)? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing (*in behalf of Christ*), but *that* rather a tumult was made, [6] he took water, and washed *his* hands before the multitude, saying, (*I by this ceremony declare, that*) I am innocent of (*from*) the blood of this just person: see ye *to it* (*that it lie not heavy upon you*).

---

the rest (so Theophanes, hom. 27, p. 202, Theophylact, in locum). Better is their note upon his returning the thirty pieces of silver, viz. that quod scelere partum est, non debet retineri, sed cum ipso scelere rejici: "that which is got by wickedness, ought not to be retained, but returned, and rejected with the sin."

[4] Ver. 9. *Then was fulfilled that which was spoken,* τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, *by Jeremiah the prophet.*] Against the truth of this the Jews object, that the words cited here are not to be found in Jeremy, but only in the prophet Zachary. To which the learned answer:

First, That it is not certain that the word Jeremy was in the original copies; for the Syriac and Persic versions have it not: so when this objection was made in St. Augustine's* time, he answers, "Let this objector know that all copies read not, By Jeremy the prophet, but some only, By the prophet; we may say therefore, those copies are most to be relied on which have not the name of Jeremy;" but then he ingenuously confesses that he durst not depend upon this answer, because most of the Latin and most Greek copies had the word Jeremy; and it is not to be thought, they would have put in a word to make the scripture faulty.

Secondly, Dr. Lightfoot says, the prophecy of Jeremiah was placed first in the volume of the prophets, and so became the running title of that whole volume: so that what was writ in any of them, might be said to be written by Jeremy the prophet; but, though Jeremy might be placed first, I can hardly think that Jeremy the prophet should signify the prophet Isaiah; and finding no other words of other prophets cited thus in the whole New Testament, I can hardly believe these words cited after this manner. And therefore,

Thirdly, Observe, that St. Jerome† expressly affirms, that these very words, "were writ," and read by him "in an apocryphal book of the phophet Jeremy." And seeing we find, 2 Macc. ii. from ver. 1—9, many words spoken by the prophet Jeremy, which are not in the book of his prophecy, why might not these words also have been spoken by him, and kept in memory, or in some writing, till the time of Zachary? Of whom it is observable, that he loved to use the words of Jeremy, as will appear by comparing Zech. i. 4 with Jer. xviii. 11, and Zech. iii. 8 with Jer. xxiii. 5. Hence the Jews used to say, "the spirit of Jeremy was in Zachary," and so both made but one prophet; and the Bishop of Bath and Wells and Mr. Mede think it highly probable that Jeremiah wrote the ninth, tenth, and the eleventh chapters of Zechariah, in which last chapter these words are.

Ver. 14. *Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.*] See the defence of these words, Exam. Millii hic.

[5] Ver. 15. *Κατὰ δὲ τὴν ἑορτὴν εἰώθει ἡγεμὼν ἀπολύειν, At the feast he was wont to release.*] There being no such release made by the governor at the other festivals of the Jews, but at this only; and because a release was then κατὰ ἑορτὴν, "according to the nature of the paschal feast," kept in memory of their release from Egyptian bondage (see note on Mark xv. 6); it is not here so proper to observe, that it was the custom among other nations to release their prisoners on festival days, especially if we consider, that, at least at other festivals, it was the custom of the Jews to punish criminals (see note on xxvi. 5).

[6] Ver. 24. *Λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας, He took water, and washed his hands before the multitude, saying, I am clean from the blood of this just man.*] He did this, saith Origen,* according to the custom of the Jews, or ex consuetudine Judaicâ, volens eos de Christi innocentiâ non solùm verbis, sed facto instruere; "being willing to assert Christ's innocency to them not in words only, but by deed." Thus, in the instance of unknown murder, the elders of the city were "to wash their hands, and say, Our hands have not shed this blood" (Deut. xxi. 6, 7); and the psalmist having renounced all confederacy with wicked and mischievous men, saith, "I will wash my hands in (testimony of my) innocency" (Ps. xxvi. 6). And Wagenseil† upon Sota, thinks that Pilate had respect to this rite; but others think he rather did it according to the custom of the gentiles, who thought to purge themselves

---

* Primò noverint non omnes codices evangeliorum habere quod per 'Jeremiam' dictum sit, sed tantummodò per 'prophetam;' possumus ergò dicere, his potiùs codicibus esse credendum, qui Jeremiæ nomen non habent. De Consens. Evang. lib. iii. cap. 7, tom. iv. p. 485.

† Legi nuper in quodam Hebraico volumine, quod Nazarenæ sectæ Hebræus mihi obtulit, Hieremiæ apocryphum, in quo hæc ad verbum scripta reperi. Hieron. in locum.

* Hom. 35, in Matt. f. 861. † P. 910.

25 Then answered all the people, and said, (*Whatsoever guilt there is in shedding*) his blood (*may it*) be on us, and on our children.

26 ¶ [7] Then (*to gratify the multitude*, Mark xv. 15), released he Barabbas unto them: and when he had scourged (Gr. *scourging*) Jesus, he delivered *him* (*up to them*) to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him (*of his own garments*), and [8] put on him a scarlet robe (*such as was worn by kings*).

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and (*instead of a sceptre, they put*) a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed (*out of his hand*), and smote him on the head (*with it*).

31 And after that they had (*thus vilified and*) mocked him, they took the robe off from him (*dethroning him from his pretended kingdom*), and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name (*coming from the field*, Mark xv. 21): [9] him they compelled to bear his cross (*with him, who through weakness was not sufficient to bear it to the place of execution*).

33 And when they were come unto a place called [10] Golgotha, that is to say, a place of a (*the*) skull (*where, saith tradition, the first Adam was buried*),

34 ¶ [11] They gave him vinegar to drink mingled with gall (*to intoxicate him, and take off the sense of his pain*): and when he had tasted (*thereof, or what it was*), he would not drink.

35 And (*when*) they (*had*) crucified him, and parted his garments (*except his woven coat, into four parts*, John xix. 23, 24), casting lots (*for his coat*): that it might be fulfilled which was spoken by the prophet (Ps. xxii. 19), They parted my garments among them, and upon my vesture did they cast lots.

36 And then sitting down they watched him there;

37 And (*Pilate*) set up over his head his accusation written (*in Hebrew, Greek, and Latin*, Luke xxiii. 38), THIS IS JESUS THE KING OF THE JEWS.

38 [12] Then there were two thieves crucified with him, one on the right hand, and another on the left (*and so that scripture was fulfilled which said, He was numbered with the transgressors*, Mark xv. 28).

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, (*and*) come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; (*but*) himself he cannot save. If he be (*indeed*) the King of Israel, let him now come down from the cross, and we will believe (*in*) him.

---

from bloodshed by washing. So the scholiast* upon Sophocles in Ajace, iii. 1, saith, "It was the custom among the ancients when they had killed a man, or shed blood, to wash their hands in water, to purify them from their defilement." And Æneas† in Virgil speaketh to the same purpose (see Examen Millii here).

[7] Ver. 26. Τότε ἀπέλυσεν αὐτοῖς Βαραββᾶν, *Then he released to them Barabbas.*] This Barabbas was imprisoned for sedition and murder (Luke xxiii. 35); so that if this were customary at this feast to release such criminals, then the law concerning the shedding of the blood of the wilful murderer, Numb. xxxv. 31, 32, must admit of some dispensation.

[8] Ver. 28. Περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, *They put on him a purple robe.*] Some think the soldiers did this by advice of the Jews, intending by this purple to deride Christ's pretence of being their Messiah; it being a tradition with them, that when their Messiah comes, "he shall be clothed with fine purple" (Moses Haddarf. in Bereschith Rabbi, cap. 49, 11). But this consultation of the Jews with them being mentioned by none of the evangelists, I think the soldiers rather did it in derision of his title to be "King of the Jews." The κάνδυς ἁλιπόρφυρος, and χιτὼν πορφύρεος μεσόλυκος, "the sea-purple coat, and purple mixed with white, being proper to the kings of Persia" (see Brisson de Reg. Pers. lib. i. 37, 38).

[9] Ver. 32. Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, *They found a man of Cyrene,—him they compelled to bear his cross.*] It was the custom, that he that was to be crucified should bear his own cross, as Lipsius‡ proves from Artemidorus and Plutarch; and so our Saviour for some time did, for "he went forth, βαστάζων τὸν σταυρὸν αὐτοῦ, bearing his cross" (John xix. 17, Heb. xii. 2); but then ἐξερχόμενοι, going out with him, and finding it too burdenous for him, they compel this Simon to bear it either with or for him.

[10] Ver. 33. *And when they were come to a place called Golgotha,* ὃς ἐστι λεγόμενος κρανίου τόπος, *that is to say, The place of a skull.*] "It is," saith Theophylact,* "a tradition come down to us from the fathers, that Adam was buried here; and therefore," saith he, "Christ, who was to heal the fall and death of Adam, was here crucified, that where the beginning of death was, there might be the dissolution of it:" his witnesses of this tradition are Origen, Tertullian, Epiphanius, Athanasius, and St. Augustine; St. Jerome only on this place saying, "This is a favourable interpretation, and pleasing to the ears of the people, nec tamen vera, but not true."

[11] Ver. 34. Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, *They gave him vinegar to drink mingled with gall.*] "They gave him (Mark xv. 23), οἶνον ἐσμυρμισμένον, wine mixed with wormwood," which differs not from this account, for לענה, which signifies wormwood, is by the LXX. rendered χολή, Prov. v. 4, Lam. iii. 14, and so *merora*, which hath its name from *bitterness*, is rendered, Job. xvi. 13, xx. 14. This kind of wine was given to intoxicate the condemned, and so to take away the sense of pain, whence it is called οἶνος κατανύξεως, "the stupifying wine" (Ps. lx. 3): on which account our Saviour, who needed none of these arts to diminish his sense of pain, that he might show his patience and readiness to suffer, refused to drink it (see note on Luke xxiii. 36).

[12] Ver. 38. *Then were crucified with him* δύο λῃσταί, *two thieves:* and, Ver. 44, οἱ λῃσταί, *the thieves upbraided him.*] And yet one of them only did upbraid him (see note on Luke xxiii. 40). So "the soldiers" brought him vinegar, Luke xxiii. 36, John xix. 29, one of them did it, Matt. xxvii. 48, Mark xv. 36, "the disciples had indignation," Matt. xxvi. 8, some of them, Mark xiv. 4, one of them, John xii. 4. So Mark xvi. 5, Matt. xxviii. 2, there is mention of one angel only, but Luke xxiv. 4, John xx. 12, there is mention of two.

---

* Ἔθος ἦν τοῖς παλαιοῖς, ὅταν ἢ φόνον ἀνθρώπου ἢ ἄλλας σφαγὰς ἐποίουν, ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος, p. 20.

† Sacra manû, patriosque penates,
Me bello è tanto digressum et cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero. Æn. ii. ver. 715.

‡ Lib. ii. de Cruce, cap. 5, p. 39, 40.

* Παράδωσίς ἐστιν εἰς ἡμᾶς φθάνουσα ἐξ ἁγίων πατέρων ὅτι ὁ Ἀδὰμ ἐκεῖ ἐτάφη. Venit ad me traditio talis, Orig. Hom. 35 in Matt. f. 87, F. Epiphanius, Hær. 46, §. 5, p. 394. Athanasius de Cruce et Pass. Domini, tom. i. p. 1003. Basilius Seleuc. Orat. 38, p. 199. Basil. M. Hom. 5 in Isa. Ambros. lib. v. ep. 19. Augustin. tom. x. Hom. 71 de Tempore, p. 738.

43 He trusted in God; let him deliver him now, if he will have him (*or delighteth in him*, Ps. xxii. 9): for he said, I am the Son of God.

44 (*One of*) the thieves also, which were crucified with him, cast the same in his teeth (*saying, If thou be the Christ, save thyself and us; but the other rebuked him*, &c., Luke xxiii. 39—43).

45 Now from the sixth hour there was darkness over all the land (*of Judea*) unto the ninth hour (*the sun being darkened*, Luke xxiii. 45).

46 And about the ninth hour Jesus cried with a loud voice, saying, [13] Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou (*so*) forsaken me (*as to give me into the hands of my enemies*)?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway [14] one of them ran, and took a spunge, and filled it with vinegar (*which the soldiers drank*), and put it on a reed, and gave (*it*) him to drink (*to recreate his spirits*).

49 The rest said, Let be (Gr. *let him alone*), let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, (*said, Father, into thy hands I commend my spirit; and having said this*, John xix. 28—30, *he*) yielded up the ghost.

51 And, behold, [15] the veil of the temple (*which parted the holy place from the most holy*) was rent in twain from the top to the bottom (*Christ having, by his death, procured for us an entrance into the holy of holies*, Heb. x. 20); and the earth did quake, and the rocks rent;

52 And the graves were opened; and [16] many bodies of the saints which slept arose,

53 And came out of the (*their*) graves after his resurrection (*who was the first-born from the dead*, Col. i. 28), and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus (*viz. the soldiers*, ver. 36), saw the earthquake, and those things that were done, they feared greatly, saying (*some of them*), [17] Truly this was the Son of God; (*and others, This was a just man*, Luke xxiii. 47, *and all that were present, smiting their breasts departed*, ver. 48).

55 And many women were there beholding afar

---

[13] Ver. 46. Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες; *My God, my God, why hast thou forsaken me?*] Wonderful are the tragedies some make, and the scruples they have raised upon these plain words; when yet,

First, It is certain that in the Hebrew way of speaking, God is said to leave, or forsake any person, when he suffers him to fall into great calamities, and lie under great miseries, and doth not help him out of them. And therefore Zion being long afflicted is brought in by the prophet Isaiah thus complaining, ἐγκατέλειπέ με Κύριος, "The Lord hath forsaken me, Κύριος ἐπελάθετό μου, the Lord hath forgotten me" (xlix. 14). And the psalmist, as he is frequent in the same complaint (viz. Ps. x. 11, xlii. 10, xliii. 2), so doth he manifestly thus explain himself in the following words, "Why art thou far from my prayer," so that though "I cry in the day-time thou hearest not?" (Ps. xxii. 2—4.) Nor could David have any other meaning, when he calls God so fiducially *his* God, as Christ also here doth, and even breathes his last in these words, "Father, into thy hands I commit my spirit;" and saith of his suffering condition, "It is finished," and doubted not but his soul should that day be in paradise: so impossible is it that in these words he should intimate any failure of his trust in God, or any perturbation of spirit arising from the sense of divine wrath. This being certain and allowed, let men say, if they please, that now Satan was let loose upon him, because, after his first temptation, he receded only from him "for a season" (Luke iv. 13), and this was the hour of the "prince of darkness;" provided they still own, that the "prince of darkness coming, found nothing in him" for his temptation to work upon (John xiv. 30). Let them add, if they please, that the divine glory parted from him, provided that they understand this κυριοπρεπῶς, "in a sense becoming our Lord;" either, as Dr. Hammond hath it on Ps. xxii. 2, that "the divinity suspended its influence so far as to deliver up his body to death;" or that the sense of what he suffered was so great, as that he could not then attend, as formerly, to that sense of divine favour, or receive the joy and consolation from it, which he did before; the experience of the highest sorrows and the sublimest joys at the same time, being not well compatible even with the innocent infirmities of human nature: these things are, perhaps, gratis dicta, but not dishonourable to our blessed Lord.

[14] Ver. 48. *One—taking a sponge, filled it with vinegar, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν, and putting it upon a reed, gave him to drink.*] So Mark xv. 36, whereas St. John saith, ὑσσώπῳ περιθέντες, "putting it upon hyssop, they put it to his mouth" (xix. 29), which words the critics would without reason change into ὑσσόν, "a javelin;" whereas St. John's hyssop may not only signify the leaves which by the smell do recreate, but also the stalk or stem which might support the sponge, that being, as their mustard-seed, much greater in those countries than it is with us.

[15] Ver 51. Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, *The veil of the temple was rent in twain.*] They built no partition-wall, saith Maimonides, in the second temple between the holy place and the most holy, though in the first temple there was a wall built betwixt them of the thickness of a cubit; but they were divided by two veils, one from the extremity of the most holy place, another from the extremity of the holy, with a void space of a cubit. And so likewise was it, saith Josephus,* in the temple restored by Herod, in which there were two veils, one for the holy place, another for the adytum: this veil, saith the apostle, signifying, "that the way into the holy of holies was not yet opened;" Christ's death procuring "a new and living way into it" (Heb. ix. 8), and therefore, he having suffered, this veil is rent.

[16] Ver. 52. Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, *And many bodies of the saints which slept arose*, &c.] Here note,

First, That according to the opinion of the Jews, when their Messiah came, there should be a resurrection of some pious men (Albo in libro Ikarim, par. iv. cap. 35). Note,

Secondly, That it is here expressly said, these saints arose out of their sepulchres, μετὰ τὴν ἔγερσιν αὐτοῦ, "after Christ's resurrection," he being the first-born from the dead: by this example Christ would confirm them in his great promise, that he would raise all that believed in him to eternal life. And† some say they were raised to live in paradise with Enoch and Elias.

Thirdly, Who were the persons raised after this manner, it is not easy to conjecture. Ignatius‡ saith, "they were the holy prophets, who were his disciples, and expected him," and who are said to "enter into the kingdom of God, with Abraham, Isaac, and Jacob" (Luke xiii. 28). My conjecture is, they might be some of those who believed in Jesus, as old Simeon did, and died before his resurrection; for it is observable from St. John, that Christ not only promised a resurrection to all that believed on him, at the last day, but also said, "The hour is coming, and now is, that the dead shall hear the voice of the Son of man" (John v. 25). And that this resurrection was both a proper resurrection, and was to precede the general resurrection, is proved in the note on that place, and so could be no other than the resurrection mentioned here. Moreover, of these persons it is said, that "they went into the holy city, and appeared to many:" whence it is probable they were persons known to them to whom they did appear; and if so, they must be men who lived in the time of their knowledge.

[17] Ver. 54. Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος, *Truly this man was*

---

* Τὸ δὲ ἐνδότατον μέρος διείργετο ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. De Bello Jud. lib. vi. cap. 14, p. 918.

† Author Q. et Resp. ad qu. 85.

‡ Οὗ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ Πνεύματι, ὡς διδάσκαλον, αὐτὸν προσεδόκουν, καὶ διὰ τοῦτο, ὃν δικαίως ἀνέμενον, παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν, Epist. ad Magnes. §. 9.

off, which followed Jesus from Galilee (*to Jerusalem*), ministering unto him (*of their substance*).

56 Among which was Mary Magdalene, and Mary the mother of James (*the less*) and Joses, and the mother of Zebedee's children.

57 When the even was come, there came [18] a rich man of Arimathæa (*an honourable counsellor*, Mark xv. 43), *a good and just man, who expected the kingdom of God, and consented not to the counsel or deeds of them that condemned him*, Luke xxiii. 50, 51), named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus (*that it might not be buried with the malefactors*). Then Pilate (*inquiring of the centurion, and being certified by him that Jesus was dead indeed*, Mark xv. 44, 45), commanded the body to be delivered (*to him*).

59 And when Joseph had taken the body, he wrapped it in a clean (*fine*) linen cloth (*and Nicodemus, bringing a mixture of myrrh and aloes, of about a hundred pound weight, they wrapped up the body in the linen cloths, with the spices, as the Jews use to bury*, John xix. 39, 40),

60 [19] And laid it in his own new tomb, which he had hewn out in the (*a*) rock (*and wherein was never yet man laid*, John xix. 41): and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre (*who beheld where he was laid*, Mark xv. 47, *and prepared spices and ointments for his body*, Luke xxiii. 56).

62 ¶ Now the next day, that followed the day of the preparation (*viz. the sabbath-day in the morning*), the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone (*as* Dan. vi. 17), and setting a watch (*i. e. a guard of sixty Roman soldiers*).

---

the Son of God.] It seems apparent from these words, that "the Son of God," did not always signify one that was so by virtue of an internal and eternal generation, but one that was his beloved and adopted son; for what is here "the Son of God," is in St. Luke xxiii. 47, this was "a just man," and ver. 43, they spake thus, "He trusted in God; let him deliver him, if he delighteth in him: for he said, I am the Son of God." The Jews knew very well from Ps. ii. that their Messiah was to be the Son of God; but that they did not know him to be so in this higher sense, seems evident, because they did not know how David could call him Lord (xxii. 46).

[18] Ver. 57. *Joseph of Arimathea.*] See the note on Mark xv. 43.

[19] Ver. 60. Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, *And put it in his new tomb.*] What follows here tends highly to the confirmation of the truth of our Lord's resurrection; for his body being put into a tomb, in which no man had lain before, if any one rose from it, it must be our Lord. (2.) The tomb being hewed out of a rock, there could be no digging through it to convey Christ's body thence. (3.) There being a band of sixty soldiers placed there as a watch to preserve the body from being stolen, it is not to be supposed that the disciples should beat this band, and so there could be no ground of suspicion that our Lord was not truly risen.

CHAPTER XXVIII.

1 In the [1] end of the sabbath, as it began [2] to dawn toward the first day of the week, came Mary Magdalene and the other Mary (*mentioned* xxvii. 56) to see the sepulchre (*having with them spices to embalm his body*, Luke xxiv. 1, *and about the sun-rising they got thither*, Mark xvi. 2).

2 And, behold (*while they were consulting by the way who should roll away the great stone from the sepulchre, that they might get to him*), there was (*before they came thither*) a great earthquake: for the (*an*) angel of the Lord (*had*) descended from heaven, and came and rolled (Gr. *and coming rolled*) back the stone from the door (*of the sepulchre*), and sat upon it.

3 (*And*) his countenance (*or appearance*) was like lightning, and his raiment (*was*) white as snow:

4 And for fear of him (*and by reason of the earthquake*) the keepers (*of the sepulchre*) did shake, and became as dead *men*.

5 And the angel answered (*i. e. spake*) and said unto the (*affrighted*) women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here (*where you expected to find his body*): for he is risen, as he said (*he would; and for your satisfaction that it is even so*) come (*nearer to the sepulchre, and*) see the place where the Lord lay.

7 And go quickly, and tell his disciples (*and Peter in particular*) that he is risen from the dead; and,

ANNOTATIONS ON CHAP. XXVIII.

[1] Ver. 1. Ὀψὲ δὲ σαββάτων, *In the end of the sabbath.*] Or rather, "after the sabbath;" so ὀψὲ τούτων, "after these things," ὀψὲ νυκτός, "after night;" see many examples of this in Stephanus: and so this perfectly agrees with the other evangelists, who say, this was done, "the sabbath being ended," Mark xvi. 1, or "the first day of the week," Luke xxiv. 1, John xx. 1. And perhaps St. Matthew mentions *sabbaths* in the plural, because there were two sabbaths in that week, the paschal sabbath on Friday, and the ordinary sabbath on Saturday.

[2] Ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *when it began to dawn into the first day of the week.*] i. e. To Sunday, or the Lord's day, for μία τῶν σαββάτων always signifies "the first day of the week," or the Lord's day, or the day of his resurrection from the dead; and thus the word μία usually signifies in the Septuagint, when it is joined with days, weeks, or months; as "the evening and the morning were ἡμέρα μία, "the first day," Gen. i. 5. So ἡμέρα μία τοῦ μηνός, is "the first day of the month," Exod. xl. 2, Ezra iii. 6, x. 17. And so is μία τοῦ μηνός, Lev. xxv. 24, Numb. i. 1. 18, xxix. 1, xxxiii. 38, Deut. i. 3, Ezek. xxvi. 1, xxxii. 1, xlv. 18, Hag. i. 1, ii. 1 (see note on 1 Cor. xvi. 2). Upon this day in the evening Christ appeared to the twelve, John xx. 19, and again, ver. 26, and to the two disciples, Luke xxiv. 13. It is also reported of the Christians by Pliny,* that they used, stato die ante lucem convenire, "to meet upon a set day before it was light;" and this day from the beginning was called ἡ κυριακὴ, "the Lord's day," and was by Christians from the beginning employed in acts of religious worship (see the former note). So Ignatius exhorts Christians "not to sabbatize with the Jews, but to live κατὰ κυριακὴν, according to the Lord's day," in which our life arose with him.

* Ep. 97. † Epist. ad. Mag. §. 9

behold, he goeth before you into Galilee (*as he said to you*, Matt. xxvi. 32, Mark xiv. 28); there shall ye see him: lo, I have told you (*the truth*).

8 And they departed (Gr. *departing*) quickly from the sepulchre with fear and great joy; and did run (Gr. *ran*) to bring his disciples word (*of what they had seen and heard*).

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail (*i. e. be joyful*). And they (*when they were satisfied it was Jesus*) came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: (*but*) go tell my brethren (*i. e. my disciples*) that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going (*gone*), behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel (*what was to be done to disguise the matter*), they gave large (*sums of*) money unto the soldiers (*that watched*),

13 Saying, (*Having received this*) say ye, [3] His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade (*or pacify*) him, and secure you (*from harm*).

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ [4] Then (*and*) the eleven disciples went away (*from Jerusalem*) into Galilee, to a mountain where Jesus had appointed them (*to meet him*).

17 And when they saw him, they worshipped him: but some (*of the company*) doubted (*whether it was he indeed, or not*).

18 And Jesus came (*nigh*) and spake unto them, saying, [5] All power is given unto me in heaven and in earth (*and so you need not doubt of my protection and assistance*).

So the true Gnostic, saith Clemens of Alexandria,* κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, "observes the Lord's day, glorifying in himself the resurrection of our Lord, when he casts away every evil thought, and receives the true knowledge." Irenæus† saith, that τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, "not to bend the knee on the Lord's day was a symbol of the resurrection." Melito Sardensis wrote a book περὶ κυριακῆς, "of the Lord's day." See more largely the divine original of the Lord's day vindicated, preface to the second part of Traditions. Of the following words to ver. 13, see the notes on Mark xvi.

[3] Ver. 13. Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων, *Say, That his disciples came by night and stole him away while we slept.*] If this history of the soldiers be true, it is the greatest confirmation of our Lord's resurrection; for then they must not only have been convinced of it by the earthquake, and the vision of the angel which struck them with the greatest terror, but must have told all these things that were done in the city (ver. 11), and so have raised all men's curiosity to go and see whether Christ's body was yet in the grave; besides, here the whole body of the Sanhedrin or elders of the Jews are charged with a most execrable fact, viz. the hiring the whole band of soldiers to tell a lie against their certain knowledge, and their former declaration made in the city; yea, to tell a senseless lie, viz. that the disciples stole away Christ's body while they slept: for if they were indeed asleep, they could not tell that his disciples came at all; if they were not asleep, they lied in saying that they were. Now is it easy to believe that the Sanhedrin, who had these men so oft before them, and under examination, for this very testimony, that Christ was then risen from the dead, should never say one word to vindicate themselves from this vile imputation, so expressly charged upon them, within eight years after the thing was done; or that money should so corrupt a band of soldiers, that not one of them should ever after this divulge the truth? Besides, how unlikely it was that the apostles either would attempt to steal away their Master's dead body, or having done this, to continue testifying that he was risen from the dead, or that they should succeed in this attempt, hath been already shown in the general preface to this work.

[4] Ver. 16. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, &c. *Then the eleven disciples went into Galilee, unto a mountain, where Jesus had appointed them.*] That Christ promised after his resurrection "to go before them into Galilee," we read, xxvi. 32; thither the angel here, ver. 7, and Christ himself directs them to go and see him, ver. 10, but there is not the least mention of any mountain in Galilee to which he bade them go to see him; and therefore these words, "where Christ had appointed them," refer not to the mountain, but to Galilee; but there being a mountain which Christ frequented, and on which he had been before transfigured, this moved the disciples to go to that mountain. Moreover it is observable, that they went not into Galilee till above eight days after Christ's resurrection; for Christ appeared to them at Jerusalem eight days after (John xx. 19). And when they went, doubtless they went not alone, but the curiosity of those that were with them (Luke xxiv. 9. 33) would likely move them to go to the place where he had appointed to be seen; and they and the other disciples which were then in Galilee make up the five hundred brethren of which he was seen at once (1 Cor. xv. 6).

[5] Ver. 18. Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, *All power is given me in heaven and in earth.*] That this power was given to Christ is, saith Woltzogenius, a certain argument that he is not God, for the most high God judgeth and commandeth by his own power, which he always had, received from none; whereas Christ received this power from his Father, and that in time, viz. after his resurrection.

Ans. To this I answer, That it is true that this power was given to Christ, "because he was the Son of man" (John v. 27), i. e. because he in his human nature had exercised the office of a prophet, and after of a priest; but then it was exercised by the fullness of the Godhead dwelling in him. So all the blessings of the Jews are said to come out of Zion, or from the sanctuary, but they came thence because the divine majesty dwelt there; now the human nature of Christ is the temple of the Deity, or the tabernacle in which the Λόγος dwells, and from it all the blessings are derived on the church by virtue of the Deity united to him. And this will be apparent from the concessions of Woltzogenius* here, that Christ hath obtained an unlimited empire over all things, a divine power over the bodies and souls of men, and wisdom to discern their hearts and reins; for he to whom any office duly is committed, must have sufficient power and wisdom to discharge that office. Now to govern all things in heaven and earth, belongs only to him who is the Lord and Maker of them, and therefore is known by this title, both in scripture and among the heathens (see note on Rom. ix. 5, and Ps. xxxiii. 18, xcvii. 5. 9). To have power over death, and to be able to raise the dead, is to have that power which is proper to God alone (see note on Phil. iii. 20): and to have power over the souls of men, and to have the knowledge of all hearts, belongs to God alone (1 Kings viii. 39, Jer. xvii. 10).

Obj. There was no need this power should be given to human nature, seeing he had received it by virtue of the hypostatic union.

Ans. He had before received the power by which he doth still exercise this dominion, but he could not exercise it whilst he was in the state of his humiliation, and in the form of a servant, as now he doth, being exalted in this nature to

---

* Strom. vii. p. 744. † Fragm.

* Christum illimitatum regnum atque imperium super omnes creaturas in cœlo et terrâ existentes adeptum esse, etiam super mortem et diabolum, immò consecutum esse divinam sapientiam ut possit scrutari corda et renes. Apoc. ii. 13. E quibus omnibus liquidò constat, potestatem istam Christo communicatam esse prorsùs divinam, quæ se super omnia quæ in cœlo et terra et sub terrâ sunt (solo tantùm Deo excepto) extendit; non tantùm super corpora, sed supra animos hominum.

19 ¶ [6] Go ye therefore, and teach all nations, baptizing them in the name (*or into the belief*) of the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and, [7] lo, I am with you alway, *even* unto the end of the world. Amen.

---

the right hand of majesty, and placed on the throne of glory.

Obj. But Christ's human nature is no person, whereas to govern and judge are actions proper to a person.

Ans. So to eat, drink, and sleep, are in us personal actions, and yet they agreed only to Christ's human nature. To speak in the language of the schools, the principium quod of these actions is God and man, or Christus θεάνθρωπος, but the principium quo is sometimes the divine, and sometimes the human nature of Christ; v. g. Christ walked upon the sea, i. e. he walked by virtue of his human nature, he sustained himself from sinking by the divine, and he who thus walked was God and man.

[6] Ver. 19. Μαθητεύσατε πάντα τὰ ἔθνη, *Teach all nations.*] Μαθητεύειν here is "to preach the gospel to all nations," and to engage them to believe it in order to their profession of that faith by baptism; as seems apparent (1.) from the parallel commission, Mark xvi. 15, "Go preach the gospel to every creature; he that believeth and is baptized shall be saved." (2.) From the scripture notion of a disciple, that being still the same as a believer: as in that question of the blind man, "Will you also be his disciples?" i. e. will you believe he is a prophet sent from God? and in the answer of the pharisees, "We are the disciples of Moses, for we know that God spake by him," and therefore believe what he spake in the name of God (John ix. 27—29). Hence we find many, besides the twelve, who were called Christ's disciples, even as many as assented to his doctrine, and judged him a prophet sent from God. And we find many of his disciples murmuring and crying out, "This is a hard saying, who can bear it?" John vi. 60, 61, and many of his disciples "departing from him," ver. 66, and many of his disciples going with him to the city of Nain, Luke vii. 11, though it is probable that these disciples did not yet believe that he was the Christ, the Son of the living God, as the twelve did (John ix. 27). And even the disciples of the Baptist are called disciples; i. e. professors to believe in that Christ who came after John, though they had no knowledge of the Holy Ghost, nor had received Christian baptism (Acts xix. 2. 6). And in this sense the holy Jesus made many disciples, and by his apostles baptized them into the faith of the Messiah coming after John (see the note on John iii. 22, and iv. 1, 2), though he would not suffer his disciples to publish that he was the Christ, "the Son of the living God," till after his resurrection (Matt. xvi. 20): after which time, all that believed on him had no other name for a season, but that of his disciples (Acts. ix. 1. 10. 19. 26. 38); as when it is said, "the disciples were multiplied" (Acts vi. 1, 2. 7), though afterward at Antioch the disciples began to be called Christians (Acts xi. 26).

If here it should be said that I yield too much to the antipædobaptists, by saying, that to be made disciples here is to be taught to believe in Christ, that so they might be his disciples; I desire any one to tell me how the apostles could μαθητεύειν, "make a disciple," of a heathen or unbelieving Jew, without being μαθηταί, or "teachers" of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached that "Jesus was the Christ," and only to baptize them when they did believe this? This is so absolutely necessary in the nature of the thing, till a Christian church among the heathens or the Jews was founded, and so expressly said by Justin Martyr* to have been the practice in the first ages of the church, that to deny what is confirmed by such evidence of reason and church history, would be to prejudice a cause, which, in my poor judgment, needs not this interpretation of the word μαθητεύειν; nor needs it be asserted that infants are made disciples, any more than that they are made believers by baptism, but only that they are and ought to be admitted into the Christian church and kingdom of God, and into the new covenant, by baptism, if they be children of believing parents. Now against this I presume it is no objection, that the unbelieving Jews and gentiles were first to be taught and believe the Christian faith, before they were baptized, and could not be baptized without it, or that infants cannot be taught or believe whilst they continue such.

* Ὅσοι ἂν πεισθῶσι, καὶ πιστεύουσιν ἀληθῆ ταῦτα, τὰ ἀφ' ἡμῶν διδασκόμενα, εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, ἄγονται ἀφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννῶνται, par. ii. p. 93.

A DISSERTATION

ADDED TO THE FOREGOING NOTE.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.] In the note here I have asserted, and I think proved, that μαθητεύειν here signifies "to make disciples," by teaching the nations to believe in Christ, that so they might be his disciples. But then I took care to add the cause of infant-baptism needed not this interpretation of the word μαθητεύειν· nor was it needful that infants be made disciples, any more than that they be made believers by baptism, but only that they be admitted, if they be children of believing parents, into the Christian church by baptism; and that it was no objection against this admission, that infants, whilst they continue in their childhood, cannot be taught or believe the Christian faith. And to confirm these assertions, I shall endeavour to prove,

First, That there is nothing in this, or any other passages of scripture, which proves that infants are incapable of Christian baptism.

Secondly, That this commission, delivered to the apostles, is virtually a commission to baptize the children of believing parents, or of parents making a visible profession of the Christian faith.

My first assertion is, that there is nothing in this, or any other passages of scripture, which proves that infants are incapable of Christian baptism. And,

To remove the arguments offered against the baptism of infants, from their supposed incapacity to be fit subjects of that ordinance, I assert,

Prop. I. That no argument taken from the baptism used by the Baptist or our Lord's disciples, can be sufficient to prove that infants of believing parents are to be excluded from Christian baptism. First, Because neither of them by baptism admitted any persons into covenant with God, or into church-membership, but only called them of the Jewish nation by baptism to repentance who were in covenant with God, and members of his church already. Secondly, Neither of them baptized in the name of Christ; not the Baptist, for had he done so, there would have been no question whether he himself were the Christ or not, as we find there was (Luke iii. 15); nor any occasion for that question, "Why baptizest thou, if thou be not the Christ?" (John i. 25). He only called them to repentance for the remission of sins, and admonished them in general, that "they should believe in him who was coming after him" (Acts xix. 4). And the baptism of his disciples was not into this belief, that their Master was the Christ, for that he forbids them to divulge till he was risen from the dead (Matt. xvi. 20, xvii. 9); and therefore hath not before allowed or authorized them to do it in that solemn manner: they therefore only did baptize as John had done, into the faith of the Messiah which was to come, and with that baptism of repentance which prepared the Jews for the reception of his kingdom; so that both of them baptized those who as yet believed not in Christ: whereas the baptism instituted by Christ was in his name, and belonged only to them who believed in him, and to their children. It is not therefore to be wondered that they baptized not those infants who could not by an actual repentance prepare themselves for the coming of that Messiah, who was then at hand. Thirdly, John's baptism was begun and ended before the covenant of grace was t v

the death of our Mediator confirmed and ratified, and therefore cannot be reasonably thought so fully to seal that covenant, or to assure us of the blessings of it, as doth that of Christ; as many as are "baptized into Christ being baptized into his death" (Rom. vi. 3).

Prop. II. I add, That as the incapacity of an infant for doing that which is required of an adult person to salvation, cannot render an infant, dying so, incapable of salvation; so neither can it render him incapable of baptism, that he cannot do all that is required of an adult person, not yet owning Christ, in order to his baptism; for if that faith, repentance, and obedience, which is required of an adult person to his salvation, cannot be required of an infant in order to his salvation, so as that the necessary absence of it shall exclude him from a capacity of salvation, provided that he dieth in his infancy or his minority; then, by parity of reason, that faith and repentance which is required of an adult person in order to that baptism by which he is made a member of Christ, and is admitted as a subject of his kingdom, cannot be required of an infant in order to his being made a member of Christ, or his being admitted as a subject of his kingdom.

Vain therefore are all those arguments which are taken from the examples in the holy scripture of adult persons baptized only upon their faith and repentance; v. g. St. Peter says to the Jews and proselytes who heard the apostles speak with tongues and prophesy, "Repent ye, and be baptized in the name of Christ Jesus for the remission of sins;" and Ananias to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts ii. 38, xxii. 16). But to argue hence that infants cannot be baptized, because they cannot repent or call upon the name of the Lord, is as if I should argue thus, The same apostle saith, "Repent, and be converted, that your sins may be blotted out" (Acts iii. 19); therefore the sins of infants who cannot repent cannot be blotted out: and St. Paul says, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13); therefore infants, who cannot do this, cannot be saved: Christ also saith to the same Jews to whom St. Peter said, "Repent, and be baptized," "Except ye repent, ye shall all perish" (Luke xiii. 3. 5); and this repentance is styled repentance to life and to salvation, Acts xi. 18, 2 Cor. vii. 10. Must therefore infants perish or be incapable of salvation for want of that repentance, which to adult persons is the condition of life and salvation? if not, why are they thought incapable of baptism, because, whilst infants, they cannot repent!

When it is said by Mr. Tombs, That from these words of Philip to the eunuch, Acts viii. 37, "If thou believest with all thy heart, thou mayest be baptized;" it appears necessary that the baptized person should declare his own faith;—it doth as much appear from those words of St. Paul, "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9), that it is necessary for him that is saved to confess with his mouth, and believe with his heart, the resurrection of the Lord Jesus Christ; and therefore to infer that no infant can be saved. Hence, therefore, it doth only follow that the baptized person, provided he be such as the eunuch was, a gentile, to whom the gospel was first preached to beget faith in him, must declare his faith, but not that infants of believing parents are to be excluded from baptism, for want of such a declaration of their faith.

When he argues thus, He that believeth and is baptized shall be saved; that is, he only, no other, not otherwise:—this gloss must damn all infants dying such; yea, it must damn them for not being baptized, that is, for not receiving the ordinance of which Christ himself, according to the doctrine of these men, hath declared them incapable. Moreover, to argue thus, An infant must believe before he be baptized, because believing in these words is set before baptizing, is no better than to argue thus: The infant that is saved must be baptized, because baptism is set before salvation.

When others argue thus, "We are all made the children of God by faith in Christ Jesus" (Gal. iii. 26), and therefore infants cannot be made the sons of God by baptism, because they have no faith; they might as well argue thus: "By grace we are saved through faith" (Eph. ii. 7), but infants have no faith, therefore they cannot be saved: or thus, "He that believeth not shall be damned" (Mark xvi. 16); infants do not believe; ergo, all infants shall be damned. The apostle plainly speaks there of persons converted from heathenism to Christianity, who therefore were baptized, being adult persons: and so also he speaks to them in the epistle to the Ephesians, and in the gospel of St. Mark. This place therefore can with no more reason be applied to the case of infants, than the places cited from that epistle, and from the gospel of St. Mark.

Prop. III. A present incapacity as to some ends of baptism cannot render the children of believing parents unfit for or incapable of baptism, provided they be capable of some other ends of that ordinance: this will be evident,

First, From the example of our Saviour repairing to the Baptist to receive his baptism, though he was incapable of the chief ends for which it was designed, with respect to others. For Christ, being without sin, could neither repent nor promise amendment of life; being the "wisdom of the Father," he could be taught nothing; being the Christ, he could not profess to believe in him that was to come after the Baptist; that is, in himself: and yet he comes to baptism, to profess his willingness to "fulfil all righteousness;" and also that by this rite he might be initiated into his prophetic office, and consecrate himself to the service of his Father.

Secondly, From the example of circumcision among the Jews, which laid an obligation on all adult proselytes, as well as the Jews, to obey the whole law of Moses (Gal. v. 2), and to advance to the spiritual circumcision of their hearts, but could lay no such present obligation on their infants so to do. So likewise the same proselytes were first to be taught the precepts of the law; and then, upon the profession of their faith and their promise of conformity to them, were to be baptized; but this could not be required of their children, who notwithstanding were baptized with them. And therefore to represent it as a thing repugnant to reason, that a divine institution should belong to persons incapable of understanding the nature and ends of it, must highly reflect upon the wisdom of God, in appointing circumcision for children eight days old, they being then as incapable of understanding the ends of it, as our children are of understanding the ends of baptism.

Prop. IV. Infants are capable, whilst such, of some ends of baptism; as, first, of a solemn and obliging dedication to the service of the Father, Son, and Holy Ghost: for if parents, in circumcising of the male child, obliged him afterward to own the God of Israel as his God in covenant, and yield obedience to his law (Gal. v. 2); if the vow of Samson's parents obliged him to be a Nazarite for ever (Judg. xvi. 17); if the vow of Hannah, to which her husband gave consent, that Samuel should be lent to the Lord for ever, devoted Samuel for ever to his service,—why should we think the dedication of the Christian parent insufficient to pass an obligation on his child to serve that God who made him, that Jesus who redeemed him, and that good Spirit by whom alone he can be sanctified? Why therefore might not God appoint this to be done for children, by that only rite which he had instituted under the new covenant for entering any into the number of his federal servants? That they are capable by this rite of entering into covenant with God, so as to be enrolled in the number of his chosen generation, and peculiar people, and his holy nation, is evident; because the Jewish infants obtained this privilege by virtue of their circumcision on the eighth day; which therefore St. Paul reckoneth among their privileges (Phil. iii. 5). And hence, when by their parents this circumcision was neglected, they are said to have broken his covenant (Gen. xvii. 14): yea, that children are capable of entering into covenant with God, we learn from these words of Moses to all the people, Deut. xxix. 11, "You stand this day before the Lord your God, you and your little ones, that thou shouldest enter into the covenant of the Lord thy God, that thou mayest be a people to him, and he may be thy God:" and if exclusion from the covenant was a loss to the child, as is apparent from those words, "The infant not circumcised shall be cut off from my people," which in the mildest sense must signify that he shall not be owned as one of them; surely it must be a blessing to him to enter into this covenant. 2. As they

are capable of obligation, by entering into covenant, so are they, by it, capable of those blessings which they want whilst children. Christian baptism is appointed for an entrance into the kingdom of God; "for without that," saith Christ, "we cannot enter into the kingdom of God" (John iii. 5). By this we become members of his body, we being "all baptized into one body" (1 Cor. xii. 13); this is the "laver of regeneration," by which we are born anew (Tit. iii. 5); this is the water instituted for the washing away of sin, and for procuring the remission of it (Acts ii. 38, xxii. 18): by this, lastly, we are put into a state of salvation (Tit. iii. 5), in the way to escape death, by the virtue of our interest in the death and resurrection of our Lord Jesus Christ; for, saith St. Peter, baptism answers to the ark of Noah, which saved him and his children, for it now "saveth us" from death, "by the resurrection of Jesus Christ." Now either infants are made capable of those ends of baptism, or they are not; if they are not, they cannot, by the ordinary means appointed by God, be born again, and therefore cannot enter into the kingdom of God; they cannot be members of Christ's body, and so cannot be saved by him, who only is the "Saviour of his body," or obtain remission of sins; they cannot be interested in Christ's death, and so can have no share in a happy resurrection from the dead. If they are capable of these blessings, it must be either by or without that baptism which is by Christ appointed for the obtaining of these blessings; if only by baptism, the cause is gained; if without baptism, they who assert this must assign some other cause which procures them a right to these blessings, which I believe they cannot do. Moreover, infants of believing parents, being all the offspring of Adam, and therefore all obnoxions to death by reason of his sin (Rom. v. 12), they being "born of the flesh," and therefore flesh (John iii. 6), and wanting a new birth on that account, they being without Christ, and strangers to the covenant of promise (Eph. ii. 12), till they enter into covenant with God and Christ they cannot be delivered from this death, be born anew, or be in Christ, but by the grace of God, which Christ hath purchased for and promised to them only who are made some way members of his body and children of God. Why therefore should we not conceive they should obtain this favour by that means which is alone appointed by Christ for making any one a member of his body, and be born again by that water and Spirit, without which, saith our Lord, none can enter into the kingdom of God? In a word, seeing the infants of the Jewish parents were to be cut off from his people, and from a covenant relation to God, for want of circumcision, why should we think the children of Christian parents should enjoy all, or any of the blessings of the new covenant, without baptism?

Prop. V. I add, that no objections can be valid against the right of infants born of Christian parents to Christian baptism, which do not equally destroy the right of Jewish infants to circumcision; because they, by divine institution, had a right to circumcision. It is therefore no good argument against their right to baptism,

First, That the end of baptism, viz. to be a visible sign of invisible grace, is wanting in the baptism of infants; baptism ceasing before the thing represented by water is signified to the infant: for, according to this argument, circumcision could be no sacrament to a Jewish infant dying before he could perceive the signification of it, or know it was a seal of the covenant. Secondly, Though I own that baptism by water is baptism by a sign of some invisible grace, viz. the purifying of the soul from the guilt and pollution of sin; yet I deny that this is, by divine appointment, any end of baptism. Thirdly, It is not necessary, by virtue of this school definition of a sacrament, which is not founded upon scripture, that a sacrament should, de præsenti, be a sign to the recipient; for so it would not be to the person circumcised on the eighth day: but only that it be a sign, or an assurance to the parents and congregation, of God's grace to, and favourable acceptance of, the child, and his admission into the flock of Christ, who, by appointing for them the outward sign, shows he is willing to confer upon them the grace of baptism.

When, Secondly, it is said, That "except the person to be baptized must be a believer and a penitent, there can be no way to show who is to be baptized or not, nor any reason to be given for the exclusion of any person whatsoever:" this also will be answered from the consideration of the practice and institution concerning circumcision; for that belonging to all children that were capable of that rite, baptism, by analogy, belongs to all children born of Christian parents, admitted into that covenant, where there is no difference of male and female (Gal. iii. 28), and are as capable of baptism as the male children of the Jews were of circumcision; all born in holiness, i. e. seminally holy, as being the offspring of them who were equally "a holy nation, a chosen generation, a peculiar people" (1 Pet. ii. 9), and therefore as fit to be admitted into that covenant which made their parents so. Moreover, the practice of admitting proselytes to circumcision, from the first institution of it, seems to plead fairly for the admission of Christian infants to baptism. For as in the first institution of that rite, God commanded that he that was born in Abraham's house, or bought with his money, should be circumcised; not that he was to be compelled to it (seing that would have been a profanation of that sacrament), but that Abraham was to persuade them to it; or if he could not do it he was to dismiss them; so that no adult person was to be circumcised without his free consent, and his instruction in the nature of the covenant into which he entered; and yet upon his entrance into covenant by circumcision, his children also were to be circumcised; so may we reasonably conceive it is with reference to Christian baptism. Now hence it follows, that infants are not to be excluded from baptism,

First, By reason of their incapacity, whilst they continue infants, to understand the nature or the ends of baptism; the Jewish infants being as incapable, whilst they continued so, to understand the nature or the ends of circumcision. Or,

Secondly, Because they cannot enter into covenant by their own personal consent, nor promise sincere obedience to the laws of Christ; for the Jewish infants entered into covenant with God without their personal consent, and were obliged to obey the law of Moses without this promise.

Thirdly, When therefore the antipædobaptists argue thus, That which makes baptism saving is the stipulation of a good conscience towards God (1 Pet. iii. 23); therefore baptism cannot be salutary to infants, who cannot make this stipulation:—this is as if I should say, The true circumcision before God is not "the outward circumcision of the flesh, but the inward circumcision of the heart and spirit" (Rom. ii. 29); therefore the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision; for the argument is plainly parallel; the answer of a good conscience is required that the baptism may be salutary, therefore they only are to be baptized who can make this answer; and the inward circumcision is required as the only acceptable circumcision in the sight of God, therefore they only are to be circumcised who have this inward circumcision of the heart.

Prop. VI. The institution of baptism delivered in these words, "Go, teach all nations, baptizing them," &c. (Matt. xxvii. 19), or those, "He that believeth, and is baptized, shall be saved" (Mark xvi. 16), doth not infer an indirect or consequential prohibition of infant-baptism; because these words were not intended to exclude them from their former right of being admitted into covenant with their parents, but only to declare what was required of their parents to obtain a right of baptism, both for themselves and for their children. For (1.) had the commission given to Christ's apostles run in these words, "Go, teach all nations, circumcising them," would they have thought that infants of those nations had been excluded from circumcision by it, because they were incapable of being taught? could they especially have understood him thus, who knew their infants were circumcised at an age incapable of knowledge? Why therefore should we judge they thought infants excluded by these words, "Go, teach (or proselyte) all nations, baptizing them," since it was equally the custom, in making proselytes to their religion, to teach them the fundamentals of the Jewish law; and upon their profession of the belief of it, not only to baptize them, but their infants also? The *ger berith*, or proselyte of the covenant of justice, was first to be instructed in the fundamentals of the law, the weight

or burden of it, the penalties and the rewards or blessings contained in it; and then to promise his submission to it; and yet none of these prerequisites excluded the infants of those proselytes, then born, from baptism or circumcision; why therefore should the like conditions required of the adult Christian proselyte exclude his children? Or, why should we imagine that those apostles should so apprehend these words, who knew full well that these conditions were required of the Jewish proselyte adult; and yet that by the sentence of the Sanhedrin, they stood obliged to baptize his children, as having right to baptism, by his parents' faith? "Is it reasonable," saith Dr. Stillingfleet, "to think that when our Saviour bade the apostles gather the Jews and gentiles into a church-state, they should imagine infants were to be excluded from it; when the only nation that was in such a state, and all that were at any time admitted to it, had their infants so solemnly admitted?" To this Mr. Tombs answers, (1.) That they who were born of that nation, were by birth, not by circumcision, visible members of that church. Now, (1.) were this true, it would evidently prove, that the infants of Christians are also visible members of Christ's church, as having the same title to it as the Jewish infants had to be members of their church, to wit, that they are born of Christian parents; and why then are they admitted into that state of baptism, when they are adult? (2.) This is impertinent, it being certain that they could not continue members of that church without circumcision, since the want of it renders them violaters of God's covenant, and upon that account to be cut off by death, or by exclusion from that church. And (3.) this assertion contradicts both the words of the institution and the constant opinion which the whole Jewish nation had of it: for the words of the institution ran thus, Gen. xvii. 11, "This is my covenant;" i. e. the rite by which you shall enter into covenant with me: "Ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant between me and you:" and ver. 13, "The child of the house shall be circumcised, and my covenant shall be in your flesh." The syndic or sponsor who held the child in his arms till it was circumcised, was called *baal berith*, the "master of the covenant;" and when the child was circumcised, the father said, "Blessed be the Lord who hath commanded us to cause this child to enter into the covenant of Abraham:" so certain it is that the whole Jewish nation thought they entered into covenant by this rite.

Mr. Tombs saith that our Saviour's words, Matt. xxviii. 19, are to be expounded not according to the apprehensions of the apostles at first, for they mistook him, Acts x. 14, but as the words did express his meaning.

Now I grant that the apostles mistook the meaning of those words, "Go, teach all nations, baptizing them," thinking the former words related only to the teaching of the Jews dispersed through the world, and to the proselytes of all nations they had made (Acts xi. 19). But this is much to our advantage: for seeing they did this in compliance with the received tradition of their own nation, that it was unlawful to converse with the gentiles, as being uncircumcised and unclean, we may be more assured that they acted in baptizing them according to the received tradition of their nation, that rite being used by them to make the gentiles clean. 2. Our Lord was pleased to correct their error about the persons to be taught, by a miraculous vision vouchsafed to Peter: seeing then we read of nothing done to correct their other supposed error, we have no reason to believe it was an error, but rather to judge it a true interpretation of the extent of their commission. It being therefore unquestionable among those disciples to whom our Lord directed this commission, that the children of the Jews and proselytes were admitted to enter into covenant by the same rite and ceremony by which their parents did so; though they were as incapable of understanding the ends of the institution, or doing what was required of the parents to fit them for the institution, as our children are; that being thought sufficient for their admission, quod à parentibus eorum factum fuit, "which the parents did by their own free choice and faith:" it being also evident that our Lord chose that baptism for the admission of persons into his new covenant and church by which their proselytes were cleansed and fitted to enter into the Jewish church; what cause have we to think either that Christ's disciples would not so understand his commission, as to extend it to the same persons who formerly were admitted by the same rite, or that Christ did not intend it so, as to include the infants of believing parents? And then the admission of them must not be thought an alteration of Christ's institution, or an addition to it; but only a right understanding of it, and as an institution of baptism, instead of that circumcision, which was to cease under the new covenant, it being only a rite appointed for the entrance into the old. In fine, suppose some persons sent to the Indians from churches which retain infant-baptism, with this commission, Go, teach the Indians, baptizing them; could they who were thus sent conceive the intent of this commission was to exclude the infants of believing Indians? If not, then must it not be thought our Saviour's purpose to exclude them by the like words spoken to them, who baptize the infants of believing parents, and which were necessary for such a commission as sent them to the unbelieving world. For though this commission, as Mr. Tombs says, went from our Saviour, and not from the Jewish church; yet since it was a commission given to persons, who, even after they had owned the true Messiah, and had received the Holy Ghost, were very tenacious of their Jewish rites: and since it concerned a rite of common use in their church, and by which they cleansed the infants of all those who came into covenant with God as proselytes, applying to them the same rite by which their parents were fitted to enter into covenant; our Lord in this his institution expressing no dislike to that way, and saying nothing of the unsuitableness of it to a gospel-state, must, in all reason be supposed to approve the doing of it after the manner of that church. And, lastly, this will farther be confirmed by returning a clear answer to the arguments produced to prove that infants are excluded by the words of this commission. As,

Arg. 1. It is not lawful (saith Mr. Tombs), where Christ hath assigned the thing to be done, expressing the qualification of the person, to do it to others, or otherwise:

I answer, Hence it only follows, that no heathens are to be baptized till they be first taught to believe in Christ: extend it farther, and, (1.) it cuts off all the members of a Christian church from baptism: for the argument runs as strongly thus, Where Christ hath appointed the thing to be done, and expressed the qualification of the person, it is not lawful to do it to others; but the only persons assigned in this commission to be taught and baptized, are τὰ ἔθνη, the heathens or unbelieving gentiles; therefore it is not lawful to teach or baptize a Jew, or any persons who were never heathens: and so the quakers and Socinians, who deny water-baptism to be a standing ordinance, must be in the right. (2.) It was not lawful for the Jews either to baptize or circumcise a heathen till he was taught the fundamentals of the Jewish law; but will it hence follow, that it was unlawful either to baptize or circumcise their children before? And yet the case is parallel: for teaching was undoubtedly the qualification assigned for the adult heathen to be admitted a proselyte of justice, and therefore by this rule it was not lawful to admit his children.

Arg. 2. They who are to be baptized must be taught to observe all things which Christ commanded his apostles.

Ans. 1. The text doth not say they must be first taught all these things, but rather they must be first taught to believe in Christ, then baptized, and after taught to observe all Christ's commands; and this interpretation is certain from the practice of the apostles, who instantly baptized whole houses on the belief of some, or all of them, that "Jesus was the Christ," without any farther teaching. 2. The heathen who was to be admitted as a proselyte of justice, was to be first taught the fundamentals of the law of Moses, before he either was baptized or circumcised: but was it therefore requisite that his children should first be taught? Again, all that were born in Abraham's house, or bought with his money, being his own, are to be circumcised; as for those taken in war, Abraham was to persuade them to it; and if they would not be persuaded, to dismiss or sell them; if, being of age, they consented to be circumcised (for to compel them to receive circumcision had been a profanation of that ordinance), must therefore their children be circumcised only when they could consent?

Arg. 3. "Go, teach all nations, baptizing them," cannot be meant of them whilst infidels, but when taught to believe, and so when made disciples.

Ans. It was as absolutely necessary that heathens should be first taught to renounce their idolatry, and to believe in Christ, before they were baptized in his name, as it was necessary for idolatrous heathens to own the true God, and to believe the law of Moses, before they were admitted proselytes of justice, and so baptized and circumcised: but as it was not therefore necessary that their children should so believe, that they might enter by the same rites into the same covenant; so neither is it necessary for children born of believing parents under the gospel-state.

Arg. 4. To be baptized in the name of Christ, is to own Christ, as it appears from the words of the apostle, "Were you baptized in the name of Paul?" (1 Cor. i. 13.)

Ans. 1. This argument is built upon a false, or, at the least, an unnecessary interpretation of the apostle's words, which may well bear this sense, Stand you obliged by baptism to have Paul for your master, to yield obedience to him, or Christ? And then, as the infant was obliged by circumcision to yield obedience to the law of Moses, so may the Christian infant be obliged by baptism to yield obedience to the law of Christ.

Secondly, The apostle here plainly speaks of those he had converted from heathenism to the faith of Christ, and therefore must be obliged by their baptism to own Christ as their Saviour; but hence it will not follow, that their children may not be baptized till they could do so. The adult persons who were admitted as proselytes to the Jewish religion, were first obliged to own the God of Israel as the true God, and the law of Moses as derived from him: but yet when they had done this, their infants were admitted both to baptism and circumcision, though they could do neither of these things.

Prop. VII. Had Christ intended to exclude the infants of believing parents from this sacrament, there was great reason for his especial prohibition, but little indeed of his command upon his intention to admit them, or of express naming them in a commission to baptize, directed to the members to the Jewish church, to whom pædobaptism, saith Dr. Lightfoot, was so well known, usual and frequent in the admission of proselytes, that nothing almost was more known or frequent.

First, "There was no need," saith he, "to strengthen it with any other precept than that which converted baptism into an evangelical sacrament; for Christ took baptism into his hands, and converted it into an evangelical precept, as he found it; this only added, that he might promote it to a more worthy end and nobler use. The whole nation knew well enough that little children used to be baptized, there was no need of an (express) precept for that which had ever by common use prevailed. If a royal proclamation should now issue out in these words, 'Let every one on the Lord's day resort to the public assemblies in the church,' would it be reasonable thence to argue, that prayer, hearing of sermons, singing of psalms, were not to be performed in the public on the Lord's day, because there was no mention of them in the proclamation? there being no need to make mention of the particular kinds of divine worship to be celebrated there, when they were always and every where well known, and always in use before the proclamation. The case is the very same in baptism; Christ instituted it for an evangelical sacrament, whereby all should be admitted into the gospel covenant, as heretofore it was used for admission of proselytes to the Jewish religion: the particulars belonging to it—as. the manner of baptizing, the age, the sex to be baptized, &c. had no need of a special rule, because they were by common use of them sufficiently known to the most ignorant men."

On the other hand, there was need of a plain and open prohibition that infants and little children should not be baptized, if Christ would not have them baptized; for since it was common before for the whole nation of the Jews to baptize them, had Christ designed to have that custom abolished, "it is reasonable to presume he would have openly forbid it: therefore his silence, and the silence of the scripture in this matter, is a confirmation of the received practice." This Mr. Tombs retorts thus, "If Christ had intended to continue infant-baptism, had there not been great reason he should have positively told us so?" But had he considered that Christ spake not to us, but to them who were Jews, and that he did this when he was giving this commission to them whom he found still very tenacious of their formers rites, he would have seen it more reasonable to conceive, that had Christ intended a prohibition of that rite for the future, and by it so great an alteration of the state of infants in reference to their church-membership, he had far greater reason positively to say he intended that alteration of the state of infants, than by his silence tacitly to permit them to go on still in the observation of that rite: since they who were so unwilling to understand his plain commission of preaching to the gentiles, contrary to their received traditions, would be more unlikely to understand his silence as a prohibition of the like tradition.

Prop. VIII. We have great reason to conceive that Christ and his apostles did admit of infants' baptism, and thought the practice of it lawful and suitable to the gospel-state: for, (1.) it is certain that our Lord's disciples thought Christ's command "to teach all nations" concerned only the Jews and proselytes of justice of all nations, for they still looked on all the gentiles as unclean, though they were proselytes of the gate, and deemed it unlawful to go in to or converse with the gentiles (Acts x. 28, xi. 3). And this opinion they held after they had baptized thousands; and could they then imagine that his commission excluded those who by the law of Moses were admitted to circumcision, and by their constant custom were baptized together with their proselyted and believing parents? Since, notwithstanding the teaching prerequisite to the admission of adult proselytes of justice, and their especial caveat de iis non nisi sponte circumcidendis, "of not circumcising them without their consent," they both baptized and circumcised their infants, must they not also be supposed to have dealt thus with the infants of their proselyted parents to Christianity? especially considering that they thought of nothing less than of the changing the customs and traditions then received among them (Acts xx. 21): among which this was one, That he is no proselyte who is not baptized as well as circumcised,* and that without this he is still a gentile, and unholy. (2.) That baptism is a rite of initiation to Christians, as circumcision was to the Jews, appears from the apostle's declaration, Col. ii. 12, that "in Christ we are circumcised with the circumcision made without hands, and consisting in the putting off the body of sin," we being "buried with him in baptism," and thence concluding we do not need the circumcision of the flesh; whence it may justly be inferred, that baptism is Christ's ordinance for the admission of infants of believing parents into the church of Christ, as circumcision was of old for the admission of the infants of the Jews into his church and covenant: for if it had been otherwise, and the infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision as to them would have been still in force, they entering into covenant by no other rite, and so remaining strangers from the church, and as much aliens from the adoption, the covenant, and promises, as the gentiles were; which sure the Jews would have objected to the reproach of Christianity, if truly they could have done it; for the more averse to Christianity they were the more ready would they be by such arguments as these to show the imperfection of that institution, and the advantage of the Jew on this account above the Christian. For instance, it was hotly disputed, Acts xv., whether the believing gentiles were to be received into the church by circumcision or not; and this question, as far as it concerned the believing gentiles, was carried by the council in the negative: they then who were concerned for the affirmative, being Christians, must either think the children of such persons about whom they disputed were to be admitted by some other way, or not; if so, what other way, besides that of baptism, can be imagined? if not, they must conclude them unclean, excluded from God's church and favour, and from all the blessings they ascribed to circumcision. The Christian institution therefore must, for the satisfaction of their believing parents, afford some way of sanctifying these in-

* Seld. p. 23. 25.

fants, or of admitting them into the number of God's people; which being confessedly no other than that of baptism, it must be supposed to allow that to them; that by it, in the phrase of Irenæus, infantes et parvuli renascantur in Deum;* infants and little children may be regenerated.

In a word, infants are thought capable of the remission of sin, and therefore of that baptism which is instituted for the remission of sin; they being "born of the flesh, are flesh," and therefore need some way or other to be born anew; and since they cannot be thus begotten by the word, what more likely way can be imagined than that this new birth should pass upon them by the "laver of regeneration" (Tit. iii. 5), or that they should be born again "of water and of the Holy Ghost," that they may be members of Christ's body, he being only "the Saviour of his body," and therefore must be capable of that ordinance by which we are all "baptized into one body?" They are capable of entering into the kingdom of God, into which they cannot enter, saith our Lord, except they be "born of water and the Holy Ghost;" they may obtain a blessed resurrection, and therefore must be buried with Christ in baptism. Deny all, or any of these things to infants, and they are lost for ever. Christ must have died as to them in vain, they being yet in their sin, and without Christ, in their unregenerated estate, incapable of entering into the kingdom of God, and of a blessed resurrection; and so it must have been better for them, dying in their infancy, that they had never been. Christ must have no real kindness for them, and their condition must be far worse under the gospel than it was under the law, when they had both the seal and promise given to them that "God would be their God." That they are capable of all these blessings, by virtue of their baptism, provided they be capable subjects of it, is evident from those scriptures, which ascribe all these blessings to persons duly receiving baptism, and do not, by any unworthy act, render themselves unworthy of them.

7 Ver 20. Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος, *And, lo, I am with you always to the end of the world.*] That these words contain a promise of Christ's presence with and assistance of the ministers of the gospel throughout all ages of the world, is evident from the words πάσας τὰς ἡμέρας, "at all times" (or always): for had our Lord made this promise with relation to the apostles' only, he would have said πάσας τὰς ἡμέρας ὑμῶν, "all your days:" and it is still more evident from the following words, ἕως τῆς συντελείας τοῦ αἰῶνος, for that they are duly rendered, "to the end of the world," is evident from the continual use of them elsewhere, especially in this evangelist, who in one chapter uses this phrase three times concerning the general judgment, which is to be at the end of the world, viz. xiii. 39, 40. 49, and xxiv. 3, of that time which the Jews thought contemporary with the general resurrection, and so with the end of the world. For, as Dr. Lightfoot notes on the place, the Jews held, that at the coming of the Messiah the whole world should be destroyed, and there should be a renovation of it. And (3.) this may be farther argued from the apparent falsehood of the new exposition of these words, Behold, I will be with you till the end of the Jewish age, or till the destruction of Jerusalem; seeing, according to this interpretation, Christ, sending servants to preach his gospel to all the heathen nations, doth only promise his presence with them till the Jewish church was subverted; but not when, after the subversion of it, the churches of the gentiles were chiefly to be erected: yea, then no person, no, not the evangelist St. John, had any commission from Christ to preach the gospel to the heathen nations any longer, nor any promise of Christ's assistance with them; which yet is plainly false, seeing the promise of Christ's miraculous assistance made in the parallel place, Mark xvi. 16. 18, continued sensibly till the beginning of the fourth century.

APPENDIX
TO CHAP. II.

Concerning the import of that phrase, ἵνα πληρωθῇ, "That it might be fulfilled," &c.

Here being many things said to be done, ἵνα or ὅπως πληρωθῇ, "that it might be fulfilled which was spoken by the prophet, saying," thus or thus; I think it needful to say something of the true import of that phrase, by way of inquiry, Whether it sometimes only notes that such an action may by accommodation be said to be the fulfilling of the words of the prophet cited; because they were more signally accomplished by that action than by the actions to which they in the prophet do relate, though no such thing was by the prophet, or by the Spirit of God, intended, when the words were spoken? Or, Whether it be necessary, by virtue of those words, to say the Holy Ghost intended that those words should be more signally accomplished by some actions or passages which were afterward to happen? In answer to which question I say;

First, That when the phrase runs thus, "This was done ἵνα or ὅπως πληρωθῇ, i. e. to this end, that such or such a prophecy might be fulfilled;" I think it necessary to say, that the very completion of it by that action should be intended by the Holy Ghost, since otherwise that action can, in no propriety of speech, be said to be performed *for that end.*

Obj. The only considerable instance to the contrary is taken from those words of St. John, xii. 38, 39, "But though he had done so many miracles among them, they believed not, ἵνα πληρωθῇ, that the saying of Isaiah might be fulfilled, viz. Who hath believed our report?" &c. For seeing the prediction of the prophet could be no cause of their infidelity, it seems improper to affirm that they believed not that this prediction might be verified.

Ans. To this I answer, That in all predictions of evil actions to be performed by free agents, or agents capable of being diverted from them by providential actions, or strong impressions made upon their spirits, there is not only a foreknowledge that the actions, if providence interpose not, will be done, but a decree or declaration that providence will not interpose to hinder them, but will permit such persons to act according to their evil inclinations. So that the import of these words may be only this: That God, foreseeing the infidelity of the Jews, left them to the blindness and hardness of their own hearts, permitting them to continue in it, that the saying of Isaiah might be fulfilled. So that though the prediction was not the proper and internal cause of their infidelity, yet was the completion of it the final cause of the divine permission; and therefore the action, though he be no way productive of it, or obliged to hinder it, yet being a permission by way of punishment of men's evil dispositions, in such cases is ascribed to God; as when God is said to "send among men strong delusions to believe a lie, because they receive not the truth in the love of it, but had pleasure in unrighteousness" (2 Thess. ii. 10—12).

Secondly, Of the places where this phrase ἵνα or ὅπως πληρωθῇ, "That it might be fulfilled," occurs, I thus distinguish; that in some of them the Jews might know, before the doing of the action, that such a thing was by the prophet intended or designed to be fulfilled by the coming of their Messiah; as, v. g. that "a virgin should conceive and bear a son," Isa. vii. 14, Matt. i. 23, that "their Messiah was to die for the sins of the people," Isa. liii. 7, 8, Matt. xxvi. 54, that he should "come riding on a colt, the foal of an ass," Zech. ix. 9, Matt. xxi. 4, 5, that his side should be pierced, Zech. xii. 10, John xix. 37, it being natural for the Jews to inquire touching such words as these, "Of whom speaketh the prophet this?" And hence we find their doctors by tradition did expound these words of the Messiah.

Moreover, it being so expressly foretold, and generally received among the Jews, that their Messiah was to be the "Son of David," and therefore to resemble him, that nothing is more common in their writings than to apply to him the words of David, and even to call him David, after the example of the holy prophets, Ezek. xxxiv. 23, 24, xxxvii. 24, 25, Hos. iii. 5, saying of their king Messiah, *David shemiah*, "David is his name" (see Dr. Pocock on Hos. iii. 5, and Pugio Fidei, par. ii. cap. 5, §. 8): I say, this being so, it could not be difficult for them to believe or conceive the words spoken by or relating to David might, by the intention of God, have a higher or more eminent completion in this second David their king; thus that, by his speaking in parables (Matt. xiii. 35), that of the psalmist might be more eminently fulfilled, "I will open my

* Lib. ii. cap. 39.

mouth in parables" (Ps. lxxviii. 2); that by the providential preservation of his bones from being broken, that which the same psalmist saith of the righteous man should be more eminently fulfilled in him, "He keepeth all his bones, so that not one of them is broken" (Ps. xxxiv. 20); that by the treachery of Judas in betraying his master (John xiii. 18), that which was spoken of Ahithophel's counsel against David might have a more eminent completion in our Lord, viz. "He that eateth bread with me hath lifted up his heel against me." In all these things, I say, there could be nothing strange to the Jews, who, as their Targum on the Psalms demonstrates, do expound places more obscurely, if at all relating to him, of their king Messiah. And this they had greater reason to believe, when, by their own confession, the psalm from which the words are cited, doth relate to Christ, and the words cited were not verified of David; as when, by the soldiers' parting of Christ's garments, and casting lots for his coat that was without seam, John xix. 24, that of Ps. xxii. 19 is said to be fulfilled, "They parted my garments among them, and for my vesture did they cast lots."

But then in other instances it was not necessary that the Jews should understand, nor is it easy to conceive how, without teaching, they could understand, they were to be accomplished in their Messiah; or by these actions done by him, to which they are applied by the evangelist; as, v. g. that the words of Hosea, xi. 1, "Out of Egypt have I called my son," should be accomplished by God's calling his Son Christ out of Egypt (Matt. ii. 15); or how that which was said by the prophets, of Christ's being despised and rejected, should be made good by Christ's dwelling at Nazareth (ver. 23); or that by the coming of the Messiah to them, the land of Zabulon and Nephthalim should be enlightened (Matt. iv. 15); that by the doing of his miracles in such secrecy, and without contention, that of the prophet should be fulfilled, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets" (Isa. xlii. 2): all these, I say, are things the Jews could never know, unless they did receive it by tradition that they were things relating to the Messiah promised to them.

But then I add, that there was no necessity they should beforehand know that any of these things were thus intended by the prophets, they being not produced by the evangelists to prove our Jesus must be the Messiah promised to the Jews, or to convince the infidel; but only as instances which they, by the same Spirit which spake by the prophets, were assured did belong unto him; and of this all the believing Jews and gentiles might be assured by the authority of the evangelists, whom they saw assisted by the same Spirit which moved the prophets, and thereby equally enabled to give us the true interpretation and intendment of them. From what is here laid down it follows,

First, That it is no sufficient objection against this assertion, that if these mystical senses were intended by the prophets, or by the Holy Ghost speaking by them, the Jews could never understand these prophecies before the event. For it was sufficient that they might be understood by them in the primary and literal sense of them before, and that after the event they might be understood by them in the mystical sense also, by virtue of that explication which men, assisted by the same Spirit which did at first indite them, gave of them, or in which they averred they were again fulfilled. And I hope it is no objection against the predictions contained in the Revelation of St. John, that we do not at present understand them, it being sufficient that Christians shall understand them in those times in which they are to be fulfilled. Nor,

Secondly, Is it advisedly said, that the authority of the apostles is not in these passages produced as that which added strength to their reasonings: for in these passages they never do pretend to reason, but barely to assert; and surely the authority of men delivering these things by virtue of the Spirit "sent down from heaven to teach them all things," and "lead them into all truth," must be sufficient to prove the truth of what they say concerning all these places: now this authority the apostles and evangelists must ascribe to themselves in all these writings, or the whole church of Christ must be continually mistaken in receiving the gospels written by them as the word of God, and the unquestionable rules of faith; for if you only have recourse to their honesty in relating things, you never will persuade men to believe, that by the strength of memory they could record, not only all they could have delivered of Christ's actions, but all his sermon on the mount, and his long discourses in St. John, especially ch. vi. and ch. xiii. to xvii. so exactly, as that we can be certain they did in nothing vary from the true meaning of the words of Christ; especially if the gospel of St. John was written, as is supposed, almost seventy years after the words recorded in it had been spoken by our Lord. It therefore either must be said, that the Holy Spirit promised to them for that end did "bring these things to their remembrance," and did enable them, by "comparing spiritual things with spiritual," thus to apply these places to their particular events; or it must be owned that these gospels, in which these passages are so applied, and all these long discourses are recited, are of no certainty, and so can be to us no rule of faith.

Moreover, let it be noted, that they neither did nor could they take it for granted, that any of these places should be so explained, by reason of any received tradition of the Jews; there being no such explication of them to be found in any of their Targums, or cited by those who have conversed most in the rabbinical and cabalistical expositions of the Jews. In a word, either these supposed traditionary expositions were intended by the Holy Ghost, or they were not; if they were, the apostles delivered a certain truth, when they said these things were done "that it might be fulfilled which was spoken by the prophets;" if they were not, they must be guilty of a manifest untruth, in declaring they were done that the scriptures, or the sayings of the prophets, might be fulfilled; when, by the doing of them, only the false and extravagant traditions of the Jews were accomplished, but nothing at all was done which the Holy Ghost intended in the inditing of those scriptures.

Thirdly, I add, that when the words run only thus, τότε ἐπληρώθη, "Then was fulfilled" such a thing spoken by the prophets, though I see no necessity of so doing, we may admit of a completion by way of accommodation. That there is no necessity of granting this, I hope I have made appear in my notes on Matt. ii. 17, xxvii. 9, the only places where this phrase is used; yet, since the end of doing such an action is not here expressed, and therefore the same reason of any farther intention of the Holy Ghost doth not here obtain, I say, we may in these cases admit of an accommodation. And having thus said what doth sufficiently answer all that Mr. Clerc and Woltzogenius say on this subject, I proceed, with all due respect both to the piety and learning of Mr. Dodwell, to consider what Mr. Clerc here citeth from him. And,

First, Whereas he supposes God did intend the prophecies which were committed to writing, and enrolled in the public canon of the church, should be understood by the persons concerned in them:—I grant this, when they are concerned in them, i. e. when they are fulfilled by the event: but will any man hence infer that the Jews must rightly understand in every age the prophecies of Jacob, Gen. xlix.; or the song of Moses, Deut. xxxiii.; or Ezekiel's description of the temple, from ch. xl. to the end; or Daniel's prophecies, ch. ix. and xi.; or that the Christians must in all ages understand the contents of the Revelations of St. John, which were to be sent to the churches, and which undoubtedly concern what should befall them? Old Jacob saith to his sons, "Come, I will tell you what shall befall you in the last days," Gen. xlix. 1, then he prophesies of Simeon and Levi thus; "I will divide them in Jacob, and scatter them in Israel:" of Judah, that "he is a lion's whelp; from the prey, my son, thou art gone up," ver. 9; that "Issachar is a strong ass, couching down between two burdens," ver. 14; that "Dan should judge his people," viz. by Samson, of the tribe of Dan, ver. 16, and he should be "a serpent in the way, and an adder in the path," &c. ver. 17; of Gad, that "a troop should invade him," i. e. the Ammonites and Moabites, and that he should "overcome at the last," viz. by Jephthah, the Gileadite, ver. 19; that "Naphtali is a hind let loose, he giveth goodly words," ver. 21. Now what necessity is there, or what probability, that his sons, or the Jews, should presently understand the

import of these mystical expressions, which were to be fulfilled by such persons as Samson and Jephthah, of whom they could have no knowledge; and by such providences as the choosing the tribe of Levi to be God's inheritance, and settling the sceptre in the line of David, of which they then knew nothing? These prophecies must therefore, many of them, be expounded only by the event.

Secondly, When he adds, That prophecies committed to writing, and designedly propagated to future ages, must needs have been of a general and permanent concernment: I beg leave to say, it is sufficient that they be of concernment to those ages in which they are to be fulfilled; for otherwise experience shows the Jews had no just notions of Ezekiel's visions, or of Daniel's prophecies, or the prophecies of Zechariah; nor have the Christians any certain interpretation of many prophecies contained in the Revelation. If indeed they be prophecies designed for the support and comfort of his people under their circumstances, as the prophecy of the return of the Jews from their captivity in Babylon, after seventy years; or prophecies containing any promise respecting the coming of the Messiah, and pointing out the time when they were to expect him, as that of their Messiah suddenly coming to his temple, Mal. iii. 1, and the Desire of all nations filling that house with glory, Hag. ii. 7, these being prophecies by which their faith was to be strengthened, and all their hopes erected, it may reasonably be expected that in such cases they should have some present knowledge of the import of them, though much inferior to that which the event and actual completion of them would afford. And therefore as many "prophets and righteous men desired to see these things," and therefore understood the import of them, Matt. xiii. 17, so saith St. Peter, was it "revealed, that not unto themselves, but unto us, they did minister those things" (1 Pet. i. 11, 12). But then, when the predictions were of things merely typical, and related not to the literal and primary import of the words, but only to a mystical sense of them, to be accomplished by an event which afterward should happen, it is sufficient that they might know this mystical import of them by the event. So, v. g. when Jacob saith of Simeon and Levi, "I will divide them in Jacob, and scatter them in Israel" (Gen. xlix. 7), it was sufficient that they then understood the meaning of these words, when it so fell out, that the posterity of Simeon had no separate inheritance by themselves, but only a portion in the midst of the tribe of Judah (Josh. xix. 1. 9), and when the tribe of Levi was dispersed among all the tribes; nor have we any reason to believe they understood this before.

Thirdly, When he adds, That "the church concerned in these prophecies cannot be only those ages which were to survive the accomplishment, but also those before, because the only momentous reason that must be conceived concerning these as well as other revelations, must be some duty which could not otherwise be known;" I desire him to show upon what duty, which could not otherwise be known, depended the true interpretation of Ezekiel's visions, or Daniel's prophecies, or the words of Jacob now cited, or many passages in the Revelation which are yet mysterious: and why this postnate knowledge might not serve to illustrate the divine prescience, so as to confirm the Christians in what they did believe already, and for the conviction both of Jews and infidels, when the event was, by men so miraculously assisted by the Holy Ghost, declared to be a completion of these prophecies; the author of the Revelation having said, that "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10), I do not understand.

And whereas he insists much on the word "revelations," which name he thinks these prophecies could not deserve, unless they could be understood by ordinary means without new revelations: I answer, that as the writings of Ezekiel and Daniel are never called revelations, but only visions, and those of the Revelation are so styled, not as made known, as to their import, to the churches, but as revealed to St. John; so it is evident from the New Testament, that there was need of a new spirit of prophecy to understand the mysteries of the Old Testament; and of a revelation or extraordinary assistance of the Holy Spirit, to know that such passages of the prophets belonged to such actions of our Lord, and such transactions relating to the propagation of the gospel; nor will any man be able to establish the application made of them to such passages on any other foot; and in like manner, when the fullness of the gentiles shall come in, and the body of the Jews shall be gathered to the Christian faith, I know not why a new effusion of the Spirit may not be expected.

In a word, when I shall see this learned person, by his skill in oneirocritics, expounding either Ezekiel's visions, or the Revelation of St. John, from ch. vi. to xx. then only shall I begin to think it not incredible, that skill in the art of oneirocritics was the means by God designed for the expounding those visions, prophecies, and revelations (see Grotius on Matt. i. 22).

APPENDIX
TO CHAP. V.

Relating to the question, viz.—Whether the duties there enjoined by Christ did really belong to the scope and intention of the moral law, and rather were corrections of the misapprehensions of the scribes and pharisees about it, than additions to it; or were indeed precepts not contained in, but by himself superadded to the moral law?

In answer to this question, I say,

First, Whatsoever Christ doth here, it must be confessed, that elsewhere he hath added to the law of nature, or the moral law, viz. when he commands Christians to "love one another, as he hath loved them;" i. e. so as "to lay down their lives for the brethren" (1 John iii. 16). For I know no law of nature or Moses that required this before, nor did the reason of it, viz. Christ's laying down his life for us, obtain before; and therefore this is styled his commandment by way of excellency, John xv. 12, 13, yea, his "new commandment," John xiii. 34, 1 John ii. 8 (see the note there).

Secondly, I grant that Christ hath added to the permissive laws of Moses, or rather hath restrained Christians from acting suitably to those permissions; v. g. whereas the law of Moses permitted a man to divorce his wife, if such "found not favour in his eyes," by reason of "some matter of uncleanness in her" (Deut. xxiv. 1); that is, as the Jews interpret that clause, something that rendered her disgusted by and offensive to him: Christ plainly hath forbidden all divorces upon any other cause than that of fornication; but then he doth this, not by introducing a new law, but by reviving an old one, and showing, that "no man ought to put asunder those whom God," by his first institution of matrimony, had joined together and "made one."

He hath also added to the law of retaliation; but then, according to the constant doctrine of the Jews, that law, though it bound the judge to execute it, when by the sufferer he was required so to do, yet it bound not the sufferer to require that execution; and therefore in respect of him it only was permissive, and this permission Christ seems to have restrained, not by imposing any new law, but by preferring to it the laws of charity and mercy, and of a peaceable disposition, under lesser and therefore tolerable injuries; which thing is suitable to the law of nature: and by restraining us from gratifying our revenge, or our displeasure against any person, or desiring his hurt, when we receive no benefit or advantage by it, and from resisting force by force to our greater damage; or going to law for lesser matters, to the scandal of our profession, or the impairing of brotherly charity and friendship.

Moreover, there seems to be, even in the words of Christ, this signal difference betwixt his manner of speaking of the permissive laws of Moses and of the precepts of the decalogue; for treating of the latter, he still saith, "Ye have heard it hath been said to them of old;" but of the former he only saith, "Ye have heard that it hath been said" (ver. 31. 38. 43): which by the way shows that those words, "Thou shalt hate thine enemy," are not preceptive, but permissive only; and that they contain a permission not given by God, but by the pharisees to do so (see the note on ver. 43).

Now this concession gives a sufficient answer to that objection, that Christ here doth not oppose the doctrine of the scribes and pharisees, but the permission of divorce and of

retaliation, allowed by the law of Moses; it being granted that Christ hath given precepts transcending these permissive laws of Moses, occasioned by the stubbornness of the Jewish nation, and by "the hardness of their hearts," and denied only that he hath added any thing to the true scope and intention of the moral law.

So also when it is added that Christ gives such precepts of which we find no footsteps in the law of Moses, as those of not resisting evil, but rather turning the other cheek; and therefore in them seems not to explain the old, but to have given a new law:

It is granted, that in these words he gives a new law opposed to the positive permissive law of *talio*; but then it is denied that he, discoursing of the preceptive moral laws, hath added any thing to them which was not virtually contained in them. And therefore,

Thirdly, I add, that according to all the rules given by divines for the interpretation of the decalogue, what our Lord adds unto the letter of the third, the sixth, and the seventh commandments, must be contained under the genuine import of those precepts: for these are two known rules relating to that subject, viz.

First, That where any vice is forbidden, that must be consequentially forbidden which is a natural means, an ordinary occasion of a provocation, inducement, an temptation to that sin; it being, say civilians, the property of a good law, non solùm tollere vitia, sed etiam occasiones vitiorum: and this may be confirmed from the very nature of means; for they receive their name and their morality from the end we aim at; and so, if they be such as have a proper tendency to what is good, then are they styled good; but if they do thus tend to what is evil, they must be evil also.

Secondly, That when any evil is forbidden in the decalogue, the least degree of that evil action is forbidden; for gradus non mutat speciem: so that the least degree of sin is sin, and sin is the transgression of the law, and therefore of that law which doth forbid that kind of sin. Now hence it follows,

First, That vain swearing, or swearing in our ordinary discourse, must be forbidden in the command requiring us not to swear falsely, or take the name of God in vain. For (1). the reason of the prohibition of false swearing is this, because it is a horrid profanation of the sacred name of God, as is apparent from those words, Lev. xix. 12, "Thou shalt not swear by my name falsely, neither shalt thou profane the name of thy God." Now by swearing in our common discourse, we make the sacred name common, and therefore do profane it. (2.) Because this custom of swearing in our common discourse doth naturally lead us to the sin of perjury: it being the observation both of Hierocles* a heathen, of Philo† a Jew, and St. Austin a Christian, that ἐκ πολυορκίας ψευδορκία, "from the custom of swearing men quickly slide into perjury:" and what can be expected from a common swearer, but that he sometimes should swear falsely, and as well violate as profane the oath of God, since by his frequent swearing he shows that he esteemeth not an oath as sacred, nor looks upon it with due reverence? And he that doth not reverence an oath, it is his chance and not his care is to be thanked, if he be not perjured. Moreover, not only Christians, but even Jews, have always thought that swearing lightly, or upon frivolous occasions, and without necessity, was here forbidden. Hence, "Thou shalt not take the name of the Lord thy God in vain," is, saith the Septuagint, Thou shalt not use it ἐπὶ τῷ ματαίῳ· saith Aquila, εἰς εἰκῆ, "vainly or rashly;" Thou shalt not swear ῥᾳδίως, "easily," saith Philo; "not without cause," saith the Targum: nor is it reasonable to conceive God should permit the Jews to swear thus lightly by his name, seeing the heathens,‡ by the light of nature, did condemn this practice; and yet we find no precept in the law of Moses in which this practice is so likely to be forbidden as in this.

Secondly, Hence it doth also follow, that all causeless anger and rancour of spirit against others, and all the expressions of it, by provoking language and reviling censures, must be consequentially forbidden by those words, "Thou shalt not kill," because they tend and do dispose us to those contentions which often end in blood, and to that contempt of others which makes us not to value their lives, and therefore not much fear the taking them away, and, lastly, to beget in us that hatred which in divine construction is accounted murder; for, "he that hateth his brother is a murderer" (1 John iii. 15). And,

Thirdly, Hence it also follows, that all lustings of the heart after the forbidden enjoyment of a woman, and all such usage of the eye, the hand, or other senses, which naturally are incentives to any filthiness of the flesh, must be forbidden by those words, "Thou shalt not commit adultery;" the last, as being plain incentives to that uncleanness which is forbidden under that name; the first, as being a kind of adultery; for seeing "out of the heart," saith Christ, "come fornications and adulteries" (Matt. xv. 19), they must be in it first; and in it they cannot be, but by the lusting of the heart towards these actions.

Here then is a plain demonstration that Christ, in his discourse on these three precepts, hath made no addition to them; for what is certainly contained in these commandments and forbidden by them, can be no addition to them.

Secondly, Against these supposed additions to the moral law contained in the decalogue, I argue thus: Christ hath not added to the duties formerly belonging to the first or to the second table, therefore he hath not added to this law: to suppose that Christ hath added to the moral precept of the first table, is to suppose that he hath added to perfection; for that required the Jew "to love his God with all his soul, mind, heart, and strength" (Deut. vi. 5): and even the voice of nature will instruct us that he is worthy thus to be beloved. And is not this as much as Christ requireth of the Christians? Could the Jew comply with this precept in its greatest latitude, without exerting his utmost vigour in his service? and doth Christ require more? Will he not accept the engagement of our whole heart, mind, and spirit in his service? Doth he require that our obedience should exceed our strength?

Nor can it reasonably be supposed that Christ hath added to the duties of the second table, since that requires us to "love our neighbour as we do ourselves" (Matt. xix. 18, 19) Now the apostle Paul assures us, that all the commandments of the second table, and every other precept relating to our duty to our neighbour, is comprised in that one word or precept, "Thou shalt love thy neighbour as thyself" (Rom. xiii. 9), and that "love worketh no evil to our neighbour; therefore love is the fulfilling of the law" (ver. 10, see the note there). But against this it is objected,

First, That if Christ had intended in this discourse to have corrected the imperfect or false interpretations which the scribes and pharisees had made of these commandments, he would have named them, as you do in the interpretation of his words.

Ans. This he sufficiently hath done by saying (ver. 10), "Except your righteousness (i. e. your obedience to the moral law) exceed the righteousness of the scribes and pharisees, you shall in no case enter into the kingdom of God;" and then proceeding forthwith to show how and in what particulars we must exceed their righteousness. And, indeed, had our Lord designed to teach us, that in order to our entrance into his kingdom we must exceed the righteousness prescribed in the moral law, why doth he only say, "Except your righteousness exceed that of the scribes and pharisees," who did in many cases evacuate the law, and who are branded by him with hypocrisy for omitting "the weightier matters of the law?"

Obj. 2. It is objected, that had our Lord designed not to add any thing to the moral law, but only to expound it better than the scribes had done, he would not, after the recital of the law, have added, "But I say unto you;" but rather would have said, "The law of Moses farther saith unto you."

Ans. To this I answer that, let our Saviour's preface to these expositions of the words cited by him be considered, and then we may discern sufficient reason for these words; for having said, ver. 17, "I came not to destroy the law, ἀλλὰ πληρῶσαι, but to establish and confirm it," he, in the following instances, may rationally be supposed to show how he did this, viz. by producing first the law, and then by adding, for the establishment and confirmation of the true import of

* In Carm. Pythag. p. 34. † De Decal. p. 584.

‡ Πάντως μὲν δὴ καλὸν ἐπιτήδευμα Θεῶν ὀνόματα μὴ χραίνειν ῥαδίως. Plato, de Legib. lib. xi. p. 966. Nam et in totum jurare, nisi ubi necessè est, gravi viro parùm convenit. Quintil. Instit. Orat. lib. ix. cap. 2, p. 419. Hierocles in Carm. Pythag. p. 33, 34.

it, "But I say to you:" and when he saith, ver. 19, that "he that looseth one of the least of these commandments, and teacheth others so to do, shall be accounted least in the kingdom of heaven;" he, by "the least of these commandments," seems not to understand any command expressly written in the decalogue, since none of them can be called little, but the lesser degrees of offence against them; and then, by adding of these words, "But I say unto you," he shows how we should teach men to observe them.

APPENDIX
TO CHAP. VI., VER. 16.

In this appendix I shall endeavour briefly, and I hope clearly, to state these two questions:—

First, Whether fasting be a duty now incumbent on Christians, or a thing left indifferent under the Christian institution?

Secondly, Whether it be any part of divine worship or not?

In answer to the first inquiry, Whether fasting be a duty, or a thing indifferent under the Christian institution, I answer,

First, That as fasting signifies, in the grammatical import of the word, abstaining only for a time from the meat we ordinarily take at other times, it is undoubtedly a thing indifferent; for in this sense, "if we eat not, we are not the better," for God accounts no man the better purely because his stomach is more empty: and if we eat somewhat even on our days of fasting, when the impotency or indisposition of our bodies doth require it, "we are not the worse." But as it in the scripture signifies a day or time set apart for "the affliction of the soul," and calling it to an account for our past sins, in order to our godly sorrow for and reformation of them; or a day set apart for prayer, and humbling of ourselves, in order to the averting divine judgments, or the obtaining any public or private blessings from God's hands; I think it continues a duty still, and a thing highly acceptable to God, when it sincerely is performed in prosecution of these ends.

Secondly, It is certain that under the old covenant public fasts were commanded by God, and one of them with that severity, that the punishment of him who did not "then afflict his soul" was excision (Lev. xvi. 16); and when any adversity befell them, which made this duty proper, not only pious kings (2 Chron. xx. 3), but God also, by his holy prophets, called upon them to "sanctify a fast" (Joel i. 14, ii. 12. 15). This also pious persons voluntarily did upon extraordinary occasions: "I wept," saith David, "and humbled myself with fasting" (Ps. lxix. 10, see Ps. xxxv. 13, cix. 24). Nehemiah fasted when he heard of the affliction of the people at Jerusalem (Neh. i. 4): so did Daniel (ix. 3). These fasts they sanctified,

(1.) To avert the impendent wrath of God (Joel i. 14, 15, ii. 17), and to render him propitious to them in their distress, that he might be "jealous for his land, and pity his people" (Joel ii. 18). Thus did the people of Israel fast, when they were twice smitten by the Benjamites (Judges xx. 26); Jehoshaphat and his people, when distressed by the Ammonites (2 Chron. xx. 3); the Jews, when in danger of death from the contrivances of Haman (Esther iv. 16).

(2.) To beg pardon for and reform their offences; as when they fasted for their idolatry at Mizpeh, and did put away Baalim and Ashtaroth, and "serve the Lord only" (1 Sam. vii. 5, 6), and when they "separated themselves from their strange wives" (Neh. ix. 1).

(3.) To beg especial mercies of God; as when Ezra and his company fasted "to seek of God a right way" (Ezra viii. 21): and all this they did with good success, and so as to obtain God's blessing. These fasts, when duly celebrated, are styled such fasts as God hath chosen (Isa. lviii. 5, 6), "an acceptable day to the Lord" (ver. 5), "a sabbath, a day holy to the Lord, and honourable" (ver. 13), and fasting thus was indeed "fasting to the Lord" (Zech. vii. 5).

And as for voluntary and private fasts, I have observed that pious persons still used them as occasion did require. Anna the prophetess "fasted and prayed night and day," and "served God" as well by fasting as by praying (Luke ii. 37). And in our Saviour's time the disciples of John and of the pharisees fasted often; and this was thought so necessary a piece of devotion, that they admire and look upon it as a great defect in Christ's disciples, that they did not the like (Matt. ix. 14).

Thirdly, Observe that Christ is so far from disapproving these times of fasting as unsuitable or unnecessary under the Christian dispensation, that he declares "the time was coming when his disciples should fast" as well as others (Matt. ix. 15). He teacheth all Christians after what manner they ought to fast, that their fastings might be acceptable to God, promising a reward from God on them who do so, and being no less solicitous that they might fast than that they might pray, and do their alms, so as to be rewarded by God for them (Matt. vi. 16), and lets his disciples know, that their want of faith in casting out a devil proceeded from their want of seeking it by "prayer and fasting" (Matt. xvii. 21). Now surely he who declares that his "disciples should fast" after he was taken from them, he who is solicitous they might perform this duty without hypocrisy, and who excites them to it by the promise of a reward from God, and who informs them that their want of faith proceeded from their want of fasting, sufficiently demonstrates he looked upon this as a duty to be performed by his disciples under the gospel dispensation. And, therefore,

Fourthly, That Christ's apostles and disciples did so esteem it, we learn sufficiently from their practice; they being "in fastings often" (2 Cor. xi. 27), and approving themselves as the ministers of God, by "fastings," as well as other Christian duties (2 Cor. vi. 4, 5); this being also the usual preface to "the imposition of hands," they doing this "with prayer and fasting" (Acts xiv. 23), and in commending the ministers of the gospel to the Lord for his assistance (Acts xiii. 3); and married Christians being permitted to separate from one another for a season, "that they might give themselves to prayer and fasting" (1 Cor. vii. 5). Note,

Lastly, That fasting is not a ceremonial precept, there being no command under the law for voluntary fasting, or public fastings on extraordinary occasions, but only for one stated fast on the day of expiation; it therefore must be ranked among those moral duties or precepts of the law of nature, which Christ came "not to dissolve, but to fulfil." And this appears, because it was the practice not only of the Jews and devout proselytes (Acts x. 30), but even of the heathens also. These days of fasting to avert judgments, obtaining not only among the eastern nations (Jonah iii. 5), but among the Egyptians, the Greeks, and Romans, and being part of their sacred rites, at which times they were σίτων ἄμοιροι, or ἄγευστοι, that is, "fasting." In a word, it is owned by them who contend fasting is a thing indifferent, that it is a help to the worship of God, and an instrument of piety. It is by Phavorinus defined to be "the mother of health to the body, and the preservative of the soul;" and surely that which is a help to devotion, and a means of promoting piety, must be as much required to those good ends, as are the helps and means of sober living required by the command of temperance.

That I may answer to the second question, I must premise the distinction so frequent in the schools, betwixt an imperate and an elicit act of worship. An elicit act of worship is an act which hath God for its immediate object, and solely is designed to do him honour, or to agnize some divine excellency or perfections. Thus an act of faith is an elicit act of religious worship; because it doth, and is designed purely to acknowledge the divine power and veracity; and prayer is an elicit act of divine worship, because by it we do acknowledge the power, wisdom, and goodness of God. Whereas, an imperate act of worship is that which hath another object besides God, and only hath relation to him because it is performed in obedience to his command: thus charity hath for its object our indigent or our afflicted brother, and only hath relation to God, as it is done to others in obedience to his command; and justice is an imperate act of worship only, because it immediately relateth to what belongeth to our brother, though we deal justly with him from the consideration of that God "who is the avenger of those who do defraud or overreach their brother." Now to apply this distinction to our present purpose; they who deny that fasting is an elicit act of worship, do freely grant it to be an imperate act of worship, as being serviceable to prayer and that repentance towards God, which are immediate acts of worship. Here therefore note,

First, That even Mr. Dally grants, that fasting was a part of divine worship under the Old Testament; whence we may gather that it must be so also under the New Testament, since under both it hath the same object, end, and reasons, and so must be as much an act of religious worship under the New Testament as it was under the Old; where to observe it was "to sanctify a fast," to keep "a day holy and acceptable to the Lord," and as much λατρεύειν, "to serve God by fasting" as by prayer (Luke ii. 37).

Secondly, It is confessed that fasting, considered as a help to prayer, repentance, or pious meditations, is only an imperate act of religion; but as it is an act of revenge upon ourselves for our offences done against the divine majesty, and an acknowledgment that we are by them become unworthy to receive from him our daily bread; and as it is a part of our time consecrated to the service of God, I see not why it should be less esteemed an act of religious worship than the observation of a sabbath, or a day of thanksgiving.

APPENDIX
TO CHAP. XII.

Concerning the nature of the sin against the Holy Ghost, and the reason why it is said to be such as will never be forgiven.

First, for explication of this subject, I do not think it proper, with the learned Grotius, to mollify the severity of this sentence, by saying that what is absolutely spoken by the Lord must be comparatively understood, and only intimates, that it is very difficult to obtain the pardon of this sin, not that it will admit of no forgiveness: for our Saviour says expressly of this sin, both negatively, that "it shall never be forgiven," and affirmatively, that the person guilty of it "shall be obnoxious to eternal judgment," and confirms all this with an asseveration, "Verily I say unto you, He that blasphemeth against the Holy Ghost hath never forgiveness, but ἔνοχός ἐστιν, is liable to eternal judgment" (Mark iii. 29). Much less are we to admit of Dr. Hammond's descant on the words, that this sin shall not be pardoned but upon a particular repentance, for that is as true of every known and wilful sin, as of the blasphemy against the Holy Ghost; and therefore this interpretation makes no discrimination of this from any other wilful sin, which yet our Saviour plainly designed by those words to do. Moreover, against both these expositions it is observable, that our Lord saith expressly of all manner of other sins against the Son of man, or the Messiah, that "they shall be forgiven;" and yet, doubtless, men's blasphemies against the Saviour of the world, and other heinous crimes, will not be pardoned without particular repentance, and it is very difficult to bring such grievous sinners to repentance. Let it be noted,

Secondly, That from our Saviour's words it plainly seems to follow, that this sin consists, or is completed, not in our thoughts or in our works, but in our words, for it is, "he that speaketh," ver. 32, "he that blasphemeth against the Holy Ghost," that shall not be forgiven. Simon, the magician, conceived as vilely of the Holy Ghost as we can well imagine, when he thought "he might be purchased by money" (Acts viii. 18, 19); for this was to conceive the Holy Ghost was given only by some higher art of magic than he had attained to; and yet St. Peter exhorts him to "pray, that the thoughts of his heart might be forgiven" (ver. 22); and they who, by uncleanness, fornication, and adultery, despised the commandments which God had given them by his apostles, "to possess their vessels in sanctification and honour," are said to have "despised not only man, but God, who also had given them the Holy Ghost" (1 Thess. iv. 8); and yet St. Paul supposes such persons might "repent of the uncleanness, fornication, and lasciviousness they had committed" (2 Cor. xii. 21). This sin must therefore be committed, not only by our evil thoughts and works, but also by our blasphemous words against the Holy Ghost.

Thirdly, Observe, that it is not any blasphemy against the Spirit in his miraculous operations, such as were casting out of devils and healing of diseases, which is here styled the "blasphemy against the Holy Ghost," this being here done by the pharisees against the Son of man; for he declareth, ver. 28, that "he did cast out devils by the Spirit of God;" they therefore must blaspheme that Spirit by which our Saviour did this, by saying, "he cast out devils by Beelzebub, the prince of the devils;" and yet our Saviour saith, that even "this blasphemy against the Son of man should be forgiven," but it was properly the "blasphemy against the Holy Ghost." And therefore,

Fourthly, Let it be noted, that there is a plain difference in scripture betwixt the operations of the Spirit and the gifts or distributions of the Holy Ghost; all the miraculous operations which were done upon others, viz. the casting out of devils, the healing of diseases, the curing of the lame, the blind, the dumb, the maimed, the raising of the dead, were the extraordinary operations of the Spirit; but all the inward gifts, by which the understanding was enlightened, and was enabled to perform things which by nature it could not do without the immediate working of the Holy Spirit, are styled the gifts or distributions of the Holy Ghost; as, v. g. the gifts of wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues, and the interpretation of them. That there is ground for this distinction will appear from these considerations:

(1.) Because our Saviour, whilst he was upon earth, gave to his apostles and the seventy disciples power to "heal the sick, cleanse the lepers, cast out devils, and to raise the dead" (Matt. x. 8, Luke x. 9); and yet St. John informs us, that "the Holy Ghost was not yet come, because that Jesus was not glorified" (vii. 39): and Christ informed his disciples, that "if he did not go away, the Comforter," that is, the Holy Ghost, "would not come" to them; but "when I go," saith he, "I will send him to you" (John xvi. 17, xiv. 16): and St. Peter tells the Jews that our Lord, being exalted to the right hand of God, received the promise of the Holy Ghost, and sent him down upon his apostles (Acts ii. 33). The Holy Ghost must therefore signify something distinct from the power of working miracles.

(2.) The apostle John, producing his witnesses to prove that Jesus is the Son of God, saith thus: "There are three that bear witness upon earth, the Spirit, the water, and the blood;" and there be "three that bear witness from heaven, the Father, the Word, and the Holy Ghost" (1 John v. 7, 8), clearly distinguishing the witness of the Holy Ghost from the testimony of the Spirit.

(3.) Throughout the history of the Acts of the Apostles, where St. Luke hath occasion to mention the miracles which the apostles and other Christians did, he always useth the words τέρατα, σημεῖα, δυνάμεις, "wonders, signs, and powers;" but where he speaks of persons prophesying, or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost descending on them.

And (lastly) where the scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders and the gifts and distributions of the Holy Ghost. Thus the apostle speaks of the things God had wrought by him, "in the power of signs and wonders," and "in the power of the Spirit of God," or "of the Holy Ghost," as other copies read (Rom. xv. 19): and God, saith St. Paul, "bare witness to the doctrine which the apostles preached, by signs and wonders, and divers miracles, and gifts of the Holy Ghost" (Heb. ii. 4). Hence observe,

Fifthly, That this blasphemy of the Holy Ghost neither was nor could be then committed when our Saviour spake these words, or whilst he was upon earth, because the "Holy Ghost was not yet come," saith the evangelist (John vii. 39); nor was he to be sent till "Jesus was glorified;" i. e. till he was risen from the dead, and was exalted to the right hand of the Father. And therefore, after our Lord's resurrection, he breathes on the apostles, and saith unto them, "Receive ye the Holy Ghost" (John xx. 22); and farther promises, at his ascension, that "within a few days" they should receive the power of the Holy Ghost descending down from heaven, to render them able witnesses of our Lord's resurrection; and that after his departure from them, "the Comforter," that is, the Holy Ghost, "should come," and should "convince the world of sin, because they believed not in him, and of his righteousness, because he went unto the Father" (John xvi. 9, 10.) Though therefore our Saviour entered upon this discourse upon occasion of that saying of the pharisees, "He casts out devils through Beelzebub," yet his design seems chiefly to be this, to terrify them from going on from the blaspheming the Son of man,

and of that Spirit by which he wrought his miracles, to the blaspheming of the ensuing dispensation of the Holy Ghost, which was the last he ever would vouchsafe, to call them to that repentance which would procure the remission of their sins. These words may therefore be thus paraphrased:—You have represented me as a winebibber, and as a friend of publicans and sinners, and as one who casts out devils by Beelzebub; and you will still go on, after all the miracles which I have done among you, to represent me as a false prophet and a deceiver of the people; but, notwithstanding, all these grievous sins shall be forgiven you, if that last dispensation of the Holy Ghost, which I shall after my ascension send among you, shall prevail with you to believe in me: but if, when I have sent the Holy Ghost to testify the truth of my mission, and of my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven, nor shall there any thing be farther done to call you to repentance. That this is the true import of our Saviour's words is evident,

First, Because they still run in the future tense, respecting not what had been done already by the pharisees or others, but only what hereafter should be done; "whosoever shall blaspheme against the Holy Ghost" (Mark iii. 28, Luke xii. 10).

Secondly, Because the blasphemy here mentioned in these words, "He casteth out devils by Beelzebub," or by confederacy with Satan, was certainly a blasphemy against the Son of man; and therefore such to which the promise of forgiveness is here made, and could not be the blasphemy of the Holy Ghost, because he was not yet come. And,

Thirdly, Had the pharisees been guilty of this blasphemy against the Holy Ghost, by this saying of our Lord, "He casts out devils by Beelzebub," our Saviour could not afterward have prayed for their forgiveness, or offered to them any farther terms of mercy or salvation; whereas he on the cross prays thus, after the pharisees and rulers had moved Pilate to crucify him, "Father, forgive them; they know not what they do" (Luke xxiii. 34): and in this very chapter he promiseth one farther sign for their conviction, even that of his death and resurrection the third day; and farther saith, that he would send the Holy Spirit to convince them of their sin, in that they believed not on him, and of his righteousness. St. Peter also saith, both of the people and the rulers, who so importunately sued to Pilate that he might be crucified, "I know ye did it ignorantly, as did also your rulers" (Acts iii. 17. 19). And then he calls upon them to "repent, and be converted, that their sins may be blotted out;" thereby clearly insinuating they had not yet committed that offence which could not be forgiven. And St. Paul in the thirteenth chapter of the Acts tells them, "he preached the gospel, and offered remission of sins to all among them that would believe" (ver. 32. 39. 46).

And having thus considered the nature of this sin, I proceed to show the difference betwixt it and all the blasphemies which the Jews vented against our blessed Lord whilst he was here on earth, and why they were all pardonable, or such as might be forgiven unto men; whereas the blasphemy against the Holy Ghost is here pronounced such as should never be forgiven

It is therefore to be observed, that though the Jews still represented the blessed Jesus as "a winebibber and a glutton," because he used not that abstinence, and severe diet, and those frequent fasts, which John and his disciples did; though they styled him a "friend of publicans and sinners," because he freely did converse with them for their good; though they styled him a blasphemer, because he called himself "the Son of God;" though, lastly, they crucified him, and pronounced him worthy of death, as a false prophet, and deceiver of the people: our Saviour not only promises pardon of these things to them who should believe after his resurrection, but even prays for them upon the cross, saying, "Father, forgive them; for they know not what they do." Now this he did upon these two considerations:

First, Because the meanness of his birth and education, state and condition upon earth, caused many to be offended at him, and indisposed them to believe such high things of him as that he was "the Son of God," and was to be "the King of Israel." Thus, when they were amazed at the divine doctrine which he taught, and the mighty miracles by which he had confirmed it, and thereupon inquire, "Whence is this wisdom given to him, and these mighty works done by him?" the thought that he was "the son of a carpenter," and of a poor woman called Mary, caused them to be "offended at him:" and when he represents himself as a person coming down from heaven, they do not believe him on the same account, but say, "Is not this Jesus, the son of Joseph? Know we not his father and his mother? how therefore saith he, that I come down from heaven?" (John vi. 42.) This, therefore, being so specious a pretence for their rejecting of and not believing on him, our Saviour promiseth the pardon of their infidelity, till, by his resurrection, and the mission of the Holy Ghost, he had quite taken off the force of the objection, and showed by his return unto the Father, and his sitting down at the right hand of God, and sending of the Holy Ghost from heaven, that he was indeed "the Son of God." Hence is he said to be declared "the Son of God with power by the resurrection from the dead" (Rom. i. 4), of which, saith the apostle Peter, "we are witnesses; and so is also the Holy Ghost, which he hath given to them that believe" (Acts v. 32): and Christ himself declares, that when this Holy Ghost was by him sent from heaven, he should "convince the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father" (John xvi. 8, 9).

Secondly, Christ thought their case more pitiable, till after his resurrection and ascension, and till this mission of the Holy Ghost, by reason of those prejudices which their whole nation had entertained against his person and his doctrine, and which were not entirely removed till he had thus ascended: now they were such as these, (1.) That they were very well acquainted with his birth and parentage; but "when Christ cometh, no man can know," saith their tradition, "whence he is," John vii. 27. (2.) That Elias did not come in person to usher in his advent, according as it was foretold by Malachi, iv. 5. Thus when a voice from heaven had declared him to be the Son of God, in the audience of St. Peter, James, and John, they still object against it, the tradition of the scribes, "that Elias must first come" (Matt. xvii. 10). And, (3.) that they had got a general tradition that their Messiah was "to abide for ever" (John xii. 34), whereas Christ still declared, he was to be "lifted up," and die an ignominious death; a doctrine so distasteful to his own disciples, that Peter, after his confession that he was the Christ, rebukes our Saviour for it, saying, "Far be it from thee; this shall not happen unto thee" (Matt. xvi. 22). And though he very frequently and plainly told them that he was to suffer, yet do St. Mark and St. Luke inform us, that "they understood not this saying, and it was hid from them" (Luke ix. 45); yea, that "they understood not these things, nor knew they what was said" (xviii. 34): and yet Christ's words were plain enough, only they could not reconcile them with their tradition, that the Messiah was to adide for ever, and set up a temporal kingdom among them. For, (4.) this was the great prejudice their whole nation laboured under, that their Messiah was to come in a triumphant manner, to subdue nations under them, and make the Jews to lord it over all their enemies, and to continue this his kingdom over them for ever; their prophets having still represented him as a "great King over all nations:" his own disciples were so fully possessed with this opinion, that after our Lord's resurrection they presently inquire, "Wilt thou at this time restore the kingdom to Israel?" (Acts i. 6.) It is not therefore to be wondered, that this so strong and pleasing apprehension should prejudice their minds against a person seemingly so mean and despicable, who spake so often of his sufferings, declared that his "kingdom was not of this world," and that he came "not to be ministered unto, but to minister." Now by our Saviour's resurrection, ascension, and sending of the Holy Ghost, all these objections were fully solved, and all these prejudices were removed. For when our Lord was thus "declared to be the Son of God with power, by his resurrection from the dead," then must they be convinced, that besides that human nature, which he received from his

parents, he had another, according to which they "knew not whence he was," and "neither knew him nor his Father" (John viii. 14. 19). When at his ascension "all power in heaven and in earth was given to him," and he was there to "reign till all his enemies were made his footstool;" then might they easily perceive, how this Messiah was to "abide for ever, and to reign over the house of Jacob for ever" (Luke i. 33). Hence, from this exaltation to the right hand of power, St. Peter makes this inference, "Therefore, let all the house of Israel know assuredly, that God hath made this Jesus, whom ye crucified, both Lord and Christ" (Acts ii. 36). They from his resurrection were assured his former sufferings were well consistent with his kingdom; and from his ascension into heaven, that his kingdom was not to be a temporal kingdom upon earth, but a spiritual and heavenly kingdom, and that he was to rule not over men's bodies, but their souls and consciences; and when they saw this kingdom so powerfully erected by the Holy Ghost assisting the apostles in the preaching of the gospel, and making numerous converts throughout the heathen world, they could not but discern how it was foretold by the holy prophets, that he should "reign over all nations:" or how John the Baptist, who had pointed him out, and said, "Behold, the Lamb of God, and Saviour of the world," and had foretold he should "baptize them with the Holy Ghost," was that Elias, which was to come as his forerunner. And thus you see why our Saviour puts this distinction betwixt the blasphemies committed against him in this state of humiliation, and the blasphemies committed against the Holy Ghost he promised to send down from heaven after his exaltation to the right hand of Majesty in the heavens.

It remains to show how the blasphemy against the Holy Ghost becomes unpardonable, and why it was so rather than any sin committed against Christ whilst in the state of his humiliation; now this it was upon several accounts;

First, Because this was the last and chiefest evidence which God designed to make use of, to cure the infidelity of that perverse and stubborn generation, or to prevail upon them, and upon other nations, to believe in Christ: in all the other evidences, which came before to win men to that faith in Christ, on which the pardon of their sins depended, God had still a reserve, and resolved upon some farther means when they had proved ineffectual. If the testimony of John the Baptist that he was the Christ, if the innocency of our Saviour's life, if the wisdom of his words, the heavenly nature of his doctrine, and all the miracles by which it was confirmed, proved ineffectual to persuade that perverse generation to receive and own him as their promised Messiah; God still resolveth, yea, he had promised to send this Holy Ghost, as a more powerful evidence to "convince the world of sin, because they believed not in him," and of the righteousness of him whom they had hitherto rejected. Hence, when the Holy Ghost in this miraculous manner had fallen down on the apostles, and enabled them "to speak with tongues, and prophesy;" "this is that," saith St. Peter, "which was spoken by God in those words of Joel; In the latter days I will pour my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts ii. 16, 17). And again (ver. 38, 39), "Repent, and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the Holy Ghost: for the promise is to you and to your children." When therefore the apostles, being endued with this power from on high, had been Christ's witnesses "throughout Judea and Samaria, and to the ends of the earth," God had done all that he designed to bring men to the faith of Christ; so that when many would not be persuaded by it, but, instead of being convinced and reclaimed, proceeded to slight and despise, yea, to revile and blaspheme it, God was unalterably resolved to strive no more with them, but to let them "die in their sins:" and therefore it is observable, that when the Jews had thus resisted the "Holy Ghost, contradicting and blaspheming" that Holy Spirit by which they preached unto them (Acts xiii. 45), they give them over as desperate, and persons in whom that of the prophet was fulfilled, "Behold, ye despisers, and perish" (ver. 41), and therefore "turn unto the gentiles" (ver. 46, xxviii. 28): and St. Paul represents them as persons "given up to a spirit of slumber," and judicial blindness (Rom. xi. 8, 9); and so rejected from being any more God's church and people.

And as this was the last, so was it the most powerful evidence: as for the working of miracles and casting out of devils, the heathen priests and exorcists, and many of the Jews, pretended to them; our Saviour also foretold of the "false Christs and false prophets," that they should work "signs and miracles" sufficient to "seduce, if it were possible, the very elect" (Matt. xxiv. 24); and the apostle, that Satan should come among those who "received not the truth in the love of it, with strong delusions, and with all deceivableness of unrighteousness, with all power, signs, and lying wonders" (2 Thess. ii. 8—10). But yet none ever did or could pretend unto these inward gifts and operations of the Holy Ghost, such as enabled the illiterate to speak with all kinds of unknown tongues, and to interpret the tongues of others, and to discern the secrets of men's hearts, and "understand all mysteries," by an internal inspiration and illumination; and much less to confer gifts on others by imposition of their hands, as the apostles did: when, therefore, Christians saw those gifts exercised continually in their assemblies, and daily conferred on persons at their baptism, they could scarce have a stronger evidence of the truth of the Christian faith, and therefore could not blaspheme those gifts by which it was so wonderfully confirmed, without the utmost degree of infidelity. And therefore,

Secondly, This sin is represented as unpardonable; because the faith of such perverse and stubborn persons is impossible, they having rejected all the evidence that can be offered for their conviction, and all the motives that can be rendered to provoke them to repent of their infidelity. So St. Paul speaks in case of those, who, living under this dispensation of the Holy Ghost, did yet apostatize from Christianity to Judaism, or heathenism; "Let us not go about to lay again the foundation of repentance and faith towards God," which were the doctrines they first preached to Jew and gentile: "of baptism," by which believing they made profession of the Christian faith, and covenanted to perform the duties it required of them; "of imposition of hands" of the apostles, by which they after baptism received the Holy Ghost; "of the resurrection of the dead," which was the glorious promise by which all Christians were encouraged to be "steadfast, immoveable, and always abounding in the work of the Lord;" and "of a future judgment," by which they were terrified and affrighted from falling off from that obedience; "for it is impossible," saith the apostle, "for them who have been once enlightened," as Christians were in baptism (which, therefore, from the beginning of Christianity, was called "illumination," as appears from the testimonies of Justin Martyr, Irenæus, and Clemens of Alexandria), "and who have tasted of the heavenly gift, and have been made partakers of the Holy Ghost," which they received by the imposition of hands, "and who have tasted of the good word of God," i. e. have been acquainted with that gospel, which affords the promise of remission of sins and of justification here, and of a resurrection to eternal life hereafter, "and have felt the powers of the world to come," i. e. the powerful persuasions which the doctrine of a future judgment administers to repentance, a new life, and steadfast perseverance in the Christian faith; and after all these engagements to persevere in the profession of it, fall away from it by apostasy to Judaism, or to heathenism—"to renew them to repentance" (Heb. vi. 2—7): because you cannot lay again any other motive or foundation to it than hath been already laid; you cannot call upon them to repentance and to faith in God by any other arguments than by those miracles by which they were at first induced to believe; you cannot incite them to be true to their profession by any other engagements than those which they had made in baptism; you cannot give them any higher evidence of the truth of Christianity, than that of their participation of the Holy Ghost; no greater motive to continue steadfast in the Christian faith, than is the promise of a happy resurrection to eternal life; nor propose any thing more dreadful to affright them from apostasy, than are the terrors of a future judgment; and so you can do nothing to renew them to repentance which hath not been already ineffectually performed in order to that end.

FIRST APPENDIX
TO CHAP. XXIV.

GROTIUS, in his notes on the third verse of this chapter, makes these three questions to refer to three several epochas; viz.

1. The question, "When shall these things be?" to the time of the destruction of the temple: and this, saith he, our Saviour answers to, ver. 23.

2. The question concerning his παρουσία, or *advent*, to set up his kingdom, he refers to the time of Constantine; but others, to the time of the general conversion of the Jews and the millennium; and of this time, say they, Christ speaks from the twenty-third to the thirtieth verse.

3. The question concerning "the end of the world;" and of this, saith he, Christ speaks from the thirtieth verse to the end of the chapter.

I on the contrary do assert, that at least to the thirty-fourth verse, Christ speaks only of the destruction of the temple, the city, and people of Jerusalem, and of the Jewish nation.

Now, that the παρουσία, or "advent of the Son of man," belongs, not to his coming to destroy Jerusalem, but to another coming of this Son of man to set up his kingdom, he proves; because the words here, from ver. 22 to 27, are like those in which our Lord speaks of his kingdom, Luke xvii. 22 to the end: but that Christ there, from ver. 22 to the end, is speaking of the time when the Jews should be in "great distress" by the Roman army, and should perish by it, and when Christ should come to execute his vengeance on them, is exceeding evident from the words, and is there also confessed by Grotius. For, say St. Matthew, Mark, and Luke, "When you shall see Jerusalem compassed about with armies, let him that is on the housetop not come down to take any thing out of his house; nor let him that is in the field, &c. for these are the days of vengeance." And the words of the same St. Luke, xvii. 31, run thus; "On that day, he that is on the housetop, and his stuff in the house, let him not come down to take it away; and likewise he that is in the field." Who sees not now that "that day," Luke xvii., is the same with "the days of vengeance," ch. xxi.? Now this one observation confounds all these several epochas into which some have divided this chapter. For,

First, Hence it appears, that the time when they should say, "See here, and see there is the Son of man," Luke xvii. 22, 23, viz. he that is "to deliver Israel," Luke xxiv. 21, "to save them from their enemies," Luke i. 71. 74, is the very time preceding the destruction of the Jewish nation. For, when those days of tribulation come upon them, saith St. Mark, xiii. 19. 21, St. Matthew, xxiv. 21. 23. 26, then shall they say to you, "Lo here is Christ, and there is Christ." And this is still more evident from Matt. xxiv. 26, "When they shall say, Behold, he is in the desert; go not forth:" for this they often said before their destruction (see the note there).

Secondly, Hence it must follow that the "false Christs and false prophets" mentioned Matt. xxiv. must also be contemporary with the times of tribulation preceding that destruction, and that they must rise up as false Christs, by pretending to deliver Israel; and as false prophets, by declaring to them salvation as from God; for the appearance of these very persons to deceive, is given as the reason why they should not follow or believe them who said, "Lo, Christ is here; or, Lo, he is there" (Matt. xxiv. 23, 24, Mark xiii. 21, 22).

Thirdly, Hence it appears, that the παρουσία, "coming of the Son of man" like lightning, must be at the same time; not only because it is given in St. Matthew as a reason why Christ was not then to be looked for in deserts, or in secret chambers; and, Luke xvii. 24, as a reason why they should not follow them, who would then say, "See, he is here; or, See, he is there;" but also, because St. Matthew assigns this as the reason of that conspicuous appearance, that "wherever the body (of the Jews, the carcase) is, there would the eagles (i. e. the Roman army) be gathered together," to prey upon and to destroy them.

Fourthly, Hence it appears, that when it is said, Matt. xxiv. 37—39, "As it was in the days of Noe, so also shall the coming of the Son of man be:" this also must refer to the same time, though these words may also refer to the day of judgment, and be then accomplished; for the same words, Luke xvii. 26, 27, are mentioned by Christ; and then it follows, "In that day (viz. of his coming) he that is on the housetop, and his stuff in the house, let him not come down to take it away;" which, as we have proved, respects the time preceding the destruction of Jerusalem.

Fifthly, Hence it appears, that the words following in St. Matthew, ver. 40, 41, "Then shall two be in the field, two grinding in the mill, the one shall be taken, and the other left," refer to the same time also, as well as to the day of judgment: for when Christ had said these words to his disciples, Luke xvii. 35, 36, they inquire, "Where, Lord, shall this be?" And he answers that "wherever the body is, thither shall the eagles be gathered together," which, as proved already, refers to the same time.

Hence then it is manifest there can be no such interval in this prophecy as some imagine, viz. an interval of above seventeen hundred years betwixt what is spoken of the destruction of Jerusalem to ver. 23, and what is spoken of the millennium from thence to ver. 30.

Arg. 2. Moreover, that what is assigned as a second epocha to follow the first, according to Grotius, three or four hundred years after; and, according to others, almost seventeen hundred years after, was indeed to happen in, or about the first period, is evident from most passages recorded from ver. 23 to 34. Of the twenty-third, twenty-sixth, twenty-seventh, and twenty-eighth verses, this hath been proved already.

That these words, ver. 24, "For there shall arise false Christs and false prophets," belong to the same period, as it hath been proved already from the connective particle, *for*; which shows this verse is introduced as a reason of what was said in the foregoing verse: so also it is proved from the words following, ver. 25, "Behold, I have told you before," viz. ver. 5, by saying, "Many shall come in my name (i. e. as false pretenders to be the Christ, and that Prophet which should come into the world), and shall deceive many;" which words undoubtedly belong to the first interval. So when St. Mark had introduced Christ speaking the same words, ver. 22, he adds, ver. 23, "See to it; behold, I have foretold you all things," viz. all that related to these persons, ver. 6, and therefore St. Luke having given us Christ's words thus, xxi. 8, "Many shall come in my name, saying, I am Christ, and the time draweth near;" he adds those words, "Go not after them:" which are the same in sense with those that go before, and follow in St. Matthew, "Believe them not;" and upon that account he doth not at all repeat those words, as do St. Matthew and St. Mark.

Secondly, St. Mark saith, ver. 24, in those days, after this tribulation (mentioned ver. 19), "the sun shall be darkened;" it shall be thus immediately after this tribulation, saith St. Matthew, ver. 29. Now, can that which was not to happen till seventeen hundred years "after this tribulation," be said to happen either "immediately after" that tribulation, or "in those days!"

Thirdly, They both go on, and say, "And then shall appear the sign of the Son of man coming in the clouds," viz. "in those days," and "immediately after that tribulation;" Matt. xxiv. 30, "Then shall they see the Son of man coming in the clouds with power and great glory," surely not seventeen hundred years after the destruction of Jerusalem: for why then did our Saviour say to them that crucified him ἀπ' ἄρτι, "Within a little while shall ye see the Son of man coming in the clouds" (Matt. xxvi. 64)?

Fourthly, The thirty-first verse following thus in St. Matthew, "And he shall send;" and in Mark thus, καὶ τότε, "And then he shall send his angels, and shall gather his elect;" show evidently, that the gathering of the elect there mentioned must happen then.

Fifthly, The thirty-third verse follows thus, "When all these things shall come to pass, then know ye ὅτι ἐγγύς ἐστι, that it is near." Now these words, if they be rightly rendered by our translation, it "is near," do necessarily refer to the destruction of Jerusalem, mentioned Luke xxi. If they refer to the coming of the Son of man, as is more probable from the words of St. Paul, Phil. iv. 5, ὁ Κύριος ἐγγύς "The Lord is at hand;" and of St. James, v. 7—9, "The coming of the Lord ἤγγικε, is at hand, and the Judge standeth at the door;" they also must refer to the coming of the

Son of man to the dsstruction of Jerusalem, as they do in St. James, v. 7 (see the note there); and as we have proved "the coming of the Son of man" doth in the foregoing places of this chapter, and in St. Luke, ch. xvii. And this is still more evident from the variation of the phrase in St. Luke, "Lift up your heads, for the kingdom of God draweth nigh;" for as this, being given as an encouragement to Christ's disciples then to persevere under these tribulations, and to "possess their souls in patience," must respect those of that generation, and not those Christians which were to live above seventeen hundred years after; so "the kingdom of God," mentioned by St. Luke, enforceth the same sense, since Christ, in all these three evangelists, had told them, "There were some then alive that should not taste of death till they saw the Son of man coming in his kingdom" (Matt. xvi. 28); or "till they saw the kingdom of God coming in power" (Mark ix. 1, Luke ix. 27).

Lastly, Our Saviour adds, ver. 34, "This generation shall not pass away till all these things be fulfilled;" which shows that this relates to that which was to be done in that age: for "this generation," saith Grotius, is, ejus ætatis homines, "the men of his age," as hath been fully proved there; and this, saith he, Christ spake, templum ostendens, "showing them the temple;" and surely then he spake this of the destruction of the temple.

Obj. 1. But against this opinion it is objected, first, That these words of St. Matthew, "Then shall all the tribes of the earth (or land) mourn, and then shall they see the Son of man coming in the clouds of heaven with power and great glory," cannot relate to the destruction of Jerusalem, because St. John, who writ his prophecy long after the destruction of Jerusalem, saith thus, Rev. i. 7, "Behold he comes with clouds; and every eye shall see him, and they who pierced him: and all the tribes of the earth shall weep because of him."

Ans. But to this objection Grotius himself gives a sufficient answer, by saying, Novum non est eadem verba, præsertim ex prophetis petita, diversis rebus aptari; "It is no unusual thing to adapt the same words taken from the prophets," as these are from Zech. xii. 12, to divers events, especially when they respect the same subject, and relate to the same people. Now, after the destruction of Jerusalem, in the eighteenth of Trajan, the Jews became seditious again in Libya, Cyrene, Egypt, Alexandria, Mesopotamia, and that war extinguished πολλὰς μυριάδας Ἰουδαίων, "many myriads of Jews" (Euseb. H. Eccl. lib. iv. cap. 12): and after that, from the sixteenth to the eighteenth of Hadrian, they rebel again; and then an innumerable multitude of men, women, and children perished with Barchochebas their leader; and they are utterly suppressed, and from thenceforth not permitted to see Jerusalem (cap. 6). And had not St. John, seeing those things by the spirit of prophecy, sufficient occasion, upon these accounts, to adapt these words of Zachary to the like calamities befalling the same persons?

Obj. 2. St. Matthew and St. Mark say, "Of that day and hour knoweth no man; no, not the angels of heaven, nor the Son, but the Father only" (Matt. xxiv. 36, Mark xiii. 32): which seems not to be true of the destruction of Jerusalem, foretold so punctually by Daniel, but only of the day of judgment, of which the ancients did generally interpret these words.

Ans. About the time to which these words refer, I shall not much contend; for the preceding words being these, "Heaven and earth shall pass away," these words may bear this sense, But of the time when heaven and earth shall pass away knoweth no man: and therefore in the paraphrase I have so interpreted the following words, as to relate to both these times; the destruction of the Jewish nation being an argument and a symbol of the general judgment.

APPENDIX

IN ANSWER TO MR. WHISTON'S DISSERTATION ON MATTHEW XXIV.

My notes upon the twenty-fourth chapter of St. Matthew, and my appendix to that chapter, seem to me to depend upon such solid and strong reasons, that Mr. Whiston durst not formally attack, and so they need no defence against his dissertation on that subject; yet, because he seems to have made a shift to evade some few things there said, I shall first propound the difference in this matter betwixt his sentiments and mine, and then consider his several observations, and show there is no strength in them, either to confirm his own opinion, or to invalidate the arguments which I and Dr. Hammond have produced against it. And,

First, He delivers his opinion thus: "That the question which gave occasion to this discourse is double, or really two distinct questions; viz. the one, When these brave buildings of the temple were to be destroyed? the second, What should be the sign of his coming to judgment, and of the end of the world?" I, on the contrary, have asserted, and proved by three arguments, that the question is indeed but one, and concerns only the destruction of the people, and the temple, and the polity of the Jews, and the signs when this was to happen.

That two distinct questions are offered to our Saviour, he proves from the account given of them by St. Matthew, whose first question, "Tell us when these things shall be?" relates to the destruction of the buildings of the temple; his second, "What shall be the sign of thy coming, and of the end of the age?" relates, as Mr. Whiston thinks, to the signs and tokens of Christ's coming to judgment, and of the end of the world. To which I answer, That there be indeed two questions in St. Matthew, but then they both relate to the same thing; viz. when these things should happen to the people and temple of the Jews (Luke xiii. 34, 35, xix. 43, 44), and what signs should precede or accompany that desolation: for,

Arg. 1. First, though the words of St. Matthew are larger than the words of the other evangelists, yet, being all inspired persons, they cannot contradict or thwart each other. Now St. Luke saith expressly, xxi. 7, that the questions of the disciples were these two; "When shall these things be, and what is the sign when they shall come to pass?" St. Mark, xiii. 4, saith as expressly they were these; "Tell us when these things shall be, καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, and what is the sign when all these things shall come to pass?" Seeing then that Mr. Whiston* grants, that ταῦτα, ταῦτα πάντα, "these things," and "all these things," refer particularly to the buildings of the temple, which are to be destroyed in that age, without any relation to the day of judgment, and the signs thereof: and seeing both St. Mark and St. Luke expressly say, that the second inquiry was when πάντα ταῦτα, "all these things" were to come to pass, or συντελεῖσθαι, "to be consummated," it is evident they must either contradict St. Matthew, in saying this was the second inquiry of the disciples, or else their second inquiry in St. Matthew must relate to the same thing, to wit, to the destruction of the people and the temple of the Jews.

Arg. 2. My second argument, for confirmation of my opinion, is this: Christ so answers to the questions, touching the signs of his coming, as manifestly to show they were contemporary with the desolation of the people, polity, and temple of Jerusalem, saying, ver. 27, "As the lightning cometh from the east and shineth to the west, so shall ἡ παρουσία the coming of the Son of man be," Matt. xxiv. 27, for, ver. 28, "where the carcase (i. e. the Jewish people) is, there shall the eagles be gathered together;" i. e. the Roman army, whose ensign is the eagle: so that the coming of that army to destroy them, and "the coming of the Son of man," must be contemporary. And again, ver. 37—39, "As it was in the days of Noe, so shall ἡ παρουσία the coming of the Son of man be: for two shall be in the field, two grinding in the mill, the one shall be taken, and the other left," ver. 40, 41, which words are followed in St. Luke with these, "Where the carcase is, there shall the eagles be gathered together," xvii. 34.

Now to this Mr. Whiston replies only by this sorry shift, that the twenty-seventh and twenty-eighth verses in St. Matthew are misplaced, and belong to their fellows, ver. 37 of the same chapter; which if men say at pleasure, all

* P. 292.

certainty from the connexion of the words in scripture is destroyed.

Secondly, Why doth he say that they are placed here without any visible connexion? when the connexion runs so clearly thus, Hearken not to them who say that Christ is in the secret chambers, for the coming of the Son of man will not be secret and obscure, but bright as the lightning, &c.

Thirdly, The same words in St. Matthew follow the same words, Luke xvii. 27, as will be evident by comparing Matt. xxiv. 23 with Luke xvii. 23, and μὴ ἐξέλθητε, Matt. xxiv. 26, with μὴ ἀπέλθητε, Luke xvii. 23, so that if the words of Christ be not misplaced there, they cannot be misplaced here.

And, Fourthly, Place them where you will, the argument hath still the same force to prove that the coming of the Son of man must be contemporary with the coming of the Roman army to destroy the people of Jerusalem; this being given as the reason why the coming of the Son of man should be so conspicuous, that where the Jews were, there should the Roman army be gathered together to destroy them.

Arg. 3. My third argument is this: By comparing the words of Christ elsewhere with those contained in these three evangelists, this will be farther evident; for Christ saith, Mark ix. 7, "There be some standing here, who shall not taste death, till they see the Son of man coming in his kingdom;" and, Matt. xxvi. 62, "Within a while ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven." When therefore it is said, Matt. xxiv. 30, Mark xiii. 26, Luke xxi. 27, "Ye shall see the Son of man coming in the clouds of heaven with great power and glory;" this advent must be whilst some were living that then stood by Christ, and "within a while," and so not at the end of the world.

Now in reply to this, behold a notable criticism, viz. the word in all these places is not παρὼν, but ἐρχόμενος, not "present," but "coming;" and what then? Will he not be παρὼν present, when he is come in his kingdom? Will not his παρέλευσις be παρουσία, his advent be his coming? But, saith Mr. Whiston, no example can be given out of this discourse, of the using the word παρουσία in any other sense, but of the presence and appearance of Christ at the last day. I answer,

First, Let him produce examples of Christ's "coming in the clouds of heaven in power and great glory;" and I will undertake to prove his παρουσία used in another sense elsewhere.

Secondly, I have proved already, that it is used of Christ's coming to destroy the people of the Jews, Matt. xxiv. 27, Luke xvii. 24. I have proved also, that it must bear this sense, when St. James speaks twice of the παρουσία τοῦ Κυρίου, coming of the Lord, v. 7, 8.* And when I come to vindicate my interpretation of 2 Thess. ii., I shall prove that it bears the same sense there, ver. 8. And,

Thirdly, St. Mark, ix. 1, brings in Christ speaking thus: "Verily, I say unto you, There be some standing here, who shall not taste of death, till they see the kingdom of God come in power;" and St. Luke, ix. 27, "I say to you of a truth, There be some standing here, who shall not taste of death, till they see the kingdom of God come." Whence it is evident, that kingdom must come while some of that age were living: when the same St. Luke saith, xxi. 34, "When you see these things come to pass, know that the kingdom of God is near;" if he speaks of the same kingdom of God, then must that also come in the same age: if of the day of judgment, why doth he immediately add, "Verily I say unto you, This generation shall not pass away, till all these things be fulfilled?" which words, saith Mr. Whiston, have no relation to the day of judgment, p. 292.

That συντέλεια τοῦ αἰῶνος signifies "the end of the world," he attempts to prove from the signification of the word. But,

First, It appears from St. Mark, that what in St. Matthew is σημεῖον συντελείας τοῦ αἰῶνος, "the sign of the end of the age," is the same with what is the sign, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, "when all these things shall shall be accomplished:" and that it is the same with the end of the Jewish state appears from the whole thread of our Lord's answer. For to this inquiry he answers, Matt. xxiv. 6, Mark xiii. 7, Luke xxi. 9, "You shall hear of wars and rumours of wars, ἀλλ' οὔπω ἐστὶ τὸ τέλος, but the end (you inquire after) is not yet;" and, ver. 13, "he that endureth, εἰς τέλος, to the end shall be saved;" and, ver. 14, "the gospel shall be preached, ἐν ὅλῃ τῇ οἰκουμένῃ, through the whole Roman empire, καὶ τότε ἥξει τὸ τέλος, and then shall the end come;" that is, ἡ ἐρήμωσις αὐτῆς, "the desolation of Jerusalem" (Luke xxi. 20). Now the gospel was preached thus throughout the world, saith St. Paul, Col. i. 6. 23, about eight years before the destruction of Jerusalem. Till, then, Mr. Whiston can find any other end mentioned by the apostles, to which our Lord returns this answer, he must be forced to grant that this is an answer to their question, περὶ τῆς συντελείας τοῦ αἰῶνος, i. e. "concerning the end of the age" they inquired after. Moreover, when the apostle says that Christ appeared, ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, "at the consummation of ages, to take away sin by the sacrifice of himself," Heb. ix. 26, and then adds, that he shall come, ἐκ δευτέρου, "a second time without a sacrifice for sin, for the salvation of them that expect him:" must not the συντελεία τῶν αἰώνων, "at the end of ages," signify a time as distinct from the day of judgment, as was our Lord's passion from that day which is yet to come? and, lastly, why is he thus confident, when he hath not returned one word of answer, either to Dr. Hammond, on this chapter, note,* or to Dr. Lightfoot, on the place?

Secondly, Moreover, Mr. Whiston owns that "the apostles looked upon these two questions as belonging to the same time; and imagined that our Saviour would not destroy Jerusalem, and its temple, till he came to put an end to the present state of the world, at the day of judgment: and this," saith he, "appears by the words of the question, set down in St. Mark and St. Luke, which evidently show that they did not distinguish them in their own thoughts, but looked upon them as coincident." Now though it doth not follow hence, that these things really were coincident; yet it doth follow that, to inform them of the time and signs of the destruction of Jerusalem, was all our Saviour had to say, in satisfaction to their question; for surely he answers fully, who answers to all that they intended to inquire after. Add to this, that it neither is nor can be proved, that Christ in these three chapters gives any one sign of the coming of the day of judgment; for the signs he mentions evidently relate to the θλῖψις, or affliction of the Jews, and are immediately connected with them, as will instantly be proved: it is therefore certain, that in these chapters Christ doth not answer to this question, "What is the sign of thy coming, and of the end of the age," in Mr. Whiston's sense.

Thirdly, Though he is very confident that the Jews had no notion of any age to succeed after that of the destruction of Jerusalem; yet, seeing their evangelical prophet speaketh of Christ as of the father, τοῦ μέλλοντος αἰῶνος, "of the age to come," Isa. ix. 7: seeing St. Paul, in his epistle to them, speaketh to them of an οἰκουμένη μέλλουσα, "a world to come," ii. 5: seeing the prediction of their renowned Elias runneth thus, That as there were two thousand years, *tohu*, or before the law, so should there be two thousand years of continuance of the law, and two thousand years of the Messiah; and St. Paul saith, in allusion to these three ages, That upon the Christians of his time were come, τὰ τέλη τῶν αἰώνων, "the end of the ages" (1 Cor. x. 11); and that Christ had appeared ἐπὶ συντελείᾳ τῶν αἰώνων, "at the end of the ages, to take away sin by the sacrifice of himself" (Heb. ix. 26); and seeing the Jewish writers spake so frequently of a *holam habba*, and *vetter*, or "an age future and to come" in the days of the Messiah;—why might not the apostles speak in their own phrase of the consummation of the Jewish age?

The second thing in which we differ is this, That he asserts that only what occurs in this chapter, from the fourth to the twenty-eighth verse, is to be expounded of the destruction of Jerusalem; whereas I assert, that from thence to the thirty-fifth, and probably to the forty-third verse, all is to be expounded of the destruction of the temple, polity,

* See the note there.

* See above, xxiv. 40.

and people of the Jews, and of the signs and occurrences relating to that destruction.

Now here let it be noted, that if the discourse in St. Matthew concerning the destruction of Jerusalem ends at the twenty-eighth verse, it must end in St. Mark at the twenty-third, and in St. Luke at the twenty-fourth verse; because the twenty-fifth verse in St. Luke, and the twenty-fourth in St. Mark, answer directly to the twenty-ninth in St. Matthew. Now against this I have made a particular dissertation in my appendix to Matt. xxiv., to which Mr. Whiston hath not returned one word of answer: to which I add, that the arguments produced against his opinion in the notes on that chapter, seem to be demonstrative, especially these two.

First, The argument taken from the plain connexion of the words following, ver. 29, with the words preceding, which, saith Mr. Whiston, every body will allow are to be expounded of the destruction of Jerusalem: for St. Matthew having said, ver. 21, that "then there shall be θλῖψις μεγάλη, great tribulation;" adds, ver. 39, that εὐθέως μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων, "immediately after the tribulation of those days, the sun shall be darkened," &c. And St. Mark having spoken of this θλῖψις, "tribulation," that should happen in those days, ver. 19, saith, ver. 24, that ἐν ἐκείναις ταῖς ἡμέραις, "in those days, after this tribulation, the sun shall be darkened," &c. St. Luke saith, ver. 23, "Woe to them that are with child, and give suck in those days; for (in those days) there shall be great affliction and wrath upon that people; and they shall fall by the edge of the sword." And, ver. 25 (In those days) "there shall be signs in the sun, and in the moon," &c. St. Matthew goes on, and says, ver. 30, καὶ τότε, "and then (i. e. immediately after that affliction) the Son of man shall appear in the heavens." St. Mark says, ver. 26, καὶ τότε, and then (in those days of tribulation) shall they see the Son of man coming in the clouds with power and great glory." St. Luke, ver. 27, saith, that τότε "then shall they see the Son of man coming," &c. Is it not therefore evident to a demonstration, that all these things, which Mr. Whiston refers to the day of judgment, were to happen immediately after that tribulation, and not almost two thousand years after it? St. Mark adds, ver. 27, τότε ἀποστελεῖ, "then shall he send his angels to gather his elect," &c., plainly connecting the sending of them with that time, and so demonstrating that the same words, Matt. xxiv. 31, must belong also to that time. Moreover, our blessed Saviour saith to the Jewish Sanhedrin, Matt. xxvi. 64, ἀπ' ἄρτι, "within a while:" and in St. Luke, xxii. 69, ἀπὸ τοῦ νῦν, "from this time shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven;" which assures us that the like words mentioned in all these chapters of the three evangelists, cannot relate to his coming at the day of judgment, but only to his coming at or about the time of the destruction of Jerusalem. Now from these things we may easily discern the inconsistency of Mr. Whiston's sense of the words of St. Luke, xxi. 24, "Jerusalem shall be trodden down till the times of the gentiles be fulfilled, καὶ ἔσται σημεῖα, and there shall be signs in the sun;" viz. that the fullness of the gentiles was to come in before these things should happen: for he doth not say, that μετὰ τὴν πλήρωσιν τῶν ἐθνῶν, "after the fullness of the gentiles is come in," there shall be signs; but, that there shall be in those days signs; and that "then shall they see the coming of the Son of man in the clouds; which, as it is proved, cannot relate unto Christ's second coming.

Secondly, My second argument is this, That after our Lord had spoken of all these things, which, Mr. Whiston saith, relate unto the day of judgment, he adds these words, ver. 34, "Verily I say unto you, This generation shall not pass away, till all these things (before-mentioned) be fulfilled." Where it is observable, that these words, in all the three evangelists, follow the words which, Mr. Whiston saith, are spoken of the day of judgment: whence it is evident, that they cannot relate only to the destruction of Jerusalem, unless all the things mentioned before relate to that period, or to some season which was to follow in that very age; for otherwise, to make our Saviour, after he had said so many things relating to the day of judgment, add with an asseveration, "Verily I say unto you, This generation shall not pass away, till all these things are fulfilled," is to make him aver, with an asseveration, a manifest untruth; and surely that interpretation must be false, which gives the lie unto our Saviour. And, indeed, his paraphrase on these words,* "I have given you the signs of the desolation of Jerusalem; but as for your other question about the time and signs of the great and general judgment, do not think to confound them with the other:" that I confidently say is not a paraphrase upon any words of the evangelists, but a plain addition to the text, and the pure invention of the brain. I proceed now to answer what Mr. Whiston offers to the contrary. And,

First, Whereas he observes,† "That in that part of the discourse which belongs to the destruction of Jerusalem, our Lord still speaks in the plural; but in that part of it which directly belongs to the day of judgment, the second person plural is not once used:"

The falsehood of this observation appears from Matt. xxiv. 32, ἀπὸ δὲ τῆς συκῆς μάθετε, "Learn a parable from the fig-tree:" and, ver. 33, οὕτω καὶ ὑμεῖς, "even so ye:" so Mark xiii. 28, 29, and Luke xxi. after the evangelist had said, ver. 27, "Then shall they see the Son of man coming in the clouds;" he adds, and "when these things come to pass, ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, look up, and lift up your heads, because your redemption draweth nigh:" and then follows the parable of the fig-tree in the plural number. But, saith Mr. Whiston here, our Saviour returns to caution them about the observation of the signs before the destruction of Jerusalem; so apparently doth he beg the question, that between him and us being only this, Whether our Lord, in the intermediate words, from ver. 28 to 33, speaks of the day of judgment, or of the destruction of Jerusalem; and so indecently doth he make our Saviour, without any intimation, leap from one thing to another. In fine, if the preceding words relate to the day of judgment, the parable of the fig-tree must relate to the same time, as the connexion shows: for both in St. Matthew and St. Mark, after these words, "Then shall he send his angels, and gather his elect from the four winds," which are the words most likely to refer to the day of judgment; immediately follow these words, ἀπὸ δὲ συκῆς, "therefore from the fig-tree learn a parable." Indeed, the whole of this doughty observation comes at last only to this; That there be three verses in which Christ speaks not in the plural number, from ver. 28 to 32, exclusively. And for this rare invention I return him this; That there be five verses, viz. from 9 to 15, in which he doth the like: Mr. Whiston, therefore, hath only the glory of being an inventor of an observation manifestly false, and not worth a rush were it as true as the gospel.

His second observation is like unto the first; viz. "That in all this discourse our Saviour useth different numbers of the nouns, when he speaks of the desolation of Jerusalem, and of the miseries of the Jews, either antecedent or consequent, and when he speaketh of the day of judgment. In the former case, he always styles them the days of vengeance, in the plural; but in the latter, he speaks only of one great day, and one great hour, which in the phrase of the Jews, and ours ever since, have been confined to the end of the world and the day of judgment."

Ans. I am not willing to spoil the good man's observations; yet first, I must tell him, that I doubt the truth of his first observation, that the great day and hour, both in the phrase of the Jews, and of us Christians, have been still confined to the end of the world and the day of judgment. For Joel ii. 31, ἡμέρα τοῦ Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, "the great and terrible day of the Lord" is mentioned; and this St. Peter plainly interprets of the day of Christ's first coming, Acts ii. 20. The prophet Malachi, iii. 1, speaks of a messenger to be sent to prepare the way of the Lord, and of the Lord's coming after him to his temple; and then inquires, ver. 2, "Who shall abide the day of his coming? And who shall stand when he appeareth?" Which verse, saith Dr. Pocock, relates to the destruction of the country, city, and temple of Jerusalem by the Romans, about the seventieth year of Christ: and iv. 5, he adds, "Behold I will send you Elijah the prophet, πρὶν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, before the great and terrible day

* Page 300. † Page 296.

of the Lord cometh:" which, again, the doctor understands of that coming of Christ against the nation of the Jews, which ended in the destruction of the unbelievers among them: and, ver. 1, "Behold," saith he, "the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be as the stubble; and the day that cometh shall burn them up:" which, saith Dr. Pocock, is a description of the final judgment of the Jews, and can be applied to the day of judgment only by way of accommodation. For, to the nation of the Jews did Malachi then speak, as a messenger peculiarly sent to them, to reprove them for their sins, and to declare to them such things as concerned them, and not immediately such things as were common to the whole world.

And this, I hope, may be sufficient to show him that, in the phrase of the Jews, one day, even of the Lord's coming, is not confined to the end of the world and the day of judgment. Nor,

Secondly, Is it so in the New Testament: for thus our Saviour speaks; "Verily I say unto you, That the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live:" for that those words cannot be meant of the day of judgment, is proved in the note there. So Rom. xiii. 11. This do, εἰδότες ὅτι ὥρα, "knowing that now is the hour to awake out of our sleep;" which I suppose Mr. Whiston does not interpret thus, "knowing now is the day of judgment."

Again, It is not true, that when Christ speaks of the destruction of Jerusalem, he always speaks of it in the plural number; for he speaks twice of it in the singular number, Luke xvii. 24, "So also shall be the coming of the Son of man in his day;" ver. 30, So shall it be, ἐν ᾗ ἡμέρᾳ, "in that day, when the Son of man is revealed;" and, ver. 31, ἐν ἐκείνῃ τῇ ἡμέρᾳ, in that day, he that is upon the house, and hath his stuff in his house, let him not descend to take it away:" which words answer to Matt. xxiv. 17, 18, and therefore by Mr. Whiston's confession must relate to the destruction of Jerusalem.

Lastly, It is not true, according to Mr. Whiston's opinion, that our Lord always speaks of the day of judgment in the singular number. For St. Luke saith, xvii. 26, "As it was in the days of Noe so shall it be, ἐν ταῖς ἡμέραις, in the days of the Son of man;" which words exactly answer to those in Matt. xxiv. 37, "As it was in the days of Noe, οὕτως ἔσται ἡ παρουσία, so shall be the coming of the Son of man;" which, saith Mr. Whiston, "must be spoken of the day of judgment:" and, Mark xiii. 24, ἐν ἐκείναις ταῖς ἡμέραις, "In those days shall the sun be darkened," &c., which words, saith he,* "I do interpret the day of judgment;" though indeed he doth it without the least shadow of reason: for the same or more tragical expressions being used of the destruction of the land of Babylon, Isa. xiii. 9, 10, of the Idumeans, Isa. xxxiv. 3, 4, of Sennacherib and his people, Isa. li. 6, of the destruction of Egypt, Ezek. xxxvii. 7, and that in words as plain, and free from mystical expressions, as the words of Christ; and this very destruction being foretold by Joel, in the very words of Christ, ii. 31, iii. 15, why should not that tribulation, which, saith our Lord, was such as "was not from the beginning of the world to that time, nor ever should be after" (Matt. xxiv. 21), be represented in the like tragical expressions? In fine, his observation is also on this account impertinent; that where that day and hour occur, we allow that the words may be interpreted of the day of judgment; though whosoever seriously considers Matt. xxiv. from ver. 37 to 42, and Luke xxi. 34—36, will see cause to think that they primarily refer to the desolation of the Jewish nation.

We also grant that the latter part of the twenty-fourth chapter of St. Matthew, and the whole twenty-fifth, belong to the day of judgment. But then note,

First, That Dr. Lightfoot very probably conjectures, that the discourse of Christ upon this subject ended at ver. 42, or 44, as in St. Mark and St. Luke it doth; and that the words following were, as St. Luke places them, xii. 29, spoken at another time, and upon another occasion, though, because they also well accord with this place and this occasion, and do there, as well as here, follow the exhortation given ver. 43, St. Matthew hath added them to this chapter.

Secondly, This dreadful judgment of God upon the wicked, unbelieving, and impenitent Jews, being the most signal preludium to, and lively emblem and example of, God's dealing with the like sinners at the great day, and a full proof of that final judgment which shall be upon all the enemies of Christ's kingdom; it is no wonder, that our Lord immediately passes from it to a discourse on that day; it being his usual manner, upon occasion offered, to advance to a discourse on matters of the highest moment.

* Page 295.

APPENDIX

TO CHAP. XXVI.

In answer to an objection of Crellius against Christ's satisfaction.

The great objection which Crellius makes against Christ's satisfaction, is to this effect, That the death Christ suffered for our sins was only temporal; the punishment we deserved, and therefore should have suffered in our persons for them, was eternal death: Christ therefore did not suffer the punishment of our iniquities, because he did not suffer an eternal punishment. To this I answer,

Ans. 1. By confession, that our Lord did not suffer the torments which the damned shall hereafter suffer; for that in the midst of all his agonies, he lay not under any desperation, or under any sense of the anger or indignation of God against him, is evident from what hath been discoursed on ver. 38 of this chapter.

2. It is also confessed, that he could not suffer death eternal or eternal punishments; for his sufferings and death lasted not three days; to say, he suffered these punishments intensively, is (1.) to speak improperly, seeing eternity applied to punishments plainly respecteth the duration, not the intention of them. (2.) It is certain our Lord suffered only in his human nature; now that was not capable of such intensive punishments as could be equal to the eternal punishment of the whole world, for which he died; nor can the dignity of the person be considered here; for though that makes the sufferings more valuable, it doth not make them either more durable, or more intense; seeing a peasant suffers as much, and as long, by hanging on a cross, as doth a prince. And (3.) wherein did he suffer such intensive punishments as could be any way equivalent to the eternal torments of the damned? Not in his soul; for, could that soul, which knew no sin, lie under remorse of conscience for any thing that he had done? Could the worm that never dies lodge in his sacred breast? Could he who, "for the joy that was set before him, endured the cross," lie under any sense of God's unchangeable displeasure? under an absolute despair of any better state? Could he, who knew "his soul could not be left in hades, nor should his body see corruption," lie under any apprehension of an unavoidable pain, or of no release from what he was to suffer? Now in these things consist the miseries and torments of the damned spirits; and, since it was impossible the holy Jesus should thus suffer in his innocent and spotless soul, it was impossible that he should suffer in his soul those punishments which are equivalent to the punishments of damned spirits; nor could he suffer these eternal punishments in his body, for that could only die, by what he suffered on the cross.

Again, as it was impossible that Christ should suffer death eternal, so was it unnecessary that he should do it. It was unnecessary that he should do it for the sake of the impenitent and unbelievers; for they in their own persons are, by the order and decree of God, to suffer eternal death; and why should our Lord suffer that for them, which, notwithstanding all that he had suffered, they must in their own persons actually suffer? No sacrifice for sin, nor even that of our blessed Lord, can avail any thing for the impenitent and the ungodly; because it cannot, merely as being offered, render them pure from habitual sin, it cannot "create in them the clean heart," it cannot give them a divine nature, or a likeness to God, and so it cannot fit them for a state of

happiness, or exempt them from being everlastingly excluded from the face of God, and so for ever miserable. Why therefore should our Saviour suffer such direful punishments for them who could receive no benefit from what he suffered? As for true penitent believers, Christ came to save them from the wrath to come, by suffering, to obtain grace and mercy for them in the pardon of their sins, and to establish that new covenant in his blood, in which God promised "to be merciful to their iniquities, and to remember their sins no more, and to justify them freely by his grace, through the redemption that is in Jesus." Now, had Christ suffered for them death eternal, or all that justice could demand by way of punishment, for them in whose stead he suffered, what need had he to suffer to procure this rich grace and mercy, in the pardon of those sins for which he had already paid the utmost farthing? Or, how then did he establish a new and better covenant of his blood, seeing no covenant did or could require more than the full punishment which our sins deserved. Or, how was this a covenant, to be merciful to our iniquities? Where, lastly, is the grace and freeness of that justification which, after a full payment, imputeth only to me nothing of that debt, which is entirely discharged?

Ans. 2. I shall not insist upon it, though it be very true, that the words "death eternal" are never mentioned in the Old or the New Testament; but only shall observe from Covarruvias, and others, that to a surrogation in the case of punishment, it is not requisite the substitute should suffer what is accidental, but only that which is essential to the punishment. Now to apply this to our purpose, let it be noted,

First, That death is accidentally to us eternal, because we have no power, being dead, to raise our bodies unto life; nor have we any promise that our dying bodies "shall not see corruption;" or, because sin had given Satan a power to detain us in that state till Christ had made satisfaction for it, death neither was nor could be so to Christ, who knew no sin, because he had this power to reassume his life, and had a promise that "his body should not see corruption;" but still his death was both as truly, and as much death, as that which sinners suffer in the body; because it was as much the dissolution of the soul and body, and the cessation of the functions of human life in Christ, as it is in them: that therefore our Lord Jesus should redeem us from eternal death, it was not necessary that he should suffer the same death, but only that he should atone for that sin which made us subject to death, and procure for us a blessed resurrection by his death, which he hath done; "For as by man came death, by man came also the resurrection of the dead; and as in Adam all men die, so in Christ shall all be made alive" (1 Cor. xv. 21, 22).

Secondly, Most of the evils which the soul suffers after death are also accidental, and may more properly be styled the necessary consequents, than the formal and positive punishments of sin. For instance, that souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, is not merely because they are souls separated from the body; for pious souls, when separated from the body, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, and the defilement and impurity which these unhappy souls lie under; it is, because God "is of purer eyes than to behold iniquity, neither shall evil dwell with him;" there being no "communion betwixt light and darkness;" and because "nothing which is defiled or unclean can enter into the New Jerusalem," or be capable of enjoying happiness from God. The worm of conscience, the despair, and direful expectations, which follow this sense of loss, and the exclusion from God's presence, are also natural results of the soul's separation in an impenitent state and an unsanctified condition, and of its being conscious of its own doom, and of those wilful follies, which did subject it to that doom: Christ being then the Lamb of God, not having "spot or blemish," he being such "a high-priest who was holy, harmless, separate from sinners," he could not be exposed to the evils consequent to the separation of unholy souls. And that his members might also be exempted from them, he was not only to suffer for them, since, as I have observed, the sufferings of another for us can never of themselves render us holy, renew our natures, and make us like to God; but he was also to make them holy by his word and Spirit, "by the washing of regeneration, and renewing of the Holy Ghost;" whence we are said to be "justified by the name of the Lord Jesus," but to be sanctified by the Holy Spirit of God" (1 Cor. vi. 11). And upon this sanctification depends our interest in the blood of Christ; for "if we walk in the light, as God is in the light, we have communion with him, and the blood of Christ cleanseth us from all sin" (1 John i. 7). And though Christ doubtless suffered "to redeem us from all iniquity, and purify to himself a peculiar people zealous of good works;" yet it is said, that he gave himself to the death for us, that he "might cleanse us by the washing of water and the word" (Eph. v. 26). His death is indeed a most powerful motive to holiness of life, but yet it is the immediate fruit of his Holy Spirit, and his word. It was also necessary for this end, that he should purchase for us an entrance into the holy of holies, that he should there appear before God with it; for by this, saith the apostle, we obtain a liberty of entrance into the holy place (Heb. x. 19).

Thirdly, The resurrection of the bodies, and union of the souls of wicked men to them, is the natural result of that impartial justice, which will "render to every man according to what he hath done in the flesh;" that being raised, and sentenced to condemnation, and punished with everlasting separation from the presence of the Lord, they are tormented in the flames, which will then seize upon that world which is "reserved unto fire against the day of judgment, and perdition of ungodly men" (2 Pet. iii. 5), happeneth, because they are not able to convey themselves out of those flames, and are not worthy to be snatched up to heaven, and live "for ever with the Lord." That then Christ might exempt the members of his body from these punishments, it was not necessary that he should descend to hell, or be cast into those flames; but only that he should free them from condemnation at that day, as he most certainly hath done, "there being no condemnation to them that are in Christ Jesus;" and that they should be "caught up by him into the clouds, to meet the Lord in the air, and so to be for ever with him," as the apostle saith they will (1 Thess. iv. 17).

Ans. 3. I add, that though Christ did not undergo eternal punishments, yet he did suffer such evils as contained some analogy, and bore some resemblance to those which sinners do, or are to suffer; and which he would not otherwise have suffered, had he not been punished for our sins. For,

First, As the sinner lieth under the sentence of condemnation, and is sure to find a public exemplary judgment; so was our Saviour solemnly condemned, and sentenced as a malefactor, not without semblance of justice, and of law, to warrant their proceedings; for we, say the Jewish doctors, would not deliver up this Jesus, were he not a notorious malefactor. They lay upon him the imputation of an impostor, a seditious person, a perverter of the nation, a rebel unto Cæsar, and a blasphemer against God, pretending to desire his execution out of pure zeal unto their law; "for by our law," say they, "he ought to die, because he maketh himself the Son of God:" thus was he "numbered with the transgressors."

Secondly, As sinners will be exposed to shame and ignominy at the great day of judgment, before men and angels, so did Christ suffer a very ignominious and shameful death; the punishment he endured, was *servile supplicium*, that punishment which only slaves did suffer by the Roman law;* it was attended with all the mockeries and flouts, affronts and obloquies, his enemies could cast upon him; as for the rulers, ἐξεμυκτήριζον, "they reviled, and snuffed up their noses at him," and they that went by, ἐβλασφήμουν, "wagged their heads," and with their tongues "vented their blasphemies" against him (Luke xxiii. 35, 36). He himself declares to his disciples, that he ought to suffer these indignities, that he ought ἀποδοκιμασθῆναι, to be "reprobated by the chief priests and elders of the Jews" (Luke ix. 22), ἐξουδενωθῆναι, "to be vilified and set at nought by them" (Mark ix. 12). This condemnation, and this shame, was therefore part of what he was designed to suffer for us. And,

Thirdly, Whereas sinners are obnoxious to sufferings in their bodies, he suffered in his body a death so painful, that

* Dr. Pearson on the Creed, p. 206.

the most exquisite afflicting torments are styled *cruciatus*, from the cross. And surely, he must suffer sharp and pungent grief, when his hands were pierced and nailed to the cross, sustaining thus the weight of his whole body; and, by that burden, suffering a continual rack and torture, when all his bones were out of joint, by being stretched upon the cross; when he, being stretched out thus, was nailed to it, and left to die no other death, but what the sharpness of his pains and the excess of torments would produce.

Fourthly, He suffered in his soul most dreadful agonies; for he himself declares that he was "troubled in spirit" (John xii. 27, xiii. 21), at what he was to suffer; and that his soul was full of deadly sorrow (Matt. xxvi. 38, see the note there). This we may learn from those strong, earnest, and repeated cries he uttered, to be delivered from this bitter cup; for "being heard in what he feared" (Heb. v. 7), and yet not freed from suffering death, we may imagine, that his fears were greater than the impressions of mere death could make upon him.

Lastly, Are sinners then to suffer from the hand of God? So do the scriptures teach us, that our Saviour suffered from his hand, that "he delivered him up for us all" (Rom. viii. 32), and that "he made him sin for us, who knew no sin" (2 Cor. v. 21); that is, he in his providence ordered, that he should be dealt with as a criminal, or sinful person, for our sakes, who in himself was wholly innocent: it was by men who acted in his name, and claimed his authority, that he was sentenced to death; it was by them who sat in Moses' chair, that he was judged worthy of death, and by his vicegerents that he was delivered up to be crucified; and therefore he tells Pilate, he "could have no power over him, had it not been given him from above" (John xix. 11). "It pleased the Lord to bruise him," saith the prophet, "and to put him to grief, and to make our sins to meet upon him;" and what men did against him, was only that which "God's hand and counsel determined before to be done" (Acts iv. 28). So that, although I dare not say that he was smitten by the immediate hand of God, yet do these scriptures seem to teach, that what he suffered from the hand of man, befell him by the overruling providence of him "who orders all things according to the counsel of his will." Now from this fair resemblance betwixt what our Lord actually suffered, and what sinners had deserved to suffer, there seems sufficient ground to say, he bore the punishment of our iniquities, and suffered in our stead, although he hid not undergo what accidently the sinner was to suffer, and what it was impossible for him to suffer, being innocent and perfectly holy: had not our Lord been holy in perfection, and separate from sinners, he must have suffered for his own sins; and so he could have been no Saviour to us, by his sufferings; and being thus holy, he could not be obnoxious to the punishments I say he did not suffer. Now, is it not unreasonable to say, Christ could not suffer in our stead, or for our sins, unless he suffered that eternal death we had deserved? since this is plainly to affirm, he could not suffer in our stead, had he not been a sinner as we were; i. e. had he not been incapable of suffering for us, and liable to suffer for his own offences.

THE

GOSPEL OF ST. MARK,

WITH ANNOTATIONS.

PREFACE.

In confirmation of the authority of these two ensuing Gospels, let it be considered, First, That two things have been already proved in the general preface to the Gospels; viz. (1.) That all the four Gospels were received from the beginning, by the whole church of Christ, as genuine, and never questioned by any besides heretics. (2.) That they were owned as their rule of faith, and writings of divine inspiration: and that therefore* copies of these Gospels were carried by the disciples of the apostles, or apostolic men, into all countries whither they went to build up the churches planted by their hands.

Secondly, Eusebius† farther adds, that it was related, that the three other Gospels being come to the knowledge of all men, and so to St. John's knowledge, he approved of them, and gave in his testimony to the truth of them.

Thirdly, Concerning this Gospel of St. Mark in particular, Eusebius‡ informs us, from Clemens of Alexandria and Papias, that when it was indited by him, St. Peter, being informed of the writing it by the revelation of the Holy Ghost, confirmed it as a writing to be read in the churches; which sure he would not have done, had he not found it an exactly true and authentic record of the things related in it. And as for the Gospel of St. Luke, Origen§ declares that it was τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, "the Gospel praised by St. Paul," plainly referring to those words of the apostle (2 Cor. viii. 18), "The brother, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, whose praise is in the gospel throughout all the churches."

Now if these things be true, we must allow the truth of what Tertullian* saith, That these apostolical men wrote these Gospels, sed non soli, sed cum apostolis; but this they did not alone, but with the apostles, and that the Gospel of St. Mark, Petri adfirmetur, might be styled the Gospel St. Peter; and that of St. Luke, quod Paulo adscribere solent, which the ancients ascribed to St. Paul, might truly bear those titles; not as being dictated by, or being any extract or compendium of, the doctrine which they preached to the churches, but as being approved by them; and then the authority of St. Mark's Gospel depends on the authority of St. Peter, and the authenticness of St. Luke's on the authority of St. Paul, and both upon the approbation of the apostle John. As then this axiom obtained among the Jews as an unquestionable rule, that he is to be admitted as a prophet whose prophecy is confirmed by the testimony of an undoubted prophet; so, by parity of reason, he must be admitted as a true evangelist, whose gospel is approved by an apostle of whose authority to indite a gospel there is no doubt; which is, according to these testimonies, the case as to the Gospels of St. Mark and Luke. But I confess I cannot fully acquiesce in this last ground of the canonical authority of these two evangelists, for reasons which will do nobody any good, therefore shall do nobody any hurt; and upon this account I shall endeavour, in the preface to St. Luke's Gospel, to found the authority of these two evangelists on principles which to me seem more certain.

As for the time and place when and where this Gospel was indited, we are wholly in the dark: for all that Theophylact saith of this Gospel, that it was written ἐν Ῥώμῃ μετὰ δέκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως, "in Rome ten years after our Lord's ascension," is certainly a mistake, and in-

* Euseb. H. Eccl. lib. iii. cap. 37.

† Lib. iii. cap. 24, p. 95.

‡ Κυρῶσαι τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις. Hist. Eccl. lib. ii. cap. 5.

§ Apud Euseb. H. Eccl. lib. vi. cap. 25.

* Contr. Marcion. lib. iv. cap. 2 et 5.

consistent with all the accounts of the church historians give us, that it was written at the desire of the Roman converts, as an extract of what St. Peter had preached there; it being certain, that St. Peter never came to Rome till some years after (see the preface to the Epistle to the Romans, and note on i. 15). If he died in the eighth of Nero, as St. Jerome, Dositheus, and Theophylact affirm, Irenæus* must mistake in saying, that he writ his Gospel after the death of Peter, who suffered only in the thirteenth or fourteenth year of that emperor; or μετὰ τὴν ἔξοδον, "after the departure" of St. Peter and St. Paul from Rome, seeing St. Paul went not thence till the ninth of Nero; I therefore leave this matter uncertain, as I find it, inclining to the opinion of Valesius,* that we have nothing certain touching the Gospels from the ancients, but that they were four, and were written by those authors whose names they bear, quo autem tempore, et quam ob causam scripta sunt, parùm constat; but at what time, and upon what occasion they were written, it doth not appear.

* Lib. iii cap. 1.

* Annot. in Euseb. lib. v. cap. 6.

CHAPTER I.

1 THE [1] beginning of the gospel of Jesus Christ, the Son of God (*was from the preaching of John the Baptist*, Luke xvi. 16);

2 As it is written in the [2] prophets, (*Malachi, saying*, iii. 1) Behold, I send my messenger before thy face, which shall prepare thy way before thee, (*and Isaiah, saying*, xl. 2, 3, *that when the Messiah was about to come to save his people from their sins, there should be*)

3 The voice of one crying in the wilderness, [3] Prepare ye the way of the Lord, make his paths straight. (*And accordingly*)

4 John (*who was the very person spoken of by those prophets, being sent of God for that end*) did baptize in the wilderness, and preach the [4] baptism of repentance for the remission of sins (*and so endeavoured to prepare men for the coming of that Messiah, who was to save his people from their sins*).

5 And (*so disposed were the people to receive his baptism, that*) there went out unto him all the land of Judæa, and they of Jerusalem (*and all the region round about Jordan*, Matt. iii. 5), and were all baptized of him in the river of Jordan, confessing their sins.

6 And (*this*) John (*being a preacher of repentance, and coming in the power and spirit of Elias*, Luke i. 17, *resembled him in habit*, 2 Kings i. 8, *for he*) was clothed with (*a garment of*) camel's hair, and with a girdle of a (*leathern*) skin about his loins; and he did eat locusts and wild honey;

7 And (*he*) preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose (*i. e. whose servant I am not worthy to be*).

8 I indeed have baptized you with water: but he shall baptize you with the [5] Holy Ghost (*sent down from heaven, the promise of him being made to you and to your children*, Acts ii. 39).

9 And it came to pass in those days (*of John's baptism at the river of Jordan*), that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the (*Holy*) Spirit like a dove descending upon him (*i. e. in that hovering manner which a dove useth when she descends or rests upon any thing*):

11 And (*then*) there came a voice from heaven,

ANNOTATIONS ON CHAP. I.

Ver. 1. Ἀρχὴ εὐαγγελίου τοῦ Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ, *The beginning of the gospel*, &c.] So saith St. Mark, beginning his history from John the Baptist, by the fathers styled "the beginning of the gospel;" because he began his office by preaching repentance as the preparation to receive it, and faith in the Messiah the subject of it; so Christ himself plainly testifies, by saying, "The law and the prophets were until John, from thence the kingdom of God εὐαγγελίζεται is preached" (Luke xvi. 16). This gospel he styles "the gospel of the Son of God," who was or "is in the bosom of the Father" (John i. 18), and came down from heaven (John iii. 13), to reveal his Father's will unto us, that so we might have worthy thoughts, both of the gospel, as being the revelation of it, and of the author, as being so intimate with and so nearly related to the Father.

[2] Ver. 2. Ὡς γέγραπται ἐν τοῖς προφήταις, *As it is written in the prophets.*] Other copies read ἐν Ἡσαΐᾳ τῷ προφήτῃ, "in Isaiah the prophet;" so do Iren. lib. iii. cap. 11, p. 259. Orig. in Cels. p. 60, and in John, p. 14. But then it is to be noted, that the former reading is in Irenæus twice before in the same chapter thus; Marcus initium evangelicæ conscriptionis fecit sic, Initium evangelii Jesu Christi Filii Dei quemadmodùm dictum est in prophetis, p. 256, and after, Marcus ait, Initium, quemadmodùm scriptum est in prophetis, &c. 18. So reads the Arabic, so the Alexandrian copy, so most MSS., so Theophylact; and this reading is to be preferred, (1.) because it is not so proper to say, "As it is written in Isaiah the prophet," when the citation immediately following is not in Isaiah, but in Malachi; nor is there one instance of any thing so cited in the New Testament. (2.) It is the common phrase among the Jews, when they cite many passages of the prophets, to say, "As it is written in the prophets:" but it is without all example, when two testimonies are taken from two prophets, to cite only the last. And hence St. Jerome saith, Nomen Esaiæ putamus additum scriptorum vitio (Com. in Matt. iii.).

Obj. But Grotius objects, That if this had been the true reading, there can be imagined no reason for the alteration of it; whereas if the other were so, the reason of the change is manifest, viz. because St. Mark cites testimonies out of the prophets.

Ans. The reason of the change seems very manifest, it being done in compliance with Matt. iii. 3, Luke iii. 4, John i. 23, for all these evangelists citing expressly what is written in Isaiah the prophet, they would have had St. Mark do so also.

[3] Ver. 3. *Prepare ye the way of the Lord.*] See note on Matt. iii. 3.

[4] Ver. 4. Βάπτισμα μετανοίας, *The baptism of repentance.*] This baptism, saith Dr. Lightfoot, may belong to children, though it be the baptism of repentance, and they know not what repentance means; for it requireth not their repentance at the receiving of this sacrament, but it engageth them to it for the time to come, viz. when they shall come to the use of reason, and the knowledge of the engagement. And so was it with the children that were circumcised, for they by that sacrament became debtors to observe the whole law (Gal. v. 3), when they knew not what obedience or the law meant, but that bound them to it when they came to years of knowledge and discretion.

[5] Ver. 8. Βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ, *He shall baptize you with the Holy Ghost.*] Καὶ πυρὶ, "and with fire," Matt. iii. 11, Luke iii. 16, i. e. whose symbol is fire or flame: so he descended on the apostles, Acts ii. 3, so Justin Martyr saith, that when Christ was baptized, πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, "a fire was kindled in Jordan;" and the gospel of the Nazarenes, and the liturgy of the Syrians, that περιέλαμψε τὸν τόπον φῶς μέγα, "a great light shone round the place."

saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit [6] driveth (*leadeth*, Luke iv. 1) him into the wilderness.

13 And he was there in the wilderness [7] forty days, (*which being ended, he was visibly*) tempted of Satan; and was with the wild beasts; and (*when Satan had ended his temptation*, Matt. iv. 3. 11) the angels ministered unto him.

14 Now after that John was put in prison (*by Herod*), Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time (*foretold for the coming of the Messiah*) is fulfilled, and the kingdom of God is at hand: repent ye (*therefore*), and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother (*going out of their ship, and*) casting a net into the sea (*to wash it*, Luke v. 2): for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men (*i. e. I will enable you to draw them into the net of the gospel*).

18 And straightway (*upon his call*) they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were (*now*) in the ship mending their nets (*which they had washed*; see Luke v. 2).

20 And straightway he called them: and they (*upon his call*) left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught (*them*).

22 And they were astonished at his doctrine: for he taught them as one that had authority (*from God to do so*), and not as the scribes (*who only told them what were the traditions of their fathers*).

23 And there was in their synagogue a man (*possessed*) with an unclean spirit; and he (*the evil spirit*) cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us (*before the time appointed for our punishment*)? I know thee who thou art, (*to wit*) the Holy One of God.

25 And Jesus (*being not willing to receive testimony from Satan*, ver. 34) rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn (Gr. *and the unclean spirit shaking or moving*) him (see note on ix. 18, *so that he fell down*, Luke iv. 35), and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What (*strange*) thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him (*which is an indication that his doctrine is attended with more than ordinary power*).

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But (Gr. *and*) Simon's wife's mother lay sick of a fever, and anon (*i. e. presently*) they tell him of her (*condition*).

31 And (*or then*) he came and took her by the hand, and lifted her up; and immediately the fever left her, and she (*being recovered*) ministered unto them.

32 And at even, when the sun did set (*and the sabbath was ended*), they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door (*of Simon's house*).

34 And he healed many that were sick of divers diseases, and [8] cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with (*i. e. belonged to*) him [9] followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into [10] the next towns, that I may preach there also: [11] for there-

---

[6] Ver. 12. Τὸ Πνεῦμα αὐτὸν ἐκβάλλει, *The Spirit driveth him out.*] Ἤγετο, "he was moved" by the Spirit inwardly to go into the wilderness; so Luke iv. 1, ἀνήχθη, "he was led up" from the plains of Jordan by the Spirit into the mountains of the wilderness; so Matt. iv. 1, the Spirit ἐκβάλλει, "sends him away" into the wilderness; so the word signifies, ver. 43, Jesus ἐξέβαλεν αὐτὸν, "sent him away" (see Matt. ix. 38, xii. 35, xiii. 52).

[7] Ver. 13. Ἡμέρας τεσσαράκοντα, πειραζόμενος, *Being forty days tempted of Satan,—and the angels ministered to him.*] These forty days, saith Dr. Lightfoot, the holy angels ministered to Christ visibly, and Satan tempted him invisibly; at the end of them Satan puts on the appearance of an angel of light, and pretends to wait on him, as they did.

Ver. 14. *Now after that John was put into prison, Jesus came to Galilee preaching the gospel of the kingdom of God;* Ver. 15, *and saying, The time is fulfilled, and the kingdom of God is at hand.*] So Matt. iv. 12, "When Jesus had heard that John was cast into prison, he departed into Galilee;" and, ver. 17, "From that time he began to preach, and to say, Repent, for the kingdom of God is at hand:" till that time, say the fathers and the scholiasts, ἀνέμεινε αὐτὸν μαρτυρῆσαι περὶ αὐτοῦ, "he waited for John's testimony concerning him." Accordingly St. Peter represents Christ as beginning thus to preach from Galilee, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν ὁ Ἰωάννης, "after the baptism which John preached" was ended (Acts x. 37). Now hence is it evident, that his coming into Galilee, mentioned Luke iv. 14, must refer to the same time, so that all the evangelists may accord together, as appears farther from the following words, ver. 15, "He taught in the synagogues, and was glorified of all;" and, ver. 31, "He went into Capernaum, and was teaching in their synagogues on the sabbath-day." For we learn from Mark i. 21, 22, that this was done after that John was put in prison, ver. 14, and also from the words of St. Luke, which say, ver. 14, that "a fame went out through the whole region concerning him;" for we are assured, from Matt. iv. 12. 14, that this also followed St. John's being cast into prison.

[8] Ver. 34. *He healed many that were sick, and cast out many devils.*] Hence it is evident that the devils cast out were not diseases; as also appears from iii. 11. 15, v. 12, vi. 12 (see note on Matt. viii. 28).

[9] Ver. 36. Καὶ κατεδίωξαν αὐτὸν, *And Simon and they that were with him followed him.*] Here the critics note, that τὸ διώκειν, when it respects persons, is usually to *pursue* in a hostile manner (except here and Luke xvii. 23), but when it respects things, it is to *prosecute* with a desire to obtain them; as when we are bid to follow after charity and hospitality," Rom. xii. 13, xiv. 19, 1 Cor. xiv. 1, Phil. iii. 12. 14, 1 Thess. v. 15, 1 Tim. vi. 11, Heb. xii. 14, 1 Pet. iii. 11.

[10] Ver. 38. Εἰς ἐχομένας κωμοπόλεις, *To the adjoining towns.*] Κωμοπόλεις, *towns*, saith Dr. Lightfoot, are villages which had a synagogue in them; κώμαι, *villages* which had none; πόλεις, *towns* girt about with *walls*.

[11] Εἰς τοῦτο γὰρ ἐξελήλυθα, *for therefore came I forth.*] Εἰς τοῦτο ἐπέσταλμαι, Luke iv. 43, "For therefore was I sent." Whence it may be granted, that "going forth," and being "sent to preach the gospel," are the same thing; but not when it is said of Christ, ἐξελήλυθα, "I came forth from God, and return to God" (see the paraphrase).

fore came I forth (*from this house, being sent by my Father to preach to them also*, Luke iv. 43).

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken (*this*), immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and (Gr. *and being earnest with him to repair instantly to the priest, he*) forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them (*that thou art cleansed*).

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was (*forced to be*) without in desert places: and they came to him from every quarter.

CHAPTER II.

1 And again he entered into Capernaum [1] after some days; and it was noised (*reported*) that he was in the house (*of Simon*, i. 29).

2 And straightway many were gathered together (*about it*), insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy (*in a bed*), which was borne of four (*men*).

4 And when they could not come nigh unto him for the press, they [2] uncovered the roof (*of the upper chamber*, see the note) where he was: and when they had broken *it* up, they let down (*to him*) the bed wherein the sick of the palsy lay.

5 When Jesus (*by this instance*) saw their faith, he said unto the (*man*) sick of the palsy, Son, thy sins (*which brought this disease upon thee*) be forgiven thee (*as to the temporal punishment of them*; see note on Matt. ix. 9).

6 But (*and*) there were certain of the scribes sitting there, and (*upon occasion of these words, thus*) reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies (*ascribing that to himself which is proper to God alone? for*) who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 (*For*) whether is it easier to say to the sick of the palsy, *Thy* sins (*as to their temporal punishment*) be forgiven thee; or to say (*effectually, that which is a certain indication of it*), Arise, and take up thy bed, and walk?

10 But (*I choose to say the first*) that ye may know that the Son of man hath power (*even whilst he is*) on earth (*thus*) to forgive sins, (*and then*) (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed (*on which he lay*), and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion (*before*).

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by (*from thence*, Matt. ix. 9), he saw Levi the *son* of Alphæus sitting at the receipt of custom, and (*he*) said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many (*of them*), and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they (*judging them unworthy to be conversed with, and a defilement to those who did so*) said unto his disciples, [3] How is it that he (*your Master, who professeth himself a prophet and a holy man*) eateth and drinketh with publicans and sinners?

17 When Jesus heard *it* (*the pharisees speak thus*), he saith unto them, (*These it is most necessary to converse with, for*) they that are whole have no need of the (*spiritual*) physician, but they that are sick: (*and this is more especially the business of my prophetic office, for*) I came not to call the righteous, but sinners to repentance.

18 And (*then*) the disciples of John and of the Pharisees used to fast (Gr. *were fasting*): and they (*the disciples of John*, Matt. ix. 14) come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, [4] Can (*it be fit for*) the children of the bridechamber (*to*) fast, while the

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Δι' ἡμερῶν, *After some days.*] So Theophylact, δι' ἡμερῶν, ἀντὶ τοῦ, διελθούσων ἡμερῶν τινῶν, "After days, that is, when some days were passed." So Gen. iv. 3, in process of time, μεθ' ἡμέρας, "after days it came to pass."

[2] Ver. 4. Ἀπεστέγασαν τὴν στέγην ὅπου ἦν, *They uncovered the roof where he was.*] Dr. Lightfoot upon the place shows, that there was a door in every roof by which they went from the ὑπερῷον, or "upper chamber" upon the roof; now these men knowing that it was this upper chamber to which the Jews customarily went up when they discoursed of the law, or religious things, ascend by stairs or ladders to this roof; and not finding the door wide enough for the man's bed to go down at, they widen it, by loosening some stones about, and so let down the paralytic.

Ver. 7.] The reading εἷς ὁ Θεός, and, ver. 15, ἁμαρτωλοί, are defended, Examen Millii ibid.

[3] Ver. 16. Τί ὅτι; *How is it that he eateth?* &c.] Τί for or διά τι; "why is it?" or "wherefore is it?" is very frequent both in the Old and New Testament; examples from the Old are numerous: see Gen. xxi. 29, xxxviii. 29, Exod. xiv. 15, xvii. 2, Josh. vii. 25, Judg. viii. 1, 2 Kings vi. 33, vii. 3, Isa. i. 11, iii. 15, Lam. iii. 39. In the New, see Matt. viii. 29, xix. 17, xxii. 18, Mark ii. 24, viii. 17, x. 18, xii. 15, Luke ii. 48, 49, vi. 41. 46, xxii. 46, John i. 25, vii. 19, ix. 27, x. 20, xiv. 22, xviii. 21. 23, xx. 13.

[4] Ver. 19. Μὴ δύνανται; *Can the children of the bridechamber fast?*] Because there is little to be observed in this chapter which hath not been explained already, till we come to the twenty-sixth verse, I shall here observe the various acceptations of the phrase, μὴ δύνανται

And (1.) it signifies that which is unfit, incongruous, or inconvenient to be done, as not suiting with the rules of decency; as when Moses says, Exod. viii. 26, οὐ δυνατόν, "It is not meet" to do so; so Luke xi. 7, οὐ δύναμαι, "I cannot

bridegroom is with them? as long as they have the bridegroom with them, they cannot (*decently*) fast.

20 But the days will come, when (*I*) the bridegroom shall be taken away from them, and then shall they (*have occasion to*) fast in those days.

21 (*And he said also by way of parable*, Luke v. 36,) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old (*this being tender and that strong*), and (*so*) the rent is made worse (*i. e. greater*).

22 And no (*skilful*) man putteth new wine into old (*i. e. weak*) bottles: else the new wine (*fermenting*) doth burst the bottles, and (*so*) the wine is spilled, and the bottles will be marred (*broken or rent*): but new wine must be put into new bottles (see Matt. ix. 16, 17).

23 And it came to pass, that he went through the corn fields on the (*first*) sabbath day (*after the passover*, Luke vi. 1); and his disciples [5] began, as they went, to pluck the ears of corn (*and, rubbing them in their hands, to eat of the corn*, ibid.).

24 And the Pharisees (*seeing this*) said unto him, Behold, why do they (*by thy permission*) on the sabbath day that which (*according to our traditions*) is not lawful (*to be done upon that day*)?

25 And he said unto them, Have ye never read what (*is sufficient to justify that action of theirs, viz. that which*) David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the [6] days of Abiathar the high priest (see the note), and did eat the shewbread, which is not lawful to eat but for the priests (*i. e. of which it is not lawful for any but the priests to eat*), and gave also (*of it*) to them which were with him?

---

rise, and give thee;" and, vi. 42, πῶς δύνασαι λέγειν; "How canst thou say to thy brother, Let me cast out the mote out of thine eye?"

(2.) That which cannot justly, or without violation of some law or rule of equity and justice, be performed. So Deut. xii. 17, οὐ δυνήσῃ φαγεῖν, "Thou mayest not eat within thy gates the tithe of thy corn:" so Acts x. 47, μητι τὸ ὕδωρ κωλῦσαι δύναταί τις; "Can any hinder water that these should not be baptized?" 1 Cor. x. 21, οὐ δύνασθε, "Ye cannot drink the cup of the Lord and the cup of devils;" 2 Cor. xiii. 8, οὐ γὰρ δυνάμεθα, "For we can do nothing against the truth."

(3.) That which is not agreeable to the divine economy, counsel, or will. So Gen. xix. 22, οὐ γὰρ δυνήσομαι, "For I can do nothing till thou be come thither:" Matt. xxvi. 42, εἰ οὐ δύναται, "If this cup cannot pass from me, unless I drink it;" and in this sense Christ often saith, οὐ δύναται ὁ υἱός, "The Son cannot of himself do any thing, but what he sees the Father do" (John v. 19. 30).

(4.) That which we cannot do by reason of the trouble of it, or because of some other employment which interferes with it; so the children of Jacob say to Joseph, οὐ δυνήσεται τὸ παιδίον, "The lad cannot leave his father," Gen. xliv. 22, and to Jacob, οὐ δυνησόμεθα καταβαίνειν, "We cannot go down without our brother:" so we read of Christ, μηκέτι δύνασθαι αὐτὸν, that "he could not openly enter into the city," Mark i. 45, and of his disciples, μὴ δύνασθαι αὐτοὺς, that "they could not eat bread" (iii. 20), i. e. they had no opportunity to do it: of Herod, that he would have killed John, καὶ οὐκ ἠδύνατο, "and he could not do it for fear of the people," Mark vi. 19, 20, so, "I have married a wife, and therefore, οὐ δύναμαι ἐλθεῖν, I cannot come," Luke xiv. 20.

(5.) That which cannot be done, not for want of power in the agent, but upon account of some defect or fault in the patient; so Christ οὐκ ἠδύνατο, "could do no mighty works, because of their unbelief," Mark vi. 5, 6: so Luke xvi. 2, οὐ δύνῃ, "Thou canst be no longer steward:" so Christ spake to the Jews, καθὼς ἠδύναντο ἀκούειν, "as they were able to hear him," Mark iv. 33. And in this sense Christ inquires πῶς δύνασθε; "How can you believe, who receive honour one of another?" John v. 44.

(6.) That which cannot be done by reason of some disposition in us which renders us averse to, and unwilling to do any thing till it be removed. So Joseph's brethren οὐκ ἠδύναντο, "could not speak peaceably to him," Gen. xxxvii. 4; "Behold their ears are uncircumcised, and οὐ δυνήσονται ἀκούειν, they cannot hear," Jer. vi. 16. So πῶς δύνασθε; "How can you, being evil, speak good things?" Matt. xii. 34, οὐ δύναται, "The world cannot hate you," John vii. 7; οὐ δύνασθε, "You cannot hear my word," John viii. 43; οὐκ ἠδύναντο, "Therefore they could not believe," John xii. 39; "The world οὐ δύναται, cannot receive the Spirit," John xiv. 17; "They that are in the flesh, οὐ δύνανται, cannot please God," Rom. viii. 8. And so concerning a good disposition we read, that "a good tree οὐ δύναται, cannot bring forth evil fruit," Matt. vii. 16; of the disciples, οὐ δυνάμεθα, "We cannot but speak the things which we have heard," Acts iv. 20; of him that is born of God, that οὐ δύναται ἁμαρτάνειν, "he cannot sin," 1 John iii. 9; and Christ saith of the church of Ephesus, οὐ δύῃ, "Thou canst not bear them that are evil," Rev. ii. 2.

[5] Ver. 23. Ἤρξαντο, *Began.*] That in the Hebrew phrase to begin to do a thing, and to do it, is the same, see the note on Acts i. 1, though I do not think that ἄρχομαι is wholly an expletive in this and other places, but it signifies *to desire, to be willing, to covet*, or *be pleased with* a thing; and answers to the Hebrew יאל. So Josh. xvii. 12, ἤρξατο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ, "The Canaanite would dwell in the land:" so when Micah had promised the Levite a salary, ἤρξατο παροικεῖν, "he was willing to dwell with him," Judg. xvii. 11; so 2 Sam. vii. 29, and now ἄρξου καὶ εὐλόγησον, "let it please thee to bless the house of thy servant:" so also 1 Chron. xvii. 27 and Hos. v. 11, ἤρξατο πορεύεσθαι, "he willingly walked after vain things;" and, Judg. i. 35, ἤρξατο ὁ Χαναναῖος, "The Canaanite would dwell in the mountain," i. e. the mountain of the Amorites, near the tribe of Dan, of which tribe was Samson, Judg. xiii. 2. Note, also, that the reading of the Septuagint here gives us an answer to the inquiry where Samson had his foxes; even from this mountain, ἐν ᾧ ἀλώπεκες, "in which," say they, "were foxes," they reading perhaps שעלים not שעלבים as we now read.

[6] Ver. 26. Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, *In the days of Abiathar the high-priest.*] That Ahimelech was then high-priest seems evident, (1.) because Abiathar, who succeeded him, was, and is here styled high-priest; for he being the father, and Abiathar his son (1 Sam. xxi. 20. 22, xxii. 6), if Ahimelech had been only an ordinary priest, his son Abiathar could not have been high-priest, that office then succeeding orderly from father to son. It is indeed by Mr. Whiston said, that that Abiathar that escaped from Doeg never was high-priest: but he is so called, first, by the Septuagint, saying that "Solomon made Zadok ἱερέα πρῶτον ἀντὶ Ἀβιάθαρ, high-priest in the room of Abiathar," even of that Abiathar who "bare the ark of the Lord before David," and who was "afflicted with him in all things," 1 Kings ii. 26. 35. Secondly, He is so called thrice by Josephus,* who says, they had "the catalogue of their high-priests preserved from two thousand years." (2.) Because Ahimelech his father is accused by Doeg of inquiring of the Lord for David, 1 Sam. xxii. 10, and he himself seems to confess, ver. 15, that he had often done the same thing before without blame; whereas the high-priest alone having on the ephod of judgment, had not Ahimelech been the high-priest he could neither have done this, nor reasonably been accused of doing it. To this it is said, that Ahimelech might assist David in inquiring of the Lord, but not by *urim*. I answer, that I find no way of inquiring of the Lord but by a prophet, or by a high-priest wearing the ephod in which was the *urim*, or by a dream, of which we read nothing here. Moreover, that the ephod was then with him is certain, because when Ahimelech was slain, Abiathar went down to David "with the ephod in his hand," 1 Sam. xxiii. 6. And that he speaks of the high-priest's ephod is manifest, because he doth not call it a linen ephod, such as the priests wore, but "the ephod;" and be-

---

* Antiq. lib. vii. cap. 11, p. 247, B, D. p. 248, B, G. lib. i. contr. Apion. p. 1056.

27 And he said (*moreover*) unto them, The sabbath was made for (*the sake of*) man, and not man for the sabbath (*now that which was instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted*):

28 Therefore (ὥστε, *so that*) the Son of man (*who came to save men's lives, and promote their good*) is (*doubtless so far*) Lord also of the sabbath (*as to dispense with the strict rest of it, when he sees it necessary for their good*).

(*For the exposition of these six last verses, see the note on* Matt. xii. 1.)

---

cause David inquires by it, ver. 9, xxx. 7, which shows it was the high-priest's ephod in which was the *urim* and the *thummim*, which by express precept was never to be separated from the ephod; since otherwise no inquiry could have been made by it. Thirdly, Because he is styled "Ahimelech the priest;" for it is a certain truth, though not observed by many, that from the end of the book of Deuteronomy to the end of the book of Chronicles, not one person is by name styled N. N. "the priest" who was not a high-priest; and though Jehoiada is called the high-priest where he is not named, viz. 2 Kings xii. 10, 2 Chron. xxiv. 11, yet is Hilkiah alone styled "Hilkiah the high-priest," during that long interval. Now what reason is there to deny that *Ahimelech hachoen* signifies here, as in like case it always did before from the days of *Eleazar hachoen*, "the high-priest?" Lastly, Because Josephus, who, being a Jew and a priest, must be supposed a competent witness in this case, calls him six times high-priest, viz. lib. vi. cap. 14, p. 196, B, C, F. 197, A, G.

The ancient solutions of the fathers are summed up by Theophylact thus: We must say therefore either that Abiathar had two names, being called also Ahimelech; or that Abiathar was then with Ahimelech; or that τοῦ υἱοῦ is to be understood, and the words to be read thus, ἐπὶ Ἀβιάθαρ τοῦ υἱοῦ τοῦ ἀρχιερέως, "in the days of Abiathar the son of the high-priest;" or that Abiathar is mentioned ὡς ἐπισημότερος, "as most celebrated in the days of David." The second of these opinions, viz. That Abiathar being there with him, and made high-priest by the death of his father but a few days after this action, it might well be said to be done in the days of Abiathar the high-priest, though he was not then actually so, is embraced by the learned Bishop of Ely on 1 Sam. xxi. 6, this being said to be done in his days, as things may be said to have been done in the days of Henry the Eighth, or any other king of England, which came to pass but a little before he began to reign; to which may be added the criticism of Dr. Hammond, that ἐπὶ is to be rendered *before*, so ἐπὶ μετοικεσίας must be rendered "before the captivity," Matt. i. 11, Jechonias and his brethren being begotten not under, but before the captivity. Dr. Lightfoot falls in with the two last solutions, rendering the words "in the days of Abiathar the son of the high-priest," as τοῦ Ἠλὶ is "the son of Eli," Luke iii. 23, and so on to the end of the chapter; and saying, that he therefore is named, rather than Ahimelech, because he brought the ephod to David, 1 Sam. xxii. 6, and by him inquiry was made by *urim* and *thummim*, 1 Sam. xxi. 2. 4. 9. 11, 12, xxx. 7, 8, 2 Sam. ii. 1. 5, xix. 21, whence it was usual, saith he, for the Jews by Abiathar to understand the *urim* and the *thummim*; this therefore seems to give some advantage to this instance, to say it was done under that Abiathar who had the ordering of that divine oracle, and so might be supposed to do this by divine direction. But because this also is very rare, I offer, Thirdly, that interpretation which saith, that by the high-priest here we are to understand, not him who was strictly so called, but one who was an eminent man of that order, this being the import of the word,

1. When mention is made of power given ἀπὸ or περὶ τῶν ἀρχιερέων, from or by the high-priests, Acts ix. 14, xxvi. 10. 12.

2. Of high-priests gathered together, Matt. ii. 4, xxvi. 3, xxvii. 62, John xi. 47, xii. 10.

3. Of the chief priests coming to Jesus, Matt. xxi. 15. 23. 45, and that Christ ought to suffer by the chief priests, Matt. xvi. 21.

4. Of Judas coming to the chief priests, Matt. xxvi. 14. 47, Mark xiv. 10. 43, Matt. xxvii. 3. 6. 12. 20. 41, John xviii. 3.

5. Of the chief priests and scribes, Mark viii. 21, x. 33, xi. 18, xiv. 1, xv. 1.

6. Of the chief priests and elders, John vii. 32, Acts iv. 23, xxv. 15.

7. Of all the high-priests, Matt. xxvii. 1, Mark xiv. 53. See the like expressions, Mark xiv. 1, xv. 3. 10, 11. 31, Luke xxiii. 4. 13. 23, xxiv. 20, John xviii. 35, xix. 6. 15. 21, Acts v. 24, ix. 21, xxii. 30, xxiii. 14.

Ἐπὶ Ἀβιαθὰρ τοῦ ἀρχιερέως, *In the days of Abiathar the high-priest.*] Good Mr. Whiston has given us an ingenious treatise upon this place, in which he attempts to show that neither the Ahimelech nor the Abiathar, mentioned in the history of David's eating the shew-bread, was high-priest at all, but another Abiathar, not mentioned at all there, but 2 Sam. xiv. 3, was then high-priest: and I, who never am backward to yield to evidence, will give him the honour of having found out the best solution of this difficulty that I have yet seen, when he hath answered these ensuing arguments.

Arg. 1. That Josephus, who, being a Jew and a priest, and who mentions the genealogy of their high-priests carefully preserved to his days, and so must be supposed a competent witness in this case, styles that very Ahimelech who gave David the shew-bread, and who was slain by Doeg, six times "Ahimelech the high-priest." Abiathar his son is also several times styled the high-priest by the same Josephus. It is no sufficient answer to this, to say, as Mr. Whiston doth, that "neither Ahimelech nor Abiathar is styled high-priest; but the one is Ahimelech the priest, the other Abiathar the priest." For it is a certain truth, that from Eleazar the son of Aaron, in the book of Deuteronomy, to Hilkiah, in the close of the book of Chronicles, not one person is by name styled N. N. "the high-priest," though there was all that while a high-priest in being. Now what reason is there to deny that *Ahimelech hachoen* signifies "Ahimelech the high-priest," when no other name is given to any high-priest in scripture, for above four hundred years? Of less importance is it to say, that "we read not that either of them officiated as high-priest in the great day of expiation," when we read not of any one that did so in the books of Samuel, Kings, or Chronicles.

Arg. 2. That Ahimelech was high-priest is proved from the accusation which Doeg lays against him, that "he inquired of the Lord for David," 1 Sam. xxii. 10, and from Ahimelech's own confession, that he "had done the same thing before," ver. 15, and by the testimony of Josephus,* saying, that he did πολλάκις προφητεῦσαι, oft consult the oracle for him: whereas the high-priest alone having on the ephod of judgment, had not Ahimelech been high-priest, he neither could have done so, nor could he reasonably have been accused of doing it.

To this it is answered, that Ahimelech prayed, or inquired of God for David; but no circumstances being mentioned, it does not appear whether it was any thing more than affording David a place in the public prayers of the tabernacle, or the lending him the sacred garments, and giving him proper opportunities for his own inquiries (as a prophet) of the Almighty.

But sure it is better to say nothing, than to use such sorry shifts as these; "He inquired of the Lord for him;" that is, he prayed for him, or gave him a place in the public prayers of the tabernacle, or he lent him a linen ephod to inquire in. Let him show one instance of any priest that is ever said to inquire of the Lord besides the high-priest, and he will say something to lessen the force of this argument, which is yet left in its full strength; let him show one of the consecrated ephods that was lent to a layman, or where lending one an ephod, or giving him a place in the public prayers of the tabernacle (if then there were any such prayers, or any such usage), signifieth *shaal lo bejehovah*, i. e. "to inquire for him from Jehovah," and he will say something pertinent

* Antiq. lib. vi. cap. 14, p. 196.

to this objection. As for Rebecca, she inquired not of a priest, but, say the Jews, of a prophet; and this she did long before there was any high-priest wearing an ephod by God appointed for this very end. And, saith the bishop of Ely, it is most reasonable to think that she went herself, and inquired at the shechinah, or a place of the divine presence, and the Lord answered her by an angel (Gen. xxv. 23).

Arg. 3. That Ahimelech had then the ephod to inquire by is evident, because when Abiathar his son fled thence to David, he carried "the ephod in his hand;" he went down, saith the Septuagint, ἔχων ἐφοὺδ ἐν τῇ χειρὶ αὐτοῦ, "having the ephod in his hand;" and that this was the very ephod to which the breast-plate was annexed, the bishop of Ely proves, (1.) because it is not styled "a linen ephod," such as the priests used, but emphatically "the ephod." (1.) Because when David was about to inquire of the Lord, he speaks twice to Abiathar thus, "Bring hither the ephod" (1 Sam. xxiii. 9, xxx. 7); whereas, had it been only a linen ephod, it could have done him no service in his inquiries. This being so, if David himself inquired of the Lord by this ephod, he invaded on the priest's office, and so was guilty of the highest sacrilege; but if he made this inquiry by the mouth of Abiathar, the son of Ahimelech, who was slain at Nob, then was Abiathar high-priest, and so Mr. Whiston's scheme is overthrown. Some think, saith the bishop of Ely, that David put on the ephod, and then asked the Lord's advice; but that is a great mistake: for the high-priest was the person appointed by God to ask counsel of him for the supreme governor (Numb. xxvii. 21); therefore David spake these words by the mouth of Abiathar. When therefore it is said that David inquired of the Lord, it is reasonable to conceive that he did this, both in the places mentioned and 2 Sam. ii. 1. 5. 19, by the person appointed by God to ask counsel for him, i. e. by Abiathar the high-priest; these being cases all concerning war, in which the ordinance of God appointed the chief governor to ask counsel of him (Josh. xxvii. 20, 21); and hence this very phrase is used, when other men asked counsel of the Lord in the like case; so Judg. i. 1, "The children of Israel asked counsel of the Lord, Who shall go up for us against the Canaanites?" and, xx. 18, "They arose, and went up to the house of God, and asked counsel of God, saying, Who shall go up first to the battle against Benjamin?" and again, ver. 23. But that they did this by Phinehas the high-priest, is evident from these words, ver. 27, 28, "And the children of Israel inquired of the Lord, for the ark of the covenant was there in those days; and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days." So Saul asked counsel of the Lord, 1 Sam. xiv. 37, but this he did by Ahijah the high-priest, ver. 36 (see ver. 18).

Obj. But, saith Mr. Whiston, "The high-priest in the latter end of Saul's reign, was with Saul and not with David: for Saul, a little before his death, 'inquired of the Lord, and the Lord answered him not, neither by dreams, not by *urim*, nor by prophets' (1 Sam. xxviii. 6), which words surely imply, that Saul had caused inquiry to be made by *urim*, which, being peculiar to the high-priest, doth show that the Jewish high-priest was then with Saul, which we know Abiathar the son of Ahimelech was not."

Ans. This is a considerable objection; to which I shall not answer as some do, that Saul had caused another ephod to be made, or that he sent to David to inquire of Abiathar in his behalf; for there is no evidence for the second, and the first could do him no service, he having no high-priest to inquire by. But I answer, that though it be said that God "answered not Saul by *urim*," that only is put in because it was one usual way of answering, not because Saul had tried that way; for he himself speaketh to Samuel thus, "God is departed from me, and answereth me no more, neither by prophets, nor by dreams," ver. 15, making no mention at all of his not answering by *urim*. And David observes, 1 Chron. xiii. 3, that Saul, after the evil spirit came upon him, "inquired not" at the ark, as formerly he had done (1 Sam. xiv. 18): so that this passage, as it is translated, seems only to say, that God gave him no answer at all by any of the usual ways: not by dreams, because the Spirit of the Lord was long since departed from him (1 Sam. xvi. 14); not by any direction of his prophets, because he had slain the Lord's prophets; not by *urim*, because he neither had the breast-plate of *urim*, nor a high-priest to consult; and lastly, translate the words thus, "Saul feared *vejescheal*, for he had inquired of the Lord," viz. since the time of his being rejected of God, "and the Lord had not answered him" by any of these ways, and then this text is impertinent: and of such translations of the Hebrew the instances are very many (see Glassius de Verbo, lib. iii. tr. 3, canon 46).

Arg. 4. That Abiathar, the son of Ahimelech, who was slain at Nob, was high-priest, is proved, first, because Josephus three times calls him so, viz. lib. vi. cap. ult. p. 207, lib. vii. cap. 11, p. 247, 248. Secondly, Because he who was removed by Solomon from the high-priesthood was the same Abiathar who was with David in his exile; for he was that Abiathar "who bore the ark before David," and "who was afflicted in all the things in which David was afflicted" (1 Kings ii. 26), which agrees only to that Abiathar who was the son of Ahimelech slain at Nob.

To this Mr. Whiston answers, "that there was an Abiathar who was the son of Ahijah, who was high-priest in the days of Saul, when David and his men did eat the shew-bread: that he had a son named Ahimelech, who was high-priest in the days of David, and this is the Ahimelech mentioned 2 Sam. viii. 17, in these words, 'And Zadok the son of Ahitub, and Ahimelech the son of Abiathar were priests;' and this Ahimelech had a son named Abiathar, who was high-priest after him, and this was the Abiathar removed by Solomon, and not Abiathar the son of Ahimelech of Nob."

Now to this I reply, that he offers no proof that his first Abiathar was the son of Ahijah, or that his Ahimelech had a son named Abiathar, or that either of the three was high-priest. The text now cited saith, that "Zadok and Ahimelech the son of Abiathar were priests;" but that cannot signify that they were high-priests, because there could not be two high-priests together; and therefore the bishop of Ely and the generality of commentators say, these two were the chief of the family of the priests, next to the high-priest, which was Abiathar, and who were called "secondary priests" (2 Kings xxv. 18). And whereas Mr. Whiston saith of his supposed Abiathar, that he was afflicted with David, by undergoing the peril of a spy in the time that Absalom was in Jerusalem, and David was fled from him; let any reasonable person judge whether, on the account of the peril of so few days, if indeed he lay under any peril, he could have been said to have been afflicted, *becol*, "in all the things in which David had been afflicted." Sure the words of the bishop of Ely here are much more agreeable to the history, viz. that this Abiathar "underwent all the hardships which David endured in his exile."

But, saith Mr. Whiston, "If that Abiathar who was deprived by Solomon was the Abiathar of the family of Ithamar, and son of Ahimelech of Nob, supposing that he began his office at thirty, as the priests did, and continued with David forty years, he must be a very old man, almost eighty years old before he died; whereas this contradicts God's threat against the family of Eli, that "all the increase of his house should die in the flower of their age," and "that there should not be an old man in his house for ever" (1 Sam. ii. 33).

Now to this I answer, First, in the words of the bishop of Ely on 1 Sam. ii. 33, that this threat did not belong to all the family of Ithamar, but only to the family of Eli. Secondly, Seeing king David died when he was seventy years old (2 Sam. v. 4), and seeing there could be no age set for the high-priest's entrance on his office, that depending on the death of his father, Ahimelech coming to an untimely end, Abiathar might be very young when he first entered upon his office, and begin it as priests after did at twenty, and so be not much above sixty when David died: and, lastly, when that threat had been executed in such a dreadful manner by the slaughter of the priests at Nob, we may reasonably conceive that one single person, made an exile, and afflicted in all that David was, might, for the service he had done to that good king, and the affliction he had already suffered, have his life prolonged above sixty or seventy years.

CHAPTER III.

1 And he entered again into the synagogue (*of Capernaum*, i. 21); and there was a man there which had a withered hand.

2 And they (*asked him, saying, Is it lawful to heal on the sabbath-day?* Matt. xii. 19, *and*) watched him, whether he would heal him on the sabbath day; that (*if he did so*) they might accuse him (*as one that profaneth the sabbath*).

3 And he saith unto the man which had the withered hand, Stand forth (*in the sight of the synagogue*).

4 And (*then*) he saith unto them, [1] Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill (*by refusing to preserve it on that day? And this question he put to them by way of answer to their question,*) but they held their peace.

5 And when he had looked round about on them with anger, [2] being grieved for the hardness of their hearts (*which would not yield to all the conviction he had given them, that it was lawful to do good on the sabbath-day*), he saith unto the man (*who had the withered hand*), Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other (*was*).

6 And (*this being done*) the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But [3] Jesus (*his time of suffering being not yet come*) withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, (*I say*) a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; [4] insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him (*as his attendants*), and that he might send them forth to preach,

15 And (*preaching in his name*) to have power to heal sicknesses, and to cast out devils:

16 And (*they were*) Simon (*whom*) he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them [5] Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And [6] Judas Iscariot, which also betrayed him: and they went into an house (*in Capernaum*, ii. 1).

20 And the multitude cometh together again, so

ANNOTATIONS ON CHAP. III.

[1] Ver. 4. Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; &c. *Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?*] Hence it seems to follow, that he who doth not do good to his neighbour when he can, doth evil to him; it being a want of charity, and therefore evil, to neglect any opportunity of doing good, or showing kindness to any man in misery; and that not to preserve his life when it is in danger, is to transgress that precept which saith, "Thou shalt not kill;" because, by this delay, so much is taken from the pleasure of his life; and, saith the aphorism, Non est vivere sed valere, vita. Hence the tradition of the Jews informs us, "The hands of Moses were heavy, because when Amalek came against them he deferred their deliverance till the morrow (Exod. xvii. 9), and was not ready on that very day to give redemption to Israel" (B. Uzziel. in Exod. xvii. 12).

[2] Ver. 5. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, *And looking on them with anger.*] Hence we learn that anger is not always sinful; this passion being found in him in whom was no sin. But then it must be noted, that anger is not properly defined by philosophers, ὄρεξις ἀντιλυπήσεως, "a desire of revenge," or causing grief to him who hath provoked or hath grieved us; for this desire of revenge is always evil; and though our Saviour was angry with the pharisees for the hardness of their hearts, yet he had no desire to revenge this sin upon them, but had a great compassion for them, and a desire to remove this evil. Anger is rather an inward motion and serious displeasure of the mind, arising from the apprehension of some injury done or intended to ourselves, or others for whom we are concerned, with a desire to remove the injury (see note on Matt. v. 22).

[3] Ver. 7. Καὶ ὁ Ἰησοῦς ἀνεχώρησε, *And Jesus withdrew himself with his disciples to the sea.*] When Christ by his doctrine and miracles could do no good upon men, by reason of the hardness of their hearts, ver. 5, but they consult how they may destroy him, ver. 6, he usually departs and conceals himself, that he may give place to their wrath, and ure himself from their malice (see Matt. xii. 15, John viii. 59). Whence we learn, not only that in such cases it is lawful thus to consult our safety, but that when men are so perverse, we, by concealing of the truth, do not betray it, but rather do comply with our Lord's precept, "not to cast pearls before swine" (Matt. vii. 6).

[4] Ver. 10. Ὥστε ἐπιπίπτειν αὐτῷ, *Insomuch that they pressed upon him.*] Dr. Hammond says, They fell down before his feet, requesting that they might touch him, or in order to the touching of him, as they did, vi. 56. But the pressing on him seems more agreeable to the reason why he desired a ship, viz. that they might not throng him.

[5] Ver. 17. Καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργῆς, *And he named them Boanerges, which is, Sons of thunder.*] Concerning the derivation of this word see Dr. Lightfoot and Grotius. Christ seems to have given them this name from a foresight of the heat and zeal of their temper, of which they quickly gave an instance in their desire to call down fire from heaven, or thunder and lightning to consume the Samaritans (Luke ix. 54): and John also showed his zeal in forbidding him that cast out devils in Christ's name, because he followed not them. Hence we find, in the Acts of the Apostles, Peter and John are the chief speakers and actors in the defence and propagation of the gospel; and the zeal of James and Peter seems to be the reason why the one was slain by Herod, and the other imprisoned in order to the like execution.

[6] Ver. 19. Ἰούδαν Ἰσκαριώτην, *And Judas Iscariot, who also betrayed him.*] The wisdom of Christ saw fit to admit Judas amongst his disciples, that by him the counsel of God, in giving up his Son to the death, and the scriptures might be fulfilled (Acts i. 16). And he is by him sent to preach, to cure diseases, and to cast out devils, who had himself a devil (John vi. 70), to teach us, that the mission of a person may be valid, though he be not sanctified; and that we should hearken to, and, in things belonging to their ministerial office, should obey even such persons. Origen,* indeed, declares his belief that Judas γνησίως πώτε ἐπεπιστεύκει, "was once a sincere believer:" for, saith he, had Christ

* Tom. ii. in Joh. ed. Huet. p. 393.

that they could not so much as (*have leisure to*) eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is [7] beside himself (Gr. *he is faint by spending his spirits*).

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in (*two*) parables (*first*), How can Satan cast out Satan?

24 And (*for*) if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if (*then*) Satan rise up against himself, and be divided, he cannot stand, but (*his kingdom*) hath an end.

27 (*And again in another parable he said,*) No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will (*be able to*) spoil his house.

28 (*Then he added these words,*) Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme (*me upon earth*):

29 But he that shall blaspheme against (*the following dispensation of*) the Holy Ghost hath never forgiveness, but is in danger of (Gr. *obnoxious to*) eternal damnation:

30 (*And thus he spake*) because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and [8] his mother (*to the place where he was*), and (*they*), standing without, sent unto him, calling him (*to them*).

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and (*pointing to his disciples, he*) said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is (*by me valued as dearly as*) my brother, and my sister, and mother.

---

found him at the first to have been a thief, he would not have committed the bag to him, when he had found him so to be, and his apostleship, even after he had pronounced him a devil (John vi. 70), for he fell from it only by his transgression in betraying his Master (Acts i. 25). I see no necessary reason why he might not appoint him the bag, even though he knew he was addicted to theft. Secondly, He also argues thus—Christ sent him as he did the rest of his apostles, attended with the power of miracles, and with commission to say to any city where he came, "Peace be to this city;" and with a promise, that if "a son of peace was there, that peace should rest upon him;" if not, "it should return into their bosom;" which, saith he, Christ would not have done, had not Judas then been a son of peace. But, (1.) Christ hath informed us that miracles might be done even by the "workers of iniquity," Matt. vii. 22, 23. (2.) The twelve disciples were sent by "two and two," Mark vi. 7, and so one of them being sincere, and a keeper of the word of God (John xvii. 6), this prayer for peace might come upon them that were worthy for his sake, rather than for the sake of Judas. This opinion therefore of Origen, as it is not certainly true, so neither can it certainly be disproved.

[7] Ver. 21. Ἔλεγον γὰρ, ὅτι ἐξέστη, *And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself.*] This is spoken upon the occasion of the multitude's coming so fast upon him, as that he had not time to take any food to recreate his weary spirits; and so that interpretation which renders the words thus, "They said, He is fainty," or, may fall into a deliquium by spending thus his spirits, hath nothing I can see to render it improbable; this being frequently the import of the word in the Old Testament. So when the brethren of Joseph told Jacob that his son was living, ἐξέστη τῇ διανοίᾳ, "Jacob's heart fainted," (Gen. xlv. 26), and afterward his spirit revived (ver. 27): so Rahab saith, When we heard that God had dried up the Red Sea for you, ἐξέστημεν τῇ καρδίᾳ ἡμῶν, "our hearts fainted, nor did there remain any breath in us" (Josh. ii. 11): so when the kings of Syria and Israel conspired against Ahaz king of Judah, ἐξέστη ἡ ψυχὴ αὐτοῦ, "his heart fainted, and the heart of his people" (Isa. vii. see xxxiii. 3), and of Emath and Arphad, Jeremiah saith, xlix. 23, ὅτι ἤκουσαν ἀκοὴν πονηρὰν, ἐξέστησαν, "When they heard evil tidings, their heart fainted" (see also Gen. xlii. 28). This interpretation I like best; because it is absurd to say, that Christ did, either in his gesture or his actions, show any symptoms of transportation, or excess of mind: nor could his kindred have any reason to conceive thus of him, who had never given the least symptoms of any such excess, though they of them who believed not in him (John vii. 4), might have such unworthy thoughts of him.

[8] Ver. 31. Ἡ μήτηρ αὐτοῦ, *And his mother.*] Hence Theophylact taxes her, κενοδοξίας, "of vain-glory and of guilt, in endeavouring to draw him, ἀπὸ τῆς διδασκαλίας, from teaching the word:" Tertullian* pronounceth her guilty of "incredulity:" Chrysostom, "of vain-glory, infirmity, and madness," for this very thing (Hom. 27 in Matt. tom. ii. p. 191).

---

* De Carne Christ. cap. 7.

CHAPTER IV.

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and [1] sat in (*it on*) the sea; and the whole multitude was by the sea (*side*) on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some (*seed*) fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth (*and so could not be long covered by it*):

6 But (*and*) when the sun was up, it was scorched; and because it had no (*deep*) root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other (*seed*) fell on good ground, and did yield fruit that sprang up and increased; and brought forth, [2] some thirty, and some sixty, and some an hundred (*fold increase*).

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Καθῆσθαι ἐν τῇ Θαλάσσῃ, *Sat in the sea.*] That is, in a boat upon the sea, at a little distance from the shore.

[2] Ver. 8. Ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατὸν, *Some thirty, some sixty, and some a hundred.*] The fathers of the fourth and fifth centuries were superstitious admirers of virginity, and so allotted here the hundred-fold increase to

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone (*i. e. retired from the multitude*), they that were about him with the twelve asked him (*the meaning of*) the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God (*the effect and progress it will have among men*): but [3] unto them that are without (*and not prepared to receive the doctrine of this kingdom*), all *these* things are done in parables (*they having shut their eyes, and hardened their hearts*, Matt. xiii. 15):

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? [4] and how then will ye know all parables? (*as might be reasonably expected from you, who should have ears to hear, i. e. discerning spirits in such things.*

14 ¶ *Take then the sense of this parable thus:*) The sower (*is he who*) soweth the word.

15 And these are they (*who are represented by the seed sown*) by the way side, where (*among whom*) the word is sown; but when they have heard (*it*), [5] Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are (*represented by the seed*) sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And (*yet*) have no root in themselves, and so endure but for a time: (*and*) afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are (*represented by seed*) sown among thorns; (*to wit,*) such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts (*or desires*) of other things entering in (*to the heart*), choke the word, and (*so*) it becometh unfruitful.

20 And these are they which are (*represented by the seed*) sown on [6] good ground; (*to wit,*) such as hear the word and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ [7] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not (*rather*) to be set on a candlestick? (*i. e. Do I give you this light into my doctrine, that you may conceal it? Surely, no.*)

22 For there is nothing hid (*as being spoken by me in obscure parables*), which shall (*should*) not be manifested; neither was any thing kept (Gr. *made*) secret (*by me*), but that it should come abroad.

23 If any man have ears to hear, let him hear (*i. e. let these things be duly understood, and accordingly performed by you*).

24 And he said unto them, [8] Take heed what (*i. e. how you attend to what*) ye hear: (*for*) with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given (*i. e. according to your proficiency in hearing, will the word be dispensed to you*).

---

virgins; the sixty-fold, to widows that married not again; the thirty-fold, to those who lived in wedlock: so Athanasius, Ep. ad Ammun. St. Jerome, in locum, et lib. i. adv. Jovin. lit. K. et Apol. ad Pammachium, f. 37, lit. G. This did St. Jerome, saith Erasmus, durior in nuptias; and others, iniquiores nuptiis.

[3] Ver. 11. Τοῖς ἔξω· *To them that are without.*] It was customary for the Jews to give this title to the heathens; our Saviour, therefore, by applying it to them, seems to hint to them, That in a short time the kingdom of God would be taken from them, and they themselves would be οἱ ἔξω, them that were without (Matt. viii. 12, Luke xiii. 25. 28, see note on Luke viii. 10).

[4] Ver. 13. Καὶ πῶς; *How then?*) For καὶ here is not only copulative, but illative; and so the words are to be rendered, "How then?" or, "How therefore?" So Ps. ii. 10, καὶ νῦν, "Now therefore ye kings, be wise;" Ps. vii. 7, καὶ ὑπὲρ ταύτης, "For their sakes therefore return on high;" Ps. xviii. 42, καὶ λεπτυνῶ, "Then did I beat them as small as the dust." This sense it bears in the Septuagint, Gen. xiii. 16, xxiv. 41, xxviii. 21, xxxi. 8, xlii. 34. 38, Exod. vi. 1, vii. 9. 11, Lev. iv. 3. 14. 23. 28, v. 5, vi. 4, Numb. v. 15. 21, Deut. vi. 21, viii. 10, Josh. i. 15, xxiv. 20, 1 Sam. i. 11, vi. 9, Joel ii. 18, Micah vii. 9, Mal. ii. 2, and in the New Testament, Mark x. 26, καὶ τίς; "Who then can be saved?" Luke ii. 15, "When the angels were gone up to heaven, καὶ, then the shepherds said;" Luke xii. 29, "Seek ye not therefore what ye shall eat;" 1 Cor. v. 13, καὶ ἐξαρεῖτε, "Therefore put away the evil person."

[5] Ver. 15. Ἔρχεται ὁ Σατανᾶς, *Satan cometh.*] The "birds of the air," ver. 4. Τὰ πετεινὰ τοῦ οὐρανοῦ, οἱ δαίμονες οἱ τὸν ἀέρα κατέχοντες, "The birds of the air represent Satan, because his habitation is in the air" (Theoph.).

[6] Ver. 20. Οἱ ἐπὶ τὴν γῆν τὴν καλὴν, *Upon good ground.*] Ὁρᾷ γοῦν πῶς σπάνια τὰ καλὰ, καὶ ὀλίγοι οἱ σωζόμενοι, "See," saith Theophylact, "how rare are good men, and how few are saved;" for only the fourth part of the seed fell upon good ground, and was preserved. Observe here also the gradation: the seed sown in the highway comes not up at all; the seed sown upon stony ground comes up, but increaseth not; the seed sown among thorns increaseth, but bears no fruit; the seed sown on good ground brings forth fruit to perfection.

[7] Ver. 21, 22. Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται, &c. *And he said unto them, Is a candle brought to be put under a bushel,* &c.] These words being only spoken to Christ's disciples, when he was alone with them, and both here and in Luke viii. 16, 17, subjoined to the explication of this parable, I think it best to explain them accordingly; as if Christ had said, I give you a clear light, by which you may discern the import of this and other parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts (ver. 20). And though I give you the knowledge of these mysteries of the kingdom of God, καταμόνας, "privately," I do it not that you may keep them so; for there is nothing (*thus*) hid which should not be made manifest, neither was any thing made secret (*by me*) but that it should (*afterward*) come abroad.

Hence also observe, that had Christ's apostles so obscurely delivered or writ the gospels, and those other scriptures which contain the rule of faith even in things necessary to be believed or done unto salvation, as the Romanists pretend they did, they must have hid the "candle under a bushel," and not have manifested it to the world, as Christ here requires them to do.

[8] Ver. 24. Βλέπετε τί. Luke viii. 18. Βλέπετε οὖν πῶς ἀκούετε, *Take heed what* (Luke, *how*) *you hear: for with what measure you mete,* &c.] I think these words are well paraphrased by Theophylact thus,—Let not any thing you have heard slip from you, but lay it up in your heart; for according to that measure of attention and readiness of mind you use in hearing of the word, and your diligence in pondering it, and care to practise suitably to what you know already, will be your farther proficiency in knowledge: and he that hath προθυμίαν καὶ σπουδὴν, δωθήσεται αὐτῷ καὶ ὠφελεία, "this readiness and care, shall profit by it:" that τί signifies πῶς, we learn from these words, τί γὰρ οἶδας, "How knowest thou, O husband, or, O wife?" 1 Cor. vii. 16.

Ver. 24, 25.] Moreover, what can be more evident than this inference from these verses, that the word of God read and preached being the ordinary instrument of our conver-

25 For he that (*improveth what he*) hath, to him shall be given (*more*): and he that hath not (*improved his present knowledge*), from him shall be taken even that (*knowledge*) which he hath.

26 ¶ And he said, [9] So is (*it with the doctrine of*) the kingdom of God (*received into a good heart*), as if a man should cast (*good*) seed into the ground;

27 And (*having done so*) should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how (*as indeed it is with respect to the seed sown in the earth*).

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth (*to maturity*), immediately he putteth in the sickle, because the harvest is come. (*So when, by the preaching of the word, men are made ripe for the harvest, i. e. prepared to receive the gospel, the apostles will come and gather them into my kingdom.*)

30 ¶ And he said (*also*), Whereunto shall we liken the (*doctrine of the*) kingdom of God? or with what comparison shall we compare it?

31 [10] *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. (*Even so the kingdom of the Messiah, before his death and burial in the earth, will have only a small and insensible increase, but after his resurrection it will spring up, and become the greatest of all kingdoms*).

33 And with many such parables spake he the word unto them, as they were able to hear *it* (*without offence*).

34 But without a parable spake he not unto them: and when they were alone, he expounded all things (*which he thus spake*) to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side (*of the lake*).

36 And when they had sent away the multitude, they took him (*along with them*) even as he was (*sleeping*) in the ship (*for he went first into the ship, and his disciples after him*, Matt. viii. 22). And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And (*then*) he arose, and rebuked the wind, and said unto the sea, Peace, be still. And (*instantly*) the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And (*this he had cause to say, for*) [11] they feared exceedingly (*though he was present with them, and they had such experience of his power*), and (*seeing that the wind ceased at his word, they*) said one to another, What manner of man is this, that even the wind and the sea obey him?

---

sion, and "a savour either of life unto life, or death unto death," conversion must depend partly on our attention to it, our care to meditate upon it, and fix it in our hearts, and to act suitably to it in our lives; and that Christ, by adding these words as a motive to take heed to what we hear, that to them that thus hear shall more be given, doth plainly teach us that the salutary efficacy of the word of life depends partly on our affection to and our improvement of what we have heard, and partly on the disposition of the hearer; to wit, his freedom from a prevailing love to those enjoyments and pleasures of the world, which avert our thoughts from this attention, and so choke the influence of the word, and hinder our reception of it into "good and honest hearts:" and also that our neglect so to improve it, is our own wilful fault, or our neglect to do that which God hath enabled us, or would upon this care enable us to do; and therefore is thus threatened with the removal of those means of grace we so unprofitably do enjoy (see the note on Matt. xiii. 19).

[9] Ver. 26. Καὶ ἔλεγεν, οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, *And he said, So is the kingdom of God.*] This parable is mentioned only by St. Mark, and it seems to me to relate to the good ground; for that only brought forth ripe fruit, or fruit unto perfection: I therefore paraphrase it thus, What I said of the seed sown upon good ground, may be illustrated by this parable, That the doctrine of the kingdom of God, received into a good and honest heart, is like seed sown by a man in his ground, manured and tilled, and so prepared to receive it; for when he hath sown it, he sleeps and wakes day after day; and looking on it, he sees it spring and grow up through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the seed sown: so is it here; the seed sown in the good and honest heart brings forth fruit with patience, and this fruit daily increaseth, though we know not how the word and Spirit work that increase; and then Christ, the husbandman, who sows this seed, at the time of the harvest sends forth the angels, his reapers, and gathers this good seed, i. e. the sons of the kingdom represented by it, into his celestial mansions (see Matt. xiii. 38. 43). I see no necessity of inquiring here how Christ may be said to sleep and rise day and night; Christ being like to this husbandman only in sowing and reaping of his seed; nor can it be said of him, his seed "grows up he knows not how;" nor yet would I depend much on that remark of the fathers, that here is a proof of man's free-will and power to do good of himself, the seed being only sown, and no farther care taken of it: for as seed sown in the earth is only fruitful by being watered from heaven and ripened by the sun, so a like influence of the word and Spirit upon the heart of man seems requisite to bring the seed sown in it to perfection.

[10] Ver. 31. Ὡς κόκκῳ σινάπεως, *The kingdom of God is like to a grain of mustard-seed.*] i. e. The kingdom of the Messiah may fitly be compared to a grain of mustard-seed, which before it is cast into the earth, is the least of all seeds, but being sown in it, it groweth up, and becomes the greatest of herbs (see note on Matt. xiii. 31): so this kingdom of the Messiah before his death and burial in the earth, which is called the sowing the body in the earth (1 Cor. xv. 42, 43), will have only a small and insensible increase, but will afterward spring up and become the greatest of all kingdoms, for being "lifted up, he will draw all men after him."

[11] Ver. 41. Καὶ ἐφοβήθησαν φόβον μέγαν.] These words I would join to the former, thus, "He said to them, Why are you so fearful? &c., for they feared exceedingly;" and begin the last verse thus, "And they said one to another, What manner of man is this?" &c. for this accords best with Matt. viii. 27, Luke viii. 25.

CHAPTER V.

1 And they came over unto the other side of the sea, into the country of the [1] Gadarenes.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Εἰς τὴν χώραν τῶν Γαδαρηνῶν, *Into the country of the Gadarenes.*] Theophylact here saith, τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς τὴν χώραν τῶν Γεργεσηνῶν; the exactest copies read "Gergesenes," as St. Matthew doth, viii. 28. But both St. Mark here, and St. Luke, viii. 26, read the "Gadarenes;" and therefore it is better answered by Dr. Light-

2 And when he was come out of the ship, immediately there met him (*coming*) out of the tombs a [2] man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could (*effectually*) bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying (*out*), and cutting himself with stones.

6 But when he saw Jesus afar off, he ran (*to him*) and worshipped him,

7 And (*the unclean spirit in him*) cried with a loud voice, and said, [3] What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he (*Jesus had*) said unto him, Come out of the man, *thou* unclean spirit (*and this made him fear that Christ might torment him*).

9 And he (*Christ*) asked him, What *is* thy name? And he answered, saying, My name *is* Legion (*a name of multitude*): for we are many.

10 And he besought him much [4] that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that (*by thy permission*) we may enter into them.

13 And forthwith Jesus gave them leave. And (*then*) the unclean spirits (*of the man*) went out (*of him*), and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* (*i. e. what was done*) in the city, and in the [5] country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid (*what one of so great power might farther do*).

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they (*being troubled for the loss of them*) began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and (*how he*) hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

---

foot, that both say true, for the region of the Gergesenes was of broader extent than that of the Gadarenes, and the region of the Gadarenes was included in it.

[2] Ver. 2. Ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Luke viii. 27, ἀνήρ τις, *A man with an unclean spirit.*] St. Matthew saith there were δύο δαιμονιζόμενοι, "two possessed with the devil," viii. 28, which difference, saith the reverend Dr. Hammond, hath nothing of weight in it; for Matthew, which names two, saying the truth, the other evangelists, who name but one, not denying there were more, must necessarily say the truth also. Yet curiosity will not rest here, but will inquire, why, there being two, and both λίαν χαλεποὶ, very fierce, St. Mark and St. Luke name only one? Dr. Lightfoot ingeniously conjectures, that one of these two was a Gergesene, and a Jew; and so, in casting the devil out of him, our Lord did only what he frequently had done in Judea; but the other was a Gadarene, i. e. one of a heathen city, as Josephus testifies, and as may be collected from the swine they kept, it being by the Jewish constitution an unlawful thing for any Jew to keep swine (see Dr. Lightfoot, Harm. p. 32). Now of this one, St. Mark and Luke chiefly take notice, as being a more remarkable and rare instance; this and that of the Syrophœnician woman being the only instances of cures wrought upon the heathens: that he was a heathen he probably conjectures, (1.) from the city he inhabited, (2.) because the devils request, both that he would not torment them, and that he would not send them out of the country (which elsewhere they do not); for being among heathens, they thought they were among their own, and not in Christ's jurisdiction, as being not among his people. But (3.) the text yields a more certain answer, viz. that of these two, only one was ἄνθρωπος ἐν ἀκαθάρτῳ πνεύματι, "a man possessed with an unclean spirit." (4.) He was the man whom the inhabitants oft attempted to bind, but could not effectually do it, he breaking all the bands and chains that they could lay upon him (ver. 3, 4, Luke viii. 29). Of these two remarkable circumstances, and of his being unclothed, and cutting himself with stones, St. Matthew makes no mention; and therefore Mark and Luke give us the history of him more largely, omitting the other, in whom there was nothing so remarkable.

[3] Ver. 7. Τί ἐμοὶ καί σοι; *What have I to do with thee?*] This is not a Hebraism, as some think, from 2 Kings iii. 13, &c. but a form of speaking used in the Greek tongue. So Arrian in Epictetus,* τι ἡμῖν καὶ αὐτῷ, "What have we to do with him?" (see more instances in Schmid. on Matt. viii. 29.)

* Lib. i. cap. 1, p. 85.

[4] Ver. 10. Ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας, *That he would not send them away out of the country.*] It is observed by Grotius here, that in this country there were many apostates from the Jewish faith, over whom the devils exercised their power; as under the Christian economy they became subject to the power and chastisement of Satan, who either denied the fundamentals of, or by their wicked deeds became a scandal to, the Christian faith (1 Cor. v. 5, 1 Tim. i. 20. Vide Tertul. de Spectaculis, cap. 26. Cyprian, de Lapsis ed. Ox. p. 132, 133).

[5] Ver. 14. Καὶ εἰς τοὺς ἀγρούς, *Told it in the city and in the country.*] Or rather, in the little villages, where the houses were few and apart. See vi. 36, "Send them away that they may go into the country and villages, and market-towns, and buy bread." So again, ver. 56.

Many here are the practical observations of Theophylact upon this history, which I will briefly represent. As, (1.) From the devils' asking leave to go into the swine, he observes, that they could not hurt them, much less can they hurt man, without the divine permission. (2.) That as having leave they instantly hurry these swine to destruction, so much more would they deal with men, did not the hand of Providence restrain them. (3.) That he who had been possessed with the devil, desired to be with Christ, as fearing lest at his departure the devil might seize on him again; and that Christ permitted him not, partly to avoid the suspicion of vain-glory, of which he might have given some umbrage, had he carried about with him those upon whom his greatest miracles were wrought; and partly to show that in his absence he was able to protect those that believe and trust in him, from the malice of all evil spirits. (4.) From those words of our Saviour, "Go, tell what great things the Lord hath done to thee," we learn, saith he, from Christ's example, when we do any good not to ascribe it to ourselves, but give God the glory of it. Note, lastly, that Dr. Hammond in his paraphrase gives three reasons why our Saviour permitted the devils to enter into the swine; (1.) That the people might see the virulency of these devils, if not restrained by him, and so the mercy done to those that were possessed. (2.) The mercy now approaching to their country by the coming of Christ, if they would accept of it. And (3.) to try whether their love to their swine was greater than that to their own souls.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh [6] one of the rulers of the synagogue, Jairus by name; and when he saw him (*Christ*), he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, [7] come and lay thy hands on her, that she may be healed; and (*I am confident if thou doest this*) she shall live.

24 And *Jesus* went with him; and much people followed him (*Jesus*), and thronged him.

25 And a certain woman, which had an issue (*a flux*) of blood twelve years,

26 And had suffered many things of many physicians, and [8] had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said (*in her heart*), If I may touch but his clothes, I shall be whole.

29 And straightway (*upon this touch*) the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague (*i. e. disease*).

30 And Jesus, immediately [9] knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But (*then*) the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be (*still*) whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* (*persons*) which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

---

[6] Ver. 22. Εἷς τῶν ἀρχισυναγώγων, *One of the rulers of the synagogue.*] The word ἀρχισυναγώγος, or "ruler of the synagogue," is mentioned both in the scriptures, the Jewish writers, and the Imperial Constitutions; in which sense it appears from scripture, that the "rulers of the synagogue" were more than one, as may be gathered (1.) from these words, "One of the rulers of the synagogue," to wit, at Capernaum; for that in Capernaum there was but one synagogue is probably collected from the words of St. John, vi. 56, "These things spake Jesus in the synagogue, teaching in Capernaum." (2.) From the express words of St. Luke, who saith that when Paul and Barnabas were entered into the synagogue at Antioch, οἱ ἀρχισυνάγωγοι, "the rulers of the synagogue said to them, If ye have any word of exhortation to the people, speak" (Acts xiii. 15): and also from the mention of Crispus and Sosthenes, as ἀρχισυνάγωγοι, "rulers of the synagogue" at Corinth (Acts xviii. 1. 17): or else more strictly to import the person who was the president, the head, or the master of the synagogue; and in this sense he was but one, as when St. Luke saith, xiii. 14, ὁ ἀρχισυνάγωγος, "the ruler of the synagogue" answered with indignation (see this more fully in Capeg. Vitringa de Regim. Synag. lib. ii. cap. 11). But, whereas some learned men conceive that the word "synagogue" here signifies, not the house of prayer, or of reading and expounding the law, but the consistory of twenty-three, appointed in every city, who were able to punish offences not capital, to scourge, &c. because our Saviour says, "they shall deliver you up, εἰς συνέδρια, to the councils, and they shall scourge you in the synagogues" (Matt. x. 17, xxiii. 34): "Behold, I send to you prophets and wise men, and some of them ye shall kill, and some ye shall chastise in your synagogues;" this I think is a mistake: for, (1.) in the tenth chapter our Saviour mentions the synagogues, in which the Christians were to be scourged, as distinct places from the *synedria*, or councils to which they were to be delivered. And (2.) St. Paul declares once and again, that he did beat the Christians in their synagogues (Acts xxii. 19), that "he punished them throughout all the synagogues" (xxvi. 11), and that this flagellation, and "the rebels' beating," were used in the synagogues, is fully proved by Campeg. Vitringa de Regim. Syn. Vet. lib. iii. par. i. cap. 11, p. 774.

[7] Ver. 23. Λέγων—Ἵνα ἐλθὼν ἐπιθῇς, *Saying, Come and lay thy hands on her.*] It is observable that there is frequently an ellipsis of some verb or sentence before the particle ἵνα, as here δέομαι, "I pray thee," is wanting: so ch. xiv. 49, ἀλλ' ἵνα πληρωθῶσιν, "But τοῦτο ἐγένετο, this was done that the scriptures might be fulfilled:" so 1 John ii. 19, ἀλλ' ἵνα φανερωθῶσιν, "But this was done that they might appear not to be of us:" Eph. v. 33, ἡδὲ γυνὴ ἵνα, uxor autem videat sive det operam, "Let the wife see that she reverence her husband."

[8] Ver. 26. Καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, *And had spent all that she had.*] Here comes to be considered a story introduced by Eusebius* with an ἔλεγον, "It is reported, that by the gate of this woman's house was erected a brass statue, bearing the effigies of this woman upon her knees in the posture of a suppliant; and, opposite to her, the effigies of a man in brass, resembling Jesus stretching out his hand to the woman; and that at the feet of it an unknown plant sprung up, which reaching to the borders of his brass doublet, or coat, became a present remedy against all manner of diseases." And therefore Asterius, in his homily upon this woman, declares that Maximinus, ἀιβίλετο τῆς πολίκνης τὸ χάλκον, "took away this brazen statue from that city" (Cod. 271, p. 1508). Now that there might be two brass statues in that city, built according to the heathenish custom, I deny not; but that they were either erected by this woman, or contained the resemblance of Christ, or that any such herbs growing thus up, became a present remedy to all diseases, I find cause, with Charlemain, to say, Si tamen facta est, that is to doubt the truth of the relation: for, not to insist on the silence of all the three evangelists, who mention this woman, and could not be ignorant of a thing so famous, or silent in a matter which so much tended to the confirmation of the Christian faith; not to insist upon it, that neither Justin Martyr, who was born in Palestine, where Paneas or Cæsarea Philippi was; nor Origen, who conversed many years at Tyre near this place; nor Irenæus or Tertullian, who speak of this very woman, makes the least mention of this brazen statue, or this miraculous herb; nor, thirdly, that this herb having then only its miraculous effects when it touched the border of our Saviour's garment, smells rank of the superstition of the latter times: to omit, I say, all these things, how should a woman, who as all these evangelists inform us, "had spent all that she had," be able to erect two such costly statues as were sufficient to exhaust the fortunes even of wealthy persons? or how can we imagine that the Jews, in all their wars, and the gentiles, both bitter enemies to Christianity, should suffer such a confirmation of it to remain even to the days of Eusebius?

[9] Ver. 30. Καὶ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, *And Jesus knowing in himself that virtue had gone out of him.*] From these and the like words, that δύναμις παρ' αὐτοῦ, virtue with him, went out, "and healed them all" (Luke vi. 19), it is evident that the virtue which did these miraculous cures resided in Jesus, which is never said of any of the prophets or apostles: the divine virtue by which these prophets and apostles did their miraculous cures is ascribed to God; as in these words, δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς, "And God did special miracles by the hands of Paul" (Acts xix. 11, 12); but the miracles done by Christ, to the divine virtue dwelling in him; whence he so often declares, that "the Father abiding in him did the works" (John xiv. 10).

---

* Hist. Eccl. lib. vii. cap. 18.

37 And he suffered no man to follow him (*into the place where the daughter was*), save Peter, and James, and John the brother of James, (*and her father and mother*, Luke viii. 51).

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and [10] wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not (*so*) dead, but (*that she shall presently arise from her bed, as one that*) sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he [11] taketh the father and the mother of the damsel, and them that were with him (see ver. 37), and entered in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat (*to show*, saith Theophylact, *that she was really alive*).

[10] Ver. 38. Κλαίοντας καὶ ἀλαλάζοντας πολλά, *He sees the multitude weeping and wailing greatly.*] Ἀλαλάζειν, ordinarily signifies to make a joyful sound; but it is often used by the Septuagint to signify the voice of lamentation; as when the prophet Jeremy says, xxv. 34, ἀλαλάζετε οἱ ποιμένες, "Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock;" and, ver. 36, "A voice of the cry of the shepherds, καὶ ἀλαλαγμὸς, and a howling of the rams of the flock shall be heard;" and the prophet Ezekiel, xxvii. 30, ἀλαλάζουσιν ἐπί σε, "They shall cause their voice to be heard against thee, and shall cry bitterly:" so also, Jer. iv. 8, xlvii. 2, and these two senses hath the Hebrew *halal*, from which it seems to be derived.

[11] Ver. 40. Παραλαμβάνει τὸν πατέρα καὶ μητέρα· *He taketh with him the father and the mother*, &c.] i. e. As many witnesses as were sufficient to confirm the fact, and no more, lest he should seem desirous of vain-glory.

CHAPTER VI.

1 And he went out from thence (*i. e. from Capernaum*), and came into his own country (*Nazareth*, Luke iv. 16); and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished (*at his words*), saying, From whence hath this *man* these things? and what (*kind of*) wisdom *is* this which is given unto him, (*and how is it*) that even (Gr. *also*) such mighty works are wrought by his hands?

3 Is not [1] this the carpenter, the son of (*Joseph and*) Mary, (*is he not*) the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? (*in all whom we find no such marks of power or wisdom*). And (*by reason of his mean alliance*) they were offended at him.

4 But (*then*) Jesus said unto them, A prophet is not without honour, but (Gr. *is not despised, save*) in (*and for*) his own country (*Galilee*, John vii. 52), and among his own kin, and in his own house (*or for them*).

5 And he [2] could there do no mighty work (*because of their unbelief*), save that he laid his hands upon a few sick folk, and healed *them*.

6 [3] And he marvelled because of their unbelief. And (*leaving them*) he went round about the villages teaching.

7 ¶ And he called *unto him* the twelve (*apostles*), and began to send them forth by two and two; and gave them power over unclean spirits;

8 And (*he*) commanded them that they should take nothing for *their* journey, save [4] a staff only; (*viz.*) no scrip, no bread (*for victuals*), no money in *their* purse (*to buy it*):

ANNOTATIONS ON CHAP. VI.

[1] Ver. 3. Οὐχ οὗτός ἐστιν ὁ τέκτων; *Is not this the carpenter?*] So Justin Martyr* not only speaks of him as the son of a carpenter, καὶ τέκτονος νομιζομένου, "and reckoned as a carpenter," but saith, ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις, ὧν ἄροτρα καὶ ζυγά, "that being among men, he made rakes and yokes, which were the works of carpenters."† Origen therefore seems to have forgot himself when he so positively says, ὅτι οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται, "that it was not written in any of the gospels which the church received, that Jesus was a carpenter." It seems not only true, but even requisite, that he should be of some trade, since by the Jewish canons all fathers were bound to teach their children some trade; and their most celebrated rabbins thought it a great reproach not to be of some trade; and also, that he might give no example of idleness, and take off all suspicion of being bred up in curious arts.

[2] Ver. 5. Καὶ οὐκ ἠδύνατο, &c. *And he could do there no mighty works, because of their unbelief.*] For Christ still requiring faith in the patient, in order to his cures, where this was wanting, he could do no mighty works; not that he wanted power to do them, but that they wanted that condition which only made it fit that he should do them. So God saith, Jer. xv. 1, "My mind cannot be towards this people," not for want of kindness or good-will in him, but for want of those dispositions in them which might render them fit objects of his favour.

[3] Ver. 6. Ἐθαύμασε διὰ τὴν ἀπιστίαν αὐτῶν, *And he wondered because of their unbelief.*] So when the centurion by his answer had showed the strength of his faith, Christ marvelled and said to them that followed him, "I have not found so great faith, no not in Israel" (Matt. viii. 10): whereas, had not God vouchsafed sufficient power to those of Israel to believe, as well as to the centurion, what ground can we imagine for this marvelling? for sure Christ could have no sufficient cause to marvel either that faith should be found where it was, or not found where it was not, if believing depended on an omnipotent act of God, producing faith in all that did at any time believe (unless that could be just ground of marvelling, that God by his omnipotence could work faith in whom he pleased), or that man should not do more than he had power, or than God would enable him to do.

[4] Ver. 8. *And he commanded them, that they should take nothing for their journey, εἰ μὴ ῥάβδον μόνον, save a staff only.*] St. Matthew, x. 10, saith μηδὲ ῥάβδον, "not a staff:" but Theophylact there reads, μηδὲ ῥάβδους, "nor staves;" and this reading is confirmed not only from many MS. copies, but from St. Luke, who, ix. 3, hath it μηδὲ ῥάβδους, "nor staves:" it being common for those who were to travel a considerable journey, to take with them two staves, as well as two coats. The prohibition of ὑποδήματα, "shoes," there ver. 13, contradicts not the permission of sandals here, the sandals being made of harder leather, the shoes of softer; the sandals so open, that you might put your foot into them

* Dial. cum Tryph. p. 316.
† Cont. Celsum, lib. vi. p. 269.

9 But (*that they should*) *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart (Gr. *departing*) thence, shake off the dust under your feet for a testimony against them, (*that you count them as unclean; and*) verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and [5] anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is [6] a prophet (*raised from the dead*), or as one of the (*old*) prophets.

16 But when Herod heard *thereof* (*i. e. of his fame*), he said, It is (*that*) John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her (*his brother being yet living*).

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias [7] had a quarrel against him, and would have killed him; but she could not (*prevail with Herod so to do*):

20 For Herod feared (*to take away*) John, knowing that he was a just man and an holy (*person*), and [8] observed (*συνετήρει he kept*) him (*from the malice of Herodias: or, he was formerly observant of him*); and when he heard him, he did many things (*which John taught*), and heard him gladly.

21 And (*but*) when a convenient day was come (*for her malicious purpose, viz. the day*) that Herod on (*celebrating*) his birthday made a supper to (*for*) his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod (Gr. *coming in, dancing and pleasing Herod*) and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And (*then*) she went forth, and said (Gr. *going forth said*) unto her mother, What shall I ask? And she said, (*Ask*) the head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And (*then*) the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And (*so*) immediately the king sent an executioner, and commanded his head to be brought: and he (*the executioner*) went and beheaded him (*John*) in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it* (*i. e. of his death*), they came and took up his corpse, and laid it in a tomb.

30 And (*about that time*) the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught (*in pursuance of the commission he had given them*).

31 And he said unto them, (*After such a long and laborious journey*) Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many (*of them*) knew him (*and whither he was going*), and (*so they*) ran afoot thither out of all cities, and outwent them (*viz. Christ and his disciples*), and came together unto him.

34 And Jesus, when he came out (*of the ship*), saw

---

before or behind, whereas you could put it into the shoe only one way (see Lightfoot on Matt. x. 10). And this command Christ laid upon them, to give them a manifest document in this their first mission (which was only "to the lost sheep of the house of Israel," to prepare them to receive the Messias, when he should manifest himself unto them) of the divine providence providing for them all things necessary; and this they thankfully acknowledge, Luke xxii. 35, by saying, that when he thus sent them forth, they wanted nothing. But then, that this was a temporary precept, respecting only this very mission, and not reaching to their whole apostolical function afterward, is evident, (1.) from the nature of their mission, which was only to the cities of Judea, and was performed in a short time; for, ver. 30, we find them returned, and telling their Master what they had done; and this also sufficiently appears from our Lord's words, "When I sent ye forth without scrip or shoes, lacked you any thing?" (Luke xvii. 35.) Hence Christ himself had one that bore his bag (John xiii. 29): and St. Paul sends for his cloak that he had left at Troas (2 Tim. iv. 13).

Ver. 11. 33. 36. 51.] The reading of the text is defended Examen Millii hic.

[5] Ver. 13. Καὶ ἤλειφον ἐλαίῳ, &c. *And anointed with oil many that were sick.*] That it was usual with the Jews to prescribe oil as a fit thing to anoint the sick in order to their recovery, Dr. Lightfoot here and elsewhere fully proves; nor do I think the apostles, having no command of Christ to do so, would have used this ceremony, had it not been customary for them so to do; but whether they did this symbolically, in hope of obtaining to the patient "the oil of gladness," or only medicinally, it is certain that the virtue which attended it, when used by the apostles, could not be natural or inherent in the oil, but must be supernatural, and derived from him who sent them; since by this unction was produced a certain and constant cure of all whom they anointed.

[6] Ver. 15. Προφήτης, ἢ ὡς εἷς τῶν προφητῶν, *Others said, That he is a prophet, or as one of the prophets.*] I see no necessity of questioning or changing the reading here into προφήτης, "the prophet," by way of excellency: for when we find the disciples declaring what the Jews said of him Matt. xvi. 14, and Luke ix. 19, there is no intimation of any of them who owned him as the Christ; nor is there any need of leaving out the ἢ ὡς, the Jews being of both these opinions; some saying that he was a prophet, John iv. 19, ix. 17, "a great prophet risen up in Israel," Luke vii. 16, others, that he was "one of the old prophets risen from the dead," Luke ix. 8, and in particular, that he was the prophet Jeremy, Matt. xvi. 14.

[7] Ver. 19. *Herodias, ἐνεῖχεν, had a quarrel against him.*] The word primarily imports adverso erat animo, "she was in mind averse to him," viz. after his apprehension of Herod; and because the natural consequence of that averseness is anger and hatred, arising from the conceived injuries which make us thus averse to any man, therefore it is well rendered by Hesychius and Phavorinus, ὀργίζεται μνησικακεῖ, "she is angry, and bears a grudge against him."

[8] Ver. 20. Συνετήρει αὐτόν. *He observed him.*] i. e. Saith Dr. Hammond, he kept him guarded from the malice of

much people, and was moved with compassion toward them, because they were as sheep not having a shepherd (*to lead them into wholesome pastures*): and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time (*of the day*) *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have (*here*) nothing to eat.

37 (*But*) he answered and said unto them, Give ye them to eat. And they say unto him, (*How shall we do this?*) Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all (*the people*) sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed (*God*, see note on Matt. xiv. 19), and (*then*) brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments (*of the bread*), and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go (*from the desert on the east side of the sea of Galilee*) to the other side (*of that sea*) before (*him*), unto Bethsaida, while he sent away the people (*though the contrary winds made them land at Capernaum*, ver. 53).

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he (*was*) alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and (*continued walking so as if he*) would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out (*for fear*):

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves (*which was done now before their eyes, and was sufficient to convince them, the same power might enable him to walk on the sea, and to calm the wind*): for their heart was hardened (*i. e. through incogitance was not convinced by sufficient evidence*; see viii. 17).

53 And when they had passed over, they came into the land of Gennesaret, and drew (*the ship*) to the shore (*of Capernaum*, John vi. 13).

54 And when they were come out of the ship, straightway they (*of that country*) knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country (*towns*), they laid the sick in the streets, and besought him that they might touch [9] if it were but the border of his garment: and as many as touched (*it*) were made whole.

Herodias, who would have killed him; but this seems not to agree with his desire to kill him, Matt. xiv. 5. I therefore think it may relate to his regard to him and his sayings, before he was incensed against him, by reason of his reprehension, as the words following do insinuate.

[9] Ver. 56. Κἂν τοῦ κρασπέδου, *At least they might touch the hem of his garment.*] So κἂν signifies, Acts v. 15, κἂν ἡ σκιὰ that "at least the shadow of Peter might overshadow some of them;" and 2 Cor. xi. 16, κἂν ὡς ἄφρονα δέξασθέ με "Yet as a fool receive me."

CHAPTER VII.

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault (*with them for so doing*).

3 For the Pharisees, and all the Jews, except they wash *their* hands [1] oft (Gr. *up to the wrist*), eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things (*of this kind*) there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables (Gr. κλινῶν, *of beds, on which they did eat, as now upon tables*).

5 [2] Then (*therefore*) the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but (*transgress them, for they*) eat bread with unwashen hands?

6 He answered and said unto them, [3] Well hath Esaias prophesied of you hypocrites, as it is written (*for what he testified of the people of that age, from the mouth of God, must equally respect all people of all ages, that do as they did*), This people (*of the Jewish nation*) honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they (*think to*) worship me, (*by*) teaching *for* doctrines (*necessary to be observed*) the commandments of men.

8 For laying aside the commandment of God (*by obedience to which he is truly honoured*), ye hold (*to*)

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. Ἐὰν μὴ πυγμῇ νίψωνται, *Unless they wash their hands oft.*] i. e. If they wash not the hand up to the wrist; for Mr. Le Clerc is certainly out, when he interprets a word plainly relating to the Jewish customs, and therefore only to be interpreted by those customs, out of Hesychius and Phavorinus, who knew nothing of them (see Dr. Lightfoot, in locum).

[2] Ver. 5. Ἔπειτα, *Then.*] Or rather, idcircò, *therefore*: so Xenophon, ἔπειτ' οὐκ οἴει; "Do you not therefore think that the gods take care of men?"

[3] Ver. 6. Καλῶς προεφήτευσεν περὶ ὑμῶν, &c. *Well hath Esaias prophesied of you, as it is written.*] He doth not say, Isaias prophesied of the Jews of that age in which Christ lived, or that he then said what by accommodation might be applied to them, but only what he well said of the hypocrites of his age, that which was true of the like hypocrites in any age; and therefore Dr. Hammond well paraphraseth the words thus, You are that very sort of Jewish hypocrites of which Isaias prophesied, i. e. you do resemble them.

the tradition of men, *as* the washing of pots and cups: and many other such like things ye do; (*which, who hath required at your hands?*)

9 And he said unto them, [4] Full well ye (*or, ye do well to*) reject the commandment of God, that ye may keep your own tradition.

10 (*As it is plain ye do,*) For Moses said, Honour thy father and thy mother; and, Whoso curseth (*or revileth*) father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* (*be it as a*) Corban, that is to say, (*as*) a gift (*consecrated to God*), by whatsoever thou mightest be profited by me; *he shall be free* (*i. e. he is bound by that vow not to succour his parents*).

12 And (*therefore*) ye suffer him no more to do ought for his father or his mother;

13 Making (*thus*) the word (*i. e. the fifth commandment*) of God of none effect through your tradition, which ye have delivered (*in this manner to the people*): [5] and many such like things do ye.

14 ¶ And when he had called all the people (*present*) *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that (*by*) entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear (*i. e. he that hath understanding to perceive this, let him take notice of it*).

17 And when he was entered into the house from the people, his disciples asked him concerning the (*meaning of the*) parable.

18 And he saith unto them, Are ye so without understanding also (*as to need farther instruction in this thing*)? Do ye not perceive, that whatsoever thing (*it is*) from without (*that*) entereth into the man, *it* cannot defile him (*as to his heart and soul*)?

19 Because it entereth not into his heart (*to raise up evil thoughts there*), but (*only*) into the belly, and goeth out into the draught, purging all meats (*by carrying off the dregs of them*)?

20 And he said, That which cometh out of the man, that defileth the man (*in the sight of God*).

21 For [6] from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy (*or evil speaking*), pride, foolishness:

23 All these evil things come from within, and (*so*) defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and (*he*) entered into an house, [7] and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek (*as to religion*), a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children (*of the kingdom*, Matt. viii. 12) first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs (*i. e. to them who are without the kingdom*, Rev. xxii. 15).

28 And she answered and said unto him, Yes, Lord: yet (Gr. ναὶ Κύριε καὶ γὰρ, *I pray thee, Lord; for even*) the dogs under the table eat of the children's crumbs (*and in like manner thou mayest show a little favour to the gentiles*).

29 And he said unto her, For this saying (*showing a more than ordinary faith*) go thy way (*satisfied; for*) the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out (*of her*), and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, [8] and had an impediment in his speech (*or was tongue-tied*); and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and [9] put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed (*at the consideration of the miseries of human life*), and saith

---

[4] Ver. 9. Καλῶς ἀθετεῖτε, *Full well ye reject the commandment of God.*] Here it is proper to observe from Suidas, that the word καλῶς is used ἐπὶ παραιτήσει, καὶ ἀρνήσει, "by way of refusal and denial:" so the scholiast, upon the word καλῶς, used by Euripides, in Ranis, saith, τὸ καλῶς ἐπὶ παραιτήσει ἀποστρεφόμενος δὲ, καὶ παραιτούμενος ὁ Εὐριπίδης λέγει καλῶς, "The word is here used by Euripides by way of averseness and refusal" (see also the text vindicated, ver 16. 31. Examen Millii ibid).

[5] Ver. 13. Καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, *And many such-like things do ye.*] i. e. Such things as make the word of God of none effect by your traditions: accordingly Dr. Pocock* cites from them this ancient canon, "That vows take place even in things commanded by the law, as well as in things indifferent; and that any one is so bound by them, that he cannot without great sin do that which is commanded:" so that if he makes a vow which cannot be ratified without breaking a command, his vow must be ratified, and the commandment violated.

[6] Ver. 21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας, &c. *For from within, out of the heart of man, proceed evil thoughts.*] The things here mentioned, as coming from the heart and defiling the man, are either the sins committed against the second table of the law, as they are reckoned up by St. Paul, Rom. xiii. 9, or the incentives and dispositions which incline us to them:

Against the sixth commandment, as murders and the evil eye;

Against the seventh, as fornication, adultery, lasciviousness;

Against the eighth, as theft, deceit;

Against the ninth, as false testimony, blasphemies, or evil-speaking;

Against the tenth, as covetousness.

The evil frames and dispositions of spirit, which incline us to these vices, are (1.) Ἀφροσύνη, as that imports in the Old Testament not only an incogitancy and carelessness as to good things, but also a want of reverence to or awe of the divine majesty: and (2.) Πονηρία, a wicked disposition, inclining us to hurt or to do evil to another. (3.) Ὑπερηφανία, that pride which makes us to contemn and overlook our brother as unworthy our regard, and highly to resent the least affront or seeming injury: and, (4.) Διαλογισμοὶ κακοὶ, evil thoughts or reasonings.

[7] Ver. 24. Οὐδένα ἤθελε γνῶναι. *And would have no man know it.*] Lest he should seem industriously to resort to and converse with heathens, neglecting the Jews. So Grotius.

[8] Ver. 32. Κωφὸν μογιλάλον, *One deaf and tongue-tied.*] That he was dumb as well as deaf, is argued, not only from the words of the Jews, who saw this miracle, "He maketh both the deaf to hear, and the dumb to speak," ver. 27, but also from Matt. ix. 33, Luke xi. 14, if they speak of the same person: for, say they, when the devil was gone out, ἐλάλησεν ὁ κωφὸς, "the deaf man spake;" which shows that before he could not move his tongue to make an articulate sound; and in this sense is the word μογιλάλος used, Exod. iv. 10, Isa. xxxv. 6.

[9] Ver. 33. Ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, *He put his fingers into his ears, and he spit, and touched*

---

* Miscell. p. 415.

unto him, Ephphatha, that is, (*Let thine ears*) be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

his tongue.] Christ often uses visible signs, to represent that divine invisible virtue which he had in him, and would exert: thus, because deaf persons seem to have their ears closed, he puts his fingers into this man's ears, to intimate, that by his power he would open them; and, because the tongue of the deaf seems to be tied, or through drought to cleave to the palate, Christ touches his tongue, and moistens it with spittle, to intimate that he would loose and give free motion to his tongue. The Jews here also desire Christ "to lay his hands upon him," because the ancient prophets laid their hands on those they healed (2 Kings v. 11).

CHAPTER VIII.

1 In those days (*of his abode by the sea of Galilee*, vii. 31) the multitude (*that heard him*) being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have (*had*) nothing to eat:

3 [1] And if I (*should*) send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread (*whilst we are*) here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks (*to God*), and brake (*them*), and gave to his disciples to set before *them* (*i. e. the people*); and they did set *them* before the people.

7 And they had a few small fishes: and he blessed (*God over them*), and commanded (*his disciples*) to set them also before *them*.

8 So they did eat, and were filled: and they (*of Christ's retinue*) took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and (*having thus filled them*) he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha (*which were within the coasts of Magdala*, Matt. xv. 39).

11 And the Pharisees came forth, and began to question (*or dispute*) with him (*about his office*), seeking of him (*for confirmation of his pretensions to be the Messiah*) a sign from heaven, tempting him (*as doubting whether he could give them that sign of the Messiah promised*, Dan. vii. 14).

12 And he sighed deeply in his spirit (*by reason of their infidelity*), and saith, Why doth this generation seek after a sign? verily I say unto you, [2] (*εἰ δοθήσεται, May I not be true, if a sign be given, or*) there shall no sign be given unto this generation (*save that of the prophet Jonas*, Matt. xvi. 4).

13 [3] And he left them, and entering into the ship again departed to the other side (*of the sea of Galilee*).

14 ¶ Now *the disciples* had forgotten to take bread (*with them*), neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed (*to yourselves, and*) [4] beware of the leaven of the Pharisees, and *of* the leaven of Herod (*i. e. of the doctrines of the pharisees, making the commandments of God of none effect by their traditions, and of the doctrine of Herod, concurring in sentiments with the sadducees*, Matt. xvi. 6).

16 And they reasoned among themselves, saying, *It is* (*i. e. this caution is, a reprehension of our negligence,*) because we have (*taken*) no bread (*with us*).

17 And when Jesus knew it (Gr. *and Jesus knowing that they reasoned thus*), he saith unto them, Why reason ye (*thus, as if ye were like to famish*) because ye have no bread (*and are bid to beware of the leaven of the pharisees*)? perceive ye not yet, neither (*do ye*) understand (*by the two late instances before your eyes, that I am able to provide bread for you*)? have [5] ye your heart yet hardened (*or unconvinced by these miracles*)?

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 3. Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις, &c. *And if I send them away fasting to their own houses, they will faint by the way.*] Had there not been such danger, saith Theophylact, Christ had not wrought this miracle, that they might not follow him for loaves; and having done this, he straightway leaves them (ver. 10), that he might avoid their attempts to make him a king (John vi. 15).

[2] Ver. 12. Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *Verily I say unto you, If there shall be a sign given to this generation.*] i. e. Let me not live, or let me not be deemed a true prophet. That this is a form of swearing frequent in the Old Testament shall be shown, note on Heb. iii. 11. And we find it more fully, Ezek. xiv. 16, in these words, ζῶ ἐγὼ εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, "As I live, they shall neither deliver sons nor daughters;" whence it must follow that our Lord cannot be reasonably supposed to forbid all swearing, Matt. v. 34 (see the note there).

[3] Ver. 13. Καὶ ἀφεὶς αὐτοὺς, *And he left them, and went into the ship again.*] He left them as incorrigible, saith Theophylact: for where there is hope of doing good, there we are to remain; but when ἀδιάφθωτον τὸ κακὸν, "the evil is incorrigible" to depart.

[4] Ver. 15. Βλέπετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ τῆς ζύμης Ἡρῴδου, *Beware of the leaven of the pharisees, and of the leaven of Herod.*] It is certain that Josephus never represents the Herodians as a sect of the Jews; whence it is certain that "the leaven of the Herodians" here, is only the leaven of the sadducees, as may be gathered from St. Matthew, who gives us this caution in these words (xvi. 16), "Beware of the leaven of the pharisees and of the sadducees." It may also be noted, that as the pharisees were inclined to the sect of the Galileans, and thought they ought not to be tributary to the Romans (Matt. xxii. 16); so the chief of the sadducees concurred with Herod in consenting to and approving that tribute as just and equal, and assisting him in the collecting of it, whence they might be styled also Herodians, or men of that sect.

[5] Ver. 17. Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν, *Perceive ye not yet, neither understand ye, have ye your hearts yet hardened?*] So Mark vi. 52, "They considered not the miracle of the loaves, ἦν γὰρ καρδία αὐτῶν πεπωρωμένη, for their heart was hardened;" and xvi. 14, he upbraids in them their unbelief, καὶ σκληροκαρδίαν, "and hardness of heart." Now, hence it follows, (1.) that the heart may be hardened without any divine influx concurring to that effect, unless it

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember (*what I have done? I ask you, then,*)

19 When I brake the five loaves among five thousand (*persons*), how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven (*loaves were broken*) among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it (*then*) that ye do not understand (*that I could not, upon that account, speak of bread*)?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and [6] led him out of the town; and when he had spit on (Gr. *into*) his eyes, and put his hands upon him (*i. e. his eyes*), he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking (*i. e. I see men walking, but I see them so imperfectly, that they seem to me rather like trees than men*).

25 After that he put *his* hands again upon his eyes, and made him look up: and (*then*) he was restored (*to perfect sight*), and saw every man clearly.

26 And he sent him away to his house, saying, [7] Neither go into the town, nor tell *it* to any (*who dwell*) in the town.

27 ¶ And Jesus went out, and his disciples, (*for Bethsaida*, ver. 22) into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, (*Some say that thou art*) John the Baptist: but some *say*, (*Thou art*) Elias; and others, (*Thou art*) one of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man (*this*) of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days [8] rise again.

32 And he spake that saying openly (*i. e. in the hearing of the people*). And Peter took him, and began to rebuke him (*for it, saying, Far be it from thee; this shall not be to thee*, Matt. xvi. 22).

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, [9] Get thee behind me, Satan (*as in this being to me a tempter, and to men an adversary*): for (*in this*) thou savourest not the things that be of God, but the things that be of men (*respecting not the will of God, that I should die for the salvation of men; but the vain traditions of men, that the Messiah, the Son of David, shall not die*).

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him (*not expect to receive temporal advantages from me, as King of the Jews; but let him be ready to*) deny himself, and take up his cross, and follow me.

35 [10] For whosoever will (*to*) save his life (*refuse thus to follow me, he*) shall lose it; but whosoever (*by thus taking up his cross*) shall lose his life for my sake

---

can be thought that God himself, by a peculiar influx, hardened the hearts of Christ's apostles.

(2.) That the heart is then said to be hardened, when after full and sufficient evidence of what we ought to do, or to believe, we neglect to do, or to believe it. Now this may happen either through incogitance, or want of the consideration of that evidence, as in the case of the apostles here, and vi. 52, in both which places the hardness of their heart is ascribed to this, that "they considered not the miracle of the loaves;" or through the weakness of their faith, as when they are upbraided with it, xvi. 14, "because they believed not them who had seen him risen;" in both which cases it only seems to have been a sin of infirmity: or this proceeds from that perverseness of the will, or from those evil dispositions and affections of the soul, which renders us averse from the performance of what is required, or the belief of what is revealed; as when it is said of the Jews, that "their hearts were hardened" (John xii. 39, 40), and then it is a wilful sin.

[6] Ver. 23. Ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, *He led him out of the town.*] Declaring those of Bethsaida, who had seen so many miracles in vain, unworthy to behold this miracle (see Matt. xi. 21): whence he permits him not to tell it in the town (ver. 26).

[7] Ver. 26. Μηδὲ εἰς κώμην εἰσέλθῃς, *He sent him away to his house, saying, Neither go into the town, neither tell it to any one in the town.*] The reading of the Vulgar, Si in vicum introieris, and of some Greek MSS. seems only to have had its rise from a conceit, that this man's house was in the city, which the words of Christ seem to contradict; viz. "And many that wanted cures came to him from other places," whilst he abode there: the Syriac, Arabic, the Alexandrian copy, and Theophylact, read as we do.

[8] Ver. 31. Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι, *And after three days to rise again.*] Here note, First, That it is ten times expressly said, that our Lord rose, or was to rise again "the third day;" viz. Matt. xvi. 21, xvii. 23, xx. 19, Mark ix. 31, x. 34, Luke ix. 22, xviii. 23, 24, vii. 48, Acts x. 40. And so the expression which is most used, both in our Lord's predictions before his death, and in his and his apostles' language after his resurrection, being this, either that he did or should rise again the third day, and the history of our Lord's resurrection agreeing fully with it, these other forms of speech, which are but once or twice found in scripture, must be interpreted so as to accord with the expression so frequent in the holy scripture.

Secondly, Observe, that according to the language both of the Hebrew and the Greek, that is said to be done after so many days, months, or years, which is done in the last of those days, months, or years. So Deut. xiv. 18, "At the end of three years (LXX. μετὰ τρία ἔτη, after three years), thou shalt bring in all the tithing of thy increase:" and yet, Deut. xxvi. 12, "the third year is the year of tithing." So Deut. xxxi. 10, μετὰ ἑπτὰ ἔτη, "After seven years, in the solemnity of the year of release, thou shalt read the law;" and Deut. xv. 1, and yet it is plain, that the year of release began with the seventh year, for so we read, xv. 12, "Thy brother shall serve thee six years, and in the seventh year thou shalt let him go free." Thus Rehoboam said unto the people, "Come again after three days," 2 Chron. x. 5, and yet, ver. 12, "The people came again the third day, as the king bade them, saying, Come again the third day." So, Luke ii. 46, "After three days they found Christ in the temple," that is, on the third day; for they spent one day in their journey, on the second they returned to Jerusalem, and the next day they found Jesus in the temple.

Note, Thirdly, that it is evident, that both the Jews and the evangelists understood this expression, "After three days," to signify no more than on the third day. The Jews did so; for having told Pilate that Christ had said, "After three days I will rise again," they desire only that a watch might be kept ἕως τῆς τρίτης ἡμέρας "till the third day." And this is as plain of the evangelists; for what St. Mark here rendereth thus, "He taught, that after three days he should rise again:" St. Matthew and St. Luke record thus, "He taught, that he should rise again the third day." And even Mark ix. 31, x. 34, brings in our Lord teaching, that "he should be raised the third day."

[9] Ver. 33. Ὕπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me, Satan.*] He calls Peter, Satan, saith Theophylact, as savouring of the things of Satan, it being only Satan who would not that our Lord should suffer for the salvation of mankind.

[10] Ver. 35. Ὃς γὰρ ἂν θέλῃ, *Whosoever will come after*

and the gospel's, the same shall save it (*most likely here, most certainly hereafter; and this surely will be his wisdom*).

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul (*or life*)?

37 Or what shall a man give in exchange for his soul? (*i. e. what shall it profit a man to have saved his temporal life by being thus ashamed to own me, since this will cause me to be ashamed of him when all men shall be doomed to eternal life or death?*)

38 [11] Whosoever therefore (*for whosoever*) shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

me.] Here the note of Athanasius* and Theophylact† is this, Ξενοτρεπείας μὲν ἴδιον μὴ ἀναγκάζειν ἀλλὰ πείθειν, "It is the property of religion not to compel, but to persuade; for our Lord himself not offering violence to any, but giving place to human choice, said to all, If any man will come after me, οὐδένα γὰρ βιάζομαι, for I compel none."

[11] Ver. 38. Ὃς γὰρ ἐπαισχυνθῇ, *For whosoever shall be ashamed of me.*] i. e. To own and to confess me and my doctrine (Matt. x. 32, 33); for, saith Theophylact, we being compounded of an outward and an inward man, both must be sanctified, the inward man by faith, the outward by confession of it (Rom. x. 18).

* Ep. ad Solit. Vit. Agentes, p. 856.
† Theoph. in locum.

CHAPTER IX.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power (*to take away their lives, who would destroy mine to preserve their own*, John xi. 50).

2 ¶ And after [1] six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up [2] into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them (*i. e. like the inhabitants of heaven, clothed with white raiment*, Rev. iv. 4).

4 And there appeared unto them Elias with Moses: and they were talking with Jesus (*and by their talk they knew them to be Moses and Elias*).

5 And Peter answered (*i. e. spake with relation to what he had seen*, see note on Luke xiv. 3) and said to Jesus, Master, it is good for us to be here: and (*καὶ, therefore*) let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid (*i. e. and this he said, being the most forward of them to speak, though, being struck with the same dread that seized on the other two, he knew not whether he said well or ill, or what was indeed advisable or not*).

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another [3] what the rising (*of*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. Μεθ' ἡμέρας ἕξ, *After six days.*] So also Matt. xvii. 1, ὡσεὶ ἡμέραι ὀκτώ, "About eight days after," Luke ix. 28, for Matthew and Mark computing only the days betwixt this discourse of Christ, and the day he went up into the mount, style them six only; but St. Luke, including both the days of his discourse and his ascent, saith they were eight. And this is evident from the word ὡσεί, which, when a sum is mentioned, is always added to signify it is not exact, but wanteth something to make it complete; thus Christ was ὡσεὶ ἐτῶν τριάκοντα, i. e. beginning to be thirty, Luke iii. 23. It was ὡσεὶ ὥρα ἕκτη, inclining to the sixth hour, Luke xxiii. 44 (so Matt. xiv. 21, Luke i. 56, xxii. 59, John iv. 6, xix. 14, Acts ii. 41, iv. 4, v. 36, x. 3).

[2] *Into a high mountain.*] That this was mount Tabor, antiquity hath constantly taught and believed; yet Dr. Lightfoot questions the truth of this tradition upon two accounts; (1.) That Christ, in the story going before, was on the coasts of Cæsarea Philippi (Matt. xvi. 12, Mark viii. 27, Luke xix. 18), and can we think, says he, that he travelled thence to Tabor through almost the whole length of Galilee? Ans. This he might do with ease in the space of six days; and that he did so, is made very probable from the very words of the same chapter, which represent him and his disciples as ἀναστρέφοντες, "returning thence," Matt. xvii. 22, and "going through Galilee," Mark ix. 29. As for what he adds, that the evangelists mention no change of place, will be answered by his note on x. 1, for, saith he, however it seems to be intimated by our evangelist, and by St. Matthew, that when he had finished these words, forthwith he entered upon his journey, yet in truth he went before to Jerusalem, through the midst of Samaria, to the feast of tabernacles (Luke ix. 51), and again from Galilee, after he had returned thither through the cities and towns to Jerusalem (Luke xiii. 22), to the feast of dedication (John x. 22), and again beyond Jordan indeed (John x. 40), but first taking his way into Galilee, and thence beyond Jordan; so that hence we see, the silence of the text is no sure evidence that Christ made no such journey. The other things he offers seem too little to deserve consideration.

[3] Ver. 10. Συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. *And they kept that saying to themselves, questioning among themselves what the rising from the dead should mean.*] They questioned not the general resurrection; for that all the pharisees believed, Acts xxiv. 15, that Martha owned, John xi. 24; nor could they be ignorant of the meaning of the rising of a particular person from the dead, for they had instances of it in the Old Testament, had seen an example of it at the gates of the city of Nain with their eyes; but being taught out of the law, that "Christ was to abide for ever" (John xii. 24), and that "the Son of David should reign over the house of Jacob for ever," and "of his kingdom there should be no end" (Luke i. 33), they knew not how to reconcile this with the death of Christ, supposed in that saying, "The Son of man shall rise from the dead." Thus again, when Christ had told them, "The Son of man shall be killed, and after that shall rise from the dead," ver. 31, they understood not that saying, ver. 32, and yet doubtless they knew what it was to be killed, and that our Saviour spake of his own death; whence these words made them very sorry, Matt. xvii. 23, and yet St. Luke saith, ix. 45, that "they understood not this saying, and it was hid from them, that they perceived it not;" and, xviii. 34, "they understood none of these things," and "knew not what was said;" and here "they understood not the saying," i. e. they knew not how to reconcile this death of the Son of David and their king Messiah, with the predictions of their prophets, and their own conceptions touching his temporal kingdom. Hence, when Christ was dead, their hopes died with

the Messiah) from the dead should mean (*i. e. how it could be reconciled with their tradition, that the Messiah the son of David should not die*, John xii. 34).

11 ¶ And they asked him, saying (*If thou hast done already what was required of the Messiah, and so art about to die*), [4] why say the scribes that Elias must first come (*to anoint the Messiah, and make him known to the people*)?

12 And he answered and told them, [6] Elias verily cometh first, and restoreth all things (*i. e. doth all things requisite to prepare the Jews for the reception of the Messiah, calling them to repentance, that they might be fitted to believe in him, pointing him out to the people, and baptizing him with that baptism in which he was anointed with the Holy Ghost*); and (*in answer to their first doubt he told them*) [6] how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But (*as to your inquiry about the coming of Elias*) I say unto you, [7] That (*the*) Elias (*who was to do these things*) is indeed come, and they have done unto him whatsoever they listed (*rejecting his baptism*, Luke vii. 30, *and his testimony*, Mark xi. 31), as it is written of him (*that he should come*).

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them (*whether the power of their master did extend to the casting out of devils*).

15 And straightway all the people, when they beheld him, were greatly amazed (*seeing some remainders of the splendour of his transfiguration in his visage*), and running to *him* (*they*) saluted him.

16 And he asked the scribes, (*About*) What question ye with them?

17 And one of the multitude answered and said, Master, I have (*now*) brought unto thee my son, which hath a dumb spirit (*i. e. a spirit which takes away his speech*);

18 And wheresoever he taketh him, [8] he teareth him (*or throws him down*): and he foameth, and gnasheth with his teeth, and pineth (*or fainteth*) away: and I spake to thy disciples, that they should cast him out; and they could not; (*this raised the dispute betwixt them and the scribes.*

19 *And*) he answereth him and saith (*to the scribes*), O faithless generation, how long shall I be with you? how long shall I suffer you (*r incredulity*)? bring him (*that is possessed*) unto me.

---

him, i. e. their "trust that he had been the redeemer of Israel" (Luke xxiv. 21), and revived again at his resurrection, they presently inquiring, "Wilt thou at this time restore the kingdom to Israel?"

[4] Ver. 11. *And they asked him, saying,* ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why say the scribes that Elias must first come?*] That ὅτι must signify *why* is evident; because the same question in St. Matthew, xvii. 10, runs thus, τί οὖν; "Why therefore say the scribes?" ὅτι here therefore must be put for διότι; so ver. 28, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν; "Why could not we cast him out?" So Homer, Odyss. xix., they asked him οὐλήν, ὅ τι πάσοι; "why he had that scar?" and Aristophanes, Plut. i. 19, ὅτι τῷδ' ἀκολουθοῦμέν ποτε; "Why do we follow him?" This may suffice for the grammatical import of the words; but it is more difficult to assign the reason of this question. My conjecture is, that it relates to that title of the Messiah, Dan. vii. 13, "the Son of man," here used, and to the voice from heaven, saying, "This is my beloved Son;" as if they should have said, If thou art indeed the king Messiah, and the Son of God, and hast so far accomplished thy office as to talk of a death which thou must suffer at Jerusalem, why is not Elias come to anoint thee, and to preach of thee? For the tradition of the scribes was, (1.) That before the coming of the Son of David Elias was to come to preach of him: Lightfoot in Matt. xvii. 10. (2.) That "Elias was to anoint the Messiah to his office," and that "before that unction the Messiah could do nothing, he being to manifest him to the world,"* saith Trypho. To this inquiry our Saviour first answers, in the following verse, and then to their scruple about his passion.

[6] Ver. 12. *And he answered and told them,* Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα, *Elias verily cometh first, and restoreth all things.*] How Elias did this, see note on Matt. xi. 14. And note, that the Jews themselves did not conceive that Elias should do this work so effectually as to turn all the Jews to God, but only so as to deliver them from the terrible day of the Lord, who would turn to him. So David Kimchi,† "When God shall bring Elias to life in the body, he shall send him to Israel before the day of judgment, which is the great and terrible day of the Lord; and he shall admonish both the fathers and the children together to turn to God, and they that turn shall be delivered from the day of judgment."

[6] Καὶ πῶς γέγραπται, *And how it is written.*] i. e. And in answer to their other scruple, how the Son of man could die; he told them also from the scriptures, how it was foretold that he should suffer many things.

[7] Ver. 13. *But I say unto you,* καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν, *Elias is indeed come (and they have done to him whatsoever they listed) as it is written of him.*] Since we find nothing in the Old Testament which foretells of any thing the Jews should do, either to Elias in person revived, or to John the Baptist, it seems requisite to place these words, "and they have done to him as they would," in a parenthesis, and to admit here the figure σύγχυσις, or such a transposition of the words as is usual in other places both of the Old and New Testament: so Gen. xiii. 10, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where (before the Lord destroyed Sodom and Gomorrah), even as the garden of the Lord:" Exod. xii. 15. 20. 22, 2 Sam. iii. 27, Josh. xxiv. 26, "Whosoever eateth leavened bread (that soul shall be cut off from Israel) from the first day until the seventh day:" Mark xii. 12, "And they sought to lay hold on him (for they knew that he had spoken the parable against them), but they feared the people, and they left him:" Rom. i. 13, "I purposed to come to you (but was let hitherto), that I might have some fruit among you" (see Cant. i. 5, Mark xvi. 3, 4, Acts viii. 7): so that the sense of these words seems to be this,—Elias is come, as it is written of him in Malachi, and they, the scribes and pharisees, "have done to him whatsoever they listed," rejecting his baptism (Luke vii. 30), and refusing to believe his doctrine (Matt. xxi. 25), or to own him as a prophet sent from God, saying that "he had a devil" (ver. 26); and it is probable that both they and the sadducees did this because he had styled them a "generation of vipers" (Matt. iii. 7). And though we do not read that they gave occasion either to his imprisonment, or to his death, yet may we reasonably conceive, that they who thus thought and spake of him were well pleased at it; whence Christ might say, "they did unto him what they listed;" it being not for fear of them, but only of the multitude, who accounted him as a prophet, that Herod for a season was restrained from killing him (Matt. xiv. 3).

[8] Ver. 18. *It teareth him, and he foameth, and gnasheth with his teeth,* καὶ ξηραίνεται, *and pineth away:* Luke ix. 39, καὶ σπαράσσει αὐτόν, μετ' ἀφροῦ, *It teareth him that he foameth again.*] Here note, (1.) that the word ῥήσσει αὐτὸν, and ἔῤῥηξεν αὐτόν, Luke ix. 42, being spoken of an epileptic person, are not well rendered "he teareth him," but rather signifies, as Hesychius and Phavorinus say, τύπτει αὐτόν, "he beateth him, or makes him fall to the ground, beating himself against the earth;" or, as Eustathius and Phavorinus say, the word in Homer signifies σφοδρότερον τὴν γῆν πόαι παίειν, i. e. the evil spirit working with, or taking advantage of, his disease, makes him beat himself against the earth; ἰσχναίζει καὶ προσκρούει τῇ γῇ, "He throws him upon the ground," saith Theophylact. So Wisd. iv. 19, the author, speaking of the wicked,

---

* Οὐδὲ ἔχει δύναμιν τίνα μέχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ, Trypho apud Just. Dial. p. 226. Πάντες ἡμεῖς προσδοκῶμεν τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα, p. 268, A.

† On Mal. iv.

20 And they brought him unto him: and when he saw him, straightway the spirit tare (*or shook*) him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing (*to deliver him from this evil spirit*), have compassion on us, and help us (*me and him*.

23 *And*) Jesus said unto him, [9] If thou canst believe (*that I am able to do this*), all things *are* possible to him that (*thus*) believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief (*or what is wanting to my faith*).

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore (*or shook him much*), and (*then*) came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by (*that faith which is to be procured by*) prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it* (*that the concourse of the multitude might not retard his journey to Jerusalem, where he was to suffer*).

31 For he taught his disciples, and said unto them, The Son of man is (*to be*) delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise (*again*) the third day.

32 But they understood not that saying, and were afraid to ask him (*what the import of it was*).

33 ¶ And he came to Capernaum: and being in the house he asked them (*about*) what was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first (*in my kingdom*), *the same* shall be last of all, and servant of all (*the highest office in my kingdom tending not so much to dignify and advantage any man in this world, as to render him the more a servant and minister to all*).

36 And (*having said this*) he took a child, and set him in the midst of them (*as a fit emblem of that humility and freedom from that worldly-mindedness he required in them*): and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children (*i. e. any of my servants so free from pride and love of the world as they are*) in my name, receiveth me: and whosoever shall receive me, receiveth not me (*only*), but (*also*) him that sent me.

38 ¶ And John answered him (*to those words spoken of receiving him*), saying, Master, [10] we saw one casting out devils in thy name, and (*but*) he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly (*i. e. easily be induced to*) speak evil of me.

40 For he that is not against us (*in beating down the kingdom of Satan*) is on our part (*and so is to be owned as one that doth me service, and so as one whom God will reward*).

41 [11] For whosoever shall give you a cup of water to drink (*or do you the least service*) in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And (*on the other side*) whosoever shall offend one of *these* little ones that believe in me (*and so discourage them from continuing in my doctrine*), it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

---

saith, ὅτι ῥήξει αὐτοὺς πρηνεῖς, "God will cast them down headlong, and shake them out of their foundations." (2.) The word ξηραίνεται signifies, not only to be dried up, and so pine away, but also to be under a consternation, and to faint; Isa. xxxvii. 27, "They were of small power, they were dismayed," καὶ ἐξηράνθησαν· Zech. x. 2, ἐξηράνθησαν ὡς πρόβατα, "as the flock they were troubled;" whence it is rendered by Theophylact, λειφοθυμεῖ, "he is in a deliquium." The word σπαράττειν also signifies, not only to tear and discerp, but also to move and shake: so Phavorinus, σπαρασσόμενα, ταραττόμενα· so Ps. xviii. 8, "The foundations of the mountains, ἐταράχθησαν καὶ ἐσαλεύθησαν, were troubled, and shook;" that is, 2 Sam. xxii. 8, καὶ ἐσπαράχθησαν· Jer. iv. 19, "My heart maketh a noise, or moveth in me;" LXX. σπαράσσεται ἡ καρδία μου· so here, ver. 20, ἐσπάραξεν, "The spirit shook him."

[9] Ver. 23. Τὸ εἰ δύνασαι πιστεῦσαι, *If thou canst believe this.*] viz. That I can help thee; or, if thou canst believe this thing. So Rom. xiii. 9, τὸ γάρ, "For this, Thou shalt not commit adultery;" Eph. iv. 9, τὸ δὲ ἀνέβη, "But that he ascended;" Luke xxii. 24, there was a contention, τό, viz. "this, who should be greatest?" So Justin Martyr, τὸ πῶς περὶ Θεοῦ λέγειν, "It is an argument of incredulity to say of God, how?" and τὸ μηδὲν ἄγαν, "This saying, ne quid nimis, much delights me."

This the grammarians call τὸ ὁρικὸν, or ὁριστικὸν, i. e. articulus definitivus, as defining or particularizing the thing, which before was spoken of more generally; and then it signifies nimirùm, videlicet, "to wit, that is to say;" and thus we find it four times used in one chapter, Luke xxii. 4, "Judas consulted with the high-priest, τὸ πῶς αὐτὸν παραδῷ, to wit, how he might betray him;" ver. 23, "And they began to question among themselves, τό, τίς ἄρα εἴη ἐξ αὐτῶν, to wit, who of them it should be that would betray him;" and, ver. 24, "And there was also a contention among them, τό, τίς αὐτῶν δοκεῖ εἶναι μείζων, to wit, which of them should be the greatest;" which, ix. 46, is varied thus, τό, τίς ἂν εἴη μείζων αὐτῶν: and ver. 37, "That which is written of me must be fulfilled; τό, καὶ μετ' ἀνόμων ἐλογίσθη, to wit, that scripture which saith, And he was numbered with the transgressors." And accordingly the words may be here rendered, "And Jesus said unto him, to wit, If thou canst believe," &c.

[10] Ver. 38. Εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, &c. *We saw a man casting out devils in thy name, and we forbade him because he follows not us.*] That this man did truly cast out devils, Christ's answer supposes, and his disciples saw with their eyes: it is also certain that he did this in the name of Christ; but that he did it by invocation of the name of Jesus of Nazareth, is not so certain; for he might be a disciple of John, and so do this in the name of Christ shortly to come; for if he steadfastly believed that Jesus of Nazareth was the Christ, it is hard to give a reason why he did not follow him, or join himself to Christ's disciples. However, it was no small confirmation of the truth of Christianity, that his name was thus powerful even among those that did not follow him, and therefore could do nothing by compact with him. This man, saith Christ, do not forbid; for he that pursues the same end with us, the beating down of Satan's kingdom, cannot be against us, but rather for us; and he that finds so sensibly the power of my name, cannot speak evil of me (see Examen Millii).

[11] Ver. 41. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, &c. *For whosoever shall give you a cup of cold water in my name, because you belong to Christ, verily I say to you, He shall not lose his reward.*] The particle γὰρ shows the connexion of these words with the preceding, which seemeth to be thus: Even the least service done to me, by owning any one for my name's sake, shall be rewarded, and much more the

43 And (*therefore*) if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into [12] hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched (*i. e. where the body is consumed and the soul tormented for ever*).

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, (*i. e.*) into the fire that never shall be quenched:

46 Where their worm dieth not, and (*where*) the fire is not quenched.

47 And if thine eye (*i. e. or any thing that seems most dear and useful to thee*) offend thee (*i. e. hinder thy entrance into life*), pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 [13] For every one (*that thus offends*) shall be salted with fire (*so as to endure for ever in a state of*

---

labour which this man shows in divulging the honour of my name, and assisting me in beating down the kingdom of Satan.

[12] Ver. 43, 44. Ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, *Than having two hands to be cast into hell, where the worm dieth not, and the fire is not quenched.*] These words seem plainly taken from Isa. lxvi. 24, where they exactly may be found; and it seems reasonable to interpret them according to the received opinion of the Jews; since otherwise our Lord, by using this expression frequently in speaking to them, who would be sure to understand it in the usual sense, without saying any thing to show he did not understand it as they did, must have strengthened them in their error. Now it is certain,

First, That *gehenna* was by them still looked on and represented as the place in which the wicked were to be tormented by fire: so the Jerusalem Targum* represents *gehenna*, which is prepared for the wicked in the world to come, as a "furnace sparkling and flaming with fire, into which the wicked fall." And the Targum upon Ecclesiastes speaks of the "fire of hell," Eccles. ix. 15; of the "sparks of the fire of hell," x. 11; and of the "wicked who shall go to be burned in the fire of hell," viii. 10. Accordingly our Lord speaks here, ver. 47, and Matt. v. 22, of the wicked being "cast into the fire of hell," and of their being "cast into a furnace of fire," Matt. xiii. 42.

Secondly, The ancient Jews held that the punishment of the wicked in hell should be perpetual, or without end; so Judith saith, that κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, "they shall weep under the sense of their pains for ever," xvi. 17. Josephus† informs us, that the pharisees held "the souls of the wicked were to be punished, ἀϊδίῳ τιμωρίᾳ, with perpetual punishment," and that there was appointed for them εἱργμὸς ἀΐδιος, "a perpetual prison." Philo‡ saith, the punishment of the wicked person is ζῆν ἀποθανόντα ἀεὶ, "to live for ever dying;" and αἰωνίζειν ἐν ἀλγηδόσι καὶ ἀνίαις, καὶ συμφοραῖς ἀδιαστάτοις, "to be for ever in pains and griefs, and calamities that never cease:" accordingly our Lord continually saith of them, that "they shall go away into everlasting punishment," and that "their worm dieth not, and their fire is not quenched," and that God will "destroy their soul and body in hell-fire," Matt. xviii. 8, xxv. 41, Luke iii. 17. Whence I collect,

First, That though it is not to be doubted that "the worm not dying" is to be taken tropically for the worm of conscience, yet shall the bodies of the wicked suffer in fire properly so called; this being suitable not only to the tradition of the Jewish and the Christian church, but to the constant phraseology of the scriptures, declaring that the "tree that brings not forth good fruit, the fruitless branch, the chaff, shall be cast into the fire, and burnt with unquenchable fire," Matt. iii. 10. 12, xiii. 50, John xv. 6, that the wicked "shall go into everlasting fire;" their souls and bodies shall be "cast into hell-fire," Matt. x. 28, xxv. 45, that they shall be "punished with flaming fire," 2 Thess. i. 8; "suffer the vengeance of eternal fire," Jude 7; "the heavens and earth being reserved to fire for the punishment of ungodly men," 2 Pet. iii. 10.

Secondly, That the punishment of wicked men shall be eternal. That this was the constant opinion of the Christian church, see note on Heb. vi. 2, and that this punishment is consistent with divine justice and goodness, see appendix to 2 Thess. ch. i.

[13] Ver. 49. Πᾶς γὰρ πυρὶ ἁλισθήσεται· καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται, *For every one shall be salted with fire, and every sacrifice shall be salted with salt.*] These words may be referred to the preceding, respecting the punishment of those wicked men who will not cut off those offending eyes, feet, or hands, which render them obnoxious to future punishments; and then the import of them will be to this effect: Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may be said to be salted with fire, in allusion to that property of salt, which is to preserve things from corruption. To strengthen this interpretation, consider,

First, The connexion of the words, "where the worm dieth not, and where the fire is not quenched, πᾶς γὰρ αὐτῶν, for every one of (them) shall be salted with fire;" where the illative particle γὰρ, *for*, shows, that these words are designed as a proof of the words preceding. Consider,

Secondly, From whence those words, "their worm dieth not, and their fire is not quenched," are taken, viz. from Isa. lxvi. ult. where they run thus: "They shall go forth, and look upon the carcases of those men who have transgressed against me; for their worm shall not die, nor shall their fire be quenched;" which words plainly belong to the wicked, and to them alone; and so the proof of them in this verse must belong to them only. Note,

Thirdly, That the word πᾶς must refer therefore to the same persons; as if it had been said expressly, πᾶς γὰρ αὐτῶν, "For every one of (them) whose fire is not quenched, shall be salted with, or in the fire," i. e. preserved from corruption in or by it; so xii. 44, πάντες γὰρ, "for all," i. e. πάντες οἱ πλούσιοι οὗτοι, "all those rich men" cast in out of their superfluities; so Luke xvi. 16, The kingdom of heaven is preached, καὶ πᾶς, "and every one (viz. who believes) presseth into it:" and Luke xxi. 32, This generation shall not pass away, ἕως ἂν πάντα γένηται, "till all things be done," i. e. πάντα ταῦτα, "all these things" now mentioned, Matt. xxiv. 35, Mark xiii. 30 (see many other instances in Grotius). Note,

Fourthly, That these words καὶ πᾶσα θυσία, &c. may be rendered thus: "For every sacrifice shall be seasoned with salt," even the whole burnt-offerings (which answer here to the whole body), as well as others; and then they will be a proof of the former, from the precept concerning sacrifices, Lev. ii. 13. That the particle καὶ frequently signifies *for*, appears from many examples: so Exod. v. 23, καὶ ἀφ' οὗ, "for from the time that I spake to Pharaoh;" Josh. i. 5, καὶ ὥσπερ ἤμην, "for as I was with Moses;" see also xxii. 25; 1 Sam. ii. 15, καὶ οὐ μὴ λάβω, "for I will not take sodden flesh;" Psalm cviii. 12, "Send us help from trouble, καὶ ματαία, for vain is the help of man;" Isa. lxiv. 5, "Thou wast angry, καὶ ἡμεῖς, for we have sinned;" Micah vii. 8, καὶ ἀναστήσομαι, "for I shall rise up again." Note,

Fifthly, That it is the property of salt to preserve things from corruption; hence a "covenant of salt" is put for an everlasting or inviolable covenant: so Numb. xviii. 19, διαθήκη ἁλὸς αἰωνίου ἐστιν ἔναντι Κυρίου, "it is a covenant of salt for ever before the Lord;" and 2 Chron. xiii. 5, God gave David and his sons kings over Israel for ever, "by a covenant of salt." Whence the Jews say, salt was to season all their sacrifices, to signify that "they preserved their souls from corruption, as the salt did the sacrifice." Philo,

---

* In Gen. xv. 17.

† De Bell. Jud. lib. ii. cap. 12, p. 788. Antiq. lib. xviii. cap. 2.

‡ De Præm. et Pœn. p. 713, D, E.

torment), and every sacrifice (*saith the scripture, even the whole burnt-offering*) shall be salted with salt (*the symbol of incorruption*).

50 Salt is good (*to make things savoury, and to preserve them from corruption*): but if the salt have lost his saltness, wherewith will ye season it? (*If by keeping these offending members, or corrupt affections, you corrupt yourselves, and become unsavoury, and like a sacrifice without salt, you can never be acceptable to God.*) Have (*therefore*) salt in yourselves, and have peace (*the bond of unity*) one with another.

---

that "salt is a symbol, διαμονῆς τῆς τῶν συμπάντων, of the perpetuity of all things, preserving that on which it was sprinkled" (de Victimis, p. 647, F): and on those words, "With every oblation you offer salt, δι' οὗ τὴν εἰσάπαν διαμονὴν αἰνίττεται, φυλακτήριον γὰρ οἱ ἅλες σωμάτων τετιμημένοι ψυχῆς δευτερεῖος· "By this," saith Philo,* "he signifies the perpetual duration of them; salt being the preservation of bodies next to the soul itself; for as the soul is the cause that our bodies are not corrupted, so is salt, preserving them for a long time, καὶ τρόπον τινα ἀθανατίζοντες, and rendering them in a manner incorruptible:" if then, by keeping these offensive members, or corrupt affections, you render your Christianity such as hath lost its savour, and like a sacrifice without salt, you can never be acceptable to God; retain therefore your Christian wisdom or piety, and preserve peace, the bond of unity, among yourselves.

Others interpret the words thus: Let it not seem a hard saying, that I require your abscission of those offensive members; for every sacrifice, that it may be grateful and acceptable to God, must be salted with fire; for "the fire must prove every man's action," and it will not receive its reward till it hath passed through the fire of tribulation (1 Cor. iii. 13, 14), and he be purged from his dross by it as gold is, διὰ πυρὸς δοκιμαζόμενον, 1 Pet. i. 7, see iv. 12. It is then more desirable here to endure this trial by fire, and communion with Christ in his sufferings, that ye may rejoice at his appearance, than to fall into that fire, which will never be extinguished; it is therefore good to have this salt in yourselves, this Christian wisdom, which will preserve you from corruption, and that peace, which will preserve the Christian body from it. Like this is that expression of Josephus, concerning one of the seven children roasted in the fire; ὥσπερ ἐν πυρὶ μετασχηματιζόμενος εἰς ἀφθαρσίαν, "He is transformed into incorruption as it were by fire" (Lib. de Macc. p. 1093, D). And in this sense Irenæus saith, "Tribulation is necessary for the children of God, ut igniti sint ad convivium regis, that being salted with fire, they may be fit for the banquet of the king" (lib. v. cap. 28).

* Περὶ Θυόντων, p. 659.

CHAPTER X.

1 And he arose from thence (*from Capernaum*, ix. 33), and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him (*i. e. by that question, thinking he might be induced to speak something against the law of Moses*).

3 And he answered and said unto them, [1] What did Moses command you?

4 And they said, Moses suffered (*us*) to write a bill of divorcement, and (*so*) to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart (*which would not suffer you to perceive and yield to the first institution of matrimony*) he wrote you this precept (*that if you would put away your wife, you should do it by giving her a bill of divorce*).

6 But from the beginning [2] of the creation God (*showed he would have it otherwise; for he*) made them male and female, (*saying*, Gen. xxii. 21,)

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh (*so as they are not one flesh with father or mother*): so then they (*after the matrimonial duty*) are no more twain, but one flesh.

9 What therefore God hath (*thus*) joined together, let no man (*under the gospel dispensation presume to*) put asunder.

10 And (*when he was*) in the house his disciples asked him again of the same *matter*.

11 And he saith unto them (*according to the primitive institution of matrimony*), [3] Whosoever shall put away his wife, and marry another, committeth adultery against her, (*she being by that institution still his wife, and she having the sole right over his body*, 1 Cor. vii. 4.)

12 And if a woman shall put away her husband, and be married to another (*as hath of late been done among you*), she committeth adultery (*against him, as being still his wife, and not having power over her own body, but the husband*, ibid.).

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

ANNOTATIONS ON CHAP. X.

[1] Ver. 3. Τί ὑμῖν ἐνετείλατο Μωσῆς; *What did Moses command you?*] There seems to be a difference here betwixt St. Matthew and St. Mark not much taken notice of by interpreters; St. Mark introducing Christ as asking them what Moses commanded in this case; St. Matthew introducing them as asking Christ, "Why then did Moses command us to write a bill of divorce?" &c. But this seeming difference may be removed, by saying, They first asked him why did Moses command? And then our Saviour asked them, What were the words of Moses in this case? And when they had repeated them, he tells them the reason why Moses gave them this permission.

[2] Ver. 6. Ἀπὸ δὲ ἀρχῆς κτίσεως, *From the beginning of the creation.*] The word κτίσεως is found in the Alexandrian copy and in Theophylact, and is interpreted by the Vulgar and the Arabic, and extant in most copies, and therefore is not to be suspected, because not found in Beza's copy, or in the Syriac, or in the parallel place, Matt. xix. 4, for ἀπ' ἀρχῆς, being in sense the same, St. Matthew might say no more, but St. Mark could not well add more if Christ had said no more.

[3] Ver. 11. Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν, *Whosoever shall put away his wife, and marry another, committeth adultery against her.*] Though this discourse of Christ be originally about divorce, yet it seems plainly to evince that polygamy must be unlawful, especially under the Christian economy, for, (1.) from Christ's saying, "He that putteth away his wife, and marries another, committeth adultery against her," it clearly follows, that he who, having not put her away marries another, must be guilty of the same crime, seeing he must have at least the same power to marry another, when the first is put away, as when she is not. (2.) He who commits adultery against his wife, by marrying another, could have no power to do so while she lived, since no man can be supposed to have power to commit adultery. And

14 But when Jesus saw (*i. e. perceived*) *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom [4] of God. (*And if of such as resemble them in disposition, why should they whom they are to resemble be unfit for that kingdom?*)

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child (*i. e. with the same freedom from vain-glory, and the love of the world, which is in them*), he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? (*seeing*) *there is* none good but one, *that is*, God. (*Dost thou own me as one commissionated by him to teach the way of life? I shall then do it according to his will, by saying,*)

19 Thou knowest the commandments, (*viz.*) Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [5] Defraud not, Honour thy father and (*thy*) mother; (*do this and thou shalt live.*)

20 And he answered and said unto him, Master, all these things have I observed from my youth.

21 Then Jesus beholding him [6] loved him, and said unto him, One thing thou (*yet*) lackest (*to render thee my disciple*): go thy way, (*and at my command*) sell whatsoever thou hast, and give (*it*) to the poor, and thou shalt have treasure in heaven: and (*then*) come, and take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, [7] How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God.

25 It is easier for a camel (*or cable*) to go through the eye of a needle, than for a rich man (*thus trusting in riches, as in things which make him happy*) to enter into the kingdom of God.

26 And they (*who heard this*) were astonished above measure (*at it*), saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible (*i. e. human persuasion cannot work men off from this love of the world*), but (*this is*) not (*impossible*) with (*to*) God: for with God all things are possible.

28 ¶ And Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands (*i. e. shall find men more affectionate to him than these relations, and receive greater blessings than he parts with here*), with persecutions; and in the world to come eternal life.

(3.) he who by marrying another commits adultery with her, must marry her whom he had no power to marry. (4.) Since to commit adultery is to violate the bed of another person, he that commits adultery against his wife must violate her bed, which no husband can do, only by doing that which a husband lawfully might do. Since then a right to polygamy is a right to marry more wives than one, he that hath this right cannot violate the bed of his first wife, by assuming another to it. It therefore must be acknowledged, either that the husband under Christ's institution, and by the original law of matrimony, had no such right, or that he that marrieth another cannot by that commit adultery against his first wife.

[4] Ver. 14. Τοιούτων, *Of such is the kingdom of God.*] That is, saith Theophylact, of those who have by exercise τὴν ἀκακίαν ἣν παιδία ἔχουσιν ἀπὸ φύσεως, "that innocence which children have by nature." In his note on Matt. xviii. 5, he saith, we are to be like children, κατὰ τὸ ἄκακον, οὐχὶ κατὰ τὸ ἀνόητον, "not as to their ignorance, but as to their innocence." And xix. 14, "Of such is the kingdom of God; that is," saith he, τῶν ἀκάκων καὶ ἀπονηρῶν, "of those who resemble them in innocence and freedom from sin."

[5] Ver. 19. Μὴ ἀποστερήσῃς, *Thou shalt not defraud.*] Dr. Hammond here saith, that the tenth commandment is rendered by the LXX. and by St. Paul, Rom. vii. 7, οὐκ ἐπιθυμήσεις, "Thou shalt not covet;" by Christ here, "Thou shalt not defraud," and Matt. xix. 19, "Thou shalt love thy neighbour as thyself:" whence he concludes, that the commandment contains the importance of all these phrases; obliging us so to rest satisfied with that lot God hath afforded us, and so to desire the good of others as well as of ourselves, as not to desire or endeavour to gain any thing to ourselves by the loss or diminution of another, but to think others as worthy to enjoy what belongs to them, as we are to enjoy what belongs to us: all which is very true. Mr. Clerc also here well notes, that there be two ways of injuring our neighbour, (1.) by theft, whether privately, or by force against the will of the owner, and by taking away what belongs to another, without any pretence of right or justice, which is forbidden in the eighth commandment; or (2.) by secret and cunning devices, where the law, and a pretence of right is made use of to cover the injury, which is forbidden in the tenth commandment, and here expressed by μὴ ἀποστερήσῃς, "Thou shalt not defraud:" and surely all such endeavours to defraud must show a very covetous mind, inclining us, against the dictates of our consciences, and to the damage of our precious souls, to defraud another of his right: only let it be noted, that the word ἀποστερεῖν in scripture is of a greater latitude, and signifies also to detain, and keep back a thing when it is due. So Exod. xxi. 10, "Her food and raiment, and the duty of marriage, οὐκ ἀποστερήσεις, thou shalt not keep back." So the word signifies, Numb. ix. 7, Deut. xxiv. 14, οὐκ ἀποστερήσεις μισθὸν πένητος, "Thou shalt not keep back the hire of the poor, at his day thou shalt give him his hire," ver. 15, and so we expound the word ἀπεστερημένος, used James v. 4, by "kept back;" Ecclus. iv. 1, τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς, "Detain not the life of the poor, and make not his eyes to wait long;" and xxxiv. 21, 22, "The bread of the poor is his life, ὁ ἀποστερῶν αὐτὴν, he that detains it is a man of blood; ὁ ἀποστερῶν μισθὸν μισθίου, he that detains the wages of the hireling sheddeth blood:" and surely they who desire thus to detain that which belongs to others, and they know they much want, must covet to have for that time what is another's. And here especially the rule of the civilians obtains, Minus solvit, qui tempore minus solvit, "He pays less than he ought, who pays not in due time, or when he ought to do it."

[6] Ver. 21. Ἠγάπησεν αὐτὸν, *And Jesus looking upon him, loved him.*] He loved not only virtues, but even the seeds of them; the one so as to reward them, the other so as to encourage, and minister to their growth.

[7] Ver. 23. Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, *How hardly can they that have riches enter into the kingdom of God!*] The example of this young man shows that ἔχειν here imports not only to possess riches, but also to retain such an affection to them as that we cannot well bear the thoughts of losing them, or parting with them. The interpretation of Christ, that they who trust in riches, ver. 24, cannot do it, is the consequence of that affection; for this affection must be built upon the apprehension of the goodness of them, the conveniences and advantages we trust we shall receive by having and retaining them.

31 [8] But many *that are* first shall be last; and the last (*shall be*) first (see the note here).

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and [9] they were amazed (*that Christ would thus go into the mouth of the Sanhedrin, who had resolved to kill him*); and as they followed, they were afraid (*of what might befall them, being his disciples*). And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ [10] And James and John, the sons of Zebedee, come unto him (*by their mother*), saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left, in thy glory.

38 But Jesus said unto them, Ye know not what (*it is*) ye ask (*the highest place in my glory being the reward of the highest sufferings:*) can ye (*then*) drink of the cup that I (*am to*) drink of? and be baptized with the baptism that I am (*to be*) baptized with? (*i. e. can ye suffer as I am to do?*)

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized (*i. e. shall suffer for my sake*):

40 But to sit on my right hand and on my left hand [11] is not mine to give (*to any others*); but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John (*for desiring precedency above them in Christ's kingdom*).

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are [12] accounted to rule over the Gentiles exercise lordship over them (*commanding them as their servants*); and their great ones exercise authority upon them (*at their pleasure*).

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall (*by that office*) be (*come the*) servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (*and so must it be with his disciples*).

46 ¶ And they came to Jericho: and as [13] he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the high way side begging (*and another with him*).

47 And when he heard that it was Jesus of Nazareth (*that came that way*), he began to cry out, and say, Jesus, *thou* son of David, have mercy on me; (*and so said the other also*, Matt. xx. 30.)

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, (*I ask*) that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

---

[8] Ver. 31. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι, &c., *But many that are first shall be last, and they that are last shall be first.*] i. e. But as it is with this Jew, so will it be with the generality of that nation; though they shall have the first offer of this kingdom, they shall generally refuse to enter into it; whereas many of the gentiles shall gladly embrace it upon these terms, and shall be admitted into it, and so preferred before the Jews to whom these blessings primarily belonged. That this is the true import of these words, see the note on Matt. xx. 1.

[9] Ver. 32. Καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, *They were amazed; and, following, they were afraid.*] They were amazed that, the Sanhedrin resolving to kill him, John xi. 53, and sending out their pursuivants and injunctions to apprehend him, ver. 57, he would run himself into the mouth of that danger he seemed formerly to decline; and they were afraid what might befall them, who bore the character of his disciples, for his sake.

[10] Ver. 35. Καὶ προσπορεύονται αὐτῷ Ἰακωβὸς καὶ Ἰωάννης, *And James and John came unto him.*] viz. By their mother, as their mouth, Matt. xx. 20. And so Christ insinuates by answering not to the mother, but to them coming with her on this errand, "Ye know not what ye ask," ver. 22.

[11] Ver. 40. Οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται, *It is not for me*, &c., who never vary from my Father's will, to give it to others than to them for whom it is prepared by my Father.] Οὐκ ἔστιν ἐμὸν, τοῦ δικαίου κριτοῦ, It is not for me, a righteous judge, and distributor of recompenses, to give to any by favour or affection to their relations or themselves, but to those who are prepared for it according to the will of my Father. (Theophylact.)

[12] Ver. 42. Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They who are accounted to rule over the gentiles.*] This is, Matt. xx. 26, οἱ ἐρχοντες τῶν ἐθνῶν, "the rulers of the gentiles;" Luke xxii. 25, οἱ βασιλεῖς τῶν ἐθνῶν, "the kings of the gentiles." So that this shows that δοκέω is sometimes an expletive, as has been noted on 1 Cor. viii. 40.

[13] Ver. 46. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ, Βαρτίμαιος ὁ τυφλὸς, &c. *And as he was going from Jericho, a blind man named Bartimeus sat by the way-side.*] Luke xviii. 35, ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ, "When he was near to Jericho, a certain blind man sat," Matt. xx. 30, δύο τυφλοὶ, "two blind men." There is no reason from these seeming differences to think the story different of which the evangelists speak. For as to the first, St. Luke saith, indeed, that Christ was yet "near to Jericho;" but then, so is he who is gone a little from it, as well as he who is come near to it, which St. Luke doth not say. To the second it may be answered, that he who saith there was a certain blind man celebrated by the name of Bartimeus, saith not there was no more, but only that there was no other so noted and distinguished by that name; and he that mentioned his desire, and Christ's answer, doth not exclude the other from making the like request, nor from an interest in Christ's answer, but only shows he thought it sufficient to take notice of him as the most celebrated of the two.

CHAPTER XI.

1 And when they came nigh to Jerusalem (*even*) unto [1] Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, [2] whereon never man sat; loose him, and bring *him* (*to me*).

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send (*i. e. will quietly permit you to bring*) him hither.

4 And they went their way (*to the village*), and found (*there*) the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them (*We do*) even as Jesus had commanded: and (*upon this*) they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord (*let prosperity attend on the Messiah*):

10 [3] Blessed *be* the kingdom of our father David, that cometh in the name of the Lord (*may the kingdom flourish which God is to erect according to his promise made to David*): Hosanna in the highest (*let prosperity be from heaven on this King and kingdom*).

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things (*and cured the blind and lame*, Matt. xxi. 14), and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 [4] And seeing a fig tree afar off having leaves (*which the common fig-trees then had not*, Matt. xxiv. 32), he came (*to it*), if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of (*other*) figs was not *yet*.

14 And Jesus answered (*i. e. upon this disappointment spake*) and said unto it, (*Let*) no man eat fruit of (*i. e. from*) thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Εἰς Βηθφαγὴ καὶ Βηθανίαν, *To Bethphage and Bethany,*] So most copies read; though, as St. Matthew leaves out Bethany, so the Vulgar and, as Origen* informs us, St. Mark here left out Bethphage. These two places were conterminous, the bound of Bethany, through which they went to go from Jericho to Jerusalem, reaching to Bethphage, whither our Lord was come. Now this Bethphage, saith St Jerome, was sacerdotum viculus situs in monte Oliveti, "a little village of the priests situated in mount Olivet." It was according to the Jews, "a place out of Jerusalem" near the mountain of the temple, in quo coquebant oblationes, "in which," saith the Talmud, "they boiled their offerings" (Tract. Berachoth, cap. 11, f. 95).

[2] Ver. 2. Ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε, *Upon which no man ever sat.*] Here Grotius truly notes, that such animals as had not been employed in the use of man, were wont to be chosen for sacred uses; for even the heathens thought those things and sacrifices most proper for the service of the gods which had not been put to profane uses. Thus the Philistines return the ark in a new cart, drawn by heifers never before put into the yoke (1 Sam vi. 7). To Minerva the heathens sacrificed injuges boves, "oxen not put into the yoke;" and in Virgil we read thus (Æn. vi. 36),

> Nunc grege de intacto septem mactare juvencos
> Præstiterit———

"It is best to offer seven heifers not yet brought from the flock:" which Macrobius† calls hostias injuges, "sacrifices not accustomed to the yoke;" they thinking them polluted, saith Turnebus,‡ by being put to profane work; and it seems to have been a miracle that such a colt should so patiently suffer Christ to ride upon him; to be sure there was a completion of the prophecy of Zachary, ix. 9, the Jews themselves applying those words to the Messiah; for R. Joseph said, "May the Messiah come, and may I be worthy to sit under the shadow of the tail of his ass" (Sanhedrin, cap. 10, in Gemara).

[3] Ver. 10. Εὐλογημένη ἡ βασιλεία ἐρχομένη ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ, *Blessed be the kingdom of our father David, that cometh in the name of the Lord.*] i. e. Let the kingdom be happily begun and flourish, which God is to erect according to his promise made to our father David; let the prosperity be from heaven to the king Messiah, and to his kingdom (see Examen Millii).

[4] Ver. 13. *And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves, οὐ γὰρ ἦν καιρὸς σύκων, for the time of figs was not yet.*] Here it is inquired, why Christ should curse this fig-tree, because it had not figs upon it before the time of figs? The criticism οὐ γὰρ ἦν, "for where he was it was the time of fruit," and that of Dr. Hammond, that "it was not καιρὸς σύκων, a good or seasonable year for figs," are both confuted by this one observation, that Christ did this on the eleventh of Nisan, that is, five months before figs were ripe; for "about summer," saith our Lord, "the branch of the fig-tree is yet tender, and putteth forth leaves" (Matt. xxiv. 32, Mark xiii. 28). "From the time of production of leaves to the green figs," say the Jews, "is fifty days; from thence to the falling off of the buds, fifty; and from thence to ripe figs, fifty." And in Canticles, the entrance of the summer is described by the "fig-trees bringing forth green figs," פגיה i. e. grossos, ὀλύνθους αὐτῆς, "her unripe figs:" not as Mr. Clerc here renders the words, "she hath brought her figs to perfection;" nor do either Theophrastus or Pliny make mention of any figs in Syria, which were gathered till after the dog-days, that is, about the latter end of August; and had there been a sort of figs, which, as Mr. Clerc fancies, might have been ripe at the passover, before which Christ spake these words, St. Mark could not truly have said, "the time of figs was not yet." There is another ingenious exposition of a reverend and learned bishop, that ὁ καιρὸς σύκων is "the time of gathering in of figs," of which signification of the word καιρὸς he gives two or three instances; and then it seems reasonable for our Saviour to expect some figs upon this tree, they being not yet gathered in, and to curse it for having none upon it, when none had been taken from it; and could I find it proved that any, even the *biccaroth*, or first ripe figs, mentioned Jer. xxxiv. 2, and Hosea ix. 10, were fit to be gathered in

* Ὁ Μάρκος δὲ κατὰ τὸν τόπον οὕτω ἀνέγραψε, καὶ ὅτι ἐγγίζουσιν———εἰς Βηθανίαν. In Matt. tom. xvi.

† Saturn. lib. iii. cap. 5.

‡ Lib. xviii. cap. 2.

16 And would not suffer [5] that any man should carry *any* vessel through the temple.

17 And he taught (*them who did these things, how contrary they were to scripture*), saying unto them, Is it not written, [6] My house shall be called of all nations the house of prayer? (Gr. *a house of prayer to all nations, and so that very court of the gentiles you thus profane is dedicated to his service:*) but ye (*by employing it to these uses*) have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and (*instead of being moved by what he said from the scripture, to reform this abuse, they*) sought how they might destroy him (*privily*): for they feared (*to do this openly to*) him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance (*the words of Christ*) saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have (*a strong*) faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea (*i. e. whosoever of you shall attempt the greatest difficulties respecting your office, in confirming the truth of my doctrine to Jew and gentile, and bringing them to the faith*); and shall not doubt in his heart (*of God's power and readiness to assist him*), but shall believe that those things which he saith shall come to pass (Gr. *shall be done*); he shall have whatsoever he saith (*it shall be to him according to what he saith*).

24 Therefore I say unto you, (*for the confirmation of your faith*), What things soever ye desire, when ye pray (*or ask in prayer*), believe that ye receive *them*, and ye shall have *them*.

25 And when ye [7] stand praying, forgive, if ye have ought (*any just matter of complaint*) against any (*for what they have done to you*): that your Father also which is in heaven may forgive you your trespasses.

26 But (*for*) if ye do not forgive (*them*), neither will you Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will

---

at the passover, I should acquiesce in this interpretation; but the words cited from Cant. ii. 13, and Matt. xxiv. 32, seem to prove, that the fig-tree only began to put forth her leaves and her green figs at the entrance of the summer. Wherefore let it be noted, that St. Mark doth not by these words, "for the time of figs was not yet," design to give a reason why our Lord found no figs upon this tree, but why he only went to this one tree, which had leaves on it, and so was of that kind of figs which, saith Theophrastus,* was *δεὶ φύλλον*, semper comantibus foliis,† "a fig-tree that had always leaves," and why he expected to find fruit on that, which upon the other ordinary fig-trees abounding there he could not expect, the time of ordinary figs being not yet: for this kind of fig-tree being ever green with leaves, had, saith Theophrastus, *ἅμα καὶ τὸν ἔνον καὶ τὸν νέον κάρπον*, "old and new fruit hanging on it together;" the fruit of the year past and present, say the Jewish doctors. Accordingly Julian‡ the Apostate, speaking of the fruits of Damascus, saith, some of them were but of a short duration, *μόνῳ δὲ τῷ σύκῳ καὶ ὑπερενιαυτίζειν ἔξεστι, καὶ τῇ τοῦ μέλλοντος κάρπου γένεσει συνενεχθῆναι*, "only the fig-tree carries its fruit above a year, and it hangs on with the fruit of the following year." And thus was this fig-tree a fit resemblance of the Jewish nation, to whom alone Christ came in person, and from whom alone he could then expect fruit; whence are they in another parable represented by a fig-tree, from which the husbandman three years expected fruit, but found none, Luke xiii. 7, and therefore is there ordered to be cut down; and here they are emblematically cursed for their barrenness, "the kingdom of God being shortly to be taken from them, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Origen§ saith, this fig-tree was *δένδρον τοῦ λαοῦ*, "a tree representing the people of the Jews," saying, *ἔμψυχος ἦν ἡ αὐτὴ συκῆ*, "This was a living fig-tree, and therefore heard a curse suitable to its condition:" for *διὰ τοῦτο ἄκαρπός ἐστιν ὁ Ἰουδαίων συναγωγὴ, καὶ τοῦτο γίνεται αὐτῇ ἕως τῆς συντελείας τοῦ αἰῶνος ἕως τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ*, "therefore the synagogue of the Jews is unfruitful, and shall continue so till the fullness of the gentiles doth come in."

[5] Ver. 16. *Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ*, *And he suffered not any one to carry a vessel through the temple.*] In this our Lord approved of the received doctrine of the Jews, who, saith Josephus,‖ held, quòd ne vas quidem aliquod portari in templum liceat, "that it was not lawful to carry any vessel into the temple;" and this was part of that reverence they thought due to it by virtue of that precept, "Thou shalt reverence my sanctuary" (Lev. xix. 30). But whereas the rabbins extended this to their synagogues, yea, even to a synagogue laid waste, that none should make them a thoroughfare, in this they seem to have exceeded; there seeming not to be the same reason for things instituted by them, for their convenience of meeting for religious worship, as for that house which the Lord "hath chosen to put his name there" (Deut. xii. 5), and in which the divine Majesty dwelt; though they being houses of prayer, a reverence was to be observed in them, whilst they engaged in that worship.

[6] Ver. 17. *Καὶ ἐδίδασκε, λέγων αὐτοῖς· οὐ γέγραπται, ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν*; *And he taught them, saying, Is it not written, My house shall be called a house of prayer to all nations?*] In the temple there were three courts—the court of the priests, where the altar of incense stood; the second was that into which the clean Jews, and the proselytes of justice who had embraced circumcision and the whole law of Moses, entered; and this was parted from the third court (which was called "the court of the gentiles," because the unclean Jew, and the gentile who owned the true God, were permitted to come and worship there), by a step or low wall, having this inscription on it, *μὴ δεῖν ἀλλόφυλον ἐκτὸς τοῦ ἁγίου παριέναι*, "that no alien was to enter into the holy place;" where Josephus,* by adding *τὸ γὰρ δεύτερον, ἱερὸν ἅγιον ἐκαλεῖτο*, "for the second court was called holy," seems to intimate, that the court of the gentiles was by them not deemed holy, but profane; and therefore thither they brought sheep and doves to sell; and hence it appears how appositely our Saviour argues, that the house for all nations was God's house, and therefore must be sacred and not to be polluted. Mr. Whiston must therefore be mistaken, when he conjectures that our Lord did this twice in the week before his passion; once driving these hucksters and their merchandise out of the inner temple, and the next day out of the outer temple; for Christ drove out the oxen and the sheep, as well as the men (John ii. 15). Now can we think that they who had so great a reverence for the inner temple, as to make it death for any gentile, though a proselyte of the gate, to come into it, would themselves bring sheep and oxen to dung in it? It is true that St. Mark speaks of this as done the day after he came into the city, and discoursed with the pharisees; but that he did this only by recapitulation, St. Austin† proves; but let

---

* Hist. Plant. lib. iv. cap. 2.
† Pliny, lib. xiii. cap. 8.
‡ Ep. 24.
§ Ed. Huet. tom. i. p. 446.
‖ Cont. Ap. p. 1066.

* Joseph. de Bell. Jud. lib. vi. cap. 13, p. 916.
† De Consens. Evangelist. lib. ii. cap. 68.

also ask of you one question, and answer (*you*) me, and (*then*) I will tell you by what authority I do these things.

30 The baptism of John, was *it* from (*the God of*) heaven, or of men (*only*)? answer me.

31 And they reasoned with themselves, saying, If we shall say, (*It was*) from heaven; he will say, Why then did ye not believe him? (*and from his testimony*, John iii. 21. 34, *learn that I also came from God?*)

32 But if we shall say, Of men, (*this may be hazardous; for*) they feared (*this might incense*) the people: for all *men* counted John, that he was (*to be*) a prophet indeed.

33 And they (*therefore*) answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I (*think fit to*) tell you by what authority I do these things.

---

this be done twice, provided he brings not his merchants and merchandise into the inner temple (see Maldon. in Matt. xxi. 12).

7 Ver. 25. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, *And when you stand praying, forgive if ye have aught against any,*] That it was ordinary with the Jews to pray standing, see note on Matt. vi. 5, yet in their solemn days of fasting they did kneel, and even prostrate themselves before the Lord; but the first Christians usually kneeled down and prayed (Acts ix. 40, xx. 36, xxi. 5). The command here to forgive those that offend us before we pray, not only shows that no resentments of what our brother doth should stick long upon our spirits, because they indispose us for that duty we are continually to be prepared for; but also, that there is some kind of forgiveness to be exercised towards him, though he do not ask it, or show any tokens of repentance; of which, see note on Matt. vi. 14, 15. And seeing I am to pray not only for myself, but for him also (Matt. v. 44), and that out of love to him, I must be free from all displeasure against him, that I may lift up pure hands without wrath. I must be inclined and ready to do him any good: for how else can I heartily desire it of God, and wish well to him, which in effect I do by praying for him?

CHAPTER XII.

1 And he began to speak unto them by parables; (*saying*), A certain man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower (*in it*), and let it out to husbandmen, (*the Jews*, Isa. v.) and (*then*) went into a far country (*i. e. left them to manage it for him, so as that he might in their season receive the fruits of it*).

2 And (*accordingly*) at the season he sent to the husbandmen a servant, that he might receive from the husbandmen (*the guides and rulers of the Jewish church*) of the fruit of the vineyard.

3 And (*but*) they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they [1] cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and (*so they dealt with*) many others (2 Chron. xxxv. 15, 16); beating some, and killing some (*of them*).

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, (*It may be*) they will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and (*then*) the inheritance shall be our's.

8 And (*accordingly*) they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do (*to those men? Surely*) he will come and destroy the (*se*) husbandmen, and will give the vineyard unto (*be cultivated by*) others.

10 And (*if ye doubt this, ye understand not what these husbandmen deserve,*) have ye not read (*or, nor have ye read with attention*) this scripture; (*which saith*, Psal. cxviii. 22, 23,) The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing and it is marvellous in our eyes?

12 And (*when he had said this*) they sought (*occasion*) to lay hold on him, but (*they*) feared the people: for they knew that he had spoken the parable [2] against them: and (*through this fear*) they left him, and went their way.

13 ¶ And they send unto him certain (*persons*) of the (*sect of the*) Pharisees and of the Herodians, to catch him in (*and get advantage against him from*) his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man ('*s person*): for thou regardest not the person (*s*) of men, but teachest the way of God in truth: (*tell us therefore*) Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? (*that if he said no, the Herodians might represent him as an enemy to Cæsar; if yea, the pharisees might represent him to the people as no friend to the nation*). But he, knowing their hypocrisy, said unto them, Why tempt ye me (*ye hypocrites*)? bring me a (*Roman*) penny, that I may see *it*.

16 And they brought *it*. And (*then*) he saith unto them, Whose is this image and superscription (*that is upon this money*)? And they said unto him, (*It is*) Cæsar's.

17 And Jesus answering said unto them, Render (*then*) to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him (*that he had answered from their own received principles, and yet so wisely, that they could take no advantage from his words*).

18 ¶ Then come unto him the Sadducees, which say there is no resurrection (*of the body*); and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no child-

---

ANNOTATIONS ON CHAP. XII.

1 Ver. 4. Ἀπεβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον· *Again he sent to them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully treated.*] That ἐκεφαλαίωσαν here cannot signify capite, i. e. vitâ cum mulctârunt, "they beheaded him, or took away his life;" but, as St. Luke interprets it, τραυματίζοντες, "they wounding him" (x. 12), to wit in the head, "cast him out of the vineyard;" τὴν κεφαλὴν ἔτυψαν, "they beat him on the head:" so Theophylact; and this is evident from the words following, "They sent him away dishonoured, or shamefully treated:" so in Aristophanes,* Θέιειν τὸν κρόμμυον κεφαλαίῳ ῥήματι, is to "smite the skull with a blow upon the head," or "to strike one upon the head with a radish root" (see Examen Millii).

2 Ver. 12. *They knew that he spake this parable,* πρὸς αὐτοὺς· so Luke xx. 19, *against them.*] So λέγειν πρὸς αὐτὸν, is to say what they could against him, Acts xxiii. 30; "to kick πρὸς κέντρα, against the pricks," Acts xxvi. 14; "to fight πρὸς τὰς μεθοδίας, against the machinations of Satan,"

* In Ranis, act. iii. sc. 2.

ren, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were (*with us*) seven brethren: and the first (*of them*) took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And (*so*) the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise (*from the dead*), whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? (*nor yet the state in which they that are raised from the dead shall be.*)

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, (*to prove from the scriptures, which you own,*) that they rise: have ye not read (*what is written*) in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? (*and yet,*)

27 He is not the God of the dead (*i. e. of them that are so dead as not to be the sons of the resurrection*), but the God of the living (*i. e. of those whom he will raise to life again*): ye therefore do greatly err.

28 ¶ And one of the [3] scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The [4] first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like (*to it*) *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and (*for a man*) to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from (*being prepared to enter into*) the kingdom of God. And no man after that durst ask him *any question.*

35 ¶ And Jesus answered (*their questions*) and said (*to them by way of question*), while he taught in the temple, How say the scribes that Christ is the son of David?

36 For [5] David himself said (*of him*) by (*the afflatus of*) the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence (*how*) is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* (*to have*) salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and (*saw that*) many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did (*only*) cast in of their abundance; but she [6] of her want did cast in all that she had, *even* all her living (*i. e. her livelihood for that day*).

Eph. vi. 11; "to strive πρὸς τὴν ἁμαρτίαν, against sin," Heb. xii. 4; "to fight πρὸς υἱοὺς, against the children of Ammon," Judg. x. 3; "to speak πρὸς Κύριον, against the Lord," Isa. xxxii. 6, Ezek. xiii. 9.

[3] Ver. 28. Καὶ εἷς τῶν γραμματέων, *And one of the scribes came:* so Luke xx. 39, but Matt. xxii. 25, εἷς ἐξ αὐτῶν νομικὸς, *one of them being a lawyer.*] Now, in this diversity of words, there is no difference in sense; for the scribes were of two sorts, or had at the least two offices; the one was to "sit in the chair of Moses," i. e. to read and to interpret the law of Moses to the people, Matt. xxiii. 2, the other was to expound and to deliver to the people the traditions which they pretended to have received from their forefathers; the first name of "scribe" they seem to have had from Ezra, who is so often styled γραμματεὺς, "a scribe of the law of the Lord" (Ezra vii. 12, Neh. xii. 36), who "read in the book of the law, and expounded" (Neh. viii. 2—4), they being also teachers of the traditions, which were called νόμιμα, or "laws," and binding these heavy burdens upon the people, were thence called νομικοί, see the note on Matt. xxii. 23. And this scribe is said to speak to Christ πειράζων, "tempting him," or making an experiment of his wisdom, whether it was such as fame reported; as the queen of Sheba came (1 Kings x. 1) πειράσαι, "to tempt king Solomon," i. e. to try whether his wisdom was equal to the fame she had heard of it.

[4] Ver. 29. *And Jesus answered,* ὅτι πρώτη πασῶν τῶν ἐντολῶν, &c. *The first of all the commandments is this, The Lord thy God is one God.*] For this is necessary to be known, that we may worship him alone in opposition to all heathen gods, and own that he alone is God, who is the maker of heaven and earth. Here Woltzogenius objects, that this lawyer having said that there is one God, and that there is no other God beside him, our Lord acknowledges that he had answered wisely; whereas he could not have given him this commendation, if he had been obliged to own him also as God, or to have owned a trinity of persons; as if he had not heard that Thomas, who held the unity of the Godhead as much as any other Jew, yet styles our Saviour, "my Lord and my God;" and is commended for his faith, John xx. 28, 29. And since all that assert a trinity of persons, do as unanimously assert a unity of essence, and of the Godhead, I know not why this answer might not be commended by him; though perhaps our Saviour's commendation might especially respect his prelation of the love of God and our neighbour to all burnt-offerings and oblations; of which see the note on Matt. xxii. 35, and of which one of the Jews saith thus, "The doing acts of beneficence is more acceptable to God than all the victims and oblations which the Israelites offer on the altar; he having said, I will have mercy and not sacrifice" (Pirk. Eliezer, cap. 16, p. 33. See here and ver. 27, Examen Millii).

[5] Ver. 36. Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ ἁγίῳ, *For David himself said by the Holy Ghost,* &c.) i. e. By a divine afflatus, or the spirit of prophecy; for elsewhere we read, that "God spake by the mouth of David," Acts i. 16, iv. 25. Nor is any one cited in the New Testament, as speaking by the Spirit, or by the Holy Ghost, who was not thus assisted by a divine afflatus; and this deserves to be noted by them who deny that the Psalms of David were written by the spirit of prophecy.

[6] Ver. 44. Αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν, ἔβαλεν, ὅλον τὸν βίον αὐτῆς, *But she of her want did cast in all she had, even all her living.*] Or, all that she had to live

upon that day. Hence it appears, that a person may be sometimes liberal, even in giving what he wanteth for himself, or being ready to expend in works of charity, ὑπὲρ δύναμιν, "above what he can well spare" (2 Cor. viii. 2, 3 See here Grotius).

CHAPTER XIII.

1 And as he went out of the temple, (*his disciples came to him, to show him the buildings of the temple*, Matt. xxiv. 1, *and*) one of his disciples saith unto him (*in the name of the rest*), Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left (*to them*) one stone upon another, that shall not be thrown down (*or dissolved*).

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately (*i. e. apart, not from the rest of his disciples, but from the multitude,*

4 *Saying,*) Tell us, (*Master*, Luke xxi. 7) when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and (*by that pretence*) shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end (*of the polity and temple of the Jews*) *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: (*all*) these (*things*) *are* (*only*) the beginnings of sorrows (*to them*).

9 ¶ But take heed to yourselves: for (*then*) they shall deliver you up to councils; and in the [1] synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against (Gr. *to*) them (*that the kingdom of God is come*).

10 And the gospel must first be published among all nations (*before the end of these things*).

11 But when they shall (*thus*) lead *you*, and deliver you up (*to these rulers*), [2] take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak (*from your own wisdom*), but the Holy Ghost (*who teacheth you what to speak*).

12 Now (*at this time*) the brother shall betray the (*his*) brother to death, and the father the son; and the children shall rise up against *their* (*believing*) parents, and shall cause them to be put to death.

13 And ye shall be hated of all (*sorts of*) *men* for my name's sake: but (*yet possess your souls in patience*, Luke xxi. 19, *for*) he that shall endure unto the end the same shall be saved (*out of this calamity*).

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet (ix. 27), standing where it ought not, (*i. e. the Roman army compassing Jerusalem*, Luke xxi. 20), (let him that readeth understand) (*that her desolation draweth near*, ibid., *and*) then let them that be in Judæa flee to the mountains (*of Peræa*):

15 And (*then*) let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field (*and hath laid aside his garment*) not turn back again for to take up his garment (*i. e. let not your regard for your clothes, or goods, cause you to delay your flight, but do it with your utmost expedition*).

17 But woe to them that are with child, and to them that give suck in those days (*of vengeance*, Luke xxi. 22, *and so are not in a condition to fly from it*)!

18 And [3] pray ye that your flight be not in the winter (*when the ways be scarce passable*).

19 For *in* those days shall be affliction, (*even*) such as was not from the beginning of the creation which God created unto this time, neither shall be (*afterward, so that ye cannot hope to escape without hazard*).

20 And except that the Lord had shortened those days, no flesh should be saved: but [4] for the elect's (*i. e. the Christians'*) sake, whom he hath chosen (*out of the world,*) he hath shortened the (*se*) days (*of vengeance*).

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 9. Καὶ εἰς συναγωγὰς δαρήσεσθε, *And ye shall be beaten in the synagogues,*] It is certain, both from the scriptures and the Jewish writers, that whipping and the rebels' beating were punishments used in the synagogues of the Jews. Thus Paul saith, he punished the Christians κατὰ πάσας τὰς συναγωγὰς, "throughout all the synagogues," Acts xxvi. 11, and that he did "beat in the synagogues those that believed," xxii. 19. And that it was usual to whip both their wise men and their disciples, when they had done perversely in their synagogues, is fully proved by Campegius Vitringa de Synag. Vet. lib. iii. cap. 11.

[2] Ver. 11. Μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· οὐ γάρ ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον, *But when they shall lead you* (before) *and deliver you up* (to these rulers, ver. 9), *take no thought beforehand what you shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay,* Luke xxi. 14, 15.] From these two places collated together, it is evident (1.) that this promise is peculiar to the apostles, to whom alone Christ here discourseth: and (2.) that it belongs to them alone, when they were brought before kings and rulers, to plead the cause of Christ, and leave before them a testimony of the truth of it (Matt. x. 18); and therefore there can be nothing more ridiculous than the quakers applying this to their extemporary effusions, their senseless prayers and harangues: of which it cannot, without blasphemy, be said, "It is not you that speak, but the Holy Ghost speaketh in you;" seeing, if so, all their foolish and ignorant harangues must be as sacred, and as worthy to be preserved, as the inspired scriptures (see Examen Millii).

Ver. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ προφήτου.] This reading is vindicated, Examen Millii, in locum.

[3] Ver. 18. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, *Pray therefore that your flight may not be in the winter.*] Hence it seems plain, that even when tribulations come by the decree of God, the circumstances of them may be mitigated by our prayers (see the note on Matt. xxiv. 10. See Examen Millii).

[4] Ver. 20. Ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας, *But for his elect's sake, whom he hath chosen* (out of the world), *he hath shortened those days.*] That in the New Testament all Christians called to the knowledge and belief of the faith are styled the elect, as being γένος ἐκλεκτὸν, "a chosen generation," see the note on 1 Pet. ii. 9. These are the elect our Saviour speaks of, when he saith, "Many are called, but few are chosen," Matt. xx. 16, and "Shall he not hear his elect, which cry unto him day and night?" Luke

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if (*it were*) possible (*or if they can*), even the elect.

23 But (*therefore*) take ye heed: behold, I have foretold you all (*these*) things.

24 ¶ But in those days, after the tribulation (*of which I have spoken*), the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in (*or the hosts of*) heaven shall be shaken (*i. e. the dissolution of their government in church and state by the zealots, shall be a sign of their approaching ruin*, Luke xxi. 25).

26 And then shall they see the Son of man coming in the clouds with great power and glory (*μετὰ δυνάμεως πολλῆς καὶ δόξης, with a great and glorious host*, viz. *the Roman army*).

27 And then shall he send his angels (*the messengers of the gospel*), and (*they*) shall gather together his elect (*among the gentiles*) from the four winds, from the uttermost part of the earth to the uttermost part of heaven (*i. e. from one end of the earth to the other*).

28 Now learn a parable of (*from*) the fig tree; (*For*) when her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it (*viz. the desolation I speak of*) is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass (*away*), till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away (*unperformed*).

32 ¶ [5] But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son (*who hath the Spirit without measure*), but the Father (*only*).

33 Take ye heed, watch and pray: for ye know not when the time is (*to be*).

34 For the Son of man is [*these words are not in the original, and so this verse may begin thus:*] (*And in this exhortation to watch, I am*) as a man taking a far journey, who left his house (Gr. *as a travelling man leaving his house*), and gave (Gr. *giving*) authority to his servants, and to every man his work, and (*who*) commanded the porter (*as I do you*) to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly, he find you sleeping (*and therefore unprepared for his advent*).

37 And what I say unto you I say unto all (*my disciples, i. e.*) Watch.

---

xviii. 7. And this was also the phraseology of the primitive Christians: thus Clemens* tells the Corinthians, that their sedition was ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, "alien from, and strange to the elect of God;" and exhorts them to come to God with holy souls, lifting up pure hands to him, and loving our kind and merciful Father, ὃς ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ, "who hath made us a part of his election." Ignatius† writes to the church of Ephesus, ἐκλελεγμένῃ, "elected;" and the author of the Martyrdom of Polycarp saith, the common people admired the difference there was‡ μεταξὺ τῶν ἀπίστων καὶ τῶν ἐκλεκτῶν, "betwixt the heathens and the Christians:" and among the aphorisms of the apostle this is one, ἐὰν ἐκλεκτοῦ ὁ γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἐκλεκτός, "If the neighbour of a Christian hath sinned, he hath sinned also."

[5] Ver. 32. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. *But of that day and hour knoweth no man, neither the angels which are in heaven, nor the Son, but the Father.* Matt. xxiv. 36, *but my Father only.*] I dare not here say with St. Ambrose, lib. v. de Fide, cap. 8, that these words were added by the Arians, seeing I find them owned by Irenæus, lib. ii. cap. 48, and by Origen, in Matt. hom. 30, f. 64, A. But for explication of them, note,

First, That these words περὶ δὲ τῆς ὥρας ἐκείνης, "of that day and hour," may refer, not to the destruction of Jerusalem, but, as the fathers generally thought to the immediate precedent words, "heaven and earth shall pass away," but of that day and hour when they shall pass away, none knoweth but the Father. Note,

Secondly, That ὁ υἱὸς here is Christ, considered as a prophet sent into the world to reveal his Father's will; and therefore as delivering to the world not what the Λόγος knew or taught, but what the Spirit of God revealed to him, according to his frequent declarations concerning himself, that "he spake nothing of himself, but the Father which sent him gave him commandment what he should say and what he should speak," John xii. 49; "My doctrine is not mine, but his that sent me," vii. 16; "The word which I speak, I speak not of myself, but the Father which abideth in me," xiv. 10; "The Father loveth the Son, and showeth him all that he doth," John v. 20, which by the Baptist seems to be expounded thus, "He that is of God speaketh the words of God: for the Father giveth not him the Spirit by measure: for the Father loveth the Son, and hath put all things (relating to the revelation of his will) into his hands," (John iii. 34, 35). Though therefore he revealed this doctrine as "the Son of man," as the nature of the prophetic office absolutely required, yet he is placed here, as to his knowledge of the mind of God, deservedly above the angels, as being by this Spirit residing in him without measure, more fully acquainted with the mind of God than they; and yet, saith he, "the knowledge of this day and hour" being no part of my prophetic office, even I, "the Son of man," know it not; it being one of "those times and seasons which the Father hath put in his own power" (Acts i. 7). Excellent to this purpose are the words of Dr. Lightfoot on this place: "(1.) It is one thing to understand the Son of God barely and abstractly for the second person in the Holy Trinity; another to understand him for the Messias, or the second person incarnate. To say that the second person in the Trinity knows not something is blasphemous; to say so of the Messias is not so, who nevertheless was the same with the second person in the Trinity. For although the second person abstractly considered, according to his mere Deity, was coequal with the Father, co-omnipotent, co-omniscient, co-eternal with him, &c. yet Messias, who was God-man, considered as Messias, was a servant, and a messenger of the Father, and received commands and authority from the Father: and those expressions, 'The Son can do nothing of himself,' &c. will not in the least serve the Arians' turn, if you take them in this sense, which you must necessarily do; Messias can do nothing of himself, because he is a servant and a deputy. (2.) We must distinguish between the excellences and perfections of Christ, which flowed from the hypostatical union of the two natures, and those which flowed from the donation and anointing of the Holy Spirit. From the hypostatical union of the natures flowed the infinite dignity of his person, his impeccability, his infinite self-sufficiency to perform the law and satisfy the divine justice. From the anointing of the Spirit, flowed his power of miracles, his foreknowledge of things to come, and all kind of knowledge of evangelic mysteries: *those* rendered him a fit and perfect redeemer, *these* a fit and perfect minister of the gospel."

Now, therefore, the foreknowledge of things to come of which the discourse here is, is to be numbered among those things which flowed from the anointing of the Holy Ghost, and from his immediate revelation; not from the hypostatic union of the natures; so that those things which were revealed by Christ to his church he had them from the revelation of the Spirit, not from that union. Nor is it

---

* Sect. 16. † Sect. 1. ‡ Sect. 29.

any derogation or detraction from the dignity of his person, that he saith, "He knew not that day and hour of the destruction of Jerusalem:" yea, it excellently agrees with his office and deputation, who being the Father's servant, messenger, and minister, followed the orders of the Father and obeyed him in all things.

See another answer to this objection, Tract. de verâ Christi Deitate, p. 124, 125.

CHAPTER XIV.

1 AFTER two days was *the feast of* the passover, and of unleavened bread: and (*then*) the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, (*Let*) not (*this be done*) on the feast *day*, lest there be an uproar of the people.

3 ¶ And (*he*) being in Bethany in the house of Simon (*formerly*) the leper, as he sat at meat, [1] there came a woman having an alabaster box of ointment of spikenard very precious; and she brake (*or shook*) the box (*of ointment*), and (*then*) poured *it* on his head.

4 And there were some that had indignation within themselves (*at this which the woman had done*), and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and (*the money might*) have been given to the poor. And they murmured against her.

6 And (*but*) Jesus said, Let her alone; why trouble ye her (*without cause*)? she hath (*in doing this*) wrought a good work on me.

7 For ye have the poor (*for whom ye pretend so much kindness*) with you always, and whensoever ye will ye may do them good: but me ye have not always (*my departure from you being at hand, which will cut off all farther opportunity of showing kindness to my body*).

8 She hath done what she could (*to testify her affection to me: for*) she is come aforehand to anoint my body (*in order*) to the burying (*of it; nor shall her charity be lost; for*)

9 Verily I say unto you, Wheresoever this gospel shall be preached (*as I assure you it will be*) throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And (*then*) Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money (*for so doing, covenanting with him for thirty shekels*). And (*upon this promise*) he sought how he might conveniently betray him.

12 ¶ And (*on*) the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare (*for thee*), that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and (*when you are come into it*) there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in (*go ye in after him, and*) say ye to the goodman (*the master*) of the house, The Master saith, Where is the guestchamber, where I shall (*may*) eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared (Gr. *a great upper room strewed, ready to receive guests*): there (*shall ye*) make ready for us.

16 And his disciples went forth (*from Bethany*, ver. 3), and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve (*to eat of it*).

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me (*at the table*) shall betray me.

19 And they began to be sorrowful, and to say unto him one by one (*severally*), *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, (*he*) that (*now*) dippeth with me in the dish (Matt. xxvi. 23).

21 (*Now*) the Son of man indeed goeth (*to suffer*), as it is written of him: but (*yet*) woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born (*it being better not to be, than to be miserable for ever*).

22 ¶ And as they did eat, Jesus took bread, and blessed (*it*), and brake (*it*), and gave (*it*) to them, and said, Take, eat: this is my body (*given for you*).

23 And he took the cup, and when he had given thanks (*over it*), he gave *it* to them: and they all drank of it.

24 And he said unto them, This is (*the memorial of*) my blood (*that blood*) of the new testament (*or covenant*), which is shed for many.

25 Verily I say unto you, [2] I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God (*i. e. till after my resurrection*).

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 3. Ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. *There came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it upon his head.*] Either the πιστικὴ answers to the Syriac *pistica*, and then it may be rendered nardus spicata, or "ointment made of the spikes of nard;" or, if it be a Greek original, I think Theophylact well renders it, πιστικὴ ἢ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, that is,* "nard unadulterated, and faithfully prepared;" the great price it carried, tempting many to adulterate it, as Dioscorides and Pliny tell us, according to these words of Vadianus,† Dignum autem cognitu quod, lib. xiii., Plinius tradit, viz. novem herbarum species esse quæ nardum imitentur, et adulterent. Unde intelligimus in tantâ fraudis materiâ usum loquendi obtinuisse, ut 'pistica' nardus dicetur, quæ sincera et absque vitio esset, ἀπὸ τῆς πίστεως, à fide, et planè ἄδολος, hoc est germana et nullâ arte vitiata. Moreover, it is the conjecture of Dr. Hammond, that συντρίψασα here signifies, not to break the *alabaster*, that being not easily done, but to shake it, to liquefy the ointment, and make it fitter to run out; the old glossary rendering συντρίβω, *conquatio*. Now Mr. Clerc owns that the word doth not always signify to break; but when the discourse is about a vessel that may be broken, he saith it must so signify; as if a vessel might not be shaken as well as broken; or the vessel might not be put for the ointment in it, it being that which was poured out on Christ's head; or else the vessel might be only broken as we break a flask, by striking off the head of it, and then we may easily perceive how, after it was thus broken, the ointment might be poured on his head.

[2] Ver. 25. Οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ Θεοῦ· *Henceforth I will not drink of the fruit of the vine, till the day that I drink it new with you in the kingdom of God.*] Hence we may argue thus against the doctrine of transub

* St. Jerome on Matt. xxvi.—Verum et sine dolo, "unsophisticated nard."

† Epist. de Insulis Maris Mediter. p. 476, 477.

26 ¶ And when they had sung an [3] hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of (*or scandalized in*) me this night: for (*it will be as*) it is written (Zech. xiii. 7), I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended (*at thy passion*), yet *will* not I (*be offended*).

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And (*he*) saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour (*of his present temptation*) might pass from him.

36 And he said, Abba, (*that is*) Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt (*be done*).

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? (*after all thy confidence*) couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. (*For*) the spirit truly *is* (*may be*) ready (*to make good resolutions*), but the flesh *is* weak (*and so unable to perform them, without that divine assistance which is to be obtained by prayer, and improved by vigilance*).

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

---

stantiation: that which after consecration remains "the fruit of the vine," is not substantially changed into the blood of Christ; therefore that which Christ gave the apostles to drink was not substantially changed into his blood: the consequence is evident, because Christ calls that which he gave them to drink, "the fruit of the vine;" for that Christ spake this after the consecration of the elements, St. Matthew and Mark unanimously testify; nor doth St. Luke contradict them, but only saith, our Lord spake this also after the giving of the paschal cup. Nor can St. Matthew or St. Mark be understood of any cup, but of that which they only mention; now they make mention only of the cup given at the eucharist, and therefore can be only understood of that. Hence doth the Romish catechism inform us, that from these words, "I will not drink of the fruit of the vine," the catholic church hath always taught that our Lord used wine in the institution of this sacrament; which yet she could not teach from these words, unless they were spoken of the sacramental cup, seeing the accidents of wine, without the subject, cannot be called "the fruit of the vine." And seeing wine is styled *αἷμα σταφυλῆς*, "the blood of the grape," Deut. xxxii. 14, and by the heathens *αἷμα βοτρύων*, Achill. Tatius, lib. ii., why may it not by a like metaphor be styled Christ's blood? Moreover, the ancient fathers from these words confuted the heresy of the Encratitæ, or Aquarians, who consecrated only water at the celebration of the sacrament; declaring that by these words our Saviour showed the thing, which had been blessed, was wine, and therefore was carnis potus, "the drink of the flesh," saith Irenæus. Now had not the sacramental cup after the consecration remained wine, this argument could have no force, since then the orthodox could no more have drank it in the eucharist than the Aquarii (see Iren. lib. v. cap. 33, Clem. Alex. Pædag. lib. ii. cap. 2, p. 158, Chrysost. Hom. in Matt. xxvi. p. 511, Theodoret. dial. 1, p. 17, 18, and many others cited by Albert. l. de Euch. cap. 17, p. 112).

The following words, "Till I drink it new with you in the kingdom of God," are by St. Luke thus varied, "Till the kingdom of God come" (xxii. 18), or "until it be fulfilled in the kingdom of God;" and therefore only seem to signify "till I rise again from the dead;" for the kingdom of God here, and the kingdom of the Father in St. Matthew, being certainly the same, viz. the kingdom and the power given to Christ, the exercise of his kingly office being given to him of the Father, when one of these is come, the other must be come also. Now (1.) Christ calling the Jews to repentance, because "the kingdom of God is near" (Mark i. 15), upbraiding the scribes and pharisees because they suffered publicans and harlots to enter into the kingdom of God before them (Matt. xxi. 31), and threatening that the kingdom of God should be taken from them and given to other nations: Matt. xxi. 43. (2.) The Jews expecting then the kingdom of God (Mark xv. 43), and thinking it should suddenly appear (Luke xix. 11), and inquiring of him when it should come (Luke xvii. 20), and speaking of eating bread with him in it (Luke xiv. 15), and wishing prosperity to it as then coming: Mark xi. 10. (3.) Christ having told them that the kingdom of God was near (Luke xi. 2. 20), that it was to come to them (Matt. xii. 28), that it was among them (Luke xvii. 21), that some of them should not die till they saw the Son of man coming in his kingdom (Matt. xvi. 28), that is, till they saw the kingdom of God (Luke ix. 27), till they saw the kingdom of God come with power (Mark ix. 1); and having spoken so many parables relating to this kingdom of God, or state of the gospel (Mark iv. 30, Luke xiii. 18. 20): and, lastly, the doctrine which he preached being the gospel of the kingdom of God (Mark i. 14), the word of the kingdom (Matt. xiii. 19), the mystery of the kingdom of God (Mark iv. 11), the preaching of it being the preaching of the kingdom of God (Luke iv. 43, viii. 1, ix. 2. 11. 60, xvi. 16): Christ also after his resurrection speaking to his apostles of the things relating to the kingdom of God (Acts i. 3), and they preaching to others the things belonging to the kingdom of God (Acts viii. 12, xix. 8, xx. 25, xxviii. 23. 31), exhorting their hearers to enter into the kingdom of God (Acts xiv. 22), and telling believers they were translated into the kingdom of God (Col. i. 13): on these accounts, I say, I cannot think this kingdom of God should signify heaven, or the happiness then and there to be enjoyed, but rather the gospel-state, and the kingdom of Christ erected at his resurrection, and more completely begun when "he sat down at the right hand of power," and was made "heir of all things." To "drink this wine new," is, by the interpretation of St. Luke, to do it "when it was fulfilled in the kingdom of God," v. g. when "Christ our passover was sacrificed for us" (1 Cor. v. 7), and when that "blood of the new covenant," which was represented by the wine, was actually shed, and a new feast was instituted in commemoration of it. And if you yet inquire, when did Christ thus drink this wine with them? I answer, he did it, not so much by "eating and drinking with his disciples after he arose from the dead" (Acts x. 41), for that drinking could have no relation either to the paschal or the sacramental cup; as by fulfilling the promise made to them, Luke xxii. 29, 30, "I dispose to you a kingdom as my Father hath done to me; and ye shall eat and drink with me at my table in my kingdom:" for in what sense soever they are here said "to drink with him at his table," he also must be said to drink with them.

[3] Ver. 26. Ὑμνήσαντες, *And when they had sung a hymn they went forth.*] The evangelist may well be supposed to intend such a hymn as was customarily sung at the passover: for if Christ had begun a new and unusual hymn, his disciples could not have told how to sing with him: now the usual hymn sung on the night of the passover began at Ps. cxiii., and ended at Ps. cxviii., in which hymns, as the Jews observe, are mentioned, "the sorrows of the Messiah, and the resurrection of the dead" (so Dr. Lightfoot).

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough (*ἀπέχει, the time of watching is now past*), the hour is come (*in which I shall be apprehended*); behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; [4] take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And (*then*) they laid their hands on him, and took him.

47 And [5] one of them that stood by (*namely, Peter*) drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered (*i. e. spake with relation to their manner of coming thus to apprehend him*) and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and (*then*) ye took me not: but (*now ye are permitted to do it, because*) the scriptures (*which foretold my sufferings*) must be fulfilled.

50 And (*having said this*) they (*who were with him*) all forsook him, and fled.

51 And there followed him a certain [6] young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth (*in their hands*), and fled from them naked.

53 ¶ And they led Jesus away to the [7] high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council [8] sought for witness against Jesus to put him to death; and (*but*) found none (*that could testify any thing capital against him*).

56 For many bare false witness against him, but their witness agreed not together (Gr. *their testimony was not sufficient to render him guilty of death*).

57 And there arose certain (*men*), and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together (*i. e. their testimony did not amount to a capital crime*).

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it* (*of no concern*) *which* these (*men*) witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed (*God*)?

62 And Jesus said, [9] I am: and (*within a while*, Mark xxvi. 64) ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy (*he now speaks*): what think ye? And they all condemned him to be guilty of death (*for it*).

Ver. 41. Ἀπέχει, Sat est, *It is enough.*] Though this sense of the word be something rare, and Stephanus himself could only produce one instance of it, viz. these words of Anacreon, *ἀπέχει βλέπω αὐτὴν*, Sufficit jam video eam; yet all will not seem so strange, if we consider, that in effect it bears the ordinary sense of abstaining in both places; for here it is the same with, "You may abstain from watching any longer:" and in Anacreon it signifies, "The painter, now I see her, may abstain from making any picture of her." He that would see more instances of the use of the word in this sense, may consult the notes of Gataker on Antoninus, lib. iv. §. 49, p. 178.

See the text vindicated, ver. 19, 70. See Examen Millii, ibid.

[4] Ver. 44. Κρατήσατε αὐτὸν, *Hold him fast, and lead him away securely.*] It is probable that Judas thought they could not do this, but that as Jesus had at other times conveyed himself from the multitude, when they attempted to cast him down a precipice (Luke iv. 30), or to stone him (John viii. 59, x. 39), so he would have done now. And when he found that he did not rescue himself, "he repented, and went and hanged himself" (Matt. xxvii. 5).

[5] Ver. 47. Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, *And one that stood by drew a sword.*] viz. Simon Peter, John xviii. 10. Hence, saith Beza, the ancients may be confuted, who with so great consent say that Mark writ this gospel from the mouth of Peter, for why should Peter deny his name, who speaks so fully of his denial of his Lord? I answer, so doth St. Matthew and St. Luke speak as plainly of his denial, and yet both conceal his name who drew the sword. (2.) The ancients only say that Mark wrote his gospel at the desire of others, "Peter neither forbidding nor commanding it to be done;" and that it being done, he did κυρῶσαι τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις, "confirm the reading it in the church" (Euseb. Hist. Eccles. lib. ii. cap. 15. lib. vi. cap. 14).

[6] Ver. 51. Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, *And there followed him a certain young man.*] Epiphanius and St. Jerome think this young man was James the brother of our Lord; but he had "forsook him, and fled" (ver. 50), and we read nothing of his return. St. Chrysostom, Ambrose, and Gregory say he was John; but John was with Christ in the garden clothed (ver. 33), and afterward fled from him (ver. 50). How then can it be like he should fly naked away? Note also that those words, "he fled away naked," need not be so understood as if he had no garment, but only so, as that he had a linen garment left. And so Dionysius Alexandrinus saith of himself ἤμην γυμνὸς ἐν τῷ λινῷ ἱσθῆματι, "I was naked, having only a linen garment" (apud Euseb. Hist. Eccles. lib. vi. cap. 40, see the note on John xxi. 7).

[7] Ver. 53. Καὶ ἀπήγαγον αὐτὸν πρὸς τὸν ἀρχιερέα, *And they brought him to the high-priest,*] That is, to Caiaphas (Matt. xxvi. 57); for though it be evident from John xviii. 13, 14, that he was first brought to Annas, yet, because there was nothing done to him there, and he seems only to be detained there till the council met at the house of Caiaphas was ready for him, the other evangelists pass that over in silence.

[8] Ver. 55, 56. Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐχ εὕρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, *They sought for witness against him to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.*] If they had many false witnesses, it cannot be true that they found no witness against him. This latter clause therefore, and the like, ver. 59, should be rendered, "Their testimonies were not equal," viz. to the charge laid against him, that he was worthy to die; or they were not sufficient, εἰς τὸ θανατῶσαι αὐτὸν, to cause him to be put to death, either not testifying two of the same thing, or else not charging him with a crime that deserved death by the law. For a vain-glorious boast of destroying the temple could not be capital, especially being attended with a promise of rebuilding it in three days.

[9] Ver. 62. Ἐγώ εἰμι· *I am he.*] The answer, Matt. xxvi. 62, σὺ εἶπας, i. e. "I am what thou hast said," is the same;

65 And (*then*) some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy (*who it is that smites thee*): and the (*very*) servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied (*it*), saying, I know not (*the man*), neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by (*what one of them said to him*), This is *one* of them (*that were with Jesus*).

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto* (*or, is like those of Galilee*).

71 But he (*upon this*) began to (*imprecate a*) curse (*upon himself*) and to swear, *saying* (*with an oath*), I know not this man of whom ye speak.

72 And (*then*) the second time the cock crew. And Peter (*upon that*) called to mind the word that Jesus said unto him, (*viz.*) Before the cock crow twice, thou shalt deny me thrice. And when he [10] thought thereon, (*rushing forth from the company*) he wept (*bitterly*).

---

for these two phrases are of equal import in the Hebrew idiom: so that we need not here St. Austin's subtlety, viz. Non ego dico, sed tu ais.

[10] Ver. 72. Καὶ ἐπιβαλὼν, ἔκλαιε, *And when he thought thereon, he wept.*] I think this reading may be maintained; for though Casaubon gave no instance of this signification of the word, Constantine proves out of Philoponus, Dionysius, and St. Basil, that it signifies κατανοεῖν, mente agitare, to consider of, and ponder, or fix the mind upon a thing. So Eustathius says ἔπιβάλλει γοῦν τις νοήματι, ἢ ἔργῳ, ἤγουν ἠκριβωμένως ἐγχειρεῖ, καὶ ἐπιτυχῶς νοεῖ· "The word ἐπιβάλλω respects either the action, and then it signifies exactly to take it in hand; or the mind, and then it signifies to consider of it as we are able;" or, as Phavorinus interprets it, ἐπιβόλως νοεῖν, "aptly and wisely to consider of it." So again, ἐπιβάλλει τις, saith Phavorinus, ἐπιτιθείς, ἢ νοῶν, ἐπιβάλλει οὖν τις νοήματι, &c. ἐπιβάλλεσθαι, ἐπιθυμεῖν, ἐπιβαλλόμενος, ἐπιθυμῶν, i. e. "the word signifies to think upon, or consider of a thing;" and Theophylact here renders it ἐννόησας: and this is sufficient to justify our own translation, that Peter, remembering what our Saviour had foretold concerning his denial, and considering how exactly, but shamefully (after all his confident engagements to the contrary), he had fulfilled the same, was filled with the compunction, and wept bitterly. (2). Whereas the other evangelists say, ἐξελθὼν ἔξω, "he went forth, and wept there;" there is another exposition of the word ἐπιβαλὼν, which makes it agree with them, and that is, projiciens se foras, "rushing out from the company," or "casting himself out," he wept: and plain it is, that in the book of Maccabees it often signifies irruens, or se projiciens; as when Gorgias attempted ἐπιβαλεῖν εἰς τὴν παρεμβολὴν, projicere se, "to rush in upon the camp of the Jews," (1 Macc. iv. 2), and Judas, νυκτὸς ἐπίβαλὼν, "rushing upon the Jamnites by night, set fire on the haven," (2 Macc. xii. 9, see also xiii. 15, xv. 1): but the most pertinent instance to this purpose is in Ps. cviii. 10, where על־אשליך projiciam vel emittam calceamentum meum, "I will cast forth my shoe," is in the Greek, ἐπιβαλῶ τὸ ὑπόδημά μου. Here therefore understand only ἑαυτόν, and the sense will run agreeably to St. Matthew and St. Luke; "and casting himself forth, he wept."

CHAPTER XV.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and (*upon that consultation, they*) bound Jesus, and carried *him* away, [1] and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it* (*i. e. it is as thou sayest*).

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now [2] at (*or after the manner of*) *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude [3] crying aloud began to desire *him to do* as he had ever done unto them (*at that feast*).

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that (*they would desire*) [4] he should rather release Barabbas unto them (*and they accordingly did so*).

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. Παρέδωκαν τῷ Πιλάτῳ, *They delivered him to Pilate.*] Here the observation of Theophylact is this, "The Jews delivered up our Lord to the Romans, and they for that sin were themselves given up into the hands of the Romans."

[2] Ver. 6. Κατὰ δὲ ἑορτὴν ἀπέλυεν, *And at the feast he delivered up to them a prisoner whomsoever they desired.*] I conceive that ἀπέλυεν here is not put for εἰώθει ἀπολύειν (Matt. xxvii. 15), "he was wont to deliver up," as Mr. Le Clerc thinks, rather κατὰ δὲ ἑορτὴν should be rendered, ad morem festi, or secundùm morem festi, "after the manner of the feast;" as κατὰ ἄνθρωπον λέγω, "I speak after the manner of a man," Rom. iii. 5, Gal. iii. 15; κατ' ἄνθρωπον περιπατεῖν, is "to walk after the manner of men," 1 Cor. iii. 3; "to fight with beasts at Ephesus κατὰ ἄνθρωπον after the manner of men," 1 Cor. xv. 32. So κατὰ Θεόν, Dei in morem "after the example of God;" and among the Attics, κατὰ τὰ αὐτὰ, that is, κατὰ τὸν αὐτὸν τρόπον, "after the same manner." Now the feast of the passover being celebrated in memory of their release from Egypt, it was agreeable to the nature of that feast to make this release at that time, and therefore customary.

[3] Ver. 8. Ἀναβοήσας, *Crying out.*] The Vulgate and some MS. copies read here ἀναβάς, or ἀναβήσας· but the Alexandrian copy, Theophylact, and all the eastern versions, reading as we do, and the thirteenth verse saying that πάλιν ἔκραξαν, "they cried out again," this must pass only for a mistake of the copier, or of the abbreviation used by him.

[4] Ver. 11. *But the chief priests moved the people,* ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he should rather release Barabbas to them.*] i. e. That he should release Barabbas, and not Jesus; for their cry was this, "Not this man, but Barabbas," John xviii. 40. And that the comparative μᾶλλον is often in sense negative, see the note on 1 Tim. i. 4, so Matt. x. 5, "Go not into the way of the gen-

12 And (*then*) Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why (*desire you this?*) what evil hath he done (*to deserve this punishment*)? And (*but*) they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, (*being*) willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him (*immediately*) away into the hall called Prætorium; and they call together the whole band.

17 And they clothed him with purple (*the robe of kings*), and platted a crown of thorns, and put it about his *head*,

18 And began to salute him (*saying in raillery*), Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had (*thus*) mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, (*and who was*) the father of Alexander and Rufus, (*two celebrated Christians afterward*, Acts xix. 33, Rom. xvi. 13) to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And (*there*) they gave him to drink wine mingled with myrrh: but he received it not (*being not willing, by any stupifying draughts, to allay his pains*).

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 [5] And it was the third hour, and (*when*) they crucified him.

26 And [6] the superscription of his accusation was written over (*his head thus*), The King of the Jews.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 [7] And (*thus*) the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; (*but*) himself he cannot save.

---

tiles, πορεύεσθε μᾶλλον, but go to the lost sheep of the house of Israel," ver. 6, Mark ix. 43, "It is good to go into life lame, μᾶλλον, and not having two hands to go to hell;" Eph. iv. 28, "Let him that stole steal no more, μᾶλλον δὲ κοπιάτω, but contrariwise let him labour;" v. 4, "Let not there be among you filthiness, or scurrilous speaking, μᾶλλον δὲ, but giving thanks" (see John xii. 43, Rom. xiv. 13, Eph. v. 11).

Ver. 14. and Matt. xxvii. 13. Τί γὰρ κακὸν ἐποίησεν;] Stephanus, and other critics note, that here, and Acts xix. 35, τίς γάρ ἐστιν ἄνθρωπος; the particle γὰρ seems redundant, which also our translation seems to own by not translating it in either of these places; yet doth it rather seem to be here, as elsewhere it is, a rational particle, and to have an elegant relation, by way of answer, to what went before. So when the high-priest had said of Jesus, Crucify him; Pilate's answer is, "Why should I crucify him; for what evil hath he done?" And in the latter place the town-clerk, to appease the cry of the rabble, "Great is Diana of the Ephesians" (ver. 28), answers, "What needs this cry; for who knoweth not that the city of Ephesus is a worshipper of the great goddess Diana?"

[5] Ver. 25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν, *And it was the third hour, and they crucified him.*] But St. John saith, "it was ὡσεὶ ἕκτη, about the sixth hour," xix. 14, when even he was *condemned* to crucifixion. But then it must be observed, that the Greek MSS. produced by Camerarius, Beza, and R. Stephanus, read in St. John, ὡσει τρίτη, "about the third hour;" that Nonnus seems to have read so, his paraphrase running after this manner, ἦν δὲ τιταινομένη τριτάτη θανατηφόρος ὥρα, "The third hour was not yet past;" that Theophylact contends it ought to be so read, and that because the three other evangelists unanimously say, that the darkness began "at the sixth hour," which yet began not till after our Lord had hung upon the cross some considerable time; till after the soldiers had divided his garments, the Jews had mocked him, and bid him come down from the cross, and the discourse had passed between the two thieves among themselves, and betwixt the repenting thief and our Lord: and, lastly, the author of the Constantinopolitan Chronicle saith expressly, that τὰ ἀκριβῆ βίβλια αὐτό τε τὸ ἰδιόχειρον τοῦ εὐαγγελίστου Ἰωαννοῦ, "the exacter copies, and the manuscript of St. John kept till his time at Ephesus, read ὥρα ὡσει τρίτη, about the third hour" (see St. Jerome, in Ps. lxxvii.). And the change from Γ the third to Σ the sixth, is so easy, that this may very reasonably be owned in the latter copies of St. John's Gospel; especially if we consider how punctual St. Mark is in the enumeration of the hours, saying, "It was the third hour, and they crucified him," or began to lead him away to be crucified; and, ver. 33, "When the sixth hour was come," from that time "there was darkness over the whole earth till the ninth hour;" and, ver. 34, at the ninth hour Jesus expired.

This I prefer before the exposition of some others, that St. John speaks of the hours according to the Roman, and St. Mark according to the computation of the Jews; first, because this alters not the difficulty, there being the same distance of time betwixt the Romans' sixth, and the Jews' third hour, as between the Jews' third and their sixth, i. e. three hours' difference. And, secondly, because the vulgar hours, by which the Romans reckoned, and the hours of the Jews, were the same, viz. twelve, as our Lord shows in these words, "Are there not twelve hours of the day?" John xi. 9; and Dempster in these words, Dies civilis duodecim horarum (Auctu. p. 175); "The civil day of the Romans contained twelve hours." And, thirdly, if St. Mark, writing his gospel at Rome for the Romans there, retains the Jewish hours, we have more reason to conceive that St. John should do so.

[6] Ver. 26. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, *And the superscription of his accusation was written.*] This is spoken according to the manner of the Romans, by whom the title of the crimes, for which the criminals were condemned, were either carried before them, or affixed to the instrument of their punishment: thus Dio* speaks of a Roman servant crucified by his master, μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως δηλοῦντων, "with a writing declaring the cause of his death." See of this matter other instances in Lipsius de Cruce, lib. ii. cap. 11, p. 52, 53.

[7] Ver. 28. Καὶ ἐπληρώθη ἡ γραφὴ, *And the scripture was fulfilled, which saith,* Isa. liii. 12, *And he was numbered with the transgressors.*] Seeing Abarbanel, and R. Moses Alshe,† testify that their rabbins did with one mouth confess that the words of this chapter were spoken "of Messiah the king," and they bring in God inquiring of the Messiah thus,‡ "Wilt thou heal and redeem my sons after six thousand years? Wilt thou bear chastisement to expiate their iniquities according to what is written, Isa. liii. 4, Surely he bore our griefs?" they cannot reasonably deny that these

---

* Lib. liv. p. 598.

† In Isa. lii. 13.

‡ See Cartw. Mell. Cr. Sec. p. 2975.

32 Let Christ (*who styles himself*) the King of Israel descend now from the cross, that we may see and believe. And they (*one of them*) that were crucified with him reviled him.

33 And when the sixth hour was come, there [8] was darkness over the whole land (*of Judea*) until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried (*again*) with a loud voice (*saying, Father, into thy hands I commend my spirit*), and (*so*) gave up the ghost.

38 And (*then*) the veil of the temple (*which parted the holy place from the most holy*) was rent in twain from the top to the bottom (see paraphrase on Matt. xxvii. 51).

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and (Gr. *that, he so crying*) gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him (*as he was teaching*), and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was (*the even of*) the preparation, that is, (*of*) the day before the sabbath,

43 Joseph of Arimathæa, an [9] honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus (*might be given him*).

44 And Pilate marvelled if he were (*that he was*) already dead . and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of (*i. e. the certainty from*) the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

---

words were fulfilled by Christ's crucifixion between two thieves.

[8] Ver. 33. Σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, *There was darkness over the whole earth.*] Of this darkness Africanus* speaks thus, τοῦτο τὸ σκότος ἔκλειψιν ἡλίου Θάλλος ἐπικαλεῖ τρίτῃ τῶν ἱστοριῶν, ὡς ἐμοὶ δοκεῖ ἀλόγως, "This darkness Thallus calls an eclipse of the sun in the third book of his history, but without reason, as I conceive." Origen† saith, "Phlegon in the fourteenth book of his Chronicles writ of the defection of the sun under Tiberius Cæsar, in whose reign it is manifest that our Lord suffered." Tertullian‡ saith, that this prodigious darkening of the sun was recorded in the Roman archives; "For," saith he, "at the same moment about noontide the day was withdrawn, they, who knew not that this was foretold concerning Christ, thought it was an eclipse." And Eusebius in his Chronicle, at the eighteenth year of Tiberius, saith, "Christ suffered this year. In which time we find in other commentaries of the heathens these words, There was a defection of the sun, Bithynia was shaken with an earthquake, and many houses fell down in the city of Nice:" and then he proceeds to the testimony of Phlegon.

* Chronogr.
† Contra Celsum, lib. ii. p. 80.
‡ Apol. cap. 21.

[9] Ver. 43. Εὐσχήμων βουλευτής, *An honourable counsellor.*] That is, saith Dr. Hammond, a *decurio*, one of those who were appointed for a standing council to a Roman colony. But against this Mr. Le Clerc objects that he was Joseph of Arimathea; now, saith he, "that was never reputed a Roman colony," and therefore he conjectures he is here named a "counsellor," as being one of the greater Sanhedrin, or of the council of the high-priest, who had a chamber in the temple, in which he consulted with the priests, called "the chamber of the counsellors," saith Dr. Lightfoot here; they who were of the council of the high-priest being called, saith he, βουλευταὶ, "counsellors." And this is the most likely, because Arimathea was a city of Judea; this Joseph had a sepulchre in Jerusalem, and "waited for the consolation of Israel," which are indications rather of a Jew than of a Roman; and especially because it is peculiarly noted of him by St. Luke, that "he consented not to the council or actions of them who" destroyed our Lord (xxiii. 51). He therefore might have consented to them, being one of the Sanhedrin: hence he is introduced, John xix. 38, 39, with Nicodemus, who certainly was one of the great Sanhedrin, John iii. 1, vii. 50, doing kind offices to Christ; the first begging his body, that it might not be buried in the common burial-place of malefactors; the other bringing spices to embalm him, as being both disciples of the holy Jesus (Matt. xxvii. 57).

CHAPTER XVI.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, (*who*) [1] had bought sweet spices, that they might come and anoint (*i. e. embalm*) him (*set out*).

2 And [2] very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of *the* sepulchre?

4 And when they looked, they saw that the stone was rolled away: for (*that which made them solicitous about it was, that*) it was very great.

5 And entering into the sepulchre, they saw (*one in the shape of*) a young man sitting on the right side (*of the sepulchre*), clothed in a long white garment; and they were affrighted (*at the sight of him*).

6 And he saith unto them, Be not (*ye*) affrighted: (*for*) ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: (*come near, and*) behold the place where they laid him.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Ἠγόρασαν ἀρώματα, *Had bought spices.*] This translation is justified from Luke xxiii. 56, where it is said, They prepared these spices (before), and rested on the sabbath-day; so that the aorist is here put for the perfect tense (see examples of like nature, note on 1 Cor. v. 9).

[2] Ver. 2. Καὶ λίαν πρωὶ τῆς μιᾶς τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, *Very early in the morning.*) Ὀψὲ τῶν σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, "In the end of the week, as it began to dawn towards the first day of the week," Matt. xxviii. 1, "On the first day of the week, ὄρθρου βαθέος, very early in the morning," Luke xxiv. 1, σκοτίας ἔτι οὔσης "when it was yet dark," John xx. 1, i. e. they began their journey to see the sepulchre, whilst it was only twilight, or whilst there was a mixture of light and darkness, saith St.

7 But go your way, tell his disciples and (*especially*) [3] Peter that he goeth before you into Galilee: there shall ye see him, (*according*) as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed (*at the sight!*): neither said they any thing to any *man* (*whom they met by the way*); for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him (*his disciples*), as they mourned and wept.

11 And (*but*) they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked (*to Emmaus*, Luke xxiv. 13) and (*so*) went into the country.

13 And they went and told *it* unto the residue: [4] neither believed they them (see the note).

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and [5] upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every [6] creature (*to all nations*, Matt. xxviii. 19).

16 He that believeth and is baptized [7] shall be saved (*by his continuance in that faith*, 1 Cor. xv. 2, Col. i. 23); but he that believeth not (*the gospel preached, and by miracles confirmed to him*) shall be damned.

17 And these [8] signs shall follow them that believe; (*By virtue of that faith*) in my name shall they cast out devils; (*and*) they shall speak with new tongues (*which they had not learned*);

18 They shall take up serpents (*without being hurt by them*); and if they drink any deadly thing, (*the poison of*) it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Matthew, ὀψὲ τῶν σαββάτων, "after the end of the former week" (see the note there); they passed through the city, and came to the sepulchre, ἀνατειλάντος τοῦ ἡλίου, "as the sun began to arise." This may be illustrated from a passage of Agellius,* that "when two times immediately succeed one another, it matters not whether we reckon from the end of the one, or the beginning of the other."

[3] Ver. 7. Καὶ τῷ Πέτρῳ, *Say to his disciples, and to Peter.*] Peter is here named, not as prince of the apostles, but, as the fathers say, for his consolation, to take off the scruple which might lie upon his spirit, whether, after his threefold denial of his Master, he had not forfeited his right to be one of Christ's disciples. So St. Gregory,† Jerome, St. Chrysostom, and others.

[4] Ver. 13. Οὐδὲ ἐκείνοις ἐπίστευσαν, *Nor believed they them.*] "And (ver. 11) they believed not;" "When he showed them his hands and feet, they believed not for joy," Luke xxiv. 41; "When they saw him," according to his promise, in Galilee, "some doubted," Matt. xxviii. 17. Hence one of the ancients says well, Nos de illorum dubitatione solidari, "Their doubting is the confirmation of our faith;" and the more difficulty they showed in believing Christ's resurrection, the greater reason have we to believe it; for the testimony of them who believed not themselves, till after unquestionable conviction, is the more credible on that account.

[5] Ver. 14. Ὠνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, &c. *He upbraided them for their unbelief and hardness of heart, that they believed not them that had seen him.*] That after so many assurances from his own mouth, that he would "rise again the third day;" and after so many eye-witnesses that he had performed his promise, they believed not. And, if this be attributed to them as culpable unbelief and "hardness of heart," surely they must much more be guilty of these sins, who—after the testimony of these apostles, and five hundred more eye-witnesses of his resurrection; after the ocular testimony of a whole world of Christians, touching the mighty miracles performed in his name by the apostles, the chosen "witnesses of his resurrection," and by many others who believed it, and were baptized into this faith; after so many internal and external experiments all Christian churches had of the miraculous gifts of the Spirit, exercised before their eyes and their assemblies, and by themselves, for a whole age together,—do yet continue to disbelieve that resurrection and the faith confirmed by it.

[6] Ver. 15. *Preach the gospel,* πάσῃ τῇ κτίσει, *to every creature.*] i. e. To all men; not in opposition to, but in conjunction with the Jews, to whom they were first to preach it; for so their commission runs, viz. "To preach εἰς πάντα τὰ ἔθνη, to all nations, beginning at Jerusalem," Luke xxiv. 47 (see this more fully, note on Rom. viii. 23).

[7] Ver. 16. Ὁ πιστεύσας καὶ βαπτισθείς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*] He shall be saved, i. e. he shall by virtue of that faith and baptism be put into a state of salvation; so that, if he continue in that faith, and do not wilfully recede from his baptismal covenant, he shall actually be saved: of which import of the phrases, "salvation" and being "saved," see note on Eph. ii. 8. Note also, that they who hence conclude that infants are not capable of baptism, because they cannot believe, must also hence conclude they cannot be saved; faith being here more expressly required to salvation than to baptism. Note, thirdly, That in the second clause baptism is omitted, because it is not simply the want of baptism, but the contemptuous neglect of it, which makes men guilty of damnation; otherwise infants might be damned for the mistakes or the profaneness of their parents.

[8] Ver. 17. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει, *And these signs shall follow them that believe,* &c.] Of the casting out devils, the healing diseases, the speaking with new tongues, see the general preface to the Epistles, §. 17—19. Of the drinking of deadly poisons, I find but four instances recorded in history; that of Barsabas,* who, saith Papias, drank of it without hurt; that of the Cecilian soldier, mentioned by Ado in his Martyrology; that of Sabinus, bishop of Canoso, mentioned by Gregory of Tours: and that of Joshua Ben Levi, who, having drunk a deadly poison, was, saith the Jewish Talmud, "cured by pronouncing the name of Jesus." Of taking up serpents without hurt, though venomous, we find in scripture only the instance of St. Paul, Acts xxviii. 5, and in church history we find but few of any credit, though the words of Tertullian† seem to intimate, that "the faith of Christians not only preserved themselves, but helped even heathens." And miracles of this nature being more liable to exceptions than those which were performed upon unbelievers, it being easy to imagine they might have some antidotes against the venom of those beasts, or the pernicious operations of those draughts, it seemed good to Providence to be more sparing in affording them.

By way of appendix to this chapter, it may be noted, that St. Jerome hath long since told us, that "this chapter was rarely to be found in this gospel, and that scarce any of the Greek copies had it:" but notwithstanding these words of Jerome, it is evident, that this chapter was owned in the

---

* Tempora duo cùm inter se opposita sunt, atque ita cohærentia, ut alterius finis cum alterius initio misceatur, non refert utrùm per extremitatem prioris, an per initium sequentis, locus ipse confinis demonstretur, lib. vii. cap. 21.

† Si angelus Petrum non nominâsset, venire inter discipulos non auderes: vocatur ergò ex nomine ne desperet ex negatione. Hom. 21 in Evang. Ἐπείδη ἠρνήσατο ὁ Πέτρος, Theoph. in locum. Hieron. et Beda in Gloss. Ord.

* Euseb. Eccl. Hist. lib. iii. cap. 39, p. 112.

† Nobis fides præsidium, si non et ipsâ percutitur diffidentiâ signandi statim et adjurandi et urgendi bestiæ calcem, hôc denique modo etiam ethnicis sæpè subvenimus, donati à Deo eâ potestate quam apostolus dedicavit quum morsum viperæ sprevit. Scorp. cap. 1.

19 ¶ So then after the Lord had spoken (*thus*) unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth (*after the Holy Ghost had come upon them*), and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen (*i. e. So it was*).

---

times of Irenæus,* who cites the nineteenth verse of it, and says, that St. Mark, "in the end of his gospel, tells us that Christ ascended into heaven," &c. The Apostolical Constitutions† cite these words, ver. 16, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." They also fully cite the seventeenth and eighteenth verses.‡ This chapter is also to be found in all the versions, and, as Beza testifies, in all the old MSS. Nor doth Theophylact, in his notes upon it, take notice of any Greek copies where it had been wanting.

And as for the seeming opposition betwixt what is recorded in this chapter, and in the other evangelists, which St. Jerome§ tells us, "was the occasion why this chapter was by some rejected," I shall first enumerate them, and then endeavour to return a sufficient answer to them.

Obj. 1. St. Matthew and St. Mark make mention only of one angel appearing to and speaking with the women which came to the sepulchre; whereas St. Luke and St. John mention two angels.

Ans. I cannot here approve the solution of Vossius, that one angel only is mentioned by St. Matthew and St. Mark, because one only spake to the women; seeing St. Luke saith in the plural, *εἶπον πρὸς αὐτὰς*, "The angels said unto them," xxiv. 15, St. John, *λέγουσι αὐτῇ ἐκεῖνοι*, "They said to Mary Magdalene," xx. 13, besides, the place of their appearance and the words they speak differ from the place and words of the first angel.

I answer, therefore, that one only is mentioned by St. Matthew and St. Mark, because the women standing without the inward sepulchre, or being only on the floor or pavement of it, saw but one angel, who said unto them, "He is not here, he is risen; come, see the place where the Lord lay;" and then "go tell his disciples and Peter of it" (Matt. xxviii. 6, Mark xvi. 6); but when, in obedience to the words of this angel, they proceed to look into the cave, or inward sepulchre, where the Lord lay, they see two other angels, one sitting at Christ's head, another at his feet, where his body was laid (John xx. 12, Luke xxiv. 5), and saying words the other did not, but giving them no intimation that they should tell these things to Christ's disciples; and this seems to be a plain account of this matter, from the very words of the evangelists.

Obj. 2. St. John and St. Matthew say, the women stood "without the sepulchre," when they saw the angel or angels; St. Mark and St. Luke, that they had this vision when they were come "within the sepulchre."

Ans. That the truth of the matter of this objection may be justly questioned. For, first, as St. John saith of Mary Magdalene, she stood *πρὸς τὸ μνημεῖον*, "at the sepulchre," which may signify either within or without, ver. 11, so ver. 1, he saith, she came *εἰς τὸ μνημεῖον*, "into the sepulchre;" and that she was upon the pavement, or in the outward sepulchre, when she is said to stand at the sepulchre, is evident from this, that only by stooping down she looked down into the cave, or inward sepulchre, where the angels stood at the place where his body had been laid (ver. 11, 12). St. Matthew saith nothing directly of the place where the women were when they saw the angel; but because he saith, that the angel sat upon the stone which he had rolled from the sepulchre, hence they conclude that the angel sat without the sepulchre; but the stone being rolled to the mouth of the cave, or inward sepulchre, where Christ's body lay (Matt. xxvii. 60), the angel might sit upon it thus rolled away, and yet sit in a part of the outward sepulchre, or pavement, as St. Mark saith he did, ver. 5, when he bid the women come, and see where the Lord lay. In a word, they were without the cave, or sepulchre, according to St. Matthew; but within the pavement, outward fence, sept, or wall of the outward sepulchre, when they saw the single angel, as St. Mark saith; being invited, Mary Magdalene stoops down into the cave, or inward sepulchre, of which St. Luke and St. John speak, and sees two angels present there, in a quiescent posture represented in scripture sometimes by sitting, sometimes by standing.

Obj. 3. St. Mark saith, ver. 8, the women "said nothing to any man;" the other three evangelists that they told these things to the apostles, or disciples.

Ans. And so saith St. Mark expressly, that "they went and told these things, *τοῖς μετ' αὐτοῦ*, to those who belonged to Christ," and were usually with him (ver. 10, 11). And he saith only (ver. 8), that during their flight from the sepulchre, and amazement, before Christ's appearance to Mary (ver. 9), they said nothing to any whom they met about the sepulchre.

Obj. 4. St. Matthew, Mark, and Luke say, that the women came first to the sepulchre; saw the angel or angels; yea, and Christ too, say Matthew and Mark, before they came to the apostles; St. John saith, Christ was seen of Mary, after St. John and Peter had been at the sepulchre.

Ans. I answer here again, the matter of fact seems not exactly related in this objection; for John saith expressly, as the other evangelists did, that Mary Magdalene came first to the sepulchre, and saw the stone rolled away (ver. 1), and that she ran and told Peter and John of it (ver. 2); he therefore doth not, or could not say, that Peter and John came before Mary to the sepulchre. Moreover, it is plain from all the other evangelists, and especially from St. Luke, that Peter and John went to the sepulchre after she had told these things to the apostles; for having said this, ver. 10, he adds, ver. 12, that "Peter rising up, ran to the sepulchre:" and ver. 22, 23, he introduces two disciples speaking thus to Christ, "Some women of our own being early at the sepulchre, made us astonished; for they came, saying they had seen a vision of angels, who told them that he was alive." Vain here seems the imagination of some, who say, St. John speaks here of Peter and John first, because their testimony was to be preferred before the testimony of women; for they neither saw Christ, nor had a vision, telling them that he was risen, as the women had and did, but only saw his body was not there, which the Jews denied not. The words therefore of St. John, ver. 11, *Μαρία δὲ εἱστήκει*, may be rendered thus, "Mary had stood at the sepulchre, and, stooping down, had seen;" and then there is no word of any difference in the order of this narration among the evangelists, though nothing is more slight than that; or else it may be said, that St. John thus postpones the story of Mary Magdalene, because he having a particular thing to say of her (ver. 15), which all the other evangelists had omitted, he would put her whole story together.

Obj. 5. St. Matthew saith, the women "held Christ's feet," (ver. 9), but St. John, that Christ said to Mary Magdalene, "Touch me not" (ver. 17).

Ans. True it is that St. John saith, Christ spake thus to her: but he saith not that Christ said this before she had touched him; and therefore he saith nothing in opposition to St. Matthew. Besides, the meaning of those words, "Touch me not," is only this, Be not so solicitous to hold me, as if I was immediately to go hence, and thou shouldest see me no more; thou mayest have time sufficient for that, for "I do not yet ascend" (see the note on John xx. 17).

Obj. 6. Here it is said, ver. 12, 13, that the two disciples returning from Emmaus "told these things (concerning our Lord's resurrection) to the residue, neither believed they them:" but Luke xxiv. 34, it is said, that at

---

* In fine autem evangelii ait Marcus, Et quidem Dominus Jesus postquam loquutus est eis, receptus est in cœlos, et sedet ad dexteram Dei. Lib. iii. cap. 11, p. 257.

† Lib. vi. cap. 15. ‡ Lib. viii. cap. 1.

§ Hujus quæstionis duplex solutio est, aut enim non recipimus Marci testimonium, quod in raris fertur evangeliis, omnibus Græciæ libris penè hoc capitulum in fine non habentibus, præsertim cum diversa atque contraria evangelistis cæteris narrare videatur. Ep. ad Hedib. Qu. 3. Greg. Nyssen. Orat. 2 in Resur. Euthymius.

their return they heard them, saying, "The Lord is risen again, and hath appeared to Simon."

Ans. They said this indeed, but none with a firm faith, excluding doubting; for after this Jesus himself appearing to them, "doubtful thoughts arose within them" (Luke xxiv. 38), and when our Lord hath shown them his hands and his feet, "they believed not yet for joy, and wondered," ver. 41 (see Dr. Lightfoot on Luke xxiv. 34).

APPENDIX

TO CHAP. XIV.

Concerning the day on which our Lord did eat the passover with his disciples.

For resolution of this question, let it be noted:

First, That the paschal lamb was to be killed in the evening of the fourteenth day of the month Nisan; for so we read, Exod. xii. 6, "And the whole congregation shall kill it in the evening," or "between the two evenings," saith the Hebrew: so also Lev. xxiii. 5, "In the fourteenth day of the first month at even (Hebr. between the two evenings) shall be the Lord's passover." Now hence we learn, that though the day of the Jews began and ended at the evening, yet was it the latter even, on the fourteenth day, in which the passover was to be killed; because the Jews had not two evenings in the morning, but only in the close of the day, the latter evening beginning at the setting of the sun: and (2.) because the fifteenth day, or "first day of unleavened bread," began immediately after the eating of the paschal lamb; and therefore, ver. 7, is called the day "when they did sacrifice the passover," and the seven days of it were accounted from that day to the twenty-first day of the same month (Exod. xii. 17, 18); whereas had they been reckoned from the beginning of the fourteenth day, there would have been not seven only, but eight days of unleavened bread. Accordingly Josephus* doth inform us, that they did kill the paschal lambs ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης, "from the ninth hour to the eleventh." Note,

Secondly, That the paschal lamb was to be killed and offered at a set time, and the whole congregation was never to transfer it to another season: for it is expressly said, Exod. xii. 14, "This day (of the passover) shall be to you for a memorial, and ye shall keep it (i. e. this same day) as a feast by an ordinance for ever;" and, xiii. 10, "Thou shalt keep this ordinance (of the passover, and of the feast of unleavened bread) לְמוֹעֲדָהּ in its set time from year to year:" and Lev. xxiii. 5, "On the fourteenth day at even shall be the Lord's passover:" whence it is evident, there could be no translation of either of these feasts to another day, time, or season, without plain violation of the law of Moses.

Moreover, The reason of the translation assigned by those who hold the Jews did thus translate it when our Saviour suffered, is this, viz. That this was done, that the first day of unleavened bread, being as a sabbath, might fall upon a sabbath day, lest two sabbaths should succeed each other: whereas it is evident, that, upon this translation, two sabbaths must succeed each other; for the seventh day of unleavened bread, being a sabbath as much as the first, Exod. xii. 16, must then fall upon the Friday following, and so two sabbaths must succeed each the other.

Thirdly, That Christ did eat the last passover with his disciples at the day and time accustomed, and did not anticipate the day, seems evident from the concurrent testimony of three evangelists, and from the reason of the thing. For,

First, St. Matthew saith, xxvi. 17, that the first day of unleavened bread Christ's disciples did prepare, and at the even of that day Christ with them did eat the passover; St. Mark, xiv. 12, that the first day of unleavened bread the Jews killed the passover; St. Luke, that then came, or was coming, the day of unleavened bread, "in which the passover ought to be killed," Luke xxii. 7. He therefore did eat the passover, ὅτε ἔθυον, "when the Jews killed it;" and in the day, ἐν ᾗ ἔδει θύεσθαι, "in which it ought to be eaten;" and on the first day of unleavened bread, which was contemporary with the passover, according to those words of St. Mark, "After two days was the passover, and the feast of unleavened bread" (Mark xiv. 1). Whereas both could not have been on the same day, had not the feast of unleavened bread begun on the fourteenth of Nisan: and therefore Maimonides and others, on Exod. xii. 15, Deut. xvi. 4, say, that the fourteenth of Nisan is called "the first day of unleavened bread;" it being said, Exod. xii. 15, at even, "the first day," ye shall put leaven out of your houses, and yet they did this on the fourteenth after mid-day: and, Deut. xvi. 4, "There shall no leavened bread be seen with thee seven days; neither shall any of the flesh (of the paschal lamb), which thou sacrificedst the first day at even, remain till the morning." Whence it appears, that though the fifteenth of Nisan was "the first day of unleavened bread," as to the holy convocation, yet was the fourteenth the first day as to the separation of leaven from their houses: and therefore, in relation to this computation, Josephus saith,† ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ τὴν τῶν ἀζύμων λεγομένην, "We celebrate the feast of unleavened bread eight days." And again that† ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς θύσαντες τὴν λεγομένην πάσχα, "when the feast of unleavened bread was come, they, sacrificing the passover in the days of king Josias, offered other sacrifices, ἐφ' ἡμέρας ἑπτὰ, for seven days following." He therefore who did eat it "on the first day of unleavened bread," did eat it on the fourteenth day of Nisan, and on the day when the Jews did so. Vain therefore is the observation, that Christ is said not θύειν, "to kill or sacrifice," but only ποιεῖν and φάγειν, to celebrate and eat the passover, seeing he did it at the time ὅτε ἔθυον, "when the Jews killed the passover," and sent his disciples to prepare, i. e. to kill and dress it for him, as usually (saith Dr. Lightfoot) servants did for their masters, that he might eat of it. And vainer still is the argument from the word ποιῶ "with thee do I eat;" not ποιήσω, "I will eat" the passover, Matt. xxvi. 18, for seeing the disciples went to prepare it, that he might eat of it, Mark xiv. 12. 14, seeing they prepared it at the time when the Jews did and "ought to kill the passover," and seeing he comes "in the evening" of that day to eat it, according to the commandment, with the twelve, Mark xiv. 17, it is evident these words are well rendered, "I will keep" the passover at thy house when my disciples have prepared it.

Arg. 2. Secondly, Christ saith to his disciples, "Ye know that after two days is the passover," Matt. xxvi. 2; and Mark xiv. 1, "The passover and the feast of unleavened bread was after two days;" or, as St. Luke hath it, "The feast of unleavened bread, called the passover," xxii. 1, and that Christ did not eat it till the first day of unleavened bread, hath been proved already, therefore he did not eat it till after those two days, when the disciples and the Jews knew the passover was by them to be eaten.

Arg. 3. Thirdly, The day following, i. e. the day on which Christ suffered, was a feast day, for Barabbas was released "at the feast," Matt. xxvii. 15, Mark xv. 6, Luke xxiii. 17. Now the feast of unleavened bread, in which a holy convocation was held, was the day after the passover, as we read, Lev. xxiii. 4—6, "In the fifteenth day of the first month is the Lord's passover; and on the fifteenth day of the same month is the feast of unleavened bread; in the first day ye shall have a holy convocation."

Fourthly, If Christ had celebrated the passover by an anticipation on the thirteenth of Nisan, he had violated the law which expressly requires the celebration of it on the fourteenth day, and upon that account might have been justly liable to the censure of the Jews; nor would his disciples have come to him before the time appointed by the law, and by the rulers of the Jews, with that question, "Where wilt thou that we prepare for thee to eat the passover?" (Matt. xxvi. 17, Mark xiv. 12) nor would they, without scruple, have eaten with him against the letter of the law, or the custom of their nation: and that they did not

* De Bello Jud. lib. vii. cap. 45.

* Antiq. lib. ii. cap. 5, p. 65, D.

† Ibid. lib. iii. cap. 14, p. 324, B.

so is plain, because they put this question to him only "on the first day of unleavened bread," in which the passover ought to be eaten, saith St. Luke.

Fifthly, It is confessed on all hands, that our Lord suffered on Friday; and also, that at the same time that he did eat the passover, he instituted the holy sacrament of the Lord's supper; and yet, that he did this the same night that he was betrayed, St. Paul informs us, 1 Cor. xi. 23. Now all the evangelists inform us, that in the morning following he was led bound to Pilate, at the "sixth hour" was crucified, at the "ninth hour" expired; therefore he must be crucified the day after he instituted the sacrament, and so the day after he celebrated the passover: the day of his crucifixion being therefore Friday, he must have celebrated the passover on Thursday, or on the fourteenth of Nisan, according to the law.

Lastly, The paschal lamb could not be slain out in the place which God had chosen to put his name there (Deut. xvi. 6), that is the temple. Now this the priests would never have done for any contrary to the law, which appointed the slaying of it on the "fourteenth day betwixt the two evenings" (ibid.). Now this, if it were not done by the priests, as Josephus intimates, but, as Philo saith,* "on a set day of every year, every one was then a priest for himself;" yet would not the apostles have either done it or have asked to do it on any other day than that which by the law and by the practice of the nation was appointed for that work. And whereas, to take off the force of this argument some learned persons have invented a distinction betwixt *πάσχα θυτικὸν*, i. e. "a passover in which a lamb was sacrificed" according to the law, and *μνημονευτικὸν*, or "a commemoration of it without a sacrifice," and say our Saviour only did the latter, this is a novel and absurd imagination: it is new; for though some of the Greek church from the fifth century have held that Christ anticipated the day, I find not one of them who says he did not eat the paschal lamb. It is also without precedent among the ancient Jews, who in the times of their captivity and dispersion never celebrated any such commemorative passover, nor could do it without a sin like that of Jeroboam, by devising a celebration of it on their own heads against the tenor of the law; but, as Mr. Ainsworth notes, were then contented to keep the feast of unleavened bread, which being not confined to one place might be observed in their captivity and their dispersions. Moreover, admit that such an uncommanded memorial of the passover had been kept by them, when, their temple being burnt, they could not offer sacrifice, and in their dispersions at such distance from it they could not repair to it; yet is there no one instance nor any semblance of a reason, that this was ever done by any present at Jerusalem, where Christ was at that very time, in which, saith St. Luke, "they ought to sacrifice the passover."

Obj. 1. But on the contrary it is objected, (1.) that it is plainly said that our Lord ate that supper in which he said, "One of you shall betray me," and in which he gave the sop to Judas *πρὸ τῆς ἑορτῆς τοῦ πάσχα*, John xiii. 1, "before the paschal feast;" and yet that supper seems to be the same with that mentioned in the other evangelists. To this I answer,

Ans. First, That it neither was the same, nor indeed could be the same, and for the very reason assigned in the objection, because it was held "before the feast of the passover;" whereas it is already proved, our Saviour kept the paschal feast on the first day of unleavened bread, when the Jews did and ought to kill the passover, and when the feast of unleavened bread, called the passover, was come, Luke xxii. 1. 7. (2.) Because, when Christ said at this supper to Judas going out from it, "What thou doest, do quickly," some of the disciples thought that our Lord had bid him "prepare those things which they had need of against the feast;" viz. the paschal feast: whereas Christ keeping the feast but one night, they could not have so conceived of his words, had they then celebrated the paschal supper; nor was Judas ever employed by Christ in making preparation for the paschal supper, but Peter and John, Luke xxii. 8. (3.) The devil entered into Judas after our Lord had given the sop to him at this supper (John xiii. 2. 7), and yet this is evident from St. Luke, xxii. 1. 3, that Satan entered into Judas when the passover was only near, but not yet done (ver. 8). And (4.) had the supper mentioned here by St. John been the paschal supper, Judas must have made his agreement to betray Christ after that supper; whereas it is plain from all the other evangelists, that he did that before the paschal supper (see Matt. xxvi. 14, Mark xiv. 10, Luke xxii. 4).

Ans. 2. And (2.) there is a great difference betwixt the circumstance relating to him that should betray him here and at the paschal supper; for here Christ privately tells John who it was that should betray him (John xiii. 25, 26), but at the paschal supper he makes him known to them all (Matt. xxvi. 25, Luke xxii. 21). Here he makes him known to St. John, by giving him a sop which he himself had dipped in the dish (John xiii. 26), but in the paschal supper he makes him known by this, that he had his hand with him in the dish (Matt. xxvi. 24, Mark xiv. 20).

Obj. 2. Secondly, It is objected, that the Jews the day our Saviour suffered would not enter into the judgment-hall lest they should be defiled, and so unfit to eat the passover, John xviii. 28, whereas Christ ate of it the night before he suffered.

Ans. To this I answer, that by the passover mentioned John xviii. 28, we are to understand, not the paschal lamb, but the *chagigah*, or peace-offering, the sheep and oxen offered all the seven days of the feast, and which are expressly called the passover, as the whole feast of unleavened bread was, Luke xxi. 1. So Deut. xvi. 2, "Thou shalt sacrifice the passover to the Lord, of the flock and of the herd;" where the note of the Jewish doctors is, "The flocks signify the lambs and kids of the passover: the herd, the offerings for the *chagigah*." Now the lamb, say they, was eaten on the fourteenth day, but the *chagigah* on the fifteenth. So 2 Chron. xxxvii. 7—9, where it is twice said, that "the king and the princes gave to the people and the priests, oxen as well as sheep, *lepesachim*, *εἰς τὸ φασέκ*, for the passover." And the apocryphal Esdras saith, i. 8, "Helkias, Zacharias, and Suelus, governors of the temple, gave to the priests *εἰς πάσχα*, for the passover, two thousand and four hundred sheep, and three hundred calves." So here the rulers of the Jews would not go into the judgment-hall, that they might not be defiled, but be fit to eat the passover; i. e. those paschal-offerings of the herd, which were holy things, of which none might eat in their defilement. Mr. Whiston takes the passover here in the strict sense, but then he thinks that it was on the same night that the rulers would not go into the judgment-hall lest they should be defiled, and that they afterward did eat the paschal lamb betwixt two and four in the morning; which they might do: for though the paschal lamb was to be killed "betwixt the two evenings" (Exod. xii. 8), and to be killed "at night," so that "none of it was to be left till the morning;" yet I find not any precise time of night limited, beyond which they might not delay the eating of it; but yet it is certain that in this instance it could not be so, for Pilate, in compliance with their scrupulosity, goes out of the judgment-hall to them three times successively, John xviii. 29. 31, xix. 4, then he brings out Christ to them, and saith, "Behold your king;" and then it was Friday at the sixth hour, or at noon; so that they who stayed without the hall that they might eat the passover, stayed there till Friday at noon, Pilate still going out to them, because they durst not go in to him.

Obj. 3. Thirdly, It is objected, that the day on which Christ was crucified is styled *παρασκευὴ τοῦ πάσχα*, "the preparation of the passover," therefore the passover could not be eaten (John xix. 14); for as the *παρασκευὴ* of the sabbath is said to be *προσάββατον*, "the day before the sabbath" (Mark xv. 42, Luke xxiii. 54), so the *paraseeve* of the passover must be the day before the passover.

Ans. 1. But (1.) according to this exposition of the words, the Jews must have eaten their passover on the sabbath-day, our Lord being crucified on the Friday; so that if that day was the day before the passover, Saturday must be the

* Πάσχα ἐν ᾗ θύουσι πανδημεὶ αὐτῶν ἕκαστος, τοὺς ἱερεῖς αὐτῶν οὐκ ἀναμένοντες, ἱερωσύνην τοῦ νόμου χαριζομένου τῷ ἔθνει παντὶ μίαν ἡμέραν. De Decim. p. 591.

paschal day, and so they must have eaten it at least two days after our Saviour did.

Secondly, To answer therefore positively to this objection; as παρασκευὴ, absolutely put, or with relation to the sabbath, is always Friday, so here παρασκευὴ τοῦ πάσχα is only the paschal Friday, or the Friday in the paschal festival, as Dominica paschæ, or Pentecostes, is the day of those festivals.

THE

GOSPEL OF ST. LUKE,

WITH ANNOTATIONS.

PREFACE.

§. 1. All that I have to offer touching this gospel, from church history, hath been delivered in the preface to the gospel of St. Mark; where it hath been observed,

First, That this gospel was received by the whole church of Christ as genuine,* and an authentic record, fit to be owned as a rule of faith, and that the Spirit of God assisted and stirred up St. Luke to indite it.

Secondly, That this gospel was praised by St. Paul, and was approved by the apostle St. John: the first consideration is a ground sufficient to believe this gospel to be a true and authentic record of all things contained in it; but I confess I am not so well satisfied of the truth and certainty of this second proposition, as to lay the foundation of the divine authority of this evangelist upon it: I therefore shall endeavour to establish the authority of St. Mark and of this evangelist upon a better, and, in my apprehension, a more sure foundation.

§. 2. First, therefore, it is certain, that our Lord had not only twelve apostles, but seventy or seventy-two of his disciples to attend upon him: for, after he had sent forth the twelve to preach the kingdom of God (Luke ix. 1, 2), he sends out seventy others to go in pairs before him, and to preach in every city to which he was about to come, saying, The kingdom of God is come near to you (Luke x. 1. 9).

Secondly, note, That they were both sent forth to preach the kingdom of God, and therefore sent on the same errand; both sent to preach immediately from the same Lord, to preach in his name, with the same power to heal diseases, and to cast out devils (Luke ix. 1. 17, x. 1. 10): that as he said to the apostles, "I send you forth as sheep among wolves," Matt. x. 16, so also saith he to the seventy, Luke x. 3; as he said to the apostles, "He that receiveth you, receiveth me," Matt. x. 40, so saith he to the seventy, "He that heareth you, heareth me," Luke x. 16. As therefore I have proved, that these things were said to the apostles, not so much with relation to their first mission whilst Christ was with them upon earth, as with relation to their second mission, which was to begin after our Lord's ascension, and the falling of the Holy Ghost upon them (see note on Matt. x. 8); so may we rationally conceive, that the like words spoken to the seventy relate to the farther commission to be given to them; and therefore, when they were returned to Christ after their first mission, as he speaks to them thus, I beheld Satan falling as lightning from heaven before you, as he was to do after our Saviour's death, John xii. 31, so doth he add, Luke x. 18, 19, "Behold, I give you power to tread upon scorpions and serpents, and over all the power of the enemy, and nothing shall by any means hurt you:" which words seems plainly to give a new commission to the seventy, relating not, as their former, to their preaching before him to the cities of Israel only, but to their preaching among other nations; as we may gather, by comparing these words with the commission given by Christ to his apostles, sent into the world to preach the gospel to all nations (Mark xvi. 15—18). As then the apostles were to execute this second mission by the Holy Ghost sent down from heaven, and upon that account are bid to stay at Jerusalem till they received this power from on high by the descent of the Holy Ghost upon them, Luke xxiv. 49, 50, Acts i. 4. 8, so may we reasonably believe, the seventy were to be endued with the same power for the execution of their mission. Note,

Thirdly, That both St. Mark and St. Luke were of the number of the seventy disciples, as we learn from the testimonies of Origen* and Epiphanius: for when Origen† had said, that the disciples of Christ, John and Matthew, Mark and Luke, γεγραφήκασιν τὰ εὐαγγέλια, "writ the gospels," he proves this, because Christ first sent his apostles, and after them the seventy-two, εὐαγγελίζεσθαι, "to evangelize;" and that therefore Mark and Luke preached the gospel with Paul the apostle, St. Luke being mentioned as an attendant on St. Paul (see note on Acts xvi. 10), and St. Mark as one of the circumcision, who was συνεργὸς αὐτοῦ εἰς τὴν βασιλείαν τοῦ Θεοῦ, "his fellow-worker unto the kingdom of God" (Col. iv. 10, 11). Epiphanius‡ having told us, that Mark εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο, was one of the seventy-two, adds, that the work of writing was committed to Luke, ὅντι καὶ αὐτῷ ἐκ τῶν ἑβδομήκοντα δύο,§ he also being one of the seventy-two." But against this it is objected,

Obj. 1. That St. Luke confesses that he was not from the beginning an eye-witness and minister of the word (Luke i. 1, 2), and therefore is thought to have his gospel from the information of St. Paul, and other of the apostles; so Jerome and others, ancient and modern, have conjectured from these words.

Ans. The words of the evangelist are so far from giving any ground to this assertion, that they plead fairly for St. Luke's personal knowledge of all the things written in his gospel, even from first to last: for, saith he,

Ver. 1. "Forasmuch as others have undertaken to set forth in order a narrative of those things which are most surely believed among us (Christians),

Ver. 2. "Even as they who, from the beginning, were eye-witnesses and ministers of the word, have delivered them to us (Christians);

Ver. 3. "It seemed good to me, who have had a perfect knowledge of all things (performed among us in Judea), from the very first (rise of them, in the vision made to Zacharias concerning the birth of his son, John the Baptist), to write to thee in order (of them)." Now here I say,

First, That these words do not affirm, that any of those men who set forth these narratives did it from the instruction they received from these eye-witnesses, or ministers of the word, but only that they pretended to do it agreeably to what these eye-witnesses said; much less do they give us the least hint that St. Luke received his instructions from them.

Secondly, They, saith he, declare their narrative agreeably

---

* Dico itaque apud illas, nec solas jam apostolicas, sed apud universas quæ illis de societate sacramenti confœderantur, id evangelium Lucæ ab initio editionis suæ stare. Tertull. contr. Marc. lib. iv. cap. 5.

Ἀναγκάζει τὸ ἅγιον Πνεῦμα, καὶ ἐπινόητι τὸν ἅγιον Λοῦκαν. Epiph. Hær. 51, p. 428.

* Μάρκος οὖν καὶ Λουκᾶς ἐκ τῶν οβ΄ ὄντες, Παύλῳ τῷ ἀποστόλῳ εὐαγγελίζοντο. Dial. de Rectâ Fide, p. 8.

† Ibid. p. 7. ‡ Hær. 51, §. 6, p. 428. § P. 433.

to what is delivered by those who were eye-witnesses from the beginning, and the ministers of the word. It therefore seemeth good to me, who have had a certain knowledge of the same things, ἄνωθεν, from the first rise of them (as these eye-witnesses had), to write to thee in order of them; and then he begins his narrative from a higher rise than either St. Matthew or St. Mark hath done; not giving the least hint that he received his knowledge of these things from any other. It is true, that Irenæus* saith, that Luke, ἐν βιβλίῳ κατέθετο, writ in a book the gospel which St. Paul preached; but he saith not, he did this in his gospel, and not in the Acts of the Apostles: his gospel also contains in substance the same great things which St. Paul preached for the conversion of the Jews and gentiles; as also doth the gospel of St. Matthew: but hence it doth not follow, that the one rather than the other is to be ascribed to St. Paul. Yea, it is certain, that St. Luke could not receive his gospel from St. Paul, as an eye-witness of it; because we know St. Paul was no eye-witness of it, but a convert to Christianity, after all that Luke had written was accomplished.

Obj. 2. We are told, that Luke was converted by St. Paul at Thebes.

Ans. But this we have only from Nicephorus; and it is the less credible, not only because it comes to us so late, but because it appears not from any credible author that St. Paul was ever there. It is more probable, from the silence of St. Luke and St. Paul, who never calleth him his son, that he was a Christian, or a believer, long before; and having, as Theophylact observes, Ἑβραϊκὴν παιδείαν, "His instruction in the Jewish religion" at Jerusalem, he might be so from the beginning of Christ's preaching. Note,

Fourthly, That the Holy Ghost on the day of Pentecost came down upon all that were then assembled with the apostles; for being ἅπαντες, all together with one accord, ver. 1, they were all filled with the Holy Ghost, ver. 4, even all the one hundred and twenty, mentioned Acts i. 15, as it is proved in the note on Acts ii. 1. And again, the apostles being dismissed by the high-priest and his council, they go to their own company, that is, to the one hundred and twenty, Acts iv. 24 (see the note there): and when they had prayed for ability to preach the word with boldness, and that God would confirm it by signs and wonders done in the name of Jesus, they were all filled with the Holy Ghost, and spake the word with boldness, ver. 29—31. Note,

Fifthly, That it is highly reasonable to conceive, the seventy were part of the one hundred and twenty that were then present, and assembled with the apostles: not only from the tradition of the church,† that Matthias, and Joseph called Barsabas, were chosen out of the seventy, but also from the nature of the thing itself. For St. Peter saith, an apostle must be chosen out of those that had been with them all the time that the Lord Jesus went in and out among them, to succeed in the place of Judas, and be a witness of our Lord's resurrection (Acts i. 21, 22). Now, whence should they choose such men but from the seventy? And St. Paul speaks of men coming up with Jesus, after his resurrection, from Galilee, who were his witnesses to the people, Acts xiii. 31, and sure the seventy must be of this number. Moreover, What was become of the seventy, if they came not up with their raised Saviour to Jerusalem? Can we think that men so full of hopes that he would now restore the kingdom to Israel (Acts i. 6), would stay behind in Galilee? and if they came up to Jerusalem, would they not consort as formerly with the apostles? Can we think, that one hundred and twenty other persons should adhere thus closely to them, and yet the seventy should absent themselves, especially at the feast of Pentecost, when they had so much reason to expect the promise of the Father?

Moreover, it is certain from St. Luke, that Christ had made them labourers in his harvest (Luke x. 2), and so far ministers of his gospel, as to declare, that he who heard them, heard him; and he that despised them, despised him (ver. 16), and also given them commission to work miracles, and cast out devils in his name (ver. 9. 17). And I have shown that after their return to Christ they received a new commission like to that given to the apostles, when they were sent to preach to all nations, and which, as far as we can learn from the evangelists, they never executed till after our Lord's resurrection, when we are sure that all who by Eusebius, Hist. Eccles. lib. i. cap. 12, and by Epiphanius* in the heresy of the Herodians, are mentioned as belonging to the seventy, did it. Now, if the seventy disciples had a commission from our Lord to preach to other nations; if, after he was seated at the right hand of his Father, he sent not only the twelve, but, as Epiphanius there expressly saith, the seventy-two, to be κήρυκας εἰς ὅλην τὴν οἰκουμένην, "preachers throughout all the world," and, among them, as he there saith, St. Mark and Luke; they also must be enabled by the Holy Ghost to speak with tongues and prophesy, that so they might be able to preach to those nations whose languages they understood not: and hence Eusebius† reckons among those who were enabled, as St. Paul was, to write μύρια καὶ ἀπόῤῥητα "a thousand mysteries," the twelve apostles, and the seventy disciples: and therefore Origen‡ says well, that Christ having such disciples, it is more reasonable to think he should commit the writing of his gospel to them, rather than to those who were not his disciples.

If then St. Mark and St. Luke were of the number of those men who had a commission from Christ to preach the gospel after his ascension, not only to the Jews, but to other nations also; if the Holy Ghost, which fell on the apostles, fell on them in like manner also for that end; if the universal church of Christ had held, that they as well as the apostles did indite their gospels by the assistance of the Holy Ghost, and upon that account received them as a rule of faith, as much as the gospels written by St. Matthew and St. John, who were undoubtedly apostles of our Lord, and were by his Spirit assisted to indite their gospels; then we have equal reason to receive the gospels of St. Mark and St. Luke as the oracles of God, and so as a most certain rule of faith, as we have to receive the gospels of St. Matthew and St. John under that character.

As to the time of writing this gospel, I find it most uncertain; Irenæus§ is positive that it was written after the death of the apostle Paul; for, speaking of St. Peter and St. Paul, he saith, that "after their decease, St. Mark and St. Luke writ their gospels:" whereas Theophylact‖ saith expressly, μετὰ πεντεκαίδεκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως συνεγράψατο, "it was written within fifteen years after our Lord's ascension," that is, about ten years before the death of the apostle Paul; and so also saith the Synopsis, attributed to Athanasius. And, could we depend on the opinion of Origen,¶ and others of the ancients, that those words of St. Paul, "whose praise is in the gospel throughout all the churches," did belong to the Gospel of St. Luke, we might conclude from the writing the second epistle to the Corinthians, that St. Luke's gospel, writ before it, must be written at or before the time assigned by Athanasius and Theophylact: but Theodoret** being positive, that St. Paul in these words meant not St. Luke, but Barnabas, who travelled with St. Paul, and preached the gospel throughout all the churches, Acts xiii. 2, xvi. 36, and who was chosen by the churches about Antioch to travel with St. Paul, to bring their charity to the brethren in Judea, Acts xi. 30, we must be content to leave the time when St. Luke writ this gospel still uncertain: only, because it is certain, from the beginning of the Acts, that it was writ before that trea-

* Apud Euseb. H. Eccl. v. cap. 8.

† Euseb. H. Eccl. lib. i. cap. 12.

* Hær. 50, §. 4.

† Οἱ λοιποὶ τοῦ Σωτῆρος ἡμῶν φοιτηταὶ, δώδεκα μὲν ἀπόστολοι, ἑβδομήκοντα δὲ μαθηταί. Hist. Eccl. lib. iii. cap. 24.

‡ Ἔχων μαθητὰς ὁ Χριστὸς, οὐ μᾶλλον τούτοις ἐνεγχείριζεν ἢ τοῖς μὴ οὖσι μαθηταῖς. L. de Rectâ Fide, p. 7.

§ Μετὰ δὲ τὴν τούτων ἔξοδον, Μαρκὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφοις παραδίδωκε· καὶ Λουκᾶς ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Lib. iii. cap. 1. Euseb. H. Eccl. v. cap. 8. Pseud. Ambrosius in procem.

‖ Præf. in Luc. ed. Coteler. p. 300.

¶ Τινὲς μὲν τὸν Λουκᾶν, τινὲς δὲ τὸν Βαρνάβαν· Chrys. Pro Lucâ faciunt, Interp. Ep. Ignat. ad Ephes. §. 15. Sophron. et Hieron. verbo Lucas.

** Τὸν τρισμακάριον Βαρνάβαν τά εἰρημένα χαρακτηρίζει. In locum.

tise; and highly probable, from the conclusion of the Acts of the Apostles, that these Acts were written and finished in the ninth of Nero; we may hence probably conclude this gospel must be indited before that time; and consequently, that Irenæus must mistake, in saying it was written after the death of the apostle Paul.

CHAPTER I.

1 FORASMUCH [1] as many have taken in hand to set forth in order a declaration of those things which are most surely believed (*or have assuredly been performed*) among us (*by the Lord Jesus*),

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and (*who are now*) ministers of the word; (*or have the ministration and dispensation of the word committed to them*, see Acts xiii. 5, 1 Cor. iv. 1;)

3 [2] It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order (*of them*), most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been [3] instructed.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. *Forasmuch as* πολλοὶ ἐπιχείρησαν, *many have taken in hand to set forth a narration,* περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *concerning the things which have mostly surely been believed and done among us,* Ver. 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses* (of what Christ did), *and ministers of the word* (of the gospel).] Here note,

First, That πράγματα πεπληροφορημένα refers not only to things believed, but also to things performed by Christ and his apostles. This first treatise being designed to mention the things which Jesus himself said or did (Acts i. 1), as they were delivered by the apostles who had been with Christ from the beginning (John xv. 27, Acts i. 21), which the seventy disciples were not; his second to declare the acts of the apostles, who being sent to "preach the gospel to all nations, beginning at Jerusalem," were in that ὑπηρέται τοῦ λόγου, "ministers of the word." "Let a man so account of us apostles," saith St. Paul, ὑπηρέτας Χριστοῦ, "as the ministers of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1). He also was himself ordained to be ὑπηρέτης "a minister," and witness of what he had seen, and of what Christ should reveal to him (Acts xxvi. 16); i. e. a witness of what he had seen, and a minister of Christ's revelations made to him. So when Barnabas and Paul were preaching the word of God in the synagogues of the Jews, they had with them John ὑπηρέτην, "a minister" of this word (Acts xiii. 5). And when St. Luke saith, they were πεπληροφορημένα ἐν ἡμῖν, he doth not only mean that they were done, but that they were performed with such circumstances as gave them πληροφορίαν τῆς πίστεως, "a full assurance of faith" (Heb. x. 22), as to the truth of these doctrines taught, and the works done by Christ and his apostles, as the word signifies continually in the Epistles; as when it is said that Abraham was πληροφορηθείς, "fully assured that what God had promised he was able to perform," Rom. iv. 21, and xiv. 5, "Let every one be fully assured, πληροφορείσθω, in his own mind;" when St. Paul wishes to his Colossians "the riches τῆς πληροφορίας τῆς συνέσεως, of the full assurance of his knowledge" (Col. ii. 2); when he saith his Thessalonians "received the word ἐν πληροφορίᾳ πολλῇ, in much assurance" (1 Thess. i. 5), and desires the believing Jews to be careful to attain εἰς πληροφορίαν, "to a full assurance of hope to the end" (Heb. vi. 11).

Secondly, Hence note, that there is no necessity that the "many who had taken in hand to make a narrative of what was believed or done by Christians," should have done this at all by writing, rather than by word of mouth, and much less they should all be writers of gospels, rather than of the acts of the apostles; it is certain also that St. Luke is so far from blaming them for these performances, that he places himself in the rank of them, and saith, they made their narrative of these matters even as the apostles had delivered them.

Thirdly, Hence I conclude, that though St. Luke was no apostle, he might be one of the seventy mentioned Luke x.; for neither were they with Christ ἀπ' ἀρχῆς, "from the beginning," nor "chosen to be the witnesses of what he did," nor, in the primary sense, ὑπηρέται τοῦ λόγου, "the ministers of the gospel." And yet, besides these words, which prove nothing to the contrary, I see not why St. Luke, who was before a proselyte to the Jewish religion, and who had, saith Theophylact, Ἑβραικὴν παιδείαν, his instruction in the Jewish religion at Jerusalem, should not see and converse with Christ, and be one of the seventy, as Origen and Epiphanius say he was (see the preface to this gospel, §. 2. n. 3).

[2] Ver. 3. *It seemed good to me also, having had perfect understanding of all things* ἄνωθεν, *from the very first, to write unto thee* καθεξῆς, *in order, most excellent Theophilus.*] Here note,

First, That it is not certain that ἄνωθεν here signifies "from above," i. e. οὐρανόθεν, "from heaven," as it is done, John iii. 3. 7. 31, xix. 11, James i. 17, iii. 15. 17, seeing it as often signifies from the top, rise, or beginning of a thing; as when "the veil of the temple" is said to be "rent ἀπὸ ἄνωθεν, from the top to the bottom," Matt. xxvii. 51, Mark xv. 38, Christ's coat to be woven ἐκ τῶν ἄνωθεν, from the top," John xix. 24, St. Paul to be known of the Jews ἄνωθεν, "from the beginning," Acts xxvi. 5, and the evangelist here beginning his narrative higher than St. Matthew or Mark had done, even from the promise made to Zacharias of the Baptist, or forerunner of the Lord, I think it more reasonable to adhere to our translation, and not to lay the authority of St. Luke's gospel upon uncertainties.

Secondly, It being certain that St. Luke in his gospel doth not give us Christ's miracles, sermons, and journeys, in that order of time in which they were done and spoken, it remains, that when he promised to write καθεξῆς, in order, we understand this of Christ's conception, birth, circumcision, baptism, preaching, death, resurrection, and ascension, of which he truly writes in order; or that he would write to him first of what these eye-witnesses had delivered to him of Christ, and then of what these ministers had done in propagation of the gospel, as in the Acts he doth. Note,

Thirdly, That the Theophilus to whom he writes seems not to be a feigned name, importing only any Christian, who was "a lover of God," as Salvian conceived; for we have no such instance in the sacred history of feigned names thus used. 2. The word κράτιστος is used in the New Testament as a title of excellency, and never otherwise (see Acts xxiii. 26, xxiv. 3, xxvi. 25). And, (3.) had he intended this only as a dedication of his work to the true lovers of God, why writes he still in the singular number, and never in the plural?

[3] Ver. 4. Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, *That thou mayest know the certainty of those things in which thou hast been instructed.*] Κατήχησις is an instruction, not only by questions and answers, but also by a continual discourse (Acts xviii. 25, Rom. ii. 18, 1 Cor. xiv. 19). But that which is hence chiefly to be observed against the Romanists, is (1.) against oral tradition, that St. Luke thought not what was delivered by word of mouth only, even by the "eye-witnesses and ministers of the word," sufficient to give Theophilus a knowledge of the certainty of these things without writing the gospel; and this the wisdom of God showed in causing them to be written, saith Irenæus,* "to be the pillar and foundation of the Christian faith." (2.) That St. Luke held it not unlawful, or unfit for a layman, or any Christian, to read the scriptures, nor such a one insufficient by thus reading to understand the things in which he had been instructed: and seeing it is certain that he and other Christians were instructed in al;

* Lib. iii. cap. 1.

5 ¶ THERE was in the days of Herod, the king of Judæa, a [4] certain priest named Zacharias, [5] of the course of Abia (*i. e. the eighth of the twenty-four courses of the priests, which ministered in the temple by their weeks*): and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, (*as*) walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both [6] were now well stricken in years (Gr. *were aged in their days*).

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, [7] his lot was (*i. e. he was chosen by lot*) to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time [8] of (*his burning*) incense.

11 And (*whilst he was doing this*) there [9] appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

---

things necessary to be believed and done by them to salvation, it follows that these writings must contain fully and with sufficient clearness, all that was necessary to be believed or done by him in order to his salvation, they being written for this very end, that Theophilus "might know the certainty of all those things in which he had been instructed;" and then surely the writings of the whole New Testament must be much more sufficient for that end.

[4] Ver. 5. Ἱερεύς τις, *A priest named Zacharias.*] That he was not, as some have imagined, a high-priest, appears, (1.) because St. Luke calls him simply *ἱερεὺς a priest*, not ἀρχιερεὺς, a *high-priest*, as he who bore that office was still called, iii. 2, ix. 22, xxii. 2. 4. 52. 54. 66, xxiii. 4. 10. 13. 23, Acts iv. 6, v. 17. 21. 24, vii. 1, ix. 1. 14. (2.) Zacharias was chosen by lot to burn incense; the high-priest did it by right of succession, and burnt it in the holy of holies, into which Zacharias entered not. (3.) Josephus* saith, that Simon son of Boethus was high-priest that year: and, lastly, Zacharias was "priest of the course of Abia," whereas the high-priest was of no course at all. Of the twenty-four courses appointed by David for the service of the temple, when it should be built, this of Abia was the eighth (1 Chron. xxiv. 10). These several courses began on the sabbath-day, and continued to serve till the next sabbath, 2 Kings xi. 7, 2 Chron. xxiii. 8, ἀπὸ σαββάτου ἐπὶ σάββατον, "from sabbath to sabbath," Joseph. Antiq. lib. xii. cap. 11, p. 248.

[5] *Of the course of Abia.*] Most chronologers that I have read agree in this, that no certain computation can be made from these courses touching the conception or birth of the Baptist. Mr. Whiston's attempt in this matter seems unsuccessful on several accounts. For,

First, Whereas he† begins that computation with the rabbinical tale, that after the return of the priests from the captivity, they were divided again into twenty-four courses, he ought to have observed, from the same tale, that the course of Jedajah‡ was then put before that of Jojarib; because he was of the high-priest's family, and so should have begun those courses not from Jojarib, but from Jedajah.

Secondly, Whereas he saith, that "it is highly probable that when Judas Maccabæus restored the daily sacrifice, and afresh appointed the courses of the priests, he would begin those courses with the first family:" it remains to be proved, that he did then appoint any of these courses at all to serve, and that all the priests did not then serve together, as at the other three great festivals. Secondly, There is no reason why he should alter the courses appointed by Solomon in the month Tisri, and that he did not do it is supposed by Dr. Lightfoot,§ who therefore in his account of these courses makes the first of them to begin in that month. In a word, if there were made any alteration at all, St. Luke cannot refer to the course of Abia as it is placed, 1 Chron. xxiv., and then, seeing the family of Abia was not then extant among the courses (there being no mention of their return out of captivity), who can tell where to place it? If he does refer to it, that course must continue in the same order in which it was before, and so was not changed by Judas Maccabæus.

Thirdly, As for this historical evidence from a Jewish rabbinical chronicle, it can be of no validity to them who know they were the worst of chronologers, as the learned have observed, and as it is evident from the chronology of David Ganz, and Vorstius's notes upon it, and his famous chronicle, Seder Olam Rabbi; with which he is not much acquainted, though it pretends to some antiquity, yet, saith Buxtorf, Videtur seipsum in fine libri prodere, dum inquit, *Hamar Rabbi Jose*, "He betrays himself by adding, Thus saith R. Jose."

Fourthly, His corollary from all these uncertainties, that the blessed Virgin conceived in the beginning of the sixth month from the conception of Elisabeth, is built upon a mistake, it being plain from Luke i. 36, that her sixth month was completed when the Virgin came to her (which she did presently after the angel appeared to her), for she stayed with her but almost three months, and then Elisabeth's full time was come (ver. 56, 57).

[6] Ver. 7. *They were both* προβεβηκότες, *well stricken with age.*] Here, saith Theophylact, because a Virgin was to bring forth a son προῳκονόμησεν ἡ χάρις ἵνα γραῦς τέκῃ, οὐ κατὰ νόμον φύσεως, εἰ καὶ μετ' ἀνδρός, "God provided that an old woman should bring forth a son, not according to the course of nature, though with a man, they being both aged."

[7] Ver. 9. Ἔλαχε τοῦ θυμιάσαι, *His lot was to burn incense.*] The law required that the priest should burn incense morning and evening upon the altar of incense, placed before the veil of the most holy (Exod. xxx. 6—8): but because they who thus served in every course were many, it was necessary they should by lot choose the man who was to perform that service for that week, and so the Jews say they did (see Dr. Lightfoot here).

[8] Ver. 10. *And all the multitude of the people were praying without* τῇ ὥρᾳ τοῦ θυμιάματος, *at the time of incense.*] When the priest went into the sanctuary, or within the first veil, to offer incense, notice was given by the sound of a little bell, that it was then the time of prayer; and every one present then offered up his prayers to God silently: and though this silent prayer was not commanded, yet there seems a manifest allusion to it in those words of John, where at "the first offering of incense with the prayers of the saints," it is said, "there was silence in heaven for half an hour" (Rev. viii. 1—3). Whether that of the high-priest Simon, mentioned Ecclus. l., belongs to this matter, or rather to the great day of expiation, I will not determine.

[9] Ver. 11. Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, *An angel of the Lord appeared to him.*] That they had former examples of their priests who had seen visions in the temple seems reasonable to conceive from the words, ver. 22, where from his silence it is said, "the people knew that he had seen a vision;" and yet, if you reject the story of Simon the Just seeing an angel going into the holy of holies yearly, on the day of expiation, you will hardly find another instance: for Hyrcanus the high-priest saw no vision, only as he was offering incense, φάσι,* "some say he heard a voice, declaring that his sons had got the victory."

Ver. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.] This verse is wanting only in the Ethiopic version, being in all the other versions, in Theophylact, in Hilary the deacon, in Jerome, and Chrysostom, ed. Mor. tom. v. p. 475, and yet Dr. Mills suspects hunc versum fictum esse ab aliquo ob similia quæ ad Mariam dicuntur, ver. 24, Append. p. 20,

---

* Antiq. lib. xv. cap. 12, p. 537.
† P. 156, §. 3.
‡ Lightf. Temple Serv. cap. 6.
§ Harm. par. i. p. 22.

* Antiq. lib. xiii. cap. 8.

13 But the angel said unto him, Fear not, Zacharias: for thy [10] prayer (*for the people*) is heard (*God meaning now suddenly to send the Messiah*); and thy wife Elisabeth shall bear thee a son (*who shall be his forerunner*), and thou shalt call his name John.

14 And thou shalt have joy and gladness (*for the fruit of her womb*); and (*not only thou, but others also, for*) many shall rejoice at his birth.

15 For he shall be [11] great in the sight of the Lord (*as being highly favoured by him*), and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb (*i. e. very early*).

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in [12] the spirit and power of Elias, (*who turned the people from Baal to God*, 1 Kings xviii. 37) to turn the hearts of the fathers to (*or with*) the children, and the disobedient to the wisdom of (*him who is emphatically styled*) the just (*One*, Acts iii. 14; *and so*) to make ready a people prepared for (*the reception of*) the Lord.

18 And Zacharias said unto the angel, Whereby shall I know (*the truth of*) this (*of which I have cause to doubt*)? for I am an old man, and my wife (*also is*) well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent (*by him*) to speak (*this*) unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the (*inner*) temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he (*only*) beckoned unto them, and remained [13] speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and (*through devotion, or to avoid discourses*) [14] hid herself five months, saying,

25 Thus (*graciously*) hath the Lord dealt with me in the days wherein he looked on *me*, to take away (*that barrenness, which was*) my reproach among men.

26 And in the sixth month the (*same*) angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a [15] virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

---

though this suspicion be confuted by the words following, μὴ φοβοῦ Ζαχαρία.

[10] Ver. 13. Εἰσηκούσθη ἡ δέησίς σου, *Thy prayer is heard.*] Not that this good man was now praying for himself, that he might have a child; he is so far from any expectation of that, that when an angel appearing to him in God's temple, and so unquestionably as a messenger from God speaks to him of this matter, he believeth not his words; the meaning is, Thy prayer for the delivery of thy people, for the coming of the Messiah, and the consolation of Israel, and the remission of their sins, is so graciously heard, that from thy very loins shall now come the forerunner "to prepare his way:" and thou wilt now quickly have occasion to acknowledge, that "God hath visited and redeemed his people, and raised up a horn of salvation for them" (ver. 68, 69).

[11] Ver. 15. Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, *He shall be great in the sight of* (or before) *the Lord.*] Either before the Lord Christ, as being "the prophet of the Highest, to go before the Lord to prepare his way," as the angel saith, ver. 17, and Zacharias, ver. 76, or in the sight of God, as David "found favour ἐνώπιον Θεοῦ, in the sight of God," Acts vi. 46. It follows, "And he shall neither drink wine nor strong drink." This being the description of a Nazarite, Numb. vi. 3, Judg. xiii. 4, the words "from the womb," may refer to the same thing, as it is said of Samson, "The child shall be a Nazarite to God from the womb," Judg. xiii. 5, xvi. 17 (see note on ver. 28), or if they refer to his being filled with the Holy Ghost, they must be interpreted as Dr. Hammond paraphrases them, The power of the Holy Ghost shall be discerned to be upon him very early. So Job xxxi. 18, "I have guided the widow from my mother's womb:" Ps. lviii. 3, "The wicked are estranged from the womb, as soon as they are born they go about and tell lies:" Isa. xlviii. 8, "Thou wast called a transgressor from the womb." This exposition I prefer to that of Grotius, that he is said to be filled with the Holy Ghost from the womb, because he being in the womb, was part of his mother who was filled with the Holy Ghost.

[12] Ver. 17. Ἐν πνεύματι καὶ δυνάμει Ἠλίου, *In the spirit and power of Elias.*] Not in his power of working miracles, for "John did no miracles" (John x. 41), but in his power of turning the people to the Lord (1 Kings xviii. 37). So the angel expounds it in the following words, cited from Mal. iv. 6, "To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Just, and so to make ready a people prepared for the Lord;" that is, he shall turn the hearts of the fathers ל to the children, as that preposition signifies, Josh. ii. 8, 1 Sam. xxii. 11, by causing them to lay aside their discords, and unite, of what sect soever they were, in a general profession of repentance, and a free confession of their sins; and so the son of Sirach saith, "He is appointed, ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱόν, to turn the heart of the father to the son" (xlviii. 10); or else, He shall turn the hearts of the fathers, *al*, "with the children," as *al* signifies, Exod. xii. 8, 9, xxxv. 22, calling them all to a general confession of, and repentance for their sins: and so "turning the disobedient to the wisdom" revealed to them by Christ, "the Just One," as he emphatically is styled, Acts iii. 14. And this the Baptist did by preaching to all sorts, young and old, conversion and repentance, and uniting them all in one baptism of repentance, for the remission of sins (Matt. iii. 5, 6, Mark i. 5). He was sent to bear witness of Christ "that all men might believe on him" (John i. 7); and this he also did so effectually, that many, finding that all that John said of him was true, believed on him (John xiii. 41, 42). Josephus informs us that he was "a good man, who instructed the Jews by the exercise of virtue, καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς Θεὸν εὐσεβείᾳ, and by piety towards God, and righteousness or justice towards one another, to come to his baptism; and that hereupon there was great concourse made to him, the people being much delighted with his doctrine" (Antiq. lib. xviii. cap. 7, p. 626, F, G).

[13] Ver. 22. Καὶ διέμενε κωφός, *And remained speechless.*] It seemeth that he was both dumb and deaf, for we read that he was σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, "not able to speak," and dumb, ver. 20, and that he was not able to hear is evident, because they nodded and made signs to him and he to them, ver. 22. 62, and therefore it was only by a sign that he asked for a writing table, ver. 63. And this was the result of infidelity, in that he believed not an angel appearing to him, in a place where evil angels durst not come, in the name of our Lord, and telling him "his prayer was heard," which evil angels could not do, and of things which tended to the glory of God, the completion of his promises, and the welfare of mankind, which they would not do.

[14] Ver. 24. Καὶ περιέκρυβεν ἑαυτὴν, *And she hid herself five months.*] Partly from devotion, to bless God for a mercy so singular and unexpected, and partly from respect to the child, lest she should be any way defiled, and so derive uncleanness upon the Nazarite in her womb.

[15] Ver. 27. Πρὸς παρθένον (μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα

28 And the angel (*of the Lord*) came in unto her, and said, Hail, *thou that art* [16] highly favoured (*of God*), the Lord is with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be (*or what might be the import of it*).

30 And the angel said unto her, Fear not, Mary: (*for*) thou hast found favour with God.

31 And, behold, thou (*being a virgin*) shalt (*yet*) conceive in thy womb, and bring forth a son, and shall call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David (*or that spiritual kingdom promised to the Messiah the son of David*):

33 And he shall [17] reign over the house of Jacob for ever (*whilst he hath any seed in being*); and of his kingdom there shall be no end (*as there hath and shall be of the four great monarchies*).

34 Then said Mary unto the angel, [18] How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy [19] cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month (*from her conception*) with her, who was called barren. (*Nor is this to be doubted of,*)

37 For with God nothing shall be impossible (Gen. xviii. 14).

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And (*then*) the angel departed from her.

39 And Mary arose in those days, and went into the [20] hill country with haste, into a city of Juda (*named Hebron, to visit her cousin of whom the angel spake*);

40 And (*she*) entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost (*i. e. the Spirit of prophecy*):

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and [21] blessed is the fruit of thy womb.

Ἰωσὴφ) ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.] Which words I would render thus, "To a virgin of the house of David, espoused to a man whose name was Joseph; and the virgin's name was Mary." For, first, of this *συμπλοκὴ*, or placing of words not in due order of construction, I have given many instances, note on Mark ix. 13; and I think there is an instance of it here, ver. 15, "He shall neither drink wine nor strong drink from his mother's womb, and he shall be filled with the Holy Ghost." And this construction I prefer, as being most suitable to those words of the angel, "The Lord God shall give him the throne of his father David." The virgin therefore must be of the house of David, for seeing the angel had plainly told her she would not have this son by the knowledge of a man, it was not Joseph's but Mary's being of the house of David, which made David his father: see also ver. 69, where this "horn of salvation" is said to be raised up in the house of his servant David: now thus he was raised up in the house of David, not by Joseph's espousal, but by his birth of the Virgin; for from her also was it, that Christ was *ἐκ καρπου τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα*, "of the fruit of the loins of David according to the flesh," Acts ii. 30; *ἀπὸ τοῦ σπέρματος*, "of the seed of David," xiii. 23, Rom. i. 3, 2 Tim. ii. 8. Such reason had the evangelist here to say, rather that Mary than Joseph was of the "house of David."

[16] Ver. 28. Κεχαριτωμένη, *Thou who art highly favoured.*] Or, who hast found mercy, or favour with God, as it is expounded, ver. 30. It answers to the Hebrew חסד, which signifies *χάρις* and *ἔλεος*, mercy and favour. So Ps. xviii. 26, עם חסד *μετὰ κεχαριτωμένου χαρίτωθήσῃ*, "With the merciful thou wilt show thyself merciful;" or, to him that shows favour to others, thou wilt show favour; and Eph. i. 6, "To the praise of his glorious grace, *ἐν ᾗ ἐχαρίτωσεν ἡμᾶς*, through which he hath dealt graciously with us," or made us favourites "by the beloved," or, in Christ Jesus. Thus *χαιρεργὸς*, he that doth kind and grateful offices, is in Suidas *τὰ κεχαριτωμένα ἐργαζόμενος*, "he that doth kind things," and *χαίεντα*, in Phavorinus is *κεχαριτωμένα*. And the son of Sirach saith, A word, i. e. a kind word, is better than a gift, but both come *παρὰ ἀνδρὶ κεχαριτωμένῳ* "from a kind man," to one that shows favour, Ecclus. xviii. 17. It follows, *εὐλογημένη σὺ ἐν γυναιξίν*, "Blessed art thou among women." So it is said of Jael, *εὐλογηθείη ἐν γυναιξίν*, "Blessed be Jael among women," Judg. v. 24; of Ruth, iii. 10, *εὐλογημένη σὺ*, "Blessed art thou of the Lord, O daughter!" and so David speaks to Abigail, 1 Sam. xxv. 33; so also, "The Lord is with thee," is said to Gideon, Judg. vi. 12. And the words, ver. 30, *εὗρες χάριν παρὰ τῷ Θεῷ*, "Thou hast found favour with God," are also said of Noah, Gen. vi. 8, of Joseph, Gen. xxxix. 4, of David, Acts vii. 46. So that here is nothing said of the blessed virgin in this salutation, which was not before said of others.

[17] Ver. 33. *And he shall reign over the house of Jacob, εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος, for ever; and of his kingdom there shall be no end.*] i. e. Whilst the house and the seed of Jacob, or the world lasts; his kingdom being never to give place to any other kingdom, as the four monarchies did, Dan. vii. 14, but yet when death, the last enemy of his church, shall be dissolved, he shall give up this mediatory kingdom "to the Father" (see note on 1 Cor. xv. 28).

[18] Ver. 34. Πῶς ἔσται τοῦτο; *How shall this be, seeing I know not a man?*] She so inquires after the manner, as not to doubt of the fact, but she says not she was under a vow not to know a man: for, (1.) virginity amongst the Jews was not matter of praise, but reproach (Ps. lxxviii. 63); insomuch that Grotius with all his learning could bring no instance of any women who were *παρθέναι δι' ἁγνείαν*, or kept their virginity, but from a testimony of Philo* concerning some old women among the essenes, who were known enemies to matrimony (see the note on Col. ii. 21): and, (2.) marriage is numbered by them among the precepts of the law, Targum on Gen. i. 28, which they only were exempted from, who devoted themselves wholly to the study of the law: and, (3.) if she made this vow before her espousals, why should she marry? if after, it was void, as being not made with the consent of her husband.

Ver. 35. Διὸ καὶ τὸ γεννώμενον ἅγιον, *Therefore that holy thing which shall be born of thee*] Here it is evident that our interpreters followed the other reading, viz. *τὸ γεννώμενον ἐκ σοῦ ἅγιον*, for which they had good reason, for so read all the ancient versions; so Irenæus, lib. iii. cap. 26, Tertullian, contra Prax. cap. 20. Novat. de Trin. cap. 19. Author Quæst. et Respons. ad Orthodox. q. 46, p. 430. Epiphan. Anchor. p. 69. Chrysost. ed. Mor. tom. v. p. 476. Autor Dial. contra Marcion. p. 121, where he notes that the evangelist saith not *διὰ σοῦ* but *ἐκ σοῦ* (see Examen Millii).

[19] Ver. 36. *Elisabeth thy cousin, συγγενής σου.*] Though Elisabeth was of the tribe of Aaron, ver. 5, it follows not that Mary was so; for a woman might marry into another tribe, provided she was not an heiress that carried the paternal inheritance along with her, care being taken only against that by the law, Numb. xxxvi. 8, 9.

[20] Ver. 39. *Mary went εἰς τὴν ὀρεινὴν—εἰς πόλιν, into a city of Juda.*] i. e. To Hebron, which was situated in the hill country (Josh. xi. 21), and was given to the posterity of Aaron for an inheritance (Josh. xxi. 10, 11); it was also the city where David was anointed king over Judah (2 Sam. ii. 4).

[21] Ver. 42. Καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, *And blessed be the fruit of thy womb.*] These words show that

---

* De Vitâ Contemp. p. 695.

43 And whence is this (*honour done*) to me, that (*she who is*) the mother of [22] my Lord should come to me?
44 For, lo, (*this so affected me that*) as soon as the voice of thy salutation sounded in mine ears, the babe [23] leaped in my womb for (*the*) joy (*that transported me*).
45 And blessed *is* she that believed (*the words of the angel*): [24] for there shall be a performance of those things which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath (*highly*) regarded the [25] low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done [26] to me great things; and holy (*and reverend*) *is* his name (Ps. cxi. 9).
50 And (*as*) his mercy *is* (*to me, so will it be*) on them that fear him from generation to generation.
51 (*To show that he is mighty*) he (*in all ages*) hath shewed strength with his [27] arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 (*And through his mercy to them that fear him,*) he hath filled the hungry with good things; and (*but*) the rich he hath sent empty away.
54 He hath [28] holpen his servant Israel, in remembrance of his mercy;
55 As he spake to our fathers, to Abraham, and to his seed (*promising them one who should be a blessing to them*) for ever.
56 And Mary abode with her (*cousin*) about three months, and (*then*) returned to her own house.
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.
59 And it came to pass, that on the [29] eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
60 And his mother answered and said (*to them so naming him*), (*It shall*) not (*be*) *so*; but he shall be [30] called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, (*to know*) how he would have him called.

Christ had not his body from heaven, but from the womb of the virgin, and so was truly the seed of David, according to the flesh, Rom. ix. 5 (see Matt. i. 20, Gal. iv. 6, and the note on 1 Cor. xv. 47).

[22] Ver. 43. *The mother of my Lord.*] She calls him, saith Woltzogenius, her Lord, as David had done, Ps. cx. 1, and in his note on Matt. xxii. 45, he saith, he was so styled by him, "because by virtue of his exaltation to the right hand of Power, or of God, he was made Lord of angels, and of all men." Now he who is Lord over all men, and angels, must have divine power and wisdom to rule and govern them, and so partake of the divine nature. Hence of him, whose name is "King of kings, and Lord of lords," Rev. xix. 16, St. John doth also say, his name is ὁ Λόγος τοῦ Θεοῦ, "the Word of God," ver. 13, and in the beginning of his gospel, that "this Word was God."

[23] Ver. 44. Ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος. *The child leaped in my womb.*] "By reason of the joy which transported me," saith Dr. Hammond; for it was when Elisabeth heard the salutation of Mary, that the babe leaped in her womb, ver. 41, nor is any infant in the womb capable of any joy, as having no apprehensions of good to be enjoyed, or evil to be avoided; and so he cannot be capable of that joy which results only from these apprehensions: if you object, that the angel had foretold that this child should be "filled with the Holy Ghost from his mother's womb," ver. 15, and upon that account he might rejoice whilst he was in it, see the answer, note on ver. 15.

[24] Ver. 45. *And blessed is she that believed, for* (ὅτι, *that*) *there shall be a performance of these things.*] As the Hebrew כי signifies not only *for* but *that*; as Job iii. 12, כי אינק "that I might suck;" and Ps. xi. 3, the wicked bend their bow, &c. "that the foundations may be destroyed" (see note, p. 406): so doth the Greek ὅτι.

[25] Ver. 48. Ὅτι ἐπέβλεψεν ἐπὶ ταπείνωσιν τῆς δούλης αὐτοῦ, *For he hath regarded* (or compassionately looked upon) *the low estate of his handmaid.*] The word here is not ταπεινοφροσύνη, the humble-mindedness, but ταπείνωσις, the mean, low, or afflicted state of the virgin, which appeared in her offering for her purification, Luke ii. 24. So the word constantly signifies both in the Old and the New Testament: so speaks Leah, Gen. xxix. 32, "The Lord saw τὴν ταπείνωσιν, my affliction, and hath given me a child:" so Jacob, Gen. xxxi. 22, "The Lord saw my affliction:" so Deut. xxvi. 7, 1 Sam. ix. 16, 2 Kings xiv. 26, Neh. ix. 9, Ps. ix. 13, xxiv. 18, xxx. 7, cxix. 153, Lam. i. 9, Acts viii. 33.

[26] Ver. 49. *For he that is mighty hath done to me* μεγαλεῖα, *great things;*] i. e. He hath wrought a great miracle upon me; so μεγαλεῖα, and τὰ μεγάλα, often signify the miracles God wrought in Egypt and in the wilderness, Deut. x. 21, xi. 7, xxxiv. 12, Ps. lxxi. 19, Ecclus. xvii. 8, xxxvi. 8, xliii. 15.

[27] Ver. 51. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, *He hath showed strength with his arm.*] Here Grotius notes, that God's great power is represented by his finger, his greater by his hand, his greatest by his arm; the production of lice was "by the finger of God," Exod. viii. 19, his other miracles in Egypt were wrought "by his hand," Exod. iii. 20, the destruction of Pharaoh and his host in the Red sea "by his arm," Exod. xv. 6. The following words seem to be taken from the song of Hannah, 1 Sam. ii. 4—6, and need no farther explication than that which they have received in the paraphrase.

[28] Ver. 54. Ἀντελάβετο, &c. *He hath holpen his servant Israel,* &c.] The word ἀντιλαμβάνεσθαι signifies, to hold by the hand, to sustain from falling, or to lift up when fallen, and so to afford aid or help, Jer. xxxi. 32, Zech. xiii. 13. This he hath done, saith the virgin, in remembrance of his mercy; for then God is said signally to remember his people, when, after a long oppression, in which he seemed to have forgotten them, he works a mighty salvation for them: so Ps. cxxxvi., ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη, "The Lord remembered us in our affliction (ver. 23), and delivered us out of the hand of the enemy;" and he did this also in pursuance of his promise made to our forefathers, to send the Messiah to be an everlasting blessing to all that believed in him, and so became the seed of Abraham by faith.

[29] Ver. 59. Ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον. *On the eighth day they came to circumcise the child.*] Not before that day, because the mother was unclean seven days (Lev. xii. 1, 2), and so was the child by touching her, and therefore he was not then fit to be admitted into covenant: moreover, till that time he was weak, and could not well endure the pain of circumcision (see the note on Phil. iii. 5). Note also, that the law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was done sometimes by women (Exod. iv. 25), and here in the house of Elisabeth, as appears by her presence at it (ver. 60). The Jews did it sometimes in their schools, not out of necessity, but to have more witnesses of the fact. Then also they gave the name to the infant, because, when God instituted circumcision, he changed the names of Abraham and Sarah.

[30] Ver. 60. *He shall be called John.*] This she might learn from her husband, giving her in writing a relation of what the angel said to him (ver. 13). Now, "God is gracious," which is the import of that name, is a name very fit for him, who was to be the first preacher of the kingdom of grace, and who was to point out him, "from whose fulness we receive grace for grace" (John i. 16).

63 And he (*by signs*) asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard them laid *them* up in their hearts, saying, What manner of child shall this be! [31] And the hand of the Lord (*i. e. his favour*) was with him (*in a special manner to assist and prosper him*).

67 And his father Zacharias was filled with the Holy Ghost, and [32] prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he [33] hath visited and redeemed his people,

69 And hath raised up [34] an horn of salvation (*a mighty, royal Saviour*) for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been (*successively*) [35] since the world began: (*promising by them*)

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 (*And this he hath done*) to perform the mercy *promised* to our fathers, and to remember his holy covenant (ver. 54, 55);

73 (*And*) the [36] oath which he sware to our father Abraham, (*That in his seed should all the families of the earth be blessed*, Gen. xxii. 18, *and*)

74 That he would grant (Gr. *to grant*) unto us, that we being delivered out of the hand of our enemies

---

[31] Ver. 66. Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *And the hand of the Lord was with him.*] Here by the "hand of the Lord" we are not to understand the spirit of prophecy, for this is still described by "the hand of the Lord being ἐπ' αὐτόν, upon the prophet," Ezek. i. 3, iii. 22, xxxvii. 1, xl. 1; but the care, providence, and assistance of God, as Ps. lxxx. 17.

[32] Ver. 67. Καὶ Ζαχαρίας ἐπλήσθη Πνεύματος ἁγίου καὶ προεφήτευσε, *And his father Zachary was filled with the Holy Ghost, and prophesied.*] Notwithstanding all that the critics here say, I know but two significations of the word prophesying, especially when it is said to be done by one "filled with the Holy Ghost;" as here; and two senses, in which any one in scripture is called a prophet. And,

First, According to the grammatical import of the word, a prophet is ὁ προφάσκων τὸ μέλλον, "one who foretells, that something future, and contingent in respect of us, shall certainly fall out:" so Phavorinus, προφήτης ἐστὶν ὁ δι' ἐνεργείας, πνευματικῆς τὰ μέλλοντα ὀηλῶν, "A prophet is one who declares things future, by the assistance of the Spirit: thus, when Ezekiel had prophesied of the desolation of Jerusalem by the sword, and by wild beasts, "When this," saith he, "cometh to pass, ye shall know that a prophet hath been among you" (Ezek. xxxiii. 27. 33): and in the time of their captivity, they thus complain, "We see not our signs; there is no prophet more, not one that can tell us how long" these calamities shall last, or when they will have an end (Ps. lxxiv. 9). And in this sense Zacharias here prophesies, foretelling what should be done by his son, and by the Messiah hereafter.

Secondly, A prophet, in the scripture language, is a revealer of the will of God. So Phavorinus, προφήτης ἐστὶν ἄνθρωπος θεῖος πνευματοφόρος, "A prophet is a divine man, endued with an afflatus of the Holy Spirit." In this sense is Abraham styled a prophet, by reason of the many divine revelations made to him, Gen. xx. 7, and by him left unto posterity, xviii. 19, and John the Baptist is here styled a prophet, ver. 76, because he received his commission and doctrine from heaven, Matt. xxi. 25, John i. 6, though we read of no predictions made by either of them. And to such a prophet it was absolutely necessary that he should receive his doctrine by revelation from God; for as the things of man knoweth no man, but the spirit of man that is in him; so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11): so that he who reveals his will must be ἄνθρωπος ὁ πνευματοφόρος, "a man inspired by the Spirit;" for, saith St. Peter, "no prophecy is of private motion or incitation, but holy men of old spake as they were moved by the Holy Ghost" (2 Pet. i. 20, 21). Hence are they styled so often "the messengers of the Lord, the prophets who had spoken in the name of the Lord," 2 Chron. xxxvi. 16, Hag. i. 13, Mal. ii. 7, 1 Pet. i. 10, 2 Pet. iii. 2. Their prophecies are called the "word" and "burden" of the Lord; and their style runs, "Thus saith the Lord." Hence, lastly, this is still the character of the false prophets, that "they run when God had not sent them, and prophesied when God had not spoken to them;" nor have these words any other sense in scripture, nor were they used any otherwise by the ancient Jews: this sense the word plainly bears, when it is said, Exod. vii. 1, "I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet;" i. e. the revealer of what thou, the god of Pharaoh, shall say to him; nor does it ever signify to expound or interpret scripture, otherwise than by a divine afflatus, or gift of prophecy (see the note on 1 Cor. xiv. 6). It also signifies a divine afflatus enabling a man to compose hymns, or psalms of praise, but still "as they were moved by the Holy Ghost" (see the same note). In the example of Saul, it signifies to rave in prophesying, i. e. to be, as the Septuagint hath it, Hos. ix. 7, ἐξεστηκὼς, a prophet in *ecstasy* and *madness*; but still by the afflatus of an evil spirit, according to that distinction of prophecy Phavorinus gives us, that it is either πνευματικὴ ἢ καὶ διαβολική, "by the afflatus of the good or evil spirit;" as in this instance, the evil spirit came upon Saul, "and he prophesied in his house" (see the opinion of the Jews, note on 2 Pet. i. 21)." And, lastly, when the body of Elisha is said by the son of Sirach to prophesy by raising the dead man, Ecclus. xlviii. 14, he intended not to say, it wrought a miracle, but only that it foretold a thing to come, viz. the fall of the Syrians, who, saith Elisha there, "shall be smitten three times," and the rising up of God's oppressed people, or the reviving of them; and so is to be reduced to the first acceptation of the word.

[33] Ver. 68. Ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, *He hath visited in mercy*, &c.] So Ruth i. 6, Ps. lxxix. 15, cv. 4, so as to do them good; as he visited Sarah, Gen. xxi. 1, and Hannah, 1 Sam. ii. 21, and his people oppressed by the Egyptians, Gen. l. 24, 25, Exod. iii. 16, when the people rejoiced, ὅτι ἐπεσκέψατο, "that God hath visited the children of Israel," iv. 31, xiii. 19, as he did then by granting them the deliverance they desired, and here by granting the Messiah they so earnestly expected, who was to save his people from their sins, and so to work redemption for them.

[34] Ver. 69. Κέρας σωτηρίας.] Either a strong or mighty salvation; the metaphor being taken from beasts, whose strength is in their horns, as Jer. xlviii. 25, Lam. ii. 3. 17. Or a royal salvation; the horn signifying royal power, Ps. cxxxii. 17, Dan. vii. 7, 8, Zech. i. 18, this relating to the setting up the kingdom of David by the Messiah, who was to reign over the house of Jacob, ver. 33. 73, so that it is eminently κέρας τοῦ Χριστοῦ αὐτοῦ, "the horn of his Christ," 1 Sam. ii. 10.

[35] Ver. 70. Τῶν ἀπ' αἰῶνος προφητῶν, *Which have been since the world began.*] From the beginning of ages, the promise being made to Adam, Gen. iii. 15, "that the seed of the woman should bruise the serpent's head." So Jerusalem hath been a rebellious city, *min jomath holma*, ἀφ' ἡμερῶν αἰῶνος, i. e. "from time of old," Ezra iv. 15. 19, and ἡμέραι ἀρχαῖαι, the days of old, and ἔτη αἰώνια, are the same, Ps. lxxvii. 5 (see the note on Tit. i. 2).

[36] Ver. 73. *To perform the oath*, &c.] This oath was made to Abraham, Gen. xxii. 16, 17. Now that being "an immutable thing" (Heb. vi. 17), it could neither be hindered nor retarded by the sins of the Jews, as they say the coming of their Messiah was; and the words following, δοῦναι ἡμῖν, "that he would give us this horn of salvation," or this seed, in which all the families of the earth should be blessed, are the subject of that oath, Gen. xxii. 18, and therefore these words are rather to be joined to this verse, as in the Greek, than to be added to the beginning of the next, as it is in our translation.

(*sin, death, and Satan,*) might[37] serve him without fear (*of them*),

75 In holiness and righteousness before him, all the days of our life.

76 And thou, (*my*) child, shalt be called[38] the prophet of the Highest (*God*): for thou shalt go before the face of the Lord (*Christ*) to prepare his ways;

77 To give knowledge of salvation (*i. e. of the Messiah, styled by the prophets the salvation of God:* see note on ii. 30) unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the[39] dayspring from on high (*or rising sun, as Christ is styled,* Zech. iii. 8) hath visited us,

79 To give light (*not to us only, but also*) to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in (*the*) spirit (*or had the Spirit of God daily showing himself more conspicuously in him*), and was in the deserts till the day of his shewing (*himself*) unto Israel (*by the execution of his office among them*).

[37] Ver. 74. Ἀφόβως λατρεύειν αὐτῷ, *To serve him without fear.*] That ἀφόβως here is to be joined to λατρεύειν, "to serve," is evident, as Mr. Le Clerc notes, from the harshness of the other expression, "to be delivered without fear;" and from the nature of the Christian constitution, which delivers us "from the spirit of bondage unto fear," under which the Jews were held (Rom. viii. 15), from the fear of death, the last enemy, and of Satan, who had the power of death (Heb. ii. 14, 15); God having "not now given us the spirit of fear" (2 Tim. i. 17), but that love which casts out fear (1 John iv. 18). But then, when Mr. Le Clerc adds, that at this time the Syrians, Egyptians, and other heathen nations bordering on Judea, were troublesome to the Jews; nor were they without fear of the Romans themselves, so that they could not exercise their religion ἀφόβως, without fear; and that Zacharias speaks of the Messiah as of one that was about to rescue the Jews from those dangers, in agreement with the common opinion; nor did the Spirit of prophecy undeceive him as to this matter: this is one of those bold strokes, which if that learned man could abstain from, he would give less offence to the Christians, and less advantage to the antiscripturists; for if one "filled by the Holy Ghost," and prophesying by an afflatus from him, may prophesy deceit, and promise to his fellow Jews that a temporal kingdom should be erected by the Messiah, which their common opinion made them to expect; though this opinion was not only false, but wholly opposite to the nature of Christ's kingdom, and that which chiefly hindered the Jews from receiving Christ as their Messiah: why might not others, though filled with the Holy Ghost, speak other things according to the common though false opinion of the Jews, and the Spirit of prophecy not undeceive them? And if so, where is our certainty of the rule of faith? But surely, if Christ's kingdom be spiritual, his subjects must be so, and their enemies spiritual, sin, death, and Satan; from all which we shall obtain a full deliverance by "serving God in righteousness and holiness before him all the days of our life."

[38] Ver. 76. Ὁ προφήτης ὑψίστου, *The prophet of the Highest.*] The God of Israel seems to have been still owned by those heathens who had any knowledge of him, as a God above all gods; by Cyrus he is styled, by way of emphasis, ὁ Θεός, "the God," Ezra i. 3, by Rahab the harlot, the God of heaven above, and in the earth beneath, Josh. ii. 11, by Cyrus, 2 Chron. xxxvi. 23, Ezra i. 2, by Darius, Ezra vi. 9, 10, by Artaxerxes, Ezra vii. 21. 23, by Nebuchadnezzar, Dan. iv. 37, by Hiram, the God that made heaven and earth, 1 Chron. ii. 12. And as in scripture he is exalted above all others, by the name of אל עליון the most high God, Gen. xiv. 18, so also he is styled by Cyrus, Esd. ii. 3, by Nebuchadnezzar, Dan. iv. 34, by Darius, Esd. vi. 31, by Artaxerxes, Esd. viii. 19. 21, by the emperor Augustus, Josephus, Antiq. lib. xvi. cap. 10, p. 561, by Tiberius, Philo, Legat. ad Caium, p. 785, E, by Tatnai and Shethar-boznai, Θεὸς ὁ μέγας, the great God, Ezra v. 8, by Artaxerxes, the highest, the greatest, and the living God, Esth. xvi. 16.

[39] Ver. 78. Ἀνατολὴ ἐξ ὕψους, *The day-spring from on high hath visited us.*] He who is here styled "the dayspring from on high," or rising sun, is by Zachary called, iii. 8, Ἀνατολὴ, "the rising sun, my servant;" and vi. 12, "the man whose name is Ἀνατολὴ, the rising sun:" and by Malachi, iv. 2, "the sun of righteousness," as being to arise upon the Jew and gentile, and spread his bright beams on those "who sat in darkness and in the shadow of death," Isa. ix. 2. Whence by old Simeon he is said "to be a light to lighten the gentiles," Luke ii. 32, and by the Baptist, "to be a light shining in darkness," John i. 5.—

[An addition.] It is evident to any one who inspects the Greek, that this hymn is deficient as to the full sense of it, from ver. 71 to 75, and that ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, ver. 72, which we translate "to perform the mercy promised to," should rather be translated, "to perform the mercy (covenanted) with our fathers, and to remember his holy covenant;" according to the words of the blessed Virgin, "He hath holpen his servant Israel, in remembrance of his mercy (covenanted) to Abraham, and to his seed for ever:" it being therefore very usual, both in the Old and the New Testament, to supply what is defective from the preceding words, I look upon the whole following hymn to ver. 76, as a descant upon those words in the beginning, to wit, ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν, "He hath visited and redeemed his people;" and therefore fill up the sense of it thus, ἐποίησε λύτρωσιν, "He hath performed redemption to them:" viz. ver. 71, σωτηρίαν, "salvation from our enemies, and from the hands of all that hate us:" ἐπεσκέψατο, ver. 72, ποιῆσαι ἔλεος, "He hath visited us, to perform the mercy covenanted with our fathers, and to remember his holy covenant; καὶ μνησθῆναι (ver. 73), τὸν ὅρκον, and to remember the oath which he sware to our father Abraham, τοῦ δοῦναι ἡμῖν, to give us, the heirs of the promise (Heb. vi. 17), this horn of salvation (ver. 69), this Redeemer, this deliverer out of Zion (styled ὁ ῥυόμενος, to enable us), ῥυσθέντας, thus delivered from the hands of our enemies, to serve him without fear," &c.

CHAPTER II.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, [1] that all the world should be taxed (*that is, should have their names and conditions in life set down in court-rolls, according to their families*).

2 (*And* this taxing was [2] first made (*before that made*) when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, *That all the world should be taxed.*] Not only the Roman empire, but all the precedent empires were styled οἰκουμένη, "the world;" and the governors of them were said πάσης ἐπικρατῆσαι τῆς οἰκουμένης, "to rule over the whole world" (see the note on Heb. ii. 5). Hence the counsel of God against the empire of Babylon is styled his counsel, ἐπὶ τὴν ὅλην οἰκουμένην, against all the earth;" her desolation is represented as the desolation ὅλης τῆς οἰκουμένης, "of the whole world;" and the evil brought upon her, as evils which extended τῇ οἰκουμένῃ ὅλῃ, "to the whole world" (Isa. xiv. 17. 26).

[2] Ver. 2. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς

4 And Joseph also [3] went up from Galilee, out of the city of Nazareth, into Judæa, unto [4] the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with [5] Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, [6] and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country [7] shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them (Gr. *stood by them*), and the [8] glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be (*so*) to all people.

11 For unto you is born this day in (*Beth-lehem*) the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you (*of the truth of my words, That going thither*) ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 [9] Glory (*be*) to God (*who dwelleth*) in the highest (*heavens*), and (*or, for by this Saviour is procured*) on earth peace, (*and God's*) good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Συρίας Κυρηνίου, *Now this taxing was first made when* (or, was before that, when) *Cyrenius was governor of Syria.*] I dare not allow of the boldness of those critics, who for Κυρηνίου read Κυιντηλίου, or Σατυρνίνου, there being no footsteps of any such reading either in ancient writers, versions, or MSS.; and were there place for conjecture here, I would rather read πρὸ τῆς than πρώτη; as if the evangelist should say, This taxing or enrolling was before that, which was made by Cyrenius, that being so unhappy and pernicious to the Jews,* by reason of the sedition then raised, upon occasion of the tax, by Judas Gaulonites, and which, saith Josephus,* gave the rise to all their future troubles.

Now this, saith Josephus, was after Judea was made προσθήκη τῆς Συρίας, "an addition to the province of Syria;" and when Archelaus was banished, and so above ten years after that mentioned here, as done at our Saviour's birth, and fit to be thus separated from that, which was attended with those ill effects; this being in design highly salutary, that being very fatal to the Jewish nation. But neither do we need this criticism, since the words πρῶτος and πρότερος are by the LXX. oft used according to this sense: of the word πρότερον, that is beyond doubt, God saying twice ἀποστελῶ σφηκίας לפניך πρότερας σου, "I will send hornets before thee" (Exod. xxiii. 28, Josh. xxiv. 12); in which sense you will find this word above twenty times in Kircher's Concordance in the word פנה: that πρῶτος also is used in the sense of priority, we learn from these instances, πρωτότοκος ἐλῶ ἢ σύ, Heb. אני מכך "I am before thee, I am elder than thou;" καὶ ἵνα τι οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος. Chald. קדימנא לי *kaddemotza li*, "why then was not the word first spoken to me?" cur mihi non annuntiatum est priori? 2 Sam. xix. 43; Isa. lxv. 16, "The former troubles are forgotten," Gr. ἐπιλήσονται τὴν θλῖψιν αὐτῶν τὴν πρώτην, and ver. 17, οὐ μὴ μνησθῶσι τῶν προτέρων, "They shall not remember the former:" so John i. 15. 30, ὅτι πρῶτός μου ἦν, "For he was before me;" and, xv. 18, "Know that they hated ἐμὲ πρῶτον, me before you;" 1 Cor. xiv. 30, ὁ πρῶτος, "Let the former hold his peace;" and 1 John iv. 19, "We love him, ὅτι πρῶτος, because he loved us before;" and in Aristophanes, ἀλλ' οὐκ ἂν πρώτου is interpreted ἀλλ' οὐκ ἂν πρότερον, Neph. p. 122, and so Theophylact interprets the words here, τουτέστι προτέρα ἡγεμονεύοντος, ἤγουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος. As for this ἀπογραφὴ, that it was not a money tax, but an enrolling of persons according to their families and estates, see Dr. Hammond, note *b*.

[3] Ver. 4. Ἀνέβη δὲ καὶ Ἰωσὴφ, &c. *And Joseph went up from Galilee—to the city of David called Bethlehem.*] Here, first, interpreters observe, That ἀναβαίνειν, "to ascend, or go up," does not always signify to go from a lower to a higher place, but to go from one place to another, as Judg. xvi. 18. Secondly, That admirable was the providence of God in ordering this enrolment, intended by Augustus to be done before, to be deferred to this very time, that so Christ might be born in Bethlehem, according to the prediction of the prophet, Micah v. 2. And, Thirdly, That the stock and family of Christ might at that time be known and preserved in the public tables, as Justin Martyr, Tertullian, and Chrysostom (Hom. 8, in Matt.), testify.

[4] Εἰς πόλιν Δαβίδ, *To the city of David.*] That musterings and enrollings, as in other nations, so especially in Judea, were made according to their tribes, cities, and families, we learn from the sortition which Joshua made by tribes, families, and households, Josh. vii. 14. Now this could not be done, especially after their manifold dispersions, unless every one went to that city to which his family belonged.

[5] Ver. 5. Σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, *With Mary his espoused wife.*] She was not only espoused now, but married also to him, but is still called espoused, because Joseph used her as such, not knowing her "till she had brought forth υἱὸν αὐτῆς τὸν πρωτότοκον, her first-born son," Matt. i. 25 (see the note there). Moreover, hence it is probably collected, that the blessed Virgin Mary was also of the house and family of David, as hath been shown, note on Luke i. 27, for, if he went to Bethlehem to be enrolled because he was of the house and family of David, she must go thither for the same reason also; nam alioqui ipsa in familiæ suæ urbe profiteri debuerat;. "for otherwise," saith Grotius, "she ought to have been enrolled in the city of her own family," and not at Bethlehem: for it is said, ver. 3, "that all (men and women) went to be taxed, every one in his own city."

[6] Ver. 7. Καὶ ἐσπαργάνωσεν, &c. *And she wrapped him in swaddling-clothes.*] By doing this herself it is thought her labour was without the usual pangs of childbed.

[7] Ver. 8. Καὶ ποιμένες ἦσαν—φυλάσσοντες φυλακὰς τῆς νυκτὸς, &c. *And there were shepherds—keeping watch over their flock,* or *the watches of the night over their flock.*] Here note (1.) That as Abraham and David, to whom the promise of the Messiah was first made, were shepherds, so was the completion of this promise first revealed to shepherds. (2.) The watches of the night were four; the first of them is mentioned Lam. ii. 19, the second and third, Luke xii. 38, and the fourth, Matt. xiv. 25, being the morning watch, Exod. xiv. 24. These flocks being kept in the field, they watched severally in their courses, to preserve them from thieves and wild beasts, and had their little cottages erected for that purpose.

[8] Ver. 9. Καὶ ἡ δόξα Κυρίου περιέλαμψεν αὐτοὺς, *And the glory of the Lord shone round about them.*] i. e. Not only a great light, but such a glorious splendour as useth to represent the presence of God; of which, see note on Phil. ii. 6, Heb. i. 3, and was oft attended with a host of angels, as here, ver. 13, styled the heavenly host, 1 Kings xxii. 19, Neh. ix. 6, Ps. ciii. 20, who, as they sang together at the first creation, Job xxxviii. 7, so do they now at the redemption of the world, praising God, and saying,

[9] Ver. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, *Glory to God on high, and on earth peace, good-will towards men.*] Here note, first, that this is not a hymn of prayer, that glory may be given to God, peace may be

---

* Κυρήνιος ἐπὶ Συρίας παρῆν ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος. Joseph. Antiq. lib. xviii. cap. 1.

† Καὶ τῶν αὖθις κακῶν κατειληφότων ῥίζας ἐφύτευσαν. Ibid.

16 And they came with haste (*thither*), and found Mary, and Joseph (*there*), and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them (*by the angel*) concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard (*from the angel*) and seen, as it was told unto them (*by him*).

21 And when eight days were [10] accomplished (*i. e. when the eighth day was come*) for the circumcising of the child, his name was called Jesus, which was so named of (*or, the name imposed on him by*) the angel before he was conceived in the womb.

22 And when the days of her [11] purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [12] Every male that openeth the womb shall be called holy to the Lord;) (*i. e. shall be consecrated to God, and so made holy;*)

24 And to offer a sacrifice (*for the woman at her purification*) according to that which is said in the law of the Lord, (*That he who is not able to bring a lamb, should bring*) a [13] pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just (*towards men*) and devout (*towards God, and he was*) [14] waiting for the consolation of Israel: and the [15] Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by (*motion of*) the Spirit into the temple: and when the parents (*at the same time*) brought in the child Jesus, to do for him (*i. e. to pay the price of his redemption as being their first-born*) after the custom of the law (*concerning the first-born*),

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant [16] depart in

---

upon earth, &c., but rather a declaratory hymn of glory due to God for what he hath done already; for the angels are said to praise God, saying, "Glory," &c. Now praise is for what is done already. Secondly, Some, observing that καὶ is sometimes causal, and signifies *for*, give the sense of this hymn thus, Glory be to God; because, by the birth of this Saviour, who is our peace (Eph. ii. 14), there will be peace on earth, and the good-will of God to man is manifest. Others thus: The good-will of God to man, shown in the incarnation of our Saviour, is matter to him of the highest glory, and the foundation of our peace on earth: and because some copies read ἐν ἀνθρώποις εὐδοκίας, "to men of good-will;" some, following that reading, give the sense thus: Peace will be on earth to men whom God accepts. But this is less to be regarded, because all the Greek fathers (Orig. in Joh. xi. 14. Euseb. Demonst. Evang. lib. iv. cap. 0, p. 163. Epiph. Hær. 30, §. 29. Constit. Apost. lib. vii. cap. 47) read otherwise (see Examen Millii in locum).

[10] Ver. 21. Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, *And when eight days were accomplished for the circumcising of the child.*] That is, not when the eighth day was ended, but when it was come: so ver. 22, so Acts ii. 1, ἐν τῷ συμπληροῦσθαι, "When the day of pentecost was come." Now Christ was circumcised, that he might wear the badge of a child of Abraham, and that he might be "made under the law, to redeem them that were under the law" (Gal. iv. 4), καὶ ἐκλήθη, and then was his name called Jesus. So καὶ signifies, Gen. xxiv. 41, xxviii. 21, xxxi. 8, xlii. 34. 38, Exod. vii. 9, Lev. iv. 3. 14. 23. 28, Numb. v. 15. 21, Deut. vi. 21, viii. 10, Josh. i. 15, xxiv. 20, 1 Sam. i. 11, Matt. ix. 7, Luke ii. 28.

[11] Ver. 22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς—αὐτῶν, *And when the days of her purification, according to the law of Moses, were accomplished.*] I formerly thought that the reading "*her* purification," and not the purification of *them both*, was to be retained, that only being agreeable to the law, and to the version of the LXX., because the law of purification belonged only to the mother, who till that time remained ἐν αἵματι ἀκαθάρτῳ αὐτῆς, "in the blood of her impurity," till the days καθάρσεως αὐτῆς, "of her purifying were fulfilled" (Lev. xii. 4, 5): then, saith the text, shall she bring her offering, "and the priest ἐξιλάσεται περὶ αὐτῆς καὶ καθαριεῖ αὐτὴν, shall make an atonement for her, and she shall be cleansed from the issue of her blood: this is the law for her that hath borne a male or female" (ver. 7, 8). But I have since found cause to judge otherwise: for that the ancient reading was αὐτῶν is evident from these words of Origen,* Si scriptum esset propter purgationem ejus; i. e. Mariæ, nihil quæstionis oriretur, et audacter diceremus Mariam quæ homo erat, purgatione indiguisse post partum; nunc verò in eo quod ait, dies purgationis *eorum*, non videtur unum significare, sed alterum, sive plures. So also read St. Jerome, Con. Helvid. tom. ii. f. 7, lit. A, Euthymius, Theophylact, and the Syriac version; nor is there any fear of ascribing any moral impurity to the holy Jesus by allowing this reading, since this purgation imports only a compliance with a ceremonial law, in order to their admittance into the congregation of God's people, to which Christ, being "made of a woman, made under the law," was to submit, that he might "fulfil all righteousness:" on which account also he was made relatively holy, by being consecrated to the Lord, according to the law concerning every male that openeth the womb, ver. 23.

[12] Ver. 23. Πᾶν ἄρσεν διανοῖγον μήτραν, *Every male that openeth the womb.*] The words of the law concerning every male that openeth the womb, being here applied to the blessed virgin, bringing forth her first-born, sufficiently confirm the assertion of Irenæus,* Tertullian,† Origen,‡ and others of the fathers, cited by Petavius, that she brought forth Christ after the usual manner; and yet the contrary opinion, though built upon fables, and superstitious imaginations, and spurious authorities, prevailed almost generally in the fourth and fifth centuries (see the treatise of Traditions, par. i. cap. 1, §. 4).

[13] Ver. 24. Καὶ δοῦναι θυσίαν—ζεῦγος τρυγόνων, *And to offer ——a pair of turtles.*] This being the oblation appointed only for the poor (Lev. xii. 6. 9), discovers the poverty of Joseph and Mary, that they could not reach to a lamb of the first year; the offering which they who had ability were to make.

[14] Ver. 25. Προσδεχόμενος τὴν παράκλησιν τοῦ Ἰσραήλ, *Waiting for the consolation of Israel.*] This was the familiar phrase they used when they spake of the coming of the Messiah; to see those days being, in their way of speaking, "to see the consolation of Israel," or "the years of the consolation to come." See the Targum on Isa. iv. 3, on Jer. xxxi. 6, and 2 Sam. xxiii. 1, and they were wont, saith Dr. Lightfoot, to swear "by their desire to see this consolation."

[15] Καὶ Πνεῦμα ἅγιον ἦν ἐπ' αὐτόν, *And the Holy Ghost was upon him.*] i. e. He had received the gift of prophecy; for that having ceased four hundred years, began to dawn again at the birth of the Messiah in some pious persons, as Zachary, Simeon, and Anna the daughter of Phanuel.

[16] Ver. 29. Νῦν ἀπολύεις, *Lord, now lettest thou thy servant depart.*] Here Grotius well notes, that ἀπολύειν and

---

* Hom. 14 in Lucam, f. 100, D.

* Fuit filius hominis purus, puram aperiens vulvam. Iren. lib. iv. cap. 66.

† Virgo quantùm à viro, non virgo quantùm à partû—— peperit enim ipsa patefacti corporis lege. Tertul. de Carne Christi, cap. 23.

‡ Matris Domini eo tempore vulva reserata est, quâ partus editus. Orig. Hom. 13, in Levit. tom. ii. f. 101.

peace, (*seeing it hath been with me*) according to thy word:

30 For mine eyes have seen (*the Messiah, called*) thy [17] salvation,

31 Which thou hast prepared before the face of all people;

32 [18] A light to lighten the Gentiles, and (*to be*) the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary, his mother, Behold, this *child* is set for [19] the fall (*of many through infidelity*) and (*for the*) rising again (*or up*) of many in Israel (*through faith in him*); and for a sign which shall be spoken against (*by the scribes and pharisees, and rulers of the people, who shall blaspheme his person, contradict his doctrine, and set him up as their mark to shoot at*);

35 (Yea, a sword (*that of martyrdom*) shall pierce through thy own soul also,) (*and this contradiction of him, God in his wisdom shall permit,*) that the thoughts of many hearts (*i. e. the inward tempers and dispositions of many*) may be revealed.

36 And there was (*also*) one [20] Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: (*and*) she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years (*old*), which departed not from the temple, but served *God* with fastings and prayers night and day (*at evening and morning service*).

38 And she coming in that instant (*that the child was there*) gave thanks likewise unto the Lord, and [21] spake of him to all them that looked for redemption in Jerusalem (*as the person from whom it was to be expected*).

39 And when they had performed all things according to the law of the Lord (*and had fled into Egypt for the safety of the child, after the death of Herod*), they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, (*being*) filled with wisdom: and the grace of God was upon him (*i. e. the favour of God was with him*).

41 Now his parents went to Jerusalem every year at the feast of the passover.

ἀπόλυσις, both in sacred and profane authors, signify to depart out of this life, or to die; as when Abraham says, *ἐγὼ ἀπολύομαι ἄτεκνος*, "I die childless," Gen. xv. 2; *ἀπελύθη Ααρὼν*, "Aaron died," Numb. xx. 29. Thus Tobit prays, "Command my spirit to be taken from me, *ὅπως ἀπολυθῶ*, that I may be dissolved;" *ἐπίταξον ἐπιλυθῆναί με*, Tobit iii. 5; and Sarah saith, *εἶπον ἀπολύσαί με ἀπὸ τῆς γῆς*, ver. 13, "I desired God to take me from the earth;" and one of the seven children saith to the tyrant, *σὺ ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις*, "Thou takest away our present life." Thus, saith Lycon,* this is my testament, *μετὰ τὴν ἐμὴν ἀπόλυσιν*, "after my dissolution." Themistius† notes that it was customary to some to call death *ἀπόλυσις*, and to say of them that they did *ἀπολύειν*. So Theophrastus‡ calls death *ἀπόλυσις*; and Heraclitus§ saith, "Perhaps the soul presageth *ἀπόλυσιν αὐτῆς*, her dissolution;" all which expressions confirm the old traditions of the distinction of the soul from the body, and her continuance in a state of separation.

[17] Ver. 30. *Ὅτι εἶδον ὀφθαλμοί μου τὸ σωτήριόν σου, For mine eyes have seen thy salvation.*] So the deliverance God sent to his people is called *σωτήριον τοῦ Θεοῦ*, "the salvation of God," Ps. xcviii. 3; how much more may the salvation sent by Christ be styled, as it is emphatically, *ἡ σωτηρία*, "the salvation," Isa. xlix. 6, lii. 7, yea, *σωτηρία παρὰ τοῦ Θεοῦ*, "salvation from God," ver. 10?

[18] Ver. 32. *Φῶς εἰς ἀποκάλυψιν ἐθνῶν· A light to enlighten the gentiles.*] It is wonderful that after so many clear prophecies in the Old Testament of the calling of the gentiles, the Jews should have been all so blind as to imagine God had no kindness for them (Acts x. 45, xi. 18).

[19] Ver. 34. *Οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, This child is set for the fall and rising of many in Israel.*] Doubtless God's first design in sending his Son into the world was that "through him the world might be saved" (John iii. 16), and he was designed especially "to save his people from their sins" and be "a horn of salvation" to them (Luke i. 69). But to persons who were worldly-minded and had no relish for spiritual things, which was the case of the generality of the Jews, who were much given to the flesh, as Tacitus observes of them, who were puffed up with a vain conceit of their own wisdom and singular piety, full of vain-glory, greedy of empire and applause, and affected with worldly pomp and grandeur, as were the scribes and pharisees, and rulers of the people, he was to be "a stone of stumbling, and a rock of offence," because these things obstructed their reception of his doctrine and spiritual kingdom, so different from that which they expected; and to discover who had hearts well disposed to embrace his doctrine upon conviction, and who by those prejudices and corrupt affections would shut their eyes against the light, is here "to manifest the thoughts of men's hearts" by their actions. When Simeon adds, *καὶ σοῦ δὲ αὐτῆς ψυχὴν διελεύσεται ῥομφαία*, "And a sword shall pass through thine own soul;" though grief is said to pierce as with a sword, both in profane authors and in the psalmist, xlii. 10, yet, seeing this comes not up to the height of this expression, this seemeth rather to respect her martyrdom, or being taken away by death, saith Epiphanius, *ὡς γέγραπται*, "As it is written, A sword shall pass through her soul, or herself" (Hæres. 78, §. 32).

[20] Ver. 36, 37. *Anna, a prophetess, of the tribe of Aser, a widow of about eighty-four years, καὶ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, and she departed not from the temple, but served God with fastings and prayers night and day.*] Note, (1.) that this fourscore and four years must be reckoned, not from the beginning of her widowhood, but of her life, otherwise she must be a very decrepit woman, not able to fast after this manner; and (2.) she is said to be always in the temple, because she was so constantly there at the hours of prayer; so Aaron and his sons are bid "not to go out of the door of the tabernacle" (Lev. x. 7), i. e. not to do it during the time of their ministry.

[21] Ver. 38. *Ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλὴμ, She spake of him to all that looked for redemption in Jerusalem.*] This being the time when the whole Jewish nation was looking for the "consolation of Israel," ver. 25, for "redemption" here, and even the scribes and pharisees "expected that the kingdom of God should immediately appear;" and this being, say Tacitus* and Suetonius,† "the old and constant opinion which had obtained through the east; ut eo tempore Judææ profecti rerum potirentur, that some, or rather one, out of Judea should obtain the government of the world," as Josephus hath it, we may be certain that the Jews of that age did so interpret the prophecies concerning their Messiah, as agreeing only to the time when our Christ did come, and when Simeon was assured by the Holy Ghost that this Messiah was to come. This, saith Josephus,‡ *πολλοὶ τῶν σοφῶν*, "many of our wise men gathered from the sacred oracles." And indeed this seemed so certain, that though they rejected our Jesus, yet the fable soon obtained among them, that their Messiah was or might be come, though for a season he lay hid, by reason of their sins; as we learn from Trypho,§ and the Targum‖ of Jonathan.

Ver. 40. *Καὶ ἐκραταιοῦτο πνεύματι.*] Here, saith Dr. Mills, *πνεύματι* adjectum est ex hujus evangelio (cap. i. 80. Proleg. p. 44), not only against the reading of Theophylact, and

---

* Apud Laert. lib. v. p. 348. † Apud Stob. serm. 119.
‡ Hist. Plant. 8. 17. § Ad Amph. ep. 1.

* Tacit. Hist. lib. v. p. 621. † Suet. in Vespas. cap. 4.
‡ De Bell. Jud. lib. vii. p. 961.
§ *Χριστὸς δὲ εἰ καὶ γεγένηται καὶ ἔστι που, ἄγνωστος ἐστι*, &c. Tryph. Dial. p. 226.
‖ Tu autem, Christe Israelis, qui absconditus es propter peccata cœtûs, Sion ibi venturum est regnum. In Mich.

42 And when he was twelve years old, they went up (*with him*) to Jerusalem after the custom of the feast.

43 And when they had fulfilled the (*seven*) days (*of the feast*), as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, (*they*) went a day's journey; and (*then*) they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that [22] after three days (*the third day*) they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's [23] business (Gr. *in my Father's house*)?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus [24] increased in wisdom and stature, and in favour with God and man.

---

all the versions, but against the fierce dispute betwixt the Arians and the orthodox about these words; the Arians objecting that he, who "increased in spirit," could not be God; some of the orthodox answering, that this related only to Christ's human nature, viz. Athanasius, Epiphanius, Ambrose, Cyril Alex., and Fulgentius; and others, that he thus waxed strong in spirit, not in his own person, but in the person of the church, or in the demonstration of the Spirit; as Origen, and many others cited by Maldonate on the place, but none of them questioning this reading; for Titus Bostrensis, the only father produced by the doctor, is by Dr. Cave proved to be spurious.

[22] Μεθ' *ἡμέρας τρεῖς*, *After three days they found him.*] i. e. The third day, for they journeyed one day, returned to Jerusalem the second, and found him the third.

Ver. 47. *Ἐπὶ τῇ συνέσει καὶ ἀποκρίσεσιν αὐτοῦ*, *At his understanding and answers.*] As the word *ἀποκρίνομαι* often signifies only "to speak," both in the Old and New Testament, and so is often used by the Septuagint, to answer to *dabar* in the Hebrew; so also doth the noun *ἀπόκρισις* in these words, Deut. i. 22, "They shall bring us word;" Sept. *ἀπόκρισιν*. Here then being no mention of any questions put to Christ, or of any answers he gave to the doctors, the words may be rendered thus, "They were amazed at his understanding and speeches."

[23] Ver. 49. *Ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με*, *I ought to be in my Father's house.*] So Origen, Dionysius, Alexandrinus, Titus Bostrensis, Chrysostom, Euthymius, and Theophylact. See Dr. Hammond here: for as *ἐν τοῖς τοῦ Διὸς*, in Josephus, is, "to be in the temple of Jupiter," so to be *ἐν τοῖς τοῦ Πατρός μου*, must signify to be "in the temple of his Father," where they found him.

[24] Ver. 52. *Καὶ Ἰησοῦς προέκοπτε σοφίᾳ*, &c. *And Jesus increased in wisdom, and stature*, &c.] Vain hence is the conclusion of Woltzogenius, that Christ could not be God, because he cannot wax strong in spirit, either by advancing in the perfections of his mind, or by the teachings of the Spirit, as Christ did, or increase in wisdom; this being spoken of Christ according to his human nature; these being, say the fathers,* *τῆς ἀνθρωπότητος διηγήματα*, "the indications of humanity," and are to be understood *κατ' ἀνθρωπίνην ψυχήν*, "according to his human soul:" and though the *Λόγος* was united to the human soul from his conception, yet might the divinity, or the Holy Ghost manifest itself to the human nature as it thought fit, and by degrees insinuate into it its gifts and illuminations, as St. Luke here teacheth; so that we need not say with others, Christ did not really increase in wisdom, but only seemed to others so to do: for seeing the evangelist here joins three things together, his increase in age and stature, in favour with men, and wisdom; as he increased truly and literally in the two first, so seems he to have done also as to his wisdom, and the endowments of his mind.

* Epiph. Anchor. §. 38. Orig. tom. i. in Matt. p. 330.

CHAPTER III.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor (*or procurator*) of Judæa, and Herod being tetrarch of Galilee, and his brother Philip (*being*) tetrarch of Ituræa and of the region of Trachonitis, and Lysanias (*being*) the tetrarch (*i. e. governor of a fourth division of the kingdom, named*) of (*the city of Abyla*) Abilene,

2 [1] Annas and Caiaphas being the high priests (*to whom was committed the civil and ecclesiastical government of the Jews according to their laws; Annas being the ruler of the people*, Acts xxiii. 5, *and Caiaphas the father of the Sanhedrin*), [2] the word of God came unto John the son of Zacharias in the wilderness.

3 And he (*having received this commission from*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. *Ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα*, *Annas and Caiaphas being high-priests.*] It is a rule of the Jews, that they do not constitute two high-priests together; and yet we have not only mention in Josephus* of Jonathan and Ananias, Ananus and Jesus, as high-priests at the same time, but also of a *στάσις τῶν ἀρχιερέων*, "a contention of the high-priests against the priests and chief Jews;" and mention of one Jesus, as *γεραίτατος τῶν ἀρχιερέων*,† "the eldest of the high-priests," after Ananus. There were then doubtless many that bore that name, even all that ever had been so; as we still call them colonels and captains who once bore those offices; and especially those of them who were rulers in the great Sanhedrin, their supreme civil judicature. But then they being many, why are these two only mentioned as high-priests? to this Mr. Selden answers, That as in the first verse St. Luke had given an account of their external government by tetrarchs and procurators, so in this he gives an account of that civil and sacred government, which was left to be managed by themselves, by the Sanhedrin and high-priest; and because Annas was then their *nasi*, or prince of the Sanhedrin, whence he is called the "ruler of the people," Acts xxiii. 5, and Caiaphas was high-priest that year, and, as he conjectures, the "father of the Sanhedrin;" therefore they only are here named, as having the chief authority, civil and sacred, in their hands.

* De Bello Jud. lib. ii. cap. 21, lib. iv. cap. 18.

† Antiq. lib. xx. cap. 6, p. 696. De Bello Jud. lib. iv. cap. 16, p. 878.

[2] *Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην*, *The word of God came to John.*] These are the very words used of the prophets of the Old Testament: *τὸ ῥῆμα Θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν*, "The word of the Lord came, or which came, to Jeremiah," i. 2, iv. 11; *καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιήλ*, "And the word of the Lord came to Ezekiel," i. 3, vi. 1, vii. 1, xii. 1, xiii.

God) came into all the country about Jordan, preaching the baptism of repentance for (*procuring to them*) the remission of (*their*) sins;

4 (*And he came*) As it is written in the book of the words of Esaias the prophet, saying (*of him*, xl. 3, *This is*) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (*for the coming of the king Messiah*).

5 [3] Every valley shall be filled, and every mountain and hill shall be brought low; and the (*ways that are*) crooked shall be made straight, and the rough ways *shall be* made smooth (*as it useth to be when great kings take a journey into any part of their dominions*);

6 [4] And all flesh shall see (*the Messiah, who is emphatically styled*, Isa. xlix. 6, liii. 7. 10) the salvation of God (see note on ii. 30).

7 Then said he to the multitude that came forth to be baptized of him, (*but more especially to the pharisees and sadducees*, Matt. iii. 7,) [5] O generation of vipers, who hath warned you to flee from the wrath (*which is*) to come (*upon this nation*)?

8 Bring forth therefore (*if you indeed desire to escape this wrath*) fruits worthy of repentance, and begin not (*or be not willing, in lieu of it*) to say within yourselves, We have Abraham to *our* father (*and so by that have a sufficient right to the blessings of the Messiah, promised to him and his seed*): for I say unto you, That (*if ye repent not, you are to be cut off; and think not that you being so, no children of Abraham will be found to whom this promise can be made good; for*) God is able of these stones to raise up children unto Abraham (see note on Matt. iii. 9).

9 And (*to excite you to this repentance, know that even*) now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is (*to be*) hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then (*to prevent or avert this ruin*)?

11 He answereth and saith unto them, He [6] that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise (*i. e. he prescribed to them an extensive charity to all that wanted what they had to spare*).

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do (*to escape this wrath*)?

13 And he saith unto them, [7] Exact no more than that which is appointed you (*to receive*).

14 And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do [8] violence to no man, neither [9] accuse any (*man*) falsely (*or, oppress no man*); and be content with your wages.

15 And as the people were in expectation (*of the*

1, xiv. 2. 12; and so it is said of the rest. Shall we then think, that this forerunner of the Messiah spake "the word of the Lord," as did the prophets of the Old Testament; and that the prophets and apostles of the New Testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith, by like divine assistance?

[3] Ver. 5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, *Every valley shall be filled up, and every mountain and hill shall be made low.*] These words refer to a known custom of great kings, who, when they travelled any whither, δδοποιοὶ, *waymen* were sent before them to make plain their way, by filling up deep places, and levelling those that were high, and smoothing the places that were rough, and making straight the crooked. So Josephus saith, That when Titus came to the wars,* προῆγον μὲν βασιλικοὶ, καὶ πᾶν τὸ συμμαχικὸν, ἐν οἷς δδοποιοὶ, "there went before him all the royal aids, and all the military men, and those who planed the ways." Thus the Targum upon Canticles saith, "The cloud went before the Israelites in the wilderness three days' journey, to take down the hills, and fill up the valleys before them," according to that of the psalmist, lxxviii. 4, rendered by the Greek δδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ τῶν δυσμῶν· and by Ainsworth, from the Hebrew *sollu*, "make a highway for him that rideth in the deserts," as the word δυσμὸς signifies, Numb. xxxiii. 48. 50, xxxvi. 13, Deut. i. 1, Josh v. 10, 2 Sam. iv. 7: and this also do they still expect, when they return from their captivity. Thus Baruch saith, "God hath commanded, or appointed, ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν, καὶ φαράγγας πληροῦσθαι εἰς ὁμαλισμὸν τῆς γῆς, that every high mountain and bank of long continuance should be cast down, and every valley filled up, that Israel may go safely in the glory of God," v. 7. So that as, when God led his people out of captivity, through the great desert to the land of promise, a highway was made for him, riding in the cloud before them; so, when Christ comes to proclaim liberty to the captives to sin and Satan, and lead them through the wilderness of this world to the heavenly Canaan, a voice is again heard in the wilderness, saying, "Prepare ye the way of the Lord," &c.

[4] Ver. 6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, *And all flesh shall see the salvation of God.*] These words are cited from Isa. lii. 10, in which chapter the ancient Jews allow, that the prophet is speaking of the Messiah; the Targum on the thirteenth verse saying, "Behold, my servant the Messiah shall be exalted;" and the apostle applying the seventh verse to the preaching of the gospel, Rom. x. 15.

[5] Ver. 7. Γεννήματα ἐχιδνῶν, *O generation of vipers.*] What in St. Matthew, iii. 7, is said to be spoken to the pharisees and sadducees, is here said to be spoken τοῖς ὄχλοις, "to the multitude," coming forth to be baptized; partly, because it was spoken to the pharisees mixed with the multitude, and in their audience, and agreed to them, not only as being generally of one of these two sects, but being also an adulterous generation, degenerated from the seed of Abraham to be the seed of the serpent.

[6] Ver. 11. Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω, *He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise.*] The Baptist doth not here make it unlawful to have two coats; for Peter had two, Acts xii. 8, and Paul likewise, 2 Tim. iv. 13, but only saith that he that hath one coat, which his brother wants, and he at present doth not, should rather give it to him, than suffer him to be in want; and he that hath βρώματα περισσεύοντα, "meats above what he himself needs," should, in like cases, feed his hungry brother with it; teaching us, that it is not lawful for us to abound in those things which our brother wants, when we have sufficient both to relieve his and our own necessities. Nor could this precept seem hard to those philosophers, who thought that ἐνὶ χρῆσθαι χιτῶνι τοῦ δεῖσθαι δυοῖν προτιμητέον, "that it was better to use one coat, than to want two" (Stob. Ser. 1. p. 18).

[7] Ver. 13. Μηδὲν πλέον παρὰ τὸ διατεταγμένον, ὑμῖν πράσσετε, *Exact no more than that which is appointed you.*] The office of the publicans was to collect the tribute-money, which in Greek is πράττειν φόρους as in Thucydides and Athenæus: and their name was infamous, saith Strabo, διὰ τὴν πλεονεξίαν, for their exacting more than they ought: saith Tacitus, ob illicitas exactiones, for their unjust exactions (see the note on Matt. ix. 11). And hence we see the reason and the pertinency of his exhortation; it being not to be expected, that any one should begin to be good till he ceaseth to be unjust.

[8] Ver. 14. Μηδένα διασείσετε, *Do violence to no man.*] This word primarily signifies to shake, and terrify by shaking, and so to force money from any, by fear of what they may suffer if they do not give it; and secondarily, calumniis insectari, to *calumniate* a person, as in Aristophanes, in Equit. ver. 203, which is to shake his reputation, and so to render him obnoxious to a mulct.

[9] Μηδὲ συκοφαντήσητε, *Nor accuse any man falsely.*] This word answers to the Hebrew פשע, and signifies not only

---

* De Bello Jud. lib. vi. cap. 6, p. 907, B.

promised Messiah), and (*so*) all men mused in their hearts of John, [10] whether he were the Christ, or not;

16 John answered (*their surmises by*) saying unto *them* all, I indeed baptize you with water (*and by that baptism call you to repentance, to fit you to believe on the Messiah, who will suddenly reveal himself*); but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose (*i. e. whose servant I am not worthy to be*): he shall baptize you with the Holy Ghost and with fire (*i. e. in the symbol of fire*):

17 (*And he will come as one*) whose fan *is* in his hand, and he will throughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other (*such*) things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above (*them*) all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended (*hovering*) in [11] a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself (*when he was baptized*) [12] began to be about thirty years of age, being (as (*it*) was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the*

---

to accuse falsely, but to circumvent and oppress. So Gen. xliii. 18, "We are brought in τοῦ συκοφαντῆσαι ἡμᾶς that he may oppress us;" Job xxxv. 9, ἀπὸ πλήθους συκοφαντουμένων κράζονται, "They shall cry for the multitude of oppressors:" so Ps. lxxii. 4, "He shall break in pieces, συκοφάντην, the oppressor;" Ps. cxix. 122, μὴ συκοφαντησάτωσάν με "Let not the proud oppress me;" and, ver. 134, "Deliver me ἀπὸ συκοφαντίας, from the oppression of men;" Prov. xiv. 31, ὁ συκοφαντῶν πένητα, "He that oppresseth the poor, despiseth his Maker:" so xxviii. 3. 16, and Eccles. iv. 1, "I saw πάσας τὰς συκοφαντίας, all the oppressions that are under the sun, and beheld the tears τῶν συκοφαντουμένων, of those that were oppressed, and they had no comforter; and in the hands τῶν συκοφαντούντων, of those who did oppress them, there was strength."

[10] Ver. 15. Μήποτε αὐτὸς εἴη ὁ Χριστὸς, *Whether* or *if so be, he were the Christ.*] Of this sense of μήποτε, see note on 2 Tim. 25.

[11] Ver. 22. Καὶ καταβῆναι τὸ ἅγιον Πνεῦμα σωματικῷ εἴδει, ὡσεὶ περιστερὰν ἐπ' αὐτὸν, &c. *And the Holy Ghost descended upon him in a bodily shape as a dove.*] viz. As a dove uses to descend upon any thing, hovering, and overshadowing it: for that this relates not to the bodily shape, as if that had resembled a dove, but to the descent of that bodily shape, is evident from this, that had it related to the first, it should have been ὡσεὶ περιστερᾶς, "as of a dove," not ὡσεὶ περιστερὰν, "as a dove:" so Acts ii. 3, there appeared to them "cloven tongues, ὡσει πυρὸς, as of fire." This bodily shape seems rather to have been that of light, or a bright cloud, in which God usually appeared under the Old Testament, and from which he spake, and which is usually called ἡ δόξα τοῦ Κυρίου, "the glory of the Lord." So when the voice here mentioned was uttered a second time, it is expressly said, that ἡ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, "a bright cloud overshadowed or hovered over them, and a voice came from the cloud," Matt. xvii. 5, or, as St. Peter saith, "from the magnificent glory," 2 Pet. i. 17, and this Holy Spirit might here be said to descend after the manner of a dove, because that bird was anciently by the Jews looked upon as the symbol of the Holy Spirit: so Cant. ii. 12, "The voice of the turtle is heard;" that is, saith the Chaldee paraphrast, קל דרוחא דקודשא, "the voice of the Holy Ghost."

[12] Ver. 23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *And Jesus himself began to be about thirty years of age.*] i. e. He was entering into his thirtieth year, when he was thus baptized, and consecrated to his office. It is therefore certain from the first verse, that in the fifteenth year of Tiberius, our Lord was but beginning or entering upon the thirtieth year of his age: and then he suffering, as all agree, in the nineteenth year of Tiberius, could be but thirty-three years and a half when he was crucified. I know the critics say, that ἦν ἀρχόμενος ὢν, is a tautology; but ὢν belongs not to this, but the following sentence; ὢν ὡς ἐνομίζετο, "being as was supposed, the son of Joseph." They add, that it is not rightly said ἄρχομαι ἐτῶν τριάκοντα· but if ἀρχόμενος τέχνης, i. e. ἀπὸ τέχνης, in Plato,* be good Greek, why may not ἀρχόμενος ἐτῶν τριάκοντα, i. e. ἀπ' ἐτῶν τριάκοντα, be good Greek in St. Luke? Moreover, let ἀρχόμενος here be put absolutely for Christ's beginning his office, and the sense will run thus, That Jesus was then about thirty years of age when he began his office. And if we consider that this was the age appointed for the Levites to begin the service of the sanctuary; that John the Baptist began his office at that age; and that all the ancients† do agree in this, That our Lord entered on his office in the thirtieth year of his age; yea, that Irenæus and Eusebius justify this Greek against our critics; and some of them take this for granted upon the authority of St. Luke; all this will justify our version. And then impossible is it to be true, that our Lord suffered in the thirty-eighth; or, as Irenæus saith, lived either till fifty, or between forty and fifty, as he proves from the testimony of the disciples of St. John in Asia, declaring, id ipsum eis tradidisse Johannem; "they did this, not by conjecture from the countenance of Christ, but by tradition from the mouth of the apostle John;" yea that some of them heard, hæc eadem, "the very same things from the mouth of other apostles, et testantur de hujusmodi relatione, and give

---

* De Legib.

† Ἦν δὲ Ἰησοῦς ἐρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν Λ'. Clem. Al. Strom. p. 341. Ad baptismum venit nondum qui triginta annos impleverat, sed qui inceperat esse tanquam triginta annorum. Iren. lib. ii. cap. 39. Ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ἐπὶ τὸ Ἰωάννου βάπτισμα παραγίνεται. Euseb. lib. i. cap. 10. Et ipse erat Jesus incipiens. Orig. Hom. 28, in Lucam. Ἐβαπτίσθη ἐν τῷ Ἰορδάνῳ ποτάμῳ τοῦ τριακόστου ἔτους τῆς ἐν σαρκὶ γενέσεως, κατὰ Λοῦκαν, ἦν δὲ Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν Λ'. Epiph. Hær. 51, n. 24. Vide Ignat. Ep. Interp. ad Trull. §. 10. Hieron. in Ezek. cap. 1. Theoph. in locum.

son of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

in testimony to this relation." Now Irenæus had laid down this as certain that Christ per omnem venit ætatem "passed through all ages, that he might sanctify them all, i. e. infants, little ones, boys, young men, et seniores, and old men: he therefore," saith he, "was made, infantibus infans, sanctificans infantes, an infant to sanctify them of that age; juvenibus juvenis, to young men, whose age," saith he, "begins at thirty, and extends to forty, he was made a young man, being baptized in his thirtieth year;" and this he proves from scripture, and the confessions of the Valentinians and Gnostics, against whom he disputes. He goes on, and says, sic et senior senioribus, "so was he made an old man for the sake of them; for," saith he, "from the fortieth or fiftieth year, man's life declines in ætatem seniorem, in old age; quam habens Dominus noster docebat, sicut evangelium et omnes seniores testantur, to which age our Lord having obtained, taught, as the gospel and all the seniors testify"—the gospel in those words of the Jews, "Thou art not yet fifty years old" (John viii. 57), and the seniors, as having received it by tradition from the mouth of John and of other apostles. Who sees not now, that Irenæus both doth, and by his gradation from infants to young men, and from young men to old, was obliged to assert, that our Lord taught after the age of forty, if not till he was fifty years old; and that this was the tradition he speaks of, as received by the elders from the mouth of St. John and other apostles?

CHAPTER IV.

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being [1] forty days (*invisibly*) tempted of the devil. And in those days he did eat nothing (*nor was he hungry*): and (*but*) when they were ended, he afterward hungered.

3 And (*then*) the devil (*visibly appearing*) said unto him, If thou be the Son of God, command this stone (*this heap of stones*) that it be made bread.

4 And Jesus answered him, saying, (*There is no necessity of that, for*) [2] it is written, That man shall not live by bread alone, but by every (*thing appointed to feed him by the*) word of God.

5 And (*then*) the devil, taking him up into an high mountain, shewed unto him (*as in a map*) all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power (*i. e. the power of these kingdoms*) will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [3] worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And (*then*) he brought him to Jerusalem, and set him on a pinnacle (*or battlement*) of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written (Ps. xci. 11), He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt (*i. e. distrust*) the Lord thy God (*as I should do, if, after a voice from heaven, saying to me, Thou art my beloved Son, I should require any farther experiment of that truth*).

13 And when the devil had ended all the (*se*) temptation (*s*), he departed from him for a [4] season.

14 ¶ And Jesus returned in the power of the Spirit

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου—καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε, *Being forty days tempted of the devil,—and when they were ended, he afterward hungered.*] He was tempted of the devil only inwardly, and invisibly, during those forty days: afterward by Satan appearing in a visible shape: for the devil came unto him, Matt. iv. 3, and departed from him, ver. 11, and tempted him to worship before him. Moreover, seeing Christ did eat nothing during those forty days and nights, they who, during the like number of days, abstain only from flesh, eating fish, and drinking wine plentifully on those days, do nothing less than imitate the example of Christ here: and seeing they cannot, for forty days, οὐδὲν φάγειν, "eat nothing," they can be no more obliged in this to imitate our Lord than Elias (see the note on Matt. iv. 2).

[2] Ver. 4. Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ, *It is written, Man shall not live by bread alone, but by every word of God.*] The words in Deut. viii. 3, run thus: "He suffered thee to hunger, and then fed thee with manna" (a light aerial sort of food), giving thee as great strength and vigour from that, as from the bread and flesh thou didst eat in Egypt, and this he did, providing it miraculously every day, "that he might teach thee (by this example) that man doth not live by bread only, but by every word of God;" i. e. every thing that he shall please to command to give him nourishment; so that though I am now hungry, as they were, I have no need to work a miracle myself to satisfy my hunger, seeing I know, by this example, that God, though he suffer his children to want bread, yet will command some other thing to preserve them alive, and will himself rather work a miracle, than they shall want nourishment.

[3] Ver. 7. Σὺ ἐὰν προσκυνήσῃς ἐνώπιόν μου, *If thou wilt worship before me:* ἐὰν πεσὼν προσκυνήσῃς μοι, *If thou wilt fall down, and worship me*, Matt. iv. 9.] Hence Dr. Lightfoot collects, that it is the same thing to worship the devil, and before the devil: and so, in like manner, to worship before an image, and to worship an image: and this indeed is true, when that before which we worship is the object, and the reason of the worship, as in this case it would have been; but it is otherwise, when that before which we worship is only a circumstance; as when the Jews worshipped before the ark, or sanctuary, as Ps. xcix. 5. 9, cxxxii. 7, the object of that worship being God, the ark only the circumstance, to wit, the place of his peculiar residence; and much less, when it is a mere accidental circumstance; as when old Jacob worshipped God upon his bed, and so bowed down to some part of it.

Ver. 8. Ὕπαγε ὀπίσω μου Σατανᾶ.] See the defence of this reading, Examen Millii.

[4] Ver. 13. Ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ, *He departed from*

into Galilee: and there went out a fame of him through all the region round about.

15 And (*for*) he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, [6] where he had been brought up: and, as [6] his custom was, he went into the synagogue on the sabbath day, and [7] stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened (*i. e. unfolded*) the book (*the roll*), he found the place where it was written (Isa. lxi. 1),

18 The Spirit of the Lord is upon me, because he (*the Father*) hath anointed me (*with the Holy Ghost at my baptism*, iii. 22) to [8] preach the gospel to the poor (*in spirit*); he hath sent me to heal the broken-hearted, to preach deliverance to the captives, (*who are in bondage to the law of sin and death*, Rom. vii. 23,) and recovering of sight to the blind (*Jews and pharisees, who have eyes and see not*, John ix. 40, 41, *and the blind gentiles*, Rom. ii. 19), and to set at liberty them that are bruised (*with the weight of their sins*),

19 To preach the [9] acceptable year of the Lord (*the year of jubilee and rest, which was on that account very acceptable to servants and debtors*).

20 And he closed (*or, folded up*) the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him.

21 And he began to say unto them, This day is this scripture fulfilled (*which hath been read*) in your ears.

22 And (*when he had expounded to them how it was fulfilled*) all bare him witness (*that so it was*), and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, You will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy (*own*) country (*i. e. do that at home, which it is famed thou hast done at Capernaum*).

24 And he said, Verily I say unto you, No prophet is (*so well*) accepted in his own country (*as elsewhere, they finding exceptions against him either for his parentage*, ver. 22, *or his kindred*, Mark vi. 3, 4, *or his habitation*, John i. 47, *or his country*, John vii. 52).

25 But I tell you of a truth, (*you deserve for your infidelity to be dealt with as Elias dealt with the Israelites; for*) many widows were in Israel in the days of Elias, when the heavens were shut up [10] three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And (*as in the case of Elisha; for*) many lepers were in Israel in the time of Eliseus the prophet; and (*but*) none of them was cleansed, saving Naaman the Syrian (*even so now the gentiles are more worthy, to whom I should be sent, than you Jews*).

28 And all they in the synagogue, when they heard these words, [11] were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their

---

him for a season.] Till the time of his passion; for then only he returned, John xiv. 30, and that was his hour, Luke xxii. 53. And if this enemy of mankind omitted no season of tempting Christ, we have reason to believe he will omit no opportunity of tempting us.

[5] Ver. 16. Καὶ ἦλθεν εἰς τὴν Ναζαρὲθ οὗ ἦν τεθραμμένος, *And he came to Nazareth, where he had been brought up.*] That he, by his example, might teach us, saith Theophylact, first to teach and to do good to those of our own family and abode.

[6] Καὶ ἰσὴλθε κατὰ τὸ εἰωδὸς αὐτῷ ἐν τῇ ἡμέρα τῶν σαββάτων εἰς τὴν συναγωγήν· *And, as his custom was, he went into the synagogue on the sabbath-day.*] That the synagogue-worship was then loaded with rites and ceremonies of human invention, and that the manners of those who met there were much corrupted, no man, who is acquainted with the scriptures and the Jewish history, can doubt; and yet Christ, with his disciples, go customarily to these synagogues, as members of the church of Nazareth, every sabbath-day; and he joins with them in their worship, condemning, by his example, the niceness of our sectaries.

[7] Καὶ ἀνὲστη ἀναγνῶναι, Ver. 20, καὶ πτύξας τὸ βιβλίον ἐκάθισε, *And stood up to read.*——*And, closing the book, he sat down.*] Here Christ conforms to the ceremonies of the Jewish doctors, who, in honour of the law and the prophets, stood up when they read them because, as the law was given with reverence, so it is, say they, to be handled with reverence: and he sits down to teach; because it was the custom in their schools and synagogues to do so. So the Targum on Judg. ii. 6, "The wise men returned to sit in the houses of the synagogues with their heads covered, and to teach the people the words of the law:" so again, ver. 9. That this was our Lord's constant custom, when he taught the people, we learn from his own words, "I sat daily teaching in the temple," Matt. xxvi. 55, and from his practice throughout the evangelists (see Luke ii. 46, John viii. 2). Moreover, the book which he read in, being made of skins of parchment sewed to each other, and joined to a stick, upon which it was rolled; he that was to read unrolled it, till he came to the place where he was to read, and this was, ἀναπτύξαι, "to unfold it;" and when he had done reading he did, πτύξαι, "roll it up again," and gave it to the *chasan*, styled here, ὑπηρέτης, "the minister" of the synagogue.

[8] Ver. 18. Εὐαγγελίζεσθαι πτωχοῖς, *To preach the gospel to the poor.*] To the humble, or poor in spirit, Matt. v. 3 (see note on Matt. xi. 5), ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, "to heal the broken hearted;" i. e. those who are so pierced in heart, and contrite in spirit for their sins, as to repent, and turn from them, Isa. lvii. 15, Ps. xxxiv. 18, li. 17, κηρύξαι αἰχμαλώτοις ἄφεσιν, "to preach deliverance to the captives," to the Jews in bondage to the law, Gal. iv. 9, to both Jew and gentile, under captivity to the law of sin, Rom. vii. 23, "and recovering of sight to the blind" Jews and pharisees, who had eyes, and saw not, John ix. 40, 41, and the blind gentiles, Rom. ii. 19 (see the note there); ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, "to set at liberty those that are bruised" with the chain of their sins (see Examen Millii here).

[9] Ver. 19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, *To preach the acceptable year of the Lord.*] The year of jubilee and rest, when liberty was to be proclaimed throughout the land to all the inhabitants of it (Lev. xxv. 8); when debts were to be remitted, and possessions restored to the poor, the Hebrew servant of the Jew set free, and he that was sold to a sojourner was to be redeemed (ibid.). Hence this jubilee is by Josephus rendered ἐλευθερία, *liberty*, and by Aquila, ἄφεσις, *remission*; and that the Jews themselves thought this jubilee did signify a spiritual redemption, is proved by Voisin de Jubilæo, lib. i. cap. 2: and the forty-second and sixty-first of Isaiah being, by the Jews themselves, interpreted of the Messiah (see Targum on Isa. xlii. 1, and Synopsis on lxi. 1), well might our Lord say, ver. 21, "This day is the scripture fulfilled in your ears."

Ver. 23. That do, ἐν τῇ πατρίδι σου, *in thy own country.*] For though Nazareth and Capernaum were both in Galilee, yet Nazareth was in the lower Galilee; whereas Capernaum, being a Decapolitan city, was in Galilee of the gentiles, that is, in upper Galilee.

[10] Ver. 25. Ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, *When heaven was shut up three years and six months.*] For Elias tarried a year at the brook Kerith (1 Kings xvii. 7), and then in the middle of the third year came to Ahab (1 Kings xviii. 1).

[11] Ver. 28. Καὶ ἐπλήσθησαν πάντες θυμοῦ, *And they were all filled with wrath.*] When they heard Christ declaring them unworthy of the benefit of those miracles, which he had done at Capernaum; and, by the instances of the Sido-

city was built, that they might cast him down headlong (*thence*).

30 But he passing (*miraculously*) through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was (*attended*) with (*the*) [12] power (*of miracles to confirm it*).

33 ¶ And (*for*) in the synagogue there was a man, which had a spirit of an unclean devil, and (*he*) cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us (*before the time*)? I know thee who thou art: (*viz.*) the Holy One of God.

35 And (*but*) Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a (*wonderful*) word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting (*and so the sabbath was ending*), all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak (*refusing to receive testimony from, though they spake the truth*): for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and (*would have*) stayed him, that he should not depart from them.

43 And (*but*) he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

---

nian widow, and Naaman the Syrian, plainly intimating, that this gospel should chiefly be received among the gentiles, they, in a furious zeal, seek to destroy him; but he, by passing unseen through the midst of them, or restraining their violence, gave an instance of his divine power.

[12] Ver. 32. Ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, *For his word was with power.*] That is, either as being confirmed by his miracles; so "with great power gave the apostles testimony to the resurrection of the Lord," Acts iv. 33, Mark xvi. 20 (see note on Matt. vii. 29), or he taught them as a prophet sent from God, and delivering his message to them, which, from the time of the prophets, had not been done; whence it was usually said by the Jews of the times of Ezra, "Hitherto the prophets, the wise men follow" (see 1 Macc. ii. 27, xiv. 41), and of a difficult question, "We leave it undecided till a prophet shall arise" (1 Macc. iv. 46), and when Christ came, they say, "A great prophet is risen up among us" (Luke vii. 16), and inquire of him, ποίᾳ ἐξουσίᾳ, "by what (extraordinary) authority he did these things, and who gave him that authority" (Matt. xxi. 23).

CHAPTER V.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by (*the shore of*) the lake: but the fishermen were gone out of them, and were washing (Gr. *having washed*) *their* nets.

3 And he entered into one of the ships, (*viz. that*) which was Simon's, and prayed him that he would thrust out (*the ship*) a little from the land. And (*this being done*) he sat down, and taught the people out of the ship.

4 Now when he had left speaking (*to the people*), he said unto Simon, Launch out into the deep, and let down your nets for a draught (*of fishes*).

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they (*finding this*) beckoned unto *their* partners, which were (*now*) in the other ship, that they should come and help them. And they came, and filled both the ships, so (*full*) that they began to sink (*with the weight of the fishes*).

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a [1] sinful man, O Lord, (*and so unworthy of the presence of so divine a person as I perceive thou art.*

9 *This he spake from a great sense of the majesty of Christ;*) for he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon (*and were in the other ship*). And (*but*) Jesus said unto Simon, Fear not; from henceforth thou shalt catch men (*i. e. shalt be instrumental to draw men into the net of the gospel*, see Acts ii. 41).

11 And when they had brought their ships to land, they forsook all (*their other business*), and followed him.

12 ¶ And it came to pass, when he was in (*the confines of*) a [2] certain city, (*to wit, Capernaum*, Mark ii. 1,) behold a man (*was there*) full of leprosy: who seeing Jesus fell on *his* face, and besought him, say-

---

ANNOTATIONS ON CHAP. V.

[1] Ver. 8. Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε, *Depart from me: for I am a sinful man, O Lord.*] Not in that famous sense in which the sinner is joined with publicans and heathens, and denotes one who hath cast off the fear of God, and given up himself to wickedness; for this his fear was an indication of a religious mind. Moreover, hence it is probable, that St. Peter had higher apprehensions of Christ than of a mere man, seeing, of old, men were only struck with such a fear from the presence of the divine majesty, or of some angels delivering their message in his name (Gen. xxxii. 30, Judg. vi. 22, xiii. 22, Isa. vi. 5).

[2] Ver. 12. Ἐν τῇ μιᾷ τῶν πόλεων, *When he was in one of the cities.*] i. e. When he came down from the mount (Matt. viii. 2), being about to enter into Capernaum (into which he entered after he had healed the leper, Mark ii. 1), a leper meets him in the field of that city, the law not admitting such to come into a city; he is therefore here said to be in the city, as being in the field near to it: so, to be in Jericho,

ing, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and [3] touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but (*or, and said to him*) go, and shew thyself to the priest (*first*), and [4] offer for thy cleansing, according as Moses commanded, for a testimony unto them (*that thou art cleansed from thy leprosy*).

15 But so much the more (*did he divulge it, so that thence*) went there a fame abroad of him: and great multitudes came together to hear (*him*), and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed (Gr. *he was withdrawn into the wilderness, and praying*).

17 And it came to pass on a certain day, as (*that*) he was teaching, that (Gr. *and*) there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the [5] power of the Lord was *present* (*with him*) to heal them (*who came to be healed of their infirmities*, ver. 15).

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in (*to the house*), and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst (*of the people*) before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and Pharisees began to reason, saying, Who is this which speaketh (*these*) blasphemies (*making himself God? for*) Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, (*For*) what (*cause*) reason ye (*thus*) in your hearts?

23 (*For*) Whether is easier, to say, Thy sins be forgiven thee; or to say (*effectually, that which is a certain indication that the punishment of them is remitted, viz.*) Rise up and walk?

24 But (*I choose to say the first*) that ye may know that the Son of man hath power upon earth to forgive sins, (*then*) (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they (*who saw this*) were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named [6] Levi (*or Matthew*), sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all (*his toll-business, and*) rose up (*instantly*), and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them (*and his disciples*, Matt. ix. 10).

30 But [7] their scribes and Pharisees (*i. e. the scribes and pharisees of that place*) murmured against his

---

Josh. v. 13, is to be in the field of Jericho, or by Jericho; and to smite them *begibajon*, "in Gibeon," Josh. x. 10, is to do it in the fields of Gibeon. This leper came to him, πεσὼν ἐπὶ πρόσωπον, "bowing down with his face to the earth," saith Luke here; προσκυνῶν, "worshipping," Matt. viii. 2, γονυπετῶν, "bending his knees," Mark i. 40: so Luke viii. 41, Jairus came to him, πεσὼν παρὰ πόδας, "falling down at his feet;" προσκυνῶν, Matt. ix. 18.

[3] Ver. 13. Ἥψατο αὐτοῦ, *He touched him.*] To show that he, being a prophet, was not obliged to observe the punctilios of the ceremonial law.

[4] Ver. 14. *Offer for thy cleansing.*] Pious here is the note of Theophylact, that μετ' ὃ τις καθαρίσθη, ἄξιός ἐστι προσφέρειν τὸ ὦρον, "then only is a man fit to offer to God his gift, when he is cleansed from his sin." Hence the unclean person, who came into the sanctuary, was, by the law of Moses, to be cut off from his people, Numb. xix. 20.

[5] Ver. 17. Καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, *And the power of the Lord was present to heal them.*] Who came to be healed of their infirmities, ver. 15, not the pharisees and lawyers, who had no faith to be healed, and perhaps no need of it; it being a known rule, that pronouns often do refer not to the immediate precedent, but the remoter noun. So Matt. xi. 1, he taught, ἐν ταῖς πόλεσιν αὐτῶν, not in the cities of his disciples, for they had none, but of the Jews: so Ps. xcix. 8, "Thou answeredst them," Moses and Aaron, ver. 6, and "tookest vengeance on their inventions," i. e. the inventions of the people (see Matt. xii. 9, Acts xv. 11; see Glass. de Pronom. lib. iii. Tr. 2, Can. 10).

[6] Ver. 27. Τελώνην ὀνόματι Λευΐν, *A publican named Levi.*] That this Levi was not the same with Matthew, mentioned Matt. ix. 9, Grotius, and those who follow him, conceive, (1.) because Matthew never calls himself Levi, nor doth Mark (ii. 14) or Luke ever call Levi Matthew: to which argument St. Jerome* answers, that Matthew, out of modesty, and in remembrance of his former life, styles himself "Matthew the publican" (x. 3); but Mark and Luke never call him the publican, but mention his more honourable name, ne antiquæ conversationis recordantes, "lest they should seem to reproach him by remembering his former conversation;" it is enough that St. Mark calls his Levi "the son of Alpheus," as Matthew is in church history said to be the son of Alpheus. As therefore Saul, after his conversion, is almost always called Paul, so might Matthew the publican by these two evangelists be called Levi. (2.) He adds, that Heracleon, who was near to the apostles' time, reckons Matthew, and Philip, and Thomas, and Levi, among them who had no occasion to own Christ before princes, or suffer martyrdom on that account, as Clemens of Alexandria testifies.* I answer there is no regard to be had to this Valentinian heretic, especially when he contradicts the opinion of all the ancients, in saying that Matthew, and Philip, and Thomas did not suffer martyrdom (see Dr. Cave in the Life of Matthew, p. 134, of Philip, p. 125, of St. Thomas, p. 139). Against him we oppose the Apostolical Constitutions, introducing him speaking thus, Ἐγὼ Ματθαῖος ὃς καὶ Λευΐ, "I Matthew, named also Levi;" the testimonies of St. Jerome and Sophonius, in voce Matthæus, and others of the ancients. See Cotelerius in Constit. Apost. p. 315. (3.) He adds, that when Celsus objected that our Lord gathered publicans, Origen† confesses that Matthew was a publican, but he denies that Levi was so. To this it is answered, that the same Origen, in his preface to the Epistles to the Romans, and in the place cited in the catenæ on St. Matthew, says expressly, that he whom St. Matthew styles by the name of "Matthew the publican, is by St. Luke called Levi" (see another answer in Cotelerius, ibid.). In a word, sure it must be in vain to object against a history in Mark and Luke, where he is called Levi, so exactly agreeing with that in St. Matthew, where he is called Matthew, that not a circumstantial difference can be discerned: insomuch that even Mr. Clerc, who, in his annotations, quarrels with Dr. Hammond for following an opinion confuted by Grotius, in his Harmony, is himself forced to do what he corrects Dr. Hammond for doing. His words are these, Vidit publicanum cui nomen erat Levi, seu Matthæus. Moreover, that this Levi, being called, instantly left all, and followed Christ, both Mark and Luke attest. Now this is the note of an apostle, Matt. xix. 27 (see also Examen var. Lect. Mill. in Matt. x. 3).

[7] Ver. 30. Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their scribes*

---

* In Matt. ix. 9.

* Strom. iv. p. 501 D. 502. † Lib. i. contr. Celsum, p. 48.

disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, (*This is done, because they most need my help, for*) they that are whole need not a physician; but they that are sick.

32 (*And this suits best with the reason of my advent, for*) I came not to call the righteous, but sinners to repentance.

33 ¶ And they (*who followed John*, Matt. ix. 14) said unto him, Why do (*we*) the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink (*on our fasting-days*)?

34 And he said unto them, Can ye (*reasonably*) make the children of the bridechamber (*or guests of a marriage-feast*) fast, while the bridegroom is with them?

35 But the days will (*shortly*) come, when the bridegroom shall (*by death*) be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them (*relating to the same purpose; saying,*) No man putteth a piece of a new garment upon an old (*garment*); if otherwise, then both the new maketh a (*fresh*) rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And (*in like manner*) no man putteth new wine into old bottles; else (*or, if so*) the new wine will burst the bottles, and be spilled, and the bottles will perish.

38 But new wine must be put into new bottles; and (*so*) both are preserved. (*Even so my young disciples, taken not from the schools, but from their fishing-trades, must not presently be put to severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall off from me.*)

39 No man also having drunk old wine (*which is smooth, grateful to the palate, and agreeable to the stomach,*) straightway desireth (*to exchange it for*) new (*which is harsh to the palate, and, by reason of the lee in it, offensive to the stomach*): for he saith, The [8] old is better. (*Even so my raw disciples must not be presently engaged in those austerities of life, which may be offensive to them at the first, but, by degrees, be brought to observe them.*)

---

and pharisees murmured, saying, διατί; *Why eateth?*] i. e. The scribes and pharisees, not the guests that sat down μετ' αὐτῶν, "with them," ver. 29 (for then they must themselves have been guilty of the same crime for which they murmured against Christ), but the scribes of the Jews; for what is here "their scribes," is absolutely, Mark ii. 16, "the scribes." So "in their cities," Matt. xi. 1, is "in the cities," not of Christ's disciples, but of the Jews; and he entered εἰς συναγωγὴν αὐτῶν, "into a synagogue of theirs," xii. 9, i. e. not into a synagogue of the pharisees to whom he spake, ver. 2, but of the Jews. Schmidius also here observes, that διατί here is as much as, "by what privilege?" for εἰς τί and ἵνα τί denote the final cause, but διατί the antecedent reason.

[8] Ver. 39. Ὁ παλαιὸς χρηστότερός ἐστιν, *For he saith, The old is better.*] So Cicero, de Amicitiis, Veterrimæ quæquæ, ut ea vina quæ vetustatem ferunt, esse debent suavissimæ, "Old friendships, as old wines, are to be deemed the sweetest."

Ver. 36. Οὐ συμφωνεῖ τὸ ἐπίβλημα. See this reading defended, Examen Millii.

CHAPTER VI.

1 And it came to pass on the [1] second sabbath after the first (Gr. *on the first sabbath after the second day of the feast of unleavened bread*), that he (*Christ*) went through the corn fields; and his disciples plucked the ears of corn, and did eat (*of them*), rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which (*it*) is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, (*which is a case parallel to that of my disciples, viz.*) what David did, when himself was an hungred, and they which were with him?

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which (*bread by the letter of the law*) it is not lawful to eat but for the priests alone?

5 And (*moreover*) he said unto them, That the Son man is Lord also of the sabbath (*i. e. he who came to save men's lives must have power, in such cases as concern the good and welfare of men, to dispense with the strict rest required by the law of the sabbath*).

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees (*having asked him, whether it was lawful to heal on the sabbath-day*, Matt. xii. 10) watched him, whether he would heal on the sabbath day; that (*if he did so*) they might find an accusation against him (*as one that kept not the sabbath-day*, John ix. 6).

8 But he knew their thoughts (*or reasonings*), and said to the man which had the withered hand, Rise up, and stand forth in the midst (*of the synagogue*). And he arose and stood forth.

9 Then said Jesus unto them, I will (*also*) ask you one thing; (*viz.*) Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all (*and receiving no answer from any of them*), he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus (*i. e. how they might destroy or punish him with death, for violating the sabbath*, Matt. ix. 14).

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ, *It came to pass in the second sabbath after the first.*] This should have been rendered, "in the first sabbath after the second day of the passover;" for after the first day of the passover, which was a sabbath, Exod. xii. 16, ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, "from the morrow after the sabbath" (that is, saith Josephus, τῇ δευτέρᾳ ἀζύμων ἡμέρᾳ, from the second day of unleavened bread, that is, the sixteenth of the month, Antiq. lib. iii. cap. 10), ye shall count unto you seven sabbaths complete (Lev. xxiii. 15), reckoning that day for the first of the first week, which was therefore called δευτερόπρωτον, the first sabbath from this second day of unleavened bread; the second was called δευτεροδεύτερον, the second sabbath from that day; and the third δευτεροτρίτον, the third sabbath from that second day; and so on till they came to the seventh sabbath from that day, i. e. to the forty-ninth day, which was the day of pentecost. The mention of the seven sabbaths to be numbered, with relation to this second day, answers all that Grotius objects against this exposition; see Petavius on Epiphan. Hær. 30, n. 32, where Epiphanius expressly says, our Lord's disciples did this, τῷ σαββάτῳ τῷ μετὰ τὴν ἡμέραν τῶν ἀζύμων, "on the sabbath fol-

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in [2] prayer to God (Gr. *ἐν τῇ προσευχῇ τοῦ Θεοῦ, in God's house of prayer, or in a synagogue dedicated to his service*).

13 ¶ And when it was day, he called *unto him* his disciples: and (*out*) of them he chose twelve (*to be his constant attendants, and witnesses of his actions*, John xv. 27), whom also he named apostles; (*i. e. persons whom he would send to preach in his name to the Jews first, and after to the gentiles;*

14 *Viz.*) Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and (*with him were*) the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude (*of them who came to be healed*) sought to touch him: for there went virtue out of him, and healed *them* all (*who thus touched him*).

20 ¶ And he lifted up his eyes on his disciples, and said, [3] Blessed *be ye* (*who are*) poor (*in spirit*): for your's is the kingdom of God.

21 Blessed *are ye* that hunger now (*after righteousness*): for ye shall be filled. Blessed *are ye* that weep now (*with that godly sorrow which works repentance*): for ye shall (*find that comfort which will make you*) laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil (*doers*), for the Son of man's sake (*i. e. for the sake of the Messiah, styled by Daniel the Son of man*, Dan. vii. 14).

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven (*your case being like, in this, to those holy prophets who are now in heaven*): for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich (*and by those riches are indisposed to follow me*)! for ye have received your consolation (*in this life*).

25 Woe unto you that are full (*and therefore do not hunger after righteousness*)! for ye shall hunger. Woe unto you that laugh now (*when you are called to repentance, to fit you to receive the gospel*)! for ye shall mourn and weep (*when ye find yourselves excluded from the kingdom of God*, Matt. viii. 12).

26 Woe unto you, when [4] all (*the*) men (*of the world*) speak well of you (*this being a sign that you imitate those false prophets, who spake things pleasing to the people*)! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear (*me*), Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee (*with his palm*) on the *one* cheek offer (*i. e. permit*) also the other (*to be smitten*); and him that taketh away thy cloke forbid not *to take thy* coat also (*rather than contend by force, or before the magistrate, about supportable injuries*).

---

lowing the day of unleavened bread;" which, if understood of the second day, is the truth. And if pentecost was called "the feast of harvest," Exod. xxiii. 16 (as Bochart, Hieroz. par. i. lib. iii. cap. 13. Nicholas Fuller, Miscell. lib. iii. cap. 11. Mr. Mede, Disc. 46, p. 355. Dr. Lightfoot, and the Jews say, see Temple Serv. cap. 14. sect. 4), because then their barley and wheat-harvest were gathered in, this feast could not be pentecost, as Grotius conjectures; because then the corn must be gathered in: and therefore could not be plucked by Christ's disciples in the field.

[2] Ver. 12. Ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ, *And he continued all night in prayer to God.*] Or, in a house of prayer of God, or in a synagogue dedicated to the service of God: though synagogues were not, as far as we can find, of divine institution; yet, being necessary for the performance of God's service, they, by the psalmist, are styled the houses of God, Ps. lxxiv. 9, and here a house of prayer of God: and in like manner may our churches, for the same reason, be styled the houses of God: for, as "the mountain of God," Exod. iii. 1, iv. 27, "the bread of God," Lev. xxi. 17, "the lamp of God," 1 Sam. iii. 3, "the vessels of God," 1 Chron. xxii. 19, "The altar of God," Ps. xliii. 4, "the sacrifices of God," Ps. li. 17, "the gifts of God," Luke xxi. 4, "the ministers of God," 2 Cor. vi. 4, "the tabernacle of God," 2 Chron. i. 3, "the temple of God," Matt. xxi. 12, and "the synagogue of God," Ps. lxxiv. 8, are all things consecrated or appropriated to God's service; so προσευχὴ τοῦ Θεοῦ must, in all reason, be a house of prayer of God; whence it is called τόπος προσευχῆς, "a place of prayer," 1 Macc. iii. 46. And so the word προσευχὴ is certainly used, Acts xvi. 13, and by Philo* in his oration against Flaccus, where he complains that, αἱ προσευχαὶ, "their houses for prayer were pulled down;" and there was no place left, in which they might worship God, or pray for Cæsar: and by Josephus,† who says, the multitude was gathered, εἰς τὴν προσευχὴν, "into the house of prayer:" and so Juvenal‡ speaks of the mendicant Jew, Ede ubi consistas, in quâ te quæro proseuchâ? "In what house of prayer may I find thee begging," or asking alms?

[3] Ver. 20—26. Μακάριοι οἱ πτωχοὶ, &c. *Blessed are the poor, the hungry, the mourners, for the Son of man's sake.*] Here being but four of the eight beatitudes mentioned Matt. v., and not one of these being delivered in the same words which are there used; as it is certain this must be another sermon than that on the mount, and spoken to other auditors; so it is only probable, not necessary, that they should bear the same sense. However, it seems necessary that what is here added to the last clause should agree to them all, Blessed are they who patiently suffer poverty and hunger, grief and persecution, for the sake of Christ, that they may obtain that kingdom and that reward in heaven he hath promised to his faithful servants; or, that the poor should be the poor in spirit; the hungry, those that hunger after righteousness; and the mourners, those that sorrow to repentance after a godly manner (2 Cor. vii. 9), for to those that are otherwise poor and hungry, and upon other accounts, these blessings cannot always belong; and the opposite woes, which seem to favour the first interpretation of these four beatitudes, must be restrained to them, who, by the love of riches, pleasures, and plentiful provisions, are kept from preparing themselves by repentance for, and so from, entering into Christ's kingdom, or choosing that narrow and afflictive way which leadeth unto life eternal: for even here the very Christian sufferer is to rejoice, and leap for joy; and the rich man, who is ready, when Christ calleth, to leave all, and follow him, who is rich in good works, ready to give, and willing to distribute, layeth up for himself a good foundation against the time to come (1 Tim. vi. 19).

[4] Ver. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *Woe unto you when all men speak well of you! for so did their fathers to the false prophets.*] For he that will be pleasing to all, must speak things grateful to all, and do what they like; now that cannot be good, which is grateful to bad men: thus the false prophets, whom the Jews commended, spake to them "smooth things" (Isa. xxx. 10); they "prophesied lies," because "the people loved to have it so;" they "prophesied of peace, when war was at hand,"

---

* P. 752, F. 760, E. † De Vitâ suâ, p. 1020, C, E.
‡ Sat. 3, v. 215.

30 Give to every (*indigent*) man that asketh of thee (*what he wants, and thou canst spare*); and of him [5] that taketh away thy goods ask them not again (*in a judiciary manner*; see note on Matt. v. 42: *or urge not the restoring them to the detriment of charity, or so as to quarrel, or show a contentious spirit about them*).

31 And as ye would that men should do to you (*in equal circumstances*), do ye also to them likewise.

32 For if [6] ye love them (*only*) which love you, what thank have ye? (*i. e. what reward can ye expect for that which even the worst of men will do?* ver. 35,) for sinners also love those that love them.

33 And if ye do good to them (*only*) which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* (*only*) of whom ye hope to receive (*what ye lend*), what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and [7] lend, (*though*) hoping for nothing again; and your reward (*in heaven*) shall be great, and ye shall (*show yourselves to*) be the children of the Highest (*God*): for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not (*unnecessarily*), and ye shall not be judged: condemn not, and ye shall not be condemned: forgive (*others their trespasses*), and ye shall be forgiven (*yours*):

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall [8] men give (*by God's disposal, or* δώσουσι, *shall be given*; see the note,) into your bosom. For with the same (*liberal*) measure that ye mete withal it shall be measured to you (*by God*) again (2 Cor. ix. 6. 8. 10).

[*To this sermon of Christ the evangelist here adds other things spoken by Christ at other times; but tending to engage men to observe these precepts, or to take off their exceptions against them.*]

39 And (*first, against the pharisees, who, being covetous, derided these charitable doctrines*, Luke xvi. 14) he spake a parable unto them (*that heard him, say-*

Jer. vi. 14, viii. 11, xiv. 13, Ezek. xiii. 10. 16, Zech. x. 2, they "strengthened the hand of evil-doers," Jer. xxiii. 14, and "daubed with untempered mortar," Ezek. xiii. 10, 11 (see Examen Millii).

[5] Ver. 30. *From him that taketh away what is thine,* μὴ ἀπαίτει, *ask it not again.*] i. e. If any man will not ask, but without asking will take away, or detain from thee what is thine; ask it not again, either in a judiciary manner (see note on Matt. v. 40. 42), or urge not the restoring of it, to the detriment of charity or mercy; they who would interpret these words thus, From him that received any loan from thee, exact no usury, put a double force upon the words: for (1.) our Saviour doth not here say, as he doth Matt. v. 42, τὸν θέλοντα ἀπό σου δανείσασθαι, "From him that would borrow of thee, turn not away;" but ἀπὸ τοῦ αἴροντος τὰ σά, "from him that will take up, or take away that which is thine, ask it not again." Now he that is willing to borrow of me, owns that which he would borrow to be mine, and so cannot be willing at the same time to take away what is mine. (2.) Whereas they render the word ἀπαιτεῖν, "to exact usury," and for this sense appeal to the use of it in Nehemiah; it is evident, that there it hath no such sense, but plainly relates to their unjust exactions of debts and services of their brethren against the law, requiring them to remit those debts and services every seventh year, saying, "Every seventh year thou shalt make a release; and this is the manner of the release: Every creditor that lendeth any thing to his neighbour, πᾶν χρέος ἴδιον ὃ ὀφείλει σοι ὁ πλησίον, every debt of thine thy neighbour oweth thee, thou shalt release; and of thy brother, οὐκ ἀπαιτήσεις, thou shalt not exact it; of a foreigner, ἀπαιτήσεις, thou mayest exact it; but to thy brother thou shalt remit thy debt," Deut. xv. 1—3, and so for services, Exod. xxi. 2, Jer. xxxiv. 14. Accordingly, saith Nehemiah, let us remit the seventh year, שבעת כל יד ומשא καὶ ἀπαίτησον χειρός, and the exaction of every debt: so Deut. xv. 2, כל בעל משה ידו כל πᾶν χρέος ἴδιον, "All thy own debt thou shalt remit." When therefore he saith, v. 10, "Let us remit, I pray you τὴν ἀπαίτησιν ταύτην, this exaction," he must refer to the same debt; and when he says, ver. 7, ἀπαιτήσει, "Should a man exact of his brother, ἃ ὑμεῖς ἀπαιτεῖτε, the things which ye exact?" he plainly refers to the sin taxed in the Jews by Jeremy, ch. xxxiv., of demanding service of them again after these years of release were expired: so also Ecclus. xx. 14, 15, "The gift of a fool will do thee no good, σήμερον δανιεῖ, καὶ αὔριον ἀπαιτήσει, he will lend to-day, and ask it again to-morrow." And, lastly, if the first words referred to Matt. v. 42, μὴ ἀπαιτεῖν here must be the same with μὴ ἀποστρέφειν there, which sure hath no relation to usury.

[6] Ver. 32. Εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις; &c. *If you love them that love you, what thank have you? for sinners also love those that love them.*] Here saith Theophylact, If you only love them that love you, you are only like to sinners and heathens; but if you love those that do evil to you, you are like to God; Ποῖον οὖν θέλετε ὅμοιοι εἶναι, τοῦ ἁμαρτωλοῦ ἢ τοῦ Θεοῦ; "Which therefore should you choose, to be like sinners, or like God?"

[7] Ver. 35. Καὶ δανείζετε, μηδὲν ἀπελπίζοντες, *And lend, hoping for nothing again.*] They who render these words, "making no man to despair," put a double force upon the words; first, reading μηδένα, "no man," for μηδέν, "nothing;" and, secondly, interpreting ἀπελπίζειν, "to make to despair;" of which sense they afford no instance. They who render them "distrusting nothing," i. e. not fearing lest thou shouldest be reduced to poverty by this charity, give a sense alien from the text; for when they say, "The heathens give and lend, knowing that they may want themselves;" this they add of their own to the words of Christ, who says, "They lend, ἵνα ἀπολαβῶσι τὰ ἴσα, that they may receive as much again;" and they reject that sense the text doth manifestly require: for so run the preceding words, "If ye lend to those, παρ' ὧν ἐλπίζετε ἀπολαβεῖν, from whom you hope to receive again (what you lend), what thank have you? for, do not sinners lend to sinners to receive, or that they may receive, what they lend again?" But lend not you on so mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, that the word ἀπελπίζω bears no such sense; I hope the credit of Stephanus, who says the word is rightly rendered by the Vulgar, nihil inde sperantes; and of Casaubon, who saith, ἀπελπίζειν is ἀπὸ τοῦ πράγματος τι ἐλπίζειν, "to hope for something from a person, or matter;" may be sufficient to support the credit of our translation; especially when we read in the life of Solon, that he made no law against parricides, διὰ τὸ ἀπελπίσαι, "because he did not expect" that such a crime would be committed (Diog. Laert. lib. i. p. 17), and find this like composition in the word ἀπέχειν, when it signifies, ἀπό τινος ἔχειν, to receive, ἀπογεύομαι, ἀπό τινος γεύομαι, "I taste of something;" and in the word ἀπεσθίειν, which, saith Athenæus, is used, ἀντὶ τοῦ ἀπό τινος ἐσθίειν, for "to eat of any thing." But (2.) where it is rendered by them, *to despair*, or *to be desperate*, the sense is still the same, viz. to be μηδὲν ἀπελπίζοντες, "hoping for nothing from men," and therefore repairing to God. This is the plain sense of it, Isa. xxix., Jud. ix. 12, Esth. xiv. 19: so Ecclus. xxii. 21, xxvii. 21, μὴ ἀπελπίζῃς, is, "Be not without hope of reconciliation with thy friend;" and why then may not the word here signify, "Being without hope of receiving any thing again from him you lend to?" So that it is not to be doubted, that these words are well rendered by Chrysostom,* πρὸς ὧν οὐ προσδοκῶμεν ἀπολαμβάνειν, "From whom you expect not to receive."

[8] Ver. 38. Δώσουσι.] Impersonaliter interpretandum, "Is to be rendered impersonally," saith Grotius (see note on xvi. 9).

---

* In Mat. v. 42.

ing), Can the blind (*pharisees*) lead the blind (*in the right way? if they commit themselves to their conduct,*) shall they not both fall into the ditch?

40 (*And to remove that fear of poverty, reproach, and injuries, to which this practice might subject his followers, he said,*) The disciple is not (*to expect to be*) above his master: but every one that [9] is perfect (*i. e. fully instructed in these rules*) shall (*will*) be as his master (*i. e. conformed to him in these things*; see Matt. x. 25).

41 And (*as for his command not to judge others, when we ourselves are greater criminals, his question upon that occasion was,*) why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either (*or*) how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly (*how*) to pull out the mote that is in thy brother's eye.

43 For (*then only wilt thou be fit to direct others well, both by example and by words, when thou art good thyself, seeing*) a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of (*or, from*) a bramble bush gather they grapes.

45 (*And, in like manner,*) a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of (*from*) the abundance of the heart his mouth speaketh.

46 ¶ And (*he said, moreover*) why (*to what purpose*) call ye me Lord, Lord (*i. e. profess yourselves my disciples*), and (*yet*) do not the things which I say (*ye ought to do*)?

47 (*For*) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and (*yet*) could not shake it: for it was founded upon a rock.

49 But he that heareth (*my words*), and doeth (*them*) not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[9] Ver. 40. Κατηρτισμένος δὲ πᾶς ἔσται ὡς διδάσκαλος αὐτοῦ, *But every one that is perfect, shall* (will) *be as his master.*] Καταρτίζεσθαι is to be perfect in any thing, Matt. xxi. 16, 2 Cor. xiii. 9. 11, Heb. xiii. 21, 1 Pet. v. 10. The sense therefore of these words may be this, The disciple that perfectly understands the rules, and sees the example, of his master, will think it is his business to tread exactly in his steps, to do and suffer, upon like occasions, as his master did, and so he will be like his master.

CHAPTER VII.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die (*or near death*).

3 And when he (*the centurion*) heard (*the fame*) of Jesus, he [1] sent unto him (*some of*) the elders of the Jews, beseeching him (*by them*) that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly (*or earnestly*), saying, That he was worthy for whom he should do this (*i. e. he well deserved this kindness*):

5 For he loveth our nation (*and religion,*) and (*as an indication of this*) he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent (*other*) friends to him, saying unto him, Lord, trouble not thyself (*to come to me*): for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word (*thy pleasure*), and (*I believe*) my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. (*How much more then canst thou, who hast all power in heaven and earth, command one of the ministering spirits to come and heal my servant.*)

9 When Jesus heard these things, he marvelled at him, and turned him (*self*) about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel; (*and upon this faith, he told them that were sent, it should be as he believed*, Matt. viii. 13.)

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came high to the gate of the city, behold, there was a dead man carried out, (*who was*) the only son of his mother, and she was a widow (*and so by the loss of this son left destitute*): and much people of the city was with her (*to attend the funeral*).

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And (*then*) he came and touched the bier: and

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. Ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, *He sent to him the elders of the Jews.*] And ver. 6, "The centurion sent to him friends:" by Matthew, viii. 5, "The centurion came to him;" and ver. 8, "The centurion said to him." To reconcile this difference, note,

First, That St. Luke relating this story more largely than St. Matthew doth, and with this signal circumstance said by his messengers, "I thought not myself worthy to come unto thee" (ver. 7), these circumstances must be as they are related by St. Luke. Note,

Secondly, That it being a rule among the Jews, that apostolus cujusque est quisque, the disciple, messenger, or proxy of any man is as himself; and, among the civilians, quod facimus per alium, id ipsum facere judicamur, "we ourselves are reputed to do that which by another we do:" St. Matthew well might say, the centurion who sent these elders and friends came to him by them. So Jethro comes to Moses by a messenger, Exod. xviii. 6, and Solomon speaks to Hiram by his servants, 1 Kings v. 7. James and John came to Christ with a petition presented by their mother, Mark x. 35 compared with Matt. xx. 20. John the Baptist speaks to Christ by his disciples, Matt. xi. 3. Note,

Thirdly, That though it seems probable from those words of Christ to the centurion, "Go thy way, and as thou hast

they that bare *him* stood still. And he said, Young man, [2] I say unto thee, Arise.

15 And (*at that word*) he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on (*them*) all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people (*by sending to them the promised Messiah*).

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples [3] sent *them* to Jesus, saying (*in the name of their master, who sent them for their own satisfaction*), Art thou he that should come (*the Messiah*)? or look we for another?

20 When (*therefore*) the men were come unto him, they said, John (*the*) Baptist hath sent us unto thee, saying (*or, to say*), Art thou he that should come? or look we for (*are we to expect*) another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight (*according to the prophecy of Isaiah concerning him:* see the note on Matt. xi. 5).

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me (*i. e. who shall not fall off from me by reason of the afflictions he may suffer, as John doth, or by reason of my mean circumstances in this present world*).

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John (*saying*), What went ye out into the wilderness for to see? (*Was it*) a reed shaken with the wind (*a man wavering in his doctrine or testimony*)?

25 But what went ye out for to see? A man clothed in soft raiment (*a courtier and parasite*)? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

26 But what went ye out for to see? (*Was it*) a prophet? Yea, I say unto you, and (*one that is*) much more than a (*an ordinary*) prophet.

27 (*For*) This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 (*More, I say, than an ordinary prophet,*) For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but (*yet*) he that is (*the*) [4] least (*prophet*) in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God (*i. e. approved the wisdom and justice of his counsel, in calling them, by the Baptist, to repentance*), being baptized with the baptism of John.

30 But the [5] Pharisees and lawyers rejected the counsel of God against (*towards*) themselves, being not baptized of him (*as being confident they were righteous*, Luke xviii. 9, *and so needed no repentance*).

---

believed, be it done unto thee" (Matt. viii. 13), that when Christ was nigh to the house, the centurion might come in person to him, yet neither is this necessary; for when David sent messengers to commune with Abigail to take her to wife, she answers as if he had been present, "Behold thy handmaid to be a servant to wash the feet of the servants of my lord" (1 Sam. xxv. 41).

[2] Ver. 14. Εἶπε, *νεανίσκε, σοὶ λέγω, ἐγέρθητι, Jesus said, Young man, I say unto thee, Arise.*] Here Woltzogenius owns that Christ spake this by that divine power which he had over inanimate things, as the wind and the sea; Est quidem hoc Deo proprium, "This indeed," saith he, "is proper to God, who calleth things that are not, as if they were" (Rom. iv. 17), but God had communicated this power to his Son, by whom he would most perfectly manifest himself to the world. So Peter speaks to Tabitha, "Tabitha, arise" (Acts ix. 40); as Christ to Lazarus, "Lazarus, come forth" (John xi. 43). Now to this I reply,

First, That the instance of St. Peter saying to Tabitha, "Arise," doth not lessen the strength of the argument from these words for the divinity of Christ, seeing he doth this only by prayer to and faith in the Lord Christ; to which he ascribes all his miracles, doing them in his name, or power, and "through faith in his name" (Acts iii. 16), and so in effect saith to her as he did to Æneas (ver. 34), "Jesus Christ healeth thee, arise," &c. Christ here doth this by his own power, without any prayers, as appears from those words, "I say to thee, Arise;" and he will raise all his servants from the dead, and "change their vile bodies into the likeness of his glorious body, according to the mighty power by which he is able to subdue all things to himself" (Phil. iii. 21). He prayed, indeed, when he raised Lazarus; but then even Woltzogenius observes, he could not do this to receive power to raise him, because he had this power in himself already, John v. 26, and doth there challenge to himself to be "the resurrection and the life," vi. 25, but for other reasons accounted for John xi. 41, 42.

Secondly, When Woltzogenius can prove, that divine virtue which is proper to God alone, ever was, or ever can be communicated to a creature, or to another without communication of the divine nature, then, and not till then, will he have given a satisfactory answer to this argument.

[3] Ver. 19. *John sent, saying, Art thou he that should come?*] See the note on Matt. xi. 3.

[4] Ver. 28. *The least in the kingdom of heaven is greater than he.*] See the note on Matt. xi. 11.

[5] Ver. 30. Οἱ *φαρισαῖοι καὶ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, But the pharisees and lawyers rejected the counsel of God against* (Gr. towards) *themselves, being not baptized of him.*] That some of them came to be baptized, we read Matt. iii. 7, it therefore must be said, either that this is here said of them in general, because it was true of many of them; or that those who came to him, hearing the character he gave of them, refused his baptism (see note on Matt. iii. 7). But the chief thing here observable is this, that, in rejecting John's baptism, they are said to reject the counsel of God towards them, that is, his gracious design of calling them by him to that repentance which could alone exempt them from the wrath to come; and by that refusal declared they approved not of God's counsel, as just and righteous in calling such unblamable persons as they were, and such zealots for the law, to repentance, that so they might escape the ruin threatened by St. John; for thus Eleazar, one of them, speaks, after the destruction of the Jews, that though all the rest of the Jews perished,* ἡμεῖς δ' ἆρα μόνοι ἠλπίσαμεν περιέσεσθαι ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, "we alone expected to be preserved, as having not sinned against God, nor been guilty of any fault, and who were teachers to others." Christ tells us they were, πεποιθότας ἐφ' ἑαυτοῖς, "confident in themselves, that they were righteous" (Luke xviii. 9), and represents them by the elder son, saying, "I never transgressed at any time thy commandments" (Luke xv. 29). They therefore judged it an incongruous thing to call such righteous persons to repentance and threaten them with ruin, who were so dear to God; but the publicans and common people were conscious to themselves of sin sufficient to expose them to divine judgments, and therefore they approved of this counsel God sent them by his messenger,

* Apud Joseph. de Bello Jud. lib. vii. p. 990.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you (*as at a festival*), and ye have not danced; we have mourned to you (*as they do at funeral solemnities*), and ye have not wept (*i. e. you have neither complied with us when we called you with mirth nor sadness.*)

33 For John the Baptist came neither eating bread nor drinking wine (*his meat being only locusts, and his drink water*); and ye say (*of him*), He hath a devil (*or, is a melancholy, frantic person*).

34 The Son of man is come eating and drinking (*in the usual manner*); and ye say (*of him*), Behold (*he is*) a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is [6] justified (*i. e. approved*) of all her children (*i. e. of all true lovers of wisdom*).

36 ¶ And (*or, then*) one of the Pharisees desired him that he would eat with him. And (*thereupon*) he went into the Pharisee's house, and sat down to meat.

37 [7] And, behold, a woman in the city, which was (*formerly*) a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner (*and so by touching must defile him*).

40 And Jesus answering (*to his thoughts*) said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 (*Jesus then began his discourse thus,*) There was a certain creditor which had two debtors: the one owed (*him*) five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? (*When*) I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 [8] Wherefore I say unto thee, (*This is a testimony that*) her sins, which are many, are forgiven; for she (*hath*) loved much: but to whom little is forgiven, *the same* loveth little.

48 And (*then*) he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this (*man*) that (*he*) forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee (*from the punishment of thy past sins*); go in peace.

---

and declared him righteous, both in calling them to repentance and threatening his judgments if they did neglect it; and therefore they submitted to this baptism of repentance for the remission of sins, to which God, by the Baptist, called them: that δικαιοῦν is to declare, or approve a thing or person righteous, see ver. 35. They whose principles will not allow them to believe that God had any such benign designs towards such a generation of vipers, say, First, That βουλὴ τοῦ Θεοῦ is not the *counsel*, or the *purpose*, but only the *command* of God; but (1.) this phrase in scripture never signifies a bare command, but always the *decree*, the *purpose*, or the *counsel* of God (see Acts ii. 23, vi. 28, xiii. 36, xx. 27, Eph. i. 11, Heb. vi. 17). Nor (2.) can it be rationally supposed, that God should give men any virtuous or moral precepts, which he doth not design and purpose that they should obey. Secondly, They add, that εἰς ἑαυτοὺς, "towards them," is here put for ἐν ἑαυτοῖς, "in themselves;" and therefore render the text thus, "They despised in themselves the counsel of God." But (1.) was it his counsel towards them, or was it not? If not, how could they by neglecting that which concerned not them, despise it? If so, then it is certain, that the purpose and counsel of God toward them was this, That they should repent, and bring forth fruits meet from repentance. (2.) The phrase, "in themselves," is always expressed by ἐν ἑαυτοῖς, iii. 8, vii. 49, viii. 9; εἰς ἑαυτοῦς occurs but twice elsewhere, viz. 1 Pet. iv. 8. 10, and then it plainly signifies, "towards themselves."

[6] Ver. 35. Καὶ ἐδικαιώθη, *But Wisdom is justified of her children.*] See note on Matt. xi. 19.

[7] Ver. 37. Ἰδοὺ, γυνὴ ἐν τῇ πόλει. *And, behold, a woman in the city.*] Here are two arguments against the opinion of Huetius* and others, that this woman was Mary, the sister of Lazarus, and that Simon the Leper, mentioned Matt. xxvi. 6, Mark xiv. 3, was the same with the Simon mentioned here; (1.) because this Mary was a woman of that city, that is, either of Nain or Capernaum, the only cities mentioned here; whereas Mary, the sister of Lazarus, was of no city, but of the town or village of Bethany, John xi. 1. (2.) After the collation here, which is not styled a supper, our Lord went "through every city and village, preaching the kingdom of God" (viii. 1), whereas, after he raised Lazarus, "Jesus walked no more openly." And, lastly, Mary's unction was made for Christ's interment, and but six days before Christ's last passover (John xii. 7), when he continued in Bethany and in Jerusalem (Mark xi. 11).

[8] Ver. 47. Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ· ὅτι ἠγάπησε πολύ· *For which cause I say unto thee, Her sins, which were many, are forgiven: for she loved much.*] Christ saith not her sins were forgiven because she loved much; but this ought to be a token to thee, that her sins, which rendered her unworthy to touch me, have been forgiven; this great love to me being an indication of her deep sense of God's mercy to her in pardoning her many sins: and this do I the Prophet and the Son of God declare unto her: to this sense lead both the parable of the great debtor, to whom the Lord frankly had forgiven all, for he loved much, because much had been forgiven; and the conclusion of it in these words, "He that hath less forgiven loveth less;" whence it appears, that ὅτι here cannot be causal or intimate, she was forgiven much, because she loved much; the cause assigned of her forgiveness being not her love but faith (ver. 50); but only consequential, denoting the effect or indication of the forgiveness of her many sins. So Hosea ix. 15, All their iniquity was in Gilgal, "therefore there I hated them;" for they did not sin in Gilgal, because he hated them there; but he hated them there, because there they offended (Eccles. v. 7); ὅτι σὺ τὸν Θεὸν φοβοῦ, "Wherefore fear thou God." So John xiv. 17, The world cannot receive the spirit of truth, ὅτι οὐ θεωρεῖ αὐτο, "therefore it sees him not, neither knows him," but ye know him, "therefore he abideth with you, and shall be with you." In one at least of these two paragraphs ὅτι must bear this sense.

* Not. in Matt. p. 43, 44.

CHAPTER VIII.

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which[1] ministered unto him (*necessaries out*) of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 (*Saying,*) A sower went out to sow his seed: and as he sowed, some fell by the way side; and [2] it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked (*root and*) moisture.

7 And some fell among thorns; and the thorns [3] sprang up with it, and (*overgrowing it*) choked it.

8 And other (*seed*) fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear (*i. e. wisdom to discern and willingness to receive the truth*), let him hear (*i. e. embrace it*).

9 And his disciples asked him, saying, What might (*the meaning of*) this parable be?

10 And he said (*to them*), Unto you it is given to know the mysteries of the kingdom of God: but to others (*I speak*) in parables; (*they having shut their eyes, and closed their ears,* Matt. xiii. 14) [4] that seeing they might not see, and hearing they might not understand.

11 Now the (*meaning of the*) parable is this: The seed is the word of God.

12 Those (*seeds sown*) by the way side are (*emblematically*) they that hear (*but consider not what they hear,* Matt. xiii. 19); then cometh the devil (Gr. εἶτα, *so that the devil cometh*), and taketh away the word out of their hearts, lest they should believe and be saved.

13 They (*who are represented by the seed sown*) on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, (*being persons*) which for a while believe, and (*but*) in time of temptation fall away.

14 And (*by*) that (*seed*) which fell among thorns

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2, 3. Καὶ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, *And certain women, which had been healed of evil spirits and infirmities,——ministered to him of their substance.*] This was customary, saith St. Jerome,* among the Jews, for women, and especially for widows, to minister necessaries to their teachers; and his disciples being with him, and they being not represented as of his family or domestics, but only as followers of his doctrine, could give no ground for any ill suspicion in this case.

[2] Ver. 5. Καὶ κατεπατήθη, *And it was trodden down.*] This is not mentioned by St. Matthew or Mark, and seems to signify a great contempt of the divine seed, the things which we tread under our feet being accounted vile, and not worthy to be taken up from the ground.

[3] Ver. 7. Καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό· *And the thorns springing up with it, choked it.*] There be two principles of action in man, the flesh and the spirit, or the inward man; from which arise different appetites and inclinations: the flesh produceth an affection to riches, pleasures, and other allurements of the world, which are here called thorns; the inward man, or mind, approving of the laws of God (Rom. vii. 22), and persuading to those things which conduce to the peace, and tranquillity, and welfare of the soul, is a principle inclining us to virtuous actions; but if we suffer these thorns to take root in our hearts, and gain our affections, these inclinations to virtue will be quickly choked, or bring no fruit to ripeness or perfection, which is all one as to be ἄκαρποι, without fruit, as appears from ver. 14, compared with Matt. xiii. 22, Mark iv. 19.

Ver. 8. Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.] These words are owned by all the versions, Theophylact, and Jerome, and yet are rejected by Dr. Mills on the sole authority of three MSS.

[4] Ver. 10. Ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν, *That seeing they may not see, and hearing they may not understand:* Mark iv. 12, *That seeing they may see and not perceive, and hearing they may hear, and not understand, lest they should be converted, and their sins should be forgiven them.*] Here, say some, this is plainly given as a reason why our Saviour spake to them without in parables, viz. that they may not perceive, or understand, or be converted. But, to take off this pretension, it is sufficient to observe, that the words in St. Mark and St. Luke are only an abbreviation, or short hint of what St. Matthew saith was spoken by our Lord more fully; for Christ might say what St. Mark and Luke relate, and yet say more than they relate, as St. Matthew doth assure us he did; but then St. Matthew could not have given us his discourse fully, unless our Lord had spoken it more fully than it is related by St. Mark and Luke; whence it must follow, that the relations of Mark and Luke must be allowed to be deficient, i. e. not to contain all that our Saviour said on this occasion, and therefore must be filled up, or rendered entire, by the addition of the words recorded in St. Matthew. Since then St. Matthew doth expressly tell us from the mouth of Christ, "He therefore spake to them in parables, because they seeing would not see, or did not see, and hearing did not understand;" and that they therefore did not see, hear, and understand, "because their heart was waxed gross, and their ears heavy, and they had closed their eyes, lest they should see, and hear, and be converted;" it seemeth evident, that the words of St. Mark and Luke must be filled up, or made entire thus—To others (of the Jews) speak I in parables (because they seeing, see not; and hearing, do not understand; for their hearts are waxed gross, and their ears heavy, and their eyes have they closed), that seeing they may see, and not perceive; and hearing they may hear, and not understand, lest they should be converted: and though doubtless this sad effect of their not hearing, and seeing, viz. lest they should be converted, was not intended by them, yet, since it was the natural issue of their shutting their eyes against the light, it fitly is ascribed to them; as when the prophet Hosea saith, viii. 4, "Of their silver and gold have they made them idols, that they might be cut off;" and the prophet Micah, vi. 16, "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation." A like expression to this we find, Isa. lxiii. 17, "Why hast thou caused us to err from thy ways? τί ἐσκλήρυνας τὰς καρδίας ἡμῶν τοῦ μὴ φοβεῖσθαί σε; why hast thou hardened our hearts, that we should not fear thee?" And yet this is the church's prayer, imploring God's mercy, and the removal of his judgments, viz. the long oppression of the heathens, which was a temptation to them to depart from him, and to cast off his fear; and therefore shows they were no otherwise hardened by God than as these providences were a strong temptation to them to cast off his service. Hence also we may learn the power and efficacy of the word, when it is heartily believed and seriously attended to, to work in those that hear it conversion, to the salvation of the soul; it being only through the want of seeing and of understanding, that is, of believing

* In Matt. xxvii. 55.

are they (*represented*), which, when they have heard (*the word*), go forth (*into the world*), and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But (*by*) that (*seed which fell*) on the [5] good ground are they (*represented*), which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ (*And, having thus explained this parable, he said, I do not impart this knowledge to you that ye may conceal it, but that ye may teach it to others; for*) [6] No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in (*to the house*) may see the light.

17 For nothing is (*said in*) secret (*by me*), that shall not be made manifest; neither (*is*) *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath (*so as to improve it*), to him shall be given (*more*); and whosoever (*thus*) hath not, from him shall be taken (*away*) even that which he seemeth to have.

19 ¶ Then came to (*see*) him *his* mother and his brethren, and (*they*) could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, (*Is*) my mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we (*are ready to*) perish. Then he arose, and rebuked the wind and the raging of the water (*saying to them, Peace, be still*): and (*then*) they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had (*been possessed with*) devils (*a*) long time, and (*he*) ware no clothes, neither abode in any house, but in the tombs.

28 When he (*the evil spirit*) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not: (*this he said, fearing he might be punished for what he had done to the man.*)

29 (For he (*i. e. Jesus*) had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and (*though*) he was kept bound with chains and in fetters; and (*yet*) he brake the bands, and he was driven of the devil into the wilderness.)

30 And Jesus asked (*the unclean spirit in*) him, saying, What is thy name? And he said, (*It is*) Legion, because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled (*from the place*), and went and told *it* in the city and in the country (*what was done*).

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear (*of what they might farther suffer by him*): and he (*accordingly*) went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things [7] God hath done unto (*for*) thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged (*about*) him.

43 ¶ And a woman having an issue (*or flux*) of blood twelve years, which had spent all her living upon physicians, neither could be healed of (*i. e. by*) any (*of them*),

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all (*the rest*) denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me (*in order to some cure*): for I perceive that virtue is gone out of me (*to heal somebody*).

47 And when the woman saw that she was not hid (*from him*), she came trembling, and falling down be-

---

and considering the importance of it, that it hath not this effect upon men (see the note on Jam. i. 18).

[5] Ver. 15. Τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον, κατέχουσι, *But that on the good ground, are they, who, in* (with) *an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*] From these words it is manifest, that some good disposition of heart is requisite to render the word truly and durably fruitful. Now what this is, see in note on Matt. xiii. 23.

[6] Ver. 16. Οὐδεὶς γὰρ λύχνον ἅψας, καλύπτει αὐτὸν, *No man when he hath lighted a candle, covereth it with a vessel.*] Of this, and the seventeenth verse, see Mark iv. 22.

[7] Ver. 39. Ὅσα ἐποίησέ σοι ὁ Θεὸς, *Shew how great things God hath done to thee.*] Here, saith Woltzogenius, Christ ascribes this miracle to God, the author of that power by which he did it (John v. 19), whereas had he been the high God, he should have ascribed it to himself. I answer, he doth this as "not seeking his own glory, but the glory of him that sent him;" that is, as one executing his prophetic office in his Father's name, and casting out devils by that Spirit he received from his Father.

fore him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master (*any farther*).

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in (*to her apartment*), save Peter, and James, and John, and the father and the mother of the maiden.

52 And all (*present*) wept, and bewailed her: but he said, Weep not; (*you shall soon find*) she is not (*as one*) dead, but (*as one that*) sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out (*who were thus weeping*), and took her by the hand, and called, saying, Maid, arise.

55 And her [8] spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

[8] Ver. 55. Ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her spirit returned.*] By adding this, saith Grotius, St. Luke shows, that the soul of man is not corporeal, or any thing that perisheth with it; but ἀϑυπόστατόν τι, something subsisting of itself; which, when the body dies, exists elsewhere, as the word ἐπέστρεψε shows. But this is not a certain inference from the word; for of Samson, refreshed with the water that came from the jaw of the ass, it is said, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ, "his spirit returned," Judg. xv. 19, and the like phrase we find, Ps. iii. 23, Lam. i. 11. 16. 19, plainly importing the restoring a person to his vigour. This therefore is more surely to be gathered from the death of the damsel, ver. 53, for so Elijah speaketh in a like case, 1 Kings xvii. 21, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου, "Let, I pray thee, the soul of this child return into it."

CHAPTER IX.

1 Then he called his twelve disciples together, and gave them power and authority (*through his name*) over all devils, and to cure diseases.

2 And he sent them to preach the (*coming of the*) kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing (*with you*) for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece; (*for you shall want neither provision nor protection*, xxii. 35.)

4 And whatsoever house ye enter into, there abide (*while ye continue in that city*), and (*from*) thence depart (*to another*).

5 And whosoever will not receive you, (*your words*, Matt. x. 14,) when ye go out of that city, shake off the very dust from your feet for a testimony against them (*that ye account them as unclean, and not fit to be conversed with any more*).

6 And they departed, and went through the towns (*of Judea*), preaching the gospel, and healing (*the sick*) every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead (*and so his great wickedness appeared in killing a man so highly favoured by God*);

8 And of some (*it was said*), that Elias had appeared; (*and so that kingdom of the Messiah was to be set up, which should destroy all other kingdoms*, Dan. ii. 44;) and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but (*if he be not risen again*) who is this, of whom I hear such (*wondrous*) things? And he desired to see him (*that so he might discern whether he were the Baptist or not*).

10 ¶ And the apostles, when they were returned, told him all that they had done (*in his name*). And he took them, and went aside privately into a desert place belonging to the city called Bethsaida (*that they might rest a little*, Mark vi. 31).

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and (*may*) lodge, and get victuals (*which here they cannot do*): for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they (*upon inquiry*, Mark vi. 38) said, We have no more but five loaves and two (*little*) fishes; (*and what are they among so many? we cannot therefore satisfy them,*) except we should go and buy meat for all this people.

14 For they were about five thousand men (*who were to be fed*). And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so (*as he commanded*), and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed (*God over*) them, and brake (*them*), and gave (*of them*) to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them (*that gathered them*) twelve baskets.

18 ¶ And it came to pass, [1] as he was alone (*from the multitude*) praying, his disciples were with him: and (*having ended his prayer*) he asked them, saying, Whom say the people that I am?

19 They answering said, (*Some say thou art*) John the Baptist; but some *say* (*thou art*) Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, (*Thou art*) the Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised (*again*) the third day.

23 ¶ And he said to *them* all, If any *man* will come

ANNOTATIONS ON CHAP. IX.

[1] Ver. 18. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν καταμόνας προσευχόμενον, &c. *And it came to pass, as he was alone praying, his disciples were with him.*] The word καταμόνας alone, excludes not his disciples, but the multitude now sent away, when they were filled, ver. 17, as appears from Mark iv. 10: or καταμόνας προσευχόμενος may be rendered, "As he was pray-

after me, let him [2] deny himself, and take up his cross daily (*as occasion serves*), and follow me.

24 For whosoever will (*reject me to*) save his life shall lose it: but whosoever will (*be ready to*) lose his life for my sake, the same shall save it (*and this surely will be his wisest course*).

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away (*as*

---

ing alone," or "by himself," his prayer being ended, his disciples came to him.

[2] Ver. 23. Ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, &c. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*] Daily, i. e. as oft as an occasion offers itself. Here I shall recollect all that is said in several places of the gospel concerning this self-denial, and taking up the cross; and thence give rules of comprising this whole duty. And,

First, We must deny father and mother; for, "If a man come to me," saith Christ, "and hate not," Luke xiv. 26, i. e. "forsake not father and mother," Matt. xix. 29, "he cannot be my disciple. For he that loveth father and mother more than me, is unworthy of me," Matt. x. 37. Our Lord had told them, ver. 35, 36, that his gospel would accidentally cause great variance and division "betwixt the father and the son, the mother and the daughter," and render those of their own household the most fierce and cruel enemies; he therefore lets them know, that if when this shall come to pass, father and mother did prevail upon them, either by that affection which men naturally bear to their parents, or by that reverence they give to their authority and commands, when these commands do thwart his precepts; or else by those advantages, or outward comforts, which they expect to receive from their parents, and by adhering to the doctrine of our Lord, might lose or hazard; i. e. if they, by any of these motives, were induced to prefer the commands or will of their parents, before Christ's, and value their countenance and affections before his favour,—they could not sincerely be his disciples. Now this, by parity of reason, holds concerning civil magistrates, who are the fathers of their country, and spiritual superiors, who are fathers of the church; and of all others, who have like power to command, reward, or punish us; and so this instance affords this rule of self-denial.

Rule I. That they to whom we bear the greatest natural affection, and the highest reverence, to whose commands we owe the most entire obedience in lawful matters, from whom we have already received, and may expect, the greatest temporal advantages, provided we comply with their desires, or the worst temporal evils upon refusal, must be denied, forsaken, and comparatively hated, for the sake of Christ, so that although the yearning bowels of a tender mother which at first conceived me, and the grey hairs of an indulgent father, should be pleaded as motives to induce me to break the least commandments of the holy Jesus; though the authority of civil, natural, and ecclesiastical superiors should combine to tempt me to do what Christ forbids; though this authority should allure me with proffers of the highest honours or rewards, or should endeavour to affright me with the severest menaces; yet, if all these considerations should prevail with me, to gratify myself and them, by doing that which my own conscience and God's word assure me will be displeasing to my Saviour, or opposite to his commands, it is evident that I regard myself, or them, more than I do my Saviour; and therefore am unworthy of him, and cannot be sincerely his disciple.

Secondly, We must deny our wife and children, even that wife of our bosom, who is made "one flesh" with us, whom we must love as dearly as we love ourselves (Eph. v. 33), and for whose sake father and mother must be left (Gen. ii. 24). We also must deny those children, which are the offspring of our bowels, the joy and comfort of our lives; for, "if any man come to me," saith Christ, "and hate not his wife and children," Luke xiv. 26, "if he forsake not wife and children for my name's sake, and the gospel's (Mark x. 28), he cannot be my disciple." Accordingly it is recorded, for the everlasting honour of the Levites, that they observed God's word, and kept his covenant, "saying unto their father and mother, I have not seen them, not knowing their own children, not acknowledging their brethren;" that is, being commanded by God's servant Moses, to kill every man his brother, friend, and son, that had been guilty of idolatry, in worshipping the golden calf, they executed the command of God without regard to father, mother, son, or brother, Exod. xxxii. 27, 28. Now the children of our loins, and the wife of our bosom, being the objects of our strongest love and greatest pity, and those in whom we chiefly take delight and pleasure; this second instance will afford this rule, viz.

Rule II. That whatever we most passionately love, are most especially concerned for, do cleave most closely to in our affections, and above all enjoyments do take the most pleasure in, must be loved less than Christ; and consequently must be denied, forsaken, and comparatively hated, for his sake, and the gospel's. Now to this rule, by parity of reason, may be reduced all our immoderate affections to the pleasures of this world, whether they be the pleasures of the appetite, such as the glutton and the drunkard do pursue; the pleasures of the senses, which the voluptuous and lustful persons chiefly prosecute; the pleasures of vain sports and pastimes, gamings, and other recreations; so that if our affection to a bosom friend prevail upon us to defer that religion we profess without conviction, or to act in contradiction to any precept of it, of which our conscience is convinced; if our love to our own offspring will not permit us to reprove, correct, or to restrain them, when they dishonour God, and render themselves vile, but with old Eli, we despise our God by thus preferring our sons before him; if our affections are inordinately set upon the pleasures of this world, now mentioned, so that we do more passionately covet and delight more in them than the things of God, we do more eagerly pursue, more constantly employ our care and time about them than about spiritual things, and so become "lovers of pleasures more than lovers of God;" if our affection to them doth prevail upon us to neglect our duty towards God, our neighbour, or ourselves, or to enjoy them in that degree or manner which is forbidden by the laws of Christ,—then do we love them more than Christ; and therefore cannot be sincerely his disciples.

Thirdly, We must deny brother and sister, which may be fitly styled denying of ourselves, seeing a brother is a second self, of the same flesh and blood with us, and therefore styled, frater quasi ferè alter: for, "he that cometh unto me," saith Christ, "and hateth not his brother and his sister," Luke xiv. 26, i. e. "who will not leave them for my sake (Mark x. 28), cannot be my disciple." Now, a brother, naturally, and in the scripture import of the word, denotes a person with whom we do familiarly converse, and have an intimate acquaintance; hence, when the spouse desireth to have more near acquaintance, and more close communion with Christ, she thus expresseth her desire: "Oh that he were as my brother, that sucked the breast of my mother!" Cant. viii. 1. And the wise man, exhorting others to associate themselves with Wisdom, and be more intimately acquainted with her ways, doth bid them "say to Wisdom, Thou art my sister," Prov. vii. 4. Moreover, this relation intimates the closest union of affection, and the greatest friendship; whence friends in scripture are so oft styled brethren: and Christian love, in the superlative degree, is often represented by the love of brethren. So that our third rule will be this, viz.

Rule III. That Christians must deny, forsake, and must, comparatively, hate their nearest relative and dearest friend, who are as their own soul (Deut. xiii. 6), and cleave closer to them than a brother (Prov. xviii. 24), and him with whom they have enjoyed the sweetest and most delightful converse, and most familiar acquaintance, when it is necessary for the sake of Christ, and in obedience to his precepts, so to do; and then, à fortiori, this rule must bind us to deny our pot-companions, our lustful Delilahs, our brethren in iniquity, our vain and sinful company, and to have no communion with them in their works of darkness, but to reprove them. If then the importunity of friend or brother prevail upon thee to transgress wilfully any commandment of thy God and Saviour; if they draw thee, by their example and persuasions, to excess or riot, to chambering or wantonness, or any other sin, which is, in effect, to persuade thee to be damned for company; if, in dispensing punishments, rewards, preferments, favours, thou dost transgress this rule

they who reject me, to save this temporal life, will be)?

26 For whosoever will be ashamed of me and of my words (*now*), of him shall the Son of man be ashamed,

of equity on their accounts; if thy regard to them restrain thee from reproving their drunkenness and swearing, their lewd or atheistical discourse; nay, if the plain command of God, to hold no friendship or familiarity with them doth not prevail upon thee to abandon and forsake their company, as much as may be,—then evident it is, thou lovest the company of such vile creatures more than communion with thy Saviour; thou dost more prize their friendship than his favour, thou wilt not leave thy friend for him, and therefore art not worthy of him.

Fourthly, We must deny ourselves in houses, lands, and goods, or in those things by which we, with God's blessing on them, do subsist; and though these things be not so properly ourselves, as wife and children; yet, since men are so hot in the pursuit of them, that they will hazard their reputation, health, life, soul, or their whole selves in prosecution of them; since, when these things are lost, we are so apt to think and say, we are undone; since by the scriptures these things are called our substance, and are indeed the things by which our nature does subsist;—our denial of them, upon these accounts, may very fitly be called self-denial, and thus we are obliged to deny ourselves: for "whosoever he be of us, that forsaketh not all that he hath, *πάντα τὰ ὑπάρχοντα*, all his possessions," or his worldly goods, "he cannot be my disciple," saith our Lord, Luke xiv. 33. Hence doth our Saviour lay this command on the young man, to sell his great possessions, and give them to the poor, and follow him, in expectation of a heavenly treasure; and did pronounce, on his refusal to obey so irksome a command, that he could not enter into the kingdom of God. Here then the rule runs thus, viz.

Rule IV. That Christ's disciples must, when his providence doth call them to it, renounce, cast from them, abandon, even their whole subsistence, and all their temporal good things, in prospect of those spiritual blessings, which he hath promised to all who, for his and his gospel's sake, do thus deny themselves: and then much more must we renounce our superfluities, and those accommodations whereby we only gratify our fancies, and our carnal minds, viz. our stately palaces, our numerous attendants, our delicious fare, our rich attire, our large and flourishing estates. If then we cannot freely spend these temporal enjoyments in the cause of Christ, or part with superfluities for the relief and comfort of his members; if we cannot cast away, abandon, or reject these things, though dear unto us as a right hand, or eye, when they prove snares, temptations, and offences to us; if the rich man cannot be content to be "brought low," and to "take joyfully the spoiling of his goods," in prospect of those never-failing riches Christ hath promised; if, to enjoy or to preserve these things, we venture to "make shipwreck of faith," or "a good conscience," or out of love unto this present world are moved, with Demas, to forsake or to neglect our duty to Christ,—then we love mammon more than Christ, and therefore cannot be his true disciples.

Fifthly, We must deny even life itself, which is still a more high degree of self-denial: there is scarce any thing we do so highly value and dearly love, and so much labour to preserve, and so unwillingly let go, as life; for, "skin for," or after, "skin, and all that a man hath, will a man give for his life," and yet this also must be denied for Christ's sake: for, "if any man come unto me, and hateth not his own life," saith Christ, "he cannot be my disciple;" i. e. if he doth not love God better, and prize his favour more, than he doth value the continuance of this present life; if he cannot prevail upon himself to die for Christ, that he may live for ever with him; and lose this miserable life, to find it happily improved into a life of endless bliss and happiness; if he cannot follow the example of his Lord, who suffered first, then entered into his glory,—he vainly doth pretend to be a follower or a disciple of the holy Jesus. This instance then of self-denial doth inform us, that even natural life must be forsaken, and renounced, when we cannot preserve it without the loss of our more valuable interest in Christ, and those eternal blessings he hath promised to all those that suffer "for the sake of righteousness." And if this natural life must be denied for Christ, much more my personal or civil liberty, my habitation, or my country.

Rule V. If then I cannot live a pilgrim and stranger upon earth, in expectation of a heavenly country, or live in banishment and exile for the cause of Christ; if I cannot suffer bonds and imprisonments, that I may still continue the Lord's freeman; if I cannot be induced to lose my life, that I may find it; but will endeavour to preserve my life or liberty by the violation of any laws of Christ,—it is evident I love this present life more than I love my Saviour, more than that crown of life, which he hath only promised to those who shall continue "faithful to the death;" and therefore am unworthy of him, and falsely do pretend to be a true disciple of the holy Jesus.

Sixthly, We must deny our honour, and our reputation, our ease, and our deliverance from those afflictions, which render life a burden, which is the last and highest pitch of self-denial; even when our afflictions and our persecution do render death itself a mercy and deliverance; when, with good Job, "our soul chooseth strangling, and death, rather than life, and longeth for it more than for hid treasure" (Job iii. 21); when for his sake we are "reproached all the day long," and are exposed as spectacles of shame and infamy to the beholder: all this we must with patience suffer for the name of Jesus; for even after that our Lord had said, "If any man come to me, and hate not his own life, he cannot be my disciple," he adds, Luke xiv. 27, "And whosoever doth not bear his cross cannot be my disciple;" wherefore this bearing of the cross imports some farther act of self-denial; which, that we may the better understand, consider, (1.) That the cross among the Romans was accounted the most ignominious and shameful death, inflicted only upon slaves; for, as Lactantius saith, Homine libero quemvis nocente indignum videbatur, "Now to a generous spirit it is not so much to die, as it is to suffer in an ignominious manner, and as the worst of malefactors, being innocent;" whence, as the heathen Seneca well notes, no person can so much express his love to virtue, or more entirely be devoted to her, than he, qui boni viri famam perdit, ne conscientiam perderet, "that loses his reputation to preserve his conscience." (2.) Consider that this was a most bitter, painful, and afflictive death; whence, as Austin notes, acerbissimi dolores *cruciatus* à cruce vocabantur. From this expression therefore thus explained, I collect this rule, viz.

Rule VI. That the disciple of the holy Jesus must endure the most fiery trials, the most sharp afflictions, and choose to die in the most shameful, ignominious manner, for the cause of Christ; i. e. when he cannot escape those things without denial, or acting contrary to the commandments of his Saviour: and then much more, when equal circumstances do concur, must he deny himself his ease and worldly quiet, his places of grandeur, his honour and his reputation, and those punctilios of honour, which the hectors of our age so much insist on; and must with patience bear, and readiness forgive, all the affronts he suffers from the hands of men, which he can never less deserve than by adhering firmly to his Lord. If then we cannot quit our ease and worldly quietness for Christ, but rather will neglect known duty, than give ourselves the trouble which Christ's service calls for, rather comply with what is uppermost, than put ourselves to any trouble or disquiet to preserve an upright conscience; if the example and authority of Christ be not sufficient to curb our angry passions, quell our malicious and revengeful tempers; if the punctilios of honour tempt us to duel, and to spill our brother's blood; if we cannot lay down our honour and our reputation at the feet of Christ, not seeking honours from frail creatures, but "that which comes from God alone," and being willing to be dishonoured for his sake; if fiery trials do cool our love to Christ, or the most sharp afflictions do cause us to forget our duty to him; if we do not rather choose "to endure affliction with the people of God, than to enjoy the pleasures of sin for a season,"—we either love or fear those things more than we love the favour, or fear the frowns, of our blessed Lord: and therefore cannot be his true disciples.

when he shall come in his own [3] glory, and in his Father's, (*that of light and flame*; see note on Heb. i. 3,) and (*with the glorious attendance*) of the holy angels.

27 But (*besides this coming at the dreadful day*) I tell you of a truth, there be some standing here, which shall not taste of death, till they see the (*Son of man coming in the*) kingdom of God (*with power*, Matt. xvi. 28, Mark ix. 1, *to execute his judgment on them that reject him*).

28 ¶ And it came to pass about an eight days after these sayings (see the note on Mark ix. 2), he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion (*or appearance*) of his countenance was altered, and his raiment *was* (*or became*) white *and* glistering.

30 And, behold, there talked with him two men, which (*by their discourse*) were (*known to be*) Moses and Elias:

31 Who appeared in glory, and spake of his [4] decease (*the death*) which he should accomplish at Jerusalem.

32 But Peter and they that were with him (*whilst he was praying*) were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: [5] and (*therefore*) let us make (*here*) three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing (*whether*) what he said (*were well or ill said*).

34 While he thus spake, there came a cloud (*of glory*), and overshadowed them; and they feared as they entered into the cloud (*because of the magnificent glory of it*, 2 Pet. i. 17).

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they (*three*) kept *it* (*the vision*) close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a [6] spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again (Gr. *it causeth him to beat himself; and foam*), and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not; (*and this hath raised a dispute betwixt the scribes and thy disciples concerning thy power*, Mark ix. 15.)

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him* (*or, and he beat himself with his fists*). And Jesus rebuked the unclean spirit, and healed the child (*of his epilepsy*), and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God (*visible in Christ*). But while they wondered every one at all these things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for (*notwithstanding this seeming admiration*) the Son of man shall (*by these very Jews*) be delivered into the hands of men.

45 But they [7] understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive (*such a one as*) this child in my name receiveth me, and whosoever shall receive me receiveth him that sent me: for he that is least among you all (*in his own*), the same shall be great (*in my esteem and kingdom*).

49 ¶ And John answered (*i. e. spake*) and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us (*but pursues the same design in beating down the kingdom of Satan*) is for us.

---

[3] Ver. 26. Ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρός, καὶ τῶν ἁγίων ἀγγέλων, *When he shall come in his own, and in his Father's glory, and in the glory of his holy angels.*] The divine apparitions in the Old Testament are represented by a great light, or splendour, by the Jews styled Shechinah, and the presence and attendance of holy angels; and these are styled "the glory of God," or the appearance of the glory of God, and, representing to them God the Father, are here styled "the glory of the Father;" and it being the Λόγος, or Son of God, which usually thus appeared, and who, after his ascension, was again invested with this glory, it is here also styled "his glory" (see the notes on John xvii. 5, Phil. ii. 6, Heb. i. 3).

[4] Ver. 31. Ἔλεγον τὴν ἔξοδον αὐτοῦ, &c. *And they spake of his decease which he should accomplish ἐν Ἱερουσαλήμ, at Jerusalem.*] Not of that destruction which he was to accomplish on Jerusalem; for, that Moses and Elias spake one word of that, we read not in the holy scripture; nor doth the word ἔξοδος, absolutely put, ever signify any such thing, but only when it is joined with army, king, captains, soldiers, and the like; but it is the proper word used by scripture, and other writers, for a departure out of this life; so 2 Pet. i. 15, "I will endeavour that, μετὰ τὴν ἐμὴν ἔξοδον, after my departure, ye may have these things in remembrance;" Wisd. iii. 2, "In the sight of the unwise they seemed to die, καὶ ἔξοδος αὐτῶν, and their departure is taken for misery;" and, vii. 6, "All men have one entrance into life, ἐξόδος τε ἴση, and their departure is alike; Ecclus. xxxviii. 23, "Be comforted for him, ἐν ἐξόδῳ πνεύματος αὐτοῦ, when his spirit departeth." Hence Grotius notes this as one of those phrases by which the old tradition of the immortality of the soul is preserved, though ἐξέλευσις τοῦ πνεύματος is only the expiration, or going forth of the breath of man (Ps. civ. 29, cxlvi. 4).

[5] Ver. 33. Καὶ ποιήσωμεν, &c. *And let us make three tabernacles.*] Καὶ here signifies *therefore*, as Gen. xii. 19, xxix. 33, xlii. 22, Deut. iv. 6. 15. 37. 40, v. 32, vi. 3, vii. 9, viii. 6, xxviii. 48, Josh. xxiii. 11, xxiv. 10. 18, 1 Sam. ii. 17, Luke xii. 29, 1 Cor. v. 13.

[6] Ver. 39. Καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, *And, behold, a spirit taketh him.*] That this person was truly possessed with an evil spirit, is evident, (1.) because Matthew saith expressly, that Christ "rebuked him, and the devil departed from him," Matt. xvii. 18, (2.) because Christ commands him "to depart, and return no more," Mark ix. 24.

[7] Ver. 45. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, *But they understood not this saying, and it was hid from them.*] They understood the words, but knew not how to reconcile them with their own traditions, that their Messiah should live for ever; or with the great things they expected from him: and therefore in after ages they invented the distinction of Messiah Ben Joseph, who was to die; and of Messiah Ben David, who was to triumph, and live for ever.

51 ¶ And it came to pass, when the time was (*near*) come that he should [8] be received up (*into heaven*), he [9] stedfastly set his face (*or fully purposed*) to go to Jerusalem (*where he was to suffer*).

52 And (*therefore*) sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready (*a lodging*) for him.

53 And they did not receive him, because his [10] face was as though he would go (*i. e. he appeared to them to be going*) to Jerusalem (*to worship*).

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did (*to the captains and their fifties*)?

55 But he turned, and [11] rebuked them, and said, Ye know not what manner of spirit ye are of (*i. e. how opposite this exterminating spirit is to the design of my coming*).

56 For the Son of man is not come to destroy men's (*temporal*) lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the

---

[8] Ver. 51. Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *When the time was come, that he should be received up.*] Though this may be said with some analogy of his death, which he was, πληροῦσθαι ἐν Ἱερουσαλὴμ, "to accomplish at Jerusalem," whither he was now bound; because that was by being lifted up upon the cross; yet that being only styled ὕψωσις, but never ἀνάληψις, I incline rather to think, that as his ἔξοδος signifies his departure, so his ἀνάληψις may import his glorious ascension into heaven, the fruit and consequence of his death, who, "having purged away our sins by his death, is set down at the right hand of majesty in the highest" (Heb. i. 3): "he, for the suffering of death, being crowned with glory and honour" (ii. 9), and διὸ, for this cause exalted (Phil. ii. 9). So Elias is said, ἀναληφθῆναι εἰς τὸν οὐρανὸν, "to be taken up into heaven," 2 Kings ii. 1. 9, Ecclus. xlviii. 9.

[9] Καὶ αὐτὸς ἐστήριξε πρόσωπον αὐτοῦ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, *He steadfastly set his face to go to Jerusalem.*] That is, he firmly purposed to go to Jerusalem, and began to execute it by passing from Galilee, the road-way through Samaria to Jerusalem. This is the frequent import of this phrase in the Septuagint, when there is mention of the counsel, purpose, or decree of God declared to his people. So Jer. iii. 12, οὐ μὴ στηριῶ πρόσωπόν μου ἐφ' ἡμᾶς, "I will not set my face against you;" xxi. 10, ἐστήριξα τὸ πρόσωπόν μου, "I have set my face against this city for evil;" and Ezek. xxi. 2, στήρισον τὸ πρόσωπόν σου ἐπὶ Ἱερουσαλὴμ, "Set thy face against Jerusalem:" so vi. 2, xiii. 17, xv. 7, xx. 46, xxv. 2, xxviii. 21, xxix. 2, xxxviii. 1, Dan. xi. 16, 17.

[10] Ver. 53. *And the Samaritans received him not,* ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ, *because his face was as though he was going to Jerusalem.*] It appeared by the road he took, and the places he went through, that he was going thither. So of Sennacherib, Hezekiah saw, ὅτι τὸ πρόσωπον αὐτοῦ, "that his face was to fight against Jerusalem," 2 Chron. xxii. 2, i. e. that he directed his army thither; and they that firmly purposed to go to Egypt are Σίνητες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου, "men that set their face to go into Egypt," Jer. xlii. 15. 17 (see also 2 Kings xii. 17). The reason why the Samaritans, knowing thus his purpose, received him not, as they did other Galileans going thither, was, that, by going thither on a religious account, viz. to celebrate the passover, he decided the controversy betwixt them and the Jews, touching the place by God appointed for worship, and for sacrifice, against them; which, though they regarded not when done by the Galileans, yet was it grievous to them, that such a celebrated doctor, as Christ was, should do it.

Ver. 54. Ὡς καὶ Ἠλίας ἐποίησε.] Hæc irrepserunt ex margine, saith Dr. Mills; but they are owned by the eastern versions, by Theophylact here, by Chrysost. de Precat. hom. 1, ed. Mor. p. 747 (see also the defence of καθ' ἡμέραν, ver. 33, Examen Millii).

[11] Ver. 55, 56. *But he turned and rebuked them, saying,* οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *You know not what spirit ye are of.*] Here interpreters truly note, that πνεῦμα, *spirit*, is put for the affection, or disposition of the mind; as when the scripture speaks of the "spirit of bondage and adoption," Rom. viii. 15, and of the "spirit of fear, power, love, and of a sound mind," 2 Tim. i. 7. But that which is here chiefly to be observed is, the contradiction of this saying to the popish practice of persecuting, destroying, and exterminating those whom they call heretics, purely on account of their religion; for observe,

First, That whereas they who are thus persecuted by the church of Rome, are falsely supposed to be schismatics and heretics; the Samaritans undoubtedly were both. For, (1.) In opposition to the temple of Jerusalem, which God himself appointed for the place where he would be worshipped, commanding all men to repair to it, they erected a temple upon mount Gerizim, and there they worshipped, deserting the temple of Jerusalem; this was their schism. (2.) They also were heretics and idolaters: for they erred in matters which concerned salvation; and this our Saviour testified in these words, "Ye worship ye know not what, we know what we worship; for salvation is of the Jews" (John iv. 22).

Secondly, Observe, That whereas the Romanists do exercise this cruelty on them whom they call schismatics and heretics, chiefly for their refusing to receive and own him as Christ's vicar, who manifestly doth usurp that title; these Samaritans refused to receive our Saviour himself in his own person, and that because he seemed to be going to Jerusalem to worship; so that the honour of God, and of religion, and of Jerusalem, the place of his peculiar worship, were all concerned in this case.

Thirdly, Observe, That the permission of what was here desired by John and Peter, would have been more effectual for the conviction of the heretical, schismatical Samaritans, than any of the punishments inflicted by the inquisition, or any arts of papal tyranny can be for the conviction of those whom they call heretics and schismatics; for these disciples did not desire, that they themselves might execute on the Samaritans this sentence, by committing them to the flames, or imploring the magistrates' assistance to consume or burn them; they only did request, that they might call upon the God of heaven to rain down fire upon them, and consume them; which, had it pleased him to do on this occasion, the rest of the Samaritans, by what this village suffered, must have been evidently convinced, by demonstration from heaven, of God's displeasure against their way of worship, and of the truth of that Messiah, and his doctrine, who procured this vengeance to be executed upon them: whereas the persecutions of that church, because they minister no conviction to the conscience, serve only to harden men's hearts, and embitter their spirits against those who use them, and to induce them more firmly to believe that such a barbarous religion cannot be of God.

From these observations it is evident, that whatsoever may be pleaded by the church of Rome to justify her practice in burning, massacring, extirpating of heretics and schismatics, might, with advantage, have been pleaded here. * "Doth she practise her severities out of a zeal for truth, and for the honour of God and Christ, and of the true religion, and for the reclaiming heretics and schismatics, and the preventing or terrifying others from adhering to them, or being deluded by them?" Upon all these accounts you see, that the disciples had far greater cause to call for "fire from heaven" upon this village of Samaria: and yet our Saviour, under the circumstances, thinks fit to rebuke even the desires of doing this to one small village. How then will he rebuke the actual performance of it to many hundred thousand souls, after his solemn declaration of the repugnancy of these proceedings to the design of his most blessed advent, and to the spirit of the gospel! For the true reasons why Christ rebuked his disciples for their desire of dealing thus severely with these schismatical and heretical Samaritans were these:

First, Because this spirit of severity towards erroneous persons, in whomsoever it is found, is highly opposite to the calm temper of Christianity, as is insinuated in that reply of Christ to his disciples, "Ye know not what spirit ye are of;"

---

* Dr. Tillotson's Serm. Nov. 5, 1678, p. 15.

way, a certain *man* said unto him, Lord, [12] I will follow thee whithersoever thou goest.

58 And Jesus said unto him (*Thou canst expect no advantage at present by following me; for*) foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go (*home*) and (*stay till I*) bury my (*aged*) father (*and then I will attend upon thee*).

60 Jesus said unto him, Let the dead bury their dead (*or those who are dead to spiritual things be employed in those affairs*): but go thou (*forthwith*) and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No [13] man, having put his hand to the plough, and looking back (*i. e. having undertaken my service, and diverting from it to worldly business*), is fit for the kingdom of God.

---

that is, ye do not well consider under what way of dispensation ye are placed by me. *The way I come to teach men, the temper, disposition, and affection I would fix within them, is not a furious, persecuting, and destructive spirit; but mild, and gentle, and tender of the lives and interests of men, even of those who are our greatest enemies. Under the †Old Testament, indeed, they who rejected and scoffed at a prophet suffered severely for it, the prophet had commission to call for "fire from heaven to destroy them presently, and curse them in the name of the Lord" (2 Kings ii. 24). But they who reject and crucify Christ, are by him prayed for, and are, by his command, to be still preached to, and, if possible, brought to repentance; and, according to his example are all Christians to conform themselves, acting towards contemners of their person or rejecters of their doctrine, not according to the legal, but the evangelical dispensation; not according to the severity of Elias, but the meekness and gentleness of Christ: and therefore your desire of proceeding according to the extraordinary spirit of Elias, under the gospel-dispensation, is intolerable; for that designs universal love, peace, and good-will even to enemies; it doth engage us to show all meekness to all men; and so no difference of religion, no pretence of zeal for God, can justify this fierce, vindictive, and exterminating spirit.

Secondly, Our Saviour's second reason against this proceeding is, that it was repugnant to the end for which he came into the world, which was, "not to destroy men's lives, but to save them." ‡ "He came to discountenance all fierceness, and rage, and cruelty in men one towards another; to restrain and subdue that furious and unpeaceable spirit, which is so troublesome to the world, and the cause of so many mischiefs and disorders in it; to beget a peaceable disposition in men of the most distant tempers;" making the lamb and the wolf lie down together (Isa. xi. 6. 9); and no more to destroy and hurt each other; "but turn their swords into ploughshares, and their spears into pruning-hooks" (Micah iv. 3); engaging them to lay aside "all bitterness, and wrath, anger, and clamour, and evil-speaking, with all malice." He came to introduce that excellent spirit which consults not only the eternal salvation of men's souls, but their temporal peace and security, their comfort and happiness in this world, whose fruits are "righteousness and peace" (Rom. xiv. 17); "love, peace, long-suffering, gentleness, goodness, and meekness" (Gal. v. 22, 23); whose wisdom is "pure and peaceable, gentle, and easy to be entreated, full of mercy and good fruits, [or works]" (James iii. 17), and which commands the wise and knowing man "to show forth, out of a good conversation, his works with meekness of wisdom" (ver. 13), condemning all his "bitter zeal" as "earthly, sensual, and devilish" (ver. 14, 15), which suffers not the servant of Christ to be engaged in "foolish questions, which beget strife;" because that the disciples of this mild and gentle Saviour "must not fight, but must be gentle towards all men, patient, in meekness instructing those that oppose themselves" against the truth, though their doctrine spread "as a gangrene, and overthrow the faith of some" (2 Tim. ii. 24, 25. 17, 18); not dispatching them out of the way, as is the manner of the Romanists, but "with long-suffering expecting, if God, peradventure, will give them repentance to the acknowledgment of the truth," which teaches us to bear the infirmities of persons weak" in faith (Rom. xv. 1), "to restore them in the spirit of meekness" (Gal. vi. 1), "to become as weak to the weak, that we may gain the weak" (1 Cor. ix. 22), to bear with the weak, and "be long-suffering to all men" (1 Thess. v. 14), "to speak evil of no man, to be no fighters, but meek, showing all gentleness towards all men;" and that upon this sole account, that "we ourselves were sometimes foolish and deceived" (Tit. iii. 2, 3).

Now both these reasons are such as equally concern all persons, magistrates as well as ministers, them who thus persecute out of misguided zeal towards God, as well as those who do it from envy, hatred, and such carnal principles; and they seem plainly to infer, that no man should be persecuted, as in the church of Rome men are, purely for his mistake concerning, or his denial of, any article of faith revealed by the gospel, but only for seditious and treasonable doctrines, or for such crimes as, had the gospel never been revealed, might justly have been punished by the civil magistrate.

[12] Ver. 57. *Master, I will follow thee whithersoever thou goest.*] This being said, as Christ perceived, from the common opinion of the nation, that the disciples of the Messiah should get wealth and honour, Christ soon discourages him from executing this resolution, laying before him the mean and low condition in which he was to be followed by his disciples.

[13] Ver. 62. Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, &c. *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*] Christ often compares his word to seed, and the time of gaining others to the faith to the harvest. Now of the plougher and sower of the seed, it was used to be said proverbially, "He is no good ploughman or seedsman, who, being at that work, looketh back;" because his furrows will not be straight, nor his seed cast even from him: whence they require of such a one, (1.) That he should stoop, for then he cannot look back; according to Pliny,* Arator, nisi incurvus, prævaricatur: (2.) That he should look straight before him, not back on his associates, as Hesiod in these words,

Ὃς κ' ἔργου μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι,
Μήκετι παπταίνων πρὸς ὁμήλικας. Ἔργ. ver. 441.

This Christ applies to the spiritual husbandry; to which he that applies himself must forget the things which are behind ἔμπροσθεν ἐκτεινόμενος, "bending and stretching out himself to those which are before" (Phil. iii. 14).

---

* Ibid. p. 7. † Vide Dr. Hammond in locum.
‡ Dr. Tillots. ibid. p. 8.

* Hist. Nat. lib. xviii. cap. 19.

CHAPTER X.

1 After these things the Lord appointed other [1] seventy also, and sent them two and two before his face into every city and place, whither he himself would come (*after them.*

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἑτέρους ἑβδομήκοντα, *The Lord appointed seventy others.*] Grotius saith they were chosen according to the number of the Sanhedrin, and so were seventy-two; six of them being chosen out of every tribe; for which he cites the authority of Josephus. Now Josephus doth indeed say

2 *And because he sent them to so many cities,*) therefore said he unto them, The harvest truly is great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth (*more*) labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves (*ready to devour them;*

4 *Yet*) Carry neither purse, nor scrip, nor shoes: and [2] salute no man by the way (*i. e. spend no time in fruitless civilities, which may divert you from your business*).

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there (*one fit, by reason of his peaceable temper, to receive that blessing*), your peace shall rest upon it (*i. e. it shall be according to your prayer*): if not, it shall turn to you again (*i. e. they shall receive no benefit by it*, Ps. xxxv. 13, Isa. lv. 11).

7 And in the same house (*in which you find a son of peace*) remain, eating and drinking such things as they give (*you as the reward of your labour*): for the labourer is worthy of his hire. Go not from house to house (*for better entertainment*).

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on (*to*) us, we do wipe off (*as a testimony*) against you (*that we refuse all farther commerce with you*): notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you (*and you would not receive it*).

12 But (*and*) I say unto you, that it shall be more tolerable in that day (*when God shall judge the disobedient and unbelievers*) for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes (*with the deepest sorrow and humility*).

14 But (*and accordingly*) it shall be more tolerable for Tyre and Sidon at the (*day of*) judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven (*i. e. advanced highly above others by my doctrine, taught in thy synagogues, and miracles wrought in thee*), shalt be thrust down to hell (*i. e. into a state of the extremest misery.*

16 *And for your encouragement in the work on which I send you,*) he that heareth you (*preaching in my name the kingdom of God, shall be owned as one that*) heareth me; and he that despiseth you (*shall be treated as one that*) despiseth me; and he that despiseth me (*as one that*) despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the [3] devils are subject unto us through thy name.

---

of the seniors sent to Ptolemæus Philadelphus, that they were ἐξ ἀρ' ἑκάστης φυλῆς,* "six out of every tribe," but he says not so of the Sanhedrin: and that they were only seventy without, and seventy-one with Moses their governor, see Seld. de Synedr. lib. ii. cap. 4, §. 5, and Dr. Lightfoot here. And, (2.) he proves this from the authority of Origen, who, in his book, De Rectâ in Deum Fide,† saith, Christ chose seventy-two disciples; and from Epiphanius,‡ who saith, that St. Mark was one ἐκ τῶν ἑβδομήκοντα δύο, "of the seventy-two." But this they both speak by the bye: and to Origen, if that be indeed his work, we may oppose Tertullian, who styles them "seventy," saying, §Adlegit et alios septuaginta apostolos super duodecim: to Epiphanius, Jerome,‖ who saith, "the seventy palm-trees in the sixth mansion of the Jews signified, secundi ordinis prædicatores, the preachers of the second order, as the fountains signified the twelve apostles:" and to both, we may oppose the more ancient testimonies of Irenæus,¶ who saith, that "after the twelve apostles, septuaginta alios Dominus noster ante se misisse invenitur, our Lord sent seventy others before him:" and of Clemens,** who, in his Hypotyposes, makes frequent mention of Christ's "seventy disciples:" of Eusebius there, and Ambrose here: and the council of Neocæsarea,†† saying, the *chorepiscopi* were constituted εἰς τύπον τῶν ἑβδομήκοντα, after the example of the seventy." But it is more material to observe, that as the first mission of the apostles was only for a season, and ceased at their return, Matt. x. 1 (see the note there); so was the first mission of the seventy, they returning quickly from it, ver. 17, and they received a new commission; of which, see note on ver. 19. Note (2.) that whereas some compare the bishops to the apostles, the seventy to the presbyters of the church, and thence conclude, that divers orders in the ministry were instituted by Christ himself: it must be granted, that some of the ancients‡‡ did believe these two to be divers orders, and that those of the seventy were inferior to the order of the apostles; and sometimes they make the comparison here mentioned; but then it must be also granted, that this comparison will not strictly hold: for the seventy received not their mission as presbyters do, from bishops, but immediately from the Lord Christ, as well as the apostles; and in their first mission were plainly sent on the same errand, and with the same power. Nevertheless, I think here is a fair foundation for that, in which Chrysostom, and others, place the superiority of bishops over presbyters, to wit, in this, that the power of ordination belongs to them alone (see note on 1 Tim. iii. 1, 2). For though the commission to preach the gospel belonged to the seventy, as well as to the twelve apostles, yet the power of conferring the Holy Ghost, by laying on of hands, belonged peculiarly to the twelve (see note on Acts viii. 15). This then seems to be the reason, why the conferring of the Holy Ghost for the use of the ministry hath been perpetually esteemed peculiar to those bishops, who, in the ecclesiastical style, are always called the successors of the apostles, and they have always done it by imposition of hands.

* Antiq. lib. xiii. cap. 2, p. 392.
† P. 8.
‡ Hær. 51, §. 6, p. 428.
§ Adv. Marcion. lib. iv. cap. 24.
‖ Lib. iii. ep. ad Fab. f. 15. 1.
¶ Lib. ii. cap. 37, lib. iii. cap. 13.
** Apud Euseb. Hist. Eccles. lib. i. cap. 12.
†† Can. 13.
‡‡ Euseb. Hist. Eccl. lib. i. cap. 12.

[2] Ver. 4. Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, *And salute no man by the way.*] i. e. Do nothing which may hinder you in the execution of your office. So when Elisha sent Gehazi on a message to be dispatched presently, he saith to him, "Salute no man by the way," 2 Kings iv. 29, the salutations of the eastern nations being prolix: so Grotius.

Ver. 15. Καὶ σύ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα.] Dr. Mills approves μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ, taken from some few MSS. and the Latin Irenæus, lib. iv. cap. 70, p. 371. But Chrysostom, Theophylact, the Syriac, and Arabic, read according to the text; and Dr. Grabe, on the place, saith, Lectio illa non ipsius Irenæi, sed solius Latini interpretis est, nam in nullo Græcorum patrum hunc locum ita allegatum reperio.

[3] Ver. 17. Καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου, *Even the devils are subject to us in thy name.*] Here Woltzogenius notes, that Christ did cast out devils by a virtue residing in himself; his disciples only in the name and by the power of the Lord; seeing then this power accompanied them in all parts of the world, it is necessary that Christ's presence should be with them every where; now such a presence is a certain indication of the Deity (1 Kings viii. 27, Ps. cxxxix. 7, Jer. xxiii. 24, Amos ix. 3).

18 And he said unto them, (*when I sent you forth*) I beheld Satan as lightning fall from [4] heaven (*i. e. I foresaw the sudden downfall of his kingdom*).

19 [5] Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you (*i. e. I promise you protection against Satan and his instruments, and whatever else may hurt you, and power to prevail over all their opposition*).

20 [6] Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven (*i. e. you have a present right to a heavenly kingdom*).

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast [7] hid these things from the (*men, in their own conceits*) wise and prudent, and hast revealed them unto babes (*in their account*, Rom. ii. 20): even so, Father (*hath the event been in my preaching*); for so it seemed good in thy sight.

22 All things are delivered to me of (*i. e. by*) my Father: and no man (Gr. *none*) knoweth [8] who the Son is (*as to his nature and dignity*), but the Father; and (*no man knoweth truly*) who the Father is, but the Son, and he to whom the Son will reveal (*the saving knowledge of*) *him*.

23 ¶ And he turned him (*self*) unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see (*viz. the days of the Messiah*), and have not seen *them*; and to hear the things which ye hear (*the mysteries of the kingdom of God*), and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him (*i. e. made trial of his wisdom*), saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he (*the lawyer*) answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he (*Christ*) said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself (*as one that had already done this*), said unto Jesus, And [9] who is my neighbour (*I am thus to love? If those of our nation only, as we teach, I have done that.*)

30 And Jesus answering (*by an apologue*) said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side (*taking no pity on him*).

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side (*showing no compassion on him*).

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*.

---

[4] Ver. 18. Ἐθεώρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ πεσόντα, *I beheld Satan as lightning falling from heaven.*] Though Satan may be reckoned among spiritual wickednesses ἐν τοῖς ἐπουρανίοις, "in heavenly places," Eph. vi. 12, yet Christ seems not here so much to respect that, as the dissolution of that kingdom he had erected in the world; he is styled, "the God of this world," 2 Cor. iv. 4, "the ruler of the darkness of this world," Eph. vi. 12, and to him is ascribed "the kingdom of darkness," Col. i. 13, and a principality over the children of disobedience; Christ therefore here foretells that this dominion should be in great part lost by the translation of the heathens "from darkness to light, and from the power of Satan to God;" and Satan being thus spoiled of his dominions, may be said to fall from heaven, by a phrase familiar both to sacred and profane writers: so of the fall of the king of Babylon the prophet saith, "How art thou fallen from heaven, O Lucifer!" Isa. xiv. 12. Of the fall of the colleague of Antonius, Cicero* saith, Collegam tuum de cœlo detraxisti, "Thou hast pulled him down from heaven;" and when Pompey was overthrown, he is said by him, ex astris decidisse, "to have fallen from the stars" (Ep. lib. i. ad Atticum, ep. 20).

[5] Ver. 19. Ἰδοὺ, δίδωμι ὑμῖν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων, *Behold, I give you power to tread upon serpents.*] Note here, that these words plainly seem to give a new institution to the seventy, relating not, as the former, to the cities of Israel, as the forerunners of their Lord, but to their preaching among other nations; as we may gather, by comparing these words with the commission given by Christ to his apostles, sent into the world "to preach the gospel to every creature," Mark xvi. 15. 18, according to these words of Grotius, Non pro hâc tantùm legatione dedi, sed do nunc etiam in posterum. (2.) This power seems to be given in words, containing a manifest allusion to Ps. xci. 13, where a like protection from danger is promised to the pious man, under the metaphor of "treading on the scorpion and the basilisk;" and according to the LXX. and the Chaldee, of "protection from the noon-day devil," or "from troops of evil spirits," ver. 5, 6. And "after this manner,"†

---

* Philip. 2.

† Hôc denique modo, etiam ethnicis sæpè subvenimus, donati à Deo eâ potestate, quam apostolus dedicavit, quum morsum viperæ sprevit. Scorp.

saith Tertullian, "we often help the heathens, being invested with that power which the apostle dedicated when he despised the biting of the serpent."

[6] Ver. 20. Πλὴν ἐν τούτῳ μὴ χαίρετε, &c. *Notwithstanding, rejoice not in this, that the spirits are subject to you; but rather rejoice, that your names are written in heaven.*] They returned (ver. 17) "rejoicing, that even the devils were subject to them in Christ's name;" which, as it tended to the glory of God, and the promotion of the gospel, was a just matter of their joy; but because to be thought worthy of salvation by God, and through faith in Christ to have a present right to an inheritance in heaven, was a blessing proper to the saints, and tended to the eternal welfare of their souls, which the casting out of devils was not, that being done by men to whom Christ will say at the last day, "I know ye not," &c. (Matt. vii. 22, 23); therefore Christ bids them, μᾶλλον χαίρειν, "to rejoice more," that their names were written in heaven, or in the book of life; which is a Jewish phrase, of the import of which see the note on Phil. iv. 3, not signifying an absolute election, but a present right to life eternal, through the obedience of faith (see also Targum on Deut. xxxii. 33, and Ps. lxix. 29, Isa. iv. 3, and Constitut. Apost. lib. viii. cap. 1).

[7] Ver. 21. Ὅτι ἀπέκρυψας, *That thou hast hid these things from the wise and prudent.*] See note on Matt. xi. 25.

[8] Ver. 22. Καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, *All things are delivered to me of the Father: and no man knoweth who the Son is, but the Father.*] All things, i. e. "all power both in heaven and earth," Matt. xxviii. 18; "all judgment," John v. 27; "power over all flesh to give eternal life," John xvii. 2. Now this includes power to raise the dead, and to pass judgment on them according to their works and secret thoughts; and so a power and wisdom which is plainly divine, and consequently the divine nature, from which those attributes are inseparable; which is one argument for the divinity of Christ. Secondly, He saith here, no man knoweth τίς ἐστιν ὁ υἱὸς, "who is the Son," which seems not to respect what he was to do or suffer, but his nature, excellence, and dignity, as the words following, τίς ἐστιν ὁ πατὴρ, "who the Father is," respect his nature, his divine excellency, and dignity, exhibited to us ἐν προσώπῳ, "in the person of Jesus Christ" (2 Cor. iv. 6).

[9] Ver. 29. Καὶ τίς ἐστί μου πλησίον; *But he, willing to justify himself* (as one who had performed the command of

34 And went to *him*, and bound up his wounds, pouring in (*to them*) oil and wine, and (*he*) set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise (*treat the Samaritan with like kindness, and thou wilt do according to this precept*).

38 ¶ Now it came to pass, as they went (*to Bethany*, John xi. 1), that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost not thou care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one [10] thing is (*absolutely*) needful: and Mary (*by hearing my word, that she may do it*), hath chosen that good part, (*the fruits of*) which shall not be taken away from her.

---

loving his neighbour as himself), *said, Who is my neighbour?*] Now the corrupt tradition of the Jews having restrained this neighbour to men of their own nation and religion, to whom he might retain a very kind affection, he thought this sufficient to show, that he had satisfied that precept; Christ therefore here demonstrates to him that every person who stands in need of help, and who is capable of kindness from us, though he be of a different nation and religion, must be deemed our neighbour (see the note on Matt. xxii. 39).

[10] Ver. 42. Ἑνὸς δέ ἐστι χρεία. *But one thing is needful.*] Not one dish only to eat of, as Theophylact and many of the fathers descant here, but the "better part," or that spiritual wisdom which Mary made it her chief care to labour after. So Arrian* saith of the government of the mind, and the fixing it upon that only which is in our power, and which we cannot be deprived of, νῦν ὁὴ ἑνὸς δυνάμενοι ἐπιμελεῖσθαι καὶ ἑνὶ προσαρτηκέναι, ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι, "When we might contract our cares to one thing, and cleave to that alone, we choose rather to be bound to and troubled about many things."

* In Epict. lib. i. cap. 1, p. 84.

CHAPTER XI.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us (*a form by which*) to pray, as John also taught (*one to*) his disciples.

2 And he said unto them, When ye pray, say (*these words*), Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as (*it is*) in heaven, so in earth.

3 Give us day by (*or, after*) day our daily bread.

4 And forgive us our sins; for we also forgive every one that is [1] indebted (*or, hath been injurious*) to us. And lead us not into temptation; but deliver us from evil (see the paraphrase and notes on Matt. vi.)

5 And (*to encourage them to expect a return of their prayer*) he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give (*them to*) thee.

8 I say unto you, Though he will not (*be moved to*) rise and give him (*them*), because he is his friend, yet because of his [2] importunity he will rise and give him as many (*loaves*) as he needeth.

9 And (*accordingly*) I say unto you, Ask (*in faith*), and it shall be given you; seek (*diligently*), and ye shall find; knock (*earnestly*), and it shall be opened unto you.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 4. Καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, *For we forgive every one that is indebted to us.*] That is, every one that offends against us, according to the usual import of that word in the Syriac, or Chaldee, where a sinner is חיב, "a debtor," and sin is חיבא, "a debt;" thus Exod. xxxii. 30, חטאתם חטאה גדלה, "ye have sinned a great sin," is, in the Targum, חבין חובא רבא, "You have contracted a great debt:" so Gen. xx. 9, xxvi. 10, xxxi. 36, Lev. iv. 3, see Burtorf in the word חיב: and in this sense ὀφειλέτης, "a debtor," and ὀφειλήματα, "debts," are used, Matt. vi. 12, and Luke xiii. 4, "Think ye that they on whom the tower of Siloam fell were ὀφειλῆται, debtors." that is, "sinners above all men?"

But then it is carefully to be observed, for the due stating the controversy of Christ's satisfaction, that sins are not properly and strictly compared to debts, seeing by sinning we do not so properly contract a debt, as a guilt, or obnoxiousness to punishment; which two things will admit these differences; (1.) That if another will pay my debt, the creditor cannot justly refuse his paying it for me, or complain he is not satisfied when the whole debt is paid; but let another be never so willing to suffer for my offence, he can make no satisfaction for it, unless the judge be willing to admit him to suffer in my stead. Hence (2.) the creditor does no act of grace by admitting the solution of another; and if that other pay the whole, he can require no conditions for my discharge; but the ruler, against whose laws I have personally offended, does me an act of grace in admitting another to suffer in my stead, and so may do this only upon some reasonable conditions. And (3.) we do not properly pay our whole debts, unless we pay what was owing in specie, or something admitted as an equivalent to it; but we may make satisfaction for our sins against our governor by any thing of less value, provided that it preserves the honour of the lawgiver, and terrifies us and others for the future from lapsing into the same offence.

Of the third and last petition of the Lord's prayer, whether they were wanting in St. Luke's original, or not, and whether (ver. 13) we are to read Πνεῦμα ἅγιον, or ἀγαθὸν δόμα, see Examen Millii, lib. ii. cap. 1. n. 12, 13.

[2] Ver. 8. Διά γε τὴν ἀναιδείαν, *For his importunity.*] i. e. His request so importunate as to admit of no refusal, his continual coming and crying night and day (xviii. 1. 5. 7): Gr. "for his impudence," according to that saying of the Jews, *"The impudent man overcomes the modest and the bashful, how much more God who is goodness itself!"

* Buxtorf. in voce *chatoph.*

10 For every one that (*thus*) [3] asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (*by his heavenly Father*).

11 (*For*) if a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion? (*i. e. things unprofitable and hurtful to, rather than what is good and needful for him.*)

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* [4] heavenly Father give the Holy Spirit (*the fountain of all spiritual blessings*) to them that ask him?

14 ¶ And he was casting out a devil, and it was (*such a one as made the man*) dumb. And it came to pass, when the devil was gone out (*of him*), the dumb (*man*) spake; and the people wondered (*at it*).

15 But some of (*the pharisees among*) them said, He casteth out devils through (*confederacy with*) [5] Beelzebub the chief of the devils.

16 And others, tempting *him* (*i. e. distrusting his power, and doubting of his commission*), sought of him a [6] sign from heaven (*as the chief token of the Messiah mentioned by Daniel*, vii. 14).

17 But he, knowing their thoughts, said unto them (*who accused him of confederacy with Satan*), Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth (*into ruin*).

18 If Satan (*then*) also be divided against himself (*and he casts his own subjects out of his dominions*), how shall his kingdom stand? (*And thus I argue*) because ye say that I cast out devils through Beelzebub.

19 And (*moreover*) if I by Beelzebub cast out devils, (*let me ask you*) by whom do your [7] sons (*who exorcise them in the name of the same God by whose power I profess to do it*) cast *them* out? therefore shall they be your judges (*i. e. your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing done by me to the power and assistance of Satan*).

20 But if I with the finger of God cast out devils, no doubt (*can be made of it that*) the kingdom of God is come upon you (*i. e. that the Messiah promised to erect this kingdom is among you.*

21 *For*) when a strong man armed keepeth his palace, his goods are (*preserved*) in peace (*and safety*):

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. (*I therefore being thus able to overcome Satan, and cast him out of his dominions, must be stronger than he.*

23 *And in this work, of beating down Satan's kingdom*) He that is not with me is against me: and he that gathereth not with me scattereth (*i. e. he that assists me not in bringing men to the kingdom of God, scattereth them as sheep without a shepherd.*

24 *And to you from whom Satan hath been thus ejected, and to you who continue yet to side with him against me by whom he is ejected, I direct this parable; viz.*) When the unclean spirit is gone out of a man, he walketh through dry places (*not yet watered by the word preached to them*), seeking rest; and finding none (*there, the gospel following him to the gentiles, and dispossessing him there*), he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished (*and so ready to receive him*).

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and (*so*) the last *state* of that man is worse than the first. (*Thus also will it be with you; Satan ejected by me, finding nowhere else persons so fitted to receive him, will return, and take more durable possession of you, and render you seven times more the children of Satan than ye were before.*)

27 ¶ And it came to pass, as he spake these things,

---

[3] Ver. 10. Πᾶς γὰρ ὁ αἰτῶν, λαμβάνει, *For every one that asketh receiveth.*] i. e. Who asks in faith, seeks with diligence, and knocks with importunity and perseverance, receives all that is needful for him; so the connexion shows "He will rise and give him ὅσον χρήζει, as much as he wants; (ver. 8;) and I say to you, Ask, and ye shall receive" all knowledge necessary to your salvation, all that assistance which is necessary to preserve you from those sinful courses which will exclude you from salvation, or to the performance of that obedience which God hath made the condition of your salvation under the new covenant, and to your perseverance in that obedience to the end; he shall receive all things spiritually good for him: "for if you, being evil, will give good things to your children, much more will your heavenly Father give τὰ ἀγαθὰ, good things," Matt. vii. 11, "his Holy Spirit," ver. 13, "to those that ask him."

[4] Ver. 13. Ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα ἅγιον, *Much more will your heavenly Father give the Holy Spirit to them that ask him.*] Ὁ ἐξ οὐρανοῦ is the same with ὁ ἐν τοῖς οὐρανοῖς, Matt. vii. 11; so "our house from heaven," 2 Cor. v. 2, is our house "in heaven," ver. 1, and "the Lord in heaven," 1 Cor. xv. 47, is ὁ ἐπουράνιος, "the heavenly Lord," ver. 48, 49. Πνεῦμα ἅγιον "the Holy Ghost," if it here signify, as throughout the Old Testament, "the spirit of prophecy," or as generally in the New, "the miraculous inward gifts and operations of the Holy Spirit" (see note on 1 John v. 6); it must be granted, that Christ speaks here, not of what they were to ask at present; for "the Holy Ghost was not yet, because Jesus was not glorified," (John vii. 39): and so must we understand our Lord's words, xii. 11, 12. "When they shall bring you before princes and governors, meditate not beforehand what you shall speak, for the Holy Ghost shall teach you in that hour;" for neither were they brought before princes till after our Lord's resurrection and ascension, nor did the Holy Ghost instruct them how to speak till then. So our Lord's commission as to these words, Matt. x. 8, and all that follows in that chapter, from ver. 16, to the end, plainly respects what they were to do and suffer after Christ's ascension. If it relates to the present time, and to Christians in general, not only to the apostles, as the words, "every one that asketh," and the "good gifts," in Matthew, seem to argue; we, by this phrase, can only understand the ordinary assistances and operations of the Holy Spirit.

[5] Ver. 15. Ἐν Βεελζεβοὺλ, *By Beelzebub, the prince of the devils.*] Of the right reading of this word Beelzebub, "the lord of flies," or Beelzebul, "the lord of dung," as St. Jerome reads, Matt. xii. 24, see Dr. Lightfoot there. But then when both he and the great Bochartus wonder how this god of flies should come to be styled "the prince of devils," that seems to be no great wonder, he being no less than the heathen Jupiter, the prince and father of the gods, as appears from the titles of ἀπόμυιος, μύαρτος, μυώδης, all given him à muscis abigendis, "from his office of chasing the flies from the sacrifices, the temples," and cities of the heathens (see Bochart. Hieroz. par. ii. lib. iv. cap. 9, p. 499—501).

[6] Ver. 16. Σημεῖον ἐξ οὐρανοῦ, *A sign from heaven.*] Because the Son of man was to "come in the clouds of heaven," Dan. vii. 13 (see the note on Matt. xii. 38).

[7] Ver. 19. Οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; *By whom do your sons cast them out?*] To what hath been said on Matt. xii. 27, add, that some think that this relates to the seventy disciples sent by Christ to preach the kingdom in every city and place whither he was afterward to come, Luke x. 2: for they return to him with these words, "Even the devils are subject to us in thy name," ver. 17. Now doubtless they were the sons of the Jews, and though they cast ou

a certain woman of the company lifted up her voice, and said unto him, [8] Blessed *is* the womb that bare thee, and (*blessed are*) the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are they* that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, (*in answer to those who sought of him a sign from heaven*, ver. 16,) This is an evil generation: they seek a sign; and there shall no (*farther*) sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites (*being three days and nights in the whale's belly, and yet raised out of it to preach to them*), so shall also the Son of man be (*raised from the dead after three days, for a sign*) to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and (*shall*) condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a (*person of*) greater (*wisdom*) than Solomon *is* here (*and yet his wisdom is despised by them*).

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, (*these men repent not, though*) a greater (*prophet*) than Jonas *is* here.

33 (*But though the men of this generation despise this heavenly wisdom, it becomes not me, nor my disciples, to conceal it; for*) [9] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in (*to the house*) may see the light.

34 (*As*) The light of the body is the eye (*directing the body how to walk, so the light of the soul is the mind, directing it how to discern its duty*): therefore [10] when thine eye is single (*free from worldly-mindedness and liberal*), thy whole body also is full of light (*directed by the love of God and of our neighbour for his sake, into the way that leads to life*); but when *thine eye* is evil (*envious and covetous*), thy body also *is* full of darkness (*all thy actions done in the body will be deeds of darkness*).

35 Take heed therefore that the light which is in thee (*thy mind which should direct thy actions*) be not (*by covetousness, and an immoderate love of the world, turned into*) darkness.

36 If (*by this care*) thy whole body therefore be full of light, having no part dark, the whole (*of thy life*) shall be full of light, as (*a room is*) when the bright shining of a candle doth give thee light.

37 ¶ And as he spake (*these words*), a certain Pharisee besought him to dine with him: and he went in (*to his house*), and sat down to (*eat of his*) meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter (*i. e. take care to have a fair outside, and bodies clean from ceremonial defilement*); but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also? (*and should not ye then be as careful to keep that clean, as ye do the outward man, by frequent washings?*)

41 But rather give alms of such [11] things as ye have; and (*when God and the poor have had their dues*), behold, all things (*ye eat of or enjoy*) are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and

---

devils in Christ's name, yet is not this sufficient to take off the force of Christ's argument; for it was not easy to suspect so great a number of honest men, of their own nation and acquaintance, sent by two and two into their villages and cities, should be all confederates with Satan; they therefore going through their cities to assure them, "the kingdom of God is at hand," and confirming their testimony by healing diseases, and casting out devils in Christ's name, gave in full testimony against them, who said, that Christ himself did this by a confederacy with Satan.

[8] Ver. 27, 28. *Blessed is the womb that bare thee.* Μενοῦνγε, *Yea, rather blessed are they that hear the word of God, and keep it.*] i. e. That blessedness of my mother ariseth not from this, that she conceived, and brought me forth into the world; but in order to that, it is necessary for her, as well as others, to believe and obey my word (so Theophylact).

[9] Ver. 33. Οὐδεὶς δὲ λύχνον ἅψας, &c. *No man, when he hath lighted a candle, putteth it in a secret place,* &c.] Some give here the connexion thus: Though you generally receive very little benefit from my preaching, it becomes neither me nor my disciples to conceal our wisdom, but still to let it shine forth to the world (Matt. v. 15). But seeing it is evident, that the same expressions are oft applied to different things in divers senses (see note on Matt. xii. 30), why may not this have relation to the following verse, thus? God never gives the light of nature, or of revelation, as he hath done to you Jews, but that it may be improved, and shine forth in them to others: now, as the light of the body is the eye, so the light of the soul is that reason, and that revelation of his mind, which God affords; and therefore it becomes you to take as great care that your light be not turned into darkness by prejudices, which blind the eyes, or by shutting your eyes against the light, or by your infidelity, or those vicious habits which will not suffer you to come at the light, or believe in it; as that the eye of the body be not darkened, or put out.

[10] Ver. 34. Ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, *Therefore when thy eye is single, thy whole body is full of light; but when,* πονηρὸς ᾖ, *it is evil, thy body also is full of darkness.*] There is no tautology in these and the following words, but only a progression from the mind clearly enlightened and directed, and the faculties of the soul rightly disposed, to a life led according to them, or, in the scripture phrase, "a walking in the light." For Christ here compares the inward light of the soul, or the eye of it, to that of the body, showing, that as that being pure from spots, adventitious humours, cataracts, and other blemishes, gives a clear light for the direction of the body; but when it is ill affected, by reason of these or other maladies, the body is in the dark: so if the eye of the soul be not single, i. e. if it be not pure from covetousness, which is ἐπιθυμία τοῦ ὀφθαλμοῦ, "the lust of the eye" after worldly things (1 John ii. 16), from carnal concupiscence, which renders it the "adulterous eye" (Matt. v. 28, 29, 2 Pet. ii. 14), from envy which is ὀφθαλμὸς βασκανίας, the "evil or bewitching eye," (Prov. xxiii. 6, Ecclus. xiv. 3. 10), from pride which is ὀφθαλμὸς ὑπερηφάνων, "the high look" (Ps. ci. 5), ὀφθαλμὸς ὑβριστοῦ, "the proud look" (Prov. vi. 17), ὀφθαλμὸς ὁ μετέωρος, "the lofty eye" (Isa. v. 15): if, I say, it be not purified from these distempers, it will not direct our way aright, or preserve us from walking in the dark: for these are the lusts of the world, which are contrary to the friendship of God, making all the actions of the life perverse; and therefore they who do such things are said to walk on still in darkness (Ps. lxxxii. 5, Eccles. ii. 14, John viii. 12, xii. 46, 1 John ii. 9), "to be in darkness" (1 Thess. v. 4), and "to love darkness more than light" (John iii. 19); whereas when the mind is free from these vices, and adorned with the contrary virtues, it directs all our actions to piety, virtue, and the love of God; as a lantern shining in darkness directs our feet; or as a candle enlightens the whole room where it is; and hence such persons are said "to walk in the light" (1 John i. 7), and to be "children of the light, and of the day" (Luke xiv. 8, John xii. 36, Eph. v. 8, 1 Thess. v. 5). This therefore is the import of these words, That a mind thus enlightened, and free from all these distempers, which darken and make blind the soul, will direct all our faculties and inclinations, and all the actions of the life aright; as a light doth the body when it walks in a dark night.

[11] Ver. 41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *But give alms*

rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done (*as being your own constitutions*), and not to leave the other undone (*as being the more weighty matters of the law*).

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets (*minding these respects from men more than the favour of God*, John v. 44, xii. 43).

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not (*so to be, as being overgrown with grass and herbs*), and (*so*) the men that walk over them are not aware *of them* (*having specious outsides, but hearts defiled, and defiling others*).

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also (*for we are scribes*).

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers (*i. e. ye will not show the least mercy to them who are thus oppressed with them*; see note on Matt. xxiii. 4).

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them (*as you yourselves acknowledge*).

48 Truly ye bear witness that (*ye are by nature the children of those fathers, and*) ye allow (*or, are well pleased with*) the deeds of your fathers: (*showing the like malice against me, and mine, as they did against the old prophets; I say, you testify this*, viz. *that ye are the children of such fathers*) for they (*your fathers*) indeed killed them, and ye (*their children*) build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute (*to the death*):

50 That (*so*) the blood of the prophets, which was shed from the foundation of the world, may be required of this generation (*who by their hatred to the last and chiefest of them have filled up the measure of their sins*);

51 From the blood of (*righteous*) Abel (*the first prophet and preacher of righteousness*, Heb. xi. 4, 2 Pet. ii. 5) unto the blood of Zacharias, (*the last prophet slain by you*, 2 Chron. xxiv. 22, *and*) which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the [12] key of knowledge (*by which the kingdom of God should be opened to men*): ye enter not in yourselves, and them that were entering in ye hindered (*obstructing their faith by your tradition and false interpretations of the scripture*).

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and [13] to provoke him to speak of many things (Gr. *and to inquire of many things from his mouth*):

54 Laying wait for him, and seeking to catch something out of his mouth, that (*by it*) they might accuse him.

---

of all that you have, and all things shall be clean unto you.] Τὰ ἐνόντα, are *τὰ παρόντα, τὰ ὑπάρχοντα*, "our substance," or the things which we have; or, as Stephanus, "which are in our power;" according to those words of Tobit, *ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην*, "Give alms of thy substance," iv. 7, and ver. 8, *ὡς σοὶ ὑπάρχει*, "as thou hast ability," according to thy abundance. Christ therefore here instructs us, that our temporal enjoyments are unclean, i. e. unlawful to be used by us till we have sanctified them by some act of charity; and this is the frequent import of the word *καθαρὸς, clean*, when it relates to meats, as Acts x. 14, 15, xi. 8, 9, Rom. xiv. 20, Tit. i. 15. And suitable to this, is God's command concerning the tithe of the third year, that it should be given "to the stranger, the orphan, the widow, that God might bless the land" (Deut. xxiv. 13, 14): so that till this were done, they were not to expect from him a blessing on their substance. This also is frequently prescribed as a means to procure the pardon of our sins. So Daniel saith to Nebuchadnezzar, *λύτρωσαι ἐν ἐλεημοσύναις*, "Redeem thy sins," or expiate them, "by acts of mercy to the poor," iv. 27, for, "by mercy and truth iniquity is purged," Prov. xvi. 6. Ἐλεημοσύνη, "Mercy (or charity) delivereth from death, and shall purge away all sins," Tobit xii. 9. "Water will quench a flaming fire, *καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας*, and alms maketh an atonement for sins:" our mercy to his servants inclining God to be merciful to us.

[12] Ver. 52. Ἤρατε *τὴν κλεῖδα τῆς γνώσεως, You have taken away the key of knowledge.*] By which the kingdom of God should be opened to men, and they be enabled to enter into it (see note on Matt. xxiii. 13); obscuring and hiding, by your traditions and false interpretations, those scriptures which relate to the Messiah, and the light which those prophecies of the Old Testament afford to conduct men to it; and pretending, that for want of knowledge of the law, they are not sufficient to judge of these matters, but must be guided by your judgment of them (John vii. 48, 49): and thus you, not believing in the Messiah, nor entering yourselves into the kingdom of God, now come among you, and preached to you, have obstructed the faith of them who otherwise would have believed and entered into it.

At the ordination of a Jewish rabbi to be a teacher of the law, a key was given him, to show that he was appointed to open the scriptures to the people. Hence Christ pronounces a woe upon those doctors of the law, who being thus designed to open those scriptures to the people, which concerned the kingdom of heaven, or of the Messiah; they, by their false interpretations, and corrupt traditions, touching the scriptures relating to that kingdom, did "shut the kingdom of heaven up against them."

[13] Ver. 53. Καὶ *ἀποστοματίζειν αὐτὸν περὶ πλειόνων. And to provoke him to speak of many things.*] Or to inquire of many things from his mouth: for they did this *ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ*, "seeking to catch something out of his mouth." So Julius Pollux* saith, that *ἀποστοματίζειν* is *ἀπὸ στόματος εἰπεῖν*, "to speak something from the mouth," or words not written: Suidas, that it is *ἀπὸ στόματος λέγειν*, "to speak from the mouth" or memory. So Aristotle† saith the grammarians learn *τὰ ἀποστοματιζόμενα*, "those things which are delivered from their master's mouth" (see Stephanus on this word): Theophylact saith, it is *κηδεύειν αὐτὸν καὶ ἀπὸ στόματος κρατεῖν.*

* Lib. ii. cap. 9, §. 23, p. 94, lib. xxiii.
† Elench. lib. i. cap. 3.

CHAPTER XII.

1 In the mean time, when there were gathered together an innumerable multitude of people (Gr. *ἐν οἷς, whilst Christ was saying these things, an innumerable multitude of people being gathered together*), insomuch that they trode one upon another, he began to say unto his disciples first of all, [1] Beware ye of the leaven of the

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. Προσέχετε *ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν φαρισαίων, ἥτις ἐστὶν ὑπόκρισις, Beware of the leaven of the pharisees, which is hypocrisy.*] i. e. Take heed ye be not guilty of phari-

Pharisees, which is hypocrisy (*i. e. an outward appearance of sanctity, which puffs up and deceives others; but yet is only a pretence*).

2 For there is nothing covered (*under hypocritical pretences*), that shall not be revealed; neither hid, that shall not be (*made*) known.

3 Therefore (Gr. ἀνθ' ὧν, *because, or forasmuch as*) whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed on the housetops (*so that though you should be able to conceal the evil of your hearts and actions from men, they will be laid open at the great day of your accounts*).

4 And (*though I send you with a message, which will so offend men, and more especially the Jews, that they will think by killing you they do God good service*, John xvi. 2, *yet*) I say unto you, my friends, Be not afraid of them that (*can only*) kill the body, and after that have no more that they can do (*nothing to hurt the soul*).

5 But I will forewarn you whom ye shall (*rather*) fear: (*viz.*) Fear him, which after he hath killed hath power to cast (*both soul and body*) into hell; yea, I say unto you, Fear him.

6 (*For*) are not five sparrows sold for two farthings, and (*yet*) not one of them is forgotten before (*that*) God (*whose providence watches over the smallest things in the world? You may then be assured your least concerns are not neglected by him.*)

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows (*and so the more peculiar objects of God's care and providence*).

8 Also (*and farther to engage you to constancy in your profession, and patient suffering for my sake*) I say unto you, Whosoever shall (*thus*) [2] confess me before men, him shall the Son of man also confess before the angels of God (*he will own them before God, in whose presence the angels stand*):

9 But he that (*to avoid the rage of men*) denieth me before men shall be denied (*i. e. renounced, as none of my disciples*) before the angels (*standing in the presence*) of God.

10 And (*as for the enemies of me and my doctrine*) whosoever (*of them being offended at my present humble circumstances*) shall (*notwithstanding all the conviction I have given them*) speak a word against the Son of man (*in derogation from his mission*), it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost (*when he cometh upon you in his gifts and miraculous operations, to assert my resurrection and confirm my doctrine,*) it (*that blasphemy*) shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and (*heathen*) powers, take ye no thought how or what thing ye shall answer, or what ye shall say (*seeing it shall be given you in that same hour what ye shall speak*, Matt. x. 19):

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

---

saical hypocrisy; for though you should be able to conceal the evil of your hearts and actions from the eyes of men, the time will come when they shall be revealed and made known (ver. 3), ἀνθ' ὧν eo quòd, propterea quòd, idcircò quòd, *for that*, or *forasmuch as*, or *because*, in the great day of your accounts, that which you have spoken or done with the greatest secrecy, shall come to light, and be revealed openly. So Luke i. 20, "Thou shalt be dumb, ἀνθ' ὧν, because thou hast not believed my words;" Luke xix. 44, "They shall lay thee even with the ground, ἀνθ' ὧν, because thou knewest not the time of thy visitation;" Acts xii. 23, "The angel of the Lord smote him, ἀνθ' ὧν, because he gave not glory to God." And thus it answers to the Hebrew עֵקֶב אֲשֶׁר which is mostly rendered by the LXX. ὅτι, διότι, and sometimes, ἀνθ' ὧν ὅτι, as 2 Sam. xii. 16, ἀνθ' ὧν ὅτι, "Because he hath done this thing;" 1 Kings ix. 9, ἀνθ' ὧν, "Because they have forsaken the Lord their God;" 2 Kings xviii. 12, ἀνθ' ὧν ὅτι, "Because they have not hearkened to the voice of the Lord;" Jer. xvi. 11, ἀνθ' ὧν, "Because your fathers have forsaken me:" so xxii. 9, Ezek. xxix. 39, ἀνθ' ὧν, "For I have poured out my Spirit upon the house of Israel."

[2] Ver. 8, 9. Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοί, &c. *Every one that shall confess me before men, him also shall the Son of man confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.*] The critical note here is, that as the Hebrew ב is very frequently only the sign of the dative case (see Nold. de Partic. p. 165, 166), so is ἐν, both in the Old and the New Testament: so Gen. xl. 14, ποιήσεις ἐν ἐμοὶ ἔλεος, "Thou shalt show me kindness," Ps. lxxxii. 8: so Rom. xi. 2, ἐν Ἠλίᾳ, "to Elijah;" 1 Cor. ix. 15, I have not written this that it should be so done, ἐν ἐμοί, "to me;" xiv. 11, ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, "He that speaketh shall be a barbarian to me:" so in Euripides, ἐν βέλει πληγείς, "smitten with a weapon," ἐν γαλάκτι χαίρων (see Stephanus). And it is also used where the sense requires an accusative case, as σὺ ἐνελίξω ἐν Ἀβραὰμ, "thou hast chosen Abraham," Neh. ix. 7; Esd. ii. 81, ἐμυκτήριζον ἐν ἀγγέλοις αὐτοῦ, "They mocked his messengers;" 2 Chron. xxxvi. 16, "The leprosy of Naaman shall cleave ἐν σοὶ καὶ ἐν τῷ σπέρματί σου, to thee and to thy seed;" 2 Kings v. 27, "I will hear what the Lord will say ἐν ἐμοί, to me;" so ἐν πόλει ἐν Ἱερουσαλὴμ, "a city—Jerusalem," LXX. Moreover, these words (ver. 9) afford us a full confutation of the pernicious doctrine of Mr. Hobbes, against that self-denial, and taking up the cross, our Lord so expressly and frequently requires from all Christians, and Mr. Hobbes, out of his more abundant wisdom, fully doth excuse us from: for, "Faith," saith he, "being internal and invisible, we need not put ourselves into danger for it;" and therefore he alloweth subjects, being commanded by their sovereigns, to deny Christ. His words are these, "Profession with the tongue is only an external thing, wherein a Christian, believing firmly in his heart the faith of Christ, hath the same liberty which the prophet Elisha allowed to Naaman the Syrian, who believed in his heart, but by bowing before the idol Rimmon, he denied the true God in effect, as much as if he had done it with his lips." Moreover, he giveth license to a Christian to commit idolatry, or do an idolatrous act, for fear of death or corporal danger; "To pray," saith he, "to a king voluntarily for fair weather, or for any thing which God alone can do for us, is divine worship and idolatry; but if the king compel a man to this by the terror of death, or other great corporal punishments, it is not idolatry;" his reason is, "because it is not a sign that he doth not honour him as God inwardly, but that he is desirous to save himself from death, or from a miserable life:" thus doth he, with those Gnostics of whom St. Peter speaks, "bring in damnable heresies, even denying the Lord that bought him." But (1.) this doctrine renders self-denial, or taking up the cross, a thing impossible: for where the magistrate is not against the free profession of our faith, where he enjoineth nothing opposite to the command of Christ, we cannot suffer for the sake of Christ and of his gospel; and where the magistrate compels us by punishments or threats to deny Christ, or do what he hath otherwise forbid, Mr. Hobbes tells us, we may lawfully obey, and therefore need not suffer. (2.) No man, according to this doctrine, can suffer "according to the will of God," as the apostle Peter doth suppose (1 Pet. iii. 17). No man can suffer "for conscience towards God, or for well-doing," as the same apostle speaks; because it is not the will of God we should thus suffer, since he permits us to deny our faith, saith Mr. Hobbes, and practise contrary to what he hath forbid, when faith or practice will expose us to corporal punishments, or to the fear of death. (3.) No man, according to this doctrine, can promise to himself any reward for what he suffers in the cause of Christ, because he never did require him to suffer; whereas a crown of glory is every where in scripture promised to the patient sufferer, his light afflictions are said

13 ¶ And (*then*) one of the company said unto him, [3] Master, speak to my brother, that he divide the inheritance with me (*for I would gladly have thee to be arbitrator betwixt us concerning it*).

14 And he said unto him, Man, who made me a judge or a divider over you? (*This properly belongs not to my prophetic office, but to your civil consistories.*)

15 And (*upon occasion of this man's concern for his temporals*) he said unto them, Take heed, and [4] beware of covetousness: for (*the comfort of*) a man's life consisteth not in the abundance of the things which he possesseth.

16 And (*to this end*) he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying (*to him-*

"to work for him a more exceeding and eternal weight of glory;" and it is said to be "a righteous thing with God, to recompense to them that suffer for him rest with him."

Moreover, this doctrine gives the lie to our Saviour, who plainly tells us, that "whosoever shall deny him before men, he will deny him before his heavenly Father" (Matt. x. 33): that "whosoever shall be ashamed of his words and doctrine in a perverse and adulterous generation, of him his Saviour will be ashamed, when he comes before his Father and his glorious angels" (Mark viii. 3. 8). But to this it is replied by Mr. Hobbes, that "what a subject is compelled to do in obedience to his sovereign, and doth it not in order to his own mind, but in order to the law of his sovereign, that action is not his, but his sovereign's; nor is it he that in this case denieth Christ, but his sovereign." Ans. 1. Seeing the persecuting world is that "adulterous generation" of which our Saviour speaks, and the world persecuteth by the civil power; to be ashamed of Christ and of his word "in this adulterous generation," is certainly to be ashamed to confess him, and to own his doctrine, by reason of the ignominy or troubles we may suffer for so doing from the civil power. 2. That to refuse to bear our cross, and even lose our lives "for Christ's sake and the gospel's," is to be ashamed of Christ, is evident from the connexion of the words: for Christ informeth his disciples (ver. 31), "that he must suffer many things of the chief priests and rulers of the Jews;" and, ver. 34, he tells them, All that would be his disciples, must also be content to bear the cross, and lose their lives for his sake and the gospel's, when men saw fit to treat the disciples as they had done their Master, which, saith he, whosoever doth refuse to do, will be the greatest loser; οὗ γὰρ ἂν, "for whosoever will be ashamed of me," &c. Is it not therefore evident, that to refuse even to lose our life for Christ's sake and the gospel's, when rulers shall think fit on that account to take it from us, is to be ashamed of Christ and of his doctrine? And therefore Mr. Hobbes wisely said nothing to this text. But (2.) in his pretended answer to those words of Matthew, he manifestly wrests our Saviour's words, who plainly speaks of denying him by words in presence of, or in compliance with, the magistrate: for (ver. 18) he declares to his disciples, that "they should be brought before kings and rulers for his sake," and by them should be scourged (ver. 17), imprisoned (ver. 19), and killed (ver. 21). But notwithstanding all their menaces and persecutions, publish, saith he, my doctrine openly to all the world; "what I tell you in darkness, that speak ye in the light; and what you hear in the ear, that speak on the housetop" (ver. 27): and be not discouraged from so doing by fear of them who "may kill the body," which magistrates, who have the power of the sword, have only a right to do: and which they cannot do for our internal faith, of which they cannot judge, but only for outward profession, or confession of it, which, saith Christ, I command you to make before them without fear (ver. 31), "for whosoever shall confess me before men, him will I confess—deny me before men—deny" (ver. 32, 33); so saith our Lord. It is no such matter, saith the great Malmsburian philosopher; you are fools if you offer yourselves to be thus treated by the magistrate for the name of Christ; you need not run this hazard; you may deny, as well as preach Christ's doctrine on the housetop, if so commanded by the magistrate: and therefore you need not fear him, because you need do nothing to provoke him; you may be sound believers, though ye deny, blaspheme, or disobey Christ, when by their menaces or precepts the magistrates compel you so to do; and therefore you, notwithstanding all your blasphemies, will be acceptable to Christ; but he will punish those persecuting rulers as those who only do indeed deny him. Now whether this be to interpret or contradict our Saviour's words, let any rational man judge. (3.) This doctrine is a flat contradiction to St. Paul, who doth expressly teach as well confession of the Lord Jesus with our mouths, as belief of him with our hearts, to be required "to salvation;" for "with the mouth confession is made unto salvation" (Rom. x. 10); adding, that "if we do deny Christ, he also will deny us; but if we suffer for him, we shall reign together with him" (2 Tim. ii. 12). It also thwarts the doctrine of St. John, who having told us of some Jewish rulers, who, when convinced that "Jesus was the Christ," would not confess him for fear of punishment, and of disgrace, by being turned out of the synagogue, saith, "they loved the praise of men more than the praise of God" (John xii. 43), which whosoever doth can be no sound believer, and no true lover of his Lord (John v. 42. 44). Moreover, by this doctrine we must condemn the three children who refused to worship the golden image which Nebuchadnezzar did erect, whereas God by their wonderful deliverance approved their disobedience to the command of the king; and all those martyrs and confessors, who rather chose to suffer than deny their Lord, or worship idols, when by the heathen magistrate they were commanded so to do, must be condemned as fools and criminals; whereas the miracles they wrought, and the divine assistance which they found under their sufferings, sufficiently convince us that God approved of their actions. Lastly, the instance of Naaman the Syrian, as it may be rendered from the Hebrew, is wholly impertinent to this purpose; for there he doth not ask this prophet's leave to sin again, but only asks his pardon that he had done it; "In this thing the Lord pardon thy servant, that when my lord went into the house of Rimmon to bow down himself there, and leaned on my hand, I bowed down myself there; that I bowed down myself—the Lord pardon thy servant in this thing;" and so the margins of some bibles read; and that which may be fairly offered to confirm this reading is, that these very Hebrew words here used are elsewhere found, not in the future, but in the preterperfect tense, "the Lord pardon me, *beboa*, in going to the house of Rimmon," saith the text here; a psalm of David, *beboa Nathan* "when Nathan went unto him," li. 1: והשתחויתי "and I bow down myself," saith our translation here, והשתחוו "and they bowed down themselves," Exod. xxxiii. 10.

[3] Ver. 13. Εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι τὴν κληρονομίαν μετ' ἐμοῦ, *Master, speak to my brother to divide the inheritance with me.*] Here Dr. Lightfoot shows that this was usually done either by the consistory of three, or by some chosen by them betwixt whom the cause depended, as arbitrators in the case, as Grotius and Dr. Hammond have suggested; therefore there is no ground for Mr. Le Clerc to say this man did not desire him to perform the office of a judge or arbitrator between him and his brother, but to use his prophetical authority to oblige his brother, who detained the whole inheritance, to divide it with him; for if so, why doth not Christ answer, that this was no part of his prophetic office, but only, "Who made me a ruler or a judge?" Now it is probable that Christ refused to take this office upon him, not only to avoid the envy and calumny of the Jewish rulers, who might be apt to say, he took upon him an office to which he was not called, in prejudice to them who were appointed for that work; but chiefly because he had but little time remaining, which he could better spend in dividing to them the word of life, and in promoting their eternal interest.

[4] Ver. 15. Φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, &c. *Beware of covetousness: for a man's life consists not in the abundance of the things that he possesseth.*] Hence we learn, that the desire of having more than we do really need, not to supply the necessities of others, or to promote God's glory, but that we may keep, and treasure them up, and enjoy

self), What shall I do, because I have no room where to bestow (*i. e. lay up*) my fruits?

18 And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And (*then*) I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, Thou fool, this night thy soul shall be [5] required of thee (*i. e. thou shalt die this night: and*) then whose shall those things be, which thou hast provided?

21 So (*such a fool*) is he that layeth up treasure for himself (*on earth*), and is not rich toward God (*i. e. in heavenly treasures, which will alone commend him to God, and procure his favour*).

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought (*be not anxiously concerned*) for (*the things necessary to preserve*) your life, (*viz.*) what ye shall (*have to*) eat; neither for the body, what ye shall (*have to* (put on.

23 (*For*) the life is more than meat, and the body *is more* than raiment. (*He then who gave this life and body without your care and assistance, will not be wanting in making the provisions necessary to preserve them.*)

24 Consider the (*young*) ravens (*excluded from their nests by the old ones, and crying to the Lord for meat*, Ps. cxlvii 9): for (Gr. *that*) they neither sow nor reap; which neither have storehouse nor barn; and (*yet*) God feedeth them (*giving them food when they cry*): how much more are ye better than the fowls (*and so more sure to be provided for*)?

25 And which of you with taking thought can add to his stature one cubit (*one moment to his life, or one inch to the growth of his body; and how much less will your solicitude preserve the whole*)?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest (*which you are less able to compass*)?

27 (*Again*)Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, (*They appear so beautifully clothed by nature,*) that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven (*and so is of a very short duration*); how much more *will he clothe* you, O ye of little faith (*if you distrust not his care in making these provisions for you*)?

29 And seek not ye (*or seek not then*) what ye shall eat, or what ye shall drink, neither be ye of [6] a doubtful (*wavering*) mind.

30 For all these things do the nations of the world seek after (*who have no hopes of better things*): and (*you need not be concerned for them, seeing*) your (*heavenly*) Father knoweth that ye have need of these things.

31 ¶ But rather seek ye (*first*) the kingdom of God; and all these things shall be added unto you.

32 Fear not (*any want of these things*), little flock; for it is your Father's good pleasure to give you the kingdom (*of glory*).

33 [7] Sell that ye have, and give alms (*even out of the main stock, when the necessities of your brethren require it; and so*) provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth (*this being the only way to be heavenly-minded*).

34 For where your treasure is, there will your heart be also.

35 Let your [8] loins be girded about, and *your* lights burning (*i. e. as servants attending still their master's coming, and ready to execute his commands*);

36 And ye yourselves like unto men (*servants*) that wait for their lord (*or bridegroom*), [9] when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself (*as a servant*), and make them to sit down to meat, and will come forth and serve them (*i. e. he will administer to them in an unusual manner*).

38 And if he shall come in the second watch, or

---

them, is one species of covetousness: for these words are certainly produced as a dissuasive from the sin of covetousness, which sure they could not be, were not the desire of having more, one species or symptom of that sin. 2. From the words following we learn, that to be more solicitous concerning temporals than we are for spirituals, and to be anxious about them, when we are not yet rich towards God, is another sign of covetousness. This may probably be concluded from the concern of this person for the dividing of his inheritance, rather than that our Lord should instruct him in the way of life, it being this which gave occasion to this admonition, "to beware of covetousness;" and it more clearly follows from the example of the fool, who was so much concerned to hoard up his goods, but not at all concerned to be "rich towards God;" i. e. to have his treasure with God in the heavens, and to esteem it his chiefest riches to be an heir of the kingdom of God (ver. 32), and to employ his riches so as to procure God's favour, and his own future happiness: for this is a plain indication of a heart that values these temporal concernments more than God's favour, or celestial riches; which in St. Paul's judgment renders the covetous person guilty of idolatry.

[5] Ver. 20. Ταύτῃ τῇ· νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ.] i. e. Either thy soul shall be required of thee by God that gave it, and whose depositum it was, as the Jews speak (see note on 2 Tim. i. 12); or else it shall be required by evil angels, according to that other opinion of the Jews, that the souls of the just when they die are carried into the garden of Eden, per manum angelorum, "by the ministry of holy angels," and the souls of the wicked to the place appointed for them, by evil spirits (see the note on xvi. 22).

[6] Ver. 29. Καὶ μὴ μετεωρίζεσθε, *Neither be ye of doubtful minds.*] Μετέωρος, saith the Glossary of Stephanus, is ὁ μὴ στατερὸς τὸν νοῦν, ταλαντευόμενος, τῇ γνώμῃ, Budæus, "one fluctuating and unstable in his mind, judgment, or counsel:" hence μετέωρος δίκη is, "a suspended judgment," μετέωρος ἀρχὴ, "a doubtful or controverted empire;" μετέωροι, saith Suidas, are οἱ πρὸς τὸ μέλλον ἔτι σαλεύοντες, "those that are anxious and fluctuating as to future events," or whatever may befall them; in which sense, say Thucydides and Plutarch, μετέωρος ἦν ἡ Ἑλλὰς, "Greece was in suspense touching the event of the war;" and Josephus, that the Jews were μετέωροι ἐπὶ τῷ μέλλοντι πολέμῳ, "anxious about the war with the Romans." Accordingly μετεωρισμὸς, the thing forbidden here, is, saith Theophylact, ὁ περισπασμὸς καὶ τοῦ λόγου ἄστατος περιφορὰ, "a distracting and unstable fluctuation of the mind or reason, about provision for the body," which Christ would here remove from the children of God, as being well assured that his wisdom knoweth what is needful for them (ver. 30), and his fatherly care would certainly provide for them what was so.

[7] Ver. 33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, *Sell that you have, and give alms.*] i. e. Be ready when God calls, and the exigencies of Christ's members do require it, so to do, and be so far from the sordidness of the rich man, who would not give of his superfluities to the needy, as in these cases to do it out of the main stock, as knowing this heavenly kingdom is to be obtained, not by hoarding up treasures here on earth, but by distributing them to Christ's needy members. If it be asked how moths can corrupt treasures, seeing they eat not through gold or silver, I answer, that precious clothes are also reckoned among treasures, Ezra ii. 69, Neh. vii. 70, Job xxvii. 16 (see the note on Jam. v. 2, 3).

[8] Ver. 35. Ἐστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, *Let your loins be girded about, and your*

come in the third watch, and find *them* so, blessed are those servants (*whom he will so regard*).

39 And this know, that (*men use the like vigilance in temporals; for*) if the goodman of the house had known what hour the thief would come, (*it is to be supposed*) he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also (*and show like care in spirituals*): for the Son of man cometh at an hour when ye think not (*of*).

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us (*disciples and apostles only*), or even unto all?

42 And the Lord said, (*This duty is incumbent on, and will be done by, as many as expect a reward from me for their prudence and fidelity,* τίς ἄρα) [10] who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* portion of meat in due season (*as their wants require*)?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath (*i. e. advance him to great honour and glory at his coming*).

45 But and if that servant say in his heart, My lord delayeth his coming (*as many of the Jews did, revolting from his service*); and (*therefore*) shall begin to beat the menservants and maidens (*the persevering Christians, as the apostatizing Jews did*), and to eat and drink, and to be drunken; (*i. e. return to a dissolute course of life*, 2 Pet. ii. 2. 22;)

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and (*for his perfidiousness*) will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which [11] knew his lord's will, and prepared not *himself* (*for his coming*), neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew (*it*) not, and did commit things worthy of stripes (*as sinning against the law of nature*), shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ (*I farther tell you that*) I am come to send fire on the earth (*to publish that doctrine which will cause great heats and contentions*); and (*yet so profitable is it to the world, that*) what will I, [12] if it be already kindled? (Gr. *what do I desire, even that it were already kindled?*)

50 But (*and*) I have a baptism to be baptized with (*i. e. a death to suffer*); and how am I straitened (*as one in pain*) till it be accomplished!

51 Suppose ye that I am come to give peace on earth (*i. e. to free you from the troubles of the world*)? I tell you, Nay; but rather (*to preach that doctrine which will cause*) division:

52 For from henceforth there shall be five in one house divided (*on the account of this doctrine, viz.*) three against two, and two against three.

53 The father shall (*by reason of it*) be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also unto the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and (*usually*) so it is.

55 And when *ye see* (*hear*) the south wind blow, ye say, There will be heat; and (*so*) it cometh to pass.

56 *Ye* hypocrites, ye can discern (*by*) the face of the sky (*what weather,*) and (*by the face*) of the earth (*what season it is like to be*); but how is it that ye do (Gr. *how then do ye*) not discern (*from what I do and teach that*) this (*is the*) time (*of the Messiah's advent*)?

---

lights burning.] The servant, when he was to minister to his master, that his clothes might not hinder him, girded them about him. So Luke xvii. 8, "Gird thyself, and serve me:" and when Christ ministereth to his apostles, he "takes a towel," and girdeth himself, John xiii. 14, and then washeth their feet. Hence, saith Philo,* "we are commanded to eat the passover, τὰς ὀσφύας περιεζωσμένοι ἑτοίμως πρὸς ὑπηρεσίαν ἔχοντες, with our loins girt as being ready for service." Moreover, they, waiting to expect their master's coming home at night, were to have their lamps burning, and ready to receive him (Matt. xxv. 7). To servants so provided, and ready for service, our Lord here promiseth a new and unusual honour, like that of the Romans in their Saturnalia; the Cretans† in their Hermæa; and of the Babylonians in their feast called Saccas, where the servants sat at table, and their masters waited on them; "Their lord," saith he, "shall gird himself, and make them to sit down to meat, and he will come forth to serve them," ver. 37, he coming into the world, "not to be ministered unto, but to minister," Matt. xx. 28.

[9] Ver. 36. Πότε ἀναλύσει ἐκ τῶν γάμων, *When he will return from the marriage.*] Ἀναλύσει ἀντὶ τοῦ ἐπανέρχεται, Phavorinus; ἀναλύειν, ὑποστρέφειν, ἀνακάμπτειν, Gloss.; i. e. the word signifies *to return*. And though in profane authors this is more rare, yet in the apocryphal books this is perpetually the sense of the word: as when Tobit saith, "In the night, ἀνέλυσα, I returned from the burial," ii. 9; "No man was known, ἀναλύσαι ἐξ ᾅδου, returning from the grave," Wisd. ii. 1; "The air being parted presently εἰς ἑαυτὸν ἀνελύθη, returns to itself," v. 12, and xvi. 14, "The spirit when it is gone forth, οὐκ ἀναλύει, returneth not again" (see 2 Macc. viii. 25, ix. 2, xii. 7, xv. 28).

[10] Ver. 42. Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; *Who then is that wise servant?*] Our Lord here does not answer directly to the question of St. Peter, yet he sufficiently doth it by declaring that this is to be done of every servant who expects to be rewarded or treated as one faithful to him, and especially of the guides of the church, Mark xiii. 37.

[11] Ver. 47, 48. Ἐκεῖνος δὲ ὁ δοῦλος, &c. *And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knew not,* &c.] This being one great difference betwixt the pastors of the church and other Christians, they must expect a severer punishment, as sinning against greater evidence, and knowledge of their duty; for "to whom much is given, of them much will be required:" whereas they who, through slowness of understanding, or neglect of pastors, and multitude of worldly business, are ignorant of their duty, and so neglect it, will find a milder punishment; for ignorance may be pitied, but contempt deserves no mercy.

[12] Ver. 49. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη, *I came to send fire on the earth, and what will I if it be already kindled?*] Here it is to be noted, that the particle εἰ hath two significations, both agreeable to this place. (1.) *That*, see note on 1 Tim. v. 10. (2.) It is a particle of wishing: so Numb. xxii. 29, εἰ εἶχον μάχαιραν, "I wish I had a sword;" εἰ κατεμείναμεν, "We wish we had continued beyond Jordan," Josh. vii. 7, εἰ ἤκουσας, Ps. lxxxi. 13, and Isa. xlviii. 18, "O that thou hadst hearkened to my precepts;" Luke xviii. 42, εἰ ἔγνως, "O that thou hadst known." So then the sense of these words is this,—I come to deliver to the world a doctrine, which will incense the world against me and my followers, and subject us to great sufferings, signified in scripture by fire, Ps. lxvi. 12, Isa. xliii. 2, Ecclus. li. 4, and therefore called "fiery trials," 1 Pet. iv. 12, and will baptize me in my own blood; but yet I am so far from being moved from prosecuting my Father's pleasure, by the prospect of them, that I wish the time of my

---

* De Sacr. Ab. et Cain. p. 108.

† Athenæus Deipnos. lib. xiv. p. 639. Ctæsias, p. 674, apud Herod.

57 Yea, and why even of [13] yourselves judge ye not (*from the agreement of my doctrine with the principles of reason*) what is right?

58 ¶ When thou goest with thine adversary to the magistrate, (*it is good counsel,*) *as thou art* in the way, (*to*) give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 (*For*) I tell thee, thou shalt not depart thence, till thou hast paid the very last mite. (*Why then neglect you that repentance towards God, and faith in the Messiah, which can alone preserve you from that infernal prison from which there is no escaping?*

suffering were at hand, and my gospel preached to the world.

[13] Ver. 57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον, *And why even of yourselves judge ye not what is right?*] i. e. Take an example from yourselves; you are not wont to neglect the means by which you may be preserved from that prison here, from which you cannot escape till your whole debt be paid; why then neglect you that repentance towards God, and faith in the Messiah, which can alone preserve you from that infernal prison, from which you cannot escape? You can observe the signs of heaven for your temporal advantage; why therefore do you not observe the clearer signs of the Messiah's coming, and calling you to faith and repentance by his doctrine?

CHAPTER XIII.

1 There were present at that season (*when Christ spake the foregoing words*) some that told him [1] of the Galilæans, whose blood Pilate had mingled with their sacrifices (*slaying them when they came to offer sacrifice, for rejecting the authority of the Roman emperor*).

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the (*other*) Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish (*for the same cause, and many of you after the same manner:* see note).

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all [2] likewise perish.

6 ¶ He spake also this parable (*to the same purpose; saying*), A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then he said unto the dresser of his vineyard, Behold, [3] these three years I come seeking fruit on

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Περὶ τῶν Γαλιλαίων, ὧν αἷμα Πιλάτος, ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν, *Whose blood Pilate mingled with their sacrifices.*] It is not to be doubted, saith Grotius, but that the sedition of Judas Gaulonites, as it had its rise in Galilee, so found it many followers and abettors there, who, coming up to Jerusalem, insinuated into the people that they were the Lord's people, and therefore were to own him only as their king, and to pay tribute, not to Cæsar, but to his temple; it therefore seemeth credible, saith he, as some of the Greek fathers think, that such as these were the Galileans, "whose blood Pilate mingled with their (paschal) sacrifice," as finding they were then sowing these seeds of sedition against Cæsar; and if this were at the passover, then the words following, "Ye shall all likewise perish," agree wonderfully with that account of their destruction which Josephus and Eusebius give us, that when they were come up from all places to observe the passover, they were enclosed in the city by the Romans; and upon the very day appointed for killing the passover, many of them were slaughtered like sheep in the very temple, for this very cause, that they shook off the Roman yoke, and refused to pay tribute to Cæsar.

[2] Ver. 5. Ὁμοίως ἀπολεῖσθε, *Ye shall likewise perish.*] That is, saith Grotius, among the ruins of the city, of which that tower was a part, they perishing in Jerusalem (ver. 4), or rather among the ruins of the towers of the city and the temple. To illustrate these conjectures of the learned Grotius, let us a little consider what Josephus hath delivered of this matter: he therefore saith, that this Judas, with one Zadoc a pharisee, incited the Jews to rebellion, saying,* τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀντικρυς δουλίαν ἐπιφέρειν, "that the paying tribute was a sign of slavery;" and under this pretence they exhorted the whole nation to maintain their liberty, καὶ ἡδονῇ ἀκρόασιν ἐδέχοντα ἄνθρωποι, "and this the Jews received with pleasure, and this became the seed of their future calamities." Hence they continually demanded ἀναιρεῖν τὰ τέλη,† "that the tributes may be taken away." When Coponius was procurator of Judea, one Simon a Galilean reproved them,‡ εἰ φόρον τε Ῥωμαίοις ἐπιτελεῖν ὑπομενοῦσι, καὶ μετὰ τὸν Θεὸν οἵσουσι θνητοὺς δεσπότας, "that they would endure to pay tribute, and suffer mortal lords to rule over them:" when Felix was procurator, some magicians and thieves met together calling the people to liberty, and* θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ, "threatening death to those who obeyed the Roman government:" when Campanus was procurator, one Dortus solicited the people† ἐπὶ τῇ Ῥωμαίων ἀποστασίᾳ, "to shake off the Roman yoke;" so ready were they to embrace the doctrine of this Galilean. That many of the Jews perished, as did these Galileans, the same Josephus testifies, saying, that under the president Cumanus twenty-five thousand‡ κατὰ τὸ ἱερὸν ἀπώλοντο, "perished in the temple at the feast of passover." That under Florus§ συχνὸς φόνος, "there was a multifarious slaughter of them fighting in the temple," and that one Manahem "was slain as he worshipped there." That "many of the zealots perished in the temple,‖ καθαιμάσσοντες τὸ θεῖον ἔδαφος, and washed the holy ground with their blood." That the Idumeans "coming in to their help, eight thousand and five hundred of the party of Ananus high-priest were slain;" so that¶ ἐπεκλύσθη καὶ τὸ ἔξωθεν ἱερὸν πᾶν αἵματι, "the whole outward temple was washed over with blood." In that threefold sedition which arose in Jerusalem between Eleazar keeping the inward temple, John with his associates seizing the outward temple, and Simon the upper city,** φόνοις ἐμιαίνετο πανταχοῦ τὸ ἱερὸν, "the temple was every where polluted with slaughters, the weapons flew every where, and fell upon the priests, and those who officiated at the altar; many who came from far to worship, πρὸ τῶν θυμάτων ἔπεσον αὐτοῖ, fell before their sacrifices, and sprinkled the altar with their blood; insomuch that the blood of the dead carcases made a pool in the holy court. At the feast of unleavened bread, Eleazar, with his companions, opening a gate for the people that came to worship and to offer sacrifice, John, taking that opportunity, sends in with them many of his party, having short swords under their garments, who invaded Eleazar's party, and filled that temple with the blood of the zealots and of the people." And when Titus "fought against the temple,†† περὶ μὲν τὸν βωμὸν πλῆθος ἐσωρεύετο τῶν νεκρῶν, a multitude of dead bodies lay round the altar, and the blood ran down the steps of the temple, and many perished by the ruins of the towers or porches."

[3] Ver. 7. Ἔτη τρία ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταυτῃ,

* Antiq. lib. xviii. cap. 1.
† De Bello Jud. lib. ii. cap. 1.
‡ Cap. 12.
* Cap. 23.
† Antiq. lib. xx. cap. 5. p. 692.
‡ Lib. xx. cap. 4.
§ De Bello Jud. iii. cap. 31, p. 811.
‖ Lib. iv. cap. 14.
¶ Lib. xvi. cap. 17.
** Lib. vi. cap. 50.
†† Lib. vi. cap. 4.

this fig tree, and find none: cut it down; why cumbereth it the ground? (*And the like sentence may you of this nation expect from God for your unfruitfulness.*)

8 And he answering said unto him, Lord, (*be pleased to*) let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well* (*thou wilt see cause to spare it*): and if (*it do*) not, *then* after that thou shalt cut it down. (*And such is now God's sparing mercy to you, he is making further trial of you, whether what I or my apostles, preaching after my ascent to heaven, can do, will make you fruitful; and if after all our labours you continue still unfruitful, you must expect to be cut off.*)

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was (*there*) a woman which had a spirit of infirmity eighteen years, and was bowed together (*with it*), and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art (*now to be*) loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered (*i. e. said, with relation to this cure*) with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought (*i. e. by the commandments are allowed*) to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* [4] hypocrite, doth not each one of you on the sabbath (*day*) loose his ox or *his* ass from the stall, and lead him away to watering?

16 (*This you do on that day for a beast to free it from a little thirst,*) And ought not (*then*) this woman, being a daughter of Abraham, whom [5] Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. (*For thus, from a very small beginning, will it grow up into the greatest of all kingdoms, as that becomes the greatest of all herbs,* Matt. xiii. 32.)

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened (*for so shall the doctrine of the kingdom spread till it hath seasoned all the regions of the earth*).

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there [6] few that (*shall*) be saved? And he said unto them (*that heard him, Be not so much concerned to know how it will be with others, as to*)

24 ¶ [7] Strive to enter in at the strait gate (*which leadeth to life, while ye have opportunity to do it*): for [8] many, I say unto you, will seek to enter in, and shall not be able (*because they do it too late; for*)

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord,

---

These three years have I come seeking fruit on this fig-tree, and found none.] These three years seem not to signify only the time of our Lord's preaching among the Jews; for they were not destroyed the next year, but about thirty-six years after our Lord's ascension; they rather seem to be mentioned, because the fruit of some fig-trees came not to maturity till the third year; the time he expected afterward includes the whole time of the apostles' preaching to them at Jerusalem, and to their dispersions, and to the gentiles, to gather and set up his church among them; and then was the end of the Jewish church and temple, and the great destruction of that nation to come (Matt. xxiv. 14). Nor were the Jews then given over, but were, after our Lord's ascension, to be under the dispensation of the Holy Ghost; and, upon the rejection of that call, was Christ's prediction, that their house should be left to them desolate, to take place: whence, after the Holy Ghost was fallen down upon them, the apostles were to begin their preaching at Jerusalem, and to go thence throughout all Judea (Acts i. 8), and to preach to them remission of sins (Acts xiii. 38); and this they did with such success, as to convert many myriads of them (Acts xxi. 20): and the apostle Paul declares it necessary for them to preach the word of God first to them (Acts xiii. 46).

[4] Ver. 15. Ὑποκριτὰ, *Thou hypocrite.*] This Christ pronounceth upon the ruler of the synagogue, partly because he placed his holiness chiefly in the observation of ritual precepts, or the rest of the body on the sabbath-day, preferring that before the great things of the law, which Christ still representeth as a sign of hypocrisy (Matt. xxiii. 23); partly because he pretended a great zeal for the law of God, when he was rather acted in this matter by black envy at the glory of Christ, which he, that saw his heart, well knew.

[5] Ver. 16. Ἣν ἔδησεν ὁ Σατανᾶς, *Whom Satan hath bound these eighteen years.*] That sometimes by concurring with, and sometimes without natural causes, many diseases were, by divine permission, brought on men by evil spirits, the gospel and histories of Job and Saul inform us; for that Saul, after the departure of a good spirit, fell εἰς πάθη δεινὰ καὶ δαιμόνια, "into demoniacal passions," and had, ἀπὸ τῶν δαιμόνων ταραχὴν, "perturbations from demons," or, as the scripture speaks, "by an evil spirit from the Lord" (1 Sam. xvi. 14. 23), we learn from Josephus.* And, by confession of Maimonides,† Satan was the cause of all that Job suffered, not only in his substance, but in his body (Job. ii. 7): and the Targum on Ps. xci. 6, numbers "troops of demons," among those who inflict plagues and death upon men.

[6] Ver. 23. Εἰ ὀλίγοι οἱ σωζόμενοι; *Are there few that be saved?*] This question seems to be propounded agreeably to that sentiment of the Jews, that all Israelites should have their portion in the world to come: to which Christ was not pleased to give an answer that might satisfy the curiosity of the man, but rather an instruction that might benefit him; it being not our concern to know how many will be saved, but how *we* may be saved.

[7] Ver. 24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, *Strive to enter in at the strait gate.*] Here Christ shows, that the number of them who may be saved, is not defined by any decree of God excluding all others from it, or rendering them unable to attain it: for then Christ must in vain exhort them to use their diligence to enter in at the strait gate, which leadeth to eternal life; and yet by saying, ἀγωνίζεσθε, "Strive, as men in agony," to do it, he shows, that this requires great constancy, diligence, and courage, and a strong conflict with the world, the flesh, and the devil; and so such only will obtain it.

[8] Πολλοὶ ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν, *For many shall seek to enter, and shall not be able.*] Not for want of power, or sufficient grace on God's part, but for seeking too late to enter; viz. when the door is shut, ver. 25. The sense therefore runs thus, Be careful, O ye Jews, now to believe, and obey my word, before the kingdom be taken from you, and the gate of the gospel-banquet be shut, so that you after knock in vain for entrance (Matt. xxv. 10. 13, see the note on Matt. viii. 11, 12).

---

* Antiq. lib. vi. cap. 9. † Mor. Nev. lib. iii. cap. 22.

Lord, open unto us; and (*or, then*) he shall answer and say unto you, I know you not whence ye are: (*be careful therefore, now, O ye Jews, to believe and obey the word, before the kingdom of God be taken from you, and the gate of the gospel-banquet be shut, so that you after knock in vain for entrance*, Matt. xxv. 10, 13, *for*)

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. (*He will answer,*)

27 But he shall say (καὶ ἐρεῖ, *and will say*), I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 (*And then*) There shall be weeping and gnashing of teeth, when ye (*the seed of Abraham*) shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God (*enjoying the blessings promised to the members of that kingdom*), and you *yourselves* thrust out (*of it*).

29 And (*then*) they (*of the gentiles*) shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God (*shall partake of the blessings of the gospel, and be owned as children of his kingdom*).

30 And, behold, (*thus shall it happen, that*) there are last (*i. e. the gentiles called at the last hour*, Matt. xx. 7) which shall be first (*in this kingdom*), and there are first (*i. e. the Jews to whom the gospel was first preached, and who are styled God's first-born*, Exod. iv. 22) which shall be last (*i. e. cast out of this kingdom, and not recalled till the last, or at the close of the world*).

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out (*of Galilee, Herod's jurisdiction*), and depart hence: for (*else*) Herod will kill thee.

32 And he said unto them, Go ye, and tell that [9] fox (*from me, a prophet sent from God, and therefore authorized thus to style him*), Behold, I cast out devils, and I do cures (*in prosecution and confirmation of my prophetic office*) to day and to morrow (*i. e. for a short time more*), [10] and the third *day* I shall be perfected (*i. e. by death be consecrated to my priestly office, and so he needs not be concerned to put me to death, who shortly am to die as a sacrifice for the sins of the world*).

33 Nevertheless I must walk (*on my journey*, ver. 22) to day, and to morrow, and the *day* following (*till I reach to Jerusalem, and I may do it without fear of being killed by Herod*): for it cannot be that [11] a prophet perish out of Jerusalem (*where the Sanhedrin, who think themselves the only judges of him, sit*).

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together (*under my protection*), as a hen *doth gather* her brood under *her* wings, and ye would not (*be gathered*)!

35 Behold, your house is left unto you desolate: and (δὲ, *for*) verily I say unto you, (*After a while*) ye shall not see me (Matt. xxiii. 38), until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord (*till εἴπητε, you would say, i. e. you would be glad to see your Messiah coming to deliver you, and to say to him what your pharisees cannot now hear with patience*, xix. 39, *but shall only see him coming to avenge himself upon you*, Matt. xxvi. 64.)

[9] Ver. 32. Εἴπατε τῇ ἀλώπεκι ταύτῃ, *Go tell that fox.*] To impose this ignominious but agreeable name on Herod, is not contrary to the command "not to speak evil of the ruler of thy people;" it being the office of a prophet, not to spare kings when they reprove their offences (Jer. i. 10). Christ therefore here uses his prophetical power, in giving this tyrant a name so suitable to his actions.

[10] Καὶ τῇ τρίτῃ τελειοῦμαι, *And the third day I am perfected.*] The word signifies, I am consecrated to my priestly office, by dying as a sacrifice for the sins of the world: so the old scholia, τελειοῦμαι, σπένδομαι, θυσιάζομαι, "I am perfected, i. e. I am offered, I am sacrificed." For the confirmation of this sense, see the note on Heb. ii. 10, ix. 10.

[11] Ver. 33. Οὐκ ἐνδέχεται τὸν προφήτην ἀπολέσθαι ἔξω, *A prophet cannot perish out of Jerusalem.*] Because he was only to be judged by the great Sanhedrin, and they were only to pass judgment on him in that place: so Dr. Lightfoot here.

CHAPTER XIV.

1 And it came to pass, as he went into the house of one of the [1] chief Pharisees (*or of the rulers, who was of the pharisees*) to eat bread on the sabbath day, that they watched him (*whether he would heal on the sabbath day, that they might accuse him*, Matt. iii. 2).

2 And, behold, there was a certain man (*then*) before him which had the dropsy.

3 And Jesus [2] answering (*to their thoughts*) spake to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day (*or not*)?

4 And (*but*) they held their peace. And (*then*) he took *him*, and healed him, and let him go;

5 And (*he*) answered them (*who held this unlawful*), saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? (*And shall that kindness be denied to a son of Abraham in his distress on that day, which you afford on it to your distressed beast?*)

6 And they could not answer him again to these things.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. Εἰς οἶκόν τινος τῶν ἀρχόντων τῶν φαρισαίων, *Into the house of one of the pharisees.*] Gr. "Into the house of one of the pharisees," who was a ruler in the Sanhedrin; for they are called ἄρχοντες, "rulers," Luke xxiv. 20, John iii. 1, Acts iii. 17, 1 Cor. ii. 8 (see the note there).

[2] Ver. 3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς· *And Jesus answering spake to the lawyers and pharisees;* and, ver. 5, καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, *and he answering them said.*] Here ἀποκριθεὶς, "answering," is twice used, where neither any question was put, nor any thing said to him; but then it is still an answer to some λόγος ἐνδιάθετος, "inward conception," or reasoning, or to some action expressive of their sentiments concerning him: sometimes it is used, when he perceived their inward thoughts and reasonings about his actions, words, or person: thus, when the pharisees were consulting how they might apprehend him for the parable he spake against them; ἀποκριθεὶς, "he answering," spake another parable, showing what destruction would come upon them for crucifying him (Matt. xxii. 1): so Jesus "perceiving their thoughts, ἀποκριθεὶς, answering, said to them," Luke v. 22: so he answers to what Simon said within himself, Luke vii. 39, 40: sometimes he answers to their actions, as discovering their apprehensions of him: thus, when they came to take him, Jesus, ἀποκριθεὶς, "answering, said to them, Are you come as against a thief?" Mark xiv. 48; so to the barren fig-tree, ἀποκριθεὶς, "he answering, said, Let never fruit grow on thee more," Mark xi. 14; so reflecting on the infidelity and impenitence of those cities among whom he had done his mighty works, and of those pharisees who believed neither him nor the Baptist, ἀποκριθεὶς εἶπεν, "he answering, said, Father, I thank thee," Matt. xi. 25; so when Peter had smitten off the ear of Malchus, ἀποκριθεὶς, "Jesus

7 ¶ And he put forth a [3] parable to those which were bidden (*to sit down with him*), when he marked how they (*the pharisees*) chose out the chief rooms (*at feasts, on the account of their pretended wisdom*); saying unto them,

8 When thou art bidden of any *man* to a wedding (*or a marriage-feast*), sit not down in the highest room; lest a more honourable man than thou be (*also*) bidden of him;

9 And (*so*) he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then [4] shalt thou have worship (*i. e. honour*) in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (*both by God and man*).

12 ¶ Then said he also to him that bade him, When thou makest a [5] dinner or a supper, (*do it not from a prospect of an invitation by way of recompense; and therefore ordinarily*) call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and (*so*) a recompence be made thee.

13 But when thou makest a feast, (*do it out of charity to the needy; and therefore*) call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for (ὅτι *that*) they (*are called by thee, who*) cannot recompense thee: for thou shalt be recompensed at the [6] resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [7] Blessed is he that shall eat bread in the kingdom of God (*i. e. that shall partake of the pleasures and enjoyments of the kingdom of the Messiah*).

16 Then (*to convince him that the generality of the Jews were, for their unbelief, to be excluded from that kingdom*), he said unto him (*by way of parable*), A [8] certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready (*as God sent first the Baptist to invite the Jews, and then the apostles, and seventy disciples, to tell them the kingdom of God was at hand, and to persuade them to enter into it*).

18 And they all with one *consent* began to make excuse. (*For*) the first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of

---

answering," with relation to that action, saith, "Suffer ye so far," Luke xxii. 52; so Peter answers, not to what he had heard, but to what he had seen, Matt. xvii. 4; so Elisabeth answers, without being spoken to, the discourse of the women about the name of her son, Luke i. 60; and the angel answers to the fear of the women, Matt. xxviii. 5; and the high-priest to Christ's silence, "I adjure thee to tell us," Matt. xxvi. 63; and St. John the evangelist to Christ's words, "He that receiveth you receiveth me;—Master, we saw one cast out devils in thy name," &c. Mark ix. 38.

[3] Ver. 7. Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, &c. *And he put forth a parable to them that were bidden, when he marked how they chose out the chief rooms.*] i. e. Christ being in the house of a prince of the pharisees (ver. 1), and observing how solicitous they were to choose the upper rooms on the account of their reputed wisdom, because Solomon had said (Prov. iv. 8), "Exalt wisdom," as Dr. Lightfoot here shows; that he might cure this swelling pride in them, and teach them humility (ver. 11), he propounds this parable, as it is fitly called, according to the definition of a parable by the Greeks: that it is *πρόθεσις ὁμοιωματικὴ ἐπὶ σαφηνείᾳ τῶν ὑποκειμένων*, "a comparative resemblance of things, for the illustration of what is spoken of; or, as Phavorinus, *παραπλησίων πραγμάτων παράθεσις*, "a collation of things resembling each other." This parable being taken from a like example of a nuptial banquet.

[4] Ver. 10. Τότε ἔσται σοι δόξα, *Then shalt thou have honour in the presence of them that sit at meat with thee.*] i. e. This will ordinarily be the result of thy humility; and though it ought not to be our chief design in any virtuous action, yet hence it follows, that this may be one motive to the performance of such actions (Phil. iv. 8).

[5] Ver. 12. Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον, &c. *When thou makest a dinner, or a supper, call not thy friends and thy brethren, &c., but call the poor, the maimed.*] Some think Christ speaks here of the sacred banquet made by the Jews on their peace-offerings and other feasts, to which they are bid to "call the poor, the widow, and the Levite," Deut. xiv. 29; but this seems a mistake; for Christ speaks not of any special stated feast, but of such banquets as he was then at: nor hath he one word of the widow and the Levite, who were to be guests there, but of the blind, the lame, the maimed, of which the law saith nothing; nor doth he say, "For this the Lord shall bless thee upon earth," as Deut. xiv. 29, but "Thou shalt be recompensed at the resurrection of the just."

Note, Secondly, that Christ doth not absolutely forbid us to invite our friends, our brethren, or kinsfolk, to testify our mutual charity and friendship, and how dear our relations are to us; only he would not have us invite them out of a prospect of a compensation from them again; but to prefer the exercising our charity to them who cannot recompense us. As comparative particles are sometimes in sense negative (see the notes on Mark xv. 11, John iii. 19), so negative particles are oft in sense only comparative; Prov. viii. 10, "Receive my instructions, וְאַל, and not (that is, rather than) silver:" Joel ii. 13, "Rend your hearts, וְאַל, and not (i. e. rather than) your garments:" John vi. 27, "Labour not for the meat that perisheth, but for that which endureth," &c. (see Exod. xvi. 19, Prov. xvii. 12, Jer. vii. 22, 23). So here, *μὴ φώνει*, Be not so much concerned to call thy friends, as to call the poor. Nor,

Thirdly, Doth he lay upon us a necessity by this precept to call the lame, the blind, or maimed, to our tables, but either to do this, or what is equivalent to us in respect of charge, and more advantageous to them and their families, viz. to send them meat or money to refresh them at home. Note also, that Dion Chrysostomus,* who flourished in the time of Trajan, seems to have taken this observation hence, That "they did *ἀνελευθέρως πράττειν τὰ περὶ τοὺς ξένους τοὺς πένητας*, act sordidly as to poor strangers, who did *μόνους τοὺς πλουσίους ὑποδέχεσθαι ξενίοις, καὶ δώροις, παρ' ὧν δῆλον ὅτι καὶ αὐτοὶ προσεδόκουν τῶν ἴσων ἐντυχεῖν*, entertain the rich only friendly, with their hospitalities and gifts, from whom they expected to receive as much again."

[6] Ver. 14. Ἀνταποδοθήσεταί σοι ἐν τῇ ἀναστάσει, *Thou shalt be recompensed at the resurrection of the just.*] See here the time of recompensing even those works of charity which are most acceptable to God, and for which we are chiefly to be rewarded at the great day (Matt. xxv. 34).

[7] Ver. 15. Μακάριος, &c. *Blessed is he who shall eat bread in the kingdom of God.*] It appears from the ensuing parable, that "the kingdom of God" here doth not signify "the kingdom of heaven" in the highest sense, but only the kingdom of the Messiah, of which the carnal Jew here speaks according to the received sense of his nation, as of a glorious temporal kingdom, in which the Jews should lord it over the gentile world, enjoy their wealth, and be provided with all temporal blessings and delights, in which they placed their happiness.

[8] Ver. 16. *A certain man made a great supper,* &c.] We are called of God, saith Philo,† to partake of a banquet;

---

* Orat. 7.

† Εἰς μετουσίαν ξοίνης, οὐκ ἧς αἱ γαστρὸς ἡδοναὶ πιμπλαμένης τὸ σῶμα πιαίνουσιν, ἀλλ' ἀφ' ἧς διάνοια ἐντρεφομένη καὶ ἐγχορεύσασα ἀρεταῖς γήθει τε καὶ εὐφραίνεται. De Sacr. Abel. et. Cain. p. 104 B.

oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come (*i. e. they either out of great love to the pleasures or the advantages of this world rejected the kind invitation*).

21 So that servant came, and shewed his lord these things. Then the master of the house being angry (*that they, who were so lovingly invited, would not come,*) said to his servant (*the apostles sent with a fresh commission after Christ's resurrection to go to Judea, and the dispersions of the Jews,* Acts i. 8, *saying*), Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind (*i. e. the gentiles and the dispersed Jews*).

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room (*for more guests*).

23 And the lord said unto the servant, Go out into the highways and hedges (*i. e. to the heathen nations*), and [9] compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden (*and refuse to come*) shall taste of my supper (*i. e. enjoy the blessings of my kingdom*).

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and [10] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also (*i. e. if he prefers not my service before all these*), he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me (*i. e. that will not obey me, and suffer any hardship for my sake*), cannot be my disciple.

28 (*Consider therefore well of these things before you enter on a Christian life:*) For which of you, intending to [11] build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish (*his building: so before we enter on a Christian life, we should sit down and consider seriously what it will cost us to be indeed Christians, and whether we be steadfastly resolved to do and suffer all that Christianity requires*).

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that (*engageth not so manfully in his Christian warfare against sin, Satan, and the world, that when I call him to it, he*) [12] forsaketh not all he hath, he cannot be my disciple.

34 ¶ [13] Salt *is* good (*i. e. a Christian life is very advantageous*): but if the salt have lost his savour (*if the Christian apostle and professor hath lost his Christian conversation*), wherewith shall it be seasoned (*i. e. what can be used farther to recover him*)?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out (*i. e. such an unsavoury Christian can neither do good to himself nor others*). He that hath ears to hear, let him hear.

"not which shall satiate us with the pleasures of the belly, and fatten the body; but with which the mind being nourished, and leaping for pleasure, rejoiceth, and is glad." See the exposition of this parable, Matt. xxii. 1, 2.

[9] Ver. 23. Καὶ ἀνάγκασον εἰσελθεῖν, *And compel them to come in.*] How vainly these words are brought to prove that men may be compelled, by the secular arm, to embrace the true faith, appears (1.) from the nature of a banquet, to which no man is compelled by force, but only by the importunity of persuasion, and from which no man's business doth by force restrain him, but only by the inconvenience of attending on it; and yet one of the guests saith, ver. 18, ἀνάγκην ἔχω, "I am compelled to be absent." (2.) From the scope of the parable, which respects the calling of the gentiles, which only Mahometans think fit, by force of arms to compel to the faith. We do, ἀναγκάζειν, compel not only by example, but by exhortation, Mark vi. 25, Luke xxiv. 29, as here: and Christ, saith Theophylact, here not only commands them to call, but to compel them, "though it be free to every one to believe, that we may learn, ὅτι μεγάλης τοῦ Θεοῦ δυνάμεώς ἐστι τὸ πιστεῦσαι τὰ ἔθνη, that it is the work of God's great power to make the gentiles believe" (see the note on Gal. ii. 14, and Grotius here, and xxiv 29).

[10] Ver. 26. *If any come to me,* καὶ οὐ μισεῖ, *and hate not his father and mother,* &c.] It being impious to hate father or mother, wife or children, and impossible to hate ourselves (Eph. v. 29), to *hate* here can only signify comparatively, viz. to love them less than God; and therefore what is here, "and hateth not father and mother," is Matt. x. 37, "and loveth father and mother more than me:" for what we love less, we are comparatively said to hate, as in the case of God and mammon, Matt. vi. 24. So ἐμισεῖτο Λεία, "Leah was hated," Gen. xxix. 31. 33. Now Leah surely was not hated by good Jacob, but loved less than Rachel (see note on Rom. ix. 13).

[11] Ver. 28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, &c. *For which of you, intending to build a tower, sitteth not down first, and counteth the cost?* Ver. 31. *What king going to war, consulteth not first whether he be able?*] Two things do usually hinder men from embracing that narrow way which leadeth to eternal life; (1.) The difficulties of the duties positively required of all Christians; viz. the love of enemies, requiring us not only to forgive their injuries "from the heart," but also "to overcome their evil with our good:" the reparation of any injury done to another in his good name or fortunes, not only by begging his pardon, but by restoring what we got injuriously, and endeavouring to repair his credit; the restraining of the tongue from all evil speaking, and uncharitable censures, and of our appetites from all carnal desires, the exact government of our passions, and the moderation of our affections to all worldly things; a heart restrained by the fear of God from doing evil, and constrained by the love of him to yield sincere obedience to his holy laws. (2.) The greatness of the temptations we must resist, and of the injuries and losses we may suffer, by persevering in this way, from the violent assaults of Satan, and the continual solicitations of the flesh, the examples and allurements of the world, the persecutions of it, the loss of all things, and even life itself. Christ therefore by these resemblances adviseth us, before we enter on this Christian life, seriously to consider of and weigh these things, to form within us the most steadfast resolutions to perform the one, and arm ourselves with fortitude and patience against the other, that so we may not afterward be moved by them to depart from it.

[12] Ver. 33. *So likewise, whosoever he be of you,* ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, *who forsaketh not all that he hath,* &c.] Christ doth not here require that we should actually renounce these things, for then we must renounce even life itself (ver. 26), but that our heart and our affections should be so taken off from them, that we do always love them less than him, and that we, in preparation of mind, be always ready to part with them when we cannot keep them, without making "shipwreck of faith, and a good conscience."

[13] Ver. 34. Καλὸν τὸ ἅλας, &c. *Salt is good; but if the salt hath lost its savour, wherewith shall it be seasoned?*]

This excellently connects with the discourse preceding, thus: The gospel I require you to adhere to, is that salt with which every oblation that is acceptable to God must be seasoned (Mark ix. 48, 49); the preachers of it are the salt of the earth (Matt. v. 13). As then salt, when it hath lost its savour, becomes good for nothing, but to be cast out into the dunghill: so the Christian professor, who lives not according to the prescripts of the gospel, can do no good to himself or others; and if he fall off from it, can hardly be recovered (Heb. vi. 6, x. 27). When Mr. Le Clerc and others object against this comparison or similitude, that salt cannot lose its savour, they consider not, that in the boiling up of the saline particles, of which salt is made, there is left a caput mortuum, which is insipid.

CHAPTER XV.

1 THEN drew near unto him [1] all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man (*now*) receiveth sinners, and (*at other times*) eateth with them.

3 ¶ And (*upon this murmuring*) he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders (*and returns home with it*), rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost. (*Now this is a just resemblance of the joy of God for the conversion of a sinner; for*)

7 I say unto you, that likewise [2] joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance (*i. e. no conversion from a life of sin to that of holiness*).

8 ¶ Either what woman (*is there*) having ten pieces of silver, (*who,*) if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. (*Now this is a just resemblance of the joy of God at the recovery of a lost soul; for*)

10 Likewise, I say unto you, there is joy in the pre-

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1, 2. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ φαρισαῖοι, &c. *Then drew near unto him all the publicans and sinners to hear him. And the pharisees and scribes murmured, saying, This man receiveth sinners,* &c.] For the better understanding of these three parables, note,

First, That publicans, gross sinners, and heathens, were by the scribes and pharisees judged unfit to be conversed with, even though it were with a design to reduce them from their evil courses, they thinking God had cast off the care of them, and had no design to grant them repentance unto life; whence they abhorred their company, as thinking it a defilement to be touched by them, and never would concern themselves to make them better, and were offended that our Lord was thus employed, Matt. ix. 11, Luke v. 30, Acts x. 28, xi. 18, 19. Note,

Secondly, That publicans and heathens, sinners and heathens, are joined usually together, as being accounted persons of the same desperate wickedness, and equally unworthy to be conversed with, as in those words of Christ, Matt. v. 46, 47, "Do not even publicans the same?" or, as other copies read, οἱ ἐθνικοὶ, "Do not heathens do the same?" which in Luke vi. 33, 34, is, "Do not οἱ ἁμαρτωλοὶ, sinners do the same?" and Matt. xviii. 17, "If he refuse to hear the church, let him be to thee as a heathen and a publican;" and in those words of St. Paul, Gal. ii. 15, "We that are Jews by nature, and not sinners of the gentiles." That they thought God took no care of the gentiles, is evident from the words of Esdras, saying to God, "Thou hast said they are nothing, but are like unto spittle, and hast counted the abundance of them as a drop falling from a vessel," 2 Esd. v. 56, 57; and the prayer of Mordecai, "Lord, give not thy sceptre to them that are not," Esther xiv. 11 (see note on 1 Cor. i. 28). Hence the converted Jews at first preached not to them, as judging it unlawful to "go in unto," or converse with the uncircumcised (Acts x. 28), and wondered that God should give the gentiles "repentance unto life" (Acts xi. 18, 19), and only would converse with them when they showed a willingness to be made proselytes to their religion. Some, therefore, here do think, that the word *sinners* here may signify the gentiles, which will be more probable, if Christ were then beyond Jordan, as they collect from John x. 40, or in Galilee of the gentiles, from whence we find him going to Jerusalem, Luke xvii. 11, otherwise it will not be so easy to discern how all the gentiles should draw nigh to hear him, or he should be eating with them, ver. 12. Note,

Thirdly, That these parables, and especially the last, are designed against the scribes and pharisees, who thought so abjectly of publicans and sinners, and so perversely of the whole gentile world; and to convince them of their inhumanity, and show them that their deportment was very alien from God's merciful inclination to them, and that they ought not to be unmerciful to them to whom God was so well inclined to show mercy, or deny their charity to them to whom he was ready to afford it: for he spake this parable to them, saying, "Which of you?" ver. 3, 4.

[2] Ver. 7. Οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, &c. *So joy shall be in heaven over one sinner that repenteth,* see note on ver. 10, ἢ ἐπὶ ἐνενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας, *more than over ninety and nine just persons, who need no repentance.*] Here note that ἤ is here put for μᾶλλον ἤ, as usually it is both in the Old and New Testament, and in profane writers: so Gen. xxxviii. 26, ἐδικαίωται Θαμὰρ ἢ ἐγὼ, "Thamar hath been more righteous than I;" Ps. cxviii. 8, ἀγαθὸν ἐλπίζειν ἐπὶ Κυρίῳ ἢ, "It is better to trust in the Lord than in princes;" 1 Cor. xiv. 19, "In the church I would speak five words, so as to teach others, ἢ μυρίους, rather than ten thousand in an unknown tongue:" so Luke xviii. 14. See Stephanus giving examples of this from Homer, Aristotle, Diogenes Laertius, and St. Chrysostom. Note,

Secondly, That there being no person in the world so just, as absolutely to need no repentance; because there never was a person in the world, besides our Saviour, who "did righteousness, and sinned not;" the best of men being subject to some faults and infirmities, of which they stand obliged to repent: that our Lord may not here be thought to have supposed a case that never was, let it be observed, that the repentance of a sinner usually imports an entire change in the whole course or tenor of his life, from the service of sin to the service of God, from yielding obedience to it in the lustings of it, to "yielding our members instruments of righteousness unto holiness;" and this is the repentance of the sinner mentioned in the text; and in this sense it is manifest the righteous person, or new creature, needeth no repentance. (2.) There is a repentance, which consists in a godly sorrow, for the particular failings and infirmities we may have committed through surprise, a sudden fear, a violent temptation, or a single deviation from the general course and tenor of our lives; such was that of David and St. Peter, and the humiliation of good Hezekiah "for the pride of his heart:" and in this sense it is not to be thought that in this state of imperfection and continual conflict we have with the flesh, there should be any righteous person who needs no repentance. And this interpretation I prefer before that of St. Ambrose, Hilary, and Chrysos-

sence of the [3] angels of God over one sinner that repenteth.

11 ¶ And he said (*also by way of parable to the same purpose*), A [4] certain man had two sons:

tom, who, by the ninety and nine sheep not lost, and the ninety-nine persons who need no repentance, understand the holy angels that fell not; by the lost sheep all mankind lost in Adam, whom to recover the Son of God became incarnate, and in the gracious work of our redemption, brought him home upon his shoulders; the joy in heaven for his returning is, say they, the joy of God, and of his holy angels for the recovery of lost mankind; in which sense the words are strictly true, the holy angels need no repentance, because they never fell from their obedience. And this interpretation was so generally approved in the church, that in Tertullian's* time it was appealed to as a proof of it, that "in the bottom of their sacramental cups, Christ was engraven carrying the lost sheep upon his shoulders."

Thirdly, It is inquired with what reason it can be said, "There is more joy in heaven over one sinner that repenteth, than over ninety-nine righteous persons who need no repentance:" for is it not better not to offend, than to sin and repent? Is not innocence better than amendment? And if repentance be not better than righteousness, why is there more joy in heaven over the penitent than over the righteous? Yea, why over one penitent sinner, than over ninety-nine just persons?

Now to this some answer, according to the forementioned opinion of the ancients, that the lost sheep, returning prodigal, and the "one sinner that repenteth," comprehend all mankind redeemed from a state of misery by Christ; now this may fitly be represented as matter of the greatest joy to God, and the whole court of blessed angels, they being represented as stooping down to look into this mystery, 1 Pet. i. 12, and learning from the church "the wisdom of God in it," Eph. iii. 10, and therefore, in this sense, do doubtless know and rejoice in our redemption. (2.) Others answer, that the sheep not lost, the ninety-nine righteous persons, and the elder son, who said he never had offended, represent the Jewish nation, and especially those scribes and pharisees, who trusted in their own righteousness, and despised others (see Matt. ix. 12): the lost sheep and returning prodigal represent the gentile world, which, by the preaching of the gospel, were to be converted to the Christian faith. Now, the church of the gentiles being more numerous than was that of the Jews, "the desolate having more children than she that had a husband," her conversion may fitly be represented as a matter of the greatest joy.

Against these expositions this visible objection may be made, that whereas the righteous are here represented as ninety-nine, the penitent as one single person, these expositions make them equal to, if not more numerous than, the righteous. But to this it is answered, that in the parables of the gospel, it is usual to represent all of the same kind, though they be sometimes the greatest number, by one man. Thus, in the parable of the wedding-supper, the man that had not on his wedding-garment, represents, according to most interpreters, all wicked men, and in our Lord's intention it importeth the whole race of unbelieving Jews, Matt. xxii. 11; the slothful person, who hid his talent in a napkin, is represented as one man, Matt. xxv. 24, they who improved their talents as three persons; and yet who knows not but there are fewer that improve, than they who do receive the grace of God in vain? and all that came in at the last hour, and received their penny, that is, all the converted gentiles, are reckoned as one man in those words of Christ, "I will give ἐσχάτῳ τούτῳ, to this last man even as to thee" (Matt. xx. 14).

But that which is principally to be considered for the full clearing of this difficulty is this, viz., that this passage of our Lord being spoken of God after the manner of men, is to be understood after the manner of men, or suitably to the nature of human passions, and the usual occasions of moving them. Now we are much affected with the obtaining what we have long and passionately desired, with the regaining that which we have looked upon as almost lost and desperate, with the security of that which we looked upon as in imminent danger; at the first obtaining what we passionately desired, regaining what we looked upon as lost, securing what was in great danger, our joy is strong, and our delight transporting; and afterward it sensibly abates. So it is with us, that we are not so sensibly moved with the continuance of a good which we have long enjoyed, as at the first recovery of it, after it was lost; we may have still a real value for what we do possess, a settled pleasure and contentment in it, but the sudden joy and transport is at the recovery of it. So a continued course of goodness may in itself be most valuable, and yet the recovery of a lost sinner, the reviving of one dead in trespasses and sins, the seeing him snatched as a firebrand out of the fire, when he was ready to fall into it, may be the more affecting, and give us a more fresh and lively joy. Thus, v. g. it cannot but be comfortable to a loving father, to see his children in a state of perfect health; but if one of them fall sick, and beyond expectation of recovery, to see him out of danger ministers more present joy, than doth the constant health of all the rest. And this is the reason given in the parable of the prodigal son, why the kind father rejoiceth more at his return, than at the continuance of his elder brother always with him; that it was the recovery of one given over for dead, the finding one looked upon as lost: "It is meet," saith the father, "upon this occasion that we should make merry: for this thy brother was dead, and is alive again; was lost, and is found." Our Saviour, therefore, to encourage the repentance of the sinner, represents God after the manner of men, as if he did conceive such a joy at it, as earthly parents are wont to do at the return of a wild extravagant child to himself and his duty.

[3] Ver. 10. Οὕτω λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, &c. *Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.*] Hence most interpreters conclude, that the angels and blessed spirits are acquainted with the conversion of a sinner; and seeing true conversion is wrought in the heart, hence the Romanists infer, that they must have knowledge of that also. But,

First, Here is not one word of blessed spirits, but of angels only; and whereas papists argue for an equality of knowledge in them to that of angels, because it is said "they are as the angels of heaven," Matt. xxii. 50, I answer, Christ doth not say they are equal to angels now, but at the resurrection they shall be so. Nor doth he say this absolutely, or as to the faculties of their souls, but as to their freedom from secular actions and passions, and as to the state and condition of their bodies; for so the text runs, "They that are counted worthy of the resurrection neither marry nor are given in marriage, neither can they die any more;" i. e. they are equal to the angels as to immortality, "and are the children of God, being the children of the resurrection" (Luke xx. 35, 36).

Secondly, This text affirms not, that the joy here mentioned, is the joy of angels, but only that it is the joy of God, ἐνώπιον τῶν ἀγγέλων, *before*, or in the presence of the angels, which stand continually before his face. Now as an earthly king may rejoice before his court, and they know not the special motive of his joy, so may the King of heaven rejoice before the angels of his presence, and they know not the reason of that joy, and much less the particular convert that gave occasion to it. In a word, it is confessedly God, who is compared to the shepherd, seeking his lost sheep, and to the father rejoicing for the return of his prodigal son; and therefore the similitude requires, that the joy conceived when a lost sheep is found, or a prodigal son comes home, should be ascribed to him.

Note also, That this consideration should inflame the zeal, and quicken the industry, of the spiritual shepherd for the conversion of sinners, as knowing this is a work so highly acceptable to the God of heaven, and that for which he sent the "great Shepherd of the sheep" into the world.

[4] Ver. 11. Ἄνθρωπός τις εἶχε δύο υἱούς, *A certain man had two sons.*] Here observe, (1.) that the elder son in this

* Procedant ipsæ picturæ calicum vestrorum, si vel in illis perlucebit interpretatio. Dic mihi nonne omne hominum genus unius Dei grex est? De Pudic. cap. 7.

12 And the younger of them said to *his* father, Father, [5] give me the portion of goods that falleth *to me*. And he divided unto them *his* living (*i. e. gave him the portion allotted for the livelihood of his younger son*).

13 And not many days after the younger son gathered all (*his estate*) together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country (*to become his servant*); and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him (*enough to satisfy his hungry appetite*).

[Now here the younger son represents the gentiles gone far off from God their Father, Eph. ii. 13, living *in riot and drunkenness*, 1 Pet. iv. 3, *and committing whoredom with idols*, against the light of their reason, Rom. i. 20, 21, labouring under *a famine of the word*, and employed in the vilest drudgery by sin and Satan, in which no satisfaction can be found.]

17 And when he came to himself (*i. e. to consider his own miserable state*), he said, How many hired servants of my father's have bread enough and to spare, and I (*am ready to*) perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against (*the God of*) heaven, and before thee (*by departing from thee*),

19 And am no more worthy to be called thy son: make me as one of thy hired servants. (*And this represents the case of a penitent sinner: considering his present misery, his vileness and unworthiness, humbly acknowledging his sin to God, resolving on amendment of life, and actually returning to God, as many of the gentiles did, when the gospel was preached to them.*)

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion (*on him*), and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet (*in token that I own him as my beloved son*):

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

---

parable representeth not the just or righteous; for they are not angry, either that sinners do return to God, or that he graciously entertains them when they do so, but rather are industrious to bring them home to him, and rejoice at their return: he rather represents the Jews murmuring, and being angry, that the gentiles, who before were, μακρὰν ἀπὸ τοῦ Θεοῦ, "far off from God" (Eph. ii. 13), were by faith, without circumcision, or obedience to their law, brought "nigh to him," and made partakers of the same privileges God offered, or afforded to them. The gentiles are represented as the younger son going into a far country, as being "far from God," and squandering away their goods by riotous living, as depraving that knowledge they had of the true God, from tradition and his marvellous works, by gross idolatry, on which account the Jews represented them as born of harlots (see note on John viii. 41, as here, ver. 30), and serving them, "which, by nature, were no gods, by holding the truth in unrighteousness," and giving up themselves to all uncleanness (Eph. iv. 19); yea, labouring under a famine of the word of God, and of his saving truth, and giving up themselves to the meanest services, such as that of keeping of hogs was deemed by the Jews and the Egyptians, who suffered not such to come into their temples, or sacred houses; they having now, through Christ, "access unto the Father," being adorned with the wedding-garment of faith, and the robe of righteousness, fed with the banquet of the true paschal lamb, and admitted to wear their Father's ring, as a testimony that they were now his genuine sons.

Nor is it a sufficient objection against this, that the gentiles were never sons before, or, if ever they were so, they must be so before the Jews, and so the elder sons: for God is not the God of the Jews only, but also of the gentiles, he being the common Father of the world, and we being "all his offspring;" yea, they are called "the sons of God" before the flood, Gen. vi. 2, and were so afterward before the name of Jew was known. And the Jews here represent the elder son, because they being afterward abdicated for their idolatry, God gave to the Jews the primogeniture, and styled them his sons, and his "first-born" (Exod. iv. 22, 23), and accordingly bestowed upon them the privileges of the first-born, choosing them "above all nations" of the world.

If it be again objected, that this elder son saith, ver. 29, "These many years have I served thee, and never transgressed I at any time thy commandments," which could not be true of the Jews; I answer, neither could they say, God "never gave them a kid," or treated them with the like kindness, the gospel being first preached to them; this therefore only signifies their high conceit of themselves, that they were righteous. And so much for the chief import of the parable. To touch a little on some other circumstances of it.

First, From those words, "He went into a far country, and spent all his substance," Theophylact notes, that he who estrangeth himself from God, loseth all those seeds of virtue and goodness, which either nature or revelation hath implanted in him.

Secondly, From his being put to "feed swine;" observe, to what vile and sordid employments they are put, who serve sin and Satan.

Thirdly, From these words, "He would have filled his belly with husks, but could not;" observe, that there can be no satisfaction to any man who wants the favour of God.

Fourthly, From those words, "When he came to himself;" observe, that he who lives a sinful life is beside himself: for, being a rational creature, and having a judgment and conscience to direct his actions, he acts against his reason, his judgment, and his conscience.

Fifthly, From those words, "He arose, and went," ver. 20, Theophylact notes, that it is not sufficient to make good resolutions, saying, "I will go" (ver. 18), but we must practise suitably.

Sixthly, From those words, ver. 20, "His father seeing him, ran to him;" observe, that when God sees men truly willing to return unto him, he is still ready to receive them, and even prevent them with his grace.

Seventhly, From those words, ver. 24, "This my son was dead;" observe, that wicked men are dead in the worst sense: for, as Philo saith, "he that lives a sensual life, τέθνηκε τὸν εὐδαίμονα, is dead as to a happy life."

Eighthly, From those words, "Father, I have sinned," ver. 21, spoken after the kindness of his father; note, that after sin is pardoned, it becomes the sinner ingenuously to acknowledge and confess it.

Ninthly, As for the phrase, "I have sinned against heaven and against thee," it is a Jewish phrase, *shamaim*, as Buxtorf says,* being frequently used to signify God. Accordingly they say, there is one who sins against earth (i. e. man), but not against heaven (i. e. God); and there is one that sins against heaven, but not against earth; but he who speaketh with an evil tongue, sins against heaven and earth. Though Theophylact here saith, he had sinned against heaven by preferring earthly things before heavenly.

[5] Ver. 12. Δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, *Give me the portion of goods that falleth to me.*] So Demosthenes† uses τὸ ἐπιβάλλον ἡμῖν μέρος, for the portion allowed to us: and Aristides, τὸ ἐπιβάλλον ἐξ' ὑμᾶς μέρος, for the portion that belongs to you (De Concord. ad Rhodios).

---

* Lex. Talm. p. 2440. † Περὶ Στεφ.

24 For this my son was dead (*in sin*), and is alive again; he was lost, and is found. And they began to be merry. (*And this is a lively representation of God's great love and mercy to sinners returning to him; forgetting all their former provocations, and treating them, as soon as they began to break off their sins by repentance, and to turn to him, with a most fatherly affection, and with expressions of the greatest joy.*)

25 Now his elder son was in the field (*following his father's business*): and as he came and drew nigh to the house (*of his father*), he heard musick, and dancing.

26 And he called one of the servants, and asked (*him*) what these things meant (*i. e. what was the cause of all this mirth*).

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry (*at the kindness showed by his father to his younger brother*), and would not go in (*to the house*): therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come (*back to thee*), which hath devoured thy living with harlots (*committing spiritual whoredom*), thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine (*in the first place the blessing of the Messiah being first promised to the Jews, and from them derived to others;* see treatise on the Millennium, chap. 2, sect. 2).

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and (*he*) was (*as the*) lost (*sheep and piece of money*), and is found (*by the great Shepherd of souls*).

[Now this elder brother is a true emblem of the Jews, and especially of the scribes and pharisees, murmuring at God's kindness to the sinners of the gentiles, in admitting them after so long idolatry to the blessings of the gospel, and to equal privileges with them, without circumcision, and obedience to that law of Moses, under which they had still lived; and refusing to enter into the kingdom of God, and come into the faith, by reason of the kindness God thus showed to the gentiles. See note on Rom. xi. 28.]

CHAPTER XVI.

1 And he said also unto his [1] disciples, There was a certain [2] rich man, which had a steward; and the same was accused unto him (*it being said*) that he had wasted his goods.

2 And he called him, and said unto him, How is it (*thou hast dealt with me*) that I hear this of thee? give (*up*) an account of thy stewardship; for thou mayest be no longer (*permitted to be*) steward.

3 Then the steward said within himself, What shall I do (*to live*)? for my lord taketh away from me the stewardship: I cannot dig (*for a livelihood*); to beg (*for it*) I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they (*whom I befriend*) may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil (*i. e. about a thousand gallons*). And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore (*and likewise he said to the rest*).

8 And the lord [3] commended the unjust steward, because he had done wisely (*i. e. he represented him as one that acted according to the wisdom of this world; and was so far worthy to be imitated by the children of light, as to make this their chief care, when, by death, they are removed from their stewardship, that they may be received into everlasting habitations*): for the children of this world are in their generation wiser than the children of light (*more provident and dexterous to provide for this life, than they are to provide for eternity*).

9 And I (*likewise*) say unto you, [4] Make to yourselves friends of the mammon of unrighteousness (*i. e. make such provisions for yourselves of those riches, which the men of this world get by falsehood and injustice*); that, when ye fail, they may receive you (*i. e. that, when you die, ye may be received*) into everlasting habitations.

10 He that is faithful in that which is least (*i. e. in the enjoyments of this world, so as to employ them in*

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *And he said also to his disciples.*] i. e. Not only to the twelve, but to those who followed him, attending on his doctrine, as did the publicans and sinners (xv. 1).

[2] Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον, &c. *There was a rich man who had a steward, and he was accused to him as wasting his goods.*] Kimchi on Isaiah xl. saith, "The fruits of the earth are like a table spread in a house; the owner of this house is God; man in this world is, as it were, the steward of the house, into whose hands his Lord had delivered all his riches; if he behave himself well, he will find favour in the eyes of his Lord; if ill, he will remove him from his stewardship." And so the scope of this parable seems to be this, That we are to look upon ourselves, not as lords of the good things of this life, so as to get and use them at our pleasure, but only as stewards, who must be faithful in the administration of them.

[3] Ver. 8. Καὶ ἐπῄνεσεν ὁ Κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν, *And the lord commended the unjust steward, that he had done wisely.*] i. e. Discreetly, according to the wisdom of the men of this world, whose concern is only for the good things of this life; he commended him as we do such persons, when we say, Such a one is a shrewd man for the world, he understands well the way of dealing in it: he commends him not absolutely, as a fit example to be followed in this injustice, fraud, and wasting of his master's goods, but comparatively, as being worthy to be so far imitated by the children of light, as to make this their chief concern, that when by death they are removed from their stewardship, "they may be received into everlasting habitations," or into "a house not made with hands, eternal in the heavens" (2 Cor. v. 1): this being an instruction needful for them, because "the children of this world are wiser" in their care to make provisions for themselves, "than are the children of light;" i. e. they who enjoy the light of the gospel, to make provisions εἰς γενεὰν ἑαυτῶν, "for their age," to secure the true riches and the celestial habitations prepared for them.

[4] Ver. 9. Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, *I say therefore unto you, Make to yourselves friends of the mammon of unrighteouness.*] That "the mammon of unrighteousness" is the false mammon,

works of charity, and to the ends for which he is intrusted with them) is faithful also in much (*i. e. he will be so in the great concernments of another life*): and (*likewise*) he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful (*stewards*) in (*dispensing*) the unrighteous mammon (*or, the false and deceitful riches of this world, to the uses for which they were given you*), who will (*it is not to be expected God should*) commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is (*to be*) [5] another man's, who shall give you that which is your own? (*i. e. that inheritance which shall never pass from you to others.*

13 ¶ *And there is great reason to caution you against that affection to the world which obstructs your love to God; for*) [6] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot (*then*) serve God and mammon (*also*).

14 And the Pharisees also, who were covetous, heard all these things: and they derided him (*looking on this as a ridiculous doctrine*).

15 And (*but*) he said unto them, Ye are they which justify yourselves before men (*i. e. seek to approve yourselves to, and expect to be owned by, them as righteous persons*); but God knoweth (*the falsehood of*) your hearts: for that (*fair outside*) which is highly esteemed among men (*who see no farther*) is (*an*) abomination in the sight of God (*who seeth the filth and hypocrisy of your hearts.*

16 *Nor is it to be wondered that you hear these higher precepts of charity from me and John; for*) The [7] law and the prophets (*which engaged you to do your duty, chiefly by temporal promises*) were until John: since that time the kingdom of God (*which promises treasures in heaven*) is preached, and every man (*that enters into that kingdom*) presseth into it (*i. e. forces his way into it, by breaking through the love of temporal concerns*).

17 And (*this I say not to depreciate the law, which as to its moral precepts shall obtain for ever; for*) it

---

according to the common import of the word ἀδικία, for *falsehood*, [of which see Jer. xxvii. 15. 29. 31, and the note on 1 Cor. xiii. 6] may be gathered from the "true riches" opposed to it, ver. 11. But then it remains to be inquired, whether it be called here the mammon ἀδικίας, or "false mammon," because it deceives them who trust to, and seek for, satisfaction from it, and comparatively to the "true riches;" or else as the unjust steward is styled οἰκονόμος ἀδικίας, *unjust*, because he betrayed his trust, and dealt falsely with his master; to which sense the preceding verse and the parable seem plainly to direct, and the use of the phrase *mammon dishekar*, in the Targumists, doth constrain us to interpret it, as being usually put for gain gotten by unfaithfulness to our trust, or falseness in the discharge of our office. So of the sons of Eli it is said, that they had respect to *mammon dishekar*, "the mammon of falsehood," 1 Sam. viii. 3, and xii. 3, Samuel inquires, From whose hand have I received *mammon dishekar?* and, 2 Sam. xiv. 14, A just judge will not receive *mammon dishekar*: so Prov. xv. 27, He destroys his house who heaps up to himself "the mammon of falsehood:" see to the same sense, Isa. v. 23, xxxv. 15, Ezek. xxii. 27, Hos. v. 11, Amos v. 12. But then, whereas it is hence inferred, that our Lord here speaks of making restitution of such goods, and spending some of the remainder in acts of charity; which, when Zaccheus had resolved to perform, Christ saith, "This day is salvation come to this house" (xix. 9); though this be a good sense, and fit to be preached to those publicans and sinners who came to attend upon his doctrine, yet it is not necessary; for Christ's intendment may be only this, to advise his followers to be so far from getting wealth by such unfaithfulness and falsehood as the men of the world do, as rather to expend what providence hath entrusted them with, in acts of charity and mercy, that so they may lay up for themselves treasures in the heavens, or be received into heaven when they die: for ἐκλείπειν bears this sense in scripture. So Gen. xxv. 8, ἐκλείπων ἀπέθανεν Ἀβραὰμ, "Abraham gave up the ghost and died;" Jer. xlii. 17, ἐκλείψουσι ἐν τῇ βομφαίᾳ, "They shall die by the sword:" and ver. 22, ἐν λιμῷ ἐκλείψετε, "Ye shall die by the pestilence;" Wisd. v. 13, οὕτως καὶ ἡμεῖς γενηθέντες ἐξελίπομεν, "So we are born to die" (see Gen. xxxv. 29, xlix. 33, Job xiii. 19, Ps. ciii. 10, Isa. xxxviii. 12, Jer. ix. 10, xliv. 12. 18. 27, Lam. i. 20, Zeph. i. 2, 3, Ps. lxxiii. 19, lxxxix. 7. 9, ci. 4). Δέξωνται ὑμᾶς, "they may receive you," is impersonally put for "you may be received:" so Luke vi. 38, "Give, and δώσουσιν, it shall be given into your bosoms;" xii. 20, τὴν ψυχήν σου ἀπαιτοῦσιν, "Thy soul shall be required."

[5] Ver. 12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ γένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει. *And if you have not been faithful in that which is another's, who will give you that which is your own?*] The eleventh verse seems to bear this sense: If you have not been faithful in those temporal concerns, which minister temptations to unrighteousness, but have either sought to obtain them by fraud and unfaithful dealings, when they have been committed to your trust, or by "withholding more than is right," or that which the great Lord of them required you to expend upon his needy servants, how can you reasonably expect the true riches, which are only promised to the upright and charitable person? And again: If you have been thus unfaithful in those things which you cannot properly call your own; because they may, by various accidents, be devolved on, and must at last be left to others, what reason have you to expect that which is your own, as being the inheritance of the children of light, and that which they are to enjoy for ever? where the concerns of this world are styled ἀλλότρια, "things which belong not to us;" because we have no assurance of the enjoyment of them, and know that we must leave them to others; and this is said agreeably to the philosophy of the heathens: thus in Arrian the dying man is said τὰ ἀλλότρια ἀποδιδόναι, "to render up that which belongs to others," lib. i. cap. 1, and every one is bid, τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιεῖσθαι, "to keep that which is in his power, and not desire external things," lib. ii. cap. 16, p. 215; and lib. iii. cap. 24, we are taught that "the things we may be hindered of, or which may be taken from us, are τὰ ἀλλότρια; and so," saith he, "are all those things which we must leave to others, or restore them to God that gave them," lib. iv. cap. 5: so Hermas, lib. iii. sim. 1, τί εἰς τὴν ἀλλοτρίαν ἑτοιμάζομεν ἀγρούς, οἰκοδομάς; "Why do we, who know the city in which we are to dwell, prepare for ourselves fields, houses, &c., in another city? this being a sign that we expect not to return to our own city, to the Jerusalem above;" which is here styled by St. Luke "our own," by Hermas ἡ πόλις ἡμῶν, because prepared for and promised to us Christians; here we are only travellers, there is our city (Phil. iii. 20); here we are only *dispensers*, there *heirs*; here we enjoy things for a season, there for ever.

[6] Ver. 13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν, &c. *No man can serve two masters,——ye cannot serve God and mammon.*] The coherence of these words seems to lie thus: I have just reason to caution you thus against that affection to the world, which obstructs your charity, and tempts you by fraud and falsehood to acquire it; because it will not permit you to love God truly, or to be faithful servants to him; and whereas you covetous pharisees deride me for this doctrine (ver. 14), as thinking yourselves highly favoured of God for other things, viz. your long prayers, your washings, your exactness in paying tithes, your niceness in observing your vain traditions, and your separation from the men of the world, know, that however you may think well of yourselves upon these accounts and highly be esteemed of others, whilst ye continue covetous and "full of rapine and uncleanness" (Matt. xxiii. 25), hypocrisy and injustice (ver. 27), ye are abominable in the sight of God.

[7] Ver. 16—18. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, &c. *The law and the prophets were until John: since that time the kingdom of God is preached, and every one presseth*

is easier for heaven and earth to pass (*away*), than (*for*) one tittle of the law to fail. (See Matt. v. 18.)

18 (*And, to give you another instance of the sublimer precepts of the gospel, the law permits divorces, but under the gospel dispensation*) Whosoever putteth away his wife, and marrieth another, committeth adultery (*against her*): and whosoever marrieth her that is put away from *her* husband committeth adultery (*as cohabiting with another man's wife.*

19 ¶ *And, to show them the mischief of riches not charitably employed, he told them, by way of parable,*) [8] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus (*i. e. one without help*), which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table (*but was denied them*): moreover the dogs (*being more compassionate than the rich man's servants*) came and licked his sores.

22 And it came to pass, that the [9] beggar died, and was carried by the angels (*who are ministering spirits to good men*) into Abraham's bosom: the rich man also died, and was buried:

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he [10] cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

---

into it.] Here the coherence seems to run thus: It is not to be wondered that you now hear, from John and me, higher precepts of charity, and contempt of the world, than you find in the law or prophets, who moved you to your duty by the promises of temporal blessings in the land of Canaan; since now the kingdom of heaven is preached, and every one that enters into it, forces his way by breaking through the love of temporal concerns and sensual pleasures: for, to give you another instance of like nature, whereas the law admitted of divorces at the pleasure of the husband, by reason of "the hardness of your hearts," the gospel forbids this now on any other score than that of fornication, which from the nature of the sin dissolves the marriage; yet, that you may not cavil at me as a dissolver of the law, I declare that all the moral precepts of it shall obtain, and be of perpetual obligation under the gospel dispensation.

[8] Ver. 19. Ἄνθρωπος πλούσιος ἦν, *There was a rich man*, &c.] That this is only a parable, and not a real history of what was actually done, is evident, (1.) because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham, in the preface to his Joma. (2.) From the circumstances of it, viz. the rich man's lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented with flames, and his desire that Lazarus might be sent to cool his tongue; and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history? As for the judgment of antiquity in this case, they who owned this as a history, owned the whole so to be, thinking the soul to be corporeal, as Tertullian did, and that there was διαφορὰ κατὰ τὰς μορφὰς, "some discretion, or resemblance of men as to their shapes after death," which was the sentiment of Irenæus,* proving from this very instance, that souls, when they have put off the body," do yet characterem corporum custodire, preserve the shape or character of the body" to which they were united, as Tertullian† before from the same instance had inferred, effigiem animæ, et corporales lineas, "the shape and corporeal lineaments," and also corporalitatem animæ. Much as Thespesius‡ returning to life represents τὰ τῶν ψυχῶν χρώματα, "the colours of souls," and saith that there be οὐλαι καὶ μώλωπες ἐπὶ τῶν παθῶν ἑκάστου, "ulcers and scars of their passions left upon them by which they are discerned;" whereas they who renounced these opinions, as false and ridiculous, declared that this was not a history, but only a representation,§ "That after the separation of the soul from the body, she could receive no advantage from any man, and that it was foolish to think it a history;" and this they also gather, because there was to be no future retribution before the general resurrection. And whereas against this it is objected, that the proper name Lazarus shows it to be a history; it is answered, that the name Lazer, being only the contraction of Eliezer, is the same with Ani Achad, "a poor man" in the Gemara, as being in sense ἀβόηθος, "one that hath no help," or one who hath God only for his help. Note,

Secondly, That though this parable contains something suitable to the opinion of the Jews touching the state of souls after death, yet doth it not respect their state immediately after death, but the punishments that wicked men are to suffer after the resurrection of the dead, or ἐν ἐσχάτῃ ἡμέρᾳ, "at the last day," saith Theophylact. For, as Cicero says of the fables, by which the poets represent the punishments of evil souls, that, corpora cremata cùm scirent, tamen ea fieri apud inferos fingebant, quæ sine corporibus nec fieri possint, nec intelligi, "though they know their bodies have been burnt, yet they do represent them suffering such things in the infernal regions which neither can be done or suffered, or even understood to be so without bodies:" so it is plainly here in the forementioned instances produced to prove this a parable.

[9] Ver. 22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, &c. *And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom.*] Here are two things said agreeably to the tradition of the Jews touching good men, which was, (1.) That their souls were in the garden of Eden, in Paradise, or in Abraham's bosom; thus of R. Judah, when he died, they say, "This day he sits in Abraham's bosom" (see Lightfoot on the place); and Josephus* saith of good men, that they are gathered εἰς πατέρων χῶραν, "to the region of the patriarchs," and that Abraham, Isaac, and Jacob, do παραδέχεσθαι, "receive their souls." (2.) That they are carried thither by good angels; so the Targum on Cant. iv. 12, saith, "No man hath power to enter into the garden of Eden, but the just, whose souls are carried thither by the hand of angels" (see Cartw. on Luke ii. 29, p. 2994). They add, that, when evil men die, "the evil angels come and say, There is no peace to the wicked:" so Dr. Lightfoot here; and in like manner Socrates† in Phæd. saith, λέγεται, "It is reported that as soon as any man dies, every one's demon, whom he chose to himself whilst he lived, brings him to a certain place where all are to be judged, and then he goes to hades, μετὰ ἡγεμόνος ἐκείνου ᾧ προτέτακται τοὺς ἐνθένδε ἐκεῖσε πορεύεσθαι, with the governor to whom it was appointed to bring them that depart hence to those places."

[10] Ver. 24. Καὶ αὐτὸς φωνήσας εἶπε, πάτερ Ἀβραὰμ ἐλέησόν με, *And he cried and said, Father Abraham, have mercy on me.*] As the Baptist taxeth their vain imaginations in hoping to be preserved from divine judgments whilst they lived, because they were "the children of Abraham;" so our Lord here may perhaps strike at a like imagination got among them, that hell-fire had no power over the sinners of

---

* Lib. iii. cap. 62 † L. de An. cap. 7, 9.

‡ Plutarch. de his qui serò, p. 565.

§ Παραβολὴ καὶ τοῦτο, ἀλλ' οὐκ ὥς τις ἀνοήτως ἂν οἴῃ, εἶεν πρᾶγμά ἐστιν ἤδη γεγονός. Theoph. Ἔστι δὲ τὸ περὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου διήγημα ὑποτύπωσις λόγου διδασκαλίαν ἔχοντος τοῦ μὴ δύνασθαι μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον τῆς ψυχῆς κατὰ προνοίαν τινα ἢ σπουδὴν ὠφελείας τινὸς τυχεῖν τοὺς ἀνθρώπους. Pseudo-Just. q. 63. Οὔτε γὰρ πρὸ τῆς ἀναστάσεως τῶν ἑκαστα βεβιωμένων ἀνταπόδοσις γίνεται. Ibid. Theoph. ibid. Vide Suicerum in voce Λάζαρος.

* De Maccab. p. 1097, 1102. † P. 80, B.

26 And beside all this, [11] between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence (*i. e. good men have all their evils, and bad men all their good things in this life; and hereafter the happiness of the one, and the misery of the other, will be unchangeable*).

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; (*and am desirous*) that he may testify unto them (*the happiness of the blessed and the misery of the wicked*), lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets (*to testify to them these things*); let them hear (*and obey*) them.

30 And he said, Nay, father Abraham (*they prevailed not with me, and therefore may not do so with them*): but if one went unto them from the dead, (*I suppose*) they will repent.

31 And he said (*again*) unto him, If they [12] hear (*i. e. obey*) not Moses and the prophets, neither will they be persuaded, though one rose from the dead (*to preach repentance to them; for he could come with no greater authority, deliver no better motives to repentance, and he could give them no greater assurance of the truth of what he said than they did*).

Israel, because Abraham and Isaac come down thither to fetch them hence (see the note on Rom. ii. 13); declaring, even from the mouth of Abraham, that no help was by them to be expected from him, when they were in that place.

[11] Ver. 26. Μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, *Betwixt us and you there is a great gulf fixed, so that none can pass to us from thence.*] The words seem plainly to refute the opinion of Origen, that there would come a time when the punishments of the wicked would have an end, and they should at last live with God and his saints.

[12] Ver. 31. Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, &c. *If they hear not Moses nor the prophets, they would not be persuaded though one rose from the dead.*] "If they hear not," i. e. obey not, "Moses and the prophets," whom they own to be persons sent from God, and delivering his message, one rising from the dead would not persuade them to break off their iniquities; for he could come with no greater authority than they did, he could deliver no other message to the sinner than they had done, that if they turned not from their evil ways they should die, and be obnoxious to eternal shame and misery (Dan. xii. 2); he could give them no more assurance of the truth of what he said, than did the word of that God who cannot lie; no reason therefore could be conceived why they should hearken to one risen from the dead, and calling them to repentance, rather than to those prophets whom they acknowledged to be sent from God. And of this we have a clear instance in the resurrection of our Lord from the dead; for of this they had the testimony of our Lord's predictions, of their own prophets, of the guards that kept the sepulchre, of their own senses, of the apostles, and five hundred witnesses, and all this confirmed by the miraculous effusions of the Holy Ghost on those that believed on him, and a continual throng of miracles wrought in his name; and yet all this was insufficient to reclaim that wicked generation from their infidelity, and to provoke them to repentance. The practical observations made from this parable are,

First, That this rich man is not accused of getting riches by injustice, but only of faring deliciously and luxuriously, with the neglect of others oppressed with misery and want before his eyes. How then will many Christians escape the same place of torments, who indulge in the same luxury and carnal pleasures, and are as little touched with an affectionate sense of the wants and miseries of others?

Secondly, That they who have their good things in this life, i. e. that which they chiefly valued, pursued, and delighted in whilst they lived here, are to expect no comfort, nothing but evil, after death.

CHAPTER XVII.

1 Then said he unto his disciples, It is impossible (*through the unrestrained wickedness of men*) but that offences will come (*i. e. things will be said and done which will hinder some from embracing, and cause others to fall off from the faith*): but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should (*thus*) offend one of these little ones (*that believe in me*).

3 ¶ Take heed (*therefore*) to yourselves (*that ye be not guilty of any degree of this offence: and therefore*) if thy brother trespass against thee, rebuke him; and if (*upon this reproof*) he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent (*of what I have done against thee*); thou shalt (*as oft*) forgive him.

5 And the apostles said unto the Lord, [1] Increase our faith (*that so we may be enabled to perform those duties contrary to flesh and blood, or that we may more successfully minister to the welfare of souls without offence*).

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you (*i. e. the least sincere and active faith would enable you to do the most difficult things in order to the promotion of the Christian faith*).

7 But (*then*) which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 5. Πρόσθες ἡμῖν πίστιν, *Increase our faith.*] In the beginning of this chapter, our Lord requires his apostles to be careful, that they do not offend one of his little ones; secondly, to be so charitable to their offending brother, as to rebuke him for his sins; and, thirdly, to pardon their offending brother, though he should daily multiply his provocations, provided that he only say unto them, "I repent" (ver. 4). Now these three duties of an inoffensive conversation, fraternal correction, and full forgiveness of a brother daily multiplying fresh indignities and provocations, being so difficult, and contrary to their natural inclinations, and faith being the foundation of all Christian virtues, the apostles, in order to the performance of these duties, beg the increase of faith. Moreover, seeing faith is wrought in the heart, which God alone can search, and can immediately work upon, by thus repairing to Christ to increase their faith, they must ascribe to him, as Woltzogenius here confesseth, a divine virtue, which being proper to the Deity, and incommunicable to a finite nature, must consequently show that Christ had in him a divine nature.

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done [2] all those things which are commanded you, say, We are unprofitable servants: we have (*only*) done that which was our duty to do (*i. e. whereas the performance of the greatest things, which I your Master do require, may seem to you a very eminent piece of service, know that in obeying all my precepts, you only do the office of good and faithful servants, obeying the commands of your great Master, as ye ought to do, and so must look on the reward promised, not of debt but of grace*).

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the [3] midst (*or confines*) of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us (*and heal us*).

14 And when he saw *them*, he said unto them, [4] Go shew yourselves unto the priests (*as when a cure is wrought the lepers are to do by the law*, Lev. xiv. 2). And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified (*or praised*) God,

16 And fell down on *his* face at his (*i. e. Christ's*) feet, giving him thanks: and he (*who did this*) was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? (*doubtless there were:*) but where *are* the (*remaining*) nine (*of them*)?

18 There are not found (*any of them*) that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with [5] observation (*i. e. with outward pomp and splendour, visible in earthly kingdoms*):

21 Neither shall they (*have need to*) say (*of it*), Lo here! or, lo there (*it is*)! for, behold, the kingdom of God is [6] within (*already among*) you.

22 And he said unto his disciples (*or followers*), The days will come, when ye (*of this nation*) shall desire to see [7] one of the days of the Son of man (*the Messiah coming to deliver Israel*, iv. 21), and ye shall not see (*one of them*) it.

23 And (*when*) they shall say to you, See here; or

---

[2] Ver. 10. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, &c. *So likewise you, when you have done all things that are commanded you, say, that we are unprofitable servants, for we have done that* (only) *which it was our duty to do.*] Here Christ destroys two doctrines of the schools, the merit of good works, and works of supererogation. For (1.) we being in respect of God unprofitable servants, ("for can a man be profitable to God, as he that is wise may be profitable to himself? is it any advantage to him that we are righteous, or is it gain to him that we make our ways perfect?" Job xxii. 2, 3. "If thou be righteous, what givest thou him, or what receiveth he at thy hands?" xxxv. 7, seeing thy goodness reacheth not him, Ps. xvi. 2) sure we cannot merit from him by doing that which is unprofitable to him: (2.) because we only can do that, which it is our duty to perform; for (1.) we are all God's servants: now it being the duty of a servant to do all his master's pleasure, and what he had declared to be grateful to him, and this being only ministerium servi, "the proper business of a servant," which he lies under a necessity of doing, that he may please the lord, even reason shows he cannot put it to account to his superior, or be supposed to merit by it, as Seneca* grants; and that it may not be said that this is the condition only of slaves, and not of servants in the general, which we all are to God and Christ (1 Cor. vii. 22, Rom. xiv. 4, Col. iii. 24, Eph. vi. 9), it is to be observed from these words, οὕτω καὶ ὑμεῖς, "so also ye," that Christ speaks this to his disciples, who are not to be reckoned as his slaves, but servants, whose duty it was to have "their loins girt, and their lamps burning," upon that account (Luke xii. 35, 36); who therefore doing all that he required, were still "unprofitable servants," in the sense forementioned, and did only what they ought. Christ therefore here seems to speak to them thus, It is the duty of servants after they have done their work in the field, to minister to their lord as he shall require, and when they have done what he requires, they for that service merit not so much as thanks, because they only do their duty; if then I treat you more liberally, rather as friends than servants; if I condescend to minister to you (Luke xii. 37), and place you over all that I have (ver. 44), you are not to imagine that I am indebted to you, or owe you such favours, but rather are to acknowledge, when you have done all, that you are still unprofitable servants, and only have performed your duty (see here Examen Millii, in locum).

* Ministerium esse servi, quem conditio sua eo loco posuit, ut nihil eorum, quæ præstat, imputet superiori,——Si servo, quominùs in nomen meriti perveniat necessitas obest. Sen. de Ben. lib. iii. cap. 18.

[3] Ver. 11. Διὰ μέσου Σαμαρείας καὶ Γαλιλαίας, *As he went to Jerusalem, he passed through the midst of Samaria and Galilee.*] It is well known that Samaria lay betwixt Galilee and Judea, and so our Lord, taking his journey to Jerusalem, must go first through Galilee, then through Samaria; why therefore is it here said, that he passed "through Samaria and Galilee?" To this it may be answered, that בתוך, in medio, is often the same as μεταξὺ, *between*, and so is διὰ, as διὰ νήσων, inter insulas; so here the Arabic and Syriac, "between Samaria and Galilee;" i. e. between the confines of both countries; Christ, in this journey, going to the Scythopolitan bridge, saith Lightfoot, by which he passed into Perræa, and so on by Samaria into Judea.

[4] Ver. 14. Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι, *Go show yourselves to the priest.*] By sending them thus to the priests, who were to make their offerings in the temple, Christ decides the cause betwixt the Jews and the Samaritans, sending the Samaritan, not to mount Gerizim, but to Jerusalem.

[5] Ver. 20. Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, *The kingdom of God cometh not with observation.*] i. e. Not with that royal splendour, or worldly pomp and grandeur, which render it conspicuous in the eyes of the world, as you expect it should; so that a man may be able to say from the lustre of its first appearance, Lo, it is here! or, it is there!

[6] Ver. 21. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν, *Behold, the kingdom of God is within you.*] i. e. *Amongst you:* for it is certain that our Lord speaks not of the power it had gained over the hearts of the Jews, and much less of the pharisees, to whom he speaks; but that the kingdom of the Messiah began now to appear, and the gospel of the kingdom was now preached among them; so that Christ says thus, This kingdom, which you inquire after, as if it had not yet appeared, because you see not that outward splendour you expect when the Messiah comes, is even now among you, and is come unto you; so ἐντὸς ὑμῶν and ἐν ὑμῖν are used frequently in the Old Testament. So Gen. xxiii. 9, "Give me it for a place of burial ἐν ὑμῖν, among you:" see ver. 6, xxxiv. 10, ἐν ἡμῖν κατοικεῖτε, "Ye shall dwell among us;" Exod. xvii. 7, "Is the Lord ἐν ἡμῖν among us, or not?" so Josh. iii. 5, ix. 22, Micah iii. 11. Hence also it is evident that "the kingdom" here cannot signify Christ's coming to destroy Jerusalem: for of that certainly the Jews did not think that it "should suddenly appear;" of that our Lord could not say, it was now among you, or that it came not with observation, it being attended with so many glorious signs of their approaching ruin, and the presence of the Roman army.

[7] Ver. 22. Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε, &c. *And*

see there (*for him*): go not after *them*, nor follow *them*.

24 [8] For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so (*visible*) shall also the (*coming of the*) Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe (*a preacher of righteousness to the old world*), so shall it be also in the days of (*the coming of*) the Son of man.

27 They (*then*) did eat, they drank, they married wives, they were given in marriage (*not expecting the threatened judgments*), until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed (*a sudden and unexpected destruction shall then fall upon the men of this nation*).

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back (*i. e. let him endeavour to escape without delay, or staying to carry his goods with him*).

32 [9] Remember (*therefore*) Lot's wife (*what her delay and looking back wrought upon her*).

33 Whosoever shall seek to save his life (*by apostasy from the faith*) shall lose it; and whosoever shall lose his life (*for my sake*) shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; (*so remarkable shall be the providence of God in preserving his faithful servants, that*) the one (*of them*) shall be taken (*away by death*), and the other shall be left (*safe*).

35 Two *woman* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord (*shall this be*)? And he said unto them, [10] Wheresoever the body *is*, thither will the eagles be gathered together (*i. e. wheresoever the Jews are, there will the Roman army, whose ensign is the eagle, come to destroy them*).

---

the days shall come, when you shall desire to see one of the days of the Son of man, and shall not see it.] "One of the days of the Son of man" seems here to signify the time of their visitation by him (ch. xix.), when he came to offer them all the blessings of the kingdom of God, upon their faith and repentance; this offer, saith Christ, in your extremity you will be glad to hear, but shall not hear it.

[8] Ver. 24. Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the lightning* (or splendour) *shineth from one part of the heaven to the other part under the heaven; so shall also the* (coming of the) *Son of man be in his days.*] Christ had told them, that the kingdom of God was already come upon them, and he appeared in the purity of his doctrine, and the miracles by which it was confirmed, though not with such an outward splendour as might enable them to point it, and say, Lo, it is here, or there, ver. 20, 21. He tells them in the twenty-fifth verse, that this Son of man should suffer, and be rejected by them, and so the glory of it would be for a while eclipsed: and here, that after his resurrection it would shine with such a fresh and glorious brightness, by the effusion of the Holy Ghost on his disciples, as would render it equal to the splendour of the sun shining from one part of heaven to the other, and cause it to be propagated almost as quick as lightning through the world, so that there shall be no need to attend any man, saying, It is here, or there, seeing it would be quickly and conspicuously set up among all nations (Matt. xxiv. 15); and that then the Son of man, so fastidiously rejected by them, would also appear suddenly and gloriously, to revenge upon them their infidelity, and the affronts which they had offered to him.

[9] Ver. 32. Μνημονεύετε τῆς γυναικὸς Λώτ, *Remember Lot's wife.*] What befell her for looking back to Sodom, lest you likewise perish in this slaughter of the unbelieving Jews, by looking back to what you have in your houses, or in the fields (ver. 31).

[10] Ver. 37. Ὅπου τὸ σῶμα, &c. *Where the carcase is, there will the eagles be gathered together.*] That is, wherever the Jews are, there will the sword of the Romans, whose ensign is the eagle, be ready to devour them, and their army will assemble to destroy them.

CHAPTER XVIII.

1 And he spake a parable unto them *to this end*, that men ought [1] always *to* pray, and not to faint (*or cease from the performance of that duty, because they are not presently heard*; see 2 Cor. iv. 1);

2 Saying, There was in a city a judge, which feared not God, neither regarded man (*to do justice, or to show mercy to him*):

3 And there was a widow in that city; and she came unto him, saying, Avenge me of (*or do me justice against*) mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man (*so as to be moved by either of those motives to do this*);

5 Yet because this widow troubleth me (*with her importunity*), I will avenge her (*or do her right*), lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith (*on account of the widow's importunity*).

7 And shall not God avenge his own elect (*i. e.*

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. Πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, *That men ought always to pray, and not to faint.*] Of the notion of praying always, see note on Thess. v. 15. Here it signifies, not to pray oft every day, but to pray perseveringly day after day, without giving off our suit; and then μὴ ἐκκακεῖν will be, not to faint under the pressures and persecutions they suffered, either from the persecuting Jews, or others by their instigation; from which they are here supposed to pray for deliverance (ver. 7), or not to despond under them: for ἐκκακεῖν is not so properly to be slothful, as malis succumbere, animo concidere, malis cedere, to faint and despond, say the lexicons; and this especially when it relates, as here, to tribulations: so, Eph. iii. 13, μὴ ἐκκακεῖν ἐν θλίψεσι is well rendered, "not to faint under tribulation;" and, 2 Cor. iv. 16, οὐκ ἐκκακοῦμεν, "We faint not under those afflictions," which make the outward man perish, but continue steadfast in the faith: ver. 1, "We faint not;" though we are troubled on every side, and perplexed, we despair not of help from God, ver. 8, so Gal. vi. 9, μὴ ἐκκακεῖν, "not to grow weary of well-doing," is μὴ ἐκλύειν, "not to faint;" which two things are put together in St. Paul's injunction to the Christian sufferer, "not to grow weary or faint in his mind," Heb. xii. 3, and so 2 Thess. iii. 13, μὴ ἐκκακεῖν, "not to be weary of well-doing," being an exhortation to them, who received the word "with much affliction," 1 Thess. i. 6, and were in danger by it to fall from their steadfastness, iii. 2, 3. 5, may reasonably be supposed to have the same import.

Christian sufferers), [2] which cry day and night unto him, though he bear long with them (*who afflict them, and so for a season seemeth not to hear them*)?

8 I tell you that he will avenge them speedily (*after a little time*, Heb. x. 37, Rev. i. 1). [3] Nevertheless when the Son of man cometh (*to do this*), shall he find faith on the earth (*that he will come to execute his vengeance on the Jews*)?

9 And he spake this parable unto certain which trusted in themselves that they were righteous (*as the pharisees generally did*), and despised others (*as they did the publicans, counting them sinners unfit to be conversed with*).

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The [4] Pharisee stood and prayed thus with (*by*) himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican (*perhaps guilty of all these crimes.*

12 *I am so far from these things, and so exact in my duty, that I do more than is commanded; for*) [5] I fast twice in the week, (*and*) I give tithes of all that I possess (*even of mint and cummin*, Matt. xxiii. 23).

13 And (*but*) the publican, [6] standing afar off, would not lift up so much as *his* eyes unto heaven (*as judging himself unworthy so to do*), but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, (*that*) this man went down to his house justified (*i. e. approved of God, and pardoned*) [7] *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they (*who believed he was a true prophet*) brought unto him also infants, that he would touch (*or lay his hands upon*) them (*and pray*, Matt. xix. 13): but when *his* disciples saw *it*, they rebuked them (*that brought them*).

16 But Jesus (*being much displeased at this action of his disciples*, Mark x. 14) called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God (*with affection as free from*

---

[2] Ver. 7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *And shall not God avenge his own elect, that cry unto him day and night, though he bear long with them?*] Here note,

First, That the elect in general signify all Christians chosen out of the world through faith in Christ, to be the church and people of God (see note on 2 Pet. ii. 9): when it relates particularly to the Jews, it signifies those of them who believed in Christ, and upon that account are styled "the election of grace," and absolutely "the election," Rom. xi. 5. 7, under which character St. Peter writes unto them, 1 Pet. i. 1 (see note on Matt. xxiv. 22), and this seems to be the import of the word here: for μακροθυμῶν some copies read μακροθυμεῖ, and so interpreters read the whole by way of interrogation, "And will he be slack towards them?" i. e. towards his elect; and this well agrees with the following words, "I tell you, he will avenge them speedily;" and with the words ἐπ' αὐτοῖς, which have no other substantive to refer to but the *elect*; and with the like passage, Ecclus. xxxv. 17—19, "The prayer of the humble (or afflicted) pierceth the clouds; and till it come nigh he will not be comforted, and will not depart till the Most High shall behold to judge righteously, and execute judgment. For the Lord will not be slack, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, neither will the Almighty be patient towards them, till he hath smitten asunder the loins of the unmerciful, and repaid ἐκδίκησιν, vengeance to the heathen; till he hath judged the cause of his people, and made them rejoice in his mercy."

Yet, because the common reading is μακροθυμῶν, and because sinners, and especially the unbelieving Jews, are reckoned as the objects of God's long-suffering, and not the elect, as when Paul saith to them, "Despisest thou the riches of his goodness, patience, and long-suffering?" (Rom. ii. 4), and as persons God endureth with much long-suffering (ix. 22); and Peter saith, "God was long-suffering towards them, not being willing they should perish, but should all come to repentance" (2 Pet. iii. 9), others make the sense run thus, "Shall he, who is thus long-suffering towards the worst of men, and the persecutors of his people, be slack to avenge the cause of his people whom he loves, and to whose prayers his ears are always open?"

[3] Ver. 8. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς, *Nevertheless, when the Son of man comes, shall he find faith upon earth?*] i. e. When the Son of man comes to exercise this vengeance on the Jewish nation, how few shall he find in the Jewish nation that will believe it? As for the unbelieving Jews, though Christ and his forerunner had told them so frequently and plainly of their approaching ruin; and though they had so many signs of it, recorded in Josephus, he tells us they were still expecting deliverance from God: and they, among them, who believed and professed the Christian faith, being pressed with continual sufferings, began to "grow weary and faint in their minds," and to ask, "Where is the promise of his coming?" Yea, some of them began to forsake the assemblies of the saints (Heb. x. 25), and many of them became apostates, and fell back to their own Judaism; so that all the epistles directed to them are manifestly designed to keep them steadfast in the faith (see the preface to those Epistles, and note on 2 Thess. ii. 3).

[4] Ver. 11. Ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, *The pharisee standing by himself.*] As fearing to be polluted by the touch of the impure publican (Luke vii. 39), on which account they had their frequent washings when they came from the markets (Mark vii. 4). He standing thus prays, "God, I thank thee" (thanksgiving being reckoned as one part of prayer, 1 Cor. xiv. 15, 16, 1 Tim. ii. 1), "that I am not as other man are, nor as this publican." Here he offends, (1.) that he concludes himself good, because he is not so bad as other men: whereas he should have done this only from the evidence of his own sincerity in heart and actions; it being only from this approving our own works, that we can have "rejoicing in ourselves, and not in another," Gal. vi. 4. (2.) In judging so ill of others, many of whom he could have no certain knowledge of, and particularly in his judgment on this publican; from whose submissive gesture and penitential actions he might have charitably concluded, that he came to the temple with a true penitent heart.

[5] Ver. 12. Νηστεύω δὶς τοῦ σαββάτου, *I fast twice in the week.*] The public and private fasts of the Jews were upon the second and fifth days of the week, i. e. Monday and Thursday: and therefore the ancient Christians, that they might not be outdone by them in any part of devotion, in lieu of those days, chose the fourth and sixth days of the week for their fasting-days: Stationibus quartum et sextum sabbati dicamus (Tert. de Jejun. cap. 14. Can. Apos. 61. Const. Apost. lib. v. cap. 15. 20, p. 263. lib. vii. cap. 23. Epiph. Hær. 51, n. 26. Expos. Fidei, n. 22. Philostorg. lib. x. §. 12. Pseudo-Ignat. Ep. ad Philip. §. 13).

Theophylact here notes of this pharisee, that, in opposition to the rapine and injustice of others, he declares his exactness in paying tithes: and, in opposition to the luxury and adultery of others, his care to keep under his body, by fasting twice a week.

[6] Ver. 13. Ὁ δὲ τελώνης μακρόθεν ἑστώς, *But the publican standing afar off.*] He stood afar off, perhaps in the court of the gentiles, looking upon himself unworthy to draw nigh to God, or to stand in the holy place: he could not lift up his eyes to heaven, from the sense of the same unworthiness; he smites upon his breast, punishing himself out of a deep sense of his guilt; this being the sign of a mind vehemently afflicted (xxiii. 48); and, lastly, he humbly confesses, that he was a sinner, and earnestly begs mercy; and therefore it is said,

[7] Ver. 14. Κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος, *He went down to his house justified rather than the other.*] Here ἤ is again put for μᾶλλον ἤ. So Hos. ii. 7, καλῶς μοι ἦν τότε ἢ νῦν, "It was better with me than now;" Jonah iv. 3. 8, καλόν τὸ ἀποθανεῖν ἢ ζῆν, "It is better for me to die, than live" (see note on xv. 7).

covetous and vain-glorious desires) as (*those of*) a little child, shall in no wise enter therein (*his love of honour*, John v. 44, *and of the world*, ver. 24, *being great obstructions to it*).

18 And a certain ruler (*who had a good opinion of him, and some religious concern for future happiness*) asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? (*Seeing*) none *is* good, save one, *that is* God (*dost thou own me as one commissionated by God to teach the way of life? I will then do it from his word*).

20 Thou knowest the commandments, (*viz.*) Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. (*Do this and thou shalt live.*)

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing (*viz. a heart so free from the love of riches, as to be ready to part with them at my command for heavenly blessings: I therefore say to thee,*) sell all that thou hast, and distribute (*it*) unto the poor, and thou shalt have treasure in heaven: and (*then*) come, (*and*) follow me.

23 And when he heard this, he (*went away, and*) was very sorrowful: for he was very rich (*and unwilling to part with his estate*).

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches (*and trust in them*, Mark x. 24) enter into the kingkom of God!

25 For it is easier for a camel (*or, a cable*) to go through a needle's eye, than for a rich man (*thus affected to his riches, that he cannot part with them for treasures in heaven*) to enter into the kingdom of God.

26 And they that heard *it* (*this saying*) said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God (*he can take off men's hearts from this love of the world, though the persuasions of men cannot do it*).

28 Then Peter said, Lo, we (*thy apostles*) have left all, and followed thee. (*What shall we have therefore?* Matt. xix. 27.)

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time (*from the joys of a good conscience and the Holy Ghost, the sense of God's favour, and the hopes of treasures in heaven, and the affection of good Christians to him*), and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and (*then*) all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things (*i. e. they knew not how to reconcile them with their apprehensions of his temporal kingdom, and their traditions, that the Messiah should not die*, John xii. 34): and (*so*) this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh (Gr. *was nigh*) unto Jericho, a certain blind man (*named Bartimeus*, Mark x. 46) sat by the way side begging (*and another with him*, Matt. xx. 30).

36 And hearing the multitude pass by, he asked what it meant (*i. e. what was the reason of that concourse*).

37 And they told him, that Jesus of Nazareth passeth by.

38 And (*upon this*) he cried, saying, Jesus, *thou* son of David, (*whose office it is to give sight to the blind*, Isa. xxxv. 5,) have mercy on me.

39 And they which went before rebuked him (*saying*), that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood (*still*), and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, (*I desire*) that I may receive my sight.

42 And Jesus said unto him, (*Thou shalt*) receive thy sight: thy faith hath saved thee (*i. e. hath made thee whole*, Mark x. 52).

43 And immediately he received his sight, and followed him, glorifying God (*for his mercy to him*): and all the people, when they saw *it*, gave praise (*also*) unto God.

CHAPTER XIX.

1 And *Jesus* entered (*into*) and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who (*i. e. what kind of man*) he was; and could not for the press, because he was little of stature.

4 And he (*therefore*) ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he [1] made haste, and came down, and received him joyfully.

7 And when they (*the pharisees*) saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner (*thinking that a matter of defilement and reproach to him, not considering the design on which Christ came into the world*).

8 And Zacchæus stood (*up*), and said unto the Lord; Behold, Lord, (*not the fifth part only, but*) the [2] half of my goods I (*now resolve to*) give to the poor; and if I have taken any thing from any man by false

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 6. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων, *And he made haste, and came down, and received him joyfully.*] By this joy, and by his diligence to see him, he showed what a high esteem he had for that holy Jesus whom the scribes and pharisees despised.

[2] Ver. 8. Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, &c. *Behold, Lord, the half of my goods I give*

accusation (*or oppression*, see note on Luke iii. 14), I (*will*) restore *him* fourfold (*i. e. beyond the rigour of the law*).

9 And Jesus said unto him, This day is salvation come to this house (*Zaccheus having done like a true convert*), forsomuch as he also is a [3] son of Abraham (*i. e. a Jew.*

10 *And this is suitable to the design of my coming, and justifies my eating and conversing with him:*) for the Son of man is come to seek (*after*) and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, (*which shortly was to be the scene of misery*, ver. 41, 42) and because they thought that the kingdom of God (*or, of the Messiah*) should immediately appear.

12 He said, therefore, (*The kingdom of God is like to*) a [4] certain nobleman (*who*) went into a far country to receive for himself a kingdom, and to return (*and thus shall I go to heaven and be installed in my mediatory kingdom, and then return to execute the severest judgments on this nation for their non-proficiency*).

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come (*i. e. improve them till I come and take an account of your proficiency*).

14 But his citizens (*the Jews*) hated him, and sent a messenger after him, (*disclaiming and rejecting his authority, and*) saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well (*done*), thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities (*i. e. be thy reward proportionable to the increase of thy talent*).

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities (*i. e. be thy reward answerable to the improvement of thy talent*).

---

to the poor; and if I have wronged any man, I restore him fourfold.] By two things Zaccheus shows the sincerity of his reformation and conversion; (1.) that he is ready to repair any injury that he had done to any man by oppression or false accusation, which is the proper import of the word συκοφαντέω, not only by adding a fifth part, as the law required in case of theft, when what was purloined was voluntarily restored (Numb. v. 7), nor by restoring double, as the trespasser was to do by law, when that which was taken away was found in his hands (Exod. xxii. 4), but by restoring for money and goods what the rigour of the law required only in the case of an ox or sheep killed after it was stolen (Exod. xxii. 1), i. e. four-fold; doing not only what justice required for compensation of the injury (for no man can be righteous till he, if he be able, hath satisfied for the injury done to his brother), but inflicting on himself this surplusage by way of penalty for his sins; and as a testimony of his great displeasure against himself for committing it. And (2.) whereas the law and tradition of the Jews required only that a fifth part of their income should be spent in charity, he bequeaths half his estate to charitable uses.

[3] Ver. 9. *This day is salvation come to this house, forsomuch as he also is* υἱὸς Ἀβραάμ, *a son of Abraham.*] Not only by faith, of which sonship the Jews, to whom Christ spake, had then no notion, but by birth; for the pharisees do not murmur against Christ that he did eat with one uncircumcised, but that he did it with a sinner: it would also have been no indication to the Jews that he was the son of Abraham, that he believed in Christ: and, lastly, his respect to the law of Moses, in making restitution, shows he was no stranger to that law. Moreover, though the phrase, "Salvation is come unto this house," doth not necessarily argue that his whole family believed, and the pronoun *ipse*, and the reason here assigned, seem personally to respect Zaccheus, the master of the house; yet it is piously observed that Christ here promiseth salvation to the house, because it was the duty, and usually the practice, of the master of the family, to reduce his whole house to the faith he had embraced; as in the case of the centurion, Acts x. 2, of Lydia, Acts xvi. 14, 15, of the gaoler, ver. 33, 34, of Crispus the ruler of a synagogue, Acts xviii. 8, and of the nobleman, John iv. 46. 53.

[4] Ver. 12. Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι, *A certain nobleman went into a far country to receive a kingdom, and to return.*] Here observe,

First, That it is ingeniously conjectured by Mr. Le Clerc, that Christ took the rise of this parable from the custom of the kings of Judea, Herod the Great and Archelaus his son, who usually went to Rome to receive the kingdom of Judea from Cæsar, without whose permission and appointment they durst not take the government into their hands; and in the case of Archelaus there is indeed some resemblance of this; for the Jews sent their complaints after him, showing their unwillingness that this nobleman, or εὐγενὴς, the son of Herod the Great, to whom the kingdom of Judea was assigned by his father's will and testament, should reign over them; and at his return, ἐθναρχίαν παραλαβὼν, "he receiving the kingdom," tyrannized over them for ten years; but with this signal difference, that upon their second complaint to Cæsar, they prevailed against him, and procured his banishment to Vienna.

Secondly, That the parable here, as it respects our Lord Christ, "going into a far country to receive a kingdom, and return," either respects his going to heaven to sit down at the right hand of God in majesty and glory, and to take possession of his mediatory kingdom, and the return to punish the unbelieving and obdurate Jews; or going by his apostles and disciples to erect a kingdom among the gentiles, and then coming, as it were, back to punish the Jews, according to these words of his, "The gospel of the kingdom shall be preached throughout all the world for a testimony to all nations, and then shall the end (of the Jewish polity) come" (Matt. xxiv. 14). Note,

Thirdly, That this parable doth certainly respect the Jewish nation; as appears (1.) because they are said here to reject Christ's kingdom, saying, "We will not have this man to reign over us;" and upon this account are styled his enemies, and devoted to destruction by him, which agrees still only to the Jews, ver. 27. (2.) To them is threatened the punishment of the unprofitable servants, to wit, "to be cast out into outer darkness," &c. (Matt. viii. 12, xxii. 13. xxv. 30, Luke. xiii. 28). In fine, it is expressly said, he "therefore spake this parable to them, because they thought the kingdom of God should immediately appear" (ver. 11).

Fourthly, The only difficulty remaining is, how to apply the pounds here, and the talents mentioned Matt. xxv., to any of the Jews; but this seeming difficulty is removed by a careful observation of the words, which show they were distributed, not to his citizens, but τοῖς ἰδίοις δούλοις, to his "own proper servants," Matt. xxv. 14, to his servants, ver. 13, i. e. to his apostles, five; and to the seventy disciples, or those who had received lesser spiritual gifts, two talents; to the Jews, who are also styled "his own," John i. 14, only one talent (viz. the law and the prophets, promising to them the Messiah, and pointing out his advent and his characters to them); which they might and ought to have employed, so as to have believed, and fitted themselves to receive and to improve the gifts of the Holy Ghost, as others did.

Fifthly, Observe, that as the dreadful destruction of the unbelieving Jews was an emblem of the last judgment, so Christ's reckoning with them is a representation of that reckoning he will make with all men at the great day, for all the talents they have respectively received; and, with respect to that, this Lord is said, Matt. xxv. 12, to come, μετὰ χρόνον πολὺν, "after a long time."

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin (*making no use of it*):

21 For I feared thee, because (*I judged*) thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow (*requiring an increase far exceeding what thou gavest.*)

22 And he saith unto him, Out of thine own mouth will I judge (*and condemn*) thee, *thou* wicked servant. (*For*) Thou (*owndst that thou*) knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank (*i. e. didst not thou improve my talent*), that at my coming (*back*) I might have required (*and received*) mine own with usury (*or improvement*)?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 [5] (And they said unto him, Lord, he hath ten pounds) (*but he answered, Therefore I give him more*).

26 For I say unto you, That unto every one which (*improveth what he*) hath shall be given (*more*); and from him that hath not (*so as to improve it*), even that he hath shall be taken away from him.

27 But those mine enemies (*of the Jewish nation*), which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before (*his disciples*), ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, (*We do it*) Because the Lord hath need of him.

32 And they that were sent went their way, and found (*all things*) even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him (*and then they let them go with him*).

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they (*the multitude*) spread their clothes in the way (*as at the triumphant entrance of a prince*).

37 And when he was come nigh (*to Jerusalem, being*) even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen (*done by Christ*);

38 Saying, Blessed *be* the King that cometh in the name of the Lord: (*may*) peace (*be procured by him to us*) in heaven, and glory (*to God who lives*) in the highest (*place*).

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples (*for these acclamations*).

40 And he answered and said unto them, I tell you that, if these (*my disciples*) should hold their peace, the [6] stones would immediately cry out (*i. e. my kingdom would be proclaimed by far more unlikely means*).

41 ¶ And when he was come near, he beheld the city, and [7] wept over it,

42 Saying, (*Happy had it been for thee*) [8] if thou hadst known, even thou, at least in this thy day (*of visitation*, Luke i. 68) the things *which belong* unto thy peace (*and welfare*)! but now (*through thy infidelity*) they are hid from thine eyes.

43 For the days shall (*shortly*) come upon thee, that thine [9] enemies shall cast a trench about thee,

---

[5] Ver. 25.] Though this verse is in St. Jerome, Theophylact, and in all the versions, and confirmed by the words following, λέγων αὐτοῖς, yet saith Dr. Mills, Lubens, nisi repugnarint omnes codices, pro irreptitio habuerim (Proleg. p. 155).

[6] Ver. 40. Οἱ λίθοι κεκράξονται, *If these hold their peace, the stones will cry out.*] This is a proverbial expression, signifying that if these followers of Christ should hold their peace, some more unlikely way should be found out for the proclaiming the Messiah, even by those who are reckoned the most stupid and insensate people, as by you the gentiles are. So, Lapidi loqueris, "Thou speakest to one who hath little sense to hear or understand;" *lapis* being metaphorically put for a stupid and brutish person: so when Aristippus* was asked by one, what his son would be better for instruction, he answered, that then ἐν τῷ θεάτρῳ οὐ καθήσεται λίθος ἐπὶ λίθον, "one stone," that is, "one stupid person, would not sit above another in the theatre." So ἠλιθιάζειν καὶ ἠλίθιον φθέγγεσθαι, in Aristophanes, is to be stupid, and speak without sense, ἀναίσθητοι γὰρ οἱ λίθοι, "for stones have no sense:" so the scholiast, p. 352, G.

[7] Ver. 41. Καὶ—ἔκλαυσεν ἐπ' αὐτῇ, *And he wept over it.*] I hope Epiphanius† may be mistaken, when he tells us, these words, and the like in John xi. 35, were blotted out, as being denied to be in the most correct copies; for it is certain, and confessed by him, that "they were to be found in Irenæus,‡ and in Origen§ twice," who saith, our Lord wept, εἰκότως, "with good reason," over Jerusalem: for he did it out of a profound charity, and deep commiseration of the evils coming upon Jerusalem; in both which virtues he came to be an example to us; and therefore can do nothing in it unworthy of himself.

[8] Ver. 42. Λέγων, ὅτι εἰ ἔγνως καὶ σύ, *Saying*, (Happy hadst thou been) *if thou hadst known, in this thy day, the things which belong to thy peace*, &c.] Here the critics note, that εἰ often signifies *utinam*, and so the words will contain an ardent wish, that the people of Jerusalem had been thus wise, conceived after this manner, "O that thou hadst known!" but though this be true (see note on Luke xii. 40), yet the particle ὅτι, *that*, makes it not applicable to this place; and therefore I think it better to supply the deficient sense by the words contained in the parenthesis. Here then observe, (1.) that Christ here plainly shows, and takes it for granted, that the people of Jerusalem, in this day of their visitation by the Messias, might have savingly known the things belonging to their peace, since otherwise our Saviour's tears may rather have been looked upon as the tears of crocodiles, than of charity and true commiseration; and either his assertion, that they might have been happy, would have been contrary to truth; or his wish, that they had thus known the things belonging to their peace, contrary to his Father's will and decree; both which are palpably absurd: and seeing the will of Christ was always the same with that of his Father, it follows also, that God the Father had the same charitable affection to them, and so had laid no bar against their happiness by his decrees, nor been wanting in any thing on his part necessary towards their everlasting welfare (see the note on Matt. xxiii. 37).

[9] Ver. 43. *The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*] How exactly this was done we learn from Josephus, saying,* that "when Ves-

---

* Apud Laert. p. 135, 136.

† Ἀλλὰ καὶ ἔκλαυσε κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κεκύρωται τῇ μαρτυρίᾳ τοῦ ἁγίου Εἰρηναίου· ὀρθόδοξοι δὲ ἀφείλοντο, τὸ ῥητὸν φοβηθέντες. Anchorat. §. 31, pl. 36.

‡ Iren. lib. i. cap. 17.

§ Orig. in Matt. ed. Huet. tom. i. p. 441, tom. ii. p. 168. Agnoscunt Theophylactus et versiones omnes.

* Τοὺς δὲ οὔπω τὰ Ῥωμαίων φρονοῦντας εἶργεν ἡ στρατία παντα χόθεν τὴν πόλιν περιέχουσα. De Bello Jud. lib. v. cap. 27, p.

and compass thee round, and keep thee in on every side,

44 And shall lay thee [10] even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not (*i. e. didst not improve aright to faith and repentance*) the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written (Isa. lvi. 7), My house (*shall be called, or*) is the house of prayer: but ye have made it (*by your fraudulent, covetous dealings, and extortions*) a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might (*safely*) do (*because of the multitude*): for all the people were very attentive to hear him.

pasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side, and though it was judged a great and almost impracticable work to compass the whole city with a wall: yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles in it, and so cut off all hopes that any of the Jews within the city should escape."

893, B. Τὸ μὲν οὖν τεῖχος ἑνὸς δέοντος τεσσαράκοντα σταδίων ἦν, τρίσι δ' ὡκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 936, 937, B.

[10] Ver. 44. *And shall lay thee even with the ground,—and they shall not leave in thee one stone upon another.*] How this also was exactly done, Josephus teacheth, by saying, that* "Titus having commanded his soldiers to dig up the city, this was so fully done, by levelling the whole compass of it except three towers, that they who came to see it were persuaded it would never be built again."

* Τὸν δὲ ἄλλων ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλιζον οἱ κατασκάπτοντες ὡς μηδὲ πώποτε οἰκισθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι. Lib. vii. cap. 1, p. 970, B. C.

CHAPTER XX.

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, (*and rose up against him*) with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things (*which only prophets, and persons allowed and approved by authority, shall do*)? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and (*if you*) answer me (*you may thence know by what authority I do these things*):

4 The baptism of John, was it from (*the God of*) heaven, or of men (*only*)?

5 And they reasoned with themselves, saying, If we shall say, (*It was*) from heaven; he will say, Why then believed ye him not (*when he testified that I was the Christ*)?

6 But and if we say, Of men; all the people will (*be ready to*) stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen (*the Jewish doctors*), and went into a far country for a long time (*i. e. left them a long time, to manage and to make it fruitful*).

10 And at the season he sent a servant to the husbandmen, (*requesting*) that they should give him of the fruit of the vineyard: but the husbandmen (*the guides and rulers of the Jewish church*) beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out (*killing God's prophets, and stoning them that were sent to them*, xiii. 34, 2 Chron. xxxvi. 15, 16).

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they (*the Jews*) cast him out of the vineyard, and killed *him* (*Christ, the Son of God*). What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And [1] when they (*the pharisees*) heard *it*, they said God forbid (*that this should happen to us*).

17 And he beheld them, and said, (*If this will not be so*) what is (*the import of*) this then that is written (Ps. cxviii. 22), The stone which the builders reject-

ANNOTATIONS ON CHAP. XX.

Ver. 16. Ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, *And when they heard it, they said, God forbid.*] In Matt. xxi. 41, Mark xii. 9, Christ inquires of them what "the lord of the vineyard will do to these husbandmen?" And they answer, "He will destroy them, and let out his vineyard to other husbandmen:" here Christ himself declares what the lord of the vineyard will do to those husbandmen, and they seem to say, God forbid that he should do so. Now this seeming contrariety is by some solved thus, That the pharisees do not, by these words, deny that the lord of the vineyard would destroy those husbandmen; but knowing that the parable was spoken against them, they say, μὴ γένοιτο, Far be it from us husbandmen to do a work so worthy of this punishment; and this sense Christ's reply seems to require, viz. τί οὖν ἐστι τὸ γεγραμμένον, i. e. If the priests and pharisees will not do this, "what means that which is written?" what means that saying of the psalmist, which even you Jews interpret of the Messiah, "The stone which the builders refused is become the head stone of (in) the corner?" Ps. cxviii. 22. To strengthen this interpretation, let it be considered that our Lord "spake this parable against them," Matt. xxi. 45, Mark xii. 12. They therefore deny what they understood, that they should destroy the son of the lord of the vineyard, i. e. the Messiah, as not believing Christ to be the Messiah, but an impostor; but they deny not that they who should do this were worthy of this punishment: or, (2.) because St. Luke peculiarly notes, ver. 9, that this parable was spoken "to the people," this may be their answer, Far be it from our rulers to do so vile a thing as may bring down this judgment on us; whilst the rulers and pharisees, who thought themselves far from being such husbandmen as they knew Christ suggested they would be, stick not to say such husbandmen deserve indeed to be destroyed, as thinking they should never be concerned in their ruin.

Either of these solutions I like better than that of Mr.

ed, the same is become the head of the corner? (*Now you are these builders, and I, whom you reject, am that corner-stone.*

18 *And*) Whosoever shall fall upon (*or stumble at*) that stone shall be broken (*i. e. shall do it to his ruin*); but on whomsoever it shall fall (*as it will most severely on you of this nation*), it will grind him to powder (*i. e. subject him to the heaviest judgments, both here and hereafter; for they who through weakness, or the prejudices of their education, or reverence to their guides, shall stumble at this stone, and not believe, shall be hereafter punished, yet with fewer stripes than those Jewish doctors, who obstinately and against full conviction hated and rejected the Messiah, and would not he should reign over them*, ch. xiv.).

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and (*but*) they feared the people: for they perceived that he had spoken this parable against them (*representing them as the persons who would thus treat the Son of God, and should thus suffer by him for so doing*).

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of (*i. e. advantage against him from*) his words, that so they [2] might deliver him (*up*) unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly (*without favour to or fear of any, though the greatest in power and dignity: we therefore inquire of thee,*)

22 Is it lawful for us (*Jews*) to give tribute unto Cæsar, or no?

23 But he perceived their craftiness (*in designing from his answer to represent him to the governor as an enemy to Cæsar*, xxiii. 2, *or to the people, as an enemy to their liberty*), and (*therefore*) said unto them, Why tempt ye me?

24 Shew me a (*Roman*) penny; (*and tell me*) Whose image and superscription hath it? They answered and said, (*It is*) Cæsar's (*image that is stamped upon it*).

25 And he said unto them, (*This, by your own rules, is an evidence that Cæsar's government hath obtained among you,*) render therefore unto Cæsar the things which be Cæsar's (*the tribute due to him as your governor under God*) and unto God, the things that be God's (*i. e. the tribute due to his temple*).

26 And (*when he had thus said*) they could not take hold of his words before the people: and they marvelled at (*the wisdom of*) his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is (*to be*) any resurrection (*of the body*); and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore (*with us*) seven brethren: and the first (*of them*) took a wife, and died without children.

30 And the second took her to wife, and he (*also*) died childless.

31 And the third took her; and in like manner (*the residue of*) the seven also; and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection (*of the body from the dead*, Mark xii. 23,) whose wife of them is she (*to be*)? for seven had her to wife.

34 And Jesus answering said unto them, (*This question proceeds from a gross ignorance of the future state; for*) the children of this world (*only*) marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world (*which is to come*), and (*attain to*) the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are (*as to duration*) equal unto the angels; and are the [3] children of God, (*who are to live with him for ever*, John viii. 35) being the children of the resurrection.

37 Now that the dead are (*to be*) raised, even Moses shewed at the bush, when he (*i. e. God*) calleth (*to him, saying, I am*) the Lord the God of Abraham, and the God of Isaac, and the God of Jacob (*long after they were dead*).

38 For he is not a God of the dead (*i. e. of them who are so dead, as not to be the sons of the resurrection*), but of the living (*i. e. of them whose bodies shall live again*): [4] for all live unto him.

39 ¶ Then certain of the scribes answering said,

Le Clerc, who will have these words in the beginning of this verse, "He will come, and will destroy these husbandmen, and let out his vineyard to others," to be the words not of Christ, but of the Sanhedrin; and yet will have the words immediately following in the same verse, ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, "and understanding, they said within themselves, God forbid," to be also the words of the same Sanhedrin: for could they, understanding that these words were spoken against them, first give this severe sentence against themselves, and then in the same breath contradict themselves? And, secondly, why must εἶπον be rendered, "they said within themselves," and not in the hearing of Christ, who when they had said this, looks upon them, and inquires of them, "What then is it which is written?" ver. 17.

[2] Ver. 20. Εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, *To deliver him up to the power and authority of the governor.*] And therefore they put to him the question about paying tribute to Cæsar, hoping that, by denying it to be due to him from the Jews, they might accuse him as an enemy to Cæsar; for they knew that his decision of questions, relating only to their law and controversies, would not offend those Gallios.

[3] Ver. 36. Καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες, *And being sons of the resurrection, are sons of God.*] For this υἱοθεσία, *sonship*, imports "the redemption of the body from corruption," Rom. viii. 23, and they that are sons, are "heirs of God, and joint heirs with Christ, and to be glorified with him," ver. 17, see the note there; and the strength of Christ's argument depending on this notion (note on Matt. xxii. 31, 32), Jamblichus very likely from hence makes it the reward of good souls going out of the body, to be converted εἰς ἀγγέλους καὶ ἀγγελικὰς ψυχὰς, "into angels and angelical souls," apud Stob. Ecl. Phys. p. 144.

[4] Ver. 38. Πάντες γὰρ αὐτῷ ζῶσιν, *For all live to him.*] Woltzogenius interprets these words thus, They live in respect of God's power and decree, that they shall live again; and hence he argues, that the souls of good men live not after death till the resurrection: for, saith he, Christ argues thus, If Abraham, Isaac, and Jacob were not to live again, God, who styles himself their God, would be the God of the dead; whereas if their souls lived, and enjoyed a state of happiness, God would not be the God of the dead, though they never rose again. To this I answer,

Ans. 1. First, That when it is said, "God is not the God of the dead," the meaning is, he is not the God of them who are to abide in a state of death, and never to enjoy the resurrection of the just; i. e. he owns not them for his who are not to be "the sons of the resurrection" (ver. 36), and will not be called their God, as having not prepared for them a heavenly city (Heb. xi. 16). Hence the scriptures say of them, that they are "passed from death unto life," (John v. 24), and that they shall not die; because Christ will raise them up at the last day (John vi. 50). And, in the opinion of the Jews, they only seem to die in the eyes

Master, thou hast well said (*in relation to the sadducees*).

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they (*of the scribes*) that Christ is David's son?

42 And (*when*) David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool (*by subduing them, and putting them under thy feet*, 1 Cor. xv. 25).

44 David therefore (*in these words*) calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which [5] desire (*affect*) to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew (*of devotion*) make long prayers: the same shall receive greater damnation (*for their hypocrisy*).

---

of fools, because their hope is full of immortality (Wisd. iii. 2—4), and they proverbially say, "The just live when they are dead;" and in this sense, Abraham, and Isaac, and Jacob would not live to God, though their souls lived with him, unless their bodies also rose again.

Ans. 2. Secondly, God here styles himself the God of Abraham, Isaac, and Jacob, i. e. not of their souls only, but of their persons; in which sense the Jews always understood these words: now thus he would not be the God of the dead, though their souls lived, unless their bodies also rose again.

[5] Ver. 46. Θελόντων περιπατεῖν ἐν στολαῖς, *Affecting to walk in long garments.*] Down to their ankles, or to their feet, that no part of their bodies might be seen; for this, says Dr. Lightfoot upon the place, was the *talith* that the disciples of the wise men wore. Good here is the observation of Mr. Le Clerc from Pope Celestine, touching the clergy, that "they are to be discerned à plebe vel cæteris, doctrinâ, non veste; conversatione, non habitû; mentis puritate, non cultû; not so much by their apparel, as by their learning; not only by their habit, but their conversation; not by the adornment of their body, but by purity of mind."

CHAPTER XXI.

1 [1] And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the [2] offerings of God (*i. e. the treasure designed for the use of his temple*): but she of her penury hath cast in all the living that she had (*i. e. all that she had to live upon that day*).

5 ¶ And as some spake of the temple (*showing*) how it was adorned with goodly stones and gifts, he said,

6 [3] As *for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down (*from its place*).

7 And they asked him, saying, Master (*thou speakest dreadful things of this place*), but (*tell us*) when shall these things be? and what sign *will there* be (*to inform men*) when these things shall come to pass? (*We hope thou only speakest of the desolation which shall overturn all things at the end of this world.*)

8 And he said, Take heed that ye (*of this age*) be not deceived: for (*after my departure*) many shall come in my name, saying, I am *Christ*; and the time (*of your redemption*) draweth near (*but must be all false Christs*): go ye not therefore after them.

9 But (*and*) when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end (*of the polity and temple of the Jews*) *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs (*of approaching judgments*) shall there be from heaven.

12 But before all these (*things*), they shall lay their hands on you, and persecute *you*, delivering you up to the synagogues, and (*casting you*) into prisons, (*you*) being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony (*of my presence with you; they being not able to resist the wisdom of your doctrine*, ver. 15, *or gainsay the miracles by which you do confirm it*).

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer (*to their inquiries and accusations*):

15 For I will give you (*in that hour*, Mark xiii. 11) a mouth (*full of such power*) and wisdom, which all your adversaries shall not be able to gainsay nor resist (Acts vi. 10).

16 And (*through the persecutions, which shall then be great; and the apostates, which shall then be many*, Matt. xxiv. 10. 13) ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all (*sorts of*) *men* for my name's sake.

18 But (*notwithstanding, if ye continue faithful to*

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1. *He looked, and saw men casting their gifts into the treasury.*] That which was thus cast into the treasury was designed, saith Theophylact, not only for relief of the poor, but for sacred uses, and εἰς κοσμὸν τοῦ ναοῦ, "for the ornament of the temple;" and this might give ground to Josephus to say, the temple was built, not only with the bounty of Herod, that not being sufficient for the work, but with all that was contained in the holy treasury, and with the tributes sent from all parts of the world; and so that which men thought could never be finished, was, through patience and length of time, accomplished (De Bello Jud. lib. vi. cap. 14, p. 916).

[2] Ver. 4. Ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *Cast in unto*, i. e. among, *the offerings of God.*] For it seems a mistake to say that δῶρα, "gifts," signifies the treasury itself, which in Hebrew is called *korban*; for that is δῶρον, not δῶρα in the plural; and according to this sense, βάλλειν τὰ δῶρα εἰς τὸ γαζοφυλάκιον, must be, "to cast the treasury into the treasury" (ver. 1).

[3] Ver. 6. Ταῦτα ἃ θεωρεῖτε, *As for these things which you behold*,] Quod ad hæc attinet. So Plautus, Naucratem, quem convenire volui in navi non erat, Amphitr. act. 4, sc. 1. Hos, quos videtis hic stare captivos duos, Capt. Prol. et act. 1, sc. 2, Istos captivos duos—his indito catenas; and Terence, Eunuchum, quem dedisti nobis quas turbas dedit! See like examples from the Old Testament Ps.

the end, Matt. xxiv. 13) there shall not [4] an hair of your head perish (*i. e. you shall not perish in that destruction, which shall then come upon the unbelieving Jews*).

19 In your patience possess ye your souls (*ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, you shall have your lives preserved as the reward of your Christian patience*).

20 And when ye shall see Jerusalem compassed with (*the Roman*) armies, then know that the desolation thereof is nigh.

21 (*And*) then let them which are in Judæa flee to the mountains (*of Perœa*); and let them which are in the midst of it depart out (*of Judea*); and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance (*upon Judea*), that all things which are written may be fulfilled (*upon them*).

23 But woe unto them that are with child, and to them that give suck in those days (*and so are not in a condition thus to flee*)! for there shall (*then*) be great distress in the land, and wrath upon this people.

24 And they shall (*many of them*) fall by the edge of the sword, and (*many of them*) shall be led away [5] captive into all nations: and [6] Jerusalem shall be trodden down of (*or trodden by*) the Gentiles, until the times of the Gentiles be fulfilled (*i. e. till the glorious conversion of the gentiles, at the coming in of the Jews, who shall then also be gathered to their own city and country*).

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars (*i. c. in the heavens where they move*); and upon the earth distress of nations, with perplexity; [7] the sea and the waves roaring (see the note);

26 Men's hearts failing them for fear, and for looking after those things which are coming on the (*habitable*) earth: for the powers of heaven (*the ecclesiastical and civil government*) shall be shaken.

27 And then shall they see the Son of man coming in a cloud (*or, as upon a cloud*) with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption (*from your troubles*) draweth nigh.

29 And he spake to them a parable (*to this effect*); Behold the fig tree, and all the (*other*) trees;

30 When they now shoot forth (*their leaves and branches*), ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God (*or, the*

---

xviii. 30, civ. 17, Eccl. ii. 14, Hos. iii. 11, xii. 7, Neh. i. 3; in the New, Acts vii. 40, x. 36, 1 John ii. 27, Rev. ii. 26, vi. 8, where *as for*, or quod attinet ad, is understood.

[4] Ver. 18. Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, *And there shall not one hair of your head perish.*] This, saith Grotius, is a proverbial expression, used 1 Sam. xiv. 45, 2 Sam. xiv. 11, 1 Kings i. 52, Acts xxvii. 34, signifying that they should sustain no loss, i. e. all circumstances considered; for to suffer some loss for the present, to gain eternal life, is the greatest advantage; whilst that which seems at present to be lost is laid up with God, to be restored to us with usury; and this limitation seems necessary, not only from the former words, "Some of you they shall cause to be put to death" (ver. 16), but also from the event; for as most of the apostles were cut off before the destruction of Jerusalem, so the protomartyr Stephen was taken away by the Jews, James the less, and other Christians, by Ananus* the high-priest. But yet I cannot acquiesce in this interpretation; (1.) because this proverb, in all the places cited, contains a promise, that the persons spoken to should not die, or perish in the danger they lay under, or as they apprehended they might do; so "No hair of any man's head shall perish," Acts xxvii. 34, is the same as, "There shall be no loss of any man's life," ver. 22; "One hair of Jonathan's head shall not perish," 1 Sam. xiv. 45, is, in the same verse, οὐ θανατωθήσεται, "He shall not be put to death:" "A hair of thy son's head shall not fall to the earth," 2 Sam. xiv. 11, is, in the same verse, "They shall not destroy thy son:" "One hair of Adonijah shall not fall to the earth," 1 Kings i. 52, is, in the same verse, "He shall not be put to death." Christ, therefore, seems to promise, that whatever might befall them at other times, yet in these days of vengeance upon the Jews, or at the time of the destruction of the city and the temple, none of those Christians which endured to the end should perish in that siege. And this the following words seem to insinuate, "In patience possess your souls;" that is, saith Tertullian, Per tolerantiam salvos facietis vosmet ipsos, "By patience you will preserve yourselves," ver. 19; so Matt. xxiv. 13, "He that endureth to the end shall be saved" (see here ver. 8). Accordingly the Pseudo-Clemens, in his Recognitions, saith, that this was an evident token of this great mystery, that† "every one that believed in this prophet, and was baptized in his name, ab excidio belli, quod incredulæ genti imminet ac loco ipsi, servaretur illæsus, should be kept safe from the destruction which should happen to that unbelieving nation, and to their temple, by the war." And Theodoret* saith there was a fame, that "when Vespasian and Titus came to fight against them, τοὺς τηνικαῦτα πιστοὺς ἐξ ἀποκαλύψεως τὴν πόλιν καταλιπεῖν, the faithful that were there, by revelation, left the city, according to our Lord's admonition, Luke xxi. 20, and that of them Zachary foretold, the rest shall not perish." Add to this what is noted on Matt. xxiv. 13.

[5] Ver. 24. Καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, *And shall be carried captive into all nations.*] Accordingly Josephus informs us, that the number of those who were taken captives by the Romans during the war, was† ἐνενήκοντα μυριάδες καὶ ἑπτακισχίλιοι, "ninety and seven thousand;" of which some of the fairest and tallest Titus reserved for his triumph; of the rest, that were about seventeen years old, he sent some to Egypt to work in the mines, πλείστους δ' εἰς τὰς ἐπαρχίας διεσώρησατο, "most of them he dispersed through the Roman provinces, to be destroyed in their theatres by the sword and wild beasts; but they that were under seventeen years of age, ἐπράθησαν, were sold."

[6] Καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *And Jerusalem shall be trodden down of the gentiles, till the time of the gentiles be fulfilled.*] That is, say some interpreters, till the full number of the gentiles, which God shall call, be completed. This, I confess, is a very ancient interpretation of these words; but it is contrary to the express word of the apostle Paul, who declares, that, at the conversion of the Jews, there shall be a greater and more glorious conversion of the gentiles, than that which happened at the fall of them; that "their fullness should be much more the riches of the gentiles" than their fall was (Rom. xi. 12, 13), and that "their coming in should be to the gentiles as life from the dead," and should so much more enrich them, than their casting off (ver. 15). I therefore do interpret these words thus: Jerusalem shall be inhabited, not by the Jews, but by the gentiles ruling there, till the season for the full conversion of the still heathen gentiles shall come in; i. e. till the time of the conversion of the Jews, and the flowing in of all nations to them. See this exposition confirmed in the appendix to the eleventh chapter to the Romans, and Dr. Hammond's sense of the words confuted there (see here, Examen Millii).

Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.] These two words are in St. Jerome, Theophylact, and in all the versions, and yet rejected by Dr. Mills, Proleg. p. 133.

[7] Ver. 25. Ἠχούσης θαλάσσης καὶ σάλου, *The sea and the*

---

* Joseph. Antiq. lib. xx. cap. 8, p. 698.
† Recogn. lib. i. §. 39, p. 409.

* In Zech. xiv. 2.
† De Bello Jud. lib. vii. cap. 49, p. 968.

coming of Christ, as a king, to execute his vengeance on his disobedient subjects of the Jewish nation) is (*also*) nigh at hand.

32 Verily I say unto you, (*The men of*) this generation shall not pass away, till all (*that I have spoken*) be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away (*unperformed*).

34 ¶ And [8] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and (*with the*) cares of this life (*which will unfit and indispose you for your flight, or your care to avoid these things*), and so that day (*will*) come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth (*or, land of Judea*).

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man (*thus coming to avenge himself on that nation*).

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him (*being*) in the temple, for to hear him.

---

waves roaring.] To this I would refer those words of Josephus; at that time, ἀμήχανος ἐκρήγνυται χειμών, "an immense storm of the sea brake out, and violent winds, with most vehement showers, and terrible lightnings and thunders, καὶ μυκήματα σειωμένης τῆς γῆς ἐξαίσια, and vast roarings of the shaken earth" (De Bello Jud. lib. iv. cap. 17, p. 881): or rather to that violent storm, called *malemboreas*, which happened to the Jews at Joppa, got in boats to the sea, in which their boats perished, with a violent noise, the people howling, and the waves roaring at the same time; of which Josephus gives a very tragical description, De Bello Jud. lib. iii. cap. 29, p. 855.

[8] Ver. 34—36. Προσέχετε δὲ ἑαυτοῖς, &c. *But take heed to yourselves,* &c.] Here our Saviour calls upon the believing Christians, to take care and use the greatest vigilance that they do not miscarry in this dreadful season, by reason of that excess and luxury, which may render them unmindful of it; or those cares, which may render them unwilling to part with their temporal concerns, lest they should be involved in that ruin, which would come on others as a snare, suddenly and unexpectedly; and that they should add to this vigilance constant prayer to God, that they might be found worthy to escape these tremendous judgments, and might stand safely and boldly before the Son of man, when he comes to execute them on the unbelieving Jews. Whence note,

First, That God's promise of a deliverance to the Christians then, was only conditional, provided that they took care to avoid those sins which might render them obnoxious to these judgments, and to do those things which might render them worthy to escape them.

Secondly, That there is to be a connexion of our endeavours with the divine aid and providence for our preservation; and that we are not to expect preservation immediately from him, without the use of those means which he hath put into our power to effect it.

CHAPTER XXII.

1 Now the feast of unleavened bread drew nigh, which (*from the beginning of it*) is called the Passover.

2 And the chief priests and scribes sought [1] how they might (*safely*) kill him; for they feared the people.

3 ¶ Then [2] entered Satan into Judas, surnamed Iscariot, being of the number of the twelve (*which attended him*).

4 And he went his way (*from the twelve*), and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad (*of the motion*), and covenanted to give him money (*even thirty pieces of silver*, Matt. xxvi. 15).

6 And he [3] promised (*to make good his word*), and sought opportunity to betray him unto them in the absence of the multitude (*as ἀτερ ὄχλου, without tumult*).

7 ¶ Then came the day of unleavened bread, when the passover must (*according to the law*) be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat (*of it*).

9 And they said unto him, (*or, for they had said to him*, Matt. xxvi. 17, Mark xiv. 12,) Where wilt thou that we prepare (*it*)?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 2. Πῶς ἀνέλωσιν αὐτον, *How they might take him away.*] i. e. Without a tumult of the people (Mark. xiv. 2).

[2] Ver. 3. Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν, *Then entered Satan into Judas.*] That is, two days before the passover: for, first, as for that supper in which our Saviour gave him the sop, at which Satan entered, the scripture doth expressly tell us, that it was held πρὸ τῆς ἑορτῆς τοῦ πάσχα, "before the feast of the passover," John xiii. 1. And when our Saviour, having given him the sop, said, "What thou doest, do quickly;" some of our Lord's disciples thought that Christ had bid him "buy those things which were needful for the paschal feast" (ver. 29), whence it is evident that feast was not yet celebrated by them; and here, St. Luke saith, Satan entered into Judas, and he consulted with the high-priest, and with the soldiers, "how he might deliver him up unto them:" and then it follows, ver. 7, 8, "Then came the days of unleavened bread, and Christ said to his disciples, Prepare the passover for us, that we may eat;" so that Satan must have entered into Judas before the passover was prepared. The apostle declares, that Satan ἐνεργεῖται, "inwardly worketh in the children of disobedience" (Eph. ii. 2), and "leads them captive at his will" (2. Tim. ii. 26). When therefore Judas had, through the temptation of his covetousness, robbed even the poor of the charity designed for them (John xii. 6), Satan suggests unto him another way to satisfy his avarice, even the betraying of his Master for a sum of money; and when this suggestion prevailed with him to go to the high-priests with that question, "What will you give me to betray him?" (Matt. xxvi. 15) then Satan fully entered into him, and carried him on, without remorse, to the performance of that horrid enterprise.

[3] Ver. 6. Ἐξωμολόγησε, *And he promised.*] i. e. Consented to do the thing: for that this doth not only signify to confess, and to give thanks, but also to consent and engage, is evident, not only from the institution of Theophilus, where we read thus, προμίττεις, προμίττω, τουτ' ἔστι, ὁμολογεῖς, ὁμολογῶ, that is, ὁμλογεῖν *to promise*; but from Phavorinus, who renders ὁμολογῶ, συντίθεμαι, σύμφημι, "I promise, I consent," of which import of the word we find many instances from Plato, Xenophon, Demosthenes in Constantine; so that ἐξωμολόγησε is here well rendered, "he promised," or consented to the price; nor is it to be wondered that St. Luke, born at Antioch, where there was an academy, and studying in the universities of Greece, should use this word, not as the Septuagint, but as those Grecians did

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found (*it*) as he had said unto them: and they made ready the passover.

14 And when the hour (*of eating it*) was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With [4] desire I have desired (*i. e. I have earnestly desired*) to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it (*that which was typified by it*) be fulfilled in the kingdom of God (*procuring your spiritual redemption by the oblation of the true paschal Lamb*).

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not (*any more*) drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks (*over it*), and brake *it*, and gave (*it*) unto them, saying, This (*bread given*) is (*the memorial of*) my body which is given for you: [5] this do (*break bread henceforth thus*) in remembrance of me (*giving my body to be broken for you*, 1 Cor. xi. 24).

20 [6] Likewise also (*he took*) the cup after (*the end of the paschal*) supper, saying, (*The wine contained in*) this cup *is* (*the memorial of*) the new testament (*or covenant ratified*) in my blood, which is shed for you (*for the remission of your sins*, Matt. xxvi. 28).

21 ¶ But, behold, the hand of him that betrayeth (*or delivers*) me (*up to the chief priests*) *is* with me on the table.

22 And truly the Son of man goeth, as it was [7] determined (*by that God, who, by his prophets hath fore-*

---

[4] Ver. 15. Ἐπιθυμίᾳ ἐπεθύμησα, &c. *With desire I have desired to eat this passover with you before I suffer.*] I cannot here see, what Grotius and others affirm, that Christ gives here a reason why he would anticipate the paschal supper, our Lord himself giving a reason of these words in the following supper, viz. that he would eat no more of it, till that which was typified by this paschal lamb was fulfilled in the kingdom of heaven; that is, till he, who is styled our paschal lamb, was offered, and, by his death, had procured to men a liberty from that death, by the fear of which they were formerly kept in bondage (Heb. ii. 15), and in perpetual memory of his oblation, and the benefits purchased by it, had instituted a new paschal supper, in which his disciples should eat at his table with him. That our Lord did not antedate the paschal supper, see in the discourse on that subject.

[5] Ver. 19. Τοῦτο ποιεῖτε, *Do this in remembrance of me.*] That is, say the papists, Sacrifice this, very absurdly; for who ever read in any Greek author, that σῶμα ποιεῖν signified to "sacrifice a body?" nor do the Latins say, facere victimam, but facere victima, understanding sacra. Moreover, it is said also of the cup τοῦτο ποιεῖτε, "Do this (1 Cor. xi. 25), and yet it is not the cup by which the new covenant is sacrificed, but by which it is established; nor do the papists say this cup is sacrificed, but only that it is consecrated by those words.

[6] Ver. 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, &c. *Likewise also the cup, after supper, saying, This cup is the new testament of my blood.*] Here is a double metonymy; (1.) that of the cup for the wine contained in it; (2.) that of the sign for the thing signified by it, the wine being the symbol of that blood in which that new covenant was established. And this, saith the evangelist, was said after the paschal supper, to signify that this cup pertained not to the solemnity of the passover.

[7] Ver. 22. Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον, *And the Son of man goeth, as it was determined* (of him): *but* (yet) *woe to that man by whom the Son of man is betrayed?*] Κατὰ τὸ ὡρισμένον, i. e. according to the prophecies concerning the death of Christ, made by counsel and appointment of God. From the woe, denounced upon him that should betray the Messias, we learn, that he was highly criminal in so doing, and therefore could not be under an absolute necessity of doing so: therefore, who, from these words, gather that Judas was, from the beginning of this action to the end, under an absolute necessity of doing as he did, by virtue of the decree of God impelling him to this action, render Judas free from guilt; and to them, saith Grotius, we may say as Irenæus* did to Florinus, maintaining that some souls were not by choice, but, by nature, good; and others were, by nature, evil: these doctrines are not sound, nor consonant to the sentiments of the church; nay, they induce the greatest impiety; these things, neither the ancients which were before us, and which were the disciples of the apostles, delivered, nor durst our heretics assert. Since God is good, saith Plato,* "we must by no means allow any body to say, he is the cause of the evil done by any; but must by all means repel and reject such opinions;" and indeed all the ancients unanimously held that neither prophecies, nor the prescience, nor the decrees of God, laid any necessity upon the will of man; for they who assert this, saith Origen,† "absolve sinners from all guilt, and lay the charge of all the evils which they do upon God, as, by his decree, prescience, or prediction, laying upon them that necessity, which will not suffer them to do otherwise. They also," saith he "take away τὸ ἐφ' ἡμῖν, the freedom of our will, and with that all praise and dispraise, or all difference betwixt things worthy of praise or reprehension. ‡This doctrine also cuts off all that is said of the equity of the divine judgment, and of the threats made against, or the punishments inflicted on, the wicked, and of the promises of a better life, and the reward of them that do well."—"For," saith Clemens of Alexandria,§ "there is no difference betwixt faith and infidelity, nor is either of them worthy of praise or dispraise, if they have προηγουμένην τὴν ἐκ τοῦ τὰ πάντα δυναστοῦ φυσικὴν ἀνάγκην, an antecedent physical necessity from God; nor are praises or reprehensions, rewards or punishments, just,‖ μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσίαν τῆς ὁρμῆς καὶ ἀφορμῆς if the soul hath not a freedom of desiring or abstaining from things, but is carried on to them by an unwilling necessity." God, saith Irenæus,¶ "hath always preserved to man his freedom and power over his own actions, ut justè damnentur, qui non obediunt ei, that they may justly be condemned who do not obey him:"—"for man," saith Justin Martyr,** "would neither be worthy of praise or reward, οὐκ ἀφ' ἑαυτοῦ ἑλόμενος τὸ ἀγαθόν, did he not of himself choose what is good, but was so by nature; nor, being evil, could he be justly punished, if he were not so of himself;†† ἀλλ' οὐδὲν δυνάμενος εἶναι ἕτερον παρ' ὃ ἐγεγόνει, but could be no other than what he was made; for we are crowned or punished διὰ τὸ ἐφ' ἡμῖν, for that which it is in our power to do." And this they especially apply to this fact of Judas. "For," saith Chrysostom, "neither is prescience the cause of wickedness, nor does it induce a necessity of doing it: for Judas was not a traitor because God foresaw it; but he foresaw it, because Judas would be so" (see the note on Acts ii. 23, iv. 28).

---

* Ταῦτα τὰ δόγματα, ἵνα περισμένως εἴπω, οὐκ ἔστιν ὑγιοῦς γνώμης· ταῦτα τὰ δόγματα ἀσύμφωνά ἐστι τῇ ἐκκλησίᾳ, εἰς τὴν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πειθομένους αὐτοῖς——ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστόλοις συμβοιτήσαντες, οὐ παρέδωκάν σοι, p. 510.

* Κακῶν δὲ αἴτιον φάναι Θεὸν ἀγαθὸν ὄντα διαμαχητέον παντὶ τρόπῳ, &c. Lib. ii. de Repub. p. 606, A.

† Τοὺς ἁμαρτωλοὺς ἀπολύοντες παντὸς ἐγκλήματος, τῷ Θεῷ προσγράφουσι πάντων τῶν κακῶν——τὴν αἰτίαν. Tom. iii. in Gen. ed. Huet. tom. i. p. 38, C, E.

‡ Τὰ τῆς κεκηρυγμένης τοῦ Θεοῦ κρίσεως, δίκαι καὶ ἀπειλαὶ πρὸς τοὺς ἡμαρτηκότας ὡς κολασθησομένους, τιμαί τε αὖ πρὸς τοὺς τοῖς κρείττοσιν ἑαυτοὺς ἐπιδεδωκότας. Ibid.

§ Strom. lib. ii. p. 363.

‖ Strom. i. p. 311, A, B, C.

¶ Lib. iv. cap. 9 et 29.

** Apol. ii. p. 81, B.

†† Q. et Resp. 9, p. 397.

told my sufferings): but (*yet*) woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a [8] strife among them, which of them should be accounted the greatest (*in Christ's kingdom*).

25 And (*to remove the causes of that strife*) he said unto them, The kings of the Gentiles exercise lordship over them (*at pleasure*); and they that exercise authority upon them are called benefactors (*or, they who are called benefactors, or princes, exercise authority upon them as their subjects*: see Matt. xx. 25, Mark x. 42).

26 But ye *shall* not *be* (*or do*) so (*i. e. ye shall not exercise such dominion over others in my kingdom*): but he that is greatest among you, let him be (*subject*) as the younger (*are to the elder*, 1 Pet. v. 5); and he that is chief, (*let him be*) as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I (*the head of this kingdom*) am among you as he that serveth (*and so shall you be among others*).

28 Ye are they which have continued with me in my temptations (*i. e. my low and afflicted state on earth*).

29 And (*though I permit you no dominion over others at pleasure, but a ministry only for their good, yet*) I appoint unto you a [9] kingdom, as my Father hath appointed unto me (*giving you power in my name to preside over my church, making laws, as I have done in his name, by which they shall be governed*);

30 That ye may eat and drink at my table (*and so have the honour of grandees*) in my kingdom, and (*may*) sit on thrones judging the twelve tribes of Israel (*and so may have the highest power in it*).

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath [10] desired *to have* you, that he may sift (*i. e. toss and shake*) *you* (*by temptations,*) as wheat (*is tossed and shaken in a sieve*):

32 But I have prayed for thee (*who will suffer most by his temptations*), that thy faith fail not (*utterly*): and when thou art converted (*i. e. returned from thy fall*), strengthen thy brethren (*subject to the like temptations*).

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day (*in the morning*), before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, (*We lacked*) nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it* (*with him*), and likewise *his* scrip: and he that hath no sword, [11] let him sell his garment, and buy one (*i. e. now the times will be so perilous, that I have need to warn you to arm yourselves, as much as may be, by faith and patience, against the danger of them*).

37 For I say unto you, that this that is written (*of me*) must yet be accomplished in (*upon*) me, (*viz.*) And he was reckoned among the transgressors (Isa. liii. 12): for the things (*written*) concerning me (*will*) have an end (*or, accomplishment*).

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough (*to answer my design, for I intended only, by this monition, to warn you of the distresses that were now approaching, that you may be prepared for them*).

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation (*i. e. that you be not overcome by it*).

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove [12] this

---

[8] Ver. 24. Ἐγένετο δὲ καὶ φιλονεικία, *There was also contention which of them should be accounted the greatest.*] i. e. Which of them should be so: for that δοκέω is oftentimes an expletive, see 1 Cor. vii. 40. I see not any reason why interpreters should here say, this account of their contention is misplaced, since in the other evangelists it is mentioned after Christ's admonition concerning his passion, viz. Matt. xx. 25, Mark x. 42. Here Christ saith more than he did there.

[9] Ver. 29. Κἀγὼ διατίθεμαι ὑμῖν, &c. *And I appoint you to a kingdom, as my Father hath appointed to me.*] Christ speaks not here of the heavenly kingdom common to all the faithful, but of a kingdom proper to his apostles, viz. that as his Father had given him power to make laws, by which all his subjects should be governed, and to which they should be subject, so did he give to his apostles power to deliver to Christians those evangelical laws, which they should all be obliged to obey. Now hence it follows, that the gospels and epistles of the apostles must be owned as the laws of Christ; and whereas the nobility in a kingdom use to be known by two things, the honour and the power imparted to them—their honour in eating at the king's table; their power in having a share in the government under the king—therefore our Saviour represents the honour of his apostles by eating and drinking with him at his table, and their power by judging the twelve tribes of Israel.

[10] Ver. 31, 32. Ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, &c. *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.*] Here note,

First, For the consolation of good men, that Satan cannot afflict or tempt them without divine permission (Job. i. 12).

Secondly, That Satan is said σινίασαι, to sift those whom he tempts and afflicts; because afflictions toss and shake them, as wheat is tossed and shaken in a sieve.

Thirdly, That Christ prayed, that the faith of Peter might not fail, not because he was constituted by him the head of the church, but because he was so infirm in faith as to deny his Master thrice; whence he deserved to make shipwreck of his faith by the subtraction of divine grace, and had actually done so, had not his sudden conversion obtained the pardon of his sin.

Note, Lastly, That it is the duty of those, who truly have repented of their faults, to commiserate the fall of others, and be solicitous for their confirmation in the faith.

[11] Ver. 36. Καὶ ὁ μὴ ἔχων, &c. *And he that hath no sword, let him sell his garment, and buy one.*] This is not a command to buy a sword, or to use one to repel force with force, as is apparent, partly because Christ saith here, "Two swords are enough," ver. 38, which sure they could not be for the repelling those that were to come against them; and partly because he reprehends Peter for using one in this manner, Matt. xxvi. 52. It is therefore only a monition that the times were now to be perilous, that, if things were to be acted by human power, there would be more need of swords and purses than ever: and by saying that two swords were enough, some good interpreters think, he designed they should understand, he spake not this to bid them provide swords, but rather to acquaint them by symbols after the oriental manner, with the approaching danger, that they by faith and patience might be the better armed against it. According to the descant of Theophylact, οὕτω προνοεῖσθε ἑαυτῶν ὡς κινδύνοις καὶ πολέμοις προσκρούσοντες, "So provide for yourselves as persons that may expect to meet with perils and wars."

[12] Ver. 42. Εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, *Father, if thou be willing to remove this cup from me.*] He, by the Jewish phrase of a cup, expresseth his death: so R. Caijah comforts R. Lakis upon the death of his son, by saying, "This is the path which hath been trod since the

cup from me: nevertheless not my will, but thine, be done.

43 And (*upon this prayer*) there [13] appeared an angel unto him from heaven, strengthening him (*by letting him know he should be heard in that he feared*, Heb. v. 7).

44 And being in an agony he prayed more earnestly: and his sweat was as it were [14] great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for (*their great*) sorrow (*had dispirited them, and so rendered them sleepy*),

46 And (*he*) said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold (*there came to apprehend him*) a multitude, and (*with them*) he that was called Judas, one of the twelve, (*who*) went before them, and he drew near unto Jesus to kiss him (*this being the sign given, by which they that were with him should know Jesus*).

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? (*Art thou guilty of such vile hypocrisy as to make this the signal of thy treachery?*)

49 When they which were about him saw what would follow, they (*not rightly apprehending the meaning of his words*, ver. 46) said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them (*not staying for an answer*) smote the (*a*) servant of the high priest, and cut off his right ear.

51 And Jesus answered (*i. e. spake with relation to that action*) and said, [15] Suffer ye (*me*) thus far (*to be at liberty as to restore the man to his ear*). And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and [16] captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but [17] this is your hour, and the (*hour of the*) power of darkness (*i. e. the devil and you, his instruments, are now permitted to compass my death*).

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they (*the servants*) had kindled a fire

---

beginning of the creation; many have drunk, and many shall drink, of this cup."

[13] Ver. 43. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν, *And there appeared to him an angel from heaven strengthening him.*] In St. Jerome's* time these words seem to be wanting both in some Latin and Greek copies, as is insinuated in these words cited in the note: nor hath Ambrose any thing of this angel in his commentary on this chapter. But Epiphanius,† answering an objection of the Arians, contending Christ could not be God, ὅτι ἐπεδέετο καὶ ἰσχύος ἀγγέλων, "because he wanted the help of angels," acknowledged, that this was written in the gospel of St. Luke, making no mention of any variation of the copies; whence it may be conjectured, this variation happened after the conflict with the Arians. But whereas Woltzogenius saith after them, that this anxiety and consternation of our Lord, which required that he should be strengthened by an angel, proves he was not God; he might as well have hence concluded, that he was not "filled with the Spirit above measure;" and before he made this conclusion, he should have confuted Grotius, saying here, "that the divinity dwelling in him had subtracted his influence; whence Christ, being left to his human nature, needed the comfort of an angel:" for otherwise, he who with a word made the whole band of soldiers fall to the earth (John xviii. 6), and healed the ear of Malchus with a touch (ver. 51 of this chapter), sure gave sufficient indications of the divinity residing in him.

[14] Ver. 44. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ σρόμβοι αἵματος, *And his sweat was as it were great drops of blood.*] I own that these words do not certainly signify that the matter of this sweat was blood, but only that it was thick and viscous, like to blood falling from the nose in a small clot, at the end of bleeding; but I see nothing why this might not be so great an agony, as to force blood out of his capillary veins to mix with it, this being no unusual thing: for Aristotle‡ says, ἤδη τινὲς ἱδρωσαν αἱματώδη ἱδρῶτα, "Some have sweat a bloody sweat;" and again,§ ἤδη τισὶν ἱδρῶσαι συνέβη αἱματώδει περιττώματι διὰ κακεξίαν, "Some, through an ill habit of body, have sweat a bloody excrement." And Diodorus Siculus] saith of the Indian serpents, that "if any one be bitten by them, he is tormented with excessive pains, καὶ βύσις ἱδρῶτος αἱματοειδοῦς κατεῖχε, and seized with a bloody sweat."

[15] Ver. 51. Ἐᾶτε ἕως τούτου, *Suffer ye thus far.*] I do not think that Christ spake this to his disciples, bidding them to permit his enemies to deal thus with him, and not to do any thing for his rescue, but rather that he spake thus to the soldiers, Permit this injury, or assault, offered by one of my apostles, which I will presently repair: for it follows, "and he healed him;" and this he said and did, partly to show, that he who had such a power to heal and throw down his enemies was taken willingly, and not for want of power to preserve himself, and partly to preserve his apostles from their assaults.

[16] Ver. 52. Καὶ στρατηγοὺς τοῦ ἱεροῦ, *And captains of the temple.*] It is past doubt with me, saith Dr. Lightfoot, that these captains of the temple were not the Roman soldiers placed in the tower of Antonia, of whose conspiring against the life of Christ we read not; but the captains of the several watches of the temple: for, say the Jews, the priests keep watch in three places in the temple, and the Levites in twenty-one; and to every one of these watches there was a chief, they consisting of many, and to them all one, who was eminently ἀρχηγὸς, "the captain," or chief ruler of the temple. But these, say some, could not be Jews, because they kept watch at the passover, and on the sabbath. To this I answer, that the Jews did not think their feasts or sabbaths were profaned by service done in and for the temple on that day (see the note on Matt. xii. 5). That the Jews had then such watches, we learn from those words of Pilate, Matt. xxvii. 65, ἔχετε κουστωδίαν, "Ye have a watch:" that the office of the priests and the Levites was called a warfare, see note on 1 Cor. ix. 7. That these captains were not Romans may probably be argued even from their name, "captains of the temple;" which name is never given by Josephus to the governors of the soldiers in the tower of Antonia; they being by him called φρούραρχοι,* "the governors of the castle;" whereas the officer is still called ὁ στρατηγὸς, "the ruler of the temple," both by the scripture (Acts iv. 1, v. 24. 26), and by Josephus:† and by Dr. Lightfoot he is supposed to be the same with the man of the mount, so often mentioned in the Jewish writers, or the ruler of the mountain of the house. And by what we read of him, both in Josephus and the scripture, he seems to be an officer of the high-priests, appointed to bring them who offended in the temple (as the apostles were thought to have done, by preaching in it Jesus) to the high-priest and Sanhedrin, to be punished.

[17] Ver. 53. Αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, *This is your hour, and the power of darkness.*] i. e. This is the time in which it is permitted to you to exercise your malice, and execute your bloody designs against me, and in

---

* In quibusdam exemplaribus, tam Græcis quàm Latinis, invenitur, scribente Lucâ, Apparuit illi angelus de cœlo confortans eum. Adv. Pelag. lib. ii. f. 103, F.

† Hær. 69, §. 66.

‡ Hist. Animal. lib. iii. cap. 19

§ De Part. An. lib. iii. cap. 15.

] Lib. xvii. p. 560.

* Antiq. lib. xviii. cap. 6. p. 624, F.

† Τοὺς δὲ περὶ Ἀνανίαν τὸν ἀρχιερέα καὶ τὸν στρατηγὸν Ἄνανον δήσας εἰς Ῥώμην ἀπέπεμψε. Antiq. lib. xx. cap. 5.

in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said (*as he had heard from another maid*), Thou art also of them. And Peter said, Man, I am not.

59 And about the space of an hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not (*any thing of*) what thou sayest. And immediately, while he yet spake, the cock crew.

61 And (*then*) the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And (*upon this*) Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, and struck him on the face, and asked him, saying, (*Thou, who callest thyself a prophet*) prophesy, (*or, tell us*) who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us (*whether it be so or not*). And he said unto them, If I tell you, ye will not believe (*me*):

68 And if I also ask *you* (*questions to convince you that I am so, as formerly I have done*, xx. 3), ye will not answer me, nor let *me* go.

69 (*Yet this I do assure you, that*) Hereafter (*ἀπὸ τοῦ νῦν, from this time of my death*) shall the Son of man (*soon*) sit on the right hand of the power of God.

70 Then said they all, Art thou then the [18] Son of God? And he said unto them, Ye say that (*which*) I am.

71 And they said, What need we any further witness? for we ourselves have heard (*out*) of his own mouth (*that he styles himself the Son of God, and so blasphemes, by making himself equal with God*, John v. 18, x. 33).

---

which Satan is permitted to rush upon me with his most furious temptations.

[18] Ver. 70. Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; *Art thou then the Son of God?—I am.* Ver. 71. *What need we any further witnesses?* Matt. xxvi. 63. 65. *Behold, ye have heard his blasphemy.*] They conclude Christ guilty of blasphemy, and, consequently, of death, because he styled himself the Son of God, not in their sense, in which they allowed that of the Psalmist to belong to him, "Thou art my Son," Ps. xxvii. 12, but in his own; i. e. because being a man he made himself God (John x. 33). Whence it is manifest, (1.) that in the sense of the Jews, to own himself the Son of God, and to make himself God, was the same thing. (2.) Hence also it is certain, that the Jews of that age did not think the Messias was to be God, but only a man, who could not challenge to himself divinity, seeing they never conclude him a blasphemer, because he said he was the Christ, but only "because he said he was the Son of God;" by that making himself "equal with God" (John v. 18), and because he declared he shortly was to "sit at the right hand of power" (Matt. xxvi. 64).

CHAPTER XXIII.

1 And the whole multitude of them (*of the Sanhedrin*) arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and [1] forbidding to give tribute to Cæsar, (see xx. 35, *by*) saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered and said, Thou sayest *it* (*i. e. it is as thou hast said*).

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce (*upon these words of Pilate*), saying, He stirreth up (*all*) the people, teaching throughout all Jewry, beginning from [2] Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him (*to*) nothing.

10 And the chief priests and scribes stood (*before Herod*) and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe (*as a mock king*), and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 2. Καὶ κωλύοντα Καίσαρι φόρους διδόναι, *And forbidding to give tribute to Cæsar.*] That here they lie against their own conscience, is evident from Matt. xxii. 21. But yet this lie was covered under two specious pretences; first, that he professed himself king of the Jews, which these hypocrites here abuse, to render him odious to the Romans, though they themselves still gave this title to the Messiah: secondly, that he was a Galilean, and so likely to embrace the opinion of Judas Gaulonites, who held it was not lawful to pay tribute to Cæsar (see ver. 6).

[2] Ver. 5. Ἀπὸ Γαλιλαίας, *From Galilee.*] They seem here to mention Galilee, to incite Pilate against him, as a seditious person (see the note on xiii. 1), and to confirm their suggestion that Christ was so; and also to insinuate, that he was an enemy to Cæsar, forbidding to pay tribute to him: they of Galilee being prone to sedition, and rebellious upon that account, whence some of them were slain by Pilate.

15 No, nor yet Herod: for I sent you to him (*to whose jurisdiction he belongs*); and, lo, nothing (*as to one*) worthy of death is done unto him (*by Herod*).

16 I will therefore [3] chastise him (*as if he were to die*), and (*then I will*) release *him* (*as the fittest person to be released at this feast*).

17 (*This he said*)(For (*because*) of necessity he must release one unto them at the feast) (*of the passover*).

18 And (*but*) they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, (*being*) willing to release Jesus, spake again to them (*of releasing him*).

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why (*are ye so desirous of his death?*) what evil hath he done? (*For my part*) I have found no cause of death in him: I will therefore chastise him, and (*then*) let *him* go (*as the fittest person to be released at this feast*).

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed (*at last with Pilate to consent to his crucifixion*).

24 And (*so*) Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison (*viz. Barabbas*), whom they had desired; but he delivered (*up*) Jesus to (*be dealt with according to*) their will.

26 And as they led him away (*bearing his cross*, John xix. 17, *finding him weak, and not well able to sustain it*), they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, (*ye have cause to*) weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are [4] coming, in the which they shall (*find cause to*) say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin (*to feel such calamities as will cause them*) to [5] say to the mountains, Fall on us; and to the hills, Cover us (*from the wrath of God*, Rev. vi. 16).

31 For if they do these things in a [6] green tree (*i. e. to me a righteous person*, Ezek. xx. 47, xxi. 2, 3), what shall be done in the dry? (*i. e. to those wicked persons who, like the dry tree, are fit to be burned in the fire.*)

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (*hand of Jesus*).

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do (*i. e. who it is they crucify*, Acts xiii. 27). And they (*viz. the soldiers*) parted his raiment, and cast lots (*for his upper garment*, John xix. 23, 24).

35 And the people stood beholding (*him*). And the rulers also with them derided *him*, saying, He saved others; let him (*now*) save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him [7] vinegar,

37 And saying, If thou be (*indeed*) the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, (*viz.*) THIS (*man*) IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be (*the*) Christ, save thyself and us (*also*).

40 But the other [8] answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? (*i. e. Dost thou not fear him now that thou art under the sentence of death?*)

---

[3] Ver. 16. Παιδεύσας οὖν αὐτὸν ἀπολύσω, *I will therefore chastise him, and let him go.*] Note, that this chastisement was not in order to his crucifixion, and therefore not that punishment the Romans used to inflict upon malefactors, as a preparative to their crucifixion (of which, see Lipsius de Cruce, lib. ii. cap. 2), for Pilate intended it in order to his release; he therefore seems willing to inflict upon him the punishment so common among the Jews towards those who did perversely against their law and their traditions, that he might exempt him from that death they did so studiously endeavour to expose him to.

[4] Ver. 29. *The days will come in which ye shall say,* μακάριαι αἱ στεῖραι, *Blessed are the barren.*] This they undoubtedly had occasion to say at the siege of Jerusalem, and during the war against the Romans, not only on the account of the loss of their children, and the sale of them, who were under seventeen years, for bond-slaves; but chiefly on the account of that famine in Jerusalem, which forced Mary, the daughter of Eleazar, to eat her own sucking child: upon which, saith Josephus,* "there was a vehement desire of the famished persons to die, καὶ μακαρισαὶς τῶν φθασάντων πρὶν ἀνοῖσαι καὶ ἀκοῦσαι τηλικαῦτα, and he counted himself blessed that he could die before he saw or heard such evil things."

[5] Ver. 30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, πέσετε ἐφ' ἡμᾶς, *Then shall they begin to say to the mountains, Fall on us.*] That this is a proverbial expression, used Hos. x. 8, not to be fulfilled by what the Jews should then say, but by what they should afterward suffer, is evident in itself, and confessed by the Jews; for the Targum upon Hosea speaks thus, "He will bring such judgments upon them, which will render their condition as miserable as if the mountains should cover them, and the hills fall upon them:" see the like words, Rev. vi. 15, 16.

[6] Ver. 31. Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *For if these things be done in the green tree, what shall be done in the dry?*] The good and just man is, by the prophets and Jews, represented under the metaphor of "a green tree," or a tree whose leaves do not wither, Ps. i. 3; of "a green olive-tree," Ps. lii. 10; of "a green fir-tree," Hos. xiv. 8; of "a tree whose leaves are ever green," Jer. xvii. 8. Whereas of the wicked it is said, "His branch shall not be green," Job xv. 32. Thus God by Ezekiel threatens, that he will "cut off every green tree, and every tree in Jerusalem," Ezek. xx. 47, that is, as it is interpreted, xxi. 3, that he will "cut off the righteous and the wicked;" and it is proverbial among the Jews, that "two dry sticks will burn a green one;" i. e. that the company of two wicked men will corrupt, and bring judgments upon a good man.

[7] Ver. 36. Ὄξος προσφέροντες αὐτῷ, *The soldiers offered him vinegar.*] Dr. Lightfoot shows from Ælius Spartianus, Capitolinus, and Trebellius Pollux, that vinegar was the usual drink of the soldiers: two cups were therefore offered to Christ, one of "wine mixed with myrrh," before he was nailed to the cross (Mark xv. 23), and this was offered by the Jews, as the custom was to do towards men condemned to capital punishments; the other of vinegar by the soldiers, in a scoffing manner, after he was nailed to the cross.

[8] Ver. 40. Ἀποκριθεὶς δὲ ἕτερος, ἐπετίμα αὐτῷ, &c. *But the other answering rebuked him,* &c.] Almost all interpreters that I have read, here say that this thief began his repentance upon the cross; and hence others are apt to conceive, that though they repent only at the last gasp, they may

---

* De Bello Jud. lib. vii. cap. 21, p. 955, D.

41 And we indeed (*are sentenced to die*) justly; for we receive (*only*) the due reward of our deeds: but this man hath done nothing amiss (*whereby to deserve this sentence*).

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom (*to be the judge of all men, and to exercise all power in heaven and earth*).

43 And Jesus said unto him, [9] Verily I say unto thee, To day shalt thou be with me in paradise (*and there enjoy the greatest blessing which belongeth to the members of my kingdom*).

44 And it was about the sixth hour (*when he was crucified*), and there was a darkness over all the earth (*or land of Palestine*) until the ninth hour.

45 And the sun was darkened, and the veil of the temple (*which parted the inward temple from the sanctuary*) was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he [10] glorified God, (*by*) saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned (*to their houses full of trouble for it*).

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things (*and were sad*).

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them (*who condemned Jesus*);) *he was* of Arimathæa, a city of the Jews: (*and he was one*) who also himself waited for the kingdom of God (*i. e. expecting it should suddenly appear*).

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And (*by his permission*) he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid (*taking this care, that our Lord's body might not be cast into the common place assigned for malefactors*).

54 And that day was the preparation (*i. e. Friday*), and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments (*to embalm him*); and rested (*from doing this on*) the sabbath day according to the commandment.

---

enter into paradise, as he did; but this is but a precarious supposition at the best, and like to prove a broken reed to the Christian that depends upon it. For,

First, It is not certain that this thief only then began to act the penitent; for any thing we know to the contrary, he might have begun that work in prison long before, and so the whole foundation of their hopes, who depend upon this instance, is built upon a great uncertainty.

Obj. And whereas in favour of this opinion it is said, that both the thieves upbraided him, and therefore this thief must do so at the first, and after that repent:

Ans. I answer, That St. Luke here expressly says, that *one* of them only did it, and that the other did rebuke him for it; and therefore, to reconcile him with St. Matthew, let it be observed, that it is usual in the evangelists to ascribe that to many which agrees only to one of them (see the note on Matt. xxvii. 38): so that is said to be written in the prophets, which is only written in one of them, as will be evident from comparing Mark i. 2, Mal. iii. 1, John vi. 45, Isa. liv. 13, Acts xiii. 40, Hab. i. 5 (see Glassius, lib. iii. tr. 1, de Nomine Can. 27).

Secondly, This probably was the first time that this thief had the knowledge of Christ, or was acquainted with him; he therefore haply had no call, no day of grace, before this hour, and so he brake no vows or covenants, abused no grace vouchsafed, sinned against no such light and strong convictions, resisted no such strivings of the Spirit, as they who live under the gospel dispensation must have often done. What comfort therefore can this example give to them, who, having once been washed in the laver of regeneration, still wallow in the mire; who, having often heard the joyful sound, have slighted all the promises, despised all the threats, been deaf to all the callings of the word, abused all the means of grace, and resisted all the motions of the Spirit; and to whom Christ may say as to the Jews, "How oft would I have gathered you under my wings, and ye would not?"

Thirdly, Observe, that this thief improved his time at last in that extraordinary manner, as perhaps no man ever did before, or will hereafter; he then believed Christ to be the Saviour of the world, when one of his disciples had betrayed, another had denied him, and all of them had forsook him; to be the Son of God, the Lord of life, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted by his Father; he proclaims him the Lord of paradise, when all the Jews condemned him, the gentiles crucified him, as an impostor and a malefactor; he feared God, acknowledged the justice of his punishment, and did with patience submit unto it; he condemned himself, and justified the holy Jesus, declaring that he had "done nothing amiss;" he was solicitous, not for the preservation of his body, but the salvation of his soul; not only for his own, but the salvation of his brother thief, whom he so charitably reprehends, so earnestly requesteth not to proceed in his blasphemous language, so lovingly inviteth to the fear of God: so that the glory which he did to Christ by his faith and piety upon the cross, seems such as the whole series of a pious life in other men can barely parallel.

[9] Ver. 43. Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ, *Verily I say unto thee, To-day thou shalt be with me in paradise.*] That the word σήμερον, "to-day," is not to be connected with "I say," as if the sense were this, "I say to thee to-day;" but with the words following, so as to contain a promise, that the thief should even that day be in paradise, as to his better part, appears from the familiar phrase of the Jews, who say of the just man dying, היום ישב "To-day he shall sit in the bosom of Abraham." Secondly, To be sure Christ spake in that sense in which the thief could, and in which he knew he would, understand him; now he being a Jew, would surely understand him according to the received opinion of his nation concerning paradise; now they plainly held it to be the place into which pious souls, separated from the body, were immediately received. Hence sprung that oracle of the Chaldees,* "Seek paradise, the glorious country of the soul:" hence their kind wish for the dying or dead person, "Let his soul be in paradise." Now hence it follows, (1.) that the souls of men die not with their bodies, but remain in a state of sensibility. Christ here commends his into the hands of God, ver. 46, where the souls of the just are, Wisd. iii. 1, in peace, ver. 3, and in hope, ver. 4. (2.) That the souls of good men after death are in a happy state, a state of joy and felicity; for paradise, saith Philo,† is σύμβολον ψυχῆς ὑπὸ πλήθους καὶ μεγέθους χαρᾶς ἀνακιρτώσης, "The representation of a soul leaping for fullness and greatness of joy;" and it is, according to Tertullian,‡ "a place of divine delights." So that, as the thief could only be there that day by the presence of his soul, so could not his soul be there without the greatest joy and felicity (see Examen Millii bis in locum).

[10] Ver. 47. Ἐδόξασε τὸν Θεὸν, &c. *He glorified God, saying, Certainly this was a righteous man.*] For whosoever doth confess that Jesus is the Christ, doth it "to the glory of the Father" (Phil. ii. 11), by giving him the glory of his truth in giving testimony to him.

---

* Aruch. f. 11, 3.

† De Plant. Noæ, p. 171.

‡ Apol. cap. 47.

CHAPTER XXIV.

1 Now upon the first *day* of the week, very early in the morning, they (*i. e. the women, mentioned* xxiii. 35) came unto the sepulchre, bringing the spices which they had prepared, [1] and certain *others* (*women, came*) with them.

2 And (*being come*) they found the stone rolled away from (*the mouth of*) the sepulchre.

3 And they entered in (*to the outward sepulchre*), and (*stooping down to look into the inward, they*) found not the body of the Lord Jesus (*there.*)

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among (*i. e. the place of*) the dead?

6 He (*whom ye seek*) is not here, but is risen: remember how he spake unto you when he was yet in Galilee, (*that he would rise the third day*, Matt. xvii. 23,)

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 (*And*) It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering [2] in himself at that which was come to pass.

13 ¶ And, behold, two [3] of them (*who belonged to Jesus*) went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were [4] holden (*either miraculously, or by his appearance in another form*, Mark xvi. 12) that they should not know him.

17 And he said unto them, [5] What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only [6] a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, (*The things*) concerning Jesus of Nazareth, which was a prophet mighty in deed and word (*in miracles and doctrine*) before God and all the people:

20 And how the chief priests and our rulers de-

ANNOTATIONS ON CHAP. XXIV.

Ver. 1. Καί τινες σὺν αὐταῖς. *And some other women of Jerusalem with them.*] Viz. "Joanna and Μαρία τοῦ Ἰακώβου, Mary the mother of James," as we read Mark xv. 40. So in Herodotus, Ἄδραστος ὁ Γορδιέω τοῦ Μίδεω, "Adrastus the nephew of Gordias and father of Midas:" in Ælian,* Ὀλυμπίας ἡ Ἀλεξάνδρου, "Olympias the mother of Alexander;" and in Stephanus,† ἡ δὴ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου ἡ ἐν Λυκίᾳ, "A city in Lycia, built by Dædalus, the father of Icarus:" so Acts vii. 16, παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ, "Of the sons of Emmor, the father of Sychem," for so he was.

[2] Ver. 12. Πρὸς ἑαυτὸν θαυμάζων, *Wondering in himself.*] So Luke xviii. 11, πρὸς ἑαυτὸν προσηύχετο, "He prayed by himself."

[3] Ver. 13. Δύο ἐξ αὐτῶν, *Two of them.*] Not of the apostles, for these two returning told what had passed betwixt Christ and them to the eleven apostles, ver. 33. 35, but two of the rest that were with them, ver. 9. 33. The village Emmaus, to which they were going, was not that Emmaus near Tiberias, so called from the hot baths there, for that was in Galilee; but a village in the tribe of Judah, sixty furlongs from Jerusalem, say St. Luke and Josephus;‡ thirty, saith his translator.

[4] Ver. 16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, *But their eyes were held.*] That they knew him not might be, not because their eyes were held by a miracle, but because he appeared to them, ἐν ἑτέρᾳ μορφῇ, in another form or shape, than that which formerly he had when he conversed with them, Mark xvi. 12, and which when they knew him might be changed; for that their eyes did not perceive him, through grief, as Mr. Le Clerc conjectures, is not very likely, for though they were sad (ver. 17), we read not that they wept; and seeing it elsewhere said, that the Lord opened the eyes of Balaam to see the angel, Numb. xxii. 31, and the Lord opened the eyes of the young man to see chariots of fire, 2 Kings vi. 17, and the Lord opened the eyes of the host of the king of Syria, ver. 20, which was withheld from seeing, or struck blind, ver. 18,—I say, seeing in all these cases doubtless an extraordinary power was exerted, I believe rather according to the plain import of the words, that God withheld the eyes of Hagar from seeing the well, and then opened her eyes, Gen. xxi. 19, by taking away that impediment, and that here Christ some way withheld their eyes from perceiving him, and then removing that impediment, opened their eyes that they knew him.

[5] Ver. 17. Τίνες οἱ λόγοι οὗτοι; *What manner of communications are these?*] Christ asks, saith Woltzogenius, not because he knew not what they said, for what could he be ignorant of, who knew men's hearts and reins? but to give them an occasion to begin the discourse.

[6] Ver. 18. Σὺ μόνος παροικεῖς ἐν Ἰερουσαλήμ; *Art thou only a stranger in Jerusalem?*] Παροικεῖν here may signify to be extra patriam, one of another country, and, as so, a stranger to the affairs of Judea and Jerusalem. So the seed of Abraham were πάροικοι ἐν γῇ ἀλλοτρίᾳ, "strangers in another country," Acts vii. 6, Moses was πάροικος, "a stranger in the land of Midian," ver. 29, the gentiles, not yet called to be fellow-citizens with the saints, are ξένοι καὶ πάροικοι, "strangers and aliens," Eph. ii. 19, and according to this metaphor, the patriarchs are said παροικεῖν "to sojourn in the land of promise, as in a strange country," Heb. xi. 9, the Christians to live in this world, ὡς παροίκους, "as strangers and pilgrims," as 1 Pet. ii. 11, the time they spend here is the time παροικίας αὐτῶν, "of their sojourning," 1 Pet. i. 17. So also the philosophers* held that heaven was their own country, that they were τῆς πόλεως τῆς ἀνωτάτης πολῖται, "citizens of the city above, and strangers" in this world: hence any one who is ignorant of what is done in any place, is styled a stranger in it: so Antoninus† saith, they are ξένοι κόσμου, "strangers in the world, who knew not what is done in it:" and Cicero‡ speaks thus to Atticus, "I desire thee, ne illuc hospes veniam, that I may not come thither as a stranger;" that is, as ignorant of things done there: and again, "It is

* Var. Hist. lib. xiii. cap. 30. † Voce Δαίδαλα.
‡ Ἀμμαοῦς ἀπέχειν τῶν Ἱερουσολυμῶν σταδίους ἑξήκοντα. De Bello Jud. lib. vii. cap. 27, p. 983.

* Annot. lib. iii. §. 11. † Anton. lib. iv. §. 29.
‡ Ad. Atticum, lib. iv. n. 13, lib. vi. n. 33. See Orat. 38, n. 24.

livered him (*up*) [7] to be condemned to death (*by Pontius Pilate*), and (*thereupon*) have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done (*i. e. the very day in which he promised to rise again*).

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre (*of Jesus*);

23 And when they found not his body, they came (*to us*), saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us (*viz. Peter and John*) went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, [8] O fools, and slow of heart to believe all that (*which*) the prophets have spoken:

26 Ought not Christ (*according to the scriptures*) to have suffered these things, and (*then*) to enter into his glory?

27 And beginning at [9] Moses and (*going through*) all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he (*kept on walking, and so*) [10] made as though he would have gone further.

29 But they (*by their entreaties*) [11] constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [12] he took bread, and blessed *it*, and brake (*it*), and gave (*of it*) to them.

31 And their eyes were opened (*that which obstructed the discerning of him being removed*), and they [13] knew him; and he vanished (*or conveyed himself secretly*) out of their sight.

32 And they said one to another, Did not our heart burn within us (*i. e. was there not in us a great warmth of affection*), while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 (*And heard them*) [14] saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told (*them*) what things *were done* in the way (*to Emmaus*), and how he (*the Lord*) was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in

---

something for him that comes to Rome, non esse hospitem et peregrinum, not to be ignorant of what is done there;" and, in his familiar epistles, he writes for instructions in what is done in the commonwealth, ne hospes planè veniam,* "that he might not come thither as a stranger." So here, "Art thou a stranger?" i. e. Art thou ignorant of things well known to all that dwell at Jerusalem?

[7] Ver. 20. Εἰς κρίμα θανάτου, *To the sentence of death.*] So 1 Kings iii. 28. All Israel heard τὸ κρίμα τοῦτο, "this judicial sentence of king Solomon:" τὸ κρίμα τοῦ Μωὰβ, is God's "sentence against Moab," Jer. xlviii. 46, and τὸ κρίμα Βαβυλῶνος, his sentence against Babylon," li. 9. "Let my sentence, τὸ κρίμα μου, come forth from thy presence," saith the psalmist, xvii. 3 (see the note on Rom. iii. 4).

[8] Ver. 25. *O fools!*] Hence note, that the command, Mat. v. 22, is not always transgressed by this expression; but only then, when it is used without cause, from an undue commotion of spirit, or a mind evilly affected towards our brother.

[9] Ver. 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως, &c. *And beginning from Moses, he expounded the things concerning himself.*] If the things concerning him relate to his sufferings and future glory, mentioned in the preceding verse, we may hence learn, that the Mosaical sacrifices, and especially the solemn anniversary expiation, typified the sufferings of Christ; as also did the oblation of Isaac, and the lifting up of the brazen serpent.

[10] Ver. 28. Προσεποιεῖτο πορρώτερω πορεύεσθαι, *He made as if he would have gone farther.*] Yea, perhaps he would have done so, had they not been urgent with him to abide with them, ver. 29, or he seemed to them by continuing on his course to be willing so to do: so Mark vi. 48, ἤθελε παρελθεῖν αὐτούς, "He would have passed by them:" not that Christ intended this, but that he seemed to them by continuing his course on the sea to be willing so to do: here therefore was no dissimulation in Christ; but only in the disciples and apostles a mistaken conjecture from his walking. Now, though words ought to be the certain interpreters of our minds, and therefore ought not to be used so as that we may be deceived by them, yet walking hath no certain signification, nor was instituted to be a certain indication of the mind, and so there seems here to be no just occasion for the long discourses, which some hence make of lying, simulation, or dissimulation; here being no instance of that kind.

[11] Ver. 29. Καὶ παρεβιάζοντο αὐτὸν, *And they constrained him, saying.*] They laid this constraint upon him only by their earnest desire: so Lot, κατεβιάζετο, "constrained" the angels to lodge with him, Gen. xix. 3, so Jacob constrained Esau to accept his presents, Gen. xxxiii. 11, so Judg. xix. 7, 2 Kings ii. 17, v. 16, Matt. xi. 12, Luke xvi. 16, Acts xvi. 5; see note on Gal. ii. 14.

[12] Ver. 30. Λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς, *He took bread, and blessed it, and brake, and gave it to them.*] This he did, say the papists, when he celebrated the sacrament, Luke xxii. 19, therefore here also he celebrated the sacrament, though in bread only. This he did, say I, when he fed the four and five thousand; for then ἄρτους εὐλόγησε καὶ κλάσας ἔδωκε, "he blessed the bread, and, breaking it, gave it to his disciples" to give to the multitude (Matt. xiv. 19, Mark vi. 41, viii. 6): and will they say, that then also he celebrated the sacrament before the institution of it? 2. To make of bread a sacrament, it is absolutely necessary, according to them, that Christ should say, "This is my body," which here he said not; if they rejoin, that this is to be understood, I say, with as much reason, that *wine*, the usual concomitant of a supper, is to be understood; and so here will be no example of communicating in one kind. 3. If Christ here celebrated a sacrament without wine, he also consecrated without wine; which yet the papists say is never to be done.

[13] Ver. 31. Καὶ ἐπέγνωσαν αὐτὸν, *And they knew him.*] Christ having now removed the obstruction from their eyes; for he would conceal himself from them for a season, that he might more freely discourse with them; when he had done that sufficiently, he would be known to them, for the confirmation of their faith. And, when they had obtained the certain knowledge of him, ἄφαντος ἐγένετο, "he withdrew himself again out of their sight," either by a sudden change of place, or by a cloud cast over his body: whence we can no more argue, that he had only an airy body, than that he had the like when ἐκρύβη, "he hid himself, passing through" the Jews, when they were about to stone him, John viii. 59. Where this word is used of Pelops in Pindar,* it signifies one that was lost, and nowhere to be found, though much sought after by the men his mother sent to look after him; and I grant to Mr. Clerc, that a man may be lost, and not found by them that seek after him, without a miracle, but ἄφαντος ἀπ' αὐτῶν ἐγένετο, "he became invisible to them," or disappeared from them, seems to carry the matter higher, though it may be otherwise.

[14] Ver. 34. Λέγοντας, *Saying.*] They found the eleven, saying at their very entrance, "The Lord is risen," or those that were with them, ver. 33, thus greeting them before they could speak.

---

* Lib. ii. n. 21.

* Olymp. 1, 72.

the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had [15] seen a spirit (*rather than a real body, because they knew not how he came in to them*).

38 And he said unto them, Why are ye troubled? and why do (*such*) thoughts arise in your hearts?

39 Behold my (*pierced*) hands and my feet, (*and see*) that it is I myself (*that speak to you*): [16] handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet (*firmly*) believed not for joy, and wondered (*how this could be, thinking it was too good to be true, and rather might be a pleasant dream*, Ps. cxxvi. 1), he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did [17] eat before them (*for farther confirmation to them that he had a real body*).

44 And he said unto them, These (*things*) *are* (*done according to*) the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written [18] in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then (*by the special operation of the Holy Ghost*) [19] opened he their understanding, that they might understand the scriptures (*concerning his death and resurrection, which as yet they knew not*, John xx. 9).

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (*i. e. that all men should be called to repent*, Acts xvii. 30, *and to believe in him, for the remission of their sins*).

48 And ye are (*to be*) [20] witnesses of these things.

49 ¶ And, behold, (*in pursuance of that end*) I (*shall shortly*) send the promise of my Father (*i. e. the Holy Ghost promised by him*, Joel ii. 28) upon you: but tarry ye in the city of Jerusalem, until ye be endued with (*this*) power from on high. (Isa. xxxii. 15).

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, (*that*) he was parted from them, and (*was*) carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And (*they*) were [21] continually in the temple (*at the hours of prayer*), praising and blessing God. Amen.

---

[15] Ver. 37. Ἐδόκουν πνεῦμα θεωρεῖν, *They supposed they saw a spirit.*] i. e. A phantasm, or a spirit assuming the shape of Christ, and appearing to them in it; viz. because they heard no noise of any doors opening, or of feet moving towards them: and so, though they doubted not of Christ's resurrection (ver. 34), yet might they, for these reasons, doubt of this appearance of him in the midst of them without knocking at the door for entrance, or giving any indications of his coming to them.

[16] Ver. 39. *See my hands and feet,* ψηλαφήσατέ με, *handle me.*] Christ proves that he had a true body from the evidence of their sight and touch: and the apostles testify to the truth of the resurrection of his body, as being that which "their eyes had seen, and their hands had handled," 1 John i. 2. Therefore those senses must be sufficient to testify the truth of any body, and much more the truth of the substance of bread remaining after the sacrament, confirmed also by the taste and smell; and the denial of this must render the argument of Christ here, and the testimonies of the apostles, infirm: our Saviour goes on in confirmation of the same thing, by saying, "A spirit hath not flesh and bones, as ye see me have." Now certain it is, that our Lord's argument must be firm; it therefore must be certain, that evil spirits cannot assume such a body as will not yield unto the touch, but only a mere phantom, or an aerial appearance of a body, which cannot cheat the touch and eyes of men. And, (2.) that good spirits, if they can assume a more solid body, yet cannot put illusions upon men in things belonging to their faith, or be sent by God for such ends.

[17] Ver. 43. *He did eat before them.*] Not to satisfy any hunger his body could have after his resurrection, but to prove to them that his body was truly raised; and seeing it cannot be supposed, that Christ in this action designed any illusion, it follows from his truly eating, that his body had those parts by which meat is chewed, and a stomach to receive it.

[18] Ver. 44. *All things must be fulfilled which are written* ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλμοῖς, περὶ ἐμοῦ, *in the law of Moses, and the prophets, and the Psalms concerning me.*] This division of the books of the Old Testament obtained in our Saviour's time, as Josephus* witnesseth, who saith, "We have only twenty-two divine books; of which five are the books of Moses, thirteen the writings of the prophets, four contain hymns to God and documents of life;" of which hymns the Psalms obtained the first place.

[19] Ver. 45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, &c. *Then he opened their minds, that they might understand the scriptures.*] It is one thing to open τὰς γραφὰς, the scriptures themselves, or to explain them; and another, to open their understandings to perceive them; Christ did the latter, probably by giving them now some first-fruits of that Spirit of prophecy, which fell more plentifully on them at the day of Pentecost.

[20] Ver. 48. Ὑμεῖς δέ ἐστε μάρτυρες τούτων, *And ye are witnesses of these things.*] Christ's resurrection being a matter of fact, must be proved by the testimony of eye-witnesses, who, if they be honest men, and such as suffer the greatest prejudices in fortune, reputation, and life, for this testimony, we have the greater reason to believe it; for their honesty must render them unwilling to testify a falsehood; their interest and prudence would not suffer them, without any necessity laid upon them, to testify a lie; much more to testify the grossest falsehood to their utmost damage, and without any prospect of advantage: but farther, if they confirm this testimony by all kinds of signs, miracles, and wondrous powers, exercised by themselves and others who embraced their testimony; if this was done in all ages on all kinds of persons, for a whole age or ages, this renders it impossible they should thus attest a lie; and therefore Christ bids them stay at Jerusalem till they were thus empowered by virtue from on high to confirm this testimony, Acts i. 8.

Ver. 52. Προσκυνήσαντες αὐτόν.] These words are rejected by Dr. Mills, though they are owned by Jerome, Theophylact, and all the versions, and wanting only in his imaginary old Vulgar.

[21] Ver. 53. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, *And they were continually in the temple.*] Some, from these words, conceive they dwelt in some ὑπερῷον, "upper room," or apartment of the temple, belonging to some priest or Levite, such as are mentioned 2 Kings xi. 2, 3, 2 Chron. xxii. 11, 12. But it is not easy to conceive, the Sanhedrim and rulers of the people would have permitted this; and yet, notwithstanding all their hatred of and oppositions to them, we never read they thus dislodged them: they therefore may be said to have continued "always in the temple," as constantly resorting thither at the hours of prayer, as the sacrifices offered morning and evening are styled ὁλοκαυτώματα διαπαντὸς, "continual sacrifices," 1 Chron. xvi. 40, 2 Chron. ii. 4 (see note on 1 Thess. v. 17; and Acts ii. 46).

---

* Δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία,——καὶ τούτων πέντε μέν ἐστι Μωσέως. Προφῆται τὰ κατ' αὐτοὺς συνέγραψαν ἐν τρίσι καὶ δέκα βιβλίοις· αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. Lib. i. contra Apion. p. 1036, F, G.

THE

GOSPEL OF ST. JOHN,

WITH ANNOTATIONS.

PREFACE.

By way of preface to this gospel, I shall endeavour to show,

First, Against some ancient heretics and modern Socinians, that not Cerinthus, but St. John the evangelist, was the true writer of this gospel.

Secondly, At what time he wrote it, and upon what occasion. And,

Thirdly, Why Christ still speaketh in this gospel, as one that did and could know nothing of himself, but acted all things by commission from, and by the authority and power of, God the Father. And,

§. 1. That not Cerinthus, but St. John the evangelist, was the true writer of this gospel may be concluded,

First, From these words, xxi. 23, "Then went this saying abroad among the brethren, that that disciple should not die;" ver. 24, "This is that disciple which testifies of these things, and wrote these things." For (1.) hence it is evident, that he who wrote that gospel was a disciple of our Lord, which Cerinthus never was. (2.) That he was that disciple whom Jesus loved, and who leaned on his breast at supper, and who said, Lord, who is it that betrayeth thee? ver. 20. Now this is the constant periphrasis of St. John the evangelist throughout this gospel, viz. John xiii. 23, xix. 26, xxi. 7, the whole Christian world having still applied these sayings to St. John; who, being in this gospel still mentioned by this periphrasis, and never by his proper name, as he is in the other evangelists, no better reason can be given of this, than that he was the writer of this gospel, and therefore named not himself. And (3.) it was that disciple of whom the fame went abroad among the brethren that he "should not die;" now this was so constantly applied to St. John the evangelist, that some of the ancients declare he died not at all, but was translated; and others, that he only lay sleeping in his grave (see Dr. Cave in the life of St. John, sect. 8, 9). And it was he alone, of the twelve apostles, who tarried till our Lord came to the destruction of Jerusalem, which he outlived many years (see note on xxi. 22).

Secondly, For this we have the testimony of all the ancient fathers in the church, they all concurring in this as an unquestionable truth, that this gospel was written by St. John, the apostle of our Lord. This follows from what hath been already proved in the general preface; viz. that the four gospels were generally received by the universal church of God, as gospels written by those authors whose names they bear. Add to this, that the gospel of St. John was, saith Eusebius,* always reckoned among τὰς ἀναντιῤῥήτους γραφὰς, "the books not controverted among Christians." And again, that the gospel of John must be received as being "known to all the churches of the world;" and a third time, that this gospel, with his first epistle, was, without controversy, admitted both by the ancients and by those of his time. Irenæus† informs us, that Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, "John, the disciple of our Lord," who leaned upon his breast, writ his gospel at Ephesus. Clemens‡ of Alexandria saith, Ἰωάννην πνεύματι θεοφορηθέντα, that "St. John, being moved by an afflatus of the Spirit, writ this spiritual gospel." Origen§ reckons the gospel of St. John among the τὰ ἀναντίῤῥητα, "the gospels received without dispute by every church under heaven." And Tertullian, among the apostles which instruct us in the faith, reckons St. Matthew and St. John; among the apostolical men that do it, Mark and Luke (Contr. Marcion. lib. iv. cap. 2).

Thirdly, They who ascribed this gospel to Cerinthus were guilty of a great absurdity, as Epiphanius* observes; for how could those things be wrote by Cerinthus, which do, in direct terms, contradict his doctrine: he asserted, as Tertullian† and others of the ancients testify, the doctrine of the Ebionites, that Christ "was born as other men, and was a mere man without the divinity;" whereas the author of this gospel declares him to be the Word, which, "in the beginning, was with God, and was God;" and that "all things were made by him," and not by a "virtue far separate and distant from God," as, saith Irenæus,‡ Cerinthus held. Cerinthus therefore could not be the author of this gospel, unless we will suppose that he forged a gospel under the name of an apostle, on purpose to condemn his own opinions. And this consideration is strengthened by the tradition of many of the primitive fathers and others, who say expressly, this gospel was written by St. John the disciple of our Lord, to§ "remove that error which Cerinthus had dispersed among men;" or that he writ it "against the doctrine of the Ebionites."

And, Lastly, Whereas some Unitarians have the confidence to conclude this gospel was written by Cerinthus, because he and his followers did use this gospel, it appears from Irenæus‖ and Epiphanius, that they did constantly reject it, and use only the gospel of St. Matthew, and not that entirely.

§. 2. The other objections of the same persons against this gospel are the fruits of ignorance. For whereas,

First, They say, that "the other evangelists agree, that immediately after his baptism our Lord was led into the wilderness to be tempted forty days;" this forger of St. John's gospel saith, the next day after (his baptism) our Saviour speaks with Andrew and Peter, and the day after went to Galilee.

Ans. This is a miserable mistake, of the next day after the Baptist returned his answer to the pharisees inquiring who he was, and why he baptized (John i. 29), for the next day after Christ's baptism. The series of the story lieth thus; Christ, being newly baptized, goes into the wilderness, and leaveth John at Jordan on Judea side. In the time of our Lord's temptation, John, having finished his work at Jordan, goes over into the country beyond Jordan, out of the precincts of Judea, and into the Scythopolitan region, and baptized at Bethabara, at a water distinct from Jordan, and somewhat above it; thither some pharisees are sent to him by commission from the Sanhedrin, to inquire of the authority by which he baptized; the next day after they had made this inquiry Christ cometh in sight, and John bears record to him; and

---

* Τὸ κατ' αὐτὸν εὐαγγέλιον ταῖς ὑπὸ τὸν οὐρανὸν διεγνωσμένον ἐκκλησίαις πρῶτον ἀνομολογεῖσθαι—τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ, καὶ ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἐπ' ἀρχαίοις ἀναμφίλεκτος ὁμολόγηται. H. Eccl. lib. iii. cap. 24, p. 94. 96.

† Lib. iii. cap. 1. ‡ Apud Euseb. H. Eccl. lib. vi. cap. 14.

§ Ibid. lib. vi. cap. 25, p. 226.

* Hær. 51, §. 4.

† Cerinthus Christum hominem tantummodò sine divinitate contendit. Lib. de. Præscript. C. Hieron. in. Catal. Script. verbo Johannes.

‡ Lib. i. cap. 25.

§ Volens, per evangelii annuntiationem, auferre eum, qui à Cerintho inseminatus erat hominibus, errorem. Iren. lib. iii. cap. 11, p. 257. Adversùs Cerinthum aliosque hæreticos, et maximè tunc Ebionitarum dogma, consurgens. Hieron. Catal. Script. Catal. Procem. in Matt.

‖ Χρῶντες γὰρ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἀπό μέρους, καὶ οὐχὶ ὅλῳ. Epiph. Hær. 30. §. 5. Idem de Ebionæis dicit Irenæus; de Cerinthianis quòd Marcum præferunt, lib. iii. cap. 11, p. 258.

the next day after that he renews his record, saying, in the presence of Andrew, "Behold the Lamb of God;" ver. 29. 37, and he, following Christ, finds out Simon, and bringeth him to Christ.

Obj. 2. "The other three evangelists suppose all along that our Saviour preached but one year, and therefore they reckon but one passover, but (the pretended) St. John counts three years, and three passovers before his death, which seems to be an unaccountable contradiction."

Ans. But here again we find nothing but mistakes; for none of the three evangelists suppose that our Saviour preached but one year. This, at the first, was the opinion of the Valentinians,* and other gnostics, not of the apostles or evangelists, and it is confuted by Irenæus from the passovers of St. John; though some of the fathers fell into the same error, not on account of these evangelists, but of the prophet Isaiah saying he was sent "to preach the acceptable year of the Lord," Isa. lxi. 2, that is, the year of jubilee (see note on Luke iv. 19).

Secondly, Though the other evangelists mention expressly but one passover at the close of Christ's life, of which they speak to show he was the true paschal lamb; yet are they so far from contradicting, that they confirm St. John's account of more passovers during the time of our Lord's preaching; for (1.) St. Matthew, xii. 1, St. Mark, ii. 23, St. Luke, vi. 1, speak of our Lord's disciples plucking ears of corn on the sabbath-day, and rubbing them in their hands, and eating the corn; whereas till after the passover was over, and the first-fruits' sheaf offered, which was always done the second day after the passover, it was not lawful to eat either "parched corn or green ears" (Lev. xxiii. 14): this therefore is a sufficient indication of one passover then past. And this is still clearer from the words of St. Luke, who says they did this *ἐν σαββάτῳ δευτεροπρώτῳ*, "on the first sabbath after the second day of the passover," or after the oblation of the first-fruits' sheaf (see the note there): so that Epiphanius† saith truly, *ἵνα δείξῃ ἐντεῦθεν*, "hence it is proved," that not St. John only, but St. Luke, and the other evangelists, mention more than one passover. St. John mentions another passover, vi. 4, in these words, "And the feast of the passover was near;" and then immediately follows the mention of the feeding five thousand people with five loaves and two little fishes; now this miracle is recorded Matt. xiv. 15, Mark vi. 35, Luke ix. 12, and so they all suppose our Lord was also preaching at this other passover.

§. 3. As for the second inquiry, at what time, and upon what occasion, this gospel was written by St. John, Irenæus saith only in the general, that "he writ his gospel during his stay at Ephesus in Asia;" but whether he wrote it there before his banishment from thence by Domitian, or after his return from it, or in the isle of Patmos, to which he was exiled, he saith not. The fathers‡ of the fourth and fifth centuries do all agree, that he writ it either in that isle,§ or after his return from it, when he was ninety years old, saith Epiphanius;‖ when he was an hundred, saith Chrysostom:¶ so that according to the account of all these ecclesiastical writers, St. John must have written this gospel a considerable time after the destruction of Jerusalem.

And yet the latter writers and commentators upon this gospel have almost generally gone off from this opinion, asserting that St. John writ this gospel "in the** thirty-second or thirty-third year after our Lord's ascension." And,

§. 4. Touching the occasion of the writing of it, St. Jerome* having told us that St. John writ this gospel, rogatus ab Asiæ episcopis adversùs Cerinthum, aliosque hæreticos, "at the desire of the bishops of Asia against Cerinthus, and the heresy of the Ebionites, who held that our Lord was a mere man;" unde et compulsus est divinam ejus nativitatem edicere; "and so he was compelled to speak of his divine original;" in which opinion most of the latter writers agree with him; he adds another cause of writing this gospel, current before and in his time, viz. that* "having perused and approved the other three gospels, he supplied what was wanting in them, especially as to what our Saviour did before John was cast into prison." Accordingly Clemens of Alexandria and Eusebius say, that St. John, observing that the other evangelists had written *τὰ σωματικὰ*, that is, the series of our Lord's generation, according to the flesh, he writ a spiritual gospel, beginning from the divinity of Christ, this being reserved for him as the most excellent person, by the Holy Ghost (see and compare Euseb. Hist. Eccl. lib. iii. cap. 24, with lib. vi. cap. 14). And that he did this to supply those excellent discourses, and those signal miracles, which the other evangelists had omitted, seems manifest from the whole tenor of this gospel.

§. 5. I proceed to the third inquiry, why Christ still speaketh in this gospel, as one who did and could do nothing of himself, but acted all things by commission from, and by the power and authority of God the Father.

This is a matter of very great importance; for it is observable, that whereas Crellius, in his book de uno Deo Patre, sect. 2, reckons up thirty-six arguments against the divinity of Christ; and Woltzogenius, in his Præparatio ad utilem Lectionem librorum Novi Testamenti, reckoneth up sixty against it; one half of them are taken from some passages of this gospel. And the same author, in his prolegomena to this gospel, saith, that "in no writing of the evangelists or apostles, are there more arguments against the divinity of Christ, than in this gospel." Nor have I yet been so happy as to see one author, who hath given sufficient, clear, and satisfactory answer to the arguments produced from this gospel against that necessary article. I could heartily wish that men so skilled in the controversies betwixt us and the Socinians, as Dr. Edwards, of Jesus College, is, would rather give us a clear answer to the arguments of Crellius de uno Deo Patre, against the divinity of Christ, which is too much wanted, than furnish us with "antidotes against Socinianism," by producing arguments against it, whilst that and such-like books, unanswered, seem to be antidotes against antidotes.

I have endeavoured in my annotations on this gospel to do this, by asserting that our blessed Lord did execute his prophetic office by virtue of that unction of the Holy Ghost, which he received at his baptism; and that all the things, which the Socinians urge from this gospel as arguments against his divine nature, were spoken by him as acting in that office here on earth; not by an immediate efflux, or exertion of his divinity, but by virtue of the Holy Ghost, conferred upon him without measure. And that I may not seem singular in this assertion, I shall strengthen it with the suffrage of some of our most able and judicious divines, and then confirm it from the plain testimonies of scripture, and our Lord's own words. Now of those able and judicious divines, who concur with me in this notion, the first is Dr. Barrow, who, in his sermon on these words, Acts ii. 38, "Ye shall receive the gift of the Holy Ghost," saith thus,‡ "The Holy Spirit not only conducted God our Saviour into his fleshly tabernacle; and with unmeasurable communications of himself did continually reside within him, but also did attend him in the conspicuous performance of innumerable miraculous works of power and goodness, exceeding not only any natural, but all created power: such as were, by mere word and will, healing the sick, and restoring the maimed, ejecting evil spirits, discerning the secret thoughts

---

* Καὶ ὅτι τῷ δωδεκάτῳ μηνὶ ἔπαθεν ἑνιαυτῷ ἑνί, βούλονται αὐτὸν μετὰ τὸ βάπτισμα αὐτοῦ κεκηρυχέναι. Lib. i. cap. 1, p. 16. Uno enim anno volunt eum post baptismum prædicâsse. Lib. ii. cap. 36; vide cap. 39.

† Hær. 51, §. 31.

‡ Μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, Epiph. Hær. 51, §. 12, p. 434. Martyrium Timothei apud Photium, p. 1403. Athanas. Synops. Scrip. Suidas in voce Johannes. Præfatio ad Joannem apud Augustinum.

§ In Patmos, Dorotheus in Vitâ Apostol.

‖ Hær. 51, ubi supra. See note on Heb. iv. 3.

¶ Serm. de Sancto Johanne Ap. tom. iv. p. 505.

** Isidore lib. de Sanctis N. Testamenti. Beda, Euthymius, Theophylact, Nicephorus.

* Verbo Johan.

† Sed et aliam causam hujus scripturæ ferunt quòd cùm legisset Matthæi, Marci, et Lucæ volumina, probaverit quidem textum historiæ, et vera eos dixisse firmaverit, sed unius tantùm anni in quo et passus est, post carcerem Johannis, historiam texuisse——Superioris temporis, antequàm Johannes clauderetur in carcerem, gesta narravit.

‡ Vol. iii. serm. 45, p. 524.

of men, foretelling contingent events, reviving the dead, raising himself from the grave; which works, some expressly, others by parity of reason, are ascribed to the Holy Spirit; 'for if,' saith our Lord, 'I by the Spirit of God cast out devils,' Matt. xii. 28, and God, saith St. Peter, 'anointed him with the Holy Ghost, and with power,' Acts x. 38."

The second is the judicious Dr. Scott,* who speaks thus, "When Christ came down into the world, to transact personally with men, he generally acted by the Holy Spirit: for at his baptism we are told, that 'the Holy Ghost descended on him in a bodily shape,' Luke iii. 22, upon which it is said, that he went away 'full of the Holy Ghost,' Luke iv. 1. After which it is plain that it was by the Holy Ghost in him that he prophesied, and wrought his miracles; for so Isa. lxi. 1, the prophet attributes the whole prophecy of Christ to the Spirit of the Lord, which was upon him; and in Matt. xii. 28, our Saviour himself affirms, that he 'cast out devils by the Spirit of God;' and therefore he saith that the Jews by attributing his miraculous works to the devil, 'blasphemed against the Holy Ghost,' Matt. xii. 31, because it was by the power of the Holy Ghost that he wrought them."

The last is Dr. Lightfoot, who, in his note on Mark xiii. 32, saith, "We must distinguish between the excellences and perfections of Christ, which flowed from the hypostatical union of the two natures, and those which flowed from the donation and anointing of the Holy Spirit. From the hypostatical union of the natures flowed the infinite dignity of his person, his impeccability, his self-sufficiency to observe the law, and to satisfy the divine justice; from the anointing of the Spirit flowed his power of miracles, his foreknowledge of things to come, and all kind of knowledge of evangelic mysteries: those rendered him a fit and perfect redeemer; these a fit and perfect minister of the gospel."

To illustrate and confirm this assertion, let it be considered,

First, That Jesus Christ, while he was on earth, delivered all his doctrines and precepts in his Father's name, or as one sent from him, and authorized to speak what he delivered in his name, according to those words of his forerunner, "He whom God hath sent speaketh the words of God," John iii. 34.

He himself often declares in express words, that he was come in his Father's name, John v. 43, that the Father had sent him, viii. 29, that he came not of himself, but he sent him, ver. 42, that he came not to do his own will, but the will of him that sent him, vi. 38—40. 57, that the works which he did bare witness of him, that the Father had sent him, v. 36, 37, that he spake those things which he had heard of, and seen with, his Father, viii. 26. 38, and that the Jews were guilty of a great sin, in that they believed not in him whom the Father had sent, v. 38. Of this doctrine he saith, "My doctrine is not mine, but his that sent me; and if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," vii. 16, 17 (see the note there): that he spake not from himself, but from him that sent him, ver. 18, that as his Father had taught him, so he spake these things, viii. 28, that he had told the Jews that truth which he had heard of God, ver. 40, that the word which they heard was not his, but the Father that sent him, xiv. 24, that he had not spoken of himself; but the Father which sent him gave him commandment what he should say, and what he should speak: whatsoever he spake therefore, even as the Father said to him, so he spake, xii. 49, 50; and of his disciples he speaks thus to his Father, "I have given to them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me," xvii. 8: from all which sayings he concludes, that "he that heareth me, heareth him that sent me: and he that believeth in me, believeth in him that sent me," xii. 44, xiii. 20. Consider,

Secondly, That he preached his doctrines, and delivered his sayings to the world, by virtue of that Spirit with which he was anointed; so we learn plainly from those words of John the Baptist, iii. 24, "He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure to him" (see the note there). So also he himself declares, in his first sermon preached at Nazareth after his temptations; for having read those words of Isaiah lxi. 1, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives—to preach the acceptable year of the Lord; he began to say to them, This day is this scripture fulfilled in your ears," Luke iv. 18, 19. 21.

Moreover, it seems essential to a prophet to act as he is moved, assisted, and incited by the Holy Ghost; for a prophet, saith Philo,* ἴδιον μὲν οὐδὲν ἀποφθέγγεται, "speaks nothing from himself, but all things from another:" no prophecy being, saith St. Peter, ἰδίας ἐπιλύσεως, "of the proper motion, or incitation of the prophets," they speaking still as "they were moved by the Holy Ghost" (2 Pet. i. 20, 21). And it is essential to a prophet sent from God, and speaking in his Father's name, to speak that only which he had received from him, even as other prophets did, that is, by inspiration of the Holy Ghost; whence by this Spirit our great prophet is said to be sanctified, or consecrated to his office, and sent into the world (x. 36).

Thirdly, The miracles he did on earth in confirmation of this mission and his doctrine, were also done by the assistance of the Holy Ghost. So we learn plainly from these words of the apostle Peter, Acts x. 37, 38, "Ye know how God anointed Jesus of Nazareth with the Holy Ghost, and with power (or with the power of the Holy Ghost), who (thereupon) went about doing good, and healing all that were oppressed with the devil: for God was with him." And Christ himself affirms in one place, that he did "cast out devils by the finger (i. e. the power) of God," Luke xi. 20, and in another that he did cast them out "by the Holy Ghost," Matt. xii. 28, from the collation of which two places we may rationally conclude, that what he elsewhere saith he did by the power of God was done by the Spirit of God abiding in him: thus, when our Lord came from the wilderness, where he was tempted of the devil, he goes through all Galilee, healing every disease and malady in the people: and the fame of him goes out through all Syria: "and they brought to him all sick people, and all that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy; and he healed them," Matt. iv. 23, 24. Now by what power he healed all these diseases and maladies, which raised this fame of him in Galilee, St. Luke insinuates, by saying, "He returned in the power of the Holy Ghost into Galilee, and the fame of him was spread throughout all that region," Luke iv. 14.

Moreover, our Lord declares he did his miracles by the Father abiding in him, bidding the Jews believe his works, that they might know and believe that the Father was in him, and he was in the Father, John x. 37, 38, and ch. xiv. he proves, that he is in the Father, and the Father in him; "because," saith he, "the Father that dwelleth in me, he doth the works," ver. 10, and, ver. 11, he adds, "Believe me that I am in the Father, and the Father in me; or else believe me for the works' sake." Now these works being done, as hath been proved, by the Holy Ghost, it follows that he must be here said to be in the Father, and the Father in him, because the Spirit of the Father, styled "the power of the Most High," Luke i. 35, resided in him without measure. And having promised to send the Holy Ghost upon them, and said they should do greater works than he had done, because he went to the Father, to send this promise of the Father, ver. 12. 17, he adds, ver. 20, "In that day ye shall know, that I am in the Father, and you in me, and I in you." Now it is certain, that Christ was in his apostles by his Spirit abiding with them (ver. 16), and that they were in him by the same Spirit uniting them to their head Christ (Eph. ii. 22, iii. 16, 17, iv. 16); and therefore Christ must be here said to be "in the Father" by the Spirit of his Father (see the note there, and see more proofs of this, note on John xvii. 19, 20. 22): so that from these things I conclude, that Jesus Christ being then in the state of humiliation, and emptied of the form of God, acted, in things relating immediately to his prophetic office, not as God, but only as a prophet sent from God; not by the power of his divine nature, but of that Spirit by which he was anointed and sanctified to that office: though being also God,

* Vol. ii. par. ii. cap. 7, p. 60, 61.

* Quis Rer. div. Hæres. p. 404.

of the same essence derived from the Father, he might do many other things by virtue of his divinity; by that discerning what was in the hearts of all men; by that walking on the sea, and stilling the stormy winds with a word, which he did only in the presence of his disciples; and by that doing many other things of a like nature.

Moreover, his divinity being part of that doctrine which he was to publish, he might upon occasion assert it, by saying, God was properly his Father, and he was properly his Son; and that he and his Father were one, and that all men were to worship the Son even as they worshipped the Father; with other things of a like nature, relating to his divinity.

The objection of the Socinians against this hypothesis, is fully answered, note on Matt. iii. 16.

POSTSCRIPT.

I COME now to the chief controversy betwixt me and Mr. Whiston, which is concerning the time of Christ's preaching and his baptism.

He saith, prop. 8, that "the beginning of our Saviour's ministry, both as to preaching and miracles, commenced soon after that of John the Baptist, towards the beginning of the famous fifteenth year of Tiberius, long before his own baptism;" i. e. according to his computation, near two years before it.

Now to this proposition I oppose the contradictory assertion of Cyril of Jerusalem,* viz. That "Jesus Christ preached not before his baptism, but then only began to preach when the Holy Ghost bodily descended on him in the shape of a dove:" and this probably he might know from the tradition of the Jewish converts, who might be baptized with him. Agreeable to this assertion is that of Eusebius of Palestine,† that "our Lord beginning to be thirty, came to John's baptism, καταρχὴν τε ποιεῖ τηνικαῦτα τοῦ κατὰ τὸ εὐαγγέλιον κηρύγματος, and from thence he began to preach the gospel." Epiphanius,‡ who was born in Palestine, of Jewish parents, saith, that "our Lord came to the baptism of St. John the Baptist in the thirtieth year of his incarnation, καὶ ἀπεντεῦθεν, and from that time preached the acceptable year of the Lord." And lastly, Irenæus saith§ that "he neither could have disciples nor could teach before he began to be thirty, magistri ætatem non habens; but then he came to his baptism, triginta quidem annorum existens, cùm veniret ad baptismum, deinde magistri ætatem perfectam habens, being then of perfect age to be a teacher." And hence arose that canon‖ of the church to ordain a presbyter τριάκοντα ὄντα ἐτῶν, "when he was thirty years old." This being by all the fathers (one alone excepted) gathered, and thought certain, from St. Luke, that Christ came to his baptism when he was in his thirtieth year; see the note on Luke iii. 33, where this is proved, and the sense of the words of St. Luke is fully considered: and, saith Langius,¶ "that which hath this full consent of antiquity, and is agreeable to scripture, is certainly the truth."

Secondly, It is the express assertion of St. Luke, that the Baptist began his ministry in the fifteenth year of Tiberius; for then, saith he, "the word of the Lord came to him, and he came forth preaching the baptism of repentance," Luke iii. 2, 3, and it is the general assertion of all antiquity, that Christ was baptized in the same year; it is therefore impossible that either John should so long begin to preach, or that Christ should preach so long as he saith he did, before his baptism. And,

Thirdly, That which Mr. Whiston offers from Eusebius** in favour of his opinion is a perfect demonstration against it; for he saith, St. John writ his gospel to supply the defects of the other evangelists, who had omitted τὴν περὶ τῶν ἐν πρώτοις καὶ κατ' ἀρχὴν τοῦ κηρύγματος ὑπὸ τοῦ Χριστοῦ πεπραγμένων διήγησιν, "the narrative of the things done by Christ at the beginning of his preaching:" now, saith the same Eusebius, in the same book, Christ beginning to be thirty years old, came to John's baptism, καταρχὴν τε ποιεῖ τηνικαῦτα, &c., "and from thence he began to preach the gospel:" moreover, he makes the defect of the other evangelists to consist in this; that "they said nothing of the time of the beginning of Christ's preaching" (which, saith he, was from his baptism by John in Jordan) till after John's imprisonment; whereas the evangelist St. John begins there (i. e. at the beginning of Christ's preaching after his baptism), saying, "This beginning of miracles did Jesus;" and goes on through all the time of John's baptizing afterward, till his imprisonment, as he shows by saying, "John was baptizing in Enon, near Salim, for John was not yet cast into prison," John iii. 23. Who sees not now that Eusebius places all the time of Christ's preaching, mentioned by St. John from the second to the fifth chapter, betwixt Christ's baptism and St. John Baptist's being cast into prison? Now this being the way that Jerome, Eusebius, and all the ancients, who undertook to answer the cavils of Porphyry and others who questioned the truth of the gospels, took to reconcile the evangelists in this matter, demonstrates that they knew and believed nothing of this new revelation that our Saviour preached above two years before his baptism.

To proceed now to the arguments from scripture, concurring with the suffrage of antiquity, I assert,

First, That John the Baptist did see the Holy Spirit descending from heaven, and abiding upon Christ at his baptism. This is evident (1.) from the nature of the thing, it being almost inconceivable that there should be such a glorious opening of the heavens, and such a visible descent of the Holy Ghost in a bodily shape, and that he who stood by all the while, and saw Christ come out of the water, should not discern what was more visible, as being a more glorious appearance.

Secondly, This seems farther evident from the words following, καὶ ἰδοὺ, "And behold a voice from heaven, saying, οὗτος, This is my beloved Son;" for as, in the like case, καὶ ἰδοὺ, "And behold a voice out of the cloud saying, οὗτος, This is my beloved Son, hear him," Matt. xvii. 5, was an advertisement to the disciples present there, that God from heaven gave them this testimony concerning him who was transfigured before them: so the καὶ ἰδοὺ οὗτος, "And behold this," &c., Matt. iii. 17, must be an advertisement to the Baptist, that he on whom the Holy Ghost thus descended was the Son of God. And hence John's testimony is thus related, i. 32—34, "He that sent me to baptize said, On whomsoever thou (baptizing) seest the Spirit descending and abiding on him, he it is that baptizeth with the Holy Ghost; and I saw (this) and (hearing also at the same time the voice from heaven, saying, This is my beloved Son) I testified, that this is the Son of God."

Nor is it any objection to the contrary, that St. Mark, i. 11, and St. Luke, iii. 22, give the words of the voice from heaven thus, "Thou art my beloved Son:" for as neither of them hath the advertisement to behold, which St. Matthew hath, so he that saith to another of Christ in his audience, "This is my beloved Son," saith in effect to him, "Thou art so."

Hence I infer, that the Baptist saw not the Holy Ghost descending upon Christ as a dove before Christ's baptism, and consequently, that his testimony of this matter, John i. 32, must relate to what he had seen at his baptism, since otherwise the Baptist must have seen him twice descending thus upon Christ, in the very same shape, and after the same manner; whereas if, by the first vision, the sign of the Messiah promised to him was so fully given him, that he declares that he had seen it, and by it was enabled to testify Christ was the Son of God, what need was there of a second vision, or to what end was it designed?

Secondly, There is no reason to say that the Holy Ghost descended twice in the same shape, and with the same circumstances, from heaven upon Christ, as this opinion doth suppose, since by the first descent upon him he must be suf-

---

* Οὐ πρὸ τοῦ βαπτίσματος εὐηγγελίσατο——ἀλλὰ τότε ἤρξατο Ἰησοῦς κηρύσσειν, ὅτε κατῆλθεν τὸ Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερᾶς. Catech. 3, p. 21, B.

† Hist. Eccl. lib. i. cap. 10. ‡ Hær. 51, n. 24.

§ Lib. ii. cap. 39. ‖ Phot. Nomoc. p. 758.

¶ Quod tanto omnium consensû approbatum, tantâ antiquitate nititur, id, sine omni dubio longè verissimum est, præsertim si non modo à scripturarum veritate nihil planè dissentiat, sed etiam apprimè cum illâ conveniat.

** Hist. Eccl. lib. iii. cap. 24.

ficiently sanctified and consecrated to his office. Moreover, he speaks of himself, John iii. 17, as of one sent into the world by the Father, and therefore sanctified already, John x. 36. And the Baptist speaks of him not only as one who testified "what he had seen and heard" (at his baptism), but also as one "sent from God," and filled with his Spirit above measure, and who had all things put into his hands, complaining that "no man received his testimony," though God the Father had "set his seal" upon it, ver. 31. 34. Now is it reasonable to conceive, as Mr. Whiston's opinion forces us to do, that all this should be said by Christ, and by the Baptist, before that baptism in which alone the Father had declared him to be his beloved Son?

Obj. It is objected, that when Christ came to be baptized of John, he not only knew him, but speaks thus to him, "I have need to be baptized of thee and comest thou to me?" Which words imply, not only his knowledge who he was, but also that he baptized as well as himself; yet, after his baptism was over, and not before, "Jesus went up out of the water, and the heavens were opened," &c. Since then the Baptist said, "I knew him not," but had this signal given me whereby to know him, viz. the descent and abode of the Holy Ghost, how comes he to be so well acquainted with him before his baptism, as the words above mentioned do imply?

Ans. 1. To this I answer, first, That as these words, "He it is that baptizeth with the Holy Ghost and with fire," do not intimate that Christ did then, or whilst he was on earth, do this, but only that he was to do it after his resurrection and ascension (John vii. 39, Acts i. 5. 11. 16): so the words of the Baptist, "I have need to be baptized of thee," do not intimate the Baptist's knowledge that Jesus then baptized (partly because it is not true, since Jesus baptized not whilst John was at Jordan, but only when he was baptizing at Enon, John iii. 23, partly because Jesus himself baptized not, but his disciples only, John iv. 2, and surely John, who had commission from God to use this baptism, and probably had baptized these disciples, could not need their water-baptism); they therefore only signify, that Christ was the person who should afterward baptize with the Holy Ghost and fire, and that John needed that baptism which would enable him to work miracles, and to speak with unknown tongues.

Ans. 2. Secondly, I answer, that John the Baptist, being filled with the Holy Ghost "from his mother's womb" (Luke i. 15) knew by the afflatus of that Spirit, that he who then came to him was the very person on whom the Holy Ghost should descend so gloriously, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to holy prophets by an immediate intimation of the Holy Ghost. So Simeon being told "he should not die till he had seen the Lord's Christ," Luke ii. 26, had also an afflatus declaring to him that our Lord was the Christ, ver. 27. 32. So Samuel being told by God that on the morrow a man should come to be captain over his people Israel, 1 Sam. ix. 15, when Saul appears, had another afflatus, resembling that of the Baptist's here, viz. "Behold the man of whom I spake to thee," ver. 17. In a word, the Baptist being moved to say, when he baptized with water, that "another was coming after him, who should baptize them with the Holy Ghost," God tells him, that of this he should see an evidence by the visible descent of the Holy Ghost upon that person, who, from his fullness, was to impart of this Spirit to all believers; and, when our Lord came to be baptized, tells him again this was that very person.

Ans. 3. Thirdly, It is not said, "I knew him not," but οὐκ ἤδειν αὐτὸν, "I had not known him," John i. 31. 33, and this is so said as to give us just reason to believe that this was said after our Saviour's baptism; for the words of the Baptist bear properly this sense, And I had not known him, but that I came for this cause to baptize with water, that he might be made manifest to Israel (by me): then follow the words of the evangelist, ver. 32, And John bare record, saying, I saw (Gr. have seen) the Spirit descending from heaven like a dove, and it abode upon him" (which, as I have proved, the Baptist saw at his baptism), and no man can prove that he saw this before. Then follow again the words of the Baptist, ver. 33, "And I had not known him (viz. by this sign of the Spirit's descending on him), but (that) he who sent me to baptize with water, the same (had) said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost." Now why is the Baptist so particular in saying twice, that he had not known him, except he who sent him to baptize had given him this sign; if this sign had not been given him at his baptizing of Christ, but long before? Why doth he say, he came to baptize, that he might be made manifest to Israel (viz. by him baptizing); if he were not to be made manifest to him by his baptizing him, but long before? Why, lastly, should a thing of so great moment to the confirmation of Christ's mission, and the Baptist's testimony of him, as this descent of the Holy Ghost upon Christ in this manner, so long before his baptism, be never hinted in the least in any place of the New Testament, the scripture being as silent in it as in the ascent of Christ into heaven after his baptism, which the Socinians have imagined? To make this farther evident, consider that the Baptist only saith in the other evangelists, ἔρχεται, "One cometh," or is coming "after me, who shall baptize you with the Holy Ghost;" but the evangelist St. John begins his testimony thus, "John bare record, and cried, saying, This is he of whom I said, He that cometh after me is preferred before me," i. 15. Plainly, according to the observation of the ancients, beginning his testimony after Christ's baptism, whither the other evangelists had only brought him: for when St. Matthew had introduced John saying, "One cometh after me, &c., whose fan is in his hand," &c., he immediately adds τότε, "Then cometh Jesus to be baptized of John in Jordan;" the words then, "This is he of whom I said this," must intimate, that this was spoken after Christ's baptism, and not almost two years before it. Moreover, when the priests and Levites, sent from Jerusalem to Bethabara beyond Jordan, where John was baptizing, asked him, Why he baptized? the Baptist answers, "I baptize with water; but there standeth (Gr. ἕστηκεν, hath stood) one among you, whom ye know not; he it is, who, coming after me, is preferred before me." Now, First, When had Christ stood in the midst of them, but when he came from Galilee to Jordan, "to be baptized of John," seeing we find not in all the evangelists, that Jesus ever went any whither but to a feast at Jerusalem, when he was twelve years old, till he went "from Nazareth to Galilee, to be baptized of John in Jordan?" Mark i. 9, Matt. iii. 13. Whereas the evangelist St. John represents him first at Cana, then going thence to Capernaum, as to his abode, then to the passover, then to Samaria, which shows that this was done after his baptism. Secondly, These words, "whom ye know not," fairly intimate that the Baptist then knew him, as also doth the demonstrative pronoun οὗτος, "That is he who, coming after me," &c., and the words spoken the next day, "This is he of whom I said, He that cometh after me is preferred before me;" which, as I have shown, were then said when Christ came to be baptized of John; whereas the Baptist saith, "I had not known him, had not God given me this sign of the descent of the Holy Ghost upon him," to know he was that very person. And therefore, when Christ came to his baptism, God saith first to John by an afflatus, This is the very person on whom thou shalt see the sign, and then instantly upon his baptism affords it to him: moreover, the evangelist adds, "These things were done at Bethabara, where John was baptizing;" they therefore must be spoken before the Baptist left that place to go to Enon, and therefore after Christ's baptism; for that the Baptist ever returned afterward to Jordan, where Christ was baptized, we read not.

Obj. 1. Christ was then only baptized when all the people had been so, Luke iii. 21.

Ans. To this I answer, that Christ "was baptized of John in Jordan, Mark i. 7, whereas John continued afterward at Enon, "and the people came and were baptized of him there," John iii. 23, so that when St. Luke saith, "When all the people were baptized, Jesus was baptized also," it is evident he meaneth only all the people then present, or baptized at Jordan by him, Matt. iii. 5, 6. And hence the scripture makes an exact distinction betwixt John's baptizing at Jordan and afterward at Enon, and perhaps at other places, by saying, John x. 40, that Christ "went again beyond Jordan, to the place, ὅπου Ἰωάννης ἦν πρῶτον βαπτίζων, where John was first baptizing," making it evident that John

still followed his office after he had baptized Christ, baptizing still in other places: false therefore is the inference from St. Luke's mentioning the imprisonment of John before he speaks of Christ's baptism, that our Saviour was baptized at Jordan at the conclusion of John's ministry, that being only the place of John's first baptism; after which he comes to Enon, in the half tribe of Manasseh, within the precincts of Samaria, and baptizeth; and the people come to him there and were baptized; "for John was not yet cast into prison," John iii. 24. St. Luke therefore speaks of John's imprisonment by a long anticipation, that he might put all he had to say of the Baptist together; which perhaps St. John intended to intimate, by saying the Baptist "was not yet cast into prison."

Obj. 2. All the other evangelists, after Christ's baptism, say nothing of him more, but that he was tempted in the wilderness; and then when John was cast into prison, ὑπέστρεψεν, he returned into Galilee, came to Nazareth, and so to Capernaum (Matt. iv. 12, 13, Mark i. 14, Luke iv. 14). Whence it seems to follow, that Christ was baptized but a little before John was cast into prison.

Ans. 1. But how much more natural is the observation of the ancients, that the evangelist St. John observing this, begins where they had ended, viz. at the first appearance of our blessed Lord after his baptism John i. 29, and gave the testimony of him recorded ver. 15, and ver. 26, 27, a little before that.

Ans. 2. All the other evangelists speak only of the Baptist as the forerunner of Christ, or as one sent before him to prepare his way, and to preach the baptism of repentance to the people, πρὸ τῆς εἰσόδου αὐτοῦ, "before the entrance of Christ upon his office," Acts xiii. 24, which, all these three evangelists having told us what he did, and by what arguments he enforced his repentance on them, they all immediately subjoin our Lord's coming to Jordan to be baptized of him, and the history of his ensuing baptism: the Baptist being therefore only his forerunner till Christ by his baptism was anointed with the Holy Ghost, and consecrated by this unction to his office, they had no more to say of the Baptist afterward; and so they only speak of what Christ began to say after that John was cast into prison, viz. "The time is fulfilled," &c. Mark i. 14, 15. But the evangelist St. John speaks of the Baptist, not as the forerunner of, but as one sent to be a witness to Christ, i. 6, which he was enabled to be only by what he saw and heard at Christ's baptism, ver. 31. 33, before which time he only spake indefinitely of "one coming after him;" but when he had baptized him, he saith demonstratively, "This is he of whom I spake;" and therefore he had reason to speak of him as long as he bore witness of him, as he afterward amply did at Enon, and of our Lord's performances before John was cast into prison; they being also testimonies of Christ's mission, and that he was the Son of God, and yet entirely omitted by the former evangelists. And whereas,

Thirdly, It is said by the other evangelists, that "Christ returned again into Galilee;" this well agrees with St. John saying, after he had ended his whole history of the Baptist, that Christ, ἀπῆλθε πάλιν, "went again," or receded into Galilee, to avoid the fury of the pharisees, iv. 3. And it seems worthy of observation, that after Christ was baptized he came to Capernaum, saith St. Matthew, that what was spoken by the prophet of the land of Zabulon and Nephthalim, in the borders of which Capernaum lay, might be fulfilled; whereas, if Christ did what St. John mentions, ch. ii. before his baptism, he must have been there before, and probably have taken up his abode there, John ii. 12, and must have done many miracles there before; since, when he came to Nazareth, they spake thus to him, "What things we have heard done in Capernaum, do also in thy own country," Luke iv. 23, and so he needed not to come thither again after his baptism to fulfil that prophecy.

Obj. 3. From the connexion of the words of St. Luke concerning Christ's temptation in the wilderness, iv. 1, with those following, ver. 13, 14, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him throughout all the region round about;" it is argued that these two things must be immediately connected.

Ans. 1. This is said, not considering that both St. Matthew and St. Mark assure us that this was only done after that John was cast into prison; which, as I have shown already, was long after our Lord's baptism at Jordan.

Ans. 2. There is nothing more common in St. Luke than such connexion of things done a considerable time after one another: thus, when he had spoken of Christ's circumcision, he immediately speaks of his appearance at the temple when he was forty days old; and yet Mr. Whiston will have his flight into Egypt, and his return thence, to intervene. He introduceth John saying, "I baptize with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose," i. 16, and then follows Christ's baptism, ver. 21, and yet the Baptist tells us, "this was he" of whom he had said this, John i. 17, and so, according to the opinion of Mr. Whiston, he must have said this almost two years before our Saviour's baptism. Again, he speaks of the Baptist's imprisonment by Herod, iii. 20, before Christ's baptism, and yet it is certain that he could not baptize Christ in Jordan after he was in prison. In fine, having spoken of Christ's presentment in the temple after he was forty days old, ii. 39, he adds, ver. 40, "that the child, being filled with wisdom, increased and waxed strong in spirit," which supposes him then of some years capable of wisdom.

Obj. 4. But, saith Mr. Whiston, this opinion that Christ was baptized before he did the things mentioned in the first four chapters of John, puts a chasm of almost two years betwixt Christ's baptism and his return to Galilee after the imprisonment of the Baptist.

Ans. 1. It is somewhat surprising to find that which hath been the observation of all the fathers who have writ upon this subject, from Clemens Alexandrinus* to Theophylact, that is, for a thousand years, turned now into an objection; their observation is this—that the other evangelists have passed over all that our Saviour did after his baptism till John was cast into prison; but the evangelist St. John, passing by all that they had said of Christ to his baptism and temptation, begins where they left off, and having told us of many things done after by Christ, he adds, that "John was not yet cast into prison;" clearly showing that, according to the tradition they had received, the evangelist speaks in these four chapters of what happened between the interval of Christ's baptism and St. John's imprisonment.

Ans. 2. Moreover, seeing there must be a like chasm of time in these evangelists, who speak not one word of Christ's leaving Nazareth till he came thence to be baptized of John; or of his preaching, miracles, or baptizing others before he was himself baptized, what absurdity is it to place this chasm after Christ's baptism, as the ancients do,† who also positively say, that "Christ preached not before he was baptized," rather than, against the suffrage of all antiquity, to place it before his baptism! This will be farther evident from the words of St. Peter rightly interpreted, viz. "Of those who have accompained with us all the time that our Lord Jesus went in and out among us, (ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, he beginning so to do from the baptism of John till the day that he was taken up from us,) must one be chosen to be a witness of his resurrection," Acts i. 20, 21. For (1.) I have proved, note on ver. 20, that "to go in and out" is to perform his prophetic office. (2.) Those words, "beginning from the baptism of John," cannot be expounded truly of Christ's entrance on his office at the beginning of John's baptism; for then the Baptist could not be Christ's forerunner, nor could he represent Christ as one that was to come after him; nor could he say he came to baptize that "he might be made manifest to Israel," seeing his preaching and his miracles, by which he manifested his glory (John ii.

* Καίτοιγε μετὰ τὸ βάπτισμα οὐδὲν αὐτὸν ἀναγράφουσιν εἰρηκότα οἱ ἄλλοι εὐαγγελισταί· ἀλλὰ τὰ μεταξὺ σιωπήσαντες, τὰ μετὰ τὴν σύλληψιν Ἰωάννου γενόμενα τοῦ Χριστοῦ θαύματα λέγουσιν. Hom. xvii. in Joh. tom. ii. p. 624. Ὁ δὲ Ἰωάννης τούτοις μάλιστα ἐνδιατρίβει, &c. Ibid. p. 621. Vide Clem. Alex. apud Euseb. Hist. Eccl. lib. iii. cap. 24. Sophron. Præfat. in Joh. Hieron. voce Johannes. August. Præfat. in Johan. et de Consensû Evangelist. lib. ii. cap. 18.

† Μετὰ τὸ βάπτισμα, φησὶ ὁ Ἰωάννης, τεθέαμαι τὸ Πνεῦμα καταβαῖνον, &c. Chrysost. hom. xvii. p. 601. Πρὸ γὰρ τοῦ βαπτίσματος οὔτε σημεῖα ἐποίησεν, οὔτε ἐγνωρίζετο. Theoph. in Joh. cap. 1, 31.

11, iii. 2), according to the opinion of Mr. Whiston, must be done long before his baptism; and much less could St. Paul say so emphatically, that John was sent προκηρύττειν πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, "to preach first the baptism of repentance to all the people of Israel before the entrance" of Christ upon his ministry (Acts xiii. 24): but, as Grotius truly saith, they are to be understood of the time, ex quo Jesus fuit à Johanne baptizatus, "from Christ's being baptized by John;" for it is reasonable to conceive St. Peter speaks of his baptism, of whose ascension he speaks in the same place, since otherwise the terminus à quo, the baptism, and the terminus ad quem, his ascension, will not respect the same person, it being, doubtless, Christ's ascension that is spoken of. In a word, if Christ preached two years before his baptism, he preached a year and a half before his forerunner; for it was only in the fifteenth of Tiberius, that "the word of the Lord coming to the Baptist, he went out and preached the baptism of repentance" (Luke iii. 2, 3). Now in this very fifteenth of Tiberius the baptism of Christ is placed by all the ancients, saying, that he was baptized, duobus Geminis consulibus, which fixeth his baptism to that very year. And hence Mr. Whiston's inference, that St. John's preaching and Christ's must begin in the same year, is confirmed by all antiquity declaring that Christ was baptized, and afterward began to preach, in the same fifteenth year of Tiberius; and the epocha of the Baptist's preaching ought to be made the beginning of the gospel; because, as St. Luke truly saith, John did εὐαγγελίζεσθαι τὸν λαὸν, "preach the gospel to the people, he preaching that men should believe on him that should come after him, that is, on Jesus Christ" (Acts xix. 4). He not only baptized with the baptism of repentance for the remission of sins, but pointed to "the Lamb of God which taketh away the sins of the world" (John i. 29). Now this faith, and this remission of sins through the blood of Christ, are the two great doctrines of the gospel.

And whereas, to avoid the testimony of St. Luke, who, when he had spoken of Christ's baptism after the people were baptized, and the descent of the Holy Ghost upon him in the shape of a dove, and of the voice from heaven, saying, "Thou art my beloved Son," which in St. Matthew and St. Mark are expressly said to follow Christ's baptism, immediately adds, "And Jesus himself began to be about thirty years of age;" Mr. Whiston saith, "This relates, not to the time of his baptism, but of his ministry long before his baptism:" in this, as he contradicts all the ancients, so he makes St. Luke to relate first what happened at Christ's baptism, and, in his own opinion, at the end of the Baptist's ministry; and then, in the immediate ensuing words, to speak of what was done almost two years before; than which nothing can be more improbable. (2.) They who refer the word ἀρξόμενος to the beginning of Christ's ministry or preaching, as some chronologers and others do, still refer it to his ministry after his baptism; so that Mr. Whiston is still left alone with his new notion of Christ's ministry long before his baptism, and his groundless distinction betwixt Christ's private and his public ministry, for which there is neither foundation nor colour in scripture or antiquity. And, (3.) whereas Mr. Whiston will not allow the word ἀρχόμενος to refer to Christ's years, but will rather have it to refer to κηρῦξαι, or some such word, i. e. to a word not used, i. e. to a matter not so much as hinted by him, as I have in my note justified the Greek from the censure of the critics, and strengthened our version with the concurrence of all the Greek fathers who accord with it, and thence infer that Christ was beginning his thirtieth year at his baptism; so it may be confirmed by the concurrence of Jerome,* and of all the ancient versions, with the sense of our translation.

Lastly, Whereas he cites, for confirmation of his opinion, the words of the Jews, saying, Luke xxiii. 5, "He stirreth up the people, teaching through all Judea, beginning from Galilee to this place;" and those of St. Peter, Acts x. 37, "The word which ye know was published through all Judea, beginning from Galilee, after the baptism which John preached:"

Ans. 1. I answer, that these words agree exactly with our hypothesis, who say, that after Christ's temptation he returns to John, and receives his testimony that he was the very person of whom he had before indefinitely spoken, yea, that he was "the Son of God," John i. 34, which he had heard only at his baptism, and that he was "the Lamb of God that taketh away the sins of the world," of all which things the other evangelists had given no account; then he goes into Galilee, manifesting his glory there; from thence to Jerusalem, then to Judea, where he baptizeth by his disciples, as John did, into the faith of the Messiah, whose kingdom was shortly to be set up, and for which they were to prepare themselves by the baptism of repentance, and then again goes back to Galilee (see the note on John iii. 22. 26).

Ans. 2. St. Peter plainly saith, that this word was spoken by Jesus of Nazareth, (1.) when he had been "anointed by the Holy Ghost and power," which after his baptism he was: for then "he returned from Jordan full of the Holy Ghost" (Luke iv. 1), "and into Galilee, ἐν δυνάμει τοῦ Πνεύματος, in the power of the Spirit" (ver. 14), whereas before his baptism nothing of this nature is said of him. (2.) That he is said to begin "from Galilee after the baptism which John preached," i. e. after that baptism was concluded by the imprisonment of the Baptist. Now, though our Lord was baptized above a year before, and by his disciples did baptize after the manner of John; and to the same ends, whilst John himself continued so to do, and no longer; yet it was after the ceasing of the baptism of John that he begins in Galilee to preach the kingdom of God, and declare that it was now coming. Thus St. Mark tells us, that "after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time (of the coming of the Messiah to erect it) is fulfilled, and the kingdom of God is at hand; repent ye, therefore, and believe the gospel" (Mark i. 14, 15): and in like manner St. Matthew, that "from that time (that the Baptist was cast into prison) Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand" (Matt. iv. 17). The time before, recorded by the evangelist St. John, was spent in doing such miracles, and teaching such doctrines, as might prepare them to receive and believe in him, when he began to preach the doctrine of his kingdom, and to set it up. And hence we find, that though Christ had disciples or followers before, yet he had called none before to follow him, or be continually with him, as afterward he did, Matt. iv. 19. 21, Mark i. 17. 20. Here, therefore, seems to be a clear account of this whole matter; Christ cometh from Nazareth to Jordan to be baptized of John, that he might see the sign God had promised, and hear him styled from heaven "the Son of God;" and so by testifying these things might make him "manifest to Israel;" he hereupon declares what he had seen and heard, and so pronounces Christ "the Son of God:" then Christ goes on during the baptism of John at Bethabara, at Enon, and perhaps elsewhere, to work miracles, and to declare that "God had sent his Son to be the Saviour of the world" (but not yet saying that he was that Son), and by his disciples to baptize men as John did, to fit them for, and to prepare them to embrace, the doctrine of his kingdom when it was to be set up. When therefore John was cast into prison, and so his ministry was finished, and gave place to that of Christ's, Christ goes into Galilee, and there begins to preach that doctrine which was to commence at the cessation of John's baptism, and succeed to it: and therefore the first three evangelists, passing by what Christ did after his baptism to fit men for this kingdom, begin what they had farther to say of him when "Christ himself began" to preach the doctrine of that kingdom. And Christ himself saith, with relation to that epocha, "From the days of John the Baptist till now, the kingdom of heaven suffers violence," Matt. xi. 12, and Luke xvi. 16, ἀπὸ τότε, "From the time of John the kingdom of heaven is preached, and all men press into it."

Note also, that whereas in the preface to the gospel of St. John I have said, the passovers during the time of our Saviour's ministry were but four, I find now reason

* Et ipse Jesus erat incipiens quasi annorum triginta. Hieron. Vulg. Ipse verò Jesus erat quasi filius annorum triginta. Syr. Et Jesus cœperat ingredi in trigesimum annum. Arab. Et erat Jesus circiter triginta annos natus. Pers.

to conceive, with the right reverend bishop of Worcester, Dr. Allix, and Mr. Whiston, that they were five.

First, From our Saviour's baptism, which by the suffrage of all antiquity was in the fifteenth of Tiberius, which began on the nineteenth of August, and so Christ's first passover must begin in the same fifteenth of Tiberius, and so his last passover, which according to the Greek chronicle of Eusebius was in the nineteenth of Tiberius, and according to Phlegon in the fourth year of the twenty-second Olympiad, must be his fifth passover.

Secondly, Christ was baptized in the fifteenth of Tiberius, *duobus Geminis consulibus, i. e. C. Rubellio Gemino et C. Fusco Gemino Coss. He dying therefore in the nineteenth of Tiberius, must die, Servio Sulpitio Galba et L. Cornelio Sullâ Coss; that is, in the fifth year following. And this I also gather from Dion,† who saith that Tiberius died after twenty-two years, seven months, 7 Kal. April, or the twenty-sixth of March; Cn. Proculo et Pontio Negrino Coss. Now reckon the consuls backward to the nineteenth of Tiberius, and you come to Galba and Sulla.

* Lib. lviii. p. 732. † Euseb. Chron. Tertul. adv. Jud. cap. 8.

CHAPTER I.

1 [1] In the beginning (*of the creation*) was the Word, and the Word was [2] with God, and the Word was [3] God.

2 The same was in the beginning with God (*i. e. that divine person of whom I am to speak, neither began to be when he was born into the world, nor when*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἐν ἀρχῇ ἦν ὁ Λόγος. *In the beginning was the Word.*] Here note,

First, That ἐν ἀρχῇ, "in the beginning," cannot here signify in the beginning of the gospel, but, as Grotius saith, it being taken from the word *berischeth*, Gen. i. 1, translated by the Septuagint, ἐν ἀρχῇ, must signify cùm primùm rerum universitas cœpit creari, "from the beginning of the creation," as appears,

First, From the following words, declaring positively, that all things were made by the Word here mentioned, ver. 3, even "the world" itself, ver. 10, and negatively, that "without him there was not any thing made that was made;" which plainly shows, that the evangelist is here speaking of the creation, rise, or beginning, of all things created. And this interpretation is strengthened by all those other scriptures which speak of a glory this Word had with the Father "before the foundation of the world," and represent him as one "begotten before the whole creation," as being πρὸ πάντων "before all things:" so that they all were both at first created, and still subsisted by him (Col. i. 15—17), and that he "in the beginning framed the heavens and earth," even those heavens and that earth that shall "decay and perish" (Heb. i. 10, 11).

Secondly, The Socinian gloss makes a very plain and flat tautology in the words of the evangelist: for the sense of them, according to it, must be this—that Christ was, when John Baptist preached that he was, or, which is all one, that he was when he was, or when he was preaching his own gospel. Now, how can it be worthy of an inspired apostle to assert, that the Word had a being when he began to preach, or when he was twenty-nine years old, that is, when the Baptist came to make him "manifest to Israel," this being as true of any other man living, as of the Word, even of Judas who betrayed him, and of Pilate who condemned him, and being told as plainly by all the foregoing evangelists!

Thirdly, Can we imagine that the apostle, speaking of Christ as the Word, before he had begun his prophetic office, from which they do ascribe this name to him, and at the least as soon as he was made flesh, should constantly use this phrase, which belonged only to him as executing that office, and when, that office being ended, he assumed his kingly office, should again ascribe this title to him, by saying, "His name is the Word of God" (Rev. xix. 13); and yet in his large account of his prophetic office throughout this whole gospel, he never should be once mentioned by him under that name or title, which then so properly belonged to him? And,

Fourthly, All the philosophers, who speak περὶ τοῦ Λόγου, "of the Word," spake of it as that "principle καθ' ὃν ἀεὶ ὄντα, τὰ γινόμενα ἐγένετο, by whom ever existing all things were made:" this was the doctrine of the Platonists, saith Amelius, as it was also of Zeno, who styles the Λόγος "eternal," and all the other heathens, who speak of this Logos; and of all those Jews, who spake of him in the language of Philo, as πρεσβύτατος, "the most ancient of all beings;" and of all those Targumists who tell us, the Word was made by the *Memra Jehovah*, "Word of God;" and as the Jerusalem Targum, that it was he who said to the world, "Let it be, and it was:"—I say, all these Jews and heathens could not understand the apostle otherwise than Amelius did, when he said, This barbarian hath placed the Logos ἐν τῇ τῆς ἀρχῆς τάξει καὶ ἀξίᾳ, "in the order and dignity of a principle by whom all things were made."

Secondly, Note also from the same Grotius, that to be "in the beginning," is, in the Hebrew language, put for being from eternity, for sic mos est Hebræis æternitatem populariter exprimere, the being in the beginning, and before the world was, importing a being before time, and therefore from eternity: so Prov. viii. 23, "I was set up from everlasting, or ever the earth was," מראש מקדמי ארץ ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι· Micah v. 2, "Whose goings forth are, *mekedem*, from the beginning, from everlasting." And "God that abideth *mekedem*," Ps. lv. 19, Hab. i. 12, is ὁ ὑπάρχων πρὸ τῶν αἰώνων, "he that is from everlasting:" and so it may here signify, and, being spoken of him who was from eternity, must import.

Was the Word.] The plainest reason why this essential Son of God is styled "the Word," seems to be this; that as our words are the interpretation of our minds to others, so was this Son of God sent to reveal his Father's mind to the world.

[2] *And the Word was,* πρὸς τὸν Θεὸν, *with God.* And ver. 2, *he was in the beginning with God.*] Πρὸς Θεόν, i. e. μετὰ Θεοῦ, Theophyl. that is, "Reason was in God," saith Mr. Le Clerc, but he gives no instance were the preposition πρὸς in the New Testament signifies *in*; whereas there be many instances where it hath the signification of παρὰ and μετὰ, *with*, as when it is said, Matt. xiii. 56, "His sisters are πρὸς ἡμᾶς, with us;" Matt. xxvi. 18, "I keep the passover πρός σε with thee;" Mark ix. 19, "How long shall I be, πρὸς ὑμᾶς; with you?" and, xiv. 49, "I was always πρὸς ὑμᾶς, with you:" see 1 Cor. ii. 3, xvi. 6, so in this evangelist: Eph. i. 2, πρὸς τὸν πατέρα, "With the Father:" so iii. 21, v. 14. And thus in Ignatius* Christ is mentioned as πρὸς αἰώνων παρὰ πατρὸς ὢν, καὶ ἀφ' ἑνὸς πατρὸς προελθὼν, "being with the Father before the world, and proceeding from him alone."

Nor will this phrase admit of either of the senses imposed on it by the Socinians; v. g. not of that, which saith, he was with God, that is, he was known to God alone: for (1.) this is not absolutely true, he being known, before his prophetic office was begun, to the angels, saying to the shepherds, Luke ii. 11, "To you is born this day a Saviour, which is Christ the Lord;" to the virgin Mary, to whom the angel had revealed, that he was "the Son of the Highest," one that should "sit on the throne of David," and was to be called "Jesus," Luke i. 30. 33, to Zachary, Joseph, Simeon, Anna, and the wise men. (2.) It is a gloss without example of any such import of the phrase, and without any probability; for who would think that, by saying only, "Titius

* Ep. ad Mag. §. 6, 7.

the world and all things in it were made; for he then was, and so was not a creature, but was God, of the same nature with him, though as to personality distinguished from the Father).

was with Sempronius," I should mean that he was known to him alone? And (3.) this is as true of antichrist, of hypocrites latent among believers, of a secret thief, or murderer; but can it therefore properly be said, that they are with God? Wherefore this gloss being so plainly absurd, they fly to a second; viz. that Christ, before he entered into his prophetic office, was taken up into heaven, to be instructed in the mind and will of God, as Moses was into the mount, and upon that account it is here said that he was with God. But here lies the great difference betwixt Christ's supposed ascent to heaven, and that of Moses into the mount; that when Moses was called up into the mount, the people had public notice of it; and he took Aaron and his sons, and seventy elders of Israel with him, who saw the glory of God (Exod. xxiv. 10); and all Israel beheld "the glory of God," as a devouring fire on the top of the mount (ver. 17); and after the forty days were over, it is said that Moses came down from the mount, and the children of Israel saw him with his face shining (Exod. xxxiv. 30). Now, if Christ was taken up into heaven as Moses was into the mount, why was it not made public at that time? Why no witnesses? Why no appearance of the glory, to satisfy mankind of the truth of it? And yet we find, that when he was transfigured on the holy mount, he took Peter, and James, and John, with him, which circumstance is carefully mentioned by three evangelists; and Peter, who was one of the witnesses then present, lays great weight upon this being done in the presence of witnesses. "For," saith he, "we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory.—And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. i. 16—18). Now let any one compare this with the account which they give of Christ's ascension into heaven; the transfiguration was intended only for a particular testimony of God's favour before his sufferings; but even in that he took care there should be very credible witnesses of it. And is it then possible to believe there should be such an ascension of Christ into heaven, for no less a purpose than to be instructed in his embassage, and to understand the mind and will of God as to his office; and yet not one of the evangelists give any account of the circumstances of it? They are very particular as to his birth, fasting, baptism, preaching, miracles, sufferings, resurrection, and ascension; but not one word among them all as to the circumstances of this his being taken up into heaven for so great a purpose. Now if it were necessary to be believed, why is it not more plainly revealed? Why not the time and place mentioned in scripture, as well as of his fasting and temptation? Who can imagine it consistent with the sincerity and faithfulness of the writers of the New Testament, to conceal so material a part of Christ's instructions and qualifications, and to wrap it up in such doubtful expressions, that none ever found out this meaning till the days of Socinus? In a word, had either of these senses been intended by the apostle, why speaks he so obscurely, and says not, as the Socinians, that he was taken up into heaven, or was known to God alone, but so as to have given so great occasion to that dangerous error, as they supposed it, of all Christians before Socinus, that Christ had a being before the world, or before any thing that was made, and therefore could not be a creature? For the words following, "All things were made by him, and without him was not any thing made that was made," must exclude him from being of the number of things made; and therefore evidence that he was so in the beginning with God, as to be before all created beings.

[3] *And the Word was God.*] He was so, say the Socinians, by office, not by nature, as being the legate and ambassador of God; but,

First, They have not yet, nor can they show, that any thing is in the scripture absolutely, and in the singular number, called God, for any other reason than that the divine nature was imparted to it. It is said indeed of Moses, "Thou shalt be to Aaron *beheloim*, in the place of God," τὰ πρὸς τὸν Θεὸν, saith the Septuagint, "in things pertaining to God," Exod. iv. 16; and vii. 1, God saith, "See I have made thee *elohim*, a God to Pharaoh," viz. by giving thee authority to speak unto him in my name; but then in neither of these places is he called Jehovah, nor absolutely *elohim*, but only with respect to Aaron and Pharaoh, to whom he was to speak God's message. Grotius saith, that the same person is styled "Jehovah" in the Old Testament, who, in the New, is styled an "angel;" and that the same person is sometimes called in the Old Testament an "angel," and sometimes "Jehovah;" so also doth Mr. Le Clerc on Gen. xvi. 13, xviii. 1, xx. 1, but without just ground: for the angels being God's retinue, and always present with him when he made his glorious appearances, there is no reason to say the angel was God, because he appeared with him, or sometimes speaks or acts by his appointment, or in his presence; but only that God and his glorious angels appeared at the same time, and that they sometimes spake as from the Shechinah; v. g. Exod. iii. 2, we read that "an angel of the Lord appeared to Moses in the bush," and St. Stephen saith, that "the angel of the Lord appeared to Moses in the bush," Acts vii. 30, but neither of them say, that angel was Jehovah, or that the Lord was not present there himself; but, on the contrary, say expressly, that Moses "heard the voice of the Lord saying to him, I am the God of Abraham;" St. Stephen, Acts vii. 53, and St. Paul, Gal. iii. 19, say, the law was "delivered by the angels;" but hence it doth not follow, that any angel was so employed in the delivery of the law as to take upon him the person of God, or that any creature said, "I am the Lord thy God," &c. And when it is said, that "some have entertained angels unawares," Heb. xiii. 2, I own that Abraham and Lot did so; but hence it doth not follow, that any angel spake as if he were Jehovah, or that Abraham spake to them as such, or owned one of them to be "the Judge of the whole earth." I rather think, with the bishop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue of the Shechinah, or divine majesty, styled "the Lord," ver. 1. 13: for after the same men, who came in, and did eat with Abraham, and rose from the table, were departed (ver. 16. 22), Abraham stands still before the Lord, that is before the divine majesty (ver. 1), and styles him "the Judge of the whole earth." And this agrees well with the opinion of the Jews, who, as they acknowledge that the three men whom Abraham entertained were created angels, so also do they own, that there was then a separate appearance, or divine majesty, which talked with Abraham. And this takes off the observation of Crellius, and others in this place, that the name Jehovah is given to angels: for, according to this interpretation, the name Jehovah is not given to any of the three angels, which were entertained by Abraham, but only to the Shechinah, or divine majesty, which appeared with them, and spake to Abraham, from ver. 10 to 17, and to whom, after the departure of these three, one into heaven, and two to Sodom, Abraham still speaks to the end of that chapter. It was an angel of, or messenger from, the Lord, that spake to Hagar, Gen. xvi. as appears from his saying (not I, but) "Jehovah heard thy affliction;" when therefore we read, ver. 10, that "the angel of the Lord said to her, Multiplying, I will multiply thy seed," it is to be understood thus—he said this to her in the name and words of the Lord, speaking not his own, but the Lord's words; and therefore R. Uziel here saith, "She gave thanks before the Lord, whose Word had spoken to her." Thus Solomon sent to Hiram, saying, either by letters, as Hiram returned his answer "in writing," 2 Chron. ii. 11, or commanding his servants to say in his name, "David my father;" for David was not the father of the messengers, and so they could not say, "My father." So the centurion sent first "by the rulers of the Jews," desiring Christ to heal his servant, and after, by other friends, saith to Christ, "I am not worthy that thou shouldest come under my roof;" i. e. he desires them to say these words as from him, Luke vii. 2. 10, these two are, by Le Clerc, produced as instances of

messengers and legates, speaking as if they were the very persons from whom they were sent; whence he and others infer, that an angel sent from God may say, "I am Jehovah, I am the God of Abraham," as Exod. iii., and "I am the Lord thy God, which brought thee out of the land of Egypt; thou shalt have no other gods but me:" whereas in truth they are but instances of messengers and friends, speaking in the name of them that sent them, the words which they had bid them say, as from them, and had put into their mouths; and so in like manner the words of the angel speaking to Hagar, and others, what belonged to God alone, most only be the words which God had commanded them to say in his name, and as from him: and this is a sufficient answer to all that is produced by Grotius, Le Clerc, and the Socinians, to prove that angels, representing God, are sometimes styled Jehovah, and speak as if they were the Lord of heaven and earth, or the God of Abraham, Isaac, and Jacob.

Secondly, That "the Word" is here properly styled God, is evident from the context: for (1.) When it is said in the precedent words, "The Word was with God," and when this is repeated in the following verse, the Socinians themselves own that the word God signifies him who truly and properly is so. The apostle then must either understand the same God, as to essence, when he saith, "The Word was God," or leave all Christians liable to a great and dangerous mistake, by reason of the ambiguity of his words. Moreover, the word God, in this chapter, is used eleven times in its proper sense; nor can one instance be produced from the whole New Testament, where, in the singular number, it is used in any other sense: is it then reasonable to conceive it is here used in that improper sense, in which it never is again once used throughout this gospel, or the whole New Testament, rather than in that sense in which it is continually used in all other places?

Obj. Yes, say the Socinians, because it is here said, the same "was in the beginning with God?" whereas God, properly taken, cannot be said to be "with God," that is, with himself.

Ans. But to this I answer, (1.) That nothing formally, and in the same conception, can be said to be with that which is one with itself; but yet that which is essentially the same, but hath this title from an internal relation to another, as, being "God of God," or as having the divine essence communicated to it, may be said to be with him: for (1.) The wisdom of God is identically God, according to the old axiom, Quicquid est in Deo, est ipse Deus, "Whatsoever is in God is God," and yet παρ' αὐτῷ, "With him are wisdom and power," saith Job, xii. 13; "I was, παρ' αὐτῷ, with him," says Wisdom, Prov. viii. 27. 30, "All wisdom is from the Lord, and μετ' αὐτοῦ, with him," Ecclus. i. 1. Thus Philo* observes, that when God saith he made man after the image of God, Gen. i. 27, speaking ὡς περὶ ἑτέρου Θεοῦ, "as of another God, he speaketh of," and πρὸς τὸν δεύτερον Θεὸν, ὃς ἐστιν ἐκείνου Λόγος, "to that second God, who is his Word."

Secondly, The primitive fathers do very plainly and frequently say, that the Word was strictly, and from all eternity, in God the Father: and yet that, before the creation of the world, there was a προβολὴ καὶ ἀπόῤῥοια, "a projection, or efflux of this Word from the Father," which made him Λόγος προφορικὸς καὶ προελθὼν, "a Word emitted, or coming forth from the Father;" but yet, because he came not so forth from him as to be separated from him, but was semper apud Deum et nunquam separatus à Patre, "not separated from the Father,"† they thought it was here said, against the Valentinians, that he was "with the Father." So Justin Martyr saith, he συνὼν, "was with the Father," as being ἀπὸ τοῦ πατρὸς προβληθὲν γέννημα, "a progenies, projected from the Father," Apol. i. p. 44, D. Ap. ii. p. 66, E. Dial. cum Tryph. p. 285, D. 359, A. 284, B. 357, A. So speaks Athenagoras, p. 10, C, D, and Theophilus, p. 100, B, making him from eternity Λόγος ἐνδιάθετος, "an internal Word," and then saying that he was Λόγος ἐξερευξάμενος πρὸ τῶν ὅλων, "a Word emitted before all things:" and Tatian that the Word which was ἐν αὐτῷ προπηδᾷ, p. 145: and Tertullian speaks as of a time, cùm nondum Deus sermonem suum emiserat,—adv. Praxeam, cap. 5, 6. 8, adv. Hermog. cap. 18. 20. 45, and Lact. lib. ii. cap. 8. p. 177, 178, and lib. iv. cap. 6, p. 364—366, see Dr. Bull, sect. 1, 2.

Thirdly, This also is extremely evident from the third verse; whence ariseth this argument, He that made all things is God, in the proper acceptation of the word, Heb. iii. 4, but by the Word here spoken of were "all things made, and without him was not any thing made that was made: he in the beginning laid the foundations of the earth, and the heavens are the works of his hands," Heb. i. 10, 11, "He created all things visible and invisible," Col. i. 16, he therefore must be God in the proper acceptation of the word.

Fourthly, It is very manifest, that the apostle here designs to tell us what the Word was, and where, before he came into the world, and what and where he was when he came into the world, as may appear from comparing his words together, thus,

In the beginning was the Word, ver. 1.	He came to his own, ver. 11.
The Word was with God, ver. 1, 2.	He dwelt with us, ver. 14.
The Word was God, ver. 1.	The Word was made flesh, ver. 14.
He was in the world, ver. 10.	

And, Lastly, Whereas these words, expounded according to the Socinian sense, were utterly unintelligible to the Jews, and all the philosophers, who ever made mention of the Logos; according to our sense, which maketh the Word truly God, and a first principle of the creation, they agree perfectly with what they have asserted of the Logos. I say,

First, That they agree fully with the opinion of the Jews, nothing being more evident than that Philo* frequently styles the Λόγος God, and by the Targumist he is very often "God;" as when Jacob saith, in the Chaldee of Onkelos, Gen. xxviii. 21, "The Word of Jehovah shall be my God;" and Lev. xxvi. 12, "My Word shall be to you for God the redeemer." And nothing is more frequent with Onkelos, and all the Targumists, than, for "Jehovah," to put "the Word of Jehovah;" and of this Dr. Allix† gives above a hundred testimonies: from all which observations it is evident, that the evangelist used the language of his nation when he here said, "the Word was God."

Secondly, They accord as fully with the doctrine of the ancient philosophers, who lived before the times of this evangelist. Thus Porphyry‡ saith, that Plato "extended the divine essence into three hypostases," the supreme God called Optimus, μετ' αὐτὸν δὲ καὶ ἑτέρων δημιουργὸν, "and after him a second God, the maker of all things;" and Plato§ himself bids us swear by τὸν τῶν πάντων Θεὸν ἡγεμόνα ——τοῦ τε ἡγεμόνος καὶ αἰτίου πατέρα, "God, who is the governor of all things, and by the Father of him, who is the ruler and the cause." Zeno‖ the stoic, saith, "There be two principles of all things, matter, which is the patient, τὸ δὲ ποιοῦν τὸν ἐν αὐτῷ λόγον Θεὸν, and the efficient, God the Word, which, being eternal, goes through all matter, forming every thing." And hence Amelius,¶ having read these words of our evangelist, cried out, that the barbarian, by saying that this Logos was πρὸς τὸν Θεὸν καὶ Θεὸν εἶναι, "was with God, and was God, and that all things were made by him," was of the same opinion with Heraclitus and Plato, who made him an eternal principle.

In a word, not only the orthodox but all the heretics did perfectly agree in this import, if Sandius** may be credited,

* Apud Euseb. Præp. Evang. lib. vii. cap. 13, p. 303.
† Tertul. adv. Prax. cap. 8.

* Euseb. Præp. Evang. lib. iii. cap. 13. Leg. Alleg. lib. ii. p. 76. Idemque dicit de Dei duabus potentiis passim, nempe, earum unam Θεὸν, alteram Κύριον dici, De Somn. p. 357, F. De Vitâ Mosis, p. 517, F. De Victimis Offerent. 661.

† So Onkelos, Exod. vi. Lev. viii. 19, xvii. 20. 46, Numb. xi. 20, xxiii. 11, Deut. i. 30, ii. 7, iv. 24, xxxii. 6. 8, Judgment of the Jewish Church, cap. 12, from p. 181 to 182.

‡ Apud Cyril. cont. Jul. lib. i. p. 34.

§ Eph. vi. p. 1276. ‖ Apud Laert. lib. vii. p. 519.

¶ Apud Euseb. Præp. Evang. lib. xi. cap. 19.

** Enucl. Hist. lib. i. p. 117.

3 [4] All things were made by him; and without him was not any thing made that was made (*whether it be*

who saith expressly, that "all heretics agreed with the orthodox and catholics in this, that the Word was God, and was before all ages, and that the world was made by it." And as for the orthodox, scarce is there any Christian writer of bulk, from Justin Martyr to the Nicene council, except Arnobius, who doth not insist upon this text as a plain proof of the divinity of Christ.

[4] Ver. 3. *All things were made by him.*] The Socinian comment, which restrains "all things" here to all things belonging to the gospel state; and saith, that all things were said to be made by him, because all things were renewed, i. e. all believers were made new creatures by him, is sufficiently refuted by what hath been already proved; viz. that this Word is here said to have been in the beginning, not of the new, but of the old creation, and that he was properly and truly God, and so the maker of all things in heaven and earth; and from the parallel places produced already, that God "made all things by Jesus Christ," Eph. iii. 9, that he "created all things in heaven and in earth, visible and invisible," Col. i. 16, that "by him God made the world," Heb. xiii., that he, "in the beginning, laid the foundations of the earth, and the heavens were the work of his hands," ver. 10, 11, and here, ver. 10, that "he was in the world, and the world was made by him," even the world into which he came, which doubtless was the material world, that world which "knew him not:" and therefore could not be renewed by him.

In a word, all the ancient Jews and paraphrasts agree in the common interpretation of the words, viz. that the Word was the maker of the material world, and all things in it: this doctrine is taught very frequently by Philo,* that it was the Logos by which the whole world was made.

The Targumists† say it was this Logos, or *Memra*, which first said to the world, "Be, and it was, and which shall again cause it to cease to be;" it was the Word which created the world and man in it. And where it is said,‡ "God created the world," it is usual for them to say, he did it *bememrah*, "by his Word."

This was taught by Aristobulus,§ a Jew, who lived in the time of Ptolomæus Philometor, as a doctrine received from Solomon, and delivered by him, Prov. viii., for he is represented by him there, αὐτῇ Σοφίᾳ καὶ αὐτῷ Θεοῦ Λόγῳ τὴν ἀρχὴν ἀναντιῤῥήτως τῆς τοῦ παντὸς συστάσεως, "ascribing the beginning of the frame of the universe to the Wisdom and the Word of God:" so that Eusebius‖ had just cause to say, that the Hebrews, κατὰ τὸν ἄναρχον καὶ ἀγέννητον τοῦ Θεοῦ τῶν ὅλων οὐσίαν, "after the essence of the God of all things, which was without beginning, and unbegotten, introduced a second essence and divine power, ἀρχὴν τῶν γενετῶν ἁπάντων, which was the principle of all things that were made, Λόγον καὶ Σοφίαν, καὶ θείαν Δύναμιν αὐτὴν παραγορεύοντες, calling him the Word, and Wisdom, and a divine Power. And that on this account the evangelical doctrine of St. John, renewing that of the prophets and his country, ταῦτη διασαῤῥεῖ, illustrates it by saying, In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it," &c.

As for the heathen philosophers, they did so plainly agree in that of Plato, that the Logos was the αἰτία, "cause," and that of Zeno, that he was τὸ ποιοῦν, "the efficient" of the world, that the primitive fathers pleaded this in favour of the Christian doctrine, that even the Logos was in their common language δημιουργὸς, "the maker of the world." "Many philosophers affirm," saith Origen,¶ "that there is one God who created the world; in this they agree with the

* Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. Alleg. lib. i. p. 44, B. De Plant. Noæ, p. 221, D. De Confus. Ling. p. 329, C. De Prof. 464, B. De Monarch. p. 823, B.

† Targum Jon. in Exod. vi. 3, iii. 14, 15. Targum Onkelos in Deut. xxxii. 27. Targum Hieros. in Gen. i. 1. 27.

‡ Targum Jonath. in Isa. xliv. 24, xlv. 12, xlviii. 13. Targum Hieros. et creavit מימרא דיי hominem, in Gen. i. 1. 27.

§ Apud Euseb. Præp. Evang. lib. vii. cap. 12, p. 320.

‖ Ibid. lib. vii. cap. 12, p. 320, 321.

¶ Hom. 14, in Gen. f. 23, A.

law of Moses, aliquanti etiam hoc addiderunt, quòd cuncta, per Verbum facta, et fecerit, et regerit; and many add, that God both made and governed all things that were made by his Word; in hôc non solùm legi sed et evangelio consona sentiunt, in this they speak things consonant not only to the law but to the gospel."—"We teach that the Word was the artificer of all things," saith Tertullian;* hunc etiam Zeno determinat factitatorem, "and Zeno saith the same." Cyril, in his book against Julian, gathers up from the heathens many things of a like nature, to show ὅτι τὸν ἐξ αὐτοῦ κατὰ φῦσιν γενηθέντα υἱὸν τὸν δημιουργὸν αὐτοῦ Λόγον ἐγνώκασι καὶ αὐτοὶ, lib. i. p. 33, C, "that they owned the Son essentially begotten of the Good, that is the Father, to be the Word that made all things." And Eusebius† introduceth Plotinus and Numenius speaking of a second god, whom they called Νοῦς, as the artificer of all things; and Plato himself speaking of that world, ὃν ἔταξε ὁ Λόγος ὁ πάντων θειότατος, "which the most divine Word framed."

As for the Christian fathers, they from the beginning have asserted this as the rule of truth delivered to them from the apostles, and confounding the heretics,‡ Quia unus est Deus, qui fecit omnia per verbum suum, Verbum nempe quod extra eum non sit, sed in sinû Patris existit, "That there is one God, who made the world by that Word who is not separated from him, but is in the bosom of the Father" (see this largely proved note on Heb. i. 2). Though therefore it will still admit of a dispute whether the latter Jews did by their *Memra* mean the promised Messiah, yet two things cannot reasonably be doubted; viz. (1.) that the Jews did by their *Memra* understand a divine person, who was from the beginning, and who gave beginning to all things, and that the heathens had the same notion of their Logos. (2.) That the Christians did understand these words of the evangelist in the sense now received by the orthodox, viz. as asserting the pre-existence and divinity of the Word made flesh, and the production of all things by him. Whence,

Thirdly, It must follow, that the evangelist, who was a "Hebrew of the Hebrews," must here have spoken of the Logos in the received sense of Jews and heathens: for this being apparently the notion, which then obtained both among the Jews and gentiles, if they had been mistaken in it, it is incredible that the inspired evangelist, coming after them, should so conspire with them as to express the very same thing in the same style, and almost in the same words; much more that he should do it without giving the least caution to this purpose, that he meant quite another thing by it than what the Platonists and some Jews meant by such words as these. For instance, that by "the Word" he meant, not, as they did, "one that was for ever," but a person that never was in being till some few years since; and that by "all things that were made," he meant not, with them, "all the whole universe," but only all persons that were reformed by the faith of Christ; and that by "the beginning," he meant not "the beginning of the world," as they did, but only the beginning of the gospel, as the Socinians interpret these expressions. If, I say, the Word, of which St. John speaks, did not pre-exist from all eternity, and was not properly the creator of the world, certainly he would have prevented their concluding the contrary from his words by some very plain caution; because he used that style, and those words, under which the contrary had been taught by men of great reputation; and so he would not have affirmed the same things with them concerning the Word, without any farther interpretation or addition, saying this only, that Jesus was that Word. Again, all Christians, whether orthodox or heretical, being either Jews or gentiles, it is still more incredible that both should have conspired in this import of these words, had it not been received from the tradition both of the converts among Jews and gentiles, that this was really the import of them, or with such confidence have appealed to the prophetic and country theology of the Jews, and the concurring sentiments

* Apol. cap. 21. † Præp. Evang. lib. xi. cap. 16—19.

‡ Iren. lib. i. cap. 3, lib. iii. cap. 11, p. 237. 258, 259.

in heaven or in earth, visible or invisible, Col. i. 16).

4 In him was [5] life (*eternal, he having first brought it to light*, 2 Tim. i. 10, *promised it to those that believe in him*, John vi. 40, *purchased it by his death*, Rom. v. 21, *and being the giver of it*); and the (*doctrine of that*) life (*which he taught*) was the light of men (*directing them to it.*)

5 And the light (*now*) shineth in darkness (*the ignorant and vicious world*); and the darkness comprehended it not (*i. e. the lovers of darkness will not receive it*, John iii. 19).

6 ¶ There was a man sent from God, whose name *was* John (*the Baptist*).

7 The same came for a witness, to bear witness of the Light (*this Word was to exhibit*), that [6] all *men* through (*that testimony of*) him might believe (*in him*).

8 He (*himself*) was not that Light (*which came into the world*), but (*he*) *was sent* to bear witness of that Light.

9 *That* (*person to whom he bare witness*) was the true Light, which [7] lighteth every man that cometh into the world.

10 He was in the world (*from the beginning, preserving the men of it by his providence, and not leaving them without a witness of his care of them*, Acts xiv. 17), and the world was made by him, (*so that all men might by his works discern his eternal power and Godhead*, Rom. i. 20,) and (*yet*) the world (*through that wisdom he had given them*) [8] knew him not (1 Cor. i. 21).

11 He came unto his [9] own (*people the Jews, to whom he was sent*), and (*but*) his own received him not.

12 But as many as received him, to them gave he (*the*) [10] power (*or privilege*) to become the sons of God, (*by adoption to life eternal:* see note on Rom. viii. 23,) *even* to them that believe on his name:

13 Which were born (*to that inheritance*), [11] not of blood (*by circumcision rendering them the seed of*

---

of the heathens, with the words of this evangelist, if they had understood them in a sense so much different from that, both of the Jews and heathens, as that is which the Socinians now put upon them: if then the universal church from the beginning did not err in their interpretation of these words, it is certain we, who continue to receive that sense and import of them, which they have from the beginning handed down unto us, must still retain the true and genuine signification of them.

Οὐδὲ ἓν ὃ γέγονεν.] Vide Examen Millii in locum.

[5] Ver. 4. *In him was life.*] That this is to be understood not of life natural, but of that life eternal which he revealed to the world, 2 Tim. i. 19, to which he taught the way, xiv. 6, which he promised to believers, x. 28, which he purchased for them, vi. 51. 53, 54, which he is appointed to give them, xvii. 2, and to which he will raise them up, x. 29, as having ζωὴν ἐν ἑαυτῷ, "life in himself," ver. 26, may be argued, (1.) from the like expression, 1 John v. 11, "This is the promise that God hath given us, eternal life, and that life is in his Son;" whence he is styled "the true God and eternal life," ver. 20, "the resurrection and the life," xi. 25, "the way, the truth, and the life," xiv. 6. (2.) From these words, ver. 7, "John came to bear witness of this Light, that all men might believe on him," viz. "to eternal life," 1 Tim. i. 16, for so John witnesseth, iii. 15. 36. And this answers the only objection against this interpretation, that the evangelist speaks not of the Word incarnate till ver. 14, and that in that respect alone was he the teacher of eternal life, for John bare witness of him when he was the Word incarnate: it was thus also he came "into the world," and "came to his own," and made believers "the sons of God," ver. 11—13, and yet all these things are spoken of him before it is said, ver. 14, "the Word was made flesh."

And hence it follows that this life must be the light of men, by giving them the knowledge of this life, and of the way leading to it, and in which they that walk are said to walk in the light, 1 John i. 7, to abide in the light, ii. 10, and to be the children of the light, according to those words of Christ, "Whilst ye have the light, walk in the light, and believe in the light, that ye may be the children of the light," xii. 35, 36; "I am the light of the world, he that follows me shall have the light of life," viii. 12, ix. 5, xii. 46, and then the words following, "The light shineth in darkness," must respect the heathen world, styled darkness, Eph. v. 8 (see the note on Rom. xiii. 12), and the blind Jews; and the darkness must be said not to comprehend it, because the vicious part of the world would not own, but hated the light, and "loved darkness rather than light, because their deeds were evil," and so they were reproved by it, iii. 19—21.

[6] Ver. 7. *He came to testify of this Light, that all men might believe on him.*] See here the design of the Baptist's testimony, not only that some few elect, but that all men might believe in Christ.

[7] Ver. 9. *Which enlightens* πάντα ἄνθρωπον ἐρχόμενον, *every man that comes into the world.*] The words in the Greek are ambiguous, and may be rendered, "which coming into the world enlightens every man," or as our translation doth; but that which countenanceth our translation, is the Hebrew way of speaking, that a man born, is "a man coming into the world;" see Dr. Lightfoot here, and the words of Christ, saying, "For this cause was I born, and came into the world" (xviii. 37): and though Justin Martyr, Apol. p. 84, and Origen, Hom. 14, in Jer. p. 138, interpret this of the light of nature, saying, with some of the Greek scholiasts, ποιεῖ νοεῖν τὸ θεῖον πάντα ἄνθρωπον, "He makes every man to know what he ought to do," since all men are by nature λογικοί, all have the knowledge of good and evil, all may, from the consideration of the creatures, advance to the knowledge of a Creator; yet it is certain, that Christ coming into the world could not thus enlighten any man, they being all thus enlightened from the beginning of the world: in this sense none of them could be called darkness, or said not to know, receive, or apprehend this light (ver. 4. 10), or when light is come into the world, to "love darkness more than light" (iii. 19): now hence it follows, that Christ must be said, ver. 4, to be "the light of men," by giving them the knowledge of eternal life, and of the way that leadeth to it, and in which they that walk are said to "walk in the light," 1 John i. 7, and to "abide in the light," ii. 10; and to be "the children of the light," John xii. 35, 36. To this Light the Baptist beareth witness, "that all men might believe in him," ver. 7, "to eternal life," iii. 36; and therefore with this light he, coming into the world, enlighteneth every man, viz. who doth receive him (ver. 12).

[8] Ver. 10. *And the world was made by him, and* (yet the men of) *the world knew him not.*] i. e. Owned him not either as their Maker or their Redeemer. Of this see note on ver. 3, and on Heb. i. 2.

[9] Ver. 11. *He came to his own.*] i. e. To the Jewish nation to whom he was promised, and to whom only he was personally sent; he being therefore styled "a minister of the circumcision for the truth of God to confirm the promises made to the fathers" (Rom. xv. 8), from whom according to the flesh he came (Rom. ix. 5), "and they received him not;" i. e. they generally would not own him as their Messiah and their Saviour.

[10] Ver. 12. *But to as many as received him he gave* ἐξουσίαν, *power to become the sons of God.*] Ἐξουσία here signifies the right, privilege, dignity, and prerogative: as when the apostle warns the strong Christians to see to it, lest their ἐξουσία, privilege or freedom from the Jewish rites, be used as a stumbling-block to the weak (1 Cor. viii. 9), and saith, (ix. 5, 6), "Have we not ἐξουσία, a right or privilege (by virtue of our office) to eat and drink?" This privilege to be the sons of God is, as Grotius well notes, a right to the inheritance of the saints: for "if children," saith the apostle, "then are we heirs, heirs of God, joint heirs with Christ" (Rom. viii. 17); a right to a blessed resurrection, the sons of God being "the sons of the resurrection" (Luke xx. 36); a right to abide always in our Father's house (John viii. 35), a right to a state of immortality and incorruption, the υἱοθεσία, "sonship," including "the redemption of the body" from corruption (Rom. viii. 23).

[11] Ver. 13. *Being born, not of blood, nor of the will of the flesh, nor of the will of man.*] i. e. We are born sons, not by virtue of the blood of circumcision, by which the Jews entered into covenant with God, and became his sons; not

Abraham), nor of the will of the flesh (*by carnal descent from their parents*), nor of the will of man (*by his adoption*), but of (*the will of*) God (*receiving us for his children through faith in Christ Jesus; for we are all the sons of God by faith in Christ Jesus*, Gal. iii. 26, *and by his Spirit sanctifying us: for as many as are led by the Spirit of God, they are the sons of God*, Rom. viii. 14).

14 And (*that mortal men might attain this life*) the Word was made [12] flesh, and [13] dwelt among us, (and we beheld his [14] glory, the glory [15] as of the only begotten of the Father,) (*i. e. his power in doing such*

by reason of that carnal generation, which makes us sons by nature of such parents, who by their fleshy lustings are incited to beget us; not by the will of man, adopting another for his son and heir for want of natural issue; but this sonship ariseth from the good pleasure of God receiving us for his sons, through faith in Christ Jesus. Some, observing that the apostle saith, "God made all men ἐξ ἑνὸς αἵματος, of one blood" (Acts xvii. 26), refer this birth of blood to our natural production, and our being born of the will of the flesh, to the birth of the Jews by that circumcision which was made in the flesh; I prefer the former exposition, because, though circumcision be made in the flesh, it proceeds not ἐκ θελήματος σαρκὸς, from the will, desire, or lusting of the flesh, but was done by them in obedience to the command of God.

[12] Ver. 14. *And the Word was made flesh*, &c.] i. e. Man, according to the usual import of that phrase; as when it is said, Gen. vi. 12, "All flesh had corrupted their ways;" Ps. lvi. 4, "I will not fear what flesh," that is, what man, "can do to me," ver. 12; Isa. xl. 5, "All flesh shall see the salvation of God;" and, ver. 6, "All flesh is grass, and all the glory of man is as the flower of the field;" Jer. xvii. 5, "Cursed is he that trusteth in man, and maketh flesh his arm" (see Matt. iv. 22, Rom. iii. 20). And this phrase is used, say the fathers,* not only to express the great affection of the Word to man, declared in taking on him even his vilest part, but also to show he came to heal, and to recover from corruption that flesh which, by the sin of Adam, was made obnoxious to death and corruption; and that this flesh, which so inseparably was united to the divine nature, must be capable of salvation, which the Gnostics and Valentinians denied, and the Ebionites, who denied the union of the two natures.

The Socinian gloss upon these words is this, that Christ was born mortal, subject to infirmities, sufferings, and death, and so frail and infirm as flesh. But,

First, It is to be noted from Novatian,† that this is the gloss of those heretics, who denied the distinction betwixt the Son of God and man, lest they should be obliged from these words to own his divine nature; that is, this is a Socinian gloss. Note,

Secondly, That this gloss is contrary to the true import of the words: for it makes the words *frail, infirm*, and *mortal*, and all these epithets, to predicate of, and belong to, the Word. Now who can reasonably imagine that he, who had before told us, "the Word was God," and so immortal, the maker of the world, and all things in it, and so infinite in power, ver. 3. 10, should instantly add, "the Word was flesh," i. e. frail, infirm, obnoxious to death, and yet should immediately say again to this infirm, frail being, "We have seen his glory, as the glory of the only-begotten Son of God, and of his fullness have we all received grace for grace;" that he was one "in the bosom of the Father, and who alone had seen the Father" (ver. 14. 16. 18). Mr. Clerc interprets the words thus, "And that reason was made conspicuous by the man in whom it was," telling us that *flesh* signifies a conspicuous nature, in opposition to that which is spiritual, as 1 Tim. iii. 16, but there it is not said as here, "The Word was made flesh," but Θεὸς ἐφανερώθη ἐν σαρκὶ, "God was manifested in," or made conspicuous in, "the flesh," that is, in the human nature, which is the import of the word *flesh* in all the other places where it is attributed to Christ, by way of distinction from his higher original; as when the apostle saith, the Son of God was of the seed of Abraham, κατὰ σάρκα "according to the flesh," Rom. ix. 5, and that the Son, whom he had proved to be God, Heb. i., was partaker also of flesh and blood, Heb. ii. 14, for it is manifest that in all these places, *flesh* signifies not the frailty or infirmity of flesh according to the Socinian gloss, nor flesh as conspicuous and visible, according to Mr. Clerc's gloss; but the human nature absolutely taken, according to the exposition of all the ancient fathers; of Ignatius,* who saith, "he was a physician, σαρκικὸς καὶ πνευματικὸς, fleshly and spiritual, ἐν σαρκὶ γενόμενος Θεὸς, being God in flesh;" of Justin Martyr,† who saith, he was the Son and the Λόγος, ὃς σαρκοποιηθεὶς ἄνθρωπος γέγονεν, "who, by his incarnation, was made man;" of Irenæus,‡ saying, Deus igitur homo factus est, "God therefore was made man;" of Tertullian,§ saying, that Christus verè hominem indutus, Deus perseveravit, "Christ, putting on the manhood, remained God;" and of Origen,‖ who saith that Christ, being in the form of God, and a Son of the Jerusalem which is above, "left his father and mother for his church, διὰ αὐτὴν γὰρ γέγονε καὶ αὐτὸς σὰρξ, being made flesh for her; it being said, The Word was made flesh."

Moreover, the wisdom of God was made conspicuous in the gospel, that being the wisdom of God (1 Cor. ii. 7), and by the church, by which "the manifold wisdom of God" was made known, even to the angels (Eph. iii. 10). If then that were the reason why the Word is said to be made flesh, the gospel and the church might also be said to be made flesh. It follows,

[13] Καὶ ἐσκήνωσεν ἐν ἡμῖν, *And dwelt, or pitched his tabernacle, among us.*] This word ἐσκήνωσεν hath such an apparent affinity, both in sound and sense, with the Hebrew *shacan*, used in the Old Testament, when mention is made of God's dwelling by the Shechinah, or his glorious presence, in the tabernacle, and often shining forth there, and thence ἐν δόξῃ, "in glory" (see the notes on Rom. i. 23, Phil. ii. 6); that we have reason to believe this phrase relates to the divine nature, or to the fullness of the Deity dwelling in Christ's human nature. This Shechinah, say the Jews, was wanting in the second temple, and this defect was now repaired by the habitation of the divine nature in the temple of Christ's body, so as never to be separated from it, according to the prediction of the prophet Haggai (ii. 7), "The Desire of all nations shall come, and I will fill this house with glory." As then God said, with respect to the times of the Messiah, "I come to thee, ושכנתי, καὶ κατασκηνώσω, and will dwell in the midst of thee;" that is, saith the Chaldee paraphrast, ואשרי שכנתי, "and will put my Shechinah," or divine Majesty, "among you," Zech. ii. 10, 11; so did he fulfil his promise, by sending this Emmanuel, or Word made flesh, among them.

[14] *And we have seen* τὴν δόξαν αὐτοῦ, *his glory.*] viz. Appearing in, and shining from, the tabernacle of Christ's body, as the glory of the Lord did from the tabernacle of old: for the glory of God, in the Old Testament, doth not barely

* Nam quemadmodùm initio plasmationis nostræ in Adam, ea quæ fuit in Deo inspiratio vitæ, unita plasmati, animavit hominem et animal rationale ostendit; sic in fine, Verbum Patris et Spiritus Dei, adunitus antiquæ substantiæ plasmationis Adam, viventem et perfectum effecit hominem capientem perfectum Patrem; ut quemadmodùm in animali omnes mortui sumus, sic in spirituali omnes vivificemur. Iren. lib. v. cap. 1. Vani igitur, qui, à Valentino, sunt hoc dogmatizantes, uti excludunt salutem carnis, et reprobent plasmationem Dei: vani autem et Ebionæi, unitionem Dei et hominis per fidem non recipientes in animam suam. Ibid.

† Sed erroris istius hæreticorum inde, ut opinor, orta est materia, quia inter filium hominis nihil arbitrantur interesse, ne, factâ distinctione, et homo et Deus Jesus Christus facilè comprobetur. Eundem enim atque ipsum i. e. hominem filium hominis, etiam filium Dei volunt videri, ut homo et caro et fragilis illa substantia eadem atque ipse filius Dei esse directur, ex quo dum distinctio filii hominis et filii Dei nulla secernitur, sed ipse filius hominis filius Dei vindicatur, homo tantummodò Christus, idem atque filius Dei asseratur, per quod nituntur excludere "Verbum caro factum est." Cap. 19.

* Ep. ad Eph. §. 7.
† Apol. ii. p. 74.
‡ Lib. v. cap. 23.
§ De Carne Christi, cap. 3.
‖ In Matt. tom. i. ed. Huet. p. 357.

works as none but he could do,) [16] full of grace (*to procure that pardon of sin and justification which the law could not give*) and truth (*in opposition to those types and shadows of spiritual blessings and good things to come, of which Christ exhibited the substance and the truth,* Heb. x. 1, *giving us an inheritance in the celestial Canaan, and an entrance into the true tabernacle,* ver. 19).

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, (*when I said*) He that cometh after me is (*to be*) preferred [17] before me: for he was before me (*both as to being and as to dignity*).

16 And of his fulness have all we received, and (*even*) [18] grace for (*according to the measure of the*) grace (*of Christ,* Eph. iv. 7).

17 For the law was given by Moses, *but* grace and truth (*the grace of that gospel which is styled truth,* see note on Rom. ii. 1) came by Jesus Christ.

18 (*Nor is there any other means of coming to the knowledge of the truth, and the enjoyment of that grace; for*) [19] No man hath seen God at any time (*i. e. as to his essence, or that glorious light in which he dwells, and to which no mortal eye can approach,* 1 Tim. vi. 16, *or as to any full discovery or perfect idea of his*

---

signify the miracles wrought by God, but either the glory appearing in the cloud of glory, as Exod. xvi. 7. 10, by which God testified his presence with them, and Numb. xiv. 22, and ver. 21, or it signifies the miracles done by the glory of God then appearing; and in 2 Pet. i. 16, it signifies the bright cloud, or glory of God, appearing at our Lord's transfiguration; not any miracle then wrought, of which we have no mention in the history of Christ's transfiguration: here therefore the apostle saith, "We have seen the glory," or the divinity of the Word, conspicuous in the miracles wrought by him.

[15] Δόξαν ὡς μονογενοῦς παρὰ Πατρός, *The glory as of the only-begotten Son of the Father.*] Where note,

First, That the particle ὡς, *as,* is not here a note of similitude, ἀλλὰ βεβαιώσεως, "but of confirmation:" that this Son truly was the only-begotten of the Father, as Chrysostom here notes: so Neh. vii. 2, αὐτὸς ὡς ἀνὴρ ἀληθὴς, "He was a faithful man;" Matt. xiv. 5, "All men held John ὡς προφήτην, to be a prophet indeed" (see the notes on Rom. ix. 32). This particle ὡς sometimes answers to the Hebrew אך טוב, אך, ὡς ἀγαθὸς, "Truly God is loving to Israel:" sometimes to כ, when it is used, say the Jewish writers, לאמת הדבר, to confirm a thing (see Noldius de Particulis, p. 376, 2 Cor. ii. 17, 1 Pet. i. 19, iv. 11). This glory is said to be the glory μονογενοῦς, "of the only-begotten of the Father," i. e. of him who was begotten of him after that singular and extraordinary manner that this title can agree to him alone, as being, saith Lucian, "the unchangeable image, οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης τοῦ Θεοῦ, of the essence, counsel, power, and glory of God." Hence is the Logos styled by Philo, ὁ πρωτόγονος υἱὸς, De Agricult. p. 152, B, ὁ πρωτόγονος καὶ γεννητὸς, De Confus. Ling, p. 228, A, "the begotten and first-born Son of God, ὁ ἐνδιάθετος υἱὸς τοῦ Θεοῦ, the internal Son of God" (Lib. de Nom. Mut. p. 824). By Plato* he is styled ὁ ἔγγονος τοῦ ἀγαθοῦ καὶ ὁμοιώτατος ἑαυτῷ, "one begotten of the Good, and most like to him." And Porphyry says, that, according to the doctrine of Plato, "of the Good," i. e. of the Father, "was begotten, in a manner unknown to men, an Understanding, in which are all things" (Apud Cyril. contr. Jul. lib. viii.).

[16] Πλήρης χάριτος καὶ ἀληθείας, *Full of grace and truth.*] Here πλήρης, the nominative case, is put for the genitive: so Eph. iii. 17, that "Christ may dwell" ἐν καρδίαις ὑμῶν, ver. 18, ἐρριζωμένος, for ἐρριζωμένων, and Rev. i. 5, ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυρ, for τοῦ μάρτυρος. See examples of the like construction in profane authors produced by Grotius on Mark vi. 40, and by Schmidius. Note also, that it appeareth from the following words, ver. 17, "For the law came by Moses; but grace and truth by Jesus Christ," that this Son of God is said to be full of grace and truth, in opposition to the law of Moses. Now grace, in the New Testament, implies two things; both which are declared to be wanting in the law of Moses: (1.) the mercy of God in the free pardon of our sins, or our justification or freedom from the guilt of sin, from which "we could not be justified by the law of Moses," Acts xiii. 38, 39, "For by the law," saith the apostle, "can no man be justified," Gal. iii. 11, Rom. iii. 20, "We being justified freely by his grace through the redemption which is in Jesus," ver. 24, whence it is said to them who seek to be justified by the law of Moses, that they are "fallen from grace," Gal. v. 4. (2.) Grace doth in scripture signify the gifts of the Holy Spirit freely conferred upon believers, who is therefore styled ἡ δωρεὰ ἐν χάριτι, "the gift by grace," Rom. v. 15, and his gifts are represented by the word *grace,* as when St. Peter saith, "As every man hath received the gift, so let him minister, as good stewards, ποικίλης χάριτος Θεοῦ, of the manifold grace of God," 1 Pet. iv. 10, 11, and St. Paul, Rom. xii. 6, "Having therefore gifts differing κατὰ τὴν χάριν, according to the grace given us, whether prophecy," &c. (see Gal. ii. 8, 9, Eph. iii. 7). Now this promise of the Spirit was the consequence of faith in Christ (Gal. iii. 14): hence are these two assigned as the great differences betwixt the law and the gospel; that the first was the "administration of the letter" only, the other "of the Spirit:" the first the "administration of condemnation," the second "of justification," 2 Cor. iii. 7, 8. Again, the law is said to have been only "a shadow of things to come," and "an image" of those things of which Christ exhibited the body, truth, and substance, Col. ii. 17, Heb. viii. 5, x. 1 (see the note there): and hence truth is here said to come by Christ; and he is here represented as full of truth.

[17] Ver. 15. *He that cometh after me, is* (to be) *preferred before me; for he was before me,* πρῶτός μου ἦν.] Here the critical note is this, that πρῶτος, *first,* here signifies, *before;* so 1 John iv. 19, "He loved us, πρῶτος, before;" Matt. xvii. 20, "Elias shall come πρῶτον, before" Christ; John xix. 39, "Nicodemus, who came πρῶτον, before to Christ by night;" 2 Thess. ii. 3, "There shall come an apostasy, πρῶτον, before Christ's coming;" and, John xv. 18, "They hated me, πρῶτον ὑμῶν, before they hated you."

Secondly, As for the words ἔμπροσθέν μου γέγονεν, I find no instance where they signify, "He was preferred before me:" and therefore rather choose to retain the proper import of the words, and give the sense of the whole thus, "This is he of whom I said, He that cometh after me is before me; and this I said, because he indeed was before me, as being in the beginning with God," ver. 2.

[18] Ver. 16. *And of his fullness we have all received,* καὶ χάριν ἀντὶ χάριτος, *even grace for grace.*] i. e. Of the fullness of grace in him to procure pardon for us, and of that fullness of the Spirit, which was in him without measure, John iii. 34, Luke iv. 1, according to the measure of the gift of Christ: so Jer. xi. 17, the Lord hath pronounced against thee, κακὰ ἀντὶ κακίας, "evil for the evil of the house of Israel and Judah:" so κακὸν ἀντὶ κακοῦ, "evil for evil" done to us, or according to it, Rom. xii. 17, 1 Thess. v. 15, 1 Pet. iii. 9, so ἀντὶ τούτου, ob hanc rem, ἀνθ' ὧν, "for the sake of which" (see many examples of this kind in Stephanus): so Theoclymenus* saith to Helena, Let us forget what is past, and be reconciled, that so χάρις ἀντὶ χάριτος ἐλθέτω, "we may receive kindness upon kindness;" and one in Theognis† desires rather to die than to suffer, ἀντ' ἀνιῶν ἀνίας, "sorrow upon sorrow:" so that this phrase, "grace for grace," may either signify the abundance and continual influence of divine blessings conferred upon us; or, with relation to the spring and fountain of them, we have received grace, or tokens of the divine favour, agreeably to the grace of God vouchsafed to us in sending his Son, and suitably to the grace of our Lord Jesus Christ, mentioned 2 Cor. viii. 9, and frequently in the beginning and the close of St. Paul's epistles, as that from which we derive all spiritual blessings in heavenly things (Eph. i. 2, 3).

[19] Ver. 18. *No man hath seen God at any time,* οὐδεὶς ἑώ-

---

* De Repub. lib. vi. p. 686, C.

* Euripid. Helen. v. 1254, Priestley's ed. of Euripid. vol. vi. p. 556

† V. 342.

attributes); the only begotten Son, which is [20] in the bosom of the Father (*i. e. most intimately acquainted with his secrets, and is the image of the invisible God*, Col. i. 15), he hath declared *him* (*i. e. his will and attributes to us in the most perfect manner*).

19 ¶ And this is the record of John (*concerning Jesus, which he gave to him*) when the (*Sanhedrin of the*) Jews sent priests and Levites from Jerusalem to ask him, Who art thou? (*i. e. art thou the Christ?*)

20 And (*then also*) he [21] confessed, and denied not (*the truth*); but confessed (*saying of himself*), I am not the Christ.

21 And (*when he had so said*) they asked him, What then (*art thou*)? Art thou [22] Elias (*the Tishbite, whom we expect to anoint him*)? And he said, I am not. (*When they inquired farther,*) Art thou that prophet (*raised from the dead whom we expect?* Matt. xvi. 14.) And he answered, No.

22 Then said they unto him, Who (*then*) art thou? (*tell us*) that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (xl. 3, 4).

24 And they which were sent were of (*the sect of*) [23] the Pharisees, (*and so exact, as they supposed, in all the rites and traditions which ought to be observed*).

25 And they asked him (*therefore*), and said unto him, [24] Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? (*or by what authority dost thou this*)?

26 John answered them, saying, [25] I baptize (*you*) with water (*to call you to repentance, as I was sent by God to do*, ver. 33): but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose (*i. e. to whom I am unworthy to be a servant*).

28 These things were done in [26] Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold (*here is*) the (*true*) [27] Lamb of God, which taketh away the sin of the world (*by making a full expiation for the guilt of them*).

ρακε, Here Grotius thinks, that ἑώρακε, "hath seen," is put for "hath known," as iii. 32, and Eph. iii. 11, giving the sense thus, No man hath known the secret counsels of God at any time, concerning the redemption of mankind, which Christ now declareth to the world; but though this sense of the words be good, yet the phrase in the Old and the New Testament representing God as one, "whom no man can see, and live," as Exod. xxxiii. 20. 23, and "he who dwells in light inaccessible, to which no mortal eye can approach, and whom no man hath seen, or can see," 1 Tim. vi. 19, and the seeing of him in the cloud, the symbol of his glorious presence, being called "the seeing of him face to face," Gen. xxxii. 30, Numb. xiv. 14, and being deemed such a vision as would cause God to take away their lives, Judg. vi. 22, 23, xiii. 22, Isa. vi. 5), I would rather refer this here to the presence of the Word with the Father, mentioned i. 1, and his being with him in heaven in that glory in which he there dwells, and his coming down from thence as from the bosom of the Father, to declare heavenly things to us, which saith he, none can do but the Son of man who is in heaven, iii. 12, 13 (see the note there). For if this being in the bosom of the Father did only signify his friendship and intimate acquaintance with God, it may be ascribed to Abraham, who was "the friend of God," James ii. 23, to Moses, "who talked with him face to face, as a man speaking to his friend," Exod. xxxiii. 11, and to the apostles, who had the mind of God revealed to them (1 Cor. ii. 16). Whereas, in the other sense, it will be proper and peculiar to Christ, to be "in the bosom of the Father," as St. John seemeth here to represent it:

[20] Εἰς τὸν κόλπον, *In the bosom.*] Note, that εἰς τὸν κόλπον is here put for ἐν τῷ κόλπῳ. So εἰς πόλιν, "in the city," Matt. ii. 23, εἰς τὸν καίρον αὐτῶν, "in their times," Luke i. 20, εἰς ἣν, "in which," Acts vii. 4, εἰς χολὴν, "in the gall," Acts viii. 23 (see Mark i. 39, ii. 1, v. 34, Luke viii. 48, ix. 61, xi. 7, xvi. 8, Acts vii. 53, xiii. 42, Eph. i. 10, Heb. xi. 9).

[21] Ver. 20. *He confessed, and denied not; but confessed.*] Such pleonasms are frequent in the scripture. So 2 Kings xvii. 36, "The people held their peace, and answered nothing," Isa. xxxviii. 1, "Thou shalt die, and not live;" Ezek. vii. 6, "An end is come, the end is come, it is come:" and especially in the writings of this evangelist; so 1 John i. 1. 3, "That which we have heard, that which we have seen, that which we have beheld with our eyes;" and, xii. 27, "is true, and is no lie" (see here, ver. 3).

[22] Ver. 21. *Art thou Elias? And he said, I am not* (see the note on Matt. xi. 14). *Art thou that prophet?*] Jeremy, saith Grotius, there being a rumour among them, that he was to return to them (see the note on Matt. xi. 9, 10). When the people were musing among themselves, whether the Baptist were the Christ, he takes off that suspicion of his own accord, Luke iii. 15. Here he returns answer to the inquiries of the pharisees.

[23] Ver. 24. *And they that were sent, were of the pharisees.*] i. e. Of the patrons of tradition, who thought themselves so exact in all the ordinary rules, which were to be observed, that this new rite of baptizing, by way of preparation for the Messiah, of which their traditions were wholly silent, must be extraordinary; and therefore they inquire—

[24] Ver. 25. Τί οὖν βαπτίζεις; *Why then baptizest thou?*] Why usest thou towards us, Jews, who are already holy and in covenant with God, a rite only used by us towards heathen proselytes, to cleanse them from their impurity and to prepare them to enter into covenant with God? Note also, that τί here is put for διά τι, *why*, or *for what cause*, as Matt. xvii. 10, τί οὖν "Why say the scribes?" vi. 28, τί μεριμνᾶτε, "Why take ye thought?" so vii. 3, xvi. 8, xix. 7, xxii. 18, John iv. 17, vii. 19, ix. 27, x. 20, xviii. 21. 23, xx. 13. 15.

[25] Ver. 26. *I baptize with water to repentance.*] i. e. I am the messenger of which Malachi speaks, who am sent before the Lord to prepare his way, by bringing you to repentance and amendment of life, and therefore baptize you with water, to mind you of that purity of heart which is requisite to the reception of him; so that by my baptizing you with water, to produce in you that purity, will be fulfilled the promise of God by Ezekiel, xxxvi. 25, "I will sprinkle clean water upon you, and ye shall be clean;" and, by his baptism, will be fulfilled the words following, ver. 37, "I will put my Spirit within you."

Ver. 27. Ὃς ἔμπροσθέν μου γέγονεν.] See this reading vindicated, Examen Millii in locum.

[26] Ver. 28. *In Bethabara.*] That is, according to the import of the word בֵּיתעְבָרָה, about the place where the Jews passed over Jordan to go into the land of Canaan: it is situated, saith Dr. Lightfoot,* beyond Jordan, in the Scythopolitan country, where the Jews dwelt among the Syrophœnicians.

[27] Ver. 29. *Behold the Lamb of God, ὁ αἴρων τὴν ἁμαρτίαν, who taketh away the sins of the world.*] This Grotius refers to the reformation of men's lives; whereas it plainly respects the Lamb slain as a piacular victim (1 Pet. i. 19), to redeem us to God by his blood (Rev. v. 9), or to procure for us "redemption," that is, "the remission of sins" (Eph. i. 7, Col. i. 14), and to exempt all that believed in him from that sentence of death which came upon the world for the sin of Adam. To illustrate this, let it be noted, (1.) that when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, Lev. i. 4, iii. 2, iv. 4, and by that rite transferred his sins upon the victim, who is said to take them upon him, and to carry them away: accordingly, in the daily sacrifice of the lamb, the stationary men, saith Dr. Lightfoot, who were the representatives of the people, laid their hands upon

* Page 494.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 [28] And I knew him not (*till God revealed it to me, or when I said this*): but (*knowing*) that he should (*suddenly*) be made manifest to Israel, therefore am I come (*came I first*) baptizing with water.

32 And John bare record, saying, I saw (Gr. *have seen*) the Spirit descending from heaven like a dove, and it abode upon him (*and by this sign given me of God, I knew him to be the Christ, from whom that Spirit should be derived on others*, ver. 26).

33 And (*before*) I (*thus*) knew him not: but he that sent me to baptize with water, the same (*had*) said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith (*to them*), Behold the Lamb of God!

37 And the [29] two disciples heard him speak (*this*), and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou (*that we may be there with thee*)?

39 He saith unto them, Come and see. (*And*) They came and saw where he dwelt, and abode with him that day (*and the night following*): for it was about the tenth hour (*or four in the afternoon*).

40 One of the two which heard John *speak*, and followed him, was [30] Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the (*promised*) Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, [31] Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone (*or rock upon whose preaching the foundation of my church shall be laid*; see note on Matt. xvi. 18).

43 ¶ The day following Jesus would go forth into Galilee, and (*as he was going, he*) findeth Philip, and saith unto him, Follow me.

44 Now Philip was [32] of Bethsaida, the city of Andrew and Peter (*and so came next to be found by him*).

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law (Deut. xviii. 18), and (*of whom*) the prophets, did write (*as of the Messiah, which was to come*), Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of (*such a wicked*, Luke iv. 28, *and despicable place*, see note on Matt. ii. 23, *as*) Nazareth? Philip saith unto him, Come and (*thou will*) see (*sufficient reason to believe there may*).

47 Jesus saw Nathanael coming to him, and (*instantly*) saith unto him, Behold an Israelite indeed, in whom is no guile (*but plain honesty towards men, and sincerity of affection towards God*)!

48 Nathanael saith unto him, Whence knowest thou me (*so entirely as to pronounce thus of my inward man, seeing thou hast not before seen or conversed with me*)? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee (*and this thou mayest believe, seeing I tell thee where thou wast, and how Philip called thee, though I never heard him call thee, nor saw thee there with my bodily eyes*).

49 Nathanael answered and saith unto him, Rabbi, (*this knowledge, so proper to a divine person, convinceth me that*) thou art the [33] Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these (*stronger and more convincing arguments than these to confirm thy faith in this particular*).

51 And (*then*) he saith unto him, Verily, verily, I say unto you (*my disciples, That*)[34] Hereafter ye shall see heaven open, (*as Jacob did*, Gen. xxviii. 12), and the angels of God ascending and descending upon the Son of man (*i. e. such extraordinary signs of the divine presence with, and his direction and assistance in, all*

---

the lambs thus offered for them; and these two lambs offered for the daily sacrifice were bought with that half shekel, which all the Jews yearly paid, *εἰς λύτρον τῆς ψυχῆς αὐτῶν, ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν*, "as the price of redemption of their lives, to make an atonement for them," Exod. xxx. 12. 14. 16. This lamb was therefore offered to take away the guilt of their sin, as this phrase signifies when it relates to sacrifices (see the note, 1 Pet. ii. 25). When therefore the Baptist had said, he baptized them for the remission of sins, he here shows them by what means that remission was to be obtained.

[28] Ver. 31. 33. *And I knew him not.*] By face, or any converse with him till he came to my baptism, God so ordering it, that there should be no suspicion that I thus testified of him by compact. Observe, also, that the Baptist said this at the same time that he saw the Spirit of God descending on him, ver. 30, and seeing this sign made good, he testifies this was that Son of God who should baptize them with the Spirit, ver. 33, 34 (see note on Matt. iii. 14).

[29] Ver. 37. *Two disciples*] Of the Baptist hearing this testimony of their Master, they come to him, either to abide with him, or to gain farther knowledge of him; and therefore they inquire where he dwelt, ver. 39, that they might repair to him thither, not thinking it proper to ask him in the streets concerning the Messiah and his kingdom.

[30] Ver. 40. *One of the two was Andrew.*] The other is thought to have been St. John himself, who usually conceals his name. Note hence, that these two were called before Peter.

[31] Ver. 42. *Thou art Simon*, &c.] Woltzogenius notes, that Christ here gives Peter a specimen of his divine virtue; and, ver. 47, he discovers the secrets of the heart of Philip, showing that he was able, by the Holy Spirit, to search into the most internal recesses of the heart.

[32] Ver. 44. *Of Bethsaida, the city of Andrew and Peter.*] i. e. Where they dwelt. This seems to be added, to show the reason why Philip followed Jesus before he knew any thing of his doctrine, because what he had heard from them who dwelt near him had prepared his mind so to do; and from the following words of Philip and Nathanael, "We have found him," &c. we learn, that not only Peter and Andrew, but Christ himself had discoursed to Philip of the predictions of the law and the prophets concerning him. Note also *ὅν*, ver. 45, is put for *περὶ οὗ*, "of whom," as ver. 15.

[33] Ver. 49. *Thou art the Son of God; thou art the King of Israel.*] These seem to be the two titles of the Messiah in the Jewish phrase, signifying the same thing: for though the Jews acknowledged the Messiah should be the Son of God, yet not in that high sense in which Christ was *ἴδιος υἱὸς*, "the proper and peculiar Son of God;" for this they look upon as blasphemy, John v. 18, but in that sense in which they style themselves his sons, John viii. 41.

[34] Ver. 51. *Hereafter shall ye see the heavens opened, and the angel of God ascending and descending on the Son of man.*] Christ here seems to allude to Jacob's ladder, of which we read Gen. xxviii. 12, 13, on the top of which was the divine majesty, and the angels ascending, saith Maimonides, to receive his commands, and descending to execute them; Christ therefore, by these words, seems to inform them, that the miracles which they should see performed by him should declare the divine majesty present with him, and giving him those commands he was to execute by his prophetic office, as clearly as if they had seen the angels of God ascending and descending on him. They who refer this to

my works and words, as Jacob had of God's presence with him, when he saw the angels ascending to receive God's commands, and descending to be with him, and direct him in his way).

the day of judgment, did not consider this was to happen ἀπάρτι, "within a little while;" and they who refer it to Christ's passion and resurrection, must show how the angels then ascended and descended on Christ in the sight of the apostles.

CHAPTER II.

1 And the third day (*from Simon's coming to Christ*, i. 41,) there was a marriage (*feast*) in [1] Cana of Galilee; and the mother of Jesus was there (*uncalled*):

2 And both Jesus was called, and his disciples, (Gr. *but both Jesus and his disciples were called*) to the marriage.

3 And when they wanted wine, the [2] mother of Jesus (*being concerned for this want of her relations*) saith unto him, They have no wine (*hoping, by this intimation, he, by a miracle, would supply this want*).

4 Jesus saith unto her, [3] Woman, what have I to do with thee? [4] mine hour (*i. e. that time for manifesting my glory by my miracles*, ver. 11) is not yet come (*and so I am not bound to have regard to thy solicitations in this thing*).

5 His mother (*expecting, notwithstanding this answer, that he might gratify her*) saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots (*or cisterns*) of stone, after the manner of the purifying of the Jews (*who constantly washed before meals*), containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now (*of this liquor*), and bear (*it*) unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) (*i. e. not knowing it to be water miraculously turned into wine by Christ as the servants did;*) the [5] governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning (*of a feast*) doth (*use to*) set forth good wine; and when men [6] have well drunk, then that which is worse

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. *In Cana of Galilee.*] To distinguish it from another Cana, which was in the tribe of Ephraim, Josh. xvi. 8, xvii. 9; whereas this was in the tribe of Asher in Galilee, Josh. xix. 28, and probably where Alpheus or Cleopas, whose wife was Mary, the sister of the mother of our Lord, lived: for that this marriage was in his house, is conjectured, first, because the mother of our Lord is there uncalled, by reason of her near relation to them; whereas Christ and his disciples are bid to the wedding: secondly, because his mother is so solicitous for the supply of the wine.

[2] Ver. 3. *The mother of Jesus saith to him, They have no wine.*] Some conceive, by reason of this expectation of his mother, that Christ miraculously might provide wine for them, that, whilst he lived privately with his parents, he might, upon some occasion, in an extraordinary manner, supply their want of necessaries. St. Chrysostom says she was moved to this from the consideration of his miraculous conception and birth, the testimony of the Baptist, and his gathering disciples. Grotius thinks that Joseph was then dead, because he is not mentioned here.

[3] Ver. 4. Τί ἐμοὶ καὶ σοὶ, γύναι; *Woman, what have I to do with thee?*] The papists here contend, that these words are not to be deemed a reprehension to his mother, but only an instruction to his disciples, that in the things of God they ought not to have respect to the solicitations of earthly parents. But,

First, The word γύναι, *woman*, plainly shows these words were directed, not to his disciples, but to his mother. And,

Secondly, We never find this phrase used in scripture otherwise than by way of objurgation or reprehension; as when Jephthah says to the King of Ammon, Judg. xi. 12, τί ἐμοὶ καὶ σοὶ; "What have I to do with thee, that thou comest to fight against my land?" And David to the sons of Zeruiah, 2 Sam. xvi. 20, τί ἐμοὶ καὶ ὑμῖν, "What have I to do with you?" and again, xix. 22; and Pharaoh-Nechoh to Josias, 2 Chron. xxxv. 21, 1 Esd. i. 26, 1 Kings xvii. 18; and Elisha to Joram, 2 Kings iii. 13.

Thirdly, Maldonate* confesseth, that most of the ancient fathers do openly or obscurely intimate what Irenæus† plainly saith, "that she was guilty of some fault or error in inciting her Son to this miracle unseasonably." So Chrysostom,* Euthymius, and Theophylact,† upon the place.

[4] Οὔπω ἥκει ἡ ὥρα μου, *My hour is not yet come.*] Dr. Lightfoot thinks this is spoken, because Christ was to begin his public ministry, and to confirm it with miracles at Jerusalem; and therefore saith, vii. 8, ὁ καιρὸς ἐμὸς "My time of going up to Jerusalem is not yet." Others, with Dr. Hammond, say, this hour signifies the time of doing his miracles, ἐν παῤῥησίᾳ, "openly," was not yet; and therefore, though he did this miracle, he did it so privately that neither the governor of the feast, nor the bridegroom, nor the guests, knew that he had done it, but the servants only. Lastly, it is observable that G. Nyssen reads these words by way of interrogation; viz. Woman, what have I to do with thee? I have begun to gather disciples, and to act as one sent from God; and is not the hour of my exemption from thy authority yet come?

[5] Ver. 9. Φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, *The governor of the feast called the bridegroom.*] To this governor of the feast it belonged to bless what was prepared, and having drunk of the cup thus blessed, to send it about to the whole company, whence Christ saith to the servants, "Draw out and bear it to the governor of the feast," ver. 8. Moreover, the word φωνεῖν, doth not necessarily signify to call the absent bridegroom, but may only intimate, that the ruler of the feast spake thus to him being present: for, as Phavorinus saith, this word, with an accusative case, signifies τὸ λαλῶ καὶ τὸ καλῶ, "both to call and to speak to." Thus in Sophocles, τί φωνεῖς; is, "What sayest thou?" and here, xiii. 13, ὑμεῖς φωνεῖτέ με Κύριον, is, "You say I am your Master:" so ἐκ τῆς κοιλίας φωνεῖν, is, "to speak out of the belly," Isa. viii. 19, ἐκ τῆς γῆς φωνεῖν, "to speak out of the earth," Isa. xix. 3, and οὐ φωνεῖν, "not to speak," Ps. cxiii. 15.

[6] Ver. 10. Καὶ ὅταν μεθυσθῶσι, *And when men have well drunk, then that which is worse.*] The word μεθύσκεσθαι, does not here signify *to be drunk*, but to drink to satiety; or, as Phavorinus saith, πληροῦσθαι, "to be filled with wine." So Gen. xliii. 34, "The brethren of Joseph drank, ἐμεθύσθησαν μετ' αὐτοῦ, and were merry with him;" saturati sunt cum eo, "they were satisfied," saith the Vulgate: so Ps. xxiii.

* Inter veteres auctores, paucos admodùm invenio, qui non aut apertè dicant aut obscurè significent, aliquam culpam aut errorem fuisse, quòd filium ad faciendum miraculum incitaverit, si non ob aliud, certè intempestivè et ante tempus, id fecit. Mald. in locum.

† Dominus repellens ejus intempestivam festinationem dixit, Quid mihi et tibi est, mulier? lib. ii. cap. 18, p. 277.

* Ὡς ἀκαίρως τι ζητεῖν καὶ ἐγκόπτειν τι τῶν πνευματικῶν Chrysost.

† Ἐπιπλήξας μικρόν. Theophylact.

(*i. e. smaller*): *but* thou hast kept the good wine until now.

11 This beginning of (*his*) miracles did Jesus in Cana of Galilee, and (*thereby*) [7] manifested forth his glory; and his disciples (*who saw the miracle*) believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And (*for*) the Jews' passover was at hand, and Jesus went up (*with them*) to Jerusalem,

14 And (*there he*) found in the temple those that sold oxen and sheep and doves (*for sacrifices*), and the changers of money (*or those who returned it by way of exchange*) sitting.

15 And when he had made a [8] scourge of small cords (*or of rushes*), he drove them all out of the temple, and (*that is*) the sheep, and the oxen; and poured out (*upon the ground*) the changers' money, and overthrew the (*counting*) tables (*no man making any resistance*);

16 And (*he*) said unto them that sold doves, Take these things hence; (*and*) make not my Father's house an house of merchandise.

17 And his disciples (*afterward*) remembered that it was written (*of him*), The zeal of thine house hath eaten me up (Ps. lxix. 9, *i. e. hath fed upon my spirits and consumed them*).

18 ¶ Then answered the Jews and said unto him, [9] What sign shewest thou unto us (*that thou art a prophet*), seeing that thou doest these things (*which only magistrates or prophets have authority to do*)?

19 Jesus answered and said unto them, (*This shall be a sign to you,*) [10] Destroy this temple (*of my body*), and (*when you have done this*) in three days I will raise it up (*again*).

5, "My cup runneth over," ποτήριόν μου μεθύσκον, saith the Septuagint: so πίετε καὶ μεθύσθητε, Cant. v. 1, is, "Drink abundantly:" Hag. i. 6, ἐπίετε καὶ οὐκ εἰς μέθην, "Ye drank, but not to satiety:" so Ecclus. i. 16, "The fear of the Lord μεθύσκει, replenisheth men with her fruits;" and xxxii. 13, "Bless the Lord μεθύσκοντά σε, who filleth thee with good things:" so Jerome on Jer. xxxi. 14, καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων, "I will satiate the soul of my priests with fatness;" and ver. 35, ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν, "I have satisfied every thirsty soul;" and on those words, Hosea xiv. 7, μεθυσθήσονται σίτῳ, tom. v. F. 151, H. 152, H. 1. See 1 Macc. xvi. 16. Moreover, these are not the words of Christ, but of the ruler of the feast, declaring, not how it was with the guests there present, but only that it was the usual custom to bring the best wine first, and when men had well drunk, then the meaner sort, and that this custom was not then observed. And, thirdly, admit some persons might exceed in drinking of this very wine miraculously made, which yet is more than can be gathered from the text, our Lord cannot be charged with ministering to that excess, by making this provision of it, unless we also charge the providence of God as being instrumental to all that gluttony and drunkenness which is committed in the world, because it doth afford that meat and drink which by the glutton and drunkard are abused to excess.

7 Ver. 11. Καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ, *And he manifested his glory.*] i. e. His power of working miracles, which is styled his glory, John xvii. 22, 2 Cor. iii. 18, and for which "he was glorified of all," Luke iv. 15. And this was opportunely done to confirm the faith of the apostles, who were newly come to him; and therefore it is added, that "they believed on him."

8 Ver. 15, 16. *He made a scourge of small cords,* &c.] To what hath been said, note on Matt. xxi. 14, Mark xi. 17, add, (1.) that Christ, by making such a whip of bulrushes, which could hurt nobody, seemed to insinuate that he would not use external force to take away the abuses of men relating to his worship. And (2.) by calling the temple his Father's house, he distinguishes himself from other prophets, who sometimes style God their God (Isa. lvii. 21), but never their Father. And (3.) by purging the court of the gentiles from merchandise, not unlawful in itself, but necessary for the sacrifices which were to be offered in the temple, though not necessary to be brought there, he sufficiently insinuates that a distinction is to be made betwixt places sacred and profane, and that what may as well be done elsewhere, ought not to be done in the house of God, the place appointed immediately for his worship.

9 Ver. 18. Τί σημεῖον ἐικνύεις; *What sign showest thou?* &c.] This they ask, because it belonged only to the magistrate, as being God's minister and vicegerent, or to a prophet, to take away abuses in God's service. Now a prophet must show himself to be so by some miracles, or some prediction of a thing future: this last Christ doth, by saying,

10 Ver. 19. Λύσατε τὸν ναὸν τοῦτον, &c. *Destroy this temple, and I will build it up in three days.*] When elsewhere they require a sign, he remits them to the sign of Jonas the prophet, Matt. xii. 39, 40. And here he also seems in effect to do the same thing, by saying that, by raising the temple of his body after they had destroyed it, or by his resurrection from the dead, he would afford them a convincing demonstration that he had good authority for what he said and did, and that he was that prophet which was to come.

Note also, that these words are not imperative, i. e. Christ did not bid them destroy his body, but only permissive and predictive of what he saw they would do; and therefore he saith, λύσατε, "Ye will destroy this temple." Examples of like nature we have in the Old Testament, as Gen. xx. 7, "He shall pray for thee, and live thou;" and xlii. 18, "Do this, and live," i. e, "thou shalt live;" Deut. xxxii. 50, "Die in this mountain," i. e. "thou shalt die there" (see Isa. viii. 9, 10, liv. 1): and in the New, as in those words of Christ to Judas, "What thou doest, do quickly," John xiii. 27; and that of St. Paul, "Be angry, and sin out," Eph. iv. 26 (see the note there). Moreover, he seemeth here to call his body a temple, and elsewhere to declare he was one "greater than the temple" (Matt. xii. 6), because the Divinity dwelt always and inseparably in it, as the Jews thought the Divinity did in the temple built by Solomon. Josephus not only tells us, that Solomon prayed thus at the dedication of it, ἱκετεύω καὶ μοῖράν τινα τοῦ σου Πνεύματος εἰς τὸν ναὸν ἀποικῆσαι, "that some portion of the Divine Spirit might come down upon the temple," Antiq. lib. viii. cap. 2, p. 264, F; but that, "in all men's opinion, there was ἐπιδημία Θεοῦ καὶ κατοικισμός, an advent to, and habitation of God in it," ibid. p. 263, and that God came down into the temple, and did κατασκηνοῦν ἐν αὐτῷ, "pitch his tabernacle in it," ibid. D, G (see the note on 1 Cor. vi. 19). In the second temple, say the Jews, were wanting the *urim* and *thummim*, the divine glory, the Holy Spirit, and the oil of gladness. Now Christ was that oracle from whom we might receive answers full of truth and light; in him dwelt the true Shechinah, he had the Spirit without measure, and he was anointed "with the oil of gladness above his fellows;" and so, in these respects, was greater than the temple. The temple, which you have polluted, saith he, I have cleansed; that temple of my body, which you will destroy, I will raise up. And that he did so, is evident from this, that "after his resurrection his disciples believed the words which Jesus had said," ver. 22, which, had not Christ raised his own body from the dead, they could not have done (see the note on x. 18). I confess, it is more frequently said in scripture, that the Father raised him from the dead; and this was necessary to be said, that it might appear that he had fully satisfied the divine justice for our sins, in that he was by him delivered from that death he suffered for them. But then, as the resurrection in general is often ascribed to God the Father, and yet it cannot be denied that God the Son shall raise the dead by his own power, as the Scripture testifies, John v. 28, 29, vi. 39, 40. 44. 54, 1 Cor. xv. 21, 22. 25, 26, Rom. xiv. 19, Phil. iii. 21, Rev. i. 18, so is it to be owned that the Father raised Christ from the dead: nor yet is it to be denied that our Lord raised up himself, seeing he was "quickened by the Spirit," Rom. viii. 22, 1 Pet. iii. 18, and God raised him up διὰ Πνεύματος αὐτοῦ, "by his Spirit," Rom. i. 4, and this Spirit, as he was the Spirit of the Father, so was he also the Spirit of Christ, 1 Pet. i. 11, and dwelt essentially in him. And thus it is easy to conceive how he raised up himself; and yet his ro-

20 Then said the Jews, [11] Forty and six years was this temple in building, and wilt thou rear it up in three days? (*and this they said, thinking that Christ had spoken of the temple of Jerusalem.*)

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture (*speaking of his resurrection*), and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day* (Gr. ἐν τῇ ἑορτῇ, *in the time of the feast*), many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them (*or confide in them as his sincere disciples*), because he knew (*the hearts of*) all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

---

surrection might be ascribed to God the Father, viz. because he did it by virtue of the Spirit of the Father dwelling in him.

[11] Ver. 20. Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, *Forty and six years hath this temple been building.*] Mr. Whiston here saith, the words should be rendered, "Forty-six years hath this temple been built;" but our version is justified from the use of the same words in the Septuagint in the same case, Ezra v. 16, ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη, καὶ οὐκ ἐτελέσθη, "This temple hath been building from that time to this, and hath not yet been finished." (2.) The argument of the Jews requires this sense, which our translation giveth of these words; for it is plain folly to state thus the years from which it had been built, to prove it could not be built again in three days; since this could have no more force to prove it could not be built in three days, than its being built at any other time; but the argument is plain and strong according to our version, viz. that it could not reasonably be thought that Christ himself, or with his small retinue, should do that in three days, which had already cost many thousand labourers forty-six years to build.

Mr. Whiston's computation, I confess, is very plausible at the first view: it begins thus, "Josephus* assures us, that the ναὸς, or *temple*, was begun in the eighteenth year of Herod, from the death of Antigonus, and that it was finished in a *year and six months*: now from these circumstances we may certainly find the year we inquire for; Antigonus was slain about July, A. P. J. 4677; and so Herod's eighteenth year must begin about July 4694, and continue till July 4695." Let us suppose the temple begun about the feast of tabernacles in this eighteenth year 4694; add a year and six months, the space in which it was building, and it will appear to have been finished at the passover Nisan 4696; from the passover let us count forty-six years, and this will bring us to the passover we inquire for, Nisan 4742, which is A. D. 29. But yet from an exact view of this computation, I find it fails in almost every particular. For,

First, It is certain from Josephus,† that Antigonus neither was nor could be slain in the month of July; because the temple was not taken by Herod and Sosius till the tenth day of September, it being taken, saith Josephus, τῇ ἑορτῇ τῆς νηστείας, "on the feast of the fast;" by which words, saith Langius,‡ he intends no other than the fast prescribed by the law of Moses, and mentioned in his own history as a fast; for he names the day, that every one might know certainly when the city was taken: which, had there been more fasts, they could not have done by this character, sed omnem dubitationem eximit apposita vox ἑορτῇ; but the word "feast" added to it, puts the matter beyond doubt; for there was but one fast so called in a year. This, say I, is demonstrable from the word ἑορτὴ, "the feast of the fast," the tenth of Tisri, being the only fast mentioned among the feasts of the Lord, and called a sabbath of sabbaths, Lev. xvi. xxi., and being by all writers called "the feast of expiation." And this is also evident from the word νηστεία, for this being the only fast of God's appointment, is, by the scripture, Philo, and Josephus, emphatically styled "the fast-day:" thus, "Sailing was dangerous," saith St. Paul, "because the fast was past," Acts xxvii. 9, for "On the tenth day of the seventh month we fast till eventide," saith Josephus;§ and on the fifteenth day of the said month τρέπεται ὁ καιρὸς εἰς τὴν χειμέριον ὥραν, "begins the winter." Ἡ λεγομένη νηστεία, "The day by us called a fast is reverenced every where," saith Philo.‖ This, saith Josephus,¶ is the day ἣν Ἰουδαῖοι νηστείαν ἄγουσιν, "on which the Jews fast;" which, had they then observed any other annual and stated fasts, could have been no character of time, as in Josephus and St. Paul it is. This is yet farther evident from what Josephus saith in the same place, viz. that the city was taken ρπε' Ὀλυμπιάδος τῷ γ' μηνὶ, "in the third month of the hundred and eighty-fifth Olympiad." Now the year of the Olympiads beginning in July, the third month of any year of an Olympiad must answer to the Julian September. Mr. Whiston, indeed, will not allow that ancient writers use to cite the month of an Olympiad; but he may be convinced of his mistake in this matter from the testimony of Diogenes Laertius,** who saith that Socrates was born in the fourth year of the seventy-seventh Olympiad Θαργηλιῶνος ἕκτῃ, "on the sixth of Thargelion," that Plato†† was born in the eighty-eighth Olympiad, Θαργηλιῶνος ἑβδόμῃ, "on the seventh of Thargelion," and that Epicurus‡‡ was born in the third year of the hundred and ninth Olympiad, on the seventh of Gamelion.

Mr. Whiston, to avoid this, saith the city was taken on the day of a solemn fast, in the twenty-third of the third month Sivan, kept for the defection and idolatry of Jeroboam. But (1.) Josephus doth not say it was taken in a fast, on the third Jewish month, but Ὀλυμπιάδος τῷ γ' μηνὶ, "on the third month of the eighteenth Olympiad," which answers to September; and then by way of apposition, τῇ ἑορτῇ τῆς νηστείας, "at the feast of the fast," which plainly fixes the taking of it to the tenth of September. (2.) As Jeroboam celebrated a feast in the eighth month, which "he devised of his own head," so Mr. Whiston hath devised a fast of his own head in the month Sivan, not mentioned by Josephus, nor any Jewish writer of or near those times, nor extant in Buxtorf's§§ history of their feasts and fasts; but a pure product of that famous chronicle Megillah Taanith, of which I have already given an account. (3.) When Herod began to batter the wall, it was then summer, saith Josephus,‖‖ and so he had no hindrance from the weather: now there being three summer months, let us take the middle of them, July the fifteenth; the first wall, saith Josephus,¶¶ was taken "after forty days," i. e. August the twenty-fifth; the second, "fifteen days after that," i. e. on the tenth of September; ergò, not on the month Sivan, when summer was but just begun. (4.) Josephus adds,*** that Herod began the siege λωφήσαντος τοῦ χειμῶνος, "when winter was over," suppose about the midst of March; that he went soon back to Samaria, and married the daughter of Aristobulus; that then he gathers a greater army, and Sosius comes to him with auxiliaries; and then he places his camp near the north wall: let all this be done by the tenth of April; and then he adds, that after this, the party of Antigonus endured the siege πέντε μησὶ, "five months," i. e. till the tenth of September; how, therefore, is it possible, that the city should be taken in the month Sivan, or the third month? Nor was Antigonus slain till about a month or more after the city was taken: for Josephus††† informs us, that he was afterward carried by Sosius to Antioch, where Antony then was, and that he kept him there, intending to reserve him to his triumph at Rome; but when he heard that the Jews had so great favour for him, and so great hatred to Herod, that they would not be prevailed upon by torments to own him as their king, he beheaded him at Antioch; Antigonus therefore, in all probability, could not be slain till about the tenth or fifteenth of October, and so Herod's eighteenth year could not begin till

---

* Page 144. † Antiq. lib. xiv. cap. 27, p. 506, A.
‡ Cap. 2, p. 337. § Antiq. lib. ii. cap. 10, p. 92, l, 2.
‖ De Vitâ Mos. p. 508.
¶ Antiq. lib. xvii. cap. 8, p. 597, D, bis.

* Lib. ii. p. 107. † Lib. iii. p. 164.
‡ Lib. x. p. 610. § Synag. Jud. cap. 30.
‖ Θέρος ἦν, Antiq. lib. xiv. cap. 28, p. 506, G. ¶ Ibid. p. 507.
** De B. Jud. lib. i. cap. 13, p. 740, 741.
†† Antiq. lib. xiv. cap. 28, p. 508. lib. xv. cap. 1.

that time. And so, if Herod began his project of building the temple on the very first day of his eighteenth year, which yet is both uncertain and improbable, he could not begin it at the feast of tabernacles, that being fixed to the fifteenth day of September.

Secondly, Josephus* doth not say that Herod began to build the temple in his eighteenth year; but only that ἐπεβάλετο, "he cast in his mind" to do so: and when he had proposed this to the rulers of the Jews, he engages not to attempt the work till he had prepared all the materials for it, nor doth he say how long he was preparing these materials, though, saith Casaubon, all men will think it reasonable to allow him at least a year for that; and Bishop Usher saith they were only provided in two years' space: so that Herod could not begin the work till the middle of his nineteenth year.† Now admit the fancy, that the ναὸς was first built in eighteen months, he could not finish the building of it till his twenty-first year from Antigonus; from thence he reigned only thirteen years: now thirteen and twenty-nine will never make forty-six years.

But, Thirdly, That which entirely confoundeth this account is this consideration, that when Herod began to build, he first built the ἱερὸν, i. e. the court of the gentiles and lay Jews; and the building of this, saith Josephus, took up eight years: absolutoque octo annis reliquo ædificio, tandem etiam templum ipsum sacerdotum operâ sesquianno perfecit; and having finished that in eight years, he afterward, by the assistance of the priests, built the ναὸς, or the inward temple, in a year and half more; so that, according to Josephus, the ναὸς was not built till the twenty-eighth of Herod, i. e. but six years before his death: now six and twenty-nine make only thirty-five years.

Mr. Whiston, indeed, saith that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς, i. e. the outward before the inner temple. But this I do with good authority, and with better reason; for Josephus saith, the ἱερὸν was finished in eight years, and then follow these words,‡ τοῦ δὲ ναοῦ ἐπὶ τῶν ἱερέων οἰκοδομηθέντος ἐνιαυτῷ καὶ μησὶν ϛ', ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τοῦ τάγους πρῶτον τῷ Θεῷ τὰς εὐχαριστίας ἐποιοῦντο, "Then the temple being built by the priests in a year and six months, all the people returned thanks to God, and celebrate the encænia." Who sees not now, that the work done about the ναὸς was done last of all, and that instantly thereupon follow the *encænia* for the dedication of the whole? And this is also suitable to reason: for the Jews, fearing that Herod would not be able to perform his promise, would surely keep that part of the temple on which their daily sacrifices and the service of the great day of expiation depended, standing; till they saw, by what he had done about the other temple, that he was likely to accomplish his undertaking, and would not have suffered themselves to be deprived of the benefit of those sacrifices for nine years and a half, as they must have done if either the temple of the priests had not been standing, or not dedicated till that time. Wherefore, for the right stating this matter, let it be noted,

First, That, whether this computation of the Jews be true or false, neither Christ nor the evangelist is concerned in the matter, seeing St. John only relates what the Jews said to Christ; and if they said any thing that was not true, he, who relateth truly what they said, can lose no credit by it. Note,

Secondly, That the opinion of them who say the second temple was (including the times of the interruption to its complete finishing) forty-six years in building, though it may not be true, as Drusius thinks it was; yet it was so, as here he saith, ex opinione vulgi et sapientum, "according both to the opinion of their wise men and the common people;" and it is certain from Josephus,* that they had not completely finished it till long after: for he having told us that the foundation of it being laid in the close of the reign of Cyrus, it was interrupted nine years, till the time of Darius; that Ezra† finished the temple for service, in the ninth year of Darius, in whose second year they began again to build; adds,‡ that in the twenty-fifth year of Xerxes (i. e. Artaxerxes) Nehemias was sent with his commission to repair the walls of Jerusalem, and τὸ λείψανον τοῦ ἱεροῦ τελειῶσαι, "to finish the remainder of the temple," the court of the sanctuary being not yet built (Neh. ii. 8). And seeing they constantly called the temple built by Zorobabel, and restored by Herod, "the second temple," till the destruction of it by Titus; and of necessity it must be so, in some true sense, that the prophecy of Haggai, concerning Christ's coming to that very temple, might be fulfilled; they, who always called this "the second temple" built by Zorobabel, why might they not say of that, according to their received computation, "Forty-six years was this temple in building!"

But, Thirdly, The opinion of Ludovicus Capellus, Dr. Allix, and others, who understand this of the temple of Herod, is exact, plain, and evident: for if you begin the time of the building in the eighteenth of Herod, when he began to set about it, and employed a thousand carts to bring the materials, and provided the most skilful artificers for that work, from that time to his death is exactly sixteen years: this was said of Christ in the thirtieth year of his age, at the first passover after his baptism: now thirty and sixteen make forty-six years.

Obj. If it be here objected, that Josephus informs us that Herod's temple was finished in nine years and a half:

Ans. The answer is, that it was then finished as to use; but, saith Capellus, Planum est ex eodem, semper aliquid additum, et exstructum ab eo tempore fuisse in illo templo, "It is plain from the same Josephus, that from that time there was always something added to, or new built in the temple, even till the time of Agrippa junior;" i. e. about the space of sixty years. Bishop Usher adds, that "all Herod's wealth was not sufficient for the building," but that "It was continued still by the gifts consecrated to God:" and this is confirmed by the saying of Josephus,§ "That all the holy treasures, and the tributes sent from all parts of the world, were spent in building and adorning the temple." And that "the abundance of money and the largesses of the people were beyond expression, and so τὸ μηδὲν ἐλπισθὲν ἔξειν πέρας, ἐπιμονῇ καὶ χρόνοις ἦν ἀνύσιμον, that which men thought would never be finished (the attempt of Herod‖ being τὸ μετὰ τῆς ἐλπίδος ἄπιστον, beyond all men's hopes) was, through patience and length of time, expedited." Yea, he farther saith,¶ "In the time of Florus," or the tenth of Nero, τότε τὸ ἱερὸν ἐτετέλεστο, "then was the temple finished."

* Antiq. lib. xv. cap. 14. † A. M. 3987.
‡ Antiq. lib. xv. cap. 14, p. 535, G.

* Antiq. lib. viii. cap. 3.
† Ibid. cap. 4, p. 366. ‡ Cap. 5, p. 371.
§ Οἱ ἱεροὶ δὲ θησαυροὶ πάντες, οἷς ἀνεπίμπλασαν οἱ παρὰ τῆς οἰκουμένης ἅπασαι πεμπόμενοι τῷ Θεῷ, τοὺς δὲ τε ἄνω περιβόλους καὶ τὸ κάτω ἱερὸν ἀμφιεζέσμαντο. De Bello Jud. lib. vi. cap. 14, p. 916, A, B.
‖ Antiq. lib. xv. cap. 14, p. 543.
¶ Ibid. lib. xx. cap. 8, p. 699.

CHAPTER III.

1 There was (*at Jerusalem*) a man of the Pharisees, named Nicodemus, (*who was*) a ruler of the Jews (*i. e. one of the Jewish Sanhedrin*, John vii. 50);

2 The same (οὗτος, *he*) came to Jesus by night (*that he might not offend his colleagues*), and said unto him, Rabbi, [1] we know (*i. e. I know*, see note on xxi. 24,

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Οἴδαμεν, *We know that thou art a teacher come from God.*] This could not be said of his brethren, the pharisees and rulers of the Sanhedrin; for "none of the pharisees or of the rulers believed on him," vii. 48; οἴδαμεν therefore here may relate chiefly to Nicodemus, and only signify "I know," as it often doth (see note on xxi. 24): or else may signify "it is, or may be known;" as when the blind man saith, "We know God heareth not sinners,"

or, it may be certainly known) that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him (*the power that enables thee to perform them exceeding all that men or devils can do*).

3 Jesus (*observing that he said nothing of the excellency and power of his doctrine, to change the hearts and reform the lives of men, but only of his miracles by which it was confirmed*) answered and said unto him, Verily, verily, I say unto thee, (*This acknowledgment will not be sufficient to render thee a member of that kingdom I am to set up, for*) except a man [2] be born again, (*i. e. renewed in his mind, will, and affections, by the operation of the Holy Spirit, and so become a new creature*, 2 Cor. v. 17,) he cannot see (*i. e. enjoy the blessings of*) the kingdom of God.

4 Nicodemus (*being a pharisee, exact in the observance of their traditions, and ritual observances, but having no knowledge of this spiritual regeneration*) saith unto him, How can a man be born (*again*) when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, (*Though you so little understand it, yet I have told you a great truth, which farther to explain*) Verily, verily, I say unto thee, [3] Except a man be born (*again*) of water (*and so become one of my disciples by that baptismal regeneration, by which your proselytes are said to become as infants new born*) and *of* the Spirit (*purifying his heart from all worldly and carnal lusts, and enabling him to live a spiritual life according to my doctrine*) he cannot enter into the kingdom of God (*or enjoy the blessings of my kingdom.*

6 *And the reason and necessity of this regeneration by the Spirit is evident, as also that it cannot be sufficient to this end to be of the seed of Abraham, he being only the father of our flesh; for*) [4] That which is born of the flesh (*only*) is flesh (*still mindeth chiefly carnal things, and lives after the motions of the flesh*);

---

ix. 31. (See Matt. xxvi. 2, Luke xx. 21, Rom. ii. 2, iii. 19, vii. 14, 1 Cor. viii. 4, 1 Tim. i. 8.)

[2] Ver. 3. Ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν, *If a man be not born again, he cannot see the kingdom of God.*] It is here needless to inquire whether the word ἄνωθεν should be rendered "from above," or "again," as our translation doth, and as Nicodemus understood Christ's words, since every one who is born again is also born from above (James iii. 17), as being born of that Spirit which cometh from above.

Note also, That to "see the kingdom of God" here, and to enter into it, ver. 5, is the same thing, and both these phrases signify to be a real member of that kingdom, and to enjoy the blessings belonging to them who are so; thus to "see good," Eccles. vi. 6, to "see good days," Ps. xxxiv. 12, and to "see life," ver. 36, is to enjoy them; and to "see God," Job. xix. 26, Matt. v. 8, and to "see the Lord," Heb. xii. 14, is to enjoy him.

Note, Thirdly, That Christ seems to speak this not primarily of that heavenly kingdom into which the blessed shall enter at the day of judgment, but of that spiritual kingdom which was to be erected by the Messiah, and into which men entered by baptism: whence it must follow, that no man is indeed a member of Christ's kingdom who is not truly regenerate. "If you continue in my word," saith Christ, "then are ye my disciples indeed," John viii. 31, and, "if any man hath not the Spirit of Christ, he is none of his," Rom. viii. 9.

Note, Lastly, That this seems to be directed against the false and pernicious conceptions of the Jewish doctors, the scribes and pharisees, who thought they had a title to the kingdom of heaven, and the blessings of it, as being the "seed of Abraham according to the flesh;" and promised to all Israelites on that account, a portion in the world to come; declaring, saith Justin Martyr,* that "to all that were of the seed of Abraham, though they were sinners, and disobedient to God's laws, should be given an eternal kingdom."

[3] Ver. 5. Ἐὰν μὴ γεννηθῇ ἐξ ὕδατος, *If a man be not born of water.*] That our Lord speaks here of baptismal regeneration, the whole Christian church from the beginning hath always taught, and that with very good reason; for,

First, Though water is sometimes put to signify or represent the purifying operations of the Holy Spirit, yet to be "born of water" is a phrase never used in scripture for being born of the Spirit; but very properly is it used of that baptism which is the laver of regeneration (Tit. iii. 5), and was by all the ancients styled παλιγγενεσία, or "regeneration" (see note on 1 Cor. vii. 14).

Secondly, To be "baptized with the Holy Ghost and with fire" (Matt. iii. 11, Luke iii. 16), is to be baptized with the Holy Ghost descending on the apostles in the symbol of fire, as the event declared, the Holy Ghost falling upon them "in the shape of cloven tongues like as of fire" (Acts ii. 2, 3), and therefore, in like manner, to be baptized "with water and the Holy Ghost," most likely signifies to be baptized with the Holy Ghost and with the symbol of water.

Thirdly, The question betwixt Christ and Nicodemus was about that which was requisite to fit a man to enter into the kingdom, that is, the church of God, and to make him partaker of the blessings of the gospel. Now it is certain that baptism by water is by our Lord declared to be the ordinary means of entering into his kingdom; for he saith, Mark xvi. 16, "He that believeth and is baptized shall be saved," or of becoming one of Christ's disciples; for he not only made disciples by baptism (John iv. 1), but gave commission to his apostles "to make disciples in all nations by baptizing them" (Matt. xxviii. 19), and therefore must here speak of that: hence, even when the Holy Ghost was actually fallen upon Cornelius and his friends, St. Peter commands them "to be baptized in the name of the Lord Jesus," i. e. to be admitted to be Christ's disciples by that rite, and looks upon it as a necessary consequent of that higher baptism (Acts x. 47, 48). Christ therefore here declares it to be a rite necessary for the entrance of adult persons into his kingdom; and it seems highly reasonable to esteem so of it: for what salvation can be expected by them, who, after he hath told them they must be baptized with water, that they may enter into his kingdom, do by refusing that sacrament, too plainly show that they refuse that way of entering into his kingdom, and becoming his disciples, which he had appointed for that end? But then here,

First, Infants must be excepted from this necessity, as being incapable of knowing, and therefore of transgressing, this command; they therefore shall not suffer in their eternal interests for the mistake or neglect of any of their parents.

Secondly, They also are to be excepted, who want that baptism they desire, not out of contempt, but of necessity, as dying before they can procure it: thus, though the infants who died before the eighth day died without the sign of the covenant, the Jews never thought fit to circumcise them before that day; and since it is not the washing of the body, but the "stipulation of a good conscience," that renders baptism saving (1 Pet. iii. 21), it cannot be purely the want, but the contempt of that, which must condemn us. And,

Thirdly, Whatever ignorance of the precept, or mistake about the nature of it, renders not men incapable of baptism by the Holy Ghost, can never render them incapable of the salvation promised to the baptized.

[4] Ver. 6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι, *That which is born of the flesh is flesh* (only).] Our parents being only the fathers of the flesh, Heb. xii. 9. Whence it is that it cannot be sufficient to entitle infants to the blessings of the kingdom without baptism, that they are born of Christian parents according to the flesh, but that some operation of the Spirit is necessary to fit them for the kingdom of heaven. Hence some infer, that man in his natural estate can do nothing but

---

* Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὖσι, καν ἁμαρτωλοί εἰσι, καὶ ἄπιστοι, καὶ ἐπιζεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 369, C.

and (*but*) that which is born of the Spirit is spirit (*i. e. is acted by, and lives after, the motions and directions of the Holy Spirit*, Rom. viii. 5.

7 *And*) Marvel not that I (*have*) said unto thee, Ye must be born again (*because this birth is not discernible by the eye of sense, nor do men fully know the manner how this new birth is wrought within them by the Spirit; for thus it is in other matters: as, for example,*)

8 The [5] wind bloweth where it listeth (*as the vapours move it*), and thou hearest the sound thereof (*and by that discernest the thing itself*), but (*yet thou*) canst not tell whence it cometh, and whither it goeth (*though it certainly came from one place, and goeth certainly to another*): so is (*it with*) every one that is born of the Spirit. (*The effects produced in him by the Holy Spirit plainly show a great change in him, and he himself perceives it: but the operations of the Spirit, producing this change, are not perceptible to others, nor is the renewed person always able to perceive and distinguish them from the inward workings of his own mind.*)

9 Nicodemus answered and said unto him, (*I apprehend not:*) how can these things be?

10 Jesus answered and said unto him, Art thou [6] a master (διδάσκαλος *a teacher*) of Israel (*one of those who say of their baptized proselytes, they are as new-born babes, and of wisdom, that it comes from above*), and (*yet*) knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; (*that is, I deliver to you what I know certainly to be true;*) and ye receive not our witness (*i. e. you do not believe and own that truth which, by my miracles, is confirmed*).

12 If I have told you (*of*) earthly things (*or that which may be represented to you by similitudes taken from earthly things, or things done by you here on earth*), and ye believe (*them*) not, how shall ye believe, if (*when*) I tell you *of* heavenly things (*i. e. of things which cannot be thus represented, viz. of my descent from heaven, and abode still there*)?

13 And (*yet no other person can acquaint you with these heavenly things, for*) [7] no man hath ascended up to heaven (*to learn them there*, see note on Rom. x. 6), but he that came down from heaven, *even* the Son of man, which (*according to his divine nature*) is in heaven (*while ye see him here on earth*).

14 ¶ And (*yet, as great as this Son of man is, he must die for the sins of men; for*) as Moses lifted up the

---

what is carnal, and therefore sinful, and only can begin to do what is truly good when he is born again of the Spirit: whereas,

First, This exposition renders it impossible for a man to do any thing towards his own conversion; and so renders all God's commands and exhortations to the wicked, to turn themselves from their iniquity, all his promises of pardon to them that do so, and all his threats of death if they neglect to do so, and all his complaints against them that they would not do so, vain and absurd; and, as Cyril of Alexandria saith, βαψῳδημα κενὸν, "a vain rhapsody," they being then only commands and exhortations to others, to perform that which, if it ever be done, he must do himself.

Secondly, This exposition makes the word "flesh" and "fleshly birth" to signify one corrupted by his fleshly appetite, and so led and governed by the motions of the flesh; whereas Tolet* well observes, that to be "born of the flesh" here only signifies that natural generation by which a man is born into the world of the will of the flesh, this being the only birth Nicodemus spake of as of a thing incredible; because then a man must enter twice into his mother's womb. This therefore is the plain meaning of our Lord, that besides that natural birth, by which we receive only our flesh and body from our parents, there is need of a spiritual birth to fit us for the kingdom of God; but he saith nothing of any necessity lying upon us, till we are thus born again, to do only evil, or of our incapacity to do any thing which may contribute to this new birth.

[5] Ver. 8. Τὸ πνεῦμα, *The wind bloweth where it listeth.*] They who would say that the word πνεῦμα signifies here, not the wind, but the Holy Spirit, first destroy the comparison intimated in the word οὕτως, *so*; and secondly, they make Christ say that Nicodemus heard the voice of the Spirit, which is not very probable.

[6] Ver. 10. *Art thou* ὁ διδάσκαλος, *a master* (or teacher) *in Israel?*] These being received maxims among the Jews that "wisdom is given from above" (Targ. in Eccles. vii. 7), and that "when a man is a proselyte he is reputed as an infant new born" (Seld. de Jure Nat. lib. ii. cap. 4), our Saviour might well admire, that a teacher of Israel should have no notion of a new birth by water, or a birth from above.

[7] Ver. 13. *And no man hath ascended into heaven, but he that came down from heaven, even the Son of man,* ὁ ὢν ἐν τῷ οὐρανῷ, *who is in heaven.*] The Jews say, for the honour of their prophet Moses, that he ascended לשמיא מרומא, "into the high heavens," Targ. in Cant. i. 5. 11, 12. That this was not true of Moses these words of Christ show, and the history of Moses, which saith he only ascended to mount Sinai; but of Christ, who in the beginning was with the Father (i. 1), and "who came down from heaven" to do and to declare his Father's will (iii. 35), this is most true: but then he is said, as to his divine nature, to descend from heaven, not by a local descent, or by quitting heaven, but only by a manifestation of himself on earth; in which sense God himself is said, in the Old Testament, to descend to see the tower of Babel, Gen. xi. 5, and to confound the lips of them that built it, ver. 7, and to see the iniquity of Sodom, Gen. xviii. 21, and to deliver his people from the hand of the Egyptians, Exod. iii. 8, and to give them the law, Exod. xix. 18. And thus, saith St. Austin, he is said to descend, not when he from heaven observes what is done on earth, for that is metaphorically to "look down from heaven;" but when he doth something upon earth beyond the usual course of nature, which therefore seemeth to require his more than ordinary presence there; and then he is usually said to appear, either attended by his holy angels, or in a flame or cloud of glory, the symbol of his majestic presence. Note,

Secondly, That those things are frequently ascribed by this evangelist to Christ, which neither do nor can agree, and which elsewhere are not ascribed, to any creature, viz. that he is he who "in the beginning was with God," i. 1, ὁ ὢν, "that is in the bosom of the Father," ver. 18, ὁ ὢν παρὰ τοῦ θεοῦ, "that is with God," vi. 46, and here, "who is in heaven." Now this never was nor could be said of a mere creature: for, as Woltzogenius confesseth, no creature can be in heaven and on the earth at the same time. The gloss of Grotius here is this, Singulari Dei dono nobis concessus est, "He is given to us by the special gift of God;" but this answers not the fullness of the phrase, "He came from heaven;" for all the prophets were sent to the Jews, and the apostles both to Jews and gentiles, by the especial gift and kindness of God, and yet none of them are said to "come down from heaven;" Christ is styled "the Lord from heaven," 1 Cor. xv. 47, as coming down from thence to judge the world, 1 Thess. iv. 16; the new Jerusalem is said to come down from heaven, Rev. iii. 12, xxi. 2. 10, because it was represented so in a vision to St. John: the baptism of John is said to be from heaven; but neither he nor his doctrine to descend from heaven (see the note on John vi. 32). In vain do some Socinians produce, as parallel expressions, those words of St. Paul, "He hath seated us in the heavenly places in Christ Jesus," Eph. ii. 6, and "Our city is in heaven," Phil. iii. 20, for the last only signifies that heaven is the place where we are to dwell for ever; the first, that Christ hath exalted the human nature thither. Their strength consists in their second answer, viz. that ὁ ὢν is to be rendered "who was with God," and "who was in heaven;" and this, say they, is here apparent, because Christ

---

* Multùm à vero sensû loci hujus aberrant, qui carnem hôc loco exponunt de peccato, cùm nihil hic de peccato agatur: et quamvis nullum esset peccatum, verum esset, "quod natum est ex carne, caro est."

serpent in the wilderness, (*that they, who were bitten by poisonous serpents, and so would otherwise have died, looking up to it, might live*, Numb. xxi. 8, 9,) even so must the Son of man be [8] lifted up (*upon the cross*):

15 That whosoever believeth in him should not perish (*by that death, which the temptation of the old serpent brought upon all the sons of Adam*), but (*being delivered from it by the death of this Son of man, who is the antitype of that brazen serpent, might*) have eternal life.

16 ¶ (*Nor is it to be wondered, that God should thus suffer his only begotten Son to die, this being only the effect of his great love to mankind;*) For [9] God so loved the world, that he gave (*up*) his only begotten Son (*to death for us all*, Rom. viii. 32), that whosoever believeth in him should not perish (*by lying still under the power of death*), but (*by rising from it*, John v. 28, 29, *should*) have everlasting life.

17 For (*surely*) God (*acting thus in pursuance of his great love to the world*) sent not his Son into the world to condemn the world; but that the [10] world through him might be saved (*by faith in him.*

---

speaks of himself as "the Son of man," both here and vi. 62. To which it might be answered, that Christ in these places saith, "The Son of man is in heaven," as St. Peter saith, "The Prince of life was crucified," Acts iii. 15; St. Paul, that "the Lord of glory suffered," 1 Cor. ii. 8, and that "God" purchased a church "with his own blood," Acts xx. 28, viz. the Son of man is in heaven, not as the Son of man, but as the Son of God. But that which fundamentally destroys this answer, is this consideration, that it is not true that Christ, as to his human nature, "in the beginning was with God, or was in heaven:" yes, say they, after his baptism he was taken up into heaven, there to be made acquainted with the will of God. But,

First, This sophism is sufficiently confuted by the profound silence of all the evangelists concerning it; for they tell us very particularly of very many things concerning Christ which are comparatively of little moment, of his circumcision, of the flight with him into Egypt, of his stay in the temple, of his being carried by the tempter into a very high mountain, and his being placed by him on a pinnacle of the temple; can we then reasonably think the wisdom of the Holy Spirit would neglect to record that ascent of Christ into heaven on which his divine wisdom, and the truth of his whole prophetic office did so much depend? It is true the argument is negative; but then in matters of great moment to the establishment of our faith in what this our great Prophet taught, and to advance him above all other prophets, as this ascent must be, even Schlictingius allows such arguments; it being not reasonable, saith he, to suppose the wisdom of the Holy Ghost, in matters of this nature and importance, should be wholly silent.

Secondly, To what end should our Saviour be thus snatched up into heaven, or what necessity was there of it? Could not the Father declare his will to him, as to other prophets, while he was on earth? Surely an almighty and all-present God could as well do this out of heaven as in it; or was it because he would not do this to him upon earth? This cannot truly be affirmed, seeing Christ was anointed, and filled with that Spirit by which he performed his prophetic office, not in heaven, but on earth: there was it that "the Spirit descended on him as a dove," Matt. iii. 16, and by virtue of this Spirit he received at Jordan, "he taught in the synagogues, and was glorified of all," Luke iv. 14, 15; by this Spirit he was "sanctified" for his office, and "sent into the world," John x. 36; by this unction the Father sent him to "preach remission of sins, and the acceptable year of the Lord," Luke iv. 18, 19; on this account he spake the words of God, "because the Father had given him the Spirit not by measure," here, ver. 34: whence it appears that Christ was fitted for this prophetic office by that Spirit he received on earth. Well, then, either our Lord was taken up into heaven to be thus instructed, before this unction he received on earth, or afterward; if before, this unction of the Spirit must be needless, unless God did his work imperfectly in heaven, and gave him there no full and perfect knowledge of his will; if after this unction, this ascent was needless, he being by it filled with the Spirit of wisdom, counsel, and power, above measure. What therefore could be wanting to him, who, from this Spirit, had received all the treasures of wisdom and power to perform the greatest miracles for the discharge of his prophetic function? (see Placæus, Disp. prima et secunda, and note on John vi. 61.)

[8] Ver. 14. Οὕτως ὑψωθῆναι δεῖ υἱὸν τοῦ ἀνθρώπου, &c. *So must the Son of man be lifted up, that all that believe in him may have eternal life.*] He saith not here, as the Socinians, that the death of Christ was necessary for the confirmation of the gospel; but with the fathers, that it was necessary to procure to us life eternal, by removing that death which sin had brought upon us. Note also, that as ὑψωθῆναι here and viii. 28, xii. 32, is to be lifted up upon the cross, so Rabbi Solomon interprets the pole on which the serpent was lifted up, "a fork;" and Justin Martyr,* Tertullian,† and Barnabas‡ say this was a figure of the cross, and that it was a symbol of salvation; he that turned to it being preserved from death, not by what he saw, but by the Saviour of all men.

[9] Ver. 16. *God so loved the world*, &c.] Two things in scripture are noted as indications of God's especial love to man: (1.) that he sent his Son into the world to die for him: (2.) that he who was thus sent, was υἱὸς ἴδιος καὶ μονογενὴς, "his proper and only Son," Rom. viii. 32, 1 John iv. 9, 10.

Obj. Woltzogenius here saith, (1.) that this Son of God could not be God, since then he must be his own Son.

Ans. It only follows hence, that he could not be God the Father; but yet he might be God of God by the union of the Λόγος, or the divine nature, to his human nature.

Obj. But then, saith he, God must have suffered.

Ans. It follows only hence, that he who suffered was God, but not that he suffered as God; and this those ancient fathers well understood, who read Heb. ii. 9, that Christ suffered, χωρὶς Θεοῦ, "his divinity suffering nothing."

Obj. Hence he objects against Christ's satisfaction thus; seeing God showed the highest love to men in sending thus his Son to die for them, he could not then be angry with them, and therefore could require no atonement to be made to him for them; Christ therefore could not die to reconcile this kind and loving God to the world.

Ans. To this I answer, that we are taught by plain examples of holy scripture, that love or benevolence in God towards the sinner is well consistent with his displeasure against him for his sin, as in the case of Job's three friends; "For the Lord said to Eliphaz the Temanite, My anger is kindled against thee and thy two friends, because ye have not spoken of me the things which are right" (Job xlii. 7); in which words there is a declaration of God's anger against them for their sin, exactly parallel to that of God supposed by us in this case; and yet we find a like expression of his love in the ensuing words, "Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, for him will I accept, lest I deal with you after your folly." God's love is visible in directing them to that sacrifice which would obtain his favour, but it was only after the oblation offered, and the prayer of Job, that ἔλυσε τὴν ἁμαρτίαν αὐτοῖς, "he forgave their sins." Again, did not God show his kindness to his people Israel, in admitting a beast to suffer in their stead, and appointing his blood to make atonement for them; and yet did not he himself require this atonement to be made, that so their sins might be forgiven? Did not he appoint this blood to be offered to him as a propitiation for their sins? And did not then the victim die? And was not his blood offered to reconcile this loving God to sinners? And is it not hence evident, that God's love to sinners is well consistent with his displeasure against them for sins?

[10] Ver. 17. *For God sent not his Son to condemn the*

---

* Τύπος σταυροῦ. Apol. ii. p. 91.

† Figuram designâsse Dominicæ Crucis. Tertul. De Idol. cap. 5.

‡ Barn. i. 12. Σύμβολον ἔχοντες σωτηρίας——ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τὸν θεωρούμενον ἐσώζετο, ἀλλὰ διὰ πάντων σωτῆρα. Just. Dial. p. 321, 322

18 ¶ *And therefore*) He that (*having heard his doctrine, and seen the miracles by which it is confirmed*) believeth on him is not condemned (*there being no condemnation to them which are in Christ Jesus*, Rom. viii. 1): but he that (*after the knowledge of this salutary doctrine*) believeth not is condemned already, because he (*after such conviction*) hath not believed in the name of the only begotten Son of God.

19 And this is (*the ground of*) the condemnation (*of such a man,*) that (*he continues in his infidelity, not for want of light, but from a love to his sins; for*) light is come into the world, and (*these*) men (*have*) loved (*to continue in*) darkness [11] rather than (*to embrace the*) light, because their deeds were evil.

20 (*And this is the proper effect of a prevailing love to sin,*) For every one that doeth evil (*naturally*) hateth the light, neither cometh to the light, lest (*the evil of*) his deeds should be (*discovered and*) reproved (*by it*).

21 But he that doth (*sincerely love*) the truth cometh to the light, that (*by it*) his deeds may be made manifest (*both to himself and others*), that they are wrought in (*the fear, and according to the will of*) God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and (*by them*) [12] baptized (iv. 2, *to prepare the Jews by the baptism of repentance, as John did, for the reception of the Messiah;* see the note on this verse).

23 ¶ And John also was baptizing in Ænon, near to Salim (*the place being convenient for that purpose*), [13] because there was much water there: and they (*the people*) came (*to him*), and were baptized (*of him there*).

24 For John was not yet cast into prison (*by Herod*).

25 ¶ Then there arose a question (*or dispute*) between *some* of John's disciples and the Jews about purifying. (*It being without example to baptize a Jew; and they being styled* δοῦλοι Θεοῦ καθαροί, the pure servants of God, Neh. ii. 20, *and thought to be born in holiness, the pharisees might ask what need there was of any baptism to purify them; and if John's baptism was sufficient for this end, why did Christ set up another after it, which seemed to argue him greater than John, and that his baptism must confer some higher degree of purity?*)

26 And (*upon this*) they came unto John (*for satisfaction in this matter*), and (*by way of complaint*) said unto him, Rabbi, he that was with thee beyond Jordan (*to be baptized of thee*), to whom thou barest witness, behold, the same baptizeth (*i. e. he takes upon him thy office, as if thy baptism were imperfect*), and all *men* come to him (*i. e. the concourse to him is so great, that we fear thy baptism will be neglected*).

27 John answered and said, [14] A man can receive nothing (*of power or authority*), except it be given him from heaven.

28 Ye yourselves (*can*) bear me witness, that I said, I am not the Christ, but (*only*) that I am sent before him (*to prepare his way: seeing then God hath only made me his forerunner, I must not pretend to an equality with him, whose forerunner and servant I am*).

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him (Gr. *standing and hearing him caress and express his affection to his spouse*), rejoiceth greatly because of the bridegroom's voice (*Christ is this bridegroom, and the church is his bride, I only am the bridegroom's friend*): this my joy therefore is fulfilled (*by hearing that he is thus graciously speaking to his church, and calling her, by this and other methods, to fit herself for his embraces*).

30 He must increase (*in his glory, and the extent of his government*, Luke i. 32, 33), but I (*his forerunner, whose office ceaseth, when he comes and manifests himself to the world*) *must* decrease.

---

world, but that ὁ κόσμος the world by him might be saved.] The Jews imagined that God first made the world only for their sakes (2 Esd. vi. 55, 56. 59), and also, that the redemption of it was only designed for their good, and that their Messiah would come to subdue and condemn the nations whom he hated. Christ, on the contrary, here declares, that God was so far from hating or condemning them, that he sent the Messiah into the world to save them, and consequently to die for them.

Vain here is their imagination, who by the *world* understand only the elect out of the world: for then Christ here must only say, that he was sent, that the elect who believed in him should not perish; as if any who were absolutely elected to salvation by faith in him could either perish or not believe. No, it is apparent from these words, that of this world, thus beloved by God, some would not believe, and so would perish. And this is more apparent from the words immediately following, in which the world, which he was sent to save, is divided into believers and unbelievers, and into those that will be saved and condemned: for thus they run, "He (of this world) who believeth in him is not condemned; but he that believeth not is now condemned," which must be false, if you restrain this "world" to such elect as cannot perish, and cannot but believe to life eternal. And, lastly, he that believeth not, saith Christ, shall therefore be condemned, "because he believeth not in the name of the only Son of God." Now, is it not absurd to say, men shall eternally be condemned for not believing in him, who died not for them, and was not sent for their salvation? Since then Christ frequently declares, that all to whom the gospel is propounded, shall be condemned, if, and because, they believe not in him (John iii. 18), it is certain that he died for the salvation of them also.

[11] Ver. 19. *And men have loved darkness more than light,* μᾶλλον τὸ σκότος ἢ τὸ φῶς.] Here the critics note, that μᾶλλον ἢ is not comparative, as if the workers of iniquity did, in some measure, love the light; for ver. 20, they are said to hate it; but, as in other places, is a negative: so xii. 43, "They loved the praise of men, μᾶλλον ἤπερ, more than the praise of God," i. e. and not the praise of God: so 1 Tim. i. 4, 2 Tim. iii. 4, Heb. xi. 25, in which places μᾶλλον ἢ may be rendered, as here, "and not light;" and this they did not only in those times of ignorance at which God winked (Acts xvii. 30), but after the clear light had shined upon them; by which it appeared, that the deeds of darkness were so pleasing to them, that, when they were discovered to them so to be, they still bore that affection to them which rendered the light displeasing to them, because it did reprove them: whereas they who had hearts disposed to obey that light which would direct them in the way to happiness, came to it, that they might be the more assured they were doing the works of God, i. e. those works which were performed according to his will, which tended to his glory, and chiefly did respect him as the end and object of them.

[12] Ver. 22. Καὶ ἐβάπτιζεν, *And he baptized.*] By his disciples (iv. 2), not, as most interpreters conceive, into his own name, or so as to exact from them a belief, that he was the Christ: for this he forbids his disciples to divulge till he was risen from the dead, Matt. xvi. 20, xvii. 9. He therefore only did baptize as John had done, into the faith of the Messiah, which was to come, and with that baptism of repentance which prepared the Jews for the reception of his kingdom.

[13] Ver. 23. Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Because there was much water there.*] In which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water (Acts viii. 38), and an ascent out of it (ver. 39), and a burial in it (Rom. vi. 3, 4, Col. ii. 12). Some here inquire, why Christ should thus baptize when John had not desisted so to do? But since both, by their baptism, intended the same thing, I see no reason why our Saviour might not as well baptize as preach repentance (Matt. iv. 17), whilst the Baptist was doing the same thing.

[14] Ver. 27. *A man can receive nothing of himself.*] i. e. One who, by divine authority, is intrusted with any commission, cannot exceed that commission; since therefore God hath only made me the forerunner of the Messiah, as

31 (*And it is reasonable to own him superior to me, and all the other prophets, which ever came into the world, even than Moses himself; for*) He that cometh from above (*not only by his mission from God, as I and they did; but by his original*, ver. 13) is above all (*that are descended of earthly parents only: and*) he that is (*thus*) [15] of the earth is earthly (*as to his rise*), and speaketh of the earth (*i. e. things which, comparatively, are earthly, Moses of carnal ordinances, I of water-baptism, the prophets of obedience to the law of Moses: but*) he that cometh from heaven (*to reveal the will of God to man*) is above all (*not only in the excellency of his person, but in the spiritual and heavenly nature of his doctrines and promises*).

32 [16] And what he hath seen (*by the irradiation*) and heard (*by the immediate dictate of the Holy Ghost dwelling in him*), that he testifieth (*to the world*); and (*yet*) no man receiveth his testimony (*i. e. they who receive it, compared with them that do not, are as none*).

33 He that hath received his testimony hath set to his seal (*i. e. declared his assurance*) that God is true (*both in his promises concerning the Messiah, and in his testimonies that he hath given to him, that this is his beloved Son; it being as impossible, that he who is sent with such heavenly doctrine, confirmed by so great testimonies from heaven, should be a deceiver, as that God himself should lie*).

34 For he whom God hath sent (*so as no other prophet was sent*) [17] speaketh the words of God (*so as no other prophet did*): for God giveth not the Spirit by measure (*or, in a limited manner*) *unto him* (*as he did to them, so as to come to them only at such times, and to impart such a particular revelation;* for in him were all the hidden treasures of wisdom and knowledge, Col. ii. 3.

35 *And*) The Father loveth the Son, and hath given all things into his hand; (*the entire knowledge and revelation of his will, and the power to give eternal life to those that believe and obey it*, John xvii. 2, *and to condemn everlastingly those that obey not his gospel*, 2 Thess. i. 7, 8.

36 *And therefore*) He that believeth on the Son (*may be sure he*) hath (*a present right to, and shall hereafter receive*) everlasting life: and (*but*) he that believeth not the Son (*but rejecteth his authority and doctrine*) shall not see (*i. e. enjoy this*) life; but the wrath of God abideth on him (*for ever*).

I have told you, ver. 28, I cannot pretend to be equal with him.

[15] Ver. 31. Ὁ ὢν ἐκ τῆς γῆς, &c. *He that is of the earth is earthly.*] See the paraphrase; and note, that ὁ ἐπὶ πάντων is an epithet proper to God alone, and yet ascribed to Christ, Rom. ix. 5.

[16] Ver. 32. Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, *And what he hath seen and heard, that he testifies.*] i. e. What he fully knows; for by seeing and hearing we come to the most perfect knowledge of things; or what he hath inwardly heard and seen by the dictate and irradiation of the Holy Spirit.

[17] Ver. 34. *He whom God hath sent speaketh the words of God: for God giveth not to him the Spirit by measure.*] i. e. He that hath the Spirit in a limited manner, at such times only, and with respect to such particular revelations only, may sometimes speak from his own self; but he who hath the Spirit always residing in him, without stint or measure, must always speak the word of God. To give a thing "in measure," in the scripture phrase, is to do it sparingly; as when it is said, "They shall drink water by measure," Ezek. iv. 16, and to correct "in measure," Jer. xlvi. 28, xxx. 11, is to do it sparingly, or in such a proportion: in which sense we read of the "measure of faith," Rom. xii. 3, and the "measure and gift of Christ," Eph. iv. 7; so that to give the Spirit "without measure," is to give him in the greatest affluence, and without restraint.

CHAPTER IV.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (*the Baptist*),

2 (Though (*in truth*) Jesus himself baptized not, but (*only*) his disciples,) (see the note on iii. 22,)

3 He (*in prospect of the danger this might bring upon him from the envy and malice of these pharisees*) left Judæa (*where the power of the Sanhedrin, of which many of them were members, prevailed*), and departed again into Galilee (*where they had less interest with Herod, and could less observe or be offended with his actions*).

4 And he must needs go [1] through Samaria (*that lying betwixt Judea and Galilee*).

5 Then cometh he (Gr. *he cometh therefore*) to a city of Samaria, which is called (*by them Sichem, but by the Jews*, see the note,) [2] Sychar, near to the parcel of ground that Jacob [3] gave to his son Joseph (*at his last benediction*, Gen. xlviii. 22).

6 Now Jacob's well (*i. e. a well bearing his name*) was there. Jesus therefore, being wearied with *his* journey, sat [4] thus (*weary and thirsty as he was*) on (*or by*) the well: *and* it was about the sixth hour (*i. e. it was then about noon.*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 4. *He must go through Samaria.*] For, saith Josephus,* "the Galileans going up to Jerusalem at the feast, went through the country of Samaria."

[2] Ver. 5. *He cometh to a city of Samaria called* Σίχαρ, *Sichar.*] It is certain from the son of Sirach (l. 26), and from Josephus (Antiq. lib. xi. cap. 8), that the name of the city was Sichem. This therefore is either a corrupt pronunciation, as Βελιὰρ for Βελιὰλ, or a name of reproach put upon it by the Jews, שכר, as if it were a city of drunkards, as Achan, Josh. vii. 25, is called עכר, 1 Chron. ii. 7, as being a "troubler of Israel."

[3] *The parcel of ground which Jacob gave to his son Joseph.*] i. e. That piece of ground which he bought of Hamor, the father of Sichem, Gen. xxxiii. 19, for that was near Sichem, saith the text here: and hence this place became not only the inheritance of Joseph, but his own burial-place; he being buried, not in the cave of Machpelah, as his father Jacob was (Gen. l. 13), nor saying, "I will lie with my fathers," as Jacob did (Gen. xlvii. 30), but being buried in this place: for the bones of Joseph, "which the children of Israel brought out of Egypt, buried they in (i. e. near to) Sichem, in a parcel of ground, which Jacob bought of Hamor, the father of Sichem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph," Josh. xxiv. 32 (see Bochart. Hierozoic. par. i. lib. ii. cap. 43, p. 435, 436).

[4] Ver. 6. Ἐκαθίζετο οὕτως, *He sat thus on the well.*] i. e. Either weary or thirsty as he was; so Acts vii. 8, οὕτως, "So Abraham begat Isaac," i. e. being circumcised; 1 Kings ii. 7, "Show kindness to the sons of Barzillai, for οὕτως, so they came to me," i. e. with kindness; or, as Chrysostom and Theophylact have it, he sat ἁπλῶς ὡς ἔτυχε, "as he found a

* Ἔθος ἦν τοῖς Γαλιλαίοις ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγενομένοις ὁδεύειν διὰ τῆς Σαμαρέων χώρας, Antiq. lib. xx. cap. 5.

7 *Then*) There cometh a woman of Samaria (*to that well*) to draw water: (*and*) Jesus saith unto her, Give me (*some water*) to drink.

8 (For his disciples were gone away unto the city to buy meat) (*and so could not draw it for him*).

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (*this she had cause to wonder at,*) [5] for the Jews have no dealings with the Samaritans (*they would buy of them any thing: but they would receive no gratuity or kindness from them:* see the note).

10 Jesus answered and said unto her, If thou knewest [6] the gift of God (*i. e. what an excellent gift the Holy Spirit is*), and who it is that saith to thee, Give me to drink (*i. e. how able he is to impart this gift to thee*); thou wouldest have asked of him, and (*then*) he would have given thee (*this*) living water (*which shall spring up so continually in him that hath it, that he shall thirst no more*, ver. 15; see John vii. 38, 39).

11 The woman (*thinking Christ only meant spring-water, that being, in the Hebrew idiom, living water*, Gen. xxvi. 19) saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water (*of which thou speakest*)?

12 Art thou greater than our father Jacob, which gave us the well (*for we claim our descent from him*), and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall (*soon after*) thirst again:

14 But whosoever drinketh of the water that I shall give him [7] shall never (*have cause to*) thirst (*more*); but the water that I shall give him (*i. e. the Holy Spirit abiding in him*) shall be in him (*as*) a well of water springing up into everlasting life.

15 The woman (*still understanding him as grossly as she did before*) saith unto him, Sir, give me this water, that I thirst not (*any more*), neither (*may have farther need to*) come hither to draw (*water*).

16 Jesus (*being willing to prepare her to receive his doctrine, by convincing her that he was a prophet*) saith unto her, Go, call thy husband, and come (*ye both*) hither.

17 The woman answered and saith, I have no husband. Jesus said unto her, Thou hast well (*i. e. truly*) said, I have no husband:

18 For thou hast had five husbands (*from whom thou hast been divorced for thy adulteries*); and he whom thou now hast (*i. e. cohabitest with*) [8] is not thy husband (*thou living with him in fornication*): in that (*therefore*) saidst thou truly.

19 The woman (*then*) saith unto him, Sir, I perceive that thou (*who so exactly knowest the secrets of my life, and that which I thought was known to God alone*) art a prophet.

20 [9] Our fathers worshipped in this mountain (*as we do*); and ye (*Jews*) say, that in Jerusalem is the place where men ought to worship (*God; I ask therefore thy opinion in this case*).

21 Jesus saith unto her, Woman, believe me, the hour (*shortly*) cometh, when ye shall [10] neither in this mountain, nor yet at Jerusalem, worship the Father.

22 (*But to your question I answer, That*) [11] Ye worship ye know not what (*i. e. that God which you do not truly and savingly know; because ye know him*

---

place:" it follows, it was ὥρα ἕκτη, that is, saith one, six o'clock in the evening; St. John counting by the Roman hours in the gospel. But this mistake is plainly evident from i. 39, "They abode with him that day; for it was about the *tenth* hour;" viz. four in the afternoon, not ten of the night, according to the Romish computation.

[5] Ver. 9. Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, *For the Jews have no dealings with the Samaritans.*] So in the Jerusalem Talmud the Samaritans say, "Your fathers dealt with our fathers, why therefore do not you so likewise with us?" (Buxt. Lex. Tal. p. 1370.) By the traditions of the pharisees they might buy of them; and therefore Christ's disciples do not scruple at this (ver. 8); but they were not to borrow any thing of them, or receive any kindness from them, or drink of their water, or eat of their morsels; for they bound them under an anathema, not to eat of the fruit or morsel of a Cuthean, and held the eating of their flesh to be as bad as eating swine's flesh (R. Eliezer, cap. 38). But Christ, despising such traditions as had no foundation, either in the law of God or equity, and tended to the impairing the laws of common friendship or humanity, asks drink of this Samaritan woman, and eateth with them.

[6] Ver. 10. *If thou hadst known* τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God.*] By "the gift of God" and "living water," Christ seems here to understand the Holy Spirit, represented in the Old Testament by "clean water," Ezek. xxxvi. 25. 27, and in the New, by "living water," John vii. 38, Rev. xxi. 6, xxii. 1. For (1.) spring-water is in the Hebrew idiom called living water, in opposition to that which stagnates: for life consisting in continual motion, by reason of the continual ebullition of this water, it is said to live (see Lev. xiv. 5. 50, xv. 13, Numb. xix. 17); hence it is here said to be water springing up (ver. 14). And (2.) this Holy Spirit, to be communicated to believers, is styled δωρεὰ τοῦ Θεοῦ, "the gift of God," Acts viii. 20, ἡ δωρεὰ ἐπουράνιος, "the heavenly gift," Heb. vi. 4, ἡ δωρεά, "the gift," Acts xi. 17 (see the note on Rom. v. 17).

[7] Ver. 14. *He that drinketh of the water that I shall give him shall never thirst.*] i. e. He never shall have need to thirst for the enjoyment of this Spirit, he being to abide with them for ever who have once received him (John xiv. 16), if they do not expel, quench, or grieve him; or, he shall thirst no more, because this Spirit will be in him the earnest of, and bring him to, that happy life, where there is no more thirst (Rev. vii. 16).

[8] Ver. 18. *Is not thy husband.*] See one reason in the paraphrase; others say, this is spoken, because she had divorced herself from her husbands, contrary to the law, which permitted not women to begin the divorce, and so was really the wife of some former husband then living (so Grotius).

[9] Ver. 20. *Our fathers worshipped in this mountain.*] We learn from Josephus* and from this woman, that the Samaritans, when they saw it for their advantage, pretended to be συγγενεῖς τῶν Ἰουδαίων, "allied to the Jews, to have Jacob for their father (ver. 12), καὶ ἐκ τοῦ Ἰωσήφου γενεαλογοῦντες αὐτοὺς ἐκγόνων Ἐφραίμου καὶ Μανασσεινοῦ, and deduced their genealogy from Ephraim and Manasses, the sons of Joseph;" they also contended, that mount Gerizim was the most ancient place of worship, because Abraham built there an altar to God (Gen. xii. 6, 7), and so did Jacob (Gen. xxxiii. 18), and therefore that was the place where sacrifices were to be offered before the temple at Jerusalem was built. But the Jews answered that the temple was built on the mountain of Moriah; in the place where Abraham offered up Isaac (Joseph. Antiq. lib. vii. cap. 10, p. 254, F), and that that was the place of worship throughout all generations (Targum in Chron. iii. 1; see Maimonides de Ædificio Templi, Tract. 1, cap. 2, §. 2).

[10] Ver. 21. Ὅτι οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις, *Neither in this mountain, nor yet at Jerusalem.*] Josephus saith the contention betwixt the Jews and Samaritans was about the place to which they ought to bring those sacrifices and oblations by which God was then chiefly worshipped, the Jews declaring that it was their temple,† καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων, "and requiring that the sacrifices should be brought thither;" the Samaritans, that they should be brought to mount Gerizim. This controversy, saith Christ, will shortly be decided by removing the occasion of it, viz. this way of worshipping God by sacrifices; and by giving liberty to worship God with spiritual sacrifices in every place, as the prophet Malachi foretold, i. 11.

[11] Ver. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, *Ye worship ye know not what*, &c.] This, many think, is spoken with rela

---

* Antiq. Jud. lib. xi. cap. 8, p. 386, B.

† Antiq. lib. xii. cap. 1.

not according as he is revealed in his word): we know what (*i. e. τὸ θεῖον ὃ, the divinity which*) we worship (*serving him according to those laws to which he had promised salvation*): for salvation is of the Jews (*and the terms of it are to be derived from them to others*).

23 But the hour cometh, and now is (*instant*), when the true worshippers shall worship the Father (*not with carnal sacrifices as both now do, but*) in [12] spirit (*ual sacrifices: acceptable to God through Jesus Christ*, 1 Pet. ii. 5) and (*not in the types and shadows of the law, as the Jews now do, nor in that erroneous manner as ye do, but*) in (*the*) truth (*of the gospel*, John i. 17): for the Father seeketh such to worship him (Gr. *such worshippers of him: for*)

24 [13] God *is* a Spirit: and they that worship him (*aright*) must worship *him* in spirit and in truth (*i. e. agreeably to his spiritual nature, by giving up their hearts and spirit to him; and according to his will, by serving him according to the precepts of the gospel*).

25 The woman saith unto him, I know that Mes-

tion to some false objects of the worship, or to some idolatrous way of worship, which obtained among them. The Jews gave it out, that they worshipped God* "in the image of a dove;" but this seems plainly fabulous, and invented by the Jewish rabbins out of hatred to them: for, (1.) among the idols which they worshipped, when they came from Assyria to Samaria, there is not the least hint of any image of a dove worshipped by them. (2.) Josephus,† though he, in several places, inveighs against them sharply upon other accounts, doth never charge them with this crime, which shows it to be a later invention of their rabbins: and, (3.) it is a thing wholly inconsistent with the laws of Moses, which they then owned; for, as all images are forbidden by it, so it did require them to sacrifice the dove to God, and it was always judged an absurd thing to worship that which they did sacrifice (see Bochart. Hieroz. par. ii. lib. i. p. 6. 8).

Others say they worshipped God only as the topical god of that country; but though this may be true of them when they first came into Samaria, and retained their heathen sentiments; yet it could not be true of them after that, rejecting all their heathenish superstitions, they had embraced that law in which Jehovah is continually styled "the Maker of heaven and earth," and "the God of all the earth;" and when, as Epiphanius‡ saith, "They endeavoured to renounce all idolatry, and to own but one God."

But whereas Epiphanius and many of the Jews pronounce them guilty of latent idolatry, for worshipping God in that mountain where Jacob hid the idols of the nations, according to those words, Gen. xxxv. 4, "And they gave to Jacob all the strange gods that were in their hands, and Jacob buried them under the oak which was by Sichem:" it is not probable, that Christ should accuse them of false worship on the account of idols under ground, which they knew nothing of, and which they never did intend to worship. Observe then,

First, That the inquiry of the woman, and the dispute was, saith Josephus, only about the place of worship; and therefore it is very probable Christ's answer chiefly doth respect the place.

Secondly, That Christ, by saying to the Samaritan woman, that shortly they should not "worship the Father in that mountain," does tacitly own, that the Samaritans did worship the Father; nor doth he instruct her who was the true object of her worship, but only how she was to worship the true God.

Thirdly, When they came first to Samaria, it is observed that they knew not *mishpat*, the manner of worshipping the God of Israel (2 Kings xvii. 16). In this, saith Christ, you are still deficient, as not worshipping the God of Israel according to his prescription in the law, but according to your own inventions. You therefore may be truly said not to know him, whose will you observe not, neither worshipping him according to his nature in the spirit, nor according to that law, which is the rule of his worship, and according to which alone you can do him acceptable service: if then you would obtain salvation by the worship of him, you must do it according to the revelations made to the Jews, to whom, as the promise of a Saviour was given, so from them is salvation to come to the world, according to the promise made to their father Abraham, "In thee shall all the families of the earth be blessed."

[12] Ver. 23. *Shall worship the Father ἐν πνεύματι καὶ ἀληθείᾳ, in spirit and in truth.*] That is, saith Origen, οὐ σαρκικαῖς θυσίαις, "not with carnal sacrifices, but with spiritual worship," or with those spiritual sacrifices, which are acceptable to God through Jesus Christ (1 Pet. ii. 5); οὐκ ἐν τύποις, "not in types, but according to the truth contained in them; for the law was given by Moses, but grace and truth came by Jesus Christ," John i. 17. Thus Philo saith, he brings to God, γνήσιον θεραπείαν, "the true worship, who brings, τὴν ἀληθειαν, ἁπλῆν, καὶ μόνην θυσίαν, truth, the simple, and the only sacrifice;" not he who uses washings and purgations of body, but defiles his soul; or who builds and adorns temples, and offers hecatombs upon the altar, περιπλάνεται γὰρ οὗτος τῆς πρὸς εὐσέβειαν ὁδοῦ, θρησκείαν ἀντὶ ὁσιότητος ἡγούμενος, "for he errs from the way of piety, as thinking outward worship is to be preferred to holiness" (L. quod deter. pot. p. 123, C, D).

Now, that we may thus worship God in spirit, we must lay, as the foundation, not only purity of body from all uncleanness, but of the soul also from all spiritual defilements, all pride and haughtiness of mind, all malice, envy, bitterness of spirit, all impure thoughts, and evil concupiscence; for these are styled "works of the flesh," Gal. v. 19. 21. Now, "they that are in the flesh," saith the apostle, "cannot please God" (Rom. viii. 8), nor can they "mind the things of the Lord," who are not pure in body and in spirit (1 Cor. vii. 34, 2 Cor. vii. 1), and with this the very heathens were so well acquainted, that they often taught that God was purâ mente colendus, "to be worshipped with a pure mind;" this was the best offering we could give,* and the best habitation we could build him.

Secondly, We must have just and awful thoughts of the divine Majesty, oft representing him to our thoughts as a God of infinite purity and justice, as well as power and wisdom, one who is always present with, and beholds all our secret thoughts and actions, in order to a future recompense; for by these apprehensions fixed in our hearts we shall be naturally induced to glorify him in our spirits (1 Cor. vi. 20): having laid this foundation, we must endeavour to walk humbly with God, subjecting ourselves wholly to his providence, being contented in all conditions in which he doth think fit to place us, and submitting our own wills to his good pleasure, which is in scripture styled poverty of spirit, Matt. v. 4, and the wisdom of the Spirit, Rom. viii. 26.

Thirdly, We must endeavour to resemble him as much as may be in holiness and righteousness, in truth, in goodness, and in mercy; for even the heathens say,† τιμήσεις τὸν Θεὸν ἄριστα, ἐὰν τῷ Θεῷ ὁμοίαν ὁμοιώσεις, "We then worship God best, when we are most like to him."

Fourthly, We must worship God from spiritual principles, a sincere love and filial reverence of him; and to spiritual ends, that we may promote his glory, and do what is well-pleasing to him; and after a spiritual manner, serving him with the whole heart, soul, and mind, and with a fervency of spirit.

[13] Ver. 24. Πνεῦμα ὁ Θεὸς, *God is a Spirit.*] The article ὁ here shows, that God is the subject, and the Spirit is the pre-

* Talmud, Tr. Cholmi, cap. 1, f. 6.

† Lib. ii. et xi. fine; lib. x. cap. 1, 7, lib. xiii. cap. 6, lib. xviii. 35, lib. xx. 5.

‡ Εἰς τὸ μετατεθῆναι τῆς εἰδωλολατρίας, καὶ τὸν ἕνα Θεὸν ἐπιγνῶναι, Lib. i. Hær. 9, §. 2.

* Cultus autem Deorum est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ et mente et voce veneremur. Cic. de Nat. Deorum, lib. ii. p. 53. Ὡς γὰρ οἱ αὐτοὶ ἄνδρες φασὶ ψυχῆς καθαρᾶς οἰκειότερον τόπον ἐπὶ τῆς γῆς Θεὸς οὐκ ἔχει. Hier. in Carm. Pyth. p. 15, et Seneca apud Lact. de Vero Cultû, lib. vi. cap. 25.

† Hier. in Carm. Pyth. p. 22. 25.

sias cometh, which is called Christ: when he is come, he will tell us all things (*that we are to believe and do*).

26 Jesus saith unto her, I that speak unto thee am *he* (*viz. the Messiah*).

27 ¶ And upon this came his disciples, and [14] marvelled that he talked with the woman: yet no man said (*to him*), What seekest thou (*of*)? or, Why talkest thou with her?

28 The woman then left her waterpot (*at the well*), and went her way into the city, and saith to the men (*of the city*),

29 Come, see a man, which told me all things that ever I did: is not this (*an evidence that he is*) the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, [15] I have meat to eat that ye know not of (*i. e. somewhat more valuable and pleasant to me than meat or drink*).

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat (*i. e. my delight*) is to do the will of him that sent me, and to finish his work.

35 [16] Say not ye (*proverbially, as an encouragement to the sower*), There are yet four months, and *then* cometh (*on the*) harvest! behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (*i. e. look upon the Samaritans flocking to me to hear my doctrine, and you will see that the time of my spiritual harvest is already come*).

36 And he that reapeth (*this spiritual harvest, by bringing men to the faith*) receiveth wages (*for his labour*), and gathereth fruit (*not to sustain this mortal life, but*) unto life eternal: that both he that soweth and he that reapeth (*he that laboureth to prepare men for, and he that brings them to, the faith*) may rejoice together (*in the fruit of their labours*).

37 And herein is that (*proverbial*) [17] saying true, One soweth, and another reapeth.

38 I (*have*) sent (*or, do send*) you to reap that whereon ye bestowed no labour: other men laboured (*the prophets, by foretelling the Messiah; the Baptist, by calling men to repentance, that they might be prepared to receive him*), and ye are entered into their labours (*and only are to perfect what they have begun*).

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, (*saying*) He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and [18] he abode there two days.

41 And (*in that time*) many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know (*by the excellency of his doctrine, and the holiness and goodness of his precepts*) that this is indeed the Christ, the Saviour of the [19] world.

43 ¶ Now after two days he departed thence, and went into Galilee (*passing not by Nazareth, the place of his education, but another way*).

44 For Jesus himself testified, that a prophet hath (*comparatively*) no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him (*gladly*), having seen all the things that he did at Jerusalem at the feast (*of the passover*): for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman (*a great man of Herod's court*), whose son was sick at Capernaum.

47 (*And*) when he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see [20] signs and wonders (*done before your eyes*), ye (*Jews and Herodians*) will not believe (*on the account of the excellence and goodness of my doctrine, as the Samaritans did*).

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, (*There is no need of my*

---

dicate; and this opinion obtained among the Platonists, who style him Νοῦς, "a mind;" and among the Pythagoreans,* who said, ἀσωμάτους πρὸ παντὸς ἡγοῦ θεοὺς ὑπάρχειν, "Before all things you must hold the gods to be incorporeal." Aristotle also thought it necessary to assert, that the first mover was ἀμερὴς, or "without parts;" yea, even the stoics, saith Plutarch,† determined, that God was an "intelligent Spirit, without form."

[14] Ver. 27. *They marvelled that he talked with the woman.*] This being one of the six things, say the rabbins, which render a disciple impure, viz. that he talks with women (Buxtorf. Lexic. p. 1145).

[15] Ver. 32. *I have meat to eat*, &c.] This phrase is used by the ancients concerning things which were done by them with pleasure,‡ Istic mihi cibus est quod fabulare, "Thou sayest that which is meat to me." So the servant in Plautus, and another in Aristophanes,§ μάλα γ' ἐποπτεύειν ἔοικῶ, ὅταν καταράσωμαι λάθρα τῷ ἐσπότῃ, "It is meat to me to curse my master secretly."

[16] Ver. 35. *Say you not, There be yet four months of the harvest*, &c.] The sense of these words seemeth to run thus —In your common harvest you usually say, after your seed is sown, four months hence will come the harvest, or the time when you shall reap the fruit of the seed sown; but in this spiritual harvest it is otherwise: for the seed of the word sown in the heart of the woman of Samaria, in your absence, hath made the Samaritans already ripe for the harvest.

[17] Ver. 37. Ὁ λόγος, *This saying.*] So the scholiast in Aristophanes, κατὰ τὸν παλαιὸν λόγον, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' αὖ ἀμήσονται, "According to the old proverb, One soweth, but another shall reap."

[18] Ver. 40. *He abode there two days.*] He abode there so long, that he might not contemn persons so desirous to learn of him; he stayed no longer, that he might not neglect the Jews, or seem to prefer the Samaritans before them; and he commanded his apostles not to go to any city of Samaria (Matt. xiii. 5), because the gospel was first to be preached to the Jews, and then to the Samaritans (Acts i. 8).

[19] Ver. 42. *The Saviour of the world.*] That is, saith Mr. Clerc, of the Jews; "for it is not likely the Samaritans thought of the salvation of the gentiles;" but why might they not think so, who knew, that "in the seed of Abraham were the families of the earth to be blessed?" and seeing the Samaritans were not Jews, had they used these words in that restrained sense, they had excluded themselves from this salvation. The word doth sometimes signify the multitude, or the public; as when Christ's brethren say to him, "Show thyself to the world," i. e. publicly, John vii. 4, and the pharisees, "The world is gone after him," John xii. 19, but never the Jews in opposition to the gentiles.

[20] Ver. 48. *If ye see not signs and wonders ye will not believe.*] Hence some interpreters conclude this nobleman was a Jew; it being no wonder, that a heathen should not believe without a miracle.

---

* Jamb. Protrept. p. 151.

† Phys. lib. viii. cap. 10. De Placit. Philo. lib. i. cap. 6.

‡ Cistel. act. iv. sc. 2. ver. 49.

§ Ib. Rams.

going down,) go thy way; (*and thou shalt find*) thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down (*to his house*), his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and (*he*) himself believed, and [21] his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

[21] Ver. 53. *Himself believed and his whole house.*] i. e. All that by age were capable of doing so.

CHAPTER V.

1 After this there was a (*nother*) feast of the Jews; (*viz. that of the passover, requiring the appearance of all the adult males at the temple*, Deut. xvi. 16,) and (*therefore*) [1] Jesus went up to Jerusalem.

2 Now [2] there is at Jerusalem by the sheep *market* (*or gate*) a pool, which is called in the Hebrew tongue Bethesda (*the house of mercy*), having five porches (*in which the sick lay to be cured; for*)

3 In these lay a great multitude of impotent folk, (*viz.*) of blind, halt, withered (*persons*), waiting for the moving of the water.

4 For an [3] angel (*visibly*) went down at a certain season into the pool, and troubled (*i. e. shook*) the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had (*lain under*) an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew (*by his divine spirit*) that he had been now a long time *in that case*, he (*looking on him as an object worthy of compassion*) saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [4] Rise, take up thy bed, and walk.

9 And immediately (*at his word*) the man was made whole, and (*to show that he was so*) took up his bed, and walked: and on the same day (*that he did this*) was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed (*on that day of rest*).

11 He answered them, He that (*with a word*) made me whole, the same said unto me, Take up thy bed, and walk (*and surely he that could heal me with a word, must be a prophet; and, therefore, must have authority to bid me do this*).

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? (*that, knowing him, we may be the more able to judge of him.*)

13 And he that was healed wist not who it was: for Jesus (*having done this*) had conveyed himself away (*without being observed by him, as he might easily do*), a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple (*giv-*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. *Jesus went up to Jerusalem.*] To hold communion with the Jewish church at the feast of the passover, by observing with them the rites to be observed at the feast; he therefore refused not communion with a church that had clogged these festivals with human traditions, though, perhaps, he performed only the rites required by the law at these festivals (see Dr. Lightfoot).

[2] Ver. 2. Ἔστι δέ, *There is at Jerusalem by the sheep-gate a pool, called in the Hebrew Bethesda.*] That is, "the house of mercy:" because of the mercy of God shown there in curing their diseases. Moreover, if ἔστι δέ, "there is," be the true reading, as the consent of almost all the Greek copies argues, it seems to intimate, that Jerusalem and this pool were then standing when St. John wrote this gospel, and therefore that it was written, as Theophylact and others say, before the destruction of Jerusalem, and not, as the more ancients fathers thought, long after.

[3] Ver. 4. *An angel went down,* κατὰ καιρὸν, *at a certain season, and then he that first went down was made whole of whatsoever disease he had.*] All the circumstances of this history show, that Dr. Hammond's conjecture, that "this angel was only an officer sent at a certain time to stir this pool," and that "the warm entrails cast into it communicated this healing virtue to these waters," though it seems to be supported by the authority of St. Chrysostom and Theophylact, is highly improbable. For (1.) how unlikely is it that this should be a natural means of curing all sorts of diseases without exception, "the blind, the halt, and the withered," ver. 3. (2.) That it should only cure the person that first stepped in, though he might be followed by others the same instant; for how should the natural virtue of this pool, impregnated with the warm entrails of so many sacrifices, extend itself only to one man? And (3.) how unlikely is it that it should do this only at one time of the year, viz. at the feast of passover? For this was done, not at several times, but only κατὰ καιρὸν, "at a certain time" (ver. 4). And, lastly, the very foundation of this surmise is taken away by that observation of Dr. Lightfoot, that there was a laver in the temple for the washing of those entrails, and so they were not likely to be washed in this pool.

It is farther to be noted, that these waters of Siloam were a type of the kingdom of David and of Christ; of the kingdom of David, according to these words, Isa. viii. 6, "Forasmuch at this people refuseth the waters of Siloah, that go softly," that is, saith the Targum, "the kingdom of David that rules them quietly;" and of Christ, according to those words of the same prophet, xii. 2, "With joy shall they draw water from the wells of salvation," whence *Siloah* is interpreted "sent" (see note on ix. 7). To this type of the Messiah God might therefore give this virtue about that time, to prepare the Jews to receive his advent who was sent to them; and when a fountain was to be "opened for sin and for uncleanness," Zech. xiii. 1, viz. that of the blood of Christ, might communicate this virtue to this pool, as a prefiguration of it; whence, as Tertullian* notes, "the virtue of this pool then ceased, when they, persevering in their infidelity, rejected our Saviour." And this might be one reason why the Jewish writers are so silent as to the virtues of this pool; because, by its signification, it related to Christ; and, by this miracle, confirmed his doctrine (see here Examen Millii in locum).

[4] Ver. 8. *Arise, take up thy bed and walk.*] Christ here requires not faith of him, because he had seen, and, perhaps, heard of none of his miracles; but he requires him to do that on the sabbath which was contrary to the letter of the law, to show he was a prophet, who, by their own rules, had power to require what was contrary to the ceremonial rest

* Piscina Bethsaidæ, usque ad adventum Christi curando valetudines Israel, desiit à beneficiis deinde, cùm ex perseverantiâ furoris sui nomen Domini per ipsos blasphemaretur. Adv. Jud. cap. 13

ing thanks to God for his cure), and said unto him, Behold, thou art made whole (*of a distemper laid upon thee for the punishment of thy sins*): sin no more, lest a worse thing come unto thee (*for thy insensibility and contempt of this mercy*).

15 The man (*knowing now who had done this, and perhaps thinking himself obliged in gratitude to own the author of his cure, and hoping hereby to convince them that he was a prophet*) departed (*from the temple*), [5] and told the Jews (*who inquired after him that had done this*) that it was Jesus, which had made him whole.

16 And (*but though this cure demonstrated that he was sent from God, because no man could do these things except God were with him*, John iii. 2. 9. 30—33, *yet*) therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day (*the doing any work on the sabbath-day being, by the law, as they thought, a capital crime*, Exod. xxxi. 14, 15).

17 ¶ But Jesus answered them, [6] My Father worketh hitherto (*he, from the beginning of the creation, till this present time, continues to give and preserve life, and do good on the sabbath-day*), and I (*after his example*) work (*that which is good and salutary to mankind on that day*).

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was [7] his Father, (*in a peculiar manner proper to him alone, πατέρα ἴδιον ἔλεγε τὸν Θεὸν, thereby*) making himself equal with God (*in nature, as a son to his father*).

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The [8] Son can do nothing of himself, but what he seeth the Father do (*ing*, Gr. *i. e. without commission from him to do it, and certain knowledge that he doth what the Father would have done*): for what things soever he doeth (*ποιῇ*, or *ποιήσῃ, he would have done*), these also (*καὶ even*) doeth the Son likewise (*i. e. after his example as to the kind of them, according to his will as to the manner of doing them; whence you may be assured this action was done after his example, and according to his will, as to the time, as well as to the manner of it; and therefore cannot be worthy of blame*).

20 For the Father loveth the Son, and sheweth him (*by the Spirit with which he hath anointed him*) all things that himself (*his Son*) doeth: and he will shew (*i. e. incite and enable*) him (*by the same power, to do*) greater works than these, (*so*) that ye may (*i. e. will*) marvel (*at them, though you will not be convinced by them*).

---

of the sabbath (see note on ix. 18); and to instruct them that to do this, not in contempt of the law, or for bodily advantage, but as a public testimony of the great goodness of God to us, tended rather to the sanctification than to the profanation of the sabbath, that day being sanctified to this very end, that men might employ it in glorifying and praising God for his benefits.

[5] Ver. 15. *Told the Jews that Jesus had done this.*] Not to accuse him to them, but partly out of gratitude, to own the author of this cure; and partly to excuse himself, as only doing this at the command of so great a prophet.

[6] Ver. 17. *My Father worketh hitherto*, &c.] Even from the time he rested from the works of the creation, continuing to preserve and govern all things he created, and do those things which tend to his glory and to the good of his creatures, even on the sabbath-day; and, in imitation of him, I do my wondrous works of mercy, to the glory of his name, upon that day; which, being divine, and done by his power and assistance, show that I do nothing in them contrary to his will. Thus Philo,* speaking of God's resting on the seventh day, saith, "We have declared, that God ceaseth not to work, but proceeds to the production of other things, as being not the artificer only, but the father of them."

[7] Ver. 18. *Therefore the Jews sought the more to kill him, ὅτι πατέρα ἴδιον ἔλεγε Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, because he said, God was his own Father, making himself equal to God.*] Here note,

First, That he is here said to style God his Father, after a manner proper and peculiar to himself, as being ὁ ἴδιος Θεοῦ υἱὸς, "the proper Son of God" (Rom. viii. 32), and so as being his son, not as Adam and the angels were, by creation, nor as good men are, by adoption only; in which sense the Jews pretended to have God for their Father (viii. 41), and in which sense both Philo† and the Jewish writers‡ speak of him as the Father of Israel, and of those who had a true knowledge of him; for, in this sense, to call himself "the Son of God," could neither be worthy of death, nor worse than the violation of the sabbath. It is therefore evident the Jews thought Christ, by saying "God was his Father," made himself his Son in such a manner as rendered him equal to God in nature, as a son is to his father; and yet they thought he did this, not as the Socinians say, by saying he did the works of his Father, but, as their words testify, by calling God his Father, in a sense peculiar to himself: and hence they accuse him of blasphemy, for saying that he was the Son of God, Matt. xxvi. 63—65, John x. 33. 36, which they never do, for saying he was the Messiah, or that he did the works of God. Note,

Secondly, Hence, that the Jews did not then think that their Messiah was to be God, or, in the sublimer sense, "the Son of God." Hence Origen* declares, that having discoursed with many wise men of the Jews, he "could find none of them who allowed Θεὸν ὄντα, ἢ Θεοῦ υἱὸς, that he was God, or the Son of God." And Jerome, on those words, Jer. xvii. 5, "Cursed is he who putteth his trust in man," saith, "The Jews are accursed, qui spem habent in homine Christo, videlicet suo, quem non Filium Dei, sed purum hominem putant esse venturum, who trust in a man, viz. in their Messiah, whom they expect to come as a mere man, and not as the Son of God."

[8] Ver. 19. *The Son of Man can do nothing ἀφ' ἑαυτοῦ, of himself, ἐὰν μὴ τι βλέπει, but what he sees the Father doing.*] The Jews concluding Christ to be a false prophet, because he, in this peculiar manner, styled "God his Father," Christ here undertakes to show, (1.) that he exercised his prophetic office according to the will of the Father: (2.) that he confirmed it by miracles done by the power of God residing in him. Christ therefore here seems not to speak of his essential power, but of his prophetic office, and of the doctrine which he taught and confirmed by miracles. (1.) Because as to his essential power, the action of the Father and the Son being one and the same, both as to power and time, he cannot properly be said to do nothing of himself, or to do nothing but what he sees the Father do. (2.) Because, as to speak nothing of himself is to speak nothing of his own instinct and will, without commission from God (see note on vii. 17): so to do nothing of himself, is to do nothing without commission from, and knowledge of the will of God, that he should do it, and so respecteth his prophetic office, and the things done in confirmation of it; and then the words following, "Unless he sees the Father doing them," must bear this sense; Unless he, by the Spirit of the Father residing in him, sees that the Father would have them done by him: for what the Father ποιῇ, "would have done," he doth according to his will, or as he would have them to be done. And this import of the words seems to be confirmed,

First, From the following words; "For the Father loveth

---

* Ἐληλύθασιν ἐὶ, ὅτι ποιῶν ὁ Θεὸς οὐ παύεται, ἀλλ' ἑτέρων γενέσεως ἄρχεται, ὅτε οὐ τεχνίτης μόνον, ἀλλὰ καὶ πάτηρ. L. primo Legis Alleg. p. 32, A. 33, D.

† Οἱ ἐὲ ἐπιστήμη κεχρημένοι ἑνὸς υἱοὶ Θεοῦ ἐεόντως προσαγορεύονται, καθὰ καὶ Μωσῆς ὁμολογεῖ φάσκων, Υἱοὶ ἐστε Κυρίου τοῦ Θεοῦ καὶ οὐκ αὐτός σου πατήρ. De Confus. Ling. p. 267.

‡ Est quidem cui nec filius, nec pater, hic est sanctus benedictus, nisi quòd Deus dilexit Israelem, et vocavit eos filios. Midrash Coheleth, fol. 93, 4.

* Lib. ii. p. 70, lib. iv. p. 162.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so (*shall ye see that*) the [9] Son quickeneth whom he will.

22 (*And this power of quickening and raising whom he will the Father hath given him, because he hath made him the judge of all men;*) For the Father judgeth no man, [10] but hath committed all judgment unto the Son: (*who yet cannot judge them till he hath raised them from the dead.*

23 *And this he hath done*) that all *men* should [11] honour the Son (*for his power and authority over them*), even as they honour the Father (*the great Judge of all the earth*, Gen. xviii. 25). He that honoureth not the Son (*invested with this power*) honoureth not the Father which hath sent (*and authorized*) him (*to exercise it.*

24 *And having all judgment committed to me,*) Verily, verily, I say unto you, He that (*obediently*) heareth my word, and believeth on him that sent me, hath (*an assurance of*) everlasting life, and shall not come into condemnation (*for his past sins*); but is passed from (*the*) death (*threatened to him*) unto life.

---

the Son καὶ πάντα δείκνυσιν αὐτῷ ἃ ποιεῖ, and showeth him all things, which he (the Son) doeth;" and he will show him greater works than these (which are to be done by him, even that of raising the dead, ver. 21). For because we receive all our knowledge from our eyes, or ears, therefore Christ, speaking of the execution of his prophetic office, useth these metaphors, declaring that he spake and testified what he had seen (iii. 11), "what he had seen with the Father" (viii. 38), and so the Baptist saith, "What he hath seen he testifies;" and again, that he spake "what he had heard from the Father" (viii. 26, x. 15, 16). And because they who teach or declare things, do by that show them to us; therefore Christ uses this metaphor here, and saith, viii. 28, "I do nothing of myself; but as my Father hath taught me, so I speak;" and again, xii. 49, 50, "I have spoken nothing of myself; but as the Father, who sent me, gave me commandment what I should say and speak; the things therefore which I speak, as the Father said to me, so I speak." Now, that he spake this with respect to the Spirit of prophecy, with which he was anointed, and by the Father sent to preach the gospel to the poor, &c., Luke iv. 11, the Baptist teacheth in these words, "What he hath seen and heard, that he testifies; for he whom God hath sent speaketh the words of God; for the Father giveth not him the Spirit by measure" (iii. 32—34), and he himself intimates, by saying, xiv. 10, "The words that I speak to you, I speak not of myself; the Father abiding in me, he doeth the works" (see the note there).

Secondly, That he said truly, "My Father worketh hitherto, and I work," he proves from the divine works God the Father had given him power to do; though he was to do them after his resurrection and advancement to his kingdom, viz. the resurrection of the dead and the future judgment: and therefore adds,

[9] Ver. 21. *As the Father raiseth the dead, and quickeneth them, so the Son quickeneth whom he will.*] This is more than ever was said of any prophet or apostle, that he did such works at his will; and here chiefly respects Christ, not acting as a prophet, but as a king, sitting at the right hand of power: and this being an action represented as proper to God, who saith, "I am, and there is none besides me; I kill and make alive," Deut. xxxii. 39, 1 Sam. ii. 6, a work to be performed by his sole power, Matt. xxii. 29, Acts xxvi. 8, and by the "strength of his power," Eph. i. 19, who is a God "quickening the dead," Rom. iv. 17; hence it is evident that Christ, who will not only "raise our mortal bodies," but also make them "like to his own glorious body, by that power by which he is able to subdue all things to himself," Phil. iii. 21, must be God; and that the Father, by giving him, "power to have life in himself, as he hath it in himself," ver. 26, must have given him the fullness of the Deity, from which this power is inseparable.

[10] Ver. 22. *For the Father judgeth no man; but hath committed all judgment to his Son.*] Seeing this judgment is committed to him, it is evident, saith Woltzogenius, that he cannot be God the highest, because he reigns and judges by his own power, derived from none; and yet he owns, that in this judgment is comprehended totum regimen, et divinum totius mundi imperium, "an entire government and divine empire over the whole world, and especially over the whole church of God;" from whence it is demonstrable, that he must be God: for this government must be attended with a power of raising all them from the dead, whom he shall place before his judgment-seat, and with the perfect knowledge, not only of the actions of all men from the beginning of the world, but also of their secret thoughts; since otherwise he cannot "bring every secret thought and work into judgment," nor "bring to light the hidden things of darkness," or "manifest the secrets of the heart," 1 Cor. iv. 5, or "judge every man according to his works," 2 Cor. v. 10. He also must be omnipresent and omniscient, even the searcher of all hearts, that he may know and answer the prayers of all his servants in all corners of the earth, as the Socinians grant he doth; and almighty, that he may be able to supply all their wants, assist and enable them to do every where the greatest miracles in his name, defend and preserve them against all the powers on earth, and even the "gates of hell," raise and condemn their enemies, with the devil and his angels, to eternal destruction from his presence, and also crown his servants with everlasting glory. Now how all these things can be done by a mere creature, is as difficult to conceive as any mystery of the blessed Trinity. I answer, therefore, in that distinction of the schools, that the principium quod, or the person thus judging, is the Son of man, ver. 27, this judgment being to be exercised by the man Christ Jesus, Acts xvii. 31, but the principium quo, i. e. the power or the principle by which he does it, is the whole fullness of the Deity, individually united to his human nature, or the Word made flesh, John i. 14. This therefore hinders not, but he to whom this judgment is thus given, may be God of God.

[11] Ver. 23. *That all men may honour the Son as they honour the Father.*] That is, saith Woltzogenius, "that they owning this dignity and power, per quam Deo æqualis est, by which he is equal to God, may give him that obedience, honour, and worship, which are due to a divine and heavenly King: for that the honour and worship due to Christ, is divine honour, is evident from this, that it is such, qualis Patri debetur, as is due to the Father; to whom, by the consent of all men, belongs divine worship:" and hence he proves that Christ is to be worshipped with invocation; "because he who refuses to pray to him, doth not honour him as he honours the Father: in this (saith he) consists the highest honour we give to the Father, that we own him for the chief monarch, and Lord of all things, in whose power is our salvation and destruction; and therefore, by prayer, endeavour to obtain from him the enjoyment of good things, and the deliverance from evil: Qui hæc eadem in Christo agnoscit, et eum sic colit, is honorat, et colit eum sicut Patrem; He that owns these things to belong to Christ, and doth thus worship him, he honoureth the Son as he doth the Father;" so he: now can he be equal to God, who is only a creature, or be worthy of divine worship, who is no God? The precept being plain, and owned by Christ himself, "The Lord thy God is one Lord, and (therefore) thou shalt worship the Lord thy God, and him only shalt thou serve" (Deut. vi. 13, Matt. iv. 10). Can he, who said "Thou shalt worship no other gods but me, and I will not give my glory to another" (Isa. xlii. 8), himself appoint, that any creature should be worshipped as God, or have that honour, worship, and obedience, in which his glory doth consist? It is therefore no unjust imputation to call them idolaters, who give this worship to one who, say they, is by nature only man; seeing they do the very things charged on the heathen idolaters; "they worship them which by nature are no gods" (Gal. iv. 8); and do that to a creature, which God requires to be done to himself alone, viz. that they should "glorify him as God" (Rom. i. 21); and do that with which God upbraided his own people, viz. "the worshipping a new God, which their own fathers had not known" (Deut. xxxii. 17). If you say here, they give him the same worship, not as the first, but only as the intermediate cause of our salvation: it may be easily replied,

25 (*And that you may have reason to believe I can thus raise the dead, ye shall see an instance of it shortly, not only in my resurrection, but in the rising of many others with me by my power; for*) Verily, verily, I say unto you, [12] The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear (*it*) shall live.

26 For as the Father hath (*the fountain of*) life in himself (*and so can impart life to others*); so hath he given to the Son [13] to have life in himself;

27 And hath given him authority to execute judgment also (*on the dead thus raised*), because he is [14] the Son of man (*whom he hath appointed the judge of the world*, Acts xvii. 31).

28 Marvel not at this: for the hour is coming, in the which (*not these few only, but*) all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and [15] they that have done evil, unto the resurrection of damnation.

30 (*And in passing this judgment of absolution and condemnation upon men,*) I (*the man Christ Jesus*, Acts vii. 31, *the Son of man*, ver. 27,) can of mine own self (*my own impulse and pleasure*) do nothing: (*but*) as I hear, (*i. e. receive the terms of absolution and condemnation from my Father, so*) [16] I judge: and my judgment is (*therefore*) just; because I seek (*i. e. pursue*) not (*in it*) mine own will, but the will of the Father which which hath sent me.

31 (*And*) If (*in ascribing this honour and power to myself*) I (*did*) [17] bear witness of myself (*and had no credentials from my Father, or those whom he hath sent*), my witness is not true. (*For he that pretends to be sent, or delegated from God, and hath not his testimony to confirm his mission, cannot be true; but this is not my case; for*)

---

that then they cannot honour him as they honour the Father; and much less as the chief monarch, and Lord of all things. Moreover, I inquire, Whether this middle cause be created, or uncreated? If uncreated, he is, by nature, God, and, since there is but one God, of the same essence with the Father; but if created, they must be guilty of idolatry who give him the same worship with the Father; and therefore give the creature the worship due to the Creator.

[12] Ver. 25. *The hour—now is, when the dead shall hear the voice of the Son of God, and live.*] That Christ here speaks not only of a spiritual resurrection from the death of sin, is evident; (1.) because he speaks of it as a thing shortly future; whereas the spiritual resurrection was in some already past: (2.) because he promises this resurrection not to them that should hear his word, but *φωνὴν*, "his voice:" and that he speaks of a proper resurrection, appears, (1.) from the gradation he here makes from the resurrection of some to the resurrection of all, ver. 28; (2.) because he adds that "they who hear, shall live;" and that because the Son, whose voice they hear, "hath life in himself" (ver. 26); I therefore think that our Lord speaks of that hour, when, he rising from the dead, many bodies of the saints arose with him (Matt. xxvii. 52, 53).

[13] Ver. 26. *He hath given the Son to have life in himself.*] i. e. The power of raising whom he will (ver. 21). Hence, though the apostles and others raised men from the dead, it is said of none of them that they had life in themselves; because they did this, not by their own, but by the power of Christ. Note also, that the same thing is, in both places, said both of the Father and the Son: for it is not said, "The Father hath life *from* himself, the Son *in* himself," but both hath life, *ἐν ἑαυτῷ*, in himself; and that as the Father, so the Son, "quickeneth whom he will." Now the operations follow the essence; so that where the same operation is, there must be the same essence.

[14] Ver. 27. *Because he is the Son of man.*] i. e. The Messias to whom all power and dominion is given (Dan. vii. 13, 14), and of whom the Jews* said, that he "should raise the dead;" or, because he took the human nature on him, he suffered in it, and, by that passion, became "the author of salvation to all that obey him" (Heb. v. 8, 9), and, lastly, in that nature only could be a visible judge (see Examen Millii in locum).

[15] Ver. 29. *And they that have done evil, unto the resurrection of condemnation.*] This seems to be spoken in opposition to the doctrine of the pharisees, who, saith Josephus,† thought "the resurrection pertained only to the just;" and that the wicked and antediluvian sinners were to be excluded from it.

"The hour is coming in which all they that are in the grave shall arise, and shall come forth, *οἱ τὰ ἀγαθὰ ποιήσαντες*, they (of them thus arising) who have done good, to the resurrection of life; *οἱ δὲ τὰ φαῦλα πράξαντες*, they (of them) who have done evil, to the resurrection of condemnation."

A late author* hath endeavoured to avoid the clear evidence of this text for a general sentence of all men to a life of future happiness or misery. I shall not here consider all his evasions, but observe only, that he is obliged, from the force of these words, "All that are in the graves shall come forth," to own, that all mankind shall arise; but yet he will not own, that the distribution of them, who thus come forth, into them "that have done good," and into them "that have done evil," contains all, but some of them only, viz. such as have had the gospel made known to them; which is as great an instance of a man, who shall say any thing *ἐουλεύειν ὑποθέσει*, to serve his hypothesis, as can be offered: for what instance can be given through the scripture of a universal proposition distributed into two parts, in which the opposite members do not contain the whole general? What is this, in effect, but to allow the truth of this general proposition, Omne animal est sensibile, "Every living creature is sensible," and yet to deny the truth of this distribution, *τῶν δὲ αἰσθητῶν τὰ μὲν λογικὰ, τὰ δὲ ἄλογα*, that "of sensible creatures, some are rational, some irrational?" Let us see the absurdity of it in some scripture instances: Matt. xxv. 32, "The Son of man shall sit on the throne of his glory and, *πάντα τὰ ἔθνη*, all nations shall be gathered before him, and he shall place *τὰ μὲν πρόβατα*, the sheep on his right hand, *τὰ δὲ ἐρίφια*, but the goats on his left," ver. 33: now, must not here the sheep and the goats be equal to all nations? So again, Rom. ii. 6, God, saith the apostles, "will render *ἑκάστῳ*, to every man according to his works, *τοῖς μέν*, to them who, by patience in well-doing, seek for glory, honour, and incorruption, eternal life; *τοῖς δὲ ἐξ ἐριθείας*, but to those that are contentious, and obey not the truth, tribulation:" now, doth not this distribution, into the obedient and disobedient, contain all that are comprehended in the general word, "every man?" And doth not the apostle interpret the words so, ver. 9, 10, by saying, *ἐπὶ πᾶσαν ψυχὴν*, "Upon every soul of man that worketh evil shall be tribulation;" and *πάντι τῷ ἐργαζομένῳ τὸ ἀγαθὸν*, "to every one that worketh good, glory, honour, and peace?"

[16] Ver. 30. *As I hear, κρίνω, I judge.*] i. e. I pronounce sentence according to the will of my Father; for *κρίμα* and *κρίσις* is a sentence; so *βλάσφημος κρίσις* is "a blasphemous accusation," or sentence, 2 Pet. ii. 11, *κρίμα θανάτου*, "the sentence of death," Luke xxiv. 20, *κρίμα τῆς πόρνης*, "the sentence upon the whore," Rev. xvii. 1; and *κρίνω*, "I give sentence;" so *ὀρθῶς ἔκρινας*, Luke vii. 43, "Thou hast judged," or given sentence aright: "Out of thy mouth, *κρινῶ σε*, will I pronounce sentence upon thee," Luke xix. 22 (see Matt. vii. 1, 2, John vii. 24, viii. 15, Acts xv. 19, Rom. ii. 1. 3, iii. 4. 6, 7, Ps. li. 4).

[17] Ver. 31. *If I bear witness of myself* (only), *my witness is not true:*] i. e. Say most interpreters, it is not valid, the law requiring two witnesses. But to bear witness of himself here, is to declare himself a prophet without attestation from God, as the false prophets did; and had Christ done this, he must have been like them, and so his testimony would have been false; God never sending any prophet to

---

* R. Eliezer, cap. 34, p. 38.

† De Bello Jud. lib. iii. cap. 12.

* Mr. Dodwell.

32 ¶ There is [18] another that beareth witness of me (*to wit, John the Baptist*); and I know that the witness which he (*being a prophet*) witnesseth of me is true. (*Ye also have heard his testimony, for*)

33 Ye sent unto John (i. 22, 23), and he bare witness unto the truth (iii. 29, 30).

34 But (*I appeal not to his testimony for my own sake, but for yours; for*) I receive not testimony from man: but these things I say, that [19] ye (*believing his testimony*) might be saved.

35 He was a burning and a shining light (*as Elias is by you represented*, Ecclus. xlviii. 1, *his word being clear and powerful*): and ye were willing for a [20] season to rejoice in his light (*owning him as a prophet, and a just man; and therefore I insist upon his testimony, as hoping it may have some influence upon you, to work that faith in you, by which you shall be saved*, John x. 41).

36 ¶ But I have a greater witness than *that* of John: for the works which [21] the Father hath given me to finish, the same works that I do (*by his power residing in me*), bear witness of me, that the Father hath sent me.

37 [22] And the Father himself, which hath sent me, hath borne witness of me (*by a voice from heaven, saying, This is my beloved Son; and by the descent of the Holy Ghost upon me, in the Shechinah, or bright light, which is the symbol of his presence; but on this I insist not, for*) Ye have neither heard his voice at any time, nor seen his shape (Ezek. i. 28, *the likeness of the glory of God*).

38 And (*as ye have not known his will this way, so neither will ye do it by his revealed will; for*) ye have not his word abiding in you: for whom he hath sent, him ye believe not (*as his word would induce you to do*).

39 ¶ [23] Search the scriptures; for in them ye think ye have (*the words of*) eternal life: and they are they which testify of me.

40 And (*yet*) ye will not (*by them be persuaded to*) [24] come to me (*i. e. believe in me*), that ye might have (*the*) life (*I promise to them that believe in me.*

41 *And yet ye have no reason to disbelieve me; for*) I receive not honour from men (*I do nothing from desire of their applause, but purely for the honour of God, and out of love to him, and so act not like a false, but a true prophet*).

42 But (*this I cannot say of you; for*) I know you, that ye have not the love of God in you.

43 I am come in my Father's name (*i. e. with his authority and testimony*), and ye receive me not (*i. e. ye do not own me as the promised Messiah*): if another shall [25] come in his own name, (*without any evidence of divine authority, even Barchochebas, and*) him ye will receive (*as such.*

44 *And indeed*) How [26] can ye believe, which (*strive to*) receive honour (*and glory*) one of another, and seek not (*rather*) the honour that *cometh* from (*the approbation of*) God only?

45 Do not think that I will accuse you to the Father: (*I shall not need to do it; for*) there is *one* that accuseth you (*to him*), *even* Moses, in whom ye trust (*that, by obedience to his law, you shall have life*, ver. 39).

46 For had ye believed (*the words of*) Moses, ye would have believed me: for [27] he wrote of me (*saying, I will raise up a prophet like unto thee, and I will put my words in his mouth*, Deut. xviii. 18).

47 But if ye believe [28] not his writings (*whom you own as a great prophet sent from God*), how shall ye believe my words) *when you have no such opinion of me, or respect for me*)?

---

men without sufficient testimonies, that he was sent from him.

[18] Ver. 32. *There is another that beareth witness of me.*] viz. Whom ye counted as a prophet (Matt. xiv. 5, xxi. 26), and, upon that account, received his baptism: now, according to your own rules, "he is to be owned as a prophet, to whom a prophet gives his testimony."

[19] Ver. 34. *But I spake these things, that ye might be saved.*] Hence it is evident, that Christ seriously willed and intended the salvation of them, who "would not come to him that they might have life" (ver. 40), and therefore were not actually saved.

[20] Ver. 35. *For a season ye rejoiced in his light.*] He was a burning light, saith Christ here; "His word burned as a lamp," saith the son of Sirach, Ecclus. xlviii. 1, and yet in this light they rejoiced but for a season; for when he had freely given testimony to Christ, and reproved their vices, they blasphemed him, and said, "he had a devil" (Luke vii. 30. 33).

[21] Ver. 36. *The work which my Father hath given me to do*, &c.] He saith not, "Which I do," but "Which the Father hath given me to do;" so Woltzogenius: and yet the following words are ἃ ἐγὼ ποιῶ, "which I do." He therefore here declares, that he had sufficient testimony of his mission from the works done by him through the Father dwelling in him (Matt. xii. 28), and that the Father had given him to do them, by giving him his Spirit and his power, together with his essence (John iii. 34, 35, xiv. 10).

[22] Ver. 37. *And the Father that sent me, beareth witness of me. You have neither heard his voice, nor seen his shape.*] As in the paraphrase; or thus, Nor are you to expect the Father should testify of me otherwise than by his works: for that which was granted to your fathers belongs not to you, viz. to see his glory, and hear his voice out of the middle of the fire, Deut. v. 24, so that he cannot now be otherwise seen than by his works.

[23] Ver. 39. Ἐρευνᾶτε τὰς γραφὰς, *Search.*] Or, "Ye search the scriptures." Which of these two senses the Greek bears, I will not contend: only note, (1.) that Origen, Philoc. cap. 1 et cap. 5, Chrysostom, hom. 24 et 37, in Genesin, and St. Austin, in Ps. cviii. col. 1269, and Epist. 80, col. 365, confirm our version: note, (2.) that if the Jews did truly think the doctrine of life eternal was contained there, and that they, by searching, might find it there, it must be to them a sufficient rule of faith: if in this they erred, it behoved Christ to correct in them an error so pernicious.

[24] Ver. 40. *Ye will not come to me.*] i. e. After the clear testimonies which the prophecies and characters of the Messiah in the Old Testament afford, that "I am he," ye will not believe in me, which shows your infidelity is the result, not of simple ignorance, but of wilful obstinacy.

[25] Ver. 43. *Another shall come in his own name.*] Without commission or testimony from God: so did Barchochebas, working no miracles. Many of the fathers thought antichrist was here meant.

[26] Ver. 44. *How can ye believe, who seek honour one of another?*] And so cannot bear the reproach of the pharisees, and the chief of the Jews, or endure the infamy of being cast out of the synagogue, which is the sentence they have passed upon all that shall believe in me (xii. 42, 43); till you prefer the approbation of God before that of man, it is not to be expected ye should do it.

[27] Ver. 46. *For he wrote of me.*] viz. Deut. xviii. 17—19. Hence it follows, that those words of Moses are not primarily to be understood of a succession of prophets, but of a single person, even Christ; for "a prophet," saith he, "shall the Lord raise up to you like to me:" whereas no other prophet rose up to them like to Moses (Deut. xxxiv. 10), besides Christ (see the bishop of Ely on that place).

[28] Ver. 47. *If ye believe not Moses.*] For whom you pretend so great respect. Their pretences for not believing in Christ, were these two—their love to God, and reverence for the law of Moses: Christ proves they could have no true love to God, ver. 42, nor faith in Moses, ver. 46, for this very reason, that they believe not on him.

CHAPTER VI.

1 [1] After these things Jesus went over the sea of Galilee, which is (*also named*) *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased (*and because some of them also needed healing*, Luke ix. 11).

3 And Jesus [2] went up into a mountain, and there he sat with his disciples.

4 And the passover, (*which was*) a feast of the Jews (*which all their males were bound to celebrate at Jerusalem*), was nigh (*to which the people were therefore hastening*).

5 ¶ When Jesus then lifted up *his eyse*, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that (*all*) these may eat?

6 And this he said to prove him (*who was slow of faith*, xiv. 9): for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 (*Then the disciples desiring him to send the multitude away, that they might go into the villages, and buy themselves bread: and Christ answering, that they should give them to eat: and they inquiring, how they should do this? He asks them also, How many loaves have you?* Mark vi. 36, 37.) One of his disciples, (*to wit*) Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed (*of them*) to the disciples, and the disciples to them that were set down; and likewise of the fishes (*both which were so miraculously increased as they went through his hands, that every one of that great company did eat*) as much as they would.

12 (*And*) When they were filled, he said unto his disciples, [3] Gather up the fragments that remain, that nothing (*of God's good creatures*) be lost.

13 Therefore they gathered *them* together, and (*to evidence the truth and greatness of the miracle*) filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did (*resembling that of Moses, who fed them with manna in the wilderness; and knowing he had told them, that God would raise them up a Prophet of their brethren like to him*), said, This is of a truth that prophet that should come into the world. (*And having got a false notion that their Messiah was to be a temporal king; they, finding him so able to supply them with provisions, were minded to set him up for their king.*)

15 ¶ When Jesus therefore [4] perceived that they would come and take him by force, to make him a king, he (*first sent away his own disciples, to whom he knew that motion would not be unacceptable, and then dispersed the multitude*, Mark vi. 46, *and so*) departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and [5] went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose (*and was tempestuous*) by reason of a great wind that blew.

19 So when they had rowed about [6] five and twenty or thirty furlongs (*about the fourth watch of the night*, Mark vi. 48), they see Jesus walking on the sea, and drawing nigh unto the ship: and (*taking him for an apparition*, ver. 49) they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they [7] willingly received him into the ship (*believing that then all things would go well with them*): and immediately the ship was at the land whither they went.

22 ¶ The day following, when [8] the people which stood on the other side of the sea saw that (*last night*) there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats (*afterward*) from Tiberias (*which in the morning were found*) nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping (*in those boats*), and came to Capernaum (*his usual habitation*), seeking for Jesus (*there*).

25 And when they had found him on the other

ANNOTATIONS ON CHAP. VI

[1] Ver. 1. *After these things.*] Related in the former chapter; i. e. the year following (for he healed the man at the pool of Bethesda at the passover, saith Dr. Lightfoot, and fed the Jews with the five loaves the following passover, ver. 4), "he went over the sea to Galilee" (see the note on Matt. xiv. 13).

[2] Ver. 3. *He went up into a mountain.*] When Jesus went out of the ship, he saw the multitude come to the place (Matt. xiv. 14): but it was only when he sat down upon the mountain that he saw them come to him.

[3] Ver. 12. *Gather the fragments, that nothing be lost.*] That, by the nature of the bread remaining, it might appear, that there was no illusion in the miracle; and, by the command to save this bread, it appears, it is not simply unlawful to save any thing till the morrow; but only to be anxious for the morrow, Matt. vi. 14 (see Examen Millii).

[4] Ver. 15. *Christ therefore knowing that they would come and make him a king.*] He knew this, saith Stegmannus, by that Spirit and divine virtue, by which he was able to discern the secrets of men's hearts, and, knowing this, he would not be made a king, because his kingdom was not of this world (xviii. 38).

[5] Ver. 17. *They went over the sea to Capernaum.*] Into the land of Gennesaret, Matt. xiv. 34, they went over πρὸς Βηθσαϊδάν, "towards Bethsaida," Mark vi. 45. The desert of Bethsaida lying on the side of the sea of Galilee opposite to the city, they first crossed over that sea towards the city, and then sailed on along that sea to Capernaum, which was in the region Gennesaret (see Dr. Lightfoot's map, p. 308).

[6] Ver. 19. *About five and twenty or thirty furlongs.*] In matters of so small importance, the Spirit of God did not think it necessary to suggest the exact measure to them.

[7] Ver. 21. Ἤθελον, *They were willing to take him into the ship.*] Though Peter first walked to him on the sea, and then they came both into the ship (Matt. xiv. 30).

[8] Ver. 22. *The multitude which stood on the other side of the sea.*] For though Christ then sent them away (Matt. xiv. 43), they might return again the next morning.

side of the sea, they said unto him, [9] Rabbi, (*thou wentest not last night with thy disciples, nor saw we thee this morning where last night we left thee,*) when (*therefore*) camest thou hither?

26 (*But*) Jesus (*without satisfying their curiosity in this matter*) answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles (*as being so convinced by them as to hear and to obey my doctrine, from a desire to obtain by it eternal life, as ye should do*), but because ye did eat of the loaves, and were filled (*and expect the like benefit again: and therefore I say to you,*)

27 [10] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which (*if you believe in him*) the Son of man shall give unto you: for him hath God the Father sealed (*i. e. hath shown that he hath authorized him to do this; and by giving him this miraculous power to feed your bodies, hath fully testified he is the person by him appointed to convey these blessings to the souls of men*).

28 Then said they unto him, What shall we do, that we might work the works of God? (*We have already the law of Moses, and know what God requires by that law: what farther duties, or what more pleasing to him, canst thou instruct us to perform?*)

29 Jesus answered and said unto them, This is the work (*most acceptable in the sight*) of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then (*greater than Moses hath done*), that we may see (*it*), and believe thee? what dost thou work (*above what Moses did?*

31 *Thou hast indeed fed us one day in a desert, but*) Our fathers did eat manna in the desert (*through which Moses led them, forty years; and that was heavenly food*); as it is written (Ps. lxxviii. 25), He gave them [11] bread from heaven to eat (*and so they had by Moses a sign from heaven of his commission: such a one would we see from thee*, Mark viii. 11).

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven (*which I exhort you to labour for, and of which the*

---

[9] Ver. 25. *Rabbi, when camest thou hither?*] It was usual with Christ to answer nothing to curious questions, not tending to edification, but to divert them from them to more profitable subjects (so Luke xiii. 23, 24, John xii. 34, 35).

[10] Ver. 27. *Labour not for the meat which perisheth.*] The Massalian heretics, say Chrysostom and Theophylact, abused these words, to prove it was not lawful for them to work to sustain this present life: by which doctrine, saith Chrysostom, they do ὅλον διαβάλλειν τὸν Χριστιανισμόν, "wholly subvert Christianity," commanding Christians to "work with their hands that which is good" (Eph. iv. 28), "to do their own business, and to work with their hands" (1 Thess. iv. 11); and he confutes them with the example of St. Paul, "labouring with his own hands night and day" (Acts xviii. 3, xx. 34, 1 Thess. ii. 2, 2 Thess. iii. 8), and of the other apostles (1 Cor. iv. 12). These words are therefore to be taken not absolutely, but comparatively; i. e. Do not chiefly and primarily labour for the meat that perisheth; but let your regard for that meat which nourisheth to eternal life, be so great, as that your concern for perishing enjoyments shall be comparatively as nothing: in which sense only we are bid not to take thought for food and raiment (Matt. vi. 28. 31), not to fear them who can kill the body (Matt. x. 28), not to seek earthly things (Col. iii. 2).

But chiefly here observe, that whereas Christ, in this whole chapter, speaks of believing in him, and in his salutary passion, and of receiving his doctrine, under the metaphor of meat and drink, he doth this by a metaphor very familiar to the eastern nations, and frequent in the Jewish writers; thus Wisdom "crieth in the streets, Come, eat of my bread, and drink of the wine that I have mingled," Prov. ix. 5, that is, "Go in the way of understanding," ver. 6, "Eat you that which is good, and let your soul delight itself in fatness," Isa. lv. 2, that is, "Hear, and your soul shall live," ver. 3. Thus doth the son of Sirach introduce Wisdom, saying, "They that eat me shall yet be hungry, and they that drink me shall yet be thirsty," Ecclus. xxiv. 21, i. e. they that obey me (ver. 22). Hence Philo* often speaks of prudence, wisdom, virtue, as the food of the soul, or that spiritual meat and drink which nourisheth to life eternal. So to eat of "every tree in paradise" is, saith he, "an exhortation, τὴν ψυχὴν μὲν ἀπὸ πασῶν τῶν ἀρετῶν ὠφελεῖσθαι, that the soul should receive advantage by all virtues. The soul," saith he, "is nourished with knowledge, not with meat and drink; for the scripture testifies,† ὅτι οὐ γῆϊνοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαί, that the food of the soul is not earthly but heavenly, by saying, I rain down bread from heaven;" and this principle, "that God is the beginning and the end of all things, brings forth piety,‡ κάλλιστον καὶ τροφιμώτατον καρπόν, which is the best and most nourishing food." And the Talmudists* say, that "all eating and drinking, mentioned in the book of Ecclesiastes, relates to the law and good works;" and that their wise men are that "staff of bread," of which Solomon saith, "Come, eat of my bread" (see ver. 32). So that the sense of these words is this, Labour by faith in me, and embracing my doctrine, to obtain that eternal life, which the Son of God will give to you; for he is to be lifted up upon the cross, "that every one that believeth in him might not perish, but have everlasting life" (iii. 16, 17), and "him hath God the Father sealed," i. e. he hath by his authority commissioned, and by his testimony owned him to be that Prophet and Messiah, from whom all blessings are to be expected; and, by anointing him with his Spirit above measure, hath, as it were, set his seal in confirmation of his message; so that you may be sure the life he promises, in his Father's name, shall be given you: so Christ expounds himself, ver. 29, saying, "This is the work of God, that ye believe in him whom he hath sent," i. e. this is that which he commands, and which is highly acceptable to him; so "the sacrifices of God are a broken and a contrite heart," Ps. li. 17, i. e. these are the most acceptable sacrifices to him; and "the righteousness of God" (Rom. i. 17, 2 Cor. v. 21), is that righteousness, which he alone accepts.

[11] Ver. 31, 32. *He gave them bread from heaven: Moses gave them not that bread from heaven*, &c.] That we may the better understand what Christ here saith of himself, as the "true bread coming down from heaven, that they might eat of it, and live;" note,

First, From what hath been observed on ver. 27, that, among the orientals and Jewish writers,† to eat ἐστὶ τὸ φαγεῖν σύμβολον τροφῆς ψυχικῆς, "is used as a symbol of the food of the soul;" because the soul, saith Philo,‡ "is nourished by receiving and practising good things;" and "wisdom, temperance, and piety, are ψυχῆς τροφαὶ τῆς θηλάζειν ἱκανῆς, the food of a soul that can suck them in."

Secondly, They say, that divine wisdom was this meat and drink of the soul, according to that exhortation of wisdom, Prov. ix. 5, "Come, eat of my bread, and drink of the wine that I have mingled." Thus Philo§ saith of the ascetic employed in divine contemplations, ὑπὸ Θεοῦ ποτίζεται κάλλιστον πότον, σοφίαν, "God gives him to drink of the best drink, wisdom, even from the fountain of his own wisdom." Accordingly Christ, the wisdom of the Father, saith, "He that drinketh of the water which I shall give him, shall never thirst," John iv. 14, vii. 38, 39 (see ver. 35).

Thirdly, They add, that this meat and drink comes down

---

* Lib. de Leg. Alleg. p. 44, E, F, G.

† Lib. ii. de Alleg. p. 64, B. 69, B, C.

‡ De Plant. Noæ, p. 175, E. Vide de Cherub. p. 94, E. Et reapuit Noa, p. 216.

* Midrash Coheleth, f. 88, 4. Hagigah. f, 14, 1. Maim. More Nev. lib. i. cap. 30.

† De Legis Alleg. p. 44, E.

‡ L. quod deter. p. 137, A.

§ Lib. iii. de Leg. Alleg. p. 153.

manna only was a type); but my Father (*now*) giveth you the true bread from heaven.

33 For [12] the bread of God (*of which you spiritually are to eat*) is he which cometh down from heaven, and giveth (*not a fading life, as manna did to the Jews, but everlasting*) life unto the (*whole*) world.

34 Then said they unto him, Lord, evermore give us this bread (*which will preserve our lives; still thinking that he only spake of this present life*).

35 And (*then*) Jesus said unto them, I am the bread of life: he that [13] cometh to me shall never hunger; and he that believeth on me shall never thirst (*he being, by that faith, united to me, who am the life*, xiv. 6, *and partaking of that Spirit, which will be in him as a well of water springing up to eternal life*, iv. 14, vii. 38, *and so shall need no more to hunger or thirst after it*).

36 But I said unto you, That ye also have seen me (*doing works sufficient to convince you of the truth of what I say*), and (*yet*) believe (*me*) not; (*and I shall find still cause to say so to men so worldly-minded, and prejudiced against the truth.*

37 *But though it be thus with you,*) [14] all that the Father sending his Son, the true heavenly manna, to them.

from heaven, and proves this from the words here cited by our Lord. So Philo* proves, that God only gives heavenly blessings, from those words of Moses, "I rain down bread from heaven; for what food," saith he, "can be rained down from thence, ὅτι μὴ τὴν οὐράνιον σοφίαν, but heavenly wisdom, which he sends down upon the soul desirous of it, who hath the fullness and abundance of it in himself!"

Fourthly, They declare, that this meat and drink is therefore to be preferred to corporeal food, because it nourisheth to eternal life, or renders them immortal, who partake of it. So Philo saith, that the "wisdom of God is the nurse and nourisher,† τῶν ἀφθάρτου διαίτης ἐριεμένων, of those that desire incorruptible diet." He adds, that "seeking what was the food of the soul, they found it was the Word of God, ‡καὶ θεῖος Λόγος, and the divine Word, ἀφ' οὗ πᾶσαι παιδείαι, καὶ σοφίαι βίουσιν ἀένναοι, from whom all eternal wisdom and instruction flow, and that this was the heavenly food of which Moses said, I rain down bread from heaven;" and that this "wisdom of God gives to the soul that drinketh of it,§ ἀμετάβλητον ὑγίειαν, an unchangeable health." And even Pythagoras instructed parents to provide for their children, not what would preserve the body to old age, but τὰ τὴν ψυχὴν θρέψαντα ἀϊδίῳ τροφῇ, "what would nourish their souls with eternal food" (Stob. Serm. 1, p. 3).

Lastly, They say, this meat and drink is the wisdom of God, and the Word of God, signified to them by that manna which fed the Jews, and by that rock which gave them drink; thus Philo‖ having said the wisdom of God was a solid rock, which could not be broken, he adds, τὴν πέτραν ταύτην ἑτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα τὸν πρεσβύτατον τῶν ὄντων Λόγον θεῖον, "that Moses called this rock, which was the most ancient of beings, the divine Word, by the synonymous name of manna; the good man," saith he, "lifts up his eyes to heaven, ἀφορῶν τὸ μάννα, τὸν θεῖον Λόγον τὸν οὐράνιον, τῆς φιλοθεαμένης ψυχῆς ἄφθαρτον τροφὴν, looking to the manna, the divine and heavenly Word, the incorruptible food of the soul, which loves God." Ainsworth¶ also notes from R. Isaac and R. Menahem, that *manna* signified "the food of the just in the world to come," and others, that it was "a type of life eternal" (see Buxtorf's History of Manna, p. 336. 339. 352). From which observations it is easy to discern, why Christ here styles himself, "the bread which came down from heaven, and gave life to the world," viz. because he was that spiritual bread prefigured by the manna coming down from heaven; and why he saith, that not Moses, but his Father, "gave them the true bread from heaven," viz. because he only, by sending his Son from heaven, gave them that bread, which nourished to life eternal (ver. 49—51); and, lastly, why he insists so much upon this metaphor, viz. because it was familiar to the Jews, and used by their most celebrated writers.

Hence also we may see a probable reason why they desire a sign, i. e. "a sign from heaven" (Matt. xii. 38, Mark viii. 11), and do it for this reason, that their fathers "did eat bread from heaven" (ver. 30, 31); viz. they do it seeking an experiment, whether he was the Messiah, or not, they being used to say,** that "as their first Redeemer made manna descend from heaven for them, so should their second Redeemer do;" and how appositely our Lord answers, that what they desired was already done, by his

[12] Ver. 33. *For the bread of God is he that cometh down from heaven*, &c.] The oblations made to God are styled in the Old Testament, "the bread of God," though they were sacrifices of living creatures, and by the Septuagint δῶρα Θεοῦ, "the gifts of God," Lev. xxi. 6. 8, accordingly Christ styles his piacular victim by the same name; and whereas the Socinians say, Christ is here only said to "come down from heaven," not as being in heaven first, and then condescending to dwell on earth, but only as every "good and perfect gift" is said to "descend from above," James i. 17, I know not why the gifts of the Spirit, imparted then to believers by the Holy Ghost sent down from heaven, and being gifts of illumination, may not be properly said to descend from above, even from the "Father of lights." That the Jews understood him in a sense intimating his coming down from heaven in a real sense, as from a place of his abode, appears from their murmuring at his words, on account of his earthly parentage (ver. 41, 42), which yet they could have had no cause to have done, had he meant this in such a sense only, in which all their own prophets must be allowed to come from heaven: moreover, thus even the Baptist came down from heaven, his authority, commission, and doctrine, being from heaven (Matt. xxi. 25); and yet he maketh this distinction betwixt himself and Christ, that he "was from earth;" but Christ was emphatically ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, "one coming from heaven." Secondly, The antithesis put here betwixt Christ and manna, and the declaration, that Christ was that bread, which the psalmist says was given them from heaven, shows the phrase must be used as a true descent from heaven, that manna and bread, of which the psalmist and Moses speak, coming down truly from the clouds of heaven. And, Thirdly, This is farther evident from Christ's question (ver. 62), "What if you shall see the Son of man ascending where he was before," i. e. to his Father? (xiv. 2) unless they will say, that, as his descent signified his having his commission, wisdom, and power from heaven, so his ascent signifies his deprivation of that commission, wisdom, and power.

[13] Ver. 35. *He that cometh to me shall not hunger.*] See note on iv. 14.

[14] Ver. 37. *All that my Father giveth me shall come to me.*] For explication of these words, let it be noted,

First, That to "believe in Christ," and to "come to him," is the same thing; so John v. 38, "In him whom the Father hath sent, ye believe not," is, ver. 40, "Ye will not come to me that ye may have life:" so John vii. 37, "If any man thirst, let him come to me and drink;" and, to encourage them to embrace this invitation, he adds, "He that cometh to me, out of his belly shall flow rivers of living water," ver. 38: so ver. 35 of this chapter, "He that cometh to me shall not hunger," is the same with the following words, "He that believeth in me shall not thirst:" so when Christ had said, "Ye have seen me and have not believed," he adds this reason of their incredulity, "You come not to me, because you are not given of the Father;" and ver. 40. saith, "He that cometh to me I will not cast forth: for this is the will of my Father, that he, who hath seen the Son, and believed in him, should have eternal life." Note,

Secondly, That to be given of the Father cannot here signify to be absolutely chosen by him to eternal life: for then the Jews could not reasonably be accused for not coming to Christ, or not believing in him, much less that they would not believe or come to him; seeing, upon this supposition, that only they, whom God had absolutely

* De Nom. Mut. p. 839, F.
† L. quod deter. p. 137, A.
‡ De Profug. p. 367, A, B.
§ Lib. iii. Alleg. p. 853, A.
‖ L. quod deter. p. 137, C.
¶ On Exod. xvi. 14.
** Midr. Coheleth, f. 86, 4.

Father giveth me (*i. e. all that he prevails on by the miracles he works by me, and the doctrine he teacheth me to deliver to the world, to judge of me as one sent from him to propound the terms of life eternal*) shall come to me (*i. e. embrace my doctrine, and believe in me*); and him that cometh (*thus*) to me I will in no wise cast out (*i. e. reject from that life*).

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me,

---

chosen to eternal life, could come to him, it was impossible they should believe who were not thus elected, and so it could not be imputed as their crime that they did not that thing which it was impossible for them to do; whereas it is certain that our Saviour represents it as their great sin, that "in him whom the Father had sent, they believed not" (John v. 38), and that they "would not come unto him that they might have life" (ver. 40), telling them, that the Spirit would convince them of sin, because they believed not in him" (John xvi. 9), and that they had "no excuse for that sin" (John. xv. 22. 24): whereas what better excuse could be made for them than this, that they could not come unto him, as not being elected by God to that life he offered, to induce them so to do? (2.) Hence it must follow, that Christ could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the Father: for this was to invite them to come to him, that they might live, who, he well knew, could never come, as being never chosen to obtain that life; much less could he have told them, that this was the work which God required them to do, or that the Father had "given them this bread from heaven;" this being to require them, according to this supposition, to believe a lie, viz. that Christ was sent to be "the bread of life," and a Saviour to them for whom the Father never did intend salvation by him; and yet Christ manifestly says to them, who, seeing him, did not believe, and therefore were not given to him by the Father, "Labour for that meat which nourisheth to life eternal, which the Son of man shall give to you" (ver. 27), and that "this is the work of God, that ye believe in him that he hath sent" (ver. 29), and, "My Father giveth you the true bread from heaven, even him that cometh down from heaven, and giveth life (not to the elect only, but) to the world" (ver. 32, 33). I therefore here inquire thus, Was our Lord truly willing that those he speaks to should have life? If not, why doth he say, "These things I speak unto you, that ye might be saved (John v. 34); but ye will not come unto me, that ye might have life?" If so, why did he say, that "he did always those things which pleased him" (John viii. 29), and "could do nothing but what he saw his Father doing?" seeing it was not the Father's will that they should be saved, or come unto him, that they might have life, whom he had not given to him, that is, had not elected to salvation. Note,

Thirdly, That Christ here gives a reason why they believed not, viz. "You have seen, and yet believe not; because ye are not given to me of my Father:" now it is reasonable to conceive this reason should agree with all his other reasons assigned of their infidelity, which yet are manifestly founded, not on any thing wanting on the part of God, but on something wanting in themselves, that they might do so, viz.

1. That they came not to the light, "because their works were evil;" and, being so, they "hated the light, and would not come to it" (John iii. 19, 20); that they believed not in him, "because he spake the truth," which was distasteful to them (viii. 45).

2. Because "they had not the word of God abiding in them," nor believed God bearing witness to him, nor Moses speaking of him (John v. 38. 46), and so, not being taught of God, they would not learn.

3. Because they were not of God; "Ye therefore do not hear his word, because ye are not of God" (John viii. 47), and because they "had not the love of God in them" (John v. 40. 42).

4. Because "they preferred the praise of men before the praise of God," not seeking that glory which cometh of God only (John v. 44).

5. Because they were "not of his sheep," i. e. not docile nor disposed to hear his voice; "Ye therefore believe not, because ye are not of my sheep" (John x. 26).

6. Because, through the perverseness of their hearts, they could not hear his word; "Why do you not know my speech? even because ye cannot hear my word" (John viii. 43): and this they could not do, because "they were of their father the devil," and his works they would do. And therefore,

Fourthly, To be given of the Father, is, (1.) to be convinced by the miracles which God had wrought by him, to testify the truth of his mission, and thereby to set his seal unto him, that he was the Messiah and the Son of God, and to be willing, upon these testimonies, to own him as such; laying aside all those unreasonable prejudices and carnal affections which obstructed their coming to him. This appears (1.) from the description which Christ gives of those whom God had given him, viz. "They were thine, and thou gavest them to me; and they know that I came from thee, and they have believed that thou hast sent me" (John xvii. 6. 8): for this is spoken of Christ's disciples, of whom it is so often said, "They saw his miracles, and believed on him" (John ii. 11); by them they therefore knew that he came forth from God, and so are said to be given him of God, who, by these miracles, convinced them of this truth, and so they believed that he had sent him. (2.) This appears farther from these words, "There are some of you that believe not; for Jesus knew from the beginning who they were that believed not" (sincerely), and saith, "Therefore I said to you, No man can come unto me except it were given him of my Father" (ver. 64, 65): for these men had not laid aside their prejudices against his words; they could not believe that he came down from heaven who was the son of Joseph (ver. 42); they murmured at his words, and were scandalized (ver. 61); "they went away from him, and walked no more after him;" and therefore, through their prejudices against his person and his doctrine, they could not prevail with themselves to think that he came forth from God; and, upon that account, Christ here informs us that he said, "No man can come unto me, unless it were given him of the Father." And (3.) this we may learn from a like expression in the book of Deuteronomy, xxix. 2—4, "Ye have seen all the Lord did before your eyes in the land of Egypt, the great temptations, signs, and miracles which there he wrought; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day, ולא, and the Lord hath not given," or rather, "hath not the Lord given you?" ולא being put for הלא. So "Shall not Ammon go with us?" 2 Sam. xiii. 26; ולא ילך לבי הלך "Went not my heart with thee?" 2 Kings v. 26; so also Job ii. 10, Mal. ii. 15. For here it is manifest, that the way of God's giving them a heart to perceive, was by working those signs and miracles before their eyes which might induce them so to do; and yet, for want of this improvement of them to this end, it is admired that "the Lord hath not given them this heart," or is imputed as their great fault, that he had not given it; i. e. that after all he had done to produce it in them, they had it not.

(2.) Christ being sent by God the Father, that the world through him might be saved; and he having sent his Son to propound to them that eternal life which "was with the Father, and was manifested to us by his Son," and to propose to us the terms on which this life might be obtained (as Christ doth throughout this chapter); he is said to have "given us eternal life, and that this life is in his Son," 1 John v. 11, and that this is his record concerning him, and here, that "the Father had given him, the true bread from heaven, that giveth life unto the world" (ver. 32, 33). And they, who were so convinced of the truth of this promise by our Saviour's miracles, as to expect to receive it by faith in him, and obedience to his doctrine, and so affected with this promise of eternal life, as to esteem it above all other things, and so were willing to apply themselves to the performance of those duties which he required to obtain it, and to reject and quit those things which might obstruct them in the prosecution of it, are said to be "given to him of the Father;" because he wrought those miracles which

that of all which he hath given me I should lose nothing (*i. e. should suffer none to perish*, xvii. 12), but should [15] raise it up again at the last day.

40 And this (*also*) is the [16] will of him that sent me, that every one which seeth the Son (*i. e. discerneth him to be the prophet sent from God*), and (*therefore*) believeth on him, may have everlasting life: and I (*for that end*) will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.*

42 And they said (*one to another*), Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he (*being born of earthly parents*) saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves (*on the account of these words; for it is not want of truth in my words, but want of affection to my doctrine, and due consideration of the testimonies God hath given to it, that makes you thus murmur at and reject them.*

44 *And indeed*) No man can come to me, except the Father which hath sent me (*by thus confirming my testimony, and disposing you to prize and value that eternal life I promise*) [17] draw him (*to believe and embrace my doctrine, and live according to it*): and I will raise him up at the last day (*who is thus drawn to believe and embrace it*).

45 It is written in the prophets (*That the kingdom*

---

gave them this conviction; on which account, when Peter had confessed that he was the Christ, Christ answered, "Flesh and blood hath not revealed this to thee, but my Father which is in heaven," Matt. xvi. 17 (see the note there); and because he gave this promise of eternal life, and sent his Son to reveal it to the world; and therefore when he saith to his apostles, whom the Father hath given him, "Will ye also go away?" Simon Peter answers, ver. 68, 69, "Lord, to whom should we go, seeing thou hast the words of eternal life? and we have believed, and know, that thou art the Christ, the Son of the living God." Now it is evident, that all who have this strong conviction, that our Saviour came from God, and this concernment for that eternal life he promised, as the encouragement to come to him, will believe on him; because such persons can neither want assurance that they ought to do so, nor the most prevalent engagements so to do, as having that eternal life before their eyes, which they more value than all worldly things, and for which they are willing and prepared to quit all their lower interests.

[15] Ver. 39. *But I will raise it up at the last day.*] This being said of all who are given to Christ by the Father, it follows, that none of them shall rise till that day; and it being here said, they are to be raised to receive eternal life, which life is only to be enjoyed in the heavens, it follows, that none of them are to be raised to "reign with Christ a thousand years."

[16] Ver. 40. *It is the will of him that sent me, that every one that believeth in me should not perish, but have everlasting life.*] Some hence infer, that every true believer must persevere unto the end, since otherwise he cannot have this life eternal.

But to this, and to all other promises and declarations of a like nature, which engage, that God will give eternal life to the believer, I answer, that nothing is more evident, than that they can only be understood of such a faith as doth "endure to the end" (Matt. xxiv. 13), and so includeth perseverance in it: for either these promises are made to temporary believers, and so to those who after fall away, which is contrary to the tenor of the scripture, and makes the promises of eternal life, and the threats of perdition, belong to the same persons, viz. to them who, having lived by faith, draw back (Heb. x. 38, 39); or else they depend on this condition, that such men do continue in the faith, according to those express words, "He hath reconciled us to God, if we continue in the faith rooted and grounded, and be not drawn away from the hope of the gospel," Col. i. 21, 22; "We are Christ's household, if we hold our confidence and rejoicing of hope firm to the end," Heb. iii. 6, and ver. 14, "We are made partakers of Christ, if we hold the beginning of our confidence firm to the end;" and then it is demonstratively certain, that perseverance is included in them, and made the condition on which the blessing promised doth depend, and therefore cannot be proved from them.

[17] Ver. 44. *No man can come unto me, except the Father which hath sent me draw him.*] For explication of these words, consider,

First, That to be drawn of God, cannot import our being moved by any inward and irresistible impressions from God, to believe in him: for then no man could come to Christ without these irresistible impressions; and therefore none could be blameworthy for not believing in him, because they could not do it without powerful impression, which God was not pleased to afford them; nor could it be praiseworthy to believe in him, because they only did so, when they could not choose but do it, as being acted in so doing by a force which they could not resist. And therefore,

Secondly, To be drawn of God, can only signify to be persuaded and prevailed on so to do, by the consideration of those mighty works, which God had done, to testify, that Christ was the true Messiah, and that prophet which he had sent into the world; to these Christ still appeals, as divine testimonies concerning him, by saying, "The works which my Father hath given me to do, bear witness of me," x. 25, by the consideration of them he persuades others to believe in him, saying, "Believe in me for my works' sake," John xiv. 11, and upon this account he represents the unbelieving Jews as inexcusable, that "he had done those works among them which never man did," xv. 22. 24, and all those works are said to be recorded, that "men might believe that Jesus is the Son of God; and, believing, might have life through his name," xx. 31, all which must convince us, that these things were sufficient to draw men to Christ; whence he himself speaks thus, "When I am lifted up, I will draw all men after me," xii. 32, viz. by the power of my resurrection, by which I shall so fully be demonstrated to be the Son of God, by the mission of the Holy Ghost, to confirm my resurrection and the truth of my doctrine, by signs and wonders, and powerful distributions of the Holy Ghost, as to be sufficient to prevail with all men to believe in me; though the event showed, that all men were not actually drawn to him by these means. Or,

Thirdly, To be moved by the great promise of eternal life to do it; for wheresoever there is any lively sense of that inestimable blessing, it strongly must engage us to use the means by which we may obtain it, and so to come to Christ, if from him only this blessing is to be expected; and this is a familiar sense of the word *draw*, both in the scripture and in other writings: thus God is said to "draw them by the cords of love," Hos. xi. 4, who yet were "bent to backsliding from him," ver. 7, and men are said to be "drawn away by their own lusts," Jam. i. 14. For, saith the poet, Trahit sua quemque voluptas, "Every man's pleasure draws him" to a compliance with it. Thus say the Jews,* "The master draws the scholar by his parables," i. e. incites him to learn; and a man is driven by wine, and by his pleasures; and it is a celebrated saying among them, that "a precept draws a precept, and a transgression draws on a transgression," i. e. one sin disposeth us to commit another, and obedience to one precept to obey another: and that we are only said to be "drawn" by the Father to Christ, viz. by his miracles and divine instructions, is evident from the words following: as the proof of this, "It is written, They shall be all taught of God; he therefore, who hath heard of the Father," i. e. perceived him speaking and doing his mighty works by me, "cometh to me." Without this drawing none can come to Christ; for none but God can give this promise of eternal life to encourage us to do so, and no power but that of God can work those miracles, which proved his commission from God; and hence Christ owns, that if he "had not done those miracles among them," they had had no sin of infidelity, John xv. 22. 24.

---

* Buxtorf. voce גרר p. 484.

of the Messiah shall be set up), and (*then*) they shall be all [18] taught of God. Every man therefore that hath heard (*the Father speaking in and by me*), and hath learned of the Father (*the truth of my doctrine*), cometh unto me.

46 (*This I say*) Not that any man hath seen the Father (*and so immediately is taught by him, this privilege none can claim*), save (*but*) he which is (*the only-begotten Son*) of God, he (*only*) hath (*thus*) seen the Father.

47 (*Being therefore thus alone acquainted with his will,*) Verily, verily, I say unto you, He that believeth on me hath (*an assurance of*) everlasting life.

48 (*For*) I am that bread of life (*of which, if a man spiritually eat, he shall not die*, ver. 50).

49 Your fathers did eat manna in the wilderness, and (*notwithstanding this they*) are dead (*most of them in their sins, and for their unbelief; and all of them, because it could neither preserve life nor restore it*).

50 This (*bread of which I speak*) is the bread which cometh down from heaven, that a man may eat thereof, and not die (*for the punishment, but for the abolition of sin, and then be raised to a state in which he can die no more*).

51 I am the living (*or life-giving*) bread which came down from heaven: if any man eat of this bread (*though he die*), he shall live (*again*) for ever (*by virtue of his eating of it*): and the [19] bread that I will give is my flesh, which I will give (*up to the death*) for the life of the world (*that whosoever believeth in me thus dying for him may not perish, but have everlasting life*, iii. 16).

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye (*by faith in my death*) [20] eat the flesh of the Son of man, and drink his blood, ye have no life in you (*no spiritual life at present, nor any right to life eternal*).

---

[18] Ver. 45. *It is written, ἐν τοῖς προφήταις, in the prophets.*] viz. Expressly, Isa. liv. 13, and in effect, Jer. xxxi. 33, 34, in these words, "I will put my law in their hearts, and write it in their inward parts, and they shall not teach every man his neighbour, saying, Know the Lord; for they shall know me from the greatest unto the least."

They shall be taught of God.] Isa. liv. 13. Thus we are taught by his example; thus we are Θεοδίδακτοι, taught of God to love one another: (2.) by his Spirit, that unction, which taught the primitive Christians all things needful to be known, 1 John ii. 27: (3.) by his word; so, saith Clemens of Alexandria,* "are we taught of God:" and, lastly, by his Son delivering the mind of God to us as his prophet, and so giving us the knowledge of what he requires us to believe and do, in order to salvation: and, secondly, confirming the truth of what he thus delivered in his name, by miracles done by the finger of God, and so setting his seal to the doctrine taught. And of his teaching by God are these words to be understood; (1.) because the prophet Isaiah is there speaking of the setting up the kingdom of Christ, and of the teaching then promised. (2.) Thus is it that the Father draws men to Christ, of which these words are made the proof: see note on ver. 37. (3.) From the argument following, ver. 46, That they were not to expect to be taught immediately by the Father, as a scholar is taught by his master, seeing him present, and hearing him speak, but only by him that had seen the Father, and so spake, and did those things, which he had seen of the Father (John iii. 12, viii. 28, xii. 50): so that he who had seen him, had seen the Father (xiii. 9. 30). It is also evident from these words, "It is written, They shall all be taught of God," that this teaching must be common to all the Jews; but that is not true of God's internal and effectual teaching, but only of Christ's outward teaching. (4.) From Christ's inference, πᾶς οὖν, every man therefore, it follows, 1. that to be taught of God, is not inwardly to be taught by him, but only by hearing the doctrine of his Son: 2. that not all that are thus taught will come to Christ, but they only who have learnt of him.

[19] Ver. 51. *And the bread which I will give is my flesh, which I will give*, &c.] Up to the death, to obtain that eternal life, which was lost by the sin of Adam. Hence it is evident, that Christ here speaks of faith in him, as suffering and shedding his blood for mankind, he being our propitiation only "through faith in his blood," Rom. iii. 25, and we being "reconciled to God by his death," Rom. v. 9, 10 (see here Examen Millii).

[20] Ver. 53, 54. *Except ye eat the flesh, and drink the blood of the Son of man, you have no life in you.*] To prove that Christ, in this chapter, speaks not of oral and sacramental eating, but only of doing this spiritually by faith in his blood, I premise,

First, That nothing was more common among the eastern nations than to use the metaphor of eating and drinking, when they speak not of corporeal meat or drink, which was to go into the mouth, but only of spiritual, to be fed on by the soul, as hath been fully proved already, note on ver. 27. 31, 32. Thus Clemens of Alexandria, discoursing upon that passage of St. Paul to the Corinthians, "I have fed you with milk, and not with strong meat," saith, that "milk is the rudiments of faith," or "the doctrine of the catechism, the first nourishment of the soul; strong meat a contemplation, which makes us to discern the divine power and essence; σάρκες αὗται καὶ αἷμα τοῦ Λόγου, these contemplations are the flesh and blood of the Word: βρῶσις γὰρ καὶ πόσις τοῦ θείου Λόγου ἡ γνῶσίς ἐστι τῆς θείας οὐσίας, the meat and drink of the divine Word is the knowledge of the divine essence;" and Irenæus saith that Christ "taught the weak τρώγειν καὶ πίνειν τὸν Λόγον τοῦ Θεοῦ, to eat and drink the divine Logos," lib. iv. cap. 74.

Secondly, That it is the same thing in this chapter, to "eat of the bread which came down from heaven," and to believe in Christ, breaking the bread of life to us by his doctrine, and offering himself a sacrifice and oblation for us to obtain that life; for when he had exhorted them to labour for the meat that did not perish, he tells them, ver. 29, that this was to believe on him whom God had sent. When he had told them, ver. 35, that he was the bread from heaven, he immediately adds, "He that cometh to me shall never hunger, and he that believeth in me shall never thirst." Having said that he was the "bread which cometh down from heaven, and giveth life unto the world," ver. 33, he confirms this expression, ver. 40, by these words, "This is the will of my Father, that every one that seeth the Son, and believeth on him, should have eternal life." And again, ver. 47, 48, "Verily, verily, I say unto you, He that believeth on me hath everlasting life: I am that bread of life."

Thirdly, Observe that, from these metaphors, our Lord proceeds to that contained in these words objected by the Roman doctors, ver. 51, "The bread which I will give is my flesh, which I will give for the life of the world;" that is, it is my body, which I will give up unto death, that by it the world may have life. The Jews, taking these words in a gross sense, as if our Lord had promised to give his real flesh to be swallowed down their throats, and eaten by them, as they had eaten bread the day before, and as their forefathers had eaten manna in the wilderness, exclaiming against him, as promising a thing absurd, inhuman, and impossible, saying, "How can this man give us his flesh to eat?" to this our Saviour answers, ver. 53, in words still more expressive of his violent and bloody death for the salvation of mankind, viz. "Except you eat my flesh, and drink my blood," &c. Now these words are by some conceived to import thus much: Unless you, with the mouth of your bodies, do eat my real and corporeal flesh, and drink my proper blood, you cannot have eternal life. Against this sense I argue,

First, from ver. 51, thus, "The flesh," which Christ here promised to "give for the life of the world," is the same with the "bread that cometh down from heaven;" if any man "eat of this bread, he shall live for ever," saith Christ, and

---

* Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τῷ Υἱῷ τοῦ Θεοῦ παιδευόμενος. Strom. i. p. 318, ii. 396, 397.

54 *But*) Whoso eateth (*thus*) my flesh, and drinketh my blood, hath (*by that faith, an interest in*) eternal life; and I will raise him up at the last day (*to enjoy it*).

"the bread which I will give is my flesh, that I will give for the life of the world." And again, having said, "He that eateth my flesh, and drinketh my blood, hath eternal life" (ver. 54), and "he that eateth me shall live by me" (ver. 57), he adds immediately, "This is the bread which came down from heaven;" and "he that eateth of this bread shall live for ever." Now our Lord hath expressly taught us, that eating of this bread of life imported only our believing in him (ver. 35), as hath already been made evident from our second observation; therefore, the eating of his flesh doth certainly import the same spiritual action. Moreover, we are only to eat of Christ's flesh, in that import of the phrase in which we are to eat of Christ as bread: for, as Christ saith, he "will give flesh to eat;" so doth he say, he "will give bread to eat;" as he saith, "He that eateth my flesh shall live for ever;" so he saith, "He that eateth of this bread shall live for ever;" but none could say, that Christ was, or could properly be, bread, or eaten by the mouth as such; wherefore he, being only figuratively and spiritually bread, could only figuratively and spiritually be to be eaten as such. If therefore in the same importance only we are to eat his flesh, that also is to be eaten in a spiritual sense.

Secondly, From these words, ver. 52, "How can this man give us flesh to eat?" it is evident the Jews conceived that our Lord promised to give them his proper flesh to eat, and swallow down their throats, as they had done the bread with which he fed them; and it on all hands is agreed, that they mistook the sense of Christ's words, and fancied such a meaning of them as he did not intend; but had our Lord intended the corporeal eating of his flesh, and drinking of his blood, it is certain that it must be swallowed down their throats as properly as the bread which they had eaten; and therefore no man, who maintaineth this corporeal eating of Christ's flesh to be intended here, can, suitably to his opinion, say, that they imposed a false sense upon our Saviour's words, since, from this sense it doth inevitably follow, that Christ intended that his human flesh should properly be eaten; and their words signify no more. Add to this one consideration, which shows what apprehensions the fathers of the first three centuries had of this eating of the flesh of Christ, viz. when it was objected to them by the heathens, that they did eat man's flesh, they constantly, in their apologies, reject the accusation as the vilest calumny, and as a most abominable thing, sufficient to discover the author of such an accusation must be some wicked demon. See this fully proved, note on Matt. xxvi. 26.

Thirdly, The fifty-third verse affords two farther arguments in refutation of the corporeal sense of these expressions: (1.) That it follows plainly from it, that the thief upon the cross, and all the pious and believing Jews who heard these words, and died before our Saviour's passion, must, of necessity, be damned: for our Lord saith, with an asseveration, to them, "Except you eat the flesh," &c. Now this was said at the passover then instant, ver. 4, and so at least above a year before our Saviour's passion, and so before the institution of that sacrament, in which alone his flesh could be corporeally eaten; and therefore, had it been intended of corporeal and sacramental eating, it was impossible that any person of those hearers could be saved, who died in the ensuing year. (2.) These words, interpreted in the corporeal sense, do plainly and inevitably infer, that they who do deprive the laity, all their whole lives, of drinking of this blood, expose them to inevitable damnation; Christ having said, "Except you drink the blood of the Son of man, you have no life in you." For though eating and drinking, being taken figuratively, do signify the same thing, viz. believing in a crucified Saviour, yet, being taken properly, they cannot be reputed the same thing. For albeit they who receive the body only, may be well said to eat the flesh of Christ, because they take something by way of meat into their mouths; yet cannot they be said to drink his blood, if they take nothing into their mouths by way of drink. Since therefore eating and drinking are two distinct actions, so that he cannot be properly said to drink who only eats; since the privation of life is here connected with not drinking of Christ's blood, as much as with not eating of his flesh, according to the corporeal interpretation of these words; he must certainly be deprived of the life here promised, who doth not receive the cup, because he is deprived of drinking of the blood of Christ.

Fourthly, From ver. 54. 56, the argument runs thus; Whosoever eateth the flesh and drinketh the blood of Christ in the sense here spoken of, abideth in Christ, and Christ in him; and therefore is a true and living member of Christ's body, and he shall have eternal life, and be partaker of a happy resurrection; and so no person can either be wicked here, or deprived of everlasting life hereafter, who in this sense here mentioned eats of the flesh and drinketh of the blood of Christ. Now this is very true of eating spiritually and by faith, as it imports believing in Christ. For "this," saith Christ, "is the will of him that sent me, that every one who believeth on the Son may have everlasting life, and I will raise him up at the last day;" but then of sacramental eating of Christ's flesh, it is as false; for this was eaten by a Judas, and continually is eaten by millions, who are both wicked here, and will be damned hereafter: this therefore cannot be the import of our Saviour's words. And here observe, (1.) that our Lord speaks in the general, "Whosoever eats." (2.) That he speaks thus, not by way of promise, which might be conditional, but by way of plain assertion, and declaration of a thing most certain. And, (3.) that the text shows the eating mentioned here can never be performed unprofitably, no, not without the greatest benefit; for it is opposed to eating manna in the wilderness on this account, that whereas that only gave a temporal life, this would assuredly confer eternal; whereas that was not able to preserve from temporal, this would preserve from death eternal.

Fifthly, Moreover, ver. 61 and 62, our Lord speaks thus, "Doth this offend you? What if you should see the Son of man ascend up where he was before?" i. e. Are you offended that I thus speak of giving you my flesh to eat? Do you look on this expression now as so absurd and unintelligible? What then will you think of it, when this body shall be removed hence to heaven? i. e. How will you then be scandalized, and think it still more difficult, and more impossible to apprehend how you shall eat my flesh and drink my blood, provided you go on to understand my words in the gross carnal sense? For Athanasius* saith well, that Christ here mentioneth his ascent into heaven, ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ, "that he might divert them from the corporeal sense;" and therefore argued thus: Seeing it will be then impossible, that you should corporeally eat my flesh, when it is so far removed from you, by this you may discern I speak of a spiritual eating of it. Whence by the way we learn, that Christ thought his ascension into heaven a sufficient demonstration to the Jews, that his flesh could not be eaten upon earth; and why it should not be so to the Christians, I am yet to learn.

Sixthly, The sixty-third verse affords us a plain and certain exposition of our Saviour's meaning in the precedent words; for thus it runs: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life:" for the import of these words is to this effect: To that eating and drinking, of which, in this discourse, I have still spoken, I have annexed the promise of life, saying expressly, "He that eateth me shall live by me;" he shall by me be quickened, i. c. be raised up to life eternal: and that he abideth in me by that Spirit, which quickeneth our mortal bodies (Rom. viii. 11), so that my words are spirit and life, as being the means of obtaining the Spirit, and by him this life; to which effects my flesh, if you could eat it, would profit you nothing. Had our Lord said, It is the Spirit that quickeneth, the flesh profiteth nothing; therefore the flesh, which I will give, shall be joined to my divinity, and, by the virtue of it, give you life, he had said somewhat like the sense which others put upon this text; but saying only, "The words which I speak unto you, they are spirit;" we cannot doubt but he speaks of eating and of drinking his flesh and blood spiritually.

* In illud evan. Quicunque dixerit, p. 979.

55 For [21] my flesh is meat indeed, and my blood is drink indeed (*i. e. faith in me, giving up my body to the death, and shedding my blood for the remission of your sins, is the true meat and drink, which nourisheth to eternal life.*

56 *For*) He that (*thus*) eateth my flesh, and drinketh my blood, dwelleth in me, and I in him (*by that Spirit which will quicken your mortal bodies, and raise them from the dead*, Rom. viii. 11).

57 As the living Father hath sent me, and I (*though I die shall*) [22] live (*again*) by the Father: so he that (*thus*) eateth me, even he shall live by me.

58 This is that bread which came down from heaven (*to be eaten of you*): not as your fathers did eat manna, and are dead (see ver. 49, *for*): he that eateth of this bread shall live for ever (*and have that life which manna never could, nor was designed to afford*).

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had

Seventhly, Our Saviour having said to the twelve, "Will ye also go away?" Peter answers, "To whom shall we go? Thou hast the words of eternal life; and we believe that thou art that Christ, the Son of the living God." Where (1.) observe, that Peter here doth, as it were, repeat the words of Christ: "My words are life," saith Christ; "Thou hast the words of life eternal," saith Peter; whereas, if he had understood our Saviour to have spoken here of oral manducation, his answer would, in all probability, have been to this effect: Whatsoever appearance there may be of inhumanity, absurdness, and impossibility, of eating thy natural flesh, and drinking of thy blood; yet we believe it, because thou hast said it, who art truth itself, and who art able to make good thy words. We therefore, hearing nothing of this tendency from him, may conclude, that he knew nothing of this import of them. And (2.) observe, that he thought it sufficient to say, "We believe thou art the Christ;" which, if our Lord spake here of oral manducation, was nothing to the purpose; but if he only spake of spiritually eating of him, was the very thing which was designed by our Lord in this discourse, and which he spake of in those words which so much offended others. We therefore conclude, with Clemens of Alexandria,* that "when our Lord said, Eat my flesh, and drink my blood, he allegorically meant the drinking of faith and of the promises; and that our Lord is, by way of allegory, to those that believe in him, meat, and flesh, and nourishment, and bread, and blood:" with Tertullian,† that "our Lord all along urged his intent by allegory, calling his word flesh, as being to be hungered after, that we might have life; auditû devorandus, ruminandus intellectû, et fide digerendus; to be devoured by the ear, ruminated upon by the mind, and by faith digested:" with Origen,‡ that "we are said to drink his blood, when we receive his words, in which life consists; that his flesh is meat indeed, and his blood drink indeed, because he feedeth all mankind with the flesh and blood of his word, as with pure meat and drink:" with Eusebius,§ that "his words and doctrines are flesh and blood:" with Athanasius,‖ that "the words which Christ spake were not carnal, but spiritual; for how could his body have sufficed for meat, that it should be made the food of the whole world?" with Austin,¶ Atquid paras dentes et ventrem? crede, et manducâsti; credere enim in eum, hoc est manducare panem vivum: "Why providest thou teeth and a belly? believe, and thou hast eaten; for to believe in him, this is to eat the living bread:" add, lastly, with Jerome,** "in the truest sense, the body and blood of Christ is the word and doctrine of the scripture; caro Christi et sanguis ejus in auribus nostris infunditur, the flesh and blood of Christ is poured into our ears." We say, in the language of Origen,* Si filii estis ecclesiæ, —agnoscite, quia figuræ sunt;—se enim secundùm literam sequaris, &c. "If ye are the sons of the church, own these things to be figures; for if you follow the letter, this very saying, Except you eat the flesh, is a killing letter:" in the words of Eusebius,† pronounced in the name of Christ, "Do not think that I speak of that flesh with which I am compassed, as if you must eat of that; neither imagine, that I command you to drink of my sensible and bodily blood; but understand well, that the words that I have spoken to you, they are spirit and life." For, as Austin‡ saith, touching the exposition of scripture phrases, "If the saying be preceptive, either forbidding a wicked action, or commanding that which is good, it is no figurative speech; but if it seems to command any wickedness, or to forbid what is profitable and good, it is figurative. This saying, Except ye eat, &c. seems to command a wicked thing; it is therefore a figure, enjoining to communicate in the passion of our Lord, and sweetly and profitably remember, that his flesh was wounded and crucified for us."

[21] Ver. 55. *For my flesh* ἀληθῶς ἐστι βρῶσις, *is meat indeed, and my blood is drink indeed.*] From what hath been said (note on ver. 53), it appears this cannot be meant of eating and drinking corporeally the flesh and blood of our Lord Jesus in the holy sacrament; it remains, therefore, that they must here be styled, "truly meat and drink," in the spiritual sense; because the eating of this flesh by faith in his salutary passion doth nourish the soul to life eternal; and the drinking of this blood by faith in the blood of Christ, shed for the remission of our sins, doth so refresh the person thirsting after righteousness, that, being justified by faith in his blood, and having the Spirit promised to all believers conveyed to him as a fountain of living waters, he shall thirst no more (John iv. 14, vii. 38, 39). Thus, in the scripture language, a thing is said to be that ἀληθῶς, *truly*, which it is only spiritual, or by way of allegory, or in reference to some effects which it performeth, answerable to some natural effect performed by that which it is said truly and indeed to be: so our heavenly treasure is called τὸ ἀληθινὸν, "the true riches," as making us rich towards God, and being a treasure of spiritual wealth, never to be taken from us (Luke xvi. 11). Thus Christ is styled τὸ φῶς τὸ ἀληθινὸν, "the true light," John i. 9, because his doctrine was that to the understanding which light is to the eye, directing us in the way of life; he also is styled ἄμπελος ἀληθινὴ, "the true vine," John xv. 1, as being one who did more certainly refresh the thirsty soul, and fill it with spiritual joy, than will the fruit of the vine refresh the thirsty body, and rejoice the heart: thus heaven is called ἡ σκηνὴ ἡ ἀληθινὴ, "the true tabernacle," Heb. viii. 2, and Christ here saith of himself, ver. 32, "I am ὁ ἄρτος ὁ ἀληθινὸς, the true bread which came down from heaven;" i. e. more nourishing and strengthening to the soul of the believer, than bread can be to the body (see Examen Millii).

[22] Ver. 57. *And I live by the Father.*] How, saith Stegmannus, can he be God, who lives by the benefit of another? I answer, even as he can have life in himself (v. 26), by the life of the Father communicated to him with his essence.

Ver. 58 and 59.] See Examen Millii.

---

* Φάγεσθέ μου τὰς σάρκας εἰπὼν, καὶ πίεσθέ μου τὸ αἷμα, ἐναργὴς τῆς πίστεως καὶ τῆς εὐαγγελίας τὸ πότιμον ἀλληγορῶν, &c. Pædag. lib. i. cap. 6, p. 100. Τὸ δὲ αἷμα, οἶνος ἀλληγορεῖται, &c. Ibid. p. 104, 105.

† De Resur. Carn. cap. 36, 37.

‡ Bibere autem dicimur sanguinem Christi——cum sermones ejus recipimus. Hom. 16, in Num. fol. 123. Caro ejus verus est cibus, et sanguis ejus verus est potus, carnibus enim et sanguine verbi sui, tanquam mundo cibo ac potû, potat et reficit omne hominum genus. Hom. 7, in Levit. fol. 73.

§ De Eccl. Theolog. lib. iii. cap. 12.

‖ Ἵνα μάθωσιν ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικά· πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν; ἵνα καὶ τοῦ κόσμου παντὸς τοῦτο τροφὴ γένηται. Tom. i. p. 979.

¶ Tract. xxv. in Johan. tom. ix. p. 218, et Tract. xxvi. p. 223.

** Licet in mysterio possit intelligi, tamen verius corpus Christi, et sanguis ejus, sermo scripturarum est. In Ps. cxlvii. fol. 94.

* Hom. vii. in Levit. ibid.

† Ubi supra.

‡ De Doctrinâ Christianâ, lib. iii. cap. 16.

heard *this*, said, This is an hard saying; who can hear (*i. e. receive*) it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this (*discourse of eating my flesh*) offend you (*now*)?

62 *What* and if (*ἐὰν οὖν, if, or when therefore*) ye shall see the Son of man [23] ascend up where he was before? (*How much more will you be offended, seeing my body will be then less capable of being eaten by you, in that gross sense in which you understand my words.*

63 *But know that*) It is [24] the spirit (*imparted to believers*) that quickeneth (*their mortal bodies*, Rom. viii. 11); the flesh (*even of my body, could you eat it*) profiteth nothing (*to that end: now*) the words that I speak unto you, *they* are spirit, and *they* are life (*i. e. they are the means of obtaining this Spirit, and life by him*).

64 But there are some of you (*my disciples*) that believe not (*and so cannot obtain this Spirit and this life. This he said*) For Jesus knew from the beginning (*of his ministry*, John ii. 24, 25) who they were that believed not (*sincerely*), and who should betray him.

65 And he said, Therefore said I unto you, that no man can [25] come unto me (*i. e. believe in me*), except it were given unto him of my Father (*i. e. unless he were thoroughly convinced by the miracles wrought by me, that I was sent from God, and had by God wrought in him a prevailing affection to eternal life: both which were wanting in these disciples*).

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? (*since*) thou (*only*) hast the words of eternal life (*and for that, above all things, we are and ought to be concerned*).

69 And we believe and are sure that thou art that (*the*) Christ, the Son of the living God (*sent by him to reveal this life, and to impart it to those who do sincerely believe in thee*).

70 Jesus answered them, [26] Have not I chosen you twelve, and one of you is a devil? (*i. e. an adversary to me and my doctrine.*

71 *This*) He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

---

[23] Ver. 62. *What if you see the Son of man ascending where he was before?*] It is certain, saith Stegmannus, this is spoken of the Son of man, and so not of a person who is God. But I deny the consequence: it being indeed spoken of him, who was the Son of man; but not as he was so only, but as being also the Son of God, "his only-begotten Son who is in the bosom of the Father," John i. 18.

Obj. But then, why is it said, "Where he was before," as of a thing past, not where he always was?

Ans. 1. As God the Father is often said in scripture to descend upon the earth (see note on ver. 33), and afterward to go up and ascend again to his place (Gen. xviii. 33, Hos. v. 15), that is, "to the place where he was before;" so what reason can be given, why the same may not be said of the divine Word?

Ans. 2. I add, that, according to our hypothesis, he may be properly said to ascend where he was before, who, in his divine glory used to appear from heaven to the patriarchs; and, when he became man, divested himself of that glory, and took upon him the form of a servant, because he after reassumed and appeared in that "glory, which he had with the Father before the world was," John xvii. 5.

[24] Ver. 63. *It is the Spirit that quickeneth*: Ver. 64. *Thou hast the words of eternal life.*] See note on ver. 53.

[25] Ver. 65. *Therefore said I to you, No man can come to me, except it be given him of my Father.*] See the note on ver. 37.

[26] Ver. 70. Οὐκ ἐξελεξάμην, &c. *Have I not chosen you twelve, and one of you is a devil?*] Hence it appears, saith Theophylact, that ἡ ἐκλογὴ τοῦ Θεοῦ οὐ βιάζεται τὴν προαίρεσιν ἡμῶν, "God's election lays no force upon the will of man," but leaves him ἐθελοδρέπτον ζῶον, one that may turn to good or evil, as he will.

CHAPTER VII.

1 After these things Jesus walked in Galilee: for he [1] would not walk in Jewry, because (*the rage of the chief priests and principal men of*) the Jews (*was such, that they*) sought to kill him.

2 Now the Jews' feast of tabernacles (*kept in remembrance of their living in tents forty years in the wilderness*) was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that [2] thy disciples (*there*) also may see the works that thou doest.

4 For *there* is no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou (*canst*) do these things (*in truth at any time and in any place*), shew thyself to the (*great men of the*) world (*the Sanhedrin, and the pharisees and rulers there, that they may be convinced of the truth. And this they said, being desirous that his miracles might be tried by them, hoping they would find out the cheat of them*).

5 For neither did [3] his brethren believe in him (*that he did these things in truth, and for a good end, but for vain-glory*, ver. 4).

6 Then Jesus said unto them, My time is not yet come (*to go up thither*, ver. 8): but your time is alway ready (*to go thither without molestation from any body there.*

7 *For*) The world cannot hate you (*who live in conformity to the manners of it*); but me it hateth, because I testify of it, that the works thereof are evil.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. *He would not walk in Judea, because the Jews sought to kill him.*] His time being not yet come, he parted thence, instructing us by his example not to irritate men, or run into danger without necessity, upon presumption of divine protection, but that we are to use all lawful means which God hath put into our hands, to avoid them. Only note, that by departing from Judea into Galilee, he declined not the end of his coming into the world; because in Galilee his doctrine and miracles found more faith than in Judea, so that he chose to be most there, where his doctrine was like to do most good. Note also, that *to walk*, when it relates to places or persons, signifies to tarry there or with them for a time; as "His disciples walked no more with him," John. vi. 66 (see xi. 54), when it relates to things or actions, it signifies to be often doing them, or conversant about them, as to "walk after their covetousness," to "walk in malice," &c.

[2] Ver. 3. *That thy disciples also may see the works that thou doest.*] Either that thy disciples in Judea may see the works thou doest in Galilee, or that thy disciples in Galilee, going up to the feast, and seeing thee doing the like works before the Sanhedrin, who can best judge of them, may be the more confirmed in the faith: for the Galileans received him, "having seen the works that he did at Jerusalem at the feast" (iv. 45).

[3] Ver. 5. *For neither did his brethren believe in him.*] i. e. They believed not that he was the Messiah; because they saw not that pomp and outward splendour, which they

8 [4] Go ye up unto this feast: I go not up yet unto this feast; for my (*fit*) time (*of going up*) is not yet full come.

9 (*And*) When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, (*in obedience to the divine command: but this he did*) not openly (*and with company*), but as it were in secret (*as privately as he could, to avoid the design of them that sought to kill him*, ver. 19).

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring (*i. e. private discourse*) among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people (*applying himself still to them, and not to the wise and great ones*).

13 Howbeit no man (*i. e. none of his favourers*) spake openly of him (*as of the Christ*) for fear of the Jews (*who had decreed, that if any man should confess that he was the Christ, he should be put out of the synagogue*, ix. 22).

14 ¶ Now about the [5] midst of the feast (*when, the number of the sacrifices lessening, the people were more at leisure to hear,*) Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters (*how comes he to be so skillful in the knowledge of the scriptures*), having never learned (*in the academies, or from the scribes*)?

16 Jesus answered them, and said, (*Ye need not admire at this, if ye consider that*) [6] my doctrine is not mine, but his that sent me (*i. e. I did not frame it of myself, but received it immediately from God.*

17 *And*) If any man will (*honestly resolve to*) do

---

expected from the Messiah; or imagining that he sought to be ἐν παῤῥησίᾳ, a public person, they conceived that he pretended to do more than indeed he could; as appears from those words, ver. 4, "If thou doest these things," show that thou doest them where the best judges of thy actions are. Yet that afterward they believed, we learn from Acts i. 14, where they are numbered among those who cleaved to the apostles.

[4] Ver. 8. *Go ye up to the feast.*] You may do this securely at any time; for the pharisees bear no hatred to you, whereas my doctrine, being opposite to their manners and affections, may expose me to their rage; I therefore shall not yet go up. He would go up in obedience to the divine command, but he would go as privately as he could, to avoid danger, by human prudence, when there was no necessity of doing it by a miraculous power. Ἐγὼ οὔπω ἀναβαίων, "I go not up yet to this feast." Here Grotius notes, that this particle οὔπω, "yet," was not originally in the text; because Porphyry accuses Christ of inconstancy and mutability, saith Jerome,* as saying, "I go not up to this feast," when afterward he went; and therefore concludes this particle was after added by the Christians, to avoid the force of this objection: but this is to accuse the Christians of adding to and altering the scriptures, to save the credit of a heathen and professed enemy to Christianity, as if he could not read negligently, or meet with a deficient or corrupt Latin copy. It is certain that Chrysostom read, νῦν or οὔπω· so did also the Syriac and Arabic versions, the Alexandrian, and most other manuscripts, and both the words preceding, and the words following, require this reading; Christ saying, ver. 6, "My time (of going up) οὔπω πάρεστι, is not yet come;" and here, "I go not up (yet) unto the feast, for my time οὔπω πεπλήρωται, is not yet come;" where he respects not the time of his death, as some imagine, for then he should not have gone up to Jerusalem till the time came that he was to suffer there; whereas we find him at this feast of tabernacles, ver. 10, and at the feast of dedication of the altar, x. 12: he, therefore must there speak of his going up to this feast (see here Examen Millii).

[5] Ver. 14. Τῆς ἑορτῆς μεσούσης, *About the midst of the feast Jesus went up.*] Dr. Pocock informs us, that the days betwixt those which were ordinary and festival were styled *dies medii*, intermediate days; because some works might be done in them, which were not lawful on their feast-days.

[6] Ver. 16. *My doctrine is not mine, but his that sent me.*] "If Christ," saith Stegmannus, "had any other nature besides the human, according to which he was the prime author of his doctrine, could he have truly said, My doctrine is not mine? Could one, who was the true God, deny that he sought his own glory? Since the true God cannot do otherwise, sure he that thus denies these things, which are so proper to God, cannot be God most high."

Ans. To this some answer, That this indeed cannot properly be said of him, super quem alius non est, which is the distinction put by Justin Martyr and Irenæus betwixt God the Father and the Son, whom they believed to be truly God, viz. that this cannot be said of him, who is the original and fountain of the Deity, and derived his essence from none; but it may be said of him, who is "God of God," as deriving his divine essence from the Father, especially when being "in the form of God he did not covet to appear as God, but took upon him the form of a servant" (see the note on Phil. ii. 6, and upon 1 Cor. viii. 5): he acting even when Lord of all things, "to the glory of God the Father" (Phil. ii. 11). For thus he speaks of himself, as having an original, according to which the Jews knew who he was, and whence he was (ver. 28 of this chapter), i. e. saith Stegmannus, of what parents he was according to the flesh; and yet, viii. 14, he saith, "Ye know not whence I am," and ver. 19, "Ye neither know me nor my Father;" that is, saith the same Stegmannus, Ye know not my divine excellency; and so both, saith he, are true, but in a diverse manner, they knowing him as to his earthly parents, but not as to his divine excellency and descent from heaven. Why therefore may we not use the like distinction here, viz. that his doctrine was not his (only), and yet was his; that he came not to do his own will, and yet he did it; i. e. he did not do it, as he was man; but yet he did do it, as he was God as well as man? since from this instance it appears, that truly may be ascribed to him in a higher sense, which he removes from himself when he speaks of himself as acting here on earth. Thus he tells his apostles, he was to be no more in the world, but to leave the world, and go to the Father, and even to go away from them, xvi. 7. 28, xvii. 11, and yet he promiseth to be always with them, Matt. xxviii. 28, and to abide with them for ever, John xiv. 16. 23 (see the note on ver. 28). But,

Secondly, I answer, that Christ, by saying these and the like words, respects himself as a prophet, sent by his Father into the world. Now the very office of a prophet requires that he should speak nothing of himself, nor deliver his own mind and doctrine, nor seek his own glory; but should speak all things in his name, and do all things for the glory of him that sent him; and to this may be referred most of those passages of this gospel, which the Socinians urge against the Deity of Christ, they being spoken by him, not to declare by what power and wisdom he acted, as he was the only-begotten Son of God, but to demonstrate he was no false prophet; that he delivered not a doctrine invented by himself, to get a name and reputation to himself, but only taught that doctrine he had received from his Father, and which tended to advance his glory: for,

First, To speak "of himself," in the scripture phrase, is to speak from his own heart, and private motion and invention, what he had not received from God, as the false prophets did: so Moses saith, Numb. xvi. 28, Hereby shall ye know that the Lord hath sent me to do all these things, and that I do them not מלבי "of my own heart," or "at my own will," say all the Targums. And Balaam speaks thus, Numb. xxiv. 13, "If Balak would give me his house full of silver and gold, I cannot transgress the word of the Lord, to do good or evil, מלבי, ἀφ ἑμαυτοῦ, of myself;" or as it is xxii. 18, ἐν τῇ διανοίᾳ μου, "of my own mind;" "of my own

---

* Porphyrius inconstantiæ et mutationis accusat, lib. ii. contr. Pelag. f. 103, G.

[7] his will (*made known to him*), he shall know of the doctrine (*which I teach*), whether it be of God, or *whether* I speak (*only*) of myself.

18 (*And by this test you may discern it, for*) He that speaketh of himself seeketh his own glory (*and therefore speaketh not those things which he knows will disgust, and procure hatred to him from men*): but he that seeketh (*only*) his glory that sent him, the same is (*a*) true (*prophet*), and no [8] unrighteousness (*i. e. falsehood*) is in him.

19 (*But it is otherwise with you, as being full of hypocrisy and guile, for*) Did not Moses give you the law (*for which you seem so zealous as to be angry with me for a supposed violation of it*), and *yet* (*after all this pretended zeal*) [9] none of you keepeth the law? Why (*else*) go ye about to kill me (*against the sixth commandment*)?

20 (*Some of*) The people answered and said, Thou hast a devil (*i. e. thou art possessed with a lying spirit*): who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all [10] marvel (*that I, who profess myself a prophet, should violate the rest of the sabbath by doing such a work on that day.*

22 *Now*) Moses therefore [11] gave unto you (*the precept of*) circumcision; (not because it (*orginally*) is of Moses, but of the fathers) (*from the days of Abraham*); and ye (*in obedience to the command to circumcise on the eighth day*) on the sabbath day circumcise a man (*child, when the eighth day is also the sabbath-day*).

23 If (*then*) a man on the sabbath day receive circumcision, that the (*ritual*) law of Moses (*requiring it to be still done on the eighth day*) should not be broken; are ye (*justly*) angry at me, because (*that the law of charity and mercy, which is superior to and more ancient than that of circumcision, might not be broken by me*) I have made a man every whit whole on the sabbath day?

24 [12] Judge not according to the appearance (*of violating the sabbath by that action; because it was a work done then*), but (*consider the goodness of the action, that ye may*) judge righteous judgment.

25 Then said some of them of Jerusalem (*who knew the designs of the pharisees against him*), Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? (*and for this reason have they laid aside that design?*)

27 Howbeit (*there lies this plain objection against his being the Messiah, that*) we know this man whence he is: but (*our tradition saith, that*) when [13] Christ cometh, no man knoweth whence he is.

28 Then (*in answer to this cavil*) cried Jesus in the

---

will," saith the Targum; "but what the Lord saith, that will I speak." Hence God complains of the false prophets, that they speak ἀπὸ καρδίας αὐτῶν, "from their own hearts," and not from the mouth of the Lord, Jer. xxiii. 16, and τὰ θελήματα τῆς καρδίας αὐτῶν, "the deceits of their own hearts," ver. 26. Thus, to speak from himself, here, ver. 17, 18, is opposed to speaking from God; and, viii. 28, it stands opposed to speaking what he was taught by God, in these words, "I speak not of myself, but as the Father hath taught me, so I speak;" and, xii. 49, "I speak not of myself, but as the Father hath given me commandment:" see also xiv. 10. When therefore Christ saith, "My doctrine is not mine," he speaks not this in respect of his own knowledge, he having in him "all the treasures of wisdom," Col. ii. 3, nor in respect of authority, for he styles it his "word," his "commandment;" nor in respect of his will, which was always one with that of his Father's; but he only denies that he spake as a false prophet, saying things of himself without commission from his Father, or running when he had not sent him, as they did, but, as the Baptist saith of him, spake "the words of God." Now what reason can be given, why Christ, though having in him "all the fullness of the Godhead," might not say, when upon earth, he spake and acted as a prophet sent from God; that he was no false prophet; that he uttered no doctrine of his own invention, nor any thing which he had no commission to speak to them; and that in the delivery of it he sought not his own glory, as the false prophets did?

[7] Ver. 17. *If any man will do his will,* &c.] That is, if he hath an honest heart, prepared to obey the truth when he is convinced of it, he shall know of the doctrine, i. e. shall have means sufficient to convince him, that it is of God.

[8] Ver. 18. *He is true,* καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν, *and there is no unrighteousness,* i. e. no falsehood, *in him.*] So ἀδικία signifies; so οἰκονόμος τῆς ἀδικίας is "the false steward," Luke xvi. 8, ἀπάτῃ τῆς ἀδικίας, "deceit by falsehood," is opposed to the "love of the truth," 2 Thess. ii. 10 (see the note on 1 Cor. xiii. 6): so that this seems to be the import of these words, He is a true prophet, and no false impostor.

[9] Ver. 19. *None of you keep the law.*] i. e. None of you, who go about to kill me as a violator of the sabbath, that requiring you not to condemn the innocent (Exod. xxiii. 7).

[10] Ver. 21. Καὶ πάντες θαυμάζετε, *And ye all wonder.*] i. e. Ye do it with anger and offence; ver. 23, παραιτεῖσθε, θορυβεῖσθε, Theophylact. So θαυμάζειν signifies, Eccles. v. 8, "When thou seest the oppression of the poor, μὴ θαυμάσῃς, be not troubled or offended at the matter:" and Ecclus. xi. 21, μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, "Be not offended at the works of sinners." Note also, that the words, διὰ τοῦτο, "for this cause," are added to this verse thus, "That you may, or so that you will, marvel at this," by Chrysostom and Theophylact (see Examen Millii in locum).

[11] Ver. 22, 23. *Moses gave you circumcision.*] i. e. He continued to you that rite which began from Abraham, to whom it was commanded that it should be performed, τῇ ἡμέρᾳ τῇ ὀγδόῃ, "on the eighth day" (Gen. xvii. 14), though it fell upon the sabbath, and you accordingly perform it on that day, and teach that "circumcision drives out the sabbath,"* or makes it lawful to perform work on that day, even all things which are necessary to be done for the circumcision of the child; and if this be lawful, by the command of Moses, to be done on that day for the benefit of a child, why may it not be lawful, according to Moses, to do a like work for the benefit of one of riper years?

[12] Ver. 24. *Judge not* κατ' ὄψιν, *according to appearance.*] i. e. Absolving them who do these works of circumcision, &c. on the sabbath-day, in observance of a ritual precept, and condemning me, who, by healing with a word on that day, do what is less laborious in observance of the higher precepts of charity and mercy; and then considering, that God "will have mercy, and not sacrifice," you will judge righteous judgment. For to exempt Moses from blame for commanding that work to be done on that day, which is more laborious, and less beneficial, out of respect to him; and to condemn me, a greater prophet, for doing with a word what is more beneficial on that day, out of disrespect to me, is manifestly to judge with respect to persons: so Theophylact.

[13] Ver. 27. *But when Christ cometh, no man knoweth whence he is.*] This is doubtless spoken from the vain traditions of their rabbins; who owned, indeed, that their Messiah was to be born at Bethlehem, but imagined that he was presently to be conveyed thence, and concealed till Elias came to anoint him. That this was an ancient conceit among them, appears not only from the Targum of Jonathan, who, on Micah iv. 8, saith thus, "Thou, O Christ, who liest hid for the sins of the children of Sion, to thee shall the kingdom come;" but also from the words of Trypho,† "If Christ be born, and is any where ἀγνωστός ἐστι, he is unknown, nor hath he any power, till Elias comes to manifest him to the world:" and hence Justin Martyr saith, "I know your masters say, that Christ is not yet come; and if he be come, οὐ γινώσκεται ὃς ἐστιν it is not known who he is" (p. 336, C).

---

* Maim. Hilcoth Nicklah, c. 1, Pirk. Eliezer. cap. 29, pag. 65.

† Apud Just. Dial. ix. 226.

temple as he taught, saying, Ye both [14] know me, and ye know whence I am (*i. e. my person, parentage, and country; but yet this should not prejudice you against my being a prophet sent from God*): and I am not come of myself, but he that sent me (*and hath given sufficient testimony that he did send me*) is true, whom ye know (*i. e. you own*) not (*denying to receive his testimony concerning me*).

29 But I know him: for I am from him, and he hath sent me (*and thus I have an original ye know not of*).

30 Then they sought to take him (*for assuming to be a teacher sent from God*): but no man laid hands on him (*God so ordering it*), because his hour was not yet come.

31 And many of the people (*who had seen his miracles*) believed on him, and said (*in justification of their faith*), When Christ cometh, will he do more miracles (*to convince us that he is the Christ*) than these which this *man* hath done (*to prove himself so to be*)?

32 ¶ The Pharisees heard that the people murmured (*i. e. said privately*) such things concerning him; and (*therefore*) the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them (*that were sent, Ye need not trouble yourselves to take me, for*) yet (*but*) a little while am I with you, and *then* I go (*again*) unto him that sent me.

34 (*Then*) [15] Ye shall seek me (*in your distress*, Luke xvii. 22, see viii. 21), and shall not find *me*: and where I (*then*) am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not (*be able to*) find him? will he go unto [16] the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this (*what other meaning can he have in*) that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 [17] In the last day, that great *day* of the feast (*on which they went with great solemnity and joy to draw water from the fountain of Siloam, to bring it to the temple, singing these words of Isaiah, With joy shall they draw water from the wells of salvation, and expecting an afflatus of the Holy Ghost*), Jesus stood and cried, saying, If any man thirst (*for spiritual waters*), let him (*not go to Siloam, but*) come unto me, and drink.

38 He that believeth on me, as the scripture hath said, (Isa. xxxii. 1, 2, xliv. 3, Ezek. xxxvi. 27, *so shall it be with him, for*) out of his belly shall flow rivers of living water (*springing up to eternal life*, John iv. 14).

---

[14] Ver. 28. *Ye both know me, and ye know whence I am.*] Here Stegmannus the Socinian notes, that what Christ grants here, he denies, viii. 14. 19, saying, "Ye neither know me, nor whence I am," because in different respects, mentioned note on ver. 16, both are true; when then he argues from those words, "I came not from myself," Christ is not God; because God cannot but come from himself: why did he not from these words infer, in like manner, that Christ had no divine excellence unknown to the Jews? But he considered not that to "come of himself," did only signify to come as a false prophet without commission from God, and delivering in his name a doctrine he had not received from him; in which sense, though Christ could not come of himself, yet might he say these things of himself as a prophet here on earth, though he had also in him the fullness of the Godhead.

[15] Ver. 34. *Ye shall seek me* (in your distress), *and shall not find me.*] So have I interpreted this passage in the paraphrase, as most commentators do; yet the precedent words, and the words following, seem to require this sense, I go to my Father, and though you should seek me, ye cannot then find me; for you are not fitted to go to heaven where my Father is.

[16] Ver. 35. *Will he go εἰς τὴν διασπορὰν Ἑλλήνων, to the dispersed among the gentiles*? &c.] It is a matter of dispute what is here meant by "the dispersion of the gentiles," some understanding by this phrase the dispersion of the Jews among the Greeks in Asia and Europe, as the διασπορὰ Πόντου, "the dispersion of Pontus and Galatia," 1 Pet. i. 1, is the dispersion of the Jews in those places; because the word *dispersion* is not thought to agree well with the gentiles, being in their native soil; but yet there seems a necessity of understanding by this phrase the gentiles dispersed, from the time of building the tower of Babel into divers nations (Gen. x.): for (1.) it is not said, will he go to the dispersion, and teach the Jews? but, will he go, and teach τοὺς Ἕλληνας, "the gentiles?" which fixes the sense to them. Moreover this seems here to be said by way of imputation and reproach to Christ; whereas it could be no imputation on him to preach to the Jews to whom he was sent, nor could this seem strange to them; but they thought it unlawful for a Jew to converse with the uncircumcised (Acts x. 28), nor could they patiently hear of one sent to preach to the gentiles (Acts xxii. 22): nor is the phrase in Peter parallel, it being not simply διασπορὰ, "the dispersion," but παρεπίδημοι τῆς διασπορᾶς, "the strangers of the dispersions of Pontus," &c. (see Examen Millii in locum).

[17] Ver. 37—39. Ἐν τῇ δὲ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. *In the last*, i. e. *the great day of the feast, Jesus cried, If any man thirst, let him come to me and drink.—This said he of the Spirit.*] For explication of these verses observe,

First, That Christ here speaks of the internal gifts of the Spirit, viz. those of prophecy, tongues, of wisdom, and the knowledge of all mysteries; for he speaks of those gifts of the Holy Spirit, which were "not yet given, because Jesus was not yet glorified;" he therefore speaks of the gifts to be received after his ascension; now they were these internal gifts (see note on Heb. ii. 4, 1 John v. 6).

Secondly, Observe, that these gifts of the Spirit are promised under the metaphor of waters flowing out of the body of believers, agreeable to the nature of internal gifts. So Christ saith to the Samaritan woman, "The water which I will give, will be a fountain of water springing up to life eternal," iv. 14; so Isa. xxxii. 1, 2, "Behold, a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be as rivers of water in a dry place:" and xliv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my Spirit upon thy offspring;" that is, saith the Targum, "As waters are given to the thirsty earth, so will I give my Spirit upon thy sons:" and Ezek. xxxvi. 25—27, "I will pour clean water upon you, and ye shall be clean; I will put my Spirit בקרבכם in the midst of you,"—"in your bowels," saith the Targum; whence it is manifest, that they must be mistaken who say the words of Christ are not to be found in the Old Testament, and so interpret his words thus, He that believeth in me (as the scriptures require him to believe), out of his belly shall flow rivers of living water; whereas that phrase, καθὼς εἶπεν ἡ γραφὴ, "as the scripture hath said," is never used to express the manner after which a thing is to be done, but always to confirm the truth and authority of the thing mentioned (see ver. 42, Rom. iv. 3, ix. 17, x. 11, xi. 2, Gal. iv. 30, James ii. 8).

Thirdly, Observe that Christ spake thus on the last day of the feast of the tabernacles; now on that day, say the Jews, they used to compass the altar seven times with branches in their hands, saying some prayers, in which they often repeat the words *hosannah* and *hatzilcka*, "Save now, and prosper us;" whence that day was styled *Hosanna Rabba*, or "the great day of the feast," as here; and as they add, by the institution of their prophets Haggai and Zechariah, they then fetched water with great joy and pomp from the fountain of Siloam, and brought it to their priests, who poured it upon the altar with the wine of their sacrifice, singing these words of Isaiah, xii. 3, "With joy shall ye draw water from the fountain of salvation;" that is, saith the Targum, "With joy shall ye receive a new doctrine from the elect of the Just;" and whilst they were thus singing,

39 (But this (*τοῦτο δὲ, and this*) spake he of the Spirit, which they that believe on him should (*after his ascension*) receive: for the (*effusion of the*) [18] Holy Ghost was not yet *given*; because that Jesus (*who was to send him from the Father*) was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is [19] the Prophet (*of whom Moses foretold*, Deut. xviii. 18).

41 Others said, This is the Christ (*the king Messias, of whom Esaias said*, xlii. 1, *I will put my Spirit upon him*). But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them (*that were sent for that purpose*) would have taken him; but (*others of them, who were much affected with his doctrine, not consenting*) no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [20] Never man spake like this man (*for he told us what we came about as soon as we came to him, and discoursed so heavenly, and with such authority, that we durst not lay violent hands upon him*).

47 Then answered them the Pharisees, Are ye also deceived (*by him*)?

48 [21] Have any of the rulers or of the Pharisees (*who understand the law, and are to judge for you in matters of religion*) believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) (*i. e. of the great council*, iii. 1,)

51 Doth our law (*permit us to*) judge (*and condemn*) any man, before it hear him (*making his defence*), and know what he doeth (*worthy of condemnation*)?

52 They answered and said unto him, Art thou also (*an abettor*) of (*those of*) Galilee (*as by thy actions thou seemest to be*)? Search, and look: for (*by so doing thou will find that*) [22] out of Galilee ariseth no prophet.

53 And (*when they had said this they dissolved the assembly, and*) every man went unto his own house.

---

they expected the Holy Spirit should fall upon them, as they said it did on the prophet Jonas, whilst he was employed in this very action: they farther say, that there was a place in the court of the women, whither they carried these waters, called *Beth-Hassoovah*, "the place of drawing:" because thence they drew the Holy Spirit: and lastly, Zachary foretells that "all the nations should come to Jerusalem at the feast of tabernacles," xiv. 16, and "in that day," saith he, "living waters shall go forth from Jerusalem," ver. 8. And hence we learn why that day was called "the great day of the feast;" and how appositely our Lord spake to them of receiving the Holy Ghost, under the metaphor of "living," i. e. fountain-water (see Tremellius here, and Buxtorf. Lex. p. 2298).

[18] Ver. 39. Οὔπω γὰρ ἦν Πνεῦμα.] Many copies read ἅγιον and some διδόμενον; but I suspect that neither διδόμενον nor ἅγιον was in the original; (1.) because Origen reads οὔπω γὰρ ἦν Πνεῦμα, and no more, continually (see apud Huet. tom. i. p. 299, B. tom. ii. p. 359, D. 398, C. 422, H): nor is τὸ ἅγιον interpreted by the Syriac or Vulgar. And (2.) the words foregoing are only these, "He spake περὶ τοῦ Πνεύματος of the Spirit," and so those answer these, "The Spirit is not yet."

[19] Ver. 40. *Of a truth this is the Prophet.*] In whose time the great effusion of the Spirit, mentioned by Isaias and Joel, is to be expected.

[20] Ver. 46. *Never man spake like this man.*] Here two things are observable; (1.) the power of Christ's words to change the frame and temper of men's spirits; for these men came with hearts alienated from Christ, and with intention to carry him to the chief priests, but return with a great admiration of his excellency and worth. (2.) Here is observable the honesty of these men; for they do not return with a pretence that they feared the multitude, and therefore thought it dangerous to apprehend him; but they ingenuously confess, they could not prevail with themselves to apprehend a person whose discourses were so holy and divine.

[21] Ver. 48. *Have any of the rulers or of the pharisees believed on him?*] This is plainly the popish argument, by which they attempt to prove, that private men, laics, and inferior priests, are not to be governed by their own sentiments of Christ's doctrine, but must submit to their general councils, and *the major part of their church guides.* And that it is as strong in the mouth of the pharisees against Christ being the true Messiah, as it is in the mouth of papists against protestants, see the sermon, at the end of this gospel, by me upon this text.

[22] Ver. 52. *Search, and look: for out of Galilee ariseth no prophet.*] It is wonderful, that not the multitude only, who had heard the shepherds declaring from an angel, that Christ was "born at Bethlehem" (Luke ii. 15, 16), and had wondered at the words which had been told them by the shepherds (ver. 18), should make this objection (ver. 41); but that the chief priests and pharisees, who knew that the wise men went to Bethlehem to worship him who was born "King of the Jews," should insist upon it. This is an instance of the power of prejudice to shut the eyes against the clearest truth.

CHAPTER VIII.

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And (*as he was teaching*) the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst (*of the company*),

4 They say unto him, Master, this woman (*being espoused to a husband*) was taken in adultery, in the very act.

5 [1] Now Moses in the law commanded us (Deut. xxii. 23), that such should be stoned: but what sayest thou?

6 This they said, tempting him (*to say something in derogation from that law of Moses*), that they might have to accuse him (*of contempt of, or opposition to, the law of Moses*). But Jesus (*knowing that he was no judge to pass sentence on her, and looking upon them as unworthy of an answer, as coming not to learn of, but to ensnare him*) stooped down, and with *his*

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 5. *Now Moses in the law commanded that such should be stoned.*] If she who was taken in the adultery was a married woman, the law required she should be put to death (Lev. xx. 10, Deut. xxii. 22), that is, say all the Jews, that she should be strangled; but if she were only a damsel espoused, the law saith, she shall be stoned (Deut.

finger wrote on the ground, (*making*) *as though he heard them not.*

7 So when (ὡς δὲ, *but as*) they continued asking him, he lifted up himself, and said unto them, [2] He that is without sin (*in this kind*) among you (*her accusers*), let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground (*that they might slip away without thinking he took notice of them*).

9 And they which heard *it*, being convicted by *their own* conscience (*and not knowing but that Jesus might discover their guilt if they should execute this sentence on her*), went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left [3] alone, and the woman standing in the midst (*of the people*).

10 When Jesus had lifted up himself, and saw none (*of the pharisees*) but the woman (*only*), he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I (*who have no commission to pass sentence on thee, take upon me to*) condemn thee (*to die*): go (*and in the fear of divine judgment, repent*), and sin no more.

12 ¶ Then spake Jesus again (*this interruption of his teaching being ended*) unto them, saying, [4] I am (*sent to be*) the light of the world: he that followeth me shall not walk in (*the ways of*) darkness, but (*obeying my doctrine*) shall have the light of life.

13 The Pharisees therefore (*then present*) said unto him, Thou bearest record of thyself; thy record (*therefore*) is not true (*for had God sent thee, he would have given testimony to thee*).

14 Jesus answered and said unto them, [5] Though I bear record of myself, *yet* my record is true (*and certain in itself, though it appear not so to you*): for I know whence I came (*viz. from the Father*), and whither I go (*viz. to him again*); but ye cannot tell whence I come, and whither I go (*and for want of this knowledge cannot believe my record*).

---

xxii. 23), whence interpreters conclude, this adulteress was only espoused (Seld. de Ux. Heb. lib. iii. cap. 11).

[2] Ver. 7. *He that is without sin among you, let him cast the first stone at her.*] Christ speaks here, not to the magistrate, who must do his office, though he himself should not be innocent, but to the accusers of this woman before him, to whom it belonged not to pass sentence on her. Moreover, the Jews say, the woman was not to be accused of her husband, nor to be tried by the waters of jealousy, if the husband was guilty of the same crime: Christ therefore might speak thus to him in the first place, Let him who is to accuse her, and to begin the execution, if he be free from the like sin, "first cast the stone at her." Nor is it to be wondered, that all her accusers having heard this, should depart from her, being "convinced by their own consciences" of like guilt, seeing that was an "adulterous generation" (Matt. xii. 39); and the Jews own, that "the adulterous did multiply under the second temple;" and St. Paul speaks thus even to the doctors of the Jews, "Thou that sayest, a man shall not commit adultery; dost thou commit adultery?" Rom. ii. 22 (see the note there): and, lastly, Justin Martyr saith that Trypho, and other Jews, complied with the sentiments of their rabbins, who permitted them τέσσαρας καὶ πέντε ἔχειν γυναῖκας ἕκαστον, "to have every one four or five wives; and said, they sinned not, if, after the example of the patriarchs, seeing a beautiful woman, they desired her," and so taught them to commit adultery (Dial. p. 363, 364).

[3] Ver. 9. *The woman was left alone.*] i. e. Without any of her accusers; for she stood still in the midst of the people, saith the text, and the apostles were then with their Lord.

I come now to vindicate the truth and sincerity of this history from the censures of the critics who suspect it. And,

First, It appears from the testimony of Jerome,* that this history was found in multis et Græcis et Latinis condicibus, "in many Greek and Latin copies" of the gospel of John, and therefore was wanting but in few of them. The Apostolical Constitutions† acknowledged it, saying that Christ "said to the woman brought before him by the elders, Go thy way οὐδὲ ἐγώ σε κατακρίνω, neither do I condemn thee." The Greek code, cited by Cotelerius, saith, "These words are not to be found in some manuscripts, nor in Apollinaris; ἐν δὲ τοῖς ἀρχαίοις ὅλα κεῖνται, but they are entire in the ancient manuscripts;" and that all the apostles "made mention of them in the constitutions they set forth for the edification of the church." Athanasius speaks plainly of it, saying ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ, "Hither must we refer what is spoken of the woman accused of adultery." St. Ambrose‡ saith, "The question and absolution of the woman, which in the gospel of St. John was brought to Christ, was always famous in the church;" and Austin speaks often of it, and saith, "They are enemies to the faith who take these words out of the books, perhaps fearing lest it give impunity to the women;" and Prosper owns it. Moreover, all the versions in the Polyglot own this history; it was found in the sixteen MSS. of Stephanus, in the seventeen MSS. of Beza, save one. Nor is it to be doubted, saith Selden, that it was received from "primitive antiquity in the copies of the east," as appears from the Harmonies of Tatian and Ammonius of Alexandria, and the canons thence made. Now this Tatian flourished A. D. 160, that is, sixty years after the death of St. John, and made his harmonies of the gospels out of the copies then in use; Ammonius flourished about the year 230, and did the same: and Eusebius of Cæsarea, who flourished about the year 320, made his ten canons out of those harmonies: whence it may easily be discerned, what is contained in all the gospels, what in three, what in two, and what in one only: now the number eighty-six, in the canon belonging to St. John, contains this history; whence we may certainly conclude, that it was in his codex.

That it was wanting in some few Greek copies, is not to be wondered, if we consider that the sentence of many of the ancients was so severe, that they would not admit adulterers or adulteresses into the church after the longest penance, and thought τὸν ἐπὶ μοιχείᾳ ληφθέντα ὡς ἀποκτεῖναι θέλῃ, κακὸν οὐκ ἐργάζεται, "that it was no hurt to kill them:" for men of these severe opinions might be unwilling to admit this history, as Austin saith, quasi permissionem peccandi tribuerit, "as thinking it gave a permission to this sin by saying, Neither do I condemn thee." The history which Papias* mentions of a woman ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, "accused of many sins before our Lord," or rather by him, seems not to be this, but rather that of the woman of Samaria, this being accused but of one, she of many such sins, and so no inference can be thence made for or against the truth of this history (see F. Simon Crit. Hist. lib. i. cap. 13, and Dr. Mills in locum).

[4] Ver. 12. *I am the light of the world.*] The Jews said this of the first Adam (see Buxt. Lex. Talm. p. 1321): this Christ applies to himself, the second Adam.

[5] Ver. 14. *Though I bear record of myself, yet my record is true: because I know whence I came and whither I go.*] i. e. This makes it to me certain, that my testimony of my mission from him is true, though it carry no such force

---

* Lib. ii. adv. Pelag. f. 103, H.

† Lib. ii. cap. 24, p. 173, 174.

‡ Semper decantatam questionem et celebrem absolutionem fuisse mulieris ejus, quæ, in libro evangelii Johannis, adulterii rea oblata est Christo. Ep. lib. ix. ep. 76. Vide lib. vii. cap. 58. Et ne nonnulli modicæ, vel potiùs inimici, veræ fidei, credo mutuentes, peccandi impunitatem dari mulieribus suis, illud quod de adulteræ indulgentiâ Dominus fecit, auferrent de codicibus suis. Lib. ii. de Adult. Conjug. cap. 7. Vid. Tract. 33 in evang. de Cons. Evang. cap. 10, ep. 54, p. 242. De promissis et prædict. Dei. par. ii. cap. 22, p. 90.

* Apud Euseb. lib. iii. cap. 39, p. 113.

15 [6] Ye judge (*of me*) after the flesh (*i. e. according to the meanness of my extraction and appearance, which is all that you know of me*); I judge no man (*at present; my business being now that of a prophet, not of a judge*).

16 And yet if I (*at any time do*) judge (*of you*), my judgment is true: for I am not alone (*in that judgment*), but I and the Father that sent me (*so judge; i. e. I do it by that Spirit of the Father in me, which enables me to discern the inward temper of your spirits.*

17 *And whereas you object that I bear record of myself, note that*) It is also written in your law (Deut. xvii. 6), that the testimony of two men is true (*i. e. is valid in causes of the greatest consequence; and this evidence of the truth of my mission ye have; for*)

18 [7] I (*whom the Father hath sent*) am one that bear witness of myself (*that he hath sent me*), and the Father that sent me (*he also*) beareth witness of me (*by the miracles by which he enables me to confirm my mission*).

19 Then said they unto him, Where is (*he whom thou stylest*) thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me (*or had a due sense of my spiritual and heavenly doctrine, and the miracles by which it is confirmed*), ye should (*would*) have known my Father also (*i. e. would have discerned the divine power and wisdom shining in them, and would have had the most perfect knowledge of his will*).

20 These words spake Jesus in the treasury, as he taught in the temple: and (*though they incensed the pharisees, yet*) no man laid hands on him (*the providence of God restraining them*); for (*because*) his hour was not yet come.

21 Then said Jesus again [8] unto them, I (*shortly*) go my way, and ye shall seek me (*in your distress, desiring the Messiah would come to deliver you*, Luke xvii. 22), and (*ye*) shall die in your sins: (*for*) whither I go, ye cannot come (*being not fitted for the celestial mansions; or, you cannot come to fetch me thence*).

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. (*Sure, if he be alive, and in Judea, we can reach him.*)

23 And he said unto them, Ye are from beneath (*and so can think and speak only of earthly things*); I am from above (*and so speak of the things above, whither I am going*): ye are of this world (*and so your thoughts, affections, words, and actions, wholly respect this world*); I am not of this world (*and so my life and doctrine suit not with your temper, nor have you any right apprehensions of my saying*).

24 I said therefore unto you (*so indisposed to believe and receive my doctrine*), that ye shall die in your sins: for [9] if ye believe not that I am *he* (*whom God hath sent into the world as your Messiah, or that Prophet which was to come*), ye shall die in your sins.

25 Then said they unto him, Who (*then*) art thou? And Jesus saith unto them, Even *the same* that I said unto you [10] from the beginning (*viz. one sent of God to reveal his will to you*).

26 [11] I have many things to say and to judge of you (*which ye will not believe*): but he that sent me (*to speak them*) is true; and I speak to the world (*only*) those things which I have heard of him (*and which therefore must be true.*

27 *But*) They understood not that he [12] spake to them of (*his being sent from*) the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man (*upon the cross*), [13] then shall ye know (*some to conviction, and some to condemnation*) that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And (*even now*) [14] he that sent me is with me: (*and*) the Father hath not left me alone (*or, deserted me*); for I do always those things that please him.

30 As he spake these words, many (*who had seen the miracles by which he confirmed his sayings*, vii. 31) believed on him.

31 Then said Jesus to those Jews which believed on him, [15] If ye continue in (*obedience to*) my word, *then* are ye my disciples indeed;

---

with you, who have no knowledge of this matter, till it shall appear by my mission of the Holy Ghost that I am indeed gone to the Father (xvi. 10).

[6] Ver. 15. Ὑμεῖς τὴν σάρκα κρίνετε, &c. *You judge according to the flesh; I judge no man.*] Κρίνω is here put for κατακρίνω, as John iii. 17, xii. 47, Rom. ii. 1, iii. 4, xiv. 3, 4. 10. 13, 1 Cor. xi. 29. 34; so that the sense runs thus, You pass sentence on and condemn me, according to your carnal tempers; I, whilst I am on earth, pass not the sentence of condemnation on men, for I came not to condemn the world.

[7] Ver. 18. *I am one that bear witness of myself.*] i. e. I, in whose life you can find no fault; for "which of you convinceth me of sin?" (ver. 46) I, whose doctrine tends to promote piety and holiness, and to advance the honour of God; for "I do always the things that please him" (ver. 29); I, who cannot but know the truth, "for I know whence I came" (ver. 14); I testify that I came from God, and am sent by him.

[8] Ver. 21. *Then said Jesus to them again.*] i. e. To the same persons, though not in the same place, he being gone out of the treasury (ver. 20).

[9] Ver. 24. *If ye believe not, ye shall die in your sins.*] As wanting that faith in me, which can alone procure the pardon of them.

[10] Ver. 25. *As I said* τὴν ἀρχὴν, *from the beginning* (or before).] So Gen. xiii. 4, Abraham came to the place of the altar which he had made τὴν ἀρχὴν, "before;" xiv. 20, the lean kine were κατὰ τὴν ἀρχὴν "as before;" and xliii. 18. 20, "We came to buy corn, τὴν ἀρχὴν, before:" so that I would render the whole thus; Sum id quod locutus sum vobis priùs, "I am what I told you before I was;" it being very common, in answer to the question, to omit Sum id, or somewhat of like import; so σὺ εἶπας, Matt. xxvi. 25. 64, σὺ λέγεις, xxii. 11, i. e. Sum id quod dicis, or, Dicis quod res est, "It is as you say," or, "I am as you say."

[11] Ver. 26. *I have many things to say and to judge of you.*] i. e. You say and judge many things of me, which from my words and deeds will appear to be false; but I have many things to say of you, what you are as to your manners, and what you will be through the just judgment of God; which, though you will not believe, will be found true; for "he that sent me," to say them, "is true."

[12] Ver. 27. *They understood not* ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, *that he spake to them of the Father.*] So vi. 71, ἔλεγε τὸν Ἰούδαν, "He spake of Judas:" so here, ver. 54, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστιν, "Of whom ye say that he is your God;" and, ix. 19, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη, "Who ye say was born blind." So Plato,* ἰατρὸς ὃν ἄρτι ἔλεγες, "The physician of whom you spake;" and again, σὺ δὲ οἴει με τοὺς τὰ βαλάντια ἀποτέμνοντας λέγειν, "You think I speak of those that cut purses."

[13] Ver. 28. *Then shall ye know I am he.*] i. e. Then shall ye have such testimonies, by the effusion of the Holy Ghost upon my disciples, as shall be sufficient to convince you, and shall prevail upon many to believe that I am the Christ.

[14] Ver. 29. *And he that sent me is with me.*] Yea, saith Stegmannus, "that one God, who is the Father, is in me." And why then doth he deny Christ to be God? It follows, "For I do always those things which please him." See here the true way to have God always graciously present with us.

[15] Ver. 31. *If you continue in my word, then are you my*

---

* L. de Rep. p. 581. 586.

32 And ye shall (*farther*) know the truth, and the truth shall make you free [16] (*from the yoke of bondage to sin*, ver. 34, *and corruption*).

33 ¶ They answered him, We be Abraham's seed, and [17] were never in bondage to any man: how (*then*) sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever [18] committeth sin is the servant of sin (*and shall receive the wages of it, which is death; and from this servitude, faith in me and obedience to my word will set you free*).

35 And (*as*) the servant abideth not in the house for ever (*so shall it be with the servants of sin, who are to be cast out into utter darkness*): *but* the Son (*i. e. he that is the Son of God*) abideth ever.

36 If the Son therefore shall make you free, (*by giving you power to become the sons of God, through faith in him, so coheirs with Christ*, Rom. viii. 17,) ye shall be free indeed (*so as never to lose your freedom*).

37 I know that ye are Abraham's seed (*according to the flesh*); but (*now*) ye seek to kill me, because [19] my word hath no place in you (*finds no reception with you; which shows you are not the children of Abraham by faith, but of another father*).

38 I speak that which I have [20] seen with (*i. e. been taught by*) my Father: and ye do that which you have seen with (*i. e. been taught by*) your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If [21] ye were Abraham's children (*in the disposition of your spirit*), ye would do the works of Abraham.

40 But now ye seek to kill me, (*because I am*) a man that hath told you the truth, which I have heard of God: this did not Abraham (*who was so celebrated for his faith in God's revelation, and humanity to his servants*).

41 Ye do the deeds of (*him who is indeed*) your father. Then said they to him, We be not born of [22] fornication (*i. e. we are no worshippers of idols*): we have one Father, *even* (*the true*) God.

42 Jesus said unto them, If God were your Father, ye would love me: [23] for I proceeded forth and came from God (*into the world*); neither came I of myself, but he sent me

---

disciples indeed.] i. e. Such disciples to whom I shall still more make known my doctrine, and on whom I shall confer the life eternal promised to them (Matt. xxiv. 13, Heb. x. 35, 36, 2 John 8, Rev. ii. 10).

[16] Ver. 32. *And ye shall know the truth.*] Christ thought no general council, no infallible judge, necessary to the knowledge of the truth: but promiseth this to him, who was steadfast in the faith, and honestly disposed to do what he knew to be his duty.

[17] Ver. 33. *We never were in bondage,* οὐδενὶ δεδουλεύκαμεν, *we never were servants to any man.*] What! were they not brought out of the land of bondage? Does not Nehemiah confess, Behold, σήμερον ἐσμεν δοῦλοι, "We are servants this day?" and must they not have been then in bondage to the Egyptians and Babylonians? or, if they spake of their own age, were they not tributaries to the Romans? and did they not still clamour against this tribute, as a sign of servitude? (see note on 1 Tim. vi. 2, and James iv. 3.) Though therefore they were under the Romans, not as servants, but as tributaries, yet, since they thought, saith Josephus,* the payment of this tribute did, δουλείαν ἐπιφέρειν, "bring them into servitude," they seem not well consistent with themselves, in saying, they never were servants to any.

[18] Ver. 34. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, &c. *Every one that committeth sin is the servant of sin.*] That ποιεῖν ἁμαρτίαν is to live and go on in any course of sin, though our reason may condemn and conscience boggle at it, see note on 1 John iii. 9; he that doth this, saith Christ, "is a servant of sin," and in bondage to it; for when we thus obey sin in the lustings of it, then doth it κυριεύειν, "lord it over us," and we become δοῦλοι εἰς ὑπακοήν, "servants to obey it" (Rom. vi. 14. 16), and "of what a man is overcome, of that he is brought in bondage;" and this the very heathens saw,† that the man that was forced to cry out through the law of his members warring against the law of his mind, that "he did not the good that he would, but the evil that he would not," had lost his freedom, and was under servitude, "because he could not do as he would, but sinned, though he was not willing so to do" (see Examen Millii here).

Ver. 35. *The Son abideth ever.*] i. e. I, who am the Son of God, abide for ever, and so am able for ever to confer this freedom from sin of which I speak; for this sense the following words ("if the Son therefore make you free," &c.) fairly plead: it being reasonable to conceive that the Son, in this verse, should bear the same sense with the Son in the following words, which give the reason of what is here said.

[19] Ver. 37. Ὁ λόγος ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My word hath no place in you.*] i. e. Your corrupt affections will not permit you to embrace it: so Matt. xix. 11. All men οὐ χωροῦσι, "cannot receive this saying" (see note on xxi. 25).

[20] Ver. 38. *I speak what I have seen:* Ver. 40. *what I have heard of my Father.*] i. e. What I have learnt of my Father abiding in me; for we learn by hearing and seeing.

[21] Ver. 39. *If ye were Abraham's seed, ye would do the works of Abraham.*] Christ owns they were Abraham's seed according to the flesh (ver. 37), and therefore only denies them to be so as to their members, or that resemblance with the works of Abraham, which would make God own them as his children, viz. his steady faith (Rom. iv. 16), and ready obedience (Heb. xi. 8. 17), by which alone they could obtain the blessing of Abraham (Gal. iii. 9. 14).

[22] Ver. 41. *We are not born* ἐκ πορνείας, *of fornication; we have one Father, even God.*] The prophets representing the idolaters among the Jews as fornicators, and their worshipping other gods as their "going a whoring" from their own God (Lev. xvii. 7, Ezek. xxiii. 30, Hos. iv. 12, ix. 1), when they had brought themselves off from that sin, they represented the idolatry of others under that name: so that their very treatises of idolatry bore the name of זנות* "treatises of whores, or whoredom;" and the book of Wisdom saith, "The invention of images was ἀρχὴ τῆς πορνείας, the beginning of whoredom," or idolatry, xiv. 12. Hence Philo† saith, "They who introduce many gods differ nothing, τῶν ἐκ τῆς πόρνης ἀποκυθέντων, from those that are born of whoredom," and so are to be driven from the congregation, the law saying, ὁ ἐκ πόρνης, "A bastard shall not enter into the congregation of the Lord," but they who have the knowledge of God, υἱοὶ τοῦ εὖ προσαγορεύονται ὄντως, "are fitly styled the sons of God." And again, "The law," saith he,‡ "expels both the atheist and polytheist from the congregation; the first as barren, the second as born of whoredom," ἄθεος μὲν γὰρ ὁ ἄγονος· πολύθεος δὲ ὁ ἐκ πόρνης. And hence the Jews here, being free from idolatry, say they "were not born of whoredom, but were the children of God," as worshipping one God only, and thinking that on this account God would not impute to them their former sins (see note on James ii. 19). But against this, Christ here declares, they only are to be owned as the children of God who do the works of God.

[23] Ver. 42. *I proceeded forth,* ἐξῆλθον, *and came from God.*] Into the world, being sent by him, and not coming of myself; others are said to be ἐκ τοῦ Θεοῦ, "of God," even

---

* Antiq. lib. xviii. cap. 1.

† Si servitus sit obedientia fracti animi, et arbitrio carentis suo, quis neget omnes improbos esse servos? Cicero, Parad. 5. Quid est enim libertas nisi potestas vivendi ut velis? dicite ergò, O homines, βούλεσθε ζῆν ἁμαρτάνοντες; οὐ βουλόμεθα· οὐδεὶς τοίνυν ἁμαρτάνων ἐλεύθερός ἐστι. Arrian. lib. ii. cap. 1.

* Buxt. Abbrev. p. 191.

† De Confus. Ling. p. 266, 267.

‡ L. de Migrat. Abra. p. 312, C. Seld. de Victim. Offer. p. 664, B.

43 Why do ye not understand (*this from*) my speech? *even* because [24] ye cannot (*endure to*) hear my word (*as being that which is contrary to your lusts*).

44 Ye are of *your* [25] father the devil (*as being like him in temper and mind*), and (*therefore*) the lusts of (*this*) your father ye will do. He was a murderer from the beginning (*of the creation*), and abode not in the truth, because there is no (*affection to*) truth in him. When he speaketh a lie, he speaketh of his own (*i. e. that which is agreeable to him*): for he is a [26] liar, and the father (*the author and first exemplar*) of it (*and semblably, the like murderous disposition in you makes you seek to kill me; and the like hatred to truth renders you so averse from receiving my word*).

45 And because I tell *you* the truth, ye believe me not.

46 Which of you [27] convinceth me of sin (*in saying I speak that doctrine which I have received from him who is true?* ver. 14.) And if I say the truth, why do ye not believe me?

47 [28] He that is of God heareth God's words: ye therefore hear (*i. e. receive*) *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well (*and with good reason*) that thou art a Samaritan (*an enemy to our religion*), and hast a devil (*i. e. a lying spirit in thee, when thou sayest, the children of Abraham are not the children of God, but of the devil*)?

49 Jesus answered, I have not a devil; but I honour my Father (*by ascribing all I say and do, not to myself, but to him*), and ye do dishonour me (*in speaking thus reproachfully of me*).

50 And I seek not mine own glory (*in what I say or do*): there is one that seeketh (*my honour*) and judgeth (*of these reproaches which you cast upon me*).

51 Verily, verily, I say unto you, If a man keep my saying, he shall [29] never see death (*eternal*).

52 Then said the Jews unto him, Now we know that thou hast a devil (*i. e. a lying spirit in thee. For*) Abraham is dead, and the prophets (*are dead*); and thou sayest, If a man keep my saying, he shall never taste of death.

53 [30] Art thou greater than our father Abraham, which is dead? and the prophets (*who*) are (*also*) dead? whom makest thou thyself?

54 Jesus answered, If I honour myself (*by pretending to be greater than indeed I am, or a prophet sent from God when I am not so*), my honour is nothing (*worth: but*) it is my Father that honoureth me (*by giving testimony to the truth of what I say; even he*) of whom ye say, that he is your God:

55 Yet (*though you call him so*) ye have not (*truly*) known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father [31] Abraham rejoiced (*vehemently*

---

all that hear his word (ver. 47), and the prophets are styled "men of God" in the Old Testament, and his "ministers" in the New, 1 Tim. vi. 11, 2 Tim. iii. 17. But though Moses, the prophets, and apostles, were sent of God into the world, it is said of none of them, that they did ἐκ τοῦ Θεοῦ ἐξελθεῖν, "come forth from God:" this therefore must import something peculiar to Christ: it therefore either must respect the Socinian gloss of Christ's ascent into heaven, to be instructed in his prophetic office, and his descent again from thence; which gloss I have confuted, note on iii. 13, or the Jews' opinion that the soul of the Messiah was created at the beginning of the world, and so came down from heaven to animate his body, which the Socinians, who deny that Christ had any existence before he was born of the virgin, cannot approve of; or it must import his divine ἐξελεύσις, or original from the Father, by the communication of his essence, or the union of the divine Λόγος to the human nature, which we assert (see the note on xiii. 3).

[24] Ver. 43. *Because* οὐ ἐδύνασθε ἀκούειν, *ye cannot hear my word.*] That is, men of your tempers cannot yield obedience to it: see the fifth import of the phrase μὴ δύνασθαι, note on Mark ii. 16. This, doubtless, was the great sin of the Jews, and so they wanted not either natural power, or assistance necessary on God's part, to do this; but only a moral power, or a mind well disposed to obey his words.

[25] Ver. 44. *You are of your father the devil.*] i. e. By resembling him in your actions; for as he is a son of Abraham who does the works of Abraham (ver. 39), so is he a child of the devil who does his works (1 John iii. 8. 10), not only out of ignorance and human frailty, but from choice and affection to, or good liking of them. "He was a murderer from the beginning," i. e. as soon as man was created; "for through the envy of the devil death entered into the world" (Wisd. ii. 24), and so "came upon all men" (Rom. v. 12): you, by seeking my death, in this resemble him: he "abode not in the truth," but seduced Eve by a lie; you in like manner therefore believe me not, "because I tell you the truth" (ver. 45), which shows you have hearts alien from the truth, but well affected to falsehood, as it is with him. Oh, how tremendous a thing it is to have the devil for our father! How careful therefore should we be to avoid those things which will subject us to this vile relation! viz. murder, lying, hatred of the truth here, envy, and enmity to others (Matt. xiii. 29), bitter zeal and strife in the heart (James iii. 14, 15), pride (1 Tim. iii. 16), every customary sin (1 John iii. 8).

[26] *For he is a liar,* καὶ πατὴρ αὐτοῦ, *and the father of it.*] Some of the fathers construing these words, "and the father of him," hence gathered, that the devil had a father, and was the son of some superior evil spirit; this being the sentiment, not only of the Casani and Archontici, who held that the god of the Jews was the father of the devil, as St. Austin* saith, but also of many of the orthodox, as St. Jerome† testifies; and Origen‡ leaves it as a thing doubtful: whereas αὐτοῦ here plainly refers to τοῦ ψεύδους, latent in the words ψεύστης ἐστὶ, of which see examples in Casaub. Exercit. 15, ad Annal. cap. 12, p. 394.

[27] Ver. 46. *Which of you convinceth me of sin?*] In a false prophet some marks to discern him may easily be found; viz. his thirst after honour and applause, covetousness, or falsehood: what of this nature do you see in me that you do not believe me?

[28] Ver. 47. *He that is of God.*] i. e. Who resembles him in holiness and goodness, and is disposed to do his will, is ready to receive the doctrine that comes from him; and it is an evidence that you do not thus resemble him, nor bear a filial affection to him, that you receive not his words.

[29] Ver. 51. *Shall not see death* εἰς αἰῶνα, *for ever.*] But shall after death obtain that life by which "death shall be swallowed up in victory" (1 Cor. xv. 44, 2 Cor. v. 4); so Christ expounds himself, vi. 58.

[30] Ver. 53. *Art thou greater than our father Abraham, who is dead?*] As by this promise thou pretendest to be: for who can promise others shall never die, but he who is himself to live for ever! (see here Examen Millii.)

[31] Ver. 56. *Your father Abraham rejoiced* (or vehemently wished) *to see my day.*] i. e. To know the time when, by my coming into the world, the promise made to him, that "in his seed should all the nations of the earth be blessed," was to be fulfilled. Thus the days of Noah and Lot are the times in which they lived, Luke xvii. 26, and the days of the Baptist is the time when he appeared, Matt. xi. 12. Christ therefore here affirms of Abraham, what he had said of others, Luke x. 24, "That many prophets and kings desired to see the things which ye see," viz. Christ come into the world.

---

* Hær. 38, §. 4. Ibid. 40, §. 5.

† Hoc multi non intelligentes, patrem diaboli volunt esse draconem, qui regnat in mari, quem Hebræi appellant *le viathan.* In Isa. xiv. f. 36, E.

‡ In John, Tr. 23, ed. Huet. p. 308. Huet. Not. in Matt. p. 34, 35.

wished) to see my day (*the coming of the Messiah*): and [32] he saw it (*afar off, by the eye of faith*), and was glad.

57 Then said the Jews unto him, Thou art not yet [33] fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, [34] Before Abraham was, I am. (*As being the Word which was in the beginning*, i. 1.)

59 Then took they up stones to cast at him: but Jesus hid himself (*in the crowd*), and (*so*) went out of the temple, going through the midst of them (*unseen*), and so passed by (*untouched by his enemies*).

---

[32] *And he saw it.*] viz. By the eye of faith, as a thing then afar off, to be accomplished in future ages: for "of this salvation the prophets inquired diligently, searching of what time the Spirit which was in them spake, when it testified of the sufferings of Christ and the glories that should follow them; to whom it was revealed, that not to themselves, but to us, they did minister these things," &c. (1 Pet. i. 10—12).

[33] Ver. 57. *Thou art not yet fifty years old.*] There is no cause to wonder why the Jews, who were not solicitous about the age of Christ, should speak thus of one whose gravity, wisdom, and countenance, might perhaps cause them to think him older than truly he was. It was more to be admired that Irenæus should plead apostolical tradition for the Jewish error, especially when we consider, that many of the fathers, viz. Clemens of Alexandria, Strom. lib. i. p. 340, A, Tertullian, adv. Judæos, cap. 8, Julius Africanus, apud Hieron. Comm. in Daniel ix., Lactantius, lib. iv. cap. 10, Orosius, lib. vii. cap. 10, and divers others held, that our Lord preached but one year, and suffered in the fifteenth of Tiberius, and the thirtieth year of his age. Moreover, all Christians agree that our Lord suffered under Pontius Pilate; now he was deposed by Tiberius in the last year of his reign, saith Josephus, which demonstrates that our Lord's suffering must be past in the thirty-seventh year of his age (see the note on Luke iii. 23).

[34] Ver. 58. *Before Abraham was, I am.*] This the Socinians interpret thus, Before Abraham is made the father of many nations, I am the Messiah: for, say they, πρὶν γένεσθαι doth not signify, "before he was," but, "before he was made," as it doth xiii. 19, xiv. 29. And (2.) those words ἐγώ εἰμι is Matt. xxiv. 5, "I am the Christ," or the Messiah, as Mark xiv. 62, Luke xxi. 8, ἐγὼ εἰμι is Matt. xxiv. 5, "I am the Christ:" so the phrase signifies, say they, here, ver. 24. 28, xiii. 19. But against this strained exposition let it be considered,

First, That the whole series of the discourse shows, that the opposition is here put, not betwixt Abraham's being the father of all nations, and Christ's being the Messiah: but between τὸ γενέσθαι, the birth of Abraham, and τὸ εἶναι, the being of Christ. Moreover, the word "Abraham," so frequent in the holy scripture, doth also signify his person, and is never elsewhere used in this mystical sense, in which it imports not his person, but his privilege, or rather the completion of a promise made to him; it being therefore evident that the discourse from ver. 55, is of Abraham's person, it is incongruous here to introduce a mystical sense of the word, which the Jews never thought of, and which, had Christ intended, he, in all likelihood, would have said πρὶν Ἀβρὰμ γενέσθαι Ἀβραὰμ, i. e. before the reason of his new name be accomplished. In confirmation of this argument, let it be noted, that the word γενέσθαι signifies as well *to be*, as *to be made*. It signifies *to be*, Matt. v. 45, John i. 6, ἐγένετο, "There was a man named John;" and ver. 30, ἔμπροσθέν μου γέγονε, "He was before me," xx. 27, Acts vii. 38, xiii. 5. And when it is used of persons in the sense of fieri, *to be made*, it signifies to be *born, produced*, or *generated*; and so here, "Before Abraham was made," must be the same as, "Before he was born." The places cited by the Socinians are doubly impertinent, viz. John iii. 19, xiv. 29, (1.) because πρὸ τοῦ γενέσθαι, *before they are*; and (2.) because they speak not of persons, but only of things which were to happen afterward.

Secondly, Christ in these words answers the objection of the Jews, that he, being not yet fifty years old, could not have seen Abraham. Now, according to our interpretation, he answers it fully, by saying, he was the eternal Logos (i. 1), or the person that said to Moses, "I am" (Exod. iii. 14), whereas, according to the Socinian comment, his answer is nothing to the purpose, and was no more true of him than it was of all that heard him, that they were before Abraham, they being all before he was made the father of all nations; who therefore can believe our Saviour would, upon this occasion, put them off with such a piece of sophistry? for, as Novatian argues, either Christ lied, and put a cheat upon them, "if being from Abraham, he was not before him; or he was before him, being the God of Abraham" (De Trin. cap. 23). To this Stegmannus answers, That this is no absurdity, it being usual with Christ to answer nothing directly to the objection of the Jews, to which effect he cites, John vii. 20, 21, xii. 23. 25, xiv. 23, Luke xiii. 23, 24, but very fallaciously; for John xii. 23. 25, there is neither question nor objection; Luke xiii. 23, 24, there is a curious question, but no objection; John xiv. 23, Christ speaks not to the Jews, but to his own disciples; and John vii. 20, Christ answers to the question sufficiently, by saying, ver. 23, ἐμοὶ χολᾶτε; "Are you full of choler or rage against me?" and the people more directly, ver. 25, which made it the less necessary for him so to do. Let Stegmannus show, if he can, when Christ answers in this impertinent and illusive manner to the Jews carping at his words, as being false and impossible to be true, with such an asseveration, "Verily, verily, I say to you."

Thirdly, Had this only been Christ's meaning, why do the Jews take up stones to punish him as a blasphemer, there being not the least semblance of blasphemy in the words, taken in this sense? They may do it, saith Stegmannus, because he professed himself the Messiah: for as blasphemers, so also false prophets, were to be slain. But as they never did attempt to slay or to accuse him upon this account, though he still owned himself a prophet sent from God to them; so they themselves testify, they stoned or attempted to stone him for this "blasphemy, that being a man he made himself God" (x. 33).

Fourthly, I ask, whether our Saviour was willing to be understood by the Jews or not? If not, why did he use this solemn preface, "Verily, verily, I say to you?" If he would be understood, why did he speak unto them in that language, in which they neither did nor could they understand him? For how could they imagine the word "Abraham" was to be understood in such a sense in which they never knew it used? In a word, this interpretation is contrary to all antiquity, as their expositions in these cases use to be; for even the Ante-Nicene fathers proved that Christ was God, perfect from the beginning, and no new God, from these words: so Iren. lib. iv. cap. 27, Orig. contra Celsum, lib. viii. p. 386, Tertul. adv. Prax. cap. 22, p. 513, Novatian, cap. 23.

As for the phrase ἐγώ εἰμι, "I am," let it be noted, that in the other evangelists it is only used to signify what the "false Christs" would say, and so can have no other import than "I am the Christ;" but in this gospel it seems to signify, "I am the Son of God:" for he that saith, "I am," ver. 24. 28, is he who had "God for his Father," ver. 23, and was ἐκ τοῦ ἄνω, "from above," ver. 19, and xiii. 19, he that calls them to believe, "I am," is he who came "from the Father," ver. 1, and was their Lord, ver. 13, and was going to the Father, ver. 3. Now the rulers of the Jews still accused Christ of blasphemy, and condemned him upon this account, Matt. xxvi. 65, Luke xxii. 70, 71. Thus therefore Christ might say, "I am," and yet be God of God.

Secondly, Others answer with Grotius, That Christ here only signifies that he was before Abraham, in the decree of God. But (1.) Christ answers to the objection of the Jews, which had no respect to the priority of these two persons in the decree of God, but as to actual existence. (2.) In this sense even Judas, and all the murderers of our Lord, might be before Abraham had a being: and, lastly, the arguments produced against the former answer, conclude as strongly against this (see Placæus, argument. 11, à sect vicesim. prim. ad finem).

CHAPTER IX.

1 And as *Jesus* passed by (*them*, viii. 59,) he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master (*diseases and imperfections in the body being the fruit of sin*), [1] who did sin? this man (*in the womb, or in some other body*), or his parents, (*at the time of his conception, so as to be the occasion*) that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents (*so as to cause this blindness in the child*): but (*the divine wisdom hath permitted this to be so*) that the (*miraculous*) [2] works of God should be made manifest in (*the cure of*) him.

4 (*And having received power from him to do these mighty works*) [3] I must work the works of him that sent me, while it is day (*i. e. while my time lasts: for*) the night (*my passion*) cometh (*shortly*), when no man can work.

5 [4] As long as I am in the world, I am (*to be*) the light of the world (*by giving light to the blind, and the light of the gospel to them that sit in darkness.*

6 *And*) When he had thus spoken he [5] spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, [6] Go, wash in the pool of Siloam, (which is, by interpretation, Sent) (*and so may put you in mind of him who is sent to give light to the blind*, see note v. 3). He went his way therefore (*thither*), and washed, and came (*back*) seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that (*before*) sat [7] and begged?

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. Τίς ἥμαρτεν, &c. *Who hath sinned, he or his parents?* &c.] Here,

First, It is certain that Christ's disciples do not inquire whether this person was born blind for his original sin; since in that all others, who were born seeing, equalled him in guilt: and yet they here suppose he might, and the pharisees say positively, ver. 34, ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, "Thou wast wholly born in sin;" when as yet they themselves were equally guilty of *original* guilt. Both therefore must understand this of some personal and special sin.

Secondly, It is not hard to conceive what they might intend by the sin of the parents, viz. the begetting him in their uncleanness against the law, Lev. xx. 18, and* this was thought to have so ill an influence upon the child, as to render it obnoxious to leprosy, or mutilation, and so might be the cause of this person's blindness. Whence Philo† saith that it was forbidden, that they might not produce ἀτελεῖς γονάς, "imperfect children." Note,

Thirdly, That the opinion of the Platonists and Pythagoreans, concerning the transmigration of souls from one body to another, and being put, according to their merit, into better or worse bodies, had obtained among the Jews, being perhaps derived from those of Alexandria to their brethren in Judea. To this effect is that saying of the author of the Wisdom of Solomon, that "being good he came into a body undefiled," or free from any notable infirmity (ver. 20). Josephus‡ saith, that this opinion firmly obtained among the essenes, "that souls were immortal, and that they descended from the pure air, συμπλέκεσθαι ὥσπερ εἱρκταῖς τοῖς σώμασι, "to be chained to bodies." And Philo§ saith, "the air was full of them, and that those which were nearest to the earth, κατίασιν ἐκδεδησομένας σώμασι ζωητοῖς, descending to be tied to mortal bodies,‖ παλινδρομοῦσι αὖθις, return back to bodies, being desirous to live in them." And so the apostles may be supposed to inquire here whether our Lord allowed of any of those sentiments, that the soul of this man might be put into this imperfect body for the punishment of what it had done before, whether in or out of the body.

[2] Ver. 3. *But that the works of God might be manifested in him.*] i. e. Though God did not actively concur to render this man blind; yet in his wisdom he thought fit to leave this imperfection in the plastic matter unrectified, that he might show his miraculous power in giving sight to such a one, his wisdom using this as a confirmation of Christ's doctrine, and his goodness in illuminating the soul and body of this man at once, and ministering this motive to others to believe.

[3] Ver. 4. *I must work the works of him that sent me.*] Here, saith Stegmannus, Christ speaking of these works, not as his works, nor simply of the works of God, but of "him that sent him," shows that he did them by the command of another; whereas the true God can be subject to the command of none; and hence he concludes Christ is not truly God. To this I answer, that Christ doth plainly call these works the works of God, ver. 3, and so declares that they were done by a divine power, which is inseparable from a divine essence. Secondly, Christ here speaks in the person of a prophet sent from God, which Christ was only by virtue of his human nature, and therefore could not here speak of himself as God (see the note on vii. 16).

[4] Ver. 5. *Whilst I am in the world, I am the light of the world.*] It is usual with Christ, when he hath done his cures upon the body, to convert his speech to those spiritual things which were adumbrated by them, and for which cause they were done: so having given sight to this blind man, he styles himself "the light of the world," which he was by that evangelical doctrine, which did illuminate the minds of men; and though at his departure from the world, he was no longer so by his bodily presence and oral instructions, he still continued so to be by the irradiations of his Holy Spirit, and by the doctrine of his apostles, spread throughout the world (see i. 9, viii. 2, xii. 35, 36).

[5] Ver. 6. *He spat upon the ground, and made clay.*] The fathers here say, that Christ, to illustrate his miraculous power, used that to anoint the blind man's eyes, which was the greatest impediment to seeing, and most pernicious to the eyes, though the Jews thought spittle good for the eyes, as we now do. Christ bids him thus anointed, "Go to the pool of Siloam, and wash;" by this making trial of his faith, which, had it not produced in him obedience to this command, he had not been healed. And Christ does this on the sabbath-day (ver. 14), when by the canons of the Jews, saith Dr. Lightfoot, "it was not lawful to anoint the eyes with spittle," to arm his disciples against that pernicious doctrine of the pharisees, that it was not lawful to do good, or perform works of mercy, on that day; and this he might the rather do, because he foresaw what danger this superstition might bring upon the believing Jews, when the days of vengeance came upon that nation; whence he exhorts them to pray that their flight might not be on the sabbath-day, Matt. xxiv. 20.

[6] Ver. 7. *Wash in the pool of Siloam*, &c.] The spring of Siloam discharged itself into a double pool; the lower, which was called the pool of fleeces, Neh. iii. 15, and the upper, which is called שִׁלֹחַ, the pool of Siloah, which properly signifies ἀπεσταλμένος, *sent*, the waters being by the providence of God sent from the bowels of the earth into it, and so might by the very name mind them of the Messiah, sent as the more special gift of God for the purification of the unclean, and to enlighten the blind (Isa. xxxv. 5, see the note on v. 3).

[7] Ver. 8. *Who sat and begged.*] Here the form of begging

* Φάσι γάρ τινες ἐκ τῆς τοιαύτης συναφείας καὶ λύβην καὶ λέπραν ἀπογεννᾶσθαι τοῦ περιττώματος ἐκείνου τὰ διαπλαττόμενα πημαίνοντος σώματα. Theodoret in Levit. qu. 21.

† Lib. de Spec. Leg. p. 603.

‡ De Bello Jud. lib. ii. cap. 12, p. 781, F, G.

§ De Gigant. p. 222, C. ‖ De Somn. p. 455, D.

9 Some said, This is he: others *said*, He is like him: *but* he (*himself*) said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A [8] man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and (*accordingly*) I went and washed, and I received (*my*) sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the [9] Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay (*mixed with spittle*), and (*by it*) opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, [10] This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner (*not only by violating the rest of the sabbath, but also by pretending to be of God when he is not*) do such miracles? And there was a division among them (*about him*).

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the (*pharisees among the*) Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? (*if so,*) how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by [11] what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall (*will*) speak for (Gr. *concerning*) himself.

22 These *words* spake his parents, because they feared the (*rulers of the*) Jews: for the Jews had agreed already, that if any man did confess that he was (*the*) Christ, he should be [12] put out of the synagogue.

23 Therefore said his parents, He is of age; ask him. (*This cure being such that to affirm that Jesus had done it, was in effect to own him as that Prophet, of whom Esaias had foretold that he should open the eyes of the blind.* See the note on Matt. xi. 5.)

24 Then again called they the man that was blind, and said unto him, Give God the praise (*of this cure: for*) we know that this man is a sinner (*i. e. a false prophet*, ver. 16).

25 He answered and said, [13] Whether he be a sinner *or no*, I know not (Gr. *that he is a sinner, I know not*): one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear (*i. e. believe me*): wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: (*but*) *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes (*which is a demonstration that he acteth by a power derived from God*).

31 Now we know [14] that God heareth not sinners (*usurping his authority, or pretending falsely to come from him*): but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that [15] any man opened the eyes of one that was born blind.

---

among the Jews is observable, viz. זכו, "Deserve," or "Do thyself good by me;" intimating that by works of charity, we do good as well to ourselves as others.

[8] Ver. 11. *A man that was called Jesus.*] Had he not had some notice who he was, he would not have so readily obeyed his commands; now this knowledge of him he might have either from his leader, or from Christ's disciples.

[9] Ver. 13. *They bring him to the pharisees.*] i. e. To the council, chiefly consisting of that sect; whence, in this evangelist, the whole council passeth under the name of pharisees, i. 24, iv. 1, viii. 3, xi. 46. This they might do, either from ill-will to Christ, or out of curiosity to know whether they would own the person, who had done this signal miracle, to be the very man, of whom Esaias had prophesied, that he should "open the eyes of the blind." And sure the providence of God so ordered this, that they might hear from the mouth of the blind man a testimony, which would either convince them, or render their unbelief without excuse.

[10] Ver. 16. *This man is not of God, because he keepeth not the sabbath.*] i. e. He is not sent of God as a prophet; and yet they themselves own, that a prophet might do and command things contrary to the rest required by the sabbath; and prove this from the example of Joshua, who commandeth, that the ark should be carried round Jericho, the armed men going before and after it seven days; one of which must be a sabbath (Josh. vi.). How then could that, which prophets were by their own principles allowed to do, prove that Christ was no prophet; especially, if we consider, that by these actions he did not indeed violate the rest of the sabbath, but only their corrupt traditions concerning it?

[11] Ver. 21. *But how he now sees, we know not.*] Here his parents seem to be faulty, (1.) in denying that which they had learned from their son, for fear of the Jews (ver. 22), (2.) by their ingratitude to Christ, whose kindness to their son ought to have been thankfully owned and acknowledged by them.

[12] Ver. 22. Ἀποσυνάγωγος γένηται, *Should be excluded from the synagogue.*] i. e. Should lie under the sentence of excommunication; either that called *niddai*, which only separated him four cubits from the society of others, saith Buxtorf,* but left him free, saith Lightfoot,† at that distance, either to expound traditions, or to hear them expounded in the synagogue; but perhaps not free to join with them in prayers, or giving of thanks; such a one not being admitted to join with them in their thanksgivings at their table: or else, it was that of *cherem*, which excluded the excommunicated person from all entrance into the synagogue; this being, saith Leo de Modena,‡ forbidden to the excommunicated; and to this rather do those words incline, ver. 34, 35, ἐξέβαλον αὐτὸν, "They cast him forth," i. e. out of the place of the synagogue, and so ἀποσυναγώγους γένεσθαι, "They shall cast you out of the synagogues," seems to import, xvi. 2. And hence the primitive excommunications of the Christians excluded the criminal from the assembly, and from all communion in sacred offices for a time, and only gradually admitted him to them.

[13] Ver. 25. Εἰ ἁμαρτωλὸς ἐστιν, οὐκ οἶδα.] These words have I thus rendered, "That he is a sinner, I know not;" and this the words following require, in which the blind man proves, by an unanswerable argument (ver. 31), that Christ was not a sinner: so εἰ doth often signify; so "Do I not know εἰ σήμερον, that to-day I am king over Israel?" 2 Sam. xix. 22; 1 Kings i. 51, "Let Solomon swear, εἰ οὐ θανατώσει, that he will not kill his servant" (see the notes on Acts xxvi. 8, 1 Tim. v. 10).

[14] Ver. 31. *God heareth not sinners.*] i. e. False prophets, who speak from themselves, and yet pretend to come from God; see ver. 16 and 24, for by so doing he would confirm their lies, and set his seal to their false doctrine.

[15] Ver. 32. *That any man opened the eyes of one that*

---

* In voce *niddai*, p. 1306.

† In 1 Cor. v. 5.

‡ De Consuet. Judæorum, lib. ii. cap. 3.

33 If this man [16] were not of God, he could do nothing (*of this nature*).

34 They answered and said unto him, Thou wast altogether born in sins (*being conceived by thy parents in their uncleanness*), and dost thou teach us? And they cast him out (*of the court*).

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God (*the Messiah sent by him into the world to be the Saviour of it*)?

36 He answered and said, Who is he, Lord, that (*knowing him*) I might believe on him?

37 And Jesus said unto him, [17] Thou hast both seen him (*or, thou both seest him*), and it is he that talketh with thee (*i. e. and hearest him talking with thee*).

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For (*manifesting the just*) judgment (*of God on men*) I am come into this world, (*viz.*) that they [18] which see not (*i. e. that are rude and simple, and sit in darkness, but are ready to own their own blindness, and come to the light*) might see; and that they which (*think they*) see (*already, and therefore shut their eyes against any farther light shining to them*) might be made blind (*might have this light taken from them, and so be left in darkness*).

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also (*in thy opinion*)?

41 Jesus said unto them, [19] If ye were blind (*i. e unable to discern who I am; if ye had neither the law nor prophets to direct you, nor the light shining in your eyes which is the case of the gentiles*), ye should have no sin (*of infidelity*): but now ye say, We see (*and arrogate to yourselves the knowledge of the law and prophets, and are confident you are guides to the blind*, Rom. ii. 19, *and yet will not receive the light, which shineth in your eyes*); therefore your sin remaineth (*inexcusable*).

---

was born blind.] They who lose their sight by a disease, may be cured; but no man, no, not Moses, nor any of the prophets, ever did, or could, without the assistance of a divine power, give sight to one born blind: whence even the Jews reckon this among the signs of the Messiah, that he should "open the eyes of the blind," Midrash, in Ps. cxlvi. 8.

[16] Ver. 33. *If this man were not of God, he could do nothing.*] See here a blind man, and unlearned, judging more rightly of divine things than the whole learned council of the pharisees: whence we learn, that we are not always to be led by the authority of councils, popes, or bishops; and that it is not absurd for laymen sometimes to vary from their opinions; these overseers being sometimes guilty of great oversights.

[17] Ver. 37. Καὶ ἑώρακας αὐτὸν, καὶ.] Grammarians know, that when two καὶs do thus come together, the first is to be rendered, *both*; so xi. 48, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, "And take away both our place and nation:" so xii. 28, καὶ ἐδόξασα, καὶ πάλιν ἐοξάσω, "I have both glorified it, and will glorify it again:" and that the aorist is usually put for the present tense, see the note on xx. 17. And so these words are well rendered thus, "Thou hast seen him, and he talketh with thee:" so i. 36, ἕστηκεν, "One stands in the midst of you;" v. 45, "Moses in whom ἠλπίκατε, ye trust;" xi. 27, ἐγὼ πεπίστευκα, "I believe thou art the Christ" (see Luke viii. 20, Acts i. 11, xii. 14, Rom. v. 2, 1 Tim. iv. 10, et Gloss. de Verbo, lib. iii. tr. 3, can. 46).

[18] Ver. 39. Εἰς κρίμα, ἵνα βλέποντες τυφλοὶ γένωνται, *For judgment, that they who see may be made blind.*] Here the critics and some of the fathers note, that the conjunction ἵνα is not causal, but only consequential; as, when Christ saith, "I came not to send peace upon the earth, but a sword," i. e. this will be the event and consequence of my coming: so ἵνα is used here, ver. 2, Rom. i. 20, 1 Cor. xi. 19 (see note on xii. 40). And when Christ here saith, "I came, that they who see not, might see;" he seems especially to respect the gentiles sitting in darkness, &c.—ἵνα τὰ ἔθνη οἱ μὴ βλέποντες βλέψωσι, καὶ οἱ βλέποντες Ἰσραὴλ τυφλοὶ γενῶνται, "that the gentiles," saith Origen,* "who are now blind may see, and Israel who now sees may be made blind," through their infidelity: so also Cyril and St. Chrysostom, in referring us to the words of St. Paul, who saith, that "blindness, in part, had happened to the Jews, till the fullness of the gentiles should come in," Rom. xi. 25 (and this according to the prediction of the psalmist, ver. 9, 10), and who saith of the converted gentiles, "Ye were sometimes darkness, but now are ye light in the Lord," Eph. v. 8 (see note on Rom. xiii. 12).

[19] Ver. 41. *If ye were blind, ye should not have sin.*] i. e. If out of the mere blindness and darkness of your minds, ye did not own me as the Messiah (which is the case of the gentiles, to whom no prophets were sent foretelling, no law promising him; no gospel preached revealing him to the world), you would have no sin of infidelity; for, "If I had not come, and spoken to you," xv. 22, yea, "if I had not done among you the works which no other person did," ver. 24, ye had not had (*this*) sin, ver. 24: but now, you boasting of your knowledge in the law and the prophets, which have given such plain characters of me, and yet neither believing Moses nor the prophets speaking of me (John v. 39, 40. 45, 46), and claiming to yourselves the judgment of discerning betwixt true and false prophets, and yet giving no credit to me, proving my mission from God by a crowd of miracles done before your eyes,—your unbelief remaineth inexcusable and unpardoned (John xv. 22): "for if ye believe not that I am he, ye shall die in your sins" (John viii. 21. 24).

---

* Orig. in Matt. p. 395. 411.

CHAPTER X.

1 Verily, verily, I say unto you, [1] He that entereth not by the door into the sheepfold (*i. e. he who pretends to be a guide and ruler of God's church and people, and owns not the Messiah, nor hath commission from him so to do*), but climbeth up some other way (*to get into it*), the same is a thief and a robber.

2 But he that entereth in by the door is the (*a true*) shepherd of the sheep.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. *He that entereth not by the door into the sheepfold*, &c.] For the right understanding of this parable let it be noted.

First, That Christ directs this parable against the scribes and pharisees, to whom he spake, ix. 40, as appears, (1.) from the pronoun ὑμῖν, which begins this chapter thus, "I say to you:" and (2.) from these words, ver. 6, "This parable spake Jesus to them." They therefore must be the persons concerned in the contents of it. Note therefore,

Secondly, That these pharisees took upon them to be guides and teachers of the people, whence by our Saviour they are represented as "blind guides;" they also held, that others were to receive authority to teach from their commission or ordination to that office; though we find not that they received any such authority from God, who rather had appointed the "priests' lips to preserve knowledge, and the people to seek the law at their mouths" (Mal. ii. 4. 7); and of the tribe of Levi, "to teach his judgments to Jacob, and his law to Israel" (Deut. xxxiii. 10), "even all the commandments which God had delivered by the hand of

3 [2] To him (*God*) the porter (*or, great keeper of this sheepfold*) openeth (*giving him his testimony and commission to feed his sheep*); and the sheep hear (*and obey*) his voice: and he calleth his own sheep by name (*hath an exact knowledge and care of them*), and leadeth them out (*to their pastures*).

4 And when he putteth forth his own sheep (*to pasture*), he goeth before them (*after the manner of the eastern shepherds*), and the sheep follow him: for they know his voice.

5 And a [3] stranger (*who hath no commission from God, nor teacheth his word*) will they not follow, but will flee from him: for they know (*and approve*) not the voice of strangers.

6 This parable spake Jesus unto them (*and in reproof of them, as blind guides, and not true shepherds, because they rejected him*): but they understood not what things they were which he spake unto them (*i. e. they understood not the true import of his words*).

7 Then said Jesus unto them again, Verily, verily, I say unto you, [4] I am the door (*as of the shepherds*, ver. 1, *so also*) of the sheep.

8 [5] All that ever came before me (*pretending to be the Prophet, or the Messiah promised to the Jews, or to instruct his people when God never sent them so to do*) are (*to be accounted as*) thieves and robbers: but the sheep (*who only knew and are obedient to the voice of God*) did not hear them.

9 I am the door (*of the sheep*): by (*faith in*) me if any man enter in (*to the sheepfold*), he shall be saved (*from the thief and wolf*), and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they (*who are my sheep*) might have [6] life, and that they might have *it* more abundantly (Gr. *and that they might have abundance of pasture*, ver. 3).

11 [7] I am the good shepherd: (*and act as*) the good shepherd (*who*) giveth (*or, layeth down*) his life for the sheep.

12 But he that is an [8] hireling, and not the shepherd, (*but one*) whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth (*to secure himself*): and (*so*) the wolf catcheth (*some of*) them, and scattereth (*the rest of*) the sheep.

13 The hireling (*who regards his own safety and advantage, and not that of the sheep,*) fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and [9] know (*i. e. love*) my sheep, and am known (*i. e. beloved*) of (*those that are*) mine.

15 As the Father knoweth me, even so know I the

Moses" (Lev. x. 11): and hence Christ represents them as "a plantation which his Father had not planted" (Matt. xv. 13), bids his disciples beware of their doctrine (Matt. xvi. 12), they "teaching for doctrines (of God) the commandments of men," and "making void the commandments of God by their traditions" (Matt. xv. 6. 9); their voice therefore was such as the true sheep neither would nor ought to hear. Note,

Thirdly, That these scribes and pharisees believed not in Christ (John vii. 48), they "neither would enter into the kingdom of God themselves, nor suffer others to enter into it" (Luke xi. 52), and therefore are said to have "taken away the key of knowledge." Christ therefore here pronouncing himself the *door* both of the shepherds (ver. 1), and of the sheep (ver. 6), by which they were to enter into the sheepfold, informs them, that now that he the great Shepherd of the sheep was come, they who refused to own him, and to teach the sheep in his name, according to his doctrine, and by his authority, as his apostles and the seventy did, had no true commission to instruct them; and that they who set up in opposition to him to be the guides and teachers of the people, were not only blind but false guides, and even thieves and robbers: the first, as taking away what belongs not to them; the second, as destroying the sheep.

[2] Ver. 3. *To him* (thus entering by the door) *the porter* (God, the great keeper of the sheepfold) *openeth.*] As to one allowed by him to feed his sheep, and him the sheep hear and obey, teaching the doctrine of the gospel and the kingdom of God to them, in the name and by the authority of the great Shepherd of the sheep: and when this Shepherd, by himself or others acting in his name, and by his mission, leadeth forth his own sheep, he goes before them, after the manner of the eastern shepherds, to preserve them from danger, and to conduct them into wholesome pastures (ver. 4). So did Christ and his shepherds, being τύποι, "examples" for the flock to follow (1 Pet. v. 3).

[3] Ver. 5. *A stranger they do not follow.*] And such are all they who do not teach them the doctrine of the gospel in Christ's name, and by his authority.

[4] Ver. 7. *I am the door of the sheep.*] Ver. 1, 2, he had represented himself as the door of the true shepherds; here he declares himself the door of the sheep also: showing that since his advent there is no entrance into the church or kingdom of God, but by faith in him and embracing his doctrine.

[5] Ver. 8. *All that ever came before me are thieves and robbers.*] i. e. All that came under pretence of being their king, or their Messiah; as Theudas, not he who, saith Josephus,* was destroyed by Cuspius Fadus; for he appeared before Judas Gaulonites (Acts v. 36, 37), who, according to Josephus, was suppressed toward the latter end of the reign of Augustus (Antiq. lib. xviii. cap. 1, 2). The same Josephus saith, that of those multitudes that began seditions under Sabinus and Varus, every one was made βασιλεὺς, "king" (lib. xvii. cap. 12, p. 608, G): and speaking of the very same time, he saith, πυκνοὺς βασιλείαν ὁ καιρὸς ἀνέπειθε, "The time (when they expected Messiah their King) made many to usurp the kingdom" (De Bello Jud. lib. ii. cap. 6, p. 779, G), which they must do under pretence of being their Messiah also, or the king that cometh in the name of the Lord to redeem Israel (Luke xix. 38, xxiv. 21, see Examen Millii).

[6] Ver. 10. Ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν, *That they might have life, and have it more abundantly.*] Having, saith Grotius, cum eâ vitâ omne genus felicitatis, "with life all kind of felicity;" but βίος and ζωὴ signify, not only *life*, but *sustenance* by which it is preserved; as when the widow's mite is styled, ὅλος ὁ βίος, "her whole life" (Mark xii. 44): so he that takes the nether millstone to pledge, "taketh a man's life" (Deut. xxiv. 6), i. e. saith the Chaldee, that which makes his meat ready to preserve life; "the necessaries of life," Targum Hieros. In Homer it is ἡ πρὸς τὴν ζωὴν παρασκεύη, "provision for life" (see Budæus).

[7] Ver. 11. *I am the good shepherd.*] Referred to by the prophets, Isa. xl. 11, Ezek. xxxiv. 23, xxxvii. 24. I am so κατ' ἐξοχὴν, so as to "lay down my life for the sheep," and "take it up again," ver. 15. 17, which words can agree to no other shepherd. I grant to Grotius, that the apostles and their successors were true shepherds, and not mercenaries; but none of them could be the good Shepherd here, or the one Shepherd, ver. 16, viz. "the chief Shepherd of the sheep" (1 Pet. v. 4): though by their ministry he brought both Jews and gentiles into his fold after his resurrection; and they doing this in his name, and by his authority and assistance, he himself is said to do it (ver. 16).

[8] Ver. 12. *The hireling——fleeth.*] The hireling here is not he who receives maintenance from his particular flock; for this he may do by virtue of Christ's ordinance (1 Cor. ix. 13, 14): of this, saith Christ, he is "worthy" (Luke x. 7): and much less he who labours among them, with respect to that recompense or crown of glory he is to receive "when the chief Shepherd shall appear;" but he who is an intruder, "whose the sheep are not," who intends not their good so much as his own profit, and who, in time of danger, flies for his own safety, not caring though the wolf tear and devour them. Hence also we may learn, that a true pastor must not desert his flock in time of peril, when by his absence they may be brought into great peril, and by his presence may be happily preserved from it.

[9] Ver. 14. *I know mine, and am known of them.*] i. e.

---

* Antiq. lib. xx. cap. 2, p. 689.

Father: and (*out of love and obedience to him*) I lay down my life for the sheep.

16 And [10] other sheep I have, which are not of this fold (*i. e. the gentiles*): them also I must bring (*into the fold*), and they shall hear my voice; and (*so of Jew and gentile*) there shall be one fold, *and* one shepherd.

17 [11] Therefore doth my Father love me, because I lay down my life (*for the sheep; and this I do, not that I might continue under the power of death, but*) that I might take it again (*by a glorious resurrection*).

18 No man (*by force*) taketh it (*away*) from me (*before the time*), but (*then*) [12] I lay it down of myself. I have power to lay it down, and I have power to take it again (*and rise from the dead*). This commandment (*i. e. commission, of laying down my life for the sheep*) have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings (*which seemed to ascribe to him such power and relation to God as his Father, and spake of his death and the conversion of the gentiles, which things the Jews could not well bear*).

20 And many of them said (*with the pharisees*), He hath a devil, and is mad (*i. e. he is possessed with a melancholy spirit and a frenzy*); why hear ye him (*or attend to any thing he says*)?

I have an intimate affection for them, and they sincerely love me; for this phrase signifies,

First, To approve: thus "the Lord knoweth the righteous," Ps. i. 6, and whom he approveth not, he is said not to know, Matt. vii. 23.

Secondly, To love, and to be kindly affected to; as when God saith to his own people, "You have I known of all the families of the earth," Amos iii. 2; "If any man love God, he is known of him," 1 Cor. viii. 3, see Deut. ii. 7.

Thirdly, To preserve and protect; as Ps. xxxi. 8, "Thou hast known my soul in adversity;" Nah. i. 7, God is good to them that wait for him, γινώσκων, "knowing them that fear him."

Ver. 15.] Because it is said here, that Christ laid down his life for his sheep, elsewhere that he doth it for "his friends," John xv. 13, 14, and for "his church," Eph. ii. 26, and all are not his sheep, his friends, or his church: hence some conclude, that Christ did not die for all.

Ans. Though it be certain, from the places cited in the note here, that Christ died intentionally for all, i. e. designing the benefits of his salutary passion for them, upon their performance of the conditions of the new covenant established in his blood, according to these plain words of the apostle, 2 Cor. v. 15, "He died for all, that they who live might not live unto themselves, but unto him who died for them;" and so none perish, because he died not for them, but because they do not live to him who died for them: yet it is also true, that he eventually is only the "Saviour of his body," and died only for his sheep and friends; because they only do perform the conditions of the new covenant, and therefore to them only can this righteous Judge assign, at last, the blessings promised in that covenant.

Secondly, In none of these places is it said, that Christ died *only* for his sheep, for his church, or for his friends; and therefore none of them say any thing which contradicts the more general extent of Christ's redemption. This argument may therefore be retorted thus; He that died for his friends and for his enemies died for all; but Christ died for his friends and for his enemies, "for when we were enemies, Christ died for us" (Rom. v. 8). Again, he that died for the church of God, and for the unrighteous, that he might bring them to the church of God, died for all; but Christ died for both, for "he suffered for us, the just for the unjust, that he might bring us to God" (1 Pet. iii. 18). Lastly, He that died for his sheep that heard his voice, and for the lost sheep, that did not hearken to his voice, died for all; but Christ died for his sheep that heard his voice, as the text saith here, and for his lost sheep, for he "came to seek and to save that which was lost, even the lost sheep of the house of Israel" (Matt. xviii. 11, 12, x. 6), therefore he died for all.

[10] Ver. 16. *And other sheep I have, which are not of this fold.*] He calls the gentiles sheep by way of anticipation; because as many of them as were docile, and fit to receive instruction, would in time be so; and because the partition-wall betwixt Jew and gentile was to be broken, and the gentiles to be admitted to the same privileges with the believing Jews, he says, "There shall be one sheepfold."

[11] Ver. 17. *Therefore the Father loveth me.*] Because, out of obedience to him, and love to the sheep, I lay down my life for them; which I have good reason to do, seeing I am sure so soon to take it up again. This seems to be the sense of the words. Note also, that if we respect the counsel of God and the design of Christ, nothing is more certain than that Christ gave himself "a ransom for all," 1 Tim. ii. 6, and "tasted death for every man," Heb. ii. 9, and was "a propitiation for the sins of the whole world," 1 John ii. 2, and that the Father "so loved the world as that he sent his Son into it, that the world might be saved by him," iii. 16, 17. But because the world can no otherwise obtain this salvation than by believing in him, and obeying the voice of this Shepherd; therefore he is said to do this more eminently for his sheep.

[12] Ver. 18. Ἐγὼ τίθημι αὐτὴν, *I lay it down.*] Grotius having hinted, note on ver. 11, that τίθεσθαι ψυχὴν, "to lay down the life," signifies only to expose it to danger, or put our lives in our hands, as the phrase is, Judg. xii. 3, 1 Sam. xxviii. 21, and having said also, that πάλιν λαβεῖν αὐτὴν, "to take it again," is to rescue it from danger; I shall show this to be a very forced exposition. For,

First, This phrase τίθεσθαι τὴν ψυχὴν, "to lay down the life," being absolutely put, is only used in the New Testament, and there only by this apostle; and it always signifies to die, or to give the life to death—as when St. Peter saith, τὴν ψυχήν μου ὑπὲρ σοῦ, "I will lay down my life for thee," xiii. 37, 38, when Christ saith, xv. 13, "Greater love than this hath no man, than ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ, that one should lay down his life for his friend:" and the beloved disciple (1 John iii. 16), argues thus, "If he τὴν ψυχὴν ἔθηκε, laid down his life for us, we ought τὴν ψυχὴν τιθέναι, to lay down our lives for the brethren:" and surely, when Christ saith here, τὴν ψυχήν μου τίθημι, "I lay down my life for my sheep," he meant, not only that he would expose himself to danger, but that he would suffer death for them; when therefore he saith in the same place, "I have power to take it up again," he doubtless meant, he had power to raise it from death. Stegmannus the Socinian saith here, that Christ here ascribes this power to himself improperly, because God had promised to use his power in raising him from the dead: but (1.) is it proper to introduce Christ positively saying, "I have," what he had not, only because another had that power? since he says not, I have a promise, but, I have ἐξουσίαν, "the power" to restore this life I lay down. (2.) If we consider how plainly he had challenged this power to himself, the power of raising up and quickening whom he would, and that because he had "life in himself" (ver. 21. 26), and engaged his word of truth, both to raise up his own body (ii. 19), and the bodies of all the saints (vi. 39, 40. 44. 54), yea, the bodies of all that were in their graves (v. 28, 29), as being "the resurrection and the life," (xi. 25), we cannot doubt his power to raise his own body. And (3.) when he saith in the preceding words, "No man taketh my life from me, but I lay it down of myself; ἐξουσίαν ἔχω, I have power to lay it down:" he plainly ascribes to himself a right or power to give up himself to the death: why therefore should not the same words immediately following, viz. "I have power to take it up again," bear the same sense? The little sophisms of Stegmannus here are of no force to the contrary: for, why might not Christ's body die, though it was united to immortal nature, as well as when it was united to an immortal soul? Nor do we say, that he was dead according to his human nature, but only according to his body; or that the union of his body with the divine nature was dissolved by death, but only the union of his body with his soul.

Note also, that the words following, "This commandment have I received from the Father," respect not the raising of his body, but only the laying down of his life, or his dying for his sheep, as Grotius here notes.

21 Others said, These are not (*like*) the words of him that hath a devil (*nor are his works such: for*) can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem (*and at*) the [13] feast of the dedication (*of the altar, profaned by Antiochus*, 1 Macc. iv. 59, 2 Macc. x. 8, *that Christ spake this*), and it was winter (*that feast beginning to be celebrated the twenty-fifth of Chisleu, which answers to part of our December*).

23 And Jesus (*then*) walked in the temple [14] in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt (Gr. *hold us in suspense*)? If thou be (*indeed*) the Christ, tell us plainly (*that so it is*).

25 Jesus answered them, I (*have already*) told you, and ye believed not: [15] the works that I do in my Father's name, they bear witness of me (*that so I am*).

26 But (*notwithstanding*) ye believe not, (*not through want of evidence of the truth, but*) [16] because ye are not of my sheep (*i. e. of them who are disposed to attend to and obey my doctrine*), as I said unto you.

27 (*For*) My sheep hear my voice, and I know them (*by this that they obey*), and they follow me:

28 And (*therefore*) I give unto them eternal life; and they [17] shall never perish, neither shall any man (*be able to*) pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all (*their adversaries*); and no *man* is able to pluck *them* out of my Father's hand.

30 (*Now*) [18] I and *my* Father are one (*the Father dwelling in me, and I in him*, ver. 38).

31 Then the Jews took up stones again to stone him (*as a blasphemer, who made himself equal with God, as they had done before*, John viii. 59).

32 Jesus answered them, Many good works have I shewed (*i. e. before*) you from my Father; for which of those works do ye (*go about to*) stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and

---

[13] Ver. 22. Ἐγένετο δὲ τὰ ἐγκαίνια, *It was the feast of the dedication, and it was winter.*] The feast of dedication, here mentioned, respects not the dedication of the temple made by Solomon, or repaired by Zerubbabel; for we read of no annual feast of dedication appointed at either of them; but it respects the dedication of the altar and temple, celebrated by Judas Maccabæus; of which we read thus, 1 Macc. iv. 56, "So they kept τὸν ἐγκαινισμὸν, the dedication of the altar eight days;" and, ver. 59, "Moreover, Judas and his brethren, and the whole congregation of Israel, ordained, that the days, ἐγκαινισμοῦ, of the dedication of the altar should be kept in their season from year to year, for the space of eight days, from the twenty-fifth day of the month Chisleu," which falls in with our December (see also 2 Macc. x. 5. 8, and Josephus Antiq. lib. xii. cap. 11). This is apparent, because it is said, "it was winter;" whereas the dedication of Solomon's temple was in the seventh month, or in autumn (1 Kings viii. 2), of Zerubbabel's in the month Adar (Ezra vi. 15), at the entrance of the spring, this in December. Moreover, from our Saviour's presence at this feast, Grotius well notes, that festival-days, in memorial of public blessings, may piously be instituted by persons in authority, without a divine command.

[14] Ver. 23. *And Jesus walked in the porch of Solomon.*] In the porch new built in the same place where Solomon erected his: in summer they walked in the open air, in winter under covert.

[15] Ver. 25. *The works that I do in my Father's name bear witness of me.*] i. e. There is no cause why you should thus be in suspense concerning me, or not hear me plainly saying, "I am the Messiah," seeing this appears sufficiently from my works. He ascribes not the works to himself, saith Stegmannus, but to his Father; and yet the text saith, ἃ ἐγὼ ποιῶ, "The works which I do," viz. by the power of the Father dwelling in me (ver. 38). So, out of modesty he speaks, saith Grotius: so, as a prophet, say others.

[16] Ver. 26. *You believe not,* οὐ γὰρ, *because you are not of my sheep.*] It is evident that Christ here gives the reason why they believed not, as elsewhere he doth: so John viii. 43, "Ye own not my word, ὅτι, because ye cannot hear it" (see the note there); and ver. 45, "Ye believe not, ὅτι, because I speak the truth;" i. e. that truth which is offensive to you; and, ver. 47, διὰ τοῦτο, "For this cause you do not hear (i. e. obey) my word; because ye are not of God." And this observation excludes the evasion of those who say, *because* here is not rational, or renders not the reason of their unbelief, but only intimates that it was consequential to their being not his sheep; for the word here rendered "because," is not ὅτι, but οὐ γὰρ, "For ye are not my sheep:" now γὰρ is a rational particle, pointing out the cause. (2.) The reason which Christ here assigns of this defect of faith, is doubtless such as renders it a great crime in them: for sure that must be such for which they were to "die in their sins" (John viii. 24). It is therefore certain, this unbelief cannot be resolved into any natural defect of knowledge on their part, or any decree or act of reprobation on God's part, but into the want of a docile and well disposed mind; for were it the same to be one of Christ's sheep, and to be predestinated to faith and salvation, the import of Christ's words must be this, Ye therefore believe not, because ye are not of the number of the elect, but of those whom God hath from eternity rejected. Now, by this account of their infidelity, Christ would not have accused, but excused, the infidelity of the Jews; for what fault could it be in them that they did not that, which by reason of this act of God before they had a being, they were incapable of doing? Then might they have replied to Christ, We therefore believe not, because God by his act of reprobation hath shut the door of faith against us, and so our infidelity is not to be imputed to us, but to God.

[17] Ver. 28. *And they shall never perish.*] i. e. Through any defect on my part, or by the force of any plucking them out of my hands: so the particle καὶ, which is here illative, shows, viz. they therefore shall not perish, for none shall pull them out of my hand: and this is still more evident from the reason following, "My Father is greater than all" their adversaries, and none can pull them out of his hands: now his power and mine is one and the same. This appears, thirdly, from the frequent exhortations directed to Christ's sheep, not to fall away from the grace received, Heb. xii. 15, not to lose what had been wrought in them, 2 John 8, to those that stand, to take heed they fall not, so as that God will not spare them, Rom. xi. 20, 21, because not continuing in his goodness, ver. 22. Whereas if the sheep of Christ can no more cease to be so, than a man whilst living can cease to be a man, these exhortations, to take care they fall not off from being so, must be as vain, as a caution to a man not to outlive his manhood. Well, therefore, said Origen* and Isidore Pelusiota, no man can snatch them away by force or tyranny; for then they must perish without and against their own wills; but this may be done by deceit and allurements, παρὰ τὴν τῶν αὐτεξουσίων ἀνθρώπων ῥαθυμίαν, "through the negligence of men, who have the freedom of their wills;" for such men who, by the allurements of the world, the flesh, and the devil, thus cease to obey Christ's laws, are not snatched out of Christ's hands, but choose to go from him. Or, Secondly, Christ may speak here of sheep continuing so to the death, promising to them, that neither death, nor "he that hath the power of death," shall make them perish for ever, for he would "raise them up at the last day."

[18] Ver. 30. Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν, *I and the Father are one.*] That Christ here speaks not of a unity of will and concord only, appears,

(1.) From the reason assigned of the security of the sheep—the want of power in any one to snatch them out of the hands of Christ; because the Father being greater in power than all, his power could secure them from all, and so could also Christ, he being one in power with the

---

* Orig. in Ter. hom. 18, ed. Huet. p. 166. Isidor. Epist. lib. iii. ep. 122.

(*that is*) because that thou, being (*only*) a man, makest thyself (*a*) God.

34 Jesus answered them, [19] Is it not written in your law (Ps. lxxxii. 6), I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, (Gr. *was, i. e. who were God's prophets, as Moses and Samuel, and his judges, as Joshua and others, and had the assistance of his Spirit given them for the performance of those offices*), and the scripture cannot be broken (Gr. *dissolved, but what it saith must be true*);

36 Say ye of him, whom the Father hath sanctified, (*by the Holy Ghost essentially dwelling in, or without measure imparted to, him*, John iii. 34) and sent into the world, Thou blasphemest; because I (*after this unction and commission to make known his will to you*) said, I am the Son of God?

37 If I do not the works of my Father, believe me not (*when I say, I and my Father are one*, ver. 30).

38 But if I do, though ye believe not me (*on account of my own words*), believe (*the testimony of*) the works: that ye may know, and believe, that the Fa-

---

Father: for the foundation of this argument is, not that the Father's will, but that his power was above all.

(2.) From the inference of the Jews, that by these words "he made himself God" and so was guilty of blasphemy. Now this invidious charge Christ doth not evade, by saying, he only conspired with the will of God, as all true prophets did, but by appealing to the works, which, saith he, I do by the power of the Father residing in me, which plainly carries this to a unity of power, not of will only: and then the inference of St. Chrysostom is undeniable, *τί δὲ ἡ δύναμις αὐτὴ, εὔδηλον ὅτι καὶ οὐσία*, "And if the power be the same, the essence must be so."

[19] Ver. 31—36. *Is it not written in your law, I have said, Ye are gods? If he called them gods to whom the word of God came—say you of him whom the Father hath sanctified —Thou blasphemest: because I said, I am the Son of God?*] From these words, and from Exod. xxi. 6, xxii. 9. 28, where judges and supreme magistrates are called *elohim*, Stegmannus gathers, that the name of God in scripture doth not always signify the supreme God, but sometimes only them who have a high power by God committed to them; amongst whom he places Christ as having a divine authority committed to him by the favour of God; as if I should argue thus, Parents are styled gods by Philo,* or by the heathens, therefore the name of God in Philo, and among the heathens, is common to the supreme God and to our parents. But, notwithstanding this, no parent ever was by Philo, or by the heathens, distributively, or in the singular number, called God; nor is that name thus given in scripture to any judge, or supreme governor, as it is often in the New Testament attributed to our Saviour Christ. And (2.) when magistrates and judges are in scripture called gods, the Holy Ghost still addeth something, which excludes them from a true divinity, as that they should "die like men," Ps. lxxxii. 6, or that they are "rulers of the people," Exod. xxii. 28. Whereas when Christ is called God, it is either with the addition of some epithet belonging to the supreme God, as when he is styled *ὁ ἐπὶ πάντων Θεὸς*, "God over all," Rom. ix. 5, "the great God," Tit. ii. 13, *ὁ Θεὸς ὁ ἀληθινὸς*, "the true God," 1 John v. 20, or with addition of some operation proper to God, as when it is said, "The Word was God," and "All things were made by him," i. 1, 2. Stegmannus adds, that if these persons were not truly gods, the scripture falsely called them gods; to which I answer, that they were truly so in title, as being God's vicegerents upon earth, but not in nature, as being only the "ministers of God," Rom. xiii. 6. He adds, they must be properly and truly gods, as being invested with divine power. But here he trifles, for a divine power may either signify the power essential to God, by which he is enabled to do all things; and to ascribe this power to mere men is blasphemy: or it may only signify a power of government, and judging of the offences done by men, derived from God, and in this sense only is the divine power ascribed to magistrates, and such also is the power of parents over their children, and of masters over their servants; and yet can it be reasonably said, that the formal reason of the Deity truly and properly agrees to them? He goes on, and argues against the Deity of Christ from this text, thus, (1.) That the argument of Christ hence for a proper Deity, that because magistrates are metaphorically and by virtue of their office called gods, he must be truly so, must be infirm, seeing no argument will hold from the metaphorical to the proper reason of the thing.

(2.) The reason which Christ here assigns of this, viz. "because the Father had sanctified him," concerneth not his eternal generation, nor can it hence be gathered that Christ is the supreme God, but rather the contrary; for "greater is he who sanctifies," and sends, than he who is sanctified and sent. And (3.) hence, saith he, we may learn there was no higher reason of Christ's filiation than this sanctification and mission into the world; for then Christ would have produced that reason, when thus assaulted by his adversaries, and not, concealing it, have rested in that reason of his sanctification, which proves not his true divinity.

Now to these arguments two answers may be given,

First, If by this sanctification we understand the unction of Christ by the Holy Ghost, then note, (1.) That the Jewish doctors understand not the psalmist's words, "I have said, Ye are gods," to be meant of civil magistrates, but of their doctors sitting in the chair of Moses, or rather of their prophets sent to reveal God's will to them, to whom alone that phrase here used properly agrees, they only being the men, *πρὸς οὓς ὁ λόγος Θεοῦ ἐγένετο*, "to whom the word of the Lord came" (see note on Luke iii. 2). Note,

Secondly, That if we understand it of their judges and supreme civil magistrates; yet of them it is certain, that they in difficult cases judged by consulting God's oracle, the *urim* and *thummim*, and in making war had still resort to this oracle; whence all the Jews were upon pain of death obliged to hearken to the sentence of those judges and of those priests, by whom they did inquire from this oracle the mind of God (Deut. xvii. 9. 12), and as doing presumptuously, when they refused so to do (ver. 12), which they are only said to do when they opposed the mind of God made known to them, or wilfully rebelled against it, by doing any thing in contempt of the divine Majesty and his authority (Numb. xv. 30). Note, secondly, that it is a received opinion among the Jews, that even their civil governors had a particular assistance and afflatus of the Holy Spirit, to fit them for that employment. So when God chose seventy elders to manage the government of the people under Moses, "he put his Spirit on them, and they prophesied" (Numb. xi. 17. 25). And when Joshua was appointed to rule them after Moses, he is said to be a man "in whom the Spirit was" (Numb. xxvii. 18), and to be "full of the Spirit of wisdom; because Moses had laid his hands upon him" (Deut. xxxiv. 9). When Saul was anointed king over Israel, "the Spirit came upon him, and he prophesied" (1 Sam. x. 6. 10). And when David by his sin had caused the Holy Spirit to depart from him, he prays not only for the Spirit of holiness, but that *πνεῦμα ἡγεμονικόν*, "the spirit of government," which God had given him, might be restored (Ps. li. 12); and of Solomon, the Targum on 2 Chron. vii. 6, saith, "God made the Spirit rest upon him;" and when God had rejected Saul, "the Spirit of the Lord departed from him" (1 Sam. xvi. 14). So that, according to this exposition, the argument of Christ is to this effect: If they are called gods, and the sons of the Most High, in the scriptures of unquestionable truth, who had the spirit of prophecy, wisdom, and government, more sparingly, and only at some certain times imparted to them, and that rather to assist than abide in them; say you of him to whom the Father hath given the Spirit without measure (John iii. 34), and in whom he so abideth essentially, that by virtue of him, I am in the Father and the Father in me, *ἑνότητι καὶ δυνάμει τοῦ Πνεύματος*, by the unity and power of the Spirit, by which I am enabled to perform the works which are properly divine, and reveal to you all

---

* *Θεοὶ ἐμφανεῖς*. Philo in Decal. 587. Vide note in 1 Tim. v. 8.

ther is in me, and I in him (*and so am one with him*).

39 Therefore (*upon this repeated declaration that he was one with the Father*) they sought again to take (*or, lay hold on*) him: but he (*miraculously*) escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle (*to confirm his sayings, as Jesus doth*): but all things that John spake of this man were true. (*And so, if we believe John's testimony, we must own this person as the Son of God, and a much greater prophet than he was*, John i. 15, iii. 35.)

42 And many believed on him there (*by reason of the testimony which John had given to him*).

---

the hidden treasures of wisdom, Thou blasphemest, because I said, I am the Son of God? So that the argument of Christ here proceeds from the less to the greater; from the Spirit assisting them by his gifts, to the Spirit essentially dwelling in him; in which respect, "greater is he who sanctifies" and sends, than he who is sanctified and sent, by virtue of his original, though not by virtue of the divine nature, and the fullness of the Godhead communicated to Christ: for even Filbinger,* a very acute Socinian, owns, that since the Spirit of God is the power of God (Luke i. 35), he must be God; quia in Deo nihil est quod non sit Deus, "there being nothing in God which is not God."

Ans. 2. The second answer is, That he here saith the Father had sanctified him, not by reason of the unction of the Holy Ghost coming down upon him at his baptism, but because of the union of the divine Logos to the human nature: for explication of which answer, note (1.) that according to the tradition of the ancients received from the beginning of Christianity, it was this Λόγος who appeared to the patriarchs, and conversed with the judges and magistrates of the Jews, and so was literally ὁ Λόγος τοῦ Θεοῦ, "the essential word of God," who came to them. Note (2.) that Christ speaks of a sanctification precedent to his mission into the world, and so not of the unction of the Holy Ghost, received when he had been in it thirty years, but at the union of the divine Logos with the human nature; and then the argument of Christ will be to this effect, If they were styled gods, and the sons of the Most High, to whom the Word only came, and with whom he conversed, can I, who am this very Λόγος, be said to blaspheme, in saying, that I am the Son of God? And according to this sense it is evident that Christ does here argue from the sublimest notion of his filiation, according to these words of the reverend Dr. Bull;† "It appears from a due inspection of the text, that Christ did not intend to say or prove he was the Son of God, as being his ambassador extraordinarily instructed, and so sent into the world, but on a far more excellent account, viz. that before he came into the world, he was with God the Father, and so was his true and essential Son, as being God of God, partaking of the same nature as a son doth with his father. For it is apparent, that from the twenty-fifth to the thirtieth verse inclusively, Christ so discoursed to the Jews, that they still thought he asserted that he was God, and therefore, say they, 'we stone thee, because thou, being a man, makest thyself God' (ver. 33); viz. by calling God so emphatically, and with such property, 'his Father,' as that he was so to him alone, and so that he and his Father were one (ver. 30). Now Christ," saith he, "does not answer by denying either that he was God, or that he ever challenged to himself that dignity, which yet seems necessary, had he been only man, to have been said, to take off this objection of his blasphemy, but rather seems to argue that he was so the Son of God, that he had the divine nature in him."

First, After this manner—If judges and magistrates are called gods for an imperfect resemblance and participation of the divine authority, how much more may I be called God, who am the natural Son of God, and am moreover, in the most excellent manner, authorized by him? For though Christ speaks not thus in express words, he not obscurely signifies it by saying, his Father had sanctified him, and sent him into the world; for (1.) he saith not, me whom God, but whom the Father hath sanctified, declaring he had God for his Father, by virtue of that sanctification. (2.) He adds, that he was first sanctified, and then sent into the world, signifying thereby that he was the Son of God in heaven, before he was sent into the world; and so he speaks more plainly to his disciples, saying, John xvi. 28, "I came forth from the Father, and came into the world; again I leave the world, and go to the Father."

The second argument by which our Lord defends himself, and proves his divine original, is taken from the divine operations he performed; for, saith he, ver. 37, 38, "If I do not the works of my Father, believe me not (when I thus say he is my Father); but if I do (them), though ye believe not me, believe the works, that ye may know and believe that I am in the Father, and the Father in me:" as if he should have said, You might have some reason to say I blaspheme, in saying I am so the Son of God, and he is so my Father, as that "I and the Father are one," and so as no other person can style God Father, or say, he is his Son; if I did not those divine works which no other person ever did, and which demonstrate the Father is so in me, as in no other person; but seeing I do those works of omnipotency, which show I am invested with the same power with the Father, you have no reason to imagine I blaspheme in saying, "I am the Son of God," and therefore call him Father, because the "Father is in me," and "I and the Father are one."

* In Matt. iii. 16, 17.

† De Judicio Eccl. Cath. 5, §. 6.

CHAPTER XI.

1 Now a certain *man* was sick, *named* [1] Lazarus, of Bethany, (*which was*) the town of Mary and her sister Martha.

2 (*And*) (It was [2] *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair (*as we shall show presently*), whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said (*to his disciples*),

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. *Lazarus, of Bethany, the town of Mary and Martha.*] i. e. In which they dwelt; as Bethsaida is styled the city of Andrew and Peter, i. 44. Grotius here conjectures that this remarkable history of Lazarus was therefore omitted by St. Matthew, Mark, and Luke, because Lazarus was then living when they wrote their gospels; the last of them writing, saith Theophylact, within fifteen years after our Lord's ascension; whereas tradition saith,* that Lazarus lived thirty years after that he was raised from the dead: he therefore thinks they would not publish this history of him in his lifetime, lest they should provoke the Jews to cut him off; whereas, according to the earliest computation, St. John wrote his gospel thirty-two years after our Lord's ascension, and so after the death of Lazarus. (2.) The last of these three evangelists writing but fifteen years after our Lord's ascension, might think it needless to mention a miracle concerning a person living so near Jerusalem, where there was so great a fame thereof, and so many living witnesses to attest it. St. John writing this gospel, say the ancients, above sixty years after our Lord's ascension, when, by the

* Ἐν παραδόσει εὕρομεν ὅτι——ὁ Λάζαρος μετὰ τὸ ἀναστῆσαι αὐτὸν τριάκοντα ἔτη ἔζησε. Epiph. Hær. 65, §. 34.

This sickness is not unto (*a lasting*) [3] death, but for the (*manifestation of the*) glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus (*which made him the more willing to gratify his sisters*).

6 When he had heard therefore that he was sick, (*that God's glory might be more conspicuous in his recovery*) he [4] abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again?

8 *His* disciples say unto him, Master, the Jews of late (Gr. *but now*) sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth (*the sun, which is*) the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him. (*Now my day and hour still last*, ix. 4, *so that by my wonted prudence I shall still escape their malice, till the night of my passion cometh.*)

11 These things said he: and after that he saith unto them, Our friend Lazarus [5] sleepeth (*i. e. is dead*); but I go, that I may awake him out of (*the*) sleep (*of death*).

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And [6] I am glad for your sakes that I was not there (*before*), to the intent (*that, through the miracle of his resurrection,*) ye may believe (*more firmly*); nevertheless (*though he be dead*) let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him (*for that we may expect by going thither again*, ver. 8).

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, (*being only*) about fifteen furlongs off (*from it*):

19 And many of the Jews came (*thence*) to [7] Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But (*and*) [8] I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee (*though it be the raising him from the dead*).

23 Jesus saith unto her, Thy [9] brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and

---

death of the person, and most of the witnesses who were present at his resurrection, the memory and fame of it might be much impaired, had great reason to perpetuate the memory of it by this large rehearsal of it.

[2] Ver. 2. *It was that Mary which anointed our Lord with ointment.*] This is by most interpreters thought to be spoken of Mary Magdelene: but (1.) I find no mention in scripture of her anointing the head or feet of Jesus, as this Mary did (xii. 3). Yea, when St. Luke had spoken of a woman, who anointed not our Lord's head, as this Mary did, but his feet only (vii. 46), he proceeds (ch. viii.) to the mention of Mary Magdalene, giving a character of her, not from what she had done to Christ, but from what he had done to her, saying, "It was that Mary out of whom he had cast seven devils" (ver. 2), which also is the character of her in St. Mark, xvi. 9. Nor seems it for our Saviour's honour to have been so conversant with one who had been a noted harlot, though she had now repented of that lewdness; or such an ardent lover of her as he was of this Mary (ver. 5).

It also is to be noted, that the apostle mentions this as a thing done, before he speaks of the raising of Lazarus; not that it was done before his resurrection from the dead, as appears, xii. 3, but because it was done before he writ his gospel, telling us when it was done in this chapter following.

[3] Ver. 4. *This sickness is not* πρὸς θάνατον, *to death.*] i. e. Lazarus is permitted to be sick by the special providence of God; not that he designs to take him out of the world by death, as he does other men, but that the Son of God might be glorified, by showing his almighty power in raising him from the dead; by this declaring, that he hath "given to the Son to have life in himself, and to quicken whom he will" (John v. 22. 26), and therefore that he could fulfil his promise made to them that believed in him, that he would "raise them up at the last day" (vi. 39, 40. 44. 54), and so Christ expounds himself, ver. 25, 26.

[4] Ver. 6. *He abode still two days in the same place.*] Not coming to Bethany till Lazarus had been dead four days (ver. 17), not only that the miracle of his resurrection might be the greater, but also that all pretence of his being only in a deliquium might be taken away.

[5] Ver. 11. *Our friend Lazarus* κεκοίμηται, *sleepeth.*] It is not only the death of good men which is compared to or styled a *sleep*, as, v. g. the death of Moses, Deut. xxxi. 16, of David, 2 Sam. vii. 12, Ps. iii. 13, but the phrase is used also of bad men, who are said, ὑπνῶσαι ὕπνον αὐτῶν, to have "slept their sleep," Ps. lxxvi. 5; to "sleep in the dust," Dan. xii. 2; and generally of the kings of Israel and Judah, that they slept with their fathers. So the word רדם, *he slept*, is used, saith Buxtorf, by the Talmudists and rabbins; though, saith he, "it is used by them with a particular respect to the bodies of pious men, whose death is but a sleep;" and perhaps the ancient Jews might use this metaphor as St. Paul doth, 1 Thess. iv. 13, in opposition to the heathens, who, having no expectation of the resurrection of the body, styled death "a perpetual sleep;" declaring, they expected to be raised out of it as certainly as they rose from sleep; and in allusion to his metaphor, Christ here saith, "I go, ἐξυπνίζειν αὐτόν, to awake him out of sleep," i. e. to raise him from the dead.

[6] Ver. 15. *I am glad that I was not there.*] Who, had I been present, could not have seen my friend languishing, or resisted the importunity of his sisters to prevent his death; but now by raising him, after he hath been four days dead, shall so confirm your faith that I am the Messiah, as that you need not doubt of it when I suffer death, as knowing my power to raise others, and therefore my own body from the dead, as I have told you I both can and will do (ii. 19, x. 18).

[7] Ver. 19. Πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *To Martha and Mary.*] Not to those that were about them, as some render the words; for they could not come to them "to comfort them concerning their brother:" and this use of the word περὶ, with an article prefixed, is very common among the Greeks, in whom οἱ περὶ Πλάτωνα is "Plato," οἱ περὶ Πρίαμον, "Priamus," οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, "Philip and Alexander" (see Stephanus's Lexicon and Budæus).

[8] Ver. 22. *And now I know, whatsoever thou askest of God he will give it thee.*] Here Woltzogenius saith, her faith was weak, in that she believed not that Christ had in himself the power of doing this miracle; and yet it is evident that the raising one from the dead is a demonstration of a divine power, and therefore can reside in him only who hath the divine essence residing in him (see the note on v. 21). Grotius here also saith, her faith was weak, because she only believed that Christ was prevalent with God, but not that the fullness of divine power resided in him.

[9] Ver. 23. *Thy brother shall arise.*] For (ver. 25), I am the author of life, and of the resurrection, and therefore

the life: he that believeth in me, though he were dead, yet shall he live (*and therefore I, who shall hereafter raise all persons to life, can raise him now*):

26 And whosoever liveth and believeth in me shall never die (Gr. *shall not die for ever*). Believest thou this?

27 She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world (*of whom we have received by tradition that he shall raise the dead*).

28 And when she had so said (*being sent by Christ to do so*), she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [10] groaned in the (*his*) spirit, and was troubled,

34 And said (*to them*), [11] Where have ye laid him? They said unto him, Lord, come and see.

35 (*And from the abundance of his affection to him*) Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon (*the mouth of*) it.

39 Jesus (*then*) said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* [12] four days (*and so, in all likelihood, his body is now corrupted*).

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God (*manifested in raising him from the dead*)?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, [13] Father, I thank thee that thou hast heard me (*requesting as thy prophet that this man's spirit might return unto him*).

42 And I knew that thou hearest me always: but because of the people which stand by I said *it* (*this*), that (*owning thee as the author of this miracle*) they may believe that thou hast sent me.

43 And when he thus had spoken, [14] he cried with a loud voice, Lazarus, come forth.

44 And (*then*) he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, [15] Loose him, and let him go.

45 Then many of the Jews which came to Mary (*to comfort her*), and had seen the things which Jesus did, believed on him.

46 But some of them (*who believed not*) went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? (*Why do we suffer this person to go on without interruption?*) for [16] this man doeth many miracles.

48 If (*then*) we let him thus alone, all *men* will believe on him, and (*then*) the Romans shall come and take away our place and nation.

49 And one of them, *named* Caiaphas, being the high priest [17] that same year, said unto them, Ye know nothing at all (*of policy*),

50 Nor consider that it is expedient for us, that one man should die for (*the safety of*) the people, and that the whole nation perish not.

51 And this spake he not (*intending any such thing*) of himself: [18] but being high priest that year (*in*

---

always can raise whom I will, when I will, from the dead; thou therefore mayest expect from my promise, that thy brother shall shortly be restored to life, and not only at the general resurrection.

[10] Ver. 33. Ἐνεβριμήσατο τῷ πνεύματι, *He groaned* (or was moved) *in his spirit.*] Whence we learn, that human affections and commotions are not to be condemned as sinful, if they do not incline us to do any thing repugnant to piety or reason, but only to express our affection to our friend, or our compassion to mankind (see the note on Luke xxii. 43).

[11] Ver. 34. *Where have ye laid him?*] This he must know, who knew all things, even the secret thoughts and affections of men (xxi. 17); and yet he thus asks, that he might be conducted by them to his sepulchre, that there might be no semblance of fraud or confederacy.

[12] Ver. 39. Τεταρταῖος γάρ ἐστι, *He hath been dead four days.*] In which time the visage of the dead began to change in those countries, and all hopes of any return to life ceased. So Dr. Lightfooot from Maimonides and the Talmudists, "They go to the sepulchres, and visit the dead for three days, for so long the spirit wanders about the sepulchre; but then they certify of the dead; for after three days his countenance is changed."

[13] Ver. 41, 42. *Father, I thank thee that thou hast heard me.*] Woltzogenius saith, it follows not from these words that Christ requested any thing of the Father; God being, by an Hebraism, said to hear them to whom he vouchsafeth any benefit, though they did not ask it (Ps. x. 17, Isa. lxv. 24); there being no need that Christ should request that power which, from his unction, he always had residing in him, but only that he should thank the Father for it. But the words following, "I know that thou dost hear me always," seem plainly to imply a request; not indeed that he might receive power to raise Lazarus from the dead, for that he testifies he had already (v. 22. 26), but that this miracle might be efficacious to confirm the faith of his apostles, and to convince the multitude that he was a prophet sent from God, and did all things to promote his glory.

[14] Ver. 43. *He cried with a loud voice.*] That it might appear to all, that even the dead were subject to his voice.

[15] Ver. 44. *Loose him, and let him go.*] He followed not Christ, that he might not seem to carry him about in triumph with him.

[16] Ver. 47, 48. *This man doeth many signs,—all men will believe on him.*] For this very cause, that he did so many miracles, all salutary and tending to the good of men, and with such evidence of a divine power, as was sufficient to draw all men to the faith, they should have owned him as the true Messiah; but the fear of the Romans induced them rather to cut him off, and by that very action they pulled that dreadful vengeance, executed by the Romans, down upon them. This is the just and usual effect of carnal policy exalting itself against the wisdom and the counsel of God.

[17] Ver. 49. *High-priest that same year.*] The high-priesthood, by God's institution, was to continue for the term of life; but when the power was come into the hands of the Romans, they changed them at their pleasure, and so they came to be accounted such by years; yet, because this was done by a power which they could not resist, and the high-priesthood still continued in the line of Aaron, Christ himself owns his power.

[18] Ver. 51. *Being high-priest that year, he prophesied,* &c.] i. e. In that year in which Christ was to suffer for the sins of

which Christ was to suffer), he (*spake as one that*) prophesied that Jesus should die for that nation;

52 And (*indeed he died*) not for that nation only, but that also he should [19] gather together in one the children of God that were scattered abroad (*all the world over*).

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore (*after this resolution*) [20] walked no more openly among the Jews (*till his time was come*); but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to [21] purify themselves (*either from some defilement, which was to be expiated by sacrifice, or by reason of some vow of Nazaritism, which was upon them*, Acts xxi. 23).

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, (*is it*) that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it* (*to them*), that they might take him.

---

the world: and he is said to prophesy, not that he designed to foretell that Christ was to suffer upon that account, but because God so overruled his tongue, as that he should speak of the expedience of procuring our Saviour's death, in such words as might be accommodated to the design of God in giving up our Saviour to the death.

[19] Ver. 52. *Ἵνα τέκνα—συναγάγῃ εἰς ἕν, That he might gather together in one the children of God.*] i. e. Believers: for "to as many as believed in him, he gave power to become the sons of God" (i. 12). But note, that the gentiles are here called the sons of God, not that they were so at present, but that they were by faith to be made such, as our Lord calls them sheep, who were to hear his voice, x. 16.

[20] Ver. 54. *Jesus walked not openly.*] Instructing us by his example, that it is lawful to avoid danger, by giving place to the fury of the enemy; and that it is wisdom to withdraw ourselves from it, rather than expose ourselves to unnecessary perils, by abiding within the reach of them who are resolved upon our ruin.

[21] Ver. 55. *Ἵνα ἁγνίσωσιν ἑαυτούς, To purify themselves.*] They who committed sins which were to be expiated by sacrifices, were not obliged to travel instantly to Jerusalem to offer them, but might defer the oblation to the next feast, at which they were obliged to be present; and they who entered on the vow of Nazarites did usually contrive it so as that it might conclude at one of those feasts; and therefore they are said to come to Jerusalem before the feast, "to purify themselves."

CHAPTER XII.

1 Then Jesus [1] six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a [2] supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then [3] took Mary (*sister to Lazarus*) a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, (*viz.*) Judas [4] Iscariot, Simon's *son*, which should (*who was about to*) betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 (*And*) This he said, not that he cared for the poor; but because he was a thief, and had the bag (*or common purse of Christ and his apostles*), and bare what was put therein (*and so out of so great a sum could have purloined much to his own use*).

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this (*she hath performed this as a fit ceremony for my burial, which is nigh at hand*).

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. *Πρὸ ἓξ ἡμέρων τοῦ πάσχα, Six days before the passover.*] So 2 Cor. xii. 2, *πρὸ ἐτῶν δεκατεσσάρων*, "Fourteen years since;" Amos i. 1, *πρὸ δύο ἐτῶν τοῦ σεισμοῦ*, "Two years before the earthquake:" so in Plutarch, *πρὸ τριῶν ἐτῶν*, "Three years before:" in Numa, p. 61, in Popl. p. 101, in Rom. p. 23.

[2] Ver. 2. *They made him a supper there.*] This supper was different from that mentioned Matt. xxvi. 6, Mark xiv. 13. (1.) Because this was in the house of Lazarus, ver. 2, that in the house of Simon the leper, Matt. xxvi. 6. (2.) Here Mary anoints the feet of Christ, ver. 3, there a woman, not named, pours ointment on his head, Matt. xxvi. 7. (3.) This supper was *six days* before the passover, ver. 1, that only *two*, Matt. xxvi. 2, Mark xiv. 1, and if the suppers were not the same, the Mary that anointed Christ's feet here, and the woman that anointed his head there, were not the same.

[3] Ver. 3. *Mary took a pound of ointment.*] Mary, the sister of Lazarus (see the note on xi. 2); who is never called Mary Magdalene, nor is it ever said that Christ cast seven devils out of her. That they were divers women, we learn from the Apostolical Constitutions, which say, *συνῆν γὰρ ἡμῖν Μαρία ἡ Μαγδαλήνη, καὶ Μάρθα, καὶ Μαρία, αἱ ἀδελφαὶ Λαζάρου*,* "There were with us, Mary Magdalene, and Martha and Mary, the sisters of Lazarus:" and from Origen in these words,* "The gospel saith, there came a woman having an alabaster box of ointment, &c.; not the sinner, but Mary a holy woman; Luke indeed speaks of the sinner, but Matthew, Mark, and John, speak of that Mary who was not a sinner:" elsewhere he saith, "There were three Maries, one of whom Matthew and Mark, another of whom Luke, and a third of whom St. John here speaks." And Basil of Seleucia in his homily on Lazarus saith, *οὐκ αὐτὴ ἦν ἡ πόρνη ἡ ἐν τῷ Ματθαίῳ οὐδὲ ἡ ἐν τῷ Λουκᾷ*, "This was not the Mary mentioned by St. Matthew or St. Luke, for they were harlots or sinners, *αὐτὴ δὲ σεμνὴ καὶ σπουδαῖα*, but she was a holy and honest woman:" so also say Chrysostom, Euthymius, and Theophylact, here. See Cotelerius, note on Constit. Apost. p. 204, and Casaub. Exercit. 14, à p. 242 ad p. 300, where he answers the arguments of Baronius to the contrary.

[4] Ver. 4. *Judas.*] He was permitted to be among the apostles, perhaps to teach us, (1.) that there should never be wanting bad men even in the highest places of the church: (2.) that we are to judge of the members of the church, not from the evil lurking in their hearts, which we cannot discern, but from their outward profession, this qualifying Judas for the passover, if not for the participation of the sacrament; and, (3.) that inward holiness is not necessary to render the offices belonging to the ministerial function valid and effectual: for Judas preaches Christ, and is sent out to do it with the power of healing diseases, and casting out of devils,

---

* Lib. iii. cap. 6.

* Hom. 1. in Cant. f. 63, E. hom. ii. f. 65, B. hom. 35 in Matt. f. 23, D.

8 (*Nor need ye be thus solicitous*) For [5] the poor (*since them*) always ye have with you (*and whenever you will you may do them good*, Mark xiv. 7); but me ye have not always (*and therefore she did well in taking the present opportunity of showing her affection to me*).

9 Much people of the Jews therefore knew that he (*to wit, Lazarus*) was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But [6] the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ [7] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* (*he*) the King of Israel that cometh in the name of the Lord.

14 And Jesus, when (*sending his disciples for him*) he had found a young ass, sat thereon; as it is written (*of the Messiah*, Zech. ix. 9),

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things [8] understood not his disciples (*to be spoken of him*) at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record (*by their hosannas, that he was the Christ*).

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing (*by all the opposition you have made against him? for*) behold, the world is gone after him.

20 ¶ And there were certain (*devout*) [9] Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee (*perhaps as to a person known to them, living in Syrophœnicia*), and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and [10] telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be [11] glorified (*by the faith of the gentiles; but this will chiefly be after his resurrection: for,*)

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone (*without increase*): but if it die, it bringeth forth much fruit. (*Even so, after my death, shall I have much fruit among the gentiles, by my apostles sent to preach to, and to baptize, all nations.*

25 *And in this my disciples must be ready to follow my example: for*) He that loveth his life (*so as to reject me to preserve it*) shall lose it; and he that (*seemingly*) hateth his life in this world (*by cleaving to me, with the loss of it*) shall keep it unto life eternal.

26 If (*therefore*) any man (*will*) serve me, let him (*take up his cross and*) follow me; and (*then*) where I am, there shall also my servant be: (*for*) if any man serve me, him will *my* Father honour (*with a crown of glory*, Rev. iii. 21).

27 Now is my [12] soul troubled (*at the apprehension of what I am to suffer*); and what shall I say? Father, save me from this hour (*this nature would prompt me to*): but (*this I cannot say, since*) for this cause came I unto this hour (*that I might die for the sins of the world.*

28 *I therefore choose to say,*) Father, glorify thy name (*by this testimony of thy love to mankind*). Then

---

Matt. x. 1—10 (see the note there), though he had himself a devil (John vi. 70); nor is he excepted when Christ saith, "He that receiveth you, receiveth me."

[5] Ver. 8. *You have the poor always with you*, &c.] Hence it appears that the obligation of giving alms, and being charitable to the poor, hinders not our free expenses in doing honour to good men, as this woman doth here, and Joseph of Arimathea and Nicodemus afterward in buying spices for the interment of our Lord (xix. 39).

[6] Ver. 10. *The chief priests consulted to kill Lazarus also.*] To destroy an innocent man without any crime laid against him, only to preserve their own honour and reputation. See here the infallible sentence of the rulers of the church.

[7] Ver. 12. Τῇ ἐπαύριον, *On the next day.*] i. e. On the tenth day of Nisan, when the paschal lamb was taken up and reserved till the passover, Christ, the true paschal lamb, cometh up to Jerusalem: from this to the sixteenth verse, see the note on Matt. xxi. 8—10.

[8] Ver. 16. *These things understood not his disciples at the first.*] To be done in completion of any prophecy concerning him; but when Jesus was advanced to the throne of his glory, and had shed upon them the Spirit of truth and illumination promised, they not only understood that these things were done according to the words of Zachary (ix. 9), but also that his kingdom was not to be of this world, but spiritual, or a dominion over the hearts and consciences of men, subdued to the obedience of the truth. Hence also we may learn the manner of the operation of the Holy Spirit, viz. by bringing those things to remembrance, which are requisite that we may know the truth, and be excited to perform our duty, and by enlightening thus our understandings.

[9] Ver. 20. *Certain Greeks that came up to worship at the feast.*] Dr. Hammond thinks these Greeks were proselytes of the gate, at least, who worshipped the God of the Jews as the creator of heaven and earth, such as were Cornelius and the treasurer of queen Candace; for these persons used to worship God in the court of the gentiles, and also to offer sacrifice to him: that such did come in Solomon's time, and would come afterward, we learn from his petition, that their prayers might be heard which they made in his temple, 1 Kings viii. 41, 42, that they offered burnt-offerings from Josephus: for when Eleazar the zealot persuaded the priests, μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν προσδέχεσθαι,* "not to receive the gift or offering of any gentile, this," saith he, "was done contrary to the ancient custom of the Jews; for the priests produced witnesses most tenacious of their rites, deposing ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο,† that all their ancestors received the sacrifices of other nations, and thought it absurd that the Jews only should exclude such from worshipping and sacrificing to their God." These Greeks, says Grotius, seem to have been Syrophœnicians, perhaps dwelling about Tyre and Sidon, and so might easily be acquainted with the Galileans, with whom they had commerce, and with Philip of Bethsaida, to whom they came, ver. 21.

[10] Ver. 22. *Philip telleth Andrew.*] Because Christ, when he sent them forth to preach, forbade them to go into the coasts of the gentiles (Matt. x. 5), and it was then a controversy among the Jews, whether the gentiles should be admitted to their *sacra*; and so they might doubt whether such uncircumcised persons were to be admitted to converse with Jesus, and consult him first before they brought them to him.

[11] Ver 23. *The hour is come that the Son of man shall be glorified.*] i. e. That he, who is contemned by the Jews, his own people, to whom he was first sent, should be glorified by the gentiles.

[12] Ver. 27. *Now is my soul troubled*, &c.] That they might not say that he had no dread of death, or sense of pain to render sufferings distasteful to him, and so it was not to be expected that they who were deeply affected with these things should follow his example, he here shows he had the

---

* De Bello Jud. lib. ii. cap. 30, p. 809, F. † P. 810, D.

came there a voice from heaven, *saying*, [13] I have both glorified *it* (*by the miracles done by thee in my name*), and will glorify *it* again (*by greater miracles*).

29 The people therefore, that stood by, and heard *it*, said that it thundered (*the voice being attended with thunder*): others said, (*That*) an angel spake to him.

30 Jesus answered and said (*to them*), This voice came not because of me (*to satisfy me of the divine favour, or comfort me against the agonies of death*), but for your sakes (*that you might believe in me*).

31 Now is [14] the judgment of this world (*i. e. the time when they shall be convinced of sin, because they believe not in me*, John xvi. 9, *and of a future judgment: for*) now shall the prince of this world be cast out (*of his dominions*).

32 And I, if (Gr. *when*) I be (*am*) [15] lifted up from the earth (*upon the cross*), will draw all *men* (*i. e. men of all nations*) unto (*believe in*) me.

33 This he said, signifying what death he should die.

34 The people answered him, [16] We have heard out of the law that Christ (*and his kingdom*) abideth for ever: and how sayest thou, (*then, That*) the Son of man must be lifted up (*so as to die upon the cross*)? who is this Son of man (*that must die, seeing it thus appeareth by the law he cannot be the Christ*)?

35 Then Jesus said unto them, Yet a little while (*he who*) is the light (*of the world, is*) with you. Walk (*by the directions of it*) while ye have the light, lest [17] darkness come upon you (*and you be led by your blind guides into the ditch*): for he that walketh in darkness knoweth not whither he goeth.

36 (*And, that you may thus walk*) While ye have light, believe in the light, that ye may be (*treated, not as children of darkness, cast out from, but as*) the children of light (*admitted to, his presence, who dwells in the light, and have the comforts and the blessings which belong to them*). These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 (*So*) [18]That (*by this infidelity*) the saying (Gr. *the word*) of Esaias the prophet might be (*was*) fulfilled

---

same natural concern for these things others had, only he overruled it by a desire to promote his Father's glory.

[13] Ver. 28. *I have both glorified it.*] By the resurrection of Lazarus (xi. 4), and by all the other miracles which I have given in testimony to thy mission (ii. 11): "and I will glorify it again" by thy resurrection and exaltation to the right hand of glory (Acts iii. 13), by the mission of the Holy Ghost upon the apostles, the witnesses of thy resurrection (John xvi. 14), and by giving thee a name above every name (Eph. i. 20, 21, Phil. ii. 9, 10).

[14] Ver. 31. *Now is the judgment of this world.*] i. e. Now shall they of the world be condemned, who believe not in me (ver. 47): so the word κρίνεσθαι imports, iii. 18, 19, xvi. 9, "Now is the prince of this world cast out;" so is Satan called, because he had rendered the whole world, except the Jewish nation, subject to his idolatrous worship (see the notes on 2 Cor. iv. 4, Eph. ii. 2, vi. 12): and he was eminently cast out by the Christians, when, through the name of Christ, they for three centuries expelled him from the temples and altars where he was worshipped, and from the bodies which he had possessed (see the preface to the Epistles, §. 18).

[15] Ver. 32. Ἐὰν ὑψωθῶ, *If I be lifted up, I will draw all men after me.*] Ἐὰν here signifies *when*: so Deut. vii. 1, ἐὰν δὲ εἰσαγάγῃ, "When the Lord hath brought you into the land;" Judg. vi. 3, ἐὰν ἔσπειραν, "When the Israelites sowed;" ἐὰν πληρωθῶσι, "When the number of thy days shall be fulfilled," 2 Sam. vii. 12, Jer. iii. 16 (see the note on Heb. iii. 7). "I will draw all men after me;" by the power of my resurrection, the mission of my Spirit, the excellency of my doctrine, and the miracles which shall attend the preaching of it, I will do what is sufficient to prevail with all men to believe in me, will actually engage many throughout all the parts of the world so to do, and render them who do not inexcusable. The event shows that Christ and the Father draw many who come not to him (see vi. 44).

[16] Ver. 34. *We have heard out of the law that Christ abideth for ever.*] That which they had learned from the prophets, they say they heard out of the "law," that word comprehending the whole scriptures (see xv. 25); this they gathered partly from the prophets representing Christ's kingdom as an everlasting kingdom, Dan. vii. 14, from Ezekiel, saying, xxxvii. 25, "My servant David shall be their King for ever, and of his governmemt there shall be no end," Isa. ix. 7, and from his promise, that he would not fail David, but cause his seed to endure for ever, Ps. lxxxix. 35, 36. But then these words hinder not the truth of those things, which the same prophets had foretold of a body prepared, in which he was to suffer, having his hands and his feet pierced, Ps. xxii. 18, xl. 6, of his giving up his life a sacrifice for sin, Isa. liii. 2. 12, or the Messiah's being cut off, Dan. ix. 26, and these prophets having spoken not only of his sufferings, but also of his resurrection (Ps. xli. 10, Acts iii. 24), and of his future glory (1 Pet. i. 11), they might easily, by comparing these things together, have removed this scruple, especially when he so oft had told them, and they so well remembered (Matt. xxvii. 63), he had said, that "after three days he would rise again."

[17] Ver. 35. *Lest darkness come upon you*, &c.] As it did in a wonderful manner after the light of the gospel was taken from them, they sinning then, not only against all laws civil and sacred, but even against the laws of nature in the vilest manner, as Josephus fully testifies (see the note on Rom. ii. 1): and from our Lord's exhortation to them here, "to walk in the light, that they may be the children of the light," it is manifest Christ thought not God had then so blinded their eyes that they could not see, or so deserted them that they could not walk in the light; for if so, he could not seriously have exhorted them to "walk in the light," much less to do it so that they might become "the children of light;" for all exhortations to do that which it is impossible for them to do, by reason of a judicial act of God upon them, must not only be vain and delusory, but also contrary to the will of God. If you here say, Christ's exhortations must be as much in vain, supposing they had by their vicious habits contracted such a blindness, "that seeing they would not see," as scripture seems to testify they had: I answer, that this follows not; that blindness being not natural, but only moral, arising from their prejudices and ill affections to the light, and so might be deposed with them. And hence we find the scripture frequently exhorting them who in this moral sense had their eyes blinded, and their ears made deaf, to hearken, to believe, and be obedient to the truth. So Jer. vi. 10, "To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, that they cannot hearken:" and yet it is said, ver. 8, "Be thou instructed, O Jerusalem, lest my soul depart from thee;" and ver. 16, "Stand ye in the way, and see, and ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls:" yea, Christ himself saith, John viii. 43, "Ye cannot hear my words;" and yet he adds, that "he came into the world," and spake unto them, "that they might be saved," Luke ix. 56, John xiii. 17, 18, v. 34, and reprehends them, because they "would not come to him, that they might have life," John v. 40, and that they would not be gathered by him, Luke xiii. 34, yea, the evangelist here, ver. 37, imputes it to them as their great sin, that though Christ had "done so many miracles among them, they believed not in him:" yea, God himself still looks upon them as persons who might believe, "for this was his commandment that they should believe in him," this was the work which he expected from them, ver. 24.

[18] Ver. 38. *That the saying of Esaias the prophet might be fulfilled.*] Because these and the following words seem to contain a very strange and uncomfortable doctrine, viz that the infidelity, even of God's own people, is to be resolved not into the perverseness of their wills, or the evil dispositions of their hearts, but into the divine predictions, or into a ju-

(*in them, or, this departure was to punish their blindness and hardness of heart, that the word of Esaias the prophet might be fulfilled in them*), which he spake, (*saying*),

38 Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 (*For*)Therefore they could not believe, because that (*which*) Esaias said again (*was verified in them, viz.*),

40 [19] He hath blinded their eyes, and hardened their heart (*or, their eyes are blinded, and their hearts are hardened*, see Matt. xiii. 14, Acts xxviii. 27); that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias (*in the spirit*), when he saw [20] his glory (*viz. the glory of Christ*), and spake of him.

42 ¶ Nevertheless (*this infidelity was not general, for*

---

dicial blindness and obduration wrought by God upon them, which renders it impossible for them to believe; therefore, for explication of them, let it be noted,

First, That our blessed Lord in the immediate precedent verses, viz. 35, 36, doth passionately exhort these very persons to believe and walk according to the light; which is a certain evidence our Lord well knew his Father had not, by any of his actions or predictions, made it impossible for them to believe on him, or walk according to his doctrine; for if God had so blinded their eyes that they could not see the light, or so hardened their hearts that they could not embrace it, Christ would not seriously have exhorted them to believe, or walk according to it, and that so effectually, that they might become the children of light; for every exhortation to do a thing we know to be impossible must be vain: and he who, by it, seems to be desirous we should do that, which he knows we cannot, must delude us; and if he knows that God hath by some antecedent action rendered the thing impossible to be done, it must be also an exhortation repugnant to the will of God: now it is blasphemy to say the exhortations of the Son of God were vain, delusory, or contrary to his Father's will. Moreover our Saviour knew the Jews were capable of mercy and salvation by him, for he expressly says, God sent him into the world, "that the world by him might be saved," John iii. 17; he makes this declaration, "These things say I unto you that ye might be saved," John v. 34, and this inquiry, "How oft would I have gathered you, and you would not?" Luke xiii. 34, and says, "Ye will not come to me, that ye may have life," John v. 40, God himself would not have his words so understood, as if he were unwilling that the Jews should believe, or had by any of his actions rendered it impossible for them so to do, for "this was his commandment, that they should believe on him whom he had sent," John vi. 29, and why sent he his Son "to seek, and to save that which was lost," even "the lost sheep of the house of Israel," had he not truly been desirous that they should believe? The evangelist also, and that good Spirit by which he did indite these words, did not thus understand them; for he objects this to the Jews as their great crime, ver. 37, that "though Christ had done so many miracles among them, yet they believed not on him;" whereas it can be no man's sin not to do what he cannot do purely by reason of the act of God. These words must therefore have some other sense than at first view they seem to bear.

Secondly, Observe, that God's foreknowledge, sayings, and predictions, have no such influence on the will of man, as to lay on him a necessity to do what he foreknows or hath foretold he will do: for were it otherwise, (1.) all human actions must be necessary; for to that God who is omniscient, all things, both past, and present, and to come, are known: if then this knowledge of men's actions, which the scripture so plainly doth ascribe to God, did make them necessary, all human actions must be necessary, and the freedom of them must be overthrown. (2.) Then vice and virtue must be only empty names, we being capable of doing nothing which is blameworthy, or deserveth praise; for who can blame a person for doing only what he could not help; or judge him worthy of applause, who doth that only which he cannot avoid? And (3.) then must all future recompenses be discarded, it being visibly unjust to punish any man for that which it was never in his power to avoid; and as unreasonable to reward him for that action which cannot be praiseworthy. We know that an almighty God is able so powerfully to work upon the hearts of men, as to convert them to himself; and it is natural to conceive, that a good God is ready to do all which he sees proper for that end: since then in some regard it must be true that "God would have all men to be saved," what answer can be given to that inquiry, "Why are not all men actually saved?" but this—that the divine wisdom does not see it fit to lay restraints upon their actions, and to necessitate their wills to a compliance with his calls and invitations to turn to him. This answer I believe is true; but then it is an evidence that God hath never by his prescience, or his predictions, laid such restraints upon men's actions.

When then it is said here, "Therefore they could not believe, because Esaias said;" these words must bear this sense, Therefore they could not believe, because that was fulfilled upon them which Esaias said, or, it had happened to them as he had foretold: so xv. 24, 25 (see the note there), "They have hated me and my Father, ἀλλ' ἵνα πληρωθῇ ὁ λόγος, but that the word might be fulfilled:" i. e. but this hath happened to, or been done by them, that what was written in their law might be fulfilled, viz. "They hated me without a cause;" and this is the exposition of the Holy Ghost, who, Matt. xii. 13, 14, saith from the mouth of Christ, "Therefore speak I to them in parables, because they seeing, see not; and in them is fulfilled the prophecy of Isaiah, Their eyes have they closed," &c.

[19] Ver. 40. *He hath blinded their eyes.*] Observe, that whereas our translation saith, "He hath blinded their eyes," the word "he" is not in the original, which saith only thus, τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, and may be rendered, "Malice, or wickedness, hath blinded their eyes," as we read, Wisd. ii. 21, or, (2.) the personal is here put for the impersonal, the active for the passive; i. e. "He hath blinded their eyes, and hardened their hearts," for "Their eyes are blinded, and their hearts hardened." To give you a plain instance of like nature, Isa. xliv. 18, in our translation we read thus, "He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand:" and yet both the Greek and Chaldee paraphrast read them thus, ἀπημανρώθησαν, "Their eyes are shut and darkened," lest they should see: and that this is the true import of the prophet's words, not that God but Satan and their own evil dispositions had done this, is evident from this consideration; that this is spoken to the shame of them who made and worshipped senseless images (ver. 9. 11), and to convince them of their want of consideration (ver. 19). And that this must be the sense here we learn not only from the Septuagint, the Syriac, and the Arabic, which render these words of Isaiah thus, "The heart of this people is waxed gross, and their eyes have they closed, lest they should see with their eyes;" but also from our blessed Saviour, who Matt. xiii. 15, and from St. Paul, who, Acts xxviii. 26, 27, exactly follow this translation of the words.

[20] Ver. 41. *These things said Esaias, when he saw his glory*, &c.] i. e. When he saw the glory of the Lord Christ, not, as some Socinians contend, of God the Father: for,

First, These words, "His glory," and "He spake of him," contain two pronouns, which are not in the words of the prophet, but only of the evangelist, and so must be referred to him, of whom the evangelist here speaks; viz. to him "who had done so many miracles among them," and to him "in whom they believed not" (ver. 37), and "in whom they could not believe" (ver. 39).

Secondly, If those words, "These things said Esaias, when he saw his glory," are not to be understood of Christ, what use have they, or to what purpose do they here serve, there being no need to tell us, that Esaias then saw the glory of God the Father, or spake of him?

Thirdly, Socinus well observes and proves, that the apostle's words do equally relate to both the passages produced from Esaias; because he saith not, "This," but "These things said Esaias." Now it is evident, from the apostle Paul, Rom. x. 16, citing these words, and applying them to the gospel-times, that the first testimony relates to them, and from the contents of the whole fifty-third chapter, that they

not only among the people but) among [21] the chief rulers also many believed on him; but because of the Pharisees they did not (*openly*) confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God (*i. e. they valued their reputation with men more than that honour which cometh of God only*, John v. 44).

44 ¶ Jesus (*therefore*) cried and said, He that believeth on me, believeth not [22] on me (*only*), but on him that sent me (*also*).

45 And he that seeth me (*doing the works of God*) [23] seeth (*also*) him that sent me.

46 I am [24] come a light into the world, that whosoever believeth on me should not abide in darkness (*or be ignorant of the way to happiness*).

47 And if any man hear my words, and believe (*them*) not, [25] I judge him not (*i. e. I do not now condemn him*): for I came not to judge (*i. e. condemn*) the world, but to save the world (John iii. 17).

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day.

49 For I have not spoken of myself (*without commission from above*); but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that (*obedience to*) his commandment is (*the way to*) life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (*and he will surely condemn those who are disobedient to his word*).

---

relates to Christ's sufferings, and his future glory, as Schlictingius here grants, and consequently the words, "These things spake Esaias," must induce us to believe, that he spake also in the other passage cited from him of the glory of the same person. Schlictingius therefore answers, that the prophet, by seeing the glory of God, is said also to see the glory of Christ, which was to fill the whole earth; for then was the whole earth replenished with his glory, when God by him did his admirable works, when he raised him from the dead, and placed him at his own right hand, subjecting all things to his feet; when Esaias in the Spirit saw his glory, John rightly says, "He saw the glory of Christ," the glory of God and of Christ being so inseparably connected, as the means to the end, that the glory of Christ directly tends to the glory of God the Father. But against this evasion, it is observable,

That the prophet, ch. liii., if he speaks at all of the glory of any person, as indeed he doth, ver 10—12, speaks of such a one, who "poured out his soul unto death," and was "numbered with the transgressors, and bare the sin of many;" which words cannot refer at all to God the Father.

Secondly, In the sixth chapter he speaks of one, whom he then saw "sitting upon a throne high and lifted up, and whose train filled the temple" (ver. 1), and to whom the seraphims cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (ver. 3). He therefore speaketh not of any future glory, but of the glory he then saw, and of which the seraphims then sang. And who can reasonably think the prophet should cry out, ver. 5, "Woe is me, because I have seen the King, the Lord of hosts!" only because he had seen a vision of a mere man, who had as yet no being? However,

Thirdly, Seeing the prophet is so express in it, that it was *Jehovah-Zebaoth*, the Lord of hosts, the king Jehovah, whose glory he then saw, and of whose glory the angels then sang; and yet the evangelist declares he spake these things when he saw the glory of Christ—it follows, that Christ must be one with this Jehovah.

[21] Ver. 42. *Of the chief priests many believed on him.*] i. e. They were inwardly convinced he was the Christ, though they durst not openly confess this faith, lest they should be rendered infamous by being turned out of the synagogue, and so their faith was insufficient in one great requisite, "confession of it being made with the mouth unto salvation" (Rom. x. 9, Matt. x. 32).

[22] Ver. 44. *Believeth not on me*] Only, but in him also who hath set his seal to the testimony of me (John iii. 33): so the word *only* is to be understood, when Christ saith, "He that receiveth me, receiveth not me" (Mark ix. 37): and when St. Peter saith to Ananias, "Thou hast not lied to man, but to God" (Acts v. 4): St. Paul, "He that despiseth us, despiseth not man, but God" (1 Thess. iv. 8). and this addition is here necessary, to avoid a contradiction in these words, "He that believeth in me, believeth not in me." (2.) Because Christ so expressly doth require his disciples to believe in him, saying, xix. 1, "Ye believe in God, believe also in me:" it is added, "He believes also in him that sent me," to express the dignity and excellency of this faith, and the dreadful effects of incredulity, since he that believes not makes God a liar (1 John v. 10).

[23] Ver. 45. *He that seeth me, seeth him that sent me.*] See the note on xiv. 9.

[24] Ver. 46. *I am come a light into the world.*] That he who believeth in me, and embraceth my doctrine, may not abide in darkness, i. e. in ignorance of the way of life, nor be cast out into outer darkness, as the Jews will be for their incredulity (Matt. viii. 12).

[25] Ver. 47, 48. *I judge him not.*] i. e. I pass not on him the decretory sentence here on earth, where I am to perform the office of a prophet, not a judge (viii. 15); yet let him know he shall hereafter be judged, and have the sentence passed upon him, according to that doctrine which I preach, and be punished by God for contempt of it, because the "words I speak, I speak not of myself; but as he gave me a commandment, so I speak." Christ neither doth nor could deny that he would judge all men at the last day, because he had declared the Father had committed "all judgment to the Son" (John v. 27), and "had given him power to raise them up and judge them at the last day" (ver. 26, 27), but only doth deny that he was to assume this office whilst he was on earth.

CHAPTER XIII.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own (*apostles*) which were in the world, [1] he loved them unto the end (*or close of his life*).

2 And [2] supper (*time*) being ended (Gr. *come*), the devil having now put (*it*) into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing (*his great dignity, in*) that the Father had given all things into his hands, and that

---

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. *He loved them to the end.*] i. e. To the close of his life, and showed this affection to them by washing their feet. This passage therefore can afford no argument, that the regenerate can never fall away, because Christ speaks not of the choosing any to salvation, but only of those, whom he had chosen out of the world to be his apostles (xv. 19), nor of his love of them to the end of their lives, but of his own.

[2] Ver. 2. *And supper being ended.*] That this was not the paschal supper, but a supper they were at before the

he was [3] come (Gr. *come forth*) from God, and went to God;

4 He (*to show an admirable example of humility*) riseth from supper, and laid aside his garments; and took a towel, and girded himself (*after the manner of a servant*).

5 After that he poured water into a bason, and began to [4] wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou (*think I can suffer thee to*) wash my feet?

7 Jesus answered and said unto him, (*For*) what (*end*) I do (*this*) thou [5] knowest not now; but thou shalt know hereafter (*when I have performed this ceremony*, ver. 12. 15).

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not (*if thy heart and thy affections be not purified by me*), thou hast no part with me (*thou wilt not be fitted for my service, or receive any benefit by me*).

9 Simon Peter saith unto him, Lord, (*if this washing be so necessary to that end, wash*) not my feet only, but also *my* hands and *my* head.

---

feast of the passover, ver. 1, see fully proved in the appendix to the fourteenth chapter of St. Mark, answer to objection the second. To the arguments there offered for this purpose add, that at this supper Christ only privately discovers the traitor to St. John (ver. 25, 26), whereas at the paschal supper he makes him known openly to them all (Matt. xxvi. 25, Luke xxii. 21): here he discovers him to St. John, by giving him a sop which he had dipped in the dish (ver. 26), there he discovers him to the rest by this, that his hand was with him in the dish (Matt. xxvi. 23, Mark xiv. 20). Against what is here said it may be objected, that Christ here saith (ver. 38), "The cock shall not crow before thou hast denied me thrice:" now this seems to have been said at Christ's last passover. To this I answer, that when Christ said this to Peter elsewhere, he always adds the circumstance of time, either ἐν ταύτῃ τῇ νυκτὶ, "The cock shall not crow this night" (Matt. xxvi. 34, Mark xiv. 30), or σήμερον, "this day" (Luke xxii. 34); whereas here no circumstance of time is added, which makes it probable the words here were not spoken at the same time.

Secondly, The words here were spoken upon occasion of St. Peter's answer to these words of Christ, "Whither I go thou canst not follow me now" (ver. 36); but the like words in St. Matthew and St. Mark were spoken upon the occasion of our Lord's prediction, that they should all be scandalized at him that night (Matt. xxvi. 31, Mark xiv. 27), and in St. Luke, upon occasion of Christ's saying to Peter in particular, "Satan hath desired to winnow thee" (Luke xxii. 31, 32), which makes it farther probable, that these words here were spoken at a different time.

[3] Ver. 3. *Jesus knowing*, ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς Θεὸν ὑπάγει, *that he came out from God, and went to God.*] So xvi. 28, "I came out from the Father, and am come into the world: again, I leave the world, and go to the Father." Now seeing it is certain that he left the world, and went to the Father, by ascending from the earth to the highest heavens; must not the opposition require that he came out from the Father into the world, by coming from heaven to earth? For these two are opposite by commutation of terms: the term *from which* in the one, being the term *to which* in the other; which opposition is wholly lost, by saying, with the Socinians, that Christ is said to come forth from God, or from the Father, only because he came as his legate or ambassador, and was made known to the world by his credentials, the miracles done by him in his Father's name. Moreover, according to this exposition, the opposite term, his going to God, and to the Father, must import his ceasing to be his legate, or to make himself known by the miracles done by a power derived from his Father; whereas he, after his ascension, made himself still thus more known to the world. Add to this, that the prophets of old, and Moses especially, were God's messengers, and made themselves known to the world by miracles done by God, as their credentials, and so were after them the apostles in like manner the legates and ambassadors of God and Christ; but yet it never was nor could be said of them, or any of them, "I went forth from God," and from the Father, "and came into the world;" which shows this phrase is proper to our Lord; and so the reason of it must be peculiar to him alone.

Obj. 1. The apostles believed that Christ came forth from God (John xvi. 30, xvii. 8), but yet they believed not that he had a divine essence.

Ans. What reason have the Socinians to say this so confidently of the apostles, who not only saw him do such mighty miracles, as argued a divine power in him, and whom he charges so often to believe, that he was in the Father, and the Father in him, but also did themselves cast out devils, and heal diseases in his name throughout Judea, when he was absent from them: this being a proof to them, that he, though absent from them in the body, was always present with them by his power? What reason have they to conclude this from the places cited, since in the first, they argue thus from his omniscience, an attribute inseparable from the divine nature, saying, "Now we perceive that thou knowest all things; and, ἐν τούτῳ, by this we believe thou camest forth from God:" in the second, they hear him saying, "Father, glorify me with the glory I had with thee before the world was," ver. 5; and, ver. 7, are said to know that "all things which the Father had given him," even the power to do and know all things, "were of God;" and thence are said to know that he truly or indeed "came from God."

Obj. 2. But how can God be said to "come from God" into the world, when he is always in the heavens; or, to leave the world, and go to the Father?

Ans. 1. To this our Saviour partly himself answers, by saying, that he was "in heaven," even then when he says, he "came down from heaven" (see the note on iii. 13).

2. I have observed, note on iii. 13, that as to his divine nature, he is said to descend from heaven, not by a local descent, or by quitting heaven, but only by the manifestation of himself upon earth; and in this sense God himself is often said to descend from heaven, when by any divine work done on earth he demonstrates his presence there: and he is also said to ascend again into heaven afterward. Why therefore may not God the Word be said to descend from heaven, and even dwell with men, as God is said to dwell in the tabernacle and in the temple, when the Logos dwelt in the human nature upon earth, and manifested his glory in it; and also to leave the world, and go to the Father, not only as properly doing this by the exaltation of the human nature, but as doing all his divine works now from heaven, where he sits in the majesty and glory of the Father?

[4] Ver. 5. *And he began to wash his disciples' feet.*] Great is this instance of humility, if we consider (1.) the dignity of the person expressed in the foregoing words; (2.) the action itself, with the circumstances of it: for (1.) Christ lays aside his garment, and he girds himself, as Philo saith servants used to do when they ministered to their masters. (2.) He actually washed his disciples' feet, which also servants did to their masters when they came from a journey, to cleanse them from the dirt, and to refresh them (1 Tim. v. 10); according to those words of Abigail to David, "Let me be a servant to wash the feet of my lord" (1 Sam. xxv. 41), and which superiors did not do to inferiors (see Dr. Lightfoot on the place).

[5] Ver. 7. *What I do, thou knowest not now; but thou shalt know hereafter.*] After the ceremony is finished, I shall tell thee, it was intended as an example of that humility, which I would have you show, in ministering to the meanest Christians; though you in station and office be superior to them. It farther may be gathered from those words, ver. 8, "If I wash thee not, thou hast no part in me," or, wilt receive no benefit by me; and from the purity, mentioned ver. 10, that Christ intended also by this rite that purity of mind and of affection, which he required of all those who belonged to him, and which he would increase in them by his word and Spirit (Eph. v. 26), and which in scripture was usually represented by washing and pouring of water, as in those words, Isa. i. 17, "Wash ye, καθαροὶ γίνεσθε, be ye clean;"

10 Jesus saith to him, He that is washed (*i. e. truly sanctified and cleansed once*) [6] needeth not save to wash *his* feet (*his heart and his affections*), but (*if he still keep them pure and rightly inclined*) is clean every whit (*in all his thoughts and actions proceeding from them*): and ye are (*in a good measure*) clean, but not all (*Judas being full of filthiness. This exception he made*)

11 For (*because*) he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and taken his garments (*which he had laid aside in order to that work*), and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me [7] Master and Lord: and ye say well (*i. e. what is right*); for *so* I am.

14 If I then, (*who am*) *your* Lord and Master, have washed your feet; [8] ye also ought to wash one another's feet (*i. e. to be as ready to do the meanest office to other Christians*).

15 For I (*by doing this*) have given you an example, that ye should do (*to others*) as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither (*is*) he that is sent greater than he that sent him (*and therefore you, my servants, whom I send to preach the gospel to all nations, ought not to think it beneath you to do to others what I, your Lord, from whom ye receive your commission, do to you*).

17 If ye know these things, (*that knowledge, without a suitable practice, will only aggravate your doom, but*) happy are ye if do them.

18 ¶ (*And when I spake of your being happy*) I speak not of you all: (*for*) I [9] know whom I have chosen (*i. e. what is the inward disposition of them*): but (*one of them is so disposed towards me*) that the scripture may be fulfilled, (*which saith*, Ps. xli. 9), He that eateth bread with me (*as my familiar friend*) hath lifted up his heel against me.

19 Now I tell you (*of this*) before it come (*to pass*), that, when it is come to pass, [10] ye may believe that I am *he* (*who searcheth all hearts, and also am the Son of David, to whom these things belong.*

20 *And, believing this, you will see cause sufficient to go on cheerfully in my service; for*) Verily, verily, I say unto you, He that receiveth whomsoever I send (*shall be esteemed as one that*) receiveth me; and he that receiveth me (*as one that*) receiveth him that sent me.

21 When Jesus had thus said, he was troubled in (*his*) spirit, (*partly at the apprehension of his sufferings, and partly at the vileness and pernicious consequences of the fact,*) and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake (*this*).

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved (*viz. St. John*).

24 Simon Peter therefore [11] beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him (*with a low voice*), Lord, who is it?

26 Jesus answered (*him*), He it is, to whom I shall give a sop, when I have dipped *it* (*in the dish*). And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop, [12] Satan entered (*more fully*) into him. Then said Jesus unto him, [13] That thou doest, (*thou mayest*) do quickly (*as soon as thou wilt, for I am ready to suffer*).

---

and in that promise, Ezek. xxxvi. 35, "I will pour clean water upon you, καὶ καθαρισθήσεσθε, and ye shall be cleansed from your iniquities."

[6] Ver. 10. *Needeth not, save to wash his feet.*] Because they only gather dirt and gravel in a journey. So in the metaphor, in our travel through the world, all the defilement we contract arises from our misplaced or our immoderate affections, love, desire, fear, aversion, hatred. The Jewish priests were to wash their hands as well as feet when they offered sacrifice to God (Exod. xxx. 19), because their hands were chiefly employed in that work, and so their hands unwashed were said to be unconsecrated, common, or unclean (Maimonides, tr. de Ædif. Templi, cap. 1, §. 6, et tr. 3, cap. 5, §. 1). The apostles are required only to wash their feet, their business being to travel through the world, preaching the gospel. Note also, that Christ washed the feet of Judas; for he was present at this rite, and is not said to be excepted: only Christ here saith, this washing did not make him clean.

[7] Ver. 13. *Ye call me Master and Lord.*] Your Master by teaching, and your Lord by commanding: so Grotius. But ὁ Κύριος, the word "Lord" here seems to import "the Lord from heaven" (ver. 1), or him who is "Lord of all;" in which sense, to us Christians, "there is but one Lord" (Acts ii. 36, 1 Cor. viii. 6).

[8] Ver. 14. *Ye ought to wash one another's feet.*] Not in the literal sense, by doing this once a year; but in the spiritual, by being always ready to do any service, by which we may promote the welfare, and advance the purity, of any member of the church: for "the servant is not above his lord."

[9] Ver. 18. *I know whom I have chosen.*] Christ speaks not here of an election to faith, and by it to salvation; that being constantly in scripture ascribed to God the Father, not to Christ acting as his prophet; but of being chosen to the office of an apostle; nor does he intend here to say, that he had chosen some of his apostles, and not others: for he owns that he had chosen Judas, by saying, "Have I not chosen twelve, and one of them is a devil?" (vi. 70.) The import of these words seems therefore to be this—I know the temper and disposition of them whom I have chosen, and what I may expect from one of them; for which cause I said, "You are not all clean;" but God in his wisdom hath permitted this, that as Ahithophel betrayed David, though he was his familiar friend, so Judas, my familiar at my table, might betray the Son of God; and so the words recorded, Ps. xli. 9, might be fulfilled in him also, of whom king David was the type.

Hath lifted up τὴν πτέρναν αὐτοῦ, *his heel against me.*] Theophylact here notes, that this is a metaphor taken ἀπὸ τῶν παλαιόντων, "from wrestlers;" others from racers, who following others, endeavour to trip up their heels, and throw them down: so Esau said of Jacob, who had his name from the word *akab*, here used, "Is he not rightly called Jacob, ἐπτέρνικε γάρ με, for he hath tripped up my heels, (or overthrown me) twice?" Gen. xxvii. 36, and Jer. ix. 4, "Every brother will supplant, πτέρνῃ πτερνιεῖ he with his heel will trip up his brother's heels."

[10] Ver. 19. *That when it comes to pass, ye may believe,* ὅτι ἐγώ εἰμι, *that I am.*] Not only that I am the Christ, as viii. 24, but also, that I am he, who searcheth the hearts, and knows things future and contingent, which is the property of God alone (1 Kings viii. 30, Isa. xli. 22, 23); and so believing in me, may believe also in him that sent me, ver. 20 (see Examen Millii).

[11] Ver. 24. *Simon Peter beckons to him that he should ask.*] That all mentioned from this to the twenty-seventh verse was done secretly—Simon only nodding to John, he speaking to Christ only in his ear, and Christ so answering that he only understood his words—is plain from this, that "no man at the table knew for what intent Christ said to Judas, What thou doest, do quickly," save St. John, ver. 27.

[12] Ver. 27. *Satan entered into him.*] Non secundùm substantiam sed secundùm operationem, saith St. Jerome; i. e. not as to the substance, but as to the operation, as he is said to do, when the will is fully inclined to obey his motions, and we do not resist them: but of this, see the note Luke xxii. 3.

[13] *What thou doest do quickly.*] This is not a command to Judas to go on with his wicked enterprise, but only a decla

28 Now no man at the table (*save St. John*) knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the (*paschal*) feast; or, that he should [14] give something to the poor.

30 He then having received the sop went immediately out (*to accomplish his design*): and it was night (*when he did so*).

31 ¶ Therefore, when he was gone out, Jesus said, [15] Now is the Son of man (*to suffer, and then to be*) glorified (Luke xxiv. 26, Heb. ii. 9), and God is (*to be*) glorified in him (*thus suffering for the salvation of mankind*).

32 [16] If God be glorified in (*and by*) him, God shall also glorify him in himself (*by committing all things to his hands, and seating him at the right hand of majesty and power*, John xvii. 5), and shall straightway (*thus*) glorify him.

33 Little children, yet a little [17] while I am with you. (*And then*) ye shall seek me: and as I said (*before*) unto the Jews, Whither I go, ye cannot come; so now I say to you (*ye cannot come now till your work on earth be finished*, ver. 36, *and I have prepared mansions in heaven for you*, John xiv. 2).

34 A new commandment I give unto you (*to be continually observed by all my disciples*), That ye love one another (*after my example, who lay down my life for you; requiring*) [18] as I have loved you, that ye also (*so*) love one another.

35 By [19] this shall all men know that ye are my disciples, if ye (*thus*) have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, [20] thou canst not follow me (*as being not yet prepared to suffer for my sake*); but thou shalt follow me afterwards (*and suffer on the cross as I do*).

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, [21] The cock shall not crow (*i. e. it shall not be the time of cock-crowing*), till thou hast denied me thrice.

---

ration made by Christ of his readiness to suffer death, as in the paraphrase. So Ezek. xx. 39, "Go ye, serve ye every one his idols."

[14] Ver. 29. *That he should give something to the poor.*] This charity seems to be the proper business at a feast, Esther ix. 22.

[15] Ver. 31. *Now is the Son of man glorified*, &c.] The context seemeth to require the sense given in the paraphrase: and then the passive aorist is put for the future, as οὐ μὴ ἔλθῃ, "Will he not come?" xi. 56, ἐβλήθη, "He shall be cast out," xv. 6 (see Glass. de Verbo, can. 47). Or else the sense may be given thus, Hitherto hath the Son of man been glorified by his doctrine and his miracles, by which he hath fully proved his mission; and God hath been glorified by them both; he having still done and spoken them in his Father's name (see Examen Millii).

[16] Ver. 32. *If God be glorified in him, God will glorify him, ἐν ἑαυτῷ, in himself.*] By signs done in the heaven and the earth, which shall force men to say even at his death, "Truly this was the Son of God" (Matt. xxvii. 45. 51. 54), by his glorious resurrection and ascension, and session at his own right hand, by giving him "all power in heaven and earth, and a name above every name" (Phil. ii. 9). And this he will presently begin to do: so that you seeing such admirable circumstances of my passion, and such a glorious issue of it, may go on cheerfully in preaching my gospel, expecting my power to assist you in the work, and a full reward of all your sufferings for my sake.

[17] Ver. 33. *Yet a little while am I with you.*] i. e. By my bodily presence; for he had promised to "abide for ever with them" by his Spirit (xiv. 16), and his divine presence (Matt. xxviii. 20).

[18] Ver. 34. *As I have loved you.*] Even to the shedding of my blood for you, and even for mine enemies; not with respect to any merit on their part, or any advantage on mine, but out of pure affection for their souls: this is the love you are to imitate in your affection one to another.

[19] Ver. 35. *By this shall all men know that ye are my disciples.*] The disciples of the Baptist were known by the austerity of their lives; the disciples of the pharisees by their habit and separation from other men; Christ will have his disciples known by their profound affection to each other, which in the primitive ages was so great, that it made the heathens* with admiration to cry out, Vide ut invicem se diligunt, "See how they love one another;" and even to hate and envy them for their brotherly affection. Hence Julian proposes them to the heathens as a fit pattern for their imitation.

[20] Ver. 36. *Thou canst not follow me now.*] i. e. In my sufferings, till by the descent of the Holy Ghost upon thee thou art strengthened.

[21] Ver. 38. *Before the cock crow.*] viz. In the morning, styled emphatically, "the cock-crowing" (see the note on Matt. xxvi. 34).

---

* Tertul. Apol. cap. 39. Sic mutuo, quod doletis, amore diligimus. Sic nos, quod invidetis, fratres vocamus. Minutius, p. 35, 36.

CHAPTER XIV.

1 Let not your heart be troubled: [1] ye believe in God, believe also in me (*who am one with the Father, and to whom all power is committed:* see John x. 30. 38).

2 In my Father's house are many [2] mansions (*sufficient to receive you, and all that believe in me, to eternal life*): if *it were* not *so*, I would have told you (*that no such mansions were to be expected. But now*) I go [3] to prepare a place for you.

3 And if I go and prepare (*when I shall have gone*

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. Πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε, *Ye believe in God, believe also in me.*] There being no example I can find, where the same word in the same sentence is used both in the indicative and the imperative mood; I had rather render these words in the same mood, thus, "Believe in God, believe also in me:" i. e. That I may prescribe a remedy to that trouble, which hath seized your hearts from the consideration of my passion, and my departure from you, and of the troubles you must expect in the execution of your office, I advise you to believe in God, the author of that doctrine you are to preach, and therefore the defender of those who propagate it; and in me, in whose name you are to preach it, as having all power in heaven and in earth, and being always present with you, and therefore being able to assist and preserve you from all dangers, and to reward your faithful labours with that crown of glory I have promised.

[2] Ver. 2. *In my Father's house are many mansions.*] In which, after your labours, you shall find eternal rest. So the Jews say, that in Paradise are seven mansions, which are each twelve thousand miles long, ten thousand broad, and as many high: so Moses Haddarson in Gen. ii. 9.

[3] *I go to prepare a place for you.*] For Christ, by his entrance with his sacrifice into heaven, procured for us an entrance into that place, which before was inaccessible, or a

and prepared) a place for you, [4] I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know (*for I have told you I go to my Father*), and the way ye know (*for I am the way*, ver. 6, *and the teacher of it; by observing whose words you will come to me*).

5 Thomas saith unto him, Lord, we know not whither thou goest; and how (*then*) can we know the way (*to thee*)?

6 Jesus saith unto him, [5] I am the way, the truth, and the life (*by teaching that way of saving truth which leadeth to life eternal*): no man cometh unto the Father, but by (*faith in*) me (*and by observance of my word*).

7 [6] If ye had (*fully*) known me, ye should have known my Father also (*who is in me, and is made visible by his works done by me*): and from henceforth (*from the time I have been with you*) ye (*have*) know (*n*) him (*by his word*), and have seen him (*by his works*).

8 Philip saith unto him, Lord, shew us the Father (*as he was seen by Moses and the Israelites, at the giving of the law, in glorious symbols of his presence*), and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen (*in me the works of*) the Father (*by which only he is visible*); and how sayest thou *then*, Shew us the Father (*as if thou hadst not seen him, or could see him otherwise*)?

10 Believest thou not that I am in the Father, and the Father in me (*by his Spirit enabling me to speak the words and do the works of God*)? the words that I speak unto you I speak not of myself (see note on viii. 14): but the Father that dwelleth in me (*by the Spirit*, John iii. 34), he doeth the works (*by which my prophetic office is confirmed*).

11 Believe me that I *am* (*thus*) in the Father, and the Father in me: or else (*if thou believest not for my own sake*) believe in me for the very works' sake (*which are done by the power and spirit of the Father*).

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; [7] and greater *works* than these shall he do; because I go unto my Father (*to send the Holy Ghost to enable them to do them*).

13 And [8] whatsoever ye shall ask in my name (*for the promotion of the gospel*), that will I (*thus enable you to*) do, that the Father may be glorified in (*by*) the Son (*sending the Holy Ghost upon you from the Father*).

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, (*express the sincerity of that love, so as to*) keep my commandments.

16 And (*then*) I will pray the Father, and he shall

---

new living way of entering through the veil rent for us at his death, he preparing these mansions for us by his own entrance first into heaven with his sacrifice: see the notes on Heb. ix. 8. 23, 24, x. 20.

[4] Ver. 3. *I come again, and will receive you to myself.*] i. e. Into those mansions, that then you may be for ever with me, and be made partakers of that happiness I there enjoy. Whence it seems probable that all the saints, the blessed apostles not excepted, are only to be crowned at the same time, to wit, at our Lord's second advent (see the note on Heb. xi. 40): and observe, that ἐὰν δὲ here is to be rendered "When I come again" (see the note on Heb. iii. 7).

[5] Ver. 6. *I am the way, the truth, and the life.*] The author of the way that leadeth to life; the teacher of that truth which directs to it; the giver of that life which is to be obtained by walking in it. And this life consists in the vision or enjoyment of the Father, to whom none cometh but by faith in me, ver. 6.

[6] Ver. 7. *If ye had known me, ye would have known the Father also.*] Note, that Christ here speaks not of the knowledge of his Father's essence, (1.) because that is not to be seen, as here the Father is said to be, ver. 9. (2.) Because the reason here assigned of this knowledge is, that Christ spake not from himself, but from the Father; and so the Father was to be known by what he taught. (3.) He adds, that the works he did were done by the power of the Father abiding in him; and so the power and other attributes of the Father might be seen by them; his goodness and mercy by the kindness and mercy shown in all his wisdom, righteousness, and holiness, in the purity of his doctrine. In me, saith he, speaking my Father's words, ye do already know him, i. e. his sacred will: in me, doing my Father's works, ye see him, viz. his attributes; and of my ability to do them, ye cannot well doubt, for I am in the Father, and the Father in me, by virtue of his Spirit residing in me; so that I both perfectly know his will, and can do the most mighty works by this power of the Most High (Luke i. 35).

[7] Ver. 12. *And shall do greater works than these, because I go to the Father.*] That which interpreters here say of diseases healed by the shadow of Peter, and by napkins sent from St. Paul, and of more miracles performed throughout the world, and devils ejected through three whole centuries every where, is not unfitly mentioned here, as answering to these words; but yet I think this chiefly is to be referred to the admirable success of the gospel, preached by the apostles after the descent of the Holy Ghost upon them; and the inward gifts of tongues, and the interpretation of them; of prophecy, and discerning of spirits, and the imparting of these gifts to others by baptism, and the imposition of the apostles' hands: for as this was a greater work in our Lord Jesus thus to assist so many with his mighty power, when absent at so great a distance as is earth from heaven, than to do miracles in their presence; so, to communicate these inward gifts to men, and to enable them to transfer them to others upon faith in Christ, is truly wonderful; for, as Arnobius saith, *Transcribere in alium jus tuum, et quod facere solus possis, fragilissimæ rei donare et participare faciendum, super omnia sitæ est potestatis, continentisque sub se omnium rerum causas, et rationum facultatumque naturas. But more especially, when he himself succeeded so little in three years' preaching here on earth, and had so few sincere disciples, that he should enable his apostles at one sermon to convert some thousands, and cause his gospel to fly like lightning through the world, and beat down all strongholds of opposition, this is truly admirable. That to these fruits of the mission of the Holy Ghost these words do principally relate, appeareth from the reason of them here assigned, "Because I go to the Father;" viz. to send that Holy Spirit down upon you, by whom these greater works are to be done.

[8] Ver. 13. *And whatsoever ye shall ask in my name, I will do.*] Here Christ shows how these great works should be done by them, viz. not by their own power, or any divine virtue residing in them, as our Lord did his; but in the name and by the power of Christ (Acts iii. 12. 16), by faith in him, and prayer to God in his name (Acts iv. 24. 30). Note also here that Christ saith, Whatever ye shall thus ask I will do; which, as it supposes in him omniscience, enabling him to know the request of all Christians upon earth, and omnipotence, enabling him to assist them every where in the performance of the greatest works, so must it consequently imply unity of essence betwixt the Father and the Son, and so the Father is glorified in the Son. Hence, what is here, "I will do," is, xvi. 23, "The Father will give you." Note also, that whereas the Jews used to beg a blessing for the fathers' sake, or for the sake of Abraham, Isaac, and Jacob, though being only men they never prayed to them, the Christians not only prayed to the Father in the name of the Son, but invoked the Son also, as being one God with the Father; this being a periphrasis of Christians, that they were those who called upon the name of Christ, Acts xix. 14. 21 (see

---

* Arnob. lib. i. p. 31.

give you [9] another Comforter (*even the Holy Ghost*), that he may abide with you (*and those that shall succeed you*) for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him (*they having no experience of his presence with them, or of his sanctifying operations on them, by which alone he can be seen or known; for being a holy Spirit, he cannot abide with unholy souls*): but ye (*who are sanctified by him*) know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you (*by this Spirit*).

19 Yet a little while, and the world seeth me no more; but ye (*shall*) see me (*i. e. shall find experimentally my presence with you: for*) [10] because I live, ye (*in the midst of all the perils and persecutions of the world*) shall live also (2 Cor. iv. 10, 11).

20 [11] At that day (*that I send this Comforter*) ye shall know that I *am* in my Father (*by receiving this Spirit from him*), and ye in me, and I in you (*by this Spirit communicated from me your head, to unite you my members to me*).

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, [12] and will manifest myself to him (*by the presence and illuminations of the Spirit of truth*).

22 Judas saith unto him, not (*he that was named*) Iscariot, Lord (*seeing thou art to be a glorious king over us and all the nations of the world*), [13] how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and (*then*) my Father will love him, [14] and we will come unto him, and make our abode with him (*by the Spirit of the Father and the Son dwelling in him*).

24 He that loveth me not (*as the world doth not*) keepeth not my sayings (*and so can neither know me nor my Father*): and (*so cannot be loved by us; for*) the word which ye hear is not (*originally*) mine, but the Father's which sent me (*and it is only obedience to it that procures his and my love*).

25 These things have I spoken unto you, being *yet* present with you.

26 But the [15] Comforter, *which* is the Holy Ghost, whom the Father will send in my name (*i. e. as my Spirit, to act in my name and for my honour*), he shall teach you all things (*which are requisite to be known by you, and taught to others*), and bring all things to your remembrance, whatsoever I have said unto you.

27 [16] Peace I leave with you, my peace I give unto you (*by giving you that Spirit whose fruits are joy and peace*): not as the world giveth (*peace, when they part from their friends, by wishing to them that peace which they do not heartily desire, or are not able to impart*), give I (*it*) unto you (*but effectually; and therefore*) let not your heart be troubled (*at my departure*), neither

---

note on Rom. x. 13). And this seems here to be mentioned to confirm their faith in him, that he who so loved them had power to do all things for them.

[9] Ver. 16. *Another Comforter.*] See note on xvi. 7.

[10] Ver. 19. *Because I live ye shall live also.*] By virtue of this promise, though the apostles were always delivered up to death for the sake of Jesus, yet was the life of Christ manifested in their mortal flesh, by preserving them, and delivering them from so many deaths (2 Cor. iv. 10, 11); and they are said to live by and with him (2 Cor. xiii. 4), by virtue of that miraculous power he conferred upon them for the promotion of the gospel (2 Cor. iv. 7, x. 4, xii. 10).

[11] Ver. 20. *In that day ye shall know that I am in the Father, and you in me, and I in you.*] It is certain that Christ was in his apostles, by his Spirit abiding with them (ver. 16), and that they were in him by the same Spirit uniting them to their head Christ (Eph. ii. 22, iii. 16, 17, iv. 16); and therefore Christ must be here said to be in the Father by the Spirit of the Father residing in him, but with this difference—that the Spirit of the Father resided in Christ without measure (iii. 34), and so that all that was the Father's was also Christ's (xvi. 15), his wisdom and his power; whereas he was in the apostles only by the gifts conferred upon them, according to the measure of the gift of Christ. (2.) He was in Christ, as Justin Martyr notes, not for indigence, but partly because the nature of his prophetic office did so require, and partly to be derived from him as the fountain upon all his members; but he was given to them because they wanted his assistance to fit them to be able ministers of the New Testament (2 Cor. iii. 5, 6). Theophylact observes, that we must not say, that this is so in the same manner; for Christ is in the Father, ὡς ὁμοούσιος, "as being of one substance with him," but in the apostles only, ὡς βοηθὸς καὶ συνεργός, "as a helper and co-worker" with them: but perhaps the apostles understood Christ thus; I, as a prophet, work miracles by the Spirit of my Father dwelling in me (Matt. xii. 28), and you shall work yours (mentioned ver. 12) by my Spirit abiding in you (ver. 16).

[12] Ver. 21. *And will manifest myself to him.*] As in the paraphrase, so also by those miraculous works which shall demonstrate my presence with him. This presence he promiseth to his disciples, Matt. xxviii. 20, Mark xvi. 17, 18, and made good by his powerful Spirit with his church, 1 Cor. v. 4, 2 Cor. xiii. 3—5.

[13] Ver. 22. *How is it that thou wilt manifest thyself to us, and not to the world?*] This question seems to be put to Christ according to that known opinion of the Jews, that the kingdom of Christ was to be an earthly dominion over the whole world, appearing with great outward splendour, or with observation (Luke xvii. 20), so that the Jews under their Messiah should lord it over the whole earth, and so he should manifest himself to the whole world. So Josephus* speaks of an ambiguous oracle among them, declaring that about that time, ἀπὸ τῆς χώρας τὶς ἐκείνων ἄρξει τῆς οἰκουμένης, "one of their country should reign over the whole earth," and that many of their own wise men did so interpret it. So Origen† tells us they expected, μέγαν καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν κύριον εἶναι, that their Messiah should be "a great potentate, and the lord of the whole earth, and of all nations." And Trypho,‡ in his dialogue with Justin Martyr, saith the same.

[14] Ver. 23. *And we will come to him, and take up our abode with him.*] By that Spirit whose temple is the body of the saints (1 Cor. iii. 16, vi. 13), and by whose indwelling they are made a habitation of God (Eph. ii. 22): here therefore is no express mention made of the Holy Spirit, because by him it is that the Father and the Son dwell in us; and so it is in the beginning of the epistles, praying for grace and peace from the Father, and our Lord Jesus Christ, because this grace and peace was to be conferred on men by the Spirit.

[15] Ver. 26. *But the Comforter, whom the Father will send in my name.*] Whom I will send you from the Father (John xv. 26, xvi. 7): he proceeding from the Father and the Son, him the Father shed forth according to his promise, Acts ii. 17, 18, the Son, ver. 33. Hence is he styled "the Spirit of the Father," Matt. x. 20, and "the Spirit of the Son," Gal. iv. 6, "the Spirit of Christ," 1 Pet. i. 11, Rom. viii. 9, Phil. i. 19.

[16] Ver. 27. *Peace I leave with you, not as the world.*] In empty wishes of what they neither do nor can give; nor that external peace which is both temporary and uncertain; but inward peace of conscience arising from the pardon of your sins (Rom. v. 1), from the sense of the favour of God, and of my presence with you by the Spirit, that peace which no man can take from you (xvi. 22), that peace which passeth understanding, which will keep you hearts in the faith (Phil. iv. 7), and free you from all solicitude and fear of the world.

---

* De Bello Jud. lib. vii. cap. 31, p. 961, G.

† Contr. Cels. lib. iv. p. 78. ‡ P. 249, B.

let it be afraid (*what may befall you when I am gone*).

28 Ye have heard how I said unto you, I go away, and come *again* unto you (*but for a little while*). If ye loved me (*and my advancement as affectionately and wisely as ye ought to do*), ye would rejoice, because I said, I go unto the Father: for [17] my Father is greater than I.

29 And [18] now I have told you before it come to pass, (*that I am going to the Father to send the Comforter to you,*) that, when it is come to pass, ye might (*have greater reason to*) believe (*in me.*)

30 Hereafter I will not talk much with you: for [19] the prince of this world (*Satan*) cometh (*by his agents, the rulers of the Jews, to take away my life*), and hath nothing in me (*no power over me to inflict death upon me on the account of sin, as he hath over others,* Heb. ii. 14).

31 But (*I give up myself to the death in compliance with my Father's will,* John x. 18) that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise (*therefore*), let us go hence.

[17] Ver 28. *For my Father is greater than I.*] "This," saith Woltzogenius, "is a demonstration that Christ is not the true God, than whom none is or can be greater." But the primitive fathers did not allow that there was any strength in this argument; for they granted that there was one God the Father who was "over all," and yet that "Christ with the Father was the God of the living, as having in all things the excellency or sovereignty of the Father," saith Irenæus.* They therefore owned that the Father was greater than the Son, as to his original, the Son being begotten by him, and yet declared that he was God, and equal to God, as to his essence, as Tertullian† and Novatian‡ teach. So then we may grant, as to the divine nature, that as to his dependence on the Father it is less, i. e. as it is received dependently from the Father, "for greater is he that gives than he that receives;" and yet, as to essence, they are both one God, and so equal, ὡς αἴτιος καὶ ἀρχὴ οὐ κατὰ φύσιν, Athan. Naz. Basil.

Add to this, that the argument produced to prove that Christ speaks not of his human nature, viz. because none could doubt but God is greater than man, proves as effectually, that Christ could not be only man, because then none could doubt but that God is greater than he; nor is any such comparison, as to greatness, to be found in scripture betwixt God and mere man.

[18] Ver. 29. *And now I have told you before it come to pass.*] viz. Of my ascent into heaven, and of the mission of the Holy Ghost, that when you have received this Spirit, you more firmly may believe, I am the Son of God, invested with all power in heaven and earth.

[19] Ver. 30. *The prince of this world cometh.*] By his ministers, Judas and the rulers of the Jews, and findeth nothing in me; he himself having no power to inflict death on me, in whom is no sin, and they finding nothing in me worthy of death (Acts xiii. 28). Though therefore I am to suffer death, I do not suffer for any fault that can deserve it, or on account of any power he or his ministers have over me to inflict it, but I give up myself to the death in compliance with my Father's will, that the world may know, and knowing imitate, my obedience to him in the severest precepts.

* Solus verax Magister et Dominus, ut discamus per ipsum super omnia esse Patrem, etenim Pater (inquit) major me est. Iren. lib. ii. cap. 48, 49, lib. iv. cap. 11, 12.

† Pater est alius a Filio dum Filio major, dum alius qui generat, alius qui generatur. Tertul. adv. Prax. cap. 9. Alius tamen personæ, non substantiæ, nomine;—ubique teneo unam substantiam in tribus cohærentibus. Cap. 12. Pater Deus, et Filius Deus, et Spiritus Sanctus Deus. Cap. 13.

‡ Ambo unus atque idem, cap. 18. Patre minor est, dum in illo esse se scit habens originem, Deus utique procedens ex Deo secundam personam efficiens, sed non eripiens illud Patre quod unus est Deus. Novat. cap. 21.

CHAPTER XV.

1 [1] I AM the true vine (*which gives juice and nourishment to every branch belonging to me*), and my Father is (*as*) the husbandman (*who prunes and cleanses the branches of this vine, to render them more fruitful; and therefore*)

2 [2] Every branch in me that beareth not fruit he taketh away (*i. e. every professor of faith in me that is unfruitful*): [3] and every *branch* that beareth fruit, he purgeth it (*from all those suckers that hinder the growth of the fruit, or make it less*), that it may bring forth more fruit.

3 Now (*thus it is with you, for*) ye are clean through the word which I have spoken unto you.

4 [4] Abide in me, and I (*will abide*) in you. As the

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. *I am the true vine, and my Father is the husbandman.*] That vine which gives vital juice to render all my branches fruitful, and whose fruits refresh and fill their hearts with joy, as doth the fruit of the vine the body (Judg. ix. 13, Psal. civ. 15). Of the epithet "true," see vi. 55. "My Father is the husbandman," who takes care of these branches, cutting off the suckers and the withered branches, pruning the vine, and purging the fruitful branches, that they may bring forth more fruit. Grotius thinks the occasion of this parable was taken from the Lord's supper he had then celebrated, or was instantly to celebrate; for as ch. vi. discoursing of this passion, he calls himself "the true bread," so here he calls himself "the true vine," nourishing to life eternal, with relation to that element, which was "the fruit of the vine" (Luke xxii. 18): and thus it seemed necessary to speak of the fruit of his death; because his disciples were offended at it, and their faith wavered on that account. Others think, that having spoken of Judas, as a branch not purged but withered, and fit only for the fire (xiii. 10, 11), he admonishes them to be careful that they become not such branches; and as he had said there, ver. 10, so he repeats that saying here, ver. 3, "Ye are clean," &c.

[2] Ver. 2. *Every branch in me that beareth not fruit.*] These unfruitful branches are said to be in Christ, or in his church, as being by profession Christians, and by baptism admitted into the church, and owning her faith; but they are still dead branches, because unfruitful in good works; for "faith without works is dead" (James ii. 26).

[3] *And every branch that bringeth forth fruit he purgeth.*] In its season, or the fit time of pruning. The apostles then laboured under many infirmities and prejudices of their minds; they were weak in the faith, and understood but little of Christ's salutary passion, and the oblation of himself as a piacular victim for their sins (Luke xviii. 34), as judging this not well consistent with that earthly kingdom which was fixed in their hearts; they knew nothing of the calling of the gentiles, or of God's intended kindness to them, and therefore would not preach to them without a special admonition from heaven so to do (Acts xi. 19); they were contending for primacy, and that out of prospect of carnal advantages (2 Cor. v. 16): from these and such like infirmities the good husbandman purged them, when he shed the Holy Ghost upon them, and sent them to preach the gospel to all nations. When therefore he saith, You are now καθαροὶ, "clean" (ver. 3), we must not understand this absolutely, but comparatively, in respect of those who did not believe or obey his word; and in good part, they being to be farther purged by the operation of the Holy Spirit.

[4] Ver. 4. *Remain in me* (by faith, love, ver. 9, and obe-

branch cannot bear fruit of itself, except it abide in the vine; no more (Gr. *so neither*) can ye, except ye abide in me (*by faith*).

5 I am the vine, ye *are* the branches (*which receive nourishment from the vine, and become fruitful by it*): He that abideth in me (*by faith*), and I in him (*by the Spirit*), the same bringeth forth much fruit: for [5] without me (*abiding thus in you*) ye can do nothing.

6 If a man abide not in me, he is [6] cast forth as a branch, and (*that*) is withered; and men gather them (*or, and is gathered*), and cast *them* into the fire, and they are burned (Gr. *καὶ καίεται, and is burned*).

7 If ye abide in me, and my words abide in you (*so that ye yield obedience to them*), [7] ye shall ask what ye will (*in my name, and for the glory of God*), and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; (*καὶ, and*) [8] so shall ye (*appear to*) be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even [9] as I (*his prophet*) have kept my Father's commandments (*doing all he sent me to do*), and (*so*) abide in his love.

11 These things have I spoken unto you (*of my abode in you by the Spirit, and your abiding in my words*), that (*through the comforts of the Spirit*) [10] my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, [11] as I have loved you (*to the end*, John xiii. 1, *and with a most fervent love*).

13 Greater love hath no man [12] than this, that a man [13] lay down his life for his friends. (*And this love will I show to you acting as my friends, and expect you should imitate it.*

14 *Now*) Ye are my [14] friends, (*and shall receive the*

---

dience, ver. 10), *κἀγὼ ἐν ὑμῖν, and I will remain in you.*] By my Spirit. Here is an ellipsis of the word *μενῶ*, as Matt. xx. 13, "To sit on my right hand—is not mine to give; but (it shall be given) to them for whom it is prepared of my Father;" 2 Thess. ii. 7, "He that letteth (will let) till he be taken away" (see 1 Cor. iv. 15, Gal. ii. 7).

[5] Ver. 5. *He that abideth in me, and I in him, bringeth forth much fruit: for, χωρὶς ἐμοῦ, without me ye can do nothing.*] That is, *χωρὶς ἐμοῦ ὄντες*, "being separated from me;" ver. 4, "not abiding in me," ver. 6, "being cast out from me." As this respects all Christians, the sense runs thus, "If ye abide in me by that faith which purifies the heart" (Acts xv. 9), "and worketh by love," (Gal. v. 6), and I in you by that Spirit (1 John iii. 24, iv. 13), without whom none can be a member of Christ (Rom. viii. 9), you shall abound in the fruits of the Spirit, but without my Spirit abounding in you, and uniting you to me your head, you can do nothing acceptable to me, or worthy of my gospel: as it respects the apostles it may farther note, that without the gifts and powerful assistance of the Holy Spirit, they could do nothing to convert the world to the faith, as being not sufficient of themselves for that work, but having their sufficiency from that God who giveth them the Holy Spirit (2 Cor. iii. 5, 6). Hence they are bid to stay at Jerusalem till this Spirit fell upon them (Acts i. 8).

[6] Ver. 6. *He is cast out, ὡς τὸ κλῆμα, καὶ ἐξηράνθη.*] *Ὡς τὸ κλῆμα*, supply *μὴ φερόμενον καρπόν*, "As a branch bringing forth no fruit;" or *καὶ* here signifies *because*, or *that*, and so the sense runs thus, As a branch is cast out that is withered, or because it is withered; for branches are first withered, and then cast out: so Josh. i. 5, *καὶ ὥσπερ*, "For as I have been with Moses, so will I be with thee:" xxii. 25, *καὶ ἀπαλλωρτιώσουσι*, "For they will turn away the children:" 1 Sam. ii. 15, "Give us roast, *καὶ οὐ μὴ λάβω*, for I will not receive sodden flesh of thee:" Micah vii. 8, "Rejoice not at my fall, *καὶ ἀναστήσομαι* for I shall rise again:" see Luke i. 24, John vi. 54. It also signifies *that*, or *which*: so Isa. v. 4, "What shall I do to my vine, *καὶ οὐκ ἐποίησα*, which I have not done?" so Matt. ix. 11, *καὶ ἰδόντες*, "Which the pharisees seeing:" Acts i. 19, *καὶ γνωστὸν*, "Which thing was known" (see Noldius de Partic. Heb. p. 297, 298).

[7] Ver. 7. *Ask what ye will, and it shall be given you.*] Whatever ye ask according to the will of God (1 John v. 14), for the promotion of his glory (xiv. 13), and the furtherance of your ministry (Matt. xxi. 21, 22), asking in faith (Mark xi. 24), and in my name (John xvi. 23), ye shall receive (see the note on Matt. xxi. 21).

[8] Ver. 8. *And ye shall be my disciples.*] By your likeness to me your Master, who am intent on this, that I may glorify my Father upon earth (xvii. 4), and give up myself to the death, that I may be more fruitful in drawing all men to the knowledge of him (xii. 24), it will appear that you, thus bringing forth much fruit to the glory of God, are my genuine disciples: *ἐν τούτῳ* is here to be repeated from the beginning of the verse.

[9] Ver. 10. *As I keep my Father's commandments, and abide in his love.*] Here it is inquired, how Christ, being truly God, could say he keeps his Father's commandments? I answer, as on earth he sustained the person of a prophet sent from him, it being necessary to that office that he should be sent by him, and do his commandments, according to those words of God, Deut. xviii. 18, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words into his mouth; and he shall speak to them all that I shall command him" (see ver. 19, 20). Hence Christ so often saith, "I speak not of myself, but as my Father gave me commandment, so I speak" (xii. 49, 50); declaring by these words he was no impostor, but that very Prophet of whom Moses spake (see the note on vii. 16 and viii. 28). Hence Chrysostom, Euthymius, and Theophylact note, that Christ spake this according to his human nature. But still Woltzogenius inquires, why, according to his human nature, he is said to obey the commandment of the Father, rather than of his own divine nature? I answer, because the Father is the fountain of the Deity, and because it belonged to Christ executing his prophetic office, to refer all to the glory of his Father, whom the Jews only owned.

[10] Ver. 11. *That my joy might be in you.*] i. e. I speak of your remaining in me by the Spirit, that your joy, arising from his consolations, may be full; and this joy I call mine, because this Spirit dwelleth in me, and is derived from me. Pious and true is the note of Woltzogenius here, "that the observation of God's commandments gives here the fullest and most perfect joy." For what richer treasure is there in this world, than that of a good conscience? and what greater joy than that which flows from the good Spirit "testifying to our spirits that we are the sons of God, and shall be made heirs of eternal life?" (Rom. viii. 17, Gal. iv. 6.)

[11] Ver. 12. *As I have loved you.*] Not only as in the paraphrase, but so as to lay down my life for you (ver. 13).

[12] Ver. 13. *Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα. Greater love than this hath no man, than that one should lay down his life for his friend.*] Here it is observable, that *ἵνα* after *μείζονα* signifies *ἢ ἵνα*, quàm ut; so in the Third Epistle of St. John, ver. 4, *μειζοτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα*, "I have no greater joy, than that I may hear my children walking in the truth."

[13] *To lay down his life for his friends.*] It is certain Christ did this for his enemies (Rom. v. 6—8). Christ notwithstanding speaks of his friends, as speaking only to his apostles, whom he here owneth as his friends. Note also, that Christ here saith he doth *ψυχὴν τιθέναι*, "lay down his life" for his friends, rather to express the greatness of his love than the merit of his passion; and when he doth so, he uses constantly this phrase, viz. John x. 15. 17, 1 John iii. 16; but when the merit of his passion is expressed, the phrase used is, *ἀποθανεῖν ὑπὲρ ἡμῶν*, or *περὶ ἁμαρτιῶν*, "to die for us," or "for our sins," Rom. v. 6. 8, 2 Cor. v. 15, Heb. ii. 9, 1 Pet. iii. 18, as the circumstances of those places show.

[14] Ver. 14. *You are my friends if you do whatsoever I command you.*] For both Cicero and Sallust* make this

---

* Idem velle et idem nolle ea demùm vera est amicitia. Sallust. Est enim lex illa justæ veræque amicitiæ, ut idem amici semper velint. Cic. Orat. pro Cn. Plan.

tokens of my love as such), if ye do whatsoever I command you.

15 (*And therefore*) Henceforth I call you not [15] servants (*nor treat you as such*); for the servant (*usually*) knoweth not what his lord doeth: but I have called (*and treated*) you (*as*) friends; [16] for all things that I have heard (*i. e. received*) of my Father (*to impart to you*) I have made known unto you.

16 Ye have not chosen me, but [17] I have chosen you (*first*), and ordained (*i. e. appointed*) you, that ye should go (*abroad into the world*) and bring forth (*much*) fruit (*by converting many to the faith*), and *that* your fruit should remain (*in a succession of Christians to the world's end*): that (*being thus employed in my service*) whatsoever (*in pursuance of that work*) ye shall ask of the Father in my name, he may give it you.

17 These thinks I (*especially*) command you, that ye (*moved by my example, and by these tokens of my love, may be induced to*) love one another.

18 If the [18] world hate you, (*let this give you no discouragement in the performance of your office, since it will be only with you as it hath been with me doing the same work, for*) ye know that it hated me before *it hated* you.

19 If ye were of the world (*conforming yourselves to it in your life and doctrine*), the world would love his own (*men like to them*): but because ye are not of the world, but I have chosen you out of the world (*to lead a life and preach a doctrine opposite to the vices of it*), therefore the world hateth you.

20 (*But*) Remember the word that I said unto you, (*viz.*) The servant is not greater than his lord (*and so cannot expect to be treated better*). If (*then*) they have persecuted me, they will also persecute you (*who are doing the same work*); if they have (*had*) [19] kept my saying, they will (*would*) keep yours also (*who speak the same things*).

21 But all these things (*this hatred*, ver. 19, *and persecution*, ver. 20) will they do unto you for my [20] name's sake, because they (*after all the miracles I have wrought in his name*) know not him that sent me.

22 If I had not come and spoken unto them (*the words of my Father*), they had not had sin (*in not knowing him that sent me*): but now (*they have heard and rejected his word*) they have no cloke (*or excuse*) for their sin, (*it being the fruit not of their want of knowledge of my Father's will, but of their hatred to him and his word; for*)

23 He that hateth me (*speaking the words of God, which I have learned from my Father*, John xii. 49, 50) hateth my Father also.

24 If I had not done among them [21] the works which none other man did (Gr. *hath done*), they had not had (*the*) sin (*of infidelity*): but now (*this sin must be charged upon their hatred, for*) have they both seen (*the works which the Father in me hath done*) and (*yet have been so far from being convinced and reformed by them, that they have*) hated both me (*who do them*) and my Father (*by whose power and commission I do them*).

25 But *this* cometh to pass, (*or, this they are per-*

---

conformity of will to him we love the test of sincere friendship.

[15] Ver. 15. *Not servants: for the servant knoweth not what his lord doeth.*] i. e. I deal not with you as servants, to whom I make known my counsels, οὐδὲ γὰρ ἐσπόταν φύσιν ἢ πρᾶξιν δούλους ἐεῖ εἰδέναι, "for servants are not," saith Xenophon, "to know the customs or actions of their lord," but only bosom friends (Epist. ad Æschinem).

[16] *For all things which I have heard from my Father I have made known unto you.*] Not absolutely, for they were not yet able to hear of the cessation of the law, of circumcision, and the sabbath, the casting off of the Jews, and the calling of the gentiles to be his church, without offence (xvi. 12); but all things fit to be told them then, concerning his salutary passion, his glorious resurrection and ascension, the mission of the Holy Ghost, the future judgment, and the promise of eternal life.

[17] Ver. 16. *I have chosen you.*] From the rest of the Jews to bear witness of me (ver. 27), and to be my apostles. That Christ speaks here of this election, appears (1.) from the preceding words, "Ye have not chosen me," as disciples among the Jews chose to themselves a master, for ye came not to me till I called you. (2.) From the persons called: for, saith Christ, "Have I not chosen you twelve, and one of you is a devil?" (vi. 70.) And (3.) from the end of their vocation here, viz. that they might go into the world and bring forth fruit, or that they should go forth and preach that gospel to the world, which should abide for ever (2 John 2), and erect that church against which the gates of hell should not prevail. It follows, "That you should go and bring forth fruit," &c., ἵνα ὅ, τι ἂν αἰτήσητε, "that whatsoever ye shall ask the Father in my name, he may give it you." I have observed, note on ver. 25, that there is often somewhat deficient after ἵνα: so 1 Cor. i. 31, ἵνα (sub. γένηται), "That (it may be) as it is written;" and so it seems to be here, the full sense being either that, being thus employed, or being thus fruitful, ye may ask what ye will.

[18] Ver. 18. *If the world hate you—hated me first.*] Here Christ begins to fortify his apostles against the hatred of the world, and to encourage them to continue firm and constant in the performance of their office against all its opposition: (1.) from his own example, who patiently had endured it before their eyes, and was now to suffer death by reason of it; so that they, who preached the same doctrine which rendered him so hateful to the world, might reasonably expect the like treatment from it; nor had they reason to expect it should be otherwise, or grudge it was not better with the disciple than with his master: for he being not of the world, and they being chosen by him out of the world, the ground of the world's hatred against them must be the same.

[19] Ver. 20. Εἰ τὸν λόγον μου ἐτήρησαν, *If they had kept my word.*] Some conceive that τηρεῖν here imports *to observe* with an insidious intent to carp at it, and accuse the author of it, as it is said of the church to Satan, he τηρήσει, "shall break, or observe, thy head" to wound it, καὶ σὺ τηρήσεις, "and thou shalt bruise, or observe, his heel" to ensnare it; Gen. ii. 15; but the right reading there seems to be τειρήσεις, *conteres*, nor are there any instances in the New Testament where the simple verb τηρέω bears that sense: for Matt. xxvii. 36. 54, the word signifies only *to observe*, not to watch an opportunity against, that being παρατηρεῖν (Mark iii. 2, Luke vi. 7, xiv. 1, xx. 20), and the phrase τηρεῖν λόγους μου, which is proper to St. John, is always taken in a good sense for an obedient observance of the words of Christ, viz. John viii. 51, 52. 55, xiv. 23, 24, xvii. 6, 1 John ii. 5, Rev. iii. 8. 10, xxii. 7. 9.

[20] Ver. 21. *But these things will they do for my name's sake, because they know not him that sent me.*] It is farther ground of comfort to you that you should be thus hated, not from your own fault, but for my sake, and so shall be entitled by that hatred to a great reward in heaven (Matt. v. 12), and that out of ignorance of, or hatred to, him that sent me, and being hated for our sakes, you need not question our protection and assistance.

[21] Ver. 24. *Works which no man ever did:* Ver. 22. *If I had not spoken to them,—no sin.*] i. e. Nor yet can they be said to hate me out of ignorance of my commission; for I have spoken to them a doctrine plainly divine, and worthy of God, against which they have no exceptions which arise not from their own lusts and prejudices, and have confirmed it not only with the testimonies of Moses and the prophets (v. 46), but also with such works as neither Moses nor the prophets ever did; had not this been done by me, they could not reasonably have been charged with the great sin of infidelity: but now, shutting their eyes against the light thus shining on them, and hardening their hearts against that strong conviction of my mission which my mighty works afford, it is evident that they reject me, not out of ignorance

mitted to do), [22] that the word might be fulfilled that is written in their law (Ps. xxxv. 19), [23] They hated me without a cause.

26 But when the Comforter is come, [24] whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall (*by his miraculous gifts*) testify of me (*who send him*):

27 And [25] ye also shall bear witness (*of me*), because ye have been with me from the beginning (*and saw my works*).

and weakness, but out of wilful hatred to me and him that sent me, and so their infidelity is inexcusable.

[22] Ver. 25. 'Αλλ' ἵνα, *But that.*] i. e. This hath happened, or is permitted. Examples of such an ellipsis we find frequently in this gospel: so ix. 3, ἀλλ' ἵνα, "But this hath happened" that the works of God might be made manifest; xiii. 18, ἀλλ' ἵνα, "But this hath happened to Judas," that the scripture might be fulfilled; xiv. 31, ἀλλ' ἵνα γνῷ, "But this I do that the world may know" (see note on xii. 40, and above at ver. 16).

[23] *For they have hated me without a cause.*] This, which David, who was a type of Christ, spake of himself, may reasonably be thought, in the mystical sense, to relate to "the Son of David," especially if we consider that the sixty-ninth Psalm, where these words are (ver. 5), is truly referred to Christ (see the Synopsis in the argument of that psalm).

[24] Ver. 26. *Whom I will send to you from the Father.*] It is certain, saith Betuleius, from the words, "I will send," that this cannot be understood of the eternal spiration of the essence, but of the temporary mission of the Holy Ghost, which Christ would ask of the Father (xiv. 16), and send from him in his name (ver. 26), after his departure (xvi. 7), after his glorification (vii. 39), and who was to be sent according to the promise of the Father (Luke xxiv. 49).

[25] Ver. 27. *And you shall testify of me*, &c.] You have been still my companions from the beginning of my prophetic office, and so are fit witnesses of my works: for good men use, and ought, to be believed, when they testify of what their eyes have seen, and their ears have heard, as the apostles did (Acts iv. 20, 1 John i. 1, 2).

CHAPTER XVI.

1 [1] These things have I spoken unto you, that ye should not be offended (*i. e. deterred from my service, by the sufferings you will be exposed to from the world. For*)

2 [2] They shall put you out of the synagogues (*as persons excommunicated*): [3] yea, the time cometh, that whosoever killeth you will think that he doeth God service (*by so doing*).

3 And these things will they do unto you, because they have not known the (*will of the*) Father, nor me (*who am sent by him to reveal it to the world*).

4 But these things have I told you (*beforehand*), that [4] when the time shall come (*when you are thus to suffer them*), ye may remember that I told you of them (*and so may be confirmed in the truth, by seeing my perfect knowledge of things future, and may remember you suffer only what I have forewarned you of*). And these things I said not unto you at the beginning

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. *These things have I spoken to you, that ye be not offended.*] i. e. These things, concerning the hatred of the world, and the reasons of it; and of those considerations which may induce you to bear it patiently, lest they coming unexpectedly upon you unarmed against them, you should fall from the faith, or desist from your office in the propagation of it: that this is the true notion of being scandalized, see the note on Matt. xviii. 6.

[2] Ver. 2. *They shall put you out of the synagogues.*] In their synagogues they had not only assemblies for reading the scriptures every sabbath-day (Acts xiii. 27, xv. 21), for public prayers and exhortations to the people then and upon other days (Acts xiii. 15), but offences committed against the law were there corrected, and sometimes punished with scourging (Matt. x. 17, xxiii. 34). And they who would not be reformed by stripes, nor by the lesser excommunication, which removed them, saith Buxtorf,* four feet from others, were pronounced ἀποσυνάγωγοι (John ix. 22. 24, xii. 42), and by a public recitation of their names were cast out of the communication of the church; which, Luke vi. 22, is "separating them, and casting out their names as evil;" this, Christ here saith, would be their portion.

[3] 'Αλλ' ἔρχεται ὥρα ἵνα, *Yea, the hour cometh, when whosoever killeth you shall think he doeth* λατρείαν προσφέρειν τῷ Θεῷ, *God service.*] The particle ἀλλὰ here signifies *yea*, and denotes the increase of a thing; as Luke xii. 7, ἀλλὰ καὶ, "Yea, even your hairs are all numbered;" see 1 Cor. iii. 2, xii. 22, ἵνα is here put for ὅτε, *when*, as ver. 32, "The time cometh ἵνα σκορπισθῆτε, when you shall be scattered;" see the note on the third epistle of John, ver. 4. The phrase λατρείαν προσφέρειν, "to offer sacrifice," is taken from Exod. xxxii. 29, "Consecrate your hands to the Lord, every one upon his brother;" that is, saith the paraphrase of Onkelos, Obtulistis oblationem, "Ye have offered an oblation." Hence the zealots among the Jews, who kill those they esteemed transgressors with their own hands, not expecting the judgment of the Sanhedrin, were by them deemed religious men, filled with zeal in the cause of God, they having their name, saith Josephus,* ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων, "from those that were zealous for what was good:" and therefore, after infinite slaughters of their brethren, they pronounced themselves ἀναμαρτητοί,† "men without offences:" and suitably to this prediction, Justin Martyr‡ informs us, that the Jews did καταράσθαι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν, "disgrace and execrate the Christians in their synagogues," and were αὐτοχείρες αὐτῶν, "killing them with their own hands wherever they could." This they will do, saith Christ, because they know not the Father; i. e. how alien those cruelties are from his benign nature: so Grotius (see the note on xv. 21).

[4] Ver. 4. *That when the time cometh you may remember*, &c.] And so be assured of my divine prescience and veracity; and therefore may not doubt of that assistance and consolation I have promised you under these troubles. But here it may be asked, why Christ here saith, "These things I said not to you at the beginning, because I was with you," when in the first mission of the apostles to preach in the cities of Judea, he useth almost the same words? Matt. x. 17, 18, and the like words, Matt. xxiv. 9, Luke vi. 22. Woltzogenius answers, that Christ in these places had in the general informed them of the great persecutions they were to suffer, but had not so clearly told them they were to suffer them on the account of religion; but this seems a mistake, for he had told them that they were to suffer these things in the Jewish synagogues "for his name's sake," and "for righteousness' sake," Matt. v. 12, 13, x. 18, xxiv. 9. I answer therefore, that what was spoken, Matt. xxiv. 9, was said about this time; and so Christ might well say, he "said it not to them from the beginning;" and that what Christ saith, Matt. x. and Luke vi., does plainly respect the times which were to come upon them after our Lord's departure from them; for the words of Christ in St. Matthew, from ver. 16 to 36, respect those times when they were to give testimony to him

* In voce *niddui.*

* De Bello Jud. lib. vii. cap. 30, p. 986.

† Ibid. cap. 34, p. 990, B.

‡ Dial. cum Tryph. p. 234, C. 323, C. 363, C. Apol. ii. p. 72.

(*of my preaching*), because I was (*then*) with you (*to protect you from, and comfort you in, all dangers*).

5 But now I go my way to him that sent me; and [5] none of you (*now*) asketh me (*as you did before*), Whither goest thou?

6 But because I have said these things unto you (*concerning my departure*), sorrow hath filled your heart.

7 Nevertheless I tell you the truth; (*viz. That*) [6] it is expedient for you that I go away (*from you*): for if I go not away, the Comforter will not come unto you; (*he coming to supply my absence, and as the consequent of my ascension into heaven*, John vii. 39;) but if (*when*) I depart, I will send him unto you.

8 And when he is come, [7] he will reprove the world (*and will convince men*) of (*their*) sin (*in rejecting me*), and of (*my*) righteousness, and of (*a future*) judgment:

9 Of sin, because they believe not on me (*of whose mission and resurrection he will convince them by his wondrous gifts conferred on them that believe in me*);

10 [8] Of (*my*) righteousness, because I go to my Father (*to whom I could not ascend were I not a righteous person*), and ye see me no more (*on earth*);

11 [9] Of judgment, because the prince of this world is judged (*i. e. the devil is condemned, and cast out of his dominions by my servants; and consequently the time will come when all the subjects of his dominions shall be judged also*).

12 I have yet [10] many things to say unto you (*concerning the abrogation of the sabbath, and your ritual law; of justification by faith without the works of the law*; &c.), but ye cannot bear (*i. e. receive*) them now (*without offence*).

13 Howbeit when he, (*who is*) [11] the Spirit of truth, is come, he will guide you (*executing your office*) into all truth: for he will not speak of himself (*deceitful and uncertain things invented by himself, as do the evil spirits in the heathen oracles*); but whatsoever he (*who searcheth the deep counsels of God*) shall hear (*i. e. shall know to be the will of the Father*), *that* shall he speak: and he [12] will shew you things to come.

14 He [13] shall (*also*) glorify me (*by what he teacheth*): for he shall receive of mine, and shall shew *it* unto you (*i. e. he shall be sent to impart to you the things which relate to my kingdom, my laws, and service; and what he teacheth you, is to be delivered in my name*).

15 All things that the Father hath are mine: (*the*

---

before the gentiles (ver. 18), and were to be filled by the Holy Spirit (ver. 20), and so do the words of St. Luke also, as appears from the particle ὅταν, "When these things shall happen;" what therefore Christ there foretells as future, he speaks of here as instant, and now ready to befall them.

[5] Ver. 5. *And none of you asketh me, Whither goest thou?*] This Peter asked, xiii. 36, but received no direct answer; they did not therefore so ask as to know (xiv. 5), much less to consider duly whither he was going, viz. to his and their Father's house (John xx. 17), or why he went, viz. "to prepare a mansion for you" (xiv. 2), or none of them asked now his departure was at hand, and so gave greater reason for this inquiry, whither he was going?

[6] Ver. 7. *It is expedient for you that I go away.*] Since by the advent of the Holy Spirit you will find greater comfort than from my presence; now this Spirit was not to come till Christ was glorified, and had ascended into heaven (John vii. 39). The word παρακλήτης, here mentioned, signifies an advocate and a comforter; he did the part of an advocate in respect of Christ and his gospel, by convincing the world of sin in not believing on him, and of the righteousness of Christ (ver. 9—11), and by confirming the apostles' testimony of him by signs and miracles, and various gifts imparted to them (Heb. ii. 4, 1 John v. 6—8), and by pleading their cause before kings and rulers (Matt. x. 18, 19), and against all their adversaries (Luke xxi. 15, Acts vi. 10). In respect of the apostles and the faithful, he also did the part of a comforter, as being sent for their consolation and support in all their troubles, filling their hearts with joy and gladness, and giving them an inward testimony of God's love to them, and an assurance of their future happiness (Rom. viii. 15, 16).

[7] Ver. 8, 9. *He will convince the world of sin, because they believe not in me.*] The Holy Spirit had departed from the Jews about four hundred years since; and his return, according to Christ's promise, must be sufficient to evince, that Jesus who had thus shed the Spirit upon his disciples, was the true Messiah, and so to convince them of sin, who believe not in him, as we see it did, Acts. ii. 37. 41.

[8] Ver. 10. *Of righteousness, because I go to the Father.*] For that was sufficient evidence, that the Father owned him as a righteous person, and his true prophet, though by the Jews he was condemned as an impostor. Now this the Holy Spirit proved, because his mission from heaven, and the miraculous powers done by him in the name of Jesus, evinced, that he who sent this Spirit from heaven was translated thither. Hence Peter, from this effusion of the Holy Spirit, argues that "this Jesus was by God made Lord and Christ" (Acts ii. 36), and that the Jews had crucified that Holy and Just One whom the Father had glorified (Acts iii. 13, 14).

[9] Ver. 11. *Of judgment, because the prince of this world is judged.*] i. e. Because Satan, the prince of the world, is now to be condemned, and cast out of his dominions: whence it may appear, that all who belong to his kingdom, and choose rather to serve him than Christ, their lawful prince and judge, shall be condemned with him (see the preface to the Epistles, §. 10).

[10] Ver. 12. *I have yet many things to say to you, but ye cannot bear them yet.*] viz. Concerning the abolishment of the sabbath and the ceremonial law, justification by faith without the works of the law, the rejection of the Jews, and the calling of the gentiles, which, through the prejudices you now lie under, ye cannot yet bear (see Orig. contra Celsum, lib. ii. p. 57, 58).

[11] Ver. 13. *The Spirit of truth shall lead you into all truth.*] Necessary to your apostolical office, and to direct the Christian church to the end of the world in all saving truth: for, as Irenæus notes,* "The doctrine which they taught, they after delivered in the scriptures, to be the pillar and foundation of our faith." And as St. Austin adds,† "Christ having committed to them the writing of those things, which he would have us read, they chose out those things to write which they judged sufficient to be written for the salvation of the faithful." It is therefore certain, that the apostles, in compiling the canon of scripture, were so assisted by the Holy Spirit, as to write all truths necessary for the salvation of the believers, and, consequently, that all things necessary to be believed or done by Christians, are fully and perspicuously contained in the holy scriptures.

[12] *And he shall teach you things to come.*] From this, and from the parallel place, xiv. 26, "He shall bring all things to your remembrance which I have said to you," two things are evident: (1.) that this promise of the Holy Spirit can belong only to the apostles, seeing to their remembrance only could Christ bring those things which he had said to them; (2.) that this promise can agree to no councils assembled after their decease, seeing they never challenged to themselves the gift of prophecy, nor had future contingencies revealed to them.

[13] Ver. 14, 15. *He shall glorify me: for he shall receive of mine, and show it to you. All things which the Father hath are mine.*] These words contain two arguments for the divinity of Christ. For,

First, The things the Holy Spirit was to receive from Christ, who is emphatically styled "the truth," are "all truth" by the apostles to be delivered to the church, and all

---

* Apostoli evangelium quod tunc præconiaverunt, postea per Dei voluntatem in scripturis nobis tradiderunt, fundamentum et columnam nostræ fidei futurum. Lib. iii. cap. 1, Quicquid Christus de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit.

† Electaque esse quæ scriberentur ea quæ saluti credentium sufficere videbantur. De Consens. Evangel. lib. i. cap. 35, et Tr. 49 in Joh. p. 355.

power to govern, and to give rules and laws to all men, and to judge and recompense them according to those laws, which under the Mosaical dispensation was done by me, and in my name, Phil. ii. 9—11;) therefore said I, that he shall take of mine, and shall shew it unto you.

16 (*It is but*) A little while, and ye shall not see me (*because I shall be taken from you by death*): and again, (*after my resurrection, it is but*) a little while, and (*that*) ye shall see me, (*and this I say,*) because (*then*) I go to the Father.

17 Then said *some* of his disciples among themselves, What is (*the import of*) this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell (*the meaning of*) what he saith.

19 Now Jesus knew that they were desirous to ask him (*the meaning of his words*), and (*therefore*) said unto them, Do ye enquire among yourselves of that (*which*) I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That (*for a season*) ye shall weep and lament, but the (*men of the*) world (*the rulers of the Jews*) shall rejoice (*at my sufferings*): and ye shall be sorrowful, but your sorrow shall be turned into joy (*at my resurrection, ascension, and mission of the Holy Ghost*, Luke xxiv. 51, 52, Acts ii. 46).

21 (*For as*) A woman when she is in travail hath sorrow, because her hour is come: but (*so*) as soon as she is delivered of the child, she remembereth no more the anguish (*she lay in*), for joy that a man (*child*) is born into the world (*so shall be your case*).

22 And ye now therefore (καὶ ὑμεῖς οὖν, *for you therefore*) have (*now*) sorrow (*because of my death*): but I will see your again (*after my resurrection*), and your heart shall rejoice, and (*though I personally be taken from you*) your joy (*through the Holy Spirit, shall be such as*) no man taketh (*or can take*) from you.

23 And in [14] that day (*that you receive this Comforter*) ye shall (*have need to*) ask me nothing (*for resolution of your doubts, as now you do*). Verily, verily, I say unto you, Whatsoever (*assistance*) ye shall ask the Father in my name, he will give *it* you.

24 [15] Hitherto have ye asked nothing in my name (*as Mediator betwixt God and man*): ask (*what is requisite for the discharge of your office*), and ye shall receive (*it*), that your joy (*in having all your petitions granted*) may be full.

25 These things have I spoken unto you in proverbs (*obscurely of the Father*): but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly (*the will*) of the Father.

26 At that day ye shall ask in my name: [16] and I say not unto you (*I need not say*), that I will pray (*or intercede with*) the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 (*And as*) [17] I came forth from the Father, and am come into the world: (*so*) again, I (*shall shortly*) leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

---

future contingencies respecting the church to the end of the world: for, saith Schlictingius* here, "To this we are to refer the Revelation of St. John, in which are contained prophecies of the state of the church from that time to the end of the world." Now the knowledge of these things must imply a divine prescience. "We speak," saith the apostle, "the wisdom of God, which God hath revealed to us by his Spirit" (1 Cor. ii. 7. 10): Christ therefore, from whom the Spirit received these things, must be God. Lastly, God saith to the idols of the gentiles, "Show the things that are to come, that we may know that ye are gods" (Isa. xli. 23); he therefore who showeth these things to the Spirit must be God.

Secondly, By saying, "All things which the Father hath are mine;" he challenges to himself the incommunicable attributes, and consequently that essence which is inseparable from them.

Ans. To this Woltzogenius answers, That the phrase, "all things," must be restrained to the subject of Christ's discourse, viz. to all things which the Spirit of truth was to reveal to them, and which respected their office and the good of the church; all which things the Father had communicated to him.

But (1.) Christ saith not here, I am conscious to the secrets of my Father; but "All things which the Father hath are mine." (2.) Christ here gives the reason, why he had said, "He shall receive of mine," viz. "because all that the Father hath is mine." Take away any thing from the generality of this expression, and you render our Lord's inference infirm, since that which you take away, the Holy Spirit might not receive from him. (3.) All those things, which he confesses are here to be understood, are sufficient to prove the divinity of Christ, as the citation from him shows.

[14] Ver. 23. *And in that day ye shall ask me nothing.*] i. e. When I have sent the Holy Spirit, to "lead you into all truth," you shall have no need to inquire satisfaction in any thing, as now ye do, or to ask the sense of any thing suggested to you by the Spirit, as you sometimes ask the meaning of my words. This sense of the word ἐρωτᾶν is gathered from ver. 19, "They were desirous ἐρωτᾶν to inquire of him" the sense of those words, "Yet a little while," and ver. 30, "There is no need that any one ἐρωτᾷ should inquire of thee"—in that day, i. e. say St. Austin and Maldonate, in the day of the judgment; but then the apostles could have nothing farther to ask for the church's benefit. And, secondly, it appears from the preceding verse, that day was the time when they should see him again after his resurrection, and so on. Nor can Origen's* conceit stand, that Christ here excludes himself, requiring them to pray only to God the Father; this being contrary to the practice of St. Paul and the whole Christian church (see note on Rom. x. 13).

[15] Ver. 24. *Hitherto have ye asked nothing in my name.*] i. e. By me as a mediator betwixt God and man, and with respect to my merits; do this after my death and intercession for you at the right hand of God, and you shall receive such answers as will fill you with joy.

Ver. 25. *These things I have spoken to you* ἐν παροιμίαις *in parables.*] Παροιμία ἐστὶ λόγος ὠφέλιμος μέτ' ἐπικρύψεως μετρίας ἐκδεδόμενος, "A proverb," saith St. Basil, "is a profitable speech uttered with some obscurity," and so it is here, as is apparent from the answer of the apostles, ver. 29, "Lo, now speakest thou plainly, and speakest no proverb;" and from the following words in the same verse, "Hereafter I shall no more speak to you in proverbs, but shall show you plainly (the will) of my Father."

[16] Ver. 26, 27. *And I say not that I will ask the Father, for he himself loveth you.*] i. e. I need not say this for your comfort, that I will intercede with my Father for you, seeing his love to you, who have thus loved me, is so great, as to incline him to grant your petitions on his own accord.

[17] Ver. 28. *I came out from the Father.*] See note on xiii. 3.

---

* Is revelabit vobis quid vel cum mundo, vel cum Judaico populo, vel cum ecclesiâ in posterum agetur; hùc etiam pertinet tota Apocalypsis Johannis, in quâ continentur prophetiæ de mirabili statû ecclesiæ Christi, ab illo tempore usque ad finem mundi.

* Οὐδενὶ τῶν γεννητῶν προσευκτέον ἐστὶν, οὐδὲ αὐτῷ τῷ Χριστῷ, ἀλλὰ τῷ Θεῷ τῶν ὅλων καὶ πατρὶ. Περὶ Εὐχῆς, p. 48.

30 Now are we sure that thou knowest all things (*in that thou knowest our secret whisperings among ourselves*), and (*so*) needest not that any man should ask thee (*that thou mayest know what they desire, thou knowing this unasked*): by this [18] we (*more firmly*) believe thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own (*home*), and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me (*being with you by my Spirit*) ye might have peace. In the world ye shall have tribulation: but [19] be of good cheer; I have overcome the world (*and, as I am able, so by my sufferings am I the more inclined to assist and strengthen you against the temptations of it*).

[18] Ver. 30. *By this we believe that thou camest forth from God.*] Why did they not believe him to be God? saith Woltzogenius. Ans. They say this sufficiently, by owning he knew all things, even the thoughts of men's hearts; and thence, as they well might, concluding, "he came forth from God:" for omniscience and the knowledge of the heart being the attributes of God (1 Kings viii. 39, Jer. xvii. 10), they cannot be communicated to any without the communication of the divine nature.

[19] Ver. 33. *Be of good comfort, I have overcome the world.*] Being prepared to suffer that death, by which I am to be freed from all the injuries of the world, and to be crowned with glory, and you shall also do it by faith in me, which is your victory over the world (1 John v. 4, 5), and by my strength, which shall enable you to do all things (Phil. iv. 13), of which you cannot doubt after so many tokens of my love (Rom. viii. 35—37).

CHAPTER XVII.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come (*that my work on earth by my sufferings now instant should be finished*, ver. 4); [1] glorify (*now*) thy Son (*by his advancement to the right hand of majesty and power*), that thy Son also may glorify thee (*by propagating the knowledge of thee and of thy gospel through the world*; see Examen Millii):

2 [2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him (*so instate him in that kingdom in which he shall exercise that power in bringing many to the faith, and so fitting them for life eternal*).

3 And this is (*the true way to*) life eternal, that they might [3] know thee (*to be*) the only true God (*in opposition to those false gods they now ignorantly wor-*

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 1. *Glorify thy Son.*] Not only by his advancement to a state of glory, but by such wonders attending his sufferings, and such a glorious resurrection, as may entirely remove the scandal of the cross. In answer to which request, some were forced, even by what they saw at his death, to say, "Surely this man was the Son of God;" and others, who had clamoured for his death, to "smite their breasts;" and God soon after declared, that he had made him "Lord and Christ, a Prince and Saviour" (Acts ii. 36).

[2] Ver. 2. Καθὼς ἔδωκας, *As thou hast given him power over all flesh.*] In destination and promise only, say most interpreters. But since the Baptist said ἐέδωκεν, "He hath given all things into his hands" (iii. 35), seeing the evangelist saith the same, xiii. 3, seeing Christ himself saith, "The Father ἔδωκε hath given all judgment to the Son" (v. 22), and promiseth to raise the dead, because ἔδωκε, "he had given him" power to judge all men, and Christ himself saith not, Matt. xxviii. 18, "All power is *now given* me," but ἐδόθη "hath been given me in heaven and in earth;" I see no reason for this restriction or limitation of the word; only it may be granted, that as he only exercised his power upon earth, whilst he was in it, so was he to exercise it from heaven more fully after his resurrection.

[3] Ver. 3. *To know thee,* τὸν μόνον ἀληθινὸν Θεὸν, *the only true God, and him whom thou hast sent, Jesus Christ.*] i. e. That the gentiles, quitting their dumb idols and false gods, may own thee alone to be the living (1 Thess. i. 9), and "true God," who madest heaven and earth (Acts xiv. 15), and that the Jews may own me to be thy Son sent to them from heaven, and that Messiah, which, according to thy promise made to Abraham and David, thou hast sent to them; for by knowing thee fully, they will know me also whom all men are to worship "as they worship the Father," and whom he that doth not worship, doth not truly honour the Father (v. 23): for "I and the Father are one" (x. 30); "whom no man knoweth who he is, but the Father, and he to whom the Father will reveal him" (Luke x. 22); whom "he that denies hath not the Father" (1 John ii. 23); doth not know him, "and he that seeth, sees the Father also" (xiv. 9, xv. 21, xvi. 3).

Obj. Here the Socinians say, that these words plainly prove that the Father alone is the true God, and that by the words μόνον τὸν ἀληθινὸν, "the only true God," Christ must be excluded from being true God, since otherwise the Father would not be only so. But to this we answer,

Ans. 1. That these words cannot be reasonably supposed to exclude him from a true divinity, who is in scripture styled ὁ ἀληθινὸς Θεὸς "the true God:" now that Christ is so styled, see the note on 1 John v. 20. True therefore is the gloss of Grotius, that "he is styled the only true God, in exclusion of those, quos falsa gentium persuasio introduxerat, whom the false persuasion of the gentiles had introduced;" not so as to exclude the other persons, but κατ' ἀντιδιαστολὴν τῆς πολυθεΐας, "in opposition to polytheism;" as Epiphanius,* or εἰς ἀναίρεσιν τῶν μὴ πεφυκότων εἶναι ἀληθινῶν, "for the removal of those which by nature are not true gods," as Athanasius saith.† Hence the Pseudo-Ignatius‡ observes that "the evangelist saying, the Father is the only true God, did not omit what belonged to our Lord, but premised this, saying, In the beginning was the Word, and the Word was God." And in this sense the word "only" is frequently applied to God in the Old Testament: so Deut. xxxii. 12, Κύριος μόνος "the Lord only was their guide, and there was no Θεὸς ἀλλότριος, false God with them," and yet the angel in whom his name was (Exod. xxiii. 21), went with them; "the angel of his presence saved them" (Isa. lxviii. 9), and was the captain of their host (Josh. v. 14): so also Isa. xliii. 11, "I am the Lord, and there is no Saviour besides me;" and ver. 12, "I am the Lord your God, and there is no ἀλλότριος, strange God with me" (see Judg. x. 16, 1 Sam. xii. 3, Ps. lxxxi. 9): see also the word *solus*, so used by Irenæus often; as when he saith of the Maker of the world, that he is solus Deus,§ and solus Dominus, and solus Conditor, and solus Pater, and solus continens omnia, and yet puts into the symbol of faith owned by all Christians that Christ‖ is ὁ Κύριος ἡμῶν καὶ Θεὸς (see the note on 1 Cor. viii. 3).

Woltzogenius saith, this place proves Christ is not God in the most perfect sense, in which he is to be understood to be God, qui est auctor et origo omnis Deitatis, et qui Deitatem à seipso habet, non ab alio, "who is the author and original of the whole Deity, and who hath his divinity from himself, and not from another:" and if this be all they

* Hær. 25, p. 6. † Cont. Ar. lib. iv. p. 257
‡ Ep. ad Antioch. §. 4. § Lib. ii. cap. 1.
‖ Lib. i. cap. 2.

ship), and (*may know and believe in*) Jesus Christ, whom thou hast sent (*to reveal this life to them*).

4 I have glorified thee on the earth (*by declaring thy will to the Jews*): I have finished the work (*the prophetical office*) which thou gavest me to do (*on earth*).

5 And now, O Father, glorify thou me with thine own self (*by exalting even my human nature to the right hand of glory, and crowning me*) with [4] the glory which (*as to my divine nature*) I had with thee before the world was.

6 I have manifested thy name (*and doctrine*) unto [5] the men which thou gavest me out of the world: thine they were (*by faith in thee before*), and thou gavest them me (*by causing them to believe in me*); and they have kept thy word.

7 [6] Now they have (*fully*) known that all things

---

contend for, we, who believe that Christ is "God of God," may grant this, and yet maintain that he is God, not by title only, as angels and magistrates are styled *elohim*, but by communication of the divine nature, as being the true God, and having the name of God distributively given, and the divine attributes ascribed to him only; i. e. in opposition to them who are only called gods, but are not by nature so.

2. We answer, that the exclusive particle *only* is not in construction to be joined with the true God thus, "To know thee only to be the true God:" for the words run not thus, *σὲ μόνον τὸν ἀληθινὸν Θεὸν*· but thus, *σὲ τὸν μόνον ἀληθινὸν Θεὸν*, "Who only art true," or "The God who alone art true," and whereas against this Crellius objects that the word *ἀληθινός*, being an adjective, cannot be here the predicate; this is confuted by many instances in this gospel; for *φῶς τὸ ἀληθινὸν* is the light which is truly so, i. 9, and so is "the true bread," vi. 32, and "the true vine," xv. 1, it being manifest that in all these places, *true* is the attribute or the thing predicated, of light, bread, the vine.

And whereas they urge farther, that the word *solus*, only, added to it, excludes all other things from any communion with that of which it is predicated, and so imports, that the Father alone is a true God; this assertion may be confuted from many instances both of the Old and New Testament. As when Jacob says of Benjamin "He is left alone" (Gen. xlii. 38), viz. in respect of Joseph, not of his ten brethren; and of Christ, that "he was left alone," viz. in respect of the multitude, when yet his disciples were with him (Luke ix. 18. 36, John viii. 10), and when he saith, "Ye shall leave me alone: and yet I am not alone, for the Father is with me" (xvi. 32). But to proceed to instances more apposite, we read of "the blessed and only Potentate, King of kings, and Lord of lords, *ὁ μόνος ἔχων ἀθανασίαν*, who only hath immortality" (1 Tim. vi. 15, 16). Now if this be said of God the Father, as the Socinians must assert, or allow Christ to be truly God, yet must they allow that Christ, who is styled "King of kings, and Lord of lords," by reason of his powerful victories over the enemies of his church (Rev. xvii. 14, xix. 15, 16), is also *δυνάστης*, "a potentate;" that he who "hath life in himself," and "of whose kingdom there shall be no end" (John v. 26, Luke i. 33), "hath" also "immortality;" and he who is exalted to God's right hand, "dwells" also "in light inaccessible:" they therefore must allow that neither the word "only" before "potentate," nor before "immortality," excludes Christ from a communion in those attributes. Solomon saith of God, i. e. according to the Socinians, of the Father (1 Kings viii. 39), *σὺ μονώτατος*, "Thou only knowest the hearts of all men;" and yet Christ saith, that "all the church shall know," that he is "the searcher of the hearts and reins," viz. of all men, that being necessary, that, as it follows, he might "give to all men according to their works" (Rev. ii. 23): and St. Jude speaks of some wicked men, who denied *τὸν μόνον Δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν*, "our only Master, God, and Lord" (ver. 4). If they say this is meant of Christ, as probably it is, all these words being put by apposition with one only article prefixed, and the same persons being by St. Peter said "to deny the Lord that bought them" (2 Pet. ii. 1), surely they will not say, these words exclude the Father from being our Master, God, and Lord; or if they do interpret them of God the Father, they cannot deny, against express scripture, that Christ is our Lord and Master (see John xiii. 13, 14, 1 Cor. viii. 6, Eph. iv. 5). All these instances therefore, showing the falsehood of that assertion, do also show the weakness of the Socinians' arguments from these words against the Deity of Christ, and of the Holy Ghost.

[4] Ver. 5. *And now, Father, glorify me with the glory which I had with thee before the world was.*] Having shown, in the note on Phil. ii. 6, that Christ had a glory with God the Father, before he took upon him our nature; that when he did so, he laid aside his glory, "and took upon him the form of a servant," and that after his ascension he resumed this glory, and appeared in it, and says that he will come hereafter, sometimes, "in the glory of the Father," as Matt. xvi. 27, sometimes, "in his own glory," Matt. xxv. 31, and sometimes, in the glory of both, Luke ix. 26; this glory he now desires to be given him, not only as the Word, as it was before, but as the Word made flesh also: and therefore Theophylact gives the sense thus, *τὴν ἀνθρωπίνην μου φύσιν ἄγαγε εἰς τὴν δόξαν ἣν εἶχον παρὰ σοὶ ἐγὼ Λόγος*, "Bring my human nature into a participation of the glory which I the *Λόγος* had with thee before the beginning of the world." But this plain and obvious exposition of the words demonstrating his divinity, as I have shown in the note recited, the Socinians will not admit of, and therefore say that he requests that the glory which he had before in the appointment, or designation of the Father only to it hereafter, he might now actually enjoy; and Grotius joins with them in this exposition. But,

First, It seems unreasonable to say absolutely he had any thing before he had a being to have, supposing a subject in which that is contained which he is said to have. The first place cited by Grotius as parallel, viz. that Christ was foreknown "before the foundation of the world" (1 Pet. i. 2), is plainly impertinent, there being no hint in the words of Christ here of any such foreknowledge, but a plain assertion that he "had" this glory "before the foundation of the world." So are the words cited from Eph. i. 4, "He hath elected us in Christ before the foundation of the world, to be holy:" for the apostle saith not, as Christ doth of his glory, that we had any holiness before the foundation of the world, but only that we were chosen to it. His third instance, from Rev. xiii. 8, where we read thus, "Whose names were not written in the book of life of the Lamb slain from the foundation of the world," seems only pertinent because it is ill translated; for that the true translation should be thus, "Whose names were not written from the foundation of the world, (i. e. were not written) in the book of life of the Lamb slain," is evident from xvii. 8, where we read thus, "Whose names are not written in the book of life from the foundation of the world." And, lastly, the citation from 2 Tim. i. 9, "He hath saved us, and called us with a holy calling, according to his own purpose, and the grace given to us in Christ Jesus, before all ages," seems only to be pertinent on the same account; translate the words thus, "According to his own purpose before all ages, and the grace given us in Jesus Christ," and there is in them no appearance of any likeness to Christ's words: and this translation is sufficiently confirmed from the parallel places, Tit. i. 2, 3, Eph. i. 3, 4.

Secondly, Christ here saith, "Glorify me with the glory which I had *παρὰ σοὶ*, with thee;" now that phrase signifies as much as "with thee," or "in thy presence," in the perpetual use of scripture. So Numb. xxii. 9, "Who are the men that are *παρὰ σοὶ*, with thee?" 1 Sam. xxii. 3, "Let my father and my mother be *παρὰ σοὶ*, with thee." Now he that hath no being cannot, without the greatest catachresis, be said to be with another. And, lastly, Christ speaks of a glory, which the Father had given him, because he loved him before the foundation of the world: now sure it is improper to say any thing is beloved when it is nothing, or when it has no being.

[5] Ver. 6. *I have manifested thy name to those whom thou hast given me out of the world.*] i. e. To my disciples whom thou hast given to me, by causing them to believe in me; I have by my doctrine taught them, and by my miracles, done before their eyes, given them the clearest prospect of thy power, wisdom, holiness and goodness.

[6] Ver. 7. *Now they have known,*] By my divine doctrine and miracles, which they have heard and seen, that I derived both from thee.

whatsoever thou hast given (*i. e. authorized*) me (*to do or say*) are of thee (*i. e. were indeed thy words and works*).

8 For I have given (*i. e. declared*) unto them the words which thou gavest (*in commission to*) me (*to speak*); and they have received them (*as thine*), and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: [7] I pray not (*in this address*) for the world, but for them which thou hast (*already*) given me (*out of it*); for they are mine (*having thee for their Father*).

10 And all mine are thine (*thy children*), and thine are mine (*having me for their teacher and guide*); and I am glorified in them (*by the miracles done by them in my name, and by the converts they make to the Christian faith*).

11 And now I am no more in the world, [8] but these (*my apostles*) are (*to continue*) in the world, and I (*am to*) come to thee. Holy Father, keep through thine [9] own name (*or power*) those whom thou hast given me, that they may be one, as we *are* (*by the participation of the Spirit*. See Examen Millii).

12 While I was with them in the world, I kept them in thy name: (*and by thy power imparted to me,*) those that thou gavest me I have kept, and [10] none of them is lost (*hath perished, or fallen off from me*), but the son of perdition (*and this it was thy pleasure to permit*); that the scripture might be fulfilled (see Examen Millii).

13 And now come I to thee; and these things I speak (*in their audience while I am*) in the world, [11] that they might have my joy (*the joy which I have promised them*, xv. 11,) fulfilled in themselves (*by the presence of the Spirit, whose fruits are joy and peace*).

14 I have given (*i. e. taught*) them thy word; and the [12] world hath hated them, because they are not of the world, even as I am not of the world (see xv. 18, 19).

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them [13] from the evil (*of the world.*

16 *And thus I pray, because*) They are not of the world (*and so will certainly be hated by it*), even as (*I have been, because*) I am not of the world.

17 Sanctify [14] them through (Gr. *in, or for the propagation of*) thy truth (*by sending the Holy Ghost upon them*): thy word (*they are to preach to the world*) is (*the*) truth.

18 As thou hast sent me into the world (*to deliver*

---

[7] Ver. 9. *I pray not for the world.*] These things which follow respecting only my apostles, which are to preach my gospel to all nations, I request not for that world which hath no knowledge of me. They who hence argue that Christ died not for the world, nor sought the salvation of it, but of some few persons in it, because he here prays not for it, must be mistaken; for,

First, They plainly contradict both Christ and his apostles, for Christ saith, he "came not to condemn the world, but that it might be saved," John xii. 47; that "God sent his Son into the world, that the world, through him, might be saved," iii. 17. Hence this evangelist assures us he was "the propitiation for the sins of the whole world," 1 John ii. 2, and others of them, that he came "to seek and to save that which was lost," as doubtless all the world was (Matt. xviii. 11).

Secondly, They vainly argue, that Christ never prayed for the world, because he saith here, I do not do it now, which is arguing against plain matter of fact: for how oft doth he say to the Jews, "Ye are of the world" (John viii. 23), and of his apostles chosen out of them, that they were called "out of the world?" as here, ver. 6. 14. 16, and yet he saith to them, Luke xix. 42, *εἰ ἔγνως*, "How do I wish that thou hadst known, in this thy day, the things which belong to thy peace!" And, hanging on the cross, he said, "Father, forgive them," Luke xxiii. 34, making intercession for those transgressors, Isa. liii. 12. He therefore saith that, in this address, he prayed not for them, because he was asking those things which could not agree to them, but to his apostles only, or to those whom God had given him out of the world; viz. that they might be consecrated to their apostolical functions, or by that Spirit which "the world could not receive," John xiv. 17, that their joy, from his presence with them, might be full; nor is there any thing in this whole prayer which is not proper to believers only. And,

Thirdly, This very prayer for them is made for the sake of the world, and with respect to their saving faith; i. e. "for them who should believe through his word," ver. 20; that "the world might believe and know that the Father hath sent him," ver. 23. So that he prayed for his apostles for this very end, that the world by their means might believe, and believing might have life through his name: it is therefore plain he made this prayer, in which he saith, "I pray not for the world," out of affection to the world, and with this design, that the preaching of the apostles to them might be more effectual for their conversion and salvation.

[8] Ver. 11. *Καὶ οὗτοι, But they are in the world.*] *Καὶ* here signifies *but*, as Gen. xxxi. 7, Exod. i. 17, vii. 12, Numb. iv. 20, v. 18, Deut. i. 43, iii. 7, iv. 9, viii. 18, Josh. i. 8, 1 Sam. i. 13, Ps. iv. 3, Matt. i. 25, xi. 17, xii. 39, xvii. 12, John v. 40.

[9] *Keep them in thy name.*] i. e. By thy power; so "name" is used, 1 Sam. xvii. 45, 2 Chron. xvi. 11, Ps. xliv. 5, lxxxix. 24, Matt. vii. 22, Acts iv. 7.

Οὓς ἔδωκάς μοι· see Examen Millii in locum.

[10] Ver. 12. *And none of them is lost.*] i. e. Either by temporal death (xviii. 9), or by falling off from me, but *ὁ υἱὸς τῆς ἀπωλείας*, "the son of perdition," i. e. Judas, worthy of perdition. So "a son of death," is one worthy of it, 2 Sam. xii. 5, and *ἔθνος ἀπωλείας* is a nation fit to be destroyed, Ecclus. xvi. 9 (see Matt. xxiii. 15, and the note on Eph. ii. 3).

[11] Ver. 13. *That they may have my joy fulfilled in them.*] i. e. That the joy they had hitherto from my love to them (v. 11), my presence with them and care of them, may, in my absence, be increased by the presence of that Spirit with them, who will supply my bodily absence (xvi. 7), and whose fruits are "joy and peace" (Gal. v. 22); yea, by whom I, though absent in body, am still present with them (xiv. 11).

[12] Ver. 14. *The world hath hated them*, &c.] This desire of thy protection and assistance is needful to them, who will be certainly exposed to great hatred from the world; and fit to be granted by thee, seeing they will be thus hated for preaching thy word to the world.

[13] Ver. 15. *But that thou shouldst keep them ἀπὸ τοῦ πονηροῦ, from the evil.*] From the evil men of the world, and from Satan, the prince of the world, who, by their means, endeavours, by fiery persecutions, to suppress the truth, and destroy or discourage the preachers of it; whence their persecutions are ascribed not to them but to Satan, Luke xxii. 31, 1 Thess. ii. 18, iii. 5, Rev. ii. 10. From the eleventh to the sixteenth verse we learn how necessary divine aid is to our preservation and success, even in pious enterprises, and so how necessary it is to seek it by fervent prayer; and also from our Saviour's affection to them, care of them, and prayer for them, how certain they who sincerely devote themselves to his service may be of his aid in it, and his protection while they are so employed.

[14] Ver. 17. *Ἁγίασον*, &c. *Sanctify them by thy truth.*] i. e. Consecrate and set them apart, for the propagation of thy truth. Now this sanctification to the priesthood, under the old testament, was made, first, with a sacrifice offered for them. So Moses receives a command, *ἁγιάζειν*, "to sanctify the priests," *ὥστε ἱερατεύειν μοι αὐτούς*, that they might serve or offer to God, by the oblation of a bullock or a ram, Exod. xxix. 1, and thus Christ sanctified his apostles by offering up himself for them, ver. 19; secondly, by anointing them with holy oil (ver. 7); and in this sense, Christ desires here the Father to sanctify them to their office, by the descent of the Holy Spirit, styled, "the oil of gladness," and "the promise of the Father," on them, and by whose assistance they became "able ministers of the new testament" (2 Cor. iii. 6) which before they were not; and are therefore bid not to be-

thy mind to it), even so have I also sent them into the world (*on the same errand:* see note on xx. 21).

19 And [15] for their sakes I sanctify (*i. e. offer up*) myself (*a piacular victim*), that they also (*being justified through faith in me*) might be sanctified through (Gr. *in or for*) the truth (see ver. 17).

20 Neither pray I for [16] these alone, but for them also which shall believe on me through their word;

21 [17] That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us (*by the participation of that Spirit which is in me*): that the world (*by the powerful operations of this Spirit in them*) may (*be induced to*) believe that thou hast sent me.

22 And [18] the glory which thou gavest me (*i. e. the power of doing miracles by the Spirit of God*) I have given them; that they may be one, as we are one (ver. 21):

23 I in them, and thou in me, that they may be made perfect in one (*spirit working in them as it did in me*); and that (*so*) the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, [19] I will that they also, whom thou hast given me (*when they have finished their course on earth*), be with me where I am; that they may behold my glory, which thou hast given me: for (*because*) thou lovedst me before the foundation of the world.

25 O righteous Father, (*the men of*) the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and (*farther*) will declare it (*by the illuminations of the Holy Spirit*): that (*so*) [20] the love wherewith thou hast loved me (*which moved thee to give the Holy Spirit without measure to me*, John iii. 34, 35) may be in them, and I in them (*by the same Spirit*).

---

gin their preaching to the world, till this Spirit from on high was come upon them (Luke xxiv. 49, Acts i. 8).

[15] Ver. 19. Καὶ ὑπὲρ αὐτῶν, *And for them I sanctify myself.*] i. e. I offer up myself to be slain, as a piacular victim, as Chrysostom saith here; in which sense, the word ἁγιάζειν is often used, as I have shown, note on Heb. ii. 11. Nor do these words admit of the sense which some give them, thus, For their sakes I shall, by my resurrection, show myself to be the Holy One; for, as that is not to sanctify himself, so neither was it so needful for their sakes, who believed this already, saith our Lord, ver. 7, 8.

[16] Ver. 20. *Neither pray I for these alone, but for them that shall believe,* &c.] As Christ (ver. 17) had prayed for his apostles, that they might be filled with the Spirit, so here he asks the same thing for those that should believe through their word, that they also might be replenished with the gifts of the Holy Ghost, according to the prediction of the Baptist, Matt. iii. 11, and his own promise, vii. 38, 39, and as it after came to pass. That these words, viz. "That they may be one, as thou, Father, art in me, and I in thee;" are to be interpreted not of a union of concord, but by the participation of the Spirit, of the Father, and the Son, is proved; see note on xiv. 20. Add that Christ declares, he did his miracles by the Holy Spirit (Matt. xii. 28), that the Spirit was given to him without measure (iii. 34), that thereby he was "anointed to preach the gospel" (Luke iv. 18, 19). Christ also says, that the Father, abiding in him, did these miracles (xiv. 10), and that the Jews, by the doctrine thus preached, by virtue of this unction, and the miracles thus done by the Spirit of God, might and ought to know that the Father was in him, and he in the Father (x. 38), and he promises, that they who believed in him should do greater works than he had done, because, going to the Father, he would send the Holy Spirit to them, to abide ever with them (xiv. 12. 16—18); and then adds, that "in that day you shall know that I am in the Father, and you in me, and I in you" (ver. 20). All which things prove that the Father was in Christ, and he in him; not only by the union of the divine nature with the human, but by union of the same Spirit also residing in him; and consequently the union of believers with them both must be by the same Spirit: whence it is said, that "he that is joined to the Lord, is ἓν πνεῦμα, one spirit" with him, 1 Cor. vi. 17, that their bodies are made "the temples of the Holy Ghost," ver. 19, and they are a "habitation of God through the Spirit," Eph. ii. 2. This farther will appear from the end of this union, which is, saith Christ, "that the world may believe and know that thou hast sent me:" for this the apostles testified, and made known to the world, not by their concord, but by virtue of that Spirit with which they were endowed from on high, and which God gave to them that believe (Acts v. 32); and this interpretation we may learn from the words of Irenæus,* to the same effect. This also will be still more evident from the words following.

[17] Ver. 21. Ἵνα πάντες ἓν ὦσι, *That all may be one.*] Origen here saith, the apostles and the prophets shall then know the Father, ὅταν γίνωνται ἓν, ὡς υἱὸς καὶ πατὴρ ἓν εἶσιν, "when they are become one, as the Son and Father are one," which he thus explains in his commentary on these words, Rom. v. 5, "The love of God is shed abroad in our hearts, by the Spirit that he hath given us; ut per istud Spiritûs Sancti donum compleatur ille sermo quem Dominus dixit, Sicut tu Pater in me, et ego in te, et isti in nobis unum sint, divinæ scilicet naturæ participes effecti in abundantiâ charitatis per Spiritum Sanctum ministratæ; that by this gift might be fulfilled that saying of the Lord, That they may be one in us, as thou, Father, art in me, and I in thee, being made partakers of the divine nature, in the abundance of love ministered to them by the Holy Spirit;" and in this sense the fathers often say that at the resurrection we shall be θεοποιούμενοι, as being then completely made partakers of the divine nature, by the Spirit of God then more fully dwelling in us, and so "God will be all in all" in his glorified saints.

[18] Ver. 22. *And I have given them the glory which thou gavest me,* &c.] By this glory we are to understand Christ's power of working miracles; which power was given to the apostles, and those who believed through their preaching, by virtue of the Holy Spirit, which came down upon them: for, by the power of this Spirit, Christ wrought his miracles, and so manifested τὴν δόξαν αὐτοῦ, "his glory," ch. ii. And the administration of the gospel is upon this account said to be ἐν δόξῃ, "in or with glory," 2 Cor. iii. 7. 11, and the apostles are said to have seen "the glory of the Lord," and to have been "transformed into the likeness of it, from glory to glory, even as by the spirit of the Lord," ver. 18 (see the note there). This glory Christ is here said to have given his apostles, not only that they might be one with the Father and the Son, but also that the world might know the Father had loved them, as he had loved Christ, whom he had so loved as to give the Spirit without measure to him.

[19] Ver. 24. *I will that those whom thou hast given me, may be with me,* &c.] i. e. I will that they may be received up after the resurrection into heaven, as I was; for it seems probable, that none of the saints, no, not the apostles, are to be received into the supreme heaven, to enjoy the beatific vision, before that time (see note on xiv. 3).

[20] Ver. 26. *That the love wherewith thou hast loved me, may be in them.*] i. e. That thou mayest love them, as being thy sons by adoption, so as to make them partakers of an eternal inheritance (Rom. viii. 17), and so as to fill them with thy Spirit (Gal. iv. 6), and, raising them from the dead, mayest crown them with eternal glory.

---

* Effundit (Christus) Spiritum Patris in adunationem et communionem Dei et hominum, ad homines quidem deponens Deum per Spiritum, ad Deum rursùs imponens hominem per suam incarnationem. Lib. v. cap. 1.

CHAPTER XVIII.

1 When Jesus had spoken these words, he [1] went forth (*of the city*) with his disciples (*and went*) over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither (*it being night*) with lanterns and torches and weapons (*to apprehend him*).

4 Jesus therefore, [2] knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him (*We seek*) Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them (*when he said this*).

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then (*when they were risen up*) asked he them, again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me (*only*), let these (*my disciples*) go their way:

9 (*And this he said*) [3] That the saying might be fulfilled, which he spake, Of them (*apostles*) which thou gavest me have I lost none (*i. e. I have suffered none to perish*).

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. (*And*) the servant's name was Malchus.

11 Then said Jesus unto Peter, [4] Put up thy sword into the sheath: (*for*) the cup which my Father hath given me (*to drink*), shall I not drink it?

12 Then [5] the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to [6] Annas first; for he was father in law to Caiaphas, which (*Caiaphas*) was the high priest that same year (*that Jesus was crucified*).

14 Now Caiaphas was he (Gr. *and it was that Caiaphas*), which gave counsel to the Jews, that it was expedient that one man should die (Gr. *perish*) for the (*preservation of the*) people.

15 ¶ And Simon Peter followed Jesus, and [7] *so did*

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. Ἐξῆλθε, *He went out with his disciples.*] Not only out of the chamber where he supped with them, for that he did when he said, "Arise, let us go hence" (xiv. 31), but out of the city; the gates, in such a time of peace, and of such a congress to the passover as the city could not well contain, being not shut. The evangelist adds, that he went "over the brook Cedron to a place where was a garden;" that, as the sin of the first Adam, which brought destruction upon his posterity, was committed in a garden, so that salutary passion of the second Adam, which was to rescue us from that destruction, might begin in the like place: so the fathers. Into this garden he went with the eleven disciples, though going farther into it, to his agony, he took with him only Peter, James, and John (Matt. xxvi. 37).

[2] Ver. 4. *Jesus therefore knowing all things that were to come upon him.*] This the apostle notes, to show that Christ fell not into the hands of the Jews, for want either of power, as he shows, ver. 6, by striking them all to the ground with a word that came to apprehend him, the providence of God not suffering him to die without these marks of a divine majesty and power; or for want of wisdom to foresee their machinations against him; but as freely giving up himself to the death for the welfare of mankind. Vain therefore is the saying of Celsus,* that "a wise man, had he foreseen the danger, would have avoided it if he could do it;" for, if kings and captains have given up themselves freely to death, and the utmost perils, for the temporary safety of their country, much more might our blessed Lord do this for the salvation of the whole world.

[3] Ver. 9. Ἵνα πληρωθῇ ὁ λόγος, &c. *That the saying might be fulfilled, which he spake, Of those which thou hast given me have I lost none.*] That this saying could not relate to the eternal state of Judas, or our Lord's apostles, appears, (1.) from the precedent words, "Let then those go away;" for, saith the evangelist, these very words were spoken, that the saying of Christ, xvii. 12, might be fulfilled; and yet Christ's desire that they might quietly be dismissed was designed only to secure their temporal preservation. (2.) From the words themselves, recorded xvii. 12, "Of those that thou hast given me I have lost none but the son of perdition, that the scripture might be fulfilled," viz. Ps. cix. 8. Now this scripture St. Peter interprets of the temporal death of Judas, Acts i. 16. 20. It is no objection against this interpretation, that the apostles were not always preserved from a violent death, most of them being taken away by martyrdom: for this our Lord could not intend, since he himself had told them, before he spake these words, that some of them should be put to death, and some should drink of his cup (Matt. xx. 23, xxiv. 9); but only that he being present with them had thus lost none of them; and hence he prays that in his absence his Father would thus keep them: and accordingly the apostle testifies, that when they were engaged in their apostolical function, they were wonderfully preserved by the divine providence, insomuch that even this was a testimony of the life and power of Jesus (2 Cor. i. 10, iv. 10, 11, xiii. 4), and especially they were so preserved, that none of them fell from their apostolic office, as Judas did (Acts i. 25).

[4] Ver. 11. *Put up thy sword into the sheath.*] Vain here is the inference of Bernard, in his epistle to pope Eugenius, from these words, That both the spiritual and the material sword belonged to the church, telling him, the material sword is his, though it be not to be wielded by his hand, but by the hand of the soldier, yet so as he is to do it ad nutum sacerdotis, at the will of the priest. For, with what sense can it be gathered from Christ's reprehension of St. Peter for using this sword, even before he was made a priest, according to the doctrine of the Romanists; or from Christ's command to put it up into the sheath, that it belonged to the priest; or because Peter had a sword, which belonged not at all to his office as an apostle, that the pope must have a title to that more than to his net or fishing-boat? The two swords, of which Christ spake, were both material, and of them Christ said, "It is enough;" not to combat with their adversaries, but to show the peril of that present time (see the note on Luke xxii. 38).

[5] Ver. 12. Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος, *The band and the captain.*] At the time of the passover, it was customary for the Roman president to send a whole band of a thousand men for a guard to the temple; the captain of which band is here called χιλίαρχος.

[6] Ver. 13. *And they led him away to Annas first.*] That by him, who was more aged and better experienced in the law, Caiaphas might be directed what to do in that case, or because he was the prince of the Sanhedrin; from him he was sent bound to Caiaphas the high-priest, as appears from ver. 24 (see the note there). Of his being sent to Annas the other evangelists say nothing, because nothing was done to Christ there, but all was performed at the palace of the high-priest; there was Christ examined (ver. 19), and there Peter denied him (Matt. xxvi. 57. 69).

[7] Ver. 15. Καὶ ὁ ἄλλος μαθητής, *And the other disciple.*] He seems not to be John: for he being a Galilean as well

* Apud Orig. lib. ii. p. 71.

another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then said the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it [8] was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then (*Annas having sent Jesus to him*) asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake (*my doctrine*) openly to the world; I ever taught (*it*) in [9] the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why (*then*) askest thou me (*of my doctrine*)? ask (*rather*) them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus (*on the cheek*) with the palm of his hand, saying, Answerest thou the high priest so (*rudely*)?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if (*I have said*) well, [10] why smitest thou me?

24 (*This he said to him,*) Now (*that*) Annas [11] had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself (*with the servants*). They said therefore unto him (see note on Matt. xxvi. 69), Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied (*it*) again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and (*but*) they [12] themselves went not into the judgment hall (*among the heathens*), lest they should be defiled (*by them*); but (*stayed without*) that they might eat the passover (*i. e. the other paschal offerings, clean and undefiled*).

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, [13] It is not lawful for us to put any man to death: (*and this they said, not that they might not have done this after such license given, but*)

---

as Peter, they might have equally suspected him on that account.

[8] Ver. 18. Ὅτι ψύχος ἦν, *For it was cold.*] The Jews, saith Dr. Lightfoot, testify, that there might be snow or frost at the passover; and Radulphus, that great dews fell then, which made the air cold till the sun had exhaled them.

[9] Ver. 20. *I taught always in the synagogue,* καὶ ἐν τῷ ἱερῷ *and in the temple.*] This confutes them who say, Christ came not to Jerusalem, lest the Romans should suspect him of affecting a kingdom: for here he testifies that "he taught daily in the temple;" after his first miracle done in Cana of Galilee, we find him going up to Jerusalem to keep the passover, where he abode at least eight days; and many seeing the miracles that he did believed on him, v. 1; and vi. 4, he ascends again to the feast; so that we have reason to believe he never declined that feast. He also went up to the feast of tabernacles (vii. 10), and preached to the people in the temple (ver. 13), and wrought such wonders that the Jews cried out, "When Christ cometh, will he do more miracles than these" (ver. 31). This feast being ended, he goes to the mount of Olives, and returns the next day to preach in the temple (viii. 1, 2). At the feast of dedication, we find him again walking in Solomon's porch (x. 23), and there declaring himself to be the Son of God. Ch. xi. he is at Bethany, but two miles distant from Jerusalem, where he raises Lazarus from the dead; and from Bethany he goes to Jerusalem, the people going before him, and crying, "Hosanna to the Son of David."

[10] Ver. 23. *Why smitest thou me?*] Hence we learn that we are not literally to understand the precept of turning the other cheek to him that smites us; for Christ himself did not this, but defends the innocency of his words; which also shows that to stand up in the defence of our own innocency cannot be contrary to the Christian duties of patience and forgiveness. It is the observation of Suidas and Phavorinus, that δέρω signifies τὸ ἐκδέρω, *to excoriate,* δείρω δὲ τὸ τύπτω, but δίρω *to smite;* but it is certain that δέρω bears the sense of smiting in the New Testament, thus ἀέρα δέρων is "smiting of the air," 1 Cor. ix. 26, εἰς πρόσωπον δέρειν, "to smite on the face," 2 Cor. xi. 20 (see Mark xii. 3, Acts xvi. 37), and also in profane authors; so δέρεσθαι καὶ δέρειν δι' ἡμέρας, is "daily to beat," or "to be beaten," scholiast Aristoph. in Vespis, p. 463, F. (See Examen Millii).

[11] Ver. 24. Ἀπέστειλεν οὖν, *Annas had sent him bound to Caiaphas.*] Ἀπέστειλεν, here the perfect is put for the pluperfect tense; so ἔδησεν αὐτόν, "He had bound him," Matt. xiv. 3, and ver. 4, ἔλεγε, "He had said;" so ἐκράτησε, ἔδησε, ἔλεγε, "He had apprehended and bound—had said," Mark vi. 17, 18, and ver. 26, ἀπέκοψε, "he had cut off."

[12] Ver. 28. *They went not out into the judgment-hall.*] Among the gentiles, whom they esteemed as unclean (Acts. x. 28), lest by touching them they should be unclean, as the law pronounces him that touches an unclean person (Numb. xix. 22), and so should be unfit to eat the *chagigah,* or paschal sacrifices, which began to be eaten on the fifteenth day, and being holy things, might not be eaten in their defilement. That these are also called the passover, and that the paschal lamb was eaten the evening before, and that there was no translation of it to another day, either by reason of the sabbath, or the uncleanness of the congregation, see the appendix to Mark xiv. and Dr. Lightfoot.

[13] Ver. 31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any man to death.*] The Jews say that the power of inflicting capital punishments upon offenders was taken from them by the Romans forty years before the destruction of their city and temple: so we read in the Jerusalem Talmud, L. Sanhedrin, cap. 7, in that of Babylon, Sanhedr. fol. 41, in Aboda Zara, fol. 2, in Maimonides, Tr Sanhedr. cap. 14, sect. 13. And if it had remained with them at this time, it is supposed they would have been more speedy in cutting off our Saviour. But yet it seemeth evident that the Jews still retained the power of judging and condemning those to death, who were Jews by nature and original, and by their laws deserved to die: for after they were reduced to a Roman province, this privilege, saith Josephus,* was still granted to them, τοῖς πατρίοις ἔθεσι καὶ ἱεροῖς χρῆσθαι, "to use the sacred institutions and customs derived to them from their fathers." And it was granted to Hyrcanus their high-priest, that if any controversy arose, περὶ τῆς Ἰουδαίων ἀγωγῆς, "touching the discipline of the Jews κρίσιν γένεσθαι παρ' αὐτοῦ, the judgment of it should be referred to him."† Accordingly we find the high-priest and his council stoning Stephen, not jure zelotarum, "by the rage of zealots," as some conceive, but according to the law, that the blasphemer should be stoned (Lev. xxiv. 16, Deut. xvii. 6, 7), for he is brought before the high-priest and his council (Acts vi. 15, vii. 1), who were the proper judges in this case: witnesses are produced, who testify before them that he had spoken blasphemous words "against the temple and the law, against Moses and against God" (Acts vi. 11. 13); these witnesses do also stone him first, according as the law re-

---

* Antiq. lib. xiv. cap. 17, p. 487. † P. 486.

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die (*viz. by being lifted up upon the cross*).

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing (*makest thou this inquiry*) of thyself, (*from a desire to know the truth?*) or (*because*) did others tell it thee of me? (*laying it to my charge as a crime, that I profess myself Messiah their King.*)

35 Pilate answered, Am I a Jew (*that I should ask this for my own satisfaction? The men of*) thine own nation and the chief priests have delivered thee unto me: what hast thou done (*to incense them thus against thee, and cause them to lay this crime to thy charge*)?

36 Jesus answered, (*True it is that I am a king; but*) [14] my kingdom is not of this world (*nor to be propagated by force of arms: for*) if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now (*this being not done, it appears that*) is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that (*which is true, for*) I am a king. To this end was [15] I born, (*that I might reign over the house of Jacob for ever*, Luke i. 33,) and for this cause came I into the world, that I should bear witness unto the truth. Every one that is (*a lover and believer*) of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I (*should*) release unto you the King of the Jews?

40 Then cried they all again, saying, (*Release to us*) not this man, but Barabbas. Now Barabbas was a robber.

---

quired. Thus also Saul, armed with the power of the high-priests and elders, persecuted the Jewish Christians, ἀχρὶ θανάτου, "unto death," and led them bound to Jerusalem to be punished (Acts xxii. 4, 5), thus also would they have judged Paul after their own law (Acts xxiv. 6), and "would have killed him" (Acts xxiii. 37), had not Lysias the chief captain rescued him from their hands; this, say they, he did by violence, i. e. by an invasion of their rights; this, saith he, I did, "knowing that he was a Roman," and so would not have done it, had he been a Jew only. They therefore seem to say they could not do this in the case of Christ, because they had accused him before Pilate, not of crimes committed against their law, but of sedition, and aspiring to a kingdom in prejudice to Cæsar and the Roman government, of which things it belonged to Pilate, not to them, to judge. But perhaps this matter may be compounded by reflecting on Ananus the high-priest, who killed James the brother of our Lord, and stoned many other Christians, ὡς παρανομήσαντας, "as being transgressors of the law;" this, saith Josephus, οἱ περὶ τοὺς νόμους ἀκριβεῖς, "they who best understood their laws disliked, saying that Ananus should not have called a council concerning life and death, without license from Albinus the Roman president;" whence I infer, that the power of inflicting capital punishments, even upon the Jews converted to the Christian faith, was then so taken from them, that they could not ὀρθῶς, "regularly" do it without leave first obtained from the Roman president; but with his leave they might inflict upon them any capital punishment denounced against malefactors by their law. And if it be here said that Pilate gave them leave to inflict this death on our Lord, by saying, "Take ye him, and crucify him" (xix. 6); to this the answer is, (1.) that Pilate had given them no such license when he spake these words; (2.) that crucifixion was none of the kinds of death assigned by their law; and, (3.) that Pilate by these words seems not to authorize them to do this, but rather to say to them, Do it at your peril, for I judge him innocent (see the note there).

[14] Ver. 36. *My kingdom is not of this world.*] And so hath nothing to do with, or opposite to, the Roman government; it is not of human or mundane original, but from heaven, and so it meddles not with the affairs of this world; it hath none of the pomp or splendour of the world; none to fight for it with any carnal weapons (Luke ix. 56); it exercises no dominion over men's bodies, but their souls only. So the phrase ἐκ τοῦ κόσμου οὐκ εἶναι, "not to be of this world," signifies, John viii. 23, xv. 19, xvii. 14, especially when it is opposed to being ἐκ τοῦ πατρὸς, "from the Father," 1 John ii. 16, and ἐκ τοῦ Θεοῦ, "from God," 1 John iv. 4—6. So when Domitian inquired of the kingdom of Christ, of what nature it was, and when and where it was to be set up; the nephews of that Judas who was the brother of our Lord, answered, It was* "not an earthly but a heavenly kingdom, to be set up at the end of the world."

[15] Ver. 37. *For this cause was I born, and for this cause came I into the world.*] Hence the Socinians infer that Christ was born before he came into the world: and that this latter phrase denotes only his entrance on his public ministry (iii. 17. 19, ix. 39, xi. 27). But this follows not from these words, which only may import the same thing; viz. that Christ was born, and came into the world to this end, that he might bear witness to the truth (see the notes upon the places cited).

---

* "Ὅτι οὐ κοσμικὴ μὲν οὐδ' ἐπίγειος, οὐράνιος δὲ καὶ ἀγγελικὴ τυγχάνει ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη· Euseb. Hist. Eccl. lib. iii. cap. 20.

CHAPTER XIX.

1 Then Pilate therefore (*to satisfy the clamours of the Jews*) took Jesus, and [1] scourged *him.*

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him (*let it therefore suffice that I have scourged him*).

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! (*how despicable he is, and how ridiculous it is to think of his affecting a kingdom, or attempting any thing against Cæsar's government.*)

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him.* Pilate saith unto them, (*If ye will have it so*) [2] take ye him, and crucify *him*: for I find no fault in him (*and therefore cannot do it myself*).

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 1. Καὶ ἐμαστίγωσε, *And scourged him.*] After the manner of the Romans, who chastised them first with whips who were to be crucified, though Pilate did this not with an intent to crucify him in whom he found no fault, but hoping that their rage might be satisfied with it (see note on Luke xxiii. 16).

[2] Ver. 6. *Take ye him, and crucify him.*] Pontius Pilate does not give them leave to do this, but rather saith, If you

7 The Jews answered him, We have a law, and [3] by our law he ought to die (*as being guilty of blasphemy,*) because he made himself the Son of God (John x. 33).

8 ¶ When Pilate therefore heard that saying, he was the more afraid (*to crucify him*);

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou (*mayest have this power over malefactors and ordinary men, but thou*) couldest have [4] no power *at all* against me (*the Son of God, and wholly innocent*), except (*through the wise counsel of God appointing me to die for the salvation of mankind*) it were given (*i. e. permitted*) thee from above (*to put me to death*): therefore he that delivered me (*the Son of God*) unto thee (*that I might be crucified as a malefactor*) hath the greater sin (*though thy sin in condemning him in whom thou findest no fault at all cannot be little*).

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [5] If thou let this man go, thou art not Cæsar's friend: (*for*) whosoever maketh himself a king (*he by so doing*) speaketh against Cæsar (*as saying in effect he is not the rightful king over us*).

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth (*of the judgment-hall*), and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, (*i. e. Friday in the paschal week*, ver. 31. 42, see the appendix to Marx xiv.) and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [6] We have no (*person we own as our*) king but Cæsar.

16 Then [7] delivered he him therefore unto them to be crucified. And they (*i. e. the soldiers*) took Jesus, and led *him* away.

17 And he bearing his cross (*part of the way*, see note on Luke xxiii. 26) went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, (*This is*) JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin,

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered, What I have written I have written (*i. e. the inscription shall not be changed*).

23 ¶ Then the soldiers, when they had crucified Jesus, took his (*other*) garments, and made four parts (*out of them*), to every soldier a part; and (*they took*) also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, [8] Let us not rend it (*it being all of one piece*), but cast lots for it, whose it shall be: (*and this was done*) that the scripture might be fulfilled, which saith (Ps. xx. 19), They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, [9] Mary the *wife* of Cleophas, and Mary Magdalene.

---

will have it so, do it yourselves at your peril, for I cannot condemn a man without a fault (so Grotius).

[3] Ver. 7. *By our law he ought to die,* ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *because he made himself the Son of God.*] The Jews could not here mean the law against false prophets, Deut. xviii. 20, partly because the reason here assigned doth not prove Christ a false prophet, partly because Christ neither tempted them to worship himself, and much less to worship false gods; nor did he give them any false sign; which are the only reasons assigned in that chapter for putting the false prophet to death; how much more probable is it that they meant the law against blasphemy, Lev. xxiv. 16, because they do not only seek to kill him as a blasphemer, for these very words, John v. 18, but to stone him, which was the very kind of death assigned by that law to the blasphemer: see John x. 33. 36. Hence in the other evangelists they charge him with blasphemy, and judge him worthy of death for this confession, that "he was the Son of God," Matt. xxvi. 64—66, Mark xiv. 61. 64, Luke xxii. 71, 72, as judging that by this assertion, he being a man made himself equal with God. Schlictingius owns this, but then adds, that the Jews misunderstood and calumniated him in this inference, Christ meaning no more by this assertion, than that he was the true Messiah. But against this mitigation of the import of the words there lies a plain objection, that though Christ was so much concerned for the honour of his Father, whose honour must be impaired by the advancement of the best of men to an equality with it; and though this blasphemy, if truly laid to his charge, was a sufficient evidence that he was not the Christ: yet neither in the fifth nor tenth of John, doth he ever plainly say he was not God, or that he never did intend to signify, by this expression, that he was equal with God, as is shown in the notes on those two places; which yet, had he been only man, seems more necessary to have been done, for the honour of God, and for the removal of so just a prejudice against him, than to remove any other calumny they falsely charged upon him.

[4] Ver. 11. Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, *Thou couldest have no power against me,* &c.] This seems to be a Jewish phrase, importing a power to take away the life of another; as when Saul saith to Doeg, 1 Sam. xxii. 18, "Fall upon the priests"—"Exercise authority among them," saith the Chaldee; and the same expression is there used when David bids his servant "fall on the Amalekite," 2 Sam. i. 15, and when king Solomon "sent Benaiah to fall upon Adonijah," 1 Kings ii. 25, and upon Joab, ver. 29, 30, and upon Shimei (see the paraphrase here).

[5] Ver. 12. *If thou lettest this man go, thou art not Cæsar's friend.*] This chiefly moved Pilate, because, as Tacitus and Suetonius observe, Tiberius was apt to suspect the worst; and the least crimes with him made a man guilty of death, if they related to the government: he durst not therefore venture that this charge should be laid against him by the Jews.

[6] Ver. 15. *We have no king but Cæsar.*] By this how plainly do they condemn themselves as guilty of rebellion in all their attempts by war and tumults to free themselves from the government of Cæsar, and own that the terrible destruction, which at last came upon them, was from themselves!

[7] Ver. 16. *Then Pilate delivered him to them.*] Not to the Jews, but to the soldiers, that he might be crucified, as he was, by them; though he, who was delivered to the soldiers to be crucified only at their request, and to satisfy their restless clamours, that he might be crucified, may be well said to be delivered up to them who brought him to Pilate for this end, and prevailed with him thus to give him up.

[8] Ver. 24. *Let us not rend it, but let us cast lots for it.*] They divided his other garments into four parts, and then cast lots what part each of them should choose (Matt. xxvii. 35, Mark xv. 24, Luke xxiii. 34), but they cast lots for his coat who should have the whole.

[9] Ver. 25. Μαρία ἡ τοῦ Κλωπᾶ, *Mary the wife of Cleophas.*]

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, [10] Woman, behold (*him who is to take care of thee, as if he were*) thy son!

27 Then saith he to the disciple, Behold (*her whom thou must henceforth treat as*) thy mother! And from that hour that disciple (*St. John*) took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things (*else relating to his life on earth*) were now accomplished, that the scripture might (*in this also*) be fulfilled, saith, I thirst.

29 Now there was set (*for the soldiers*) a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It (*i. e. my work on earth*) is finished: and (*then*) he bowed his head, and gave [11] up the ghost.

31 The Jews therefore, because it was the preparation (*i. e. Friday*), that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) (*as being not a sabbath only, but the second day of unleavened bread, from whence they reckoned their sabbath till pentecost, and the day of presenting or waving the sheaf-offering*, Lev. xxiii. 11. 15, *and so a triple festival*,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other (*thief*) which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they [12] brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out [13] blood and water.

35 And he that (*standing by the cross*, ver. 26) saw *it* bare record, and his record is true: and he knoweth that he saith true, (*and testifies it*) that ye might believe.

36 For these things were done (*according to foregoing prophecies concerning him*), that the scripture should be fulfilled, (*which saith*, Ps. xxxiv. 20,) A bone of him shall not be broken.

37 And again (*that*) [14] another scripture (*might be fulfilled, which*) saith (Zech. xii. 10), They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of (*offending*) the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an [15] hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in (*or near*) the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

Or, *Alpheus*; חלפי being flexible into *Alphai* or *Cleophi*. Here it is to be rendered "Alpheus," for this Mary was the mother of James the less (Mark xv. 40), whose father was Alpheus (Matt. x. 3).

[10] Ver. 26. *Woman, behold thy son!*] Hence it is gathered, that Joseph her husband was then dead; whence Christ takes care she should not be destitute, and therefore charges his beloved disciple to treat her as his mother; and he accordingly takes her home to his own house.

[11] Ver. 30. Παρέδωκε τὸ πνεῦμα, *He gave up his spirit.*] Into his Father's hands (Luke xxiii. 46). The Jews, saith Grotius, who believed a judgment to come, used this phrase to signify that the soul, leaving the body at the time of death, "returned to God that gave it" (Eccles. xii. 7), to receive its sentence from him.

[12] Ver. 33. *They brake not his bones:* Ver. 36. *And this was done that the scripture might be fulfilled* (which saith) ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *A bone of him* (or, it) *shall not be broken.*] This is usually referred to the command touching the paschal lamb, "Thou shalt not break a bone of it," Exod. xii. 46, Numb. ix. 12, where the Greek saith, ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ. But David being also a type of Christ, we may as probably refer this to the words, Ps. xxxiv. 20, "He keepeth all their bones, ἓν ἐξ αὐτῶν οὐ συντριβήσεται, one of them shall not be broken:" that promise, which respects all righteous persons, being more especially to be fulfilled in this "Just One."

[13] Ver. 34. Καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ, *And forthwith came thereout blood and water.*] The covenant of the old law was confirmed by blood mixed with water to keep it from congealing (Heb. ix. 19): so also was the covenant of the new testament (1 John v. 6). Dr. Lightfoot farther saith, that, according to the tradition of the Jewish rabbins, when Moses smote the rock, there came forth first blood, and then water; now "that rock was Christ" (1 Cor. x. 4).

[14] Ver. 37. *And again another scripture saith, They shall look upon him whom they had pierced.*] The application of these words to Christ agrees with the opinion of the ancient Jews, who interpret Zech. xii. 10, of Messiah the son of David, as Moses Haddarson in Gen. xxviii., though R. Solomon Jarchi, R. David, and Abarbanel, refer it to the death of Messiah the son of Joseph. Hence also note, that what the Romans did by the instigation of the Jews, is fitly ascribed to the Jews themselves.

[15] Ver. 39. *About a hundred pound weight.*] Which was an indication, not only of the wealth, but also of the great affection of Nicodemus to the blessed Jesus: hence, also, they not only anoint him, as they commonly used to do others, but bury him with so great a mixture of spices as was done at the funerals of great men. So Jacob was embalmed after the Egyptian manner, Gen. l. 2; Asa "with spices and sweet odours," 2 Chron. xvi. 14.

CHAPTER XX.

1 The first *day* of the week cometh [1] Mary Magdalene early, when it was yet dark, unto the sepulchre (*other women being with her*), and seeth the stone taken away from the sepulchre.

2 Then (*seeing this*) she (*instantly*) [2] runneth, and cometh (*not to all the disciples, but*) to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 1. *Mary Magdalene.*] More women and more Maries came to the sepulchre (Luke xxiii. 55, xxiv. 1), but the other evangelists beginning still with her, St. John, by naming her who only spake, and only looked down into the sepulchre, left the rest to be understood.

[2] Ver. 2. *She runneth before, and cometh to Simon Peter.*] All the interpreters that I have met with say, that Mary ran not presently to Peter and John, but only after she had seen

3 Peter therefore went forth, and that other disciple, and came to (*-wards*) the sepulchre.

4 So they ran both together: and (*but*) the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and [3] he saw, and believed, (*either the report of the women, or our Lord's resurrection, which they believed not before*).

9 For as yet [4] they knew not (*the import of*) the scripture, (*which said*) that he must rise again from the dead.

10 Then the (*two*) disciples went away again unto their own home.

11 ¶ But Mary (*returning with them*) stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and (*but she*) knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, [5] Touch me not (*spend not now thy time in touching my body*); for I am not yet ascended (*I shall not presently ascend*) to my Father: but go (*first*) to my brethren, and say unto them, I (*am shortly to*) ascend unto my Father, and your Father; [6] and *to* my God, and your God (*to do for you the things of which I spake*, xiv. 16).

18 Mary Magdalene (*then*) came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

---

the Lord (ver. 18): and this they prove from Luke xxiv. 10, 11. But this cannot consist with the words of St. John, who saith, she came to Peter and John only; whereas St. Luke and the other evangelists say, she came to all the rest of the apostles (Matt. xxviii. 8, Mark xvi. 10). When she came to St. Peter and St. John she came alone, and complained to them that Christ's body was taken away, not thinking that he was risen; so here: when she came to the rest of the apostles, she came with the message from the angel, and from Christ himself, that he was risen, Matt. xxviii. 7, 8. 10, and was seen of her, Mark xvi. 10, 11, Luke xxiv. 23; so here, ver. 18: which plainly shows that all the other evangelists speak only of this second coming, mentioned ver. 18.

Obj. St. Luke saith, "They came to the apostles;" and then adds, xxiv. 12, that Peter ἔδραμεν ran to the sepulchre.

Ans. That word may be thus rendered, "Peter had run, and stooping down had seen;" as if he should have said, The woman told the words of the angels to the disciples; and Peter also, to his admiration, had seen the body gone, and the linen clothes wrapped up by themselves: which, by the way, is an evidence that Christ's body was not stolen away by his disciples, since they would have carried it away embalmed as it was, and not have stayed to wrap up the napkins.

[3] Ver. 8. *And he saw, and believed.*] Peter only saw and admired at what was done (Luke xxiv. 12), but St. John saw and believed, not the words of Mary, for we find not that either of them suspected her of falsehood, but the resurrection of Jesus, or the words of Christ, "After three days I will rise again:" this, John saith, was the reason of his faith, not the predictions of the Old Testament: for, as for the apostles,

[4] Ver. 9. *As yet they knew not the scripture* (which saith) *that he ought to rise from the dead.*] So infirm was the faith, not only of the Jews in general in that age, but of the apostles also, that they believed not the two fundamental articles of the Christian faith, the death and resurrection of the Messiah: as for the Jews, a contrary tradition had obtained among them that their Messiah should not die (John xii. 34): and though our Saviour spake oft to his disciples of his death and resurrection, this tradition and thoughts of his temporal kingdom were so fixed in their heads, that his disciples "understood not what he said: and this saying was concealed from them" (Mark ix. 32, Luke ix. 45, xviii. 34). Whence Christ, after his resurrection, upbraids them with their slowness to believe the scriptures, and shows them from them, that Christ "ought to suffer, and rise again the third day," Luke xxiv. 25. 44, 45. And hence it follows, that the Jews then understood not that any of their sacrifices were types of our Saviour's passion, or availed to procure the remission of their sins on that account, and so could have no explicate faith in his blood, or expect justification by it. Whence St. Paul in that whole chapter, Heb. xi., in which he speaks so much of the faith of the patriarchs, hath not the least intimation of the relation that it had to the death of the Messiah.

[5] Ver. 17. *Touch me not; for I am not yet ascended to my Father.*] I was once inclined from these words to think, that as the sacrifice was not only to be slain, but the blood was to be brought into the sanctuary, and there presented before God to obtain the remission of sins; so Christ here intimated, that having offered up his body to the death, he, to complete his priestly office, and procure the full pardon of our sins, was immediately to ascend into the heavenly sanctuary, to present there his blood before God: for why else doth he say, "Hold, or detain, me not; for I have not yet ascended?" Why doth he add these words, "Go, tell my disciples, I ascend?" But finding that no evangelist ever speaks of any such immediate ascent after his resurrection, and that no commentator, ancient or modern, ever thought of such a thing, I think it better to refer these words to what Christ said to his disciples not long before his passion: for he had told them for their comfort, that he was shortly to go to his Father (xiv. 12), and that then he would enable them to do greater works than he himself had done; and that this was just matter of their joy (ver. 28), and was more expedient for them than his presence with them (xvi. 7), because then he would send the Comforter, and whatsoever they should ask the Father in his name should be done to them (ver. 23), because the Father himself loved them (ver. 26, 27). "Go," saith he, "therefore, and tell my disciples, that now they shortly may expect these gracious promises should be made good to them by my ascent to the Father: and as for thee, thou needest not to be solicitous to touch or hold me now, thou wilt have time sufficient to converse with me, and to experiment the truth of my resurrection; for I shall not immediately ascend, but stay some time with you here on earth. Against this it may be objected, that ἀναβέβηκα is an aorist, and so οὔπω ἀναβέβηκα should be rendered, "I have not yet ascended;" not, "I do, or I shall, not yet ascend." But to this I answer, that grammarians observe, that the aorist is often put both for the present tense and the future (see Glassius de Verbo, lib. iii. tr. 3, can. 47): so is this word used in this very gospel; as when Christ saith, "He that believeth in me shall not come into condemnation, but μεταβέβηκεν shall pass from death to life" (John v. 24).

[6] Πρὸς Θεόν μου καὶ Θεὸν ὑμῶν, *To my God, and your God.*] Seeing Christ styles God his God, hence, say the Socinians,

19 ¶ Then the same (*Lord's*) day at evening, being the first *day* of the week, when the [7] doors were shut where the disciples were assembled (*and kept themselves close*) for fear of the Jews, came Jesus and (*opening silently the doors*) stood in the midst (*of them*), and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* (*pierced*) hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [8] as *my* Father hath sent me (*to preach in his name*), even so send I you (*to preach in my name*).

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost (*to enable you for this office*):

23 [9] Whose soever sins ye (*thus commissionated, and thus assisted by the Holy Ghost, declaratively shall*) remit, they are (*and shall under the gospel-covenant be*) remitted unto them; *and* whose soever *sins* ye (*declaratively in your gospel shall*) retain, they are (*and shall in heaven be*) retained.

21 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days (*i. e. the next Lord's-day*) again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, (*Dost thou know what I said in thy absence? And hast thou raised thyself from the dead? Thou art*) [10] my Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: (*but more*) [11] blessed *are* they that have not seen, and *yet* have believed.

---

it is evident that Christ is not God; but from these words it only follows, that he was not God according to that nature which ascended: thus "God, even thy God, hath anointed thee," saith the psalmist of Christ; and yet he adds of the same person, "Thy throne, O God, is for ever and ever," Ps. xlv. (see note on Heb. i. 8, 9).

[7] Ver. 19. Τῶν θυρῶν κεκλεισμένων, *The doors being shut.*] Though it be an ancient opinion, that Christ made his body penetrate through the doors, yet it is both groundless and absurd, and contrary to the very design of Christ in coming to them. It is groundless: for why might not he, by his power, secretly open the doors, his disciples not perceiving it, as the angel opened the prison-doors and gates to let out Peter? (Acts xii. 10.) It is absurd: for since Christ rose in that natural body, which was crucified and laid in the grave, philosophy informs us that such a body could not penetrate through another more solid body. And to this agree those words of Cyril of Alexandria, ἀδύναιον σῶμα διὰ σώματος διήκειν μὴ τέμνον καὶ τεμνόμενον, "It is impossible that one body should go through another without cutting it, or being cut." And, thirdly, this fancy destroys not only the end of Chirst's then coming to them, but of all that he had said and done to convince them it was the same body that was crucified, in which he appeared to them: when he came the first time, his disciples were troubled, supposing they had seen a spirit; now, to convince them of the contrary, Christ saith, "See my hands and my feet, that it is even I; handle me, and see; for a spirit hath not flesh and bones, as ye see me have:" his second appearance, when the doors were shut, was to convince Thomas of the truth of the resurrection of his body; and this he does, by calling him to put his finger into his pierced hands, and his hands into his pierced side; and yet this supposed penetration through the doors destroys both these arguments; it being as certain, that flesh and bones cannot penetrate through a door, as that a spirit hath not flesh and bones; and that his body must have passed through the doors after the manner of a spirit, as that it afterward appeared after the manner of a body; and that the same power which made a natural body penetrate through a door, could make a phantasm or aerial body appear like flesh and bone to the touch, and seem to have the marks and prints of a crucified body: so that unless our Saviour designed to invalidate the strength of what he said and did to convince them of the truth of his resurrection, he could not at the same time do a thing known to them, which did evacuate the force of all his proofs. Nor would the evangelist have twice recorded this circumstance, when speaking of the resurrection, had he imagined the words bore such a sense, as turned his body into a spirit, and ministered occasion to all that read it, to suspect the strength of any of these arguments to confirm this fundamental article.

[8] Ver. 21. *As my Father hath sent me, so send I you.*] Not only to preach in my name, as I did in his, but as he sending me baptized me with the Holy Ghost, and so anointed me to my office (Luke iv. 18, John x. 36), so will I send you, baptizing you also with the Holy Ghost sent down from heaven (Luke xxiv. 49), and so anoint you also for your office (2 Cor. i. 21, 22); and in testimony of this, I say to you now, "receive the Holy Ghost" (ver. 22), and will soon after my ascension send him more plentifully down upon you.

[9] Ver. 23. *Whose sins ye do remit, they are remitted,—retain,* &c.] Christ sent them to preach repentance and remission of sins in his name, to Jew and gentile, Luke xxiv. 47, and here he adds, that whose soever sins they, thus assisted by the Holy Ghost, declared remitted by virtue of the gospel-covenant, ratified in his blood shed for the remission of sins, should be remitted: and hence they preached remission of sins to all that believed in his name, and justification or exemption from the guilt of them (Acts ii. 38, xiii. 38, 39). And whose sins soever you retain, declaring to them that according to the tenor of the gospel they still lie under the guilt of them, they shall be retained; and hence they declared to all that believed not on him, or lived not according to his laws, and sought not for justification by faith in his blood, that they were yet in their sins (1 Cor. xv. 17), and could not be justified (Rom. ix. 32, x. 4).

[10] Ver. 28. Ὁ Κύριός μου, καὶ ὁ Θεός μου, *And Thomas answered and said to him, My Lord and my God.*] Here,

First, Let it be noted from Woltzogenius the Socinian, that they are not to be hearkened to, who say, Thomas spake these words not to Christ, but by way of admiration to God the Father; for the apostle could not say that "Thomas answered," and much less that he "answered and said to him," unless he had directed his words to him who said unto him in the precedent verse, "Be not faithless, but believe:" and if he said to him, "Thou art my Lord and my God," he must acknowledge him as fully and as truly to be his God as his Lord. And,

Secondly, Since Thomas had learned from the law, there was one God alone, he could not own Christ as another God, but as the same in essence with him. Note,

Thirdly, That though Christ was still concerned for the honour of the Father, he doth not reprehend Thomas for thus owning him as his God, but doth attest that he believed aright concerning him, which shows that he did not mistake in owning the divinity of Christ. And whereas Woltzogenius here notes, that "Christ was never called God before his resurrection," when he was to be worshipped as a divine Lord; as it is evident that his resurrection could not make him God, if he had been a creature only, nor justify the worship of a creature as God, so is the reason of this evident, because he acted as a prophet whilst he was on earth, speaking still in his Father's name, and as one sent from him, it being essential to a prophet to speak in the name of him whose prophet he is (see the preface to this gospel, and the note on Mark xiii. 32).

[11] Ver. 29. *Blessed are they who have not seen, and yet have believed.*] For faith is not praiseworthy, upon this ac-

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might [12] believe that Jesus is the Christ, the (*only-begotten*) Son of God; and that believing ye might have life through his name.

count, that we believe what we see with our eyes, and therefore can no longer doubt of; but on this account, that we yield to arguments highly probable, and against which we have nothing solid to object, and such evidence as wise men consent to, and act by, in the most important concernments of this present life; because this shows a greater affection to the objects of our faith, and a better inclination to obey the will of God.

[12] Ver. 31. *But these things were written, that ye might believe that Jesus is the Christ.*] Hence the Socinians argue, that they must err who think it was the intendment of this gospel to show that Jesus Christ was the Word of God, begotten of the Father before all worlds, and therefore a divine person; whereas the apostle here plainly speaks only of the miracles wrought by Christ, which we acknowledged to be done to prove him the Messiah promised to the Jews, and that prophet which was to come into the world, as St. John here speaks; but yet this hinders not his being God, or the Word of God, coexistent with the Father before all worlds. Moreover, the apostle adds, these things were done to prove he was "the Son of God:" now this even the Jews interpreted as a form of words by which Christ made himself equal with God (see the notes on x. 33, xix. 7). Some also think that St. John ended here his gospel, and that the following chapter was written by some other hands; but these words give no ground for this imagination, since other apostles, after they had seemed to have concluded their epistles, add some new matter, as may be seen in the conclusions of the epistles to the Romans and to the Hebrews (see the note on xxi. 24).

CHAPTER XXI.

1 [1] After these things Jesus shewed himself again to the (*greatest part of the*) disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other (*in all seven*) of his disciples.

3 Simon Peter saith unto them, I (*will*) go a fishing. They say unto him, We also (*will*) go with thee. They (*then*) went forth, and entered into a ship immediately; [2] and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples (*then*) knew not that it was Jesus (*who stood there*).

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find (*fishes*). They cast therefore (*the net as he had said*), and now (*the draught was so great, that*) they were not (*well*) able to draw it (*along*) for the multitude of fishes (*enclosed in the net*).

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord (*Jesus who hath done this*). Now when Simon Peter heard that it was the Lord, he girt *his* [3] fisher's coat *unto him*, (for he was naked) (*to his shirt*), and did cast himself into the sea (*to swim first to Jesus*).

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with (*the*) fishes (*in it*.

9 *And*) As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread (*by it, all provided miraculously by Christ*).

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up (*into the boat*), and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? (*as*) knowing that it was the Lord.

13 [4] Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to (*the body of*) his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, [5] lovest thou me more than these (*occupations thou art now employed in*)?

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1. Μετὰ ταῦτα, *After these things.*] i. e. After his first apparition, mentioned xx. 20, and his second, mentioned ver. 26, he appeared now τρίτον, "the third time," ver. 14.

[2] Ver. 3. *In that night they caught nothing.*] Christ being then absent; but when he is present, they, having his command, enclose a very great multitude of fishes, to teach them, that though in preaching of the gospel they were insufficient to do any thing of themselves (2. Cor. iii. 5); yet, having his command to go and teach all nations, and the promise of his presence with them, they should be wonderfully successful in bringing many to the faith. It is also very likely they went then a fishing to supply their own want of necessaries; Christ therefore, by this draught of fishes, not only works a miracle to confirm them in the belief of his divine power, but to inform them also, that while they were employed in doing what he did command them, they should never want what was convenient for them; and as, by miraculously providing bread and fish broiling on the fire (ver. 9), he showed his ability to do so, so by this numerous draught of fishes he supplied them with necessaries till the Holy Ghost should come upon them to fit them for their ministry.

[3] Ver. 7. *He girt about him,* τὸν ἐπενδύτην, *his fisher's coat,* ἦν γὰρ γυμνός, *for he was naked.*] Suidas and Phavorinus say ἐπενδύτης is ἱμάτιον τὸ ἐσώτατον, "the inner garment," but Julius Pollux says it was χιτὼν ὁ ἔξωθεν, "the outward coat;" the context here seems to make it most probable it was his inward garment next his shirt: for "he was naked," signifies he only had his shirt on; for in this sense only Saul lay naked among the prophets (1 Sam. xix. 24), and David was naked when he danced before the ark (2 Sam. vi. 20), i. e. he had put off his royal robe (see the note on Mark xiv. 51, see also Job xxii. 6, xxiv. 7, Isa. xx. 2, 3, 1 Cor. iv. 11).

[4] Ver. 13. *Jesus taketh bread, and giveth to them, and fish likewise.*] As the father of the family he both makes provision for them, and gives to every man his portion: that he himself did eat is not said; yet since St. Peter saith, they "did eat and drink with him after his resurrection" (Acts x. 41), and St. Luke saith that "he did eat before them" (Luke xxiv. 42, 43), as he did that for confirmation of his resurrection, so is it probable he might eat here for the same end.

[5] Ver. 15. *Lovest thou me,* πλεῖον τούτων, *more than these?*] Most interpreters think Christ asketh whether St. Peter loved him more than the other disciples; but as Peter

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, (*Leave then these things and employments, and*) feed my lambs (*my church, shortly to be set up by the new converts both of Jews and gentiles*).

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him (*again*), Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep (*i. e. my church thus gathered*).

17 He saith unto him the third time (*that his threefold denial of him before the unbelievers might be atoned for by a threefold confession of his affection to him before his disciples*), Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, [6] Lord, thou knowest all things; (*and therefore*) thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest (*without restraint*): but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee (*to the pillar where thou shalt be scourged*), and (*then*) carry *thee* (*to the cross*) whither (*according to thy natural desires*) thou wouldest not (*be*).

19 This spake he (*Jesus*), signifying by what (*kind of*) death he should glorify God (*by this confirmation of the Christian faith*). And when he had spoken this, he (*rose up and walked, and*) saith unto him, Follow me (*to intimate to him that he was to follow him in that kind of death he had suffered*).

20 Then Peter (*who followed him*), turning (*his head*) about, seeth (*St. John*) the disciple whom Jesus loved following (*also; viz.*) which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? (John xiii. 25.)

21 Peter seeing him saith to Jesus, Lord, and (Gr. *but*) what *shall* this man *do*? (*how shall it fare with him?*)

22 Jesus saith unto him, [7] If I will that he tarry till I come, what is *that* to thee? follow thou me.

23 Then went this saying abroad among the brethren (*who afterward understood that this was spoken of his departure from this life*), that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come (*in judgment against Jerusalem, to destroy it by the Romans*), what is *that* to thee?

24 [8] This is the disciple which testifieth of these things, and wrote these things: and we know (*sure I am*) that his testimony is true.

25 And there are also many other things which

---

could not answer to this question unless he knew their hearts, so could he not show he did this by feeding Christ's sheep, unless he fed them more than they. It is therefore observable, that after Christ had given them a commission to preach the gospel (John xx. 21, 22), Peter betakes himself to his fishing trade; Christ therefore here inquires whether he loved him more than these nets and fisher-boats, about which he was now employed, and saith, that if indeed he did so, he should leave them, and wholly employ himself in feeding his sheep and lambs. Some of the fathers add, that Christ makes this inquiry thrice, that Peter by a threefold confession might atone for his threefold denial. They who hence argue for the supremacy of Peter above the rest of the apostles, are vain in their imaginations; for if by these words Christ required Peter to feed all his sheep and lambs, it is certain he was wanting in his duty; for he never exercised one act of supremacy over the rest of the apostles, but, being sent by them, obeyed (Acts viii. 14), and, being reproved by St. Paul, he held his peace, and was so far from feeding *all* Christ's sheep, that he never fed any of the province of St. Paul. Did he feed those apostles on whom the same Holy Ghost fell, who had the same commission, given at the same time, and in the same words, to preach the gospel to all nations, or to every creature? If not, they were not in the number of the sheep, whom Peter is here bid to feed: or did all other pastors receive commission from St. Peter to feed Christ's sheep? Did St. Paul, who doth so solemnly declare he had not his commission "from man, neither by man?" (Gal. i. 1.) Did any of the bishops of Asia? No: St. Paul assures us the Holy Ghost had made them overseers of the flock of Christ (Acts xx. 28). No, saith Pseudo-Ambrosius,* not Peter only, sed nos cum eo, "but we with him have received commission to feed Christ's sheep;" and what is here said to Peter, "Feed my sheep," ad omnes dicitur, is, saith St. Austin,† said to all; and, saith St. Basil,‡ Christ here gave τὴν ἴσην ἐξουσίαν πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις, "the same power to all ensuing pastors and teachers."

[6] Ver. 17. *Lord, σὺ πάντα οἶδας, thou knowest all things.*] Schlictingius here saith, that Christ is here said to know all things, because he knew many things. But this destroys St. Peter's argument; for it follows not that Christ knew the sincerity of St. Peter's heart, and his affection towards him, unless he knew the secrets of all hearts. This therefore is an argument that Christ was truly God, it being God alone to whom the secrets of all hearts lie open (1 Kings viii. 39).

[7] Ver. 22. *If I will that he stay ἕως ἔρχομαι, till I come.*] viz. To the destruction of Jerusalem, after which this apostle lived a long time, and he alone did so, the other apostles being dead before; of this coming the prophet Joel speaks, saying, "The sun shall be turned into darkness, πρὶν ἐλθεῖν, before the great and terrible day of the Lord cometh," Joel ii. 31 (see ver. 1); so Mal. iii. 1, 2, ἰδοὺ ἔρχεται, "Behold, he cometh—but who shall abide the day of his coming?" and, iv. 1, ἰδοὺ ἔρχεται ἡμέρα Κυρίου, "Behold, the day of the Lord cometh, which burneth as a furnace;" and, ver. 6, μὴ ἐλθὼν, "Lest coming he smite the land with a curse." In the New Testament we have frequent mention of this "coming" of our Lord: for when our Lord spake of the destruction of the temple, the apostles ask, "What is the sign τῆς σῆς παρουσίας, "of thy coming," Matt. xxiv. 3, and he tells them that παρουσία, "the coming of the Son of man will be as lightning," ver. 27, and then should they see "the Son of man coming in the clouds of heaven," ver. 30, that "as it was in the days of Noe, so should it be at the coming of the Son of man," ver. 37. 39, bidding them watch, "because they know not when their Lord cometh," ver. 42. 44 (see Matt. xvi. 28, Heb. x. 27, James v. 9, and the notes there, and on 2 Thess. ii. 1). And note here, that whereas it is said, that the scripture mentions only two comings of our Lord, one when he came and lived on earth, the other at the day of judgment, when "he shall come ἐκ δευτέρου, a second time without sin unto salvation" (Heb. ix. 20), this is indeed no objection against this intermediate advent so frequently and plainly mentioned in the New Testament; this being not a personal advent, by a descent of Christ from heaven, but only a coming of our Lord by the Roman army, and by signs from heaven, and in the clouds of their approaching ruin. Wonderful here are the words of Theophylact; for he not only saith, that some held that John then lived, and was to do so till the coming of antichrist, when he, with Elias, was to preach Christ, and to be slain by antichrist, but adds this as the import of Christ's words, "What if I will that he tarry till I come," that he should remain in Galilee till the destruction of Jerusalem, as, saith he, John did till the coming of Vespasian, and only departed when Jerusalem was to be taken.

[8] Ver. 24. *This is the disciple who testifies of these things, and wrote these things, καὶ οἴδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ, and we know that his testimony is true.*] Here some tell us that this chapter was writ by many, and therefore not by St. John, and this they conclude from the word οἴδαμεν, "we know," but without ground: for Dr. Lightfoot here observes, that "we know," in the Chaldee dialect, is often used of one. So Mary Magdalene saith of herself, "They have taken the Lord out of the sepulchre, καὶ οὐκ οἴδαμεν, and we

---

* De Sacerd. cap. 2. † De Agone Christi, cap. 30.
‡ Constit. Mon. cap. 22.

Jesus did, the which, if they should be written every one, I [9] suppose that even the world itself could not contain the books that should be written (*i. e. they would be so many that they would seem incredible to the world to be done by one man*) Amen.

know not where they have laid him:" so St. Paul often, οἴδαμεν γὰρ, "For we know that the law is spiritual, but I am carnal," 1 Thess. ii. 18, ἠθελήσαμεν—ἐγὼ μὲν Παῦλος, "We would have come to you, I Paul:" so this apostle saith of himself, ἡμεῖς μαρτυροῦμεν, "We testify," Eph. iii. 12, and that here it is only one that speaketh, is demonstrated from the following word, οἶμαι, "I suppose." Nay, even these words show that all the preceding words of this chapter were writ by this disciple, and therefore were not written by the Asiatic bishops: and therefore Theophylact here saith περὶ ἑμαυτοῦ λέγω ὅτι ἀληθεύω.

[9] Ver. 25. Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, *I suppose the world itself would not contain the books which should be written.*] Here most interpreters say the apostle's words contain a great hyperbole, with a catachresis, but Origen avoids them both, declaring that the apostle saith, the world would not receive the books written, not for the multitude of the books, but for the greatness of the works recorded in them.* So the word is used by this evangelist, introducing Christ saying to the Jews, "My word οὐ χωρεῖ ἐν ὑμῖν, "is not received by you:" so Eusebius saith, that the men of former ages οὐκ ἦν πῶ χωρεῖν, "were not able to receive Christ's doctrine" (lib. i. cap. 1, p. 8): so Christ saith, οὐ πάντες χωρεῖν, "All men cannot receive this saying" (Matt. xix. 11): and Philo saith,† "There are very many things in the world, ἃ διὰ μέγεθος ἀνθρώπινος λογισμὸς οὐ χωρεῖ, which for their greatness human reason cannot comprehend." See many other examples of this sense of the word in Stephanus, and in Grotius on Matt. xix. 11.

* Τὸ γὰρ μὴ χωρεῖν τὸν κόσμον τὰ γραφόμενα βιβλία οὐ διὰ τὸ πλῆθος τῶν γραμμάτων, ὥς τίνες ἐνδεκτέον, ἀλλὰ διὰ τὸ μέγεθος τῶν πραγμάτων. Philoc. cap. 15, p. 46.

† De Mundo, p. 889.

A SERMON

ON JOHN VII. 47—49.

"Are ye also deceived? Have any of the rulers, or of the pharisees, believed on him? But this people, who knoweth not the law, is accursed."

§. 1. The miracles of our blessed Saviour, by which his doctrine was confirmed, were so exceeding many, and exceeding great, that they prevailed on those plain-hearted people who beheld them, to believe that he who wrought them was indeed the Christ: for "many of the people believed on him, saying, When Christ cometh, will he do more miracles than these" (ver. 31). These apprehensions of the vulgar did so alarm the chief priests and pharisees, who saw their interest, authority, and credit with the people, must decline as fast as that of Christ's prevailed, that they forthwith dispatched their officers to take him, and bring him to them (ver. 32). These officers, when they had heard the gracious words which issued from the mouth of Christ, were themselves taken by him: they, who were sent to bring Christ to the priests and pharisees, were themselves brought to Christ; and so these converts neglect to do the office of the high-priest's sergeants: and being asked the reason why they had not brought Christ, they boldly answer, that they had heard such gracious and heavenly words proceeding from him, as never man before him spake; and therefore could not think it fit to apprehend so excellent a person as he was. The pharisees, hearing this answer, do presently conclude, their officers must be deceived in these kind thoughts of Christ, and offer this, as they supposed, convincing argument to prove it; viz. that though the giddy multitude, who had no knowledge of the law, and therefore no capacity to understand the mind of God contained in it, might be inclined to think that Jesus was indeed the Christ: yet, since the rulers of the church, the Sanhedrin, seeing the doctors and expounders of the law, the scribes and pharisees believed not on him, but did unanimously reject him as a vile impostor, they must be certainly deceived, who apprehended otherwise concerning him; because they followed the verdict of the ignorant and giddy multitude, in opposition to the better judgments and the mature deliberations of their church guides and learned clerks.

Now amongst all the arguments by which the emissaries of the church of Rome endeavour to beguile unstable souls, and beget in them a suspicion that they have been seduced from the church, none is more plausible than this, which by the pharisees is here laid down. I therefore shall endeavour,

1. To propound the argument, which is here urged by the pharisees to prove our Jesus could not be the true Messiah, in its full strength and vigour. And,

2. To show that what the papists do produce to prove that protestants must be deceived, is exactly parallel to what the pharisees did, or might, produce against our Saviour; and the same arguments might with equal reason have been urged by the unbelieving Jews against our Lord's disciples, and those who laid the first foundations of, and became early converts to, the Christian faith, as they are urged by the papists against our departure from the church of Rome.

§. 2. Now the argument contained in the text is this, viz. You must be certainly deceived if you believe that Jesus is the Christ; because you do, by entertaining this persuasion, contradict the judgment of your church guides, which God hath set over you. For they have frequently assembled for the determination of this grand debate, "Whether this Jesus was the Messiah promised to the Jews, or not," and they have constantly determined that he was not the Christ; and have unanimously concluded that he deserved to be punished as a vile impostor, and that all who did confess that he was the Christ should be excommunicated. In an assembly consisting of chief priests and pharisees, they positively declare that Christ could be no prophet, because he was a Galilean (John vii. 41, 42): this all, say they, who search the scriptures, may plainly see (ver. 52). Moreover, they determine in my text, that all, who so esteemed him, were themselves deceived, and that they lay exposed to this delusion for want of knowledge in the law (ver. 47—49). In the ninth chapter of St. John, ver. 16, the pharisees again declare, that "this man could not be of God, because he did not keep the sabbath." Moreover, these pharisees, and other rulers of the church, συνετέθειντο, "determined and agreed together, that whosoever did confess that Jesus was the Christ should suffer excommunication" (John ix. 22, xii. 42). They therefore thought themselves infallibly certain (if excommunication be, as R. H.* informs us, an evidence of a claim to be infallible), that Christ was not the true Messiah. Elsewhere the scribes and pharisees do positively conclude that Christ did only "cast out devils through Beelzebub" (Mark iii. 22). After some days they again call a council, συνέδριον συνήγαγον, and there determined that it was fit that Christ should die (John xi. 47. 50. 53): this the high-priest declares, and all the pharisees and the chief priests agree to execute (Luke xxii. 66). A full assembly, consisting of the high-

* Disc. ch. 4, §. 64, 65. 69, 70

priest, and all the chief priests, presbyters, and scribes, Christ being brought before their council, do with one voice declare, that he was worthy to die as a blasphemer, and also that "by their law he ought to die, because he made himself the Son of God." After his death, the chief priests and the pharisees, with one consent, pronounce him a deceiver (Matt. xxvii. 63). When the disciples began to witness that he was risen from the dead, the high-priests, rulers, elders, scribes, and all the kindred of the high-priest, assemble at Jerusalem, and strictly do command them "not to speak at all, nor teach, in the name of Jesus" (Acts iv. 6. 18). Soon after, the high-priest, the Sanhedrin, and all the elders of Israel, being met in council, repeat the same command, and chastise the apostles for their disobedience to it (Acts v. 40). If therefore the decrees of many councils, consisting of the guides of the whole Jewish church, may be esteemed sufficient to decide a controversy, it must be certain that Jesus Christ was not the true Messiah, promised to the Jews, but a deceiver and blasphemer. Now as a Romanist,* having produced five provincial and two general councils, falsely so called, for that portentous doctrine of transubstantiation, saith, "If the decrees of so many synods, so often weighing the adversaries' reasons and evidences, were not sufficient for settling such a point, at least as to the obedience of future silence, and noncontradiction, and as to suffering the church to enjoy her peace, what can hereafter be sufficient? Or can we ever hope that any controversy shall be finally determined or ended by any future council, if this (of the Messiah) is not by these forepast? Can there be any ground here to question the integrity or lawful proceedings of so many councils, all concurring in the same judgment (for a corporal presence, saith the Romanist, that Christ was a deceiver, saith the Jew)? Or could there be a new light in this point attainable in those times (by the private person, or Christian convert), which those (guides of the Jewish church, who condemned your Jesus) were not capable, or had no notice of?"

2. They who so often and so unanimously condemn your Saviour and his doctrine, saith the Jew, were the church guides, by God appointed to "teach the children of Israel all the statutes which the Lord had spoken to them by the hand of Moses, to teach Jacob his judgments, and Israel his law," and by whose lips the knowledge of it was to be preserved (Lev. x. 11, Deut. xxxiii. 10). They were the men who are in scripture styled the "messengers (or the ambassadors) of the Lord of hosts" (Mal. ii. 7); that is, the men appointed by him to declare his message to the people. They were the men ordained to "minister before the Lord in every controversial matter," men who were "set for the judgment of the Lord, and for controversies" (Deut. xvii. 8. 12, 2 Chron. xix. 8). "In controversy they shall stand in judgment (saith the Lord), and by their word shall every controversy be tried" (Deut. xxi. 5, xvii. 12, Ezek. xliv. 24). Wherefore, to act in opposition to the judgment of these guides must be to act presumptuously, as God himself declares, to despise the verdict of God's messengers, and, in a controversial matter of the highest moment, to reject the sentence of those men who are by God ordained to define it, and by whose words, according to his ordinance, it must be tried.

3. As for the common people, who in this matter did oppose their private judgments to the decrees of their church guides, not acquiescing in their conciliar determinations, that your Jesus was not the true Messiah, they, saith the Jew, must act against that rule, which both the law of Moses and the prophets have prescribed; for by that law they are commanded, under pain of death, when any controversy should arise among them, "to go to the priests and Levites, and to the judge then living, to inquire the sentence of judgment from his mouth, and to do according to the sentence which they shall show them, and according to all that they inform them, not declining from it to the right hand, nor to the left" (Deut. xvii. 8—11). They by the prophets are instructed to "ask the priests concerning the law," and to "seek the knowledge of it from their mouths" (Hag. ii. 11, Mal. ii. 7). They therefore stood obliged to assent to the determinations of the Sanhedrin, and the conciliar decrees of priests and Levites, scribes and pharisees, confirmed by the high-priest, and so they were obliged to believe that, according to the true intent and meaning of the law, your Jesus could not be the true Messiah. And consequently they must err, who, quitting the decisions of the pharisees, and other rulers of the church, embrace that tenet of the ignorant and giddy multitude.

§. 3. Thus the Jews pleaded from scripture against our blessed Lord. And if you do compare these pleas, and others of like nature, which might be offered from the scriptures by the Jew, with that the Romanists do offer for the infallibility of any of their councils, you will soon find that all their pleas for this infallibility from the New Testament are paralleled, or rather over-balanced, with places of like nature in the Old, which do more strongly plead for the infallibility of the high-priest and rulers of the Jewish church. For,

1. Do the Romanists plead Christ's promise to be "for ever with the church?" (Matt. xxviii. 20.)

Ans. The Jews had equal reason to expect God's presence among them, because he promised "to dwell among the children of Israel, to meet them at the tabernacle of the congregation, and there speak with them" (Exod. xxix. 42—45), to "reign over them in Zion, from henceforth and for ever" (Micah iv. 7). He "chose Zion for his habitation," and said of it, "This is my rest for ever, here will I dwell" (Ps. cxxxii. 13, 14); and of Jerusalem, "that he would put his name for ever in that place, and that his eyes and his heart should be there for ever" (2 Chron. vii. 16).

2. Do they add that Christ had promised, that "where two or three are gathered together in his name, he will be in the midst of them?" (Matt. xviii. 20.)

Ans. God also promised to the Jews, that he would "bless them out of Zion" (Ps. cxxxiv. 3), and that "wheresoever he did record his name, there would he come and bless his people" (Exod. xx. 24.)

3. Do they allege the sayings of our Lord to his disciples; viz. "He that heareth you, heareth me" (Luke x. 16); he who neglects to hear the church shall be accounted as "a heathen and a publican?" (Matt. xviii. 17.)

Ans. God also said, that "he who will not hearken to the priest that stands to minister before the Lord, even that man shall die for his presumption" (Deut. xvii. 12).

4. Do they say that Christ's apostles commanded Christians "to obey those that had the rule over them, and to follow their faith?" (Heb. xiii. 7. 17.)

Ans. Our Jesus did command his hearers to "do all that the scribes and pharisees did say unto them" (Matt. xxiii. 3), and that because of their authority derived from Moses; and God himself commanded all his people to do "according to all that they should be informed of by the priests" (Deut. xvii. 10). And,

5. Do they plead Christ's promise made to his apostles, that "he would send the Spirit of truth to guide them into all truth?" (John xiv. 26, xvi. 13.)

Ans. Whereas this promise doth personally belong to the apostles, and not to their successors—for it is a promise "to bring to their remembrance (by his Spirit) what he (before) had said to them" (John xiv. 26), and to "show them things to come" (John xvi. 13), to which Spirit of prophecy the Roman doctors do not now pretend;—I say, whereas this promise did belong to the apostles only, God stood obliged by covenant to cause his Holy Spirit to remain among the rulers of the Jewish church: for thus he speaks, "According to the words that I covenanted with you, when ye came out of Egypt, so my Spirit remains among you" (Hag. ii. 5). Moreover, God promised to the Sanhedrin that "he would put the spirit of Moses upon them" (Numb. xi. 17), and in compliance with that promise he came down in a cloud, and took the spirit, which was upon Moses, and gave it to the seventy elders, so that "they prophesied, and did not cease." Or,

6. Do they argue for their infallibility, because the church is styled by St. Paul, "the pillar and the ground of truth" (1 Tim. iii. 15), by reason of that truth which is preserved by her governors?

Ans. God also hath declared, touching his priests, that "the law of truth was in their mouth" (Mal. ii. 6); and of

* Rational Account, disc. i. ch. 6, §. 59, p. 58.

Jerusalem, that "she should be called the city of truth" (Zech. viii. 3). And if the church of Judah hath since failed, so also hath the church of Ephesus, of which alone St. Paul affirmeth that it was the "pillar and the ground of truth."

7. Do they conclude that the church guides must be infallible, because "God hath placed in the church, some apostles, some prophets, some pastors, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. iv. 11, 12).

Ans. Were not the Jewish priests placed also for this end, for the work of their ministry, the perfecting of their saints, the edifying of their flocks? Were not their lips to preserve that knowledge, which should restrain the people from their errors? Were not they appointed "to heal that which was sick, and bring again that which was strayed?" (Ezek. xxxiv. 4.) Or,

Lastly, Do they triumph in that promise of our Lord, that the "gates of hell should not prevail against the church?" (Matt. xvi. 18.)

Ans. God also promised, that his "covenant made with the Levites, priests, and ministers," should be as certain and perpetual as that of day and night (Jer. xxxiii. 20, 21). So that I need not add, that by this phrase Christ only promiseth, that pious Christians shall not for ever be detained under the power of the grave; which I have elsewhere shown to be the natural and only import of these words, "the gates of hell shall not prevail against the church."

Moreover, the plain meaning of the foregoing words, viz. "Thou art Peter, and upon this rock will I build my church," is, as Tertullian* well informs us, this: Thou who hast, first of all my disciples, acknowledged me to be the Christ, thou shalt first preach this doctrine to the world, and by so doing lay the first foundation of a Christian church: which he accordingly performed, first laying the foundation of a church† among the Jews by the conversion of three thousand souls; and after, laying the foundation of a church among the gentiles, by the conversion of Cornelius and his friends; Christ having, to fulfil his promise, "made choice of him, among the rest of the apostles, that the gentiles by his mouth should hear the word of the gospel, and believe."‡ Now to pretend to be Peter's successor in this matter, is in effect to say, that the foundations of a Christian church are not yet laid.

If therefore Roman Catholics conclude from these ambiguous and obscure places for the infallibility of councils, or the major part of the church guides concurring with the pope in any sentence or decree, although these places do not speak one syllable of any pope, or major part of the church guides, and much less of the Romish prelate, and less of their *infallible* assistance, what ovations and triumphs would they have made, had it been said expressly of their cardinals and councils, as it is said of Jewish priests, that they were *set for judgment and for controversy?* had God fixed his glorious presence at Rome, as he did at Jerusalem, and settled there a seat of judgment, and a continual court of highest judicature, as was that Sanhedrin, which in Jerusalem was settled? had he dwelt in St. Peter's, as he dwelt in the temple? had he left with them, as he did with the Jewish priests, a standing oracle, a *urim* and a *thummim*, to consult with upon all occasions? so that this plea being much stronger for the infallibility of the superiors of the Jewish church, than for the infallibility of the whole western church, or any of its councils, the Roman doctors must acknowledge, either that they fallaciously urge it against protestants, or must confess that it stands also good against the Christian, and is a confirmation of all those traditions which were condemned by our Saviour, and a sufficient plea for all those errors and corruptions, which, as the prophets do complain, were generally taught and practised by the church guides in the declining ages of the Jewish church: for* if these arguments be good now, they were so then; and if they were good then, for aught that I can see, the high priest, and the major part of the church rulers of the Jews, were always in the right; and Christ, and his apostles, with the holy prophets, must be in the wrong.

§. 4. Moreover, had we no evidence from scripture, may the Jew say, in prosecution of this argument, reason seems very strongly to conclude for this submission of the common people, and some few priests, to the concurring judgments of their church guides, and of the major part of the Jews, who joined with them in condemnation of your Jesus as a blasphemer and false prophet, and of his followers as heretics and schismatics, or men who worshipped God after that way which by the Jews was called heresy (Acts xxiv. 14), and were ringleaders of a sect (ibid. ver. 5). For, still to argue after the manner of the Romish doctors,

1. Is it not reasonable to conceive, that they who were God's ministers appointed for this very thing to judge in controversial matters and to make trial of such as did pretend to prophecy, as was the Jewish Sanhedrin; I say, is it not reasonable to conceive that the assistance of the Holy Spirit should be vouchsafed to these rulers of the church and doctors of the law, rather than to those common people, who bore no such relation to God, had no commission from him to direct others in the meaning of his word, but had so many and such express injunctions to seek it at the mouth of their church guides? Can we imagine that these pharisees and rulers should be the men ordained by God for controversies, and by whose words they must be tried, and yet should be such blind and stupid guides, as by your Jesus they were said to be, that "he who was led by them must fall into the ditch?"

Moreover, were no assistance from above to be expected in this case, it is not reasonable to think that these great doctors of the law, those numerous priests, who made it their whole business to study and search out the meaning of the law of Moses, those members of the Sanhedrin,† who were still chosen out of the most learned persons, and the most eminent for wisdom; I say, may we not reasonably conceive such persons to be fitter and more able judges of the sense and meaning of that law, or of the truth of any miracles pretended to be wrought by Christ or his apostles, than was that rude and giddy multitude, which had no knowledge of the law?‡ "They therefore considering their superiors' study and learning in such things divine, and also their own ignorance; they considering both the special ordination and commission of their superiors from God to teach them in the necessary truth, and his charge laid upon them to obey their ecclesiastical superiors, ought to depend upon and adhere to their directions so much the more in any point of faith, by how much it is esteemed more necessary, as wherein there is a much greater hazard if they should err."

3. All that your gospel doth suggest, or reason may pretend, for the exemption of the first Jewish converts from obedience to these decrees of their superiors in the Jewish church, may, saith the Jew, be fully answered from the plain principles, and almost in the words, of Roman Catholics. For, to proceed in the expressions of R. H., the guide in controversies, with very little variation of them;

§. 5. 1. Will you affirm, that all the priests and rulers, scribes and pharisees, and the whole Sanhedrin, acted against their faith and conscience in these determinations by which your Jesus was condemned as an impostor?

Ans. R. H.§ will tell you, "There is a moral certainty that so many such persons cannot conspire in such a matter, viz. a necessary to salvation, to falsify the truth against their own belief and conscience to their subjects and posterity, with an anathema to all dissenters," or an excommunication of all who preached and believed that Christ was the Messiah promised to the Jews, and was already risen from the dead, when

* Si, quia dixerit Petro Dominus, "Super hanc petram ædificabo ecclesiam meam," idcircò præsumis et ad te derivâsse solvendi et ligandi potestatem, qualis es evertens et commutans manifestam Domini intentionem personalitèr (N. B.) hoc Petro conferentem, sic enim et exitus docet, in ipso ecclesia exstructa est, id est, per ipsum.—Ipse primus in Christi baptismo reseravit aditum cœlestis regni. De Pudicitia, cap. 21, p. 574, B.

† Acts ii. 41. ‡ Acts xv. 7.

* Vid. Stillingfleet's Sermon upon Acts xxiv. 14, p. 39.

† Vid. Ainsw. in Numb. xi. 16, 17.

‡ R. H., Discourse, ch. 13, p. 13.

§ Disc. i. ch. 3, §. 37, 38, p. 26.

their own consciences could tell them that these things were true. * "If any can be so uncharitable as to credit of them so great a wickedness, that the supreme councils of the (Jewish) church should with design decree an error contrary to their faith (or knowledge) in this necessary matter, and then enjoin all their subjects to believe it under anathema," he must believe that "they most certainly do devote themselves to eternal perdition." And therefore, "if not out of charity or reverence to such sacred persons, yet from the irrationality of such a defence, it is much better to pass over this objection."

2. Will you say that these superiors were only to be appealed to in doubtful matters, and that this thing, "Whether the scriptures declared your Jesus to be the true Messiah," was not doubtful?

Ans. R. H. informs you,† that "a right judgment cannot but account all those places doubtful, in the sense whereof either the ancient or present major part of Christianity are of a contrary judgment from himself." That must be therefore doubtful, according to the ground and reason of this rule, which you presume not to be doubtful, since it was that in which the major part of the then present Jewish church was of a contrary judgment from the Christian convert.

3. Will you plead, in favour of the vulgar, that they were bound to hearken to these Jewish guides no longer than they followed the rule of scriptures?

Ans. Be it so; but, saith R. H.,† "Who is appointed judge of these supreme judges, when they transgress against this rule? Their subjects? Who are from them to learn the sense of the rule, where difficult and disputed, and who are bidden to follow their faith? The right exercise of judgment will not judge so." For if the vulgar may pass this judgment on the decrees of many councils, and the concurring judgment of their superiors and church guides, I hope the matter must be evident, even to the vulgar sort, that notwithstanding the contrary judgment of chief priests and rulers, scribes, pharisees, and elders, and almost all the Jewish nation, that sense of scripture must be false, which their ecclesiastical guides alleged to prove that Jesus was not the true Messiah, and that, "according to their law, he was to die;" and that sense of the scripture must be true, which by the apostles and their converts was alleged to prove that Jesus was the Messiah promised to the Jews. Now, "how vainly," saith R. H.,§ "doth any one pretend or promise himself a certainty of any thing wherein (so many) councils, and a much major part of the church, having all the same means of certainty as he, judgeth contrary; where it seems‖ the scripture may be so doubtful, that the sense of the (then) catholic church, or its (greatest) councils, they say, can be to them no certain or infallible interpreter of it, where the judgment or common reason of (these) councils thinks itself so certain of the contrary, as to anathemize dissenters (or cast them out of the church)? On what grounds here these (private) persons, or (new erected) churches, could assure themselves that their own sense of scripture was true, they having left that of the churches, councils, and of a major part of (Jews), who also judged their sense false, I understand not: surely they will not say they have this certainty from the scripture, because the true sense thereof is the thing so mainly questioned, and the certainty or infallibility of the traditive sense of the (Jewish) church they renounced; and then, which only is left, their own judgment, or their own common reason, when that of (their greatest) councils, or major part of (their) church guides, differs from it, one would think should be a more fallible ground to them than the judgment or common reason of the church. For¶ (a man) to presume himself certain in a matter of faith, or in his own sense of scripture (though the literal expression be never so clear), where so many learned and his superiors (comparing other texts, &c.), are of a contrary judgment; this," saith R. H., "is the same as if, in a matter of sense, a dim-sighted person should profess himself certain that an object is white, when a multitude of others, the most clear-sighted that can be found, having all the same means of a right sensation as he hath, pronounce it black, or of another colour." Moreover,* if these scriptures or reasons be so clear, even to the ignorant and unlearned Jews, must they not be as clear to their church guides? And may not then their judgments more securely be relied upon, at least for any thing which is presumed to be clear? "For if the scriptures† be maintained so clear in necessaries, that every one using a right endeavour cannot mistake in them; then shall the church governors much rather, by reason of this clearness obvious to every rustic, not err in them; and so shall the people, the more the rule of faith is proved to be clear, the more securely rely on, and be referred in them to their direction."

4. If you pretend a more sincere endeavour in those few converts, to find out the sense of scripture, or search out the truth in these matters; which, in the case of the Bereans, your scripture seemeth to assert:

Ans. I answer still with the same author,‡ "That since all parties do pretend sincere endeavour in the right understanding of the scriptures, and after it do differ so much in their sense of it, it follows, that such sincere endeavours being indifferently allowed to all parties, the sense of scripture (and the verdict of true reason) ought to be pronounced clear, if on any, on that side as the major part doth apprehend it (which certainly was not the primitive converts, but the unbelieving Jews and their ecclesiastical superiors)." For surely§ we have reason to presume that the chief guides of the church, in their consults concerning a point necessary to salvation delivered in scripture (as that of the Messiah was), use at least as much endeavour as a plain rustic doth to understand the meaning of it." And, "whatsoever other thing is supposed necessary besides sincere endeavour, or is understood to be included in it (as freedom from passion and secular interest, or also a freely professing the truths which their sincere endeavour discovers to them), none can rationally imagine, but that the supreme church governors should be as much or more disengaged herein than private men:" and,‖ "that passion and interest blind private men or ourselves sooner than general councils or a major part of the church."

See therefore here the wisdom of the unbelieving Jews, "who to preserve themselves from erring in this matter, made use of the securest way that reason could imagine," saith R. H.,¶ "or that Christians are prescribed, whilst for the sense of the scriptures that were controverted in this point of the Messiah, they chose not to rely on their own judgments, but on that of the supremest guides of the church, and judges of divine truth, that were afforded them on earth; and so if they erred, yet took the wisest course to have missed erring, that religion or reason could dictate. To which guides also the subjects of this former communion all believed submission of their private judgments to be due, and to be commanded; from whence also it follows, that till they are convinced of error in this point, viz. that no submission was due" to the decrees of all these councils, and the concurring judgment of those spiritual guides by whom your Jesus was condemned, "they are not capable of being convinced in any other matter."

If, lastly, you affirm that the common people had conviction and demonstration from the miracles of Christ of the falsehood of the decrees, and the interpretations of their church guides in this matter, and of the truth of that Christianity which they embraced in opposition to those said decrees:

Ans. This I confess is a great truth; but then the Roman doctors cannot plead it without rejecting most of their professed tenets and their strongest pleas for absolute submission to the major part of their church guides. For,

1. Admit our Saviour and his apostles wrought true miracles, how did the vulgar perceive them so to be but by their senses? and how did they infer from them the truth of Christianity, but by their private reasons? Now** "the evidence of sense and reason must be both neglected," saith the

* Disc. i. ch. 3, §. 37, 38, p. 25.
† Disc. ch. 3, §. 44, p. 29. ‡ Ibid. p. 28.
§ Disc. ch. 3, §. 44, p. 143.
‖ Rational Account, disc. iii. ch. 4, §. 42, p. 179.
¶ Ibid. disc. ii. ch. 2, §. 15, p. 95.

* V. Rational Account, disc. ch. 5, §. 42, p. 141.
† Disc. ch. 3, §. 37, p. 24. ‡ Disc. ch. 1, p. 4, 5.
§ Ibid. p. 24. ‖ Ibid. p. 145.
¶ Rational Account, disc. i. ch. 7, §. 77, p. 74.
** Disc. i. ch. 6, §. 62, p. 63.

Romanist, "when a divine revelation declares any thing contrary to them;" this, and this only, being their defence of transubstantiation against the common sense and reason of mankind. Now, of the certainty of a divine revelation, or the true sense of scripture, they make the judgment of the major part of their church guides to be sufficient evidence, and so there was sufficient evidence, according to this rule, that all the miracles which Christ and his apostles seemed to work, were done in opposition to divine revelation, or the true sense of scripture.

2. Certain it is that the rulers of the Jews, and the prevailing part of the whole nation, differed from the converted Christians in their apprehensions of these miracles, and judged them all diabolical impostures, or trials of their faith, &c. "Now this seems necessary to be granted," saith R. H.* "that in what kind of knowledge soever it be (whether of our sense or reason, in whatever art or science), one can never rightly assure himself concerning his own knowledge; that he is certain of any thing for a truth, which all or most others, of the same or better abilities for their cognoscitive faculties, in all the same external means or grounds of the knowledge thereof, do pronounce an error. So that where all or most differ from me, it seems a strange pride not to imagine this defect in myself, rather than them; especially when, as all the grounds of my science are communicated to them, and when, as for my own mistakes, I cannot know exactly the extent of supernatural delusions." According therefore to this rule, it was strange pride in the first converts to Christianity among the Jews, to judge the miracles of Christ or his apostles true, when most of their own nation, as well as heathens, differed from them in that apprehension, and spoke so freely every where against the sect of Christians.

3. The truth of the pretences of our Lord and his apostles depended on two things, viz. the fulfilling of prophecies and the truth of his miracles. †"Now, according to the Roman principles, no man could be certain of the truth of either of these without the authority of the then present church. For the fulfilling of prophecies depended on the sense of many obscure places of scripture, of which, say they, the major part of the church guides must judge: and for miracles, they tell us that there is no way of judging true from false, but by the authority of the church. Now, if these things be so, what ground could the first Jewish converts have to believe Christ was the true Messiah, or a worker of true miracles, when, in believing both these things, they must oppose the authority of the then present church?"

4. All that hath been discoursed in answer to the former pleas, serves also against this: for who shall be judge whether these miracles were true, and were sufficient to confirm the Christian faith? Those persons, whose office it was to judge both of true prophets and true miracles, or those who had no power or commission so to do? Were not the Jewish Sanhedrin and other rulers of that church more able judges of the truth and the validity of any miracles pretended to be wrought by Christ and his apostles, than was that multitude which, as experience teacheth, may be imposed upon with ease? Were not those guides, who were appointed to be judges in all other matters, the proper judges of this controversy? Have we not reason to believe their judgment was as free from interest and passion, and their endeavours to search out the truth of these relations as sincere, as was the judgment or endeavours of the laity? When therefore these church guides did, notwithstanding those pretended miracles of Christ and his apostles, conclude unanimously that Christ was a deceiver, was it not absurd to say that what they so universally determined, might be discerned by any private judgment to be the clearest falsehood? that vulgar persons had demonstration in this matter against the judgment of the whole body of their guides, and that their common reason was able to discern that to be manifestly true, which the same common reason of their superiors judged to be manifestly false?

§. 6. Thus have we seen that scripture and reason do more countenance the Jew pleading against our Lord and the first Christian converts, than they do countenance the papist pleading against protestants. In the last place the Jew may argue from tradition thus, viz.

These spiritual guides, in making this determination, and passing of this judgment concerning Jesus, were guided by that rule, which, by the greatest part of Christians, I mean the Roman catholics, is highly magnified and equalled with the holy scriptures, viz. tradition, acknowledged by the present church for such. *And so your Jesus must also upon this account be deemed an impostor, or the pretences and pleadings of the Romanist against the protestant, from the tradition of the church, must be acknowledged to be in vain. For,

1. It is most certain that the Jews had a tradition generally received amongst them, that their Messiah at his coming should "restore the kingdom to Israel:" that he should subdue the nations under them, and should erect a temporal dominion in the Jewish nation over all their enemies. Even the disciples of our Lord did constantly believe this article, till by the Holy Ghost's descent upon them, they were better informed. Witness their contest, "who should be greatest in that kingdom" (Matt. xviii. 1), and the desire of the sons of Zebedee, "to sit one at his right hand, another at his left hand in it" (Matt. xx. 21). This was our faith, saith Cleophas, "we trusted that this Jesus should have redeemed our Israel" (Luke xxiv. 21): and when they were assembled, after his resurrection, their first inquiry is this: "Lord, wilt thou now restore the kingdom to Israel?" (Acts i. 6.) It is therefore certain, that this was the received tradition of the whole Jewish church, grounded, as they supposed, upon the scriptures, which did necessitate them to expect a glorious Messiah,† "not such a one," saith Tyrpho, "as your mean and despised Jesus was."

2. It was also a tradition which generally obtained amongst the Jews, that their Elias, who was called the Tishbite, was to appear again in person before the advent of the true Messiah: so was that place of Malachi translated by the LXX. three hundred and eighty years before our Saviour's coming; "Behold, I send unto you Elias τὸν Θεσβίτην before the great and terrible day of the Lord come" (Mal. iv. 5). "All we expect," saith Trypho, "that Christ should be anointed by Elias, who is for to come;‡ and because this Elias is not come, we think your Jesus cannot be the Christ." Accordingly the scribes, or the expounders of the law, did with one voice declare it necessary "that Elias should first come."§

3. It was the general tradition of the Jews, that the law of Moses should be perpetually obliging to them; and that it was to be observed even in the days of the Messiah. On this presumption certainly it was, that Christ's disciples, after his resurrection, were strict observers of the law of Moses for a considerable time; and so were also many thousands of the Jewish converts. St. Peter was so nice in observation of the Jewish customs, that till he was informed better by a vision, he thought such meat was utterly unlawful as was forbidden by the law; so that when in that vision he was bid "to slay and eat," he presently cries out, as a man tempted to an unlawful act, "Not so, Lord, for I have never eaten any thing that is unclean" (Acts x. 12). St. James gives an account to Paul of the great zeal that all the Jewish converts had to the law of Moses in these words, "Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the law" (Acts xxi. 20). He farther tells him how highly they were all offended with him, because they were informed he had taught that they were not obliged to yield obedience to the constitutions and customs of the Jewish law; and, lastly, doth exhort him to do what might be proper to cause these zealots to believe that "he also walked orderly and kept the law" (ver. 21. 24). St. Jerome‖ and Sulpicius¶ informs us, that fourteen immediate succeeding bishops, with their flocks,

* Rational Account, disc. iv. conf. 2, p. 384.

† Stillingfleet, ibid. p. 42.

* Synod. Trid. Sess. 4.

† Αὐταὶ ἡμᾶς αἱ γραφαὶ ἔνδοξον, καὶ μέγαν ἀναμένειν ἀναγκάζουσιν. Dial p. 249, B.

‡ Ἐκ δὲ τοῦ μηδὲ Ἠλίαν ἐληλύθεναι οὐδὲ τοῦτον ἀποφαινόμενον εἶναι. Dial. p. 268, A.

§ Ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον, Mark. ix. 11.

‖ Chron. 2.

¶ Lib. ii. cap. 45.

were all observers of the law of Moses. And by the unbelieving Jews nothing was more abhorred than the thoughts of changing their Mosiac customs: for upon this account St. Stephen was accused of blasphemy against Moses and the law, because he said, "that the Messiah should change the customs which Moses had delivered to them" (Acts vi. 11. 14). This accusation before the scribes, the elders, and high-priest, was deemed sufficient to prove him guilty of that capital offence of blasphemy. On this account they bring St. Paul before the judgment-seat of Gallio; because, say they, he did persuade men to worship God *παρὰ τὸν νόμον*, "against or otherwise than was commanded by the law of Moses" (Acts xviii. 13). And this opinion they grounded chiefly upon those places which seem to speak of the perpetual duration of those statutes, and say they shall be "ordinances to them for ever" (Exod. xii. 17, Lev. xxiii. 21, Deut. xxix. 29); and consequently seem to infer a declaration from the mouth of God, that they should not be altered.

Moreover, it is certain, that as the protestants condemn as sinful and pernicious many traditions and customs of the Romish church; so did that Jesus, whom Christians honour as the true Messiah, as frequently inveigh against and solemnly condemn many traditions, which then were generally received and practised in the Jewish church, as vain and sinful customs, and such as tended to make void the scriptures, and render the whole Jewish worship vain. He therefore seemeth to have been as great an enemy to ecclesiastical traditions, though they were generally owned by the then present church as such, as protestants can be esteemed.

Lastly, Certain it is that the superiors and church rulers, or at least the major and prevailing part of the church rulers, did then as firmly and unquestionably believe that those traditions which were condemned by our Jesus, and which so evidently proved, if true, he was not the Messiah promised to the Jews, were both agreeable to the word of God, expounded by their church tradition, and were delivered to them by Moses, and the patriarchs, and prophets, and were continually practised by their forefathers, as doth the Roman church believe that her traditions were taught and practised by Christ or his apostles, and by their successors throughout all ages of the church. Hence are they often styled by them, "the traditions of the ancients,* or the traditions received by succession from their fathers:" and in their later writers they are always held to be derived from God by Moses, together with the written law, and as an explication of it. Hence, like good Roman catholics, they were more "exceedingly zealous for the traditions of their fathers," than for the law itself. They† accuse all who walked not according to these customs of their fathers, as persons who forsook the law of Moses; and to do any thing against these customs of their fathers was reputed criminal. This being so,

I ask, why the tradition of the major part of the church catholic, or Christians in any age whatsoever, and their concurring judgment, that what she doth at present teach and practise, she received from Christ and his apostles, should be esteemed sufficient to render all those persons guilty of heresy and schism, who do not yield assent to what they teach, or a compliance with their practices, as Roman catholics assert; and yet that the general tradition of the then present Jewish church, even including the disciples of Christ, should not conclude them schismatics and heretics, who, being members of that church, would not assent unto what they so generally taught, or comply with that which they practised, as delivered to them by Moses, and the patriarchs, and prophets?

§. 7. But to apply these things, if it be possible, yet more particularly unto the pleadings of the Romish church, and to show the weakness and the pernicious results of their most specious pretences, I add,

1. That notwithstanding it was the duty of the priests and rulers of the Jewish church, both to preserve and teach unto the people the knowledge of the law, yet did the major part of these church guides both oft and dangerously swerve from this their duty: for they did teach and practise, and direct the people into those ways, which were destructive to the eternal welfare of their souls. God by his prophets doth complain, without exception, of them, that "they erred in vision, and stumbled in judgment;" that "the teachers of his people made lies their refuge, and under falsehood hid themselves, saying, The overflowing scourge shall not come to us" (Isa. xxviii. 7. 15); that their "interpreters had transgressed against him, that his watchmen were blind, they were all ignorant, all dumb dogs that could not bark, sleeping, lying down, loving to slumber; that they were greedy dogs, that could not have enough" (Isa. xliii. 27, lvi. 10, 11); "shepherds that could not understand; that the priests said not, Where is the Lord? and they that handled the law knew him not; that the pastors also transgressed against him, and the prophets prophesied by Baal; and walked after the things that did not profit" (Jer. ii. 8): that "his prophets prophesied falsely, and the priests bare rule by their means" (Jer. v. 31): that "from the prophet to the priest every one dealt falsely" (Jer. vi. 13, 14): that "they healed also the hurts of the daughter of his people slightly, saying, Peace, peace, when there was no peace" (Jer. viii. 9): that "his wise men had rejected the word of the Lord" (Jer. xxiii. 1, 2); and that "the pastors, whose business it was to feed his sheep, destroyed, and scattered, and drove them away, and did not visit them" (ver. 11): that "both priests and prophets were profane" (Ezek. xxii. 26): that "they had violated his law, and had profaned his holy things, putting no difference betwixt the holy and profane, the clean and the unclean, and hid their eyes from the sabbaths" (Ezek. xxxiv. 1. 6); that "the shepherds of Israel fed themselves, but did not feed the flock, the diseased did they not strengthen, neither did they heal that which was sick, nor bring again that which was driven away, nor seek that which was lost, but with force and cruelty they ruled; so that the sheep were scattered because there was no shepherd" (Hos. iv. 6): that "they rejected knowledge, so that God's people were destroyed for lack of it" (Zeph. iii. 4): that "her prophets were light and treacherous persons, her priests had polluted the sanctuary, they had done violence to the law: that they had forgotten the law of their God, they departed out of the way, they caused many to stumble at the law, they corrupted the covenant of Levi" (Mal. ii. 8).

Moreover, of these guides it is expressly said, that "they which led the people, caused them to err" (Isa. iii. 12), "and destroyed the way of their paths" (ix. 16): that "the leaders of the people caused them to err, and they that were led of them were destroyed, and that their shepherds caused them to go astray" (Jer. l. 6). Our Lord declares that "they were fools, blind guides, full of hypocrisy and of iniquity; that they had taken away the key of knowledge, and had shut up the kingdom of heaven against men, not going in themselves, nor suffering them that were entering to go in" (Matt. xxiii. 13, Luke xi. 52): that they made many false decisions in matters of so great importance, as to "make void the law of God, and render his whole worship vain" (Matt. xv. 6. 9): that "they transgressed the commandment of God by their traditions;" that notwithstanding their instructions, the "people were as sheep without a shepherd" (Matt. ix. 26), or only had "such guides as would most certainly," if they submitted to their guidance, "lead them to the pit" (Matt. xv. 14). Hence therefore I infer,

1. That even those spiritual guides, who are by God's appointment constituted to instruct his people, and to feed his flock (for such our Lord acknowledged the scribes and pharisees and rulers of the Jewish church to be), may scatter and destroy that flock: and they, who are set for the judgment of the Lord, and for controversies, may violate, corrupt, pervert that law they should interpret; they may be partial in it; they may depart out of the way; they may make the commandments of God of none effect, and his whole worship vain by their traditions; they may cause their sheep to err, stumble, and go astray, and that so dangerously, that they who are led by them shall be destroyed with them, and find no entrance into bliss. And hence, I hope, I may assume the boldness to conclude against the infallibility of our spiritual governors, or the concurring

* *Παράδοσις τῶν πρεσβυτέρων*, Matt. xv. 2. *Αἱ πατρικαὶ παραδόσεις*, Gal. i. 14.

† *Ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, λέγων μὴ τοῖς ἔθεσι περιπατεῖν*, Acts xxi. 21, xxviii. 17.

judgments of the major part of them; which is sufficient to root up even the foundations of the Romish Babel.

2. Hence I infer, that notwithstanding all the forementioned scriptures, which say it was the duty of the people to ask of their spiritual guides the meaning of the law, and seek the knowledge of it at their mouths, and to inquire after their judgments in all those controversies they were not able to resolve; I say, hence I infer, that notwithstanding this, the people were not absolutely obliged to rest in the decision of the major part of these church guides, or bound to practise all that they approved; for then an obligation must be laid upon them, not only to err in judgment with them, to countenance false prophets, and to speak peace to themselves when there is no peace; but also to violate the law, and to comply with their false glosses and corrupt interpretations of it; nay, which is more unreasonable, they must be then obliged to be destroyed, to fall into the pit, and to exclude themselves from the enjoyment of Christ's kingdom: whereas it is a contradiction to say that God obligeth any person to transgress his law; and it is little less than blasphemy to say, he doth require them to destroy themselves, to fall into the pit, or to deprive themselves of the enjoyment of his kingdom. Hence therefore I infer this corollary:

That neither are all Christian people, churches, or nations, absolutely bound to rest in the decisions of the major part of Christian bishops, nor to practise all that they approve and impose: which proposition overthrows that absolute and blind obedience to their church guides or councils, which Romanists so stiffly plead for.

3. Hence it is also evident, that private persons, or that the minor part of the whole church, may have sufficient ground either from reason or clear scripture, for their refusal of assent and of submission to the authority and definitions of the major part of their church guides; for the Jews were bound to believe Christ to be the true Messiah, although the high-priest and the elders had pronounced him a deceiver and a malefactor: they were obliged to believe his miracles were wrought, not by Beelzebub, but the Spirit of God; that Christ's kingdom was not of this world; that John Baptist was that Elias which was for to come; and that to eat with hands unwashed, to heal the sick, to pluck some ears of corn on the sabbath day, were not unlawful actions, although the major part of their church guides taught and believed the contrary (Matt. xv. 5). They were obliged not to avoid that law of nature, which required children to relieve their own distressed parents; and therefore stood obliged not to comply with those traditions of the scribes and pharisees, which made the word of God of none effect, and would not suffer them to yield obedience to it. And seeing they had "many traditions and decrees of the like nature,"* which obtained amongst them, and only were rejected by the Sadducees and disciples of our Lord; in none of these could they comply with their church guides without the violation of that law of God, which sure they had sufficient ground and reason to observe. In a word: in all those cases, in which they were not bound to rest in the decision of the major part of the church guides, or practise what they did approve, that is, in all the cases mentioned in the former head, they must have had sufficient ground, either from scripture or from reason, for their refusal of submission to them. Now these three inferences do fully justify the reformation of the church of England.

§. 8. 4. From what hath been discoursed, we may see the weakness of those pleas the Roman doctors make in their own defence, and of the arguments they use to show, that it is impossible they should be guilty of those corruptions in doctrine, or in manners, which we charge them with. For their most specious pretences are to this effect; that we confess the church of Rome was once both true and orthodox: show then, say they, how we did cease to be so, whether by schism or heresy: with schism you cannot justly charge us; "for† that never can be of a much major and more dignified part, in respect of a less and inferior, subject to it; because this main body in any division is rightly taken for the whole, from which a separation is schism, and to which every member ought to adhere, as to the body and head here upon earth to which it belongs:" we therefore being the much major and more dignified part of the church, cannot be schismatics in reference to protestants, who are, and were at their departure, a less and an inferior body to us. If heresy be the crime charged upon us, by what church were we condemned? What body of men before you found fault with those corruptions which you pretend to reform? for sure, it was not possible for so many errors and corruptions to come into the church, and no one take notice of them? Could this be so, where was the watchful eye of Providence over the church? But, if we could suppose this Providence was unconcerned for the preservation of the church, could all the pastors fall asleep at once? Or, could they all conspire together to deceive their posterity? Moreover, since God will always have a visible church, what can you mention besides that which holds communion with the church of Rome, as the then present visible church of Christ, when you began your reformation (except perhaps some eastern churches, which you dislike almost as much as that of Rome)? And if that church could teach such errors as you charge her with, as matters of the Christian faith, what assurance can you have she hath not erred in defining the canon of scriptures, and delivering some book or books for the word of God, which are not so? This is the sum of all the pleadings of the Roman party in their own behalf: and they are only such as the Jewish doctors might have pleaded with as much plausibility against our Lord's disciples, and that first Christian church which they planted in that nation. For,

1. Where, they may say, will* you produce the men of former ages, who taxed the Jewish church with such errors and corruptions as your Jesus did, and bid men "beware of the leaven of the scribes and pharisees," that is, the most holy and learned members of our church? Do not the Christians themselves acknowledge, that we were once a "right vine," and the "beloved of the Lord?" How or when, therefore, did we cease to be so? If by schism, produce that major part or body of the Jewish church from which we separated, when first your Jesus, like another Luther, appeared among us? Or, if by heresy we ceased to be so, by what church, what councils, were we condemned? Who can believe that God would ever suffer such dangerous doctrines to prevail in his own church, and raise up no church guides, no prophets, to discover things so destructive to her very being, till these new teachers and reformers first arose? Where, then, had God a true church in the world, if not among the people of the Jews? What other church could Christ or his apostles mention, besides that which he so often taxed with voiding the commandments of God, and rendering his worship vain, because of some traditions which they had received from their forefathers? If then God suffered this church to be all overrun with such a fatal leprosy, and gave no clear discovery thereof, where was the watchful eye of Providence? Where was that God, who promised that he would "put his name for ever in Jerusalem, and that his eyes and heart should be perpetually there?" But suppose that Providence was unconcerned, did all our pastors fall asleep at once? Or, could they all conspire to deceive posterity? Were not the oracles of God committed to us Jews? Did not your Christians receive them from us? If then our church might teach her children such destructive errors as you charge her with, how can you be assured that she hath not erred even in that canon of scriptures which from her you have received?

Now though this instance, which I have largely prosecuted, may be sufficient to show the vanity of the most plausible pretences of R. H. against the protestants, both in his Rational Account and his Discourse, it might be farther manifested, that they as strongly plead for the heathen world against the Jews; for the Mahometan against the Christian; for the priests of Baal against Elias and those seven thousand who had not bowed the knee to Baal; for the prevailing Arian against the orthodox; for the fornicator, the simoniac, the covetous, and the debauched person, in all those ages, in which these were the epidemical and almost general diseases of the clergy, that is, from the tenth to the sixteenth century; and, lastly, for antichrist himself, when he, according to the predictions of the scripture, and the confession of many Roman catholics, shall drive the church, that is, the orthodox profess-

* Παρόμοια τοιαῦτα πολλά. Mark vii. 8.

† R. H. Rational Account, disc. iii. ch. 5, §. 63, p. 203.

* Vid. Stillingfleet's Sermon on Acts xxiv. 14.

ors of the faith, into the wilderness, and slay the witnesses of Christ, and of his doctrine. But,

To conclude, If this be truly the result of the most specious pretences of the Roman party to draw our souls into their deadly snares, if all their fairest pleas do make for Judaism more naturally than they do for popery; if what they urge, to prove the protestant divines to be deceivers of the people, doth more strongly prove our blessed Jesus a deceiver, which is the highest blasphemy; I hope that no true lover of this Jesus will be much tempted by such pleas to entertain a good opinion of the Romish faith: it being certainly that faith which cannot be established but on the ruins of Christianity, nor embraced by any protestant, but with the greatest hazard, if not the ruin of his soul.

THE

ACTS OF THE APOSTLES,

WITH ANNOTATIONS.

PREFACE.

The history of the acts of the apostles, if it relateth matters truly, is an invincible demonstration of the truth of Christian faith. For,

First, It confirms the truth of Christ's great promise, John xiv. 12, "He that believeth in me shall do greater works than I have done; because I go to my Father" (see the note there).

It confirms his promise made to his disciples, that the Spirit of his Father should speak in them, and "give them a mouth and wisdom which all their adversaries should not be able to gainsay" (Matt. x. 20, Luke xxi. 15, Acts vi. 10); that they who believed in him after that he was glorified, should "receive the Holy Ghost" (John vii. 39); and the saying of his forerunner, that "he who was to come after him, should baptize them with the Holy Ghost and with fire" (Matt. iii. 11, Acts ii. 3); and of Christ's declaration, that "when this Spirit was come he should convince the world of sin, because they believed not in him" (John xvi. 9, Acts ii. 37), "and of righteousness, because he went to the Father" (ver. 33).

It confirms the truth of this prediction, that "after he was lifted up, he would draw all men after him" (John xii. 31); when he was "sown" in the earth, he should "bring forth much fruit" (ver. 14); and of his comparison of the kingdom of God to "a grain of mustard seed" (Mark iv. 30), for its wonderful increase (Acts ii. 41, iv. 4, v. 14): "so mightily grew the word of God and prevailed" (Acts xix. 20).

It confirms all that Christ had said concerning the kingdom of "Satan falling down like lightning" (Luke x. 17), the "casting out and judging the prince of this world" (John xii. 31, xvi. 11), and the conquest his disciples should have "over all the power of the enemy" (Luke x. 18), by showing the efficacy the gospel had to turn men "from the power of Satan unto God."

To make these things more evident, I shall reflect more largely upon two particulars which are the frequent subjects of this history, viz. the gifts of the Holy Ghost conferred upon the apostles and others, partly by the laying on of the apostles' hands upon them, and partly at the preaching of the apostles to them: and, (2.) the miracles which the apostles and other preachers of the gospel wrought for confirmation of their doctrine. And,

First, Of these miraculous gifts of the Holy Ghost, these Acts of the Apostles have left upon record these signal instances.

(1.) That on the day of Pentecost, the apostles and disciples of Christ Jesus being met together, "cloven tongues like to fire fell upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" adding, that when this miracle was wrought upon them, there were "devout men of every nation," who "heard them speak in their own tongues the wondrous works of God;" and upon this account did with amazement ask, "Are not all these which speak Galileans? And how hear we every man in our own tongues wherein we were born?" and that St. Peter, one of Christ's disciples, did then and there declare, that the same Jesus, whom the Jews had crucified, was by God raised up, and exalted to his own right hand, and "having received of the Father the promise of the Holy Ghost, had shed forth this which they now saw and heard;" and that he with these sayings instantly converted three thousand souls; and that "God daily added to the church such as should be saved" (Acts ii.).

(2.) That when St. Philip had converted many people of Samaria to the Christian faith, and had baptized them, St. Peter and St. John laid their hands on them, "and they received the Holy Ghost:" and that Simon Magus, seeing this, offered them money to have this power imparted to him, that "on whomsoever he should lay his hands, they might receive the Holy Ghost" (Acts viii.).

(3.) That whilst St. Peter was preaching to Cornelius, his kinsmen, and near friends, "the Holy Ghost fell on all those that heard the word, and they spake with tongues, and magnified God," in the presence of the Jews (Acts x. 44, 45).

(4.) That St. Paul finding twelve disciples of John the Baptist who had not yet received the Holy Ghost, he baptizeth them in the name of the Lord Jesus; and "when he had laid his hands upon them, they received the Holy Ghost, and prophesied" (Acts xix. 6).

Now all these things were done, saith this record, in populous and famous cities; viz.

The first in Jerusalem at the great feast of Pentecost, immediately ensuing Christ's ascension, and therefore at a time when all Jerusalem was met to celebrate that feast, and when the fame of the Messiah, expected suddenly to appear (Luke xix. 11), had brought great multitudes of Jews and proselytes out of all nations to attend the issue of that expectation; and so the matter of fact, if true, must be well known by all Judea so to be: nor could it possibly be false, but all then present and alive, when first this fact was published to the world, would be so many living witnesses of the falsehood of it.

The second populous city whose converts received this effusion of the Holy Ghost, was the metropolis of Samaria, according to our Lord's prediction, "You shall be my witnesses in Samaria" (Acts. i. 8). The time when this was done is noted by three characters; viz. that it was done soon after the death of Stephen (Acts viii. 2), and before the conversion of St. Paul (ver. 1), and when Simon the celebrated magician was there, and had so gained upon the people of that city, that they all "gave heed to him," and owned him as "the great power of God" (ver. 9, 10).

The third happened in the city of Cæsarea (the seat of the Roman governor of Judea, inhabited by Jews, Samaritans, and gentiles, and well stocked with Roman soldiers), upon the person and kindred of Cornelius, a centurion of the Roman band, one "well reported of" by the whole nation of the Jews; and so, not only Cæsarea, but all Judea and Rome also, must be acquainted with the conversion of a man so eminent for his post, so well approved by the whole Jewish nation for his piety. The character of the time when this was done we learn from these circumstances, that before

the word was preached to the Jews only; and that this was the first instance of their preaching to convert a gentile to the faith of Christ (Acts xi. 19).

The fourth was done in Ephesus, the metropolis of the proconsular Asia, about twelve years after the former, in a city where dwelt many Jews, who were teachers of the law in opposition to the gospel, and who had there a synagogue: and after this, "all Asia, both Jews and Greeks, heard the word of Christ" (Acts xix. 10. 17).

Secondly, Of the miracles performed by the apostles and other persons assisted by the Holy Ghost, this history saith in the general, that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33), and that in confirmation of it "many signs and wonders were done by the apostles' hands." In particular it informs us,

(1.) That at Jerusalem Peter and John cured by the name of Jesus a man forty years old, who had been so lame from his mother's womb, that he was carried from one place to another; that this was done to the astonishment of the people, who knew he had been so long impotent in his feet, but now saw him "leaping and walking, and praising God:" and that these two apostles being brought before the whole Sanhedrin on this account, and asked "by what power or by what name" they had done this cure, they openly declare to them that they had done it "by faith in the name of that Jesus of Nazareth" whom these men had crucified; and that the council, "seeing the man that was healed standing by them," were forced to confess, "that it was manifest to all them that dwelt at Jerusalem, that a notable miracle had undeniably been done by them" (iii. 2. 11, iv. 6. 16).

(1.) That when the chief priests and sadducees had put them by night into prison for preaching in the name of Jesus, though the prison was "found shut with all safety, and the keepers standing without before the doors," yet were the apostles on the morrow found standing in the temple, and teaching the people; the angel of the Lord having opened the prison doors and brought them forth, and commanded them thus to preach (v. 18—25): and that this so affected them, that they not only doubted what this might come to (ver. 24), but were prevailed upon by the great and celebrated Gamaliel to "let these men alone, lest haply they should be found to fight against God" (ver. 39).

(3.) That Stephen being "full of faith and power, did great wonders and miracles among the people" (vi. 8).

(4.) That these miracles were so certainly and so effectually performed, that thereupon the people "brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them;" and that "a multitude came out of the cities round about them to Jerusalem, bringing sick folks, and them that were vexed with unclean spirits, and they were healed every one" (v. 15, 16): and also, that by their miracles and preaching, they converted to the Christian faith at one time three thousand (ii. 41), at another time five thousand persons (iv. 4), that men were "daily added to the church" (ii. 47), that "believers were the more added to the Lord, even multitudes of men and women" (v. 14), that "the word of the Lord increased, and the multitude of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith" (vi. 7).

(5.) That upon St. Philp's preaching Christ at Samaria, the people "with one accord gave heed to the things which he spake, beholding the miracles which he did; for unclean spirits crying with a loud voice came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed:" and that these things prevailed there, not only with many men and women to receive Christian baptism, but also forced Simon Magus, a famous sorcerer, to believe; and, being baptized, to "continue with Philip, wondering at the signs and miracles done by him" (viii. 6, 7. 13).

(6.) That whilst St. Paul, a zealous pharisee, and a more zealous persecutor, "breathed out threatenings and slaughter" against the disciples of the Lord, and had received commission from the high-priests and elders "to bring them bound unto Jerusalem to be punished;" as he came nigh to Damascus, "a light from heaven above the brightness of the sun shone round about him," and struck him blind; and the Lord Jesus, by a voice from heaven, said unto him, "Saul, Saul, why persecutest thou me?" and that one Ananias being sent by the same Jesus to lay his hands upon him, he presently receives his sight, is "filled with the Holy Ghost," and preacheth Christ in the Jewish synagogues erected in that famous city (Acts ix.): and to this miraculous conversion he twice appeals (ch. xxii. xxvi.), in vindication of himself, declaring that partly the high-priests and elders, partly those persons that were with him then, partly one Ananias, "a devout man according to the law, and a man of good report among all the Jews," could bear witness to them (xxii. 5. 9. 12), and that "none of these things were hid" from king Agrippa's knowledge, "they being not done in a corner;" and by this narrative he almost persuaded that king to "become a Christian," xxvi. 26. 28 (see note on xxii. 6).

(7.) That when St. Peter, being at Lydda, a city of Palestine, said to one Æneas there, who had "kept his bed eight years, and was sick of a palsy, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed;" he immediately did so; and that thereupon "all that dwelt at Lydda," seeing this, "were turned to the Lord" (ix. 32. 35).

(8.) That the same Peter at Joppa, a city of Phœnicia, lying upon the Mediterranean, raiseth one Tabitha from the dead; and that this being "known throughout all Joppa, many believed in the Lord" (ibid. ver. 39. 42). And here let it be noted, that at Jabneh, near Joppa, sat the great Sanhedrin; and at Lydda were famous schools and eminent persons of the Jewish nation and religion.

(9.) That at Cyprus St. Paul converted Sergius Paulus, the deputy of the island, by striking Elymas, a Jewish sorcerer there, blind with a word because he sought "to turn the deputy," or the proconsul, "from the faith" (xiii. 7. 12).

10.) That at Iconium, a city of Lycaonia, where also was a synagogue of the Jews, Paul and Barnabas so preached, that "a great multitude both of the Jews and Greeks believed" (xiv. 1), and that "the Lord gave testimony to his word by granting signs and wonders to be done by their hands" (ver. 3).

(11.) That at Ephesus Paul preached almost three years, and prevailed so much among them, that all Asia, both Jews, there very numerous, and Greeks, resorting to Ephesus, heard, and many of them believed the gospel, "God working," in confirmation of it, "special miracles by the hand of Paul; so that from his body were brought handkerchiefs and aprons;" and by this means "the diseases departed from them, and the evil spirits went out of them."

(12.) That seven sons of one Sceva, a Jew (and of the priests' order, saith the Talmud), which were exorcists, perceiving how powerful Paul was to cast out devils by the name of Jesus, and therefore attempting to exorcise one that had an evil spirit, by the name of that Jesus whom Paul preached (supposing that the very name of Jesus, without faith in him as the true Messiah, would be effectual to cast out devils), they were set upon and overpowered by the evil spirit, and forced to fly from the place "naked and wounded;" and this being "known to all the Jews and Greeks," prevailed with many who formerly had used magic arts, to burn their books, confess their deeds, and believe in Jesus: so "mightily grew the word of God and prevailed" (ch. xix.).

(13.) That at the isle of Malta, St. Paul not only shook off a viper from his hand that had fastened on it, without harm, but healed the father of Publius, the chief man of the island, lying sick of a fever, by laying his hands upon him; and that thereupon others in that island, who had diseases, came and were healed; and that thereupon they honoured all Paul's companions, and loaded them at their departure with such things as they needed (Acts xxviii. 3. 10); which things, if true, must be known to the inhabitants, and also to the two hundred and seventy-six persons who were cast with Paul on that island (xxvii. 37).

So that this history affords us an account of miracles, great and many, done in many places, upon persons remarkable and well known, viz. the lame man laid at the Beautiful gate of the temple; upon Tabitha, eminent for her works of charity; upon Saul, a zealous persecutor of the church; upon Elymas the sorcerer, opposing "the right ways of the

Lord;" upon the Pythoness at Philippi (Acts xvi. 18); upon the sons of Sceva; upon the father of Publius; to the conversion of many thousands, not only of the people, but of multitudes of the priests at Jerusalem; to the astonishment of Simon Magus, that prince of sorcerers, and the conviction and conversion of multitudes of the same wicked art at Ephesus, a city famous for those practices (see the note on xix. 19).

Moreover, these miracles were either done in Jerusalem, Samaria, Ephesus, cities of which we have already spoken, or where the Jews abounded; and that so certainly as St. Paul, in his Epistle to the Hebrews, inquires, "How shall we escape if we neglect so great salvation, which was confirmed to us by signs and wonders, and divers miracles, and gifts of the Holy Ghost?" (Heb. ii. 3, 4.) And as for the conversion of St. Paul, it was done at Damascus, the metropolis and a noble mart of Syria, where flourished many thousand Jews; upon a person known by the whole nation of the Jews to be a strict and celebrated pharisee, and once a zealous persecutor of the Christian faith; one who, after his conversion, which happened the next year after our Lord's ascension, was hated and persecuted by his own nation, for preaching up that faith he formerly endeavoured to destroy: and so, not only they at Damascus, and they who journeyed with him, and saw and felt that glorious light which was the means of his conversion, but even the whole Jewish nation, must be acquainted with, and even alarmed at, this miraculous and sudden change. Lastly, These miracles were mostly done within two years, and all of them within twenty-seven years, after our Lord's ascension.

Now, when times and places, circumstances and events, are so particularly set down, and are of such a nature as seem to carry in them a conspicuous evidence of the notorious falsehood, or the clear truth of the narration, as it is a sign the historian intended no deceit, so neither seems it easy to conceive, how such great cities and regions should be ignorant of the truth or falsehood of them, or be capable of being imposed upon by such relations.

All that can possibly be offered to impair the credit of these evidences of the miraculous operations of the Holy Ghost, exercised by the apostles, and conferred on such as did embrace the Christian faith, must be comprised in these two particulars, viz. either that these things were not written and published by St. Luke, or in his time; or, that they were not truly written, but contain false stories invented for the credit of Christianity.

Now that this history was universally and originally received, by the tradition of the church, amongst her true, undoubted scriptures, Eusebius* sufficiently informs us. Clemens of Alexandria* and Origen confirm the same tradition. And as all agree that this history was written by St. Luke, and owned as an unquestionable record of Christianity, so do we find it cited by St. Clemens,† St. Paul's companion; by Papias,‡ who conversed with men of the apostles' time; and by Polycarp,§ who was St. John's disciple; and Irenæus, who flourished in the second century, hath in a large chapter almost epitomized it: nor do I read of any Jew or gentile who did except against the truth or the sincerity of the relator of these things: now if a record so early and so generally received, and cited by the Christians, may be, without all proof, rejected, as not written by that author whose name it hath still borne; if a writing that has been always unanimously owned among the records of the Christian faith, may be, without all reason, rejected as a spurious or doubtful piece, the truth and credit of all history must be entirely subverted; and so there will be nothing certain left concerning any records of antiquity.

But if, according to this general tradition, this history was indeed writ and published by St. Luke, there must be many myriads still living in Judea, Samaria, Damascus, Ephesus, Cæsarea, and many other places mentioned in these Acts, who could be able to disprove these things, had they been false; which yet was either not at all or unsuccessfully attempted, as the issue, which concluded in its general reception, testifies. We therefore may conclude, that neither Jew nor gentile, orthodox Christian nor apostate, though they were all concerned to do it, found any cause to doubt the certainty of what was thus recorded.

But to give scepticism its utmost scope; be it, this history was not published till a hundred years after our Lord's ascension; beyond which infidelity cannot go, if we consider the citations of it before that time, and the abridgment of it made by Irenæus not long after; either the facts related in it were true, and then they are a signal evidence of the miraculous operations of the Holy Ghost vouchsafed to Christians; or, they were false; and then, how is it possible they should obtain so easy and so general belief? Could they not know in Judea, Samaria, and Ephesus, and in other cities mentioned, by what means they were first converted to the Christian faith? must it not be sufficient prejudice to them against these tales, that they had lived so long in the profession of that faith, and had heard nothing of these things, too wonderful, too much conducing to the honour and confirmation of that faith to be so long concealed, had they been truly done by two such eminent apostles as were St. Peter and St. Paul?

* Ponit nempè Actus Apostolorum ἐν ομολογουμένοις, et inter κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους, καὶ ἀνωμολογημένας γραφάς. Hist. Eccl. lib. iii. cap. 4.

* Et. 25. † Ep. ad Cor. §. 18.

‡ Apud Euseb. H. Eccl. lib. iii. cap. 39.

§ Ad Philip. §. i. lib. iii. cap. 12.

CHAPTER I.

1 THE former treatise have I made, O Theophilus, [1] of all that Jesus began both to do and teach (*as far as I thought this needful for the instruction of a catechumen*),

2 Until the day in which he was taken up, after that he [2] through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Περὶ πάντων, *Of all that Jesus began both to do and teach.*] Since the apostle John hath left on record many things the blessed Jesus did and taught, which are not in St. Luke; yea, since St. Luke himself doth about ten times say Christ taught the people, iv. 15. 31, v. 3. 17, vi. 6, xiii. 10, xix. 47, xx. 1, xxi. 37, xxiii. 5, and yet in none of those places records the words he taught, it is necessary to limit the generality of these words. Now though the word *all* doth sometimes signify the chief of all the things related to, as when our Saviour saith to his disciples, ἐγνώρισα ὑμῖν πάντα, "I have made known to you all things which I have heard of my Father," and yet he adds, xvi. 12, "I have many things to say unto you, but ye cannot bear them yet;" notwithstanding, seeing all the excellent discourses of our Saviour mentioned by St. John, and two of his great miracles, the cure of the man born blind, John ix., and the raising of Lazarus, mentioned ch. xi., are not recorded by St. Luke, though these discourses and these miracles deserve well to be ranked among the chief things which Christ did and taught, I prefer the exposition of these words given in the paraphrase, as being in effect the exposition, which the evangelist's own words afford, Luke i. 4. Ὧν ἤρξατο, "Which Jesus began to do," that is, which Jesus did; for the gospel of St. Luke contains what was done by Christ from the beginning of his ministry to his assumption; and that ἄρχομαι is frequently an expletive, see Matt. xvi. 22, Mark ii. 23, Luke xv. 24, Acts xi. 15.

[2] Ver. 2. Διὰ Πνεύματος ἁγίου, *By the Holy Ghost.*] These words admit of several constructions, as, (1.) that he had chosen his apostles by the Holy Ghost; but against

passion by many [3] infallible proofs (Gr. *by many signs or testimonies of his resurrection*), being seen of them forty days, and [4] speaking of the things pertaining to the kingdom of God:

4 And, being [5] assembled together (*or, eating and conversing*) with *them*, (*he*) commanded them that they should not (*or, not to*) depart from Jerusalem (*till power from on high was come upon them, to fit them for their work*, Luke xxiv. 49), but (*to*) wait for the promise of the Father, which, *saith he*, ye have heard of me (Gr. *for the promise of my Father, of which you have heard*).

5 For John truly (Ἰωάννης μὲν, *John indeed*) baptized with water (*only*); but (*as he said*, Matt. iii. 11) [6] ye shall be baptized with the Holy Ghost not many days hence (*i. e. within ten days; for this was spoken on the day of our Lord's ascension, that is, ten days before Pentecost*).

6 When they therefore were come together, they asked of him (*that which they chiefly desired and expected*), saying, Lord, [7] wilt thou at this time restore again the kingdom to Israel? (*i. e. Wilt thou now set up that temporal kingdom, in which the Jews shall rule over all nations, which we impatiently expect?*)

---

this it is objected, that the scripture nowhere saith that Christ chose his apostles by the Holy Ghost: or, (2.) that he was taken up into heaven by the Holy Ghost, as by the same Spirit he was led into the wilderness (Luke iv. 1): or, (3.) that he gave commandments to his disciples by the Holy Ghost: which again is capable of divers constructions; as, first, that he gave them these commandments by the inward operations of the Holy Ghost, which he had breathed in them (John xx. 22): but this sense seems not very probable, (1.) because, after his breathing of the Holy Ghost upon them, he still saith, he will send the promise of his Father upon them, viz. the promise of the Holy Ghost; and bids them stay at Jerusalem till they had received him, Luke xxiv. 29, and here, ver. 4, and (2.) because he is said, ver. 3, to speak unto them the things which belonged to the kingdom of God; or, secondly, as he did all his miracles, and delivered all his doctrines, by virtue of the Holy Ghost, whilst he discharged his prophetic office (see note on Matt. iii. 16): so being yet on earth he spake these things, and gave these commands to his apostles touching his kingdom by the same Spirit. And his passion, mentioned in the verse following, renders it probable that St. Luke speaks of the commands relating to his kingdom, which he had given them before his passion.

[3] Ver. 3. Ἐν πολλοῖς τεκμηρίοις, *By many infallible proofs.*] For by speaking to, by walking, and by eating with them, he gave them certain indications that he lived; that he was seen and handled by them was a sure evidence that he had a true and natural body; that he permitted Thomas to view the scars of his feet and hands, and put his hand into his side, was a certain token that the body raised was the same which was crucified, and pierced by the soldier's lance.

[4] *And speaking of the things pertaining to the kingdom of God.*] viz. Of the teaching the doctrine of this kingdom to all nations, and the receiving them into it by baptism who believed and professed to own it (Matt. xxviii. 19); of the benefits which were promised to them who cordially believed their doctrine, and the condemnation which belonged to them who would not believe it (Mark xvi. 15, 16); of the encouragements and assistances he would afford them in the propagation of it by his continual presence with them (Matt. xxviii. 20), and the assistance of his Spirit (ver. 4, 5), and by the miracles by which their doctrine should be confirmed by them, and others who believed it (Mark xvi. 17, 18).

[5] Ver. 4. Συναλιζόμενος, *Being assembled with them.*] So Phavorinus saith that ἁλίζω is συναθροίζω, "I assemble together:" so Herodotus in Clio,* οὕτω μὲν δὴ συνηλίζοντο, "So they met together;" and again, Cyrus, συναλίσας εἰς ταυτὸ,† "gathering together all his father's herds;" and cap. 125, καὶ τὰ μὲν αὐτέων ὁ Κύρος συνάλισε, "Cyrus gathered together some of the Persians;" and in his Euterpe he saith that Pheron,‡ king of Egypt, εἰς μίην πόλιν συναλίζων, "gathering together all the women that had been false to their husbands into one city, burnt them all with the city;" and so in Melpomene, ἁλίζειν στρατὸν, is "to assemble," or "gather together" the army. Now this assembling them together is, by Dr. Lightfoot, thought to have been in Galilee; but this is contrary both to the text in Luke and here: for Luke xxiv. 49 he commands them καθίζεσθαι, "to abide in" the city of Jerusalem, here μὴ χωρίζεσθαι ἀπὸ, "not to depart from Jerusalem," ἀλλὰ παραμένειν, but to abide there; and it is added in both places, that having spoken this, "he led them out (of Jerusalem) to Bethany" (Luke xxiv. 51, Acts i. 9), and there was taken up into heaven, and that thence, ὑπέστρεψαν, "they went back (from Bethany) to Jerusalem" (Luke xxiv. 51, Acts i. 12); they must be therefore at Jerusalem when Christ thus conversed with them, and there abiding, were to expect the promise of the Father (Luke xxiv. 49). Al. κοινωνῶν ἁλῶν καὶ τραπέζης, Chrys. Œcum.

[6] Ver. 5. Βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, *Ye shall be baptized with the Holy Ghost.*] The word *ye*, and the time affixed to this baptism, the day of pentecost, show that this baptism relates only to the disciples then present, and conversing with the holy Jesus: and to them the Holy Spirit was given, (1.) to render them powerful or able witnesses of our Lord's resurrection (Luke xxiv. 48, Acts i. 8), and consequently that he was the true Messiah, or that Prophet "which was to come into the world," and was to be the Saviour of it (John xvi. 8—10). And therefore Peter speaks thus to the Jews, "Ye have killed the Prince of life, whom God hath raised from the dead, of which we are witnesses" (Acts iii. 15): and he with the apostles says to them, "The God of our fathers hath raised Jesus from the dead, whom ye killed and hanged on a tree; him hath God exalted to his own right hand to be a prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things, and so is the Holy Ghost, which he hath given to them that obey him" (Acts v. 30—32). (2.) To render them able to give us an exact account, as far as divine wisdom saw it necessary, of what our Saviour did and taught. "The Spirit," saith he, "shall bear witness of me, and you also shall be my witness, because you have been with me from the beginning" (John xv. 26, 27): and because, were they never so faithful, yet could we not so trust to the strength of their natural memories, as to depend on those long discourses we meet with in the gospels of St. Matthew, Luke, and John, as the very words of Christ, or be assured thence, that they delivered all the circumstances of Christ's miracles exactly as they were transacted; therefore hath he assured us that he would send "the Spirit of truth" to them, to bring those things to their remembrance which he had said unto them, John xvi. 26. (3.) To make them able ministers of the new testament, able to acquaint all Christians with all saving truth, and teach them all things which he had commanded to be observed throughout all ages of the church; and to declare unto them by the spirit of prophecy what should be hereafter: and hence he promiseth them the Spirit, to teach them all things (John xiv. 26), to lead them into all truth (xvi. 13), and to teach them things to come; and upon the strength of this promise all Christians of all ages have believed that the apostles and writers of the New Testament both spake and wrote "as they were moved, or directed, by the Spirit of God;" and received those doctrines they taught and indited, "not as the words of men, but, as they were in truth, the word of God" (1 Thess. ii. 13).

[7] Ver. 6. Ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις; *Wilt thou at this time restore?*] That temporal dominion over all other nations, which the Jews then expected, being never before granted to them, the word here cannot well be rendered *restore*, but rather *grant*, or *establish*, as it may be rendered; for ἀποκαθιστῶν, say Suidas and Phavorinus, is διδοὺς, χαριζόμενος, "giving, or granting;" and in the Septuagint the word signifies to *establish*: so Amos v. 15, ἀποκαταστήσετε, "Ye shall establish judgment in the gates;" and Ps. xvi. 5, σὺ εἶ ὁ ἀποκαθιστῶν, "Thou sustainest," or establishest "my lot." Ingenious here is the conceit of Dr. Lightfoot, that the reason of the question, "Wilt thou do it at this time?" arose from their reflection on the indignities the Jews had done to Christ, and was to this effect: Lord, wilt thou restore the

---

* Clio, cap. 126. † Cap. 111. ‡ Cap. 12.

7 And he said unto them, It is not for you to know the times or the seasons, which the Father [8] hath put in his own power (*i. e. reserved to himself*).

8 But (*for your satisfaction in what more concerns you, know that*) [9] ye shall receive (*a miraculous*) power, after that the Holy Ghost (*which I have promised*) is come upon you: and (*then*) ye shall be witnesses unto me (*of what I said and did*, John xv. 27) both in Jerusalem, and in all Judæa, and in Samaria, and unto the [10] uttermost parts of the earth.

9 And when he had spoken these things, while they beheld (*him*), he was taken up (*into heaven*); and a cloud received him (*and conveyed him*) out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two (*angels, like*) men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye (*thus*) gazing up into heaven (*after him whom ye cannot now see? but the time will come, at the end of the world, when*) this same Jesus, which is taken up from you into heaven, [11] shall so come (*down from thence*) in like manner as ye have (*now*) seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, [12] which is from Jerusalem a sabbath day's journey (*i. e. seven furlongs*).

13 And when they were come in (*thither*), they [13] went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer

---

kingdom to those who have dealt so basely with thee? what! to this generation so unworthy of that honour, as lying under the guilt of thy bloodshed?

[8] Ver. 7. *Which the Father hath put in his own power.*] i. e. Reserved to himself: for "secret things belong to God" (Deut. xxix. 29); and not revealing the critical moment when they shall come to pass to any of his prophets, he left himself free to choose his own season when he will effect them. Grotius here saith, this kingdom was granted to the true Israel, i. e. the Christians, when Constantine and other Christian kings began to reign; but this agrees not with the predictions of the prophets, which plainly speak of a glorious kingdom belonging to the Jewish nation coming in to the faith of Christ. Dr. Lightfoot is positive that this place hath no relation to such a kingdom, and if he only means a temporal kingdom, this may be granted; but this answer speaking of times and seasons relating to a kingdom to be set up, or granted to Israel, I know not why he may not respect that time when the Jews generally shall be converted, and "all nations shall flow" in to them, and make Christ's kingdom glorious.

[9] Ver. 8. Λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς. *Ye shall receive power after that the Holy Ghost is come upon you.*] Or, ye shall receive "the power of the Holy Ghost coming upon you:" for ἐύναμις, in the New Testament, when it relates to God the Father, Christ, or the Holy Ghost, imports generally some miraculous or extraordinary power; and what is here, "Ye shall receive power, the Holy Ghost coming upon you," is, Luke xxiv. 50, "Ye shall be endued with power from on high," and then ye shall be my witnesses, enabled to confirm what you say of my words and actions, and especially of my resurrection, with signs and wonders, and divers distributions of the Holy Ghost (Heb. ii. 4).

[10] *And to the uttermost parts of the earth.*] That is, to the Jews first, then to the Samaritans, and, lastly, to all the nations of the world; and yet it is evident that the apostles and converted Jews at the first understood this of their preaching only to the Jews dispersed through the earth, for they preached the word "to the Jews only" (Acts xi. 19), and thought it unlawful, till by a vision from heaven they were taught otherwise, to preach to the gentiles.

[11] Ver. 11. Οὕτως ἐλεύσεται ὃν τρόπον, *Shall so come in like manner as ye have seen him go up into heaven.*] We are told, 2 Thess. i. 7, 8, that he shall come down from heaven "with his mighty angels in a flame of fire;" and 1 Thess. iv. 16, 17, that he shall come down from heaven, and snatch us up into the clouds; as therefore here the angels attended on him ascending to heaven, so the cloud that received him (ver. 9), must be such a cloud of fire in which God was wont to appear with the attendance of his holy angels: of which see note on Phil. ii. 6, and this makes out the parallel; he being then to come also with a cloud of glory, in his body, and with the attendance of his holy angels. And thus Elias went up to heaven in a fiery chariot (2 Kings ii. 12).

[12] Ver. 12. *Which is from Jerusalem a sabbath-day's journey.*] Note here, (1.) that St. Luke doth not intend to give us the distance of the place of Christ's ascent from Jerusalem, that being from Bethany (Luke xxiv. 50), "which was from Jerusalem fifteen furlongs" (John xi. 18), but only from the foot of mount Olivet, which was, say the Syriac and Theophylact from Josephus,* "seven furlongs," though now we read in Josephus only "five furlongs." Now, say the Jews, a sabbath-day's journey is two thousand cubits, that is, a thousand yards, which is about eight furlongs, or a mile (see of this Buxt. Lex. Talm. p. 2582).

Note also, that the day of Christ's ascension seems not settled in the church then, or that Chrysostom thought not of it when he here said, That because Christ's ascension was on the sabbath-day, therefore St. Luke informs us, that the way the disciples went out with him exceeded not a sabbath-day's journey (Hom. 3 in Acts iii. 12).

[13] Ver. 13. *They went up* εἰς ὑπερῷον, *into an upper room.*] Where and what this upper room was, as it is not much material, so it is difficult to determine; that it was not the room in which Christ celebrated his last supper, appears from this, that it is called ἀνώγεον, Mark xiv. 15, Luke xxii. 12, which difference of names argues a difference in the thing itself. For ἀνώγεον is any room above stairs, be it only one story high, but ὑπερῷον is the highest room in the house (Acts xx. 8, 9). Note,

Secondly, That there was ὑπερῷον ἐν τῷ ἱερῷ, "an upper room in the second temple," in which Ezra sat with the chief of the fathers of the people, as Josephus† testifies; it is therefore supposed there might be many such, in one of which Christ's apostles, and the other Christians with them, might abide.

It was also common among the Jews, not only for their rabbins to have an upper room for their Beth-Midrash, but also for others to have such an upper room where they discoursed of the law, or exercised other parts of religion; now in which of these two the apostles and disciples abode is the question.

That it was an upper room in the temple is argued, (1.) Because St. Luke tells us, that after their return to Jerusalem, they were διαπαντὸς ἐν τῷ ἱερῷ, always in the temple" (Luke xxiv. 52, 53), and here, that after their return to Jerusalem they went up into this upper room, that they were καταμένοντες, "abiding there;" and ii. 46, it is said of them convened, and remaining in this upper room, that they were daily προσκαρτεροῦντες ἐν τῷ ἱερῷ, "abiding in the temple." But to this it is answered,

1. That the phrase, they were "always in the temple," doth not prove this: for Christ saith of himself, John xviii. 10, I taught πάντοτε ἐν τῷ ἱερῷ, "always in the temple," and yet he had no habitation in any part of it.

2. We read, iii. 1, that Peter and John ἀνέβαινον, "went up into the temple at the hour of prayer," whereas, had they been in an upper room of the temple, it should have rather been said that they went *down* into it. It is also said, that they continued there καθ' ἡμέραν, "day after day," which seemeth to import that they lodged not there by night.

3. It follows that they broke bread, κατ' οἶκον, that is, saith Dr. Hammond, "in the temple;" but both these and the former words are spoken of the whole number of Christians, which were now at least three thousand one hundred and twenty, too many sure to lodge together in one upper

---

* Antiq. lib. xx. cap. 6. † Ibid. lib. xv. cap. 5.

and supplication, with the women, and [14] Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the [15] number of the names (*of which*) together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been (Gr. *be*) fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us (*being one of the twelve sent out, and empowered by Christ to preach in his name*, Matt. x. 1. 5), and had obtained part of this ministry.

18 Now this man [16] purchased a field with the reward of (*his*) iniquity (*i. e. with the reward of his iniquity had no other advantage, but to return it back to them that gave it, who with it purchased a field*); and (*then*) [17] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it (*this fact*) was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 [18] For it is written (*by way of prediction concerning him*) in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take (*or, his habitation shall be desolate, and no man shall dwell in it, and his bishopric let another take*).

21 [19] Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, (*and so can testify of all that he did and said*, John xv. 27,)

22 Beginning from the baptism of John, unto that same day that he was taken up from us (*into heaven*), must one be ordained to be witness with us of his resurrection (*and of his words and actions*).

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias (*to be presented before the Lord*).

24 And [20] they prayed, and said (Gr. *and praying they said*), Thou, Lord, which knowest the hearts of all men, shew (*by directing the lot to come out with his name*) whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, [21] that he might go to his own place (*as the reward of his iniquity*).

---

room. Moreover, that κατ' οἶκον refers to houses distinct from the temple, we learn from this evangelist, saying, v. 42, they were teaching all the day, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, "in the temple, and from house to house."

4. That there were ὑπερῶα "upper rooms" in the temple is granted, but then that they belonged to any besides the priests and Levites is not proved: the ὑπερῷον mentioned by Josephus was that of Johanan the son of the high-priest. And Maimonides, in his book de Ædificio Templi, mentions sixteen *conclavia*, or chambers, but saith, they were all appointed for sacred things or persons. How improbable therefore is it, that poor fishermen and Galileans, odious for their Master's sake, should be permitted to crowd in such numbers into one of these rooms (see the note on Luke xiv. 53).

[14] Ver. 14. *And Mary the mother of Jesus.*] Here is the last time that we have any mention of this blessed mother: of her ascension St. Luke saith nothing, because he knew nothing of it; that idle tale being the invention of latter ages from apocryphal writings and vain revelations.

And with his brethren.] They therefore then believed, though before they did not (John vii. 5).

[15] Ver. 15. *The number ὀνομάτων of names.*] i. e. Of persons. So Rev. iii. 4, "Thou hast ὀλίγα ὀνόματα, a few persons in Sardis, which have not defiled their garments:" so in Æschylus, τὸ Θηβαίων ὄνομα, is "one of Thebes:" in Cicero,* Romanorum nomen, is a Roman citizen; and in Virgil,† Silvius Albanum nomen, a man of Albania.

[16] Ver. 18. *This man purchased a field, ἐκτήσατο χωρίον, with the wages of iniquity.*] As in the Old Testament men are said to get or "purchase to themselves shame" (Prov. ix. 7), and in the New, to "receive to themselves damnation," and in profane authors, κτήσασθαι ἔχθραν καὶ συμφοράν, to "purchase enmity and calamities;" and we in our language are said to "create trouble to ourselves," when this is the event, though it is not the intention of the action: so is Judas here said to "purchase" this field by the wages of his iniquity, which was bought with the money he received as the reward of his iniquity, though he neither intended this nor was he instrumental to it.

[17] *And falling headlong he burst asunder.*] See note on Matt. xxvii. 5.

[18] Ver. 20. *For it is written in the book of Psalms* (Ps. lxix. 26), *Let his habitation be desolate; and* (Ps. cix. 1), *His bishopric* (or office) *let another take.*] That the first of these Psalms refer to that Messiah, of whom David was a type, we learn from the twenty-first verse, where it is said, "They gave me gall to eat, and when I was thirsty they gave me vinegar to drink," which was true only of Christ, and is applied to him, John xix. 29, and from the ninth verse, where it is said, "The zeal of thy house hath consumed me, and the reproaches of them that reproached thee fell on me," which is applied to Christ, John ii. 17, Rom. xv. 3, and therefore what is said, ver. 26, of the enemies of David may reasonably be applied to Judas, the great enemy of Christ; what is said, Ps. cix. 8, if it primarily relate either to Doeg or Ahithophel, the mortal enemies of David, might by the Holy Spirit be intended to have its full completion in the betrayer of the Son of David, and this intention might be suggested to St. Peter by the same Spirit (see the appendix to the second chapter of St. Matthew).

[19] Ver. 21. Δεῖ οὖν, τῶν συνελθόντων ἡμῖν ἀνδρῶν, &c. *Wherefore of these men who have accompanied with us all the time, one must be ordained to be a witness.*] One must be chosen to make up the number twelve, answerable to the twelve tribes of Israel: he must be one who always had conversed with them, that he might be a witness of all that Jesus said and did, John xv. 27, whilst he discharged his office among them; for that is the import of the phrase, "go in and out;" as when Moses says, "I am grown old, I can no more go in and out before you," Deut. xxxi. 3, and when Solomon prays for wisdom, that he "might go in and out before that great people," 2 Chron. i. 10 (see Deut. xxviii. 6, Ps. cxxi. 8).

[20] Ver. 24. *And they praying said,* Κύριε καρδιογνῶστα, *Lord, who knowest the hearts of all men,* &c.] Here Woltzogenius truly notes, that they prayed to the Lord Jesus, because the apostles were at first chosen by him, were his apostles, and were to be his witness, and then they must ascribe to him the knowledge of all hearts, which is the property of God alone.

[21] Ver. 25. Πορευθῆναι εἰς τὸν τόπον ἴδιον, *That he might go to his own place.*] i. e. To the place worthy of him, and which he had deserved by his sin. So the Jews said of Balaam, ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ, "He went into his own place" (Numb. xxiv. 14, 15), that is, saith Baal Turim, "to hell." So Ignatius* saith ἕκαστος εἰς τὸν ἴδιον τόπον χωρεῖν μέλλει, "Every one must hereafter go to his own place;" Barnabas† saith of those that walked in the light, that they do afterward ὁδεύειν εἰς τὸν ὡρισμένον τόπον, "go to the place appointed for them;" Clemens Romanus, that they do go εἰς τὸν ἅγιον τόπον, "to the holy place, εἰς τὸν ὀφειλόμενον τόπον τὴν δόξης, to the place of glory due to them;" and Polycarp, that they are with the Lord, and go, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, "to the place appointed for them;" according to the Hebrew phrase here cited by Lightfoot, "He came from his own place, that is, from hell, appointed for idolaters."

---

* Lib. i. de Fin. † Æn. vi. 763.

* Ep. ad Magn. sect. 5.
† Sect. 19.

26 And (*then*) [22] they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles (*making their number twelve*).

Obj. 1. Hell is not the proper place of Judas, but common to him with all the wicked.

Ans. St. Peter doth not expressly say he went to hell, but into a place proper for him; now Ignatius saith there is appointed for every man, ἴδιος τόπος, "a proper place;" i. e. a place worthy of him, or agreeable to his actions. This in Plato* is the place whither the genius which he had chosen whilst he lived was appointed to bring him, viz. the incorrigible wicked soul, εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν, "into a habitation fitted for it," but the pure soul, εἰς τόπον προσήκοντα, to a place convenient for it."

Obj. 2. Secondly, It is said that it belonged not to Peter to pass sentence on Judas, or affirm any thing of God's secrets, such as Judas's going to hell.

Ans. This is wonderful, that when Christ had pronounced him a devil (1 John vi. 71), "a son of perdition" (John xvii. 12), and declared that it had been "better for him that he had never been born" (Matt. xxvi. 24), it should be thought a diving into God's secrets to say, he went into a place prepared for, or due to, such miscreants. Moreover, doth not our Saviour say, this fall of the son of perdition was foretold by the scripture? (John xvii. 12.) Doth not St. Peter here apply those scriptures to him which foretell the most dreadful things? Does not Luke show the dreadful issue of his iniquity upon his body? and after all this, might he not say, he went to a place proper for him? "Whosoever betrays an Israelite into the hands of the gentiles," say the Jews, "hath no part in the world to come;" how much less he who betrays the Messiah, the king of Israel, into the hands of the gentiles (Matt. xx. 19, xxvi. 24).

Obj. 3. It seems improper to say such a one sinned that he might go to hell.

Ans. This is even such an impropriety of speech as God is pleased to use to his own people, when he saith by Hosea, viii. 4, "Of their silver and gold they made them idols, that they might be cut off;" and by the prophet Micah, vi. 16, "The statutes of Omri are kept, and ye walk in their counsels, that I should make you a desolation;" and as Christ useth when he saith, the Jews had shut their eyes and hardened their hearts, "lest they should be converted and healed," or "lest their sin should be forgiven them" (Mark iv. 12, John xii. 39, 40). By all which places it appears, that in divine construction any man may be said to do an action to that end which he knows will be the event of it, and which by God is threatened to the doers of it.

Moreover, the other exposition, viz. that the κλῆρος διακονίας καὶ ἀποστολῆς, "portion of the ministry and apostleship," is the province which fell to the lot of Judas in the distribution of them among the apostles, and that this is called the proper place from which Judas fell by his sin, and into which Matthias is here said to go: I say this exposition is founded upon an evident mistake, viz. that the several provinces into which the apostles were to go for preaching the gospel, were distributed among them before they were filled with the Holy Ghost, which is abundantly confuted by Dr. Stillingfleet, Iren. lib. ii. cap. 6, §. 2. And when, where, and to what end, should a province of preaching the gospel after our Lord's ascension be distributed to him who was before to be a son of perdition? (2.) To succeed in the office of Judas, is not πορευθῆναι, to *go* into his place, but λαμβάνειν, to *take* his place; according to the words of the Psalmist, "His office λάβοι ἕτερος, shall another take." And, lastly, had this been intended, a conjunction copulative should have been put before πορευθῆναι, and the words should have run thus, λαβεῖν τὸν κλῆρον—καὶ πορευθῆναι, "to take the share of this apostleship, and to go into his place."

[22] Ver. 26. Καὶ ἔδωκαν κλήρους αὐτῶν, *And they gave forth their lots.*] That is, saith Grotius, they put two lots into two urns, the one containing the two names of Joseph and Matthias, the other the name of an apostle, and a void lot; and then drawing forth the name of Joseph, and the void lot, they knew that the lot containing the name of an apostle belonged to Matthias (see Lucian's Hermotimus, sive de Sectis, p. 232, 233).

* In Phæd. p. 80, B, D, E.

CHAPTER II.

1 [1] And when the day of Pentecost was fully come, they were all with one accord (*together*) in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind (Gr. *as of a strong wind brought or coming thence*), and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat (Gr. καὶ ἐκάθισε, *sub.* γλῶσσα, *and a tongue sat*) upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues (*than those which they had learned*), as the (*gift of the*) Spirit gave them utterance.

5 And there were (*then*) dwelling at Jerusalem Jews, (*by nation and by proselytism*, ver. 10,) devout men, out of every nation under heaven (*where the Jews dwelt*).

6 Now when this was noised abroad, the multitude came together, and were confounded (*or, astonished at the strangeness of the thing*), because that (ὅτι, *for*)

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Καὶ ἐν τῷ συμπληροῦσθαι, *And when the day of pentecost was fully come, they were* ὁμοθυμαδὸν ἐπὶ τὸ αὐτό, *with one accord in one place.*] Here the critical notes are these; (1.) that πληροῦσθαι and συμπληροῦσθαι, when they relate to time, signify only the coming of that time (see Dr. Hammond). But Dr. Lightfoot here more critically observes, that the phrase hath a particular respect to the words of the institution of the feast of pentecost, Lev. xxiii. 15, where it is said, "You shall count to you from the morrow after the sabbath" (that is, from the morrow of the first day of unleavened bread, which always was a sabbath, because no servile work was to be done in it; or from the sixteenth of Nisan), "seven sabbaths תמימת complete," ὁλοκλήρους, saith the LXX. (even to the morrow, after the sabbath, shall ye number fifty days). Now it is to be noted from R. Solomon, that this account of the seven weeks complete was to begin at the evening. "They reckoned," saith Maimonides, "from the night of the sixteenth of Nisan," for else the weeks would not be complete; and so this day, after the sabbath, was none of the forty-nine, which made seven sabbaths complete; but that even and Sunday made the first day of the first week, and so Friday even and Saturday the forty-ninth, and Saturday evening and the Lord's day the fiftieth; and so on that day pentecost was fully come, as our translation truly saith: so that, the evening beginning the account, pentecost was on the fiftieth day; but the day was not complete till the fifty-first.

So that two things may be noted for the dignity and honour of this day "which the Lord hath made:" that on this day he rose from the dead, "and became the first-fruits of them that slept:" and (2.) that on this day he poured forth the Holy Ghost on his apostles, and sent them forth to speak the "wonderful works of God" to men of every language and nation. It also is observable, that as the confusion of tongues in Babel spread idolatry through the world, and made men lose the knowledge of God and true religion, so God provided by the gift of tongues at Sion, to repair the knowledge of himself among those nations.

every man (*of them, who were of several nations,*) heard them speak in his own language.

7 And they were (*therefore*) all amazed and marvelled, saying one to another, Behold, are not all these which speak (*these strange tongues by birth*) Galileans?

8 And how (*then*) hear we every man (*of us them speaking*) in our own tongue, wherein we were born?

9 (*For being*) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they (*who said this*) were all amazed, and were in doubt (*what the issue of this might be*), saying one to another, What meaneth this? (*What importeth this great matter?*

13 *But*) others mocking, said, These men are full of new wine (*and this causes them to speak thus*).

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words (*which I am about to speak*):

15 For these (*men*) are not drunken, as ye (*scoffers*) suppose, seeing it is *but* the third hour of the day (*i. e. the ninth hour, or the time of the morning sacrifice, to which we Jews usually come fasting*).

16 But this (*which is come to pass*) is (*the comple-*

Secondly, Dr. Hammond, note on i. 15, saith, that ἐπὶ τὸ αὐτὸ signifies "assembling for the service of God;" but though this sometimes happens so to be, as when men meet ἐπὶ τὸ αὐτὸ, together to pray, to celebrate the Lord's supper, as 1 Cor. xi. 20, yet the phrase signifies only to meet ὁμοῦ ἢ εἰς τὸν αὐτὸν τόπον, together, or in the same place, without any relation to the business of the meeting; and indeed, I might as well argue that it signifies meeting after religious exercises are ended, because it is said, 1 Cor. vii. 5, "Let them not separate, except for prayer or fasting, and then let them come again ἐπὶ τὸ αὐτὸ together" (see Deut. xxii. 10, Luke xvii. 35, Acts iii. 1).

But the great important question here is this, Whether "they all," here signify all the hundred and twenty mentioned i. 15, as Grotius and Dr. Lightfoot think, or only the twelve, as Dr. Hammond in his paraphrase? This is a question of some importance: for if the whole hundred and twenty be here intended, the cloven tongues must sit upon every one of them, as well as upon the twelve apostles, and so must give them a right, though not an equal power, to be Christ's witnesses; for a tongue sat upon "every one of them" (ver. 3) who were met together in the house.

The arguments of Dr. Lightfoot seem only probable; but this is certain, that there were many besides the apostles of their company, who had these gifts of the Holy Ghost: for when the apostles came to appoint seven deacons, they command the assembly to "look out among them seven men full of the Holy Ghost and wisdom;" there must therefore be many such persons among them, known to them by the exercise of these gifts, who therefore must have received them either at this time, or when they, praying that "God would stretch forth his hands to heal, and to work signs and wonders by the name of Jesus, were all filled with the Holy Ghost, and spake the word with great freedom" (Acts iv. 30, 31). Now if these gifts were given then to others for this end, we may reasonably conceive that when that great promise of him was to be fulfilled, they might be given to others also. And if we consider what multitudes of several languages were then met, and even living at Jerusalem, it seems but rational to conceive this gift should be conferred on many, to enable them to discourse intelligibly for their conversion in the several synagogues, in which men of so many divers languages must meet for divine service. Moreover, seeing the apostles themselves imparted the same gift, by the imposition of hands, to those whom they ordained ministers in particular churches, it seems unreasonable to think that those extraordinary persons, who had been all along in company with Christ and his apostles, and were to be the great preachers of the gospel in several parts of the world, should not be enriched with the same gifts.

And, lastly, this seems to have obtained as a tradition, or a received opinion in the church; for, saith St. Jerome,* when Paula "came to Sion, they showed her the place where the Holy Ghost fell upon the hundred and twenty, to complete the prophecy of Joel:" and St. Chrysostom† and Œcumenius on the place say, "He fell not only upon the apostles, but also upon the hundred and twenty;" and that St. Luke would not have said πάντες, "all," when the apostles were present, εἰ μὴ καὶ ἄλλοι μέτεσχον, "if others also had not been made partakers of the Holy Ghost."

Concerning this gift of tongues, let it be farther noted:

First, That they mistake the matter, who imagine that the apostles only spake in their own mother tongue, and that the hearers, of what tongue soever they were, understood them as well as if they had spoken in their native language: for, as Gregory Nazianzen well notes, this makes the miracle to be wrought rather upon the hearers than upon the apostles; it also contradicts the words of the text, which saith, "The apostles began to speak ἑτέραις γλώσσαις, with other tongues," not "as the Spirit" gave the auditors ability to hear, but as he "gave" the apostles "utterance." Nor could the several auditors hear the apostles speak τῇ ἰδίᾳ διαλέκτῳ, "in their own proper dialect," unless they had spoken in the language of those nations who heard them. Nor,

Secondly, Are we to admit of the criticism of those who, instead of οἱ κατοικοῦντες Ἰουδαίαν, "the dwellers in Judea" (ver. 9), read οἱ κατοικοῦντες Ἰνδίαν, "the dwellers in India," because, say they, it was no miracle for the men of Judea to hear the apostles speaking in their language: for (1.) this criticism is confuted by the following verse, which saith, "All those men were Jews and proselytes." And (2.) the Jews are mentioned only to show that men of all nations heard them speak in their own language, and in that consists the miracle; not that the Jews, but that every nation, heard and understood them.

Note also, That the nations here reckoned up, living some in Asia, some in Africa, some in Europe, are said, though not without an hyperbole, to be "men of every nation under heaven" (ver. 5). And this phrase is not only used in the scriptures, as when God saith, he would make the dread of the Jews fall "upon every nation under heaven" (Deut. ii. 25); but it is frequent in Jewish writers who lived about this time; for Philo* often speaks of the Jews dwelling πανταχόθεν τῆς οἰκουμένης, "every where through the whole earth;" and says, that †πᾶσα οἰκουμένη, almost the whole earth was inhabited by them." Agrippa also in Josephus saith, οὐκ ἔστιν ἐπὶ τῆς οἰκουμένης ὄθνος, "There is not a people upon earth, among whom some Jews do not inhabit" (see the note on Col. i. 23).

Note, Fourthly, That it seems incredible that they, who said, "These men are full of new wine" (ver. 13), should be so foolish as to think that new wine should enable them to speak all languages, or to declare the wonderful works of God: it is therefore well conjectured by Dr. Lightfoot, that they who said this were men of Judea, who, not understanding what the apostles spake in other languages, imagined they had babbled some foolish gibberish they could make nothing of, as drunken men are used to do. Note,

Fifthly, That St. Peter well confuteth this surmise, by saying, ver. 15, "It is not yet the third hour of the day," or nine of the clock; because, before that time, especially on the sabbath, and other feast days, the Jews were not wont so much as to taste any thing of meat or drink, as Dr. Lightfoot here shows. And, saith Josephus,‡ by their tradition, they were not to eat on their sabbaths till the sixth hour.

---

* Ubi super centum viginti credentium Spiritus Sanctus cecidisset. Epitaph. Paulæ, f. 61, M.

† Τί δαί, ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ δὲ ἐπὶ τοῦς λοιποὺς; οὐδαμῶς· ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσι.

* Orat. in Flaccum, p. 752. † Leg. ad. Caium, p. 791. 802.

‡ Τὴν σύνοδον διέλυσεν ἐπελθοῦσα ἕκτη ὥρα, καθ' ἣν σάββασι ἀριστοποιεῖσθαι νόμιμόν ἐστιν ἡμῖν. De Vitâ suâ, p. 1320, D.

tion of) that which was spoken by the prophet Joel (ii. 28, *in these words*);

17 [2] And it shall come to pass in the last days (*i. e. the times of the Messiah*), saith God, I will pour out of my Spirit upon all flesh (*upon persons of all ranks*): and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And (*for the terror and condemnation of those who will not be convinced by this effusion of the Holy Ghost*) [3] I will shew wonders in heaven above, and signs in the earth beneath; (*an extraordinary effusion of*) blood, and (Matt. xxiv. 6, 7, *strange appearances of lightnings and of*) fire, (*devouring towns and cities,*) and (*causing*) vapour of smoke (*to ascend up*):

20 The sun shall be turned into darkness, and the moon into blood (*the government in church and state shall be dissolved*), before that great and notable day of the Lord (*be fully*) come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved (*from these direful judgments*).

22 Ye men of Israel, hear these words (*which I am now about to speak; viz.*) Jesus of Nazareth, a man approved of (*i. e. declared to be sent from*) God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 [4] Him, being delivered (*into your hands*) by the determinate counsel and foreknowledge of God (*declaring by his prophets that he should lay down his life for sinners*), ye have taken, and by wicked hands have crucified and slain:

24 (*And he is that very person*) Whom God hath raised up (*from the grave*), having loosed the pains (*or bands*) of death: (*as you may be assured he hath done,*) because it was impossible that he (*who had life in himself*, John v. 26, *and the promise of a speedy resurrection*, ver. 25,) should be holden of it.

25 For David speaketh (*thus, not of himself, but*) concerning him (Ps. xvi. 8, &c.), I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

---

[2] Ver. 17, 18. *And it shall come to pass in the last days, I will pour out of my Spirit upon all flesh*, &c.] For explication of these verses, let it be observed;

First, That even Kimchi owns, that אחרי כן in the prophet Joel is here all one with באחרית הימים, "in the last days," in the prophet Isaiah, ii. 2, 3, where is a plain prophecy of the exaltation of Christ's kingdom, and of the flowing in of the nations to it; and so St. Peter hath truly rendered what is in the prophet "afterward," by *ἐν ἐσχάταις ἡμέραις*, "in the last days;" and so it follows, that as there was no time before, in which this promise fully was made good, so are we not to expect any after times for the completion of it. Note,

Secondly, That as the words "all flesh" must be restrained to all men, they only being capable of spiritual gifts, as when the psalmist saith, Ps. cxlv. 50, "Let all flesh bless his holy name;" and the prophet Isaiah, lxvi. 23, "All flesh shall come, and worship before me, saith the Lord:" so must all men be here restrained to some of all ranks of men; as when Hazael is said to bring to the prophet Elisha כל טוב, "all the good of Damascus" (2 Kings viii. 9), i. e. some of every good thing: so Christ healed *πᾶσαν νόσον*, "all kinds of diseases," Matt. iv. 23 (see Glass. Phil. Sac. p. 437). So that the phrase includes all sorts of men, without exclusion of age, young or old; without exclusion of sex, viz. sons and daughters; without exclusion of conditions, servants and maidens; without exclusion of nations, Jews or gentiles, "even as many as the Lord shall call" (ver. 39). This promise being fulfilled as well upon the Samaritans (viii. 17), and upon Cornelius and his kinsfolk (Acts x.), as upon the Jews; and so this promise contradicts the Jewish rules, that "prophecy belonged only to Israelites, and to them only dwelling in Judea, and them only being מכנים, fitly prepared for it;" that is, say they, "upon those who are wise, and valiant, and rich, and who are free from sorrow" (see all this in Dr. Pocock on Joel ii. 28). Moreover, this effusion of this Spirit upon all flesh, as it denotes an inexhaustible fullness in that Spirit, who was to fill all men with all diversity of gifts, as the glory of God, and the good of the church required; so the effusion of it upon all the several ranks of men and women mentioned, is a full confutation of all the Jewish rules and glosses, requiring such qualifications as they do to make men capable of the gifts here promised. Again, these gifts being here styled "prophecy," "visions," "dreams," it is apparent that the promise of distributing them to all flesh could be meant only of the distribution of them to some of all ranks of men; for it being never so, that all men individually had the gifts of prophecy, dreams, visions, or revelations (1 Cor. xii. 29, 30), this could never be promised; it being certain that God did punctually fulfil his promise.

[3] Ver. 19, 20. *And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.*] *Τέρατα καὶ σημεῖα*, the first relating to signs in the heaven, the second to those on earth (see note on Heb. ii. 4). So Josephus,* speaking of the calamities of the Jews, mentions *πρὸ ταύτης σημεῖα καὶ τέρατα*, "the signs and wonders" that preceded them (Præf. ad. Bell. Jud. p. 708, C), *καὶ ἐναργῆ τέρατα*, "the prodigies" which manifestly portend their destruction, and the dreadful thunderings and lightnings, *καὶ μυκήματα σειομένης τῆς γῆς ἐξαίσια*, "and the vast earthquakes, which in the judgment of all men portend no small evil to them" (see note on Matt. xxiv. 7, 8, and on Luke xxi. 11). The "blood" very probably relates to that great effusion of blood which was then made, partly by their continual conflicts with other nations, and the insults of other nations upon them; the wars betwixt them and the Samaritans (Joseph. Antiq. lib. xx. cap. 5), betwixt them and the Syrians at Cæsarea (ibid. cap. 6, p. 695), betwixt them and the Greeks and Syrians (lib. xviii. cap. 12, p. 649, 650), the sedition betwixt them and the Greeks at Alexandria (Antiq. lib. xix. cap. 4), the vast slaughter of them there, mentioned by Philo in his oration against Flaccus, where *τὰς μὲν ἡμέρας ἐν αἵματι διῆγον*, and by Josephus, in almost all the cities round about them: and partly by the zealots and sicarii, of which Josephus† speaks very tragically. The "fire" here mentioned may relate either to the fiery meteors spoken of by Josephus, viz. the flaming sword hanging over the city, and the fiery comet pointing down upon it for a year; the light that shone upon the temple and the altar in the night, as if it had been noon-day, and the terrible lightnings now mentioned; or to the continual burnings of their synagogues, their oratories, their cities, villages, and houses, mentioned by Philo, as done at Alexandria by Flaccus; by Josephus,‡ as done there by Tiberius; in Galilee and in Judea, by Cestius and Vespasian: from whence must arise pillars of smoke.

Of the import of the sun's being darkened, and the moon turned into blood, see the note on Matt. xxiv. 20: and of the wonderful preservation of those who then called upon the name of the Lord, as the Septuagint hath it, of the *εὐαγγελιζόμενοι*, i. e. of "those who had embraced the gospel," see the note on ver. 12.

[4] Ver. 23. *Him being delivered by the determinate counsel and foreknowledge of God, τῇ ὡρισμένῃ βουλῇ, καὶ προγνώσει τοῦ Θεοῦ.*] Here note, (1.) that in scripture that is said to be done by the determinate counsel of God, which is done according to what he had written and declared in his word, all his predictions concerning things future being declarations and determinations that they shall come to pass; "The Son of man goeth as it is written of him," saith St. Matthew, xxvi. 24, *κατὰ τὸ ὡρισμένον*, "as it is determined by God concerning him," Luke xxii. 22. Note, (2.) that in order to the completion of this prediction, it was necessary that God

---

* De Bello Jud. lib. vii. cap. 31.

† Lib. ii. cap. 34, 35.

‡ De Bello Jud. lib. ii. cap. 36.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also [5] my flesh shall rest in hope:

27 Because (ὅτι, *that*) thou wilt not leave my soul in hell (Gr. *hades*, i. e. *my life in the grave*), neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is (*still seen*) with us unto this day (*from whence his body never rising, this cannot personally belong to him*).

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ (*from the dead*) to sit on his throne;

31 He (*I say*) seeing this before spake of the re-

---

should suffer Christ to fall into the hands of wicked men, for they could have no power over him "unless it were thus given them from above" (John xix. 11), and that he should lay no restraints upon them from executing their malicious designs upon him; and this unrestrained permission is all that is or can be signified by God's delivering Christ up into their hands. Note, (3.) That this permission doth neither hinder nor abate their sin in crucifying Christ; for notwithstanding this, it is plainly said, that they by wicked hands had crucified him. Hence therefore it doth only follow (1.) That God foresaw what he foretold, that Christ would suffer by the hands of wicked men. (2.) That when their malice should incline them to bring him to these sufferings, he had determined not to interpose by his immediate power to hinder them from doing it, but rather to permit them so to do. But then it must be noted, that every divine permission of what God hath forbidden men to do, and of what he requires them to repent of when they have done it, as God doth by Peter here, is a permission of what he would not have done by them, whom he forbids to do it, and a permission of that which cannot be done by them without sin, for of that only are we called to repent. Hence therefore it must follow, that this foreknowledge and determinate counsel of God can be no intimation of his will that any man should do what he forbids him to do, but only of his will to permit the action to be done: for God cannot will that any one should do what he forbids, i. e. wills he should not do. Nor, secondly, can it lay on any person a necessity of doing what he thus determines to permit; for then it must remove the sin, because it takes away the freedom of the action, and renders it not mine, but his that laid upon me the unavoidable necessity of doing it. It only doth suppose that God can see and foretell what man, not hindered by him, but left to his own inclinations, will do; and if that foresight hath any influence upon the will to make the action necessary, then (1.) not only all our actions must be necessary, they being all foreseen, but also God must foresee that they are necessary, for he foresees them as they are in their causes, and doth not by foreseeing make them, i. e. cause them so to be, since that must necessarily make him the cause of all the sinful actions he foresees.

[5] Ver. 26, 27. *My flesh shall rest in hope: that thou wilt not leave* τὴν ψυχήν μου εἰς ᾅδου, *neither wilt thou suffer thy Holy One to see corruption.*] That is, saith Dr. Hammond, I am confident that though I die, yet shalt thou not leave me so long dead, as that my body shall be putrified; or, thou wilt not "leave my life in the grave," or in the state of death. To explain and confirm this interpretation, let it be considered,

First, That the Hebrew word *nephesh*, translated by the Septuagint ψυχή, doth, many hundred times, both in the Old and the New Testament, signify *life*: so σῶσαι, τηρεῖν, φυλάττειν τὴν ψυχήν is to "preserve life," Gen. xix. 17, xxxii. 30, 1 Sam. xix. 11, Job ii. 6, Ps. lxxxv. 2, Jer. xlviii. 6, li. 6 (see the note on Matt. xvi. 25, 26).

Ζητεῖν τὴν ψυχήν, is to "seek the life" of a man to destroy it, Exod. iv. 19, 1 Sam. xx. 1, xxiv. 9, xxv. 29, 2 Sam. iv. 8, 1 Kings xix. 10. 14, Ps. xiv. 4, xxiii. 3, xxxvii. 15, xxxix. 19, lxix. 2, cxli. 6, Jer. iv. 30, xi. 23, xxii. 25, xliv. 30.

Ῥῦσαι, ἐξέλεσθαι, λυτρῶσαι τὴν ψυχήν, is to "save life," or preserve it from death, Josh. ii. 13, 2 Sam. iv. 9, 1 Kings i. 12. 29, Ps. xvi. 14, xxi. 21, xxxii. 19, xl. 4, liv. 25, lvi. 5, lxxi. 13, lxxxv. 12, lxxxviii. 47, cviii. 30, cxiv. 5, cxix. 2, Isa. xliv. 20.

Δοῦναι λύτρον τῆς ψυχῆς, is to "give ransom for his life," Exod. xxiii. 30, xxx. 12.

Ψυχὴ ἀντὶ ψυχῆς, is "life for life," Exod. xxi. 23, Lev. xxiv. 18, Deut. xix. 21, 1 Kings xxiii. 39. 42 (see the note on Matt. xxviii. 23), and ψυχὴ ἡμῶν ἀνθ' ὑμῶν, is "our life for yours," Josh. ii. 13.

Τιθέναι τὴν ψυχήν μου ἐν τῇ χειρί μου, is to "put my life in jeopardy," Judg. xii. 3, 1 Sam. xix. 5, xxviii. 21 (see for this sense in the New Testament, the note on 1 Thess. ii. 8). Note,

Secondly, That when a man dies, his "life," in the scripture phrase, is said to go down to *hades*, to "the pit," or "into the house of silence;" and when he is snatched from the gates of death, his "life" is said to be "brought or lifted up from *hades*," or the grave; and therefore, when their bodies remain unquickened in the grave, their "life" may properly be said to be "left" in it. Thus Jacob saith, Gen. xxxvii. 35, "I will go down to *sheol* to my son mourning," καταβήσομαι εἰς ᾅδου, "I will descend to hell," saith the LXX. *lebeth kebortha*, "to the sepulchre:" so Jonathan, That I may be in the state of the dead as my son is: so again, xlii. 38, "If mischief befall" my son Benjamin, "you will bring down my gray hairs with sorrow to *sheol*," κατάξετε εἰς ᾅδου, "you will bring me down to *hades*"—"into the house of the sepulchre," saith Ben Uziel again; and that to bring down his gray hairs, was to bring down his "life to the grave," is evident, because, when Judah repeats these very words, xliv. 29. 31, he gives this reason of them, because ἡ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς, "his life depended on the lad's life:" so 1 Sam. ii. 6, "The Lord," saith Hannah, "killeth, and he maketh alive, κατάγει εἰς ᾅδου καὶ ἀνάγει he bringeth down to the *hades*, and he raiseth up again;" where note, that these words are by Josephus* used as a proof of the resurrection; and that the Chaldee paraphrast was of the same opinion, his words testify, for thus he renders them, "He killeth, and he hath said we shall live again; he bringeth down to hades, and he will after bring us up to life eternal:" so again, Job vii. 9, If a man καταβῇ εἰς ᾅδην "shall go down to *hades*," shall he rise up again? And Job xxxiii. 18, we find these very words, "If God will teach him discipline he will deliver נפשו מני שחת his life from the pit"—"from corruption," saith the Chaldee; ἀπὸ θανάτου, "from death," saith the Septuagint; and ver. 22, "If this life draweth nigh to the pit," נפשו לשחת, ἡ ζωὴ αὐτοῦ εἰς θάνατον, "to death," and he says, "Redeem me from going down שחת into corruption, ἐν ᾅδῃ, to *hades*; he shall return to the days of his youth." And Jonah, who was a type of Christ in this very thing (Matt. xii. 39, 40), saith, "When, *naphshi*, my soul failed in me, *taal mishechath chaii*, thou causedst my life to ascend out of the pit" (Jonah ii. 6, 7). In the psalmist this expression is very frequent: "O Lord," saith he, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, "thou hast brought up, *min sheol naphshi*, my life from hell," or *hades*, "thou hast preserved me from going down into the pit," Ps. xxx. 3. And again, Ps. lxxxvi. 13, "Thou hast delivered my life τὴν ψυχήν μου, from the nethermost hell," or *hades*—*misheol haragihta* "from *sheol* beneath," or from the low earth, saith the Chaldee; "from the state of death," Ainsworth; "from the sepulchre," I. T., into which Christ is said to have "descended," Eph. iv. 9 (see the note there); and into which David, had he then died, would only have descended and not into *hell* properly so called, Ps. lxxxviii. 3, *chaii lesheol*, "My life draweth nigh to hell;" ἡ ψυχή μου τῷ ᾅδῃ "to *hades*;" and Ps. xciv. 14, "If the Lord had not been my helper, my life had dwelt in silence, ἐν ᾅδῃ in the grave," the house of silence, as appears from those words, Ps. cxv. 17, "The dead cannot praise thee, nor οἱ καταβαίνοντες εἰς ᾅδου, they that go down into *hades*," LXX.; "into silence," Heb.—"into *beth keborah*, the house of the sepulchre,"

---

* Lib. de Maccab. p. 1101.

surrection of Christ ('*s body thus*), that his soul [5] was not (*to be*) left in hell (*i. e. the grave*), neither his flesh did (*should*) see corruption.

32 This Jesus (*I say*) hath God raised up, whereof we are all witnesses.

33 Therefore being by the right hand of God exalted (Gr. *exalted to the right hand of God*), and having [6] received of the Father the promise of the Holy Ghost, he hath shed forth this (*gift, of*) which ye now see and hear (*the effects*).

34 For (*this passage, which I am about to cite, cannot belong to*) [7] David (*himself, seeing he*) is not (*yet*)

Chaldee; and Ps. lxxxix. 40, "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of hell, τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου, his life from the hand of *hades*," i. e. the grave? "Shall he be delivered from the angel of death, shall he not descend into the house of the sepulchre?" Parallel to which are the words of Hezekiah, Isa. xxxviii. 18, οἱ ἐν ᾅδῃ, "They that are in *hades*," or *sheol*, "shall not praise, neither shall the dead bless thee:" so Tob. iii. 10, "I shall bring the old age of my father with sorrow" εἰς ᾅδου, that is, εἰς τάφον, "to the grave," vi. 14, so David saith to Solomon of Joab and Shimei, κατάξεις εἰς ᾅδου, "Thou shalt bring down their gray hairs to the grave" (1 Kings ii. 6. 9).

Note, Thirdly, That *sheol* throughout the Old Testament, and ᾅδης in the Septuagint, answering to it, signifies not the place of punishment, or of the souls of bad men, but the grave only, or the place of death, appears,

1. From the root of it, *shaal*, which signifies to *ask, crave*, and *require*, because it craves for all men (Prov. xxx. 16), and will let no man escape its hands (Ps. lxxxviii. 49), it is that *sheol* or *hades*, "whither we are all going" (Eccles. ix. 10). "The Hebrew *sheol*," saith Buxtorf, "signifies, in general, the place of human bodies, when they are separated from their souls; ἀΐδην νεκρῶν χωρίον, exponunt Græci, "The Greeks say, that hades is the place of the dead," saith D. Windet; it is ὁ τάφος, ὁ τύμβος, "the tomb, or sepulchre," saith Phavorinus; thus, "to go to the gates of hades," in Homer, is, saith the scholiast, περίφρασις θανάτου, "a description of death;"—"He shall knock at the gates of hades," saith Theocritus, τοῦτεστι ἀποθανεῖται, "He shall die," saith the scholiast (see the note on Matt. xvi. 18).

2. Because it is the place to which the good, as well as the bad, go; for they whose souls go upwards descend into it; thither went Jacob, Gen. xxxvii. 35; there Job desired to be, xvi. 13, "for he knew that *sheol* was his house," xvii. 13, and "that to descend into the dust, was to descend into *hades*;" where Olympiodorus brings him in speaking thus, οὐ κοινὸν ἅπασιν ἀνθρώποις τὸ ἀποθανεῖν; οὐχὶ ᾅδης ἅπασιν ὁ οἶκος;" "Is not death common to all men? Is not hades the house of all men?" Hezekiah expected to be there after he went hence; for he said, "I will go to the gates of *hades*," Isa. xxxviii. 30, that is, saith Jerome, "to those gates of which the psalmist speaks, saying, Thou wilt lift me up from the gates of death." The ancient Greeks assigned one *hades* to all that died, and therefore say, παντας ὁμοῦ συηνοὺς ἀΐδης ἐίσεται, "*Hades* receives all mortal men together," εἰς κοινὸν ᾅδην πάντες ἥξουσιν βροτοὶ, "all men go to *hades*."

3. Had the penmen of the Old Testament meant by *hades* any receptacle of souls, they could not truly have declared there was "no wisdom or knowledge in *sheol*," Eccles. ix. 10, no remembrance of God there, Ps. vi. 6, no praising in *sheol*, Isa. xxxviii. 18; for those heathens who looked upon it as a receptacle of souls, held it to be a place in which they would be punished or rewarded.

Seeing then, καταγειν τὴν ψυχὴν εἰς ᾅδου, is "to bring down the life to the grave," ἀναγειν τὴν ψυχὴν ἐξ ᾅδου, is "to bring the life up from the grave;" μὴ ἐγκαταλείπειν τὴν ψυχήν μου εἰς ᾅδου, may very properly here import, "not to leave the life of Christ in the grave," but to revive his dead body by giving a new life and motion to the animal spirits, now dormant in it, and a reunion of his soul to it; and so this first part of the sentence, "Thou wilt not leave my life in the grave," will be in sense the same with the ensuing words, "Thou wilt not suffer thy Holy One to see corruption;" as are those words in the psalmist, "What man is he that shall not see death?" the same with the following words, "Shall he deliver his life from the hand of *hades?*" and those of Job, xviii. 18, "The grave is my house, I have made my bed in the darkness;" and those of Elihu, xxxiii. 28, "He will deliver his life from going down into the pit, and his life shall see the light;" and those of David, "Thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down into the pit," xxx. 3, "My life draweth nigh to the grave, I am counted with them that go down into the pit," Ps. lxxxviii. 3 (see Ps. cxv. 17, Isa. xxxviii. 10—12). And that this must be the true import of the words, will be still farther evident,

1. From the precedent words, "My flesh shall rest in hope," that thou wilt not leave my soul in hell, it being a very proper prosopopœia to bring his dead flesh, hoping it shall be revived, but not so proper to introduce it, hoping that its soul shall not be left in hell or in the place of the damned; and also from the following words, "Thou wilt not leave my soul in hell, for thou wilt show me the path of life:" for, as life is opposed to death, so showing to one dead, or in danger of it, the path of life, must signify the preserving him from death, or the restoring him to life when dead. And,

2. From the consideration of the person to whom these words do in the primary sense belong: for, being spoken by king David, when his life was continually in his hand, and he was still in danger of death from a persecuting Saul, they in respect of him can only signify his hope, that God would not give him over unto death; and so in reference to the Son of David will very naturally import, that though thou sufferest men to kill me, and lay me in the grave, yet wilt thou raise me from the dead. In a word, this phrase is by St. Peter imported of our Lord's resurrection; for so he speaks, "Him, whom you by wicked hands have slain, God hath raised up, loosing the bands of death," ver. 23, 24, "for David saith of him, Thou wilt not leave my soul in hell," i. e. my life in the grave; and it is not opposed to David's continuing in the grave, and in the state of death; thus, "David is both dead and buried," and *his* body lies still in the sepulchre; he therefore could not say this of himself, but "being a prophet," and so foreseeing that God would raise up Jesus from the dead, he said this of the resurrection of Christ, "Thou wilt not leave my soul in hell," or, my life in the grave (see the appendix to this verse at the end of the Acts).

[5] Ver. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου.] Here Dr. Mills is confident that the words ἡ ψυχη αὐτοῦ were inserted from ver. 26, because they are wanting in Irenæus, lib. iii. cap. 12, p. 299, in the Vulgate, Syriac, and Cod. Alex., but as these words are owned by the Arab., Chrysostom, and Œcumenius, in locum, and by Origen,* in his commentary on the Kings, where he says that they are read in the Psalms, and are interpreted in the Acts of the Apostles; so is it evident from the very words that they ought to be retained, for the words of the psalmist being these, οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, the apostle here saying that David spake this of the resurrection, ought to use the words that David spake: and, (2.) that is farther evident from the words following, οὐδὲ σὰρξ αὐτοῦ, "Nor did his flesh see corruption," they having a plain relation to ἡ ψυχὴ αὐτοῦ going before.

[6] Ver. 33. *He received the promise of the Spirit from the Father.*] i. e. The Spirit promised by him, and therefore styled his promise, Luke xxiv. 49, and received from him by Christ, who, as mediator betwixt God and man, is to convey all blessings to man, "from that Father of lights" from whom "comes every good and perfect gift;" and thus this one mediator betwixt God and man, "the man Christ Jesus" (1 Tim. ii. 5), is fitly said to have received this Spirit from the Father, though as to his divine nature he also is the Spirit of Christ (1 Pet. i. 11), and he receives of his to give unto us (John xvi. 14, see the note there); yea, he hath so received him as to be the Lord of the Spirit (2 Cor. iii. 18), and of all his administrations (1 Cor. xii. 5): so that all Christians ever did receive him "according to the measure of the gift of Christ" (Eph. iv. 7).

[7] Ver. 34. *David is not ascended into heaven.*] i. e. With his body, as Enoch and Elias did; but as Jesus, who is the

* Apud Huet. tom. i. p. 32.

ascended into the heavens: but he saith himself (*of Christ*), The Lord said unto my Lord, [8] Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that (*by this exaltation of him to his right hand*), [9] God hath made that same Jesus, whom ye have crucified, both Lord (*of all things*, x. 36,) and Christ (*i. e. the king of Israel*, John i. 50).

37 ¶ Now when they heard *this*, they were pricked (*or filled with sorrow*) in their heart (*for this sin*), and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do (*to obtain the pardon of so great a crime*)?

38 Then Peter said unto them, Repent, and be baptized every one of you in the [10] name of Jesus Christ for the remission of (*your*) sins, (*which by this baptism will be washed away*, xxii. 16,) and (*then*) ye (*also*) shall receive the gift of the Holy Ghost.

39 For the promise (*of him, mentioned* Joel ii. 28,) is (*made*) unto you, and to your children, and (*not to them only, but also*) to all that are afar off (*i. e. the gentiles*), *even* (*to*) as many as the Lord our God shall call.

40 And with many other words did he testify and exhort (*them to repentance*), saying, Save yourselves from (*the evils coming on*) this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* (*of the church*) about three thousand souls (*i. e. persons*).

42 And they continued stedfastly in the apostles' doctrine and (*in*) fellowship (*with them, and one another*, 1 John i. 3. 7), and in [11] breaking of bread, and in prayers.

43 And fear came upon every soul (*that was acquainted with these things*): and many wonders and signs were done by the apostles.

44 And all that believed [12] were together, and had [13] all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

Son and Lord of David, and was to sit upon his throne (ver. 33), and reign over the house of Jacob for ever (Luke i. 32, 33), must have ascended thither: for thus did David prophesy concerning him when he said, "The Lord said to my Lord," &c.; of which words see the notes on Matt. xxii. 46, Heb. i. 13.

[8] *Sit thou on my right hand.*] Christ's session at the right hand of God, imports, (1.) the unspeakable felicity which Christ, according to his human nature, now enjoys; for God's right hand is represented as the place of everlasting happiness and joy, as in those words, Ps. xvi. 11, "In thy presence there is fullness of joy, at thy right hand there are pleasures for evermore;" and hence the psalmist, having prophesied of our Lord's resurrection, adds these words, "Thou wilt make me full of joy with thy countenance," ver. 28. (2.) The glorious majesty to which our Saviour is advanced; God's right hand being styled in scripture, "the right hand of majesty," Heb. i. 3; and as the most honourable place among men is the right hand, and Solomon showed his mother Bathsheba the highest honour, when he made her sit on the right hand of his throne (1 Kings ii. 19); so hath the Father advanced Christ's human nature to the highest dignity, by causing it to sit "on the right hand of the throne of the Majesty in the heavens," Heb. viii. 1. (3.) It signifies that fullness of power with which he is invested over all things in heaven and earth (Matt. xxviii. 18); for so the scripture represents the greatness of his divine power by "the strength of his right hand" (Ps. xx. 6, lxxxix. 13): and hence our Lord is said to "sit on the right hand of power," Matt. xxviii. 64. (4.) Because princes sit on their thrones to execute judgment, and exert that dominion which God hath given them over their subjects; therefore this session at the right hand of God imports his authority to judge both the quick and the dead, as being by it constituted Lord of the dead and of the living (Rom. xiv. 9. 12).

[9] Ver. 36. *God hath made the same Jesus both Lord and Christ.*] Here the word Christ signifies the Messiah, according to his regal office, in which sense he is still styled by the Chaldee paraphrasts and Jewish writers, משיח מלך, *Messias*, or "Christ the king," as Buxtorf* shows in the word משיח; under which title the prophets frequently speak of him as of a king to reign over God's people, Ps. xxiv. 7, xlv. 1, Isa. xxxii. 1, Zech. ix. 9; and not the Jews only, but the whole east under that title did expect him (see note on Luke ii. 38).

[10] Ver. 38, 39. *Be baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children.*] Here let it be observed,

First, That St. Peter exhorts the Jews to be baptized, not in the name of the Father and the Holy Ghost, but only in the name of Jesus, because they did already believe in God the Father, and in the Holy Ghost, and profess obedience to the laws of God, and of the Holy Ghost speaking by the mouth of his prophets.

Secondly, That when it is said, "You shall receive the Holy Ghost," it is not intended that every one of them upon their baptism should be endued with the extraordinary gifts of tongues and prophecy: for it is manifest from the history of the Acts, and especially from vi. 3, that he was given only to some among them, though that was for the benefit of all; and hence is that inquiry of St. Paul, 1 Cor. xii. 29, 30, "Are all prophets? do all speak with tongues?" But the meaning of St. Peter is, that he should fall upon some of all ranks of them, according to the true purport of the words of Joel. Note,

Thirdly, That these words will not prove a right of infants to receive baptism: the promise mentioned here being that only of the Holy Ghost, mentioned ver. 16—18, and so relating only to the times of the miraculous effusion of the Holy Ghost, and to those persons who by age were made capable of these extraordinary gifts.

[11] Ver. 42. *And in breaking of bread.*] I see no necessity to think these words relate to the receiving of the sacrament; not from the phrase of breaking bread, for this is used by the evangelists when they relate Christ's miraculous feeding of the multitude, Matt. xv. 36, Mark viii. 19, 20, and in the forty-sixth verse of this chapter they are said to "break bread from house to house," and to "eat their meat with singleness of heart;" where it can only signify their friendly converse with one another: but, (2.) allowing this to relate to the receiving of the sacrament, and not to their breaking bread at the feast of pentecost, either wine was also consecrated with the bread, or it was not; if it was, then must bread signify, by a synecdoche, very usual in the scripture,* bread and drink; and therefore, when that drink is wine, as in the sacrament it is, bread and wine; and then, if both were consecrated, both might be distributed, according to our Saviour's precept, "Drink ye all of this;" if it was not, the officiator, even according to the principles of the church of Rome, must be guilty of sacrilege (see the notes on Luke xxiv. 30, Acts xx. 7).

[12] Ver. 44. *They were ἐπὶ τὸ αὐτὸ, all together.*] There being added to the one hundred and twenty, three thousand souls (ver. 41), it seemeth inconvenient to say, they were all together in one place, unless it were in one of those apartments in the towers of the temple, which, saith Josephus,† would receive a hundred beds; and therefore it seems better to prefer this to their communion in the same action, in which sense all the Jews are said to build ἐπὶ τὸ αὐτὸ, "together" (Ezra iv. 3), though they were far separated from one another (Neh. iv. 19), and Joab and Abner's men to be ἐπὶ τὸ αὐτὸ, "together" (2 Sam. ii. 12), though one were on the one, the other on the other side of the pool (see Ps. iv. 9, xlix. 2, Isa. lxvi. 17, Jer. vi. 12).

[13] *And had all things common.*] These words here, and iv. 32, do not signify that they had no longer any property

---

* P. 1267.

* Gen. xliii. 16. 25, Exod. ii. 20, xvi. 3, xviii. 12, Luke xiv. 1, Matt. xv. 2, Mark iii. 10, Acts xxvii. 35.

† De Bello Jud. lib. vi. cap. 13, p. 915.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart (*or sincere liberality one towards another*),

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be [11] saved (Gr. *the saved*).

in what belonged to them, for then they could not sell them afterward; but that they used and disposed of them as things common, freely imparting of them to all that had need. And that this making sale of them was not done by command, Peter declares, by telling Ananias he was under no obligation so to do (Acts v. 4). Nor was it ever intended for an example or precedent to other Christians, as is evident from all the epistles, in which we have frequent mention of the distinction betwixt rich and poor; and frequent exhortations to the wealthy to be rich in good works, but not the least intimation that they ought to sell their possessions; this being now done on a particular account, either by them who had lands out of Judea, as Barnabas had his in Cyprus, and being resolved not to return thither, but to cleave to the apostles, could make but little benefit from them there; or else in Judea, and therefore they knowing, from our Saviour's prophecy of the destruction of Jerusalem, and from his exhortation, that they were shortly to fly from and quit them to the enemy, were willing to part with their estates for the benefit of the church, before they were snatched from them by the enemy.

[11] Ver. 47. Τοὺς σωζομένους, *The saved.*] The Christians are so styled elsewhere: so 1 Cor. i. 18, τοῖς σωζομένοις ἡμῖν, "To us the saved Christ crucified is the power of God;" and when the means of salvation, or that "grace of God which brings salvation," was vouchsafed to them, salvation is said to come (Luke xix. 9, Rom. xi. 11), or to be sent to them (Acts xiii. 16, xxviii. 28, see the note on Eph. ii. 18, Tit. iii. 5).

CHAPTER III.

1 Now (Gr. *and*) Peter and John went up together into the temple at the hour of prayer, *being* [1] the ninth *hour* (Gr. *at the ninth hour of prayer*).

2 And a certain man (*who had been*) lame from his mother's womb was carried (*thither*), whom they (*who brought him*) laid daily at the [2] gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; (*by which means he became well known to all who entered into it*, ver. 10;)

3 Who seeing Peter and John about to go into the temple asked (Gr. *to receive*) an alms (*of them*).

4 And Peter, fastening his eyes upon him with John (*to raise his expectation of receiving some benefit from them*), said (*to him*), Look on us.

5 And he gave heed unto (Gr. *looked on*) them, expecting to receive something of them.

6 Then Peter said (*to him*), Silver and gold have I none (*to give*); but such as I have (Gr. *what I have*) give I unto thee: (*saying to thee,*) In the name of Jesus Christ of Nazareth rise up and walk.

7 And he (*having said this*) took him by the right hand, and lifted *him* up (Gr. *and taking him by the*

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. *At the ninth hour of prayer.*] Among the Jews there where three stated hours of prayer; the first at the third hour of the day (Acts ii. 15), which answers to our ninth; at which time they offered their morning sacrifice (Exod. xxix. 39, Numb. xxviii. 3, 4), at the ninth hour, or at three in the afternoon, when they offered their evening sacrifice (Acts x. 3. 30). Of these two, the Hebrew doctors say, The continual sacrifice of the morning made atonement for the iniquities that were done in the night, and the evening sacrifice for the iniquity that was done by day: but Philo* saith, "They were both sacrifices of thanksgiving for the blessings God was pleased continually to confer upon mankind by day and night." At both these times, special favours were shown by God to his people; thus, πρωὶ ἀναβαινούσης τῆς ϑυσίας, "In the morning when the *mincha* was offered," the thirsty land was miraculously filled with water (2 Kings iii. 20); and about the time of the evening oblation, God answers Daniel's prayer, by sending the angel Gabriel to him (Dan. ix. 21). Hence David says, "Let my prayer ascend to thee as incense, and the lifting up of my hands as an evening sacrifice" (Ps. cxli. 2); either because that also comprehends the morning sacrifice, as Kimchi conjectures, or, as R. Saadias, because by that all things were atoned, there being no sacrifice offered after that: and upon this account it might be, that the apostles, and other persons went always up into the temple at these "hours of prayer" (Acts ii. 46).

The third time of prayer was the sixth hour, that is, at twelve of the clock, before they dined, or after dinner; at which time we find Peter at his prayers, Acts x. 9. Of these three times the royal psalmist speaketh thus, "At evening, and at morning, and at noon, will I pray to thee" (Ps. lv. 17): and of Daniel it is recorded, that "he kneeled down three times a day, and prayed, and gave thanks (Dan. vi. 10. 13). And the Jews say, they received these stated hours of prayer from Abraham, Isaac, and Jacob: but yet as their going to the temple is no precedent for us Christians to perform our private devotions in the church, which by our Lord's directions we rather are to do entering into our closets, God not being so present in our churches, as in a place of his perpetual and glorious residence, as he was in the tabernacle and the temple; so neither is their observation of these hours of prayer any warrant for our institution of canonical hours of prayer, much less an evidence that the apostles by going thither did institute these canonical hours, as Baronius fancies. Notwithstanding, seeing we Christians are as much obliged to perform both our public and private devotions to God, as the Jews could be, it must be laudable in us also to set apart solemn times for the performance of those duties, as they did. And hence the Constitutions* of the Apostles, having cited the Lord's prayer, τρὶς τῆς ἡμέρας προσεύξεσϑε, "Pray thus thrice a day:" and Tertullian† says that these three hours, morning, noon, and evening, were insigniores in orationibus diurnis, "the most celebrated in their daily prayers." And these three times, saith Theodoret,‡ we glorify God, τὰς ϑείας λειτουργίας ἐν ἐκκλησίαις ἐπιτελοῦντες, "using the sacred liturgies in the churches."

[2] Ver. 2. Πρὸς τὴν ϑύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, *To the gate of the temple called Beautiful.*] This gate, being the very front and entrance into the temple, was built with such sumptuousness and glory, as became the frontispiece of that place where the divine Majesty vouchsafed to dwell, and hence bearing the name of the "Beautiful gate:" the other three gates belonging to the entrance into the court of the women, were, saith Josephus, χρυσοῦ τε, καὶ ἀργύρῳ κεκαλυμμένοι πανταχόϑεν, "covered over with silver, and then gilt;" but this gate, which he called the Corinthian gate, as being made of Corinthian brass, was, saith he,§ πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράγουσα, "much exceeding in glory those of gold and silver."

* Ὑπὲρ εὐχαριστίας ἑκάτερον, τὸν μὲν ὑπὲρ τῶν μεθημερινῶν, τὸν δ' ὑπὲρ τῶν νυκτὸς εὐεργεσιῶν, ἃς ἀπαύστως καὶ ἀδιαστάτως τὰ γένει τῶν ἀνθρώπων ὁ Θεὸς χορηγεῖ. De Victimis, lib. i. p. 647, B.

* Lib. vii. cap. 24. † De Orat. C. ‡ Ep. 145, p. 1023.
§ De Bello Jud. lib. vi. cap. 14, p. 916, G.

right hand, he arose): and (*for*) immediately his feet and ancle bones received strength (*to arise*).

8 And he leaping up (*from his bed*) stood (*up*), and walked, and entered with them into the temple, walking, and leaping, and praising God (*according to the prophecy*, Isa. xxxv. 6, *Then the lame shall leap as the hart*).

9 And all the people saw him walking and (*heard him*) praising God:

10 And they knew that it was he which sat for (*to beg*) alms at the Beautiful gate of the temple: and (*therefore*) they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people (*present*) ran together unto them in the porch that is called Solomon's, greatly wondering (*at what was done*).

12 ¶ And when Peter saw *it*, he [3] answered (*or, spake*) unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power [4] or holiness we had made this man to walk?

13 (*This miracle is wholly to be ascribed to the Lord Jesus; for be it known to you, that*) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; (*placing him at the right hand of his Majesty in the highest heavens*, Heb. i. 3, *and giving him all power in heaven and earth*, Matt. xxvii. 18, *even that Jesus*) whom ye delivered up (*to be crucified*), and denied him (*or, refused him*) in the presence of Pilate, when he was determined to let *him* go (*κρίναντος ἀπολύειν, judging him rather fit to be released;*

14 *He, I say, would have released him,*) but ye [5] denied the Holy One and the Just (*i. e. him who was truly so*), and (*instead of him*) desired a murderer (*i. e. Barabbas*, Luke xxiii. 19) to be granted unto you;

15 And (*ye*) killed [6] the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through (*our*) [7] faith in his name hath made this man strong (*to walk*), whom ye see and know (*to have been unable from his birth to go*): yea, the faith which is by him (*i. e. which we have in him, or which is efficacious by his power*) hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that [8] through ignorance (*of his mission from God*) ye did *it* (*i. e. these things*), as *did* also your rulers (*through the like ignorance, arising not from want of evidence that he was sent of God, but from those prejudices which obstructed their discerning it*).

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled (*as that you, through this ignorance, have been the very means of fulfilling what they had foretold*, Acts xiii. 27).

19 ¶ Repent ye therefore (*of the murder of the Just One*), and be converted (*from your opposition to his name and doctrine to faith in him*), that your sins may be blotted out, when [9] the times of refreshing shall

---

[3] Ver. 12. Ἀπεκρίνατο, *He answered.*] This word is often used without relation to any precedent question, and sometimes only signifies, that such a one began to speak, and is usually joined with λέγω or εἶπω, *to speak*; so Matt. xi. 25, Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Jesus Patrem compellans dixit, "Jesus speaking to his Father, said;" or, Jesus began to say, Matt. xii. 38. Some of the scribes, ἀπεκρίθησαν λέγοντες, "spake, saying," xvii. 4; ἀποκριθεὶς δὲ ὁ Πετρὸς εἶπεν, "And Peter speaking, said to Jesus:" see xxii. 1, xxvi. 63, xxvii. 21, xxviii. 5, Mark ix. 38, x. 51, xi. 14. Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, "Jesus speaking, said to the fig-tree;" xii. 35, xiv. 48, John v. 19, Acts v. 8, viii. 34, x. 46, xv. 13, xxiv. 25, xxv. 9, so the Hebrew word אמר often signifies, as in Exod. xv. 21; so Exod. xxi. 5, ἐὰν ἀποκρίθῃ, "If the servant say:" so 1 Kings ii. 1, ἀπεκρίνατο, David "speaks;" and iii. 26, ἀπεκρίθη ἡ γυνὴ, "the woman said," Ps. cxix. 172, and frequently in the book of Job. Sometimes, though no question is asked, and no discourse requiring an answer preceded, yet our Lord answers to the secret thoughts and inward reasonings of the Jews, or to their admiration touching his words or works, as Matt. xvii. 4, xxviii. 5, Mark x. 24, Luke iii. 16, v. 22, viii. 40.

[4] Ἰδίᾳ εὐσεβείᾳ, *Or holiness.*] This is the reading of Chrysostom, and Œcumenius, and of all the MSS., and ancient versions, excepting only the Syriac: for it is confessed by Lorinus, that the ancient Latin copies, both MSS. and printed, read not *potestate* but *pietate*. Here then is a plain evidence of the variation of the Roman doctrine from that of the apostles, assisted by the Holy Ghost; for the apostles here plainly disclaim any excellency or piety in them, which might make them worthy to be God's instruments above any others, in working such miracles as these: but the catechism of the Trent council* plainly declares, that God confers upon us many benefits, eorum merito, "by virtue of the merits of the saints;" and Lorinus on the place declares, that innumerable histories, and the practice of the church, show, quòd sanctorum merita, ad impetranda miracula valeant, "that the merits of the saints are prevalent for the working miracles."

[5] Ver. 14. Τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε.] These words I would render thus, "You refused the Holy One:" so styled by good angels, Luke i. 35, and by evil angels, Luke iv. 34, and even by Pilate's wife, that "Just One," Matt. xxvii. 19, for so ἀρνέομαι doth often signify both in scripture and profane authors. So Acts vii. 25, "This Moses ὃν ἠρνήσαντο, whom they refused:" Heb. xi. 24, ἠρνήσατο, "He refused to be called the son of Pharaoh." So in Phavorinus, ἀρνεῖται ὁ μὴ θέλων ποιῆσαί τι, is, "he that is unwilling," and refuseth "to do any thing:" in Suidas, τὸ ἀρνεῖσθαι δανειστὰς, is, "to reject the usurers." And to this sense, the very derivation of the word seems to lead: it being, say grammarians, ἀπὸ τοῦ αἴρειν τὰς χεῖρας ἐπὶ τῇ παραιτήσει, done "by lifting up the hands in way of refusal."

[6] Ver. 15. Ἀρχηγὸν τῆς ζωῆς, *The Prince of life.*] The person sent by God to lead you in the way to life eternal, having first declared it fully to the world, 2 Tim. i. 10, proposed it to believers, John vi., purchased it for them by his death, shown the way to it by his doctrine, and being appointed to give it to his faithful servants, John xvii. 2, whence he is styled, ἀρχηγὸς τῆς σωτηρίας, "the captain of our salvation," Heb. ii. 10, ὁ ἀρχηγὸς, "a Prince and a Saviour, to give repentance unto Israel, and remission of sins," v. 32. Or, as Grotius here hath it, he is styled "a Prince of life," as having life in himself, and power to raise all men from the dead, John v. 26. 29. To which sense the whole phrase, "Ye have killed the Prince of life," seems to lead us.

[7] Ver. 16. Ἡ πίστις ἡ δι' αὐτοῦ, *The faith which is by him.*] For ἐν αὐτῷ, "in him:" so Rom. xv. 20, "Nothing is unclean, δι' αὐτοῦ, in itself;" δι' ὕδατος, "in the water," 2 Pet. iii. 5, τὰ διὰ τοῦ σώματος, "the things done in the body," 2 Cor. v. 10, "they that sleep διὰ τοῦ Ἰησοῦ, in Jesus," 1 Thess. iv. 14, and in this book, διὰ τῆς νυκτὸς, "in the night," v. 19, xxiii. 31.

[8] Ver. 17. *Through ignorance ye did it, as did also your rulers.*] Though the ignorance of the whole nation, and especially of the "rulers" in this case, was such as took away all just excuse in them on the account of their infidelity (John xv. 22. 24); yet, because it was occasioned by those prejudices they had contracted through the meanness of his character, and their imagination that Christ should not die, and that his kingdom should be temporal, Christ bears with it till the time of the effusion of the Holy Ghost, and then calls them again by his apostles to repentance. See the discourse of the sin against the Holy Ghost in the appendix to Matt. xii.

[9] Ver. 19. Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, *When the*

---

* Par. iii. cap. 2, §. 12.

(ὅπως ἂν ἔλθωσι, *that times of refreshing may*) come from the presence of the Lord;

20 And he shall send (καὶ ἀποστείλῃ, *and that he may send*) Jesus Christ, which [10] before was preached unto you (*to give you a final absolution from them at the great day: him, I say,*)

21 [11] Whom the heaven must receive until the [12] times of restitution (*or completion*) of all things, which God hath spoken by the mouth of all his holy prophets [13] since the world began.

22 [14] For Moses truly said (*or, said indeed*) unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul (*i. e. person*), which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and [15] all the prophets from Samuel and those that follow after (*or, and the times following*), as many as have spoken (*of that prophet*), have likewise foretold of these days (*of grace and refreshment by him.*

25 *Now*) [16] Ye are the children of (*your fathers*) the prophets, and of the covenant which God made with our fathers, saying unto Abraham (Gen. xxii. 18), And in [17] thy seed shall all the kindreds of the earth be blessed.

---

times of refreshing shall come upon you.] Here the critical notes are these, (1.) that ὅπως ἂν ἔλθωσι, is to be rendered "that," or, "so that they may come:" ut veniant; so Irenæus, lib. ii. cap. 12, p. 363, ut superveniant, Tertul. de Resur. Carn. cap. 23. So the phrase is often used both in the Old and New Testament, and in profane authors: in the Old Testament it answers to לְמַעַן, and is often rendered *that:* so Ps. ix. 14, ὅπως ἂν ἐξαγγείλω, "That I may show forth thy praises:" Ps. xcii. 7, ὅπως ἂν ἐξολοθρευθῶσιν, "That they may be destroyed for ever:" Ps. cxix. 101, ὅπως ἂν φυλάξω, "That I may keep thy words." In the New Testament, ὅπως ἂν ἐκζητήσωσιν, "That the residue of men may seek after the Lord," Acts xv. 17, ὅπως ἂν ἀποκαλυφθῶσιν, "That the thoughts of many hearts may be revealed," Luke ii. 35, ὅπως ἂν δικαιωθῇς, "That thou mayest be justified," Rom. iii. 4; so in Aristophanes, ὅπως ἂν εἰδῇ, "That he may know" (see Budæus). (2.) Οἱ καιροὶ ἀναψύξεως, are times of rest, refreshment, consolation: sometimes after great danger and trouble, as when God had taken away the plague of frogs, "Pharaoh saw there was ἀνάψυξις, refreshment," or, as we say, a breathing-time: so when the evil spirit was on Saul, David played on the harp, καὶ ἀνέψυξε, "and Saul was refreshed" (2 Sam. xvi. 14). The king and all the people came weary, καὶ ἀνέψυξαν ἐκεῖ, "and were refreshed there:" so Ps. xxxviii. 13, "O spare me; ἵνα ἀναψυξῶ that I may revive:" Ps. lxv. 11, "We have gone through fire and water, and thou hast brought us forth, εἰς ἀναψυχὴν, to a place of rest" (see 2 Macc. xiii. 13): and sometimes without relation to it, as, a nation at ease, and without care, is ἔθνος καθήμενον εἰς ἀναψυχὴ, Jer. xlix. 30, I have found ἀναψυχὴν, "rest to myself," Hos. xii. 8 (see 2 Macc. iv. 46). Now these times of refreshing, rest, and comfort, are by some referred to the times of the gospel, in which Christ saith, "Come to me, ye that are weary and heavy laden, καὶ ἀναπαύσω, and I will refresh you" (Matt. xi. 28), "and ye shall find, ἀνάπαυσιν, rest to your souls" (ver. 30). So Dr. Lightfoot, who gives the import of the words thus, "Repent, &c. that your sins may be blotted out, that the times of refreshing from the gospel may come upon you." But against this interpretation there lies this objection, That these times of refreshing were to come by the sending of that Jesus who was ascended into heaven, and was not to come thence till the day of judgment (ver. 21, 22). Grotius and Dr. Hammond refer this to their deliverance from the destruction which shortly was to come on the obdurate Jews; but though that was then future, and there is frequent mention of a παρουσία, or "coming" of Christ, then, yet was it no coming of Christ from heaven, but only a coming by the Roman army. I therefore incline rather to the opinion of the ancients, which refers this to the time of Christ's second coming, to give all his servants, after their troubles and persecutions in this world, rest with him (2 Thess. i. 6—8), which he shall do by descending from heaven, raising them from the dead, and causing them to enter into everlasting rest (1 Thess. iv. 15, 16, 1 Cor. xv. 47). So the times of the resurrection are by the Jews styled the days of consolation, Targum in Hos. vi. 2.

[10] Ver. 20. Τὸν προκεκηρυγμένον, *Who before was preached to you.*] Some here read, τὸν προκεχειρισμένον, "before designed," viz. in the predictions of the law and the prophets, or, before preached to you by them.

[11] Ver. 21. Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *Whom the heavens must receive.*] They who render the words thus, "Who must receive the heavens," i. e. govern there, seem to be confuted by the limitation of time annexed to these words, Christ being to reign in the heavens for ever.

[12] Ἄχρι χρόνων ἀποκαταστάσεως πάντων, *Till the times of restitution of all things.*] That these words cannot be meant of a restitution of all things to their former state, is certain; for sure, it is very improper to say, there will be a restitution of all things to their former state, "which God hath spoken by the mouth of all his prophets:" for since these things relate to the forerunner of our Lord, Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the gentiles, and the reign of antichrist, the calling of the Jews, and the coming in of the fullness of the gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated; but I see not with what propriety or truth they can be said to be restored to the former state, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is by the Syriac rendered, "Until the fullness of the time of all things;" by the Arabic, "Till the time in which all things shall be perfected or finished;" by Tertullian,* Adusque tempora exhibitionis omnium; by Irenæus,† Usque ad tempora dispositionis omnium; i. e. "Till the time of the exhibition or disposal of all things;" by Œcumenius, "Till the time of all things does, εἰς πέρας ἐλθεῖν, come to an end:" and for the confirmation of this import of the word, we have the suffrage of Hesychius and Phavorinus, that ἀποκατάστασις is τελείωσις, "the consummation" of a thing. Hence then I argue thus against the doctrine of the millenaries; since Christ is to continue in heaven till the completion or consummation of all things spoken by the holy prophets, if the millennium were any of them, Christ must continue in heaven till the consummation of that also, and therefore is not to come down from heaven to reign on earth till the millennium be ended; nor can that be contemporary with our Lord's second coming, which is from heaven.

[13] Ἀπ' αἰῶνος, *Since the world began.*] That is, "from times of old" (see note on Luke i. 70).

[14] Ver. 22. *For Moses said, A prophet,* &c.] Hence it appears that this prophecy doth primarily respect Christ, and not a series of prophets, as some imagine (see the note on John i. 45, v. 46).

[15] Ver. 24. *And all the prophets from Samuel.*] Samuel, saith Dr. Hammond, is here reckoned the first of the prophets, because the schools of the prophets were first instituted and erected by him; we reading in his time of a company or college of prophets at Ramah, "and Samuel standing among them" (1 Sam. xix. 20). He is reckoned, saith Dr. Lightfoot, after Moses, partly because prophecy from Moses to Samuel was very rare (1 Sam. iii. 1, 2), and partly because he was the first after Moses that wrote his prophecy.

[16] Ver. 25. *Ye are the children of the prophets.*] The prophets being styled spiritual fathers, 2 Kings ii. 12, xiii. 14, they who were taught by them were called "the sons of the prophets," 2 Kings ii. 3, and generally teachers were called "fathers," and they who were taught by them "children" (see note on 1 Cor. xiv. 13).

[17] *In thy seed shall all the families of the earth be blessed.*] Hence it is evident, that these words are not a form of blessing to this effect, "God bless thee as he blessed Abraham," but a promise of a benediction to all nations through Christ the seed of Abraham (see the note on Gal. iii. 16).

---

* De Carn. cap. 23. † B. iii. cap. 12.

26 Unto you (*therefore*) first God, having raised up his Son Jesus, (*as he promised by Moses*, ver. 22,) sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

1 And as they spake unto the people, the priests, and [1] the captain of the temple, and the Sadducees, came upon them (*violently*,

2 *The sadducees*) Being grieved that they taught the people, and preached (*to them*) through Jesus the resurrection from the dead (*which the sadducees denied*, xxiii. 8).

3 And they laid hands on them, and put *them* in hold (*i. e. in prison*) unto the next day: for it was now eventide.

4 Howbeit (δὲ, *but notwithstanding this treatment of him*) many of them which heard the word believed (*their doctrine*); and the (*whole*) [2] number of the men (*that believed it*) was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them (*Peter and John*) in the midst (*of the assembly*), they asked (*them*), By what power, or by (*virtue of*) what name, have ye done this (*cure*)?

8 Then Peter (*and John, being*) filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, (*if you inquire*) by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name (*and power*) of Jesus Christ of Nazareth, whom ye crucified, (*and*) whom God (*hath*) raised from the dead, *even* by him doth this man stand here before you whole.

11 [3] This (οὗτος, *he*) is the stone which (*according to the words of the psalmist*, Ps. cxviii. 22,) was set at nought of you builders, (*and*) which is (*now*) become the head (*stone*) of the corner (*the prime foundation of the whole fabric of the church*).

12 [4] Neither is there (*such*) salvation (*promised by faith*) in any other: for there is none other name under heaven given among men, whereby (*or, by faith in which*) we must (*or may*) be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were [5] unlearned and ignorant men (*and therefore could not be thus bold on the account of their own wisdom or skill in the Jewish*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1.] Of this "captain of the temple," see the note on Luke xxii. 52. Before our Saviour's passion, the chief agents against him were the scribes and pharisees; but now that the apostles do not only assert the resurrection of our Lord, but also "preach through him the resurrection of the dead" (ver. 2), the sadducees, who denied the resurrection of the body, become their fiercest adversaries (see the note on Acts xxiii. 6).

[2] Ver. 4. *And the number of the men was about five thousand.*] Not the number of the auditors, for they are never reckoned up in scripture, but the number of them that believed, hearing Peter and John preach, and seeing the miracle done by them: for so the words run, "Many of them that heard the word believed, and the number of them (that believed) was about five thousand." Note also, that the three thousand mentioned ii. 41, belong not to this number, but they were all new converts, converted by the word which Peter and John had preached, for of them only is the discourse from iii. 1 to this place.

[3] Ver. 11. *This is the stone which the builders refused.*] Though the Chaldee paraphrast interprets this clause of the psalmist (Ps. cxviii. 22), of David; and Aben-Ezra of the congregation of Israel, yet R. Solomon Jarchi, on Micah v., interprets these words of the Messiah, as our Saviour doth, Matt. xxi. 42, the Jews not contradicting him, or saying they belonged not to him.

[4] Ver. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρια, *Nor is there salvation in any other.*] This some interpret thus, There is no other name under heaven by which health can be given to the diseased, or feet to the lame, &c.; and this interpretation will not be so strange as at first sight it seems to be, if we consider,

First, That it is very frequent in the gospels to say of them who were cured, they were *saved*. So the woman saith, Matt. ix. 21, "If I do but touch the hem of his garment, σωθήσομαι, I shall be saved;" and Christ answers, "Thy faith σέσωκέ σε hath saved thee; καὶ ἐσώθη, and the woman was saved from that hour:" so the ruler of the synagogue prays Christ to "put his hand upon his daughter, ὅπως σωθῇ, that she might be saved," Mark v. 23, and vi. 56, "As many as touched the hem of his garment, ἐσώζοντο, were saved:" so to blind Bartimeus Christ saith, "Thy faith, σέσωκέ σε, hath saved thee," Mark x. 52, and so to the Samaritan leper, Luke xvii. 19.

Secondly, That this opinion had obtained among the Jews, and other nations, that there were some powerful names that could cure diseases; this seems to be insinuated in the question of the Sanhedrin, ver. 7, ἐν ποίῳ ὀνόματι, "In what name have you done this cure?" Josephus* speaks of the doing this by mention of the name of Solomon; the Talmud† of doing it by mention of the "separate name;" the Christians by the name of the God of Abraham, &c. (see note on Matt. xii. 27).

Thirdly, If we consider St. Peter's answer, viz. If the question be ἐν τινὶ οὗτος σέσωσται, "by what name this man is saved," i. e. healed, be it known to you that he is healed through the name of Jesus Christ, nor is there any other name by which we can be saved. And from this sense of the words it clearly follows, that no true miracles have been ever done since Christ's ascension, by the invocation of the names of saints; and, (2.) that the disputes of the schools from this place concerning the salvation of the gentiles, have been impertinent. If the common sense be rather liked, yet must it be acknowledged, that God is "no respecter of persons," as to their spiritual and eternal interests, but "in every nation he that feareth God and worketh righteousness, is accepted of him," Acts x. 34, 35 (see the note there): and that God would have all men diligently to seek, and to come to him with a firm belief that he is "a rewarder" of them that do so (Heb. ix. 6), and that he hath not suspended that reward on an impossible condition, though he will only give it with respect to what our Lord Jesus hath done or suffered for them: that he hath not "left himself without a witness" of his goodness to the heathen world, not only by doing good to their bodies without regard to their souls, or by being good only to them as we are to our hogs, by fattening them for a day of slaughter. It being, saith Maximus Tyrius,‡ "a thought unworthy of God, that he should be liberal in bestowing mean things on us, but penurious as to better."

[5] Ver. 13. *They were* ἀγραμματοι καὶ ἰδιῶται, *unlearned*

* Antiq. lib. viii. cap. 2, p. 258. † Lightf. in locum.

‡ Ἡ πολλοῦ ἄξιον νομίζεις τὸ θεῖον πρὸς μὲν τὰ φαῦλα καλῶς καὶ ἀφθόνως παρεσκευασμένον, πρὸς δὲ τὰ κρείττω ἄπορον. Dissert. 22, p. 216.

learning), they marvelled; and they took knowledge of them, Gr. *ἐπεγίνωσκόν τε, but they knew*) that they had been with (*that*) Jesus (*in whose name they pretended to work this cure*).

14 And beholding the man which was healed standing with them, they could say nothing against it (*i. e. their allegation*).

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to (*restrain*) these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it (*their doctrine may*) spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And (*so*) they called them, and commanded them (*under pain of their displeasure*) not to speak at all (*henceforth*) nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [6] Whether it be right in the sight of God to hearken unto you (*forbidding*), more (*i. e. rather*) than unto God (*commanding us to preach in the name of Jesus*), judge ye.

20 (*As for us, be assured, we shall not obey your commandments;*) For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing (*done by them against the law*) how (*for which*) they might punish them, (*and not daring to do it against the law*) because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed (*and so the cure was the more remarkable*).

23 ¶ And being (*thus*) let go, they went to their own company, and reported (*to them*) all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 [7] Who by the mouth of thy servant David hast said (Ps. ii. 1), Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ: (*and what thou saidst by him is now fulfilled.*)

27 For of a truth against thy holy child Jesus, whom thou hast anointed (*with the Holy Ghost*), both Herod, and Pontius Pilate, with the Gentiles (*i. e. Roman soldiers*), and the people of Israel, were gathered together,

28 For [8] to do whatsoever thy hand (*of providence*) and thy counsel determined before to be done.

29 And (*therefore*) now, Lord, behold their threatenings: and grant unto thy servants (*such courage*), that with all boldness they may (*still*) speak thy word,

30 (*And assist them in so doing*) By stretching forth thine hand to heal; and (*by granting*) that signs

---

and ignorant (or private) *men.*] This for three centuries was the objection against the professors of Christianity; these were the names given them by Lucian,* Celsus,† Asclepiades,‡ Cecilius,§ Porphyry,‖ Hierocles,¶ Julian, and by all the heathens; as Justin, Tatian,** Minucius, Tertullian,†† Arnobius,‡‡ and Lactantius§§ testify: and though that is not wholly true, yet it is a great confirmation of the Christian faith, and shows, as Justin Martyr‖‖ well observes, that "it was not of human, but divine original," and that "being with Jesus," was sufficient to make the ignorant and unlearned wise.

[6] Ver. 19. *Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.*] So Socrates answered to his accusers, *πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν* (Apol. p. 23), "O ye Athenians, I will obey God rather than you:" and so saith Arrian, When thy superiors command thee any thing thou must remember there is one above who sees thee *καὶ ὅτι ἐκείνῳ σε δεῖ μᾶλλον ἀρέσκειν ἢ τοῦτῳ*, "and that thou oughtest to please him rather than man."

[7] Ver. 25. *Who by the mouth of thy servant David hast said, Why did the heathen rage,* &c.] Here note,

First, Against some late innovators, that what was said by David is ascribed to God himself, to show that David spake and composed these Psalms by the prophetical afflatus of the Holy Spirit.

Secondly, That though the latter Jews will not admit that this Psalm belongs to the Messiah, yet R. Solomon Jarchi confesses that all their ancient rabbins did so interpret it (see the note on Heb. i. 5).

[8] Ver. 28. *To do whatsoever thy hand and thy counsel determined before to be done.*] Here note, what is usually observed, that the *hand* of God most frequently in the Old Testament relates not so much to his power, as to his wisdom and providential dispensations: so Job xxvii. 11, "I will teach you by the hand of God," i. e. by his wisdom in his providential dispensations (Eccles. ii. 24), "that a man should enjoy the good of his labours, that is, from the hand of God;" so "the good hand of God," is his favour or his gracious providence, Ezra vii. 9, viii. 18. 22, Neh. ii. 8. 18, and being here joined with God's counsel, and applied to what was done by Pontius Pilate and the Roman soldiers, and by the Jews towards the crucifixion of the holy Jesus, to which actions, so highly displeasing to God, his power could not actually concur, or effectively incline them, we have great reason here to prefer this import of the phrase before the other; and then the import of the words will be no more than this, That Jews and gentiles were assembled to accomplish those sufferings of our Saviour for mankind, which God had foretold, and by foretelling had determined should come to pass; according to those words of St. Paul, Acts xiii. 27, "They who dwelt at Jerusalem, and their princes, not knowing the voice of the prophets, have fulfilled them by condemning him, doing all things which were written of him," ver. 29. As therefore St. Peter and Paul, by calling the Jews to repentance for this sin in crucifying the Lord of life, do evidence their sin was not the less, because they did by it fulfil the counsel of God's holy will and kind intentions to mankind: so do they consequently evidence, that God's foreknowledge and determination of a thing future do not impair the liberty of men's wills in the

---

* Ἄνθρωποι ἰδιῶται. Lucian, Perigr. p. 338.

† Celsus Christianos confert, *τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων*, Orig. contra Cels. lib. iii. p. 145, falsòque asserit, *μόνους ἠλιθίους, καὶ ἀγενεῖς, καὶ ἀναισθήτους, πείθειν ἐθέλειν τοὺς διδάσκοντας τὸν θεῖον λόγον*, p. 137. 141.

‡ Christiani sunt turba imperita, illiterata frequentia. Asclep. apud Prudent. in R. Mart. p. 208.

§ Literarum rudes, studiorum profani. Cæcil. apud Minut. p. 4.

‖ Origenes declinavit, *πρὸς τὸ βάρβαρον τόλμημα*. Porphyr. apud Euseb. H. Eccl. lib. vi. cap. 19.

¶ Petrus et Paulus, *ψεῦσται, καὶ ἀπαίδευτοι, καὶ γόητες*. Hierocl. apud Euseb. p. 512.

** Apud Tatianum, Christiani à Græcis appellantur, *ἀνθρωποι ἀμαθεῖς*· dogmata Christianorum, *τὰ βαρβάρων δόγματα*. Ed. Ox. §. 57.

†† Illi prudentes, nos inepti. Tertul. Ap. cap. 9. Nos hebetes, stolidi, fatui, obtusi pronuntiamur, et bruti.

‡‡ Arnob. lib. i. p. 15, lib. ii. p. 45.

§§ Vulgò pro stultis, et ineptis habemur. Lact. lib. iv. cap. 13, *ἰδιωτῶν μὲν, καὶ βαρβάρων τὸ φθέγμα, σοφῶν δὲ καὶ πιστῶν*.

‖‖ *Τὸν ἰοῦν ἐχόντων, ὡς συνεῖναι οὐ σοφία ἀνθρωπεία ταῦτα γεγονέναι ἀλλὰ δυνάμει Θεοῦ λέγεσθαι*. Justin. Apol. ii. p. 93.

and wonders may be done by (*us in*) the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together (*as on the day of pentecost*, Acts ii. 2); and [9] they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul (*united in love and affection*): neither said any *of them* that ought of the things which he possessed was (*so*) his own (*as not to be imparted to others who had need of it*); but they had [10] all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace (*of God*) was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was (*by the apostles*) made unto every man according as he had need.

36 And [11] Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) (*he being*) a Levite, *and* of the country of Cyprus (*by birth*),

37 Having land (*there*), sold *it*, and brought the money, and laid *it* at the apostles' feet.

---

accomplishment of it; as all the ancient fathers have declared in this particular (see the note on xxii. 22).

[9] Ver. 31. *And they were all filled with the Holy Ghost.*] Not all the Christians, who, being now eight thousand, could not be all in one house, but the hundred and twenty mentioned i. 15, and being in the same house with the apostles, this is their own company to which they went, ver. 24, and therefore, if the Holy Ghost fell only on the twelve before, yet now he must be supposed to fall on this whole number, enabling them to speak the word of God with boldness, as it follows here.

[10] Ver. 32. *They had all things common.*] As ii. 45, not by possession, but as to use; in which sense that of Tertullian is only true, Omnia indiscreta sunt apud nos præter uxores, "Among us all things are common except our wives;" for it follows, that they had lands to sell (see note on ii. 45).

[11] Ver. 36, 37. *And Joses a Levite, and by birth a Cypriot, having land, sold it.*] For the Levites might have lands, not only in foreign countries, as Joses had in Cyprus, but even in their own: for Samuel, a Levite (1 Chron. vi. 33), was born upon his father's land, which had been purchased by his great-grandfather Zuph (1 Sam. i. 1, ix. 5), and that lands might fall to them by accident, which they might sell, see the Bishop of Ely on Lev. xxvii. 21.

CHAPTER V.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And (*but he*) [1] kept back *part* of (Gr. *he defalked from*) the price (*of it*), his wife also being privy (*and consenting*) *to it*, and brought (Gr. *bringing*) a certain part (*of it only*), and laid *it* at the apostles' feet (*pretending to do as the rest had done*, iv. 35. 37).

3 But Peter said (*to him*), Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and (*moved thee*) to keep back *part* of (*or defalk from*) the (*full*) price of the land (*which thou hast sold*)?

4 Whiles it remained (*unsold*), was it not thine own (*possession, no share of it belonging to any other*)? and after it was sold, was it not in thine own power (*to dispose of the money as thou wouldest, and bring the whole as others did*)? why (*then*) hast thou conceived this thing in thine heart (*to defalk from the price, and present to us a part only of it, as if it were the whole? by doing this*) [2] thou hast not lied unto men (*only*), but unto God (*also*).

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that (*saw and*) heard these things.

6 And the young men (*there*) arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered (*i. e. said*) unto her, Tell me

ANNOTATIONS ON CHAP. V.

[1] Ver. 2. Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, *And he kept back part of the price.*] It is generally here supposed, that Ananias and Sapphira had consecrated their estate to God by vow, so that they were guilty of the sin of sacrilege; but this may very well be doubted: (1.) because in all the sales of lands or houses, mentioned ch. ii. iv. and here, there is not the least hint or intimation of any such vow; that there was some fraud in the case, may be fairly gathered from the νοσφίζεσθαι, but that it was a sacrilegious fraud, cannot be proved from the word. (2.) St. Peter accuses neither him nor his wife of any such crime, but only of tempting, i. e. distrusting, and making trial, of the wisdom of the Holy Ghost, and going about to deceive him by this artifice: and, (3.) the apostle seems to own he had a right in his possession, and in the money for which it was sold (ver. 3), which yet he could not have, if he before had consecrated it to religious uses. But yet they were guilty of a double fraud: (1.) in laying down this part of the price at the apostles' feet, as the others had done, and thereby tacitly implying they had now the same right to be relieved from the public stock which others had, as having nothing of their own, when indeed they had money which they *kept back*: (2.) in presenting this before them as the whole price of the possession they had sold, when it was only a part of it, which it appears they did from St. Peter's question to his wife, "Tell me for how much the land was sold?" That the punishment of this sin was so heavy, will not be admired, if we consider, (1.) that it was a direct sin against the Holy Ghost, who was sent down from heaven to propagate the gospel, an attempt to put a cheat upon him, and questioning his wisdom to discern things secret, and therefore deserved the greater punishment, because it did so plainly tend to the hindrance of the gospel, by declaring that the Spirit which assisted the apostles was not able to discern things secret, and so might not be able to acquaint them with the secret things of God. (2.) We find God under the law very severe in his punishment of those who first offended in offering strange fire, as in the case of Nadab and Abihu; and violated the sabbath, as in the case of the man that "gathered sticks" upon that day, and especially against those who rose up against Moses the prophet, and Aaron the priest of the Lord, as in case of Corah and his company; it was therefore fit the first great offence of this kind should receive exemplary punishment from the hand of God, that others might the more dread those sins which thus affronted that Holy Spirit by whose power the gospel began to be propagated.

[2] Ver. 4. Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, *Thou hast not lied to man, but unto God.*] Hence it is argued, that if he that deceiveth or lieth to the Spirit, attempteth to deceive or lie to God, the Holy Spirit must be God.

To this Woltzogenius here and other Socinians answer, that the like phrase is often used when the inference cannot be good: for the Jews murmuring against Moses and Aaron are said to murmur not against them, but against God, Exod. xvi. 8, and he that despiseth the preaching of the apostles

whether ye sold the land for so much (*only as Ananias said*)? And she said, Yea, (*only*) for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord (*i. e. to try whether the Spirit of the Lord in us was able to detect your cheat*)? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they (*of the church*) were all with one accord in Solomon's porch.

13 [3] And of the rest (*that were not of the church*) durst no man join himself to them (*i. e. to the apostles*): but the people magnified them.

14 And believers were the more added to the Lord, (*even*) multitudes both of men and women) (*who owned that Jesus was the Christ.*

15 *And so great and manifold were these miracles,* ὥστε,) insomuch that they (*who beheld them*) [4] brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is (*being*) the [5] sect of the Sadducees,) and (*they*) were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said (*to them*),

20 Go, stand and speak in the temple to the people all the [6] words of this life (*which the sadducees deny, and I have commanded you to preach*, Acts xiii. 26).

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought (*out*).

22 But when the officers came, and (Gr. *but the officers coming*) found them not in the prison, they returned, and (Gr. *returning*) told (*the council of it*),

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened (*them*), we found no man within.

24 Now when the high priest and [7] the captain of the temple and the chief priests heard these things, they [8] doubted of (*i. e. concerning*) them whereunto this would grow (*or, what the import of them might be*).

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain (*thither*) with the officers, and brought them without violence: for they feared

---

is said to despise "not man, but God, who had given them the Holy Spirit," 1 Thess. iv. 8, not them, but Christ, Matt. x. 40, Luke x. 16, but hence it will not follow, that either Moses, or Aaron, or the apostles, were God.

But to this answer, I reply, first, That these examples rather do confirm than infringe this argument: for as they who murmured against Moses and Aaron, murmured against God, because they did it against them who were invested with the authority of God, and acted in his name and by his power; and as they who despised the apostles, despised God for the same reason; so they who lied to the apostles acting by the Spirit of God, or sought to deceive them by lying, are said to lie to God, because they lied to the apostles acting by the power and authority of God; and therefore the power and authority of the Spirit must be the power and authority of God.

Secondly, Moses and Aaron, and the apostles sent out by Christ to preach, did only act in the name of God and Christ, because they did this by commission from them, and by their command; but Ananias is here said to lie to God, because he lied to the Spirit in the apostles, enabling them to discern the secrets of men's hearts and actions, which being the property of God alone, he that doth lie to him must therefore lie to God, because he lies to one who hath the incommunicable property of God, consequently the divine essence.

[3] Ver. 13. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, *But of the rest durst no man cleave unto them.*] That is, saith Dr. Lightfoot, none of the hundred and eight durst join to the twelve, or equal themselves to them in office or dignity; but as there is no mention of that number in this chapter, so did they never before this join themselves to the apostles; nor doth the word κολλᾶσθαι import any such thing, but only to converse, associate with, or come to them; as when Philip is bid κολλᾶσθαι, "to join himself" to the chariot of the eunuch (viii. 29), and Paul assayed after his conversion, κολλᾶσθαι, "to join himself to the disciples" (ix. 16), and when Peter saith (x. 28), "You know that it is unlawful for a Jew κολλᾶσθαι, to join himself to one of another nation;" and, lastly, when it is said that some men κολληθέντες αὐτῷ, "joining themselves" to St. Paul, believed (xvii. 35), which seems to favour the opinion of Grotius and Beza, viz. that great fear came on all the church (ver. 11), but of the rest, which were not yet of the church, durst no man join themselves to, or associate with, them as members of the church, for fear of the like punishment. But notwithstanding this, the people magnified them, and multitudes of them were added to the Lord, i. e. believed in Christ, though they durst not yet consort with the twelve apostles.

[4] Ver. 15. *They brought forth their sick into the streets, that at least the shadow of Peter passing by might overshadow some of them.*] Here it is left uncertain, whether it were the faith of believers, or the superstition of the Jews, which had such expectation from St. Peter's shadow, whether St. Peter passed by that way, or not, or whether his shadow wrought any cures, or not. But if God, intending to magnify Peter, the minister of the circumcision, in the eyes of the circumcised, healed some persons when his shadow went over them, he did more certainly as much to magnify St. Paul, the apostle of the gentiles; for "from his body were brought handkerchiefs or aprons to the sick, and the diseases departed from them, and the evil spirits went out of them" (xix. 12); but hence it is ridiculous to argue, that the one, or the other, was prince of the apostles, or that the relics of holy men are to be venerated.

[5] Ver. 17. Ἡ οὖσα αἵρεσις τῶν σαδδουκαίων, *Being the sect of the sadducees.*] Not that the Sanhedrin then consisted chiefly of that sect, but because the doctrine of the resurrection destroyed their sect, and therefore they are still the readiest to oppose it (iv. 2), the pharisees being only concerned to avoid the guilt of Christ's blood.

[6] Ver. 20. *Go, speak to the people all the words of this life,* πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.] i. e. Of this life which I have commissionated you to preach, and which the sadducees deny: so, xiii. 26, "Ye children of Abraham, and ye that fear God, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, to you is the word of this salvation sent."

[7] Ver. 24. Ὁ στρατηγὸς τοῦ ἱεροῦ, *The captain of the temple.*] i. e. The captain of the garrison of the Levites (see the note on Luke xxii. 52).

[8] *They doubted of them what this thing should be,* τί ἂν γένοιτο τοῦτο.] i. e. What this miraculous deliverance of them might import, and to what this would tend. So,

the people, lest they should have been stoned (*by them*).

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and (*yet*), behold, ye have filled Jerusalem with your doctrine, and intend to (Gr. *would*) bring (*the guilt of*) this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered (*to the charge of disobeying their commands*) and said, We ought to obey God rather than men.

30 (*And as for the guilt of blood, that it is justly charged upon you, God himself hath testified; for*) The God of our fathers (*hath*) raised up (*that*) Jesus, whom ye slew and hanged on a tree (*by being instant with Pilate that he might be crucified*).

31 [9] Him (*whom ye thus treated*) hath God exalted with (*to*) his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And (*this we say not without proof, for*) we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ (*And*) when they heard *that* (*these words*), they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council (*who was*) a Pharisee, [10] named Gamaliel, a doctor of the law, had in reputation among all the people, and (*he*) commanded (*the officers*) to put the apostles forth a little space (*or while*);

35 And (*then*) said unto them (*of the council*), Ye men of Israel, take heed to yourselves what ye intend (Gr. *go about*) to do as touching these men.

36 For [11] before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

---

x. 17, Peter doubted in himself, τί ἂν εἴη τὸ ὅραμα, "what the vision might import."

[9] Ver. 31. *Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.*] Upon that repentance, to be a Prince and a Saviour, even the "Prince of life" (iii. 15), and "of salvation" (Heb. ii. 10), on which account he is styled, τὸ σωτήριον τοῦ Θεοῦ, "the salvation of God" (see note on Luke iii. 30); and he is said to be exalted to give repentance and remission of sins, by giving the knowledge of that remission of sins which is promised to the penitent, and of those motives which should induce them to repent. So the Baptist is said to "go before him, to give the knowledge of salvation to his people, through the remission of sins;" and so God "gave unto the gentiles repentance unto life," when he sent Peter to them to preach that word by which they repenting should be saved (Acts xi. 14. 18).

[10] Ver. 34. *A pharisee, named Gamaliel, a doctor of the law, had in great reputation among the people.*] He was Paul's tutor (Acts xxii. 3), and was called Rabbin Gamaliel, a title of the highest eminency, and given, say the Jews, only to seven persons; which shows sufficiently the reputation that he had among the people.

The right reverend Bishop Pearson very probably conjectures, that the sadducees, after our Lord's resurrection, being the greatest enemies to the apostles; they being grieved that they "preached through Christ the resurrection from the dead" (Acts iv. 2, v. 17); Gamaliel being a pharisee, and so a stiff assertor of the resurrection, did therefore give advice for the dismission of the apostles; for we find the pharisees, almost in the same words, pleading for Paul, preaching the same doctrine, viz. that they ought not to molest him, "lest they should be found, θεομάχοι, fighters against God" (Acts xxiii. 9).

[11] Ver. 36, 37. Πρὸ γὰρ τούτων τῶν ἡμέρων ἀνέστη Θευδᾶς, *For before those days rose up Theudas;* μετὰ τοῦτον, *after him rose up Judas of Galilee.*] Here Gamaliel affirms two things, (1.) That before those days, in which that council were assembled, that is, before the twentieth of Tiberius, arose Theudas, mentioned by him; whereas the Theudas mentioned by Josephus, Antiq. lib. xx. cap. 5, arose and perished by the hands of Cuspius Fadus, in the fourth year of Claudius, that is ten years after the meeting of this council. (2.) He affirms that Judas of Galilee rose up after him, and yet that he arose in the "days of the taxing," which was under the emperor Augustus, at the birth of Christ, and so thirty-four years before this council; and so this Theudas that arose before him must have been at least thirty-five years before this council.

Some critics endeavour to solve these difficulties by torturing the words of the text, and making Gamaliel say, that Judas of Galilee arose, μετὰ τοῦτον, not *after*, but *before* Theudas, contrary to the rule of Phavorinus, that μετὰ with an accusative case ὀηλοῖ ὑστεροχρόνιον, "signifies posteriority of time." Dr. Lightfoot here seems inconstant in his opinion, for in his first notes upon the Acts he saith, that Gamaliel's Theudas and Josephus's "are not one and the same; but as it happened with Judas, that though he himself perished in his error, and as many as obeyed him were scattered abroad, as Gamaliel relateth, yet was not his error extinguished with him, but revived and grew again: so that at least forty years after his first appearing, his two sons, James and Simon, are crucified for it by Tiberius Alexander, the successor of Fadus (Jos. Antiq. lib. xx. cap. 3). And many years after that, Eleazar, a branch of the same Judas, appeareth in the same opinion, with a desperate company with him (De Bell. Jud. lib. vii. cap. 20). Even so may it be conceived of the sect of Theudas, that it began before that of Judas, and that the first author of it took upon him great things, as, to be a prophet, and to work miracles, and the like; but he was soon slain, and all that obeyed him were scattered abroad, and came to nought; but his folly and fancy perished not with him, but (however at other times) in the times of Fadus one of the same foolery and name, and probably his son, would be a prophet again, and divide Jordan, and do I know not what, whom Fadus destroyed, and brought his company to ruin: so that Gamaliel's and Josephus's Theudas are very probably two men, but very likely father and son, or tutor and scholar; agreeing so exactly in the same folly and madness, that they agreed in the same name: and that name either given to the latter, as parents name their children by their own names, or assumed by him in imitation of the former Theudas, whom as he delighted to imitate in his enthusiastic folly, so delighted he to follow him in denomination: and I am the rather confirmed in this opinion about these two men, because that as soon as ever Josephus hath told the story of the destruction of Theudas by Fadus, he telleth of the destruction of the sons of Judas by Tiberius Alexander: and I cannot but interpret both the stories in one sense, that as in the latter he speaks of the offspring of Judas, whose sect had begun many years before, so in the former he speaketh of the offspring of Theudas, whose sect had begun before that of Judas:" yet, in his latter exercitations on this place he says, "This is but an imagination," and inclines rather to think, that Josephus slipped in his chronology, "to whom," saith he, "both in history and chronology, it is no unusual thing to trip, or go out of the road of truth."

I prefer his first opinion, as being generally embraced by the ancients; for (1.) Origen,* who had read Josephus, and declares that he examined things relating to the scripture, φιλαληθῶς, "out of love to truth," speaks thus, "We say that there was one Theudas before the birth of Christ, who among the Jews declared himself to be somebody." And again, that "Judas Galilæus, and Theudas that was before him, being not of God, perished." And a third time, "because they gathered from the scriptures that the time of the Messiah was come, first Theudas, and after him Judas of

---

* Ἐροῦμεν ὅτι Θευδᾶς πρὸ τῆς γενέσεως Ἰησοῦ γέγονέ τις παρ' Ἰουδαίοις, μέγαν τινα ἑαυτὸν λέγων, contra Celsum, lib. i. p. 44, et lib. vi. p. 282. Καὶ Ἰούδας ὁ Γαλιλαῖος, ὡς ὁ Λουκᾶς ἐν τοῖς Πράξεσι τῶν Ἀποστόλων ἔγραψεν, ἐβουλήθη ἑαυτόν τινα εἰπεῖν μέγαν, καὶ πρὸ ἐκείνου Θευδᾶς——ἐπεφύησαν Θευδᾶς οὐκ ὀλίγον πλῆθος, καὶ μετ' ἐκεῖνον Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς τῆς ἐπιγραφῆς ἡμέραις. Tom. ii. in Joh. ed. Huet. p. 103, 104.

37 After this man rose up Judas of Galilee in the days of the taxing (*or enrolling*), and drew away much people after him: (*but*) he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now (*καὶ τὰ νῦν λέγω ὑμῖν, therefore*) I say unto you (*for the present*), Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthow it (*nor ought you to attempt to do so*); lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them* (*with rods*), they commanded (*them*) that they should not speak in the name of Jesus (*any more*), and (*then*) let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy [12] to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach (*the doctrine of*) Jesus Christ.

Galilee, tumultuated in the time of the taxing." Hence do the fathers unanimously say, that those words of Christ, John x. 8, "All that come before me are thieves and robbers," relate to these two, Theudas and Judas of Galilee, which shows their belief, that both of them were before the time of Christ's preaching: so that it is extremely evident, that the ancient fathers agreed in this, that there was a Theudas pretending to great things, even before the coming of our Lord, though Josephus hath taken no notice of him.

[12] Ver. 41. Ἀτιμασθῆναι, *To be reproached.*] Or dishonoured, by being scourged: for as, among the Romans, a citizen of Rome was not to be scourged, so, among the Jews, saith Josephus,* it was τιμωρία αἰσχίστη, "the most shameful punishment," when inflicted upon a Jew, and that which did ὑβρίζειν τὸ ἀξίωμα, "stain his dignity."

* So Chrysost. Œcumen. Theoph. in locum, et Theod. Heracl. et Mopsevest. Cat. Gr. in locum, et Isid. Pelus. lib. iii. ep. 119.

* Antiq. lib. iv. cap. 8.

CHAPTER VI.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Gr. *of the* [1] *Hellenists, or Jews of the dispersion who spake the Greek language*) against the Hebrews (*who used the Hebrew or Syriac tongue*), because their widows were neglected in the daily ministration (*of provisions, made for poor widows belonging to the church*, 1 Tim. v. 16).

2 [2] Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason (*-able*) that we should leave (*preaching*) the word of God, and (*daily be employed to*) serve tables (*or, make provisions for the poor*).

3 Wherefore, brethren, look ye out among you seven men of honest report, [3] full of the Holy Ghost and wisdom, [4] whom we may appoint over this business (Gr. *for this use*).

4 But we (*and we being eased of this burden*) will

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Τῶν Ἑλληνιστῶν, *Of the Grecians.*] It is much to be disputed who these Hellenists were: it is beyond doubt that they were not Greeks by nation or birth, whether unconverted or proselytes to the Jewish nation; for these are never called Hellenists, but always in the scripture Ἕλληνες, "Hellens," and by Josephus, Ἑλληνικοὶ, and are distinguished, not from the Hebrews, but the Jews; as when mention is made Ἰουδαίων τε καὶ Ἑλλήνων, "of the Jews and Greeks," Acts xvi. 1. 3. 19, x. 17, xx. 20, 21, Rom. i. 16, ii. 9, 10, iii. 9, x. 12, 1 Cor. ii. 22, 23, x. 32, xii. 13, Gal. iii. 28, Col. iii. 11, see John xii. 20, and of those Greeks who came to the Jewish synagogues, and therefore seem to have been proselytes, Acts xiv. 1, xviii. 4, and a distinction is made, not between Hebrews, but Jews and proselytes, Acts ii. 10. Moreover, they who were scattered upon the persecution which followed the death of Stephen (Acts viii. 1), "spake the word only to the Jews," Acts xi. 19, and yet they spake πρὸς τοὺς Ἑλληνιστὰς, "to the Hellenists," ver. 20. And, thirdly, Paul coming to Jerusalem, disputed πρὸς τοὺς Ἑλληνιστὰς, "against the Hellenists, and they went about to kill him," Acts ix. 29, as the Jews at Damascus had done before, ver. 23, which shows they must be Jews by birth, and not only strangers of other nations come thither; for how durst they attempt to kill a Jew among the Jews without bringing him to their tribunal?

Secondly, I think it not sufficient to say, with the Syriac or St. Chrysostom, that they were Jews, Ἑλληνιστὶ φθεγγόμενοι, "using the Greek tongue;" for this they of Judea, especially the learned among them, generally did: for we never find in Josephus, that they spake to the Romans, or others who used that tongue, by an interpreter. Dr. Lightfoot therefore adds, that they were Jews, who, living among the Greeks, understood and used that tongue only, and then they must be called Hebrews, who used the Hebrew or Syriac tongue as their usual dialect: but then, whereas Dr. Lightfoot will not allow that in their synagogues they used the Greek tongue, or read the scriptures according to the Greek translation, I incline rather to the opinion of the learned Grotius, that they used this tongue also in their sacred exercises; for why should they, whose synagogues consisted of persons understanding neither Hebrew nor Syriac, have both or either of those languages read to them in their assemblies? Moreover, that in their exhortation made in their synagogues, consisting both of Jews and proselytes of the Grecians, they used the Greek language, seems evident from this, that Paul and Barnabas so spake in them, that "a multitude of the Greeks as well as of the Jews believed" (Acts xiii. 43, xiv. 1, xvii. 4. 12, xviii. 4).

[2] Ver. 2. *And the twelve calling the multitude of the disciples*, Gr. τὸ πλῆθος τῶν μαθητῶν.] Here Dr. Lightfoot conjectures, that "the multitude of the disciples" doth not import the multitude of believers, they being many thousands (Acts iii. 41, iv. 4, v. 14), but only the one hundred and eight presbyters, mentioned Acts i. 15). But (1.) it is evident that the whole multitude of believers are called disciples, both here, ver. 7, and throughout this whole history of the Acts: and, (2.) we are told that this multitude were together (Acts ii. 44, iv. 23. 32): and, (3.) it is here noted, that the saying of the apostles was acceptable, ἐνώπιον πάντος τοῦ πλήθους, "before the whole multitude."

[3] Ver. 3. *Full of the Holy Ghost and wisdom.*] i. e. Of the miraculous gifts of the Holy Ghost, and of the gift of wisdom, mentioned 1 Cor. xii. 8. So, when they had prayed that "God would stretch forth his hands to heal, and that signs and wonders might be done by the name of Jesus," Acts iv. 30, it is added, ver. 31, that "they were filled with the Holy Ghost;" and of Barnabas it is said, that "he was full of the Holy Ghost and of faith," another of these gifts, 1 Cor. xii. 9, and so, by his means, "a great multitude was added to the Lord," Acts xi. 24, and here, ver. 8, that "Stephen, being full of the Holy Ghost and power, did great signs and miracles among the people:" and these gifts of the Holy Ghost being given to them, not for their own use, but to profit the church with them (1 Cor. xii. 7), and so being not only qualifications of them for, but as it were preelections of them to, some sacred functions (Acts xx. 28); out of those who were thus endowed, they generally chose church officers, and the very deacons and helps had these gifts (Rom. xii. 7, 8, see note on 1 Cor. xii. 28); and hence the apostles here say, "Look ye out men full of the Holy Ghost and wisdom."

[4] Ver. 3. 6. *Whom we may appoint over this business;*—

give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying (*of the apostles*) pleased the whole multitude: and they (*accordingly*) chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when

and they laid their hands upon them.] Here two things are disputed:

First, Whether these seven were chosen and ordained to a civil office only, viz. that of ministering only to the necessities of widows and other indigent disciples; or else to the sacred office of a deacon, and so empowered to preach the word, and baptize. Certain it is, that of these seven, St. Stephen did preach the word, and that Philip did baptize (Acts viii. 12. 38). But then it is said, they did so, not as men chosen and ordained to this office, but as being of the number of the seventy disciples, ἐξ ὧν ἦσαν οἱ ἑπτὰ, "of whom these seven were," saith Epiphanius.* And, indeed, the ancients seem to have been divided about this matter: the council of Neocæsarea† saying expressly, that "there ought to be but seven deacons in the great cities, as we learn ἀπὸ τῆς βίβλου τῶν Πράξεων, from the Acts of the Apostles;" and the apostles in their Constitutions,‡ that they, "after our Lord's ascension, had chosen διακόνους ἑπτὰ τὸν ἀριθμὸν, seven deacons," of which number Stephen was one: and the synod in Trullo, on the other hand, saying, that the apostles spake not there περὶ τῶν τοῖς μυστηρίοις διακονουμένων, "of those who served at the altar, but of those that served ταῖς χρείαις τῶν τραπεζῶν, to the business of tables;" but this is as true of the deacons mentioned by St. Paul, 1 Tim. iii., that there is not a word said of their ministering at the altar: and it seems very unlikely that the apostles would have made this one requisite of the persons to be chosen, that they should be "full of" the extraordinary gifts of "the Holy Ghost, and of wisdom," if their office had confined them to the ministry of the widows at Jerusalem; or that they who were evangelists before, as Philip is expressly styled, should wholly lay aside the preaching of the word, and attend only on a civil office (see Acts xxi. 8). Moreover, it is certain that deacons were instituted before St. Paul wrote the first epistle to Timothy; for we have mention of them in the epistle to the Philippians, written three years before that to Timothy; and they are mentioned in the advice to Timothy, not as an office to be instituted, but as a standing office then settled in the church, as they must be if bishops were then so, they being necessary attendants on that higher function, according to the words of Epiphanius,§ ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι, "a bishop cannot be without a deacon." Now if they were not instituted here by the apostles, I desire to know when, where, and by whom they were instituted, and what other record we have left us of such an institution of them.

Obj. 1. Against this it is objected, first, That these seven are never called deacons in the whole history of the Acts of the Apostles, and that this name is never given either to St. Stephen, or to Philip the evangelist.

Ans. But this objection can be of no strength against the suffrage of all antiquity, which hath still given them the name of deacons, seeing they have no other name ascribed to them in the whole Acts of the Apostles, or the sacred history; they are never called διάκονοι τραπεζῶν, "ministers of tables," in all the Acts, though here they are said to be appointed for that work: and so saith Jerome‖ of the deacons of his age, that they were mensarum et viduarum ministri, "the ministers not only of the priests, but also of widows and tables." So he styles them in his Epistle to Evagrius, and bids them learn the reason of their institution from the Acts of the Apostles.

Obj. 2. It is farther objected, That in St. Paul's account of the deacons of the church, there is no mention of this part of their office, to provide for widows and "serve tables," nor any quality required of them which respects that office.

I answer, That, according to this argument, should all that hath been said be granted, the deacons could have no authority to baptize, or administer either the bread or the cup to the laity, there being not one word of any such office belonging to them in St. Paul's Epistles to Timothy, nor of any assistance they are to give the bishop.

Secondly, I answer, That as the deacons of St. Paul are to be "grave," and "hold the faith in a good conscience," so are the deacons here to be "men of honest report and wisdom," ver. 3, as they were to be "approved," and then to "execute the office of a deacon," 1 Tim. iii. 9: so was it here, ver. 5, 6. Now men of "double tongues, and given to much wine," could neither be men of good report, nor men of wisdom, and much less could they be approved as such; so that the characters of the deacons here seem virtually to include all the characters required of them there, and two more, especially relating to sacred offices, viz. that they should be "men full of the Holy Ghost and wisdom;" and that which St. Stephen doth here, and St. Philip did in preaching to the Samaritans, and then baptizing them, is the foundation of the authority given by bishops to deacons to preach the word and to baptize. Moreover, their being ministers of tables, made them also ministers at the Agapæ, where the bishop was to be acquainted with the necessities of the widows and the poor, say the Apostolical Constitutions,* διὰ τῶν ὑπηρετῶν, τουτέστι, διὰ τῶν διακόνων, "by the ministers, that is, the deacons;" and so they became attendants also on him, or on the president, who consecrated the eucharist, celebrated at the same time with these feasts of charity; and so they distributed the bread and wine to the communicants, and carried them, saith Justin Martyr,† to those that were absent. Hence they are styled by Ignatius‡ and Polycarp,§ not only "the ministers of meats and drinks," but "the servants of the church of God," and said to be "servants not of men, but of God and Christ," as servants are in that relation said to serve the Lord Christ, and therefore are bid to do all things "as to the Lord, and not unto men" (Col. iii. 23, 24). And Clemens of Alexandria‖ saith, that in the church the presbyters have, τὴν βελτιωτικὴν εἰκόνα, τὴν ὑπηρετικὴν δὲ οἱ διάκονοι, "the representation of those who make men better, and the deacons of them that serve." And, because they performed this ministry under the inspection of the bishop, and gave him an account of the condition of the widows and the poor, and had from him, or his presbyters, the treasury of the church to distribute to others, therefore is this so often mentioned in church history as part of the episcopal office, to have the care of all that are in need, as Justin Martyr¶ saith, the presbyters and deacons doing this only by his authority.

In fine, To say that Philip and others of these deacons might preach and baptize, but not as deacons, but only as evangelists, is not sufficient in this case: for if they were all evangelists, or, as Epiphanius saith of the seventy, and afterward by the apostles ordained deacons, it is hence evident that they must have with this office a power to preach and baptize, as doubtless the evangelists and seventy disciples had; and hence we find, that Philip, being one of those seven (Acts xxi. 8), did both these offices by the direction and assistance of the Holy Ghost (Acts viii. 12. 29. 40). If they were not, yet being men "full of the Holy Ghost,"

* Hær. Herod. p. 50, §. 4.
† Can. 14.
‡ Lib. viii. cap. 46.
§ Hær. lxxv. §. 5, p. 908.
‖ Non meminit mensarum et viduarum minister, se in obsequium, et ministerium non solùm sacerdotum, sed et viduarum, et pauperum delegatum, tom. ii. f. 251, K. Sciant quare diaconi constituti sunt, legant Acta Apostolorum, recordentur conditionis suæ. Tom. ii. f. 117, H.

* Lib. ii. cap. 28.
† Οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Ap. ii. 97.
‡ Οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσιν διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται. Ign. ad Trall. sect. 2.
§ Inculpati esse debent, ὡς Θεοῦ καὶ Χριστοῦ διάκονοι, καὶ οὐκ ἀνθρώπων. Polyc. Epist. ad Philip. sect. 5.
‖ Strom. vii. p. 700.
¶ Καὶ ἁπλῶς τοῖς ἐν χρείᾳ οὖσι κηδεμὼν γίνεται, Just. p. 97, 98. Ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα διοικεῖσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ τῶν διακονων. Can. Apost. 34, vid. 31.

they had prayed (Gr. *they praying*), [5] they laid *their* hands on them.

7 And (*so, by the labours of the apostles,*) the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests (*also*) were obedient to the faith.

8 And Stephen, (*being*) full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose [6] certain of the synagogue, which is called *the synagogue* of the Libertines, and (*some of the synagogues of the*) Cyrenians, and Alexandrians, and (*some of*) them of Cilicia and Asia, disputing with Stephen.

10 [7] And they were not able to resist the wisdom and the spirit (*i. e. the wisdom of the Spirit*) by which he spake.

11 Then they suborned men, which (*being brought before the council*) said, We have heard him speak blasphemous words against Moses, and *against* God (*and so by the law he deserves to be stoned*, Lev. xxiv. 16).

12 And they stirred up (*against him*) the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth (*whom he preaches*) shall destroy this place, and shall change the customs which Moses delivered (*to*) us.

15 And all that sat in the council, looking stedfastly on him, [8] saw (*on him a great splendour, making*) his face (*to shine*) as it had been the face of an angel.

---

and of that wisdom which enabled them to teach others, we cannot reasonably conceive they were disabled, by their ordination to this office, from doing that work for which they were thus fitted, and as it were appointed, by these gifts of the Holy Spirit conferred upon them. In a word, it is evident from this history, that before the ordination of these deacons, the apostles themselves were engaged in this work; for the treasure of the church was laid at the apostles' feet, "and distribution of it was made to every man according as he had need" (iv. 35). This distribution therefore must be made by them who had this treasure in their hands, and therefore they appoint these seven over this business to ease themselves of this trouble, that they might "give themselves" more entirely "to prayer and to the ministry of the word," and might not, by attending on this work, be hindered in the execution of that higher office: now surely that work which the apostles personally performed for a season, must be consistent with their commission, to "teach and to baptize all nations."

[5] Ver. 6. *The apostles laid their hands on them.*] Here seemeth to be nothing in this relation which favours the authority of the laity in choosing persons to sacred offices: for though the choice of these seven was committed to them, yet was this done (1.) by the particular appointment of the apostles themselves; for "the twelve called the multitude, and said to them, Look ye out seven men," ver. 2, 3. (2.) They specify the number and the qualifications of the persons to be chosen to this office. (3.) They reserve to themselves the appointment of them to this work, saying, "Look ye out seven men whom we may appoint over this business:" and, lastly, they only laid their hands upon them (see Chrysost. in loc.). So in the case of the princes, or rulers over thousands, hundreds, fifties, and tens, Moses saith, as here, Choose to yourselves men of wisdom and understanding, and known to your tribes, *votashmam*, and I will set them to be your heads (Deut. i. 13, 14): accordingly, he both appointed them to (ver. 15), and instructed them in, the discharge of their office (ver. 16, 17).

[6] Ver. 9. *Certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia, and Asia, disputing with Stephen.*] That the word *synagogue* is to be repeated before all the places mentioned here, appears from this; that the Jews mention a synagogue of the Alexandrians at Jerusalem, as Dr. Lightfoot here noteth. Moreover, there being men of all these nations living in Jerusalem, and speaking their native language, and who yet were proselytes to the Jewish religion (ii. 8. 11), it is reasonable to conceive that they had also synagogues for prayer and hearing of the law, and pious exhortations in a tongue they understood. By the synagogue of these Libertines, some understand the Jews that were free-born, or had obtained the Roman freedom, as St. Paul had: so Dr. Lightfoot. Others think they were Roman servants who had obtained their freedom; οἱ Ῥωμαίων ἀπελεύθεροι οὕτω καλοῦνται, saith Œcumenius here. The first opinion seems to be most probable. For though Tacitus* in his Annals, saith, that quatuor millia Libertini generis Judaicâ superstitione infecta, "four thousand Libertines, infected with the Jewish superstition, were banished into Sardinia;" yet Suetonius† saith that they were "Judæorum juventus," "the young men of the Jewish nation that were sent thither;" and that reliquos ejusdem gentis, aut similia sectantes urbe submovit, "he only expelled the other Jews and their proselytes out of the city;" Josephus,‡ that he commanded πᾶν τὸ Ἰουδαϊκὸν τῆς Ῥώμης ἀπελαλυθέναι, "all the Jews to be expelled Rome," and that "four thousand of them were sent to Sardinia by the consuls:" and Philo§ saith that "he suffered a great part of the city beyond Tiber to be inhabited by the Jews," and that "these Jews, Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες, were most of them Romans set at liberty; for being carried captives into Italy, they obtained their freedom from their masters."

[7] Ver. 10. *And they were not able to resist the wisdom with which he spake.*] So exactly was the promise made by Christ, Matt. x. 20, Luke xxi. 15, fulfilled in St. Stephen.

[8] Ver. 15. *Saw his face as the face of an angel.*] This expression of the "shining of the face like that of an angel," seems to have been proverbial among the Jews: for so Esther speaks to Artaxerxes, "I saw thee as an angel of God, and my heart was troubled, ἀπὸ φόβου τῆς ἕδξης σου, from fear of thy glory," Esth. xv. 13. And the Chaldee paraphrast, on Cant. i. 4, saith, "When Israel made the calf, their visage was black as that of an Ethiopian; but when they repented, and their sin was remitted, the splendour of the glory of their countenance was like that of an angel." Now God by this splendour of St. Stephen testified his innocence, and that he was pleasing to him as Moses was, in that he made his face to shine as he did that of Moses.

---

* Lib. ii. edit. Lips. p. 92. † In Tib. cap. 36.
‡ Antiq. lib. xviii. cap. 5, p. 623.
§ Leg. ad Caium, p. 785, C.

CHAPTER VII.

1 Then said the high priest, Are these things so (*as is suggested by these witnesses*)?

2 And he said, [1] Men, brethren, and fathers, hearken, [2] The God of glory appeared unto our father Abra-

---

ANNOTATIONS ON CHAP. VII.

[1] Ver. 2. Ἄνδρες, ἀδελφοὶ, *Men, brethren.*] It is customary with the Hebrews to add the word *man*, when it imports no more than the word to which it is annexed; as Gen. xiii. 8, "Let there be no strife between thee and me, for we are men, brethren;" Exod. xii. 14, "Who made thee a man, a prince over us?" (see Gen. xxxviii. 1.) So accordingly, "men, brethren," occurs i. 16, ii. 29. 37, here, ver. 2. 26, xiii. 15. 26, xv. 13, xxii. 3, xxiii. 1. 6, xxviii. 17, so Matt. xiii. 28, ἐνθρὸς ἄνθρωπος is "an enemy" (see Luke xxiv. 7).

[2] *The God of glory appeared to our father Abraham.*]

ham, [3] when he was in Mesopotamia, before he dwelt in Charran (Gen. xi. 33),

3 And said unto him, Get thee out of thy country, and from thy kindred, (*who are idolaters*, Josh. xxiv. 2,) and come into the land which I shall shew thee.

4 Then came he (*in obedience to this call*) out of the land of the Chaldæans, and dwelt in Charran (*his father Terah being then with him*, Gen. xi. 31): and from thence, [4] when his father was dead, he (*i. e. God*) removed him into this land (Gen. xii. 5), wherein ye now dwell.

5 And he gave him none inheritance in it, no, [5] not *so much as* to set his foot on: yet (καὶ, *although*) he promised that he would give it to him for a possession, and (*that is*) to his seed after him, when as yet he had no child.

6 And [6] God spake on this wise, That his seed (*beginning from Isaac*) should sojourn in a strange land; and that they (*among whom they sojourned*) should bring them into bondage, and entreat *them* evil four hundred years.

7 And (*then*) the nation to whom they shall be

How God appeared to him, whether it were by a dream, or a vision, or an angel, the text doth not tell us; but this phrase, "The God of glory appeared," seems to make it probable this was done by a voice from the Shechinah, or divine presence.

[3] *When he was in Mesopotamia, before he dwelt in Charran.*] Here note, that that part of Mesopotamia, which is next to Assyria, is called "the land of the Chaldees;" for Ur, of Chaldea, as Abarbinel observes, was in Mesopotamia, lying in the way from Tigris to Nisibis; and therefore Ammianus, lib. v., speaks of an Ur in Mesopotamia so situated. And Chaldea and Babylon are reckoned as parts of Mesopotamia, both by Josephus* and by Pliny.† That God appeared to Abraham, when he was in Mesopotamia, i. e. in Ur of Chaldea, before he dwelt in Haran, though it be not expressly said, Gen. xi. 31, yet it is to be understood there: for Gen. xv. 7, God saith expressly to him, "I am Jehovah, that brought thee out of Ur of the Chaldees;" and Neh. ix. 7, the Levites speak thus, "Thou art the Lord, which did choose Abraham, and broughtest him forth out of Ur of the Chaldees;" and therefore it is said of the rest, Gen. xi. 31, that "they went forth with them," that is, with Terah and Abraham, "from Ur of Chaldea, and came to Haran." Yea, it is observable, that Terah is made the chief agent in this remove; for he (saith the text) "took Abraham and Lot, and went forth from Ur of the Chaldees," with an intention to go to Canaan; whence we may gather, that Abraham had made known God's call to him, and that he believed now in that God, who had thus spoken to his son. For what should move him to leave Ur, but obedience to the divine call, which Abraham received, to which he would not have agreed, if he had not believed in God, as it is certain Lot and Sarah did, who went with them.

[4] Ver. 4. *And from thence, after his father was dead, he* (God, by another call) *removed him into the land of Canaan.*] Having proved in the former note, that Abraham went out from "Ur of the Chaldees" by an especial call from God; the call he received after his father's death, by virtue of which he removed from Charran into the land of Canaan, must be a second call, even that mentioned Gen. xii. 1, "Now the Lord said to Abraham, Get thee out of thy own country, and from thy kindred, and from thy father's house, to a land that I will show thee." In the first call he is only bid to go out of his country, and from his kindred, which at his first removal was not completely done; for Charran was in the land of Mesopotamia, as well as Ur, Χάρρας πόλις Μεσοποταμίας, as Stephanus informs us: and though Nahor did not presently go along with his father to Haran, yet that he followed after him with all his family, and dwelt in Mesopotamia and in Charran, is evident; for Eliezer goes to Mesopotamia, to the city of Nahor, for Rebekah, Laban's sister, and the daughter of Bethuel, the son of Milcah the wife of Nahor (Gen. xxiv.), and Rebekah sent Jacob to her brother Laban to Charran (Gen. xxvii. 43, see also Gen. xxviii. 10, xxix. 5). At this second call therefore he is bid to depart from his country, where he yet was, and (from his kindred, and from his father's house, and) come to him there; and now he leaves his brother Nahor, and all his father's house behind him.

[5] Ver. 5. *Not so much as to set his foot on.*] He being forced there to buy a burial-place, that he might "bury his dead out of his sight" (Gen. xxiii. 3, 4. 16).

[6] Ver. 6. *God said, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat him evil four hundred years.*] This four hundred years cannot respect their sojourning in Egypt, for that was only two hundred and fifteen years, as both Josephus* and the scriptures testify; and so four hundred and thirty years after the promise made to Abraham, leaving Charran to go into the land of Canaan; for that two hundred and fifteen years after that promise they went down to Egypt, is thus demonstrated:—Abraham was seventy-five years old when he went from Haran to Canaan, and received the promise of that land (Gen. xii. 4. 7), and from that time to the birth of Isaac, when Abraham was one hundred years old (Gen. xxi. 5), is twenty-five years: from the birth of Isaac to that of Jacob was sixty years, for "Isaac was sixty years old when Rebekah bore" him (Gen. xxv. 26): from Jacob's birth to his descent into Egypt was, as he saith to Pharaoh, one hundred and thirty years (Gen. xlvii. 9): which sums put together make two hundred and fifteen years, and so their stay in Egypt two hundred and fifteen years more, makes exactly four hundred and thirty years. Some therefore well observe, that they sojourned not only in Egypt, but before in Canaan, ὡς ἐν γῇ ἀλλοτρίᾳ, "as in a strange land." Hence the whole land of Canaan is styled, the land in which they were πάροικοι, "strangers," or sojourners, Gen. xvii. 8, xxvi. 8, xxxv. 27, Exod. vi. 4, Ps. cv. 12, and the author to the Hebrews saith, "They dwelt in Canaan as in a strange land," xi. 9 (see the note there). Their evil treatment here, and their bondage in Egypt, saith the text, shall be four hundred years: these years some reckon from the birth of Isaac, from which time to their deliverance out of Egypt was four hundred and five years; they therefore tell us, that the five odd years are not mentioned, no notice being taken of small broken numbers: for thus, say they, the Greek interpreters, being seventy-two, are called the *seventy*; and the Roman writers call them *centumviri*, who were in all one hundred and five; and Moses, Numb. xi. 21, saith the Israelites were six hundred thousand, when they were three thousand five hundred and fifty above that number, as appears from Numb. i. 46, ii. 32. But others begin the account from the time when Ishmael the son of Hagar mocked Isaac, Gen. xxi. 9, for that it was done when Isaac was weaned, we read, ver. 8, and that this was when he was five years old, St. Jerome† doth inform us from some of the Jews, and this mocking is by St. Paul styled *persecution*, Gal. iv. 39. Now from this time to the deliverance of the children of Israel out of Egypt is exactly four hundred years, and from this time began the evil treament of his seed. Some, I know, begin the computation of the four hundred and thirty years, from the first call of Abraham from Ur of the Chaldees; but since the holy scripture hath given us no intimation of the age of Abraham when he went from Ur of the Chaldees to Charran, nor of the time of his stay there, this computation is upon both these accounts precarious; and the scriptures being so express in saying, Abraham was seventy-five years old when he left Charran to go into Canaan, the land of promise, if the

---

* Χαλδαίων καὶ τῶν ἄλλων Μεσοποταμιτῶν στασιάντων, Antiq. lib. i. cap. 8.

† Mesopotamia tota Assyriorum fuit vicatim dispersa præter Babyloniam et Ninum. Plin. lib. vi. cap. 26, p. 355. Vide ibid. p. 356, 357.

* Κατέλιπον δὲ τὴν Αἴγυπτον μετὰ ἔτη τριάκοντα καὶ τετρακόσια ἢ τὸν πρόγονον ἡμῶν Ἄβραμον εἰς τὴν Καναναίαν ἐλθεῖν, τῆς δὲ Ἰακωβου μεταναστάσεως εἰς τὴν Αἴγυπτον γενομένης διακοσίοις πρὸς τοῖς δεκαπεντε ἐνιαύτοις ὕστερον. Antiq. lib. i. cap. 6.

† Inter Hebræos autem varia opinio est, asserentibus aliis quinto anno ablactationis tempus statutum. Quæst. in Gen. tom. ii.

(*last*) in bondage will I judge, said God (Gen. xv. 14): and after that shall they come forth, and (shall) [7] serve me in this place (*i. e. in this land of Canaan*).

8 And he gave him the covenant of circumcision: and so *Abraham* (*being circumcised himself*) begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And (*the residue of*) the patriarchs, (*being*) moved with envy (*by reason of his dream*), sold Joseph into Egypt: but God was with him (*there*),

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and (*over*) all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first (*without Benjamin*).

13 And at the second *time* (*when Benjamin was sent with them*) Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, (*who with their wives were*) [8] threescore and fifteen souls.

15 [9] So Jacob went down into Egypt, and died, he, and our fathers,

16 And (*our fathers*) were carried over into Sy-

Holy Ghost designed to give us any chronological account of these matters, it seems more naturally to direct us to the time assigned by these years, than to the time of which it hath not given us any character at all: and though the scripture doth not tell us the exact time when Isaac was weaned; yet, since it tells us the child was grown up, or "increased," Gen. xxi. 8, and was playing with Ishmael, ver. 9, hence it is probable that the tradition of the Jews, mentioned by Jerome, that "Isaac was five years old when he was weaned," may be true.

[7] Ver. 7. *And serve me in this place.*] This is not said expressly, Gen. xv., but ver. 16, it is said, that "in the fourth generation they shall come forth, and return hither," which seems equivalent to this expression. This seems preferable to the exposition of some, who refer this to what is said Exod. iii. 12, four hundred years after, viz. "Ye shall serve me in this mount," that being mount Sinai in Arabia, and not the place or land where St. Stephen was when he spake these words.

[8] Ver. 14. Ἐν ψυχαῖς ἑβδομήκοντα πέντε, *Threescore and fifteen souls.*] The Hebrew text reckoned them only seventy, Gen. xlvi. 27, Deut. x. 22, but the Septuagint, adding five sons of Ephraim and Manasseh, born in Egypt, from 1 Chron. vii., makes them seventy-five; both which, for any thing I can see to the contrary, may be true: for mark the way of counting in the Hebrew, "All the souls that came into Egypt with Jacob from his loins were sixty-six;" and then ver. 27, it is said, that "to Joseph were born in Egypt two souls;" and then it is again said, that "all the house of Jacob which came into Egypt" (viz. if you add to them Jacob, Joseph, and his two sons) "were seventy souls." So also say the Septuagint, ver. 26. All the souls going with Jacob into Egypt were sixty-six, as the Hebrew said; then, ver. 27, the sons of Joseph were, with himself and father Jacob, nine, viz. five being descended from Ephraim and Manasseh, ver. 20, so that "all the souls of the house of Jacob going down into Egypt," if you add these nine to them, "are seventy-five:" Moses saith, all the souls that he had reckoned were seventy: but he says not there were no more; the Septuagint add the names of five more, and then say that "all the names they had reckoned were seventy-five:" nor can the names they have reckoned be disproved, for we find them in the book of Chronicles: so that I see no cogent reason why the Hebrew, the Septuagint, and Stephen, may not all speak the truth.

But, secondly, the texts both in the Hebrew and the Greek seem plainly to hint another solution; for Gen. xlvi. 26, "All the souls that came into Egypt from the loins of Jacob," besides Jacob's sons' wives, were sixty and six; add to these the wives of these eleven sons, and they made seventy and seven; take from them Hezron and Hamul, not yet born, and they were only seventy-five. Now it was the design of Moses only to give an account of those that came out of Jacob's loins, as it is said, ver. 6—8. 26, and therefore he excepts their wives out of his catalogue of sixty-six, and makes them up seventy, as before, ver. 27. But Stephen undertakes only to tell us the number of those that Joseph called into Egypt, viz. his father, καὶ πᾶσαν συγγένειαν αὐτοῦ, "and all his kindred." Some therefore of the list of Moses must be left out of St. Stephen's number, viz. Joseph and his two sons, who were there already, Hezron and Hamul, who were not yet born, and Jacob, whom he reckons apart; that is, take out these six from the seventy, and there remain sixty-four; which with the *eleven* wives of his sons are seventy-five. Now that these wives were a part of those that were called by Joseph, is certain, because he called "Jacob and his household, and all that he had," Gen. xlv. 11. He sent "wagons for their wives," ver. 19, and the sons of Jacob carried their wives in them, xlvi. 5. And therefore Josephus* gives us the words of Joseph thus, "Bring your wives, and your little ones, and all your kindred hither." And that the words συγγενεῖς and συγγένεια, belong to wives, we learn from Lev. xviii. 14, xx. 20, Josh. vi. 23, as well as from Josephus.

[9] Ver. 15, 16. *So Jacob went down into Egypt and died, he and our fathers: and were carried over into Sychem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.*] These words have in them many difficulties, I will begin with the easiest of them. And,

First, That Ἐμμὸρ τοῦ Συχέμ, is well rendered "the father of Sychem;" and that the Greek bears this interpretation, is proved, note on Luke xxiv. 1.

Secondly, It is evident, that Jacob was buried with his fathers, Abraham and Isaac, in the cave of Machpelah. For thus he speaks to Joseph, "I will lie with my fathers, and thou shalt bury me in their burial-place" (Gen. xlvii. 30); and accordingly we read, that Joseph "buried him in the cave of Machpelah," Gen. l. 13. Hence then it is certain, that it cannot be said of Jacob, that he was carried into Sychem, and buried there.

Thirldy, I add, that only Jacob was there buried, and that all the rest of the patriarchs were translated to Sychem, and buried there. That Jacob only, of all here mentioned, was buried there, is evident from an old tradition of the Jews, mentioned by Jerome,† Hegesippus,‡ and R. Sol. Jarchi;§ that Hebron was called Kirjath-Arba, "the city of the four," because four patriarchs, viz. Adam, Abraham, Isaac, and Jacob, were buried there: and from the observation of the cabalists, that in the word ישראל is contained by Rose Theboth all that were buried in Hebron; to wit,

Isaac and Jacob,	Adam, Abraham,
Sarah,	Leah.
Rebekah,	

As for the patriarchs, styled here "our fathers," that they being dead, were carried to Sychem, is here said in express words. And St. Jerome,‖ giving us a description of the travels of Paula through the Holy Land, saith, "She came to Sychem, atque inde divertens vidit duodecim patriarcharum sepulcra, and passing thence she saw the sepulchres of the twelve patriarchs," they being buried, not in, but near to Sychem (Josh. xxiv. 32). That Moses took the bones of Joseph with him when he went out of Egypt, as he had charged his brethren to do when God brought them thence,

---

* Αὐτὸν δὲ τοῦτον, καὶ γυναῖκας ὑμετέρας, καὶ τέκνα καὶ πᾶσαν τὴν συγγένειαν ὑμῶν ἀναλαβόντες ἐνθάδε μετοικίζεσθε. Antiq. lib. ii. cap. 3.

† Quia ibidem Abraham, et Isaac, et Jacob conditus est, et ipse princeps humani generis Adam. Qu. et Trad. in Gen. f. 74, G.

‡ In Descript. Terræ Sanctæ. § In Gen. xxiii.

‖ Epitaph. Paul. tom. i. f. 62. 1.

chem, and (*he was*) laid in the sepulchre that Abraham bought for a sum of money (*they, in the sepulchre bought*) of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, (*concerning*) which God had sworn to Abraham (Gen. xxii. 16—18), the people grew and multiplied in Egypt,

18 Till [10] another king arose, which knew not Joseph.

19 The same (Gr. *he*) dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and (*he*) was [11] exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And (*so it came to pass, that*) [12] Moses was learned in all the wisdom of the Egyptians, and (*he*) was mighty in words and in deeds (*i. e. his words came to pass, and his deeds were wonderful*).

Gen. l. 25, we read, Exod. xiii. 19, that is, the children of Isreal did it by his command, Josh. xxiv. 32. And R. Solomon, on Exod. xiii. 19, saith, "We may learn from this very place, that the bones of all the patriarchs were brought up with him:" and this will appear very probable,

First, Because the same cause that moved Joseph to desire burial in the land of Canaan, could not but move all his brethren to desire the like, they having the same faith in the promise, and the same interest in the land, and so the same principles to move them to desire it that Joseph had.

Secondly, The rest of the tribes bore the same honour to their patriarchs that the tribe of Joseph did to him; and therefore they must be as much concerned to preserve their bones to be carried out of Egypt with them. And seeing Jacob their father was so concerned to be buried, not in Egypt, but in the land of promise (Gen. xlvii. 30), and Joseph to have his bones carried from thence into it from the same faith (Heb. xi. 22), who can imagine that the twelve fathers of the church of Israel, and heirs of the land of Canaan, should be left in the land of bondage, and not interred in their own land?

Moreover, that their bones were buried in Sychem, with the bones of Joseph, may be made probable from these considerations:

First, That though Joseph's bones were brought up with them out of Egypt, they were not buried till Joshua had divided the land among them, and had called all Israel to Sychem, to renew the covenant God made with their fathers; for then only it is said, "The bones of Joseph which the children of Israel brought out of Egypt they buried in Sychem." Either then they buried the bones of the other patriarchs at the same time, or not at all; for we read nothing of their doing it in any other assembly, at any other time or place, and so may reasonably conceive, that as they were removed at the same time, so likewise were they buried.

Secondly, There were but two places assigned of the burial of the other patriarchs; one by Josephus, who saith, "They were buried in Hebron;" the other by St. Jerome and R. Solomon, that they were buried in Sychem. Now that they were not buried by Joshua in Hebron, we have great reason to believe:

First, Because we do not read that Joshua ever came to Hebron, but to destroy the city. Secondly, from the traditions already produced, that it was called Kirjath-Arba, because the four great patriarchs only were buried in it. And thirdly, from the places where Josephus saith the contrary; for in his second book of Antiquities, ch. iv., he hath many other idle tales, which may cause us to suspect this; and in his book of the Jewish Wars he begins the story thus, *μυθεύουσι*,* "They of Hebron tell a tale so and so, *καὶ δείκνυσι*, and they show their sepulchres to this day, *πάνυ καλῆς μαρμάρου καὶ φιλοτίμως εἰργασμένα*, wrought curiously in fine marble, and a tree that had stood there from the creation." So that if you will believe Josephus here, you must believe they had sepulchres of fine marble curiously wrought; and then how wonderful is it that St. Jerome,† giving us what was chiefly observable in every place that Paula came at, saith only that "she came to Hebron," that is, Kirjath-Arba, id est, oppidum quatuor virorum, Abraham, Isaac, and Jacob, et Adam; "that is, to the town of the four patriarchs, Abraham, Isaac, Jacob, and Adam;" and bringing her from Hebron to Sychem, should tell us, "she saw the sepulchres of the patriarchs there," not only being silent as to these curious marble sepulchres, but contradicting Josephus in the whole story.

Now if these things are duly fixed, it is necessary, either to say, with the great Bochart, that some unskilful grammarians thinking a nominative case was wanting before the word *ὠνήσατο*, "was bought," wrote in the margin the word *Ἀβραὰμ*, which others put into the text, without which the words run thus with the exact truth, "So Jacob went down into Egypt and died (there); he, and our fathers, and they (viz. our fathers) were carried over into Sychem, and laid in the sepulchre that was bought for a sum of money of the sons of Emmor, the father of Sychem." For that Jacob bought of the sons of Hamor, the father of Sychem, a field near Sychem, "for a hundred *kesita*," we read Gen. xxxiii. 19, and that *kesita* is to be rendered "pieces of money," he proves in Hieroz. lib. ii. cap. 43, where he treats largely on this verse: the only objection against this conjecture, which makes the words so plain, is this, that it is not supported by any copies or versions, and on this account it seems necessary to admit of the sense given in the paraphrase; viz.

Ver. 15. And Jacob went down into Egypt, and died, he, and our fathers.

Ver. 16. And (our fathers) were carried over into Sychem, and they were laid (Jacob) in the sepulchre that Abraham bought for a sum of money (they in the sepulchre bought) of the sons of Emmor the father of Sychem.

In which paraphrase there be three ellipses of words to be repeated from the former words, but they are such as may be often met with both in the Old and the New Testament; as v. g. Ps. cxxxiii. 3, "As the dew of Hermon (and as the dew) which fell upon the hills of Zion;" for Hermon and Zion were far asunder; Eccles. x. 1, As "dead flies cause the ointment of the apothecary to send forth a stinking savour, so a little folly (causeth) a man of reputation for wisdom and honour (to become unsavoury)." See Numb. xxvi. 4. In the New Testament we have the like examples: so 2 Thess. ii. 7, "He that letteth (will let) till he be taken away," John ix. 3, "Neither hath he sinned, nor his parents" (so that he should be born blind on that account, ver. 2); 1 John ii. 19, "But (they went out from us) that it might appear they were not of us" (see Glass. lib. iv. de Figuris Gram. tract. 2, from observ. 8 to the 13th).

[10] Ver. 18. *There arose another king who knew not Joseph.*] As it might very well be; this happening one hundred and thirty-five years after the coming of the children of Israel into Egypt; for they went out of it eighty years after, when Moses was so old, and this happened sixty-four years after the death of Joseph, so that the king reigning at that distance, might know little of, and less regard, the good deeds Joseph had done for Egypt.

[11] Ver. 20. *And Moses was ἀστεῖος τῷ Θεῷ, exceeding fair.*] The word *God* being added to increase the signification; so Nineveh is called *πόλις μεγάλη τῷ Θεῷ*, "an exceeding great city," John iii. 3; so *ὅπλα δυνατὰ τῷ Θεῷ*, 2 Cor. x. 4, are "very strong weapons:" so "cedars of God," i. e. goodly cedars, Ps. lxxx. 10, "mountains of God," Ps. xxxvi. 7, i. e. great mountains (see Glass. tract. 1, de Nom. can. 17, sect. 3). With this great beauty of Moses, the ancient heathens were acquainted: for Justin out of Trogus saith,* that eum formæ pulchritudo commendabat, "The gracefulness of his countenance recommended him to others:" and Huetius† shows that the whole story of Adonis hid by Venus in an ark and delivered to Proserpina, because she admired the great beauty of the infant, was framed out of this story of Moses.

[12] Ver. 22. *And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and deed.*] Like to

---

* Lib. v. † Ubi supra, E.

* Cap. 36, 2.

† Demonstr. Evang. prop. iv. cap 4, p. 113.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel (*and to make himself known to them, as one appointed of God to be their deliverer*).

24 And (*therefore*) seeing one *of them* suffer wrong (*from an Egyptian taskmaster*), he defended *him*, and avenged him that was oppressed (*by him*), and smote the Egyptian:

25 For he [13] supposed (*that by this action*) his brethren would have understood how that God by his hand would deliver them: but they understood (*it*) not.

26 And the next day he shewed himself unto them as they strove (*one with another*), and would have set them at one again (*i. e. made them friends*), saying (*to them*), Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me (*now*), as thou diddest the Egyptian yesterday?

29 Then fled Moses (*from Egypt*) at this saying, (*the Egyptian king seeking his life on that account,*

Exod. ii. 15,) and (*he*) was a stranger in the land of Madian, where he (*was married to Zipporah the daughter of Jethro, and*) begat two sons.

30 And when forty years were expired, [14] there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush (*sent from the Shechinah, where God was*).

31 When Moses saw *it* (*this angel*), he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord (*from the Shechinah*) came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses (*perceiving that God himself spake to him*) trembled, and durst not behold (*the vision*).

33 Then said the Lord to him, Put off thy shoes from thy feet (*in token of thy reverence to me, thus speaking to thee*): for the place where thou standest is holy ground (*being made so by my presence there*).

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning (*under their hard labour*), and am come down

---

this saying is that of Lucian,* of an "Egyptian priest skilled in all the wisdom of the Egyptians." But what this learning of the Egyptians then was, it is not easy to define; I suppose with the Pseudo-Justin,† that it might be astronomy, astrology, and geometry; to which you may add, from Clemens of Alexandria,‡ "skill in physic;" but whereas Philo§ adds, "arithmetic, music, hieroglyphical writing," and saith, *τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον*, that "the Greeks, sent for into Egypt for that purpose, taught him the liberal sciences," he is utterly out; for the Greeks had no learning till long after the time of Moses, as Clemens Alexdrinus,‖ Josephus,¶ and many others testify; and what they had, was at first borrowed from other nations: Moses, saith Josephus,** being older, not only than their learning, but even than their laws and gods.

[13] Ver. 25. *He supposed that his brethren would have understood how that God, by his hand, would deliver them.*] Two things are here fit to be inquired into, viz. by what authority or right Moses slew the Egyptian, and what reason he had to expect the people should understand that God designed him for their deliverer? The Jewish historians will give us a very easy solution to these difficulties; for their priests, saith Clemens of Alexandria,†† declared, that "Moses slew the Egyptian with a word," and so gave them a miracle to prove his mission, and so then he must be killed by him who is the Lord of life and death. Josephus also saith expressly,‡‡ that "God appeared to Amram, the father of Moses, as he was praying to him for the afflicted Jews, and told him, Thy son now in the womb of thy wife shall escape the hands of the Egyptians, and *τὸ μὲν Ἑβραῖον γένος τῆς παρ' Αἰγυπτίους ἀνάγκης ἀπολύει*, shall deliver the Hebrews from the afflictions of the Egyptians;" and that to confirm this vision his wife brought him forth without any pain. He also adds, that a celebrated prophet among the Egyptians declared, that "a Hebrew should be born then, who should afflict the Egyptians;" and when Moses was grown up, counselled the king of Egypt to destroy him, saying, that "by killing him he would free the Egyptians from fear, and cut off the hopes of the Hebrews."§§ But not to depend on

---

these things, the Jerusalem Talmud declares, that Moses slew the Egyptian "by the spirit of prophecy," or that he did it by an extraordinary impulse from God; and Maimonides* makes this action one degree of prophecy, and thus (as Stephen saith) "it came into his heart (from God) to visit his brethren" (ver. 23); and indeed otherwise he could not have justified this fact to God and his own conscience. Now Moses knowing what an extraordinary person he had been "in words and deeds" (ver. 22), and what had been declared of him to his father, and by this action working deliverance to one of them, must justly hope they would look upon him as one appointed by God to be their deliverer. For to be *δυνατὸς ἐν λόγοις* may well signify one that is endued with the spirit of prophecy, *λόγος σοφίας καὶ γνώσεως*, being frequently used to signify some extraordinary knowledge and wisdom, and the person gifted with them being, by Clemens Rom.† styled *ὁ δυνατὸς γνῶσιν ἐξειπεῖν*, a man able to declare this knowledge; and then *δυνατὸς ἐν ἔργοις* will signify a man of extraordinary and miraculous performances.

[14] Ver. 30. *There appeared to him in the wilderness of mount Sinai the angel of the Lord in a flame of fire in a bush.*] That God himself was gloriously present here, attended with his holy angels as his ministers, of which one appeared in the bush, and was by God employed in forming the voice by which he spake to him, is evident, (1.) from the express assertion of Christ, viz. that *ὁ Θεὸς*, "God spake to Moses in the bush" (Mark xii. 26): so Moses himself informs us, when he prays, Deut. xxxiii. 16, that "the blessing of him that appeared in the bush might fall upon the head of Joseph," that is, saith Onkelos, "of him whose majesty dwells in the heavens, and was revealed to Moses in the bush;" saith B. Uziel, "of him who made the glory of his divine Majesty dwell in the bush." (2.) This appears from the words here spoken, saith Stephen, by the voice of the Lord, "I am the God of Abraham, Isaac, and Jacob, I have heard the affliction of my people, I will send thee into Egypt;" and also from the words in Exodus, for there Moses, who went boldly towards the angel to see that great sight, when God said, "I am the God of Abraham, trembled, and durst not behold," Exod. iii. 6, being afraid to look upon God; and ver. 13, "Moses said to God, What is thy name?" and God answers, "I AM," and bids him say, "I AM, and the God of your fathers, hath sent me to you." And, lastly, if these names could belong to a created angel, I would gladly know how Christ received "a more excellent name than the angels," as we read, Heb. i. 4. So that God was here present, as the chief person speaking to Moses, the angel only as his minister and his attendant (see the note on John i. 1).

---

* Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων θαυμάσιον τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον. Philosop. p. 842, C.

† Resp. ad q. 25.

‡ Ἰατρικὴν. Clem. Strom. vi.

§ De Vita Mosis, p. 470.

‖ Γραμματικὴν Ἕλληνας παρὰ Φοινίκων. Strom. i. p. 344. Ἐκ τῆς βαρβάρων φιλοσοφίας πᾶσαν φερομένην τὴν παρ' ἕλλησιν ἐνδεικνύμενοι σοφίαν. Strom. vi. p. 614.

¶ Joseph. cap. 10, contra Apion. p. 1034.

** Antiq. Præf. p. 3.

†† Apud Clem. Strom. i. p. 344.

‡‡ Antiq. lib. ii. cap. 5, p. 55. §§ P. 57.

* Nev. par. ii. cap. 14.

† Epist. ad Corinth. §. 48.

to deliver them. And now come, I will send thee into Egypt (*to that end*).

35 [15] This Moses whom they (*formerly*) refused, saying, Who made thee a ruler and a judge (*over us*)? the same (Gr. *him*) did God send *to be* a ruler and a deliverer by the hand (*or ministry*) of the angel which appeared to him (*as God's messenger*) in the bush. (*And*)

36 He brought them out (*of Egypt*), after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness (*after they came from Egypt*) forty years.

37 ¶ This is that Moses, which said unto the children of Israel (Deut. xi. 15), [16] A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear (*which prophet was Christ*).

38 This is he, that was in the church (*or congregation*) in the wilderness [17] with the angel which spake to him (*from the divine presence*) in the mount Sina, and *with* (*to*) our fathers: [18] who received the lively oracles to give unto us (*which spake of him:*

39 *This is he*) To whom our fathers would not obey, but (*they*) thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him (*and so it is no wonder that they will not hear God's prophet now*).

41 [19] And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

---

[15] Ver. 35. *This Moses whom they refused.*] For though only one of them said to him, "Who made thee a ruler or judge over us?" yet that one is thought to have been a ruler of a tribe, and so to have spoken in the name of the rest. Moreover, none of them acknowledged him as one by God appointed to be their prince and Saviour out of the hands of the Egyptians (ver. 27); and therefore it is said, that ἠρνέσαντο, "they denied him," as the Jews are said to deny that Jesus whom they would not acknowledge (see the note on iii. 14).

[16] Ver. 37. *A prophet shall the Lord—raise up to you,* &c.] See note on iii. 22.

[17] Ver. 38. *With the angel that spoke to him in mount Sinai.*] Perhaps the same angel which appeared to him as an attendant on the divine Majesty in the bush, for though the law was given "by the disposition of angels," ver. 53, (of which place see the note on John i. 1, Heb. ii. 2), yet seems there to have been a principal angel (perhaps Michael their prince, Dan. x. 21), who attended upon Moses and the children of Israel, and who is therefore styled by God, "my angel:" so, Exod. xxiii. 23, "My angel shall go before thee," that is, saith Baal-Hatturim, "Michael, my peculiar angel:" so also xxxii. 34. This Moses owns by saying, Numb. xx. 16, "When we cried to the Lord—he sent an angel, and hath brought us forth out of Egypt," that is, "Michael the prince," say the Jews, and therefore he saith, "I am come, as captain of the host of the Lord," Josh. v. 14, which is the title of Michael, Dan. x. 13; but this is not so to be understood as to exclude the presence of God himself, for this angel was sent from the Shechinah or divine presence, which was in the pillar of the cloud.

[18] *Who received* λόγια ζῶντα, *the lively oracles to give to us.*] The law of Moses is here styled, "the lively oracles," not because they were able ζωοποιεῖν, "to give life," for that St. Paul expressly denies, Gal. iii. 21, calling this law "the ministry of death and condemnation," 2 Cor. iii. 6. 9; but because they were oracles, proceeding, not from dumb idols, but from "the living God," and promising a prosperous and happy life in Canaan, to all that obeyed them (Lev. xviii. 5, Deut. xv. 16, xxxii. 47), on which account this word is styled, Heb. iv. 12, λόγος ζῶντος Θεοῦ, "the word of the living God," and, 1 Pet. i. 23, "the living word of God," as being quick and vigorous in its operations (see the note on Heb. iv. 12).

[19] Ver. 41. *And they made a calf in those days, and offered sacrifice to the idol.*] Here note,

First, That the calf worshipped by the Jews is expressly called an "idol," and they who worshipped it are expressly styled "idolaters," 1 Cor. x. 7, and with good reason, because "they changed the image of the incorruptible God into the similitude of a calf," Ps. cvi. 19, 20. Note,

Secondly, That the worship performed by them to this golden calf, was worship directed by them to the true God, viz. to that God "which brought them from the land of Egypt;" for when they had made them "a molten calf," they said, "This is thy God, which brought thee out of the land of Egypt," Neh. ix. 18.

Nor can we otherwise conceive, if we consider, (1.) that by this God they could not possibly intend to signify the very image they had made, there being nothing more repugnant to common sense, and more irrationally stupid, than to conceive that what they made the other day, was both their maker and preserver, whilst it was nothing in the world; and that it gave them power, before it was in being: men may assert such things, who have no other refuge or defence, but cannot possibly believe themselves in what they so wildly do affirm. (2.) They could not be conceived to affirm, that this God, who brought them out of the land of Egypt, was the Egyptian Serapis; for then they must imagine, that this Egyptian god wrought all the miracles they saw done in Egypt upon those that owned and worshipped him, in favour of those persons who did not own him for a god, but looked upon him as a devil, and that he did inflict the heaviest judgments upon them that feared him, and showed the greatest kindness unto those that feared him not, by separating betwixt them and the Egyptians, and not permitting any of his judgments to molest or touch them. They must believe that the Egyptian Serapis had enjoined them to abstain from all those modes of worship with which he was served in Egypt, as an abomination to him; "for in the day that he lifted up his hand unto them to bring them forth of the land of Egypt,"—then said he unto them, "Cast away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt, I am the Lord your God," Ezek. xx. 6, 7. Lastly, They must believe that he, who executed his judgments on the Egyptian gods, was the Egyptian god, and that the God of the Hebrews, who said, "Let my people go, that they may serve me," Exod. vii. 1, was the god of Egypt, and that he, who wrought those miracles unto this end, that the Egyptians might know that he was the Lord, Exod. xiv. 18, was he whom the Egyptians owned as their god; all which deductions are too absurd to be believed. Moreover, (1.) the reason why they desired the making of this god to go before them, as delivered thus, "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him," Exod. xxxii. 1. And from these words it is apparent, that the want of Moses was the only cause why they required this golden calf to "go before" them. Now it is certain, they esteemed not Moses to be God, but only one who represented God, and who declared his mind unto them; on which account God himself saith, that he should be "to Aaron instead of God," Exod. iv. 16, and therefore it is also certain that they desired only some other representative of God, which Aaron might consult to know the mind of God. (2.) Here they expressly do acknowledge that Moses brought them out of the land of Egypt, i. e. the God of Moses did so. Now they all knew the true Jehovah was that God whom Moses taught them to adore, and that the God of Moses was not that calf, which he knew nothing of, nor that Egyptian Apis, which he had so much opposed and vilified: when therefore they affirm, at the beholding of this calf, "These are thy gods," this affirmation must be supposed consistent with their former words, which do acknowledge that the God of Moses brought them forth, &c. Now since the golden calf, or the Egyptian Apis, was not, even in the apprehension of these men, the God of Moses, these words, viz. "These are thy gods," cannot be spoken of the calf, or the Egyptian Apis, and therefore must be understood of him who was indeed the God of Moses, and so must signify, This is the sign, this is the representation of that God which brought us forth, &c.

42 [20] Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets (*Amos, saying*, v. 25), O ye house of Israel, [21] have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

Again, this we may gather from the feasts they consecrated, for Aaron doth expressly say it was "a feast to Jehovah;" whereas had it been really intended as an honour done to the Egyptian demons, it cannot be conceived that Aaron would both give unto those devils the proper and incommunicable name of God, and also offer sacrifices to devils. He therefore, whom he called Jehovah, and to whom he offered those peace-offerings, was he who truly bears that name. And, (3.) this is plain from St. Stephen's words, ver. 41, 42, "And they made a calf in those days, and offered sacrifice unto idols, and rejoiced in the works of their own hands; then God turned, and gave them up to worship the host of heaven:" for it is observable, that the idolatry of the calf was distinct from the other heathen idolatry, this being the punishment of the other, and only a consequent of that, for "then God turned, and gave them up to worship the host of heaven." Since then the worship of Osiris under the species of a golden bull, and of the Egyptian Apis in the symbol of a living calf, was really the worship of the sun and moon, as the great Selden* doth inform us, it follows, that when they worshipped the golden calf, they were not given up unto the worship of Osiris, or the Egyptian Apis, which were adored by the Egyptians as the most glorious part of all "the host of heaven."

Hence then it must demonstratively follow, that the worship of the true God in an image, or material representation, is, in the scripture sense, *idolatry*.

Ver. 40. Ὁ γὰρ Μωσῆς οὗτος οὐκ οἴδαμεν, *As for this Moses.*] This construction occurs often both in the Old and New Testament: so Ps. xi. 4, Jehovah in the heavens is his throne; Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ, LXX., Ps. xviii. 30, ὁ Θεός μου ἄμωμος ἡ ὁδὸς αὐτοῦ, "As for God, his way is perfect;" Ps. civ. 17, "The stork, the fir-trees are his house" (see Eccles. ii. 14, Hos. xii. 2, Nah. i. 3). So Matt. xxi. 42, Λίθον ὃν ἀπεδοκίμασαν, οὗτος, "As for the stone which the builders refused, it is become the head corner-stone:" see also Rev. ii. 26, and the note on 1 John ii. 27, καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, &c.

[20] Ver. 42. *Then God gave them up to worship the host of heaven.*] i. e. From their worshipping him in images against his command, he suffered them to proceed to "worship the creature instead of the Creator:" see note on Rom. i. 21. 24. "The invention of idols" (i. e. images), saith the book of Wisdom, "was the beginning of fornication," i. e. idolatry (see note on John viii. 41): and therefore God is said to have "given this host of heaven to the heathens to worship," εἰς θρησκείαν καὶ προσκυνεῖν ὃς στοῦς. See Drusius and the Septuagint, Deut. iv. 19, Just. M. Dial. p. 274, Clem. Alex. Strom. p. 609, B. viz. He suffered them to proceed to that more vile idolatry in punishment of their worship of him by images. And to this alludes that of the Septuagint, Hos. xiii. 4, "God gave not the host of heaven to you, πορεύεσθαι ὀπίσω αὐτῶν, to go after them," but sent his prophets to forbid it, which he did not to the heathen world.

[21] *Have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*] This question is a strong negative, importing that though they really did offer sacrifices, as he had commanded, yet did he not accept or look upon them as offered to him. The expression is like that of the prophet Zachary, vii. 5, "When ye fasted and mourned in the fifth and seventh months, these seventy years, did ye at all fast to me, even to me?" And this is here denied.

First, Because God will accept of no worship as done unto him, which is not done unto him alone; and when any other is worshipped with him, he looks upon himself as not worshipped at all. So of those nations which came from Assyria into the cities of Samaria, it is said, 2 Kings xvii. 23, "They feared the Lord and served their own gods;" and then it is added, ver. 34, that "they feared not the Lord."

* Lib. de Diis Syris, cap. 4.

(*i. e. μὴ προσηνέγκατε, ye have not offered these things to me.*)

43 Yea, (καὶ, *but*) [22] ye took up the tabernacle of Moloch (*i. e. the sun*), and the star of your god Remphan (*i. e. and a star to represent to you Saturn, these*

Secondly, Because God will not own any worship as performed to him, whilst men continue in their disobedience to his laws, and in their hearts depart from him, and incline to a worship he approves not of: thus the Jews in Zachary are said, not to fast to him, because they would not hearken to or obey his words (ver. 8), and he is said to have been angry with them in the wilderness forty years, "because they erred from him in their hearts," Ps. xcv. 10, that is, saith the Chaldee, "They had their idols in their hearts." And the Samaritans are said to "worship they know not what," John vi. 22, because they did not worship him according to his will revealed in his word (see the note there).

[22] Ver. 43. *Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them*, &c.] Here note,

First, That these words are taken from Amos v. 26, where the words in our translation are, "Ye have borne the tabernacle of your Moloch, and Chiun your images, the star of your god." Note,

Secondly, That these words of the prophet are by St. Stephen produced to prove, that God gave them up to worship "the host of heaven," as the punishment of their worshipping of the golden calf; even as God is said to have given up the heathens to uncleanness and vile affections, Rom. i. 21—26, as the punishment of their former idolatry, ver. 21. 23. So that the gods here mentioned must belong to "the host of heaven." Note,

Thirdly, That Moloch is thought to be the sun, for the whole east did worship the sun and moon as the "king and queen of heaven;" and interpreters almost generally agree, that Baal, Bel, or Belus, so often mentioned in the scriptures as worshipped by the heathens, is the sun, or "lord of heaven." Now Baal the lord, and Moloch the king of heaven, is the same. So Eusebius* tells us of the Phœnicians out of Sanchoniathon, that "when drought happened, they did τὰς χεῖρας ὀρέγειν εἰς οὐρανοὺς πρὸς τὸν ἥλιον· τοῦτον γὰρ φησὶ θεὸν ἐνόμιζον μόνον οὐρανοῦ κύριον Βεελσάμεν καλοῦντες, lift up their hands to heaven, to the sun, whom they owned as the only lord of heaven, calling him Beelsamen, that is, the lord of heaven;" and Damascius† in Photius saith, the Syrians and Phœnicians τὸν Κρόνον Ἦλ καὶ Βῆλ ἐπονομάζουσι, "call Saturn El and Bel;" and Servius‡ upon Virgil says that "the sun and Saturn were worshipped by the Assyrians and the Africans under the name of Bel." See for the farther proof of this, Voss. de Idol. lib. ii. cap. 4, Spencer de Ritibus Hebr. p. 551.

As for the other word "Chiun," changed by the Septuagint into a name better known, viz. "Rephan" or "Remphan," Vossius thinks it signifies the moon, ibid. cap. 23. But Aben-Ezra on the place informs us that it signifies Saturn, and that with great probability, Saturn§ bearing that name, say the learned, in the Arabian and Persic tongues; and in the Egyptian alphabet Ῥῆφαν is Saturn. Note,

Fourthly, That to Moloch is ascribed *succoth*, a tabernacle or tabernacles, because he was worshipped in little shrines, chapels, and tabernacles, which they used to carry about with them, as Grotius and Dr. Hammond here prove;

Remphan a star, because the heathens worshipped their gods, demons, and heroes, under the name of some star appropriated to them, as Dr. Spencer‖ shows; and so the Egyptian god Remphan or Remphin, mentioned by Diodorus Siculus, might be worshipped in the star Saturn.

And because they made images of these gods, and put them into these shrines, and chapels or tabernacles to be

* Præp. Evang. lib. i. cap. 10, p. 34.

† Cod. 242, p. 1050.

‡ Assyrios constat Saturnum (quem eundem et solem dicunt) coluisse, quæ numina etiam apud Afros postea culta sunt; unde et Punicâ linguâ Bel Deus dicitur, apud Assyrios autem Bel dicitur quâdam sacrorum ratione et Saturnus et sol. In Prim. Æneid. Virg. 733.

§ Spencer, p. 551, 552. ‖ P. 554.

being) figures which ye made (*whereby*) to worship them: and (*therefore*) I will carry you away beyond Babylon.

44 (*And yet*) [23] Our fathers had the tabernacle of witness in the wilderness, as he (*God*) had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus (*i. e. Joshua*) into the possession of the Gentiles, whom God drave out before the face of our fathers, (*and this tabernacle continued*) unto the days of David;

46 Who found favour before God, and desired to find a tabernacle (*a habitation*) for the God of Jacob (*the father of the Israelites*).

47 But (*he being a man of blood*, 1 Chron. xxii. 8, *his son*) Solomon built him an house.

48 Howbeit (ἀλλ', *but this he did, acknowledging at the same time*, 1 Kings viii. 27, *that*) the most High dwelleth not in temples made with hands; as saith the prophet (*Isaiah*, lxvi. 1, *in these words spoken from God*),

49 Heaven *is* my throne, and earth *is* my footstool: what house (*then*) will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things? (*you must not therefore think with the heathens, I leave heaven to be present there, or am confined to rest in any building made with your hands*).

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye (*surely deserve more than the heathens, uncircumcised in the flesh, to be excluded from God's presence and habitation; for ye*) do always resist the Holy Ghost (*the Shechinah*): as your fathers *did*, so *do* ye.

52 Which of the prophets (*acted by that Holy Spirit*) have not your fathers persecuted? and (καὶ, *yea*) they have slain them which shewed before (*by the same Spirit*) of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 (*Yea, you are the very same persons*) [24] Who have received the law (*immediately from the mouth of God*) by the disposition (*administration*) of angels, and have not kept *it* (*but violated even those laws which were delivered from God immediately, as well as those which he spake by the Holy Spirit in the prophets*).

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth (*through indignation*).

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and [25] saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man (*the Messiah*) standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and [26] ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: [27] and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, [28] calling upon

---

worshipped; therefore the prophet calls them צלמים images of their gods, which they had made.

Lastly, Because the tabernacles of Moloch and Saturn, to whom they offered their sons and daughters, had septem conclavia,* "seven cells," or receptacles, according to the number of the seven planets; therefore perhaps it is that St. Stephen saith, they worshipped "the host of heaven."

Fifthly, That they were guilty of this idolatry whilst they continued in the wilderness, though we read nothing of it expressly in the five books of Moses, we cannot doubt, if we believe the prophet Amos, declaring from God, that "they did not offer sacrifice to him in the wilderness," because they were then guilty of this idolatry; or Stephen saying, that in punishment of the calf they made and worshipped there, God gave them up to worship the host of heaven. And to this we may refer the complaint of the psalmist, that even then "they erred in their hearts, and knew not his ways;" and more certainly the words of Joshua (xxiv. 14), "And now put away the strange gods which your fathers served on the other side of the river, and in Egypt, and serve the Lord;" for if they had them not among them they could not put them away; and his following words (ver. 19), "Ye cannot serve the Lord (whilst ye retain your idols), for he is a jealous God."

And, Lastly, Whereas Stephen saith, "I will carry you beyond Babylon," though the prophet had only said, I will carry you beyond Damascus, this need give us little trouble, seeing this prophecy was fulfilled by Shalmaneser, king of Assyria, carrying them both beyond Damascus and Babylon, into the cities of the Medes, 2 Kings xvii. 6.

[23] Ver. 44. *Our fathers had the tabernacle of witness.*] i. e. In which the true God gave them signal testimonies of his presence with them, and indications that he dwelt among them, though, as in the wilderness, so till the times of David, they fell off from him to idolatry: this David desired to build God a temple, and his heart was set upon it (Ps. cxxxii.), and his son Solomon built it, and in this you place your confidence, saying, "The temple of the Lord are we" (Jer. vii. 4); but know, says St. Stephen, that the great God of heaven cannot be confined to your temple, or to choose it for a place of rest, as that he should not depart from it or suffer it to be destroyed again, as he formerly did for your crying provocations; this therefore you may reasonably expect, who are still a stiffnecked people, and uncircumcised in heart, still resisting the Holy Ghost in God's prophets, as your fathers did, and adding to all your sins the murder of your promised Messias; this, I say, you have reason to expect, did not I warn you of it.

[24] Ver. 53. *Who have received the law, εἰς διαταγὰς ἀγγέλων.*] That is, saith Grotius, inter angelorum turmas, "by God's appearing with his host of angels," for so we read he did at mount Sinai, when he gave the law: so Deut. xxxiii. 2, "The Lord came from Sinai, he came with ten thousand ἀγγέλων, of angels; from his right hand went a fiery law for them;" and Ps. lxviii. 17, "The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai." I rather choose to say, "by the administration of angels," they all here ministering to God when he gave the law (see note on John i. 1, and on Heb. ii. 2).

[25] Ver. 55. *He saw the glory of God.*] That is the Shechinah, the symbol of God's glorious presence (see the notes on Rom. i. 23, and on Heb. i. 3); and Jesus standing at the right hand of God, *as in a posture ready to receive him.*

[26] Ver. 57. *They ran upon him with one accord.*] Though they rush upon him in this case, yet they do it only because by fresh words of blasphemy, as they conceived, he had confirmed the former blasphemy testified against him by two witnesses, and therefore they drew him out of the city, because their traditions said, that "no man was to be stoned in the camp, or in the city;" and stone him after the legal manner, the witnesses against him beginning the execution; and so here is no evidence that this was done jure zelotarum, and not by course of justice, the Sanhedrin having before sufficiently showed what they thought of him, by being "mad against him, gnashing upon him with their teeth."

[27] Ver. 58. *And they laid their clothes at the feet of a young man, whose name was Saul.*] See note on Philem. ver. 9.

[28] Ver. 59. Ἐπικαλούμενον, *Calling upon Christ and saying, Lord Jesus, receive my spirit.*] Here we find Stephen, "full of the Holy Ghost," calling religiously upon Christ, now in heaven, to receive his spirit, and thereby testifying, not only that religious worship was due to him, but also that he could hear his prayer, and receive his spirit at that distance, and therefore was omnipresent, and the searcher of

---

* See Voss. de Idol. lib. ii. cap. 5, p. 169.

God, and saying, Lord Jesus, [29] receive my spirit.
60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he [30] fell asleep.

the hearts, and he in whose hands the spirits of men were: for he doth not say, Κύριε τοῦ Ἰησοῦ, "Thou who art the Lord of Jesus;" that phrase being never used in the New Testament, but Κύριε Ἰησοῦ, "Lord Jesus, receive my spirit:" like to this is that prayer of St. John, Rev. xxii. 20, Κύριε Ἰησοῦ, "Lord Jesus, come quickly."

[29] *Receive my spirit.*] Hence it appears that the spirit of man is a substance distinct and separable from the body, and which dies not with it; for Stephen prays not to the Lord Jesus to receive his body, but only to receive *his spirit*, now to be separated from it (see the notes on Luke xxiii. 40, and on 2 Tim. i. 12). Now, if the spirit of a man died with the body, no reason can be given why St. Stephen should pray to the Lord Jesus to receive his spirit rather than his body. Moreover, this, being said by a Jew in presence of the Jews, is doubtless to be understood to the sense and the opinion of the Jews, who held, that "the souls of just men were in the hand of God" (Wisd. iii. 1), and were "in peace:" which expressions agree not to a thing which is insensate; nor could an insensate being have any hope at all, much less "a hope full of immortality," as he there speaks, ver. 2, 3.

[30] Ver. 60. *He fell asleep.*] See note on John xi. 11.

CHAPTER VIII.

1 And Saul (*when Stephen thus died*) was consenting unto his death. And [1] at that time there was a great persecution against the church which was at Jerusalem; and they (*that were of it*) were all scattered abroad [2] throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen [3] *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of (Gr. *and Saul wasted or afflicted*) the church, entering into every house (*of the faithful*), and haling men and women (*thence, he*) committed *them* to prison.

4 [4] Therefore they that were (Gr. *they therefore being*) scattered abroad went every where (Gr. *went through Judea and Samaria*, ver. 1) preaching the word.

5 Then [5] Philip (*the evangelist, being one of the seven*, xxi. 8) went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did (*to confirm his doctrine*).

7 For unclean spirits, crying with (*a*) loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city (*that a person so beneficial was come to them*).

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched (Gr. *and a certain man named Simon was before in that city, using magic, and astonishing*) the peo-

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. *At that time there was a great persecution against the church which was at Jerusalem.*] The rage they were in for what was spoken, as they conceived, against the law and the temple,* for which they had the highest veneration, and the cutting words St. Stephen had pronounced before, and even of, the Sanhedrin, as of a stiffnecked and uncircumcised generation, wanting that circumcision they so gloried in, not observing that law they seemed so zealous for, persecuting the prophets who foretold of the Messias, betraying and murdering him when he was come, gave, in all likelihood, the occasion to this persecution of all others who believed this, as St. Stephen did; and that this persecution was set on by the authority of this great council, we may learn from the part Saul bore in it; for he confesses that he received his authority to treat the Christians thus from them (xxii. 5, xxvi. 11).

[2] *They were all scattered abroad, πλὴν τῶν ἀποστόλων, except the apostles.*] It is a very ancient tradition, mentioned by Clemens of Alexandria,† that our Lord assigned twelve years after his ascension for the conversion of the unbelieving Jews in Judea, lest any of them should say οὐκ ἠκούσαμεν, "We have not heard;" saying to his apostles, μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, "Go ye out into the world after twelve years;" and Apollonius,‡ who flourished at the same time, speaks of this, ὡς ἐκ παραδόσεως, "as delivered by tradition," that our Lord commanded his apostles ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱεροσολύμων, "not to recede from Jerusalem by the space of twelve years." Now if there be any truth in this tradition, it shows the reason why the apostles continued at Jerusalem when the rest of the disciples were scattered abroad.

[3] Ver. 2. Συνεκόμισαν, *Buried Stephen.*] i. e. They prepared Stephen for his burial, as the Greek word properly imports; i. e. they did all things in order to it, washing his body (Acts ix. 37), anointing it, and winding it up in linen, putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the Jews. But whereas Grotius tells us from Austin,* De Civ. Dei, lib. xxii. 8, that the relics of Stephen cured many diseases, it is wonderful he should depend much on the authority of St. Austin in this matter, seeing he tells us, that hujus martyris corpus ex illo usque ad ista tempora latuit, nuper autem apparuit, sicut solent apparere sanctorum martyrum corpora revelatione Dei, "the relics of this martyr were latent for about four hundred years, and only found by revelation in his time:" for is there not sufficient reason to suspect such revelations appearing only in that age, when religion began much to decline, and superstition, as St. Austin confesses, to abound? Would God thus honour this martyr only then, and neglect to do it four hundred years? or, did not Grotius know, that Austin saith in that very chapter of these very miracles, that they are "not of such authority, that we should believe them without difficulty or doubting?"†

[4] Ver. 4. *They that were scattered abroad went through all places preaching the word.*] Hence it is highly probable that it was not the whole church of Jerusalem, or the body of the laity (seeing we find "devout men" burying Stephen, ver. 3), that was thus "scattered abroad:" for what authority had they to preach the word? but the hundred and eight that were full of the Holy Ghost: this persecution aiming chiefly at those who were such as Stephen was; and therefore the discourse passes on from him to Philip, another of those persons so qualified to preach the gospel.

[5] Ver. 5. *Philip.*] That this was Philip the deacon, and not the apostle, seems evident from these considerations: (1.) That he seems not to have had the power of giving the Holy Ghost by imposition of hands; for "he fell upon none" of the Samaritans till Peter and John came and "laid their

* Ἐξαίρετός ἐστιν αὐτοῖς ἅπασι ἡ περὶ τὸ ἱερὸν σπουδή. Philo Legat. p. 791.

† Stromat. lib. vi. p. 636, 637.

‡ Apud Euseb. Hist. Eccl. lib. v. cap. 17.

* Serm. xv. ed. à Sirmond. tom. x. p. 881.

† Non tanta ea commendat autoritas, ut sine difficultate, vel dubitatione credantur.

ple of Samaria, giving out (Gr. *saying*) that himself was [6] some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched (*astonished*) them with (*his*) sorceries.

12 But when they believed Philip preaching the things [7] concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women (*for the remission of sin*, ii. 38).

13 Then Simon himself believed also (*that this Jesus, who enabled Philip to do these things, was some power superior to any he conversed with*): and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, [8] they sent unto them Peter and John:

15 Who, when they were come down, [9] prayed for them (*περὶ αυτῶν, over them whom the Holy Ghost saw fit to be endued with prophetical gifts for the ministry there*), that they might receive the Holy Ghost:

---

hands upon them," ver. 15—17, and ver. 18, it is particularly noted, that the Holy Ghost was given only by the imposition of the apostles' hands. (2.) That the apostles were still at Jerusalem, ver. 1, whereas this Philip was one of those that were dispersed; for when St. Luke had said, that the rest were dispersed, preaching the gospel, ver. 4, he adds, ver. 5, "And Philip went down to Samaria preaching Christ." And (3.) he goes from Azotus, evangelizing in the cities till he came to Cæsarea (ver. 40), and there we find Paul abiding in the house of that Philip, "who was one of the seven deacons" (Acts xxi. 8).

[6] Ver. 9. Λέγων εἶναί τινα ἑαυτὸν μέγαν, *Saying he was some great one;* and of whom the Samaritans said, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great power of God*, ver. 10.] The account, which, according to St. Luke, this magician gives of himself, is only this, that he was μέγας τις, "some great person," as mountebanks usually represent themselves; and the opinion which his magical pranks had wrought in the Samaritans, only this, that he was "the great power of God;" by which words perhaps they only meant some legate or minister of God, assisted by his mighty power; and yet the fathers tell us, he declared himself to be, eum qui sit super omnia Pater, "the Father which is above all." So Irenæus,* that he was bold to call himself "the chief God," so Tertullian;† and that the Samaritans held him to be πρῶτον Θεὸν, "the prime God;" yea, to be God ὑπερὰνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, "above all principality, power, and virtue;" so Justin Martyr;‡ though he who reads these words of Irenæus, Esse se docuit sublimissimam virtutem, hoc est, eum qui sit super omnia Pater; and these of Tertullian, Hic ausus est summam se dicere virtutem, id est, summum Deum, will be apt to think, they only did infer this from these words of St. Luke, that the Samaritans held he was ἡ μεγάλη τοῦ Θεοῦ δύναμις, "the great power of God." St. Luke goes on to inform us, that "he believed and was baptized" in the name of Jesus, with the rest of the Samaritans; and after this, it is difficult to conceive how he should persuade the Samaritans that he was God the Father, or the Jews that he was that Son, that Jesus, into whose name he was baptized, or the gentiles, that he was that Spirit which he would have purchased with money. How can we easily conceive, that all Samaria should own him as a great God, and yet he, as Theodoret§ informs us, should presently after this leave them, as having received the doctrine of Christ, and go thence to those who had not yet received it, and come in the second year of Claudius, i. e. about eight years after, to Rome, where he was confounded by the prayers of Peter? or that, being overcome in the sight of all that dwelt at Rome, they should still have erected, till the time of Justin Martyr, a statue, Simoni Deo sancto, "to Simon the holy God?" These things, I say, seem neither easy to be believed in themselves, nor well consistent with what is here recorded by St. Luke. However, seeing both Irenæus and Theodoret, in the places mentioned, say expressly, Ἰουδαίοις μὲν ὡς υἱὸν φανῆναι, πρὸς δὲ Σαμαρείτας ὡς πατέρα κατεληλυθέναι, ἐν δὲ τοῖς ἄλλοις ἔθνεσιν ὡς Πνεῦμα ἅγιον ἐπιφοιτῆσαι, "that Simon pretended to appear to the Jews as the Son, to have descended to the Samaritans as the Father, and to other nations as the Holy Ghost;" this seems to show that the doctrine of the blessed Trinity was embraced by all Christians from the beginning, as St. Basil proves from the testimonies of the fathers from the beginning, and from these words of Clemens Rom., ζῇ Θεὸς, καὶ ὁ Κύριος Ἰησοῦς Χριστὸς καὶ τὸ Πνεῦμα ἅγιον (Basil de Spiritû Sancto, tom. ii. cap. 29, p. 357, 358).

[7] Ver. 12. Περὶ τοῦ ὀνόματος, *Concerning the name of Jesus Christ.*] That is, concerning the power of that name, when it was used by believers to do the greatest miracles; so, iii. 16, "His name, through faith in his name, hath made this man strong," that is, his power upon the invocation of his name with faith hath done it: so the sadducees inquire of the apostles, iv. 7, "By what have ye done this?" and they answer, ver. 10, "By the name," that is, the power, "of Jesus;" and afterward they pray, ver. 30, "that signs and wonders may be done by his name," i. e. by using of his name with faith, and invocating of him; the power of Christ being then present with them that did so.

[8] Ver. 14. *They sent to them Peter.*] Here we find Peter sent by the other apostles, and by the church, which is a sign he was not their head and superior; for "greater is he that sends, than he that is sent."

[9] Ver. 15. *Who prayed over them that they might receive the Holy Ghost.*] Not that all, who had been baptized, might receive it; for it was never so in any church; no, not at Jerusalem; there being only some among them full of the Holy Ghost (Acts vi. 3); and therefore it seems reasonable to say, with Dr. Lightfoot here, that they were such as the Holy Ghost had pointed out to be ordained ministers, or for the receiving of the prophetical gifts, which enabled men then λειτουργεῖν, "to do sacred offices" in the assemblies where they were (Acts xiii. 2, 3); and these gifts being conferred, either by God immediately, as in the case of Cornelius, or only by the apostles' hands; Epiphanius* observes rightly, that Philip, being only a deacon, had not the power to confer them, and therefore these apostles were sent to do it. But whereas Dr. Hammond saith, this laying on of hands was "to confirm, and to ordain elders and bishops, in every city one," this latter clause, of the ordaining one bishop for every city of Samaria, when one city only had received the faith, is very surprising, it being new to hear of a bishop settled where there were no Christians, and therefore they could have no flock. Moreover, as this is spoken gratis, without any colour from the text, so is there not the least mention of any deacons here ordained, though Epiphanius saith, "there cannot be a bishop without deacons." And if this imposition of hands made them bishops of so many cities of Samaria, by the same reason St. Paul imposing his hands on twelve men at Ephesus (xix. 6), must make them also bishops of twelve cities of Asia. In a word, it is evident that by this imposition of hands the Holy Ghost fell on them not to make them bishops of any city, but only prophets and teachers in the churches where they came, and to which they travelled; thus Silas, coming a prophet from Jerusalem, returns not to Judea, to exercise any episcopal function there; but goes on with Paul to the gentiles to visit and confirm the churches (Acts xv. 34. 41). Nor was one of them only placed in a city, but many; five at Antioch (Acts xiii. 1), more at Corinth, and perhaps at Ephesus. As for the other opinon, that these hands were laid on to confirm them; if hands were not laid on all that were baptized, this makes nothing for confirmation; if they were, then Simon Magus must be confirmed, and receive the Holy Ghost. And both these opinions seem dangerous

---

* Iren. lib. i. cap. 20.

† Tertul. de Præscr. cap. 46.

‡ Just. Apol. ii. p. 691, Dial. p. 349, C.

§ Hær. Fab. lib. i. cap. 1.

* Hær. xxi. sect. 1.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they (*visibly*) received the Holy Ghost (*so as to speak with tongues and prophesy*, xix. 6).

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money (*to obtain the same power*),

19 Saying, (*Let this reward induce you to*) give me also this power, that on whomsoever I lay (*my*) hands, he may receive the Holy Ghost.

20 But Peter said unto him, [10] Thy money perish with thee (*i. e. without repentance thou wilt perish with it*), because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter (*i. e. the blessings of this kingdom*): for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and (*by the way*) preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto [11] the way that goeth down from Jerusalem unto Gaza, which (*way*) is (*through the*) desert (*of Judah*, or, *to old Gaza, which is desert*).

27 And he arose and went: and, behold a [12] man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning (*to his country*), and sitting in his chariot (*he*) read (*in*) Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read (*in*) the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, [13] How can I (*understand a prophecy of future times, with which I am wholly unac-*

---

on this account, that the Holy Ghost was never thus conferred but by the hands of an apostle; and consequently, if confirmation and ordination be laid on this foundation, they may be said to cease with the apostles. Notwithstanding this may well be deemed a fit pattern for bishops to follow in the apostolical rite of confirmation and ordination, by laying on of hands; by which rite they, as successors of the apostles, confer the ordinary gifts of the Holy Ghost as the apostles did the extraordinary gifts of the same Spirit.

[10] Ver. 20. *Thy money perish with thee; because thou hast thought that the gift of God might be purchased with money.*] As for the first clause of these words, the fathers look upon them rather as a prophetical prediction than an imprecation: and as for the sin of Simon, it seems not to consist so much in his ambition and his avarice, that he would be advanced to this highest dignity, and have those gifts, by the excercise of which he hoped to be the greater gainer; as in this, that he struck at the very foundation of the Christian faith, supposing that the apostles and other Christians did their miracles, in confirmation of it, by some higher art of magic than that which he had learned, and so they by the same art could teach others to do the same works for any other end. Now what relation this sin hath to what we now call simony, it is not easy to conceive; only because he would have purchased this spiritual gift with money; hence, by analogy, all purchasing of spiritual offices or places, by such sordid means, doth bear that name.

[11] Ver. 26. Ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. *In the way which leadeth to Gaza, which way is a desert.*] So Œcumenius, There is a way to the south, τὸ δὲ αὐτή ἐστιν ἔρημος εἶπεν, "and that way, saith he, is desert." So Pliny,* Per continentem deserta, oppidum Gaza. And this may be said to distinguish this Gaza of the Philistines from another Gaza in the tribe of Ephraim, mentioned 1 Chron. vii. 28, not far from the place where Philip now was.

[12] Ver. 27. Ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης τῆς Βασιλίσσης Αἰθιόπων, *A man of Ethiopia, a eunuch, a man of great authority under Candace queen of the Ethiopians.*] This was not Ethiopia in Arabia, where the queen of Sheba dwelt, but Ethiopia in Africa, under Egypt; where Candace had long been the name of their queens. So Pliny,† speaking of Meroe, saith, There reigns Candace, quod nomen multis jam annis ad reginas transiit, "which hath for many years been the name of their queens" (see Bochart. Geogr. S. lib. iv. cap. 26, §. 4).

Moreover, that this eunuch was a proselyte of justice, or one who had embraced the Jewish faith, to which he was converted by those Jews, which from Alexandria spread themselves into Ethiopia, Grotius concludes; not only because he came so long a journey to worship at Jerusalem, and there to celebrate the feast of pentecost, but because Cornelius was the first-fruits of the gentiles; and perhaps the fame that he had heard in Jerusalem of the sufferings and resurrection of Christ, might induce him to read this prophet.

[13] Ver. 31. *How can I, except some man should guide me?*] Here Grotius notes, that "the eunuch did not think the scripture was every where so perspicuous, or contained a sense so obvious to all, as do now our mechanics and women, who would do better if they thought they needed a guide:" but sure it will not follow, that because the eunuch wanted a guide in an obscure prophecy, therefore we must want one to obtain the knowledge of the plain principles and precepts of Christianity; nor surely could he be ignorant, that when we assert the clearness and perspicuity of scripture, in all things necessary to be believed or done, we do this not in opposition to the assistance of reason, or in exclusion to the instruction and help of others, but in opposition to the necessity of a living judge and infallible interpreter, supposed necessary to the knowledge of that will of God, by which alone we can be saved. Moreover, we do not say, that holy scripture is absolutely and in all things perspicuous, for we willingly acknowledge with Origen,* Chrysostom,† Theodoret,‡ St. Austin,§ Gregory, and almost all the fathers, that there is in scripture a mixture of obscure and plain texts, some things which are δυσνόητα, "hard to be understood," and some things which are easy to be apprehended by very mean capacities; but our assertion is that of St. Chrysostom,‖ that πάντα τὰ ἀναγκαῖα δῆλα, "all things necessary to be believed or done are there delivered with sufficient clearness;" or so that all, who are concerned to know and do them that they may be saved, may hence learn them; and that of St. Austin,¶ that quisque ibi fidem teneat, sine quâ piè rectèque non vivitur, "every one may there obtain that faith, without which we cannot piously and rightly live." And the reason hereof, saith Mr. Chillingworth,** is convincing and demonstrative, because nothing is necessary to be believed, but what is plainly revealed: for to say, that when a place of scripture, by reason of ambiguous terms, lies indifferent between divers senses, whereof one is true, the other is false, that God obliges men, under pain of damnation, not

---

* Lib. vi. cap. 29. † Lib. vi. cap. 29, ad finem.

* Philocal. cap. 2, 12.
† Hom. 36 in 1 ad Cor. tom iii. p. 488.
‡ In cap. ix. Dan. ep. iii. § Ep. ad Leand. cap. 4.
‖ Hom. 3 in 2 ad Thessal. ¶ Ep. iii. p. 8.
** Chil. ch. 2, sect. 104.

quainted), except some man should guide (*direct, or instruct*) me? And he desired Philip that he would come up and sit with him.

32 The place (*or section*) of the scripture which he read was this, [14] He was led as a sheep to the slaughter; and like a lamb dumb before the shearer, so opened he not his mouth:

33 [15] In his (*state of*) humiliation his judgment was taken away (*and no right done him*): and who shall declare (*the wickedness of*) his generation? for his life is (*was*) taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, [16] I believe that Jesus Christ is the Son of God.

---

to mistake through error and human frailty, is to make God a tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means. Moreover, the apostles did not write only for the learned, but for all men; and therefore, unless we will imagine the Holy Ghost and them to have been wilfully wanting to their own desire and purpose, we must conceive that they intended to speak plain, even to the capacity of the simplest, at least touching all things necessary to be published by them and believed by us.

Secondly, We do not say that all things necessary to be believed or done are conspicuously mentioned in all places of the holy scripture, which respect those things; but then we say, with Irenæus,* and the generality of the fathers, that those things which are ambiguously spoken in some places, are to be expounded by those things which apertè, et sine ambiguo posita sunt in scripturis, "are plainly, and without ambiguity, contained in the scriptures;" or if they cannot be this way expounded, the sense of them cannot be needful to be known:† for if God's will had been we should have understood him more certainly in such places, he would have spoken more plainly.

[14] Ver. 32. *He was led as a sheep to the slaughter.*] These words are taken from Isa. liii. 8, where that the prophet speaks of Christ no Christian can reasonably doubt, there being scarce a verse in this whole chapter which is not by the Holy Ghost in the New Testament applied to Christ; the first verse, John xii. 38; the third, Mark ix. 12; the fourth, Matt. viii. 17; the fifth, Mark xv. 28. And though the latter Jews will not allow of this interpretation, yet some of them not only do own that their "ancient rabbins did with one mouth confess these words were spoken of Messiah the king,"‡ but also spake thus of him, "The holy blessed God began to covenant with the Messiah when he created him, and said to him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young heifer, whose eyes are dim, and fill thy spirit with anguish; and because of their iniquities thy tongue shall cleave to the roof of thy mouth: wilt thou then undergo this condition for them? The Messiah said,§ I undertake it with the joy and exultation of my heart on this condition, that not one of Israel may perish, and that not only they may be saved who live in my days, but also they who are dead from the days of the first man to this very day. And again, when God created the world, he held forth his hand under the throne of glory,‖ and created the soul of the Messiah, and his company, and said to him, Wilt thou heal and redeem my sons after six thousand years? He answered him, Yes. God said to him, If so, wilt thou bear chastisements to expiate their iniquities, according to what is written, Isa. liii. 4, 'Surely he bore our griefs?' he answered, I will endure them with joy." Whence three things are observable:

First, That what seems so strange and precarious to Crellius, viz. that God should make a covenant with the Messiah concerning his sufferings for the sins of his people, seems to be only that with which the Jews were well acquainted, and which seems also to be insinuated here by the prophet, saying, "If he shall make his soul an offering for sin, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand; he shall see the travail of his soul, and be satisfied:" and in those words of the psalmist, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O God: yea, thy law is within my heart" (Ps. xl. 6—8, Heb. v. 6—8).

Secondly, That their Mesiah was to suffer for their sakes, to make atonement for their sins. And,

Thirdly, That he was to be the salvation, not only of those who were to live in and after his time, but of all men from the beginning. And though Grotius, in his notes upon this chapter, endeavours to interpret the words concerning the prophet Jeremy, yet in his excellent book of the truth of Christian religion, having cited this whole chapter, he inquires,* Quis potest nominari aut regum aut prophetarum in quem hæc congruunt? Nemo sanè.

[15] Ver. 33. *In his humiliation his judgment was taken away.*] Here Mr. Clerc gives a good sense of these words, viz. In his humiliation was his judgment; i. e. he appeared so mean to Pilate and the Jews, that they passed judgment against him, and he was taken away by them as an inconsiderable person, fit to be sacrificed to prevent seditions, or the coming of the Romans. The Hebrew saith, "From force and from judgment he was taken away;" i. e. it proceeded from the judgment of Pilate, and from the force, the continual clamours the Jews laid upon him to pass that judgment, that he was taken away, and who shall declare the wickedness of that generation who dealt thus with their Messiah? which therefore in the gospels is styled a viperous, Luke iii. 7, an adulterous, Matt. xii. 31. 39, a wicked, ver. 45, an untoward generation, Acts ii. 40, and was so to be, say the Jews, in the days of the Messiah (see note on Phil. iii. 2, and Dr. Lightfoot here).

Ver. 37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.] This clause by Dr. Mills is taken pro commate παραβεβλημένῳ, à primis Christianismi sæculis injecto, ut et alia in libro Actorum Apostolicorum haud pauca, "for a suppositious clause put into the text from the first ages of the church, as many other clauses are in the Acts of the Apostles:" and yet this clause is found in the Vulgar and Arabic versions, in Irenæus, lib. iii. cap. 12, lib. iv. cap. 40, in Tertullian, de Baptismo, cap. 18, in Cyprian, ad Quirinum, lib. iii. §. 33, in Jerome, tom. iv. fol. 46, lit. 1, in Austin, de Fide et Operibus, cap. 9, 12, and in Œcumenius in locum: and even the doctor, Prolog. p. 40, col. 2, owns it in contradiction to his former self; and hence we may judge of his other supposed additions, so confidently and so frequently mentioned, in this and in the other sacred books; which, were there any truth in what he says, as blessed be God there seldom is, would render the whole scriptures of the New Testament dubious and uncertain (see Examen Millii, in ix. 5, x. 6. 21, xi. 6. 12, xv. 20. 29, xvi. 17, xviii. 10. 17. 21. 27, xx. 24, xxi. 3. 8. 13. 22, xxii. 20, 21. 29, xxiii. 9. 30. 35, xxiv. 16. 18, xxv. 16, xxvi. 7, xxvii. 28, xxviii. 1. 16. 29).

[16] Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν, *I believe that Jesus Christ is the Son of God*, &c.] Four things are hence observable: (1.) That baptism was here performed by a κατάβασις, or descent of the baptized person in the water. (2.) That upon this faith, that Jesus Christ was the Son of God, and that he died for our sins, which was the thing which Philip preached to the eunuch, adult persons, who before owned one God, and the spirit of prophecy, as the eunuch did, were received to that baptism, in which they were

---

* Lib. ii. cap. 46. 47. † Chil. ch. 2, sect. 84.
‡ Abarbanel ad Es. liii. 13, qu. 1. R. Mosis Ashee, ibid.
§ Vide Cartw. Mellif. lib. i. Crit. S. tom. ix. p. 2974.
‖ Hulsius ex Pesikta, lib. i. 1, de Judæorum Messiâ, par. ii. p 309. Cartw. ibid. p. 2975.

* Lib. v. p. 283.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he (*Philip*) baptized him.

39 And when they were come up out of the water, [17] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through (*it*) he preached in all the cities, till he came to Cæsarea (*or, the tower of Straton, as it was named before it was rebuilt by Herod*).

---

taught, and by which they were obliged to observe all things that Jesus had commanded: for though the belief, that Jesus was the Christ, the Son of God, was the great article propounded, and first preached to every convert; yet the end of baptism being the remission of sins, and the effect of it justification, or the absolution of the baptized person from his past sins, and this justification and remission of sins being declared to be obtained only through faith in his blood, it is certain that believing in the Lord Jesus must include faith in his meritorious death and passion, or, as the scripture saith, "faith in his blood." Hence the apostle reckons this article, ἐν πρώτοις, "among the first" he preached to the Corinthians, "that Christ died for our sins according to the scriptures," 1 Cor. xv. 3, and tells them, that he preached to them "Christ crucified," 1 Cor. i. 23, as the means of their justification and salvation (see the preface to the General Epistle of St. John). (3.) Observe that to the Jews and proselytes, who already owned the true God, and believed his prophets were inspired by the Holy Ghost, baptism was administered in the name of Jesus Christ (Acts ii. 38, viii. 16, x. 48), or in the name of the Lord; but when the apostles were sent εἰς τὰ ἔθνη, "to the gentiles," who believed not these things, they are commanded to "baptize them in the name of the Father, Son, and Holy Ghost," Matt. xxviii. 20. Observe, (4.) that in some copies we read thus, Πνεῦμα ἅγιον ἐπεσεν ἐπὶ τὸν εὐνοῦχον, καὶ ἄγγελος Κυρίου, "The Holy Ghost fell upon the eunuch, and the angel of the Lord caught away Philip:" so the Alexandrian and other manuscripts, and so St. Jerome cites it, Dial. contra Lucif. f. 50, l, and, according to this reading, the eunuch was sufficiently authorized to preach to and convert the Ethiopians, as it is said he did (see Iren. lib. iii. cap. 12, lib. iv. cap. 40, Euseb. Hist. Eccl. lib. ii. cap. 1, Hieron. in Isa. liii.).

[17] Ver. 39. *The Spirit of the Lord caught away Philip.*] He did it, saith Œcumenius, because the eunuch had requested him to go with him into Ethiopia; whereas God had designed him to preach the gospel in other places of the world, and so, by removing him thus from the eunuch, prevented his compliance with him in that request.

Ἐπορεύετο γάρ, *Pergebat autem.*] As the Hebrew ו, so the Gr. γὰρ often signifies *but*: so Luke xii. 58, ὡς γὰρ ὑπάγεις, "But as thou goest with thine adversary:" so Phavorinus, ἀντὶ τοῦ, δέ, κεῖται, it is put for *but*.

CHAPTER IX.

1 And Saul, yet [1] breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest (*and to all the elders of the Sanhedrin*, Acts xxii. 5),

2 And desired of him (*and them*, ibid.) [2] letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem (*to be judged and punished by them*; ibid.).

3 And as he journeyed (*in pursuit of his commission*), he came near Damascus: and suddenly (*about midday*, Acts xxii. 6) there shined round about him (*and those that were with him*, Acts xxvi. 13) a light from heaven *above the brightness of the sun*, ibid.):

4 And he (*and all that were with him*, Acts xxvi. 14) fell to the earth, and (*he*) heard a (*-n articulate*) voice saying unto him (*in the Hebrew tongue*, ibid.), Saul, [3] Saul, why persecutest thou me?

5 And he said (*in answer to it*, Acts xxii. 8), Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* (*or will be*) [4] hard for thee to kick against the pricks (*thus to set thyself to fight against God*).

6 And he trembling and (*being*) astonished said, Lord, what wilt thou have me to do (*to avoid thy farther displeasure*)? And the Lord *said* unto him, Arise (*stand upon thy feet*), and go into the city (*of Damascus*), and (*there*) it shall be told thee what thou must do (*or, of all things which thou art appointed to do*, Acts xxii. 10, *for for this cause have I appeared to thee*, Acts xxvi. 17, 18).

7 And the men which journeyed with him stood

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. *And Saul ἐμπνέων ἀπειλῆς καὶ φόνου, breathing out threatenings and slaughter.*] It appears hence, that the power of capital punishments was not so taken from the Jewish Sanhedrin, held at Jerusalem, but that they might inflict this punishment upon those of their own nation, either by their own power, or by the consent of the Roman governors, in cases punishable with death by their laws and customs. For Saul confesses that he "persecuted this way unto the death," by virtue of this power received from the Sanhedrin, binding and delivering up to prison men and women, Acts xxii. 4 (see the note on John xviii. 31).

[2] Ver. 2. *Letters to Damascus to the synagogues.*] From this, and from the twentieth verse, where Paul is said to preach Christ at Damascus in the synagogues of the Jews, it appears that there were more synagogues of the Jews than one in that city; and that it was so also in other cities, see Vitringa de Synag. Vit. lib. i. par. i. cap. 14, p. 255, &c.

[3] Ver. 4. *Saul, why persecutest thou me?*] The persecutions of Christ's members are represented as the persecutions of Christ himself, by reason of their union to him by the Spirit, which renders them his body, and of that sympathy he hath with them under all their sufferings, which makes him συμπαθῆσαι, "to suffer with them" (Heb. iv. 15, Isa. lxiii. 9).

[4] Ver. 5. *It is hard for thee πρὸς κέντρα λακτίζειν, to kick against the pricks.*] This is a proverbial expression, signifying the damage and hurt they are likely to receive who resist and fight against those who are superior to them, and especially against God. So Euripides in Bacch. v. 794.

Θύσιμ' ἂν αὐτῷ μᾶλλον, ἢ θυμούμενος
Πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν, θεῷ.

"I will rather offer sacrifice to him, than, being a mortal man, be angry with God, and kick against the goads."

And Pindar* saith, we must not contend against God, but bear the yoke he puts upon our neck mildly, "and not kick against the goads," ποτὶ κέντρον δέ τοι λακτίζεμεν, that is, saith the scholiast, not μάχεσθαί τῇ τυχῇ ἄνθρωπον ὄντα, "to fight against God, being only men." The great Bochart† will not have this proverb taken from Æschylus, Euripides, Pindar, or Plautus, but from the scriptures, it being used, saith he, by Moses, saying, "Jeshurun waxed fat, et recalcitravit, and kicked against the law," Deut. xxxii. 15, and by God himself, inquiring, "Why kick ye against my sacrifices?" 1 Sam. ii. 29 (see Examen Millii).

[5] Ver. 7. Ἀκούοντες μὲν τῆς φωνῆς, *Hearing a voice.*] To reconcile this with xxii. 9, where it is said, that the men that

---

* Pyth. Od. 2.

† Hieroz. lib. ii. cap. 39, p. 587.

speechless (*through fear*, Acts xxii. 9),[5] hearing a voice, but seeing no man (*nor knowing what was said to him*).

8 And Saul arose from the earth (*and they that were with him*); and when (*the lids of*) his eyes were opened, he saw no man (*his eyes being dazzled with the glory of that light*, Acts xxii. 11): but they (*who were with him*) led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias (*a devout man according to the law, having a good report of all the Jews that dwelt there*, Acts xxii. 12); and to him said the Lord[6] in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind[7] all that call on thy name (*i. e. all thy disciples*).

15 But the Lord said unto him, Go thy way (*upon this my message*): for he is a chosen vessel unto me, to bear

---

were with him, τὴν φωνὴν οὐκ ἤκουσαν, "heard not the voice of him that spake to, or with, him;" Dr. Hammond notes, that the word φωνὴ signifies *thunder*, and so reconciles these places, by saying, "They that were with me heard the voice of the thunder, but heard not the voice of him that spake unto me." That this importance of the word φωνὴ is frequent in the Old Testament, cannot be doubted; thus Exod. ix. 23, "The Lord sent thunder and hail," φωνὰς καὶ χάλαζαν· and, ver. 29, "I will stretch forth my hand, and the thunder shall cease," καὶ αἱ φωναὶ παύσωνται· and ver. 33, "He stretched out his hand," καὶ αἱ φωναὶ ἐπαύσαντο· and ver. 34, "When Pharaoh saw, ὅτι πέπαυται ἡ χάλαζα, καὶ αἱ φωναὶ, that the hail and the thunder were ceased, he hardened his heart:" so, Exod. xix. 16, "It came to pass on the third day, that there were thunderings and lightnings, φωναὶ καὶ ἀστραπαί· xx. 18, "All the people saw the thunderings and lightnings," τὴν φωνὴν, καὶ τὰς λαμπάδας· so, Ps. xviii. 13, "The Lord thundered out of heaven, and the Highest gave his voice;" xxix. 3, "The voice of the Lord is upon the waters, and the God of glory thundereth:" so, Ps. xix. 1. 3, "The heavens declare the glory of God, and the firmament (or clouds of heaven) showeth his handywork: there is no speech nor language where their voice (i. e. their thunder) is not heard." If it be said, we find no mention of any thunder here, it may be answered, that it was usually an attendant of such glorious coruscations as this was: if you add, that here is mention of a voice speaking in the Hebrew tongue, it may be still replied, that thus it was at Sinai, where God answered Moses τῇ φωνῇ, "out of the thunder," Exod. xix. 19. If, thirdly, you object that it is said, they heard a voice, "but they saw no person," and in thunder this is not expected; I answer, this is true of common thunder, but in such an extraordinary illumination as this was, they reasonably might expect the vision of an angel, or some glorious person; especially if the conjecture of most interpreters be true, that Paul not only heard, but saw the Lord Jesus speaking to him: this will be no objection against the interpretation of this learned man. Or, (2.) this seeming contradiction may be reconciled thus; they heard a voice, but οὐκ ἤκουσαν, "they understood not" the words of him that spake unto me; for οἰκ ἀκούειν frequently in scripture signifies not to understand what we hear: thus God saith of the builders of Babel, "Let us confound their tongues, ἵνα μὴ ἀκούσωσιν, that they may not understand one another's speech," Gen. xi. 7, xlii. 23; "The Lord shall bring upon thee a nation, οὗ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ, whose tongue thou shalt not understand," Deut. xxviii. 49; "I will bring upon thee a nation, οὗ οὐκ ἀκούσεις τῆς φωνῆς τῆς γλώσσης αὐτοῦ, whose language thou knowest not, neither understandest what they say," Jer. v. 15; "Speak in the Syrian tongue, ὅτι ἀκούομεν ἡμεῖς, for we understand it," 2 Kings xviii. 26; "I sent thee not unto a people of a strange speech, and hard language, ὧν οὐκ ἀκούσῃ τοὺς λόγους, whose words thou canst not understand," Ezek. iii. 6; "He that speaketh in an unknown tongue, speaketh not to men, but to God, οὐδεὶς γὰρ ἀκούει, for no man understands him," 1 Cor. xiv. 2. (3.) Œcumenius affords a third solution, viz. that they heard the voice of Saul speaking to Christ, οὐ τῆς ἄνωθεν, not the voice of Christ speaking to him.

[6] Ver. 10. *The Lord said to him in a vision.*] That is, saith Grotius, "an angel in the shape of the Lord;" but as we have no example in the New Testament of any such appearance of an angel in the person of Christ, so is it certain that here it was not so, but really was a vision of the Lord Jesus: for Ananias not only calls him "Lord," but calls Christians "his saints," and those "that call upon his name" (ver. 13, 14).

[7] Ver. 14. *All that call upon thy name.*] There be two periphrases of a Christian, which occur in this chapter and in other places of the Acts; the first (ver. 2), that they are men and women τῆς ὁδοῦ, "of the way." So when St. Paul went into the synagogue at Corinth, they did κακολογεῖν τὴν ὁδὸν, "speak evil of the way" (Acts xix. 9); and at Ephesus, "there was no small disturbance, περὶ τῆς ὁδοῦ, touching the way" (see xxiv. 22). And so some of the ancients seem to have spoken: so, in the history of the persecutions of the Gallican church,* we read of some apostates from the faith, βλασφημοῦντες τὴν ὁδὸν, "who blasphemed the way:" and Epiphanius† introduceth the Melchisedecians, saying that Christ was chosen that he might turn us from idols, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, "and might show us the way." The second periphrasis was this, that they were such as invoked Jesus Christ, or "called upon his name." Thus Ananias complains of Saul to Christ, saying, "He hath done much evil to thy saints, and is come hither to bind all that call upon thy name;" and the unbelieving Jews say of him, preaching Jesus Christ in their synagogues, "Is not this he who wasted τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, those that called upon that name?" (ver. 21.) Thus Paul writes to saints called, and to all other Christians, under the title of "all that call upon the Lord Jesus Christ in every place," 1 Cor. i. 2, and then in the very next verse, he himself prays that "grace and peace may be derived upon them, from God the Father, and from the Lord Jesus Christ" (see the notes there); and 2 Tim. ii. 22, bids Christians follow after peace μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, "with those that call upon the Lord with a pure heart," that is, with all believers, it being the same thing to believe in, and to call upon, the name of the Lord Jesus. Hence Peter saith, "He that believeth in him shall not be ashamed; because it is written (Joel ii. 32), Whosoever shall call upon the name of the Lord shall be saved" (see the note there). And hence we learn who that Lord is, whom Ananias bids Paul invoke, when he saith, xxii. 16, "Arise, and be baptized, ἐπικαλεσάμενος, calling upon the name of the Lord," even the Lord Jesus, who appeared to him, ix. 17 (see the note on xxii. 16), and what is meant by that phrase, viz. Profess thy faith, by being baptized in, and by calling on, his name; this was a thing so continually practised by the first Christians, that Pliny mentions it in his epistle to Trajan, telling him, that it was the custom of the Christians, carmen Christo quasi Deo canere, "to sing a hymn to Christ as God:" for as Paul, in his thirteen first epistles, prays for grace and peace from God the Father, and our Lord Jesus Christ; and John, in his second epistle (ver. 3), doth the same; so doth Polycarp, the disciple of John, in the proem of his epistle to the church of Philippi, pray that "mercy and peace may be multiplied to them from God omnipotent, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, and from our Lord Jesus Christ our Saviour;" and the church of Smyrna, in her circular epistle to all Christians, prays that "mercy, peace, and love, may be multiplied to them from

---

* Euseb. Hist. lib. v. cap. 1, p. 163.

† Hær. Melch. p. 574, sect. 8.

my name before (*i. e. to preach Christ to*) the Gentiles, and kings, and (*to*) the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake. (*And yet the prospect of them shall not make him disobedient to the heavenly vision, but as forward to preach as ever he was to persecute the preachers of the gospel.*)

17 And (*then*) Ananias went his way, and entered into the house (*where Saul was*); and putting his hands on him (*i. e. his eyes*) said, Brother Saul, [8] the Lord, *even* (*that*) Jesus, that appeared unto thee in the way as thou camest (*hither*), hath sent me (*to thee*), that thou mightest receive thy sight, and (*at thy baptism into his name mayest*) be filled with the Holy Ghost (*as his other apostles were; I therefore say to thee in his name, Receive thy sight*, xxii. 13).

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and (*when Ananias had said to him, The God of thy fathers hath chosen thee that thou shouldest know his will and see that Just One, and shouldest hear the voice of his mouth*, &c. Acts xxii. 14—16, *he*) [9] arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, (*there proving*) that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But [10] Saul increased the more in strength, and (*by the evidence of his reasonings*) confounded the (*unbelieving*) Jews which dwelt at Damascus, proving (*to them from the scriptures*) that this (*Jesus whom he preached*) is (*was the*) very Christ (*promised*).

23 ¶ And after that [11] many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await (*to do it*) was known of Saul. And (*for*) they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he as-

God the Father and our Lord Jesus Christ." Ignatius in like manner, in the proem to his epistle to the Magnesians, wishes them health "from God the Father and our Lord Jesus Christ, Θεῷ ἡμῶν, our God:" in that to the church of Smyrna, "Health ἐν ἀμώμῳ Πνεύματι, καὶ Λόγῳ Θεοῦ, in the immaculate Spirit, and the Word of God." And as St. Paul, in his epistles, often prays to Christ both for himself (1 Cor. xii. 8—10, see the note there), and for other Christians (1 Thess. iii. 11, 12, 2 Thess. ii. 16, iii. 16), so did the primitive Christians pray, and entreat others to pray to him. So Ignatius* saith to the church of Rome, λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, "Pray to Christ for me, that by the beasts I may be found a sacrifice to God;" and saith to the church of Ephesus,† "If Jesus Christ shall make me worthy by your prayer:" and the church of Smyrna saith,‡ they "could not leave Christ, καὶ εὔξασθαι, orationis precem impedere, and worship or pray to any other."

[8] Ver. 17. *The Lord Jesus who appeared to thee, ὁ ὀφθείς σοι, who was seen of thee.*] I think it not necessary from these words to affirm that St. Paul here saw the person of Jesus Christ, seeing in three relations of this matter he mentions no such thing, but only that he saw the glorious light in which he did appear, and which was the symbol of his presence; for so in the Old Testament men are often said to have seen the Lord, when they saw only the glory in which he did appear, for they never saw his shape. Thus of the nobles that went up with Moses into the mount, it is said, Exod. xxiv. 10. 12, that "they saw God, the God of Israel," and yet they "saw no manner of similitude," Deut. iv. 12. 15, whence the Chaldee paraphrast in all these places saith, "They saw the glory of God;" but if it were necessary to say St. Paul saw his person, the text seems rather to require us to say, he saw him in the way, than in the heavens.

But yet by comparing these with the words of the same person, "The God of our fathers hath before chosen thee to see that Just One" (xxii. 14), as also from the inquiry of St. Paul, "Am I not an apostle? have not I seen the Lord?" (1 Cor. ix. 1,) and from those words (1 Cor. xv. 8), "Last of all, ὤφθη κἀμοί, he was seen of me also;" it is certain that St. Paul saw the person of Christ, and therefore highly probable that he did it at this time, or at his return to Jerusalem (Acts xxii. 17, 18).

[9] Ver. 18. *He arose, and was baptized.*] With water and the Holy Ghost; according to Christ's promise made to his apostles, Acts i. 6. 8. And note here, that this Ananias, who at most is only supposed to have been one of the seventy disciples, only laid his hands upon him that he might receive his sight, and that he was replenished with the Holy Ghost by the immediate gift of Christ, he being an "apostle not of man, nor by man" (Gal. i. 1), but by Christ alone.

---

* Sect. 4. † Sect. 20.
‡ Act. Polycarp. apud Usser. p. 27.

[10] Ver. 22. *Paul increased in strength.*] By the Spirit of wisdom and of prophecy, συμβιβάζων, "proving that he is the Christ." The word here rendered *proving*, signifies to persuade, teach, confirm, or discourse; hence συμβίβασις is, by Hesychius and Phavorinus, rendered πείσις, ἐιδαγὴ, πίστις, "persuasion, doctrine, confirmation;" συμβιβάζω by Suidas, διδάσκω, "I teach:" so 1 Cor. ii. 16, τίς συμβιβάσει αὐτὸν; "Who shall instruct," or teach, God? so Exod. xviii. 6, συμβιβάζω αὐτοὺς, "I make them known," or teach them the statutes of God; Deut. iv. 9, συμβιβάσης, "Thou shalt teach them thy sons:" so also Lev. x. 11. So God saith to Moses, Exod. iv. 12, συμβιβάζω σε, "I will teach thee what to say;" ver. 15, συμβιβάσω ὑμᾶς, "I will teach" or instruct thee and Aaron what to do; and the angel to Daniel, ix. 12, "I came forth συμβιβάσαι σε, to instruct thee:" so Ps. xxxii. 8, συμβιβῶ σε, "I will instruct thee in the way in which thou shalt go" (see Judg. xiii. 8, Isa. xl. 13). The doctrine he taught and proved to the Jews was, ver. 20, that "Jesus was the Son of God," foretold Ps. ii., here that he was "the Christ;" and when the Jews speak of the Son of God, or the apostles or others speak to the unbelieving Jews of the Son of God, it may reasonably be granted that no more is meant by that phrase than the Messiah, they understanding nothing of the divine original of the Son of God, and being first to be convinced that he was the Messiah; but hence it follows not that this phrase signifies no more when he is styled, ὁ μονογενὴς, "the only-begotten," or ἴδιος υἱὸς, "the proper Son of God," Rom. viii. 32, or when Christ argues from his doing the works of God, that "God was his Father."

[11] Ver. 23. *And when many days were fulfilled.*] The history of St. Paul's preaching at Damascus, and going after to Jerusalem, is somewhat intricate, and interpreters differ much about it; some thinking that St. Paul preached at Damascus immediately after his conversion, and that the Jews then thought to kill him, and that then also he went thence to Jerusalem; others, that this only happened three years after his conversion, and that then only he went to Jerusalem: I shall therefore endeavour to give a brief account of this matter. And,

First, I grant that St. Paul preached at Damascus immediately after his conversion; this seems plain from the text, which says, "He was baptized, and receiving meat was strengthened, καὶ εὐθέως, and straightway he preached Jesus in the synagogues of Damascus" (ver. 18—20). And, secondly, from the amazement of the Jews, that he should do this who "came hither for this very purpose, to bind them that call upon this name."

Secondly, It seems as evident that this consultation to kill him could not be at his first conversion, but some years after; for he was let down the wall in a basket, and escaped their hands, and then went to Jerusalem, and was brought by Barnabas to the apostles (ver. 26, 27). Now he himself declares, that εὐθέως soon after his conversion, he went not

sayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way (*to Damascus*), and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians (*i. e. the Jews that used the Greek tongue*): but they (*also*) went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea (*Philippi*), and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, [12] and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ [13] And it came to pass, as Peter passed throughout all *quarters* (*of Judea, where disciples were*), he came down also to the saints which dwelt at Lydda (*a city of Palestine*).

33 And there he found a certain man named Æneas, which had kept his bed eight years, and (*who*) was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: (*I therefore say to thee, in his name,*) arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and (*in the plain of*) Saron (*extending from Cæsarea Palestine to Joppa*) saw him, and (*by this means*) turned to the Lord.

36 ¶ Now there was at Joppa (*a Phœnician city, lying upon the Mediterranean*) a certain disciple named [14] Tabitha, which by interpretation is called Dorcas (*a roe*): this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed (*in preparation for her interment*), they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him (Gr. *whom being come they brought*) into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas (*had*) made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her (*to them*) alive.

42 And it was known throughout all Joppa; and many (*upon that account also*) believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

---

up to Jerusalem "to those that were apostles before him, but went into Arabia, and returned again to Damascus, and after three years went up to Jerusalem, where he saw Peter and James," Gal. i. 16—19. The series of the history, therefore, seems to lie thus: (1.) St. Paul after his conversion instantly preaches in the synagogues of Damascus, that Jesus was the Son of God (ver. 20). (2.) That going thence into Arabia, betwixt two and three years after, he returns to Damascus (Gal. i. 17); and of this journey Luke, being not with him, gives no account. (3.) That in his return, being increased in wisdom and strength, he continues many days in Damascus, proving that Jesus was the Christ. (4.) That after three years, he, escaping from Damascus, comes to Jerusalem, and is by Barnabas brought to the apostles Peter and James, and continued there fifteen days (Gal. i. 18, 19). (5.) That there Christ appears to him in a vision; commanding him to "depart out of Jerusalem;" and he accordingly goes thence to Cæsarea Philippi in Cœlosyria, and to Tarsus in Cilicia (Acts ix. 30, Gal. i. 21). It being then so long before he came to Jerusalem, Barnabas might well know, either from the brethren of Damascus coming to Jerusalem, or from some journey he had taken thither, the certainty of his conversion to the Christian faith.

[12] Ver. 31. *And were edified.*] Of the import of the word *edification*, see note on Rom. xv. 2, it is added, "And walking in the fear of God, and in the comfort of the Holy Ghost, were multiplied;" their shining piety above others, and their great joy in the Holy Ghost, attracting others to the faith.

[13] Ver. 32, 33. *And it came to pass that Peter, passing διὰ πάντων, through all the* forementioned *places of Judea, Samaria, and Galilee, he came down also to the saints that dwelt at Lydda, a city in the tribe of Benjamin.*] He, being the chief apostle of the circumcision, visits the brethren in those parts that were circumcised: but that he went down to Antioch, and founded the church there, and sat bishop in it five or seven years, as Baronius fancies, is not only besides the text, which mentions nothing of St. Peter's going beyond the places here mentioned, but is plainly inconsistent with his imprisonment at Jerusalem (ch. xii.), and with his abode at Joppa, till he went to Cæsarea (ix. 43, xi. 5). Still more ridiculous are they who say, he went to visit all Christian churches every where; it being plain from the history of the Acts, that he abode at Joppa till he went to Cæsarea, and that from thence he returned to Jerusalem (Acts xi. 2). And there is as much reason to say, that Philip did so, because from Azotus, a city of the Philistines (1 Sam. v. 2), "he preached through all the cities till he came to Cæsarea" (viii. 43). That ever he was at Antioch, till Paul and Barnabas having founded a church there, he came and was sharply rebuked by St. Paul, for his dissimulation against his own knowledge and miraculous conviction, I find no reason to believe.

[14] Ver. 36. *Tabitha, which by interpretation is called Dorcas.*] i. e. "A roe," both in Greek and Hebrew, say the allegorists, from her quick sight into spiritual things, and her high contemplations, these roes feeding on the mountains; as if this name had been given her by way of prophecy. The reason why St. Luke gives this interpretation of her Syriac name seems rather to be this, that she being a Græcizing Jewess, was called by the first name by the Jews, and by the second among the Greeks.

CHAPTER X.

1 THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 (*He was*) A devout *man* and [1] one that feared (*the true*) God with all his house (*they being all pro-*

ANNOTATIONS ON CHAP. X.

[1] Ver. 2. Καὶ φοβούμενος τὸν Θεόν.] So we read, 2 Chron. v. 6, that king Solomon, "and all the congregation of Israel, were assembled καὶ οἱ φοβούμενοι, and the proselytes;" they being men, saith Solomon, who "know thy name, τοῦ φοβεῖσθαί σε, to fear thee," vi. 32. This was the title given to them

sclytes of the gate, one also) which gave much alms to the (*indigent*) people, and [2] prayed to God alway (*i. e. morning and evening daily, and at all the hours of prayer.*

3 [3] *And*) he saw in a vision evidently [4] about the ninth hour of the day (*the time of the evening sacrifice, when he was praying*, ver. 39) an angel of God coming in to him (*in the likeness of a man*, ver. 30), and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord (*thou wouldest say to me*)? And he said unto him, [5] Thy prayers and thine alms are come up for a memorial (*for good to thee*) before God.

5 And now send men to Joppa, and call for *one* Simon, [6] whose surname is Peter:

6 He lodgeth (*there*) with one Simon a tanner, whose house is by the sea side: he (*being come*) shall tell thee what thou oughtest to do (*that thou mayest be saved*, xi. 14).

7 And when the angel which spake unto Cornelius was departed, he called two of his houshold servants, and a devout soldier (*who was a proselyte, and one*) of them that waited on him continually;

8 And when he had declared all *these* things unto them (*which the angel had said to him*), he sent them to Joppa (*for Peter*).

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [7] Peter went up upon the housetop to pray (*towards the temple*) about the sixth hour (*being an hour of prayer*):

10 And he became very hungry, and would have eaten: but while they made ready (Gr. *were preparing something for him to eat*), he fell into a trance (*or ecstasy*),

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air (*clean and unclean beasts together*).

13 And there came a voice to him, (*saying,*) Rise, Peter; kill, and eat (*of them without distinction*).

---

who so far embraced the Jewish religion as to worship the God of Israel only, and were styled by them "proselytes of the gate," and "men fearing God." So Bemidvar Rabba on those words, "Blessed is the man ὁ φοβούμενος τὸν Κύριον, that feareth the Lord," Ps. cxii. 1, saith, "These are the proselytes, and therefore they are mentioned next to the men of Israel;" as when St. Paul saith, "Ye men of Israel, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, and ye that fear God," hearken, Acts xiii. 16. 26, where, saith Œcumenius, φοβουμένους τὸν Θεὸν προσηλύτους ἐκάλει, "he calls the proselytes, men that feared God:" and because these men had a court in the temple, where they came to worship the true God, and offer sacrifices to him; hence they were called σεβόμενοι, "the worshippers," as when it is said, "Many of the Jews καὶ τῶν σεβομένων προσηλύτων, and of the worshipping proselytes, followed Paul and Barnabas," Acts xiii. 43, and "there followed them a great multitude, τῶν σεβομένων Ἑλλήνων, of the worshipping Greeks," that is, "the proselytes," saith Œcumenius. And these being also called by them *chasidim*, are in the New Testament called εὐσεβεῖς καὶ εὐλαβεῖς, "pious and devout men," as here, ver. 1. 7. But notwithstanding all these titles, they counted them unclean as well as other gentiles, saying,* "A sojourning proselyte is as a gentile in all things;" and therefore they of the circumcision contend with Peter for going in to converse with them. Yet it is not unpleasant to observe, that though they held their persons thus unclean, they deemed the alms they gave to the Jews clean, saith Lightfoot; and because Cornelius was free in giving them to the Jews of Samaria, he was "a man of good repute among them all," ver. 22.

[2] *And prayed to God always.*] i. e. Daily and at all the hours of prayer (see the note on 1 Thess. v. 17). It also well deserves to be observed, that "he feared God with all his house;" this being still the commendation of pious men, that they made all their house religious: so Gen. xviii. 19, "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord:" and, Josh. xxiv. 15, "As for me and my house, we will serve the Lord:" and pious Christians made their whole families converts to the Christian faith: so we read of the nobleman at Capernaum, that "he himself believed, and all his house" (John iv. 53); of the jailor, that "he believed in God with all his house," and was baptized, "he, and all his straightway" (Acts xvi. 33, 34); and of Crispus, a chief ruler of the synagogue, that he "believed in the Lord with all his house" (xviii. 8). Hence they who had made their whole family Christians, are saluted by St. Paul thus, To such a one, "and the church in his house" (see note on 1 Cor. xvi. 19). And oh, that this was carefully observed and imitated by all that are called Christians!

[3] Ver. 3. *He saw in a vision, φανερῶς, openly.*] i. e. Waking, and with his bodily eyes; for there were also visions in a dream (Gen. xx. 3, xxviii. 12, Job iv. 13): so St. Paul saw, ἐν ἐκστάσει ὅραμα, "a vision in an ecstasy" (xi. 5), and when he was blind, "he saw in a vision Ananias" (ix. 12).

[4] *About the ninth hour.*] The time of the evening sacrifice; a very fit time to tell him, that his prayers and alms, which were spiritual sacrifices, were come up before God as an evening sacrifice: for at the same time, the angel was sent to tell Daniel that his prayer was heard (Dan. ix. 21).

[5] Ver. 4. *Thy prayers and thine alms are come up for a memorial,* &c.] The word μνημόσυνον, rendered "a memorial," is used both of the incense offered up with the sacrifice (Lev. ii. 2. 9), and of a part or handful of the *mincha* offered up to God (Lev. v. 12, Numb. v. 15. 18. 26); in which two places no incense was to be admitted, it being an offering for sin, or a memorial for iniquity; so that there, not the incense or perfume, but of the *mincha* or oblation put upon the altar, is called *ascharah*, "a memorial." Now seeing alms are the Christian sacrifices, and are called so by the apostle, Phil. iv. 18, and seeing our prayers are said to ascend as incense, and are so styled, Rev. v. 8, viii. 3, seeing they are our "sacrifice of praise," Heb. xiii. 15, and alms our "odour or sweet savour," Phil. iv. 18, the allusion here may very fitly relate to both.

[6] Ver. 5. *Whose surname is Peter.*] And so throughout this story: for Christ having said to him, "Thou art Peter," i. e. a rock, "and upon this rock will I build my church," i. e. lay the foundation of a church among the Jews, as he did by Peter (Acts ii. 47), and among the gentiles, as he doth here: therefore Cornelius is bid to send, not to Jerusalem to James or John, nor to Damascus for Paul, the apostle of the gentiles, but to Joppa for Simon, "whose surname is Peter," that from him he might hear those words "by which he and his house should be saved" (xi. 14).

[7] Ver. 9. *Peter went up unto the housetop to pray at the sixth hour.*] This being about noon, was, by the Jews, styled "the time of the *mincha gedola*," one of the three daily hours of prayer, which devout men used. So Daniel prayed "three times a day," vi. 10, "morning, evening, and at the *mincha*:" and David saith, Ps. lv. 17, "evening, and morning, and at noon, will I pray to thee;" "evening, and morning, and at *mincha*, three times of prayer:" so R. Saadias and R. Solomon. Note also, that though Peter had been so long a convert to Christianity, he keeps close to the customs of the Jews, not only as to their hours of prayer, but as to their manner of praying towards the temple, when they were out of Judea or Jerusalem, and so could not go up to the temple at the hour of prayer; for he goes up to the top or roof of the house, to pray towards Jerusalem, as Daniel did, vi. 10: Solomon, at the dedication of the temple, praying so oft, that God would hear the prayers the men of Israel should make towards that place (1 Kings viii. 29, 30. 35. 38. 44. 48). And when it is said of Hezekiah, 2 Kings xx. 2, Isa. xxxviii. 3, that he turned his face towards the wall, the Targum saith, this was the wall of the house of the sanctuary; and therefore, in all likelihood, St. Peter, being at Joppa, went up to the roof of the house to pray, for the same reason.

* Jerus. Jebamoth. f. 8, col. 4.

14 But Peter said, (*I can*) not (*do*) so, Lord; for (*out of regard to the law*) I have never eaten any thing that is (*in it styled*) common or unclean.

15 And the voice *spake* unto him again the second time (*saying*), What (*that*) God (*who instituted the law of Moses, by this declaration of his will*) [8] hath cleansed, *that* call not thou (*any longer*) common.

16 (*And*) [9]This was done thrice (*for the certainty of the thing*): and (*then*) the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing (*of the unlawfulness of conversing with them*): for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come (*to me*)?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and (*is*) of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee (*to come*) into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa (*six in number, being Jews*) accompanied him (*the providence of God so ordering it, that they might be witnesses of what was said and done*).

24 And the morrow after they entered in Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends (Gr. *and Cornelius calling together his kinsmen and near friends, to hear what Peter should say to them concerning the way of salvation*, xi. 14, *was expecting them*).

25 And as Peter was coming in, [10] Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man (*and so cannot receive such worship*).

27 And as he talked with him, he went in, and found many that were come together (*to hear his words*).

28 And he said unto them, Ye know how that (*according to the traditions of the Jews*) it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation (*as being by them accounted*

---

[8] Ver. 15. *What God hath cleansed, call not thou common, μὴ σὺ κοίνου, do not thou pollute.*] For explication of all that in this chapter is mentioned, with relation to this matter, let it be noted:

First, That it was the priest's office in case of leprosy, and other matters of like nature, to pronounce the thing or person under examination clean or unclean, and though this was done only by a declarative sentence, yet it is expressed effectively; for in the Hebrew the words are וטהרו וטמאו, and in the Greek, *καὶ καθαριεῖ αὐτὸν, καὶ μιανεῖ αὐτὸν*, "the priest shall cleanse, the priest shall pollute him:" so Lev. xiii. 6. 8. 11. 13. 17. 20, and so on. Accordingly, the voice here says, "What God hath cleansed (i. e. by this vision and command declared to be clean) that do not thou pollute (i. e. pronounce not thou unclean)." Note,

Secondly, That the two great things which made the partition wall betwixt Jew and gentile, were the rite of circumcision, and the distinction between clean and unclean meats; of these two, circumcision was common to them from the beginning with the Ishmaelites, and afterward with many other nations; but the abstaining from all meats, forbidden by the law of Moses as unclean, was peculiar to the Jews, and distinguished them from all the nations of the world; and that this was the true scope of these laws, even to separate them from all other nations, by a diet peculiar to themselves, which might keep them from familiar converse with the gentiles, and so from learning their idolatrous customs, God himself declareth, saying, Lev. xx. 23—25, "I am the Lord your God which have separated you from other people; ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean; and you shall not make yourselves abominable by beast, or by fowl, or by any manner of creeping thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy to me, for I the Lord am holy, and have severed you from other people, that ye should be mine." Hence it must follow, that though the Egyptians, the Syrians, and other nations, might abstain from some of these beasts as unclean, yet not any of them observed the distinction of meats prescribed by Moses, for then could God not, by it, have separated them from all other nations to himself. And suitable to this is the account which Eleazar the high priest gives of these laws in Aristeas,* that God, *πάντοθεν ἡμᾶς περιέφραξεν ἀγνείαις, καὶ διὰ βρωτῶν καὶ ποτῶν, ὅπως ἐν μηδενὶ συναλισγουμένοι μηδ' ὁμιλοῦντες φαύλοις διὰ τροφὰς λαμβάνωμεν*, "had hedged them in with these purifications, as to meats and drinks, that, not eating or conversing with evil men, they might not be defiled." Or as Eusebius* hath it from the same author, *ὅπως μηδενὶ τῶν ἄλλων ἐθνῶν ἐπιμισγώμεθα κατὰ μηδέν*, "that they might in nothing be mixed with other nations, but be kept pure both as to soul and body."

And, Lastly, Being thus separated by this precept from all familiar converse with other nations, hence they came to look on them who did not use this abstinence as unclean; because they freely did eat of those things which the law made unclean to them; and to say that the unclean beasts did signify the people of the world (so R. Menahem on Lev. xi.). Now hence we learn,

First, Why in this vision there is a representation of all manner of beasts, fowls, and creeping things; viz. because all these are mentioned Lev. xx. 24, as things, by abstaining from some of which as unclean, God had separated them from other nations to himself.

Secondly, We see the reason why the men of the circumcision object to Peter these two things, viz. that he "went in to the uncircumcised, and did eat with them" (xi. 3); to wit, because it was chiefly by these two things they were separated from other nations.

Thirdly, We learn why Peter saith (ver. 28) that God had by this vision shown that he should "call no man common or unclean," viz. because he, by this declaration and command, had taken away that distinction which hindered their converse with other nations: and,

Fourthly, We see how necessary and expedient it was, that this liberty of eating meats indifferently should be so fully declared from heaven to the Jews; because it being by God declared a law given for this very purpose, that they might be severed to himself from other nations, they durst not do any thing, without a revelation, which seemed to violate it; and without breaking through the traditions they had received about it, they could not have executed their commission to teach, or "make disciples in all nations." Hence Peter is bid to go to them, *μηδὲν διακρινόμενος*, "putting no difference" betwixt them and the Jews, as that phrase often signifies (see Acts xv. 9, and the note on Rom. xiv. 23).

[9] Ver. 16. *This was done thrice.*] As Pharaoh's dream was doubled, for the certainty of the thing, Gen. xli. 32.

[10] Ver. 25, 26. *Cornelius fell down at his feet and worshipped him. But Peter said, Stand up; I myself also am a man.*] If the worship intended and given to him by Cornelius was religious worship, Peter declares such worship was not to be given to a mere man; if it was only civil worship,

---

* Apud Joseph. p. 17.

* Præp. Evang. lib. viii. cap. 9, p. 371.

unclean); but God hath shewed me (*by a vision*) that I should not (*from henceforth*) call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, [11] Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, (*an angel in the shape of*) a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee (ver. 6).

33 Immediately therefore I sent to thee; and thou hast done well that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God (*to say to us*).

34 ¶ Then Peter opened *his* mouth, and said, Of a truth [12] I perceive that God is no respecter of persons (*i. e. he accepts no man merely because he is of such a nation, or descended from such ancestors*):

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 (*Ye know*) [13] The word which *God* sent unto the children of Israel, preaching peace (*and reconciliation to himself*) by Jesus Christ: (he is Lord of all:) (*God having exalted him to be a Prince and a Saviour, to give repentance and remission of sins*, v. 21:)

37 That word, *I say* ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth (*i. e. Jesus of Nazareth ye know, and how God anointed him*) with the Holy Ghost and with power: who (*thereupon*) went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And ye are witnesses of the things which he did both in the land of the Jews, and in Jerusalem; whom (*yet*) they (*of the Jews*) slew and hanged on a tree:

40 (*We also testify, that*) Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto (*us his*) witnesses chosen before of God (*to testify this to the world*), *even* to us (*I say*), [14] who did eat and drink with him after he rose from the dead.

---

he, who thought it not fit to receive that, would much less have received religious worship.

[11] Ver. 30. *Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων*, *Four days ago I was fasting until this hour.*] The Greek, say some critics, is to be rendered thus, "From the fourth day to this hour I was, or have been, fasting;" so that Cornelius, according to this import of them, must have been fasting four days together; but this cannot be the true sense of the words of Cornelius; for "this hour" is the hour of his speaking to St. Peter, and the same day he saw his vision, which yet he saw not when St. Peter was come to him, but four days before; the meaning therefore is, that "four days since he was fasting till the same hour of the day in which he spake thus to St. Peter: *ἀφ' ἡμέρων ἀρχαίων*, is "a long time ago," Acts xv. 7, *ἀπὸ πέρυσι*, "a year ago," 2 Cor. viii. 10, ix. 2, and therefore Budæus, having said that *ἀπὸ* is often put for *μετὰ*, saith, these words are to be rendered, Quarto abhinc die; and Grotius renders them thus, Die ante hoc tempus quartâ jejunaveram; both justifying our translation.

[12] Ver. 34. *I perceive God is no respecter of persons*, &c.] I shall show, in the note on James ii. 1, that respect of persons in matters judicial is shown, when men judge others not according to the merits of the cause, but according to outward respects, which relate nothing to it, as the greatness, richness, meanness, and poverty of the person, relation, friendship, or affection; and so in spirituals, to accept persons is to respect them and their services, not on the account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable in the sight of God, but on the account of the nation to which they belong, or the ancestors from which they were descended. Thus, because God had chosen the Jews to be his people, by reason of the piety of their forefathers, and to perform his promise made to them, the Jews imagined that God would accept them and their services on that account, that they were of the Jewish nation, and of the seed of Abraham according to the flesh, and that he would not accept the persons or regard the services of the gentiles, for want of these things; but these false conceptions Paul, in his epistle to the Romans, and Peter, here refute: showing (1.) that men, not only of the Jewish, but of any other nation, may be acceptable to God, there being "one God, who is rich (in goodness) to all that call upon him," whether Jew or gentile (Rom. x. 12), he being "the God not of Jews only, but also of the gentiles," and so as ready to justify them through faith, as to justify the Jews (Rom. iii. 29, 30). (2.) That God accepts such men, not on the account of their descent or circumcision, but because they "fear God and work righteousness:" thus Cornelius, being one that feared God, and gave much alms (ver. 2, 3), his "prayers and alms came before God for a memorial" for good to him; whence it is evident, that some of other nations, owning the true God, not only might, but actually did, "fear God and work righteousness," and otherwise they very ill deserved the title given to the proselytes of the gate (see the note on ver. 2); nor could Peter perceive that God was no respecter of persons on the account of a thing which never did nor could happen; or Paul say, "Glory, honour, and peace, shall be to every one that doeth good, to the Jew first, and also to the gentile: for there is no respect of persons with God" (Rom. ii. 10, 11). How far such persons may be accepted with God, and on what account, see my conjecture on Rom. ii. 14.

[13] Ver. 36. *The word which God sent to the children of Israel*, &c.] The apostle's discourse from this to the forty-third verse seems to be to this effect, viz. (1.) That there was an offer made by the gospel of peace, i. e. of reconciliation and salvation by Jesus Christ, the author of that gospel, ver. 36, 37. (2.) That he was able to make good that promise, as being Lord of all things. (3.) That he who preached this doctrine was a true prophet, he being anointed with the Holy Ghost for that office, and confirming what he said by powerful miracles, ver. 38. (4.) That this doctrine, and these miracles, could not be reasonably questioned, they who were with him from the beginning being witnesses of what he said and did, ver. 39. And (5.) whereas it might be objected, that he was dead, and so could not be able to confer these blessings on them who believed in him, it is added, ver. 40, that him God raised up the third day according to his own prediction, and that of this resurrection they were all eye-witnesses, sufficiently instructed to give in their testimony concerning it by his frequent appearances to, and familiar converse with, them, ver. 41. (6.) That after his resurrection they had received a commission from God to testify that he was "appointed to be Judge of the quick and dead," and so to give that peace and salvation he had promised in his gospel to his faithful servants, ver. 42. And, lastly, that to all this all the prophets had given in their suffrages, by declaring that "through his name all that believed in him should receive remission of sins," ver. 43. Note also, that it is not to be wondered that Peter should say to Cornelius and his kinsmen, who were already proselytes of the gate, and lived at Cæsarea, the seat of the governor of Judea, where the Jews dwelt, and whither they continually resorted, and where Philip had already preached the gospel (Acts viii. 40), "Ye know this word," he meaning not that they were persuaded of the truth of it, but only that they had heard the fame, and were acquainted with the report.

[14] Ver. 41. *Who did eat and drink with him.*] That in their presence he did eat part of a fish and of a honeycomb

42 And he commanded us to preach unto the people, and to testify that it is he which was (*is*) ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through (*faith in*) his name, whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word (*as on the apostles at the beginning*, xi. 15).

45 And they of the circumcision which believed (*conceiving God had no such regard to the gentiles*) were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 [15] Can any man forbid water, that these should not be baptized (*i. e. Can he gainsay the baptizing of them with water*), which have received the (*baptism of the*) Holy Ghost as well as we?

48 And he [16] commanded them to be baptized [17] in the name of the Lord (*Jesus*). Then prayed they him to tarry certain days.

---

they had then with them, we read expressly, Luke xxiv. 41—43, that they did eat of the bread and fish he had provided for them, may be collected from his invitation to them to "come and dine," John xxi. 12, which doubtless they refused not; and since we may reasonably suppose they did not dine without drinking, we must have reason to believe "they did eat and drink with him."

[15] Ver. 47. *Can any man forbid water, that these should not be baptized?*] These words contain a plain and a convincing demonstration of the falsehood of the quakers' doctrine, that water-baptism is unnecessary to them who have received the inward baptism of the Spirit; since the apostle here not only declares that water-baptism ought therefore to be administered to those persons, because they had already been baptized with the Holy Ghost, but also commands them to be baptized upon that account.

[16] Ver. 48. *And he commanded them to be baptized.*] Whom did he command to do this? the gentiles? It seemeth at first sight absurd, that they who were not yet baptized should baptize others: or was it the Jews that came then with him? they seem only to be lay-brethren, who only were permitted to baptize in case of necessity; it seemeth therefore reasonable to say, that he commanded water to be brought for their baptism, and then performed himself the office, or left it to be done by gifted persons.

[17] *In the name of the Lord Jesus.*] Here the note of Grotius is this, that in the name of Christ, the anointed, is understood he that anointed him, and the Spirit by whom he was anointed; but here the Spirit had fallen upon them already, and so they who thus felt his influence enabling them to speak with tongues must believe in him already, and being proselytes of the gate, they believed already in God the Father, and came to hear what he should say to them; it was therefore only necessary that, by receiving Christian baptism, they should profess their faith in the Lord Jesus.

CHAPTER XI.

1 [1] And (δὲ, *then*) the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [2] they that were of the circumcision (*being still zealous for the law of Moses, and the traditions of the elders*) contended with him,

3 Saying, Thou (*violating the tradition of our fathers*) wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them (Gr. ἀρξάμενος ἐξετίθετο αὐτοῖς καθεξῆς, *beginning, expounded to them the matter orderly*), saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, (*viz.*) A certain vessel descend (Gr. *descending*), as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered (Gr. εἰς ἣν ἀτενίσας κατενόουν, *attending to which, I observed*), and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat (*freely of them, to satisfy thy hunger*, x. 10).

8 But I said, (*I can*) not (*do*) so, Lord: for (*being a strict observer of the law of Moses*) nothing common or unclean hath at any time entered into my mouth.

9 But the voice (*of the Lord*) answered me again (Gr. *the second time*) from heaven, (*saying,*) What (*that*) God (*who instituted the law of Moses, by this declaration of his will*) hath cleansed, *that* call not thou (*any longer*) common.

10 And this was done three times (*for the certainty of the thing*): and (*then*) all (*the things I had seen*) were drawn up again into heaven.

11 And, behold, immediately (*after this vision*) there were three men already come unto the house where I was, (*they being*) sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting (*to converse with them though they were gentiles, or putting no difference betwixt them and Jews, as betwixt persons clean and unclean*). Moreover these six brethren (*here present, as witnesses of the truth of what I say,*) accompanied me, and we entered into the man's house (*who sent for me*):

13 And he shewed us how he had seen an angel in his house, which stood (*by him*), and said unto him, Send men to Joppa, and (*by them*) call for Simon, whose surname is Peter;

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. *When the apostles and brethren had heard that the gentiles had received the word of God.*] This they then only heard, because it was then only done, they who before preached the word doing it only to the Jews, ver. 19.

[2] Ver. 2. Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, *They of the circumcision contended with him.*] I see no reason here to except any of the believing Jews (unless perhaps the apostles) from this contention, they being "all zealous of the law" and of their customs, and not enduring to hear that any Jew should act contrary to them (Acts xxi. 20, 21); and Peter himself being of that mind till he had received this vision, and laying it down as a known rule (Acts x. 28), that "it was unlawful for a Jew to converse with an alien," and even after this vision, withdrawing himself from the believing gentiles for fear of the Jews, which came from Jerusalem (Gal. ii. 12), and they of the dispersion preaching to the Jews only. Note also hence, that the believers knew nothing of the supremacy, and much less of the infallibility of St. Peter; for otherwise they would not have dared thus to rise up against their supreme governor, much less would they have condemned the actions of their infallible teacher.

14 [3] Who shall tell thee words, whereby thou and all thy house (*believing them*) shall be saved.

15 And as I began to speak (*and had not long continued my discourse*), [4] the Holy Ghost fell on them, as (*he had done*) on us at the beginning (Acts ii. *enabling them to speak with tongues, and to prophesy*, x. 44—16).

16 Then remembered I the word of the Lord (*Jesus*), how that he said (*to us*, Acts i. 5), John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them (*though gentiles and uncircumcised*) the like gift as *he did* (*he had given*) unto us (*circumcised Jews*), who believed on the Lord Jesus Christ; what was I, that I could withstand God? (Gr. *how was I able to hinder God; viz. by refusing to receive them into the church by baptism*, x. 47, *whom he had already baptized with the Holy Ghost?*

18 *And*) When they heard these things, they held their peace (*being satisfied with this account of St. Peter's actions*), and (*they*) glorified God (*for his goodness to the gentiles*), saying, Then (Gr. ἄρα γε, *surely*) hath [5] God also to the Gentiles granted repentance unto life.

---

[3] Ver. 14. *Who shall speak to thee words, by which thou and all thy house shall be saved.*] God, saith Grotius, after he had sent Christ, would admit of no other way of obtaining the salvation promised in the gospel, but by the knowledge of him, which is certainly true of all who were capable of coming to the knowledge of him: how far he might accept of others, see my conjecture, note on Rom. ii. 14.

[4] Ver. 15. *The Holy Ghost fell upon them, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἀρχῇ, as upon us at the beginning.*] They therefore having received the like gifts, which were the fruits of faith, must be looked on as brethren and disciples of the Lord, and so must be admitted into his church by that baptism which Christ instituted to be administered to all his disciples; being united by his Spirit to Christ their head, they must be owned as his members; God having owned them, by imparting to them these spiritual gifts, they must be owned by us, and he having purified their hearts by faith (xv. 9), they must no longer be looked on by us as unclean.

[5] Ver. 18. *Then hath God granted to the gentiles repentance unto life.*] The Jews had the highest thoughts of themselves, as if all God's blessings were designed for them only, and the meanest and even vilest thoughts of all other nations, as if God counted them only "as spittle." "Thou madest the world for our sakes," saith the book of Esdras; "as for the other people, thou hast said, They are nothing, but like to spittle, and they have ever been reputed as nothing," 2 Esd. vi. 55—57. They imagined that the Messiah was to make them a glorious people, and to save them, but to destroy or to enslave all other nations to them; and that God would save all of them as being "children of Abraham," but that all the rest of the world were "fuel for hell-fire;" and this made them so to contemn them, and never think of their being saved any other way than by being proselytes to their law. Hence, in the former chapter, they so much admire that the Holy Ghost should fall on them, ver. 45, and here speak of it as a thing beyond their imagination that God should "grant repentance unto life" to them: hence do the unbelieving Jews forbid the apostles "to speak to the gentiles that they might be saved," 2 Thess. ii. 16, and cry out against St. Paul as one not fit to live, because he said Christ would send him to the gentiles, Acts xxii. 21, 22.

Τοῖς ἔθνεσιν ὁ Θεὸς μετάνοιαν ἔδωκεν, *Then hath God given to the gentiles repentance.*] From these words and from Eph. ii. 8, "Faith is the gift of God," and from God's promise to the Jews, "I will give them a heart to know me," Jer. xxiv. 7, "I will give them a new heart," Ezek. xi. 19, xxxvi. 26, some argue thus—What God gives, we only receive from him, and so are only passive in it; but God gives faith, repentance, and a new heart; therefore we neither do, nor can do, any thing towards the obtaining of them.

In answer, therefore, to these and all other passages of a like nature dispersed through the scriptures, I shall show, first, that they must be consistent with God's commands and exhortations directed to us to perform our duty, with his promises and motives to excite us to the performance of it, and with his threats denounced against those who do neglect it; and so must be so far from excluding, that they do rather presuppose our industry; as will be evident,

First, Because he promises those very blessings he is said to give, to their industry and diligence who receive them, v. g. "The Lord giveth wisdom" (Eccles. ii. 16), but then he gives it only on this condition, that we ask it in faith (James i. 4), that we "apply our hearts to seek" it (Eccles. vii. 25), so that to argue as these men do in this case is plainly to contradict the mind of the Holy Ghost, who, for this very reason, that God is the giver of it, requires us "to incline our ears to wisdom, and to apply our hearts to understanding; to cry after knowledge, and lift up our voice for understanding; to seek for her as for silver, and to search for her as for hid treasure;" suspending our enjoyment of her upon all this diligence, by saying, "Then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom" (Prov. ii. 2—6). Again, "Faith cometh by hearing of the word of God" (Rom. x. 17); this is the ordinary instrument which works repentance and conversion in us; but that it may have this good effect, we must hear it with good attention, and improve the knowledge received from it, for "to him that (thus) hath shall more be given" (Mark iv. 24, 25); we must "receive it into a good and honest heart," and treasure it up there (Luke viii. 15): for to them only "it is given to know the mysteries" of Christ's kingdom, who thus improve the knowledge and talents which they have received (Matt. xiii. 11, 12, xxv. 20).

Secondly, When there is a want of these such-like dispositions, or some evil dispositions which prejudice us against, or indispose us for, the performance of those duties, then it is said that these things are not given: so Matt. xiii. 12, "To them it is not given: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them:" so Deut. xxix. 3, 4, "Ye have seen the temptations, signs, and miracles, which God wrought for you; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day;" which must not be imputed to any want of power in these things to move them, much less to a want of the divine grace to work upon their hearts by them, for then they could not be blamed for not having such a heart; but it was wholly to be ascribed to their own negligence and perverseness, which rendered them indisposed to receive this gift: as will be farther evident, first, from God's vehement desire that such good things might have been given them, which through their own defect in the performance of their duty were not given them; as, v. g. "a heart" to fear God: so Deut. v. 29, "Oh, that there were such a heart in them, that they would fear me, and keep all my commandments always!" which is an expression of a most earnest desire that it might be so, and therefore an assurance that there was nothing wanting on God's part that was requisite to the obtaining such a heart. Secondly, from his frequent commands requiring men to believe, repent, and turn to him, and to give their hearts to seek him: so 1 Chron. xxii. 19, "And now ἔτι, give your hearts and your souls to seek the Lord:" for seeing God neither commands what is impossible for us to do, nor what he himself will do without us, these commands must relate to something which is in our power, because it is our duty to perform it: and, thirdly, from the commendations which the scriptures give to them who believed, repented, and turned to the Lord; and the reprehensions they give, the punishments they threaten, to them who neglect to do so: for seeing no man can receive a reward for what he had no hand in doing, or blame and punishment for not performing what he could not be capable of doing, these praises and reprehensions show that these things might and ought to have been done by us.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, [6] preaching the word to none but unto the Jews only.

20 And some of them were (*by birth*) men of Cyprus and Cyrene, which, when they were come to Antioch, [7] spake unto the Grecians (Gr. πρὸς τοὺς Ἑλληνιστὰς, *to the Jews using the Greek language*, see note on vi. 1), preaching the Lord Jesus.

21 And (*they being men enabled and authorized for this work by the Holy Ghost's descent upon them for this end*, Acts ii. 9, 10) the hand (*or power*) of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas (*a Cyprian*), that he should go (διελθεῖν, *to go through those places*) as far as (*even to*) Antioch.

23 Who, when he came, and had seen (Gr. *coming, and seeing*) the grace of God (*i. e. the prevalency of the gospel among them*), was glad, and exhorted them all, that with (*full*) purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the (*gifts of the*) Holy Ghost and of faith: and (*by this means*) much people were added unto the Lord (*i. e. believed in the Lord Jesus*).

25 Then departed Barnabas (*from Antioch*) to Tarsus, for to seek Saul: (*perhaps that he being an apostle might lay his hands on some of them, that they might receive the Holy Ghost*, Acts viii. 17:)

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year

---

Having premised this, I proceed,

Secondly, To show what are the various imports of this phrase in scripture, or how and why God may be said to give what, by our industry or our co-operation with his grace and blessing upon our endeavours, we enjoy.

First, then, When the thing said to be given is morally evil; that God, who can neither himself do, nor incline others to do, evil, can be said to give it, only because he gives those faculties by which men are enabled to do it, and suffers them, without restraint, to follow the inclinations of their own wicked hearts: so ἔδωκε Κύριος, "God gave a lying spirit in the mouth of Ahab's prophets," 1 Kings xxii. 23: so ἐδόθη τῷ θηρίῳ, "It was given to the beast to speak great things and blasphemies," Rev. xiii. 15; and, ver. 7, ἐδόθη, "It was given to him to make war with the saints, and overcome them;" and that in this sense God is said to give the heathens up "to a reprobate mind, to the lustings of their hearts, and to dishonourable affections," see the note on Rom. i. 28; that thus only he gave to the Jews "a spirit of slumber," see the note on Rom. xi. 8. Secondly, Sometimes *to give* doth only signify to pronounce, teach, and prescribe; as when God saith, "Thou shalt put the blessing on mount Gerizim," Deut. xi. 29, i. e. thou shalt pronounce it thence: thus is God said to give to the Jews his sabbaths, viz. by commanding the observation of them, Exod. xvi. 29, and to give them those laws and commandments he prescribed and taught them by his servant Moses; and in this sense he is said to give wisdom, because "out of his mouth proceedeth understanding," Prov. ii. 6, and so he saith, "Give to the wise," i. e. instruction, "and he will still be wiser," Prov. ix. 9. And in this sense also may he be said to give both faith and repentance; because he hath so frequently prescribed them, and taught us the advantages we shall reap by them, the means to produce them, the inducements to perform them, and the evils we shall suffer from the want of them.

Thirdly, I lay this down as a most certain rule, That where God is said to give us any thing which it is our duty to obtain, the exercise of that faculty is still supposed which he hath given us already; and God is only said to give it by giving us those faculties by which we are enabled to obtain it, and the means and motives which are sufficient to excite those faculties to the performance of their proper actions; I say, the exercise of these faculties is always presupposed; and when God is said to give what we are to get, and what it is our duty and will be our advantage to perform, the meaning only is, he puts it into our power, by the exercise of those faculties which he hath given us, by attendance to the motives which he affords to excite us thus to exercise them, and by the assistance he is ready still to give us upon our willingness to do what he requires, to obtain those things. And,

First, Thus it is always with respect to natural gifts; for thus God giveth riches (Eccles. v. 19, vi. 2), because "he giveth power to get wealth" (Deut. viii. 18), but yet it is "the diligent hand," and the blessing of God upon our labours, that "maketh rich" (Prov. x. 4. 22); "he giveth us our daily bread," yea, "he giveth food to all flesh" (Ps. cxxxvi. 25), and yet we must eat it "in the sweat of our brows," and procure it with the labour of our hands (Gen. iii. 19); "he giveth all things to all men" (Acts xvii. 25), "and to the beasts their food" (Ps. cxlvii. 19), but then they must employ those faculties which God hath given them to get it: wherefore to argue thus—God giveth faith and repentance, and therefore we do nothing to obtain them, is as if I should say, God giveth us our daily bread, therefore we must not labour for it; God giveth food to all flesh, therefore they are not to seek after it.

Secondly, Thus it is also with respect to spirituals; thus "God giveth wisdom," but it is to them who incline their ears to the instructions he hath given them to make them wise, and who apply their hearts to understanding: thus the Jews argue that God had given repentance to the gentiles: because he had commissionated Peter to preach to them peace through Jesus Christ, and remission of sins, and they upon his preaching had believed in Christ, and received the Holy Ghost: so also, though faith be an assent to a divine revelation, and faith in Christ an assent to the revelation made in scripture concerning him, and so must be an act of the understanding, requiring only the evidence of the truth of that revelation to produce it; yet is it said to be "the gift of God," because the objects of that faith are only made known to us by divine revelation; the motives to embrace it are all contained in the same revelation, and both are confirmed and made credible to us by the testimony which God hath given to them, and so God hath done all that is requisite on his part to produce this faith in us.

[6] Ver. 19. *Preaching the word to none but the Jews only.*] As thinking it unlawful to converse with men of other nations, and not believing that God would give repentance to the gentiles. Woltzogenius here notes, that these men preached without any mission; and hence concludes, that an ordinary mission is not required to authorize men to preach the gospel. But this is said without just ground; for these men seem to be of the number of those on whom the Holy Ghost fell on the day of pentecost, among whom were those of Cyrene. Moreover, "the power of the Lord was with them," to confirm their doctrine by miracles, ver. 21. He then that will plead a commission from God to preach the gospel without an ordinary mission, must show the like extraordinary gifts or miraculous assistances; God never sending any person to do his work without some testimony from himself, or from persons commissionated by him.

[7] Ver. 20. *And they spake* πρὸς τοὺς Ἑλληνιστὰς, *to the Hellenists.*] Grotius here saith, certò legendum, πρὸς τοὺς Ἕλληνας, we must certainly read, "to the Greeks," because the Syriac, Arabic, and Latin so read; whereas, that is no ground at all; for so they all read, vi. 1, where Grotius himself acknowledges, the Jews are to be understood by the Hellenists: he adds, that the Alexandrian MS. so reads, but so it doth in opposition to all other MSS. Chrysostom here saith, that "they spake Greek, Ἑβραῖοι ὄντες, being Hebrews." Œcumenius saith, he styles them Hellenists, "not as being addicted to the worship of the Greeks, but as Ἑλληνιστὶ φθεγγόμενοι, speaking the Greek language;" and it seems necessary to understand the Jews using the Greek tongue, and reading the scriptures in that tongue in their synagogues, as Buxtorf says they did: (1.) because these persons preached to the Jews only (ver. 19). And (2.)

they assembled themselves with (*or in*) the church, and taught much people. And the (*-y who formerly were called*) disciples [8] were called Christians first in Antioch.

27 ¶ And in these days came prophets (*i. e. men who had the gift of foretelling things to come*) from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by (*the afflatus of*) the spirit that there should be great dearth [9] throughout all the world (*i. e. the Roman empire*): which came to pass in the days of Claudius Cæsar.

29 Then the disciples (*of Antioch and the places adjacent*), every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and [10] sent it to the elders (*of the Jews*) by the hands of Barnabas and Saul.

because they of the church of Jerusalem send to them Barnabas, whom they would scarce send to the uncircumcised.

[8] Ver. 26. *And the disciples were called Christians first at Antioch.*] Before they were called "disciples," as here, "believers," Acts v. 14, men "of the church," Acts xii. 1, men "of the way," see note on Acts ix. 2, "the saints," Acts ix. 13, "those that called on the name" of Christ, ver. 14, and by their enemies, Nazarenes and Galileans; but now, by the conversion of Cornelius, and his kinsmen, and his family, the believing Jews and gentiles being made one church, that the name of Jew and heathen might no more continue the distance that was betwixt them, this new name was given to them both; as some conceive, according to the prophecy mentioned Isa. lxv. 15, a name embraced by all Christians as most expressive of their relation to their master Christ, and which they gloried in, and owned before the face of their enemies (Tertull. Apol. cap. 3. 5, Euseb. Hist. Eccles. lib. v. cap. 1). But that Evodius should be then bishop of Antioch, and give this name first to the Christians, and St. Luke should say nothing either of his doing this, or ever mention his being there, it is not easy to believe.

[9] Ver. 28. Ἐφ' ὅλην τὴν οἰκουμένην, *Through the whole world.*] That οἰκουμένη signifies the Roman empire, see the note on Luke ii. 1. Accordingly, Eusebius* saith of this famine, that it oppressed almost the whole empire; and that it was recorded by historians, "most averse to our religion;" viz. by Suetonius† in the life of Claudius, who saith, it happened, ob assiduas sterilitates, "through a long barrenness;" Josephus‡ saith, that it raged so much in Judea, πολλῶν ὑπὸ ἐνδείας ἀναλωμάτων φθειρομένων, "that many perished for want of victuals:" and Dion Cassius,§ that it was λιμὸς ἰσχυρός, "a very great famine;" and happened when Claudius and Caius Largus were consuls, that is, in the second year of Claudius, though it seems rather to have been that which happened, as Eusebius in his Chronicon, and Orosius, lib. vii. 6, place it, in the fourth year of Claudius.

[10] Ver. 30. *And sent it* πρὸς τοὺς πρεσβυτέρους, *to the elders.*] It is doubtless the duty of all Christians to be ready to relieve their Christian brethren in other nations according to their abilities, as Paul shows, 2 Cor. viii. 9, and those especially from whom they have received spiritual things (Rom. xv. 27). But here it is farther to be noted, that it was the constant custom of the Jews in their dispersions, to send money into the land of Canaan for the sustaining of the poor there, as Campegius Vitringa* proves. St. Paul was therefore careful, that the unbelieving Jews should not outdo the Christians in those offices of charity towards their brethren in Judea: and therefore, as he carries here the charity of the Christians of Antioch, and the parts adjacent, to the distressed brethren in Judea, so doth he show himself always ready to advance this work (Gal. ii. 10), to plead for and to promote it, as he did in the churches of Macedonia and Achaia.

But whereas some contend, the elders mentioned here were the bishops of Judea; it is not certain that they were Christians, or any other than the elders of the Jewish synagogues, or the πρῶτοι τῶν Ἱεροσολυμιτῶν, "chief men of Jerusalem;" to whom, saith Josephus,† king Izates sent his charity at the same time; and if they were Christians, they might still be the elders of their synagogues, the Christians then retaining the Jewish rites.

* H. Eccles. lib. ii. cap. 8.
† Cap. 18.
‡ Antiq. lib. xx. cap. p. 686, D.
§ Hist. lib. lx. p. 146.

* De Syn. Vet. lib. iii. par. i. cap. 13, p. 808. 811.
† Antiq. lib. xx. cap. 2, p. 686.

CHAPTER XII.

1 Now about that time (*that Agabus foretold of the famine*, xi. 28,) Herod (*Agrippa*) the king [1] stretched forth *his* hands to vex certain of the church (Gr. *caught hold of certain of the church to afflict them*).

2 And [2] he killed James the brother of John (*who by this title was distinguished from James the son of Alpheus, bishop of Jerusalem,*) with the sword.

3 And because he saw it pleased the Jews (*to see the Christians thus afflicted and cut off*), he proceeded further to take (*into custody*) Peter also. (*And when this was done,*) (then were the days of unleavened bread) (*the paschal festival*).

4 And when (*therefore*) he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers (*i. e. sixteen soldiers*) to keep him (*four at a time*); intending [3] after Easter (*or when that festival was over, in which it was customary to release a prisoner to them,* Matt. xxvii. 15,) to bring him forth to the people (*to be slain before them*).

5 Peter therefore was kept in prison (*for this end*): but [4] prayer was made without ceasing of the church unto God for (*deliverance of*) him.

6 And when Herod would have brought (*was about to bring*) him forth, the same night (*that he had determined to do this on the morrow*, ver. 9,) Peter was sleeping between two soldiers, (*being*) bound (*to them*)

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. Ἐπέβαλεν Ἡρῴδης τὰς χεῖρας, *Herod laid hands upon.*] Ἐπιβάλλειν χεῖρας being never used intransitively, but always with the dative case, or an accusative with the preposition ἐπί, cannot here be rendered, he *attempted* or *resolved*, but the whole sentence filled up seems to be this, ἔβαλε χεῖρας ἐπί τινας τῶν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτούς, "He laid hold of some of the church to afflict them:" the preposition being often included in the verb, and being to be taken or repeated from it to complete the sense.

[2] Ver. 2. Ἀνεῖλε δὲ Ἰάκωβον, *He killed James with the sword.*] Thus was the prediction of our Lord fulfilled, that James should "drink of his cup" (Matt. xx. 23). But then he being cut off, A. D. 43, the story of his being long in Spain must be an idle fable of the monks, like to that of their placing vincula Sancti Petri upon the first of August, when we learn from ver. 3, that he was put into those chains at the paschal feast, and delivered from them at the close of it (ver. 7), that is, above four months before.

[3] Ver. 4. Μετὰ τὸ πάσχα, *After the passover.*] He being reserved till then, either in honour of the feast, or that the Christians, who, though they were hated by the rulers of the Jews, were yet in favour with the people (ii. 47), might not prevail with others to beg his life, according to the custom of that feast (Matt. xxvii. 15), or to avoid a tumult.

[4] Ver. 5. Προσευχὴ ἦν ἐκτενὴς, &c. *Prayer was made for him by the church without ceasing.*] That such prayers are

with two chains (Acts xxviii. 20): and the keepers (*being two other soldiers that stood*) before the door kept the prison.

7 And, behold, the (*an*) angel of the Lord came upon *him* (*to deliver him*), and a light shined in the prison (*to enable him to see what he was to do*): and he (*the angel*) smote Peter on the side, and raised him up, saying (*to him*), Arise up quickly. And (*when he had so said*) [5] his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And (*then*) he said unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw (*had seen*) a vision (*only*).

10 (*And*) When they were past the first and the second ward, they came unto the iron gate that leadeth (*from the prison*) unto the city; which (*gate*) opened to them of his (*its*) own accord: and they went out, and passed on (*together*) through one street; and [6] forthwith the angel (*having done all that was requisite for his deliverance*) departed from him.

11 And when Peter was come to himself (*and saw where he was*), he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had [7] considered *the thing* (*done*), he came to the house of Mary the mother of (*that*) John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken (*what he who knocked would say, and she was*) named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but (*first*) ran in, and told (*them within*) how Peter stood before the gate.

15 And they said unto her, Thou art mad (*to entertain such a thought*). But she constantly affirmed that it was even so. Then said they, [8] It is his (*good*) angel (*or a messenger sent from him*).

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had (*by an angel*) brought him out of the prison. And he said, [9] Go shew these things unto James, and to the brethren. And (*then*) he departed (*from them*), and went into another place (*of more safety*).

18 Now as soon as it was day, there was no small stir among the soldiers, (*inquiring*) what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers (*he questioned them in a judicial manner*), and (*when they could tell nothing of him, he*) [10] commanded that *they* should be put to death. And (*then*) he (*i. e. king Agrippa*) [11] went down from Judæa to Cæsarea (*to celebrate the solemnity kept*

---

prevalent for the preservation of very eminent members of the church, we learn, not only from this instance, but also from those words of St. Paul, "I know this shall happen to my preservation through your prayers" (Phil. i. 19), and "I hope I shall through your prayers be given to you" (Philem. 22). The word ἐκτενὴς primarily signifies *extended*; but because the fervency of our desire is usually the cause that we pray much, or long, for any thing; therefore to pray ἐκτενῶς, is also to pray fervently and importunately, Luke xxii. 14, and ἀγάπη ἐκτενὴς is "fervent love," 1 Pet. i. 22, iv. 8.

[5] Ver. 7. Ἐξέπεσον αὐτοῦ αἱ ἁλύσεις, *His chains fell off from his hands.*] That some soldiers of Herod, converted to the Christian faith, should mark and take away these chains, and give them to the bishop of Jerusalem, and that they should be kept as a treasure not only through all the Jewish wars, but about four hundred years after, till Juvenal, bishop of Jerusalem, gave them to Eudoxia, wife to Theodosius the junior, who gave one of them to the church of St. Peter's in Constantinople, and sent the other to Rome, is a tale of Surius, that smells too rank of superstition to deserve the least credit.

[6] Ver. 10. Ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ, *And forthwith the angel left him.*] When he had done all things requisite on his part for his deliverance, and which could not be done by Peter, he leaves what was farther requisite to complete the deliverance, and render him secure from danger, to his own industry and prudence; hereby instructing us, not to expect an immediate assistance from God in things he hath already put into our power, and given us abilities to perform.

[7] Ver. 12. Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, *And considering of the thing, he came to the house of Mary, where many were gathered together, praying.*] Here note,

First, That it seems very unreasonable, without any authority, to change συνιδὼν, "considering," into σπεύδων, "hastening," either here or xiv. 6, against all the versions in both places.

Secondly, Note, from these words, "the house of Mary," that all the Christians had not then sold their houses, and their goods. And,

Thirdly, That they had then in those times of peril their sacred assemblies in the night, Peter here coming to them before day (ver. 18), and yet finding them praying; whence Pliny* makes mention of their cœtus antelucani, "assemblies in the night," and Cecilius† objects to the Christians, nocturnas congregationes, "their night meetings," as knowing they were forbidden by the Roman laws; as you may see in Cicero, lib. ii. de Legibus, n. 25. 35—37.

[8] Ver. 15. Οἱ δὲ ἔλεγον, ἄγγελος αὐτοῦ ἐστιν, *But they said, It is his angel.*] Here it is acknowledged, that the word ἄγγελος signifies not only a celestial spirit, but also a messenger sent from one to another; as may be proved from many other places besides those cited by the reverend Dr. Hammond; thus the messengers sent by the elders of Jabesh to the Ammonites, 1 Sam. xi. 3, and by Saul through the coasts of Israel, ver. 7. 9, are styled ἄγγελοι, "angels:" so Saul sent ἀγγέλους, "messengers," to take David, 1 Sam. xix. 20, 21, so David sent "messengers," ἀγγέλους, to salute Nabal, xxv. 14. Amaziah sent ἀγγέλους, "messengers," to inquire of Baalzebub, 2 Kings i. 2; so David saith, Ps. cli. Gr. ver. 4, he sent τὸν ἄγγελον αὐτοῦ, "his angel," viz. Samuel, and anointed me; and James ii. 25, Rahab received τοὺς ἀγγέλους, "the messengers;" but when it is hence conjectured, that the import of these words may be only this, that some messenger was come from him, to impart something to the church; as I have met with none of the ancients of this opinion, so is there this plain objection against it, viz. that the damsel could only know St. Peter by his voice, or face, both which they might believe his angel could imitate, whereas they knew a messenger, could he have had opportunity of sending one from the prison, could do neither. Since then it was a vulgar opinion among the Jews, that good men had their tutelar angels, or at least that angels were sent down from heaven about their affairs, they, by this angel, might understand either erroneously a guardian angel, attending on him, or, agreeably to scripture, an angel sent from heaven to acquaint them with something relating to him, in answer to their prayers. Here then is no foundation for a guardian angel still attending on good men, and had Peter himself thought so, it is likely he would have ascribed this deliverance, not to an angel sent from heaven, but to his guardian angel.

[9] Ver. 17. *Go, shew these things to James, and to the brethren.*] That they might bless God for this extraordinary answer to their prayers, and might be confirmed by it in

---

* Ep. 97. † Apud Minut. p. 8.

for the honour of Cæsar), and *there* abode (*during the time of that solemnity*).

20 ¶ And Herod was highly displeased with them of Tyre and Sidon (*and designed to make war upon them*): but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired (*by him, that they might have*) peace; because their country was nourished by the king's *country*.

21 And upon a set day (*the second day of the solemnity, appointed in honour of Cæsar,*) Herod, arrayed in royal apparel (*upon which the sun shining gave it a glorious lustre*), sat upon his throne, and made an oration (*in the theatre*) unto them (*i. e. to the nobles and governors which were come out of the whole province to that solemnity*).

22 And the people gave a shout, *saying, It is* the voice (*of him that speaketh, is the voice*) of a god, and not of a (*mere*) man.

23 And [12] immediately the angel of the Lord smote him, because he (*received this flattery without reprehension, as due to him, and*) gave not God the glory: and he was eaten (*and miserably tormented*) of worms (*in his bowels*), and gave up the ghost.

24 ¶ But (*and*) the word of God (*notwithstanding this opposition*) grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry (*i. e. distributed the charity sent by the disciples from Antioch, and other places, to be given by them to the elders of Jerusalem*, xi. 29, 30), and took with them John, whose surname was Mark.

their faith, and in their expectation of divine assistance and protection in their endeavours to promote the interests of the gospel.

[10] Ver. 19. *He commanded them ἀπαχθῆναι, to be put to death.*] So in Hesychius ἀπάγεσθαι is εἰς θάνατον ἕλκεσθαι, "to be carried away to die," or to be sent away to punishment, as this phrase usually signifies in the best Greek authors, and in Seneca.*

[11] Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν, *And going down from Judea he abode at Cæsarea.*] That it was not Peter, as some imagine, but king Agrippa, who went down from Judea to Cæsarea, we learn from Josephus, who gives us a full account both of this journey and the occasion of it, informing us that he went down εἰς πόλιν Καισάρειαν, "to the city of Cæsarea, to perform the solemnity, or the games celebrated there every Olympiad to the honour of Cæsar," and that "the nobles and governors of the province of Syria repaired to that city," on the same account; that "on the second day of the festival he came early into the theatre, clothed with a wonderful garment, wholly made of silver, on which the sun shining, it cast forth a glorious splendour" (Ant. lib. xix. cap. 7, p. 678, 679). He farther adds, that "flatterers came about him, θεὸν προσαγορεύοντες, calling him a god, and that the king οὐκ ἐπέπληξε, οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπεστρέψατο, did not repel or reprehend their impious blasphemy."

[12] Ver. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, *And immediately the angel of the Lord smote him*, &c.] That he was smitten by the Lord immediately on his receiving this impious flattery, is evident from Josephus; for he saith, that μετ' ὀλίγον "after a while he sees the owl which was the messenger of his calamity," that ἄτροον ἄλγημα, "a sudden torment came upon him," and that thereupon he instantly tells the same auditors "he must die." Again, Josephus doth not say that he was σκωληκόβρωτος, "eaten up of worms," but he saith he had ἀλγήματα τῆς κοιλίας, "vehement torments in his bowels, which increasing upon him, in five days he died," and they in that time might breed worms in him, as he confesses they did in his grandfather. And examples of the like exits of the persecutors of the Christian faith we have many in church history: thus Tertullian* saith of one Claudius Heminianus, one of their persecutors, that cùm vivus vermibus ebullisset, "when worms broke forth of him whilst he was alive, he said, Let no man know it, lest the Christians rejoice." And Eusebius† saith of Maximinian, that "sudden ulcers arose in his fundament and secret parts, from which sprung ἀλεκτόν τι πλῆθος σκωλήκων, an incredible multitude of worms." And of the uncle of Julian the apostate, who persecuted the Christians, and trampled upon the sacred vessels, Theodoret‡ and St. Chrysostom§ inform us, that he perished by this disease, διαφθερὲς γὰρ αὐτοῦ αἰδοῖον σκώληκας ἔτεκεν, "for his scrotum corrupted and bred worms." An instance like to this we have in Pherecydes Syrus, ὑπὸ τῶν φθειρῶν ἀναλωθέντος, "eaten up of lice," for boasting of his great wisdom and his pleasant life, though he sacrificed, saith Ælian, to no god at all (Ælian. Var. Hist. lib. iv. cap. 28, Diog. Laer. lib. i. p. 75. 77; see Bochart. Hieroz. par. ii. lib. iv. cap. 23, p. 620, 621). So also was it under the Jewish state: for of Antiochus Epiphanes we read, ἐκ τοῦ σώματος τοῦ δυσσεβοῦς ἀραχεῖν, that "worms sprung out of the body of this wicked man" (2 Macc. ix. 8, 9), and of Herod the Great, Josephus owns that he had τοῦ αἰδοίου σῆψις σκώληκας ἐμποιοῦσα, "a putrefaction producing worms" (Antiq. lib. xvii. cap. 8, p. 597).

* Piso iratus cùm duci jussisset eum, qui ex commeatû sine commilitone redierat quasi interfecisset——ac jubet duci utrumque——ipsum centurionem qui damnatum reduxerat, duci jussit. De Irâ. lib. i. cap. 16. See Budæus in verbo ἀπάγω.

* In Scap. cap. 3. † Lib. viii. cap. 16.
‡ Hist. Eccl. lib. v. cap. 8.
§ Orat. S. Babyl. tom. v. p. 462.

CHAPTER XIII.

1 [1] Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, *There were some prophets and teachers in Antioch, belonging to that church.*] So Grotius; and indeed Barnabas and Paul might well be reckoned such: Barnabas being sent thither by the church of Jerusalem, xi. 22, and he and Paul preaching there a whole year, ver. 26, and being sent by that church to Jerusalem, first, with their alms, ver. 30, and about the question determined by the council, Acts xv., and the rest being, very probably, some of the one hundred and eight, who, being scattered abroad by the persecution mentioned Acts viii. 1, came down to Antioch (xi. 19); for Niger is by Epiphanius* declared to have been "one of the seventy-two," and Lucius was of Cyrene, saith the text; and so one of them that came down to Antioch (xi. 20): but to say that either Paul or Barnabas were bishops of Syria, as Dr. Hammond doth, is that which never was before, nor can with any reason be asserted of the apostle of the gentiles, or of Barnabas appointed to go with him to the gentiles (ver. 2); nor could he have had any temptation to have made the other three there named bishops, but that he finds them laying on of hands (ver. 2), imagining that was for ordination, whereas it was by way of benediction on their enterprise only, or to recommend them to the grace of God (xiv. 26); for who ever heard before of an apostle ordained bishop, by laying on of the hands of prophets or teachers? or of one prophet, teacher, or bishop, laying his hands upon another prophet, bishop, or teacher, to ordain him bishop? And indeed, if there were so many bishops as he hath given us in Judea, Acts xv., in Syria and Cilicia here, and so many ordained in all other churches, as

* Hær. xxx. sect. 4, p. 50.

Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 (*And*) [2] As they ministered to the Lord, and fasted, the Holy Ghost said (*to them*), Separate me Barnabas and Saul for the (*peculiar*) work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away (*in pursuance of it*).

4 ¶ So they, being (*thus*) sent forth by the Holy Ghost, departed unto Seleucia; and from [3] thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also [4] John (*surnamed Mark*, xii. 25) to *their* minister (*to minister to them*).

6 And when they had gone through the isle unto Paphos, they found a certain [5] sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 [6] Which was with the deputy of the country, (*named*) Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God (*from their mouths*).

8 But Elymas the sorcerer (for so is his name by interpretation) (*from the Arabic word Elim,*) withstood them, seeking to turn away the deputy from the faith.

9 Then [7] Saul, (who also *is called* Paul,) (*being*) filled with the (*afflatus of the*) Holy Ghost, set his eyes on him,

10 And said, O (*thou that art*) full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord (*but plead for and use thy sorceries in opposition to them*)?

11 And now (*therefore*), behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at (*the power which attended*) the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and (*then*) John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the [8] rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on (λέγετε, *speak it*).

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye (*Greeks*) that fear God, give audience.

17 The God of this people of Israel chose our fathers (*the patriarchs*), and exalted the people (*descending from them*) when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And [9] about the time of forty years suffered he their manners in the wilderness.

---

he saith, xiv. 23, is it not wonderful that St. Paul, in all his travels, should never meet with, resort to, or be entertained by, any one of them, but only by the brethren at large? Or that he should write to the churches of the Romans, Corinthians, Galatians, Colossians, and Thessalonians, before he went bound to Rome, and never salute any bishops there, or give any instructions to them, or so much as ever mention that he had ordained any elders, that is, saith he, bishops, there? It is also to be observed, that this only was a temporary mission to preach to the gentiles, that being the work to which St. Paul was called, ver. 2, and of which they give an account to the church of Antioch, "declaring how God had opened a door of faith to the gentiles," which mission they presently completed, and then returned to Antioch, declaring to the church there what they had done in prosecution of it (xiv. 26, 27).

[2] Ver. 2. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *And as they ministered to the Lord.*] Vain here is the inference of the papists from this word, that they sacrificed the mass: for λειτουργεῖν in Phavorinus and Hesychius is δουλεύειν, διακονεῖν ὑπηρετεῖν, "to serve and minister." In the Old Testament it often signifies the ministry of the Levites, who were not to offer sacrifices, as Numb. iv. 23, 24, 26—28. 30. 35. 37. 39. 43, viii. 22, xvi. 9, xviii. 6. 21. 23. By Chrysostom* and Œcumenius it is rendered "preaching," and in profane authors it is applied to any other work. Thus in Aristotle's Politics,† men are said λειτουργεῖν περὶ τὰς ἀρχὰς, πρὸς τεκνοποίαν, τὰ κατὰ τὸν βίον, "to minister about government, in getting children, and about the things of this life."

[3] Ver. 4. *And thence they sailed to Cyprus.*] Where the Jews so abounded, that Dio Cassius‡ tells us, that in the time of Trajan "they slew two hundred and forty thousand men there;" and Jerome,§ that the Jews "overthrew Salamis in Cyprus, killing all the gentiles there."

---

* Λειτουργούντων, τουτέστι κηρυττόντων, Chrysost. Œcumen. in locum.

† Lib. v. l. 7.

‡ Ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, διὰ τοῦτο οὐδενὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστιν. In Vitâ Trajani, Epit. 255.

§ Salaminam Cypri, interfectis in eâ gentilibus, subvertêre Judæi. Chron. ad an. 19 Trajani.

[4] Ver. 5. Καὶ εἶχον Ἰωάννην ὑπηρέτην, *They had John to minister to them.*] As the wise men and prophets among the Jews had one to minister unto them, so the apostles had also those who were their companions and fellow-labourers, who ministered to them. So Timothy and Erastus are mentioned among those who *ministered* to St. Paul, Acts xix. 22.

[5] Ver. 6. *A sorcerer, a false prophet, a Jew, whose name was Bar-Jesus.*] God having raised up prophets in the Christian church, and given the apostles and other teachers of the word a power to confirm it with mighty signs and miracles; the Jews who opposed Christianity, and laboured to turn men from the faith, pretended to be prophets also, and endeavoured by magic and enchantments to work miracles, to cure diseases, and to cast out devils: of their magic and enchantments, see Dr. Lightfoot, Harm. of the New Testament, p. 95, and of their attempts to cure diseases and to cast out devils, note on xix. 13.

[6] Ver. 7. Ὅς ἦν σὺν τῷ ἀνθυπάτῳ, *Which was with the deputy of the country* (Gr. *the proconsul*), *Sergius Paulus.*] The difficulty which some find in giving the name of proconsul to the prætor or president of Cyprus, is solved by these words of Valla, that not he only is styled a *proconsul* who is sent to administer a province with consular power, but also a prætor or president (Elegant. lib. iv.).

[7] Ver. 9. *Saul, who is also called Paul.*] Origen, in his preface to the Epistles to the Romans, saith, that whilst he preached to the Jews he was called Saul, according to the name he had among them at his circumcision, Paulum autem appellatum esse cùm Græcis et gentibus leges et præcepta conscribit, "and that he was called by his Roman name, Paul, when he preached to the gentiles."

[8] Ver. 15. Οἱ ἀρχισυνάγωγοι, *The rulers of the synagogue sent to them.*] In what sense the rulers of the synagogue were many, and in what sense but one, see the note on Mark v. 22.

[9] Ver. 18. *And about the time of forty years he suffered their manners*, Gr. ἐτροποφόρησεν αὐτοὺς, *in the wilderness.*] Here Dr. Hammond thinks it is without doubt that the true reading is ἐτροφορόρησεν, "He bore them as a parent doth his child," because so the word is used, Deut. i. 31, where it is said, "The Lord ἐτροφοφόρησέ σε, bore thee in this wilderness as a man τροφοφορῆσαι, would bear his son," and the

19 And when he had (*for their sakes*) destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he [10] gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, (*who with Samuel reigned*) [11] by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said (Ps. lxxxix. 11), I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course (*i. e. performed his office*), he said, Whom think ye that I am? I am not *he* (*i. e. the Christ*). But, behold, there cometh one after me, whose shoes of *his* (*i. e. the shoes of whose*) feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and [12] whosoever among you feareth God, to you is the word of this salvation (*which Christ hath brought into the world*) sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the (*import of the*) voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him* (*to that death which procures our remission of sins*).

28 And though they found no cause of death *in him*, yet desired they Pilate that he should (*might*) be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree (John

---

woman in the Maccabees entreats her youngest son to pity her τροφοφορήσασαν, "bearing him," 2 Macc. vii. 27. And according to this sense the word signifies τὴν τροφὴν φέρειν, "to bring them nourishment," as God did manna every day, or τρόφου δίκην φορεῖν, "to bear them, as a nurse or mother doth her child to give him suck," or bring him up; which in Eustathius is τροφοφορεῖν, Odyss. β. v. 131. But though this makes a very good sense, and very apposite, it seems not necessary; for, first, Origen* there reads as here, ἐτροποφόρησεν, and expounds it ἁρμόζεσθαί σε πρὸς τὰ ἀσθενές, "to accommodate himself to the infirmities of his children," and so the word is used by Cicero ad Atticum,† when he saith, τὸν τύφον μου τροποφόρησον, "Bear patiently my pride, or elation of mind." And again, Origen,‡ citing Deut. i. 31, thrice reads ἐτροποφόρησεν, "He bore their manners," saying it signifies ἁρμόζεσθαί σε πρὸς τὰ ἀσθενές, "to accommodate himself to the infirmities of his children." Procopius, on the words of Moses, saith, that τὸ τροποφορεῖν properly signifies τὸν παῖδα δυσχεραίνοντα τρέπειν καὶ μεταφέρειν διὰ συμψελλισμῶν καὶ συγκαταβάσεων, "to carry about and appease a froward child, by prattling with, and accommodating ourselves to, him;" and in the scholiast on Aristophanes τροποφορεῖν is τοῖς τρόποις ὑπηρετεῖν, "to bear with the manners of another;" and so the word is used by Cicero, &c. (See Examen Millii in locum.)

[10] Ver. 20. *God gave them judges about the space of four hundred and fifty years.*] Grotius and Bishop Usher note here, that other copies read thus, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, καὶ μετὰ ταῦτα ἔδωκεν κριτὰς, "He divided to them their land about four hundred and fifty years, and after that he gave them judges;" and they begin the time of this computation from the birth of Isaac, of whom it is said, "In Isaac shall thy seed be called," Gen. xxi. 12: from his birth to the children of Israel's going out of Egypt was four hundred and five years, their stay in the wilderness was forty years, seven years after their land was divided to them; these years put together made four hundred and fifty-two; and so the apostle saith, the space from God's election of them to the dividing the land to them was about four hundred and fifty years. But,

First, This reading is not owned by Chrysostom, or Œcumenius, or by the Syriac, or Arabic, who all read as we do.

Secondly, The words seem not to bear this sense, for the apostle goes on orderly thus; (1.) God chose our fathers; (2.) he brought them out of Egypt; (3.) he led them in the wilderness forty years; (4.) he divided the land to them; and therefore it is reasonable to conceive he should go on to tell what was done after the division of the land. Moreover, the apostle does not say, "And all these things were done in the space of four hundred and fifty years," but, "He divided their land to them about the space of four hundred and fifty years;" which according to this reading signifies,

* Cont. Cels. lib. iv. p. 210, et Com. in Matt. ed. Huet. p. 459. 475.

† Lib. xiii. ep. 29.

‡ Tom. i. in Matt. p. 459. 475, in Celsum, lib. iv. p. 210.

he was so long in dividing their land; I therefore prefer the other computation, which refers this to the judges, because if you compute the years of the judges till Samuel, you will find them three hundred and thirty-nine, and the years of the tyrants one hundred and eleven, which put together make four hundred and fifty.

Thirdly, Because this computation then obtained among the Jews, for Josephus* saith, Solomon began to build the temple μετὰ ἔτη πεντηκόσια καὶ ἐννενήκοντα καὶ δύο, "after five hundred and ninety-two years of the children of Israel's going out of Egypt." Now if you make the time of the judges four hundred and fifty, the computation is exactly five hundred and ninety-one years; he therefore here, as in the following verse, accords with the computation of his nation at that time, that so they might not except against his words:

Wilderness . . .	40
Joshua	17
Judges	450
Samuel and Saul . .	40
David	40
Solomon	4
	591

And yet he saith, ὡς, to show that computation was not exact. Some here tell us, that the true reading here is three hundred and fifty years; but seeing I find not one copy, version, nor father, to countenance that reading, I think it dangerous to admit of that solution of this difficulty; especially if we consider that St. Luke continually, both in his gospel and in the Acts, follows exactly the computation of the Septuagint and of the Jews, as we learn from his inserting Cainan, Luke iii. 36, his making Saul to reign forty years, ver. 21 of this chapter, and from this verse, where he accords exactly with Josephus.

[11] Ver. 21. *By the space of forty years.*] So Josephus saith, he reigned whilst Samuel lived ἔτη ὀκτὼ πρὸς τοῖς δέκα, "eighteen years," and after his death ἔσο καὶ εἴκοσι, "twenty-two years;" but though this reckoning seems to have obtained in the time of Josephus, it is far from being true that Saul reigned twenty-two years after the death of Samuel; it is rather true, as the Jews conceive, that they both died in the same year: so that the words, "forty years" are to be connected thus—Until Samuel the prophet, who having judged them about thirty years, afterward they desired a king; and God, by Samuel, gave them Saul, whose reign with that of Samuel's was about the space of forty years. So saith Sulpitius Severus,† Ego arbitror à Paulo etiam Samuelis annos sub regis istius ætate numeratos, "I suppose that the years of Samuel also are added to the reign of that king by Paul;" as doubtless they were, they making together just forty years.

[12] Ver. 26. *And whosoever among you feareth God.*] So ver. 16, that is, the proselytes among you: so Bemidbar Rabba on those words of the psalmist, "Blessed is every

* Antiq. lib. viii. 2. † Lib. i cap. 61.

xix. 31), and laid *him* in a sepulchre (*and they sealed the sepulchre, and put a guard upon it*, Matt. xxvii. 66).

30 But (*notwithstanding this*) God raised him from the dead:

31 [13] And he was seen (*alive*) many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, (*viz.*) how that the promise which was made unto the fathers (*that in him should all the families of the earth be blessed*),

33 [14] God hath fulfilled the same unto us their children, in that he hath raised up Jesus again (*to be a Prince and a Saviour*); as it is also [15] written (*of him*) in the second psalm (*by God, saying, from the mouth of David,*) Thou art my Son, this day have I begotten thee.

34 And as concerning that (Gr. *and that*) [16] he raised him up from the dead, now no more to return to corruption (*is evident, because*) he said on this wise, I will give you (*Jews*) the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. (*Which words cannot respect David himself;*)

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and (*his body*) saw corruption:

37 But he, (*that Jesus*) whom God raised again, saw no corruption (*as to his body.*)

38 ¶ Be it known unto you therefore, men *and* brethren, that [17] through this man (*-'s death*) is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest (*for your infidelity*) that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall (*will*) in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the [18] next sabbath (*day*).

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming (*them*).

46 Then Paul and Barnabas waxed bold, and said, It was necessary (*by Christ's appointment*, Acts i. 8) that the word of God should first have been spoken to you: but seeing ye put it from you, and (*by your actions*) [19] judge yourselves unworthy of everlasting life, [20] lo, we turn (*from you*) to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee (*O Christ*) to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

---

one that feareth the Lord," saith, "they that fear the Lord," οἱ φοβούμενοι τὸν Θεὸν, are the proselytes.

[13] Ver. 31. *Who was seen many days of those who came up with him from Galilee to Jerusalem, who are his witnesses.*] These seem to be the hundred and eight mentioned Acts i. 15, for these were Galileans, ver. 11, and συνελθόντες, "men coming with him," and men that go in to the apostles, ver. 13.

[14] Ver. 33. *God hath fulfilled the promise made to your fathers in raising up Jesus.*] i. e. From the dead, ver. 30, so as not to return to corruption. For the promise being this, that God would "raise up one to sit upon the throne of his father David," Acts ii. 30, and to "reign over the house of Jacob," Luke i. 33; Christ upon his resurrection having "all power in heaven and earth committed to him," Matt. xxviii. 18, and being "exalted to the right hand of God," Acts ii. 33, this promise, by his resurrection to that kingdom, was fulfilled.

[15] *As it is written in the second Psalm, Thou art my Son, this day have I begotten thee.*] That this psalm belongs to the Messiah, and speaks of his dominion and kingdom, appears from the preceding words, "I have set thee, my king, upon the holy hill of Sion; Jehovah hath said to me, Thou art my Son, this day have I begotten thee." This also is apparent from the following words, "I will give thee the heathen for thine inheritance;" and from the exhortation of all kings to submit to him (see the note on Heb. v. 5): and, by this resurrection and exaltation, he is said to be begotten, as being made the first-born from the dead, Col. i. 18, Rev. i. 5, constituted "the Son of God with power," Rom. i. 4, and having received a new birth: hence those two things are joined, Luke i. 32, "He shall be called the Son of the Highest, and God shall give him the throne of his father David" (see also Examen Millii in locum).

[16] Ver. 34. *In that he raised him up, now no more to see corruption, he said* (Isa. lv. 3), *I will give thee* τὰ ὅσια Δαβὶδ τὰ πιστα, *the sure mercies of David.*] That is, of Christ, the Son of David; for that David, both in the language of scripture and of the Jews, frequently signifies Christ, see note on Matt. ii., and that here it bears this sense, both Kimchi and Aben-Ezra confess, and the following verse assures us; for of this very David it is said, ver. 4, "Behold, I have given him for a witness, a leader and commander to the people;" and he being thus raised up to be a "King for ever," so as to see no more corruption, the blessings he confers upon his subjects must be sure and lasting.

[17] Ver. 38. *Through him is preached to them forgiveness of sins.*] i. e. Those sins, from the guilt of which the law of Moses could not cleanse the conscience, and from which we could not be justified, i. e. from the guilt and condemnation due to us, from which we could not be exempted by the law of Moses (see the note on xv. 1).

[18] Ver. 42. Εἰς τὸ μεταξὺ σάββατον.] This phrase doth not signify "the intermediate week," as some conceive, or on the second and fifth day of the week, but "on the following sabbath;" for we learn from the forty-fourth verse, that they came not together till the following sabbath. So Josephus* speaks of David and Solomon, ἔτι δὲ τῶν μεταξὺ τούτων βασιλέων, "and of the following kings of Judah;" for there came none between them.

[19] Ver. 46. Καὶ οὐκ ἀξίους ἑαυτοὺς κρίνετε, *And judge yourselves unworthy of eternal life.*] Or rather discover, or by your actions show yourselves unworthy of it: for when our Saviour sent his apostles, he bid them, "into what village or house soever they entered, to inquire, τίς ἄξιος, who was worthy in it," and to "shake off the dust of their feet" against the unworthy (Matt. x. 11. 15); i. e. against those who would not receive their doctrine of salvation, or eternal life. This unworthiness, saith the apostle, κρίνετε, you discover, by thus contradicting and blaspheming it. This is the sense of the word κρίνεσθαι, viz. to *discern, discover,* or *make known*, when the apostle saith, he that cometh into the assemblies of the prophets, κρίνεται, "is discovered of them all," 1 Cor. xiv. 24, and the spiritual man "discovers all things," ii. 15.

[20] *Lo, we turn to the gentiles.*] Not from the Jews every where; for we find St. Paul still preaching to them in every synagogue where he came (Acts xvii. 2): but from those of Antioch in Pisidia, to the gentiles there, it being not reasonable that the Jews of other places should be deprived of the gospel for the perverseness of those here.

---

* De Bello Jud. lib. vi. cap. 13, p. 913.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord (*giving glory to him for it*): and [21] as many (*of them*) as were ordained to (Gr. *disposed for*) eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

[21] Ver. 48. *And ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, as many as were ordained to eternal life believed.*] These words cannot signify a fixed number of persons absolutely by God ordained to eternal life, so that they, and they only, shall obtain it, and all others be excluded from it, as upon this supposition they must be; for if God, by his ordination or decree, hath fixed the number of those whom he will bring unto salvation, all they who are not of that number will not partake of that salvation. And this is evident from these considerations:

First, That if the reason why these men believed be only this, that they were men "ordained to eternal life;" the reason why the rest believed not can be this only, that they were not ordained by God to eternal life: and if so, what necessity could there be that "the word of God should be first preached" to them? as we read, ver. 46. Was it only that their damnation might be the greater? This seems to charge that Lover of souls, whose "tender mercies are over all his works," with the greatest cruelty, seeing it makes him determine from all eternity, not only that so many souls, as capable of salvation as any other, shall perish everlastingly; but also to determine that the dispensations of his providence shall be such towards them, as necessarily tend to the aggravation of their condemnation. And what could even their most malicious and most enraged enemy do more? What is it the very devil aims at by all his temptations, but this very end, viz. the aggravation of our future punishment? And therefore to assert that God had determined that his word should be spoken to these Jews for this very end, is to make God as instrumental to their ruin as the very devil, and seemeth wholly irreconcileable with his declarations, that "he would have all men to be saved," and "would not that any man should perish."

Secondly, The apostle gives this reason why he turned from the Jews to the gentiles, viz. because the Jews "had thrust away the word of God from them, and judged themselves unworthy of eternal life" (ver. 46); whereas, according to this supposition, this could be no sufficient reason for his turning from them to the gentiles; for it was only they among the Jews whom God had not ordained to eternal life, who thus refused to believe and to obey the word of God; and as many among the gentiles as were not thus ordained to eternal life must necessarily do the same; and so there could be no sufficient cause why he should turn from the Jews to the gentiles on that account. And,

Thirdly, Were this the reason why the Jews believed not, that they were not by God ordained to eternal life, why doth St. Paul by God's commission speak here to them thus: "Be it known to you, brethren, that by this Jesus is declared to you remission of sins?" Why doth he add, "and by him every one that believeth is justified?" &c. Why doth he vehemently exhort them to "beware, lest that saying of the prophet Habakkuk should be verified of them, I will work a work in your days which you will not believe, though one declare it to you!" (ver. 38. 41.) For could God have determined that these very persons should not believe to life eternal, and yet commissionate his apostles to tell them that remission of sins and justification to life eternal was proposed to them? Could it be revealed to St. Paul that they could not believe to life eternal, as being not by God ordained to it; and yet would he so passionately exhort them to that faith in Jesus which he well knew, by virtue of this revelation, belonged not to them, nor could they possibly exert? These things seem clearly to evince that this cannot be the proper import of the words; but they will very well admit of these two senses: viz. (1.) As many as were disposed for eternal life believed: or, (2.) As many as were disposed to do it, believed to eternal life. And,

First, It is highly probable the genuine import of these words is this, ὅσοι ἦσαν τεταγμένοι, "As many as were disposed for eternal life believed;" for this word τεταγμένος, by this very author, is used in this sense to signify a man, not outwardly ordained, but inwardly disposed; or one determined, not by God, but his own inclination, to do such a thing; as when it is said, Acts xx. 13, Paul "went on foot to Assos, οὕτω γὰρ ἦν διατεταγμένος, for so he was disposed to do:" so the son of Sirach saith, ἡγεμονία συνετοῦ τεταγμένη ἔσται, "The conduct or government of the wise man will be well ordered, or disposed" (x. 1). Thus Philo* saith to Cain, "Thou needest not fear being killed by them who are ἐν σῇ τεταγμένοι συμμαχίᾳ, ranked on thy side;" i. e. of the same dispositions and affections with thee. And he saith of those children who, having had vicious parents, have themselves proved virtuous, that they are ἀμείνῳ τεταγμένοι τάξει,† "placed in a better rank:" and speaking of Esau and Jacob, he represents Esau as fierce, subject to anger and other passions, and governed by his brutish part; but Jacob as a lover of virtue and truth; and so ἐν τῇ βελτίονι τεταγμένον τάξει,‡ "placed in a better rank of men," or one of a better temper and disposition; and adds, that Samuel§ was τεταγμένος Θεῷ, "one well disposed towards God:" so Simplicius interprets this word; for when Epictetus‖ had said, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου ὡς ἀπὸ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν, "If thou hast a desire to be a philosopher, so retain those things which seem best to thee, as being by God placed in that rank;" that is, saith he,¶ ὡς ὑπὸ Θεοῦ προτρεπόμενος ἐπὶ ταῦτα, τὸ γὰρ μέγιστον τῶν ἐκ Θεοῦ ἐωρηθέντων ἀνθρώποις φιλοσοφία ἐστι, "as being incited by God to it; for philosophy," saith he, "eternal salvation," saith the scripture, "is the greatest gift that God has given to mankind." And to this sense the very context leads; the persons opposite to those disposed for eternal life being those who, for their indisposition to embrace the offer of it, were "unworthy of eternal life."

The second import of which these words are capable, is this: That "as many as were well disposed believed to eternal life;" and accordingly we are said to believe in Christ "to eternal life," 1 Tim. i. 16, and "to the saving of the soul," Heb. x. 39, and they who truly do believe are said to do it "to eternal life," because they, by believing, do obtain a perfect right to that life, of which they cannot fail but by departing from that faith, or suffering it to become unfruitful in those works of righteousness which make them meet to be partakers of eternal life.

* L. quod deter. p. 144.
† De Nobil. p. 702, C.
‡ De Præm. et Pœn. p. 712, B.
§ De Temul. p. 203, C.
‖ Enchirid. cap. 29.
¶ P. 139.

CHAPTER XIV.

1 And it came to pass in Iconium, that they (*viz. Paul and Barnabas*) [1] went both together into the syna-

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. *That they went κατὰ τὸ αὐτὸ, both together.*] So 1 Sam. xi. 11, there were not two of them left יחד *κατὰ τὸ αὐτὸ*, "together;" 2 Sam. ii. 16, "They fell down *κατὰ τὸ αὐτὸ*, together;" 1 Kings iii. 18, *ἡμεῖς κατα τὸ αὐτὸ*, "We were together."

gogue of the Jews (*there*), and so spake, that [2] a great multitude both of the Jews and also of the Greeks (*i. e. the proselytes of the Jews*) believed.

2 But the (οἱ δὲ, *and that the*) unbelieving Jews stirred up the Gentiles, and made their minds (Gr. *rose up, and made the minds of the gentiles*) evil (*-ly*) affected against the brethren.

3 Long time therefore abode they (ἱκανὸν μὲν οὖν χρόνον διέτριψαν, *for indeed they had tarried a long time*) speaking boldly in (*the name of*) the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But (*then*) the multitude of the city was divided: and part held with the (*unbelieving*) Jews, and part with the apostles.

5 And when there was an assault (*or tumult*) made both of (*i. e. by*) the Gentiles, and also of (*by*) the Jews with their rulers, (*endeavouring*) to use *them* despitefully (*or contumeliously*), and to [3] stone them (*as blasphemers of the law*),

6 They were ware of *it*, and (*so*) fled unto Lystra and (*then to*) Derbe (ver. 20), cities of Lycaonia, and (*then*) unto the region that lieth round about (*those cities*):

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, [4] impotent in his feet, being a cripple from his mother's womb, (*and so one*) who never had walked:

9 The same heard Paul speak (*-ing the word*): who stedfastly beholding him, and [5] perceiving (*by his gift of discerning spirits*) that he had faith to be healed,

10 Said (*to him*) with a loud voice, Stand upright on thy feet. And (*having said this*) he (*the impotent man*) leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [6] The gods are come down to us in the likeness of men.

12 [7] And they called Barnabas, Jupiter; and Paul, Mercurius (*i. e. his interpreter*), because he was the chief speaker.

13 Then the priest of Jupiter, which (*i. e. whose image*) was before their city, brought oxen and garlands (Gr. *coronets*) [8] unto the gates (*where Barnabas and Paul were*), and would have done sacrifice with the people (*i. e. he and they would have offered sacrifice to them as gods*).

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes (*to show their detestation of the fact*), and ran in among the people, crying out,

15 And saying, Sirs, why do ye (*attempt*) these things? (*seeing*) we also are men of like passions with you, and preach unto you that ye should turn from these vanities (*or dead idols*) unto the (*worship of the*) living God, which made heaven, and earth, and the sea, and all things that are therein:

16 [9] Who in times past (*since the days of Noah*, 1

---

[2] *A great multitude,* Ἰουδαίων καὶ Ἑλλήνων, *of the Jews and Greeks believed.*] i. e. Σεβομένων Ἑλλήνων, "a great multitude of Greek proselytes;" for they made a part of the Jewish synagogue, and in it are converted to the faith: so xvii. 4, and xviii. 4, "Paul spake in the synagogue at Corinth," and persuaded Jews and Greeks; see also xiii. 42, xix. 8. 10. Note also, that the second verse is to be put in a parenthesis.

[3] Ver. 5. *And to stone them.*] As blasphemers against the law, Deut. xiii. 6. So they stoned Stephen as speaking "blasphemous words against the law and the temple," Acts vi. 13. So St. Paul here, ver. 19, and so they attempted to stone Christ for supposed blasphemy, John x. 33. And in like manner, Josephus saith,* that "Ananias the high-priest delivered up James, and other Christians, to be stoned, as being accused of impiety against the law."

[4] Ver. 8. Ἀδύνατος τοῖς ποσὶν, *Impotent in his feet.*] This word ἀδύνατος is frequently used in the Septuagint, for a man feeble and helpless; as when Job saith, he was πατὴρ ἀδυνάτων, "the father of the helpless," xxix. 16, xxxi. 20, and Joel, iii. 10, ὁ ἀδύνατος λεγέτω, "Let the weak say I am strong."

[5] Ver. 9. *Seeing he had faith to be healed.*] Faith, being an act of the understanding, could not be discerned by the eye of sense; this therefore is an instance of that power of discerning the inward working of men's spirits, mentioned 1 Cor. xii. 10.

[6] Ver. 11. *Saying, The gods are come down to us in the likeness of men.*] This was not only the imagination of the poets, Homer and others here cited by Grotius, but even of their philosophers: for Cicero hence proves the gods must be of human shape, because they never appeared in any other form (see the note on xvii. 29).

[7] Ver. 12. *And they called Barnabas, Jupiter; and Paul, Mercury, because he was* ἡγούμενος, τοῦ λόγου, *the chief speaker.*] He is accounted, saith Justin Martyr,† λόγος ἑρμηνευτικὸς καὶ πάντων διδάσκαλος, "the word that is the interpreter and teacher of all men;" and he is called Hermes, saith Philo,‡ ὡς ἑρμηνέα καὶ προφήτην τῶν θείων, "as being the interpreter and prophet of divine things:" he is, saith Porphyry, παρασταικὸς, "the exhibiter or representer of reason and eloquence:" he is called Mercury, saith Seneca, quia ratio penès illum est (De Benef. lib. iv. cap. 7).

[8] Ver. 13. Ἐπὶ τοὺς πυλῶνας, *To the gates.*] Not of the temple of Jupiter, which was without the city, but the gates of the house where Paul and Barnabas lodged; for these things were done within the city (ver. 19). Hither the priest of Jupiter brought oxen for sacrifice and στέμματα, *crowns* or *garlands*, either to put upon the heads of Paul and Barnabas, according to the heathen custom of crowning their gods, mentioned in Jeremy's epistle to the Jews in Babylon, ver. 9, and especially of offering golden crowns to Jupiter, as Brissonius* shows they did; or to put on the ox or heifer to be offered: hence have we mention in Virgil† of the vittæ juvencûm, "garlands of the heifers," where, saith Servius, velatum auro vittisque juvencum, is coronatum auro vittisque, i. e. "a heifer crowned" with them. Athenæus from Aristotle saith‡ this was done, because nothing but what is perfect was to be offered to the gods; τὸ δὲ στέφειν πλήρωσίν τινα σημαίνει, "now to crown signifies perfection;" whence operi coronam imponere, is "to perfect a work."

Ἤθελε θύειν, *He would have sacrificed.*] Here see, saith Chrysostom, the devil's malice; he would have brought in ἀνθρωπολατρείαν divine worship of men by those very persons who were sent to convert men from it, persuading them again to esteem men as gods, as formerly they had done: and how fully he hath done this in the Roman church, where innumerable men are worshipped with invocation, and even mental prayers, which suppose them to know the hearts of the supplicants, and so to have the property ascribed to God alone in the scripture, I have fully shown in a treatise on that subject.

[9] Ver. 16. *Who in times past suffered all nations to walk in their own ways.*] Not so as to allow of their manners, or to leave them without any means sufficient to convince them of the error of their ways, and their idolatrous worship; for this he had done so effectually, as to "leave them without excuse," in that "they did not worship him as God, neither were thankful" for his benefits (Rom. i. 20, 21). But he so far permitted this, as that he sent them no prophet to instruct them better; and gave them no positive revelation of his will, no written instructions of that way in which he would be worshipped, as he had done to the Jews.

---

* Λευσθησομένους παρέλωκε. Antiq. Jud. lib. xx. cap. 8, p. 698, B.

† Ap. ii. p. 67.

‡ Apud Euseb. Præp. Evang. lib. iii. cap. 11.

* De Formulis, lib. ii. p. 249.

† Æn. v. 366.

‡ Lib. xv. p. 674.

Pet. iii. 20) suffered all nations to walk in their own ways (*giving them no written law, and sending them no prophets to instruct them in the true worship of him, as he did to the Jews*).

17 [10] Nevertheless he left not himself without witness (*to them of his providence*), in that he did good (*to us all*), and gave (Gr. *giving*) us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done (*i. e. from doing*) sacrifice unto them.

19 ¶ And (*then*) there came thither *certain* Jews from Antioch and Iconium, who persuaded the people (*against the apostles*), and (*so they*), having [11] stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many (Gr. *had made many disciples*), they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and (*telling them*) that we (*Christians*) must through much tribulation enter into the kingdom of God.

23 And when they had [12] ordained them elders in every church, and had prayed with fasting (Gr. *and when praying with fasting, they had ordained*, &c.), they commended them to (*the protection of*) the Lord (*Jesus*), on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God (*by prayer for his assistance*, Acts xiii. 3) for the work which they (*had now*) fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with (*i. e. by*) them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode (*a*) long time with the disciples.

[10] Ver. 17. *Nevertheless he left not himself without a witness, in that he did them good, and gave them rain from heaven.*] From these words it appears (1.) that the giving of rain in its season, and of fruitful seasons of the year, is even to the heathens a testimony of the divine providence: for, this rain coming from the clouds of heaven, and these fruitful seasons depending so necessarily upon the sun, moon, and other luminaries of heaven, and being so constantly produced by them, must demonstrate that they must derive them from, and owe them to, him who made the heavens and the earth (ver. 15), and therefore that they ought to worship and be thankful to him for them. (2.) These being good things, and such as "filled their hearts with food and gladness;" and being conferred freely and constantly on them, who daily provoked him by their idolatries and ingratitude, were also a clear testimony of his goodness to them, and therefore an assurance to them that if they, knowing him by this means to be God, would turn from their dumb idols, and worship him as God, they might find grace and favour in his eyes, who was so good unto them, even whilst they did continue to provoke him: now the knowledge of the God that made heaven and earth, as the only true God, who is to be worshipped, and whose providence affords us all the blessings we enjoy, and the belief that he is well inclined to show mercy to all that thus turn to him, and are thus thankful to him, seems to be all that God expected from the gentiles, as may be gathered from Rom. i. 20, 21.

[11] Ver. 19. *And stoned Paul.*] God permitting this, saith Woltzogenius, for the punishment of his sin, in being active and assistant at the stoning of Stephen (Acts vii. 58, viii. 1).

[12] Ver. 23. Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, *And ordaining them elders in every church.*] That χειροτονεῖν πρεσβυτέρους is not to choose elders by common suffrage, or by lifting up the hands of the apostles, is fully proved by Dr. Hammond and Mr. Selden; but then, that this constituting elders in these churches was making them fixed bishops of those churches, is not proved.

To clear up this, let it be considered, that in those times men received the gift of tongues and prophecy, or those spiritual gifts which fitted them to minister in the church, either immediately from heaven, as the apostles themselves did, and so by God himself were fitted and appointed for that work; so was it with the hundred and twenty who received the Holy Ghost on the day of pentecost (see note on Acts ii. 1), or when they prayed with Peter and John (Acts iv. 31), and with St. Paul, who was baptized and "filled with the Holy Ghost" (ix. 17); so was it with Cornelius and his kinsmen (Acts x. 44), for "they spake with tongues and magnified God," even as the apostles did when they had received the Holy Ghost; for as they spake with tongues μεγαλεῖα τοῦ Θεοῦ, "the great things of God" (Acts ii. 11), so did these men speak with tongues, μεγαλοῦντες τὸν Θεὸν, "magnifying God," and therefore St. Peter saith, they had "received the Holy Ghost even as we" (Acts x. 47, xi. 17): or else these gifts were given by imposition of the apostles' hands; so when the Samaritans believed, and were baptized, that they might have persons fitted to officiate in sacred things, the church of Jerusalem sends to them Peter and John, who lay their hands on some of them, and they "received the Holy Ghost" (Acts viii. 17). This being done, the apostles returned to Jerusalem (ver. 25), preaching the word to other villages of Samaria, but leaving the conduct of the church to those gifted men; and these seem to be the men who first officiated in all converted churches; and wherever we meet with them, we find no other persons constituted as bishops, or fixed overseers of those churches, as in the churches of Corinth, Galatia, Thessalonica, and therefore have reason to conceive there were no other elders constituted here, they being no more necessary for the churches of Lystra and Iconium than for those of Corinth and Galatia. Moreover, we have here only mention of elders constituted in these churches, not of one deacon placed under them, which shows, these elders were not bishops; since, by the rule of Epiphanius, a bishop cannot be without a deacon. In a word, these prophetical men, though they were officers placed in the church next to the apostles (1 Cor. xii. 26), yet were they not fixed ministers; but from what parts soever they come, and wherever they are, they take upon them to officiate: so doth Barnabas at Antioch, (xi. 23, 24), and the other prophets there (xiii. 1, 2); and so doth Silas, sent from Jerusalem to Antioch, continue there (Acts xv. 33), and from thence goes through Syria and Cilicia, confirming the churches (ver. 41).

CHAPTER XV.

1 And certain men which came down from Judæa (*to Antioch*) taught the brethren (*of the gentiles*), *and said*, [1] Except ye be circumcised after the manner of Moses (*i. e. so as by that rite to submit to and observe his law*), ye cannot be saved.

2 When therefore Paul and Barnabas had no small

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. Ἐὰν μὴ περιτέμνησθε, *Except ye be circumcised after the manner* (commanded in the law) *of Moses, ye cannot be saved.*] Here note,

dissension and disputation with them (Gr. *and a dissension being made among the brethren, and no small debate or reasoning of Paul and Barnabas against them who taught this doctrine*),[2] they (*of Antioch*) determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem [3] unto the apostles and elders (*there*) about this question.

3 And being brought on their way by the church, they (Gr. οἱ μὲν οὖν προπεμφθέντες, *they therefore being sent forth by the church*) passed through Phenice and Samaria, declaring (*to them*) the conversion of the Gentiles: and (*by this*) they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared (*to them*) all things that God had done with them (*i. e. by them*, ver. 12).

5 But there rose up certain of the sect of the Pha-

First, That these persons were of the sect of the pharisees (ver. 5), and perhaps they were only the zealots of that sect, for we find the Jews of different opinions in this matter, even as to men's admission into their religion; for some of them would not only permit them of other nations, who owned the true God, to live quietly among them, but even to embrace their religion without circumcision, whilst others by no means would permit them so to do. Thus when Izates,* the son of Helen, queen of Adiabene, embraced the Jews' religion, Ananias declared he might do it without circumcision, but Eleazar maintained, that it was ἀσέβεια, "great impiety" to remain uncircumcised. And when two eminent persons of Trachonitis fled to Josephus, the zealots† among the Jews were urgent for their circumcision, "if they would abide with them;" but Josephus "persuaded the multitude against it." And this controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to circumcision and the Jewish law; others contending, that without circumcision and the observance of the law, they "could not be saved." And these were the false apostles which troubled the churches of Corinth, Galatia, and Philippi, and were great enemies to St. Paul, who taught the contrary.

Secondly, Observe, that circumcision obliged those heathens which submitted to it to observe the whole law (Gal. v. 3); it is the same thing to say, "They must be circumcised after the manner of Moses" (ver. 1), and to say (ver. 5. 24), "They must be circumcised, and keep the law of Moses."

Thirdly, Observe, that they held this necessary to salvation (ver. 1), and by that doctrine they "subverted the souls" of the gentile converts (ver. 24), causing them to fall from the grace of the gospel offered to them without circumcision (Gal. v. 4). Now this they did agreeably to their common maxim, that omnes præputiati descendunt in gehennam, "all uncircumcised persons go to hell" (P. Eliezer, cap. 29, p. 66).

Fourthly, Observe, that they who did this went out from Judea (ver. 1), and were men going out as from the apostles (ver. 24), and therefore St. John saith of them, "They went out from us, but they were not of us" (1 John ii. 19).

[2] Ver. 2. *They* (of Antioch) *determined that Paul and Barnabas—should go up to Jerusalem*, &c.] St. Paul declares that he went then up to Jerusalem, κατ' ἀποκάλυψιν, "according to revelation" (Gal. ii. 2); as therefore the prophets and teachers of Antioch had before separated Paul and Barnabas by revelation to preach to some of the gentiles, and they having fulfilled that work returned to Antioch (xiv. 26); so is it probable, that by another revelation made to the same persons, they were sent up to Jerusalem, as being fittest to convince those of the contrary persuasion, by declaring "what God had wrought by them among the (uncircumcised) gentiles," and his acceptance of them without circumcision, or the observance of the law of Moses. Hence St. Paul tells us, that by what he had declared to them (ver. 4. 12), they saw, "the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter;" because "he that wrought effectually by Peter to the apostleship of the circumcision, was mighty by him towards the gentiles" (Gal. ii. 7, 8).

[3] *To the apostles and elders.*] Here Dr. Hammond tells us they were sent to the apostles and bishops of Jerusalem, and to the other bishops of Judea, and so, ver. 22, 23. 28, he makes the other bishops of Judea to be a part of this council, and for the proof of this he refers us to note *b* on Acts xi., where he affirms that elders signify bishops, but does not prove that the elders were bishops of Judea, unless it be by saying, elders and bishops; and therefore there being but one bishop at Jerusalem, and yet more elders, the rest, excepting James, must be the bishops of Judea. But this opinion I have sufficiently confuted, notes on James v. 14, 1 Pet. v. 1, and indeed it is mere novelty, not supported by the authority of any one ancient writer: for though some of them say, the names of bishop and presbyter, that is, elder, were used promiscuously in the first age of Christianity, none of them ever thought or said that the word presbyter or elder, in the New Testament, did always signify a bishop. My opinion of these elders is, that they were of the one hundred and eight who received the Holy Ghost at the beginning with the apostles (see note [1] on Acts ii.); those "who had been with Christ from the beginning," out of which one was to be chosen in the place of Judas (i. 21, 22), and of those witnesses of his resurrection, which came up with him from Galilee (xiii. 21). With these who had thus received the Holy Ghost, Peter ranks himself, saying to the Jews, "The elders that are among you I exhort, who also am an elder" (1 Pet. v. 1); and of these James seems to speak to the same persons, when he saith, "Is any man sick, let him send for the elders of the church" (v. 14): and perhaps these are the ἡγουμένοι, "who had the rule over them" (Heb. xiii. 7. 16); for Judas and Silas, two of these elders, being prophets, are styled ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, "leading men, or governors, among the brethren." That there were any other bishops of Judea, I believe not, as finding nothing in antiquity concerning them, but as Christians multiplied, or grew up in Judea, though they all still were zealous for the law and customs (Acts xxi. 20), and so still worshipped in the synagogue; yet as they saw occasion they sent one or more of these prophets or elders, to instruct and confirm them. Thus when many Jews at Antioch, "believed and turned to the Lord," upon "tidings of these things, brought to the church at Jerusalem," they sent forth Barnabas, one full of the Holy Ghost, that he should go as far as Antioch" (xi. 21—23). Such also were the governors and ministers of church affairs in other places; they who received the Holy Ghost at Samaria were to officiate there, and be a nursery for other churches of Samaria, which should embrace the gospel: such were the prophets and teachers of Antioch (xiii. 1), such the elders in every church (xiv. 23), such the προϊστάμενοι, those that "laboured among" the Thessalonians, and "were over them in the Lord" (1 Thess. v. 12), the prophets in the church of Corinth (1 Cor. xiii. 14), the spiritual men in the church of the Galatians (vi. 1, see the note there), the men who had the gifts of prophecy and teaching among the Romans (xii. 6, 7), and the twelve men on whom the Holy Ghost fell at Ephesus, and made them overseers of the churches there and in the neighbouring places: for at the first conversion of any church, there being none among them fitted to teach the Christian faith by their own skill and learning, it seemeth necessary they should be fitted and ordained for this work by the immediate afflatus and the miraculous endowments of the Holy Ghost: and when the apostles, who only had the power of giving the Holy Ghost, were about to leave the world, they placed fixed bishops and pastors in the churches. Thus St. Paul sends about Timothy and Titus for this work, giving them instructions concerning the persons to be ordained.

Moreover, that these were all elders of Jerusalem, and not of all Judea, we may learn because Barnabas and Saul were appointed to go up only to Jerusalem, to the bishops and elders there about this question (ver. 2), and when they were come to Jerusalem, they were received by the apostles and elders (ver. 4), and (ver. 6) the apostles and elders came together to consider of this matter. Now this meeting being

---

* Joseph. Antiq. lib. xx. cap. 2, p. 685, E.

† Vit. Joseph. p. 1007, B. 1010, C.

risees which believed, saying, That it was needful to circumcise them (*who believed among the gentiles*), and to command *them* to keep the law of Moses.

6 ¶ And (*then*) the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that [4] a good while ago (Gr. *of days of old*) God made choice among us (Gr. ὁ Θεὸς ἐν ὑμῖν ἐξελέξατο, *God chose me out among you*), that the Gentiles by my mouth should hear the word of the gospel, and believe; (*commanding Cornelius to send for me*, Acts x. 5, *and me to go to him with the messengers sent for me, not making any difference betwixt him and others*, ver. 20.)

8 And God, which knoweth the hearts (*of all men*), bare them witness (*of his acceptance of them, though uncircumcised, by*) giving them the Holy Ghost, even as *he did* unto us (*believing Jews*);

9 And (*he*) [5] put no difference between us and them (*on the account of their uncircumcision, but supplied that by*) purifying their hearts by faith (*and so making them a pure people, as circumcision formerly did us*).

10 Now therefore why tempt ye God (*i. e. why distrust ye the truth of what he hath thus declared, by attempting*) [6] to put a yoke (*of obedience to the law of Moses*) upon the neck of the disciples, which neither our fathers nor we were able to bear (*i. e. to perform so as to be justified by it*)?

11 But we believe that through the grace of the Lord Jesus Christ (*or through God's favour to us in him*) we shall be saved, [7] even as they (*are to be saved by it*).

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring (*in confirmation of this point*) what miracles and wonders God had wrought among the (*uncircumcised*) Gentiles by them.

13 ¶ And after they had held their peace, James answered (*to the question*), saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did (*by him*) visit the Gentiles, to take out of them a people for (*the glory of*) his name.

15 And to this agree the words of the prophets (*Amos*); as it is written (ix. 11),

16 After this I will return, and will build again [8] the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up (*by raising up Christ to sit upon his throne*, Acts ii. 30, *and giving him the throne of his father David*, Luke i. 32):

17 [9] That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 (*This he foretold by his prescience; for*) Known unto God are all his works from the beginning of the world.

---

not at any festival, and there being no mention of any persons sent for to come thither from any other places, we have reason to believe they were only the elders at Jerusalem, or residing there.

[4] Ver. 7. *Ye know that*, ἀφ' ἡμερῶν ἀρχαίων, *a good while ago God made choice of me.*] Not only when he actually sent him to Cornelius, but when he promised that by him he would lay the foundation of his church, which was to be erected among Jews and gentiles (see the note on Matt. xvi. 18, 19). And this is said to have been done ἀφ' ἡμερῶν ἀρχαίων, "from days of old," as Mnason is styled, ἀρχαίος μαθητής, "an old disciple," Acts xxi. 16, and the first ministers of the gospel were styled οἱ ἀπ' ἀρχῆς, "they that were from the beginning," and the doctrine preached to the Jews by the apostles is styled ἐντολὴ παλαία, "an old commandment, which they had received from the beginning," Luke i. 2, 1 John ii. 7.

[5] Ver. 9. *And he put no difference*, οὐδὲν διέκρινε, *he made no discrimination betwixt us and them.*] The argument here is plainly to this effect, That God by pouring his Holy Spirit on the uncircumcised gentiles, as he had done upon the circumcised Jews, had plainly demonstrated that he had received them to his favour, and made no discrimination, as to his choicest gifts, betwixt them and the Jews; and that legal purification, which seemed wanting to them on the account of their noncircumcision, he had fully and abundantly supplied in "purifying their hearts by faith;" and therefore, saith he, your endeavour to impose upon them these legal observances, to render them acceptable to God, after so signal an evidence that he accepteth them without them, must be a "tempting God," as that phrase constantly imports a distrusting or disbelieving him after sufficient evidence vouchsafed of his good-will and pleasure (see note on Matt. iv. 7).

[6] Ver. 10. *To put a yoke upon the disciples' necks, which neither we nor our forefathers were able to bear.*] Though these words are, by most interpreters, applied to the numerous ritual precepts, the costly sacrifices, and to the frequent tedious journeys up to Jerusalem, required by the law, which made the observance of it difficult and irksome, I rather would refer it to that defect that the apostle hath observed in it, that it could not "purge the conscience" from the guilt of sin, Heb. ix. 9, x. 1, that it could not give life, Gal. iii. 21, that it was a killing letter, leaving them under condemnation, 2 Cor. iii. 7, vi. 9, and so making it necessary for them to believe in Christ, that they might be justified, Gal. ii 16, and redeemed from the curse of the law, Gal. iii. 13: according to those words of St. Paul, Acts xiii. 38, 39, "Be it known to you, that through this man is preached to you forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses:" for to this sense the following words incline, "We could not bear this yoke; for we believe that by the grace of the Lord Jesus Christ we shall be saved."

[7] Ver. 11. *Even as they.*] This is not to be referred to the words, "our forefathers," as if the former Jews expected to be saved by the grace of Christ; for whatsoever truth may be in it with respect to the ancient Jews, it is certain that the latter Jews expected justification, not by faith, but "by the works of the law," Rom. ix. 32, and believed nothing of the Messiah, who should die to procure for them remission of sins: the controversy here was concerning the necessity of circumcision, and observation of the law of Moses to salvation (ver. 1): this, saith St. Peter, cannot be so, because God hath "purified their hearts by faith," and so prepared them by it for mercy and salvation; and as they are to be saved by the grace of Christ, so we expect salvation by the same grace; and this sense is confirmed from a like passage in St. Paul, declaring that "it is the same God who justifies both Jew and gentile through the same faith," Rom. iii. 30. And again, Gal. ii. 15, 16, "We Jews knowing that a man is justified, not by the works of the law, but by the faith of Christ, we have believed in him that we might be justified."

Nor is it any argument to the contrary, that "our fathers" are the nearest antecedent to the word ἐκεῖνοι, "they," for the words "our fathers" are only mentioned accidentally. Now it is very common in such cases for the relative to refer to a remoter antecedent, which is the subject professedly discoursed of: so Acts vii. 19, "He dealt subtly with our fathers," not Joseph immediately preceding, but the "king that knew not Joseph:" x. 6, "He shall tell thee what thou oughtest to do," viz. not Simon the tanner, but Simon Peter (see the note on 1 John v. 20).

[8] Ver. 16. *The tabernacle of David which is fallen down*, hanepleth.] Hence the Jews called the Messiah, *Bar Naphli*, because it is written,* "I will build again the tabernacle of David which is fallen down," Amos ix. 10, 11. The most ancient way of dwelling being in tents and tabernacles, a man's house or habitation is usually, in the Hebrew language, called *mischeneah*, "his tabernacle," as you may see in the book of Job, and in the prophets; so here the "tabernacle of David" is the house and family of David."

[9] Ver. 17. *That the residue of men might seek after the*

* Sanhedr. fol. 69, 2.

19 [10] Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God (*with the observation of our law and ceremonies*):

20 But (*count it sufficient*) that we write unto them, that they [11] abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 (*Nor will this liberty be prejudicial to the Jews adhering to the law of Moses:*) For [12] Moses of (*from*) old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain (*men*) which went out from us (1 John ii. 19) have troubled

---

Lord.] Amos ix. 12. In the Hebrew it is, "That they may possess the remnant of Edom," who being the greatest enemies to Israel, the calling of them must denote the calling of the worst of the nations; the Greek version also, which St. Luke follows, proves the thing more clearly, as making mention of "all nations seeking after the Lord."

[10] Ver. 19. *Wherefore my sentence is*, &c.] There be many things contained in this chapter, which show the Christians then had no apprehensions that St. Peter was by Christ appointed as the monarch of the church, or chief judge of controversies: for,

First, St. Paul and Barnabas were sent for the decision of this controversy, not to St. Peter in particular, but to the apostles and elders of the church in general.

Secondly, The decretory sentence was given by St. James, and not by Peter: κρίνω ἐγὼ, saith St. James, "I judge;" that is, saith Chrysostom, μετ' ἐξουσίας λέγω τοῦτο, "I with authority say this;" and this determination of the question was made by James, saith Chrysostom, ἐκεῖνος γὰρ ἦν τὴν ἀρχὴν ἐγκεχειρισμένος, "because he had the government" (viz. of the church of Jerusalem) "committed to him."

Thirdly, The letters which are directed to the gentile churches, run after this manner, "The apostles, elders, and brethren, to the brethren which are of the gentiles in Antioch, Syria, and Cilicia, send greeting," without any particular mention of St. Peter, the supposed judge of this and other controversies, and the supposed governor of these and of all other churches. Now all these things are an indication, that the Christians of those times knew nothing of this supremacy of Peter, or of Christ's appointment of him to be his vicar, and the judge of controversies, to whom appeals were to be made in doubtful cases. For do any churches, which are now subject to the pope of Rome, and do acknowledge him to be Christ's vicar, send to the cardinals for the decision of their controversies, and make no mention of his holiness? Is it their custom, when such disputes as this was do arise, to have recourse to them in general, and not particularly to the pope? Doth any cardinal take upon him to pass the decretory sentence in any question of this nature? Or, do their letters when they decide such questions run after this manner, "We, the cardinals and bishops of the church of Rome, send greeting?" Since therefore they who now acknowledge this vicar, neither do, nor by their principles can do, as the Christians mentioned in the Acts did, it must be certain that those Christians did not own that vicar which is now set up by the church of Rome.

[11] Ver. 20. Ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, *From the pollutions of idols, from fornication, from things strangled, and from blood.*] Dr. Spencer here rejects all the interpretations given by others of these words, and then concludes, that all these things were forbidden, as being causes, signs, and attendants, on the idolatry of the heathens; things offered to idols, whether meat or drink, being after eaten in the idol's temple to his honour; and so, saith he, were blood and things strangled ways of confederacy with demons, and of offering the blood, that is the very soul, to them, as by fornication they did the body. But (1.) these four are plainly reckoned as things distinguished in themselves, and from one another, and so are separated by a καὶ, or *and*, interposed betwixt each of them; whereas, according to this exposition, they are all εἰδωλόθυτα, "things offered to idols," and much more are they all ἀλισγήματα, "pollutions of idols." Moreover, the things forbidden here, saith he, comprehend not only rites of fornication, but also of adultery and masculine impurity, and all the abominable filthiness committed by the heathens in their festivals of Venus, Bacchus, &c., and were all ways of entering into confederacy with devils. Now what kind of Christians could they be at Antioch, and other places, who were in danger of these things, of consecrating things by heathenish ceremonies to an idol, and afterward eating them in honour of him? Of offering blood, and things strangled, or their bodies to fornication and adultery, by way of confederacy with devils, after they had so solemnly turned from the service of them to the worship of the living God, and so had expressly renounced all these things in their very baptism?

Others think that the true reason why these things were particularly forbidden, was to avoid the scandal of the Jews, among whom they conversed, and with whom many of them still joined in the worship of the synagogue. This is explained several ways; viz. (1.) that all these things being formerly forbidden to the gentiles, who conversed among them, and were made proselytes of the gate, though they were neither circumcised, nor obedient to the law, they thought it necessary, though they remitted to the Christian converts among the gentiles circumcision and the observation of the law of Moses, they should be still obliged to those things, which had been formerly required of all that dwelt among or conversed with them, especially such things as seemed not to the gentiles forbidden by the law of nature, viz. the eating of things offered to idols, of blood, and of things strangled, and simple fornication, which was generally thought lawful by the gentiles (see the notes on Eph. v. 6, 1 Thess. iv. 5); and of which even Maimonides saith, that "before the law, common whores were not forbidden" (Treat. of Wives, cap. 1, §. 4). I confess it may be doubted, whether those which they call "the seven precepts of Noah," were precepts given to the gentiles before the law of Moses, though doubtless that of not eating blood was given to them, Gen. ix. 4, but then it is sufficient to countenance this interpretation, that the proselytes of the gate were, as Buxtorf* testifies, forbidden these four things.

Others conceive that these things were particularly forbidden the gentiles, as scandalous to the Jews, because Moses had so signally marked them out as things contrary to the holiness of a people, or to their separation from other nations to himself; so, of things strangled, or dead in their blood, God saith, Deut. xiv. 21, "Thou shalt not eat of any carcase," i. e. of any thing that dieth alone, or is not orderly slain, "for thou art a holy people to the Lord:" fornication is declared to be a thing not to be admitted in that commonwealth, for it is expressly said, Deut. xxiii. 17, "There shall be no whore of the daughters of Israel, nor any whoremonger of the sons of Israel;" the eating things offered to idols is forbidden as a thing contrary to the worship of the true God; the precept which commands abstaining from blood is not only called "a statute for ever," Lev. iii. 17, but God threateneth to set his face against, and to cut him off who did eat it, Lev. vii. 26, xvii. 10. These therefore being things so solemnly forbidden the whole nation of the Jews, either because they were a people "holy to the Lord," or as things not to be admitted in their commonwealth, or as things to be punished with cutting off, or as symptoms of idolatry, might for the present be forbidden the gentile converts, that they might not do things so abominable in their eyes (see Examen Millii in locum).

[12] Ver. 21. Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων, &c.] I cannot consent to the interpretation of these words given by Grotius and the reverend Dr. Hammond, viz. That the Christians could not be supposed to contemn the law of Moses, because

---

* In voce *ger.*

you with words, subverting your souls, (*by*) saying, Ye must (*ought to*) be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 (*Who are*) Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by (*word of*) mouth.

28 [13] For it seemed good to the Holy Ghost (*falling upon the uncircumcised gentiles*), and to us, to lay upon you no greater burden than these necessary things; (*i. e. these things necessary at present, to avoid the scandal of the Jews: viz.*)

29 That ye abstain from meats offered to idols (*in the idol temples*), and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation (*it afforded them*).

32 And Judas and Silas, being [14] prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also (*that were prophets and teachers there*, xiii. 1).

36 ¶ And some days after Paul said unto Barnabas, Let us go again (see Acts xiii. 3, 4) and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined (*or counselled*) to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who (*when they went out before*) departed from them from Pamphylia (*to go to Jerusalem*, xiii. 13), and went not (*on*) with them to the work (*he had begun*, xiii. 5).

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed (*with him*), being recommended by the brethren unto the grace (*and favour*) of God.

41 And he went through Syria and Cilicia, confirming the churches.

---

that law was read in the Christian synagogues every sabbath day, as of old was done by the Jews; for, (1.) St. James doth not say that Moses was read ἐν ταῖς συναγωγαῖς αὐτῶν, "in their synagogues," but absolutely ἐν ταῖς συναγωγαῖς, "in the synagogues," by which word, not the assembly of Christians, but the Jews, is always signified. (2.) He doth not say, as Dr. Hammond paraphrases the words, that "Moses was read in their synagogues ὡς ἐκ γενεῶν ἀρχαίων, as from former ages," but that Moses ἐκ γενεῶν ἀρχαίων, "from former ages, had those that preached him in every city," being read from old times in the synagogues; which cannot agree to the assemblies of Christians which began but a few years before. And (3.) the Christians did more certainly and frequently read Moses and the prophets on the first day of the week, as Justin Martyr testifies, than on the sabbath-day, and therefore their reading of him could not fitly be restrained to that day. I therefore think with Chrysostom, that St. James here gives the reason why they should write only to the gentile converts, viz. because there was no reason to write to the Jewish converts, they still adhering to the synagogue, where Moses was read every sabbath, and so this liberty, here granted to the gentiles only, could be no occasion to turn them from the observation of the law of Moses.

[13] Ver. 28. *For it seemed good to the Holy Ghost and to us*, &c.] Vain is the pretence from these words, that other councils may use this preface to their decisions, viz. "It seemeth good to us, and to the Holy Ghost." For the reason why the council here assembled use these words, is not because they challenged to themselves any infallible assistance of the Holy Ghost in their conventions, rather than in their dispersions; but only upon this account, because the Holy Ghost had by a miracle declared the truth of what they had then decreed, that is, by falling down upon Cornelius and his friends and kinsfolk, who were Romans, and only proselytes of the gate at most, and so not circumcised (but obliged only to observe the precepts given to Noah, to abstain from things strangled, blood, idolatry, whoredom, &c.), I say, by falling down upon these gentiles, as he did upon our Lord's disciples, he evidently declared, that without their submission to any farther Jewish rites, the gentiles might be acceptable to him, and might enjoy the promise of the Father; and therefore that it was not needful, in order to their acceptance with God, to require their submission to the Judaic rites. This is the inference St. Peter makes from this miracle, when he first saw it, saying, Acts x. 47, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost even as we?" This was the answer he gives to them by whom it was objected, that he held communion with the gentiles, viz. Acts xi. 17, "Forasmuch as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" This was the answer by which the sticklers for the Jewish rites were then silenced; and when the question was renewed by them, and it was vehemently contended that the gentiles must be "circumcised after the manner of Moses," St. Peter proves the contrary, by reminding them of the same instance, declaring, ver. 8—11, that God, who knew the hearts, bare them witness, that without circumcision they were acceptable to him, giving them the Holy Ghost, even as he did to the apostles; and therefore, by imposing this yoke upon them, they would "tempt the Lord," by a distrust of that which, by this miracle, he had perspicuously taught. This being then the very reason why they here say, "It seemed good unto the Holy Ghost," it is apparent, that no council can have hence any warrant to use the same phrase or preface to their decrees, who have not the like confirmation of their doctrine, by a miraculous operation of the Holy Ghost, designed purposely to confirm their sentence.

[14] Ver. 32. *And Judas and Silas, being prophets also themselves.*] That is, saith Dr. Hammond, being two bishops of Judea; but if so, why pleased it Silas to abide there still, rather than to go back unto his charge? (ver. 34.) Yea, why, after so long a stay at Antioch, doth he go along with Paul in his travels through Syria and Cilicia, "confirming the churches?" (ver. 41). Why do we find him still with Paul, ch. xvi., xvii. and xviii., preaching at Thessalonica, Corinth, and other places, but not at all returning to his see?

CHAPTER XVI.

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, [1] the son of a certain woman, which was a Jewess, and believed; but his father *was* a (*-n uncircumcised*) Greek:

2 Which (*disciple*) was well reported of by the brethren that were at Lystra and Iconium.

3 Him (*therefore*) would Paul have to go forth with him (*to the ministry*); and (*laying his hands upon him, that he might receive the gift of the Holy Ghost*, 2 Tim. i. 6, *he*) took (*him*) and circumcised him because of the Jews which were in those quarters (*who would not endure to converse with one uncircumcised as they might suspect Timothy was*): for they knew all that his father was a Greek.

4 And as they went through the cities, [2] they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so (*by their progress*, 3 John 7) were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and [3] were forbidden (*by the afflatus*) of the Holy Ghost to preach the word in Asia, (*at that time:*

7 *And*) After they were come to Mysia, they assayed to go into (*towards*) Bithynia: but the (*same afflatus of the*) Spirit suffered them not.

8 And they passing by (*or through*) Mysia came down to Troas.

9 And a vision appeared to Paul in the night; (*For*) there stood (*as seemed to him*) a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision (*I Luke being with him*), immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 [4] Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, [5] which is the chief (πρώτη, *the first*) city of that part of Macedonia (see the note on Phil. i. 1), *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath (*day*) we went out of the city by a river side, [6] where prayer was wont to be made (Gr. *where there was, by law or custom, an oratory*); and we sat down, and spake unto the women which resorted *thither*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Υἱὸς γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος, *The son of a certain woman that was a Jewess, but his father was a Greek.*] The law, saith Grotius, forbade the Jewish males to marry with a woman not subject to the law, but forbade not a Jewess to marry with a gentile, as Esther did with Ahasuerus; and this, saith he, may probably be concluded from the inquisition made by Ezra, of this crime, and the remedy prescribed for it, seeing he only inquires into those males who had taken strange wives, chapter the ninth and the tenth, but makes no mention of the women joined to strange husbands, or of their separation from them: yet it is certain from Josephus, that they esteemed this contrary to their law in his time; for he saith that Drusilla married with Felix, an uncircumcised person, in contempt of their law; and that this is contrary to their interpretation of the law, see Ainsw. in Deut. vii. 3.

Note also, That the reason why Timothy was not circumcised, seems not to have been this, that he was under the power of his father and not of his mother; for then Paul should not have circumcised him without his father's leave; but because his father being a Greek, he was not to be circumcised but by his own choice. Now St. Paul being to preach to the Jews in all places where he came, as his custom was, could not have used Timothy in that ministry had he not circumcised him; he therefore was only circumcised, as St. Paul became a "Jew to the Jews" for the gospel's sake, that he might be instrumental to gain the Jews.

I add my conjecture, that it was at or about this time that the gift given him by laying on of the apostle's hands (2 Tim. i. 6) might be conferred upon him; for seeing Barnabas was full of the Holy Ghost (xi. 24), John Mark was συνεργὸς, a coworker with Paul and Barnabas "for the kingdom of God" (Col. iv. 10), Silas was a prophet (Acts xv. 32), Luke an evangelist, it seems reasonable to conceive that Timothy, being taken with him for the same end, should be endued with the like gifts. Moreover, in the very next chapter, they came to Thessalonica, where Silas and Timotheus were so instrumental to convert them to the faith, that he indites his epistle to them thus, "Paul, and Sylvanus, and Timotheus, to the church of the Thessalonians;" and speaks of him as his "brother," the "minister of God," and a "coworker" in the gospel of Christ, 1 Thess. iii. 2, yea as an "apostle of Christ," and one who was by God "put in trust with the gospel," ii. 4. 6. He therefore must then have that imposition of hands, and those extraordinary gifts of the Spirit, which fitted him for the ministry; and yet this being the first time that St. Paul met with him, he could not have them by imposition of his hands before.

[2] Ver. 4. *And they delivered to them to keep,* τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, *the decrees ordained by the apostles and elders that were at Jerusalem.*] Here observe, that though it be said, xv. 22, that it seemed good to the apostles and elders, with the whole church, to send men to Antioch; and though the proem of the decree runs thus, "The apostles, and the elders, and the brethren," write to the churches of Antioch, &c., ver. 22, 23, yet the decrees were made, not by the brethren, but only by the apostles and elders. Thus, in like manner, the epistle of Clemens begins thus, "The church of Rome to the church of the Corinthians."

[3] Ver. 6. *They were forbidden by the Holy Ghost to preach the word in Asia.*] viz. To preach it there at that time, not because that province belonged to St. John; for St. Paul preached there himself three years (xx. 31), and seven years after he leaves Timothy to correct the disorders that were then among them: in all which time we hear not one word of St. John's being there: nor, (2.) because those of Asia Minor were not disposed to receive the gospel; for the next year they do receive it; but because the Lord would hasten them to a new work which they had not yet begun, viz. to preach to a Roman colony (ver. 12. 21).

[4] Ver. 11. *Loosing from Troas we came.*] Here Œcumenius notes, that this being the first time that St. Luke speaks in the plural number, his travels with St. Paul must begin from this time.

[5] Ver. 12. Ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολώνια, *Which is the first city of that part of Macedonia, which is a colony.*] Not the chief city or metropolis of Macedonia, for that was Thessalonica; but the first city, which was a colony, which they who passed through the gulf of Strymon into Asia came unto (see the note on Phil. i. 1).

[6] Ver. 13. Οὗ ἐνομίζετο προσευχὴ εἶναι, *Where prayer was wont to be made.*] Or rather, Where a house of prayer, for the Jews and proselytes, was allowed to be by the law, or was accustomed to be; for νομίζεται signifies sometimes εἴθισται, *it is accustomed,* or usual; so νομίζεσθαι γυναῖκας πολ-

14 ¶ And a certain woman named Lydia, a seller of purple, (*formerly*) of the city of Thyatira, which worshipped (*the true*) God, heard *us*: [7] whose heart the Lord (*so far*) opened, that she attended unto the things which were spoken of (*i. e. by*) Paul.

15 And when she (*and those of her household, were instructed in the Christian faith, and in the nature of the baptism required by it, she*) was baptized, and her household, (*then*) she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And [8] she constrained (*i. e. was instant with*) us (*so to do*).

16 ¶ And it came to pass, as we went to (*the house of*) prayer, (*that*) a certain damsel possessed with [9] a spirit of divination met us, which brought her masters much gain by soothsaying (*i. e. by telling of strange things*):

17 The same (*damsel*) followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates (*i. c. the captains of the bands of Roman soldiers*), saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, [10] which are not lawful for us to receive, neither to observe, being (*a colony of the*) Romans.

λας ἔχειν, in Herodotus, is "to have customarily more wives;" γυμνοὺς εἰσιέναι νομίζεται, in Aristophanes, Nub. i. 6, "It is customary to come in naked;" sometimes it signifies, saith Phavorinus, νενομισμένον ἐστὶ, "it is by law established," as when Aristophanes saith, Nub. iv. 3, καὶ μὴν νενόμισταί γε, "For so it is by law established;" and iii. 3, ἡ σωφροσύνη κενόμισται, "Modesty is by law established:" many instances of both these senses may be found in Stephanus. That προσευχὴ signifies an oratory, or a house of prayer, hath been noted on Luke vi. 12, and proved from the testimonies of Philo and Josephus. The synagogues, or oratories, say the Jewish writers, were often בשדות in the fields, and sometimes near rivers, as here, because of greater purity, saith Philo; and because perhaps the laws would not permit them to exercise a strange religion within the city (see Vitringa de Synag. Vet. lib. i. par. i. cap. 11). Accordingly Epiphanius saith,* that this very place proves that the Jews had oratories out of the cities, and that the Samaritans also had the like two miles from Sychem.

[7] Ver. 14. Ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν, *Whose heart the Lord opened to attend to the things spoken by Paul.*] To "open the ear," or "the heart," is a phrase used to signify the rendering any person willing or inclined to any thing. So Ps. xl. 7, "Mine ears hast thou opened," i. e. "Thou hast inclined me to hearken to thy commandments," Chald.; for so it follows, "Then said I, Lo, I come do to thy will:" so 1 Chron. xvii. 15, ἠνοιξας τὸ οὖς, "Thou hast opened the ear of thy servant to build thee a house." This God is sometimes said to do by awakening men by his afflicting hand: so Job xxxvi. 8. 10, "If they be bound in fetters, and holden with cords of affliction, he openeth their ears to discipline," ver. 10, and ver. 15, "He openeth their ears in oppression:" and sometimes he doth it by the preaching of the word; for as they who are said to be taught by the word (see note on John vi. 45), or the example of God (see note on 1 Thess. iv. 9), are said to be "taught of God;" so they who have their hearts affected with it, and opened by it, may be said properly enough to have their hearts opened by him. And here it deserveth to be noted, (1.) that the Lord is said to open the heart of Lydia, not to believe, but προσέχειν, "to attend to the things spoken by Paul," viz. to weigh and seriously to consider of the greatness of the blessings promised to believers, remission of sins and eternal life; and that attention of hers produced this faith in her. So the Lord represents himself as knocking at the door of men's hearts (Rev. iii. 20), i. e. by the preachers of his word, attended with the incitations of his Holy Spirit, but entering only when men open their hearts to receive him. And, lastly, Woltzogenius well notes, that if, in a place where no example of faith had been given, no name of Christ had been preached, some extraordinary assistance was vouchsafed towards the conversion of this woman, this single instance, in a case so extraordinary, must not be looked upon as a thing absolutely necessary in all cases. In a word, either she only was ἄξια, "worthy," i. e. prepared, disposed, and fitted to receive this influx; or if it were absolutely necessary that she might believe, and yet she alone, though no more fitted and disposed for it than the rest, received it, the other auditors, for want of this extraordinary influence, must lie under a necessity of not believing, and so it could not be blameworthy in them that they did not believe (see note on Matt. x. 11).

[8] Ver. 15. Παρεβιάσατο ἡμᾶς, *She constrained us.*] i. e. By her urgent desires and pressing entreaties; so Gen. xix. 3, "Lot κατεβιάζετο αὐτοὺς, constrained" the angels to come to his house; and Jacob ἐβιάζετο "constrained" Esau to receive his gift. So when Saul would not eat, κατεβιάζοντο αὐτὸν, "his servants and the woman constrained him" (1 Sam. xxviii. 25): so it is said of Christ, that the two disciples παρεβιάζοντο αὐτὸν, "constrained him to go in with them," Luke xxiv. 29.

[9] Ver. 16. Πνεῦνα πύθωνος, *A spirit of divination.*] For Hesychius, Suidas, and Phavorinus agree in this, that Python is δαιμόνιον μαντικὸν, "a spirit that divined, or foretold things to come." In the temple of Apollo, who was called Pytho, the organ of this miracle was always a woman, who, sitting on her brazen tripos, received her enthusiasm à secretis; their god, as Origen saith,* being delighted in nothing more ἢ τοῖς κύπτοις τῶν γυναικῶν, than in those parts; and the woman being thus† filled with the spirit, and retaining in memory the phantasms raised by the agitation of the demon, did τὸ ἐσόμενον προαγορεύεσθαι, "foretell what would be" to those that inquired of her, as did the Pythoness here; she also delivered her answers‡ "with a low voice as out of her belly," and was hence styled *ventriloqua*, and ἐγγαστρίμαντις; and because others who pretended to prophesy did also so, that if their answers were not true it might be imputed to men's not hearing well what they had uttered; hence these diviners are by the Septuagint not only styled ἐγγαστρίμυθοι, "speakers out of the belly" (Lev. xix. 31, xx. 6, Deut. xviii. 11, 1 Sam. xxviii. 3. 7—9, 1 Chron. x. 13, 2 Chron. xxxiii. 6, Isa. viii. 19), but also said to "speak out of the ground" (Isa. xix. 3).

[10] Ver. 21. *Which it is not lawful for us to receive, being Romans.*] For though there was as yet no express law of the senate or the emperor against the Christians, yet was there an old law of the Romans, forbidding them, aut novos deos aut alienigenas colere,§ "either to worship new gods, or the gods of other nations;" and requiring them to worship the gods κατὰ τὰ πάτρια,‖ "of their own country," from which Christianity dissuaded them, not suffering any

---

* Hær. lxxx. p. 1067, 1068.

* Cont. Celsum, lib. vii. p. 335.

† Πύθωνας, τὰς τῷ πνεύματι πύθωνος ἐνθουσιώσας, φαντασίαν μνήσεως παρεχόντας τῇ τοῦ δαιμονίου περιφορᾷ. Suidas.

‡ Πύθων ὁ ἐγγαστρίμυθος, ἢ ἐγγαστρίμαντις. Hesych. Phavor. Πύθηδες γάρ ἐστι——οἴεσθαι τὸν Θεὸν αὐτὸν ὥσπερ τοὺς ἐγγαστριμύθους εἰρύκλειας πάλαι νυνὶ πύθωνας προσηγορευομένους ἐνδιδμενιο εἰς τὰ σώματα προρητῶν ὑποβεβηγεῖσθαι τοῖς ἐκείνων σώμασι καὶ φωνῆς χρώμενον ὀργάνοις. Plutarch. de Defect. Orac. p. 414.

§ Separatim nemo habessit deos, neve novos sive advenas, nisi publicè adscitos. Divos, et eos qui cœlestes semper habiti, colunto, et ollos quos endo cœlo merita locaverunt. Cicero de Leg. lib. ii. n. 14 et n. 27. Deos aut novos aut alienigenas coli confusionem habet religionum: ritus familiæ patrumque servanto. Ibid.

‖ Omnes enim religione moventur, et deos patrios sibi retinendos arbitrantur. Orat. v. in Verrem. Τὸ μὲν θεῖον αὐτός

22 And the multitude rose up together against them: and the [11] magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, [12] and would have killed himself, supposing that the prisoners had been fled (*and so he must have borne the punishment due to them*).

28 But Paul (*perceiving this by the Spirit*) cried out with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out (*of the inner prison*), and said, Sirs, (*I, by this miracle, am induced to believe you are men sent to show unto us the way of salvation*, ver. 17,) [13] what (*therefore*) must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (*for that faith will bring thee and them into the way of salvation*).

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and [14] was baptized, he and all his (*house*), straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, (*viz.*) The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly (*and*) uncondemned, being Romans, and have cast *us* into prison; and now do they (*think to*) thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed (*thence*).

---

of them to worship the gods of their fathers, but requiring them to turn "from those dumb idols to the living God" (1 Thess. i. 10); and hence St. Paul speaks thus to those of Lystra, "We preach to you, that ye should turn from these vanities to the living God, who made heaven and earth" (xiv. 15).

[11] Ver. 22. *The magistrates rent off their clothes.*] i. e. The clothes of Paul and Silas; for so it was the custom not only among the Jews, as Dr. Hammond here notes, but among the Roman magistrates, such as these were, to command the lictors, *τὴν ἐσθῆτα καταῤῥῆξαι, τοῖς ῥάβδοις τὸ σῶμα ξαίνειν*, "to rend open the clothes of the criminal, and to beat his body with rods," as Grotius here notes. The Roman magistrates, saith Brissonius, nudari et spoliari hominem, virgasque expediri jubent, "command him to be made naked, and spoiled of his clothes," and the lictors "to be ready with their rods;" and this, saith he, in Plutarch, is *ἐσθῆτα παρασχίσαι*, "to rend his garments" (De Formulis, lib. v. p. 481).

[12] Ver. 27. *Ἔμελλεν ἑαυτὸν ἀναιρεῖν, He was about to kill himself.*] Self-murder being common among the Greeks* and Romans, allowed by all philosophers, and practised by most of them, to avoid, or to "deliver themselves from any misery they feared, or laboured under:" this gaoler therefore would have done it for fear of a severer punishment, they who let prisoners escape being to suffer the punishment they had deserved, L. ad commentariensem cap. de custodiâ reorum, saith Grotius.

[13] Ver. 30. *What shall I do ἵνα σωθῶ, that I may be saved?*] Grotius saith here, that he had conceived some hope of a better life from tradition and the doctrine of the philosophers; I rather think he spake thus to them, as knowing, or conceiving from the words of the Pythoness, they were appointed to show to others the way of salvation.

[14] Ver. 33. *He was baptized, he and all his.*] St. Chrysostom here notes, that this goaler was that Stephanas of whom St. Paul saith, "I baptized also the household of Stephanas" (1 Cor. i. 16); but if so he must have come from Corinth, or some other part of Achaia, and have settled at Philippi, and afterward have returned thither again; for the Stephanas there mentioned by St. Paul, was "the first-fruits of Achaia" (1 Cor. xvi. 15), and an eminent person at Corinth (ver. 17).

τε σίδου κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε. Mæcen. ad August. apud Dion lib. lii. Vide Liv. lib. xxxix. cap. 16.

* Sapiens non dubitat, si ita melius sit, de vitâ migrare. Torquatus apud Cic. de Fin. Bon. lib. i. *Εὐλόγως τὸ φασὶ ἐξάγειν ἑαυτὸν τοῦ βίου τὸν σοφὸν κἂν ἐν σκληροτέρᾳ γίγνεται ἀλγηδόνι.* Laert. de Sto. in Zeno. lib. vii. p. 195. Zeno, Democritus, Cleanthes, Aristotle, Menippus, Metrocles, Empedocles, Pythagoras, Cato.

CHAPTER XVII.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 [1] And Paul, as his manner was (*where he found synagogues of the Jews*), went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging (Gr. *explaining and setting*

ANNOTATIONS ON CHAP. XVII.

[1] Ver 2. *And Paul, κατὰ τὸ εἰωθὸς, as his manner was, went in to them, and three sabbath-days reasoned with them.*] Here we learn, (1.) that St. Paul was not restrained from preaching to the Jews by his being an apostle of the gentiles; for as the gospel was the power of God through faith to the salvation of the "Jews first, and also of the gentiles," so Paul in preaching of it testifies to the Jews, and also to the Greeks, "repentance towards God, and faith in our Lord Jesus Christ" (xx. 21); and wheresoever he comes, his manner is to go first into a synagogue of the Jews, and to preach to them (Acts xiii. 5. 14. 42, xiv. 1, xvi. 15, xvii. 10, xviii. 4. 19, xix. 8). At the beginning of his conversion

before their eyes this doctrine), that Christ must needs have suffered, and risen (Gr. *that it behoved Christ to suffer, and to rise*) again from the dead; and (*saying*) that this Jesus, whom I preach unto you, is Christ (Gr. *that he is Christ the Saviour whom I declare to you*).

4 And some of them believed, and consorted with Paul and Silas; and (*also*) [2] of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, (*being*) moved with envy (*or zeal*), took unto them certain lewd fellows of the baser sort (*or wicked men loitering in the market*), and gathered a company, and set (*gathering a company they set*) all the city on an uproar, and assaulted (Gr. *assaulting*) the house of Jason, and (*they*) sought to bring them (*Paul and Silas*) out to the people (*to be the objects of their rage*).

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying (*out*), [3] These that have turned the world upside down (*i. e. unsettled the world*) are come hither also;

7 Whom Jason hath received: and [4] these all do (*what is*) contrary to the decrees of Cæsar, saying that there is another king (*besides him, even*) *one* Jesus.

8 And they troubled the people and the rulers of the city, when they (*or who*) heard these things.

9 And when they had taken security of Jason, and of the other (ver. 6, *to answer to the charge laid against them*), they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 [5] These were more noble than those in Thessalonica, in that they (Gr. *they of them that*) received the word with all readiness of mind, and searched (Gr. *searching*) the scriptures daily, (*to know*) whether those things were so (*as Paul had said*).

12 Therefore many of them (*i. e. those Jews*) believed; also of honourable women which were Greeks, and of (*the*) men (*which were so*), not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of (*by*) Paul at Berea, they came thither also, and stirred up the people (*against him*).

14 And then immediately the brethren sent away Paul to [6] go as it were to the sea (*that so his persecutors might miss of him*): but Silas and Timotheus abode there still.

15 And (*but*) they that conducted Paul brought him unto Athens (*by land*): and receiving a commandment (*directed*) unto Silas and Timotheus for to come to him (*thither*) with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred (Gr. *exasperated*) in him, when he saw the [7] city wholly given to idolatry (Gr. *full of idols*).

17 Therefore disputed he in the synagogue with the

---

we find him preaching Christ in the synagogues (ix. 20), and throughout all the region of Judea (xxvi. 20), his commission authorizing him to "testify what he had seen and heard to all men" (xxii. 15), to the people and to the gentiles (xxvi. 17), to the gentiles and to the children of Israel (ix. 15), which is sufficient to confound that distinction of provinces which some have imagined among the apostles.

Moreover it is observable, that Paul enters into their synagogues, and reasons with, or preacheth to, them, only on their sabbath-days; for as here it is said, "He reasoned with them three sabbath-days;" so, xiii. 14, he enters into the synagogues "on the sabbath-day," and, ver. 42, the gentiles desire him to preach to them "the next sabbath-day," and, ver. 44, almost all the whole city were assembled "on the next sabbath-day;" xvi. 13, he goes out of Philippi to a synagogue "on the sabbath-day," and xviii. 4, he discourses in the synagogue "every sabbath-day," which seems to intimate, that, whatever they did in Jerusalem, or in Judea, yet in the synagogues out of Judea they did not ordinarily meet for religious worship on the second and fifth days of the week; for otherwise why is it that St. Paul, who reasoned "daily in the school of Tyrannus," xix. 9, should only go to the synagogues of the Jews to reason with them "on the sabbath-day?"

[2] Ver. 4. Τῶν τε σεβομένων Ἑλλήνων—γυναικῶν τε τῶν πρώτων, *Of the devout Greeks, and of the chief women.*] So ver. 12, and xiii. 50. That by "the devout Greeks" we are to understand the proselytes among the Greeks, is evident, because they are so called, ver. 12, and are distinguished from the Jews, ver. 17, xiv. 1, xvi. 14, xxiii. 4. They were proselytes, not of justice, i. e. such as received circumcision, and observed the law of Moses, but only proselytes of the gate, who owned the true God of Israel, and went up to worship him at their feasts (John xii. 20, Acts viii. 27), and who were permitted to read the scriptures, as the eunuch did, and to hear them read in the synagogues, otherwise they could not have heard Paul there, and much less could they have compared what he said with the writings of the prophets, as we find they did, ver. 11, 12.

As for "the chief women," we learn from Josephus,* that the Jews, in many places where they dwelt, prevailed upon many of them, either wholly to embrace their religion, or to become proselytes of the gate, and many of these became Christian converts (see more of this in the note on 1 Pet. i. 1).

[3] Ver. 6. Ο ἀναστατώσαντες, *They who disturb the world.*] i. e. So as to unsettle things and bring them into confusion; for this they conceived the introduction of new gods tended to, as we learn from the words of the consuls* in Livy, and the Roman laws (see the note on xvi. 21).

[4] Ver. 7. *These all do contrary to the decrees of Cæsar, saying, There is another king.*] This, saith Grotius, was contrary to the decree of Cæsar, because the senate first, and afterward the emperor, suffered none to be called kings without their permission.

[5] Ver. 11. *These were* εὐγενέστεροι *more noble*, &c.] The Jews looked upon themselves not only as of free but noble birth, as being of the seed of Abraham (see the note on 1 Cor. i. 28). They are, saith Philo,† in the opinion of their calumniators, βαρβαρικοί, "barbarians, but in truth ἐλεύθεροι καὶ εὐγενεῖς, they are free, and of noble birth;" here therefore St. Luke shows them wherein their true nobility consisted; viz. in such a disposition of the soul as inclined them to attend to the doctrine of the gospel.

[6] Ver. 14. *To go as it were to the sea.*] Words being designed to represent our minds to others, we cannot deceive them with ambiguous words without acting contrary to the nature of them; but motions having no determinate signification, to use them so as to consult our safety, in such a motion as may deceive our enemies and secure us, hath nothing in it blameworthy.

[7] Ver. 16. *When he saw the city* κατείδωλον, *full of idols.*] i. e. Images, οὐ γὰρ ἦν ἀλλαχοῦ τοσαῦτα ἰδεῖν εἴδωλα, "for so many images could not be seen elsewhere," Pausanias‡ saying that they did εὐσεβεῖν θεοὺς ἄλλων πλέον, "worship the gods more than others," and exceeded all others in their diligence εἰς τὰ θεῖα, "to the gods;" and Strabo§ saying that they were hospitable to the gods, πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παραδέξασθαι, "for they received many strange gods," insomuch that the comedians ridiculed them upon that

---

* De incolis Damasci dicit eos à Judæis occidendis abstinuisse, eo quòd ἐδεδοίκεσαν τὰς ἑαυτῶν γυναῖκας ἁπάσας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ. De Bello Jud. lib. ii. cap. 41.

* Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vocarent: judicabant enim prudentissimi viri, nihil æquè dissolvendæ religionis esse quàm ubi non patrio, sed externo ritû sacrificaretur. Liv. lib. xxxix. cap. 16. Qui novas et incognitas religiones inducunt ex quibus animi hominum moveantur, honestiores deportantur. Paulus Sent. 5.

† Legat. cap. 792.

‡ Attic. cap. 17, 24. § Lib. x. p. 325.

Jews, and with the devout persons (*of the Greeks*), and in the market daily with them that met with him (*or he met with there*).

18 [8] Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some (οἱ δὲ, *but others said*), He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection (*by him*, iv. 2, *or the resurrection of him*).

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 [9] (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things [10] ye are too superstitious.

23 For as I passed by, and beheld your devotions (*i. e. the objects of your worship*), I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you (*who he is, and how to be worshipped*).

24 [11] God that made the world and all things therein, seeing that he is (*he being*) Lord of heaven and earth, dwelleth not in temples made with hands (*as one contained in, or confined to, them, by human consecrations of them*);

---

account; and all the rest cited by Dr. Hammond say the same thing; for in those times of heathenism they never worshipped a god without an image to represent him to them; and therefore, as St. Paul saith here, that they multiplied their idols; so ver. 22, that they were δεισιδαιμονέστεροι, "more prone than others to worship demons." We may here also laugh at the absurd folly of Laurinus's caution, not to believe Stephanus, saying in his Lexicon, that εἴδωλον signifies an *image*, and not as he would have it, a *shadow, spectrum*, or *phantom*; for would it not be ridiculous to render St. Paul's words thus,—I saw your city full of phantoms, shadows, and appearances of nothing?

[8] Ver. 18. *Certain philosophers of the Epicureans and stoics—said, What will ὁ σπερμολόγος οὗτος, this babbler say?* &c.] To show the appositeness of the apostle's discourse to these philosophers, let it be noted,

First, That the Epicureans* did not believe that the world was made by God, but by a casual conflux of atoms; nor did they own the providence of God, or think he had any care of mankind: they also held that the gods were of human shape, and that there was no resurrection, nor any punishments after death.

The stoics† held the world to be a god, that matter was eternal, and God was corporeal, and that all things were subject to fate.

Secondly, As for the word σπερμολόγος, "babbler," Eustathius gives us two senses of it, which seem to have been the occasion of their application of it to St. Paul: (1.) That Paul was "disputing with those he met with in the market," for, saith he,‡ Ἀττικοὶ τοὺς σπερμολόγους ἐκάλουν τοὺς περὶ τὰ ἐμπόρια, καὶ ἀγορᾶς διατρίβοντας, "the Attics called them σπερμολόγοι, who were conversant in the markets, and places of merchandise." Œcumenius here saith, that a little bird that gathered up the seeds scattered in the market-place was called by this name, and hence, τοὺς εὐτελεῖς, καὶ οὐκ ἀξίους λόγου, σπερμολόγους ἐκάλουν, "despicable persons, not worthy to be named, were called σπερμολόγοι:" and in this etymology Suidas, Phavorinus, the scholiast upon Aristophanes de Avibus, p. 569, and almost all the grammarians do agree. (2.) Because he pretended to some new systems of divinity, which they were not acquainted with, and which they thought proceeded from some vain opinions he had entertained; for the word σπερμολογεῖν, saith he, is used,§ ἐπὶ τῶν ἀλαζονευμένων ἀμεθόδως ἐπὶ μαθημάτων ἐκ τίνων παρακουσμάτων, "of those who, from some false opinions, boasted unreasonably of their learning."

Thirdly, They add, that St. Paul seemed to be "a setter forth of strange gods," because he preached up "Jesus and the resurrection," where Chrysostom and Œcumenius note, that being accustomed to worship female goddesses, they thought ἀνάστασιν θεόν τινα εἶναι, "ἀνάστασις to be a god;" but, as Dr. Bentley‖ saith, they too well understood the notion of a resurrection to think it a goddess, and therefore I prefer the exposition in the paraphrase, as being confirmed from ver. 32, "When they heard of the resurrection of the dead, some mocked."

[9] Ver. 21. *The Athenians spent their time in telling or hearing some new thing.*] Of this see Grotius.

[10] Ver. 22. Κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *In all things I perceive you too much superstitious.*] i. e. Too much addicted to the worship of demons: for δεισιδαιμονία is, saith Phavorinus, φόβος δαιμόνων, "the fear of demons." And that in this sense St. Paul doth here use the word is evident, he styling them thus superstitious, because he found their city full of images, and "an altar to the unknown God," of which Pausanias,* Lucian, Philostratus, and others, speak. It is certain from Pausanias, and confessed by St. Jerome, that they had altars θεοῖς ἀγνώστοις, "to the unknown gods," in the plural, yet it is as certain from Lucian,† as well as from Œcumenius,‡ that the altar was inscribed τῷ θεῷ ἀγνώστῳ, though that was not the whole inscription, and therefore St. Jerome§ is too bold to correct the apostle here. If the occasion of the erecting of this altar was, as some say, the complaint of Pan,‖ that he was not worshipped by them, this gave the apostle a fit occasion, by calling them to worship τὸν ἐπὶ πάντα, "that God who made the heaven and earth, and all things in them," to say, "Him that you ignorantly worship declare I unto you," he being also, as Josephus saith, κατ' οὐσίαν ἄγνωστος, unknown as to his essence," and by the heathens called deus incertus, because he would not be worshipped in an image, and so they were uncertain where to find him; and in the scripture being styled the God ὃν οὐκ ἔγνω, "whom the (heathen) world" and their philosophers "knew not" (1 Cor. i. 21, Gal. iv. 8, 9). Or if Πᾶν be, as Plato¶ saith, ὁ Λόγος, "the Word," and of whom Plutarch saith in his book De Defect. Oracul. p. 419, that there was a great cry heard in the time of Tiberius Cæsar, that he was dead, then had he also hence a fit occasion to "preach unto them Jesus."

[11] Ver. 24, 25. *God that made the world, and all things therein,—is not worshipped with men's hands, as if he needed any thing.*] To clear up the argument of the apostle here, it will be necessary to search a little into the principles of the heathens concerning God, and the worship of him; let it then be observed,

First, That the wisest heathens worshipped their gods in human shape; so Maximus Tyrius** saith of the Greeks, "They thought God must have a body, and that body they generally held must be of human shape," and therefore such as might be represented "in an image of gold, silver, or stone, made after the fashion of a man." Thus Velleius†† in

---

* Plutarch. de Plas. Philos. lib. i. cap. 7, p. 881. Seneca, de Benef. lib. iv. cap. 4. Cicero, de Naturâ Deorum.

† Diogenes, lib. xx. p. 755.

‡ In Odyss. B. ad finem.

§ Ibid.

‖ Serm. ii. p. 1.

* Attic. lib. i. cap. 1.

† Νὴ τὸν ἀγνωστον ἐν Ἀθήναις. Philop. p. 1121, 1129.

‡ Ἔστι δὲ ἡ πᾶσα τοῦ βωμοῦ ἐπιγραφὴ τοιαύτη, Θεοῖς Ἀσίας, Εὐρώπης, καὶ Λιβύης, θεῷ ἀγνώστῳ καὶ ξένῳ. Œcum.

§ Inscriptio autem aræ non ita erat ut Paulus asseruit, sed ita, Diis Asiæ, diis ignotis et peregrinis. Hieron. in Titum, cap. 8.

‖ See Chrysost. Œcum. in locum.

¶ Cratyl. p. 280.

** Ἀλλὰ τὸ μὲν Ἑλληνικὸν τιμᾷν θεοὺς ἐνόμιζε, ὕλῃ μὲν καθαρᾷ, μορφῇ δὲ ἀνθρωπίνῃ, τέχνῃ δὲ ἀκριβεῖ, &c. Dissert. xxxviii. p. 370.

†† De Nat. Deor. lib. i. n. 34.

25 Neither is (*he*) worshipped with (*the works of*) men's hands, as though he needed any thing (*as needing any person's art to promote his worship*), seeing he giveth to all life, and breath, and all things (*and so is able to produce these things, were they any ways needful for his worship*);

26 And (*he*) hath made of one blood (*of Adam*) all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed (*i. e. set the fixed seasons of the year*, Gen. i. 14, viii. 22), and the bounds of their habitation (see Deut. xxxii. 8);

27 That they should (*or instructing them by these means to*) [12] seek the Lord, if haply they might feel after him, and find him (*which in that darkness in which they lie they cannot easily do*), though he be not far from every (*any*) one of us:

28 For in (*or by*) him we live, and move, and have our being; as certain also of your own poets have said, For (*they have declared that*) we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device (*i. e. that the Creator is like man, or his workmanship*).

30 And the times of this ignorance God (*hath hitherto*) winked at (*sending them no prophets to instruct them better*); [13] but now (*he*) commandeth all men every where to repent (*of this idolatry*):

Cicero, inquiring of the form of the gods, speaks thus: Ac de formâ quidem partim natura nos admonet, partim ratio docet, nam à naturâ habemus omnes omnium gentium speciem nullam aliam nisi humanam deorum, "That nature teaches they are of human shape, seeing all nations represent them in this form; nor do they ever occur to any men, sleeping or waking, in any other shape," and that men, cùm artificium effingunt, fabricamque divinam,* "when they make an image, or divine fabric, make all things in hominis figurâ, in the shape of man;" whence his conclusion is this, "Homines esse specie deos confitendum est, "It must be owned that the gods are like in shape to men."

Secondly, They held indeed that God must be *αὐταρκης*, "self-sufficient," and thought with Lucian† it was ridiculous to conceive *ὡς ἀνθρώπων θεοὶ ἐνδεεῖς εἰσὶ*, "that the gods should stand in need of men," yet they conceived those images‡ were, through the frailty of human nature, needful to the worship of the Deity, that "they might view and touch them, and have them near to them;" on these accounts they thought§ "there could be no religion without images," and objected this to the Christians, that they‖ "worshipped a god they could not show," and thought that even they used images, though they concealed them; yea, they pronounced both them and other nations, viz. Scythians, atheists, because they had no images. And upon this account they used a kind of magical consecration of their images to bring their gods down unto them: so Minutius¶ saith, Funditur, fabricatur, sculpitur, nondum deus est, ecce ornatur, consecratur, oratur; tunc postremò deus est." Here therefore is the reason why the apostle saith,

First, That "God dwelleth not in temples made with hands," i. e. as one confined to them, and who could not be addressed every where, since, as Seneca says,** there is no need of going to the ædile that we may pray to the gods, or, as Lucian says jocularly,†† "Æsculapius is not deaf, that men must go near that they may pray to him." And,

Secondly, This is the reason why he saith, "He is not worshipped with men's hands," as if he could be only worshipped or spoken to in a temple, or in a consecrated image made by man. And,

Thirdly, Why he adds, that "we ought not to think the Godhead like to an image made of gold or silver."

[12] Ver. 27. *That they should seek the Lord, if haply they might feel after him, and find him.*] Here, first, we learn, that God framed the world with this design, that men by contemplation of it might seek after the author of it, and seeking, find him; and therefore must have made it so as to contain sufficient evidence that it was made by his power and wisdom. Now "to seek after God," in the scripture phrase, is not only to inquire whether there be a God, but so to seek him out, that we may give him that worship which is due to him; as when the apostle saith, "He that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him" (Heb. xi. 6). To "find him," is to obtain his grace and favour, or to find him good and propitious to them: for to what other end should men so solicitously seek after him, but to obtain his grace and favour? Or why should they desire to find him, but that they may receive some benefit from him thus found? Is it not upon this account that all men come to him, and do him service? And would any one do it if they expected no advantage by it? And in this sense God saith, "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart," Deut. iv. 29; "If ye seek him, he will be found of you," 2 Chron. xv. 2. Note,

Secondly, That sinners cannot thus seek or hope to find God, unless they can expect to find him merciful in the pardon of those sins which they do confess and do forsake; and that this hath been a principle embraced by all nations appears from the propitiatory sacrifices which have so generally obtained among them, even from the beginning. And therefore all this must depend upon this foundation, or the knowledge of this one thing, "that God is the maker of heaven and earth, and all that therein is;" and so it evidently doth. For,

First, That which made all things must be itself unmade, and so must be eternal; it must have power over all things, and so be almighty.

Secondly, That which made all things must have all power to direct, govern, order, and dispose of all things, as he pleases, and so his creatures must depend on him for protection and the disposal of all their affairs.

Thirdly, That Being which made all things in such an excellent order and dependence on each other, in such constant and unchangeable vicissitudes, fitted with such faculties, adapted to such ends and uses, must have infinite wisdom, and must design things for those ends for which he hath thus fitted them.

Fourthly, He who hath made things so, as that they constantly in their respective seasons produce things good and useful for the preservation and comfort of those creatures he hath made, filling their mouths with food, and "their hearts with gladness," must be good to all, even "to the unthankful and the wicked," and so "his tender mercies" must be "over all his works;" which is the argument here used, ver. 26.

Fifthly, He who vouchsafeth such kindness to, and maketh such provisions for, those bodies, which we have common to us with the brutes, must have made some provision for that soul which is our better part, and which is more especially derived from him; they therefore must be capable of receiving blessings and favours from him; and if lapsed and sinful creatures, and made so as that they certainly will be subject to sin, they must be capable of finding mercy with him, when they return from their iniquity.

[13] Ver. 30. *God, who overlooked the times of ignorance, τανῦν παραγγέλλει πᾶσι πανταχοῦ, hath now sent his message to all men every where to repent.*] The *τανῦν* here seems not to refer to *μετανοεῖν*, to repent, as if God did not formerly require men to repent of their sins committed against the law of nature, for then they were not obliged to reform, or turn from them; but it refers rather to the word *παραγ-*

---

* N. 35. † Philop. p. 1121.

‡ Οὕτως ἀμέλει καὶ τῇ θείᾳ φύσει, ἐπεὶ μὲν οὐδὲν ἀγαλμάτων, ἀλλὰ ἀσθενὲς ὂν κομιδῇ τὸ ἀνθρώπειον, καὶ ἀιεστὼς τοῦ θείου ὅσον οὐρανὸς γῆς. Max. Tyr. dis. xxxviii. p. 369. Dicitis fortè præsentiam vobis quandam numinum exhiberi sub simulacris. Arnob. lib. vi. p. 195.

§ Nec ullam religionem esse putant ubicunque illa non fulserint. Lact. lib. ii. cap. 6.

‖ Deum colunt illi, quem nec ostendere possunt, nec videre. Minut. p. 10. Cur nullas aras habent, nulla templa, nulla nota simulacra? Ibid.

¶ Pag. 26. ** Epist. 41. †† Dæmon. p. 718.

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained (*to be their judge*); *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, [14] some (*of them*) mocked (*at it: but*) and [15] others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit (*his discourse was not wholly ineffectual, for*) certain men clave unto him, and believed: among the which (*i. e. whom*) *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

γέλλει, and signifies, that whereas before he had sent no messengers, or prophets, to the heathen world, to proclaim his wrath against them for their ungodliness and unrighteousness, and to call them to repentance for those sins, he now had sent his apostles to all the ends of the earth with this message; and that by them he had given them a fresh assurance of his purpose to judge and condemn the impenitent, by the resurrection of that Son of God whom he had appointed to be the judge of all men: Mr. Dodwell therefore seems to be mistaken, when he concludes from these words, and from Acts xiv. 16, that God had not obliged all other nations, but only the peculium, to worship himself, before he had revealed his pleasure to them, and saith,* "That these words rather plainly imply the contrary, that while the supreme God was ἄγνωστος, 'unknown,' God did excuse them from that duty, on account of their ignorance of what otherwise would have been their duty, if it had been required of them, and they had known that the supreme being had required it:" for, first, this is directly contrary to the express words of the apostle Paul, who declares that, τὸ γνωστὸν τοῦ Θεοῦ, "that which might be known of God was manifested to them, for God had declared it to them, to wit, his eternal power and godhead;" and also, that this was manifested to them from the beginning of the world, not by any positive revelation, but "from the visible things of the creation" (Rom. i. 19, 20), and that this manifestation rendered them ἀναπολόγητοι, "without excuse," who "did not glorify (and therefore worship) him as God, neither were thankful" to him for his benefits conferred upon them. And this is farther evident from the two places cited by him; for though God so far "suffered them to walk in their own ways," as that he sent no prophet to instruct them, nevertheless "he left not himself without a witness," that it was he who "did them good," &c. (Acts xiv. 17), and who was therefore to be thanked and worshipped as their great benefactor (see the note there): and though "he winked at the times of ignorance," yet even then he expected they should so "seek the Lord that they might find him" (Acts xvii. 17, see the note there); and it is strange, that the dreadful consequences of this assertion did not deter him from espousing it; for hence it evidently follows, first, that no man can know who is the true God, or that he is to be worshipped, by the light of nature, without a revelation. Secondly, that either idolatry or atheism must innocently obtain throughout the whole heathen world; for if they are left ignorant of the true God, and it is not their duty to worship him, they must either not be obliged to worship any God, or left free, if not obliged, to commit idolatry, by giving the worship due to the true God alone, to them who "by nature are no gods." And, thirdly, that they must either be obliged to worship the very devil, or left free to do it; "the gods of the heathens," saith the scripture, "being devils;" and seeing God is the fountain of all obligation, he must oblige them thus to worship his grand enemy. Fourthly, hence it follows, that when they had the gospel revelation imparted to them, they could not be obliged, as he saith they were, to repent of their former idolatry, in giving the worship due to the true God to idols or false gods; because he plainly here asserts, they could not know that it was their duty to worship the true God, and so the first, and second commandments must be only positive precepts, but no parts of the law of nature, or the moral law, that being of perpetual and universal obligation.

[14] Ver. 32. *Some mocked.*] viz. The Epicureans, who believed no resurrection nor any future judgment, here asserted by St. Paul.

[15] *Others said, We will hear thee again of this matter.*] viz. Stoics, who asserted a conflagration and reviviscence of the world, and allowed of something of future recompences, though with great fluctuation, and held that souls might live long, though not always, in a future state.

* P. 11, 12.

CHAPTER XVIII.

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that [1] Claudius had commanded all Jews to depart from Rome:) and (*he*) came unto them.

3 And because he was of the same craft, he abode with them, and wrought (*at it*): for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath (*day*), and persuaded the Jews and the Greeks (*that Jesus was the Christ*).

5 And when Silas and Timotheus were come from Macedonia, Paul [2] was pressed in the spirit, and testified

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 2. *Claudius had commanded all the Jews to depart from Rome.*] Though Orosius fixeth this edict to the ninth year of Claudius, yet did it not come forth till the twelfth of Claudius; for the sedition of the Jews, mentioned by Eusebius from Josephus, happened in the eleventh year of Claudius, under Quadratus, president of Syria, and concerned not the Romans, the calamity falling only on the Jews; but after it followed another the same year, in which the thieves in Judea assaulted Stephen, "the servant of Cæsar, took away his baggage, and killed the Roman soldiers," as both Tacitus* and Josephus† do inform us: and then Claudius, causis rebellionis auditis, "having heard" from the president "the causes of this rebellion," made this edict, of which Tacitus saith nothing, because it came not from the decree of the senate, but was the edict of Claudius only; and of which Suetonius* saith thus, Judæos impulsore Chresto assiduè tumultuantes Româ expulit, "He expelled the Jews from Rome, they making continual tumults by the impulse or persuasion of Christ;" where, as he mistakes in the name, so in the thing, the Jews having had then no contests at Rome that we read of with the Christians; and the Christians to be sure causing no tumults there. The true cause of their banishment was therefore that which hath been hinted from Tacitus.

[2] Ver. 5. Συνείχετο τῷ πνεύματι, *He was pressed in spirit.*] i. e. Either his own or the Holy Spirit so powerfully urged and constrained him, that he could not refrain from speaking: so Luke xii. 50, "I have a baptism to be baptized with, καὶ πῶς συνέχομαι, and how am I straitened till it be accomplished!" 2 Cor. v. 14, "The love of Christ, συνέχει, constraineth us," i. e. it will not suffer us to rest from promoting the service of Christ. When this word is joined with

* Annal. 12, p. 263, 264. † De Bello Jud. lib. ii. cap. 20.

* In Claud. cap. 25.

(*again*) to the Jews *that* Jesus *was* (*the*) Christ.

6 And when they opposed themselves (*to this doctrine*), and blasphemed (*Christ*),[3] he shook *his* raiment (*in token of his intention to leave them to their infidelity*), and (*therefore*) said unto them, Your blood *be* upon your own heads; I *am* clean (*from it*): [4] from henceforth I will go (*and preach*) unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, (*being*) *one* that worshipped (*the true*) God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing (*the word*) believed, and were baptized.

9 Then spake the Lord unto Paul in the night by a vision (*saying*), Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: (*speak freely,*) for [5] I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat (*of Gallio*),

13 Saying, This *fellow* persuadeth men to worship God contrary to the law (*of the Jews*).

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews (*which you object against this man*), reason would that I should bear with you:

15 [6] But if it be a question (*only*) of words and names, and *of* your law, look ye to it; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took [7] Sosthenes, the chief ruler of the (*Jewish*) synagogue, and beat *him* before the judgment seat. And Gallio cared for none of these things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; [8] having shorn *his* head in Cenchrea: for he had a vow (*of Nazaritism upon him, which being expired, he was to shave his head according to the law,* Numb. vi.).

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 (*And*) When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

---

a passion that restrains from action, then it is to be rendered *restrain*, as συνέχεσθαι φόβῳ, "to be restrained by fear," Job iii. 24, Luke viii. 37; when the motive is both ways, then is the pressure so also; as when St. Paul saith, συνέχομαι ἐκ τῶν δύο, "I am pressed between two," urged to depart that I may "be with Christ," restrained from it that I may do farther service to his church (Phil. i. 23).

[3] Ver. 6. *He shook his raiment, and said, Your blood be upon your own heads.*] The command of our Saviour was to "shake off the dust from their feet;" and so St. Paul and Barnabas do, xiii. 51, but here Paul also shakes it off from his raiment, as a testimony to them, that he had now renounced any farther dealings with them of that place, as being a refractory people; adding, that now their blood or ruin would lie upon their own heads, that is, they only would be guilty of it (see Matt. xxvii. 24, 25, Acts xx. 26).

[4] *From henceforth I will turn to the gentiles.*] This at first sight seems to be a declaration that he would leave off preaching to the Jews wherever he came, and wholly apply himself to the conversion of the gentiles; but by comparing his actions with the place where this phrase, or something like it, doth occur, it appears he only did intend to say, he would no longer preach to the Jews of that place; for after this is said, we find him still entering into the synagogues, and preaching to the Jews, or calling them to him to hear the word: so he speaks to the Jews, xiii. 46, "Seeing ye refuse the word, lo, we turn to the gentiles;" and yet, xiv. 1, he enters at Iconium into the synagogue of the Jews, and preacheth to them: so also xix. 9, xxviii. 28.

[5] Ver. 10. *I have much people in this city.*] So they are called who are still heathens, not because of any absolute decree of their election to eternal life, but because Christ saw they were disposed to believe, and by faith become his people; as elsewhere, John x. 16, he calls them sheep, who should hereafter believe on him.

[6] Ver. 15. *But if the question be* περὶ τοῦ λόγου, *of a word and names.*] Of the word Paul preaches to you, whether it accord with your law or not (ver. 13), or, whether the name of the Messiah, or Christ, belong to that Jesus "whom Paul preacheth;" of things of this nature I will be no judge.

[7] Ver. 17. *Sosthenes, the chief ruler of the synagogue, and beat him.*] "They beat the Jews," saith Grotius, "to chase them from the judgment-seat;" he adds, that in great cities there were more synagogues than one; every one of which had a chief ruler, as here Crispus is the chief ruler of one synagogue, and Sosthenes of another; so likewise, saith he, was it in great churches; they having at Rome, Antioch, and other places, excepting Alexandria (of which Epiphanius saith, it had but one bishop), more bishops than one at a time; but as this is uncertain, so have I shown, note on Phil. i. 1, that Epiphanius speaks not of the primitive and apostolic times, but of the times of the Meletians, saying, That though in other churches there were Meletian as well as catholic bishops at the same time, yet it was never so in Alexandria.

[8] Ver. 18. *Having shorn his head in Cenchrea: for he had a vow.*] The text leaves it uncertain whether it were Paul or Aquila that made this vow; though Aquila being left at Ephesus, and not going up to Jerusalem, as St. Paul did, hence I conclude the vow was made by St. Paul; moreover, this is certain, that it was the vow of Nazaritism now finished, and which by Philo* is styled εὐχὴ μεγάλη, "the great vow," which caused this votary to shave his head; for this vow was either for a term of life, as in the instances of Samson and John the Baptist, or for a term of days, which being completed, the Nazarite was to shave his head, and bring offerings (see Numb. vi. 13, 14, Acts xxi. 26, 27). But whosoever is the Nazarite, the question is, why he shaves his head at Cenchrea, as if his hair was to be consecrated to Apollo, and not at Jerusalem, according to the commandment! What some imagine, that this votary was casually defiled, and so stood bound, according to the law, to shave his head, and to begin his vow again, answers not the doubt; because he could not begin his vow anew till he had offered his sin-offering (Numb. vi. 9—12), and that was only to be offered at the tabernacle and temple. Others say, this law of shaving at the door of the temple, and offering these oblations, obliged those only who thus vowed in the land of Judea, not those that were out of it; and if this will not satisfy, because we find so little of it in the ancient Jews, we may perhaps say, there was in the vow of the Nazarites a moral part, viz. the consecration of themselves to the service of God, and a greater degree of purity; and in this Christians might comply with it without scruple; and it had a ceremonial part, the cutting off the hair, and the offering sacrifices when it was accomplished; and as to this, St. Paul, and other Christians, knowing the law was not now obligatory, might dispense with themselves; omit, or do them, as prudence and the case of scandal did require. For though St. Paul went up now to Jerusalem, we read not of any offering that he made according to the law, nor perhaps would he have shaved his head on this account, had not some scrupulous Jews at Corinth been conscious to his vow.

---

* De Vict. p. 654, E.

22 [9] And when he had landed at Cæsarea (*Stratonis*), and gone up (*to Jerusalem*), and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, (*being*) an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was (*somewhat*) instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently (Gr. *exquisitely*) the things of the Lord, [10] knowing only the baptism of John (*which called the Jews to repentance, in expectation of the Messiah, who was suddenly to appear, and to baptize them with the Holy Ghost*).

26 And he began to speak boldly (*or openly*) in the synagogue (*that the time of the promised Messiah must be come*): whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren (*at Ephesus*) wrote, exhorting the disciples to receive him: who, when he was come, helped them much [11] which had believed through (*the*) grace (*of God*):

28 For he mightily convinced the Jews, *and that* publickly, shewing by (*the testimony of*) the scriptures that Jesus was (*the*) Christ.

[9] Ver. 22. *And when he had landed at Cæsarea, and gone up, and saluted the church.*] Here the question is, whether St. Paul went up from the ship to the church of Cæsarea, or from Cæsarea to the church at Jerusalem. And in favour of the latter sense, let it be observed, (1.) that in the language of the author of the Acts, to go from Cæsarea to Jerusalem, is to *go up*, and to go from Jerusalem to Cæsarea, is to *go down*. So "Festus went up from Cæsarea to Jerusalem," Acts xxv. 1, and, ver. 5, he speaks to the rulers at Jerusalem *συγκαταβαίνειν*, "to go down with him" from thence to Cæsarea; and, ver. 6, *καταβὰς*, "going down to Cæsarea," he sits on the tribunal, and they of Jerusalem *καταβαίνοντες*, "going down," accuse Paul, ver. 7; and ver. 9, he asks Paul, whether *ἀναβὰς*, "going up to Jerusalem, he would be there judged:" so Peter *ἀνέβη*, "went up from Cæsarea to Jerusalem," Acts xi. 2 (see also xxi. 8. 12). So that to interpret these words of his going up from Cæsarea to Jerusalem is suitable to the phrase of the evangelist. (2.) St. Paul declares, he "must by all means keep the feast at Jerusalem" (ver. 21), and that he therefore could not tarry with them; and yet if he went not now to Jerusalem, he went not at all thither at this time: for, from this church, he goes down to Antioch in Syria, and so through Galatia and Phrygia, ver. 22, 23, and so comes back to Ephesus, xix. 1, according to his promise, ver. 21, "I will return again to you."

[10] Ver. 25. *Knowing only the baptism of John.*] That this Apollos had not only the gift of eloquence, but the miraculous gifts of the Holy Ghost, by which he was made an able minister of the gospel, is evident from the epistle to the Corinthians; for he is there styled "a minister, by whom they believed according to the gift that God had given him," 1 Cor. iii. 5; he is "a coworker with God," ver. 9. But how he came by these gifts, which rendered him so fit to "water" these churches, and made him St. Paul's brother, is not easy to determine. Grotius saith that the phrase *διὰ τῆς χάριτος*, "by grace," belongs to him, he helping the church by the gifts he had received before baptism in the name of Christ; the grace of God preventing the hands of the apostles, but where, or by whom he was baptized he saith not. Lorinus saith he was baptized by Aquila, or some of Ephesus, but the text only saith that Aquila and Priscilla instructed, not that they baptized him. I conjecture, therefore, that he had been baptized already by those who instructed him "in the way of the Lord" (ver. 25): for in those times persons were baptized immediately upon their profession of faith in Christ Jesus, as appears from the instances of the eunuch, Lydia, the gaoler, and many others; and that when it is here said, "He knew only the baptism of John," that relates only to the knowledge he had received in Judea, before he returned to Alexandria, where he received farther instruction concerning the death and resurrection of Christ; but yet perhaps knew not why he suffered, the Jewish nation having then no notion of a Messiah that was to suffer for the sins of the people, nor that his kingdom was to be only spiritual, they all expecting that he should erect a temporal kingdom; nor that he was to be "a light to the gentiles," or to receive them into favour without circumcision or observance of the law of Moses; this being not made known to the apostles after the Holy Ghost had fallen on them, till it was revealed to St. Peter by a vision; nor seems the freedom of the Jews, from the Mosaic law, to be made known to the apostles or the disciples at Jerusalem for a long time after, as we may learn from Acts xxi. 20, 21. 24.

[11] Ver. 27. *Who had believed through grace.*] i. e. Through the gospel, saith Dr. Hammond, or through the favour of God, in vouchsafing them the knowledge of it (see the note on 2 Cor. vi. 1).

CHAPTER XIX.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts (*of Asia Minor, to wit, Galatia and Phrygia*, xviii. 23) came to Ephesus: and [1] finding certain disciples (*abiding there*),

2 He said unto them, Have ye received the (*gift of*

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 1—6. *He finding certain disciples,* &c.] Observe here,

First, That these disciples were converts to the Christian faith, i. e. that they believed that Jesus was the Christ, and that he was risen from the dead, is evident, because St. Paul not only calls them believers, but inquires whether they had received the Holy Ghost; which none but they who thus believed did or could receive: the gift of prophecy, which is the Jewish import of the Holy Ghost, being not given (Acts ii. 33), nor to be given till Jesus was glorified (John vii. 37—39).

Secondly, When therefore they say, "We have not so much as heard whether there be any Holy Ghost," their meaning is, We have not as yet heard that the gift of prophecy, which, for the space of about four hundred years, had been restrained from the Jewish church, was yet restored. Now that which rendered them thus unacquainted with this new effusion of the Holy Ghost was this, that as Apollos had left Jerusalem, and gone to Alexandria before the miraculous effusion of the Holy Ghost on the apostles at the day of pentecost, so had they also done, and had been travelling into other parts of the world, where the gospel had not yet been planted. Observe,

Thirdly, That these persons, who were before baptized with the "baptism of John," are again baptized "in the name of the Lord Jesus," as is evident from these words, "And when they heard this, they were baptized in the name of the Lord Jesus;" for they are manifestly mistaken who say, these are the words not of St. Luke but of St. Paul, and make the sense of the words run thus, John baptized with the baptism of repentance, saying, that men should believe in him that should come after him, that is, in Christ Jesus; and they that heard John were by his baptism baptized in the name of the Lord Jesus. For, (1.) That Paul laid his hands on these persons is certain from ver. 6, and that he baptized them when he laid his hands on them, seems evi-

the) Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any (*extraordinary gift of prophecy, or of the*) Holy Ghost (*restored again, or vouchsafed to the church*).

3 And he said unto them, Unto what (*baptism*) then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they (*repenting*) should believe on him which should come after him, that is, on Christ Jesus (*who would baptize them with the Holy Ghost*, Matt. iii. 11.

5 *And*) When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men (*that did so*) were about twelve.

8 And he went into the synagogue (*of the Jews there*), and spake boldly for the space of three months, disputing (*discoursing of*) and persuading the things concerning (Gr. *persuading them concerning the things of*) the kingdom of God.

9 [2] But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 [3] And this (*practice he*) continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, (*being*) [4] exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth (*to come forth*).

---

dent from the connexion of the words, "They were baptized in the name of the Lord Jesus," and when Paul "laid his hands on them, the Holy Ghost fell upon them;" whereas, according to the former sense, Paul must have laid his hands upon all that were baptized by the Baptist, and they who were baptized by John must have received by Paul's hands the Holy Ghost: for either these words must signify at large, They that heard John and were baptized of him; and then the words following must import that Paul laid his hands on all that heard John, and they received the Holy Ghost; or they must refer to those that heard Paul, and then they must first be baptized by him, and then receive the Holy Ghost by imposition of his hands. (2.) This is evident from the words of Peter, to all those many thousands that heard him, "Be ye baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost;" for since he spake to the men of Jerusalem in general, Acts ii. 14, and of Judea, and all Jerusalem and Judea were baptized of John, saith Matthew, iii. 5, 6, all, or at least many of those to whom he spake, must already have been baptized with the baptism of John, and yet he makes it necessary for them to be "baptized in the name of the Lord Jesus." Whence two things are extremely evident, and consequent from each other; viz. (1.) That he exhorts them who had been baptized with John's baptism to be "baptized in the name of the Lord Jesus." (2.) That therefore they who were baptized with his baptism, were not baptized "in the name of the Lord Jesus;" and this is visible even in the words of Paul here, John said to those that came to his baptism, ἵνα πιστεύσωσιν, not that they did, but that "they should believe in him that was coming after him, that is, in the Lord Jesus;" now they were not to be baptized in the name of Jesus Christ, till they did actually believe in him, which they who had received John's baptism were so far from doing, that they were "musing whether John himself were not the Christ," Luke iii. 15, and asking, "Why baptizest thou, if thou art not the Christ?" John i. 25. And, (3.) As our Saviour never said openly and expressly to the Jews, that he was the Christ, so he charges his apostles to tell no man that he was so till his resurrection. But to what end should he do this, if both the Baptist and his disciples had before baptized all men into this faith, "that he was the Christ," and so had published this faith to all Judea? Only here note, that this is no ground for rebaptizing any now, by reason of the great difference betwixt the baptism of John then, and that in the name of Jesus after his resurrection; of which see the note on Matt. iii. 11. (4.) Observe, that after the imposition of the apostles' hands, these men "spake with tongues and prophesied," receiving the same gifts of the Holy Ghost, which the apostles and others had received to fit them for the ministry, which was then generally performed by such gifted men commissionated for that work by the Holy Ghost thus falling on them; whence we find these prophets and teachers λειτουργοῦντας, "ministering to the Lord" in their assemblies, Acts xiii. 1—3; and this renders the opinion of Bishop Stillingfleet very probable, viz. "that St. Paul designed these twelve men for a nursery of the churches in Asia, or persons to be sent from Ephesus to preach among them."

[2] Ver. 9. Ὡς δέ τινες ἐσκληρύνοντο, *But as some were hardened.*] I have shown, note on Mark viii. 17, that men are then said *to be hardened*, when having had sufficient evidence of what they ought to do or believe, they refuse to believe or do it: and thus were these persons hardened here, i. e. they would not believe, after sufficient evidence, that Jesus was the Christ.

[3] Ver. 10. *And this continued for the space of two years; so that all that dwelt in Asia heard the word, both Jews and Greeks.*] Here it is carefully to be noted, that we read not of Paul's coming to Ephesus at all, till xviii. 19, and then "he would not tarry with them," ver. 20, but makes haste up to Jerusalem; when he had saluted the church there, he goes thence to Antioch, and tarries there some time, ver. 23; then he goes through Phrygia and Galatia, "confirming the brethren," ibid., and then to Ephesus; there he disputes three months in the synagogues of the Jews, then two years more in the school of Tyrannus; after he leaves Ephesus, he goes through Macedonia and Achaia to Jerusalem, as he had before determined to do, ver. 21, xx. 1, not coming at all to any part of Asia till he came to Miletus, ver. 10. 17. They therefore who make him spend three quarters of a year in other parts of Asia, do not only say this without proof, or without assigning any other city of Asia, where he preached; but they say this against the account here given of him by St. Luke; his three years therefore, mentioned xx. 31, must be reckoned from his first coming to Ephesus.

[4] Ver. 13. Ἰουδαίων ἐξορκιστῶν, *Of the Jewish exorcists.*] That the Jews were wont to exorcise devils, or to cast them out, not only by invocation of the name of Abraham, Isaac, and Jacob, but by skill in magic, we learn from Josephus,* who mentions one Eleazar before Vespasian, his sons, his captains, and a great number of his soldiers, τοὺς ὑπὸ δαιμονίων λαμβανομένους ἀπολύοντα τούτων, "delivering them who were possessed with evil spirits from them, and drawing forth διὰ τῶν μυκτήρων τὸ δαιμόνιον, the devil by the nose, by putting to his nose who was possessed a ring, having under the seal of it a root, of which Solomon had discovered the virtue, and adjuring him by the adjuration taught by Solomon, καὶ τὰς ἐπῳδὰς ἃς συνέθηκεν ἐκεῖνος ἐπιλέγων, and saying over him the incantations which Solomon composed:" they had also "books of enchantments, καὶ τρόπους ἐξορκώσεων, and modes of exorcising demons, συνταξομένους, composed," as they gave it out, "by Solomon; and they," saith he, "are of great use to this day." As for the root of which he speaks, he informs us that it was a very dangerous thing to pluck it up, and prescribes a very superstitious way of doing it; but being thus gathered, and brought to those that are possessed, saith he, δαιμόνια τοῖς ζῶσιν εἰσδυόμενα ταχέως ἐξελαύνει, "it quickly expels the demons out of men's bodies" (De Bell. Jud lib. vii. cap. 23, p. 981).

* Lib. i. cap. 2, p. 257, 258.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief (*among the orders*) of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know (*to be persons having authority to command me*); but who are ye (*that ye should take upon you to do it*)?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this (*being done publicly*) was known to all the Jews and Greeks also dwelling at Ephesus; and fear (*of this powerful name*) fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed (*their former magical practices*), and shewed their deeds.

19 Many of them also which used [5] curious (*i. e. magic*) arts brought their books together, and burned [6] them before all *men*: and they counted the price of them, and found it fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, (*viz.*) Timotheus and Erastus; but he himself stayed in Asia (*at Ephesus*, 1 Cor. xvi. 8, *here*, ver. 26. 30) for a season.

23 And the same time there arose no small stir about that way (*which Paul preached*).

24 For a certain *man* named Demetrius, (*being*) a silversmith, which [7] made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said (*to them*), Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people (Gr. *that this Paul hath persuaded much people, not only of Ephesus, but of all Asia*), saying that they be no gods, which are made with hands (*there being no divinity residing in them*):

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth (*in her images*).

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians!

29 And the whole city was filled with confusion: and (*the men of it*) [8] having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the [9] chief of Asia (Gr. *of the priests or magistrates of Asia, who governed the games*), which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward (*either to plead the common cause against images, or to expose him to the people's rage, because he was turned Christian*). And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, (*and so a*

---

[5] Ver. 19. *They that used περίεργα, curious arts.*] That is, arts of magic. That this is the import of the word, Grotius and Dr. Hammond prove from the account that Irenæus* gives us of the disciples of Simon Magus, that they used amatoria et agogima, et quæcunque sunt alia parerga, *l.* perierga, "love charms and philtres, and all other curious arts." For Porphyry,† speaking of these magicians saith, διὰ τούτων φίλτρα καὶ ἐρωτικὰ κατασκευάζουσιν οἱ κακοδαίμονες, "They by these evil spirits make their philtres and love charms;" and it seems to have had this signification, because the magi, as Origen‡ saith, were περιεργαζόμενοι τῶν δαιμονίων ὀνόμασι, καὶ δυνάμεις, καὶ πράξεις, καὶ ἐπῳδάς, καὶ βοτάνας οἰκείας δαίμοσι, καὶ λίθους, "curiously employed about searching into the names, the forms, the powers, the actions, the incantations of demons, and the herbs, stones, and sculptures, made in them, proper to these demons; whereas," saith he, "ἀπερίεργον ἦθος, a life free from these curiosities is acceptable to God, and the Lord Christ would leave, to be vexed with evil spirits, περιεργαζόμενον δαιμονίων ὀνόματα, him that is thus curious about the names of demons, and seeks after ways of enchanting them:" hence the books here brought to be burnt are by the fathers styled γοητικαὶ βίβλοι, "books of sorcery." Nor is it to be wondered that these arts should abound at Ephesus, where Plutarch§ speaks, περὶ τῶν μάγων ἐν Ἐφέσῳ διατριβόντων, "of magicians conversing;" that city being so famous for sorcery and enchantments of demons, that the magical words used to that effect were styled Ἐφέσια γράμματα, "Ephesian letters;" and Plutarch‖ tells us, that "the magicians bid them who were possessed with devils to read and recite the Ephesian letters."

* Lib. i. cap. 20.
† De Abst. lib. ii. §. 42.
‡ Contra Celsum, lib. viii. p. 418.
§ In Vitâ Alexand. p. 666.
‖ Οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ ὀνομάζειν. Sympos. lib. vii. qu. 5, p. 706.

[6] *They burnt their books before all men.*] Note also, that they sold not those books, though they were of great value, because, saith Œcumenius, they would not be gainers by such wicked arts, nor would they contribute, by selling them, to the teaching others the same arts.

[7] Ver. 24. Ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *Who made silver shrines for Diana.*] That these shrines were κιβώρια μικρὰ, "little chapels," representing the form of a temple with an image in it, which being set upon an altar, or some other solemn place, and the leaves of the door being opened, the image stood, or sat in state, and so was represented to the spectators, see Dr. Hammond on the place, and Chrysostom.

[8] Ver. 29. *Having caught Gaius and Aristarchus, Paul's companions—they rushed into the theatre.*] Say some, to throw them to the wild beasts, as blasphemers of their goddess; on which account, the town-clerk seems to say, "You have brought these men here, who are neither robbers of churches, nor yet blasphemers of your goddess," ver. 37, for that the theatre was the place where they did θηριομαχεῖν, "fight with beasts," see note on 1 Cor. iv. 9, and that this was done at Ephesus, see note on 1 Cor. xv. 32.

[9] Ver. 31. *Chief of Asia, Gr.* Ἀσιαρχαί.] Here again Grotius and Dr. Hammond note, that among the heathens there were games instituted, ad placanda bona numina, "to appease the good gods," or in honour of them; of these the pontifices or chief priests were presidents at Rome; in other provinces the priests or magistrates presided, saith Salmasius,* and these were called from their provinces, Asiarchæ, Syriarchæ, Bithyniarchæ, officers belonging to these games in those provinces. Thus in the martyrdom of Polycarp,† bishop of Smyrna in Asia, they ask τὸν Ἀσιάρχην Φίλιππον, "Philip, the ruler of the games" there, to let out a lion upon Polycarp, which he declares he could not do, because the games were ended; whence it appears that it belonged to these Asiarchæ here mentioned, to let loose the

* Exercit. p. 865, et Vales. H. Eccl. lib. iv. cap. 15.
† De Martyr. Polyc. Ep. Smyr. Eccl. §. 12.

professed enemy to their religion and to image-worship, they) all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians!

35 And when the [10] townclerk (*or register*) had appeased the people, he said, Ye men of Ephesus, [11] what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly (*in punishing those men ye have now laid hold on*).

37 For ye have brought hither these men (*for that end*), which are neither robbers of churches, nor yet blasphemers of your goddess (*and so not worthy to be thrown to the wild beasts*).

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter (*of complaint*) against any man, [12] the law is open, and there are deputies (Gr. *there are judicial days of pleading, and the proconsuls are present*): let them implead one another.

39 But if ye enquire any thing concerning other matters (*than those relating to your private injuries*), it shall be determined [13] in a lawful assembly (*and ought not to be prosecuted in this tumultuous manner*).

40 For we are in danger to be called in question (*by the Romans*) for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

wild beasts upon malefactors; accordingly, they are here present, and being kind to Paul, send to him not to come thither.

[10] Ver. 35. Ὁ γραμματεύς, *The town-clerk.*] This word is rendered by Budæus, "the chancellor;" he was an officer chosen by the people to preside over the games, saith Dominus, cited by Johannes Antiochenus, and so the fitter to appease their tumults.

[11] *Who knows not,* τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν, *that the city of the Ephesians is a worshipper of the great goddess Diana?*] After all the learning our critics have spent upon this place, I see no reason to change our translation; for though the city or people of Ephesus may have this title in the coins, it cannot here be an epithet of the city, for then it should be νεωκόρων, as it is in the coins. Again, it being plain from Julius Pollux,* that the νεωκόροι were οἱ τῶν θεῶν θεραπευταὶ, "the servants, ministers, and worshippers of the gods;" and from Phavorinus, that νεωκόρος was ὁ τοῦ ναοῦ ἐπιμελούμενος, "one that took care of the temple;" and from Hesychius, Suidas, and Phavorinus, that he was one who did adorn and beautify it, it may be very reasonable to bestow this title on the Ephesians, who were so peculiarly addicted to her worship, who had there that temple of Diana which was accounted the miracle of the world, and who had expended so much in the beautifying and adorning of it, and in this sense only could they be styled *neocori* of "the image which fell down from Jupiter."

[12] Ver. 38. Ἀγόραιοι ἄγονται, *The law is open.*] i. e. "Court days are kept," for so the word with an accent in the antepenultima signifies, ἡμέραι being understood; for ἀγόραιος, say Suidas and Phavorinus, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελεῖται, "a day in which a court is kept."

[13] Ver. 39. Ἐννόμῳ ἐκκλησίᾳ, *In a lawful assembly.*] Three days in every month, saith Œcumenius, were appointed for assemblies to hear causes, of which this being none, it was an unlawful assembly.

* Lib. i. cap. 1, §. 16, p. 5.

CHAPTER XX.

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria (*to carry alms to Jerusalem*), he purposed (*or resolved*) to return through Macedonia.

4 And there accompanied him into Asia (*without going from him*) Sopater of Berea; and (*but*) of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These (*were persons who*) going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread (*were ended*), and came unto them to Troas in five days; where we abode seven days.

7 [1] And upon the first *day* of the week, when the disciples came together to break bread (*i. e. to celebrate the eucharist*), Paul preached unto them, (*being*) ready to depart on the morrow; and continued his discourse until midnight.

8 And there were many lights in the upper chamber, where they were gathered together (*for religious worship*: see the note on i. 13).

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and

ANNOTATIONS ON CHAP. XX.

[1] Ver. 7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, *And upon the first day of the week, when the disciples were gathered together to break bread.*] These words seem fairly to evince, that it was the custom of the first Christians, and of the apostles, to keep the Lord's-day holy, or as a day appointed for religious worship: for,

First, That μία τῶν σαββάτων, "the first day of the week," was the Lord's-day, is fully proved, note on 1 Cor. xvi. 1.

Secondly, Observe, that on this day the disciples were not summoned extraordinarily to come together, that St. Paul did not μετακαλεῖν "call them together," as he did the assembly of the elders of the church, ver. 17, but the disciples were themselves συνηγμένοι, "met" in their *synaxis*, or assembly; the text informs us, that "Paul tarried with them seven days," and in none of them have we any mention of an assembly to this purpose, but only "on the first day of the week."

Thirdly, Observe, that they then met together, "to break bread;" which phrase doth signify the sacred actions performed in celebration of the holy sacrament, which it was the custom of the primitive Christians to receive in all their church assemblies on the Lord's-day: this the apostle intimates when he complains of his Corinthians, 1 Cor. xi., that they "came together for the worse, because, when they came together in the church, there were divisions among them," so that they did not eat together of the table of the Lord. Now thus "to come together in one place," saith he, "is not to eat the Lord's supper;" i. e. it is not so to do it as that sacred action ought to be performed: this therefore when they came together in the church they did, and therefore, what is "coming together," ver. 17, "coming to the church," ver. 18, "coming to one place," ver. 19, is "coming together to eat," ver. 33. Accordingly, it was the custom of the church from the apostles' times thus to communicate upon the Lord's day: for Pliny, in his epistle* to the emperor Trajan, tells him, that he found nothing to allege against the Christians, "but their obstinacy in their su-

* Soliti sunt stato die ante lucem convenire. Ep. lib. x. ep. 97.

as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up (*as one*) dead.

10 And (*but*) Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves (*more about him*); for his life is (*safe*) in him.

11 When he therefore was come up again, and had [2] broken bread, and eaten (*i. e. had celebrated the sacrament of the Lord's body and blood*), and talked a long while, even till break of day, so he departed (*as he had designed to do on the morrow*, ver. 7).

12 And they brought the young man (*up*) alive, and were not a little comforted (*at it*).

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he [3] appointed (Gr. *so he was disposed*), minding himself to go (*thither*) afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus (*ten miles distant from Ephesus*).

16 For Paul had determined to sail by Ephesus (*not touching there*), because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ [4] And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you (*what was necessary to be known*) publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, (*that they should exercise*) repentance toward God, and faith toward our Lord Jesus Christ (*i. e.*

---

perstition; and that it was their custom to meet together on a set day before it was light, and to bind themselves by the sacrament to do no evil." Now this epistle was writ only six years after the death of the evangelist St. John. And Justin Martyr,* who wrote but forty years after his death, thus speaks, "On Sunday all the Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we have read unto us the writings of the prophets and apostles; this done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the sacrament, and they that are willing and able give alms," &c.

[2] Ver. 11. *And had broken bread.*] Though here be mention only of breaking bread, yet that the *cup* was also consecrated and distributed, is evident from the doctrine of the church of Rome; for they agree with the protestants in this, that the priests always ought to consecrate the eucharist in both kinds, and say, that if one species be consecrated without the other,† sacrilegium committitur, "it would be sacrilege;" and yet if this place prove any thing for communion in one kind, it proves as much for consecration in one kind, and for the sumption of one kind only by the priest that consecrates, though they hold it necessary for him to receive both. And hence it was declared in the council of Trent,‡ that "these places, and the reasons from them, must be laid aside, because by them it would be concluded, that it was not sacrilege to consecrate one kind without the other; which is contrary to all the doctors, and the meaning of the church, and overthroweth the distinction of the eucharist, as it is a sacrifice, and as it is a sacrament."

[3] Ver. 13. *For so he had appointed,* οὕτω γὰρ ἦν διατεταγμένος, *for so he was disposed.*] Here is an evidence, that the ward τεταγμένοι, used xiii. 48, may there signify *disposed*, as here apparently it doth.

[4] Ver. 17. *And from Miletus he sent to Ephesus, and called the elders of the church.*] From these words, compared with the twenty-sixth verse, where the same persons are called "bishops," who are here styled πρεσβύτεροι, "elders," Chrysostom, St. Jerome, Theodoret, Œcumenius, and Theophylact, have inferred, that the same persons, were in the first ages of the church styled bishops or presbyters indifferently: Dr. Hammond, on the contrary, and others do contend, that the word πρεσβύτεροι, "elders," here signifies only bishops; and because there lies this obvious objection against this interpretation, that then there must have been many bishops in the church of Ephesus, since all these elders were called from Ephesus; he answers, that those elders were all the bishops of Asia, and saith that Paul, sending to the metropolis of Asia, by that means gave notice to the bishops of Asia to come to him: this he confirms (1.) from the testimony of Irenæus, who saith, they were called* ad Epheso, et reliquis proximis civitatibus, "from Ephesus, and the rest of the cities that were near;" (2.) from the words of the text, for "the flock," saith he, "was not the Christians of one city, but the Christians of all Asia; those with whom Paul had been from the first day he came to Asia, ver. 18, all among whom he had gone preaching the kingdom of God, ver. 25." But to the first argument it may be answered,

First, That Chrysostom, St. Jerome, Theodoret, Œcumenius, and Theophylact, knew nothing of St. Paul's sending to any other bishops besides those of Ephesus, for otherwise they could not have argued as they do from this place, that those persons could not be bishops, properly so called, because there could only be one bishop of one city. Bishop Stillingfleet also saith, that St. Paul was in so great a haste, that he would not so much as go to Ephesus, nor send any whither but to that city; and yet those to whom he committed the whole flock then in Asia, came from Ephesus to Miletus. But (2.) let it be granted that he sent to other cities also, though it be plainly contrary to the text, which mentions Ephesus only, yet it is evident, both from Irenæus and the text, that the same persons are called "presbyters" in the seventeenth verse, who are called "bishops," ver. 28; for, from ver. 18 to the twenty-seventh inclusively, he continues his discourse to those presbyters whom he had called, and in ver. 28 bids them take care of the church, "over which the Holy Ghost had made them bishops:" this is also plain from Irenæus, for he saith expressly that, convocatis episcopis et presbyteris, "having called the bishops and presbyters," he gave them charge of the church,† in quo eos Spiritus proposuit episcopos, "in which the Spirit had made them bishops."

Secondly, To the second argument the answer is evident from the note made on xix. 10, that St. Paul, from the second time he came to Ephesus, stirred not thence, till he, in prosecution of his purpose, mentioned there, ver. 21, went from thence to Macedonia, in order to go to Jerusalem; whence we learn, how he had been with them of Asia, from the first day he came to Ephesus, preaching to Jews and gentiles, viz. by disputing daily in the school of Tyrannus in Ephesus, "so that all they that dwelt in Asia heard the word, both Jews and Greeks," xix. 10, and by disputing thus, "he persuaded much people," οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, i. e., not as we have the words rendered, "not only at Ephesus, but throughout all Asia," but, "not only of Ephesus, but of all Asia."

---

* Τὴν δὲ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Apol. ii. p. 98, 99.

† Valentia de Usû Sacram. cap. 13.

‡ History of the Council of Trent, lib. vi. p. 486.

* Lib. iii. cap. 14.

† Lib. c. cap. 14.

that they should turn to God, doing works meet for repentance, and should believe in the Lord Jesus).

22 [6] And now, behold, I go bound in the spirit, (*i. e. foreseeing by the Spirit that I shall be bound*) unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that [6] I *am* pure from the blood of all *men* (*i. e. not guilty of their ruin if they perish*).

27 For I have not shunned to declare unto you all the counsel of God (*the whole Christian doctrine, which if you keep in memory and practice, ye shall be saved*, 1 Cor. xv. 3).

28 ¶ [7] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, [8] to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that [9] after my departing shall grievous wolves enter in among you, not sparing (*to tear*) the flock.

30 [10] Also (*out*) of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one (*of you*) night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up (*in your holy faith*), and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to (*the necessities of*) them that were with me.

35 I have shewed you all (*these*) things (*to instruct you*), how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, [11] how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

---

[5] Ver. 22. *And now, behold, I go δεδεμένος τῷ Πνεύματι, bound in the Spirit.*] i. e. Not resolving in his own spirit, but as Grotius saith truly, foreseeing by the Spirit that I shall there be bound; for so it follows, ver. 23, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

[6] Ver. 26, 27. *I am free from the blood of all men, for I have not shunned to declare to you all the counsel of God.*] Hence we learn, that it is necessary for a pastor to declare to his people all that is necessary for them to believe and do, in order to salvation, that the guilt of their ruin may not lie upon him.

[7] Ver. 28. *Take heed therefore to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.*] I have shown in the note on 1 Cor. xii. 8—10, that in those times the Holy Spirit did enable the apostles to discern who were fit to be governors of the church, and accordingly by this afflatus of the Holy Ghost they were chosen for that work; and to this the words of the apostle may refer. But it is also to be noted from xix. 6, 7, that, at Ephesus, Paul having laid his hands upon twelve men, "the Holy Ghost fell on them, and they spake with tongues, and prophesied;" and Bishop Stillingfleet conceives, these were men kept at Ephesus as a nursery, to be sent forth as occasion served, to preach and preside among the converts of Asia; and if so, these words may more peculiarly relate to them.

[8] Ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, *To feed the church of God, which he hath purchased with his own blood.*] If this be the true reading, it follows unavoidably that Jesus Christ, who shed his blood for us, is here styled God; now this reading is confirmed by the Vulgar, Arabic, Ethiopic, by Chrysostom and Œcumenius on the place. It is true, indeed, that in Irenæus, lib. iii. 14, in the Alexandrian MS., and in the Syriac we read, τὴν ἐκκλησίαν τοῦ Κυρίου, "the church of the Lord," which may be construed, the church of the Lord Jesus, but it may also be construed from the Arabic, and other MSS., "the church of our Lord God;" if we consider that "the church of God" is a phrase very frequent in the New Testament (see 1 Cor. i. 2, x. 32, xi. 22, xv. 9, 2 Cor. i. 1, Gal. i. 13, 1 Tim. iii. 5), but "the church of the Lord," is a phrase never used in the New Testament.

[9] Ver. 29. *After my departure shall grievous wolves enter in, not sparing the flock.*] Such were Cerinthus who set up in Asia, see the note on Col. ii. 10, and other false apostles and deceitful workers of the Jews, of whom see note on 1 Tim. i. 7, on iv. 2, 3, on vi. 21, on 2 Tim. i. 15, and on iii. 2—4.

[10] Ver. 30. *Also of yourselves shall men arise, speaking perverse things.*] Such as Hymenæus and Alexander were, who "made shipwreck of the faith," 1 Tim. i. 20; Hymenæus and Philetus, who taught "that the resurrection was past already," 2 Tim. ii. 17; for these epistles being written chiefly for the Ephesians, it is reasonable to think he speaks of men dwelling there who dispersed these doctrines among them.

[11] Ver. 35. *How he said, It is more blessed to give than to receive.*] This saying of Christ we find not in the gospels, but yet these and the like words are so far from giving any patronage to unwritten traditions, that they are a demonstration against them, it being certain that we had never known any such thing, had not St. Luke recorded it.

CHAPTER XXI.

1 And it came to pass, that after we were gotten from them (*of Ephesus*), and had launched (*into the sea*), we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had [1] discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed

---

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 3. Ἀναφάνεντες δὲ τὴν Κύπρον, *And discerning or discovering Cyprus.*] So ἀναφαίνειν γῆν τινα, is "to discover such a land;" and therefore both Stephanus, and from him Schmidius render these words thus, Quum cernere Cyprum cœpissemus, all other readings or conjectures being by Schmidius confuted.

at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who (*being endued with the gifts of the Holy Ghost*) said to Paul [2] through the Spirit, that (*if he regarded his safety*, ver. 11) he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with (*their*) wives and children, till *we were* out of the city: and (*then*) we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 [3] And when we had finished *our* course (Gr. *and finishing our sail*) from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven (*deacons mentioned* ch. vi.); and abode with him.

9 And the same man had [4] four daughters, virgins, which did prophesy (*according to the prophecy mentioned* ii. 17).

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands (*first*) and (*then afterward his*) feet (*with it*), and said, Thus saith the Holy Ghost, [5] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we (*that were with him*), and they of that place, besought him (*with tears*) not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? (Gr. τί ποιεῖτε κλαίοντες, *why do you this, weeping and breaking my heart?*) for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased (*our importunity*), saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one [6] Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following [7] Paul went in with us unto James; and all the elders (*of Jerusalem*) were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe: [8] and they are all zealous (*for the observance*) of the law (*by all that are Jews*):

---

[2] Ver. 4. *Who said to Paul by the Spirit, that he should not go up to Jerusalem.*] If this had been said absolutely by an afflatus of the Holy Ghost, St. Paul could not have acted contrary to it without sin, in opposing what the Holy Ghost required, and doing what he did forbid; seeing then Paul persists in his resolution, after what both they here, and the prophet Agabus had said, ver. 11, these words must admit of the limitation mentioned in the paraphrase, that if he would not be there bound, and evilly entreated, he should not go up thither; and this was only what the Spirit had before told him; for, saith he, "I go bound in the Spirit to Jerusalem," xx. 22. Or, they said to him, the Spirit revealing to them what he was to suffer there, "they would not have him go up," as also did the disciples of Cæsarea, and they that came up with him from Troas on the same account.

[3] Ver. 7. Διὰ διανύσαντες τὸν πλοῦν, *And when we had finished our course.*] There is no need to read here διανύσαντες, or to think that this phrase signifies only, having sailed; it truly imports, that finishing our voyage by sea, we came from Tyre to Ptolemais; for from thence they went by land to Cæsarea, and from thence to Jerusalem, and so were then finishing their navigation, or their course by sea.

[4] Ver. 9. *He had four daughters.*] Hence Œcumenius observes, that τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι, "one that useth matrimony may be a deacon."

[5] Ver. 11. *So shall the Jews at Jerusalem bind this man.*] Not so as to the girdle, for he was only bound with chains; nor so as to the binding of his feet, for St. Paul seems only to have the chains fastened to his hands; but so as to be as truly and as much bound as Agabus was, not personally by the Jews, but by the Romans at their instigation, and on their account.

[6] Ver. 16. *One Mnason, an old disciple.*] Converted by Paul and Barnabas when they were at Cyprus, say Grotius and Dr. Hammond, but very improbably; for that they were at Cyprus we find, Acts xiii. 4, but there is not a word of him, or any other convert that they made there: the words, "an old disciple," rather induce us to conceive he was one of the disciples or followers of Christ.

[7] Ver. 18. *And Paul went in with us to James, and all the elders were present.*] "All the bishops of Judea," saith Dr. Hammond, without one word to prove it; for there is nothing of this matter in his note on Phil. i. *b*, to which he refers; and without all probability: for if there were then any other bishops constituted in Judea, of which we read nothing in scripture, or primitive antiquity, how came they all, unsent for, to be absent from their flocks, and present at Jerusalem, especially when all the apostles except James seem to be absent? More probable and modest is the observation, that here we find "James bishop of Jerusalem, οἱ πρεσβύτεροι, his presbyters, or elders," with him, and his seven deacons, mentioned ver. 18, and so have reason to believe that other celebrated churches conformed to this model, having bishops, presbyters, and deacons.

[8] Ver. 20. *And they are all zealous of the law.*] The zealots among the believers were urgent for the circumcision of the gentiles, and for requiring them to observe the law of Moses (Acts xv. 1. 5). But the whole body of the converted Jews, bishops, and elders, as well as the laity, were zealous for the observation of their laws and customs by the Jews, and that because they knew the law to be of a divine original; and therefore thought they could not throw off the observance of it without apostasy from God, as is insinuated in these words, "Thou teachest ἀποστασίαν, apostasy from Moses" (ver. 21). Thus Philo* doth inform us, that they believed their laws to be λογία θεόχρηστα, "divine oracles," and "this doctrine they being taught from their infancy, they are so afraid of offending against them in the least, that they will rather suffer the loss of all human blessings than be guilty of it; yea," saith he,† "they are wont willingly to suffer death as the way to immortality, rather than permit their rites to be violated." Josephus‡ saith the same, that "they are taught from their cradle to call them θεοῦ δόγματα, the doctrines of God, and therefore continue in the observance of them, not adding any thing to them, or taking any thing from them, and when it is necessary, dying freely for them." And again, "We," saith he,§ "think it our only

---

* Καὶ πεφρίκασι μὲν ἕκαστον τῶν διηγορευμένων οὕτως, ὡς ἅπασαν τὴν παρ' ἀνθρώποις εἶτε αὐτυχίαν, εἴτε εὐδαιμονίαν χρὴ καλεῖν, μηδέποτ' ἂν ὑπὲρ παραβάσεως καὶ τοῦ τυχόντος ἂν ὑπαλλάξασθαι. Legat. ad Caium, p. 791.

† Εἰωθὸς ἑκουσίοις ἀναδέχεσθαι θανάτοις, ὥπερ ἀθανασίαν, ὑπὲρ τῶν μηδὲν τῶν πατρίων περιδεῖν ἀναιρούμενον. Ibid. p. 780, F.

‡ Πᾶσι γὰρ σύμφυτόν ἐστιν εὐθὺς ἐκ τῆς πρώτης γενέσεως Ἰουδαίοις ὀνομάζειν αὐτὰ Θεοῦ δόγματα. Contr. Apion. p. 1037, A.

§ Ἡμεῖς δὲ τοὐναντίον μίαν εἶναι καὶ φρόνησιν καὶ ἀρετὴν ὑπειλήφαμεν, τὸ μηδὲν ὅλως ὑπεναντίων μήτε πράξαι, μήτε διανοηθῆναι τοῖς ἐξ ἀρχῆς νομοθετήσασιν—ἡμῖν δὲ τοῖς πειισθεῖσιν ἐξ ἀρχῆς τεθῆναι τὸν νόμον κατὰ Θεοῦ βούλησιν, οὐδ' εὐσεβὲς ἢ ἢ τοῦτον φυλάττειν· τί γὰρ αὐτοῦ τις ἂν μετακινήσειεν, ἢ τι κάλλιον ἐξεύροι. Ibid. p. 1073, D.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither (*ought they*) to walk after the customs (*of our forefathers*).

22 What is it therefore? (*τί οὖν ἐστι; what is therefore to be done? seeing*) the multitude (*which have been thus informed of thee*) must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: (*to wit,*) We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them (*making provision of sacrifices for them, as the law requires*), that (*when the days of their purification are ended*) they may shave *their* heads: and (*by this practice*) all may know that those things, whereof they were informed concerning thee, are nothing (*have no truth in them*); but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from (*things*) strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them (*i. e. beginning the separation of a Nazarite*) entered into the temple, to[9] signify (*when would be*) the accomplishment of the days of purification, until (*ἕως οὗ, even to the time*) that an offering should be offered for every one of them (*as the law required at the close of them*, Numb. vi. 13).

27 And when the seven days (*i. e. the time designed for the separation*) were almost ended (*or were about to be accomplished*), the Jews which were of Asia (*where Paul had preached three years*, xx. 31, *with great opposition from the Jews*, xix. 9, xx. 19, 1 Cor. xvi. 9), when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: (*for*) this is the man, that teacheth all *men* every where against the people (*of the Jews*), and (*against*) the law, and this place: and further (*or also hath*) brought Greeks also into the temple, and (*by so doing*) hath polluted this holy place.

29 (*And this they said,*) For (*because*) they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved (*at these words*), and the people ran together: and they took Paul, and drew him out of the temple (*that it might not be defiled with his blood*): and forthwith the doors were shut.

---

wisdom and virtue neither to do nor think any thing contrary to our laws; and being persuaded from the beginning that they are suitable to the will of God, we think nothing else so holy as to keep them, for who can remove any thing of them, or find any thing better?" He also frequently declares that they were thus addicted to the observation of their laws, "from an opinion of the eternal punishments they must expect to suffer, who even for fear of death durst violate them, and from a firm assurance of eternal happiness if they were faithful to the death in the observance of them."* It is not therefore to be wondered that men who had imbibed such opinions of them from their infancy, that they derived from God, and knew of no revelation made by him that they were to cease after the death of their Messiah, should be still zealous for them; or that they, who thought they could not be removed, or that any better laws could be given, should think them fit to be observed; or that they, who feared such dreadful evils if they did forsake them, expected so great blessings from being faithful to them to the death, should be averse from any doctrine, which taught them to apostatize from, or to forsake the law of Moses; and yet it pleased God as yet not to convince them of this error by any revelation, or any afflatus of that Spirit which many of them had received; partly because he saw this might have obstructed the faith even of the little remnant which belonged to "the election of grace;" partly because he knew the time would shortly come, when the destruction of their temple, and their exclusion from their own land, would render it impossible for them to observe this law, and the severity of divine judgments on them would convince them, as it did some, that† "God had utterly cast off that nation" from being any more his people.

[9] Ver. 26, 27. *Διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, Signifying the accomplishment of the days of purification.*] i. e. Not signifying that those days were already accomplished, for, that is contrary to the following verse, which shows that Paul was apprehended in the temple, before the seven days were ended, or, as the Greek may be rendered, "as they were about to be acomplished;" but, as Grotius well notes, signifying by that action that he would accomplish seven days of purification, even to the time that the sacrifices were to be offered for them, with whom he had thus joined in this purification; for whereas some would evade this, by saying that the seven days, mentioned ver. 27, were the seven days wherein those sacrifices were to be performed; that is contrary to the law, which appoints the same day in which they shaved their heads, and so concluded their purification, for the oblation of their offerings (Numb. vi. 13, 14).

But here it may reasonably be inquired, how the apostle, who knew that our Saviour by his death had "abolished the hand-writing of ordinances, and taken it out of the way" (Eph. ii. 15, Col. ii. 14), that Christians were "dead to the law by the body of Christ" (Rom. vii. 4), that the Jewish sacrifices were only to continue till "the time of reformation" (Heb. ix. 10), and that Christ had taken away these sacrifices by the sacrifice of himself (x. 9), should yet submit to these rites, and make provision for these sacrifices. To this it may be answered, (1.) that the vow of Nazaritism being only a stricter sort of separation of themselves from all pollution to the service of God, and to be holy, and free from all kind of defilement, seems very well consistent with the design and spirit of Christianity. (2.) Observe, that the offerings of the temporary Nazarite, at the completion of his vow, being a burnt-offering, a sin-offering, and a peace-offering (Numb. vi. 14), and two of these being not sacrifices appointed to expiate sin, but offerings of thanksgiving to God, who had enabled them to perform their vow, and of acknowledgment of God's sovereign dominion; and the advice here being not personally to make or present these offerings, but only to "purify himself, *καὶ ἁπανὰν ἐπ' αὐτοῖς*, and to help" the Nazarites in bearing some part of the charges of these offerings; which, saith Maimonides, others might help the Nazarites to do; this action seems to have little or nothing inconsistent with the doctrine of St. Paul. But, thirdly, though St. Paul knew these constitutions were not now obliging in themselves, yet seeing they were rites belonging to that temple, which was yet standing, and God had not, by any express declaration made to the Jews, prohibited the continuance of them, St. Paul might lawfully submit to this compliance with them, to prevent the scandal of the unbelieving Jews, which might divert them from that Christianity they had embraced, and to promote their salvation by his preaching Christ unto them; for upon this account he circumcised Timothy (Acts xvi. 3) and "to the Jew became as a Jew, that he might gain the Jew; to them that were under the law, as under the law, that he might gain them that were under the law" (1 Cor. ix. 20). Whence we may learn, what great condescension in lesser matters may be used for the promotion of the salvation of others.

---

* *Γενέσθαί τε πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς*, p. 1076, A. *Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτείνειν τὸ σῶμα, μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ Θεοῦ.* De Maccab. p. 1097, D.

† *Ἔδει γὰρ——τῆς τοῦ Θεοῦ γνώμης στοχάζεσθαι καὶ γινώσκειν ὅτι τὸ πάλαι φίλον αὐτοῦ φῦλον Ἰουδαίων ἀπωλεία κατέγνωσται.* Eleaz. apud Joseph. de Bello Jud. lib. vii. cap. 34, p. 990, A, B.

31 [10] And as they went about to kill him, tidings came unto the chief captain of the band (*of Romans*), that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done (*to incense them so against him*).

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for (*i. e. by reason of*) the tumult, he commanded him to be carried into the castle (*of Antonia*).

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him, (*let him not live*, xxii. 22.)

37 And as Paul was (*about*) to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [11] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a *city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people (*to be silent*). And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

[10] Ver. 31. *And as they went about to kill him.*] To wit, with the "rebels' beating," which, saith Dr. Lightfoot here, was "stripes without measure, even unto death, and that, without judicial proceeding;" and this they did, either as presuming that he had brought an uncircumcised person within the step of the temple, with was, saith Philo,* present death; or, because they conceived he had spoken against the law and the temple, for which cause they before had stoned Stephen.

[11] Ver. 38. *Art not thou that Egyptian that before these days leddest out four thousand men which were murderers?*] It seems to be a mistake in Grotius and others, to say, the Egyptian mentioned by Josephus was later than these times: for it is apparent from Josephus, both in his Antiquities, lib. xx. cap. 6, and his History of the Jewish Wars, that this Egyptian did this in the first or second year of Nero, whereas Paul came not to Jerusalem till the fourth of Nero. But whereas here are mentioned only "four thousand," and by Eusebius in his Chronicle, "three thousand;" Josephus, and out of him Eusebius, say, that he gathered περὶ τρισμυρίους, "about thirty thousand:" to this some say, that in the wilderness they increased to that number; others, that of this number only four thousand were *sicarii*, "murderers." I had rather say, that τρισμύριοι, in Josephus, only signifies "three thousand;" for he tells us, De Bell. Jud. lib. ii. cap. 23, that the Egyptian "fled with a *few*;" and that πλεῖστοι τῶν μετ' αὐτοῦ, "most of those that were with him were taken," and yet saith that only "four hundred of them were killed, and two hundred were taken," Antiq. lib. xx. cap. 6.

* Θάνατος ἀπεραίτητος ὥρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων. Legat. p. 791.

CHAPTER XXII.

1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you (Gr. *my apology to you for my change from a zealous Jew to an assertor of the Christian faith*).

2 (And when they heard that he spake in the Hebrew tongue to them (*i. e. as a Hebrew of the Hebrews*, Phil. iii. 5, *and not as a Hellenistic Jew:* see note on vi. i.), they kept the more silence: and he saith,) (*i. e. spake to them thus,*)

3 I am verily a man *which am* a Jew, [1] born (*indeed*) in Tarsus, a *city* in Cilicia, yet (*but*) brought up in this city [2] at the feet of Gamaliel, (*a pharisee, and celebrated doctor of the law*, Acts v. 34,) *and* (*was*) taught (*by him*) according to the perfect manner (Gr. ἀκρίβειαν, *the exactness*) of the law of the fathers (*i. e. delivered from our fathers to us*), and was zealous toward (*or for the observance of the law of*) God, (*in the same manner*) as ye all are this day.

4 And I persecuted (*the men of*) this way (*i. e. the Christians*) unto the death, binding and delivering into prisons both men and women (*professing Christianity, that they might be punished with death as blasphemers of the law*, Acts vi. 13).

5 As also the high priest [3] doth bear me witness (Gr. *will, I suppose, if asked, bear me witness*), and all the estate (*or senate*) of the elders: from whom also I received letters unto the brethren, and went (Gr. *receiving letters went*) to Damascus, to bring (Gr. καὶ

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 3. *Born in Tarsus.*] The metropolis of Cilicia; where they applied themselves so much, saith Strabo,* to the study of philosophy, and all the liberal sciences, ὡς ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξανδρείαν, as that they excelled the men of Athens and of Alexandria, "and of all other places dedicated to the study of those sciences."

[2] *At the feet of Gamaliel.*] It was, saith Pseud-Ambrosius,† "the tradition of the synagogue to dispute sitting; the seniors in dignity, in chairs; those next to them on benches; and the last on the pavement upon mats." For the disciples, saith Buxtorf,‡ "sat at the feet of their masters," and therefore, by way of advice to others, to become disciples of their "wise men," they used to say, Pulveriza te pulvere pedum sapientum, "Put thyself in the dust of their feet." Accordingly we find Mary sitting at the feet of Christ, Luke x. 39. Note also, that this Gamaliel was so far from being well affected to Christianity, that some of the Jewish writings say, he added to their daily prayers that which they used in their synagogues against the progress of Christianity, called "the prayer against heretics" (see Lightf. Hor. Hebr. in Matt. vi. 9). By this Gamaliel, saith he, was I taught according to the exactness of the law of our fathers, being by sect a pharisee, and very well skilled in the traditions pretended to be delivered to us from our forefathers (Gal. i. 14, see note on xxvi. 5): and I was, saith he, ζηλωτὴς Θεοῦ, "zealous towards God, as ye all are." Now they being not all of the sect of the zealots, which obtained then among them, this phrase cannot necessarily import that Paul was of that sect.

[3] Ver. 5. *Doth bear me witness.*] Μαρτυρεῖ here being not of the present tense, but the second future, should be rendered "will witness," as in the paraphrase.

* Lib. xiv. p. 673, D.

† Hæc traditio synagogæ est, ut sedentes disputent, seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas,—in 1 Cor. ch. xii.

‡ In voce אבן Pirk. Avoth, cap. i. §. 4.

ἀξων, *and was about to bring*) them which were there bound unto Jerusalem, for to be punished.

6 [4] And it came to pass, that, as I made my journey (*on this errand*), and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me (*and them that journeyed with me*, xxvi. 13).

7 And (*through the terror of it, both*) I (*and they that were with me*) fell unto the ground (xxvi. 14), and (*I*) heard a (*-n articulate*) voice saying unto me (*in the Hebrew tongue*, ibid.), Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, (*and heard a voice*, ix. 7,) and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be (*farther*) told thee of all things which are appointed for thee to do (*and suffer for me*, ix. 16).

11 And when I (*being risen*) could not see for the glory of that light (*which shone upon me*), being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, (*a Christian indeed, but still*) a devout man according to the law, (*and*) having a good report of (*from*) all the Jews which dwelt *there*,

13 Came unto me, and stood (*by me*), and said unto me, Brother Saul, receive thy sight, (*for the Lord Jesus hath sent me to thee for that end*, ix. 17.) And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, (*designing*) that thou shouldest know his

[4] Ver. 6. *And it came to pass as I made my journey, and was come nigh to Damascus*, &c.] I have in the notes on ch. ix. of this book given the exposition of this history, and shall here establish the truth of it, and consequently of that faith to which he was converted. In order to this end, let us consider,

First, Who St. Paul was before this wonderful conversion; and here the scripture doth inform us, that his education was in the schools of Tarsus; from thence he came to the university at Jerusalem for the study of divinity and of the Jewish law: his tutor was Gamaliel, a man of special note among the people; he was, by his profession, of the most strict and most exact sect of the pharisees, a sect of all men most estranged from, and enraged against, Christianity: and for the truth of this, St. Paul appeals to the whole Jewish nation in these words: "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which know from the beginning, if they would testify, that, after the most strict sect of our religion, I lived a pharisee;" by practice and employment he was an early, zealous, and industrious persecutor of the professors of the Christian faith. When Stephen, the first martyr, perished by law, or by judicial sentence, Saul was consenting to his murder; being inflamed by this zeal, he instantly proceeds to make "great havoc" in the church, "entering into every house, and haling men and women into prison, breathing out threatenings and slaughter against the disciples of the Lord;" he obtains letters from the high-priest and elders of Jerusalem, or a commission, "if he found any of this way, whether men or women, to bring them bound to Jerusalem," to be there sentenced by the Sanhedrin (ver. 2); and in pursuance of this commission he persecutes Christians to the death, "binding and delivering up" unto it "men and women;" he "punished them oft in the synagogues, and compelled them to blaspheme; and being exceeding mad against them, he persecuted them to strange cities." And for the truth of these particulars, he solemnly appeals to those chief priests and elders from whom he had received his commission; for of this, saith he, "the high-priest can bear me witness, and all the estates of the elders:" yea, it was a thing notorious to all that heard him "preach that faith which he had formerly destroyed;" for they were all amazed at it, and said, "Is not this he that destroyed them that called on this name in Jerusalem, and who came hither for this intent, that he might bring them bound to the chief priests?" so that he was by education, by profession, by employment, as fully prejudiced against the Christian faith as any of the Jews could be. And therefore, though he was not, as St. Austin and some others say, converted by an irresistible force, of such a violence as took away the freedom of his will, for then he could not have been "disobedient to the heavenly vision," since there can be no disobedience to, where there is no resistance of, the will of God; yet was it wrought in that stupendous manner, and with that signal evidence, which could not be resisted without wilful sin and obstinate perverseness: for,

First, This scene was opened with a heavenly light, transcending that of the meridian sun: now this was by the Jews still looked on as the symbol of a divine and glorious presence, and is in scripture often styled *shechinah*, the majestic presence and the glory of God; wherefore both Saul and his companions fell on their faces, not only through the terror of this light, but also as it were an indication of the appearance of some divine and glorious person to them, it being usual both for the patriarchs and Jews to fall flat on their faces at such a glorious appearance; for so did Abraham, Gen. xvii. 3, so did the Jews, Lev. ix. 24, so did Moses and Aaron, when the glory of the Lord appeared to them, Numb. xxix. 6, so did Balaam, Numb. xxii. 21, Joshua, Josh. v. 14, Manoah and his wife, Judg. xiii. 20, David and all the elders, 1 Chron. xxi. 16, Ezekiel, i. 1, and Daniel, viii. 17.

Secondly, He hears a voice directed from this shining cloud, and saying to him, "Saul, Saul, why persecutest thou me?" and giving him assurance that it was Jesus of Nazareth who then appeared to him, and who complained that he was persecuted by him in all the cruelties which he inflicted on the living members of his body; so that he could no longer question either the resurrection or ascension of the holy Jesus, or his advancement to the right hand of glory.

Thirdly, He by the glory of this light is struck stark blind, and so continues till one of Christ's disciples comes and lays his hands upon him, and in the name of Jesus restoreth his lost sight unto him: he prays to him he had so lately persecuted, and doth in answer to that prayer receive a vision of that very person who should restore unto him his lost sight: he lastly is baptized in the name of Jesus, and with that baptism receives a plentiful effusion of the Holy Ghost: so that he had the greatest evidence imaginable, both of the presence and the power of the holy Jesus, and of the glorious things which were performed in his name, and were vouchsafed to the professors of the faith of Christ. Now for the truth of these particulars, that in his journey to Damascus that glorious light appeared, and a voice spake unto him, all his companions, whose eyes beheld that light, and whose ears heard that voice, could testify: that for a season he was blind, both they who led him to Damascus, and the whole family of Judas where he lodged, must be sufficient witnesses: that he was afterward restored to his sight the same persons could attest: that he was thereupon converted to the Christian faith, all they who, to their admiration, heard him preach that faith, which before he had laboured to destroy, must know. Moreover, had not this persecutor been turned to a promoter of the Christian faith, why were the Jews so vehemently incensed against him? Why do they lie in wait to kill him even in the place of his conversion? Why do they watch the gates continually that he might not escape their bloody hands? Why were the Hellenists of Jerusalem still thirsting for his blood? Why do even forty of them bind themselves under a curse that "they would neither eat nor drink till they had killed Paul?" Why do they with such violence cry out, "Away with such a fellow from the earth; it is not fit that he should live?" Why was it that the chief priests and elders, and all the multitude of the Jews, were so desirous of his death, crying out before all

will, and see that Just One (*who appeared to thee*), and shouldest hear the voice of his mouth.

15 For (*this being done*) thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized (Gr. *arising, be baptized*), and (*so*) wash away thy sins, [5] calling on the name of the Lord (*Jesus, who thereupon will consecrate thee to, and enable thee for, this work, by filling thee with the Holy Ghost*, ix. 17).

17 And (*accordingly*) it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, (Gr. *and it happened to me returning to Jerusalem, and praying in the temple, that*) I was (Gr. *to be*) in a trance (*or ecstasy*);

18 [6] And saw him (Gr. *and to see, i. e. to perceive him,*) saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 [7] And I said, Lord, (*it is wonderful that they should not receive my testimony, seeing*) they know that (*formerly*) I imprisoned and beat in every synagogue them that believed on thee:

20 And (*that*) when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And (*but*) he said unto me, (*Argue not, but*) depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto (*i. e. until*) this word, and *then* (*they*) lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and [8] cast off *their* clothes, (*as persons ready to stone him*, v. 57,) and threw dust into the air (*to show their rage against him*),

24 [9] The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that (*by his confession*) he might know wherefore they cried so against him.

25 And as they bound him with thongs (*in order to the scourging of him*), Paul said unto the centurion

---

the Roman governors, that "he ought not to live any longer?" This sure is evidence sufficient, that he whom they commissioned to persecute the Christian faith was now become a convert to, and an industrious promoter of it; and hence also it must be evident, that he who spake unto him was no other than the holy Jesus; that upon his conversion he received the gifts and the miraculous operations of the Holy Ghost, must be apparent from the tongues he spake, the miracles he did for confirmation of that faith; that his sight was recovered by the name of Jesus, as it depends upon the testimony of Ananias, so is that Ananias declared to be "a devout man according to the law, having a good report of all the Jews that lived at Damascus," and so a witness against whom those Jews could make no just exception. And surely the conversion of a person so fully prejudiced against the Christian faith, to that faith he did so vehemently oppose and persecute, by such a visible appearance of this very Jesus to him, with such glorious circumstances, the sight which was restored to him by one of his disciples, the effusion of the Holy Ghost upon him when baptized, whereby he was enabled to preach the gospel with "demonstration of the Spirit, and with power," must give sufficient demonstration not only of the truth of his conversion, but also of that doctrine which he preached, viz. that "Jesus was the Son of God."

[5] Ver. 16. Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου, *Calling upon the name of the Lord.*] Here Grotius would have us read αὐτοῦ, "his name," and refer this, not to Christ, but to God the Father, mentioned ver. 14; whereas even Woltzogenius here saith, we are to understand Jesus Christ, of whom here mention is made both in the antecedent and subsequent words; and this is evident from the interpretation of Ananias, who, to prevent such a mistake, saith, ὁ Κύριος, "The Lord, even Jesus, who was seen of thee, hath sent me to thee" (ix. 17); and having told us that Christians were persons who "called upon the name" of Christ, ver. 14, we have reason to conceive that he adviseth Paul thus to profess, and show he was a Christian; and hence the inference of Chrysostom* from this place is this, that "by these words he shows that Christ was God, because it is not lawful to invoke any besides God."

[6] Ver. 18. Καὶ ἰδεῖν αὐτὸν, *And to see him.*] That is, saith Grotius, "an angel instead of Christ;" but this is plainly contrary to the text, both here and ch. xxvi., for here the promise made to him is, that he "should see that Just One, and hear the words of his mouth," ver. 14, and there it is said, that he would "appear to him to teach him what he was to preach," ver. 16, and therefore here Paul calls him "Lord," ver. 19, and elsewhere saith, "Am I not an apostle, have I not seen the Lord Jesus Christ?" 1 Cor. ix. 1.

[7] Ver. 19. *And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed in thee.*] i. e. Lord, my former zeal against those that believed in thee is so well known to them all, by so many remarkable instances shown among them, that sure they must be convinced that it is upon some certain and irresistible grounds of persuasion that I am now become a preacher of that faith I formerly destroyed and persecuted with so great zeal; and so I am apt to think they should more diligently attend to the narrative I give of my wonderful change, and to the reasons I now offer to confirm the truth of the Christian faith.

[8] Ver. 23. *And as they cast off their clothes, and threw dust into the air.*] They cast off their clothes, as in the instance of St. Stephen, vii. 58, that they might be the more ready to stone him; and they threw dust into the air, to show their rage against him, and their abhorrence of him, as of a person not fit to be conversed with any longer, it being usual to testify this by shaking the dust from their feet (Luke ix. 5, Acts xiii. 35).

[9] Ver. 24. *The chief captain commanded μάστιξιν ἀνετάζεσθαι αὐτὸν, to examine him by scourging.*] Ἀνετάζειν is to examine by way of torment, to find out, or cause men to confess, a crime; so in Hesychius and Phavorinus ἐτάζεσθαι is κρίνεσθαι καὶ βασανίζεσθαι, "to be punished and tormented," and ἐξέτασις is βασανισμὸς, *torment:* so Gen. xii. 17, καὶ ἤτασεν ὁ Θεὸς τὸν Φαραὼ ἐτασμοῖς, "God plagued Pharaoh with great plagues;" and Esth. ii. 22, "The king ἤτασε, examined, or tormented, the two eunuchs:" so the wicked say of the righteous, βασάνῳ ἐτάσωμεν αὐτὸν, "Let us try him with torments," Wisd. ii. 19, and the author of that book, vi. 6, "that the mighty δυνατῶς ἐτασθήσονται, shall be mightily tormented;" and in the son of Sirach, xxiii. 9, οἰκέτης ἐξεταζόμενος, is "a servant that was beaten." This examination was used by the Romans, and by other nations, to force them who were thus scourged to confess what they had done, why, and who were conscious to the fact; as Tacitus* saith of Herennius Gallus, that he received stripes that they might know, quo pretio, et quibus consciis prodidisset exercitum, "at what price, and with what confederates, he betrayed the Roman army." (3.) They who were thus scourged had their arms extended, and their bodies tied to a pillar, as Lipsius† shows; and thus here they seem προτείνειν, "to stretch out Paul's body to the whip and scourge." (4.) This punishment of scourging, not with rods, but μάστιξι καὶ ἱμᾶσι, "with whips and thongs," as here, was not used to a Roman, but to strangers only; on which account Cicero, in his oration pro Rabirio, speaks against Labienus thus: Porcia lex virgas ab omnium civium corpore amovit; hic misericors flagella retulit, "the Porcian law permits not a citizen to be whipped with rods; but he hath done it with scourges;" and upon this account Paul here saith, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" ver. 25.

---

* Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Χριστοῦ· τοῦτο δεικνύντός ἐστιν αὐτὸν Θεὸν ὄντα· οὐ γὰρ ἔνι ἕτερόν τινα ἐπικαλέσασθαι εἰ μὴ τὸν Θεόν.

* Hist. lib. iv. p. 573.

† Tr. de Cruc. lib. ii. cap. 3.

that stood by, Is it lawful for you to scourge a man that is a Roman, and (*is*) uncondemned?

26 When the centurion heard that (*this*), he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? (*And*) he said, Yea.

28 And the chief captain answered, [10] With a great sum (*of money*) obtained I this freedom (*of a citizen of Rome*). And Paul said, But I was *free* born (*viz. in a city which had this privilege, and so needed not to acquire it by money*).

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and (*he thus feared*) because he had bound him (*in order to the scourging him*).

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down (*from the castle*), and set him before them.

[10] Ver. 28. *With a great sum of money obtained I this freedom. And Paul said, But I was free born.*] Dion* and Tacitus inform us, that about the time of Claudius the rights of a Roman citizen were bought with little money; but it is more difficult to show how St. Paul came to be free born; Grotius and Le Clerc will not have it to be on the account of his being born in Tarsus, that being no Roman colony; but it makes fair for the opinion of those who think Tarsus had obtained this freedom through the favour of some emperor, that Dion Cassius† says, that they so favoured Julius Cæsar in the civil war, and afterward Octavius, that it obtained the name of Juliopolis, and was honoured with the greatest privileges; and that Dio Chrysostom in his oration saith, it received from Cæsar all that honour and power which one could give to his friends and companions: but Carthusianus, and the gloss upon 2 Tim. iv. 12, say more fully, that they received this freedom because they met the Roman ambassadors with peace and crowns, and that then the father of Paul, going out with them, received the *penula* or cloak which St. Paul sent for, as an ensign or mark of a Roman citizen.

* P. 148. † Lib. xlvii.

CHAPTER XXIII.

1 And Paul, earnestly beholding the council, said, Men *and* brethren, [1] I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, [2] God shall smite thee, *thou* whited wall (*i. e. thou hypocrite*): for sittest thou (*as a magistrate*) to judge me after the law, and (*yet*) commandest me to be smitten contrary to the law?

(*which saith, Thou shalt do no unrighteousness in judgment*, Lev. xix. 15.)

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, [3] I wist (*or knew*) not, brethren, that he (*who commanded me to be smitten*) was the high priest: (*the knowledge of that might haply have restrained me from speaking thus,*) for it is written, Thou shalt not speak evil of the ruler of thy people.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 1. *I have lived in all good conscience to this day.*] Not as a good conscience signifies a conscience void of error and offence, for he owns himself to have been guilty of great sin in persecuting the church of Christ, 1 Tim. i. 13. 15; but as it signifies a conscience acting according to his persuasion that he ought to act; and in this sense, when he blasphemed against Christ and persecuted his church, he did this even through a persuasion that he "ought to do many things contrary to the name of Jesus," Acts xxvi. 9, 10. Moreover, by saying that he lived in all good conscience, whilst he professed Judaism, and was, "as to the righteousness of the law, blameless," Phil. iii. 6, he gives them to understand that he left not the religion of the Jews, out of any hardships which it did require, or any prejudice he had against the precepts of it; and by adding, that he also had lived unblameably in the profession of the Christian faith, he intimates that he became and continued a Christian out of a full conviction that he was bound in conscience so to be and so to act, and that he still served God from a pure conscience (2 Tim. i. 3).

[2] Ver. 3. *God shall smite thee, thou whited wall.*] He elegantly compares him to a whited wall, because, as that had a fair outside, but nothing but dirt, sticks, or stones within, so he had an outward appearance of a righteous judge, sitting as one that would pass judgment according to the law, and yet commanding him to be punished for speaking the truth, and so condemning the innocent against the law of nature and of Moses, which saith, "Thou shalt do no unrighteousness in judgment," Lev. xix. 15. And he foretells that God shall smite him, by that gift of prophecy which God had given him, which came to pass, he being slain, saith Chrysostom; he perishing in the siege of Jerusalem, saith Dr. Lightfoot; he being deposed, and sent bound to Rome, saith Josephus, Antiq. lib. xx. cap. 5, p. 692, E.

Καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρὰ νόμον κελεύεις με τύπτεσθαι; *For sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?*] Here Stephanus makes two easy emendations, κρινῶν and παρανομῶν, and so renders the words thus; "Sittest thou as one about to judge me according to the law, and yet, violating that law, commandest me (uncondemned) to be smitten?" The first I think unnecessary, because Ananias was then actually on the seat of judgment, and executing the office of a judge; the second seems not to be an emendation, but the more common reading of the text.

[3] Ver. 5. Οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς, &c. *I wist not that he was the high-priest: for it is written*, &c.] I am not willing to own that Paul, who doubtless was filled with the Holy Ghost, and had a share in the promise of his assistance and direction, when they came before governors, should here be guilty of a transgression of the law, especially when I suppose him acted by a prophetic impulse; and yet it is not easy to put any likely sense upon these words by which we can avoid it. We cannot do it according to our translation, or the observation of some critics, that οὐκ ᾔδειν signifies, "I considered not;" for that seems plainly to insinuate, that if he had well considered or weighed his words, he should not have uttered them, as being contrary to the precept not to speak evil of the ruler of the people; which surely is to confess, that he had by them violated that command, had he considered to whom he spake. Nor (2.) according to the exposition of Dr. Hammond; for though he saith he was not truly the high-priest (note on Luke iii. c), yet he confesseth that Ananias was then "ruler of the people," and so makes Paul to say in his paraphrase, "I confess I did amiss." Dr. Lightfoot and Grotius thinks as I do, that Paul does not go about to excuse his mistake, but rather saith, I know well enough that God's high-priest is not to be reviled, but that this Ananias is a high-priest I know not, i. e. I do not own him as such, who hath procured this title by bribery: our celebrated rabbins* having do-

* Talm. Tr. de Synedrio.

6 But when Paul perceived (*or, then Paul knowing*) that the one part (*of the council and of the people*) were Sadducees, and the other Pharisees (*who asserted the resurrection of the body, which the sadducees denied*), he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of (*i. e. concerning one of their doctrines, viz.*) [4] the hope and resurrection (*i. e. the hope of the resurrection*) of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 (*These words of St. Paul being a plain declaration of his opposition to the doctrine of the sadducees;*) [5] for the Sadducees say that there is no resurrection (*of the body*), neither (*is there any permanent*) angel, nor spirit: but the Pharisees confess both (*angels and other spirits remaining after their separation from the body*).

9 And there arose (*upon this dissension*) a great cry (*or clamour*): and (*for*) the scribes *that were* of the Pharisees' part arose, and strove (*in defence and justification of St. Paul*), saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension (Gr. *and the dissension growing great*), the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle (*of Antonia*).

11 And the night following [6] the Lord (*Jesus*) stood by him, and said (*to him*), Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, [7] so must thou bear witness also (*of me*) at Rome.

12 And when it was day, certain of the Jews banded together, [8] and bound themselves under a curse, saying (*with an imprecation*) that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty (*persons*) which had made this conspiracy (*against him, out of zeal to their religion*).

14 And (*the better to accomplish it*) they came to the chief priests and elders, (*men as zealous for his destruction as themselves*, xxv. 15,) and said (*to them*), We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the (*whole*) council signify (*your request*) to the chief captain that he (*would*) bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever (*i. e. before*) he come near (*to the council*), are ready to kill him.

---

clared that such a one "is neither a judge, nor to be honoured as such;" in which sense the blind man saith of Christ to the pharisees, "That he is a sinner, οὐκ οἶδα, I know not," John ix. 25, and this he might say, because the high-priest had not then on him those robes peculiar to him, by which he was distinguished from other priests. Or, (2.) the latent sense may be this, The prophetic impulse that was upon me, and inwardly moved me thus to speak, permitted me not to advert that it was the high-priest, lest that law I mention might have restrained me from complying with that impulse; and it is certain from the example of Christ styling Herod, "fox," Luke xiii. 32, and of Paul calling Nero, "lion," 2 Tim. iv. 17, and acknowledged by the Jews, that he who acted as a prophet was not under the obligation of this precept, as others were; but Paul speaks so obscurely, because, saith Grotius, he knew he would find no credit from them in this assertion.

[4] Ver. 6. *For the hope and resurrection of the dead I am called in question.*] That is, for the hope of the resurrection of the dead; so χάρις καὶ ἀποστολὴ, is "the grace of apostleship," ζωὴ καὶ πνοὴ, "the breath of life," Acts xvii. 25 (see Glassius, Philol. i. lib. iii. tr. de Nom.); but then it is inquired, why Paul here saith he was called in question for this hope in general, and xxiv. 15, xxvi. 6, repeats the same thing, when he was only called in question concerning the resurrection of the Lord Jesus. Now the reason of this will appear from this observation; that before our Saviour's passion the doctrine which he preached being chiefly levelled against the vain traditions of the scribes and pharisees, and his woes denounced against them, they still appear in opposition to him, the sadducees being scarce ever mentioned as his adversaries; but after his resurrection the testimony of the apostles being this, that Christ was risen from the dead, and so directly contrary to that which distinguished the sadducees from the pharisees, we find them most forward to oppose their testimony; then "the sadducees came upon them, being grieved that they preached the resurrection of the dead through Jesus," iv. 1, 2, then "the high-priest and all the sect of the sadducees were filled with zeal against them," v. 17, the scribes, which were of the sect of the pharisees, rather siding with Paul in this matter. Another reason, why Paul thus mixed these things together, might be this, that the apostles testified the resurrection of the dead "through Jesus," Acts iv. 2, and taught that God would "raise us up by Jesus" 1 Thess. iv. 14, and so the proof of the one, viz. that Christ was risen, was a confirmation of the general resurrection.

[5] Ver. 8. *The sadducees say there is no resurrection, neither angel, nor spirit.*] That the sadducees did not believe the resurrection of the body, as all the ancient Christians* plainly do assert, so this scripture, and Matt. xxii. 23, plainly testify. (2.) They said, that after the giving of the law at least, there was no angel; and that when they are said to appear so often in the law of Moses, they were framed for that purpose, and after ceased to have any being, for otherwise it is hard to conceive, how they could believe the law of Moses, and yet deny that angels ever did exist. And, (3.) when they are said to deny any spirits, that is not to be so understood, as if they denied God to be a spirit, or that there was any spirit of man within him, but as Josephus† testifies, they denied τῆς ψυχῆς τὴν διαμονὴν, "the permanency of the soul after death;" and so they denied any spirits separated from bodies which could appear, or reveal any thing to them; the pharisees held the contrary, as is apparent from these words, ver. 9, "If an angel or spirit hath spoken to him:" of such apparitions, believed by the apostles, we have mention Matt. xiv. 26, Luke xxiv. 37, and the Jews believed that Samuel thus appeared to Saul, and Elias frequently to them, the sadducees denying all such apparitions.

[6] Ver. 11. *The Lord stood by him,*] Per angelum, "by an angel," saith Grotius, without all ground; an angel never being styled ὁ Κύριος, "the Lord," in the New Testament, but only "the angel of the Lord," Matt. i. 20, ii. 13, xix. 21, xxviii. 2, Luke i. 11, ii. 9, Acts v. 19, viii. 26, xii. 7. 23, and said Θάρσει Παῦλε, "Be of good courage, Paul;" for as when thou testifiedst of me in Jerusalem, and they went about to kill thee (Acts ix. 29, 30), I delivered thee; so will I also deliver thee from the gentiles at Rome, according to my promise made to thee (Acts xxvi. 17).

[7] Δεῖ σε εἰς Ῥώμην μαρτυρῆσαι, *Thou must testify of me at Rome.*] Here is an instance of divine appointment, without any necessity laid upon the will of Paul; whose appeal to Cæsar was only made as an expedient to preserve him from the rage of the Jews (Acts xxv. 11. 24, xxviii. 19), and so was only a matter of prudence, and not of absolute necessity.

[8] Ver. 12. *Who bound themselves under a curse.*] It was a thing too common among the zealots of the Jews, to cut off, without any judicial process, those whom they looked upon as transgressors of their laws, and enemies to the Jews. Josephus‡ informs us that they committed infinite slaughters, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, "thinking the vilest

---

* Just. M. Dial. cum Tryph. p. 307, Iren. lib. iv. cap. 11, Constit. Apost. lib. vi. cap. 6, Tertul. de Præscript. cap. 45, Orig. in Matt. tom. i. p. 485—487.

† De Bello Jud. lib. ii. cap. 12.

‡ Ibid. lib. v. cap. 19. 21, lib. vii. 30.

16 And when Paul's sister's son heard of their lying in wait, he went and entered (Gr. *being present, and entering*) into the castle, and (Gr. *he*) told Paul.

17 [9] Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, (*Certain of*) the Jews have agreed to desire thee (*by intercession of the council*) that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield (*this*) unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee (*to bring him down*).

22 So the chief captain *then* let the young man depart, and charged *him* (*saying*), *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying (*to them*), Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter (*to him*) after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man (*whom I send to thee*) was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood (Gr. *this man taken by the Jews, and being about to be killed by them, I, knowing it, with my army rescued him, understanding*) that he was a Roman.

28 And when I would have known (Gr. *being willing to know*) the cause wherefore (*for which*) they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of (*i. e. concerning*) questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man (*or when I was told of a conspiracy that would be against him from the Jews*), I sent (*him*) straightway to thee, and gave commandment to his accusers also to say before thee what *they had* (*to say*) against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 (*And*) on the morrow they left the horsemen to go (*on*) with him, and (*the foot*) returned to the castle:

33 Who (*i. e. which horsemen*), when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was of* Cilicia;

35 I will hear thee, said he (*to Paul*), when thine accusers are also come. And he commanded him (*in the mean time*) to be kept in Herod's judgment hall.

---

things were good when done by them. And Philo* speaks of some among them, οἱ ὀμνύουσιν τραύματα καὶ σφαγὰς, "who swore to wound and kill others, καὶ ἀνυπερθέτως αὐτὰ δρῶσι, and did so without delay;" and that the chief priests and Sanhedrin approved of such murders done out of such pernicious designs, we learn from their confident address to them, ver. 14, 15, and their consent to the fact, ver. 20,

* De Spec. Leg. p. 595.

plainly proving, by their lying and murderous dispositions, that they were children of the devil, John viii. 44 (see xxv. 2, 3.)

[9] Ver. 17. *Then Paul called one of the centurions*, &c.] Hence it appears, that even after a promise of our safety (see note on ver. 11), we ought not to neglect any honest means of our preservation, though it be to be accomplished by our addresses to men alien from the faith.

CHAPTER XXIV.

1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, [1] who informed the governor (Gr. *showed themselves to the governor*) against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying (*to the governor*), [2] Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 1. Οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι, *Who informed the governor.*] This word answers to the Hebrew נגד, as it in *hiphil* signifies *to make known*, show, declare, appear; and where a dative case follows, an accusative is to be understood, and is most frequently added; as when Moses says, Exod. xxxiii. 13, ἐμφάνισόν μοι σεαυτὸν, "Show to me thyself;" thus Esther ἐνεφάνισε τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς, "showed or declared the conspiracy to the king," Esth. ii. 22; so John xiv. 21, "How is it ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, that thou wilt manifest thyself to us, and not to the world?" And accordingly here and xxv. 2. 15, ἑαυτοὺς is to be understood, and the whole should be rendered, "Who showed or declared themselves to the governor against Paul;" not that they informed the governor; for the information follows, ver. 5, 6, and so our translators have rendered the word, xxiii. 22, and Heb. xi. 14.

[2] Ver. 2. Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, *Seeing we enjoy great peace by thee*, &c.] In this and in the following verses the orator is guilty of sordid flattery and falsehood: for though it be true, that Felix did some kindness to the Jewish nation in delivering them from the thieves and the magicians which infested them, as Josephus* doth acknowledge; yet that he otherwise was guilty of great injustice towards the Jews, and was on that account accused before Nero by the chief of the Jews dwelling at Cæsarea, and had been punished for his wickedness, had not his brother Pallas, who was then high in favour with Nero, succoured him, the same Josephus† testifies. (2.) That Paul moved the Jews to sedition against the government, or that he went about to profane the temple, was utterly false, see xxi. 28, and so was it also, that they took him to judge him according to their law; for they took him by violence, and drew him out of the temple, and went about to kill him without any judicial process (xxi. 30, 31).

* Antiq. lib. xx. cap. 6, De Bello Jud. lib. ii. cap. 12.

† Καὶ πάντως ἀνεδεδώκει τῶν εἰς Ἰουδαίους ἀδικημάτων τιμωρίαν, εἰ μὴ πολλὰ αὐτὸν ὁ Νερῶν τῷ ἀδελφῷ Παλλάντι παρακαλέσαντι συνεχάρησε. Antiq. lib. xx. cap. 7.

4 Notwithstanding, that I be not (Gr. *but that I may not be*) further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect (*called from one Jesus of Nazareth, the sect*) of the Nazarenes:

6 Who also hath gone about to profane the temple (*of Jerusalem, by bringing into it heathens*, xxi. 28): whom we (*therefore*) took, [3] and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom (*thou*) thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented (*to this accusation*), saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation (*and so canst not be ignorant of the things belonging to Christianity, or to the Jews*), I do the more cheerfully answer for myself (*before thee*):

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And (*since my coming thither*) they neither found me in the temple disputing with any man, neither (*have they found me*) raising up the people (Gr. *making a sedition among the multitude*), neither in the synagogues, nor in the city:

13 Neither can they prove (*any other of*) the things whereof they now accuse me.

14 But (*as for that part of their accusation which relates to the sect of the Nazarenes*) this I confess unto thee, that [4] after the way which they call heresy, so worship I the God of my fathers (*viz. through Jesus Christ*), believing all things which are written in the law and in the prophets (*concerning him*):

15 And have hope toward God (*in God*), which they themselves also allow, that there shall be a resurrection of the dead, [5] both of the just and unjust.

16 And [6] herein (*therefore*) do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now [7] after many years (*from my conversion*) I came to bring alms to my nation, and offerings (*from the Christians of Macedonia and Achaia*, Rom. xv. 26).

18 Whereupon certain Jews (*that came*) from Asia found me purified in the temple, (*after the manner of the Nazarites*, Acts xxi. 24. 26, *and in compliance with the law of Moses concerning them that had a vow upon them, as then I had*, xviii. 18, *but I was there*) neither with multitude (*i. e. concourse of any to profane the temple, as they imagined*, xxi. 23), nor with (*any*) tumult (*made by me whilst I was there*).

19 Who (*being my accusers*) ought to have been here before thee, and object (*it, as doubtless they would do*) if they had ought against me.

20 Or else let these same *here* (*who have assented to the accusation of Tertullus*, ver. 9) say, [8] if they have found any evil doing in me, while I stood before the council,

21 Except it be (*their pleasure to accuse me*) for this one voice, that I cried standing among them, (*viz That*) touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, [9] having (*as without any resurrection, the entrance into another body belonging only to the souls of the just.*

---

[3] Ver. 6. *And would have judged him according to our law.*] From this, and from the complaint of violence used by Lysias in taking Paul out of their hands, it seemeth to appear, that the Jews still either had or claimed a power of inflicting death upon capital offenders against their law.

[4] Ver. 14. *After that way which they call heresy.*] They accusing Paul as a ringleader τῆς τῶν Ναζαραίων αἱρέσεως, "of the heresy of the Nazarenes," that is, of the Christians, so styled both by Jew and gentile from their faith in Jesus of Nazareth. Now the word αἵρεσις bears often an indifferent sense, both in the scriptures, as when it is said, Acts xv. 5, that some believers were ἐκ τῆς τῶν φαρισαίων αἱρέσεων, "of the sect of the pharisees;" and when the Jews at Rome inquire of Paul, what he thought περὶ τῆς αἱρέσεως ταύτης, "of the sect" of Christians, xxviii. 22, and when St. Paul saith in commendation of himself, that he lived κατὰ τὴν ἀκριβεστάτην αἵρεσιν, "according to the exactest sect (or heresy) of their religion," xxvi. 5, and also in the ancient Jewish writers; as when Josephus gives an account of the three αἱρέσεις, "heresies," or φιλοσοφίας, "philosophical opinions" of the Jews, Antiq. lib. xviii. cap. 2, et de Bello Jud. lib. ii. cap. 12, yet seeing the prayer against the Christians, called *beracoth haminim*, if we may credit the Jews, was made by R. Samuel in the time of Gamaliel; and seeing Justin Martyr* doth inform us, that they very early sent their emissaries to all nations against the Christians, representing them as αἵρεσις ἄθεος καὶ ἄνομος, "an antheistical and wicked heresy," we have reason to believe, that in this sense they accused Paul as a ringleader of "the heresy of the Nazarenes."

[5] Ver. 15. *Both of the just and of the unjust.*] This seemeth necessarily to be added, because the doctrine of the pharisees, according to Josephus,† restrained the resurrection to the just, condemning the unjust to perpetual torments

[6] Ver. 16. Ἐν τούτῳ δὲ, *And herein.*] The critics say, that here and 2 Cor. v. 2, ἐν τούτῳ signifies interim, interea, "in the mean time," but I think without any necessity; for in both places it may either signify ἐπὶ τοῦτο, ob hanc rem, "for this cause," or have relation to the former verse; so here ἐν τοῦτῳ hath relation to ἐλπίδα ἔχων, and signifies, "having hope in this thing;" and in the other place it hath relation to ὄντες ἐν τῷ σκήνει, and signifies, "Being in this tabernacle, we groan."

[7] Ver. 17. *After many years I came to bring alms.*] The alms brought by him from Antioch (xi. 29, 30), cannot be here intended, they being brought by him and Barnabas, but seven years at most after his conversion; and nothing which he here relates touching purification, and concerning the Jews of Asia finding him in the temple, happening then: but only when he went up to Jerusalem with the alms and oblations of the churches of Macedonia and Achaia; then had he his vows upon him (xviii. 18), then did the Jews from Asia take hold of him in the temple (xxi. 17).

[8] Ver. 20. *If they have found any evil doing in me while I stood before the council.*] Hence it appears that he thought not he did evil in saying to Ananias, the high-priest, "God shall smite thee," &c.

[9] Ver. 22. Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ.] It seems to me evident, that these words cannot admit the explication of Grotius and others, that Felix deferred them that he might have a more exact knowledge of Christianity: but that having his residence at Cæsarea, where Cornelius the centurion and his friends were converted, where Philip the evangelist dwelt, and where there were many disciples (xxi. 8. 16), he became thus acquainted with the way of Christianity.

---

* Contr. Tryph. p. 234, 235.

† Καὶ τοῖς μὲν εἰργμὸν εἰδιον προστίθεσθαι, τοῖς δὲ ῥαστώνην τοῦ ἀναβιοῦ. Antiq. lib. xviii. cap. 2. Καταβαίνειν εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην, τὴν δὲ τῶν φαύλων ἀϊδίῳ τιμωρίᾳ κολάζεσθαι. De Bello Jud. lib. ii. cap. 12, p. 788, F.

being many years a judge of that nation, ver. 9) more perfect knowledge of *that* way (Gr. τῆς ὁδοῦ, *of the way of Christianity*), he deferred (*the farther hearing of*) them, and said, When Lysias the chief captain shall come down (*to Cæsarea*), I will know the uttermost of your matter (Gr. *I shall know the business between you*).

23 And (*then*) he commanded a centurion to keep Paul, and to let *him* have liberty (*from his bonds*), and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess (*who had left her husband Isis or Azizus, king of the Emisseni, and had married Felix, an uncircumcised person, contrary to the law*), he sent for Paul, and heard him concerning the faith in Christ.

25 And as he (*Paul*) reasoned of [10] righteousness, temperance (Gr. *justice and continence*), and (*of*) judgment to come, Felix trembled, and answered, Go thy way for this time; (*and*) when I have a convenient season, I will call for thee.

26 He hoped also (*being a taker of bribes*) that money should have been given him of Paul, that he might loose him (*from his chain*): wherefore he sent for him the oftener, and communed with him.

27 But [11] after two years (*not of the government of Felix*, ver. 10, *but of St. Paul's imprisonment*,) Porcius Festus came into Felix' room: and Felix, (*being*) willing to shew the Jews a pleasure, left Paul bound.

---

[10] Ver. 25. Περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος, *Of justice and continency, and of the judgment to come.*] Of this Felix, Tacitus* informs us, that per omnem sævitiam et libidinem jus regium servili ingenio exercuit, "he practised all cruelty and lust in his government," thinking that he might do† cuncta malefacta impunè, "all wickedness without punishment." And Josephus‡ informs us of Drusilla, that leaving her husband, king Isis, she married with a heathen, Felix, doing evil and transgressing, τὰ πάτρια νόμιμα, "the laws of her country:" to persons so unjust, Paul discourseth very appositely of justice and chastity, against which they had both so highly offended, as knowing that it was to little purpose to speak to them of Christianity till they forsook their sins: and discoursing also of "a judgment to come," where Felix could not hope to escape unpunished, as here he did, it is no wonder that Felix trembled; and that Drusilla did not so also, was an argument of her Jewish confidence, that she might then escape by being a daughter of Abraham.

[11] Ver. 27. Διετίας δὲ πληρωθείσης, *But after two years.*] Baronius is here mistaken, who conceives that these "two years" are the two first years of Nero's reign, whereas indeed he continued procurator, as Bishop Pearson saith, till the sixth year of Nero. The two years plainly relate to St. Paul's being taken by the Jews in the temple, and put into the castle by the chief captain Lysias, which was, saith the same bishop, in the fourth year of Nero.

* Hist. lib. v. p. 619. † Annal. 12, p. 263.
‡ Antiq. Jud. lib. xxiii. cap. 5, p. 693.

CHAPTER XXV.

1 Now when Festus was come into the (*government of the*) province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired (Gr. *desiring this*) favour against him, that he would send for him to Jerusalem, (*they*) [1] laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him (*for which he ought to be punished by the Roman laws*).

6 And when he had tarried among them more than ten days, he went down (*from Jerusalem*) unto Cæsarea; and the next day sitting on the judgment seat (*he*) commanded Paul to be brought (*before him*).

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, (Gr. *he apologizing, That*) [2] neither against the law of the Jews (Acts xxviii. 17), neither against the temple (xxiv. 12), nor yet against Cæsar, have I offended any thing at all.

9 But Festus, (*being*) willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I (*being a Roman*) ought to be judged: to the Jews have I done no wrong, as thou very well knowest; (*they being now unable to prove any charge they lay against me*, ver. 7.)

11 For if I be an offender (Gr. *if indeed I have been unjust*), or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me (*true, or punishable by death*), [3] no man may deliver me unto them (*who wait*

ANNOTATIONS ON CHAP. XXV.

[1] Ver. 3. *Laying wait in the way to kill him.*] We need not wonder that the high-priest and chief of the Jews should be thus bloody-minded against Paul, when about this time they were arming one against the other. For at the latter end of the procuratorship of Felix, Josephus* informs us, that there was, τοῖς ἀρχιερεῦσι στάσις πρὸς τοὺς ἱερεῖς, καὶ τοὺς πρώτους τοῦ πλήθους τῶν Ἱεροσολυμιτῶν, "a sedition betwixt the high-priests, and the priests, and chief men of Jerusalem, and that every one of them gathered a band of the most bold and seditious men, and became a leader of them; and that they reviled, and threw stones at one another;" and that the high-priests were so impudent, "as to send their servants to take away the tithe-corn of the priests, so that some of them perished for hunger."

* Antiq. lib. xx. cap. 6.

[2] Ver. 8. *Neither against the law of the Jews.*] For he had committed nothing against the customs of their fathers (xxviii. 17), and "to the Jews he became as a Jew" (1 Cor. ix. 20), nor against the temple, for he had not profaned it, nor raised any tumult in it (xxiv. 18), nor against Cæsar, whom he commanded all men to obey as God's ordinance (Rom. xiii.).

[3] Ver. 11. Οὐδείς με δύναται χαρίσασθαι αὐτοῖς, *No man can deliver me to them.*] i. e. No man can justly do it; I being not only an innocent person, having done them no wrong (ver. 10), but also a Roman, and therefore one who ought to be judged not by them, or their laws, but at the tribunal of Cæsar, by the Roman laws: so the world δύναται is often used to signify that only which may be lawfully done, as v. g. Exod. viii. 26, οὐ δύναται γενέσθαι οὕτω, "It is not meet so to do;" Deut. xii. 17, οὐ δυνήσῃ φάγειν, "Thou mayest not eat of it within thy gates;" Acts x. 47, τίς δύναται; "Who can forbid water?" (see the note on Mark ii. 19.)

for an opportunity to kill me, ver. 3). [4] I appeal unto Cæsar.

12 Then Festus, when he had [5] conferred with the council, answered, Hast thou (*or, thou hast*) appealed unto Cæsar? (*and therefore*) unto Cæsar shalt thou go.

13 And after certain days king Agrippa (*tetrarch of Galilee*) and Bernice (*his sister*) came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment (*of death*, ver. 16) against him.

16 To whom I answered, (Gr. *That*) [6] it is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed (*they would, no charge of sedition or of offence against the Roman laws*):

19 But had certain questions against him of their own superstition, and of (*i. e. concerning*) one Jesus, which was dead, whom Paul affirmed to be alive (*again*).

20 And because I doubted (*whether I ought to judge*) of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, [7] with great pomp (*or retinue*), and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all (*ye*) men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with (*or besought*) me, both at Jerusalem, and *also* here, crying (*out*) that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had (*of him*), I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

---

[4] *I appeal unto Cæsar.*] Hence it appears that Paul owned even Nero for his prince and supreme governor upon earth; and, (2.) that in cases of necessity, Christians may have recourse even to heathen judicatures, especially when they have to do with persons who are aliens from the faith.

[5] Ver. 12. Συλλαλήσας μετὰ τοῦ συμβουλίου, *Conferring with the council.*] Not with the council of the Jews, as Chrysostom conceives; for they never would have advised him to admit of Paul's appeal, or to send him to Cæsar out of their reach; but as Grotius saith, with his own Roman council, which assisted him.

[6] Ver. 16. *It is not the manner of the Romans to deliver any man to die before—he have his accusers face to face*, &c.] Thus Philo* saith of them, that "they yielded themselves to be common judges, hearing equally the accusers and defendants, and condemning no man unheard." And Appian in Grotius saith the same: this also was the law of the Jews, to which Nicodemus appealed in the case of Christ, John vii. 51.

[7] Ver. 23. Μετὰ πολλῆς φαντασίας, *With great pomp.*] i. e. With a great train of attendants, as the word signifies in Laertius, when he saith,* Bion had φαντασίαν ἀκολουθῆσαν αὐτῷ, "a great train of mariners following him;" or with great splendour, as when Athenion† was carried to Athens in a chair of state with silver and purple hangings, the people ran out to see the sight, no Roman ever entering the city, ἐν τοσαύτῃ φαντασίᾳ, "in so great splendour;" though after there is mention of many servants going before, and following after him, which makes for the first sense. See more instances of this acceptation of the word in Dr. Bois on the place. And to them add that of Bardesanes in Eusebius, that the Bastrian women appeared on horses adorned with gold and jewels, μετὰ πολλῆς φαντασίας, "with great pomp," and with a train of young men and maidens attending them (Euseb. Præp. Evang. lib. vi. cap. 10, p. 276).

---

* Ἴσου καὶ τῶν κατηγορων καὶ τῶν ἀπολογουμενων ἀκροώμενοι μηδενὸς ἀκρίτου προκαταγινώσκειν ἀξιοῦντες. In Flaccum, p. 759.

* In Vitâ Bionis.

† Athen. lib. v. p. 212, C.

CHAPTER XXVI.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand (*to the people to keep silence*), and (*then he*) answered for himself: (*saying,*)

2 [1] I think myself happy (*i. e. I judge it no small advantage to me and my cause*), king Agrippa, because (*that*) I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be (*not only a person of a good temper and sedate mind, but also*) expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, (*where I was bred up at the feet of Gamaliel*, xxii. 3,) know all Jews;

ANNOTATIONS ON CHAP. XXVI.

[1] Ver. 2. Ἡγημαι ἐμαυτὸν μακάριον, *I count myself happy.*] Though this phrase may signify no more than, "I look upon it as a considerable advantage," as when we call a lucky man a happy man, and so the word μακάριος and *felix* are often used in profane authors, and אשרי in the Hebrew, as when Leah calls her son Asher, Gen. xxx. 13, saying, "I am happy, for the daughters shall call me happy;" and Jeremy inquires, "Wherefore are all they happy," i. e. prosperous, "who deal very treacherously?" (see Ps. cxxvii. 5, cxxviii. 3, cxxxvii. 8, 9;) yet I believe the apostle here respects not any personal advantage, but the benefit Christianity might receive from what he was to say before a person so able to judge of it.

5 Which knew (*this of*) me from the beginning, if they would testify (*the truth of me*), that [2] after the most straitest sect of our religion I lived a Pharisee.

6 [3] And now I stand and am judged for the hope (ἕστηκα κρινόμενος ἐπ' ἐλπίδι, *I stand questioned about the hope*) of the promise made of God unto our fathers:

(*I saying that is accomplished by the coming of Jesus Christ; and that this is proved by the resurrection of him from the dead; they denying his resurrection, and therefore expecting the accomplishment of this promise by the coming of some other person to be their Messiah:*)

---

[2] Ver. 5. Κατὰ τὴν ἀκριβεστάτην αἵρεσιν, &c. *According to the exactest sect of our religion, I lived a pharisee.*] That they were so according to the opinion of the Jews, Josephus* testifies, by saying, this was "a sect of the Jews, which was thought εἰσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀγηγεῖσθαι, "to be more pious than others, and more exact in the interpretation of their laws," that they did,† μέγα φρονοῦν ἐπ' ἐκριβάσει τοῦ πατρίου νόμου, "esteem highly of themselves for their exactness in the law," and that they were the sect οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν, "who seemed to excel others in their exact knowledge of the customs of their fathers,‡ καὶ οἱ δοκοῦντες μετ' ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, and to be most exact in the interpretation of their laws:" and indeed, comparatively, they seem to have been the exactest of their celebrated sects; for the sadducees, by denying the resurrection, and all future punishments, took away the rewards of a virtuous, and gave liberty to a vicious life. The essenes, being Jews by nature, were guilty of a great schism, in separating themselves wholly from the worship of the temple, and of equal disobedience in not bringing their sacrifices§ to the temple, and of idolatry in making prayers or religious addresses‖ to the sun, as Josephus, who lived three years among them, testifies, if πρὸς αὐτὸν refers to ἥλιον· but seeing the same Josephus saith, that they were πρὸς τὸ θεῖον ἰδίως εὐσεβεῖς, "especially religious towards God," and brings the words following as a proof of that, I think these prayers were offered rather to God than to the sun (see the note on Col. ii. 22, 23).

[3] Ver. 6, 7. *And now I stand and am judged for the hope of the promise made to our fathers.*] Why Paul here speaks as if he were questioned touching the article of the resurrection of the dead in general, see the note on xxiii. 6, and why he speaks of the twelve tribes, see note on James i. 1; but whereas he styles the resurrection, "the promise made to their fathers," and saith, the twelve tribes served God in expectation of it, this needs a little explication, because many deny that any such promise was made to the fathers, or can be found in the Old Testament. I therefore assert,

First, that it is evident from the history of the Maccabees and other writings, both sacred and profane, that the Jews then, and the pharisees afterward, did believe the resurrection of the body. Thus the second son saith, 2 Macc. vii. 9, "The King of the world shall raise us up, who have died for his laws, unto everlasting life," εἰς αἰώνιον ἀναβίωσιν ζωῆς ἀναστήσει· the third and fourth express their hope to be "raised up by God to life again," ver. 11. 14, and the mother of them bids them not doubt "but the Creator of the world would give them breath and life again." That the pharisees believed this doctrine, we learn not only from Josephus, but from their satisfaction that Christ had put the sadducees to silence in that matter, Matt. xxii. 34, and for their stickling for St. Paul himself upon this declaration, that "he was called in question for the hope of the resurrection," Acts xxiii. 9.

Secondly, That they conceived their hope was built upon the covenant of God made with them, and the promise of God made to them, is also evident from their words; for the last of these seven martyrs is introduced, saying, "Our brethren are dead under God's covenant of everlasting life," ver. 36. Josephus* introduceth the mother of these seven children, comforting her dying sons with those words of Moses, "I kill, and I make alive," Deut. xxxii. 39, and "It is your life and length of days," ver. 47, and that of Solomon, Prov. iii. 18, "Wisdom is a tree of life to them that lay hold on her," and that of Ezekiel, xxxvii. 3, "Shall these dry bones live?"

Thirdly, They had just reason both from the law and prophets for this hope; from the law, for thence our Saviour proves the resurrection of the body, Matt. xxii. 31, 32 (see the note there). And that our Saviour did not there argue for the felicity of the souls of Abraham, Isaac, and Jacob only, is evident from this, that he argues for something future, which should happen to them ὅταν ἀναστῶσι, "when they shall arise;" whereas in truth, and in the opinion of the Jews themselves, the souls of Abraham, Isaac, and Jacob, were with God already: Josephus† saith, that "they who die for God, ζῶσι τῷ Θεῷ ὥσπερ Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, καὶ πάντες οἱ πατριάρχαι, shall live with God, as do Abraham, Isaac, and Jacob, and all the patriarchs."

2. From the prophets; the words of Daniel being these, "Many of them that slept in the dust shall awake, some to everlasting life, and some to everlasting confusion," xii. 2; where note, that though men in misery and affliction are sometimes said to sit, or dwell in the dust, Isa. xxvi. 19, xxvii. 1, Neh. iii. 18, yet οἱ καθεύδοντες, "they that sleep in the dust," doth always signify they that die, as Job vii. 21, xx. 11, xxi. 6, and hath no other sense in scripture. And, (2.) that though men that sit in the dust may be raised out of that afflicted, into a very comfortable and pleasant state, yet, seeing they must shortly die, they can in no propriety of speech be said to arise to life eternal. (3.) From the law and the prophets; for saith Paul, xxiv. 14, 15, "I worship the God of our fathers, believing all things that are written in the law and the prophets, having hope that there shall be a resurrection both of the just and the unjust;" and here, ver. 23, "I say nothing but what is contained in the law and the prophets, that Christ shall be the first ἐξ ἀναστάσεως νεκρῶν, of those that rise from the dead," plainly insinuating, that the resurrection of others after Christ was contained in the law and the prophets. Hence the apostle tells us, that the champions of the Jewish church all died in faith, in expectation of "a better resurrection," Heb. xi. 35. 39.

And, Lastly, That this hope was rightly built upon the covenant of God, that he would be "their God" (Gen. xvii. 7), is evident, for that to be the God of Abraham, Isaac, and Jacob, is to be that God who will raise them from the dead, we learn from our Saviour's argument, Matt. xxii. 32, and that he was therefore "called their God," because "he had prepared for them a heavenly city," from Heb. xi. 15, and from his promise made to the spiritual seed of Abraham, according to those words of the apostle, Gal. iii. 29, "If ye are Christ's, then are ye Abraham's seed; and heirs according to the promise" (see the note there). And (3.) from the promise of entering into his rest, Heb. iv. 3. 9 (see the note there). And (4.) from the promise of a Messiah, it being one of their fundamental articles, that their "Messiah shall raise the dead, and bring them into paradise" (see Maimonides Expl. 10, Tract. Sanhedrin, p. 136, and Dr. Pocock's notes, p. 109, 110). And, lastly, this seems evident from the nature of the thing; for God being the Father of our spirits, which are immortal, and must live for ever, it is absurd to think his promises to the obedient should relate only to this present life, and yet he should engage them to be faithful to the death, and suffer here the worst of evils for his sake; since if they "had hope only in this life, they must of all men be most miserable" (1 Cor. xv. 19).

---

* De Bello Jud. lib. i. cap. 4.

† Antiq. lib. xvii. cap. 3.

‡ De Bello Jud. lib. ii. cap. 12, p. 788, E.

§ Ad templum donaria mittentes, θυσίας οὐκ ἐπιτελοῦσι, διαφορότητι ἁγνειῶν ἃς νομίζουσιν· καὶ διὰ αὐτὸ εἰργόμενοι τοῦ κοινοῦ τεμενίσματος, ἐφ' αὑτῶν τὰς θυσίας ἐπιτελοῦσι. Antiq. lib. xviii. cap. 2, p. 617, G.

‖ Priusquam oriatur sol, nihil profani loquuntur, πατρίους δέ τινας εἰς αὐτὸν εὐχὰς ὥσπερ ἱκετεύοντες ἀνατεῖλαι. De Bello Jud. lib. ii. cap. 11, p. 785, E.

* De Maccab. cap. 18, p. 1101, 1102.

† Ibid. cap. 17, p. 1100.

7 [4] Unto which *promise* (*of the Messiah*) our twelve tribes, instantly (*or earnestly*) serving *God* day and night, hope (*yet*) to come. For which hope's sake (περὶ ἧς ἐλπίδος; *concerning which hope*), king Agrippa, I am accused of the Jews, (*for saying, that Jesus, whom they have crucified, God hath raised from the dead, and that he is the hope of Israel,* xxviii. 10, *some of them saying, on the contrary, that there is no resurrection of the dead at all; others denying that Christ is risen from the dead.*

8 *Of the first I inquire,*) Why should it be thought (τί κρίνεται; *why is it judged*) a thing incredible with you, that God (*infinite in power and wisdom*) should (*be able to*) raise the dead?

9 (*As for the second, I was once of their opinion; for*) I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth (*i. e. in opposition to those who believed that he was the Christ, and that he was risen from the dead*).

10 Which thing I also did in Jerusalem: and many of the saints (*i. e. the Christians*) did I shut up in prison, having received authority from the chief priests (*and elders so to do,* xxii. 5); and when they were put to death, I gave my voice against *them* (*i. e. I, in the instance of St. Stephen, approved of the sentence,* viii. 1).

11 And I punished them oft in every synagogue (*where I found any of them*), and (*by these punishments*) compelled *them* to blaspheme (*the name of Jesus*); and being exceedingly mad against them, I persecuted *them* (*forcing them to fly from Judea*) even unto strange cities.

12 Whereupon as I went to Damascus (*the metropolis of Syria*) with authority and commission from the chief priests, (*that if I found any of them there in the Jewish synagogues, I should bring them bound to Jerusalem,* ix. 2,)

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and (*about*) them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* (*or will be*) hard for thee to kick against the pricks (*i. e. to fight against God.* See ix. 5).

15 And I said, Who art thou, Lord? And he said, I am Jesus (*of Nazareth*) whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen (*now*), and of those things in the which (*i. e. for the discovery of which*) I will appear unto thee;

17 (*And in testifying of them, I will be with thee,*) delivering thee from the people (*of the Jews*), and *from* the Gentiles, unto whom now I send thee,

18 To open their (*blind*) eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and (*an*) inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, (*having had this convincing testimony of the resurrection of this Jesus*) [5] I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus (*where this vision happened*), and (*then to them*) at Jerusalem, and (*so*) throughout all the coasts of Judæa, and *then* to the Gentiles, that they (*of the Jews*) should repent (*of their great sin in crucifying this Jesus*) and (*should*) turn to God, and do works meet for (Gr. *meet works of*) repentance.

21 For these causes the Jews caught me (*as I was*) in the temple, and went about to kill *me* (xxi. 31).

22 Having therefore obtained help of God, (*according to the promise made by Jesus,* ver. 17,) I continue unto this day, witnessing both to small and great (*the resurrection of Jesus, and in this*) saying none other things than those which the prophets and Moses did say should come (*to pass:*

23 *Viz.*) [6] That Christ (*the Messiah of the Jews*) should suffer, *and* that he should be the first that should rise from the dead (*so as to return no more to death,* Acts xiii. 34), and (*that he*) should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad (*or transport thee*).

25 But he said, I am not mad, most noble Festus; but I speak forth the words of truth and soberness (*or, of a sound mind*).

26 For the king knoweth of these things, before whom also (πρὸς ὃν καὶ, *to whom therefore*) I speak freely (*of them*): for I am persuaded that none of these things (*concerning the resurrection of Christ, or even my conversion,*) are hidden from him; for this thing was not done in a corner (*but was of public cognizance*).

27 King Agrippa, believest thou the prophets (*to whose testimonies I appeal for the truth of Christ's sufferings and his resurrection?* ver. 22, 23.) I know

---

[4] Ver. 7. *To which promise,* τὸ ἐνδεκάφυλον ἡμῶν, &c., *our twelve tribes—hope to come.*] That some of the twelve tribes remained in, and some of them returned to, the land of Israel, see proved, note on James i. 1. Why St. Paul saith he was questioned touching this hope of the resurrection in the general, when he was only questioned concerning the resurrection of Christ from the dead, see the chief reason, note on xxiv. 15. To which add, that St. Paul connects these things thus, because in the truth of the thing, and according to the testimony of the apostles, and even the sentiments of the Jews, the resurrection was to be effected by the Messiah, or by Jesus Christ, saying, that "God would raise us up by Jesus" (1 Thess. iv. 4), and that "God had appointed him to be the judge both of the quick and dead" (Acts x. 47), and had given assurance that he would judge all men by him, "in that he had raised him from the dead" (Acts xvii. 31), he being risen as "the first that should rise from the dead" (ver. 23 of this chapter), or "the first-fruits of them that sleep" (1 Cor. xv. 22). Hence it is so expressly noted, iv. 1, 2, that "the sadducees were grieved," not that the apostles declared that Jesus "was the Christ," or that he was risen, but that they taught "through Jesus the resurrection from the dead." Note also, that he represents this as the hope of the twelve tribes, though it was denied by the sadducees; because, as Josephus* informs us, εἰς ὀλίγους ἄνδρας οὖτος ὁ λόγος ἀφίκετο, they were but few, and these few, when they designed to be magistrates, were forced to profess the doctrine of the pharisees, διὰ τὸ μὴ ἄλλως ἀνέκτους γενέσθαι τοῖς πλήθεσιν, "seeing the common people would not otherwise have endured them." And that the apostle here spake with respect to the doctrine of the sadducees, appeareth from the following words, ver. 8, "Why should it be judged a thing incredible that God should raise the dead?" It being only the sect of the sadducees, which held this incredible, and that which did exceed even the power of God (Matt. xxii. 29).

[5] Ver. 19. *I was not disobedient to the heavenly vision.*] For, saith Grotius, though this vision gave him sufficient conviction of the truth, it left it in his power to obey or disobey it, as you will find it proved in the appendix to the sixth chapter of the Second Epistle to the Corinthians.

[6] Ver. 23. Εἰ παθητὸς ὁ Χριστὸς, *That Christ hath suffered.*] Τὸ εἰ, ἀντὶ τοῦ ὅτι,—*ei* here being put for ὅτι, *that,* saith Œcumenius (see note on 1 Tim. v. 10, Heb. iii. 11).

---

* Antiq. Jud. lib. xviii. cap. 2, p. 617.

that thou believest (*them; to them therefore I remit thee*).

28 Then Agrippa said unto Paul, [7] Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds (*i. e. as to faith in Christ, though not as to the bond I suffer for it*).

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds (*by the Roman laws, by which he is to be judged*).

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar (*to whose judgment he is therefore now to be reserved*).

[7] Ver. 28. Ἐν ὀλίγῳ με πείθεις, &c. *Almost thou persuadest me to be a Christian.*] So Plato, ἔγνων οὖν καὶ περὶ ποιητῶν ἐν ὀλίγῳ τοῦτο, "I almost knew the same touching the poets;" and ἐπ' ὀλίγου is interpreted σχέδον, schol. Aristoph. p. 837. And that they, who interpret these words thus, "Wouldest thou in so little time persuade me to be a Christian?" must mistake, is evident from the following words of the apostle, "I would to God, that not only ἐν ὀλίγῳ, ἀλλ' ἐν πολλῷ, all that hear me were not almost only, but altogether such as I am."

CHAPTER XXVII.

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band (*i. e. of the band of the legion of Augustus*).

2 And entering into a ship of Adramyttium (*a sea-town of Mysia*), we launched (*forth*), meaning to sail by the coasts of Asia; [1] *one* Aristarchus, a Macedonian of Thessalonica (*and a companion of Paul*), being with us.

3 And the next *day* we touched at Sidon. And (*there*) Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary (*to us*).

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us (*to go on directly*), we sailed under Crete, over against (*the promontory of*) Salmone;

8 And, hardly passing (*by*) it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when [2] sailing was now dangerous, because the (*yearly*) fast (*of expiation*) was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part (*of the passengers*) advised (*us*) to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which* (*Phenice*) *is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* (*from that haven*), [3] they sailed close by Crete.

14 But not long after there arose against it (*the ship*) [4] a tempestuous wind, called Euroclydon.

ANNOTATIONS ON CHAP. XXVII.

[1] Ver. 2. *One Aristarchus.*] He was a convert of Macedonia, who accompanied Paul in his travels from Macedonia to Jerusalem (Acts xix. 29, xx. 4), was a coadjutor with him in the work of the gospel (Philem. 24), went with him to Rome, and was there in bonds with him (Col. iv. 10), and is therefore here taken notice of as a companion of St. Paul's.

[2] Ver. 9. *And sailing was now dangerous, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, because the fast was now already past.*] That is, the annual fast of expiation for the sins of the people of Israel, which began on the tenth of the month Tisri, answering to the twenty-fifth of our September, was already past, and so the time of sailing became dangerous by reason of the winter, and of the Michaelmas flows which were then upon the sea. Thus Philo* informs us, that this feast of tabernacles was held μετὰ τὴν μετοπωρινὴν ἰσημερίαν, "after the winter equinoctial;" and the same feast of tabernacles, which was on the fifteenth of the same month, is said by Josephus† to be celebrated, τρεπομένου τὸ λοιπὸν τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν, "when it began to be winter:" and Philo‡ adds, that Flaccus was carried from Egypt to Rome, ἀρχομένου χειμῶνος, "at the beginning of winter, ἔδει γὰρ αὐτὸν καὶ τῶν ἐν θαλάττῃ φοβερῶν ἀπολαῦσαι, it being fit that he who had disturbed all things by land should be disturbed by the tempests of the sea;" and in his Legatio ad Flaccum,* he saith, that "the beginning of autumn was τελευταῖος πλοῦς τοῖς θαλαττεύουσιν, the last time for mariners to put to sea." See more of this in Dr. Hammond's note upon the place.

[3] Ver. 13. Ἆσσον παρελέγοντο τὴν Κρήτην, *They sailed close by Crete.*] The Vulgar has made this the proper name of a place, and indeed there was such a place near Troas and Mitylene, mentioned Acts xx. 13, 14, but that was at too wide a distance from Crete to be here mentioned; there were four other places of that name mentioned by Schmidius here, but none of them were near Crete; Stephanus, as he is cited by Lorinus, saith, Assos is πολίχνιον Κρήτης, "a little city of Crete;" but then Pliny informs us that it was not a sea-port, but situated in Mediterraneo, "in the Mediterranean," lib. iv. cap. 12, p. 213. Others therefore think this is an adverb, used by Homer, Hesiod, and Herodotus, to signify *quickly*, or *near* to the place, as Phavorinus and other grammarians say it doth, and so the whole should be rendered thus, "Loosing from the incommodious harbour," mentioned ver. 12, "with a favourable wind, propiùs præterlegebant Cretam, they sailed by Crete near to it."

[4] Ver. 14. Ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων, *A tempestuous wind called Euroclydon.*] Ventus typhonicus, saith Pliny,† "is a whirlwind," and the name of it here mentioned is thought by Grotius, Bochart, and Dr. Hammond, to be Εὐροακύλων, as it is rendered by the Vulgar, that is, the north-east wind, that being opposite to the south-west wind, mentioned ver. 12.

* In Flaccum, p. 760. † Antiq. lib. iii. cap. 10, F.
‡ Ibid. p. 761.

* P. 770, B. † H. Nat. lib. ii. cap. 41

15 And when the ship was caught (*i. e. driven along by it*), and [5] could not bear up into (*i. e. resist*) the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat (*i. e. to draw it to us*):

17 Which when they had taken up, they used helps, undergirding the ship (*with ropes, to preserve it from splitting*); and, fearing lest they should fall into the quicksands, (*they*) strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved (*or escape*) was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and [6] not have loosed from Crete, and to have gained (*i. e. sustained*) this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship (*only*).

23 For there stood by me this night the angel of God, whose (*apostle*) I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee (*the life of*) all them that sail with thee (*provided they will hearken unto thee*).

25 Wherefore, sirs, be of good cheer: for I believe (*in*) God, (*and therefore rest assured*) that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But (*and*) when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And (*they*) sounded (*with their plummet*), and found *it* twenty fathoms (*of water*): and when they had gone a little further, they sounded again, and found *it* (*the water*) fifteen fathoms (*deep*).

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day (*that by the help of the light they might discern the shore*).

30 And as the shipmen were about (Gr. *and the shipmen seeking*) to flee out of the ship, (*to that end*) when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, [7] Except these (*mariners*) abide in the ship (*to conduct it*), ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat (*i. e. he exhorted them to eat, till the day appearing, they might employ themselves otherwise*), saying, [8] This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing (*i. e. observed no times of eating*).

34 Wherefore I pray you to take *some* meat: for this is for your health (*and let not the fear of death hinder you*): for there shall not an hair fall from the head of any of you (*ye shall not die*).

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls (*i. e. persons*).

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into

---

[5] Ver. 15. *We could not, ἀντοφθαλμεῖν τῷ ἀνέμῳ, bear up against the wind.*] So the word properly imports, but metaphorically, we could not resist or stand up against the force of it; so Polybius* saith of the Messenians, that they could not, *ἀντοφθαλμεῖν πρὸς τὸ βάρος τῶν Λακεδαιμονίων*, "resist the force of the Lacedemonians;" and that they could not *πρὸς τὴν ὁρμὴν ἀντοφθαλμεῖν*, "resist their impressions" (see more instances in Budæus and Bois).

[6] Ver. 21. *Ἔδει μὲν μὴ ἀνάγεσθαι, You should not have loosed from Crete, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν, to have gained this harm and loss.*] Great industry is used here to carry off these words from their native sense, to make *ὕβρις* "signify *a tempest*, and *κερδαίνειν*, *to escape*, whereas there needeth no such artifice, for it was indeed *ὕβρις*, "an infamy" to them to be such unskilful mariners as to put to sea when the season of the year rendered their voyage so dangerous; and having been forced for their own safety to lighten the ship, and to cast out some of her lading and tackling to preserve themselves, they might well be said, *κερδαίνειν τὴν ζημίαν ταύτην*, jacturam hanc lucri in loco ponere, or "to count this loss their gain;" the particle *μὴ*, which here seems necessary to be repeated, shows that *κερδαίνειν* here cannot signify *to escape*, seeing the sense would then run thus, Ye should not have escaped the loss. Though, since *κερδαίνειν* seems to bear this sense in those words of Aristotle,† *ᾧ καὶ λόγον ζημίαν ἣν λαβεῖν, τὸν τὸ τοιοῦτον κερδαίνοντα εὐτυχῆ φαμὲν*, "We call him fortunate who escapes that punishment or damage he reasonably might have suffered;" in this sense the words run thus, "You should not have loosed from Crete, but stayed there, that you might have escaped this infamy and loss."

[7] Ver. 31. *Except these abide in the ship ye cannot be saved.*] This shows, as Grotius well notes, that what was said, ver. 21, was to be understood with this limitation, Si me audiatis, "If ye will hearken to my counsel;" and also with this proviso, that you will do that which is in your power, and God hath given you skill and ability to do; those that could swim being saved by swimming, and they that could not by getting upon boards and broken planks of the ship (ver. 43, 44): for in all promises in which God is said to give this or that, this must be understood, because he hath already given that which he hath given us faculties, or abilities and wisdom to obtain; so that we cannot want or fall short of it, unless we wilfully neglect to use the faculties which God hath given us for that end: they therefore having with them mariners, skilled in conducting of the ship, and power sufficient to retain them in it, St. Paul informs them, that God's promise of their safety was to be effective by their means, and belonged not to them who fully neglected them.

[8] Ver. 33. *This is the fourteenth day that ye have continued fasting, having taken nothing.*] It being impossible for them, without a miracle, to continue fasting fourteen days without eating any thing, some render the words thus, "You have continued expecting the fourteenth day as a critical day," which they were either to find safety in, or were not like to outlive; but as we read nothing of such a critical day, so the *πολλὴ ἀσιτία*, "long fasting," mentioned ver. 21, and continued till this day, proves the contrary. The meaning therefore seems to be this, that they had not set times of eating, but what they ate was seldom, little, and without order, or assembling together for that end. Thus Zetzes saith,* that Hesiod speaks thus, *οὐδέ τι σῖτον ἤσθιον*, "They ate no meat, *διὰ τὸ μηδ' ἐν τοῖς καιροῖς τῶν τραπεζῶν—ἐσθίειν*, because they ate not at meal-times."

---

* Lib. iv.

† Magn. Mor. lib. ii. cap. 8.

* Fol. 28.

the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape (*justice*).

43 But the centurion, (*being*) willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest (*got*), some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 And when they were escaped (*to land*), then they knew that the island was called [1] Melita (*now Malta*).

2 And the [2] barbarous people shewed us no little (*or ordinary*) kindness: for they kindled a fire, and received us every one (*into their houses*), because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* (Gr. *but Paul turning many sticks, and laying them*) on the fire, there came [3] a viper out of (*from*) the heat, and fastened (*herself*) on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet (*divine*) vengeance suffereth not to live.

5 And he shook (Gr. *then he shaking*) off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while (*i. e. expected this long*), and (*yet*) saw no harm come to him, they changed their minds, and (Gr. *changing their minds, they*) [4] said that he was a god.

7 (*And*) In the same quarters (Gr. *in that place*) were possessions (*habitations*) of the chief man (*the governor*) of the island, whose name was Publius;

who received us (*into them*), and lodged us three days courteously.

8 And it came to pass, (Gr. *so it was*) that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 [5] Who also (Gr. *and they*) honoured us with many honours (*or presented us with much provisions*); and when we departed, they laded *us* with such things as were necessary (*for us*).

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, [6] whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to [7] Puteoli:

14 Where we found (*Christian*) brethren, and were desired (*I and Aristarchus*) to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the [8] brethren (*of Rome*) heard of us, they came to meet us (*some*) as far as Appii forum, and (*others to*) The three taverns: whom when Paul saw, he thanked God, and took courage.

ANNOTATIONS ON CHAP. XXVIII.

[1] Ver. 1. Μελίτη, *The island was called Melita.*] It is now called Malta, and is famous for the knights of Rhodes, and hath yet a place called "the arrival or haven of St. Paul;" that it was this African Malta, and not the other Illyrican Melite, or Melatine, see proved by Bochartus, Phaleg. par. iii. lib. i. cap. 26.

[2] Ver. 2. Οἱ δὲ βάρβαροι, *The barbarous people.*] Dr. Lightfoot thinks that these barbarians were Africans brought thither by the Carthaginians when they had possession of that island. Bochartus from Diodorus Siculus saith, they were Φοινίκων ἄποικος, "a colony of the Phœnicians," who sailing upon their merchandise to the western ocean,* καταφεύγῃν εἶχον ταύτην τὴν νῆσον εὐλίμενον οὖσαν, "made this island their refuge, for the convenience of its havens;" but the Phœnicians abounding in Africa, the difference betwixt these two opinions is not great. As for the word *barbarous*, Strabo† informs us, that it was the name πάντων ἐπὶ παχυστομοῦντων, "given to all that spake gross and rough language;" and that afterward the Greeks used it, ὡς ἐθνικῷ κοινῷ ὀνόματι ἀντιδιαιροῦντες πρὸς τοὺς Ἕλληνας, "as a common name by which they distinguished themselves from other nations." However, these barbarous people were taught humanity by the light of nature; they had their notions of divine justice, or *nemesis*, from tradition; they therefore did believe there was a providence which did protect and reward the good, and punish the evil-doer.

[3] Ver. 3. Ἔχιδνα, *A viper.*] Of this viper, see Bochart. Hieroz. par. ii. lib. iii. cap. 2.

[4] Ver. 6. *They said he was a god.*] Perhaps Hercules ἀλεξίκακος, who was worshipped in that island, saith Ptolemy,‡ and was one of the gods of the Phœnicians. Vide Lucian. de Deâ Syrâ, et Euseb. Chron. N. 142.

[5] Ver. 10. Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *Who honoured us with many honours.*] i. e. "Gave us many gifts and provisions for our voyage:" so "What is thy name," saith Manoah to the angel, "that we may do thee honour?" Judg. xiii. 17, ἵνα δωρεὰν παραστῶμεν, "that we may tender thee a gift," saith Josephus. See this import of the word τιμὴ, note on 1 Tim. v. 3.

[6] Ver. 11. Παρασήμῳ Διοσκούροις, *Whose sign was Castor and Pollux.*] The picture of these two supposed sons of Jupiter was painted on the forepart of the ship, they being, in conjunction, thought propitious to mariners, and looked upon, when thus appearing, as a sign of a tempest ceasing; and yet in a ship having such an idolatrous image, St. Paul refuses not to sail, nor doth St. Luke refuse to use that name; these being used only as the name of the ship in which they sailed, as Dr. Hammond here notes.

[7] Ver. 13, 14. *We came to Puteoli, where we found brethren.*] It is not to be wondered that there should be Christians there, seeing Strabo† informs us, that it was ἐμπόριον μέγιστον, "a very great mart town, where there were havens made by art for the goodness of the river."

[8] Ver. 15. *The brethren came to meet us as far as Appii Forum, and The Three Taverns.*] These "three taverns" were nearer to Rome than Appii Forum, as appears from the words of Cicero to Atticus.‡ It is not to be wondered that

* Lib. v. p. 204.
† Lib. xiv. p. 455.

* Georg. lib. iv. cap. 4. † Lib. v. p. 196.
‡ Ab Appii Foro, horâ quartâ dederam aliam pauló ante à Tribus Tabernis. Ad Att. lib. ii. ep 10.

16 And when we came to Rome, the centurion delivered the (*other*) prisoners to the captain of the guard (*i. e. of the prætorian band*): [9] but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for (*that Messiah and that resurrection which is*) [10] the hope of Israel [11] I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came (*hither*) shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest (*of them who are called Nazarenes*): for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; [12] to whom he expounded and testified (*that*) the kingdom of God (*was come*), persuading them concerning Jesus (*that he was the Christ*), both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken (Gr. *Paul having spoken*) one word (*that nearly touched them, viz.* ὅτι, *That*) well spake the Holy Ghost (*i. e. rightly*) by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say (*prophetically to them*), [13] Hearing ye shall (*will*) hear, and shall (*will*) not understand; and seeing ye shall (*will*) see, and (*will*) not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing (Gr. *they hear heavily with their ears*), and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted (Gr. *should turn themselves*), and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 [14] And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

---

there should be many Christians then at Rome, though perhaps no apostle had been there to preach to them. For since Christianity had now continued twenty-eight years from the ascension of our Saviour, and "the sound of it had gone through all the world," Rom. x. 18, it is reasonable to expect, that as it converted Cornelius and his kinsmen to the faith, so it should prevail on many other Romans in all places; and that Rome being the place to which, ob majorem principatum, "there was a general conflux from all places of the world,"* as both heathen and Christian writers have observed, it should be stocked with Christian brethren from all parts.

[9] Ver. 16. Τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτόν, *But Paul was permitted to dwell by himself.*] They who were sent prisoners out of the provinces were usually sent to the præfectus prætorii,† or general of the camp; it was therefore a favour that St. Paul was thus permitted to dwell in his own hired house; and this kindness perhaps was shown him, either through the testimony the centurion had given of him as a good and virtuous man, or by reason of a letter sent by Festus to Cæsar concerning him, that he was guilty of no crimes committed against the Roman laws.

[10] Ver. 20. *For the hope of Israel.*] i. e. Either for my faith in Jesus, the true Messiah, who is the hope of Israel; or for the hope of the resurrection of the dead (Acts xxvi. 6), which the Jews expected from the Messiah.

---

* In commune imperii caput undique gentium convenitur; eo quòd clementissimum principem in hâc parte degentem, varia omnium desideria vel necessitates sequuntur. Symmac. lib. iv. ep. 28. Μάλιστα δὲ τὸ πάθος τῇ Ῥωμαίων πόλει ἤκμασεν ἅτε πολυανθρώπῳ οὔσῃ καὶ τοὺς πανταχόθεν ὑποδεχομένῃ. Herodian. lib. i. p. 19. Ad hanc ecclesiam propter potentiorem principalitatem necesse est omnem convenire ecclesiam. Iren. lib. iii. cap. 3.

† Vinctus mitti ad præfectum prætorii mei debet. Trajan. ad Plin. lib. x. ep. 65.

[11] *I am bound with this chain.*] Having a chain on his right hand, by which he was bound to the soldier that kept him; the chain being also on the soldier's left hand, and so long that they may go conveniently together. Thus Athenion* tells the men of Athens, that Mithridates had made Quintus Oppius ὀέσμιον, "a prisoner," or "one bound with a chain," as St. Paul often speaks, and had bound Manlius Aquilius ἁλύσει μακρᾷ, "with a long chain to one Bastarne, who being on horseback, dragged him along on foot, bound to him with a chain five cubits long." Sometimes, for greater security, they were bound to two soldiers, by two chains, one fastened to their right, the other to their left hand, as St. Peter was, Acts xii. 6, 7, and St. Paul, Acts xxi. 13.

[12] Ver. 23. Οἷς ἐξετίθετο, διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, *To whom he expounded, testifying the kingdom of God.*] Which they expected, Luke ii. 25. 38, xix. 11, was already come; and persuading them of the truth of the things which he asserted concerning the birth, life, miracles, the death, the resurrection, and ascension of the Lord Jesus; he expounded what related to them out of the law and the prophets, as Christ had done to his disciples after his resurrection, Luke xxiv. 26, 27.

[13] Ver. 26, 27. *Hearing ye will hear, and will not understand,* &c.] See the note on Matt. xiii. 12. 15.

[14] Ver. 30, 31. *Paul continued two years—no man forbidding him.*] Hence it appears that there was no edict of Nero, or any preceding emperor, against the Christians, till the tenth of Nero, i. e. the year after that Paul was loosed from his bonds. (2.) Here we have the plain reason why St. Luke ends his history, because, as the bishop of Chester saith, St. Paul came not to Rome till the seventh of Nero, in the month of February; and in the ninth of Nero, i. e. after two years, he was set at liberty, and leaving Rome went into some other part of Italy, intending to go from thence into Judea (Heb. xiii. 23, 24), and so here ends St. Paul's stay at Rome, and with that St. Luke's history.

---

* Athen. Deipn. lib. v. p. 213.

APPENDIX

TO CHAP. II. VER. 27.

I know not one objection against that exposition which I have given of the phrase, "Thou wilt not leave my soul in hell;" only it may be said, that if this be the proper import of the words, we have no reason to believe that Christ descended into hell; for this can never be an article of Christian faith, unless it be either expressly or virtually delivered in that scripture which is the rule of faith: now it is certain that it is not delivered in any other place of scripture; not in those words of the apostle Paul, "He that ascended is the same that descended first into the lower parts of the earth" (Eph. iv. 9), for that phrase only signifies that Christ's body was buried in the earth, as Chrysostom, Theodoret, and Photius there say, not that his soul descended into hell; the phrase is plainly taken from the psalmist's words, "They that seek my soul to destroy it shall go into the lower parts of the earth," Ps. lxiii. 9, where if it signifies, "they shall go to hell," the foxes must go thither also; for the words following are, "They shall be a portion for foxes." Not from that passage of St. Peter, 1 Pet. iii. 19, "By which Spirit he went and preached to those in prison:" for as they in prison do not there signify those who were naturally dead, but only the gentiles dead in trespasses and sins, and by the prophet Isaiah thrice styled *οἱ ἐν φυλακῇ*, "they who are in prison;" so certain it is, the Spirit, by which he is said to go and preach to them, was not his own spirit, by separation of which from the body he was dead, but the Holy Spirit by which he was quickened; for which reason St. Austin, ep. 99, pronounceth of this place, that omninò ad inferos non pertineat, "it belongs not at all to Christ's descent into hell;" if then it cannot be proved from this place, it must be owned that it hath no sufficient ground at all in scripture.

To this I answer, first, in the words of Bishop Pearson, "That in the Aquileian creed, where this article was first expressed, in the fourth century, there was no mention of Christ's burial; but the words of their confession ran thus, 'Crucified under Pontius Pilate, he descended *in inferna*.' From whence there is no question but the observation of Ruffinus, who first expounded it, was most true, that though the Roman and oriental creeds had not these words, yet they had the sense of them in the word *buried*. It appeared therefore that the first intention of putting these words in the creed, was only to express the burial of our Saviour, or the descent of his body into the grave." Now doubtless the burial of Christ's body, or its descent into the grave, is an article of faith clearly delivered in holy scripture.

Secondly, I add, that the phrase *καταβαίνειν*, or *κατελθεῖν εἰς ἅδην*, or *εἰς ᾅδου* (*τόπον*), "to descend into *hades*," in the Old Testament and the apocryphal writers, still signifies, to *go down* into the *grave*, or *sepulchre*, and so cannot refer to the soul, but the body only; in this sense Jacob says, Gen. xxxvii. 35, *καταβήσομαι εἰς ᾅδου*, "I will go down to the grave to my son mourning:" so Numb. xvi. 30. 33, "If the earth swallow them up, *καὶ καταβήσονται ζῶντες εἰς ᾅδου*, and they go down alive into the pit, *καὶ κατέβησαν εἰς ᾅδου*, and they went down alive into the pit;" Job. vii. 9, *ἐὰν ἄνθρωπος καταβῇ εἰς ᾅδην*, "If a man go down to the grave he shall come up no more;" and, xvii. 16, *καταβήσονται εἰς ᾅδην*, "They shall go down to the grave, they shall rest in the dust;" Isa. xiv. 11, *κατέβη εἰς ᾅδου ἡ δόξα σου*, "Thy pomp is gone down to the grave, the worm is spread under thee;" and, ver. 19, "Thou shalt be as those that are dead, *καταβαινόντων εἰς ᾅδου*, like those that go down into the grave:" so Esth. xiii. 7, *κατελθόντες εἰς ᾅδην*, "They going down to the grave, we shall be free from trouble;" and Baruch iii. 19, "They are vanished, *καὶ εἰς ᾅδου κατέβησαν*, and gone down to the grave." And according to this sense, which Dr. Hammond and others put upon the words, "He continued for some time in the grave," it is also a plain article of Christian faith.

Thirdly, It is most certain, that though the creeds of the church were very numerous, yet in none of them was this descent into hell found till the close of the fourth century, when it was first put into the symbol of the church of Aquileia; for, saith the reverend Bishop Pearson, "It is not to be found in the rules of faith delivered by Irenæus, lib. i. cap. 2, by Origen, lib. *περὶ Ἀρχῶν*, in Proœm., or by Tertullian, adv. Praxeam, cap. 2, de Virg. Veland. cap. 1, de Præscrip. adv. Hær. cap. 13. It is not expressed in those creeds which were made by the councils as larger explications of the apostles' creed: not in the Nicene or Constantinopolitan; not in that of Ephesus or Chalcedon; not in those confessions made at Sardica, Antioch, Seleucia, Sirmium, &c. It is not mentioned in several confessions of faith delivered by particular persons; not in that of Eusebius Cæsariensis, presented to the council of Nice, Theodoret, lib. i. cap. 2, not in that of Marcellus, bishop of Ancyra, delivered to Pope Julius, Epiphan. Hær. lxxii., not in that of Arius and Euzoius, presented to Constantine, Socrat. lib. i. cap. 19, not in that of Acacius, bishop of Cæsarea, delivered in to the synod of Seleucia, Socrat. lib. ii. cap. 40, not in that of Eustathius, Theophylus, and Silvanus, sent to Liberius, Socrat. lib. iv. cap. 11. There is no mention of it in the creed of St. Basil, Trac. de Fide in Asceticis; in the creed of Epiphanius, in Ancorato, cap. 120, or of Gelasius, Damasus, Macarius, &c. It is not in the creed expounded by St. Cyril, though some have produced that creed to prove it; it is not in the creed expounded by St. Austin, de Fide et Symbolo; not in that de Symbolo ad Catechumenos, attributed to St. Augustine; not in that which is expounded by Maximus Taurinensis; not in that so often interpreted by Petrus Chrysologus; nor in that of the church of Antioch, delivered by Cassian, de Incarn. lib. vi.; neither is it to be seen in the MS. creeds set forth by the learned archbishop of Armagh. Indeed it is affirmed by Ruffinus, that in his time it was neither in the Roman nor the oriental creeds, Sciendum sanè est, quòd in ecclesiæ Romanæ symbolo non habetur additum, Descendit ad inferna, sed nec in orientis ecclesiis habetur hic sermo (Ruff. in Exposit. Symboli). 'It is certain therefore' (nor can we disprove it by any acknowledged evidence of antiquity), 'that the article of the descent into hell was not in the Roman, or any of the oriental creeds.'" Now had they conceived those creeds in which this article was wanting deficient in a necessary point of Christian doctrine, could they have styled all, or any of them, a perfect confession, comprising "the whole doctrine of faith, the whole of Christian doctrine, the comprehension and perfection of the Christian faith, a comprisal of all the articles of faith, a symbol that speaks of every part of faith, the faith sufficient for salvation, the life-giving, the saving faith, the saving knowledge, the only truth, which they received from the apostles, the only rule which admits of no correction, no addition, and no diminution, the only faith delivered by the church to be kept by her children?" Could they have told us, that "the most learned could believe no more, and the meanest Christian did believe no less; that they needed to know no more, that they desired to believe no more, that they believed this first, that nothing more was to be believed, that in it nothing was to be innovated?" Could they have said expressly, that "the apostles delivered in it whatsoever they thought necessary for all believers; and that they indited it to be a mark by which he should be known who preached Christ truly according to the rules of the apostles; and by producing of which it might be known" (saith Ruffinus) "whether he were an enemy or a companion." And, lastly, could their great and general councils have defined so often, that "it should be lawful for no man* *ἑτέραν πίστιν προφέρειν, ἢ συγγράφειν, ἢ συντιθέναι*, to introduce, write, or compose another faith besides that which was defined by the Nicene council?" These are the words of the third general council, where presided that Cyril of Alexandria, who, in his letter to John of Antioch, saith, "We by no means permit the faith defined, *ἤγουν τὸ τῆς πίστεως σύμβολον*, or the symbol of faith made by the holy fathers met at Nice, to be shaken by any; nor do we suffer ourselves or others to change one word, or transgress one syllable of what is there contained." This epistle, saith Mark, bishop of Ephesus, was read and approved by the fourth general council, which also decreed,† *μηδενὶ μηδόλως ἐξεῖναι, προσθεῖναι τῷ συμβόλῳ τούτῳ ἢ ἀφελεῖν ἀπ' αὐτοῦ*, "that it should be lawful for no man to add any thing to this symbol, or take any thing from it, or to change

* Concil. Ephes. can. 7.

† Apud Concil. Florent. sect. 5.

it at all, or transform it into another symbol." Athanasius,* speaking of the synod of Ariminum, saith, that "the orthodox, and true servants of the Lord defined, that men should be contented with that faith alone, which was held at Nice, καὶ μηδὲν πλέον ἢ ἔλαττον παρ' ἐκείνην ζητεῖν καὶ φρονεῖν, and mind, and seek for nothing more or less, and that they deposed them who taught the contrary." And again, that "they should† μηδὲν πλέον ζητεῖν, seek for nothing more than what was confessed by the fathers at Nice." In the fifth general synod, John, patriarch of Constantinople, saith, "We have taken care,‡ τὸν Σεμέλιον τῆς πίστεως κατὰ τὴν ἁγίων πατέρων παράδοσιν ἀβράγῃ διαμένειν, that the foundation of faith might remain inviolate according to the tradition of the holy fathers." And this determination they declared was made,

First, Because this venerable symbol, saith the general council of Chalcedon,§ ἀρκεῖ εἰς ἐπίγνωσιν ἐντολῆς τῆς ἀληθείας, "sufficeth to the perfect knowledge of the truth;" and as the bishop of Ephesus well notes upon that place, "It is manifest,‖ ὅτι τῷ τελείῳ οὐδὲν ἐλλείπει, nothing is wanting to what is perfect;" they also said there was no need of adding any thing to it, "because it was sufficient,¶ εἰς ἀνατροπὴν πάσης ἀσεβοῦς αἱρέσεως, for the subversion of every wicked heresy, πᾶσαν ἀσεβεστάτην αἵρεσιν ἀνατρέψαι, to overthrow all the most ungodly heresies," and that it was στηλογραφία κατὰ πάσης αἱρέσεως, "an inscription as upon a pillar against all heresies."

Secondly, Because they would not alter the traditions they had received from their forefathers: "We," saith Cyril, in the general council of Ephesus, "have taken this care that nothing shall be added to, or altered in, the Nicene symbol, as being mindful of him that said,** μὴ μέταιρε ὅρια αἰώνια ἃ ἔθεντο οἱ πατέρες σου, Remove not the ancient bounds which thy fathers have set."

Thirdly, Because they would not give occasion to any to suspect their faith as imperfect, or that any article of faith was wanting in the creeds already made. Thus the synod of Sardis decreed, μηδὲν ἔτι περὶ πίστεως γράφεσθαι, "that nothing more should be written touching the faith," but "that all should rest satisfied with the faith confessed by the Nicene fathers,†† διὰ τὸ μηδὲν αὐτῇ λείπειν, because it was deficient in nothing; and ἵνα μὴ ἡ Νεκαία γραφεῖσα ὡς ἀτελὴς οὖσα νομισθῇ, lest that of Nice should be esteemed imperfect," and a pretence should be given to as many as will to write and define touching the faith. The orthodox fathers in the council of Ariminum professed,‡‡ that they were "children of the Nicene fathers; but if," say they, "we should dare to take away any thing from what they have written, ἢ προσθεῖναί τι, or add any thing to it, we should be spurious children, κατήγοροι τῶν γεγεννηκότων γενόμενοι, as being accusers of what they did, who delivered τὸν ἀκριβῆ κανόνα τῆς πίστεως, an exact rule of faith." And again they declare it,§§ ἐπικίνδυνον, "a dangerous thing to add any thing to, or take any thing from, the Nicene creed, because if either of these things should be done, ἔσται τοῖς ἐχθροῖς ἄδεια τοῦ ποιεῖν ὅπερ βούλονται, the enemies would have liberty to do what they would." And Athanasius in his epistle‖‖ to John and Antiochus his presbyters commands them, τοὺς πλέον τι ταύτης ἢ ἔλαττον λαλεῖν θέλοντας ἀποστρέφειν, "to reject them who would say more or less than was contained in that creed." And the bishop of Ephesus well argues,¶¶ that we can suffer nothing by keeping to the same faith, which the divine fathers confessed and believed, since none but madmen can accuse it of imperfection.

Now hence it demonstratively follows, that these creeds which wanted this article must be a perfect digest of all things necessary to be believed now, and throughout all succeeding ages of the world; for how can it be necessary for any Christian to have more in his creed than the apostles and the Christians of the first four centuries had? May the churches of after ages make the narrow way to life more narrow than our Saviour, his apostles, and the fathers left it? When the whole church hath so expressly taught that this faith was sufficient for the perfect knowledge of the truth, that in it nothing was deficient, may others yet come after them, and by adding to them any other article remove the ancient bounds which our fathers have set? What reason can any man give, why any person should not be saved now by the same faith, which was sufficient for salvation in the first days of the apostles, and the first four centuries? Are we wiser than they? Or, are our doctors more learned, or more faithful? Is there another covenant made with the church since their days? Are other terms of salvation since made? Or, is God less merciful to us than he was to them? Is not the famous rule of Lirinensis this, Quod ab omnibus, quod ubique, quod semper? "That which was always, and every where believed of all, that is the rule of faith?" And must it not hence follow, that there can be no new article, no declaration obliging us to believe any thing, which was not always matter of the Christian faith? I conclude this head with the words of the judicious Dr. Barrow, "That the inserting this not only as an article distinct from Christ's death, burial, and continuance in the state of death, but also necessary to be believed as such, reflects upon the more ancient compilers, both of this and other breviaries of faith, as the Nicene and Constantinopolitan councils, Irenæus, Tertullian, &c., who left it out; which they should not have done, if it contain any thing highly material, and different from what is here otherwise expressed; whose credit is (as I conceive) more to be tendered than that of their juniors and followers, unknown to us; and so much more, for that in a matter of this kind defect or omission is less tolerable than any redundance of expression; which inconvenience may seem in a manner to reach higher, even to St. Paul himself, who, in the fifteenth chapter of his first epistle to the Corinthians, declaring the sum of what he both learned and taught concerning our Saviour's last grand performances, only mentions his death, burial, and resurrection; 'I delivered unto you first,' says he, 'that Christ died for our sins according to the scriptures, and that he was buried, and that he arose again the third day;' which enumeration of his we may, it seems, well acquiesce in, as sufficient and complete, and may thence, with great probability, infer, that no other descent of our Saviour into hell, besides his death and burial, was by him understood, or delivered in his catechetical discourses and preachings, as a point of faith."

Fourthly, I add, that these words may be admitted as a distinct article of faith, contained in the holy scriptures, in a very good sense, very agreeable to the word *descent*, and to the import of the word *hades*; for the scripture doth assure us, that the soul of the holy Jesus being separated from his body, went to paradise (Luke xxiii. 43): and thence it must descend into the grave or sepulchre to be united to his body, that it might be revived, and thus it may be truly said, "He was dead and buried, his soul descended afterward into *hades*," to be united to his body, and his body being thus revived, "he arose again the third day." Hence Grotius, on that place of St. Luke, saith, Qui symbolo fidei Christianæ ascripserunt κατέβη εἰς ᾅδου, Christi verbis optimè id tueri potuerunt, "They who added this article to the symbol of faith, may best defend themselves by those words:" nor, saith he, was this addition superfluous, seeing it proves the separate existence of the soul from the body, which many philosophers denied, and others doubted of.

* Theodoret. H. Eccl. lib. ii. cap. 18. † Ibid.
‡ Syn. Constant. sub Menna. act. 5, p. 87, apud Bin. tom. iv.
§ Apud Concil. Flor. Sess. 5. Bin. Concil. tom. viii. p. 591.
‖ Ibid.
¶ Athan. Epist. ad Afric. Episc. p. 932. Orat. de Div. Christi, p. 165. Syn. Sard. apud Athan. Ep. ad Afric. Episc. p. 941.
** Apud Concil. Flor. Sess. 5. Bin. Concil. tom. viii. p. 589.
†† Apud Athan. Ep. Ad. Antioch. p. 576.
‡‡ Theodoret. H. Eccl. lib. ii. cap. 15. §§ Ibid.
‖‖ P. 951.
¶¶ Apud Concil. Flor. Sess. 8. Bin. ibid. p. 627.

A

PARAPHRASE AND COMMENTARY

ON

THE EPISTLES.

TO THE RIGHT REVEREND FATHER IN GOD,

GILBERT,

LORD BISHOP OF SALISBURY,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER.

My Lord,

Though, since I had the happiness to be admitted to an acquaintance with a person of your character and merit, and have had a large share of your favour, I have had obligations to make some public acknowledgment of it; yet had I never so fair an opportunity to do it, as this work, which now craves your lordship's acceptance, doth afford.

For, such a particular veneration and profound affection for the sacred records as your lordship, upon all occasions, shows, may not only render this attempt to add some light unto them acceptable, but even cover the imperfections that you must needs discover in it.

Since therefore it is customary to dedicate works of this nature to persons of great eminence in station, and more raised worth, I thought myself obliged to set forth these labours under your lordship's patronage, not only to express my gratitude, but also out of justice to that goodness which moved your lordship not only to peruse, but to approve this work, and to suggest many things, which otherwise would have been wanting to it.

I am here carried to say somewhat of the pattern you set us in an unwearied diligence in the discharge of your high function; but I know you cannot bear it, and that you had much rather see your clergy imitate you in this, than hear them commend you for it. I will therefore rather study from your example, how to do my own duty, than publish to the world how you do yours.

That God would still continue your good lordship as great a blessing as you are an honour to our church, and give you a sure but late enjoyment of celestial blessings, to which your soul, by its devout affections and indefatigable labours, still aspires, is the continual prayer of,

My Lord,

Your lordship's most obliged,

Most humble, and most obedient servant,

DANIEL WHITBY.

PREFACE

TO THE READER.

By way of preface to this work, some things there be of which I think fit to advertise the reader, and some things in which I shall beg his favour. And,

First, Because it may be useful to read the epistles of St. Paul, not in the order in which they are placed in our Bibles, but rather in that order of time in which they were written, I here think fit to place them according to that order, following the chronology of Bishop Pearson.

A. D. 52. The First Epistle to the Thessalonians.
A. D. 53. The Second Epistle to the Thessalonians.
A. D. 57. The First Epistle to the Corinthians.
The Epistle to the Galatians.
The Second Epistle to the Corinthians.
The Epistle to the Romans.
A. D. 62. The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The Epistle to Philemon.
A. D. 63. The Epistle to the Hebrews.
A. D. 65. The First Epistle to Timothy.
The Epistle to Titus.
A. D. 67. The Second Epistle to Timothy.

I have in the prefaces to these epistles given the reasons why I place the writing of them about the time assigned; only of the time of writing the Epistle to the Galatians I have there said nothing: I therefore here subjoin the reason why it is placed in the same year with the First Epistle to the Corinthians; viz. because St. Paul, at his first coming to Galatia, converts them to the Christian faith (Acts xvi. 6), at his second advent, he strengthens the brethren there (Acts xviii. 23), and in his epistle to them, he "marvels that they were so soon removed from him that called them to another gospel" (i. 6); it therefore could not be written long after he had been with them to strengthen them, which yet was before he had begun his three years' abode at Ephesus (Acts xix. 1. 31), at the very close of which the First Epistle to the Corinthians is supposed to have been written.

I desire the reader to take an estimate of the true date of these epistles, not from what may have slipped from me by the bye in a note, and hath been overlooked in the review of my papers, but from what is here set down, and is confirmed in the prefaces to these epistles.

The use that may be made of observing this order, I shall exemplify in two instances; of which the

First is that of Demas, concerning which Dr. Lightfoot, Harm. p. 137, Beza, Esthius, and others say, that though he left Paul for a season, yet after he returned to him: because, say they, in two epistles, written after that to Timothy, in which he is said to have "forsaken him, having loved this present world" (2 Tim. iv. 10), he is reckoned among the coworkers with Paul, viz. Col. iv. 14, Philem. 24. But I have destroyed the foundation of this argument by establishing the opinion of the ancients, that the Second Epistle to Timothy was the last that St. Paul writ; and therefore the opinion of Chrysostom, Theodoret, Œcumenius, and Theophylact, that he did μετὰ ταῦτα ῥαθυμεῖν, "afterward become slothful," and, saith Œcumenius, returned again, εἰς Ἑλληνισμόν, "to heathenism," is the more probable.

The second relates to that opinion of Grotius, that St. Paul spake for a time as if he had believed that the day of judgment might happen in his time, and that this is proved from 1 Cor. xv. 53, 2 Cor. v. 1—3. Whereas in his Second Epistle to the Thessalonians, writ four years before those to the Corinthians, he saith what is sufficient to show he could not be of that opinion, or have declared any thing of that nature, and therefore could not afterward say any thing to that purpose (see the note on 1 Thess. iv. 15).

Secondly, I advertise the reader that this work has been retarded by the animadversions of Mr. Le Clerc upon the reverend and learned Dr. Hammond; which having perused, I found so many things said in favour of the Arians, and so many unworthy reflections upon the writings of St. Paul, that I chose rather to review and transcribe a considerable part of this work, than suffer those things to pass without an antidote. I acknowledge him to be a learned person, and honour his parts, and I know he cannot justly be offended with me, for being concerned for what I judge to be the truth, and for the honour of St. Paul, who has been somewhat rudely handled by him.

Thirdly, That I have been so often forced to differ from the same reverend person he attacks sometimes so indecently, is to be a matter of regret; but it hath been truly observed by others, that this great man had two darling opinions, viz. That the heresy of the Gnostics, and the destruction of Jerusalem, were the great things to which no little part of these epistles had relation; in which I have offered my reasons why I dissent from him, retaining still a just veneration for his parts and piety.

Lastly, I advertise him, that I have, as exactly as I could, made indexes, (1.) of all the Greek words and particles, (2.) of all the scripture phrases explained, and (3.) of all the material doctrines handled in these annotations.

The things in which I beg the reader's favour are,

First, That where he finds or thinks that I have erred either in point of doctrine, or the interpretation of the scriptures, as doubtless in the latter I have sometimes done, he would be so kind as to let me know my errors; which, upon conviction, I will not only own, but do it with all due acknowledgments and thankfulness to him who shall do that kind office to me.

Secondly, That if in any thing I seem to him to differ from the received doctrine of the church of England, as some may haply conceive I do in the annotations on the fifth chapter to the Romans; he would do me the justice to believe, that as he thinks I do, so I conceive I do not contradict her doctrine; and also would consider, that even the church of Rome allows her commentators to vary from the sense of any particular scripture on which they build their doctrines, provided they say nothing which doth expressly contradict them.

Thirdly, That if he should receive any advantage from this work, especially if it should be so happy as to suggest to him any thing which may render him the better man, he would give God the glory of it, and pray for,

His friend and servant,

DANIEL WHITBY.

THE

GENERAL PREFACE,

CONCERNING

THE DIVINE AUTHORITY OF THESE EPISTLES,

AND OF

THE TRUTH OF THE CHRISTIAN FAITH.

CONTENTS.

§ I. That what is declared in these epistles as necessary to be believed or done, must be as necessary to be believed and done as what is contained in the gospels: that there are some things necessary to be believed and done, contained in these epistles, which are not clearly delivered in the holy gospels. §. II. The truth of the Christian religion proved, (1.) from what our Saviour promised and undertook, and what the apostles declared concerning the gifts and operations of the Holy Ghost. §. III. (2.) From plain matter of fact concerning this effusion of the Holy Ghost, and his miraculous gifts related in the epistles. §. IV. (3.) From the confident appeals of the apostles and primitive professors to those gifts, in their contests and debates with friends and adversaries, believers and rejecters of the Christian faith. §. V. (4.) From the prayers and thanksgivings made for them, the exhortations and directions given in these epistles concerning these miraculous gifts. §. VI. (5.) From what is required to be done and suffered by all Christians upon no other inducements or enjoyments, than what depended on the truth and certainty of these gifts. §. VII. (6.) That these epistles were indited whilst the apostles lived, and are proved genuine by more authentic arguments than can be produced for any book, writing, charter, law, or statute. The external arguments to prove them genuine. §. VIII. The internal arguments. §. IX. The truth of Christianity proved, (7.) from a particular consideration of these gifts; as (1.) the gift of healing. §. X. (2.) Of ejecting devils out of men, their temples, and their oracles. §. XI. (3.) From the gift of tongues. §. XII. (4.) Of prophecy. §. XIII. (5.) Of discerning spirits. §. XIV. That these extraordinary gifts were conferred upon all other churches not mentioned in these epistles. §. XV. That they continued in the two first ages of the church. §. XVI. What engagements the truth of Christianity lays upon us to live suitably to the rules delivered in those sacred records. The danger of those who neglect their salvation.

That these epistles were indited by divine assistance, and were received from the beginning, as epistles written by the conduct and assistance of the Spirit of God, I have endeavoured to evince in the general preface to the gospels.

§. I. Hence then it follows, that what the apostles have delivered in these epistles as necessary to be believed or done by Christians, must be as necessary to be believed and practised in order to salvation, as what was personally taught by Christ himself, and is contained in the gospels; they being in the writing these epistles, the servants, apostles, ambassadors, and ministers of Christ, and stewards of the mysteries of God; and the doctrines and precepts they delivered in them being the will, the mind, the truth, and the commandments of God.

Now evident it will be to any one who judiciously reads these epistles, that they contain some things delivered and done which were not clearly taught by Christ whilst he was on earth, nor are clearly delivered in the gospels; as we may learn,

First, From the doctrines contained in these epistles: as, v. g. that "by the deeds of the law shall no flesh be justified" (Rom. xiii. 20); that both Jew and gentile, being under condemnation, were only to be "justified freely by God's grace through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood" (ver. 25); that "if righteousness came by the law, then was Christ dead in vain" (Gal. ii. 21); that "as many as are of the law are under the curse" (iii. 16); that "if we be circumcised, Christ shall profit us nothing; Christ is become of none effect to them that are under the law; they are fallen from grace" (v. 2. 5); that the law was to "continue only till the time of reformation" (Heb. ix. 10), and was then to be disannulled "for the weakness and unprofitableness of it" (vii. 18); that "Christ is a priest for ever after the order of Melchisedec" (v. 5, 6); that "he hath an unchangeable priesthood;" that he in heaven is continually "making intercession for us, and therefore is able to save us to the utmost" (vii. 24, 25): for all these doctrines clearly delivered in these epistles, are either not to be found at all, or not so clearly in the gospels.

Secondly, In these epistles only have we instructions about many great and necessary duties; as, v. g. that all our thanksgivings are to be offered up to God in the name of Christ (Eph. v. 8. 20, 1 Thess. v. 18, Heb. xiii. 14, 15): the duties which we owe to our civil governors are only hinted in

these words of Christ, "Render to Cæsar the things that are Cæsar's," but are enlarged upon in the Epistles to the Romans, ch. xiii., to Titus, iii. 1, and in the first Epistle of St. Peter, ii. 10. 17: so also are the duties we owe to our spiritual superiors taught more expressly in these epistles, Gal. vi. 6, 1 Thess. v. 12, 13, Heb. xiii. 17, 18. In fine, all the particular duties belonging to the relations of husbands and wives, parents and children, masters and servants, are particularly handled in these epistles, Eph. v. 28. 33, vi. 1. 9, Col. iii. 11. 25, but are scarce ever mentioned in the gospels. But it may be objected,

Obj. 1. That these epistles were written to those who were in the faith already, and so could not be designed to teach them the fundamental articles, and points necessary to salvation, or to instruct them in what was necessary to make them Christians.

Ans. It follows not from their being Christians already, that the apostles designed not to write to them in these epistles of any fundamental articles or points necessary to salvation, for it is very plain they do so. Paul, in his Epistle to the Corinthians, 1 Cor. xv. 3, writes of the resurrection of the dead, and of Christ's death and resurrection, as of doctrines necessary to be believed; and in his Epistle to the Galatians, of seeking justification by the works of the law as a thing opposite to, and destructive of, the grace of Christ. And since there were among them "false apostles, and deceitful workers," who corrupted the word, and "handled the word of God deceitfully" (2 Cor. ii. 17, iv. 2); yea, "corrupted their minds from the simplicity of Christ" (xi. 3), "turned them from him that called them to another gospel" (Gal. i. 6), sought to "deprive them of their reward" (Col. ii. 18, 19), and separate them from their head, Christ Jesus; who "put away a good conscience, and so make shipwreck of the faith" (1 Tim. ii. 19); whose "doctrine did spread as a gangrene, and overthrew the faith of some" (2 Tim. ii. 16); many "disputers of corrupt minds turning from the truth" (1 Tim. vi. 5), many "unruly and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake" (Tit. i. 10, 11): must not these things administer occasion to these sacred penmen to endeavour to establish and confirm them in the faith, by letting them they wrote to know the moment of those articles, the necessity of that faith, they had been taught, and the pernicious consequences of those practices to which they were seduced by these deceivers?

Again, seeing these writings were intended as a rule, not to them only to whom they were sent, but to all future ages of the church; and the Spirit expressly told them, that "in the latter days some should depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1, 2); that "the time would come when they would not endure sound doctrine, but would turn their ears from the truth" (2 Tim. iv. 3, 4); when "false prophets should arise among them, bringing in damnable doctrines, whose pernicious ways many should follow" (2 Pet. ii. 1, 2); seeing they knew, that "after their departure grievous wolves would enter in, not sparing the flock" (Acts xx. 29, 30); must not all these considerations give just occasion to them to write of the great articles of Christian faith, and the necessary points of Christian conversation, to preserve them, and those that come after them, from their damnable doctrines and pernicious ways?

Moreover, this objection is therefore insignificant, because the apostles do inform us, that they found it "safe to write the same things" to them they had heard (Phil. iii. 1), "though they knew the truth, and were confirmed in it" (1 John ii. 21), "that they might have these things always in remembrance" (2 Pet. i. 12. 15); and that some who, for the time of their conversion, might have been great proficients in the faith, had yet "need to be taught again the first principles of the oracles of God" (Heb. v. 12).

Obj. 2. It also may be said, "that these epistles were writ upon particular occasions, and without those occasions had not been written; and so cannot be thought necessary to salvation."

Ans. This objection is neither exactly true of all the epistles, nor of all that is contained in them. Not of all the epistles, for it appears not that five of the general epistles, or that the Epistles to the Romans, to the Ephesians, and to the Hebrews, were writ upon particular occasions, unless the instructing men in the faith, and preserving them from heresy, or apostasy, be called particular occasions; and where this doth appear, it is very evident, that when the apostles had writ what they thought proper upon those occasions, they add many excellent rules of piety and virtue.

Ans. 2. Secondly, Were it exactly true that all the epistles were writ upon particular occasions, it will not follow hence that they were not directed in writing them by the Holy Spirit; or that they contain nothing necessary to be believed or done, in order to salvation: for the book of Psalms was not only writ upon particular occasions, but was also adapted to and fitted for them. The prophets were all sent by God to testify against, and call the Jews to repentance for sins committed in their time, to reform their manners, or comfort them in their distresses, that is, upon particular occasions; but will it therefore follow, that they did not write by the assistance of the Spirit of God, or that there is nothing in the Psalms, or in the prophets, which was necessary to be believed or practised by the Jews? Moreover, the Gospel of St. Luke was writ upon a particular occasion, viz. to instruct Theophilus in the certainty of the things he had been taught, and yet Epiphanius informs us, that "the Holy Ghost compelled and stimulated him to the work."* The Gospel of St. Mark was writ, say the ancients, at the request of the converts at Rome, and yet he writ it, saith Epiphanius, Πνέυματι ἁγίῳ ἐμπεφορημένος, "by the impulse of the Holy Ghost."† They also say, that St. John was importuned by all the Asiatics to write his gospel; and yet, saith Epiphanius, "the Holy Spirit did inwardly impel him to the writing of it."‡ The Gospel of St. Matthew, say they,§ was indited at the request of the Hebrews, that he might supply by writing the want of his presence with them. So that we see the writings of the apostles and evangelists may be occasionally penned, and yet be the products of the Holy Ghost, and contain things necessary to be believed and done.

Ans. 3. The particular occasions of some of these writings being the errors or waverings of Christians in fundamental points, as appears from the Epistles to the Corinthians, Galatians, &c., and in others the busy industry of "false apostles and deceitful workers," to pervert them from the faith; that these epistles were writ on such occasions, is rather a presumption that they were writ upon some fundamental points, than that they could not be indited upon these occasions.

Moreover, great advantages arise from the occasional writing these epistles, and such as might induce the Holy Spirit to excite them to that work. For,

1. All the occasions which they took to write from the disorders, errors, heresies, and mistakes, which at first crept into the church, render these writings standing rules for the decision of like cases through all future ages.

2. The deportment of the apostles towards these erroneous persons and disorderly walkers, the care they used to recover, or inform them better, the zeal and tenderness they showed, and the rules they laid down in those cases, are excellent precedents and directions for all church governors, in cases of like nature.

3. All the occasions which they had to write for the direction of church governors, how to "behave themselves in the church of God," to give rules for the qualifications of those who were to be admitted to those offices, and touching their behaviour in them for the settlement of the affairs of the church, and the decent and regular performance of divine service, afford us standing rules of government, and of admitting and ordaining a succession of those divers orders in the church.

Lastly, These various occasions give us full assurance, that these epistles must be written in those very times when these disorders happened, and these errors crept into the

* Ἀναγκάζει τὸ ἅγιον Πνεῦμα καὶ ἐπινύττει τὸν ἅγιον Λουκᾶν. Hær. li. sect. 7.

† Ibid. sect. 6. Euseb. lib. ii. cap. 15, 16.

‡ Ἀναγκάζει τὸ ἅγιον Πνεῦμα τὸν Ἰωάννην παραιτούμενον εὐαγγελίσασθαι. Sect. 6. 9.

§ Euseb. Eccles. Hist. lib. iii. cap. 24. Chrys. Hom. 1 in Matt.

church, and so take off all jealousy or suspicion that they were writings contrived in the following ages of the church; whereas, had their writings been only systems of theological doctrines and rules of life, which equally concerned all the ages of the church, it might have been more plausibly objected, that they were framed by some Christian bishops assembled for that end.

Obj. 3. But if all or most of the truths declared in these epistles were to be received and believed as fundamental articles, what then became of those Christians who were fallen asleep before those things in the epistles were revealed to them?

Ans. 1. This question equally concerns the evangelists, and more especially the Gospel of John, which, say the ancients, was either the last portion of scripture* which was written, or the last save his epistles, it being written after his return from his exile in Patmos to Ephesus; and so if it contain any fundamental articles, as necessary rules of life, what became of those Christians who died before they were revealed in it?

Ans. 2. We say not, that all or most of the truths, declared either in the epistles or gospels, are to be accounted fundamental or necessary articles; but only that some of them ought to be so accounted, especially those which have this character of a necessary article, or rule of life; that the denial or nonpractice of them, is represented as that which will endanger our salvation, or cut us off from the communion of the church.

Ans. 3. It is also a precarious supposition, that they who died before the epistles were writ to them, must die before the necessary things contained in them were revealed to them, seeing we know that the apostles writ the same things which they had preached before: and Luke writ his gospel, that Theophilus "might know the certainty of the things he had been taught;" and in those times of the effusion of the Spirit of wisdom and of knowledge, they had an unction which could teach them all things (1 John ii. 27), and so supply the unavoidable defects of outward teachers.

Obj. 4. The gospel was to be preached "to the poor," now they are not capable of sublime notions, nor can they comprehend mysterious reasonings.

Ans. 1. Whether this objection be intended against the necessity of believing the epistles of Paul only, or also the Gospel of John, is uncertain; the sublime notions and mysterious reasonings being common to both.

Ans. 2. There seemeth no necessity of troubling the poor common people with sublime notions, or mysterious reasonings, since both the ancient church and our own catechism declare that all the articles of Christian faith, common to all that bear that name, are comprised in the apostles' creed. For when the child saith, "My godfathers and my godmothers promised I should believe all the articles of the Christian faith," since it is evident they only stipulated for the belief of the apostles' creed in baptism, and when he doth rehearse those articles, he only doth rehearse the apostles' creed; it is certain that, by our catechism, it must be supposed to contain all the articles of the Christian faith.

Moreover, it is very difficult, if not impossible, to make such persons have a right conception of the spiritual nature and the attributes of God, or to enable them, by reason, to prove the providence of God, or the immortality of the soul; but yet these things must be proposed to them as articles or foundations of their faith. And as it is not very difficult for them to learn from scripture the truth of these things, so neither is it difficult from the same scripture to learn the truth of all the articles of the apostles' creed, even in that sense in which all Christian ages did receive them.

In a word: were these mechanics as much concerned for spirituals as they are for temporals, as many of them have attained to great proficiency in their respective arts, so might they also, by a Christian diligence, attain a competent proficiency in all the necessary articles of Christian faith, and in the rules of Christian piety, or of their duty to God and man. Now Christianity being "that doctrine which is after godliness" (Tit. i. 1), I believe nothing is proposed in it as necessary to be believed to salvation, which hath not some tendency to the promotion of true piety.

§. II. Having thus established the divine authority of these epistles, I shall endeavor to confirm the truth of the Christian faith from what is copiously delivered in them.

This is of absolute necessity in this degenerate age, in which all manner of impiety exceedingly abounds, and men are by their lives disposed and even concerned to question the truth of that religion, and of those writings, which threaten the severest punishments to their enormities; and so industriously, and even impudently, pursue this black design both in their discourses and writings.

Now to prove, against these enemies of revealed religion, the truth and certainty of the Christian faith, from what is copiously delivered in these epistles, it will be only requisite to show, that they contain a declaration of such things as could not possibly be true, but they must also be a full and convincing demonstration of the truth of the Christian faith, and that we have great reason to believe the truth of what is thus related by them. And,

(1.) That they contain a declaration of such things as could not possibly be true, but they must also be a full and convincing declaration of the truth of the Christian faith, the declaration they afford will be sufficient to evince: for it was this,

That the miraculous gifts and powerful operations of the Holy Ghost were plentifully afforded to them who preached the gospel to the world, and also to those Christian churches which received the gospel, and embraced the faith they taught.

By way of preface to what I shall collect from these epistles, concerning these miraculous gifts and operations of the Holy Ghost, it may deserve to be considered, that as the blessed Jesus "spake as never man spake," that is, delivered such just, holy, beneficial commands, as never were before made known to the world; and did, for confirmation of his doctrine, "the works that no other man did:" so was he pleased to lay the truth of his prophetic office upon such future and miraculous events, as no impostor that had any wit would undertake, or could be able to perform.

For the prophecies which he had undertaken to fulfil, and his own frequent declarations, made it necessary, (1.) That he should die a peculiar death, i. e. by being lifted up upon the cross. (2.) That in three days he should rise again. (3.) That after his resurrection his gospel should in the space of forty years, or before the destruction of Jerusalem, be propagated throughout the world, or the whole Roman empire. (4.) That, in order to the propagation of it, the Holy Ghost should plentifully be vouchsafed to his apostles, and should endue them with power from on high, and even enable them to do greater works than he himself had done (John xiv. 12).

At the great day of the feast of tabernacles, when all the Jews assembled at Jerusalem were joyful in their *beth haschoavah*, or "house of drawing water," and were (say their traditions) in expectation that the Holy Ghost should fall upon them, "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink: he that believeth in me, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed on him should receive" (John vii. 37, 38). And at the close of his life on earth, he comforts his disciples with the promise of this Holy Ghost, who should continue with them, not only to "teach them all things, and bring all things to their remembrance;" but also to "convince the world of sin, because they believed not in him; and of his righteousness," who was so gloriously exalted to the right hand of God his Father; and of a future "judgment, because the prince of this world," being cast out from those he had possessed, "was judged" (John xvi. 7. 11). And after his resurrection he speaks thus to them: "Behold, I send the promise of my Father upon you, for ye shall be baptized with the Holy Ghost, not many days hence" (Luke xxiv. 49): "and ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and to the utmost parts of the earth" (Acts i. 8). And, lastly, to encourage others to believe the doctrine which they taught, he saith, "These signs shall follow them that believe; in my name shall they cast

* Novissimus omnium scripsit evangelium. Hieron. Præfat. in Matt.

out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now I desire to know whether any thing of this nature was ever undertaken, or laid as the foundation of their credit, by any other author of any doctrine, religion, sect, or heresy? Whether they ever made their own violent death and resurrection the foundation of their veracity; or promised the like powers and assistances, when they were risen, to those who should promote or should embrace their doctrine? Or, whether that which no man else durst undertake, was not performed by the holy Jesus so effectually, as that his doctrine presently prevailed, and was received throughout the world, in spite of all the opposition of men and devils made against it, and wrought in Christians such a lasting faith, as time and vice, though most concerned to do it, were never able to deface?

But though we have no instances of any other persons that made the like attempts, yet do our Lord's disciples tread exactly in their master's steps: for the first thing which they declared to the world was this, that the forerunner of their Lord, John the Baptist, when Jerusalem, and all Judea, and all the regions about Jordan, and in particular the pharisees and sadducees, the publicans and soldiers, repaired to his baptism, declared in the audience of them all, There was one shortly to come after him, one that stood then among them, who would "baptize them with the Holy Ghost, and fire" (Matt. iii. 11). They also add, that their Lord both before and after his resurrection made a like promise to them, that he would suddenly send down upon them the Spirit promised by the Father, that they should "receive power from on high, and be baptized with the Holy Ghost," and so should be enabled to be witnesses of his resurrection and of his doctrine.

When these apostles had themselves received the Holy Ghost, they declare, they only had received what God had promised by the prophet Joel, saying, ii. 28, "It shall come to pass in the last days, I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams," Acts ii. 16, where note, that it is a received rule among the Jews, that "the last days," when used by the prophets, do signify the times of the Messiah (see the note on 1 Tim. iv. 1). Note also, that God of old revealed his will to his people by visions, dreams, and by prophetic revelations; so that this is a promise, that in the days of the Messiah God would miraculously pour his spirit upon men, and by that Spirit would enable them to prophesy, and to reveal his will to others. Yea, they say boldly to all that stood amazed at it, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here then we see how fully they both claim a promise of the Holy Ghost made by their Master to them, and also promise the like gift to them who should believe and be baptized in his name.

Now, these promises were actually performed and made good before they were indited, and put in the records of the Christian faith, the writings of the apostles and evangelists, or they were not; if all these promises were fulfilled before the records which contain them were indited, then had Christ sent the Holy Ghost upon the apostles, and given them the promise of the Father, then the believing Jews and gentiles were actually baptized with the Holy Ghost, and were enabled to "speak with tongues and prophesy;" and so Christ must have given certain demonstration both of his resurrection and his promises: but if these promises were not made good before these records were indited, then the whole story of John, and of the Acts of the Apostles, might easily have been convinced of falsehood by many thousand living witnesses, both in Jerusalem and in all other places where they lay the scene of this great dispensation; because they had heard nothing of these things, but from their histories: then, by the suffrage of our own evangelists, our Lord's forerunner must be a deceiver, when he declared the Messiah should "baptize them with the Holy Ghost and fire," whom he had then baptized with water; yea, in those very histories designed to convince others that Jesus was Christ, they must leave on record a promise, made not to them only, but to all believers, which never was fulfilled; the apostles also must be falsely introduced, saying, "This was that which was spoken by the prophet Joel," and with the greatest impudence promising that Holy Ghost to others which they themselves had not received; and surely then those Jews which after all Christ's miracles required a sign, would have required of the apostles, Where is that great effusion of the Spirit promised by the prophet Joel, which may assure us, that the times of the Messiah are now come? Where is that fiery baptism? Where are those rivers of spiritual water which your pretended Christ, and his forerunner, promised? Let us see them that we may believe him. With what face could St. Peter promise that Holy Ghost to others, upon faith in Christ, which they themselves had not received? or with what face could Luke declare he did this before such an audience, of which the greatest part must be then living, and so as with that promise to convert three thousand souls, had neither these converts, nor this audience, found any experience of that affair? In fine, if these apostles were not assisted with these miraculous powers of the Holy Ghost, they must be well assured, that he who had so oft engaged whilst he lived to send this Comforter to them, and at his resurrection promised, that in a few days they should all be baptized with the Holy Ghost, was a deceiver and false prophet; and then what motive could they have, or how could they conceive it a thing possible, to be his witnesses successfully to the uttermost parts of the earth? If by the coming of the Holy Ghost upon them they were indeed enabled to speak all languages; this gift was a sufficient confirmation of the resurrection and ascension of that Jesus who thus made good his promise to them. If they had no such gift, how was it possible that such unlearned persons, who only understood their mother-tongue, should discourse in their several languages to the Romans, Grecians, Egyptians, Persians, Armenians, Scythians, Indians, and all the barbarous nations of the world? And to what purpose was it for them to travel to those nations, to stand mute among them, or else to tell a story to them of which they could not understand one word? If, as the sacred story doth inform us, they preached the word "with demonstration of the spirit, and power;" if they "went forth preaching every where, the Lord working with them, and confirming the word with signs following, God also bearing witness to them by signs and miracles, and by divers powers and distributions of the Holy Ghost," then might they boldly say, "We are his witnesses of these things, and so is the Holy Ghost, which God hath given to those that obey him" (Acts v. 32). But if no such assistance was vouchsafed to them, what evidence could they give to the world that he had sent them on this errand? or how could they expect to reverse all the ancient laws and religions of the world, and to persuade all nations to own and worship, as the great Saviour of the world, one who was lately "hanged on a tree?" Their compliance therefore with this mission, and their continuance in this testimony under those dreadful miseries they suffered for it, as well as their incredible success in the propagation of the Christian faith to every nation, will not suffer us to doubt that they were well assured of the completion of this promise to them, and so of Christ's miraculous assistance of them.

§. III. Moreover, these epistles do almost severally contain sufficient proofs of the effusion of the Holy Ghost upon believers, and of his miraculous assistance of the first preachers of the Christian faith, and jointly do concur to make this evidence triumphant over infidelity. For,

First, Paul writes to the Romans thus; "I long to see you, that I may impart to you some spiritual gift, to the end you may be established," Rom. i. 11 (see the note there). "For I know," saith he, "that when I come to see you, I shall come in the fullness, *τῆς εὐλογίας*, of the blessing of the gospel of Christ," xv. 29, i. e. that fullness of spiritual gifts with which all Christians were blessed in Christ Jesus, according to that promise of the prophet Isaiah. xliv. 2, 3, "Fear not, Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy seed, *καὶ τὰς εὐλογίας μου*, and my blessings on thy children." Now that the apostle came to Rome both scripture and the whole cur-

rent of antiquity attest: either then he came to them with "the fullness of the blessings of the gospel of Christ," and did impart unto them those spiritual gifts which tended to confirm them in the Christian faith, or he did not: if he did impart them, he gave them an assured demonstration of the certainty of Christian faith; if he did not, he himself ministered to them a full objection against his own apostleship: for this must render him a vain boaster of things he was not able to perform, and a deceiver of the church of Rome. And why then doth he speak thus to them? "I have whereof I may glory through Jesus Christ in those things which pertain to God: for I will not dare to speak of any thing which Christ hath not wrought by me, to make the gentiles obedient in word and deed, in the power of signs and wonders, and in the power of the Spirit of God" (Rom. xv. 17—19). These powers, saith he, have accompanied my preaching "from Jerusalem, round about unto Illyricum, and this grace," saith he, "was given to me of God, that I should be the minister of Jesus Christ to the gentiles, ministering the gospel of God to them, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost." Where he compares himself, preaching the gospel, to the priest, conversant about his sacrifice, to prepare and fit it to be offered: the gentiles, dedicated by him to the service of God, are his sacrifice or oblation; the Holy Spirit conferred upon them is the *libamen* by which they are sanctified, and rendered acceptable to God. Moreover, the Epistle to the Romans must be false, or else it must be sent by the apostle before he had seen Rome, for it contained an intimation that he had not then seen them, a desire to see them, and a promise to come to them; for, saith he, "I make it my request to God, if by any means now at length I might have a prosperous journey, by the will of God, to come to you, for I long to see you" (Rom. i. 10, 11. 13): and, "I often purposed to come to you, but was let hitherto:" and again, "I have been much hindered from coming to you; having therefore a great desire these many years to come to you, whensoever I take my journey into Spain I will come to you" (xv. 22—24). It is also certain that he afterward did see them; for after his appeal to Cæsar he was sent to Rome, and lived there at least two years: he therefore must have sent his epistle to them, and they must have received it before that time. In a word, from those words in the close of this epistle, xv. 25, 26, "But now I go to Jerusalem to minister to the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are at Jerusalem;" it is evident he writ this epistle before that collection was carried by him to Jerusalem in the third year of Nero, and sent it from Corinth, as the postscript saith. Note also, that this epistle is often cited by Clemens and Polycarp.

In his epistle to the church at Corinth, he declares, they were "enriched with all utterance and knowledge, or in tongues and prophecy," 1 Cor. i. 5 (see the note there): that they abounded "in every thing, in faith, in utterance, and knowledge" (2 Cor. viii. 7), "so that they came behind the other churches in no gift." His twelfth chapter begins thus: "Now concerning spiritual gifts, I would not have you ignorant, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit; and there are differences of administrations (or offices in the church to which these gifts belong), but (all proceeding from) the same Lord; and there are diversities of operations (performed by these gifted men), but it is the same God who worketh all (these operations) in (them) all" (ver. 4—6). Then he proceeds to the enumeration of the gifts conferred upon the officers and members of the church, viz. the gifts of knowledge, wisdom, prophecy, and the discerning of spirits; the gift of miracles, of faith, of healing, of divers kinds of tongues, and the interpretation of them; saying, that "God had placed in the church, first apostles; secondly, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues;" concluding with this question, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet show I to you a more excellent way (even that of charity: for) though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I can remove mountains, and have not charity, I am nothing" (xiii. 1, 2): "for prophecies shall fail, and tongues shall cease, and knowledge shall be done away, but charity never faileth" (ver. 8).

Now this epistle must be indited and sent to them whilst their schisms, contentions, and disorders remained, because it was designed to correct them, and whilst Paul was in a capacity to come to them, and so before his bonds, because he saith, "The rest will I set in order when I come" (xi. 34). Hence, after notice given of their schisms, contentions, and divisions, he adds, "These things have I in a figure transferred to myself and Apollos for your sakes, that you might learn in us, not to think of men above that which is written, that no one of you be puffed up, for one against another" (iv. 6), saying, "I have also sent Timotheus to you, and I myself will come unto you shortly;" and then he puts the question to them thus, "What will you? that I come unto you with a rod, or in love, and in the spirit of meekness?" (ver. 16—19.) Ch. v. he commands them to "put away" from them, and to "deliver up to Satan," the incestuous person; and that accordingly they did so, his second epistle shows, in which he writes to them to forgive and comfort him (2 Cor. ii. 7).

Moreover, he writes part of this epistle in answer to some questions they had sent to him, which required a speedy answer, as being cases of conscience which concerned their conversation, their freedom from idolatry, and the preservation of weak Christians. The rest of his epistle is spent in endeavouring to correct their great disorders about the sacrament, their church assemblies, and the use of their spiritual gifts (ch. xi. and xiv.), and their great error touching the resurrection (ch. xv.), and to give directions touching their charity (ch. xvi.). All which things required speedy instructions; and that this epistle was sent accordingly, the words do manifest: "When I come, whomsoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem; and if it be meet that I go also, they shall go with me" (xvi. 3, 4). "Now I will come to you when I pass through Macedonia, and it may be that I will abide, yea, and winter with you" (ver. 5, 6). I say, hence it is evident, that they soon received this epistle; for they accordingly made their collections, with which he went up to Jerusalem; and in this second epistle he apologizes for not coming to them, according to those words, i. 16, 17. Moreover, the second epistle is a strong confirmation of the first, in which he hath pointed out unto them those disorders which he would have remedied, those things he would have done before his coming; for then in this he tells them their obedience to his former letter had filled him with joy and comfort, that his instructions concerning the incestuous person had found so good effect, that they approved themselves to be clear in this matter, and caused him to rejoice, that he could have such confidence in them in all things (ch. vii.). Whence it is evident, that they had not only then received, but in some measure had complied with the instructions given them in that epistle.

Add to this, that Clemens Romanus, with the whole church of Rome, in an epistle sent to the Corinthians, not many years after this of Paul's was written, declares (§. 2), that there was πλήρης ἁγίου Πνεύματος ἔγχυσις ἐπὶ πάντας, "a full effusion of the Holy Ghost upon them all;" and that Paul "had written to them an epistle touching their divisions about himself" (§. 37), and Cephas, and Apollos; which is a great confirmation, both of the early knowledge and use of this epistle in the church, as also of the truth of what Paul relateth in it, touching the gifts of the Holy Ghost conferred upon them.

In his Epistle to the Galatians, he compares himself with the "chief of the apostles," and the pillars of the church, declaring, that "he that wrought effectually in Peter to the apostleship of the circumcision, was as efficacious in him towards the gentiles;" that these pillars saw, and "perceived by the grace given to him, that the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter, and therefore gave to him the right hand of fellowship; that he with Barnabas should go to the

gentiles, and they to the circumcision" (ii. 7—9); adding, for consolation to the gentiles, that "Christ had redeemed them from the curse of the law, that the blessing of Abraham might come upon the gentiles, that they might receive the promise of the Spirit through faith" (iii. 13); and also, that "through the Spirit they did wait for the hope of righteousness by faith" (v. 5).

Now in this epistle, he mentions the "life that he now lived in the flesh" (ii. 20), his fear of them, his desire to see them, and the desire of the false brethren to exclude him from any share in their affections, and the persecutions he yet suffered in the flesh (iii. 2, iv. 11. 15. 17. 20, v. 11): and he concludes it thus: "You see how large a letter I have written to you with my own hand;" and "from henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus" (vi. 11. 17). Which words demonstrate, that this epistle must be written and sent to them whilst he lived, after he had suffered greatly for the name of Christ. Moreover, the occasion of it shows it must be written by Paul himself; for it was written upon occasion of some Judaizers, who preached up the necessity of circumcising the gentiles, and requiring them to observe the law of Moses, and who endeavoured to disparage this apostle, who had taught the contrary, as inferior to other apostles, and his doctrine as contrary to what they taught: now these distempers requiring a speedy remedy, we cannot doubt but the apostle sent this epistle to them, as soon as he had heard how they had been perverted from the sincerity of the faith. It is also cited by Polycarp ad Philip. §. 5.

In his Epistle to the Ephesians, he tells them, he was made "a minister of the gospel according to the gift of the grace of God given to him, by the effectual working of his power" (iii. 7); and, that "to every one of us is given grace according to the measure of the gift of Christ:" for "he ascending up on high, gave gifts unto men:" and "he gave some apostles, some prophets, some evangelists, some pastors and teachers;" and that all these had their spiritual gifts (see the note on iv. 7, 8. 11): and adds, that "after they believed they were sealed with the Spirit of promise, which is the earnest of our inheritance, till the redemption of the purchased possession" (i. 13, 14).

Now in this epistle he makes mention of his bonds, and of his being then "an ambassador in bonds" (vi. 20), saying, "I Paul, the prisoner of Jesus Christ for you gentiles; I Paul, the prisoner of the Lord, beseech you" (iii. 1, iv. 1). This epistle therefore must be sent unto them whilst he was in bonds at Rome; and so it must be sent unto them Anno Christi 62, since Paul was set at liberty the next year. He also adds, that it was sent by Tychicus, whom he sent to them on purpose, to make known his affairs whilst he abode at Rome, and begs their prayers for courage in making known the mystery of the gospel, whilst he was thus in bonds (vi. 19—22).

Moreover, this epistle is cited by Clemens (Ep. ad Cor. §. 46), about six years after the writing of it. It is twice cited by Polycarp (§. 1. 12), in his epistle to the Philippians. Ignatius (§. 12), in his epistle to the Ephesians, saith, that Paul in his whole epistle made mention of them in Christ Jesus: so early was this epistle known to and read by the Christians.

In his Epistle to the Colossians, he declares, that he had laboured in preaching the gospel to them, according to the energy of him that wrought with him, ἐν δυνάμει, by a mighty power (i. 29), and saith, "Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs" (iii. 16). Now in this epistle he saith, that he then "rejoiced in the afflictions which he suffered for them" (i. 24). He also speaks of his "solicitude for them, and those of Laodicea, and for as many as had not seen his face in Christ," of his "salutation with his own hand" (iv. 18), and of his bonds, and of his sending Tychicus and Onesimus, to give them an account of his affairs, and of the salutations of many brethren. He therefore, and they also, must be all alive when this epistle was sent to them.

In his Epistle to the Thessalonians, he testifies, his gospel "came unto them not in word only, but in power, and in the Holy Ghost, and in much assurance," and that "they received the word with much affliction," but yet "with joy of the Holy Ghost" (1 Thess. i. 5, 6); and for this he appeals to their own experience, adding these words, "Ye know what manner of persons we were amongst you for your sakes;" whence he infers, that he that despised his admonitions, "despised not man, but God, who also had given them this Holy Spirit" (iv. 8).

Now in this epistle he speaks of his absence from them, and of his great desire to see them (1 Thess. ii. 17), of his solicitude for their steadfastness under their sufferings (iii. 5, 6), his sending Timothy to give him an account of it, his comfort when he heard that they stood firm; and maketh Sylvanus and Timotheus his associates in sending it. This epistle therefore must be written whilst both they and he were living, and it is cited by Polycarp in his epistle to the Philippians, §. 11.

In his epistle to Titus, he speaks thus (iii. 5, 6): "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Lord." Now, of epistles thus written to particular persons, I think it needless to prove that they were written whilst both Paul and they were living, and were not sent unto them from, or in another world: though that is here sufficiently proved from these words, iii. 12, "When I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis."

Arg. 2. §. IV. Secondly, That God vouchsafed to the professors and first propagators of the Christian faith these admirable powers, and various distributions of the Holy Ghost, is farther evident from this consideration, that the apostles, in all their contests and debates with friends and adversaries, believers and rejecters of the Christian faith, false apostles, antichrists, corrupters of it, and apostates from it, appeal with greatest confidence to these miraculous operations and distributions of the Holy Ghost.

In their first controversy, touching the resurrection of our Lord, gainsaid by the rulers of the Jews, Peter speaks thus to them: "The God of our fathers hath raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted to his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things; and so is also that Holy Ghost whom God hath given to them that obey him" (Acts v. 30—32). And again, "This Jesus hath God raised up, whereof we are all witnesses: therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shown forth this, which ye now see and hear" (Acts ii. 32, 33). Now evident it is, this plea could not be offered to convince these rulers, by an appeal to their own senses, without the highest impudence and plain confusion of their cause, had there been no effusion of the Holy Ghost imparted to the apostles who attested, and believers which embraced this faith; nor could it have been published in that generation, and recorded by Luke, as made by the apostles before so great an auditory, if it had been false, so many witnesses being then living to confute this story.

Secondly, The next dispute arose betwixt Peter and the converts of the circumcision, accusing him as a transgressor, for eating and conversing with Cornelius, and other uncircumcised persons; in which case his apology runs thus: "As I began to speak, the Holy Ghost fell on them, as upon us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts xi. 15—17.) And thus he puts to silence the zealots for the circumcision, men too tenacious of their rites, too zealous for the law, to be satisfied with any thing that did not carry with it a convincing evidence.

Thirdly, A third contest arose at Antioch, where some believing Jews contended, that it was necessary to circumcise the gentile converts, and to command them to observe the law of Moses: this vain pretension Peter baffles by this argument, that "God who knows the hearts bare them witness," that whilst uncircumcised they were accepted with him, by "giving them the Holy Ghost even as he did to us, and putting no difference betwixt them and us, purifying their hearts by faith;" and thence concluding that by endeavouring to "put this yoke" on the believing gentiles, they

would "tempt," that is, would disbelieve, and even oppose themselves to that God who had vouchsafed so clear a demonstration of his acceptance of them, not being circumcised (Acts xv. 8, 9). Hence also the whole college of the apostles write unto them thus: "It seemed good to the Holy Ghost to lay upon you no such burden" (ver. 28).

Fourthly, When the zealots had infected the church of the Galatians with the pernicious doctrine of the necessity of circumcision, and of the observation of the law of Moses, Paul writes thus to them: "O foolish Galatians! who hath bewitched you, that ye should not obey the truth? This only would I learn of you: Received ye the Spirit (in his miraculous gifts and operations) by (obedience to) the works of the law, or by hearing of faith?" (Gal. iii. 1, 2.) If by the latter, as ye know ye did, this is a demonstration that your justification and acceptance with God, is the fruit of faith in Christ, not of obedience to the law of Moses; this the apostle reassumes, saying, "He that ministereth the Spirit to you, and worketh miracles among you, doth he it by (virtue of your obedience to) the works of the law, or by the hearing of faith?" We see then this was the chief argument which carried the cause in the council at Jerusalem, and which is urged by Paul to confirm the Galatians in the truth, and silence those who laboured to prevail upon them to admit of circumcision, and the observance of the law of Moses: this confirmation therefore of the truth of the Christian faith was such, as none concerned to do it then were able to gainsay, much less can any now find reason to doubt of it.

In the epistle to the church of Corinth, he is even forced to prove the truth of his apostleship, against those "false apostles and deceitful workers" who had set up against him, and for the satisfaction of those Corinthians who "sought a proof of Jesus Christ speaking in him" (2 Cor. xiii. 3). He therefore justifies and confirms it by declaring that "the signs of an apostle been have wrought among them (by him), in all patience, in signs and wonders, and in mighty deeds" (2 Cor. xii. 12); that he "was not a whit behind the very chief of the apostles" in these gifts (xi. 5, 6); that both he and his fellow-labourers among them approved themselves as the ministers of Christ "by the Holy Ghost, by the word of truth, and by the power of God" (vi. 6, 7); that they to whom he writ were "manifestly declared to be his letters commendatory," as being "the epistle of Christ ministered by him, written not with ink, but by the Spirit of the living God" (ch. iii.), and that they "came behind the other churches in no gift" (xii. 13). To the Galatians infected with the like distemper, he declares, that "he who wrought effectually in Peter to the apostleship of the circumcision, was as efficacious in him towards the gentiles;" and that this was so manifest even to the chief of the apostles, that they were, by the grace vouchsafed to him, convinced that the gospel of the uncircumcision was by Christ committed to his charge.

Some there seem to have been among the members of the church of Corinth, who "had not the knowledge of the truth," and who even questioned whether "Christ was among them or not:" to them he testified that the church of Corinth "came behind the other churches in no gift," and that by this "the testimony of Christ was confirmed among them" (1 Cor. i. 5—7, see the note there): that the word he preached was not delivered "in the enticing words of human wisdom," but "in demonstration of the Spirit and of power, that their faith might not seem to consist in the wisdom of man, but in the power of the Holy Ghost" (ii. 4, 5); that God had established them in Christ, by "giving the earnest of his Spirit in their hearts" (2 Cor. i. 21, 22). Now for the truth of what he thus delivers, he makes a solemn and religious appeal to their own hearts and consciences, saying, "We are made manifest to God, and we trust also we are made manifest in your own consciences" (2 Cor. v. 11), "for we are not as many who corrupt the word, but as of sincerity, as of God, in the sight of God speak we in Christ" (ii. 17). "We do by manifestation of the truth commend ourselves to every man's conscience in the sight of God" (iv. 2). Yea, he appeals to all prophets and spiritual men among them, not only for the truth, but also for the divine authority of his epistles, saying, "If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God" (1 Cor. vii. 3. 7). Now evident it is, that arguments of this nature neither could be urged by this apostle without confusion to his cause, and the impairing of his credit; nor, being offered, could prevail upon the church of Achaia, and other churches, to own him as a true apostle, and his epistles as "the commandments of the Lord," had not the matter of fact, on which they did entirely depend, been incontestable. For, had these things been false, or questionable, they whom he styleth "false apostles and deceitful workers," must have been able to reply, that he himself, in his appeal to the miraculous operations of the Holy Ghost for confirmation of his doctrine and apostleship, must have been guilty of that very crime he laid to their charge; and all the churches to which he had directed these epistles, must rather be confirmed in the suspicions they had entertained against him, than wrought off from them by these vain pretences and false surmises of those distributions of the Holy Spirit, of which they had found no experience, and had received no convincing evidence.

The believing Jews lay under two dangerous distempers: the first was that which James takes notice of in his epistle, viz. that faith alone would be sufficient to save them without works; and upon this the heretics mentioned by Irenæus,* and others, grounded their licentious doctrines, that they might live as they listed, they being not to be saved by good works, but by faith only. The second was a proneness to apotasy, or falling back from the faith to Judaism, to avoid persecution: and this the heretics also so far improved, as to declare it lawful, in times of persecution, to commit idolatry,† and to deny Christ with the mouth. Now in opposition to the first assertion, Paul, in his second chapter of the Epistle to the Hebrews, shows the necessity of taking more abundant heed to the precepts of Christianity, as being all confirmed by signs and miracles, and gifts of the Holy Ghost; and therefore puts to them the question thus: "If the word spoken by angels was firm, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard it; God also bearing them witness both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will?" In opposition to their proneness to apostasy, he declares it a most dreadful thing to fall from the profession of the Christian faith, after they had received such strong convictions of it, by those gifts of the Holy Ghost they had received with it: for, saith he, "It is impossible for them who were once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and yet fall away, to be renewed to repentance, seeing they crucify again the Son of God, and put him to an open shame" (vi. 4—6, see the note there). Again to such "there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation, seeing they trample under foot the Son of God, and count the blood of the covenant, by which they were sanctified, an unholy thing, and reproach the Spirit of grace" (x. 26. 29, see the note there). Now visible it is, that the foundation of both these arguments depends upon the certainty of this matter, that God confirmed the truth of the doctrine delivered by Christ and his apostles, by divers miracles and gifts of the Holy Ghost, and that Christians then were made partakers of those gifts.

Lastly, Against the seductions of the antichrists and the deceivers, which were then crept into the church, St. John fortifies the believers with these words: "These things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him" (1 John ii. 26, 27). And again, "Beloved, believe not every spirit, but try the spirits whether they are of God; for many false prophets are gone out into the world. By this ye shall know the Spirit of God; every spirit that confesseth Jesus Christ

* Ut liberos agere quæ velint, secundùm enim ipsius gratiam salvari homines, et non secundùm opera justa. Iren. lib. i. cap. 20. Theodoret. Hær. Fab. lib. i. cap. 1.

† Orig. contra Celsum, lib. vi. p. 282.

coming in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God" (iv. 1—3, see the strength of the argument in the note there). And it is the Spirit that witnesseth that Jesus is the Son of God, "because the Spirit is truth" (v. 6). "He that believeth in the Son of God hath the witness in himself" (ver. 10). Now when men thus lay claim in their epistles to their converts to the power of God co-operating with them in the promotion of the faith, declaring, that he testified to the truth of what they preached, by divers miracles and gifts of the Holy Ghost; when they confidently speak of an unction of the Spirit of truth abiding in them, of which they to whom they write were made partakers, and by this very argument endeavour to convince them what a dreadful thing it would be for them to despise the admonitions they had given, or to neglect the great salvation they had tendered to them; there can remain no cause of doubting of the truth of these assertions, especially when they to whom they write not only do continue steadfast in the faith, but also do admit those writings, which assert these things, as divine records, and the word of God.

And this argument will be much strengthened from this consideration, that the primitive professors, in all the conflicts with Jews, gentiles, magicians, false prophets, heretics, and false pretenders to be the successors of the apostles, still used this argument from the miraculous operations the Christians then performed, and the gifts of the Holy Ghost they still received and exercised, as an effectual confirmation of the Christian faith, and a sufficient confutation of the pretences of their adversaries; v. g.

First, From this they prove to the Jews, that God had deserted them, and was now graciously present with the Christian assemblies; that the Shechinah and prophetic gifts,* which were long since departed from them, were still extant among Christians, and exercised both by men and women.

Secondly, Hence they triumph over the heathen deities,† that by the name of Jesus such cures were wrought on the diseased, as none of their supposed deities could perform; and that they by this name expelled those devils which their conjurors could not expel, and forced them to confess they were evil spirits.

Thirdly, They triumph over the Simonians‡ and Gnostics, the magicians and heretics of their times, by the same arguments, that they could neither cure all diseases, nor expel all kinds of devils, as the Christians did.

Fourthly, By this they, after the example of Paul, 1 Cor. xii. 3, and of John, 1 John iv. 1—3, taught Christians to distinguish§ betwixt true and false prophets; and by this they confuted the Montanists, because they left no succession of prophets, which yet continued in the true church of Christ. Some heretics finding themselves unable even to pretend to such a gift of prophecy as the gospel of John had promised, and the epistles of Paul mentioned, rejected both that gospel and those epistles. Now these, saith Irenæus,‖ are unhappy men, qui gratiam prophetiæ repellunt ab ecclesiâ, "who go about to exclude the grace of prophecy from the church, and thereby make themselves false prophets," i. e. assertors of things in God's name which they have not received from him.

Lastly, As for the true successors of the apostles, Irenæus¶ informs us, that cum successione apostolatûs charisma veritatis certum secundûm beneplacitum Patris acceperunt, "with their succession they received the gift of truth;" and hence infers, that ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, "where therefore these gifts of the Lord are placed, there the truth is to be learned."

Arg. 3. §. V. The prayers and the thanksgivings made for these divine assistances, the charges the apostles gave concerning them, the exhortations and directions which they send to Christian governors and churches, touching these gifts and operations of the Holy Ghost, are a convincing demonstration that they were frequent, and notoriously exercised in the church of God. For instance, "I thank my God," saith the apostle to the church of Corinth, "for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and all knowledge (or in tongues and prophecy), so that ye come behind the other churches in no gift" (1 Cor. i. 5—7, see the note there). He begins his epistle to the church of Ephesus thus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ" (Eph. i. 3, see the note there): praying that the same God would "give to them the Spirit of wisdom and revelation in the knowledge of him" (ver. 17). He prays for the Romans, that they may "abound in hope through the power of the Holy Ghost" (xv. 13), and for his Colossians, that "they may be filled with the knowledge of his will in all wisdom and spiritual understanding" (i. 9).

Having convened the Asiatic bishops, he requires them to "take heed to the flock over which the Holy Ghost had made them overseers" (Acts xx. 28). To the church of Rome he speaks thus: "Having therefore, *χαρίσματα διάφορα*, different gifts, whether prophecy, let us do it according to the proportion of faith; or ministering, let us wait on our ministering; or he that teacheth, on teaching," Rom. xii. 6—8 (see the note there). He exhorts the Ephesians and Colossians, to be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs, Eph. v. 18, 19, Col. iii. 16. Two of his admonitions to his Thessalonians are conceived in these words, "Quench not the Holy Spirit, despise not prophecy," 1 Thess. v. 19, 20. To his son Timothy he speaks thus: "Neglect not the gift that is in thee, which was given thee by prophecy," 1 Tim. iv. 14. And in his second epistle, "Stir up the gift that is in thee by the putting on of my hands," i. 6, for, saith he, "God hath not given us the spirit of fear, but of power, love, and wisdom," ver. 7. He exhorts him also to "keep the good thing committed to him by the Holy Ghost that dwelleth in him," ver. 14. Now, in these epistles he speaks of himself as a prisoner and a sufferer for the cause of Christ, saying, "Be not thou ashamed of the testimony of the Lord, nor of me his prisoner;" he tells him, he was "ready to be offered, and the time of his departure was at hand;" informs him, that "Demas had forsaken him," and desires him "when he came to him to bring Mark with him," 2 Tim. i. 8, ii. 8. 10, iv. 6. 10—12. He speaks of Hymenæus and Alexander, "whom he had delivered up to Satan," and saith, "These things I write unto thee, hoping to come to thee shortly," 1 Tim. i. 20, iii. 14. All which are evident proofs that these epistles must be sent to Timothy, whilst Paul was living and was a prisoner at Rome. Peter advertiseth the converted Jews that the gospel was preached to them "by the Holy Ghost sent down from heaven;" and he gives these instructions to them for the use of their extraordinary gifts: "As every man hath received the gift, so let him minister, as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ," Pet. iv. 10, 11. Now the messenger by which he sent this epistle, and the salutations in the close of it, show that it was written whilst Mark and Sylvanus were living.

But the great scene of these directions and admonitions lies in the First Epistle to the Corinthians, where he exhorts them to "covet earnestly" spiritual gifts, but chiefly that of prophecy, 1 Cor. xiv. 1, to "covet to prophesy, and forbid not to speak with tongues," ver. 39. Moreover, he directs them in the due exercise of these spiritual gifts after this manner: "Forasmuch as ye are zealous of spiritual gifts,

* Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, ἐξ οὗ καὶ αὐτοὶ συνίεναι ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ γένει ἡμῶν ὄντα, εἰς ἡμᾶς μετετέθη. Just. Dial. Tryph. p. 308, B. et 315. Orig. contra Celsum, lib. ii. p. 62, et lib. vii. p. 337.

† Ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν, καὶ ἐπαστῶν, καὶ φαρμακευτῶν μὴ ἰαθέντας ἰάσαντο. Just. Mart. Apol. i. p. 45. Vide Theophil. ad Autolycum, lib. ii. p. 87, Tertull. Apol. cap. 23, Cypr. de Idol. Van. Ox. p. 14, ad Demetr. p. 191, Arnob. lib. i. p. 29, Lactant. iv. cap. 27.

‡ Super hæc arguentur qui sunt à Simone, et Carpocrate, et si qui alii virtutes operari dicuntur——per magicas elusiones, nec enim cæcis possunt donare visum, neque surdis auditum, neque omnes dæmones effugare, &c. Iren. lib. ii. cap. 55, 56.

§ Hermas, lib. ii. cap. 11, 12, Euseb. Hist. Eccles. lib. v. cap. 15. See the section of the Gift of Prophecy, §. 20.

‖ Lib. iii. cap. 11. ¶ Lib. iv. cap. 43.

seek that ye may excel to the edifying of the church," ver. 12; "Wherefore let him that speaketh in an unknown tongue pray that he may interpret," ver. 13. And again, "If any man speak in an unknown tongue, let it be by two, or at most by three, and let one interpret; but if there be no interpreter, let him keep silent in the church," ver. 27, 28; "Let the prophets speak two or three, and let the others judge," ver. 29; "If any thing be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one, that all may learn, and all may be comforted," ver. 30, 31. In the same chapter he chides them for using these spiritual gifts without profit to the hearer, and so as to breed confusion in the church. "How is it," saith he, "brethren, that when you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done to edifying," ver. 26, declaring that, by using tongues not understood in the assembly, they would give the infidel and unbeliever occasion to say they were mad, ver. 23. "But if all prophesy," saith he, "and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth," ver. 24, 25. So notorious are these gifts supposed to be, not only to the saint, but to the infidel, and so powerful for his conversion. Now had these great apostles given thanks for gifts conferred upon these churches which they never had enjoyed; had they exhorted them to desire, and earnestly to covet, to stir up and excel in gifts they never had, and which were not imparted to any members of the church; had they given these grave directions and solemn charges, touching those gifts of prophecy and revelation, of tongues and the interpretation of them, which never had been exercised in that of Corinth, or any other Christian church; had they severely chid them for abusing those gifts they never had, and shown themselves so much concerned to correct an abuse of which they were incapable, as having not the use of what they are supposed to abuse; had they condemned the murmurings of them who had them in a less, the boastings of them who had them in a higher measure, by such inquiries as these, "What hast thou which thou hast not received? And if thou hast received (them), wherefore dost thou boast, as if thou hadst not received (them)?" 1 Cor. iv. 7 (see the note there); and showing the necessity that there should be such a diversity of gifts and operations in the body, 1 Cor. xii. 14—27, and done and said all this without a just foundation; this must have rendered those epistles, in which these passages are contained, the matter of their derision and disdain, rather than worthy to be owned as the oracles of God: and those apostles which indited them must rather have been esteemed by them brain-sick enthusiasts, than men inspired by the Spirit of God.

Since then these writings generally were received as divine records by all Christians, and by those very churches to which they were indited, it must be certain, that in all these assertions they contain matter of unquestionable truth, and only spake of those spiritual gifts of which these churches had a full experience; there being, saith Clemens Romanus in his epistle writ soon after to them, "a full effusion of the Holy Ghost" upon them all.

Arg. 4. §. VI. This will still be more evident, if we consider what Christianity the author and the propagators of it required of all that would embrace the Christian faith, and what were the encouragements they tendered as the chief inducements so to hope, believe, and act, or suffer, as Christianity required. And,

First, They call upon all Christians to take up the cross of Christ daily, and for his sake to "forsake father and mother, wife and children, goods and relations, and even life itself," declaring that without this they cannot be Christ's disciples, Luke xiv. 26, 27, informing them, that "all that will live godly must suffer persecution," 2 Tim. iii. 12, that "through many tribulations they must enter into the kingdom of God," Acts iv. 22, that they were "called to suffer," and were "appointed to this very thing," 1 Thess. iii. 3, 4, 1 Pet. ii. 21. Accordingly we find that the Corinthians were "partakers with them of their sufferings," 2 Cor. i. 7; that the Galatians had "suffered many things," Gal. iii. 4; that to the Philippians it was "given, not only to believe in Christ, but also to suffer for his sake," Phil. i. 29; that Paul commends the Colossians for their steadfastness in the faith under all their persecutions, i. 11, and prays they "may be strengthened with all might, according to his glorious gospel, to all patience, and long-suffering, with joyfulness," ii. 5. He saith the Thessalonians suffered the same from their countrymen, as did the believing Jews from theirs, 1 Thess. ii. 14; that he sent Timothy to "stablish and to comfort them concerning their faith," and to exhort them "not to be moved at those afflictions to which they were appointed," iii. 34; adding that he "gloried in them in the churches of God, for their patience and faith in all their persecutions," 2 Thess. i. 4. In his Epistle to the Hebrews he saith, they "suffered a great fight of afflictions, partly while they were made a gazing-stock, both by reproaches and afflictions, and partly whilst they became companions of them who were so used," and that they "took joyfully the spoiling of their goods;" and he exhorts them "not to cast away their confidence," because they had "need of patience," Heb. x. 32. 36, and, after the example of that cloud of witnesses which he had set before them, to run their Christian race with patience, xii. 1. Peter tells the same believing Jews, they "were in heaviness for a season through manifold temptations," 1 Pet. i. 6, desiring them "not to think it strange concerning the fiery trial which was come to try them," iv. 12. These tribulations they exhort them to endure with faith and courage, patience and perseverance, joy and triumph; and yet the only thing they offer them to raise this joy and comfort, engage them to this perseverance, and to support them under their fiery trials, is the promise, or the actual vouchsafement, of the Holy Ghost helping their infirmities, that as they were partakers of the sufferings of the apostles, so should they be also of their consolations, 2 Cor. i. 7, that "if they suffered for the name of Christ, happy were they; for the Spirit of glory and of God should rest upon them," 1 Pet. iv. 14. This, say they, ye have found, "for you became followers of the Lord, and of us, having received the word with much affliction, and with joy of the Holy Ghost," 1 Thess. i. 6, and may well suffer hardships as good soldiers of Jesus Christ, for God "hath not given us the spirit of fear, but τῆς δυνάμεως, of courage," to endure, of that love which casts out fear, and of that prudence which will instruct us how to bear or to escape them (2 Tim. i. 7). Now if this promise was sensibly made good to them under these afflictions, they by it did receive an earnest of the truth of Christian faith, and an assurance of God's concern to comfort and reward their Christian patience in his cause. But if under these fiery trials they found no sensible experience of the Holy Ghost thus helping their infirmities, no inward joys, supports, and consolations of the promised Comforter, what reason had they to continue to "take joyfully the spoiling their goods," the loss of credit, life, and all their worldly comforts, for the profession of that faith, which had so palpably deceived them in the chief motive which it offered to engage them to suffer for the name of Christ, or for the truth and divine authority of those epistles which contained these apparent falsehoods?

This argument may be enforced from the consideration of the multitude of Christian martyrs in the first three ages of the church, all which could have no other motive thus to suffer, but this promised assistance of the Holy Ghost at present, and the assurance which this earnest of the Spirit gave them of an eternal state of happiness hereafter; and so if they had no experience of this assistance under sufferings, and no assurance of such an "earnest of the Spirit" in their hearts, must suffer all these dreadful things without just ground or motive, which even a heathen Cicero* doth represent as a thing impossible to be performed, the hardness of some Jewish zealots, and some deluded Christian sects, in suffering, being no instance to the contrary; for though they mistake the application of this future happiness, in prospect of which they thus endure, to themselves, the principle upon which they suffer is undisputably true, and owned even by

* Nullo igitur modo fieri potest ut quisquam tanti æstimet æquitatem et fidem, ut ejus conservandæ causâ nullum supplicium recuset, nisi iis rebus assensus sit, quæ falsæ esse non possunt. Acad. Quæst. lib. ii. n. 25, 26.

Epicurus himself; Ut voluptates omittantur majorum voluptatum adipiscendarum causâ, aut dolores suscipiantur majorum dolorum effugiendorum gratiâ, "That we should part with our temporal enjoyments for a season here, for a better and more enduring substance, and suffer these light afflictions, which are for a moment, that we may escape more lasting and intolerable torments," this being only, saith Torquatus,* the choice which the wise men of Epicurus ought to make. In a word, the manner of their sufferings doth give us full assurance that the assistance of the Holy Ghost, which Christ and his apostles promised to the true believers, was accordingly vouchsafed to the Christian martyrs and confessors, they being enabled to bear the greatest sufferings, not only with undaunted courage, "putting off the body," saith Origen,† "more cheerfully than a philosopher would put off his coat;" "despising death," saith Lucian,‡ "and willingly submitting to it;" but with great joy and exultation, being "strengthened to all long-suffering with joyfulness" (Col. ii. 5), "rejoicing§ in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them" (James i. 3. 12), and rejoicing when they were in heaviness through manifold afflictions" (1 Pet. i. 6): yea, sometimes with‖ miraculous experience of consolations under all their sufferings, causing this joy and gladness in them; and sometimes with a perfect freedom from all sense of pain under the most afflicting torments; as in the case of the evangelist St. John,¶ and of Blandina,** these sufferings not being able to extort from them one complaint or groan.†† Now this being done as well by‡‡ children and the weakest sex, by the idiot as well as by the wisest sages, gives a full demonstration of the truth of that assertion of Eusebius,§§ That the love of Christ, the hopes of immortality, and the Spirit of the Father, inspired them with this courage; for what else could create such joys and exultations, or suggest such comforts and supports under the sharpest trials? What could procure to them a freedom from the sense of pain, under the greatest torments and most intolerable burdens to flesh and blood?

Secondly, Again, they engage all Christians in the most difficult acts of self-denial and mortification of all carnal lusts, in the cutting off their right hands, and the plucking out their eyes; in patience under, and the forgiveness of, the greatest injuries; in love and charity to the worst of enemies, in temperance as to the pleasures and honours of this present life, in a deadness to the world, and the enjoyments of it, in piety, and purity, and heavenly mindedness, because they cannot otherwise be Christ's disciples, cannot be worthy of him (Matt. x. 37, 38), they cannot enter into his kingdom (Matt. xix. 23, 24), but shall hereafter be denied and rejected by him (Matt. x. 32, 33). Now what could such threats signify to them who were not, by his miracles, and by experience "of the Holy Ghost sent down from heaven," convinced that he was indeed the Christ, the Saviour of the world? The encouragement they give them to be thus steadfast, immoveable, always abounding in the fear of the Lord, was only the promise of a future and unseen reward, chiefly to be enjoyed after the resurrection of the body, which, to the sadducees among the Jews, and the whole race of heathen sages, seemed a thing incredible. It is therefore not to be imagined, that so many myriads of Christian converts should renounce all the pleasures of the flesh, all the gratifications of this present world, all their old rites, religions, customs, evil habits, submit to all this self-denial and mortification, only to be partakers of these unseen blessings after the resurrection, without a full assurance that they hereafter should enjoy them. Now the only assurance which the apostles and holy scriptures did afford them of this blessed resurrection and eternal happiness, was the miracles by which their doctrine was confirmed, the powers, gifts, and distributions of the Holy Ghost vouchsafed to them. After the dissolution of this body, we expect, say they, "a house not made with hands, eternal in the heavens; we groan, desiring to be clothed with this house from heaven, that mortality may be swallowed up of life. Now he that hath wrought this hope within us, is that God who hath given us the earnest of the Spirit" (2 Cor. v. 1—5). And again, "The promises of God are all yea and amen," or sure and certain, "in Jesus Christ;" and "He who hath established us with you," in expectation of them, "is that God who hath anointed us, and sealed us, and given the earnest of his Spirit in our hearts" (2 Cor. i. 20, 21); enabling us by the Spirit "to wait for the adoption, even the redemption of the body" (Rom. viii. 23), adding, that by the Spirit of adoption they were enabled to cry, "Abba, Father" (ver. 15, 16); that he "bore witness with their spirits that they were the sons of God," the love of God being "shed abroad in their hearts by the Holy Ghost, which God had given them" (Gal. iv. 6). Hence they continually declare, that "after they believed, they were sealed with the Spirit of promise, which was the earnest of their inheritance till the redemption of the purchased possession" (Eph. i. 13, 14); that by him they were "sealed up to the day of redemption" (iv. 30), that he was the "earnest of their future inheritance;" that they were not ashamed of their hope, they "through the Spirit waiting for the hope of righteousness" (Gal. v. 5), and "abounding in hope through the power of the Holy Ghost" (Rom. xv. 13). Hence he is styled by John, "the witness of God within" them, 1 John v. 19, and by this, saith he, do we Christians know, that "God abideth in us, and we in him," even "by the Spirit that he hath given us," iv. 13. By all which sayings it appears, that if these things were true, they to whom this assistance of the Holy Spirit was vouchsafed, must be very sensible of his dwelling and his acting in them; that they could plainly know they had this "unction from the Holy One," and could be hence assured of the divine affection to them, and of their future hopes and expectations, since otherwise he could be no such seal, pledge, and earnest to them, and no such witness of God within them, and no such confirmation of their faith, or token of the love of God: and if these things were false, and they had no such sensible experience of the good Spirit acting and abiding in them, if they found no such confirmation of their hopes from any inward testimony and outward operations of the Holy Ghost, they must not only have no certain ground or motive to assure them of that future recompense, which was the only reason which could induce them to embrace and to continue steadfast in the Christian faith, but must have a convincing demonstration that the whole doctrine of Christianity depended on a false suggestion of such a sensible and certain testimony of these future hopes, of which they never had, nor could have, any knowledge or experience; and that the apostles and first assertors

* Itaque harum rerum hic tenetur à sapiente delectus, ut aut rejiciendis voluptatibus majores alias consequatur, aut perferendis doloribus asperiores repellat. De Finibus Bonorum, &c. lib. i. n. 27. 29.

† Ὡς ἐειλὰν γένος λέγει δ' ἡμᾶς εἶναι, καὶ φιλοσώματον γένος, οὕτω προχείρως ὑπὲρ εὐσεβείας τιθέντας τὸ σῶμα, ὡς οὐδὲ τὸ ἱμάτιον ἀποδῦσαι ἂν εὐχερῶς φιλόσοφος. Contra Cels. lib. vii. p. 357.

‡ Πεπείκασι γὰρ αὐτοὺς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατοι ἔσεσθαι, καὶ βιώσεσθαι τὸν ἀεὶ χρόνον, παρ' ὃ καὶ καταφρονοῦσι τοῦ θανάτου, καὶ ἑκόντες αὐτοὺς ἐπιδίδασιν οἱ πολλοί. Lucian. Peregr. f. 338.

§ Θανατούμενοι χαίρομεν. Just. M. p. 265. Magisque damnati quàm absoluti gaudemus. Tertul. ad Scap. cap. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὴν ὑστάτην ἀπόβασιν τοῦ θανάτου καταδέχεσθαι solebant. Euseb. Hist. Eccles. lib. viii. cap. 9.

‖ Solebant etenim τὸ ἄλυπον καὶ ἀπάραχον εἰς αὐτὴν τὴν τελευταίαν ἀναπνοὴν διατηρεῖν, immò ἀπτόητον καρτερίαν, ὥστε ψάλλειν, καὶ ὕμνους καὶ εὐχαριστίας εἰς τὸν τῶν ὅλων Θεὸν ἀναπέμπειν. Euseb. Hist. Eccles. lib. viii. cap. 9.

¶ Tertull. de Præscrip. cap. 36.

** Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία. Euseb. Hist. Eccl. lib. v. cap. 1. Ἄσαρκος δ' ὥσπερ, καὶ ἀσώματος, οὐδ' ἐπαΐειν δοκῶν τῶν ἀλγηδόνων. Lib. viii. cap. 10, p. 338, 339.

†† Quot ex nostris non dexteram solùm sed totum corpus uri, cremari, sine ullis ejulatibus pertulerant. Minutius, p. 41. Tortores suos taciti vincunt, exprimere illis gemitum nec ignis potest. Lact. lib. v. cap. 13.

‡‡ Pueri nostri et mulierculæ nostræ, cruces, et tormenta, feras, et omnes suppliciorum terriculas, inspiratâ patientiâ doloris illudunt. Minut. p. 42. Athenag. Legat. pro Christ. p. 12, A.

§§ Ἐκείνους μὲν γὰρ ἐπεκούφιζεν ἡ χαρὰ τῆς μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν ἀγάπη, καὶ τὸ Πνεῦμα τὸ πατρικόν. Hist. Eccles. lib. v. cap. 1, p. 160, C.

of this faith had laid the whole foundation of their hopes upon a false and a precarious appeal to their own consciences, concerning that of which they had no knowledge or experience. And being once assured of this, that the great fundamentals of the Christian faith were bottomed on a confident appeal to their perception of those things, of which they who embraced this faith had yet not found the least experience, it is incredible to believe they should continue steadfast in and endure such continual persecutions for that faith, and should receive those very records as the word of God which made these false appeals unto their conscience and experience.

§. VII. I think I have sufficiently made it appear that these epistles, which contain these things, must be indited whilst the apostles lived, and so they must be sent to those churches and persons to whom they are directed, at a time when all the members of those churches must be able to discern the truth or falsehood of what is thus asserted in them: yet, because the pretence that it might be otherwise containeth the whole strength of scepticism, let it be farther noted,

First, That these epistles from which these things are cited, one alone excepted, bear the names of the apostles, by whom they are supposed to be written: now had they not been really indited by them, this could not have been done by any, but he must put a cheat upon Christians, and substitute his own inventions for the word of God.

Secondly That all of them, excepting one, which is yet proved to be genuine in the preface to the Epistle to the Hebrews, have been delivered down unto us by the perpetual and uncontrolled tradition of the whole church of Christ, as the undoubted works of these apostles, and as the word of God. Moreover, it is apparent from the writings of Clement, Ignatius, Polycarp, Justin Martyr, Irenæus, that even from the apostles' days they have been cited, read, and generally received as such. Now this is a tradition more general, and of a firmer credit, than any other book, writing, charter, law, or statute whatsoever can pretend to. Consider,

Thirdly, That the tradition which concerns these books was a tradition concerning things of the highest moment, and which it was the interest of all Christians to be well assured of, these writings being at present the chief ground of their support under their sharpest trials, and of their future hopes; they therefore must be writings which they were concerned to get and keep, to hear and read. They were books written to whole churches and nations, yea, to all that "called on the name of Christ Jesus in every place;" who could not easily have received and yielded such a firm assent unto them, as we know they did, had the apostles, by whom they were converted, given no intimations of them. They were also books of the greatest opposition to the vain tradition of the Jews, and to the superstition of the heathens, to the "false apostles and deceitful workers," and which denounced upon them the greatest plagues and judgments, which must oblige them narrowly to search into the flaws that could be spied in them, and, as much as possible, to labour to discover the falsehood or imposture of them: and yet these works were not denied by them to be the books of those apostles whose names they bear, though the apostles themselves, especially St. Paul, was persecuted by them with a restless malice, as an apostate from the law; and upon this account all his epistles were rejected by those Jewish Christians, who maintained the necessity of the observance of the law of Moses: most of them also are writ about that very controversy, and against those very men who pleaded the necessity of circumcision, and of observing the whole law of Moses; which yet could be no controversy after the ruin of Jerusalem and the destruction of the temple, seeing that rendered the observation of the precepts of that law for the most part impossible. They were books which could not be spread abroad in the apostles' days, and in their names, unless the apostles had indited and sent them to these churches; or be esteemed as the great charters of the Christian faith, if the apostles were so forgetful of them as not to let those persons, for whose sake they were written, know it. They were books which pretended to a commission from the holy Jesus, to leave a rule of life and doctrine to mankind, which was intrusted only in the hands of the apostles, all others still pretending to deliver only what they received from them. They also were indited partly to confirm the Christian faith, and to engage men to believe it; partly to put an end to the contentions, and rectify the errors which had crept into the church in the apostles' days, and needed speedy reformation; partly to justify themselves against false brethren, and to assert the truth of their apostleship; and partly to preserve their proselytes from such as did pervert the faith, and to instruct them how to bear up in fiery trials, and to support the souls of Christians under the miseries they suffered from a persecuting world; and therefore they were written on such grounds as did require a quick dispatch upon these errands to the churches for which they were intended: and so the apostles must be supposed to give early notice of them, and to divulge them to the Christian world, whilst they to whom they were committed were able to disprove them if they had been false.

Let us consider all the writings which pass for true authentic records in the world, and we shall find there is not any reason to conceive them such, which is not with advantage applicable to these books.

The arguments which can be offered to prove a book or writing genuine, are only of two kinds; *external*, from the testimony of persons who lived near to the times of the author; and *internal*, from the things contained in and asserted by those writings, and the firm faith they obtained among them to whom they were directed and committed.

The *external testimonies* have their force partly from the number and the eminence of the testators, their nearness to the times when such a book is said to be written, or such a writing published by the original copies, preserved by those to whom they were at first committed, and from the general reception and citation of them as such writings and records.

Now as for these external evidences, no writings can compare with those epistles I have mentioned, they having all the circumstances by which any writing can be proved genuine, and many others of great weight, which are peculiar to them, and which no other writing can pretend to. I say, they have all the circumstances to prove them genuine, which any other writing can pretend to. For,

First, Their originals were preserved in their respective churches till Tertullian's time; who speaks thus to the heretics of his age, or of the third century,* "Go to the apostolical churches, where their authentic epistles are still recited, representing the voice and face of each of them."

Secondly, They were not doubted of, but, as Clement† and Origen say, all that I have cited, excepting only the Epistle to the Hebrews, mentioned by Peter, were generally received by all orthodox Christians throughout the world.

Thirdly, The writers by whom they were cited, lived either in those times when they were written, as Clemens Romanus, or in the very next age, as Ignatius, Polycarp, Justin Martyr, Irenæus, and were therefore styled apostolical men.

Fourthly, They were very eminent both for their learning, and for their sufferings for the faith contained in them, or for their opposition to it, as Celsus was; now sure we have unquestionable certainty of such books as have been handed down to us by the tradition of all ages of the church, inserted into all her catalogues, cited by all her writers as books of a divine authority, and by her very adversaries preserved so long in their originals, and of which never any doubt was made by any genuine member of the church of Christ. I add,

Secondly, That there are many circumstances of great weight to confirm these testimonies, which are peculiar to these writings: as

First, A general dispersion of them through those places which were converted to that faith which the apostles

* Percurre ecclesias apostolicas, apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem et repræsentantes faciem uniuscujusque. De Præscript. cap. 36.

† Ἃ καὶ ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ. Ita de evangeliis, Orig. apud Euseb. lib. vi. cap. 25. Καὶ ταῦτα μὲν ἐν ὁμολογουμένοις. Euseb. de Epistolis, lib. ii. cap. 25.

preached: for the apostles, saith Irenæus, "first preached the gospel, and after, by the will of God, in scripturis nobis tradiderunt, delivered it to us in the scriptures, to be hereafter the pillar and foundation of our faith" (Lib. iii. cap. 1). Eusebius saith that "the first successors of the apostles, leaving their countries, preached to them who had not yet heard of the Christian faith, and then delivered to them, as the foundation of their faith, *τὴν τῶν θείων εὐαγγελίων γραφήν*, the writings of the holy evangelists" (Hist. Eccles. lib. iii. cap. 37).

Secondly, The translation of them into other languages; that of the Syriac being so ancient that it leaves out the Second Epistle of St. Peter, and the Second and Third Epistles of St. John, and the Revelation, as being for a time controverted in some of the eastern churches: that of the Latin, styled in Jerome's time "the old translation," and very probably made from the beginning of a settled church among them; for the Latin church could not be well without a Latin version, it being the custom of all churches to read these scriptures on the Lord's-day; which sure they would not do in a language not to be understood by those that heard it.

Thirdly, The constant reading of them in public and in private, in their assemblies, and in their closets and families. "On Sunday," saith Justin Martyr,* "all the Christians in the city or country meet together, and then we have read unto us the writings of the prophets, and *τὰ ἀπομνημονεύματα τῶν ἀποστόλων*, the monuments of the apostles;" and having read them, they did publicly† *τὰς θείας ἑρμηνεύειν γραφὰς*, "expound them to the people:" that they were also read by the most eminent and pious Christians every day, that‡ discat unusquisque ex scripturis sanctis officium suum, "every one might learn his duty from the holy scriptures," we learn from the question in the Constitutions of Clement,§ "Whether a man ought, the day after he had done the duties of wedlock, or been subject to any involuntary defilement, *βιβλίου θίγειν*, touch the book;" and the declaration of Clement,‖ that "the matrimonial duties should not be done, *ὁπηνίκα εὐχῆς καὶ ἀναγνώσεως ὁ καιρός*, when was the time of prayer, or reading of the scriptures; and that the sacrifices of the true gnostic¶ were, *εὐχαί τε καὶ αἶνοι, καὶ αἱ πρὸ τῆς ἑστιάσεως ἐντεύξεις τῶν γραφῶν*, prayers and praises, and the reading of the holy scriptures before meals." And seeing Irenæus** saith that "he who had a care of his salvation might read the form of his faith in the epistle of Polycarp to the Philippians;" since that epistle,†† and the epistle of Clement‡‡ to the church of Corinth, which were their genuine works; yea, the epistle of St. Barnabas,§§ and the book of Hermas,‖‖ which two were reckoned as apocryphal, were read publicly in many churches, doubtless they must be more concerned to read the undoubted writings of the apostles, which they esteemed the rule of faith, which they styled¶¶ libri deifici, "books which transformed them into a divine nature;" which they looked upon as the records of their eternal interests, as books by which they must be judged at the last day, and according to which they should be punished or rewarded everlastingly.

Fourthly, The early perusal of them both by Jews and heathens, who writ against them, and did endeavour to destroy them, that so they might cause the Christian faith to perish, but never did deny them to be indeed the works of the apostles, whose names they bore: by Jews, for Trypho*** speaks thus at least of the gospels, "The precepts contained in your gospels are so great, that I suspect no man can keep them, *ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς*, for I took care to read them." The Ebionites,* who also were Jews, rejected all the epistles of Paul, as gathering from them that he was an apostate from the law of Moses. The heathens; for Celsus† not only boasts that he knew all things belonging to the Christians, but often carps at the writings of the evangelists and of Paul. And indeed the Christians freely offered them to be perused by them: "For that we may not seem to impose upon you," saith Justin Martyr to the Roman emperor, "we offer to you some of the doctrines of Christ; and you, being emperors,‡ may *ἐξετάσειν*, search whether we truly have been taught, and teach these doctrines." And again, "The prince of evil spirits is by us called a serpent, Satan, and the devil, *ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνῆσαντες μαθεῖν ἐδύνασθε*, as you may learn by searching into our writings."§ "Thou who thinkest we are not concerned for the safety of Cæsar," saith Tertullian,‖ "look into the words of God, quas neque ipsi supprimimus, et plerique casus ad extraneos transferunt, which we do not suppress, and which many accidents bring into the hands of heathens." From their endeavours to destroy the Christian faith by burning these books, came the edicts of Diocletian,¶ *τὰς γραφὰς ἀφανεῖς πυρὶ γίνεσθαι προστάττοντα*, "commanding that the scriptures should be committed to the flames," and the** actual burning of them where they could be found, and the tormenting of the Christians to deliver up the scriptures.

Fifthly, The direful torments which the Christians chose to suffer, rather than they would desert the faith contained in these books, or deliver them up to their tormentors, and the infamy of those that did so, they being branded with the odious name of *traditors*. Now what writings in the world have been so generally dispersed, and so much perused by all sorts of persons, friends, foes, assertors of, and enemies to, the faith of Christians? What laws, or writings whatsoever, have been so early translated into other languages? Who were so much concerned to peruse them, as were all Christians to peruse the laws of Christ? Who suffered so much for them as the Christians did? Since then this early reading of them in public, and in private, by the Christians, this general dispersion of them through all Christian churches, this quick translation of them into other languages, this constant suffering for them, are all corroborating circumstances of the unquestionable evidence all Christians had obtained that they were genuine works, and truly what they did pretend to be, it is also clear these writings are more worthy to be received as genuine, and writings of unquestionable truth, than any profane writings in the world.

§. VIII. The internal arguments, which usually are or can be offered to prove other writings genuine, are only taken from the things contained in them, that they were proper to the times in which the author was supposed to write, and from the freedom of them from any thing which is not well consistent with those times, which are all mean and trifling things, compared to those internal arguments which these epistles do afford, that they are the authentic records of those apostles whose names they bear, and that those things which they assert, touching the gifts and powerful operations of the Holy Ghost, both exercised by them and conferred on other churches, were unquestionably true. For,

First, It is not once nor twice, it is not by the bye, but it is frequently, professedly, and upon all occasions, they refer to these miraculous powers and spiritual gifts, as yielding a full proof and confirmation of the testimony they gave of Christ, and that Christ was among them, and as a demonstration of the truth of their apostleship against all opposers, and of the preference of that faith which was attended with them, above the law, which some desired to observe; spending whole chapters in discoursing of these spiritual gifts, distinguishing them somewhat nicely into gifts, administra-

* Apol. ii. p. 98.
† Euseb. Eccles. Hist. lib. vi. cap. 19.
‡ Orig. Hom. 11 in Exod. f. 50, L. § Lib. vi. cap. 27.
‖ Pædag. lib. ii. cap. 10, p. 194, D.
¶ Strom. vii. p. 728, B. ** Lib. iii. cap. 3.
†† Suidas in voce Polycarpus.
‡‡ Euseb. Hist. Eccles. lib. iii. cap. 38, lib. iv. cap. 23. Epiph. Hær. xxx. p. 15. Phot. Cod. 113.
§§ Hieron. vicibus Barnabas et Hermas.
‖‖ Euseb. Hist. Eccles. lib. iii. cap. 3. Athanas. Epist. Paschal. tom. ii. p. 39, 40.
¶¶ Cypr. de Elv. et lib. et Eph. 52. Pass. Sancti Felicis passim.
*** Apud Justin. Dial. p. 227, C.

* Iren. lib. i. cap. 36. Orig. lib. v. p. 274. Euseb. lib. iii. cap. 27.
† Apud Orig. p. 11. 227, &c. ‡ Apol. ii. p. 61, D.
§ P. 71, B. ‖ Apol. cap. 31.
¶ Euseb. Hist. Eccles. lib. viii. cap. 8.
** Scripturæ repertæ incenduntur, Lact. de Mort. Persec.

tions, and operations; ranking them under nine several heads, and specifying the very names of those who did by office exercise them, and showing the necessity there was of this variety of gifts and operations in the body, appealing to the senses, the consciences, and the experience of those to whom they wrote, touching the truth and certainty of what they had asserted touching those spiritual gifts, by such inquiries as these: "What! know ye not that Christ is among you?" 2 Cor. xiii. 5; "Am I not an apostle? Surely I am so to you: for the seal of my apostleship are ye in the Lord," 1 Cor. ix. 1, 2; It is manifest you are "the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God," 2 Cor. iii. 3; "Surely the signs of an apostle have been wrought among you in all patience, in signs and wonders and mighty deeds," 2 Cor. xii. 12; "Have you received" from the false apostles "another spirit which ye have not received from us?" xi. 14; "This only would I learn of you, he that ministered to you the Spirit, and wrought miracles among you, did he it by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye (desirous to be) made perfect in the flesh?" Gal. iii. 3—5; "Our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance, as ye know what manner of persons we were among you," 1 Thess. i. 5. Which words are either plain inquiries upbraiding their doubtfulness and hesitation in so plain a case, or else appeals unto their certain knowledge of these things; nor is it to be wondered that they should make these confident inquiries and appeals, seeing the external miracles, and the internal gifts and distributions of the Holy Ghost, mentioned in those epistles, were either such of which even infidels might from the nature of them be convinced, or such as, from some outward and sensible appearances and effects, or by their inward operations, made themselves known to them who heard and saw them. For instance, the working of miracles, the casting out of devils by the name of Jesus, and the healing the sick through faith in his name, the gift of prophecy, or foretelling things future, the discerning of spirits, the gift of tongues, and the interpretation of them, if truly done, were things self-evident, and could not well be exercised without a sensible demonstration to all that saw, perceived, heard, or felt them, that they were performed; and therefore God, by assisting the apostles, and by enabling others to perform them, must give full "testimony to the word of his grace:" and the apostles, by this constant appeal to them as to things which their own eyes had seen, and their consciences bore witness to, and they in person had performed, must appeal to the senses and experience of those to whom they writ, in matters subject daily to their experience, and to the senses of the members of those respective churches, touching the truth of their apostleship, and of the confirmation they pretend to have given of it. Now, as it seemeth highly incredible that persons able to write the deepest mysteries and the exactest precepts of morality, should be so foolish as to confirm them only by an appeal to the senses and experience of those very men of whom they were assured that they had never seen, or done, or found the least experience of any of the things they mentioned; so is it still far more incredible, that an appeal of such apparent falsehood, made to the consciences of men who never saw these miracles, or found these comforts of the Holy Ghost, and never had these gifts of tongues, interpretation, healings, prophecy, which these epistles tell us were their daily exercise, should embrace these very epistles as divine, these records as the word of God. And yet we know both they and other churches did thus actually esteem them, and receive them as such, and therefore must be well assured, that what they thus asserted of the gifts of the Holy Ghost, were things confirmed to them by their own senses and experience.

Secondly, Add to this, that these men, in these very writings, confidently say, that this was their rejoicing, "even the testimony of their conscience, that in simplicity and godly sincerity they had their conversation in the world, and more abundantly towards them," 2 Cor. i. 13, and that "they writ no other things than what they did acknowledge, and they trusted would acknowledge to the end," v. 11. "We are," say they, "made manifest to God, and we trust also we are made manifest in your consciences," v. 11. They represent it as a great absurdity, that they should be "found false witnesses of God," 1 Cor. xv. 15. They distinguish themselves from others they call "false apostles and deceitful workers," by this very character of their sincerity. "For we," say they, "are not as many, who corrupt the word of God; but as of sincerity, as of God, in the sight of God speak we in Christ," 2 Cor. ii. 17; "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God," iv. 2; yea, for this they appeal to the Searcher of all hearts, and to the consciences of those to whom they write, saying, "Our exhortation was not of deceit, or guile: for neither at any time used we flattering words, as ye know; nor of men sought we glory, neither of you, nor yet of others: ye are witnesses, and God also, how holy, and justly, and unblameably, we behaved ourselves among you that believe," 1 Thess. ii. 3. 5, 6. 10. Now with what face could these things be asserted by men who knew that they, in these epistles, had told such things as even the senses and experience of those to whom they wrote must know to be the greatest falsehoods? Or how could they to whom they wrote give credit to such impudent untruths as these must be, if the relations which they made of these miraculous operations of the Holy Ghost had been fictitious things? This therefore is a farther evidence of their sincerity and truth in these relations.

Thirdly, Let us consider how the apostle treats those churches of Corinth and Galatia, in which he speaks most copiously of these operations of the Holy Ghost, and how they stood affected to the apostle Paul. The Corinthians, in his first chapter, are represented as schismatical; in his third, as carnal; in the fifth, as glorying in an incestuous person; in the sixth, as contentious, to their own shame, and to the scandal of Christianity; in the eighth, as murderers of them for whom Christ died; in the tenth, as murmurers, tempters of Christ, fornicators, idolaters, partakers of the table of devils; in the eleventh, as coming to the Lord's supper, "not for the better, but the worse," offending in it both against the rules of charity, and temperance, and faith, in "not discerning the Lord's body;" in the twelfth and fourteenth, as guilty of emulation, schisms, and contentions, touching spiritual persons, and of vain-glory, scandal, and confusion in the exercise of their spiritual gifts; and in the fifteenth, as deniers of that resurrection, which was the great foundation of all the future hopes of Christians. In his second epistle he declares his fears that he might "find among them debates, envyings, wrath, strifes, backbitings, whisperings, swellings;" and that he should find among them "many who had not yet repented of the uncleanness, fornication, and lasciviousness, which they had committed," 2 Cor. xii. 20, 21. And for these things, if not reformed, he threatens he would "use sharpness," and "come to them with a rod," 2 Cor. x. 6, xiii. 2. He charges the Galatians with apostasy, admiring that "they were so soon removed from him that called them to another gospel," i. 6, and represents them as foolish and bewitched for falling from that gospel, by which they had received these spiritual gifts, to the beggarly elements of the law, iii. 1. 5. Now how could the Corinthians be guilty of such emulations about spiritual persons, or such disorders in the exercise of their spiritual gifts, provided there were among them no such persons, and they had no such gifts? How could they fear the lashes of his rod, on the account of crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas or Apollos, than for Paul, if Paul imposed upon them with false stories and sensible untruths? Or why should not the Galatians even quit that gospel in which he endeavoured to confirm them only by an appeal to that which they must know to be a lie.

Moreover, the affections of the members of these churches were not so firm to him, their esteem of him was not so great, as that he might securely lessen it by venturing on these arts of falsehood, for he found some of his Corinthians "puffed up" against him, and preferring others much before him (1 Cor. iv. 18), charging him with lightness and inconstancy (2 Cor. i. 17), and "walking according to the flesh" (x. 2), looking upon him as a man too much transported,

and almost beside himself (2 Cor. v. 13), as "base in person, and in speech contemptible" (x. 10): he complains that they were "straitened in their bowels of affection" towards him, and that the "more he loved them, the less he was beloved" by them (2 Cor. xii. 15), that they questioned his apostleship, and even sought a proof of Christ speaking in him (xiii. 3). He represents the Galatians as men who questioned his apostleship and doctrine, or at least thought him much inferior in both to others, ch. i., and in the second, as supposing he dissembled with them, and elsewhere preached himself that circumcision he condemned in them, v. 11, yea, who looked upon him as their enemy, and were even ready to exclude him, iv. 16, 17. Now under these circumstances could he hope to repair his credit with them, and to establish his apostleship they questioned, by an appeal to, and a relation of, such things as both their senses and experience knew to be manifest untruths? But,

Fourthly, Could it be supposed that these churches were so stupid and insensible, that they did not, or so partially affected to these apostles, that they would not, take notice of these things? These epistles inform us of other subtle and industrious adversaries, men zealous to oppose and to adulterate the gospel which he preached, and desirous to find occasions to depress and lessen the promoters of it, and to advance themselves above them (2 Cor. x. 12, xv. 11, 12). Paul complains, that the Corinthians had among them "false apostles, and deceitful workers, who transformed themselves into the apostles of Christ," when in truth they were "ministers of Satan," 2 Cor. xi. 13. 15, "men who corrupted the word of God," ii. 17, and sought to "corrupt them from the simplicity that is in Christ," xi. 3; that among the Galatians there were evil agents, who "troubled them, and would pervert the gospel of Christ," i. 7, "false brethren, who come in privily to spy out their liberty," ii. 4, men that desired to "exclude" the apostles, that they might be affected by them, iv. 17, men who constrained them to be circumcised, and observe the law, and yet keep it not themselves, but only did this lest they should suffer persecution for the cross of Christ, vi. 12, 13, wishing they were "cut off who" did thus "trouble them," v. 12. The like he saith, Phil. i. 15, 16, iii. 18, Col. ii. 4. 8. 19, 20, 1 Tim. i. 5, 6, vi. 3—5, 2 Tim. ii. 17—19, iii. 5. 8, Tit. i. 10, 11. Now if he himself were a vain talker, and "deceitful worker," one who endeavoured to impose upon them with false tales, with what face could he object those things to others of which he was himself so guilty? Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious reply to such an accusation, that he himself, in his appeal to the miraculous operations of the Holy Ghost, for confirmation of his doctrine and apostleship, had done the very thing he laid to their charge? We have no reason to suspect that all or any of these adversaries neglected any pains or diligence to search into the truth of what Paul thus offered to confirm his doctrine, and magnify his office; and to vindicate himself from the aspersions which they cast upon him. Since then we never find the truth of these relations questioned by any of those Jews, who so insatiably thirsted for his blood, or by those Judaizing Christians, those of the circumcision, who so vehemently inveighed against his doctrine, his person, and his office; and since we are assured by the event, that if they ever made any such attempts they all proved ineffectual, and insufficient to impair the credit of those writings in the Christian world; it may be certainly concluded, that these epistles could not be convinced of falsehood, but contained matter of unquestionable truth in these assertions touching the powerful operations of the Holy Ghost.

Lastly, Let us consider what the apostles suffered for this testimony, and what it cost them to propagate this faith throughout the Christian world, and in what tragical expressions they are set forth in scripture; "God," saith Paul, "hath set forth us the apostles last, as it were appointed to death, for we are made a spectacle to the world, to angels, and to men. Even to this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling-place; and labour, working with our hands. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and the off-scouring of all things to this very day," 1 Cor. iv. 9. 11—13; that they "died daily;" or "stood in jeopardy of it every hour," 1 Cor. xv. 31; that they "approved themselves as ministers of Christ in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings," 2 Cor. vi. 4, 5. "We were," saith he, "pressed above measure, beyond strength, insomuch that we despaired of life," 2 Cor. i. 8; and in the eleventh chapter he gives such a dreadful account of his own afflictions as can scarcely be read without trembling. Now by what motive could they be acted in the publication of that faith, for which they suffered all that wit and malice could inflict upon them, but the conviction of the truth of what they published; seeing they actually lost all in this, and could expect no blessings in another world for calling God to witness to a lie? The moralists assure us, that it is impossible for men to act without appearance of some good to be pursued by that action; that love of life, and a desire of self-preservation, is common to us with the brutes, and it is as natural both for them and us to avoid misery and torments: if then the apostles did actually abandon all the enjoyments and expectations both of this and of a better life, and wilfully subject themselves unto the worst of misery and torments, in propagation of a testimony from which they could expect no profit or advantage, they must be even bereft of common sense, renounce the natural instincts of mankind, and be in love with misery and ruin. I confess, it is possible for men to lay down their lives for false opinions, provided they believe them true; but if the apostles were guilty of any cheat at all in this matter, they must be guilty of a known imposture, and so must sacrifice their lives for falsehood, i. e. for that from which they could expect no good at all; which seems so inconsistent with the common principles of reason and self-love, that nothing can be more incredible.

And this, I hope, may be sufficient to convince any reasonable person that these epistles must be written whilst the apostles lived, and be their genuine writings, and then the truth of what they do so copiously assert concerning the miraculous gifts and operations of the Holy Ghost, vouchsafed to the believers of those times, cannot be reasonably contested.

§. IX. But yet I shall proceed to farther confirmation of this argument from these two heads.

First, From a particular consideration of the gifts they mention.

Secondly, From the reason we have to believe that these extraordinary gifts were equally conferred upon all other Christian churches, as upon those which the apostles mention in their epistles, and also were of a lasting continuance among them.

First, From a particular consideration of the miraculous operations and the gifts they mention. Now they were of two sorts:

The healing of the sick, and the curing of the lame, blind, and maimed, the raising of the dead, the ejecting of devils out of men, and from their oracles and temples: which being performed by the apostles and primitive professors of Christianity upon others, I style *outward operations*.

Or else those *inward gifts* by which the understanding was enlightened, and was enabled to discern that which their natural powers could not reach, as, the gift of speaking with unknown tongues, of prophecy, of discerning spirits. I begin with

The gift of healing the sick, and the diseased. Of which let it be noted,

First, That this gift was not confined to the apostles, but was conferred on the inferior clergy, and other members of the church indifferently: for amongst the gifts conferred upon the church, the apostle mentions χαρίσματα ἰαμάτων, those "of healing," 1 Cor. xii. 9, and, ver. 29, they who exercised those gifts are reckoned after apostles, prophets, teachers, as being both distinct from them and inferior to them; and ver. 30, the question is thus put, "Have all the gifts of healing?" James directs the sick and the diseased to the rulers of the church, with the promise that the "prayer of faith," joined with the holy oil, "should heal the sick," James v. 14, 15. And this is by our Saviour promised as one of the signs that should "follow them that believed" in his name; "They shall lay hands on the sick, and they shall

recover," Mark xvi. 18. This being therefore made as well the matter of a promise, as of their frequent prayers; had not these prayers been answered, and this promise verified, Christianity would have, in probability, been blasted by it.

Secondly, This gift continued frequent and notorious in the three first ages of the church, and the salutary influences of it were dispersed throughout the world. Soon after the destruction of Jerusalem, the Christians, saith Epiphanius,* "returned from Pella, σημεῖα μέγαλα ἐργαζόμενοι ἰάσεων, working great miracles of healing." Amongst the operations of the Holy Ghost conferred at baptism upon the converts of his time, Justin Martyr† enumerates, τὸ τῆς ἰάσεως, "the gift of healing." Irenæus‡ proves the certainty of our Lord's resurrection, from those miracles which his disciples performed still in his name: "For some of them," saith he, "cast out devils, others heal those that are diseased, and even now the dead have been raised, and continue with us many years. The spirits of many dead men have returned again, and the man hath oft been given to the prayers of the saints, the whole church of that place requesting it with prayer and fasting."—"Even to this day," saith Origen,§ "there remain footsteps of that Holy Spirit, who appeared in the shape of a dove among the Christians, for ἐξεπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, they cast out devils, and perform many cures." And again,‖ "Even now the name of Christ exempts men from ecstasies, scares away δαίμονας ἤδη δὲ καὶ νόσους, devils and diseases. Some footsteps and remainders of the miracles which Christ performed¶ ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται, are to this day done in the church by the name of Jesus." And, lastly, to that inquiry of Celsus, "What magnificent work hath your Jesus done?" he answers,** "This is one magnificent work, that μέχρι σήμερον, even to this day his name doth heal diseases." Now of the truth of what they thus deliver, they pretend,

First, To be themselves eye-witnesses. "We can produce," saith Origen,†† "a vast number of Greeks and barbarians who believe in Christ; some of whom, as a token of the power of that faith they have embraced, heal diseases by invocation of the name of God and Christ: καὶ ἡμεῖς ἑωράκαμεν, and we ourselves have seen many delivered by these things from dangerous symptoms, ecstasies, and madness, and ten thousand other evils which neither men nor devils could exempt them from."

Secondly, They call the God of heaven to witness to the truth of what they say: "We have seen many such things," saith Origen,‡‡ "being present, and beholding them with our eyes, which should we write the heathens would laugh at them as things feigned, ἀλλὰ γὰρ Θεὸς μάρτυρ τοῦ ἡμετέρου συνειδότος, but God is witness to my conscience, that I do not endeavour by false testimonies to commend the doctrine of Christ."

Thirdly, They appeal to the testimonies of their very enemies. For thus Tertullian§§ speaks to Scapula, a judge in Carthage: "All these things may be suggested to thee from thy office, and the advocates of it, who have received these advantages from Christians; for the notary of one, the child and kinsmen of another, have been freed by us from devils: et quanti honesti viri (de vulgaribus enim non dicimus) aut à dæmoniis, aut valetudinibus remediati sunt? And how many honourable men (for we speak not of the vulgar) have been delivered from devils or diseases by the Christians? It was Proculus," saith he, "the Christian, that healed with oil Evodus; which so ingratiated him to Severus, that he kept him in his palace to his death." And,

Lastly, By this very argument they triumph over the like attempts of heretics and heathens, who pretend to do these things by magic, or that their gods performed the same. 1. Over those heretics, who, knowing these miraculous cures were frequently performed by the orthodox, were forced to pretend the like. Thus Irenæus comparing the miracles of Christians with the magical operations of Simon Magus, Carpocrates, and others of that gang: "This," saith he,* "is sufficient to confute them, that they can neither give sight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytic, nor those that are diseased in any other part of the body; which yet," saith he, "was often done by Christians to the benefit of the heathens." 2. Over the like pretences of the heathens, who boasted that† πολλαὶ σωμάτων πηρώσεις ἰάσθησαν, "their gods did many cures, that they gave‡ morbis medelam, spem afflictis, opem miseris, medicine to the diseased, hope to the afflicted, help to the miserable; and that their gods had often cured§ multorum hominum morbos valetudinesque, "the diseases of many." For to this they do not only answer, by saying they had no assurance that their demons, however courted by them, could heal the infirmities of human bodies, as Origen‖ replies to Celsus; and that if they had any thing of this kind, it was only by applying medicines, and directing them to such meats, such potions, and such juices of herbs, that is, saith Arnobius, "by showing the skill of a physician rather than the power of a god:" but that they could do nothing of this nature worthy to be named with that which Christ and his apostles did; "he," say they, "with a word commanded the blind to see, the lame to walk, and cured all diseases with a touch of his hand. Now, can you show us any among all your magicians,¶ consimile aliquid Christo millesimâ ex parte qui fecerit, who have done any thing in the least resembling Christ?" Yea,** Quid simile dii omnes quibus opem dicitis ægris et periclitantibus latam? "What like to this have any of your gods, to whom you do ascribe the cure of the sick, performed?" That whereas their gods could not transmit their supposed powers to others, our Jesus derived this power to the meanest, "to rustics, fishermen, day-labourers,†† and did himself nothing which he gave not them also power to do:" and that the name of Jesus restored them to perfect health who were incurable by all the powers of human art, the assistance of the demons or of the heathen deities. "Seeing you have the confidence," say they, "to bring the cures of the heathen deities into contest with those of Christ, how many thousand shall we instance in, who have in vain repaired with supplications to all the temples of the gods; in vain have tired the ears of your admired Æsculapius?‡‡ Quid ergò prodest ostendere unum aut alterum fortassè curatos, cùm tot millibus subvenerit nemo? And what availeth it, to tell us of the good success of two or three, when the complaints of thousands receiving no help from them show their want of power to assist the needy?"

Let it be then considered, that the Christians, for three whole centuries together, healed many myriads throughout the world, who laboured under those diseases which were incurable by all the arts of men and devils; that they made frequently the lame to walk, the deaf to hear, the blind to see, and sometimes raised the dead, by invocation of the name of Jesus; and we shall find just reason to conclude,

---

* De Mens. et Ponder. sect. 15.

† Dial. cum Tryph. p. 258.

‡ Ἄλλοι δὲ τοὺς κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὶ ἠγέρθησαν· καὶ παρέμειναν ἡμῖν ἱκανοῖς ἔτεσιν. Lib. ii. cap. 57. Πολλάκις διὰ τὸ ἀναγκαῖον, τῆς κατὰ τόπον ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας πολλῆς καὶ ἁγνείας, ἐπέστρεψε τὸ πνεῦμα τοῦ τελευτηκότος, καὶ ἐχαρίσθη ὁ ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων. Ibid. cap. 56.

§ Contr. Cels. lib. i. p. 34.

‖ P. 55.

¶ In Joh. tom. xxvi. p. 328, C.

** Contr. Cels. lib. ii. p. 20.

†† Lib. iii. p. 124.

‡‡ Lib. i. p. 35.

§§ Cap. 4.

* Nec enim cæcis possunt donare visum, neque surdis auditum, neque debiles, aut claudos, aut paralyticos curare, vel aliâ quâdam parte corporis vexatos, quemadodùm sæpè evenit fieri secundùm corporalem infirmitatem, vel earum, quæ à foris accidunt, infirmitatum bonas valetudines restaurare." Lib. ii. cap. 56, 57.

† Cels. apud Orig. lib. viii. p. 415, 416.

‡ Cæcil. apud Minut. p. 9.

§ Arnob. lib. i. p. 28.

‖ Lib. viii. p. 418.

¶ Arnob. lib. i. p. 25.

** P. 28.

†† Neque quicquam est ab illo gestum, quod non omne donaverat faciendum parvulis illis, et rusticis, et eorum subjecerit potestati. P. 30, 31.

‡‡ Ibid. p. 29.

"this was the Lord's doing, and it is marvellous in our eyes."

§. X. Secondly, Our Lord promised, that they who believed in him should "cast out devils," which promise he performed with such a constant scene of glorious instances, and such amazing circumstances, if in this matter we may credit the primitive professors of, and martyrs for, Christianity, that it is not possible for any man to doubt the truth and certainty of the Christian faith, who does not look upon them as impudent untruths and lying legends. For,

First, Let us consider to whom this power was committed over this "strong man armed," over these "principalities, and the rulers of the darkness of this world." Our blessed Saviour having said, "Behold, I give you authority over all the power of the enemy," great multitudes of Christians gave a continual demonstration of the truth of this prediction. For "that our Lord was sent for the destruction of these evil spirits, *καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε*, you may now learn," saith Justin Martyr,* "from what is done before your eyes; for many Christians throughout all the world, and in the very city of your empire, have healed many that were possessed of the devil, and still do they eject them by invocation of the name of Jesus, whom none of your enchanters, conjurers, or sorcerers were able to expel." —"Those Christians are not few," saith Origen,† "who eject devils from them that are possessed with them, and this they do without all curious arts, or any sorcery or magic, only by prayers, and simple adjuration of them, *ὡς ἐπίπαν γὰρ ἰδιῶται τὸ τοιοῦτον πράττουσι*, for mostly this is done even by the meanest Christians, the grace assistant to the word of Christ demonstrating by this the devil's weakness, that to expel them from the soul or body of a man, there is no need of men of wisdom, or powerful demonstration of the faith. Now," saith he,‡ "were not Christ of a divine composition, the devils would not thus quit the bodies they possess at the bare invocation of his name." Fidelis quisque dæmonibus imperat, "Every Christian hath command over devils," saith Clemens.§ "Yea, such is the efficacy of the name of Jesus," saith Origen,‖ *ὡς ἔοικ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν*, "that it sometimes profits when it is used by wicked men," according to our Lord's prediction, that at the dreadful audit many should be rejected who could make this plea, "In thy name we have cast out devils" (Matt. vii. 22). It was sometimes efficacious even when used by them who were no followers of the holy Jesus; as in the instance mentioned by John, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us" (Mark ix. 38); and this gave courage to the Jewish exorcists, the sons of Sceva, to "adjure evil spirits by the name of Jesus" (Acts xix. 14). And not the Jews¶ only, but other enchanters also, saith Austin,** "mixed the name of Jesus with their incantations."

Secondly, This name was efficacious against all evil spirits whatsoever, none of them being able to resist the power of it. "Even now," saith Justin Martyr,†† "we who believe in Jesus, *τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑποτασσόμενα ἡμῖν ἔχομεν*, adjuring the whole herd of devils and malignant spirits, have them all subject to our power." And again, "By the name of the Son of God, *πᾶν δαιμόνιον ἐρειζόμενον νικᾶται, καὶ ὑποτάσσεται*, all kinds of devils, being adjured, are overcome, and brought into subjection."—"It is evidently seen," saith Origen,‡‡ "that by the name of Jesus ten thousand devils have been expelled from the souls and bodies of those who were possessed by them." On this account they triumphed over the heathen exorcists, that by the name of Jesus they expelled those devils, "which none of their sorcerers, enchanters, or magicians," saith Justin Martyr,* "could expel;" and over all the heathen deities. "Bring one possessed, mad, and raging," saith Lactantius,† "to your Jupiter, or, because he is not skilful in those matters, bring him to Æsculapius, or Apollo; let both their priests adjure him in the name of their supposed deities, to quit his station; they in vain attempt it; but let the same devils be adjured in the name of the true God, and instantly they fly. Quæ ratio est ut timeant Christum, Jovem non timeant? Were this Jove any better than themselves, why do they fear our Christ, and not their Jupiter?" And on the same account they triumphed over those heretics, which then appeared to corrupt the truth: for "we by this," saith Irenæus,‡ "confound the heresies of Simon Magus, Carpocrates, and the whole tribe of these deceitful workers, that they cannot, omnes dæmones effugare, expel all kinds of devils, but only such as are confederate with them, if they indeed do that." Consider,

Thirdly, That they expelled them not only out of men, but also from their temples, oracles, and altars. "We are so far," saith Origen,§ "from worshipping of demons, that we expel them *ἀπὸ τόπων ἐν οἷς αὐτοὺς ἱδρύκασιν*, from the places where they are seated."—"Go no more," saith Clemens of Alexandria, in his exhortation to the Greeks,‖ "to your Castalian, or other fountains: all these prophetic streams are now dried up, and they are passed away with their own fables."—"Divination and oracles," saith Strabo,¶ "were by the ancients much regarded; but now they are as generally neglected and contemned, the oracle at Delphos and at Hammon being wholly silent."—"Not above one or two remains," saith Plutarch,** "the rest are wholly silent, or entirely desolate."—"The spirit of the gods," saith the apostate Julian,†† "comes now *σπανίως μὲν καὶ ἐν ὀλίγοις*, but rarely, and to very few." Thus are the very heathens forced, with Porphyry,‡‡ to confess the triumphs of our Jesus over their supposed deities. Nor did they only silence their oracles, and stop the mouths both of their priests and of those demons that inspired them; but they did open them, at the same time, to force them to confess, even before their priests and votaries, that they were evil spirits. "This most men," saith Minutius,§§ "know, and some of you, that all your demons, when they are forced out of bodies by our words and prayers, do with grief confess what they are, not belying their own filthiness, even in your presence; ipsis testibus esse eos dæmones de se verum confitentibus credite, believe their testimony when truly they confess themselves to be but devils."—"All the dominion we have over them," saith Tertullian,‖‖ "proceedeth from the name of Christ, and the commemoration of those things they are to suffer from him as their judge; this causeth them, at our command, to come forth of the bodies they possess, with great reluctance, and grief, and shame, when you are present: you, who have credited their lies, believe them when they speak the truth of themselves, for none will lie to their disgrace, but for their honour; they are more to be believed who confess against themselves, than who deny for themselves."—"These devils," saith Cyprian,¶¶ "being adjured by the true God, do instantly confess, and are compelled to

* Apol. i. p. 45.
† Contr. Cels. lib. vii. p. 334.
‡ *Εἰ γὰρ μὴ θεόθεν ἦν αὐτοῖς δοθεῖσα σύστασις*. Lib. iii. p. 133.
§ Recogn. lib. iv. cap. 33, p. 461.
‖ Lib. i. p. 7.
¶ Pug. Fid. p. 289, 290.
** Illi ipsi qui seducunt per ligaturas, per præcantationes, per machinamenta inimici, miscent præcantationibus suis nomen Christi. Tract. 7 in Joh. tom. ix. p 63.
†† Dial. cum Tryph. p. 302, A. et 311.
‡‡ In Celsum, lib. i. p. 20.

* Apol. i. p. 45 † Lib. iv. cap. 27.
‡ Lib. ii. cap. 56.
§ Contra Cels. lib. vii. p. 376. ‖ P. 9, A, B.
¶ *Τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ καὶ ἡ μαντικὴ καθόλου, καὶ χρηστήρια, νυνί γ' ὀλιγωρία κατέχει πολλή, διόπερ καὶ τὸ ἐν Ἄμμωνι σχεδόν τι ἐκλέλειπται χρηστήριον, πρότερον δὲ ἐπετίμητο.* Lib. xvii. p. 813. Et de fano Delphico, *Νῦν μὲν ὠλιγώρηται καὶ τὸ ἱερὸν, πρότερον δὲ ὑπερβαλλόντως ἐτιμᾶτο.* Lib. ix. p. 419.
** *Οὐδὲν ἐοῦ περὶ τῶν ἐκεῖ πυνθάνεσθαι καὶ διαπορεῖν τὴν ἐνταῦθα τῶν χρηστηρίων ἀμαύρωσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυεῖν ἁπάντων ἐκλειψιν ὁρῶντας, τῶν δ' ἄλλων τὰ μὲν σιγῇ, τὰ δὲ παντελῆς ἐρημία κατέσχηκε.* De Defect. Orac. p. 411, E, F.
†† Apud Cyril. Al. lib. vi. p. 198, 199.
‡‡ Apud Euseb. Præp. Evang. lib. v. cap. 1.
§§ Hæc omnia sciunt pleraque pars vestrum, ipsos dæmones de semetipsis confiteri, quoties à nobis tormentis verborum, et orationis incendiis de corporibus exiguntur. P. 31.
‖‖ De corporibus nostro imperio excedunt inviti, et dolentes, et vobis præsentibus erubescentes; credite illis quum verum de se loquuntur, qui mentientibus creditis. Nemo ad suum dedecus mentitur, &c. Apol. cap. 23.
¶¶ De Idol. Van. ed. Ox. p. 14.

come out of the bodies they possess; you may see them by our voice, and by the power of the invisible Majesty, as it were whipped and scorched, and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing, even in the audience of their votaries, whence they come, and when they will depart." In his epistles to Donatus,* this is made one property of a Christian, "to force impure spirits to confess what they are, and to urge them by their powerful strokes to depart." Consider,

Fourthly, This was done not in Rome and Carthage only and other cities of the chiefest note, but, as it is observed by Justin Martyr,† κατὰ πάντα τὸν κόσμον, "throughout all the world," not only for some weeks or months together, but, as these records testify, from the first rise of Christians to the days of Constantine; for even about that time Lactantius‡ speaks thus: "As Christ himself, whilst he conversed with men, did with a word expel all kinds of devils, ita nunc sectatores ejus, so now his followers expel these filthy spirits by their Master's name, and by the sign of his passion." Eusebius adds,§ that εἰσέτι καὶ νῦν, "even now he shows the virtue of his divine power, by expelling wicked and hurtful devils from the bodies and the souls of men, only by mention of his name, ὡς αὐτῇ πείρᾳ κατειλήφαμεν, as from experience we have found." This they did,

Lastly, Say these authors, without the use of medicines or magical incantations, only "by invocation of the name of Jesus," or "by reciting the sacred books," saith Origen;‖ "without deceit, or without gain," saith Irenæus;¶ sine præmio, sine mercede, "without advantage or reward," saith Tertullian;** it being then conceived criminal to gain by such spiritual gifts, and contrary to that injunction of their Lord, Matt. x. 8, "Freely ye have received, freely give." And truly to conceive these things were done by any medicines, or magical enchantments, is the greatest folly; for how should multitudes of mean and simple Christians arrive at such a skill in any of those arts, which neither Jew nor gentile, who had long exercised them, could attain unto, and which none of these numerous apostates or heretics which fell off from them in the times of persecution could discover or instruct others to perform, or themselves exercise? And much less is it to be thought that Satan should assist them to build Christianity upon the ruins of his own kingdom, and to promote an interest as contrary both to his nature and designs, as is light to darkness. Moreover, that none might doubt the truth of these particulars;

First, They frequently appeal even to the senses of the very infidels. "If you are willing," saith Justin Martyr,†† καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων ῥᾴδιον ὑμῖν πεισθῆναι, "it is easy for you even now to be assured of these things with your own eyes." Dictis non stetis, si oculi vestri et aures permiserint vobis, "Disbelieve these things," saith Tertullian,‡‡ "if your eyes and ears will suffer you to do so." Admirable are those words of Cyprian§§ to Demetrianus, a persecutor of the Christians, Veni et cognosce vera esse quæ dicimus. "Come and experiment the truth of what we say; and since thou sayest thou worshippest the gods, believe the gods thou worshippest; or if thou wilt, believe thyself: for he that now dwells in thy breast, and holds thy soul in ignorance, shall in thy audience speak of thee; thou shalt see them entreating us whom thou entreatest, them whom thou fearest fearing us; thou shalt see them bound, and trembling under our hand, whom thou adorest as gods; sure this must be sufficient to confound thee in thy errors, when thou seest and hearest thy gods, at our command, instantly confessing what they are, and not daring to conceal their cheats in thy presence."

Secondly, They also appeal to their consciences; "We expel devils out of men," saith Tertullian,* sicut plurimis notum est, "as very many know."—"Most men are very well acquainted with these things," saith Minutius,† pars vestrûm, "and so some of you heathens are." They appeal,

Thirdly, To the confessions of the very devils, as hath been proved already from the testimonies of Tertullian, Minutius, Cyprian; and by this very argument Theophilus‡ proves them to be evil spirits, that μέχρι τοῦ δεῦρο, "even at this day, being exorcised by the name of the true God, they confess themselves to be deceitful spirits." And,

Fourthly, They appeal to the effects produced upon the persons thus dispossessed, even their conversion by this means to the Christian faith. "Some Christians," saith Irenæus,§ "have the gift of casting out devils so firmly, and so certainly, ὥστε πολλάκις πιστεύειν αὐτοὺς ἐκείνους καθαιρεθέντας ἀπὸ τῶν πονηρῶν πνευμάτων, that many times they who are healed, and delivered from these evil spirits, believe, and do continue in the church." Hæc denique testimonia deorum vestrorum Christianos facere consueverunt, "These testimonies of your gods do oft make Christians," saith Tertullian;‖ "believing them, we believe in Christ, they advance the credit of our writings, and build up our hope; for you worship them even with the blood of Christians; they therefore would not lose such profitable votaries, lest turning Christians, you should, with us, expel them, si illis, sub Christiano volente vobis veritatem probate, mentiri liceret, if they durst lie to a Christian attempting to confirm you in the truth." Lactantius,¶ accounting for the multitude of Christians, saith, this is no small reason of it, "that the devils being cast out by Christians, omnes qui resanati fuerint, adhærent religioni cujus potentiam senserunt, they who are healed embrace that faith whose benefit and power they have felt."

Fifthly, They encourage others to embrace the Christian faith by promising to them this power of ejecting devils, when they should cordially embrace it. "Be ye baptized," saith Clemens,** "in the name of the most holy Trinity; and then if you believe with an entire faith, and with true purity of mind, etiam ex aliis vos malignos spiritus effugetis, et dæmones, you shall expel impure spirits and devils out of others, and free men from diseases; for the devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out; we exhort you therefore to be of our religion, and we assure you that when you do advance to the same faith and innocence of life with us, erit par vobis atque eadem etiam contra dæmones potestas, you shall obtain like power over the evil spirits."

Lastly, They offer upon pain of death, and all that could be dear to them, to make this experiment before the eyes of heathens, i. e. not only to eject those very demons they invoked, but even to force them to confess they were cheats, and own themselves to be but devils. "I come now," saith Tertullian,†† "to the demonstration" of the point, Edatur hic aliquis coram tribunalibus vestris, "Let any one be placed before your tribunals who manifestly is possessed by the devil, being commanded by any Christian to speak what he is, he shall as certainly truly confess himself to be a devil, as elsewhere he doth falsely profess to be a god; produce any of them who profess to be inspired by any of your gods, nisi se dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite, if they do not confess themselves to be devils, not daring to lie to a Christian, let the blood of that malapert Christian be shed before you in that very place. What is more manifest than this experiment, more faithful than this proof? Here is plain evidence laid before you, whose virtue will assist itself; here can be no suspicion; even say, that magic, or some such fallacy, is imposed upon you, if your eyes and ears will permit you."

* Immundos et erraticos spiritus, qui se expugnandis hominibus immerserint, ad confessionem minis increpantibus cogere, ut recedant duris verberibus urgere. Ibid. p. 4.
† Apol. p. 45.
‡ Lib. iv. cap. 27.
§ Contra Hierocl. p. 514.
‖ Lib. iv. p. 124, lib. vii. p. 376.
¶ Lib. ii. cap. 57.
** Apol. cap. 37.
†† Dial. cum Tryph. p. 311.
‡‡ Apol. cap. 23.
§§ Si volueris———de teipso loquetur, audiente te; videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis sub manû nostrâ stare vinctos, et tremere captivos quos tu suspicis et veneraris ut dominos. P. 191.

* Ad. Scap. cap. 2.
† P. 31.
‡ Ad Autol. lib. ii. p. 87, C.
§ Lib. ii. cap. 57.
‖ Apol. cap. 23.
¶ Lib. v. cap. 27.
** Recog. lib. iv. sect. 33, 34.
†† Apol. cap. 23

All this we have delivered upon certain knowledge, and confirmed to us with the highest attestations, by men of greatest wisdom, to distinguish betwixt truth and falsehood, and so discern matters of real fact from vain impostures; by men of that sincerity and undisguised piety, as renders their veracity, in matters subject to their senses and their experience, incontestable; by men who suffered all that is terrible to human nature, for the profession of a faith whose truth depended on the certainty of these events, and which, in this world, called for continual acts of self-denial and austerity, and the renouncing all that tends to gratify the sensual appetite, only for the enjoyment of inward and spiritual pleasures here, and of celestial joys hereafter. Again, all that is said in their discourses directed to heathen emperors and judges, or to the heathen world, partly to mitigate their hatred of them, and their severities against them, and partly to engage them to embrace the Christian faith, which sure no person of sincerity would, no men of wisdom could, attempt by such untruths as might be easily detected by them: for could they boast of their continual triumphs over Satan's kingdom throughout all the world, and send the heathens to Rome and Carthage, and other famous cities, to be convinced of the truth of what they said: would they talk of the multitude of converts they had made to the Christian faith by dispossessing men of devils, or forcing evil spirits in their presence to confess they were but devils: would they encourage others to embrace the Christian faith, by promise of like power when they did cordially believe and practise suitably to it: would they appeal to the senses, to the ears and eyes, to the conscience and experience of their most spiteful adversaries: would they provoke them to make the experiment of the truth of what they said with the hazard of their lives, and even encourage them to shed their blood, if, upon trial, they should fail of the performance: or could they by such means as these prevail upon the world, and daily gain new proselytes, had not the evidence of truth confirmed their sayings? And if in these assertions they speak "the words of truth and soberness," they give the clearest evidence of the power of that Jesus whose name so mightily prevailed over the host of these infernal legions. For is it reasonable to conceive these devils, without constraint from a superior power, should not only quit the power they so long had exercised over the bodies and the souls of them who worshipped them as gods; but also should confess so oft, even in the presence of their votaries, at the command of them who sought the ruin of their kingdom, and used their confession to that purpose, that they were evil spirits? or could the name of Jesus, without the power to which he pretended, have been so great a terror and a torment to them, or be thus efficacious even in the mouths of wicked men, and those who followed not him, had not this also tended to the confirmation of his power? Did ever any of the heathen jugglers, with all their arts of magic, extort such plain confessions from them? Did they thus force them to desert the bodies and the temples they possessed, and to exert their power to the ruin of themselves, and the amendment of those souls they had ensnared! This therefore being only done by our Jesus, or others in his name, demonstrates his divine commission.

Obj. Against this signal demonstration of the truth of the Christian faith, the only cavil which the infidels and sceptics raise, is this, that we find no mention of persons thus possessed with the devil among Jews or gentiles before our Saviour's advent; nor have we now experience of any such thing, either among Christians or in the heathen world, and therefore cannot easily believe it was so then, but rather that the persons represented as demoniacs were only persons afflicted with some strange diseases, fits of the mother, convulsions, falling-sickness, madness, and the like.

Ans. 1. To this I answer, That were this granted, yet must this be a demonstration of the power of Christ, and of the truth of the Christian faith, that it enabled its professors every where, by virtue of the name and invocation of the holy Jesus, thus to heal all manner of distempers, which no physicians could cure by their art, much less by speaking of a word.

Secondly, Moreover, I have sufficiently confuted this cavil, by showing that the Christians of those times ejected devils, not only out of men, but also from their temples, oracles, and altars; and that so signally, that even the best historians of those ages, though by religion heathens, and some of the professed enemies of Christianity, are forced to confess their oracles were silent, and that Christianity had thus triumphed over their supposed deities; and also by showing, that they forced these evil spirits to confess they were but devils. Besides, we find, both in the sacred records, and in the writings of those fathers, a constant and a plain distinction betwixt these two things, "the curing diseases," and "the casting out of devils;" so Mark i. 34, "He healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him;" Matt. x. 1, "He gave to the apostles power against unclean spirits, to cast them out, and to heal all manner of sickness and diseases." The Christians, saith Irenæus,* "truly cast out devils and heal the sick by imposition of hands." Ἐξπαδίουσι δαίμονας καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, "They cast out devils and heal many diseases," saith Origen.† "How many honest men have by us been healed, or freed from devils?" is the inquiry of Tertullian.‡

Thirdly, The falsehood of the suggestion, that men possessed with evil spirits were not known among the Jews in former ages, appears from the plain testimonies of Josephus,§ who saith, that "God taught Solomon this wisdom for the benefit of men; and that he left behind him those ways of exorcising demons, which so effectually expelled them, that they never entered into them more; and from that time to this hath that way of curing those who were possessed been very powerful." He also talks of a strange herb, or shrub, which being artificially pulled up,‖ τὰ καλούμενα δαιμόνια ταχέως ἐξελαύνει, "presently expels devils." We also read in the Acts of seven sons of one Sceva, a Jew, who were exorcists, Acts xix. 13, and of "their children casting out devils," Matt. xii. 27. And both Justin Martyr¶ and Irenæus,** inform us, that they did this before the time of our Saviour, "by the invocation of the God of Abraham, Isaac, and Jacob."

That among the heathens there were persons thus possessed, appears sufficiently by this, that otherwise the Christians could not have pretended to cast them out; and from the exorcists and magicians in every nation, of whom Plutarch†† saith, that "they advised those who were possessed to repeat the Ephesian letters:" and Lucian‡‡ mentions it as a thing known to all, that they had those "who did dispossess demons." Justin Martyr§§ saith, the Jews exorcised them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔξνη χρώμενοι, "using that art as the heathens did." The names of Abraham, Isaac, and Jacob, are used, saith Origen,‖‖ not only by the Jewish exorcists, ἀλλὰ γὰρ σχεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν καὶ μαγειῶν πραγματευομένους, "but almost by all that practise the art of magic or enchantment." So that it is certain that the history of Christ and his apostles casting out devils in Judea, and of the Christians casting them out throughout the world, was therefore never questioned by Jew or gentile, because they had among themselves in every place pretenders to it.

And if after the triumphs of the gospel there now continue among Christians no footsteps of this power of Satan, this is a testimony of the truth of what our Lord foretold, "Now is the prince of this world cast out," John xii. 31.

§. XI. Of those internal gifts, which show the power of the Holy Ghost engaged to promote the Christian faith.

First, That of tongues is most illustrious. This was a gift exceeding requisite to the speedy propagation of the gospel, which in the space of forty years was by our Lord's

* Lib. ii. cap. 56, 57. † Contra Celsum, lib. i. p. 43.

‡ Ad Scap. cap. 4.

§ Καὶ τρόπους ἐξορκώσεων κατέλειπεν, οἷς ἐνδούμενα τὰ δαιμόνια, ὡς μηκέτ' ἐπανελθεῖν ἐκείωκουσι, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. Arch. lib. viii. cap. 2, p. 257.

‖ De Bello Jud. lib. vii. cap. 23, p. 981.

¶ Dial. p. 311. ** Lib. ii. cap. 5.

†† Οἱ μαγοὶ τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν. Sympos. lib. i. q. 5, p. 706.

‡‡ Ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δειμάτων. Philops. ed. Gr. p. 363, 364.

§§ Dial. p. 311.

‖‖ Lib. iv. p. 184, 185, et lib. i. p. 17.

prediction, Matt. xxiv. 14, to spread itself throughout the world. And therefore it was daily exercised among the heathens to convert them, and by themselves, when they embraced the Christian faith; for the family, the friends, and kindred of Cornelius, "received the Holy Ghost;" and, to the amazement of the Jewish converts, "spake with tongues, and magnified God," Acts x. 46. Upon the twelve disciples of the Baptist, the apostle lays his hands, and they "receive the Holy Ghost, and speak with tongues," Acts xix. 6. St. Paul, in his Epistle to the church of Corinth, saith, "They were enriched with, and they abounded, ἐν παντὶ λόγῳ, in all tongues," 2 Cor. i. 5 (see the note there). Among the gifts imparted to them, he reckons "divers kinds of tongues, and the interpretation of them," 1 Cor. xii. 9, and puts the question to them thus, ver. 30, "Do all speak with tongues?" This he objecteth as their crime, that "when they came together every one had his tongue," 1 Cor. xiv. 26, and adds, that if they thus continued to use this gift, it would breed confusion in their churches, and cause their auditors to say, "That they were mad," ver. 23. Whence he adviseth them, who used these tongues, to "pray they might interpret," ver. 23, permitting only two or three to speak with tongues in one assembly, and that "by course, and with interpretation," ver. 26—28, imposing silence on them when no interpreter was present; and order, saith he, being thus observed, "Let no man forbid to speak with tongues," ver. 39. And if this gift was so abundantly conferred upon that church, in which the apostle found so great miscarriages, and of which only he saith, "They came behind the other churches in no gifts;" we reasonably may suppose others, and better churches, had an equal share in this gift. Accordingly, "we have heard," saith Irenæus, lib. v. cap. 6, "many brethren who have received the Spirit of God, και παντοδαπαῖς λαλοῦντων διὰ Πνεύματος γλώσσαις, and by that Spirit spake all languages."

And now, what can the unbeliever offer to invalidate the strength of this convincing demonstration? Will he ascribe this gift to the assistance of the devil? Let him produce one instance of like nature from any heathen writer, to show that ever this was done by any besides Christians: or tell us, why that subtle spirit should thus concern himself to propagate and to confirm that faith, which bears the clearest opposition both to his nature and designs? Will they ascribe it to some fit of melancholy, or some distemper of the brain? What can be more absurd, than to assert, that at the preaching of a sermon, the rushing of a mighty wind, the laying on of an apostle's hands, or the baptizing of a person in the name of Jesus, such unaccountable diseases should seize on many thousands, and should enable them to speak a language they had never learned? Or, is it reasonable to think this distemper should be so peculiar to Christian constitutions, as that no other persons should pretend to it? And that it should wholly cease from them, when once the Christian faith had spread itself over all nations, Christians themselves never pretending that it lasted beyond the second century?

§. XII. The second internal gift, of which the scripture maketh frequent mention, is that of prophecy; of which let it be noted,

That seeing the Jews, from the foundation of their church to the completion of the canon of the Old Testament, had a continual succession of prophets to instruct them in the mind of God, it seemeth highly requisite that the like gift should for some season be conferred upon the church of Christ, which was not only to succeed, but highly to excel the Jewish economy. Especially, if we consider, that their own prophet Joel had foretold, touching the times of the Messiah promised to the Jews, God would then "pour his Spirit upon all flesh, and their sons and daughters should prophesy" (Joel ii. 28); and also, that our Lord had promised to send the Spirit of truth to his disciples, to lead them into all truth, and to declare unto them things to come (John xvi. 13), and to send to the Jewish nation, "prophets and wise men" (Matt. xxiii. 34); and some of these must be supposed to speak, when he engageth, that "he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward" (Matt. x. 41). So that you see the Christians had just reason to expect the spirit of prophecy should be again revived in their days, and plentifully conferred upon them; and that both Jew and gentile must have had sufficient cause to question the whole truth of Christian faith, had not this spirit of prophecy been found amongst them: and therefore of the completion of this promise we are assured,

First, From the catalogue of Christian prophets, mentioned in the New Testament and ancient writers of the church. For Acts xi. 27, 28, mention is made of Christian prophets coming from Jerusalem; and of Agabus, who foretold the famine that happened in the days of Claudius Cæsar, as Josephus,* Suetonius,† and Dion testify.‡ In the thirteenth chapter, we are told of five prophets in the church of Antioch, who, whilst they were employed in the public ministry, received a divine afflatus, commanding them to "separate Barnabas and Saul," to some special work, to which the Holy Spirit had designed them, ver. 3. And xv. 32, we read of Judas and Silas, who, "being prophets, exhorted the brethren with many words:" and xix. 6, of twelve disciples who, when Paul had laid his hands upon them, "spake with tongues and prophesied." In the Revelation of John, mention is made of Christ's "servants, the prophets," xvi. 6, and of "the blood of the prophets slain" by the beast, xviii. 20. 24, and of "the prophets his brethren," xix. 10. Eusebius§ cites an ancient author, who speaks of Quadratus and others, as πνευματοφορηθέντες προφηταὶ, "inspired prophets," and who declared that the prophetic gift continued still in the church. Moreover, as Joel had foretold, that "in those days their daughters and their handmaids should prophesy;" so we read, in the history of the Acts, of "four daughters of Philip the evangelist who did prophesy," Acts xxi. 9, in the Epistle to the Corinthians, of women prophesying, 1 Cor. xi. 5, and in the Ecclesiastical History, of Ammia‖ of Philadelphia, "a prophetess."

In a word, there was not any church in which this gift of prophecy was not frequent. We read of prophets at Jerusalem, the mother of all churches, Acts xi. 27, in the church of Antioch, Acts xiii. 1, of the gift of prophecy in the church of Rome, Rom. xii. 6, in that of Corinth and Thessalonica, 1 Thess. v. 20, and of "spiritual persons" in the church of Galatia, vi. 1. They are said to be placed in the church in general: "For God," saith the apostle, "hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers:" as therefore the apostles and the teachers, so did the prophets exercise their functions in all churches. They were given to the church for ends which equally concerned all their assemblies, Christ having given "some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ," Eph. ix. 11, 12. Now these are ends in which all churches must be equally concerned, and therefore we have reason to believe, that as apostles, evangelists, and pastors, so prophets also were vouchsafed to them all.

Moreover, it seems evident, that at the first foundation of a Christian church among the gentiles, there were no settled pastors to perform the public offices in their assemblies; but they were generally performed by prophets, or by spiritual men, who had the gift of prophecy, or were in the assembly excited to that work by an afflatus of the Holy Spirit. To clear up this, let it be noted:

First, That as soon as any person then embraced the Christian faith, they received with it the gift of prophecy, or of the Holy Ghost; so when Peter and John laid hands on the Samaritan converts, "they received the Holy Ghost" (Acts viii. 15); when Peter preached to Cornelius and his friends, "the Holy Ghost fell on all them that heard the word, and they spake with tongues, and magnified God" (Acts x. 44. 46); so also the twelve disciples of the Baptist, when St. Paul laid his hands upon them, "spake with tongues and prophesied" (Acts xix. 6): so that this gift of prophecy was still contemporary with a Christian church, or family of Christian converts.

Note, Secondly, That the apostles did not presently, upon the conversion of any number of persons to the Christian faith, ordain them "elders in every church," but left them for a season to the conduct of those prophets and spiritual

* Antiq. lib. xx. cap. 2. † Cap. 18. ‡ Lib. lx.
§ Hist. Eccles. lib. v. cap. 17. ‖ Ibid.

men the Holy Ghost had fitted for that work. The church of Antioch was converted, saith Dr. Lightfoot, in the fortieth year of our Lord, and "a great number of them turned to the Lord" (Acts xi. 21), and yet no elders were ordained among them till the fiftieth year (Acts xiv. 23): but in this interval, there were prophets among them who ministered in their assemblies to the Lord (xiii. 2). The inhabitants of the isle of Crete were converted for some considerable time before St. Paul sent Titus to them, "to set in order the things which were lacking, and ordain elders in every city" (i. 5). How were they then in the mean time supplied with teachers, and men that ministered in their assemblies, unless by men assisted by that Spirit "which was shed on them abundantly" at their conversion? (iii. 5, 6.) And if we may take an estimate of other churches, by what was certainly performed in the assemblies of the church of Corinth, we cannot reasonably doubt the truth of this assertion. For, whereas all the public offices performed in the church were prayer and psalmody, expounding or preaching of the word, and eucharistical oblations; all these are in the fourteenth chapter of the First Epistle ascribed to the prophets in that church, or to the men endowed with spiritual gifts among them: for when they came together, some of them prayed, others composed sacred hymns by their "spiritual gift," ver. 15. Their prophets did then teach for edification, exhortation, and comfort, ver. 3. 31, they also did then εὐλογεῖν, "bless," which is the word used for consecration of the eucharist, x. 16, and εὐχαριστεῖν, "give thanks," which is the word used in our Lord's institution of this sacrament, 1 Cor. xi. 21, and at this thanksgiving the people answered, "Amen,"* as they were wont to do at the celebration of the sacrament, ver. 16, 17. That all, or any of those things were done by stated pastors, we never read in the epistles to that church. And this seems yet more probable, touching the church of Corinth, because there seems no order observed among them in their prophesying, and no subjecting of the prophets in their assemblies to any ruler in that church. When the incestuous person was to be delivered up to Satan, this was done by the authority of Paul, with the concurrence of the whole assembly; "When you are met together," saith he, "to deliver such a one to Satan" (1 Cor. v. 4), "put away from yourselves that wicked person" (ver. 13). And when he speaketh of this act of discipline, he calls it ἐπιτιμία ὑπὸ τῶν πλείονων, "the punishment inflicted by many," 2 Cor. ii. 6 (see the note there). And when the same person was to be absolved, there is no direction sent to any rulers of the church to give him absolution, but all seems immediately to be done by the authority of St. Paul, and by the whole assembly. And lastly, in the epistles sent from Corinth to the church of Rome, we find not any salutation sent to Rome from any bishop or elder of the church of Corinth, but only from the kindred of Paul, from "Gaius the host" of that church, "Erastus the chamberlain of the city," and "Quartus a brother" (xvi. 21—23). All which things put together, render it more than probable there were then no settled pastors in the church of Corinth, which makes it necessary that the affairs of their church assemblies should be wholly managed by their prophets and spiritual persons.

It seemeth also highly probable, this was the case of other churches, since the apostle, directing his epistles to many of them, maketh no mention of any church governors amongst them, either in the beginning of them, as he doth in his epistle to the Philippians, or the salutations at the close of them, as he doth in that to the Hebrews, saying, "Salute all them who have the rule over you," xiii. 24. For instance, there is no direction of the epistle writ to the Galatians to any church governors among them, no salutation of them in the close of it, no charge against them for suffering those great disorders which had obtained in that church, no exhortation to them to take heed to their ministry, or to oppose themselves to the deceivers then crept in among them; but there are plain directions given to the spiritual men, or to the prophets then among them, in these words, "Brethren, if any man be overtaken with a fault, ye that are spiritual," i. e. who are endowed with those spiritual gifts which enable you for public ministrations in the church, "restore such an one in the spirit of meekness," vi. 1 (see the note there); which makes it highly probable, that church was managed, not by stated pastors, but by prophets and spiritual teachers of the word.

Thus also seems it to have been in the church of Thessalonica. For (1.) we find no notice taken of them in the front of the epistles to them, no salutation of them in the close; the words of salutation being only these, "Salute all the brethren with a holy kiss." (2.) We find no directions given to them in particular, but only to the brethren in general, touching such matters as must have related to their office only, or chiefly, had they been settled rulers in that church. The charge, 1 Thess. v. 14, runs thus: "We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak:" and, 2 Thess. ii. 6, thus: "We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not according to the tradition which ye have received from us:" and, ver. 13, 14, "And ye, brethren,—if any man obey not the word by this epistle, note that man, and have no company with him, that he may be ashamed: yet count him not as an enemy, but admonish him as a brother:" and, lastly, to these brethren the adjuration, mentioned v. 27, is directed, "charging them by the Lord, that this epistle be read to all the holy brethren."

The same may be observed of the epistle directed by the same apostle to the church of Rome; for it is directed in the general, "to all that are in Rome, beloved of God, and saints called;" and among the numerous salutations in the close, we find not one directed to any stated pastors of that church; but this we find, that having finished his great dispute concerning justification, and the rejection of the Jews, he exhorts them "to be wise to sobriety, as God had distributed to every one the measure of faith," xii. 4, and adds, "Having therefore gifts differing according to the grace given us, whether it be prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth on teaching." Now evident it is, that both the prophets and teachers in those times are reckoned as men who exercised those offices by a spiritual afflatus, and were enabled to perform them by the miraculous gifts of the Holy Spirit then vouchsafed to them; whence they are styled, in the words now cited, χαρίσματα, "spiritual gifts." Hence therefore it is highly probable, these were the men who then presided in their assemblies, and exercised those sacred offices in the church of Rome. Now if these things were so, all Christian churches, at their first conversion to Christianity, must have a sensible and constant demonstration of the exercise of these spiritual gifts in their assemblies, and so a certain evidence of the divine presence with them, and of the truth of the profession they embraced.

This will be farther evident, if we consider what is ascribed to these prophets, what demonstrations they afforded that they were truly acted by a divine afflatus.

In prosecution of this head, I do acknowledge that prophecy doth, 1 Cor. xiv., signify expounding the scriptures, "for exhortation, edification, and comfort;" but then it signifies the doing this by a divine afflatus; and when this gift was exercised by singing, or by praising God, this was still done, as holy scripture doth inform us, ᾠδαῖς πνευματικαῖς, in psalms and hymns, and odes, composed by the immediate impulse and assistance of the Holy Ghost; for upon that account alone could this be styled "praying" and "singing in the Holy Ghost," and mentioned as an instance of their spiritual gifts: and such a manifestation of the Spirit did attend them in this exercise, as made it easy for others to discern that they were prophets: for either with the gift of prophecy they had the gift of tongues, as in the first effusion of the Holy Ghost, when "they spake with other tongues the wonderful things of God" (Acts ii. 11), and thereby showed the spirit of prophecy, which God had promised by his servant Joel, was fulfilled upon them, and on Cornelius and his kinsmen, the first gentile converts; for by this were the Jews convinced that "God had shed on them also the gift of the Holy Ghost, that they heard them speak with tongues, and magnify God" (Acts x. 44, 45): or, secondly, they foretold things future and contingent, according to our

* Justin Mart. Apol. ii. p. 97. Constit. Ap. lib. viii. cap. 12.

Saviour's promise, that "the Spirit he would send should show them things to come" (John xvi. 13). Thus we find mention in the sacred story of the prophet Agabus, who foretold the year before that dearth which happened in the reign of Claudius (Acts xi. 27), that other Christians might be moved by this prediction to send their charity to their brethren where the famine pinched them most, as it did in Judea, saith Josephus; and of Timothy, chosen to be an evangelist "according to the foregoing prophecies concerning him;" whence by the ancients this gift was styled, *ὁ τῆς προγνώσεως*," the gift of foreknowledge."

Moreover, in the epistles of Paul we find not only mention of prophets settled in the church, and of prophecy reckoned among the gifts of the good Spirit, but we find him comparing it with other gifts; particularly (1.) with that of tongues, and preferring it before that gift, as being such a gift as tended more to the edification of the church: "for greater is he that prophesieth than he that speaketh with tongues," saith the apostle; "for he that speaketh with tongues edifieth himself only, but he that prophesieth edifies the church" (1 Cor. xiv. 2. 5). Hence he declareth his desire that they should "rather prophesy" than speak with tongues. (2.) He compares it with that of charity, declaring, in that case, that charity excels it, because, "though we have the gift of prophecy, and understand all mysteries, and all knowledge, yet if we have no charity we are nothing" (1 Cor. xiii. 2); and because "prophecies shall cease," but "charity never ceaseth" (ver. 8). Moreover, he gives directions to prophets, to "prophesy according to the proportion of faith," (Rom. xii. 19), to prophesy successively, or one by one, and let the other prophets judge" (1 Cor. xiv. 22), and to "hold their peace when any thing is revealed to another prophet" (ver. 10). He also blames them for prophesying all together in a confused manner, and without observation of due order, and for suffering their women to prophesy in the church (ver. 39). And yet after all these directions, he exhorts them to "covet prophecy," and saith, "Quench not the Holy Spirit, despise not prophecies" (1 Thess. v. 19, 20). Now these things give us an unquestionable evidence, that this gift was then plentifully conferred upon the church of Christ; for could the apostle talk with so great confidence, in his epistles directed to Christian churches, of prophets, and of a "gift of prophecy" vouchsafed to them and settled in the church of God: could he speak so much of the edification which the church received by those who had the gift of prophecy, and of the revelations which they made by virtue of it, and of the effect it had on unbelievers, to force them to acknowledge that "God was present" with the church: could he compare it with other gifts then extant in the church, and give it the pre-eminence above them; and with the grace of charity, exalting that even above tongues and prophecy: could he give directions to the prophets then among them how to exercise this gift, and chide them for abusing it: could he say to them, "Covet and despise not prophecies;" and could he close those sayings with these words, "If any man be a prophet, or spiritual, let him acknowledge that the things I write to you are the commandments of God" (1 Cor. xiv. 37): I say, could he have written all these things in such epistles as were embraced as the word of God, had it not been beyond exception, that there was such a gift of prophecy vouchsafed to, and exercised in, the church of God?

Lastly, Of the continuance of this gift of prophecy, not only in the age of the apostles, but also in the age succeeding, we have sufficient evidence from the best writers of the Christian church. For,

First, Hermas, contemporary with Paul, speaks of this gift as still remaining, and usually practised in the church of Christ: for he professedly gives rules, by which all Christians might distinguish betwixt true and false prophets, those who were acted by an evil spirit, and those who were acted by the Holy Ghost; saying, "That he who had the earthly spirit, came not into the congregation of just men; or if he came thither" (lib. ii. cap. 11), obmutescit, nec quidquam potest loqui, "he was presently struck dumb, and had no power to speak before them. But when a man comes," saith he,* "who hath the Spirit of God, into the congregation of the just, and prays to God, he is then filled with a divine afflatus, and speaketh as God will." Whence two things are evident,

First, That he supposeth there were then men in the church inspired with the spirit of prophecy: Secondly, That this prophetical afflatus came upon them, and was exerted by them, in the assemblies of the church.

Of the continuance of this gift in the second century we have a signal testimony of the church of Smyrna, declaring, that Polycarp, their bishop, was *διδάσκαλος ἀποστολικὸς, καὶ προφητικὸς* "an apostolical and prophetical teacher;" for say they,* "every word he spake hath been already fulfilled, and will be fulfilled."

Eusebius makes mention of Quadratus† as "an apostolical man," and one of the first order of their successors, "who was," saith he, *προφητικῷ χαρίσματι διαπρέψας*, "celebrated for his prophetical gift."

Justin Martyr speaks of himself as a disciple of the apostles; and Methodius saith, "He was not far from the apostles:" now he expressly saith to Trypho,‡ *παρ' ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν*, "We have still prophetical gifts among us.

Irenæus was also near to the apostles' time, saith Basil and Austin; and he not only declares that some Christians had then§ *πρόγνωσιν τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς*, "the knowledge of things future, and visions, and prophetical predictions;" but confirms this from what he and others had then heard; "for," saith he, "Paul calls them perfect, who had received the Spirit, and by him spake with all tongues; *καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων*,‖ as also we have heard many brethren in the church, who had prophetical gifts, and by the Spirit spake with all tongues, and discovered the secrets of men, and expounded the mysteries of God." Moreover, three things are in this matter very remarkable.

First, That by this very argument the Christians of the second and third century endeavoured to convince the Jews, that their religion was to give place to Christianity; that God had left their synagogues, and was now efficaciously present with those churches who had embraced the Christian faith; because that gift of prophecy, which formerly had been peculiar to the Jewish church, had now entirely left them, and was translated to the assemblies of Christians, among whom it remained, *μέχρι νῦν*, "to that present time," as hath been proved already by the testimony of Justin Martyr, in his dialogue with Trypho.¶ Thus to Celsus, pleading in the person of a Jew for that religion against Christianity, Origen declares that the divinity of Christ had transferred his providence from the Jews to the converted gentiles, "for," saith he, "we may see them after the coming of our Lord entirely deserted, and having nothing venerable that remains among them, they having now no prophets and no miracles,** *ὧν κἂν ἔγγη ἐπὶ πόσον παρὰ Χριστιανοῖς εὑρίσκεται, καί τινα γε μείζονα*, of which some considerable footsteps have so long remained among Christians."

Secondly, The case of Montanus and his followers, pretending to this gift of prophecy, hath in it many circumstances, which plainly show this gift did still continue in some measure in the church. For,

First, Eusebius informs us, that when Montanus, Alcibiades, and Theodotus in Phrygia, pretended to the gift of prophecy,†† "many believed they might be prophets, because many extraordinary operations of the divine gifts were still performed in divers churches."

---

* Cùm ergò venerit homo, qui habet Spiritum Dei, in ecclesiam justorum habentium fidem Dei, et oratio fit ad Deum, tunc nuncius sanctus Divinitatis implet hominem illum Spiritû Sancto, et loquitur in turbâ sicut Deus vult.

* *Πᾶν γὰρ ῥῆμα ὃ ἐξαφῆκεν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη, καὶ τελειωθήσεται.* Martyr. Polyc. sect. 16.

† Hist. Eccles. lib. iii. cap. 37.

‡ P. 308, B.

§ Lib. ii. cap. 57.

‖ Lib. v. cap. 6.

¶ P. 308.

** Lib. ii. p. 62, vid. lib. vii. p. 337.

†† *Πλεῖσται γὰρ οὖν καὶ ἄλλαι παραδοξοποιΐαι τοῦ θείου χαρίσματος, εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, πίστιν παρὰ πολλοῖς τοῦ καὶ ἐκείνους προφητεύειν παρεῖχον.* Hist. Eccles. lib. v. cap. 3.

Secondly, They confute the Montanists' pretence to this gift, by the falsehoods which they uttered; Maximilla, one of his prophetesses, having declared that "after her there should be no prophets, but the consummation of all things;" and because they left no prophets to succeed them; "whereas," say they,* "the prophetic gift is to continue in all churches;" which shows it did continue then, for otherwise this objection must have been as strong against the church of Christ, as against the sect of the Montanists. And, lastly, they confute them from their way of prophesying, they speaking still in ecstasies and strange emotions of their minds; "whereas," say they,† "the prophets under the old testament, and ours under the new, Agabus, Judas, Silas, Quadratus, and many others, were never subject to such ecstasies;" whence they concluded, *μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν*, "that prophets must not speak in ecstasies."

Lastly, It farther is observable, that some heretics denied the Gospel of John, because he had so fully spoken of the promise, which our Lord had made to his disciples, that he "would send the Comforter to teach them all things, and show them things to come." They rejected also the epistles of Paul; because in his Epistle to the Corinthians he had so fully spoken, de propheticis charismatibus, "of the prophetical gifts." Now, "these," saith Irenæus,‡ "are unhappy men, who choose themselves to be false prophets," i. e. to speak in God's name, when they confess they are not taught of God, "and who endeavour to repel the grace of prophecy from the church;" which words suppose it was extant in the church of God.

§. XIII. There is one other divine gift which beareth some affinity to that of prophecy, which therefore I shall briefly handle, viz. that of discerning spirits. Now this imports not only the skill of discerning betwixt true and false prophets, which he that had seems, by Clemens,§ to be styled, *ὁ σοφὸς ἐν διακρίσει τῶν λόγων*, "a wise man in discerning words," or in distinguishing betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, which must be in some measure common to all Christians, they being all enjoined to "try the spirits whether they be of God" (1 Thess. v. 20, John iv. 1): but chiefly it signifies the power of discerning the inward operations of the soul, and of discovering the secrets of men's hearts. Thus of the prophets of the church of Corinth; "Every one," saith Paul, "hath his revelation." And again, "If ye all prophesy, and there come into your assembly one who is an unbeliever, or unlearned, he is convinced of all," *ἀνακρίνεται ὑπὸ πάντων*, his actions are discerned by all the prophets; "and thus are the secrets of his heart laid open, and so falling down upon his face, he will worship God, and declare that God is in you of a truth" (1 Cor. xiv. 14. 26. 30). So Peter discerned the heart of Ananias and Sapphira, saying to Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost?" And to Sapphira, "Why have you agreed to tempt the Holy Ghost?" (Acts iii. 5. 9;) i. e. having joined yourselves to the assembly of the Christians, where you have had so great experience of the assistance of the Holy Spirit, to declare the secrets of men, why, after such experience, have you dared to lie in the assemblies of those men in which the Holy Spirit thus resides, and thereby show you doubt his power to reveal what you have fraudulently concealed? He also knew the heart of Simon Magus, for to him he speaks thus (Acts viii. 22, 23), "I perceive thy heart is not right before God, but thou art in the gall of bitterness and in the bond of iniquity." It was by this gift that Paul at Lystra, looking upon a blind man, "saw that he had faith to be healed" (Acts xiv. 9). Ignatius‖ also speaks of the Spirit in him that did *τὰ κρυπτὰ ἐλέγχειν*, "reprove things secret;" and Irenæus,* that the brethren, which had the "spiritual gift," did *τὰ κρύβια τῶν ἀνθρώπων εἰς φανερὰν ἄγειν*, "discover the hidden things of men."

It was discovered in discerning men's fitness or qualifications for any office in the church; and accordingly in setting them apart for that office. Thus the Holy Ghost, in the prophets, said, "Separate me Barnabas and Saul for the work to which I have called them." Thus is the Holy Ghost said to have made the bishops and presbyters in Asia the overseers of the churches there, Acts xx. 28, because as Clemens Romanus† saith, "the apostles constituted bishops and deacons, *δοκιμάζοντες τῷ Πνεύματι*, approving of them by the Spirit." And Clemens of Alexandria,‡ that John "ordained to be of the clergy, *τοὺς ἀπὸ τοῦ Πνεύματος ἁγίου σημαινομένους*, them who were signified to him by the Spirit." And Ignatius§ saith of the bishops of his time, that they were "constituted not by men, but *Ἰησοῦ Χριστοῦ γνώμῃ*, by the counsel of Christ Jesus."

§. XIV. I proceed, lastly to show the reason we have to believe that these extraordinary gifts were equally conferred upon the other churches, as upon those which the apostles mention in their epistles. This we may gather,

First, From these expressions of Paul to the church of Corinth, in which they were so plentifully exercised; for his inquiry to them runs thus; "What is it wherein you were inferior to other churches?" 2 Cor. xii. 13, and his assertion thus, "In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other churches in no gift," 1 Cor. i. 5. 7, which words plainly insinuate, that all the other churches were plentifully endowed with these gifts.

Secondly, This also may be gathered from the reason of the thing: for the operations of the Holy Ghost are said to be designed for these ends; 1. The confirmation of the testimony and the faith of Christ, 1 Cor. i. 6, and their establishment in Christ, 2 Cor. i. 12. 22. 2. "The edification of the body of Christ," 1 Cor. xii. 7, Eph. iv. 11, 12. 3. To be a pledge and earnest of their adoption, and their future happiness, Rom. viii. 23, 2 Cor. i. 22, Gal. iv. 6, 7, Eph. i. 13. 4. To be their comfort under persecutions, Rom. v. 3. 5, 2 Cor. i. 7, 1 Pet. iv. 14. Now these are ends as necessary for all, as for any Christian churches, who must all equally need the confirmation of their faith, of the ministry, the perfecting the saints, and the edification of the body of Christ, the support and comfort of the Spirit under persecutions, the pledge and earnest of their future hopes.

Thirdly, This also may be gathered from that account which the apostle giveth of spiritual gifts and spiritual persons in the church. The gifts given for the edification of the church in general are these, "the word of wisdom, and of knowledge, the gifts of healing, the working of miracles, prophecy, discerning of spirits, kinds of tongues, and the interpretation of them" (1 Cor. xii. 8—10). The persons exercising them are mentioned thus; "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the gifts of healing," &c. (ver. 28). And in the Epistle to the Ephesians thus, "He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ" (Eph. iv. 11, 12). Which places evidently show, that these were gifts designed for the benefit of all the churches of Christ in general, and exercised by these persons as they went about to plant or to confirm the churches; the power of miracles, and the gift of healing, being also exercised by them in confirmation of that faith they preached, according to our Saviour's promise. So that some gifts seem for some time constantly exercised by the members of each church in their assemblies, and others by those persons who preached the gospel first among them, or travelled to confirm the churches, and so all had experience, more or less, of these spiritual operations done among them.

Lastly, From the consideration of that baptism which

* *Δεῖν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ.* Ibid. cap. 17.

† *Τοῦτον δὲ τρόπον, οὔτε τινα τῶν κατὰ τὴν παλαίαν, οὔτε τῶν κατὰ τὴν καινὴν, πνευματοφορεσθέντα προφητῶν δεῖξαι δυνήσονται.* Apud Euseb. lib. v. cap. 17.

‡ Simul evangelium et propheticum expellunt Spiritum infelices verè qui pseudoprophetæ quidem esse volunt, prophetiæ autem gratiam repellunt ab ecclesiâ. Lib. iii. cap. 11, p. 259.

§ Ep. ad Cor. sect. 42.

‖ Ep. ad Philad. sect. 7.

* Lib. v. cap. 6.

† Ep. ad Cor. sect. 42.

‡ Apud Euseb. Hist. Eccles. lib. iii. cap. 23

§ Procem. Ep. ad Philad. et sect. 1. 3. 6.

they all generally received; for as the promise ran to the Jews in general, that "they should be baptized with the Holy Ghost" (Matt. iii. 11), to every one that would believe, and be baptized, that they "should receive the Holy Ghost" (Acts ii. 38), and that because "the promise was to them, and to their children, καὶ πᾶσι τοῖς εἰς μακρὰν, and to all that were afar off, even as many as the Lord should call;" so was this promise signally fulfilled to the believers of the Jewish nation, who being enlightened, φωτισθέντες, that is, baptized, they also "tasted of the spiritual gift, and were made partakers of the Holy Ghost, and of the powers of the world to come" (Heb. vi. 4, 5, see the note there), and "great grace was upon them all" (Acts iv. 33): to the believers in Samaria, for when the apostles, Peter and John, "laid their hands upon them, they received the Holy Ghost" (Acts viii. 17): to the converts of the gentiles; "for by one Spirit they were all baptized into one body" (1 Cor. xii. 13), and "after they believed, they were all sealed with the Spirit of promise" (Eph. i. 13), they being saved "by the washing of regeneration, and the renewing of the Holy Ghost, which was shed on them abundantly through Jesus Christ" (Tit. ii. 5, 6). All Christians therefore being made members of Christ's body by baptism, all Christian churches and bodies must have these powerful gifts conferred upon, and exercised by, some of the members of those churches, to the edification of the rest.

Accordingly it is declared by Justin Martyr of them who were converted to the Christian faith, that "being* baptized in the name of Christ, they received, some the Spirit of knowledge, some of counsel, some of fortitude, some of healing, some of foreknowledge, some of doctrine."

§. XV. To conclude, The primitive professors and martyrs for the Christian faith afford us a full testimony of the continuance of these gifts and operations of the Holy Ghost in the next ages of the church. Clemens Romanus,† in his epistle to the church of Corinth, saith, "There was πλήρης Πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, a full effusion of the Holy Spirit upon them all." Ignatius‡ saith of the church of Smyrna, that "she was ἐλεημένη ἐν παντὶ χαρίσματι, favoured with all gifts, and was deficient in none." Justin§ saith, that "even their men and women had the gifts of the Holy Ghost." Eusebius having mentioned the first order of the successors of the apostles, he saith, that‖ "even then they performed many wondrous works by the Holy Ghost." It is needless, saith Irenæus,¶ to insist upon particulars, "for the miraculous gifts, which the church throughout the world enjoys, and the beneficial miracles she worketh for the good of heathens, are innumerable." This he saith after he had enumerated, among the gifts then given to believers, "the casting out of devils, prophecy, the knowledge of things future, the healing the sick, and the raising the dead." And when Montanus appeared, there was not only in the church the gift of prophecy, but in divers churches** "many other strange works performed by the divine gifts."

Here then we find, by all these early testimonies, that in the first two centuries many gifts of the Holy Ghost were still continued in all churches, that every one at their baptism received some or other of them. These also are relations not of things past, or things done in a corner, but of things commonly performed in the face of the assemblies, and so confirmed by the joint testimonies of all Christian churches; they were miracles which their own eyes had seen; tongues and prophetic gifts which their own ears had heard; gifts which they used against the Jews and heretics for their conviction; and beneficial miracles so truly wrought upon the heathen, that they were efficacious to engage them to espouse and persevere to the end in the profession of the Christian faith. This therefore is, saith Origen,* οἰκεῖα ἀπόδειξις τοῦ Λόγου, "the proper demonstration of our Jesus," no other pretender to the power of doing signs or wonders having ever derived that power from himself to others, engaged that believers should so generally receive it; none ever pretending to enable their followers to speak with tongues, discover the secrets of men's hearts, or confer all or any of these gifts upon their proselytes. It also must be owned, as a most convincing demonstration of the truth and the divine original of that faith, which ministered these gifts so plentifully to its professors.

§. XVI. And, oh! that all who, by this demonstration of the Spirit, are convinced of the truth of the Christian faith, would seriously consider how much it does concern them, in point of interest and wisdom, to yield obedience to all the precepts of that faith! for if the gentiles were "given up to vile affections and a reprobate mind" (Rom. i. 24. 26), only for sins committed against the dim and imperfect light of nature; if the Jews "received a just recompense" for every transgression of the law delivered by Moses to them, "how shall we escape if we neglect this great salvation, which at the first was spoken by the Lord, and was confirmed by them that heard; God bearing witness to it by divers signs and wonders, and distributions of the Holy Ghost!" (Heb. ii. 3, 4.) And to this end consider,

First, That by our disobedience to the Christian precepts we contradict the great design of all these demonstrations of the Holy Spirit, they being all intended, saith Paul, "to make the gentiles obedient in word and deed" (Rom. xv 18).

Secondly, That all our certainty of the Christian faith doth highly aggravate the guilt of our transgression of the Christian precepts: for the stronger the motive is to believe, the greater is the guilt of disobedience; because such motives may be easily discerned, and so our ignorance of them must be less excusable; and we cannot resist their evidence, but we must offer violence to the convictions of our consciences; and so we have no cloak for our sin.

Thirdly, That though we own the Christian faith and our Lord Jesus, yet whilst we live in disobedience to his precepts, God looks upon us as mere infidels, such as "in words profess to know him, but in works deny him, being disobedient" (Titus i. 16). Our faith at least must be irrational and absurd, for "why call ye me Lord, Lord," saith Christ, "and do not the things that I say?" (Luke vi. 46.) And it will be as unprofitable as it is irrational; for though we "know these things," we only can be "happy if we do them" (John xiii. 17).

To conclude all, Our convictions of the truth of the Christian faith add strength to those engagements and encouragements which that religion offers towards a virtuous and holy life; for if all that is delivered in these sacred records be the revealed will of God, then all the promises and comfortable passages contained in them will be assuredly made good to all obedient Christians, and the assurance of such inestimable blessings as the gospel promiseth must lay upon us strong engagements "to be steadfast and unmoveable, always abounding in the work of the Lord, as knowing that our labour shall not be in vain in the Lord" (1 Cor. xv. 58).

---

* Οἳ καὶ λαμβάνουσι δόματα ἕκαστος ὡς ἄξιοί εἰσι, φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ, ὁ μὲν γὰρ λαμβάνει συνέσεως Πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

† Sect. 2.

‡ Procem. Ep. Smyrn.

§ Παρ' ἡμῖν ἐστιν ἰδεῖν, καὶ θηλείας καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ Πνεύματος τοῦ Θεοῦ ἔχοντας. Dial. cum Tryph. p. 315, D.

‖ Του Θείου Πνεύματος εἰσέτι τότε δι' αὐτῶν πλεῖσται παράδοξαι δυνάμεις ἐνέργουν. Hist. Eccl. lib. iii. cap. 37.

¶ Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ὧν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ Θεοῦ λαβοῦσα, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἑκάστης ἡμέρας ἐπ' εὐεργησίᾳ τῇ τῶν ἐθνῶν ἐπιτελεῖ. Lib. ii. cap. 57.

** Πλεῖσται γὰρ οὖν καὶ ἄλλαι παραδοξοποιΐαι τοῦ Θείου χαρίσματος εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, &c. Hist. Eccles. lib. v. cap 3.

* Contra Celsum. lib. i. p. 5.

THE

EPISTLE TO THE ROMANS,

WITH ANNOTATIONS.

PREFACE.

It is the general note of the ancient commentators, that, though this epistle be in place the first of all St. Paul's epistles, yet was it not first written by him,* but was the last of all he wrote from Asia, Macedonia, and Achaia, before he went to Rome: the Epistles to the Thessalonians, to the Corinthians, and the Epistle to the Galatians, being writ before it. They therefore think that it was placed first, either as being written† to the imperial city, as some thought; or for the excellency of the doctrine contained in it, as others do conjecture. So saith Theodoret in his preface.

It was written from Corinth, as the same ancients note, for he calleth Erastus the chamberlain of the city from whence he writ it, xvi. 23; and he had his abode at Corinth, 2 Tim. ii. 4. He calleth Gaius his host, i. e. the man with whom he lodged, xvi. 23; now he was a Corinthian, 1 Cor. i. 14. He commendeth to them Phebe, a servant of the church at Cenchrea, xvi. 1; now Cenchrea was a port of Corinth. Moreover, it was written thence, not when St. Paul travelled through Greece, Acts xx. 2; for that then he came to Corinth is not said; nay, it is gainsaid by St. Paul himself, who, in his Second Epistle to the Corinthians, writ the same year with this, excuses himself for not coming to them, ch. i., and declares that "the third time he was ready to come to them," xiii. 1. Add to this, that when he writ this Epistle to the Romans, he knew the contributions of the church of Corinth were actually made, and even deposited in his hands, he being then going up with them to Jerusalem, Rom. xv. 25. 28; whereas when he travelled Greece, and came to Macedonia, Acts xx. 1. 3, they either indeed were not so, or at the least he knew not that they were so, and therefore sent first Titus, and then his Second Epistle to them, that they might be so, viii. 9.

It was written to the Romans when he had not seen them, i. 11, and before he was gone up to Jerusalem, for he was but then going thither, xv. 25, and purposed from thence to go by Rome to Spain, ver. 28. And so it must be written, A. D. 57; for we find him at Jerusalem, Acts xxi. 6, and a prisoner under Felix, in the fourth year of Nero (see Dr. Pearson, Annal. Paulin. p. 15, 16).

That the church of Rome consisted partly of the Jews then dwelling there, we learn both from the fourteenth chapter, where the gentiles are exhorted to bear with their weakness; and from the fifteenth chapter, where he speaks thus, "I have written unto you more boldly, ἀπὸ μέρους as to (the gentile) part" (see the note there, ver. 15, 16); and from the salutations sent to them at Rome, they being chiefly sent to them of the Jewish nation.

The two great doctrines laid down in this epistle are, (1.) that of justification by faith alone, without the works of the law; of which see the preface to the Epistle to the Galatians: and, (2.) the mystery of the calling of the gentiles, the rejection at present of the Jews, and the recalling of them when the fullness of the gentiles was to come in.

Lastly, It is observable, that among all his salutations to those of Rome, he hath not one directed to St. Peter, nor doth he give us any hint that St. Peter then had ever been at Rome, or planted any church there; which, as it makes it highly probable he had not then been there at all, so doth it make it certain that St. Paul knew not of his being there when this epistle was indited.

* Πασῶν ἐσχάτη τῶν τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαΐας ἐκπεμφθεισῶν. Chrysost. Theodoret.

† Ὡς παντοδαπὴν ἔχουσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκρίβειαν διὰ πλειόνων διδάσκουσαν, τινὲς δὲ φασὶν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς οἰκουμένης προκαθημένην, καὶ τῆς βασιλείας τὰ σκῆπτρα κατέχουσαν, πρώτην ἔταξαν τὴν πρὸς τούτους γραφεῖσαν ἐπιστολήν. Theodoret.

CHAPTER I.

1 Paul, a servant of Jesus Christ, called *to be* an apostle, [1] separated unto the gospel of God,

2 (Which (*gospel*) he had promised afore by his prophets in the holy scriptures,) (*speaking in them*)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh (Acts ii. 30, 2 Tim. ii. 8);

4 [2] And declared *to be* the Son of God (*invested*) with

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἀφωρισμένος, *Separated.*] He in this word seems to allude to his former separation when he lived a pharisee, i. e. one separated from all ceremonial defilement, and from the people of the earth, i. e. the common people, who observed not the exact rules of legal purity; saying, that he was separated now, not to a nicer observation of the Jewish rites and customs, but to the preaching of the gospel of God: and the affinity betwixt this and the Epistle to the Galatians, both as to matter and style, inclines me not to interpret the apostle of the separation mentioned Acts xiii. 2, where the Holy Ghost saith, "Separate me Barnabas and Saul for the work of the ministry to which I have appointed them;" but of God's separating him "from his mother's womb," and calling him to that work, Gal. i. 15.

[2] Ver. 4. Ὁρισθέντος, *Declared to be the Son of God.*] Christ, while he was on earth, declared that he was the Son of God, whom the Father had sanctified and set apart to his prophetic office: accordingly the Spirit of God descended on him at his baptism, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." This he proved from the powerful works wrought by him, that he was "the Son of God," sanctified and consecrated to his office by the Spirit of God abiding in him, and so was "in the Father, and the Father in him," declaring that he did his miracles by the power of the Holy Ghost, and "by the Spirit of God" did "cast out devils" (Matt. xii. 28). And thus Peter represents this prophet to Cornelius, saying, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who (therefore) went about doing good, and healing all that were oppressed of the devil, for God was with him" (Acts x. 38). And thus it seemeth necessary he should act in his prophetical office; a prophet being a person sent from God, and speaking in his name, and acted by his Spirit in the delivery and confirmation of his message. That our great prophet Jesus was, as in a more sublime, so in this sense, "the Son of God," endowed with power of working miracles by the Holy Ghost for confirmation of his doctrine, God hath demonstrated, saith the apostle here, by "raising him from the dead."

power, according to the spirit of holiness (*residing in him without measure*, John iii. 34, *and*) by the resurrection from the dead:

5 By whom (*thus raised and invested with all power, and acting now not as a prophet, but as Lord of all, by the whole fulness of the Godhead,*) we have received [3] grace and apostleship (*i. e. the office of an apostle, and the grace belonging to it*), for obedience to the faith among (Gr. *in*) all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 (*I Paul write*) To all that be in Rome, beloved of God, called *to be* saints: (Gr. *saints called:* see note on 1 Cor. i. 1, *wishing*) grace (*may be given*) to you and peace from God our Father, and (*from*) the Lord Jesus Christ.

8 (*And*) First, I thank my God through Jesus Christ (*the fountain of all our blessings*, Eph. i. 3) for (*the conversion wrought in*) you all (*so visibly*), that your faith is spoken of throughout the whole world.

9 (*This happy success of the gospel being very grateful to me,*) For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing (Gr. *how incessantly*) I make mention of you always in my prayers;

10 Making request (Gr. *requesting*), if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, [4] that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be [5] comforted together with you by the mutual faith both of you (*through faith receiving*) and me (*by faith imparting these gifts*).

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles (*though through many hindrances I have not been able to accomplish my purpose*, xv. 22).

14 (*As*) [6] I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise, (*as having by God the dispensation of the gospel committed to me for their sakes*, 1 Cor. ix. 6.)

15 So, as much as in me is, I am ready to [7] preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is (*attended with*) the power of God unto salvation to every one that believeth; to the Jew first, (*to whom it was by God's appointment to be first preached*, Acts iii. 26, xiii. 46) and also to the Greek.

17 For therein is [8] the righteousness of God re-

---

[3] Ver. 5. Χάριν καὶ ἀποστολήν, *Grace and apostleship.*] That is, saith Œcumenius, χάριν εἰς ἀποστολήν, "grace for the office of apostles;" the favour to be apostles, say some, because the apostle calls this office "grace," Rom. xv. 15, Gal. ii. 9, Eph. iii. 2. 7, but where he doth so there is always something added of the gifts and powers by which they were enabled to exercise it: v. g. "To me is this grace given, that I may be the minister of Christ to the gentiles," Rom. xv. 15, 16; "In the power of signs, and miracles, and gifts of the Holy Ghost," ver. 19; James, Cephas, and John "knew the grace given to me," Gal. ii. 9, because God had "wrought mightily with me towards the gentiles," ver. 8, and Eph. iii. 2, there is mention of "the grace of God" given to Paul; but then it is added, that he is made a minister "according to the gift of the grace of God given to him by the effectual working of his power," ver. 7. I therefore think fit to join both together, and give the sense of the words thus: "By whom we have received the office of apostles, and grace through his name to call all nations to the obedience of faith in him;" or to yield obedience to the faith preached in his name.

[4] Ver. 11. Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, *That I might impart to you some spiritual gift.*] This is by most interpreted of the Spirit of wisdom and knowledge, by which Paul would instruct them: I rather choose to refer it to some spiritual gift he at his coming would bestow upon them, by the imposition of his hands upon some of them, as the apostles used to do (Acts viii. 17, xix. 6, 2 Tim. i. 6). For (1.) that is most agreeable to the phrase, μεταδοῦναι χάρισμα πνευματικόν, to "give the Spirit," or "a spiritual gift:" and (2.) to his words in the close of this epistle, that he shall "come to them in the fulness τῆς εὐλογίας, of the blessing of the gospel of Christ," that phrase being applied to the giving of the Spirit, and his gifts, Gal. iii. 14, Eph. i. 3, and (3.) to the end here assigned of the imparting this gift, viz. the establishment of the Romans in the faith: for the vouchsafement of the Spirit and his gifts unto the churches, is still called βεβαίωσις, "the confirmation" of them in the faith, 1 Cor. i. 5, 6, 2 Cor. i. 21, 22, v. 5, Gal. v. 5, 1 Thess. i. 5.

[5] Ver. 12. Συμπαρακληθῆναι, *To be comforted together with you.*] It being both a comfort and establishment of faith in them to receive these gifts of the Spirit, and in him to be able to impart them to them, and to find God so effectually working by him.

[6] Ver. 14, 15. *I am a debtor*, &c. οὕτω.] Here it is observable, that some translators begin the fourteenth verse with *for*, though there is nothing that answers to it in the Greek: yet it should be rendered thus, "I am a debtor to the Greek and the barbarian, to the wise and the unwise;" viz. οὕτω, or οὕτω καὶ, "and therefore as much as in me lies I am ready to preach the gospel to you also that are in Rome." For though οὕτω and οὕτως, when joined with ὡς, signify generally *so;* yet when they are put absolutely, and especially when they begin a sentence, they signify *idcircò, itaque*, and answer to *al chen* in the Hebrew: so Rev. iii. 16, οὕτως, ὅτι χλιαρὸς εἶ, "Wherefore, because thou art lukewarm;" upon which place the critics note, that οὕτως hic non est similitudinis, sed ratiocinativum, valetque *al chen, igitur:* so Rom. vi. 11, "Knowing that Jesus Christ, being raised from the dead, dieth no more; οὕτω καὶ ὑμεῖς λογίζεσθε, therefore also reckon ye yourselves dead unto sin;" 1 Cor. xv. 44, 45, οὕτω καὶ γέγραπται, "And therefore it is written;" so Luke xxiv. 26, "So it is written, καὶ οὕτως, and therefore Christ ought to suffer;" and John iv. 6, "Jesus then being weary with his journey, ἐκαθίζετο οὕτως, sat therefore upon the well."

[7] Ver. 15. Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *To preach the gospel to you at Rome.*] Paul here seems plainly to challenge Rome as part of his province, as being "the apostle of the gentiles:" so again, xi. 13, "I speak to you gentiles, inasmuch as I am the apostle of the gentiles, I magnify my office;" and xv. 15, "I have written the more boldly to you in part," i. e. as to the gentile part among you, "as putting you in remembrance of the grace given to me of God;" ver. 16, "that I should be the minister of Jesus Christ to the gentiles;" and so on to ver. 30; and here, "I purposed to come to you gentiles, for I am a debtor," &c. When therefore the ancients tell us that Peter was bishop of Rome as well as Paul, this can be only true of Peter as to the Jewish converts there, whilst Paul was the apostle and bishop of the gentiles at Rome, according to the agreement made between them, that "Paul and Barnabas should go unto the gentiles, Peter and John to the circumcision" (Gal. ii. 9): and so the bishop of Rome, if he will be St. Peter's successor, must only preach to the Jews, or be the bishop of the circumcision. Moreover, it seems highly probable that Peter was not yet come to Rome, much less had settled his see there: for if so, why should Paul be so desirous, so often purposing to come to them, "that he might impart some spiritual gift to them, to the end they might be established," unless Peter was either insufficient for, or very negligent in that work (see the preface to this epistle).

[8] Ver. 17. Δικαιοσύνη Θεοῦ, *The righteousness of God.*] This phrase, in Paul's style, doth always signify "the righteousness of faith in Christ Jesus" dying, or shedding his blood for us: so iii. 20, 21, "The righteousness of God, without the law, is manifest, to wit, the righteousness of God through faith in Jesus Christ." The same apostle having declared, that "the gentiles who followed not after righteous-

vealed [9] from faith to faith (Gr. *the righteousness of God by faith is revealed to beget in men faith*): as it is written, [10] The just shall live by faith.

18 (*And this way of justification, or obtaining remission of sins, is necessary to exempt all men, whether Jew or gentile, from the wrath of God;*) For (*to begin first with the gentiles*) [11] the wrath of God is revealed from heaven [12] against all ungodliness and unrighteousness of (*those*) men, who hold the truth (*which they know by the light of nature*) in unrighteousness;

19 Because that which may be known of God (*by the light of nature*) is manifest in (*or, to*) them; for God hath shewed *it* unto them.

20 For the invisible things of him [13] from the creation of the world are clearly seen (*or, are clearly seen* (*even*) *from the creation of the world*), being understood by the things that are made (*i. e. by his works*), *even* his eternal power and Godhead; so that they are without excuse (*viz. who do not worship him alone as God, who is the Creator of all things, but rather give the worship due unto him to the works of their hands*):

21 Because that, when they knew God, they glorified *him* not as God (*by giving him the honour due to the Deity*), neither were thankful (*to him who giveth to all men life, breath, and all things*, Acts xvii. 28, xiv. 17); but became vain in their imaginations (*of him*), and their foolish heart was darkened.

22 Professing themselves to be wise, (*and usurping that name*, ver. 14, 1 Cor. i. 20, 21) they became (*in their actions*) fools,

23 And changed [14] the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves (*as did the Sodomites and Canaanites of old*, ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7):

---

ness, had attained to righteousness, even the righteousness of faith;" but Israel not believing "had not attained to the law of righteousness," Rom. ix. 30, 31, he proves the second assertion thus: "For they being ignorant of the righteousness of God, and seeking to establish their own righteousness (which is of the law), have not submitted τῇ δικαιοσύνῃ τοῦ Θεοῦ to the righteousness of God," i. e. to the righteousness of faith in Christ, to which the gentiles had submitted, x. 3, "for Christ is the end of the law for righteousness;" i. e. for justification through faith in Christ, ver. 10 (see the note on 2 Cor. v. 21). "The righteousness of God" is therefore manifestly taken for gospel righteousness, as Mr. Clerc notes on Rom. iii. p. 263. But when he adds, "That is, for sanctity of life consequent upon repentance," he is miserably out; for this righteousness consists not in our sanctification, but in our justification, or absolution from our sins past, through faith in the blood of Christ, shed for the remission of sins.

[9] Ἐκ πίστεως εἰς πίστιν, *From*, i. e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very verse, "The just shall live, ἐκ πίστεως, by his faith:" so iii. 20, "It is one God who will justify the circumcision, ἐκ πίστεως, through faith, and the uncircumcision, διὰ πίστεως, by (the same) faith," so ἡ ἐκ πίστεως δικαιοσύνη is "the righteousness that is by faith," ix. 30, and x. 6, δικαιοσύνη ἡ τῇ πίστει, and διὰ πίστεως τοῦ Χριστοῦ, "the righteousness by faith in Christ." Vain therefore is the descant of Mr. Le Clere upon these words, "That from the faith whereby the Jews believed the prophets and the gentiles their ancestors, they might proceed to another faith;" for if he means they should proceed from the one faith to the other, this is true of the Jews, who were to add to their faith in God, and in his prophets, faith in our Lord Jesus Christ (John xiv. 4): but it is false as to the gentiles, who were to renounce and turn from the faith of their ancestors, that they might believe in Christ. If he means, by "proceeding from faith to faith," renouncing the one to embrace the other, this is true of the gentiles, but false when applied to the Jews, who were not to renounce their faith in the prophets, but by virtue of it to embrace this righteousness of God, "testified by the law and the prophets." The sense of these words seems plainly to be this: The righteousness of God, which is by faith, is revealed in the gospel to beget faith in men.

[10] Ὁ δίκαιος ἐκ πίστεως ζήσεται, *The just shall live by his faith.*] In God's promises; whence it appears that faith doth not include obedience, but only a firm belief of God's promises obliging to obedience. Hence the apostle argues from this very place, Gal. iii. 10, 11, that "the law is not of faith," because it saith, "The man that doeth these things shall live in them," making obedience the condition of justification by the law.

[11] Ver. 18. Ὀργὴ Θεοῦ, *The wrath of God.*] This was before more expressly revealed against the unrighteousness of the Jews, God in the mean time so far "winking at" the unrighteousness of the gentiles, as to make no express denunciation of his wrath against them; but now "he calls all men every where to repent" of their unrighteousness, "because he hath appointed a day in which he will judge the world in righteousness," Acts xvii. 30, 31.

[12] Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *Against all ungodliness and unrighteousness of men.*] The "ungodliness" of men signifies their impiety in robbing God of his honour, and giving it to graven images, or to them which "by nature were no gods," and so being ungrateful to him, who was the author of all their blessings, ver. 11—26; their "unrighteousness" is their injustice to one another; from ver. 26 to the 30th. And they are said to "retain the truth in unrighteousness," by acting contrary to the notions of it they had, or might have learned, from the law of nature, and by suppressing or corrupting the dictates of their natural conscience. So of the builders of the tower of Babel, Philo saith* that "it sufficed them not τὰ πρὸς τοὺς ὁμοφύλους συγχεῖν δίκαια, to confound the laws of justice among men, but also they invaded heaven, ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίζοντες, sowing unrighteousness, and reaping ungodliness."

[13] Ver. 20. Ἀπὸ κτίσεως κόσμου, *From the creation of the world.*] This phrase seems not to signify the means by which they came to the knowledge of God, for that is afterward expressed in these words, ποιήμασι νοούμενα, "being made known by his works;" but rather to import, that from the beginning of the world the heathens had this means of knowing the true God from the works of the creation; so ἀπ' ἀρχῆς κόσμου, is "from the beginning of the world," Matt. xxiv. 21, ἀπὸ καταβολῆς κόσμου, "from the foundation of the world," Matt. xiii. 35, Luke xi. 50, Heb. iv. 3, ix. 26. Strange is the conceit of a learned person, who interprets these and all the following words of this chapter of the Gnostics; for who ever heard that the Gnostics "changed the glory of the incorruptible God into an image made like to birds, and four-footed beasts, and creeping things?" Who of the ancients ever said, "Their women changed the natural use of the body for that which is against nature?" Or, how is it possible that the apostle should here accuse them of all this idolatry and image-worship, and yet in the next chapter say of the same Gnostics, according to the interpretation of the same person, "Thou that abhorrest idols, dost thou commit sacrilege?" ver. 22. Doubtless the apostle speaks here of that knowledge of God which by the light of nature was in the heart of the gentiles, and so was manifest in, and to them, even from the time of the creation of the world, by his works, because "the heavens declare the glory of God; and the firmament showeth his handy-work," Ps. xix. 1, and therefore doth not here say, that his mercy, and grace, and love to mankind, but that his "eternal power and Godhead" were shown by these works, which yet in reason he should have mentioned here, as he doth elsewhere, had he spoken of the discoveries God made of himself by the gospel revelation.

[14] Ver. 23. Τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, *The glory of the incorruptible God.*] The description of God in the New Testament is this, that "he dwelleth in light inaccessible,"

* De Confus. Ling. p. 267 F.

25 (*As being also men*) Who changed the truth of God into a lie, (*worshipping as gods them who by nature were no gods*, Gal. iv. 8, *or only demons*, 1 Cor. x. 20) and worshipped and served the [15] creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them (*farther*) up unto vile affections: for even their women did change the natural use (*of their bodies*) into that which is against nature: (see Lucian. Διάλ. Ἑταιρ. Κλωνάριον καὶ Λεαίνα.)

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly (Gr. *filthiness*), and receiving in themselves that recompence of their error which was meet (*i. e. being given up thus to dishonour their own bodies*, see Lucian's Ἔρωτες, *for the dishonour they did to God by their idolatry*).

28 And even as they did not like to retain God in *their* knowledge, (*so*) [16] God gave them over [17] to a

---

1 Tim. i. 16, that he "is light," 1 John i. 5, 6. And thus he always exhibited himself to men in a mighty splendour of flame and light, as a visible token of his special and majestic presence. Thus he appeared to the antediluvians, to Adam, saith the learned Bishop of Ely on Gen. ii. 15, iii. 8, and to Cain and Abel, when they brought their offerings to the Lord, i. e. to the place where the Shechinah or glorious presence used to appear; for God "had respect to Abel and his offering," i. e. saith Theodotion's translation, ἐνεπύρησεν, "He set it on fire by a stream of light," or flame from the Shechinah, which then usually appeared at the place of worship: why else doth Cain complain thus, "From thy face shall I be hid?" Or why is he said to "go out from the presence of the Lord?" Gen. iv. 4. 14. So after the flood, we may presume he appeared to Noah offering burnt-offerings to him; for God accepting his oblation, as he did that of Abel's, it is reasonable to conceive that he gave the like token of that acceptance. So he appeared to Abraham, when he said unto him, "Get thee out of thine own country," in a lamp of fire consuming his sacrifices, Gen. xv. 17. Whence Stephen saith, ὁ Θεὸς δόξης, "The God of glory appeared to our father Abraham," Acts vii. 2. In this visible majesty God appeared to him again, xvii. 1. For in the conclusion of that chapter it is said, "God went up from Abraham," i. e. "The glory of the Lord ascended," saith the Chaldee paraphrase, and B. Uziel. So he appeared to Moses in the bush, Exod. iii. 2, so to the people on mount Sinai, Exod. xxiv. 16, 17, where τὸ εἶδος τῆς δόξης τοῦ Κυρίου ὡσεὶ πῦρ, "the sight of the glory of the Lord was like fire." This visible appearance of God in the light is about thirty times in the Old Testament styled "the glory of the Lord" (see note on Phil. ii. 8, and on Heb. i. 3). And this Shechinah was not only given to the Jews after the law, but to the gentiles before the law, as a preservative from idolatry, or to instruct them to make no other resemblance of him, or symbol of his presence, besides that which he from the beginning had chosen to appear in; but this, saith the apostle, "they changed into the similitude of men and birds," &c. And of the Jews making the golden calf, God says, "They changed δόξαν αὐτῶν, their glory into the similitude of a calf," Ps. cvi. 20, and of the same Jews departing from God to idols, it is said, "My people ἠλλάξατο τὴν δόξαν αὐτοῦ, hath changed its glory for that which cannot profit them," Jer. ii. 11.

[15] Ver. 25. Ἐλάτρευσαν τῇ κτίσει, *They served the creature.*] In the twenty-third verse they are charged only with false representations of God; in this also with a false object of their worship, by giving the divine honour to a creature.

[16] Ver. 28. Εἰς ἀδόκιμον νοῦν, *To a reprobate mind.*] To a mind that could not be approved of by God or men, to do τὰ μὴ καθήκοντα, things not agreeable to nature, or to reason.

[17] Παρέδωκεν αὐτοὺς ὁ Θεὸς, *God gave them up to a reprobate mind.* Ver. 24. *God gave them up in the lustings of their hearts to uncleanness.* Ver. 26. *God gave them up to dishonourable affections.*] Here the fathers carefully inform us, that these phrases cannot be so understood as to lay upon them, of whom Paul speaks, a necessity of being thus unclean and unnatural in their affections, or thus perverse in their minds. "For then," say they,* "this would not be their fault, nor would it be blameworthy in them to do all these things."

Secondly, They positively tell us, that the apostle here puts the phrase,* "He gave them up," for "He permitted them to be given up."

Thirdly, That this was done, (1.) "by leaving them naked and destitute of his former providence and care of them;"† not giving them any warning of his displeasure against them for these things by his prophets, as he did to the old world, and Nineveh, or by his judgments, in order to their reformation. (2.) By giving them up to Satan,‡ that unclean spirit, who will not fail, when he hath permission, to provoke them to such uncleanness, and who is that "god of the world, who blinds men's eyes, that they should not see the truth," 2 Cor. iv. 4. So the Lord moved David to say, "Go, number Israel and Judah," 2 Sam. xxiv. 1, i. e. Satan provoked him to do it, 1 Chron. xxi. 1. And thus, say they, "a physician gives up his patient to do what he will, when he finds he will not follow his prescriptions." Lastly, They observe, that they were thus deserted and given up by God, as the just punishment of their iniquities committed against the law of nature, which they had received, because they "held the truth" revealed "in unrighteousness" (ver. 18; because "when they knew God, they did not glorify him as God, nor were they thankful" (ver. 21); and because, "knowing that they who did these things were worthy of death, they not only did the same, but had pleasure in them that did them;" and so indeed§ they were delivered up to do these things by their own wickedness (ver. 24. 26). Whence the same apostle saith, ἑαυτοὺς παρέδωκαν, "They gave themselves up to all lasciviousness," Eph. iv. 19.

Thus on the contrary we say, "Such a man's money destroyed him," when it was not the money, but his intemperate and evil use of it that did so. And "Such a man's flatterers corrupted him," when it was his hearkening to them, and being persuaded by them, which did it; whereas he had it in his power not to hearken to them. And in this permissive sense the word παρέδωκεν, "he gave them up," is used almost a hundred times in the Old Testament; when God is said to give men up into the hands of their enemies, —to give them up to the sword. Thus the three children παρέδωκαν, "gave up their bodies to be burned," Dan. iii. 20; thus David prays he may "not be given up into the hand of his oppressors," i. e. that God would not leave him to their power, Ps. cxix. 121, and the son of Sirach, that God would "not give him up to a proud look," Ecclus. xxiii. 4, and so God "gave his people up to their own heart's lusts;" i. e. he let them follow their own inventions, Ps. lxxxi. 12. And this is farther evident from ver. 32, where they are said

---

* Non enim vi res agitur, neque necessitate in alteram partem anima declinatur; alioquin nec culpa ejus, nec virtus posset ascribi; nec boni electio, præmium, nec declinatio mali, supplicium mereretur; sed servatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipsa declinet. Origen. in locum.

* Παρέδωκεν ἀντὶ τοῦ συνεχώρησε. Theodoret. Ἀντὶ τοῦ εἴασεν. Chrysostom, Theophylact.

† Τῆς οἰκείας προμηθείας ἐγύμνωσε. Theod. Οὐκ αὐτὸς παραδοὺς, ἀπῆγε! ἀλλ' αὐτὸς μὲν αὐτῶν ἠμέλεσεν ὡς ἀναξίων ὄντων κηδεμονίας. Photius. Τὴν τοῦ Θεοῦ κατάλειψιν, παράδοσιν ὀνομάζει. Theoph.

‡ Λοιπὸν δὲ λαβὼν αὐτοὺς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν. Phot. Τῇ γὰρ ἀναστροφῇ τοῦ Θεοῦ εἰσάγεται νοῦς ἀδόκιμος παρὰ τῶν δαιμόνων, τοῦτο δὲ παράδοσιν ἔθος καλεῖν τῇ γραφῇ. Œcum.

§ Τὸ δὲ παρέδωκεν αὐτοὺς ὁ Θεός, τουτέστιν ἡ εἰς Θεὸν πλημμέλεια καὶ παροινία, ἡ οἰκεία αὐτῶν πράξις, ἡ ἑκούσιος πώρωσις αὐτὴ παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰώθαμεν λέγειν ὅτι ἀπώλεσεν αὐτὸν το ἀργύριον, καίτοι οὐ ἀργύριον ἀπόλλυσιν ἀλλὰ ὄωτος αὐτοῦ καὶ ἐπὶ κακῷ χρήσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι οὐκ ἐκεῖνοι διαφθείρουσιν, ἀλλὰ τὸ προσέχειν καὶ πείθεσθαι τούτοις, ὅπερ ἐστὶν ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μή. Photius.

reprobate mind, to do those things which are not convenient; (*they*)

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, (*viz.*) that they which commit such things are [18] worthy of death, not only do the same, but [19] have pleasure in them that do them.

---

to have done all these things against their knowledge of the judgment of God upon such evil-doers.

He that would see a larger comment upon ver. 29—31, let him consult the learned Grotius; I only shall observe from the Greek commentators, (1.) That from these words "being filled with all unrighteousness," it seemeth reasonable to interpret almost all that follows as some species of unrighteousness or injustice. (2.) That πονηρία signifies that wickedness which causes men to do mischief against their neighbour by treachery; κακία, to do it out of malice; κακοήθεια, to accustom themselves to do so. (3.) That ψιθυρισταὶ are they that whisper things to the damage of others when they are present; καταλάλοι, they that openly defame them being absent. (4.) Ὑπερηφανία, is that pride which puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boasting we make of things which we have not.

[18] Ver. 32. Ἄξιοι θανάτου, *Worthy of death.*] That murder, adultery, and unnatural lusts deserved death, they knew not only by the light of nature and of conscience, but by their own laws, condemning them who did them to death. That all these sins being species of injustice, condemned by the law of nature, rendered them obnoxious to the displeasure of that God who is the governor of the world and the avenger of all unrighteousness, and so obnoxious to death for violating the laws he had given them to govern themselves by, they might know by the light of nature.

Hence of their Tartarus, which they held to be carcer pœnarum infernarum,* Tertullian speaks thus; Illuc abstrudi solent impii quoque in parentes, et in sorores incesti, et maritarum adulteri, et virginum raptores, et puerorum contaminatores, et qui sæviunt, et qui furantur, et qui occidunt, et qui decipiunt; and to this agrees the description of their punishments in Virgil:*

> Hic, quibus invisi fratres, dum vita manebat
> Pulsatusve parens, et fraus innexa clienti;
> Aut qui divitiis soli incubuere repertis,
> Nec partem posuere suis: quæ maxima turba est;
> Quique ob adulterium cæsi; quique arma secuti
> Impia, nec veriti dominorum fallere dextras;
> Inclusi pœnam expectant, &c.
> Vendidit hic auro patriam, dominumque potentem
> Imposuit: fixit leges pretio, atque refixit.
> Hic thalamum invasit natæ, vetitosque hymenæos,
> Ausi omnes immane nefas.

Mr. L. here reads, οὐκ ἐνόησαν ὅτι, and renders the words thus, "Who knowing the judgment of God, knew not that they who did these things were worthy of death;" but this reading cannot stand: for what righteous judgment of God could they know to be due to them who did these things, who knew not that they were worthy of death, and "to whom sin," saith he, "could not be imputed without (a positive) law," which we know the gentiles had not? See the reading of the text largely confirmed, Examen Millii in locum.

[19] Συνευδοκοῦσι τοῖς πράσσουσι, *Have pleasure in them that do them.*] This, say the Greek commentators, is much worse than the bare doing of them; for a man may do them through the power of temptation, and by consideration may after become sensible of his folly, and repent of it; but when he is arrived at the height of wickedness, that he not only approves but delights in seeing the like things done by others, he demonstrates such a strong affection to them as is incurable.

---

* Apol. cap. 11.

* Æn. vi. a versu 608 ad 622.

CHAPTER II.

1 Therefore (*since God hath shown his displeasure thus against the gentiles for sinning against the law of nature,*) thou art inexcusable, O [1] (*Jewish*) man, whosoever thou art that judgest (*so severely of them*): for wherein thou judgest another, thou condemnest thyself; for [2] thou that judgest doest the same things (*offending as much against the law of Moses, as they have done against the law of nature*).

ANNOTATIONS ON CHAP. II.

[1] The apostle had in the former chapter laid down this as the foundation of his discourse, that "the gospel of Christ was the power of God to the salvation both of Jew and gentile," ver. 16, and that there only was revealed that righteousness of God through faith, by which alone life and salvation was to be obtained. He had also shown the necessity of this faith, because "the wrath of God was revealed from heaven against all unrighteousness of men, who held the truth in unrighteousness;" and that this the gentiles had done, by acting against the light of nature; and that God had been angry with, and punished them for it, he had shown from ver. 19 to the end of that chapter.

These gentiles were reputed by the Jews as unclean, great sinners, and so incapable of salvation; and their great quarrel against the gospel was this, that it admitted such men to the favour of God without circumcision, and obedience to the law of Moses. To those Jews the apostle in this chapter directeth his discourse, proving here, that they who lived under the law wanted this justification as much as others, being also great sinners: and in the following chapters, that neither they nor the gentiles could obtain this justification by the law (see ver. 13. 17).

[2] Ver. 1. Τὰ γὰρ αὐτὰ πράσσεις, *For thou doest the same things.*] If to any one it seem strange that the apostle should pronounce the Jews guilty of the same sins of which he had accused the gentiles, ch. i., let him consider what their own Josephus* hath recorded of them, and he will cease to wonder. For, first, he assures us, there "was not a nation under heaven more wicked than they were. What," saith he, "have you done of all the good things required by our lawgiver? What have ye not done of all those things which he pronounced accursed? So that† had the Romans delayed to come against these execrable persons, I believe," saith he, "either the earth would have swallowed up, or a deluge would have swept away, their city; or fire from heaven would have consumed it, as it did Sodom, for it brought forth a generation of men far more wicked than they who suffered such things." There is not a sin mentioned, ch. i., of which he doth not in that history accuse them, not excepting that of unnatural lusts: for of their zealots, he saith,‡ "It was sport to them to force women; they freely

---

* Καὶ ἑκαστον μὲν οὖν ἐπεξιέναι τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντα δ' εἰπεῖν μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. De Bell. Jud. lib. vi. cap. 27, p. 933. Ὑμῖν δέ τι τῶν εὐλογηθέντων ὑπὸ τοῦ νομοθέτου πέπρακται; τί δὲ τῶν ὑπ' ἐκείνου κατηραμένων παραλέλειπται. Cap. 26, p. 930, C.

† Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τοὺς ἀλιτηρίους, ἢ καταποθῆναι ἂν ὑπὸ χάσματος, ἢ καταλυσθῆναι τὴν πόλιν ἢ τοὺς τῆς Σοδομήνης μεταλαβεῖν κεραυνοὺς, πολὺ γὰρ τῶν ταῦτα παθόντων ἔνεγκε γενεὰν ἀσεωτέραν. De Bell. Jud. lib. vi. cap. 37.

‡ Γυναικῶν ὕβρεις ἐπαίζοντο, καὶ μετὰ ἀθείας ἐνεθηλυπάθουν τῷ

2 But [3] we are sure that the judgment of God is according to truth against them which commit such things (*it being equitable that he should, and certain that he will, deal with men according to his word*).

3 And (*then*) thinkest thou this, O man, that judgest them which do such things (*against the law of nature*), and doest the same (*against the law of Moses*), that thou shalt escape the judgment of God (*which they have so severely felt*)?

4 Or despisest thou the riches of his goodness (*to thee above them, in giving the law, covenant, and promises, to thee*, ix. 4,) and (*his*) forbearance and long-suffering (*exercised hitherto to thee, who hast long deserved his wrath*, ix. 22); not knowing (*or discerning*) that the goodness of God (*naturally*) leadeth thee to repentance (*and is a powerful motive to engage thee to it?* 2 Pet. iii. 9. 15.)

5 But after thy hardness and impenitent heart (*which will not suffer thee to repent and believe the gospel*,) treasurest (*yet*) up unto thyself (*more*) wrath against the day of wrath and revelation of the righteous judgment of God (Rom. ix. 22, 1 Thess. ii. 16, v. 9);

6 Who will render to every man (*Jew and gentile*) according to his deeds:

7 To them who [4] by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious (*against*), and do not [5] obey the truth (*of the gospel, as generally you Jews do not*), [6] but obey unrighteousness (*or falsehood*), indignation and wrath,

9 Tribulation and anguish, (*I say, shall be*) upon every soul of man that doeth evil, of the Jew first, (*as being under greater light, and as having the gospel first preached to them*, Acts xiii. 46, *and to whom Christ was first, and in person sent*, Acts iii. 26,) and also of the Gentile; (*for though God winked at the times of their former ignorance*, Acts xvii. 30, *yet now he hath revealed his wrath from heaven against all unrighteousness*, i. 17, *they must expect his just displeasure who turn not from it to the way of truth, as the gospel is called*, 2 Pet. ii. 2;)

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, (*as being the church of God, to whom the promises of the Messiah chiefly did belong*, Rom. ix. 4,) and also to the (*believing*) Gentile: (*they being by faith Abraham's seed, and heirs according to the promise*, Gal. iii. 29:

11 *I say to the gentile also*,) For there is [7] no respect of persons with God.

12 (*Tribulation, and anguish, I say, shall be on every soul that worketh evil, whether Jew or gentile*,) For [8] as many as have sinned without (*written*) law (*which is the case of the gentiles*) shall also perish without (*that*) law (*being condemned by the law written in their hearts*): and as many as have sinned in (*or under*) the law (*which is the case of the Jews*) shall be judged (*and condemned for their evil deeds*) by the law;

---

gave up themselves to the passions of women, exercising and requiring unnatural lusts, and filling the whole city with impurities." And again, "They committed all kinds of wickedness, omitting none which ever came to the memory of man, esteeming the worst of evils to be good, and finding that reward of their iniquity which was meet, and a judgment worthy of God."

[3] Ver. 2. *But we are sure*, οἴδαμεν δὲ, or, *and we know*.

[4] Ver. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *By patient continuance in well-doing*.] This good work being put in the singular number, seems to intimate some work eminently so. Now when the Jews asked our Saviour, "What shall we do that we may work the works of God?" his answer was, "This is the work of God, that ye believe in him whom ye hath sent," John vi. 28, 29. The preaching of this faith is styled emphatically, "the works," Acts v. 31, xiii. 2, xiv. 26, xv. 58, and sometimes "the work of Christ," Phil. ii. 30, "the work of the Lord," 1 Cor. xvi. 10. The faith wrought by it is ἔργον πίστεως, "the work of faith," 2 Thess. i. 2, and he that begets it in us, is said to begin in us ἔργον ἀγαθὸν, "the good work," Phil. i. 6. And in this sense it accords well with the scope of the apostle, whether it be joined with the word "patience," or with the following words; for the apostle had said in the former chapter, that "the gospel of Christ was the power of God through faith to salvation to every one that believeth; to the Jew first, and also to the gentile," Rom. i. 16. This he here prosecutes, saying that "to them who by patience in the faith of Christ, seek the glory, honour, and immortality," promised in the gospel, God will give "eternal life."

Ἀφθαρσίαν, *Incorruption*.] This, saith Theophylact, refers to the body, and by using this word, τὰς περὶ ἀναστάσεως ἀνοίγει θύρας, "he openeth the gates of the resurrection."

[5] Ver. 8. Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *And obey not the truth*.] The gospel being styled "the truth of God," Rom. iii. 7, xv. 8, "the word of truth," Eph. i. 3, Col. i. 5, 2 Tim. ii. 15, James i. 18; the knowledge of it being ἐπίγνωσις ἀληθείας, "the knowledge of the truth," 1 Tim. ii. 4, iv. 3, 2 Tim. ii. 25, Tit. i. 1, Heb. x. 26; the belief of it being πίστις ἀληθείας, "the belief of the truth," 2 Thess. ii. 13; obedience to it being "obedience to the truth," Gal. i. 3, v. 7; walking according to it being "walking according to the truth," 1 John ii. 4, John iii. 3; the gospel itself being emphatically styled "the truth," Eph. iv. 21, 2 John 3, 4, 3 John 12; to know it, being "to know the truth," 1 John ii. 21; to profess it, "to be of the truth," 1 John iii. 19; to reject it, "not to believe the truth," 2 Thess. ii. 12; to err from it, "to err from the truth," Titus i. 14, James v. 19; I say, this being so, οἱ ἐξ ἐριθείας, "they that are contentious" here, and "obey not the truth," may be, first, the unbelieving Jews, or false apostles, coming from them, who "preached Christ, ἐξ ἐριθείας, out of contention" against Paul, Phil. i. 16, and, secondly, the gentiles which spake against the truth, and rejected it; and both these obeyed, and gave up themselves to falsehood: the gentiles, by "changing the truth of God into a lie," i. 25; the Jews, by adhering to their "vain traditions," which made void the commands of God, and owning them as derived from Moses, when they were only "the doctrines of men."

[6] Πειθομένοις δὲ τῇ ἀδικίᾳ, *But obey unrighteousness*.] Here Chrysostom notes, that the apostle doth not say, βιαζομένοις, τυραννουμένοις, "who are forced to," but "who obey unrighteousness," ἵνα μάθῃς ὅτι προαιρέσεως τὸ πτῶμα, οὐκ ἀνάγκης τὸ ἔγκλημα, ὅθεν καὶ ἀσύγνωστοι, "that thou mayest learn, that they offend of choice, and not of necessity, and therefore are unworthy of pardon."

[7] Ver. 11. Οὐ προσωποληψία, *no respect of persons*.] i. e. He is not one who will connive at men doing wickedly, because they are Jews, whilst he punisheth the like wickedness in the gentiles; or afford justification and salvation to the Jew believing, and working that which is good, and not to the believing and obedient gentile (Rom. iii. 29, 30).

[8] Ver. 12. Ἀνόμως ἀπολοῦνται—ἐν νόμῳ κριθήσονται, *As many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law*.] Here Mr. Dodwell* says, "That some advantage may be taken from the words ἀπολοῦνται and κριθήσονται, that which is called perishing in the case of the gentiles, and so may be understood as well of ceasing to be, as of any positive inflictions, being opposed to *be judged* in the latter clause relating to the Jews." But (1.) the word ἀπολλύειν, "to perish," is often used in the New Testament, and espe-

---

κόρῳ· οὐ μόνον δὲ κόσμον, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δι' ὑπερβολὴν ἀσελγείας ἀθεμίτους ἡδονὰς ἐπενόησαν. Lib. vii. cap. 34, p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μηδ' εἴτι πρότερον προυπαρχθὲν, ἢ μνήμη παραδέδωκεν, αὐτοὶ παραλιπόντες ἀζήλωτον, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες· τοιγαροῦν τὸ προσῆκον ἕκαστοι τὸ τέλος εὕροντο, τοῦ Θεοῦ τὴν ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βραβεύσαντος. Lib. vii. cap. 30, p. 986, E.

* P. 141.

13 (For (*know this, O thou Jew, that*) [9] not the hearers (*only*) of the law *are* (*upon that account*) just before God, but the doers of the law (*only*) shall be justified (*i. e. accepted of God, as acting suitably to their profession.*

14 *And say not, That the gentiles therefore cannot be justified or accepted with God, because they having not the law cannot be doers of it;*) For [10] when the Gentiles, which have not the law (*of Moses*), do by nature the things contained in the (*moral*) law, these, having not the (*written*) law, are a law (*a rule of living*) unto themselves:

---

cially in the epistles, of those Christians who by his own hypothesis are to perish by being subject to eternal punishments, as in those words, μὴ ἀπόλλυε, "Destroy not with thy meat thy brother, for whom Christ died," Rom. xiv. 15, and in 1 Cor. viii. 11, καὶ ἀπολεῖται, "And so shall thy brother perish, for whom Christ died:" so also 2 Cor. xv. 4, 5, 2 Thess. ii. 10, 2 Pet. iii. 9, yea, this criticism would exempt not only Judas the traitor, that υἱὸς ἀπωλείας, "son of perdition," John xvii. 12, but even the very devils from this future punishment; for their question is, ἦλθες ἀπολέσαι ἡμᾶς; "Art thou come to destroy us before the time?" Luke iv. 34. It is used in the gospels of Christ's little ones, in those words, "It is not the will of my Father, ἵνα ἀπόληται, that one of these little ones should perish," Matt. v. 29, xviii. 14; of losing the soul by denying Christ, Matt. x. 33, xvi. 25. And, lastly, it is used of the destruction of soul and body, in hell, Matt. x. 28. (2.) Κριθήσονται, here applied to the Jews, signifies κατακριθήσονται, "they shall be condemned," as appears from the opposition it bears to δικαιωθήσονται, "they shall be justified," ver. 13. And this it still doth, and must do, when it relates to the judgment passed upon the wicked at that day: so John iii. 18, xii. 48, xvi. 11, 2 Thess. ii. 12, Heb. xiii. 4. And this being introduced as a proof, that in that day there should be "tribulation and anguish upon every soul that worketh evil," whether he be Jew or gentile, and that because "God is no respecter of persons," shows that both Jew and gentile working evil must fall under that tribulation and anguish. And the reason of the variation of the words may be probably this, that the gentile being condemned by the law written in his own heart, and so being as it were a confessed criminal, there needs nothing more than to sentence him to the perdition which his sin deserves; whereas the Jew being to be sentenced by a written law, which he may think he has not violated, so as to deserve condemnation, he must be judged and condemned by the sentence which the law hath pronounced against him.

[9] Ver. 13. Οὐ οἱ ἀκροαταὶ τοῦ νόμου, *Not the hearers of the law.*] The Jewish religion was very much corrupted at our Saviour's coming, so that they thought it sufficient to obtain God's favour, and to secure them from his judgments, (1.) that they were of the seed of Abraham. And hence the Baptist speaks thus to them, "Bring forth fruits meet for repentance, and think it not sufficient to say within yourselves, We have Abraham for our father," Matt. iii. 8, 9. The Chaldee paraphrasts do often mention their expectation of being preserved for the merits or good works of their forefathers, Abraham, Isaac, and Jacob; and their writers add, that* "hell-fire hath no power over the sinners of Israel, because Abraham and Isaac descend thither to fetch them thence." (2.) They held that circumcision was of sufficient virtue to render them accepted of God, and to preserve them from eternal ruin; for they teach† that "no circumcised person goes to hell," God having promised to deliver them from it, "for the merit of circumcision;" and having told Abraham, that "when his children fell into transgression, and did wicked works, he would remember the odour of their foreskins, and would be satisfied with their piety." And (3.) they taught, that‡ "all Israelites had a portion in the world to come;" and that notwithstanding their sins, yea, though they were condemned here for their wickedness: this is the first sentence in the Capitula Patrum, whereas of all the gentiles, without exception, they pronounce that§ "they are fuel for hell-fire." (4.) They teach, that to be employed in hearing and studying the law, was a thing sufficient to make them acceptable with God. To this James seems to refer in these words, "And be ye doers of the word, and not hearers only, deceiving your own souls," James i. 22. Now most of these vain opinions the apostle in this chapter, and throughout this epistle, labours to confute: the first here, ver. 9, the second, ver. 21, the third, from ver. 2 to the 9th, and the fourth, in this verse.

[10] Ver. 14. Ὅταν γὰρ ἔθνη, *For when the gentiles.*] Most interpreters understand this of the believing gentiles, "the righteousness of the law being fulfilled in them" only "who walk not after the flesh, but after the Spirit," Rom. viii. 4, and he being "only the inward Jew, who hath the circumcision of the heart in the Spirit," ver. 29. But all the ancient commentators interpret these last six verses, not indeed of the idolatrous gentiles, but of such gentiles as lived before the law, as Melchisedec and Job; or were worshippers of the true God, as Cornelius; or repented, as the Ninevites. These examples, saith Chrysostom, he sets before the Jews, as being such as they could not contradict. And in his comment on the fifteenth verse, he makes this inference from the words,* "By these things he shows that God made man sufficient of himself to choose virtue and avoid vice;" adding, that this was necessary to be said, to stop the mouths of them who inquired, ποῦ τὸν ἔμπροσθεν χρόνον τὰ τῆς τοσαύτης προνοίας ἦν; "Where were the footsteps of such a providence in former times!" This the apostle seems plainly to insinuate, by arguing that God did and will accept the gentile, living according to "the law written in his heart," and therefore owning him as the true God, and honouring or "glorifying him as that God," who made the heaven and the earth; because he is "no respecter of persons." This seems the obvious meaning of those words of Peter, in the case of Cornelius and all his friends, "Of a truth I perceive that God is no respecter of persons" (i. e. he affects them not barely because they are circumcised, or of such a nation), "but in every nation he that feareth him, and worketh righteousness, is acceptable to him," Acts xx. 34, 35, supposing that there might be such in every nation. And the argument of Origen seems here considerable; that† "if God condemned the gentiles because they held the truth in unrighteousness, and when they knew God did not glorify him as God, neither were thankful; it seems reasonable to conceive, that had they done what they culpably neglected, and might have done, i. e. had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his goodness;" i. e. had they held the truth in righteousness, and abstained from those actions for which their conscience did accuse them, and for which "they knew they were worthy of death," as they who were inexcusable for not doing of them might have done, they would have escaped "the wrath of God revealed from heaven against all unrighteousness." But then these things may here be offered to consideration:

First, That this acceptance may not reach so far as to put them under the same privileges and favours with his church and people; but if they live in such times and places where an exacter knowledge of his will might be obtained, it may induce his providence to find out means of imparting that also to them, as in the case of Cornelius and his friends, who have told things "by which he and his house should be saved," Acts xi. 14.

Secondly, That though God may and will reward such honest heathens, because otherwise they could have no encouragement to own or serve him as their God, since "he

---

* Pocock. Miscell. p. 172. 227.
† Pug. Fid. par. iii. dis. 3, cap. 16, sect. 36, 37.
‡ See Smith's Jewish Notion of Legal Right, ch. 3.
§ Pirk. Eliez. p. 69 sect. 4.

* Διὰ τούτων ἔδειξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησε ὁ Θεός; πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.

† Si enim videtur apostolus condemnare gentiles, ex eo quòd naturali intelligentiâ cùm cognovissent Deum, non sicut Deum magnificaverunt, quandò non putamus quòd etiam collaudare eos possit et debeat, si qui in his cognoscentes Deum, sicut Deum magnificent: dubitari igitur non puto, quin is qui pro malo opere condemnari meruisset, idem, si operatur bonum, remuneratione boni operis dignus haberetur.

15 (*Doing those things*) Which shew the work of the law written in their hearts, their conscience also bearing witness (*to it*), and *their* thoughts the mean while (*or their reasonings within themselves*) accusing or else excusing one another;) (*and so the uncircumcision keeping the righteousness of the law, and fulfilling the law, shall be by God accounted for circumcision, and be as acceptable to him as the circumcision*, ver. 26, 27.

16 *And these rewards and punishments will be distributed to Jew and gentile*) In the day when God shall judge the secrets of men (*-'s hearts*) by Jesus Christ according to my gospel; (*or, as my gospel testifies he will: for the heathens are not to be judged according to the tenor of the gospel, but according to the light of nature*, ver. 12.)

17 Behold, (*thou who gloriest in this, that*) [11] thou art called a Jew, (*one of that nation which God hath known above all the families of the earth*, Amos iii. 2, *to whom pertaineth the adoption and covenants*, ix. 4,) and restest in (*the outward performances of*) the law, and makest thy boast of God (*as the author and patron of thy religion, and thy God in covenant*),

18 And (*that thou*) knowest *his* will, and approvest the things that are more excellent, being instructed out of the law (*concerning them*);

19 And art confident that thou thyself art (*able to be*) a guide [12] of the blind (*gentile*), a light of them which are (*that sit*) in darkness,

20 An instructor of [13] the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law (*i. e. a scheme or draught of the affirmative precepts of the law which instruct thee what to do, and of the negative precepts which teach thee what to have undone*).

21 Thou therefore [14] which teachest another (*i. e. who undertakest to be a guide unto, and teacher of, the gentile*), teachest thou not thyself (*to practise thine own lessons*)? thou that preachest (*or proclaimest*) a man should not steal, dost thou steal (*and so condemn thyself out of thine own mouth*)?

22 Thou that sayest a man [15] should not commit

---

that cometh to God," saith the apostle, "must believe that he is a rewarder of them that diligently seek him," Heb. xi. 6, yet is he not obliged to give them the glorious reward which he hath promised to the Christian: for this not being due to their works, they could not from the light of nature be assured of it; and it being so peculiarly assigned to faith in Christ, both affirmatively and negatively, when the apostle saith, "God hath given us eternal life, and that life is in his Son; he that hath the Son hath life, and he that hath not the Son hath not life; this is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent; this is the true God and eternal life" (1 John v. 11—13. 20, John xvii. 3, see John i. 4, xiii. 16. 36, v. 24, vi. 27); it cannot well be said to belong to any other; and therefore Origen* freely grants this, and yet thinks such persons may not be utterly deprived of a reward; especially it seems not equitable that they should be deprived of all reward, purely for want of an impossible condition; i. e. because they believed not in him of whom they had not, and very often could not, have heard. It may be added,

Thirdly, That if any of them did arrive at such a state as made them indeed to "fear God, and work righteousness," they did this not merely by the strength of natural light; for though some of them seem to say, that† nature or philosophy "was a sufficient guide to virtue," yet that they meant not this exclusively of the divine assistance, which they saw necessary to preserve them against the infirmities of human nature, their own words‡ do fully testify. And if God owned any of them as truly righteous, it was by virtue of their faith in God; i. e. that faith by which they believed he was "a rewarder of them that diligently seek him;" which being, as to kind, the same with that which the apostle so highly commends, Heb. xi., even "the expectation of things hoped for, the evidence of things not seen," when it produced in them a sincere endeavour to serve and please him, according to the light of nature, and cleave to their duty, though they might suffer for it in this world, might be imputed unto them for righteousness. I conclude these conjectures with Origen on the same place: Sed tamen in arbitrio legentis est probare quæ dicta sunt, vel non.

---

* Licèt alienus à vitâ videatur æternâ qui non credit Christo, videtur quòd per hæc quæ dicuntur ab apostolo, bonorum operum gloriam, et honorem, et pacem perdere penitùs non possit.

† Nec est quisquam gentis ullius, qui ducem naturam nactus, ad virtutem venire non possit. Cic. de Leg. lib. i. n. 3.

‡ Multos et nostra civitas et Græcia tulit singulares viros, quorum neminem, nisi juvante Deo, talem fuisse credendum est——Nemo igitur vir magnus sine aliquo afflatû divino unquam fuit. Cic. de Nat. Deorum, lib. ii. n. 124. 725. Αἱ δὲ ἄριστα ψυχῆς φῦσεις ἀμφισβητήσιμοι ἐν μετρίῳ τῆς ἄκρας ἀρετῆς, πρὸς τὴν ἐσχάτην μοχθηρίαν καθορμισμέναι, δέονται ξυναγωνιστοῦ Θεοῦ, καὶ συλλήπτορος. Max. Tyr. Dissert. 22, p. 218.

---

[11] Ver. 17. Σὺ Ἰουδαῖος ἐπονομάζῃ, *Thou art called a Jew.*] The apostle doth not here begin to speak to the Jew, but to prove farther and illustrate what he said before, as is evident from the words ἴδε σὺ, "Behold thou (to whom I speak) art called a Jew;" he therefore may be supposed to speak this farther, to convince him that he, doing the same things, shall not escape the judgment of God; and that the hearing of the law he doth not practise will be so far from justifying him before God, that it will add to his condemnation.

Ἴδε, εἰ δὲ—τυφλῶν, as Dr. Mills reads: see Examen Millii here.

[12] Ver. 19. Τυφλῶν, *Of the blind.*] "The blind," and "them that sit in darkness," is a periphrasis of the gentiles (see Isa. ix. 1, xlii. 6. 7, xlix. 9, Luke i. 79, Eph. v. 8).

[13] Ver. 20. Ἀφρόνων, *Of the foolish.*] The "foolish" and the "babes" seem to be here the proselytes to the Jewish law, whom they accounted as "infants new-born."

[14] Ver. 21. Ὁ οὖν διδάσκων ἕτερον, *Thou that teachest another.*] This verse may be illustrated out of the Jewish writings; for they say, that* "he who teaches others what he doth not himself, is like a blind man who hath a candle in his hand to give light to others, whilst he himself doth walk in darkness." So apposite is the first question to convince those Jews, who pretended to be guides and lights to the blind gentiles, that they themselves were blind. And again, "How can a wise man say in the congregation, Thou shalt not steal, when he steals?" Whence it appears, that in their account this was sufficient to cut off their pretence to wisdom.

[15] Ver. 22. Ὁ λέγων μὴ μοιχεύειν, *Thou that sayest a man should not commit adultery*, &c.] Of all these things the Jewish doctors were notoriously guilty, and of most of them they were accused by our Lord. As, v. g. first, that "they said, and did not;" that "they laid heavy burdens upon others, which they would not touch with their own fingers" (Matt. xxiii. 3, 4); that they made his Father's house "a den of thieves" (Matt. xxi. 13, John ii. 16); that they were guilty of adultery, by unjust divorces (Matt. xix. 9); and their polygamy was so shameful, that they would proclaim in any place where they came, Quænam erit mihi uxor in diem,† "Who will be my wife for this day," or while I stay in this place? And surely such a wife was little better than a whore. Hence Justin Martyr‡ tells the Jews, that wherever they travelled, or came, they did, with the permission of their rabbins, ὀνόματι γάμου γυναῖκας ἄγεσθαι, "take women, and use them as their wives, under pretence of marriage." And the theft and merchandise of which they are accused, Matt. xxi., John ii., being about holy things, may be well also styled sacrilege; though of this they being accused in the times of the prophet Malachi, doubtless they were more guilty of it in these worst times. Accordingly

---

* Sepher Hamaaloth, p. 87.

† Lightf. in Matt. xix. 3.

‡ Dial. cum Tryph. p. 363, D. 371, A.

adultery, dost thou commit adultery? [16] thou that abhorrest idols, dost thou commit sacrilege (*robbing God of his honour another way*)?

23 Thou that makest thy boast of (*thy skill in*) the law, through breaking the law (*in those instances which the conscience of the very heathen doth condemn,*) dishonourest thou (*the name of*) God (*among the gentiles*)?

24 For [17] the name of God is blasphemed among the Gentiles through you (*Jews, pretending to be so dear to God, and so great favourites of heaven, and yet living so licentiously as you do, and so it hath happened to you, according*) as it is written (*of you,* Isa. lii. 5, Ezek. xxxvi. 23.

25 *This violation of the law cuts off the benefit of your circumcision;*) For circumcision verily profiteth, if thou keep the law (*as circumcision obligeth thee to do,* Gal. v. 2): but if thou be (*still*) a breaker of the law, thy circumcision is made (*of no more advantage to free thee from God's condemnation, than*) uncircumcision. [18]

26 Therefore (*on the other side*) if the uncircumcision (*i. e. the gentile, though uncircumcised*) [19] keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? (*i. e. shall he not be as acceptable to God, as if he had been circumcised?*)

27 And shall not (*the*) [20] uncircumcision which is by nature (*i. e. the gentile, who continues uncircumcised as he was by nature*), if it fulfil the law, judge (*and condemn*) thee, who by the letter (*i. e. having the letter of the law*) and circumcision dost transgress the law?

28 For he is not (*in God's account*) a Jew (*i. e. one beloved of him*), which is one (*only*) outwardly (*by profession*); neither *is that* (*valued by him as true*) circumcision, which is outward in the flesh (*only*):

29 But he *is* a Jew (*in God's esteem*), which is one inwardly (*by the purification of his heart from inward filth, and evil dispositions and affections*); and (*the*) circumcision (*valued by him*) *is that* of the heart, in the spirit (*wrought in us by the Spirit*), *and* not in (*or by*) the letter; whose praise *is* not of men (*who are not able to discern it*), but of God (*who is the searcher of the heart*).

Josephus* doth pronounce them guilty, not only of "theft, treachery, adultery, sacrilege," but of "rapines and murders, and new ways of wickedness invented by them, of all which the temple was made the receptacle." Add to this, that the same Josephus informs us, that not long after the writing of this epistle, the servants of the high-priests, τὰς τῶν ἱερέων δεκάτας ἐλάμβανον βιαζόμενοι, "took away by violence the tithes of the priests, so that many of them perished for want of food" (Antiq. lib. xx. cap. 8, p. 698, E).

Note also from these words, "Thou that abhorrest idols," the mistake of those who think the Gnostics are here referred to; they being so far from abhorring idols, that Irenæus† informs us, "they had their images, they worshipped idols without fear, and went first to the feasts celebrated in the idol-temple." Origen‡ also assures us, that he, viz. Simon Magus, taught his disciples to "count idolatry as a thing indifferent."

[16] *Thou that abhorrest idols, dost thou commit sacrilege?*] Robbing that God of his honour this way, who hath required thee to "honour him with thy substance and the first-fruits of thy increase" (Prov. iii. 9, Mal. iii. 8, 9, Ecclus. xxxv. 8), as the idolater doth by giving his honour to an idol. And of this sin they being accused by God himself, declaring by his prophet Malachi that they had "robbed him in tithes and offerings," doubtless they were more guilty of it in these worst times of the Jewish nation.

[17] Ver 24. Βλασφημεῖται ἐν τοῖς ἔθνεσι, *Is blasphemed among the gentiles.*] Of this Josephus§ doth frequently accuse them, saying, "What wickedness do you conceal or hide, which is not known to your enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness as if it were virtue." And thinkest thou this, O man, that thou shalt escape the judgment of God, who punisheth the gentiles, when thou art as guilty as they, of acting against thy conscience, and doing that for which thine own mouth condemns thee, or which is as bad as that which thou condemnest in them, and which doth also cause them to "blaspheme that holy name by which thou art called?" surely, after these things so scandalously done, it will be of no advantage to thee that "thou art called a Jew," or hast received the sign of circumcision.

[18] Ver. 25.] Having thus proved that the sins of the Jews must render them obnoxious to the divine wrath, as well as those of the gentiles, he proceeds to prove what he said, ver. 7. 10, that the righteousness of the circumcised gentile must also render him acceptable to God, and rewardable by him, as well as the righteousness of the Jew.

[19] Ver. 26. Τὰ δικαιώματα τοῦ νόμου, *The righteousnesses or ordinances of the law.*] The word δικαιώματα is used some times for the divine judgments, which being always done in equity, and according to the deserts of men, are fitly called δικαιώματα, or "righteous judgments," Rom. i. 32, Rev. xv. 4. And sometimes it relates to the ceremonial institutions which God thought fit for a season to prescribe to the Jews, and then it seems best to be rendered *ordinances*, as Heb. ix. 1. 10. And sometimes to the moral precepts of the law, as when the apostle saith, τὸ δικαίωμα τοῦ νόμου, "The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit," which seems to be the sense of the phrase here.

[20] Ver. 27. Ἡ ἐκ φύσεως ἀκροβυστία, *The uncircumcision which is by nature.*] Most interpreters think that the apostle speaks in these two verses of the believing gentile, and only doth design to prove against the Jew, that his want of circumcision, if he be a doer of righteousness, will not hinder his acceptance with God (1 Cor. vii. 19, Gal. v. 6, vi. 15), and that because this righteousness of the law is said to be fulfilled by them "who walk according to the Spirit" (viii. 4), i. e. by them "who are in Christ Jesus" (ver. 1). But Grotius and Œcumenius seem to interpret this of the heathens, such as the centurions in the gospel were, because the condemnation of the Jew seems to arise from this, that he who had the letter of the law did not that which they who were without it did.

---

* Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω, καὶ ἐνέδρας, καὶ μοιχείας, ἁρπαγαῖς δ' ἐρίζετε καὶ φόνοις, καὶ ξένας καινοτομεῖτε κακίας ὁδούς, ἐκέχειτο δὲ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. lib. vi. cap. 26.

† Ἐπὶ πᾶσαν ἑορτάσιμον τῶν ἐθνῶν τέρψιν, εἰς τιμὴν τῶν εἰδώλων γενομένην, πρῶτοι συνίασιν. Lib. i. p. 26, D. —— Imagines quidem depictas, quasdam autem et de reliquâ materiâ fabricatas habent, et has coronant, et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagoræ, Platonis, et Aristotelis, et reliquorum, et reliquam observationem circa eas ut gentes faciunt. Lib. i. cap. 24. Vide Euseb. Hist. Eccles. lib. ii. cap. 13.

‡ Ἐναδιαφορεῖν πρὸς τὴν εἰδωλολατρείαν. Contra Celsum, lib. vi. p. 282.

§ Τί δὲ σιγᾶται παρ' ὑμῖν ἢ τί κρύπτεται, τί δὲ οὐχὶ καὶ τοῖς ἐχθροῖς φανερὸν γέγονε; πομπεύετε γὰρ παρανομοῦντες, καὶ καθ' ἡμέραν ἐρίζετε, τίς χείρων γίνεται, τῆς ἀδικίας ὥσπερ ἀρετῆς ἐπίδειξιν ποιούμενοι. De Bell. Jud. lib. vi. p. 931, B, C.

CHAPTER III.

1 (*But you will say, If the uncircumcised person, keeping the righteousness of the law, is to be reckoned as circumcised*, ii. 26, *and if the inward circumcision be that alone which is acceptable to God*, ver. 28, 29,) What advantage then hath the Jew (*above the gentile*)? or what profit *is there* of (*the*) circumcision (*above uncircumcision?*

2 *I answer*,) Much every way: (ix. 4, *but*) chiefly, because that unto them were committed the oracles of God (*in which the covenants and promises made to them, and chiefly that of the Messiah, and of justification by faith in him, were contained*;

3 *Which oracles must be made good notwithstanding their infidelity*:) For what if some (*to whom these oracles and the promise of the Messiah, or a seed in whom the nations of the earth shall be blessed, were committed*,) did not believe (*in the promised seed*)? shall their unbelief make the faith (*or fidelity*) of God (*in making this promise to Abraham*) without effect?

4 God forbid (*that such a thought should enter into our hearts*): yea (Gr. *but, on the contrary*), let God be (*acknowledged*) true (*and faithful to his word*), but every man a liar (*i. e. though all men should prove liars*); as it is written (Ps. li. 4), [1] That thou mightest be justified in thy sayings (*or mayest appear just and faithful in performing them*), and mightest overcome when [2] thou art judged (*i. e. when thou judgest and contendest with men*).

5 But if our unrighteousness commend (*illustrates and establishes*) [3] the righteousness of God (*that way of justification by faith which he alone approves of*), [4] what shall we say? *Is* God unrighteous who taketh vengeance (*on the Jew and gentile, for these sins which thus commend his righteousness, and show the wisdom and grace of God in admitting this way of our justification*)? [5] (I speak as a man) (*i. e. as a heathen or unbeliever would be apt to conclude from our doctrine of justification by faith*:

6 *For*) God forbid (*that I should have a thought that God can be unrighteous*): for then how shall God judge the world (*for their unrighteousness?*

7 *Speak, I say their sense*,) For (*say they*) if the truth of God hath more abounded [6] through my lie unto his glory (*if the truth of his promise to justify the gentile through faith in Christ, hath appeared more illustriously to the glory of his grace, through my idolatry, and changing his truth into a lie*); why yet am I also judged as a sinner (*as well as the Jew*)?

8 And (*why will it*) not *rather* (*follow*, ὅτι ποιήσωμεν), (as we be slanderously reported, and as some affirm that (*in effect, by asserting the doctrine of justification by faith*,) we say,) Let us do evil, that good may come (*or that God may be glorified? which yet we are so far from saying, that we declare them who do so men*) [7] whose damnation is just.

ANNOTATIONS ON CHAP. III.

[1] Ver. 4. Ὅπως ἂν δικαιωθῇς, *That thou mayest be justified.*] These words are a confession of king David, that how severely soever God should deal with him for his sin, he could not accuse him of too much rigour, but must justify him in his proceedings, and clear him from all imputations of injustice; and so they cannot be here brought to prove, as Esthius imagines, that notwithstanding our sins, God will be faithful to his promises, but to show, that though God should reject the Jews for their infidelity, they would have no reason to complain of his severity, or charge him with injustice or unfaithfulness on that account, they having forfeited their right to be the seed of Abraham, the father of the faithful, by their infidelity, and the gentiles, by imitating his faith, being now become his children. Note also, that the Hebrew זכך, which we render *pure* or *clean*, Ps. li. 4, is well rendered by the Septuagint νικήσῃς, "might overcome;" it bearing oft that sense in the Syriac, and among the rabbins, as Buxtorf proves in his Lexicon, p. 668.

[2] Ἐν τῷ κρίνεσθαί σε, Heb. בשפטך, *When thou judgest*,] Or contendest with any man, or enterest into judgment with him, or indictest or accusest him of sin; so the word is very often used in the Old and New Testament. So Job xiii. 19, τίς ἐστι ὁ κριθησόμενός μοι; "Who is he that will contend with me?" Eccles. vi. 10, οὐ δυνήσεται κριθῆναι, "He cannot contend with one who is stronger than himself;" Isa. xlii. 26, "Put me in remembrance," καὶ κριθώμεν, "and let us plead together;" Isa. lxvi. 16, ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, "By fire will the Lord plead with all flesh;" Matt. v. 40, Θέλοντί σοι κριθῆναι, "To him that will contend with thee;" 1 Cor. vi. 1, τολμᾷ τις κρίνεσθαι; "Dares any one contend before the unjust?" See note on 1 Pet. iv. 6.

[3] Ver. 5. Δικαιοσύνην Θεοῦ, *The righteousness of God.*] That this phrase in the epistles doth signify always the righteousness of faith, or our justification through faith in Christ, hath been shown, note on Rom. i. 17, and on 2 Cor. v. 21; and this seems to establish the exposition given in the paraphrase.

[4] Τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ἐπιφέρων τὴν ὀργήν, *What shall we say? Is God unrighteous who taketh vengeance?*] The apostle had laid down the proposition which is the foundation of this discourse, and of the whole epistle, in these words: "The gospel is the power of God to the salvation of every one that believes, Jew or gentile; for therein is revealed the righteousness of God by faith, to beget faith in both." The necessity of this faith he shows, (1.) with respect to the gentiles, because they, being unrighteous, could not otherwise be justified before God, or escape his wrath, "revealed against all unrighteousness," by any other way than that of faith; and this proof he concludes chapter the first. In the second chapter he shows the same, touching the Jews, by reason of their unrighteousness, and therefore saith here, ver. 9, "We have before proved both Jews and gentiles to be under sin." Now this most plainly serves to commend and establish this way of righteousness by faith in Christ, from the necessity of it to the justification both of Jew and gentile. This then must be the import of the objection; if the unrighteousness both of Jew and gentile tends so visibly to illustrate and recommend the wisdom of God, and the grace or favour of God, in appointing this way of justification by faith in Christ, is it righteous in God to punish both Jew and gentile, as you say he did (i. 24. 26. 32), and will do (i. 18, ii. 2. 4—6. 8, 9), for that unrighteousness that tends so highly to the glory of the gospel grace?

[5] Κατ' ἄνθρωπον λέγω, *I speak as a man.*] i. e. As a mere natural man, not acquainted with the revealed will of God, or not acted by his Spirit: so Chrysostom and Œcumenius, "I speak κατ' ἀνθρώπινον λογισμόν, according to human reason; οὐ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμούς, for it is not I that say these things, but I propose the reasonings of others." That this is the constant import of the phrase see note on 1 Cor. ix. 8, 9. 15. 32.

[6] Ver. 7. Ἐν τῷ ἐμῷ ψεύσματι, *By my lie.*] The idols of the heathens are called "lying vanities," Ps. xxxi. 7, Jonah ii. 8, numina falsa; the makers of them are said to "frame שקר, a lie," Jer. x. 14, and to have and frame "a lie" with their right hand, Isa. xliv. 20. They who worship them are said, "to turn aside to lies," Ps. xl. 5, and to hearken to "a teacher of lies," Hab. ii. 18, and to "turn the truth of God into a lie," Rom. i. 25. Hence are the heathens introduced making this confession, "Surely our fathers did inherit lies," ὡς ψεῦδη ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, Jer. xvi. 19. Now this argument being that by which the apostle in the first chapter proves the gentiles to be sinners, worthy of condemnation, and so incapable of justification by any other way than that of faith, this may reasonably be supposed to be the thing referred to in this verse.

[7] Ver. 8. Ὧν τὸ κρίμα ἔνδικόν ἐστι, *Whose damnation is*

9 What then? (*or wherefore*) are we better *than they*? (*Do we Jews excel the gentiles?*) No, in no wise (*οὐ πάντως, not altogether, as to the benefit mentioned*, ver. 2, *but not as to justification*): for we have before proved (*touching*) both Jews (ch. ii.) and Gentiles (ch. i.), that they are all under sin (*and so all stand in need of justification by faith*;

10 *The Jews, I say, as well as the gentiles,*) As it is written (*of them*), There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: (*they are men*)

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 (*Which words of the psalmist may justly be applied to them*;) Now we know that what things soever the law saith (*not applying the words to any others*), it saith to them who are under the law: that (*not only the mouths of the gentiles, but*) every mouth may be stopped, and all the world may (*see they are*) become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the [10] knowledge of (*that*) sin (*which rendereth us obnoxious to condemnation*).

21 But now (*in the dispensation of the gospel*) the righteousness of God without (*performing the works of*) the law is manifested (*to the world*), being witnessed (*i. e. attested to*) by the law (*giving us the knowledge of sin*, ver. 20) and the prophets (*declaring that the just man shall live by faith*);

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for (*as to the way of justification*) there is no difference (*betwixt Jew and gentile*):

23 For all have sinned, and (*so*) come short of (*attaining*) [11] the glory of God (*without a free act of justification by grace*);

24 Being justified (*i. e. absolved from the guilt and condemnation due to us for our past sins*) freely by his grace [12] through the redemption that is in Christ Jesus:

25 Whom God hath set forth (*or proposed*) *to be* [13] a propitiation (*a propitiatory or mercy-seat*) through faith in his blood, to declare his righteousness (*i. e. the way of justification by faith, which God alone admits of*) [14] for the remission of sins that are past, through

---

just.] They by thus objecting against that dispensation of divine grace and wisdom, which they should thankfully embrace and accept, and without which they cannot be justified, and so rejecting it as absurd in their imaginations, render it just that they should still lie under the guilt of sin, and under the wrath of God for it.

[8] Ver. 9. Οὐ πάντως, *No, in no wise.*] That these words may be rendered "not altogether," as well as οὐ πάντες is rendered "not all," 2 Thess. iii. 2, Heb. iii. 16, we learn from Œcumenius, who paraphrases them thus, οὐκ ἐκ παντὸς τρόπου, "not in every kind;"* so οὐ πάντως signifies, 1 Cor. v. 10, viz. "I do not altogether forbid you to accompany with fornicators, for then you must go out of the world;" and then the context will plainly force this rendering, as being that which answers to the following reason, the words bearing this sense: We do indeed excel them, in having the promise of a Messiah, and the salvation tendered by him, first made to us (ii. 10); in having the knowledge of the law (ver. 17), and the oracles of God committed to us (iii. 2): but we do not wholly or in all things excel them, because not in the matter of justification by faith, which Jew and gentile equally stand in need of.

[9] Ver. 10. Καθὼς γέγραπται, *As it is written.*] These words are cited from the fourteenth psalm, according to the edition of the Septuagint; but I do not conceive it necessary to make good the apostle's words, or argument, that they should be spoken of the Jews of that age in general, especially seeing they are there said to have "devoured God's people," and to have "shamed the counsel of the poor." It is enough (1.) that they should generally agree to the Jews of the age in which the apostle wrote, as both the scriptures of the New Testament and the writings of Josephus fully prove they do. And (2.) that the law condemning any for these crimes doth more especially condemn those under the law, who at any time are guilty of crimes thus noted, and condemned by the law. And with this conclusion of the apostle the Jews themselves accord, saying, "There is not a man who is not obnoxious to God (or might not justly be condemned by him), were it not for his mercy and clemency." Moreover, it is farther to be noted, that in the close of this psalm there seems to be a prayer for the redemption of the Jews by the Messiah, in those words, "O that the salvation of Israel were come out of Zion," ver. 7, the Deliverer that was to come out of Zion, being the Messiah, as we learn from Isaiah, lix. 20, and from this apostle, xi. 26. Note, secondly, that, according to the doctrine of the Jews, their Messiah was to come in those times when the Jewish nation was most corrupt, and so most resembled the description here alleged (see the note on Phil. iii. 1).

[10] Ver. 20. Ἐπίγνωσις ἁμαρτίας, *The knowledge of sin.*] This knowledge of sin being chiefly by the moral law (vii. 7), shows that the apostle excludes as well that as the ceremonial from justification; and evident it is, that the antithesis runs all along, not between moral and ceremonial works, but between works in general and faith, ver. 20. 22, the law of works and faith, ver. 27, iv. 2. 6, ix. 32, x. 5, 6.

[11] Ver. 23. Τῆς δόξης τοῦ Θεοῦ, *The glory of God.*] i. e. The fruition of God in glory; for "being justified by faith, we have peace with God; and rejoice in hope of the glory of God" (Rom. v. 1, 2).

[12] Ver. 24. Διὰ τῆς ἀπολυτρώσεως, *Through the redemption.*] Purchased by the death and blood of Christ shed for us; we having "redemption through his blood, the remission of sins" (Eph. i. 7, Col. i. 14).

[13] Ver. 25. Τῶν προγεγονότων ἁμαρτημάτων, *Of sins that are past.*] For in this only consists our first justification, which is by faith alone: the remission of our future sins committed against the new covenant, established in the blood of Jesus, being to be obtained (if they be wilful sins, which only violate the covenant of grace) by a sincere and particular repentance for them; which brings us again under that covenant, and so under the promise of forgiveness through the blood of Jesus: the ἱλαστήριον, or "mercy-seat," was so called, because God there showed himself propitious, by reason of the blood of the sacrifice sprinkled before it. The apostle, therefore, in allusion to it, saith that God hath set forth Christ to be his "mercy-seat," i. e. the person through whom he will be propitious to us through faith in his blood, styled "the blood of sprinkling," Heb. xii. 24, and presented before him in the heavens.

[14] Ἱλαστήριον, *To be a propitiation.*] In the Old Testament we find the mercy-seat still styled ἱλαστήριον, because it was the place where God promised to be propitious to them, and where the high-priest made an atonement for himself, and all the congregation, by sprinkling the blood of the sin-offering before the mercy-seat: when therefore the apostle saith that God had set forth Jesus Christ to be a mercy-seat to us through faith in his blood, we have reason to believe the blood of Christ, as our sin-offering, doth make atonement for, and render God propitious to us. And as under the Old Testament, they who desired to have God propitious to them, were to come with the blood of their

* Cart. Mellif. p. 3012.

the forbearance of God; (*not imputing their trespasses to them who believe in him*, 2 Cor. v. 19.

26 *God hath now proposed him as our propitiatory*,) [15] To declare, *I say*, at this time his righteousness (*or the way of justification he allows of*): that he (*by justifying us only through the redemption that is in Christ Jesus*) might (*appear to*) be [16] just (*in requiring this satisfaction for our sins*), and the justifier of him which believeth in Jesus.

27 (*And if this be the only way of justification, or being righteous before God,*) Where *is* (*there any ground of*) boasting then? It is excluded? By what law? (*that*) of works? Nay: (*for he that is justified by works hath whereof to boast,* ἔχει καύχημα, iv. 2:) but by the law of faith (*only*).

28 Therefore we conclude that a man is justified by [17] faith (*alone*) without (*respect to*) the deeds of the law (*given to the Jews. For*)

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles (*which have not the law? hath he vouchsafed to them no means of justification or acceptance with him*)? Yes, (*doubtless he is the God*) of the Gentiles also:

30 Seeing *it is* one God, which shall justify [18] the circumcision by faith, and (*the*) uncircumcision through (*the same*) faith.

31 Do we then make void the law through (*this*) faith? (*Do we contradict it, or say it is a useless thing, or against the promises?* Gal. iii. 19. 21.) God forbid (*that this should be affirmed by us*): yea, we establish the law (*by declaring that it gives the knowledge of sin*, ver. 20, *gives witness to this way of justification*, ver. 21, *and so shows the necessity of faith, and so is our schoolmaster to bring us to Christ, who is the end of the law*, Rom. x. 4, Gal. iii. 24).

---

sin-offering to the mercy-seat; so under the gospel dispensation they must expect to find God propitious to them, through the blood of Christ their mercy-seat, by whom they coming to God, as the Jews did by appearing before his mercy-seat, should find him gracious in pardoning their iniquities "through the redemption that is in Jesus." Whence I argue against the Socinians, for our Lord's satisfaction, thus: What is it we do obtain by this redemption? It is, saith the apostle, "remission of sins." What is it that procures this remission? It is the blood of Christ, for "we have redemption through his blood, even the remission of sins" (Eph. i. 7, Col. i. 14); it is the death of Christ (Heb. ix. 15). Since, then, by the confession of Schlictingius upon the place, our Lord is mentioned here as a piacular victim, and seeing it is certain those victims still suffered in the sinner's stead, and that whensoever in the Old Testament mention is made of the remission of sins, the blood of these sacrifices was the thing that made atonement for them, remission of sins was the thing purchased by that blood; have we not reason from what is here said of Christ, our piacular victim, to conceive he suffered in our stead, and that his blood, shed for us, procured the remission of our sins, as it atoned an offended God for our transgressions?

[15] Ver. 26. Τῆς δικαιοσύνης, *To declare his righteousness.*] This phrase, "the righteousness of God," as I have before observed, doth always in the epistles signify our justification by faith in Christ, as being the only righteousness that God approves of, and is here styled, ver. 22, "the righteousness of God through faith:" and therefore this righteousness cannot be demonstrated, as some conceive, by winking at the sins committed in former ages (Acts xvii. 30), but by proposing, by the gospel, the way of remitting men's past sins through faith in Christ, or his own non-imputation of them.

[16] Εἰς τὸ εἶναι αὐτὸν δίκαιον, *That he might be just.*] The reverend Dr. Hammond saith, the word δίκαιος, is here to be rendered *clement* and *merciful*, and that it is commonly taken in that notion, and seldom in that of vindictive justice: but, in opposition to this I assert, that the word δίκαιος is used about eighty times in the New Testament, and not once in that sense of clemency and mercy in which he saith it is commonly taken: he himself produces but one place, viz. Matt. i. 19, "Joseph being a just man, and not willing to make Mary a public example, was minded to put her away privily:"—"Where," saith Dr. Lightfoot, "men torment the word δίκαιος, to make it signify clement and merciful, when it bears clearly the ordinary sense; thus, Joseph, being a just man, would not cohabit with an adulteress, and yet being not willing to make her a public example, and no necessity," as he there shows, "lying upon him so to do, he was minded to put her away privily." (2.) It is in the New Testament distinguished from the good and merciful man; as when Joseph of Arimathea is styled ἀγαθὸς καὶ δίκαιος, "a good man and just," Luke xxiii. 50; when the law is called δίκαια καὶ ἀγαθὴ, "just and good," Rom. vii. 12; and when it is said, v. 7, that scarcely ὑπὲρ δικαίου, "for a righteous man will one die, though ὑπὲρ ἀγαθοῦ, for a good man one would even dare to die." And (3.) when it relates to God, as here, it always signifies, either the equity and congruity of his dealings, as 2 Thess. i. 5, 6; or his faithfulness to his word, 1 John i. 9, Rev. xv. 3; or his vindictive justice, as Rev. xvi. 5—7, xix. 2, 2 Tim. iv. 8.

[17] Ver. 28. Πίστει, *By faith.*] Justification from our past sins is by faith alone, without respect to any of our works; we being "justified freely by his grace," ver. 23; "Not by works of righteousness which we have done, but through his mercy he saved us," Titus iii. 5, i. e. he justified us by his grace, and so put us in the way of salvation.

[18] Ver. 30.] Note, that so the Jews say, "If a man believe not as he ought, circumcision will not make him a Jew; and if he believe as he ought, he is a Jew, though he be not circumcised." Nitzachon, sect. vii. sub. 21.

CHAPTER IV.

1 What shall we then say (Gr. *what therefore do we say, as some of our nation,*) that Abraham our father, [1] as pertaining to the flesh, hath found? (Gr. *hath found justification and acceptance with God, by virtue of his circumcision in the flesh?*

2 *Surely, no;*) For if Abraham were justified by (*his*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Κατὰ σάρκα, *According to the flesh.*] i. e. By virtue of his obedience to God's command, in circumcising the flesh of his foreskin. So Israel κατὰ σάρκα, "according to the flesh," 1 Cor. x. 18, is, Israel according to the circumcision of the flesh. To "know Christ according to the flesh," 2 Cor. v. 16, is to know him according to his circumcision, or being of the stock of Abraham. To glory κατὰ τὴν σάρκα, "according to the flesh," is to glory in being circumcised, 2 Cor. xi. 18. In this the Jews had the greatest confidence of being acceptable to God, and therefore are represented by St. Paul as πεποιθότες ἐν σαρκὶ, "having confidence in the flesh," Phil. iii. 3, 4, declaring, that "no circumcised Jews go to hell," God having promised to deliver them "for the merit of circumcision" (see the note on ii. 13). Moreover, that vain opinion had obtained among the Jews, that Abraham was not pure, or accepted with God, till after his circumcision. This is hinted in the Targum of B. Uziel, who renders Gen. xvii. 1, thus, "Walk before me, and be thou perfect בבשרך, in thy flesh:" but is in express words asserted, Pirk. Eliezer, cap. 29, p. 64. This opinion the apostle here confutes, and then, ver. 11, shows what his circumcision signified. Mr. Clerc interprets this phrase thus, "According to the flesh;" i. e. "in the judgment of man, or according to carnal judgment." But there

own) works (*i. e. his obedience to God's command to circumcise himself and his whole family*), he hath *whereof* to glory (Gr. *ground of boasting in those works by which he was thus justified*); but (*manifest it is he had*) not (*whereof to boast, or glory*) before God.

3 For what saith the scripture? (*even this,*) [2] Abraham believed God, and it (*viz. that faith*) was counted unto him for righteousness.

4 Now (*or whereas*) to him that worketh (*and by that obtaineth righteousness*) is the reward not reckoned of grace, but of debt (*he having performed all that was required, in order to his being righteous before God*).

5 But to him that worketh not (*i. e. who hath not any thing on account of which he can be deemed rightcous by virtue of his works*), but believeth [3] on him that justifieth the ungodly (*on the account of his faith*), his faith is counted for righteousness.

6 (*And this account of justification is*) [4] Even (*such*) as David also (*the other great person to whom God had promised a blessing to all nations through his seed*, Isa. xi. 10, Acts ii. 30, xiii. 23) describeth (*speaking of*) the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute (*the*) sin (*he hath committed*).

9 *Cometh* this blessedness then (*of righteousness, by not imputing sin*) upon the circumcision *only*, or upon the uncircumcision also? (*This question may be decided by the example of our father Abraham.*) for we say that [5] faith was reckoned to Abraham for righteousness.

10 How was it then reckoned (*to him for righteousness? was it*) when he was in circumcision, or in uncircumcision? Not (*when he was*) in circumcision, but in uncircumcision; (*he believing unto righteousness before he was circumcised*, Gen. xv. 6.)

11 And he received (*afterward*) the sign of circumcision, (*as*) a [6] seal of the righteousness of the faith

---

can be nothing more alien from the mind of Paul than this interpretation: for the apostle had been before asserting, that circumcision, acceptable to God, was not that made in the flesh (ii. 28). In the beginning of the next chapter he answers the inquiry of the Jews; If it doth not render us more acceptable to God, what then is the benefit of circumcision? It hath many other advantages, saith he, but not that of justification before God, that being the result of faith; "for it is one (and the same) God who will justify the circumcision through faith, and the uncircumcision by faith." What then, saith he, do we say in this affair? Do we say, as the Jews, that Abraham, "the father of the faithful," found justification (the thing I now discourse of) κατὰ σάρκα, by that laborious work of circumcision, performed upon himself, when he was ninety-nine years old, and upon all his family? On which account, say the Jews,* "God smelt the sweet odour of their foreskins, and said, when they transgressed, he would remember this odour, and they should be replenished with his mercies." Here is a rational account of the connexion and pertinence of the apostle's argument. But how comes in the judgment of men with a τί οὖν; "What then do we say?" when nothing at all had been said of their judgment, nor was the apostle discoursing of justification according to man's carnal judgment. He goes on and says, "If Abraham was accounted just for his works in the judgment of men, he hath whereof to glory; he hath καύχημα, boasting," saith he, "before men:" but is that the καύχημα, or boasting, which the apostle said was excluded, "not by the law of works, but by the law of faith?" (iii. 27); no sure; but boasting before God: this therefore must be here repeated: If Abraham were justified by works, i. e. the works of circumcision performed upon himself and his whole family, he hath whereof to boast before God; but he cannot have whereof to boast before God of any justification of this kind, for "what saith the scripture," &c. In fine, κατὰ σάρκα never signifies in scripture, "the judgment of man," but the fleshly lustings, desires, and motions of men; John xviii. 5, to "judge according to the flesh," is to judge ex carnali affectū, "from carnal affection;" and 2 Cor. i. 17, "to purpose according to the flesh," is to do it according to carnal principles and advantages; as to "walk after the flesh," is to be governed and acted by carnal principles, Rom. viii. 1. 4, 5. 12, 13, 2 Cor. x. 2.

[2] Ver. 3. Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the author to the Hebrews, that Abraham had faith before this was said unto him, for "by faith Abraham being called, obeyed and went forth," &c. and that by a yet stronger faith he "offered up his son Isaac, believing that God was able to raise him up from the dead" (Heb. xi. 8. 17). But neither of these instances is pitched upon by the apostle, as fit for his purpose, because, in both, obedience was joined with faith; whereas here was a pure act of faith without works, and of this act of faith is said, what is not said of either of the other, "it was imputed to him for righteousness" (see ver. 22). (2.) God for this act of faith, and not upon the former, dealt with him as a righteous person, by entering into covenant with him, which was a sign that he accepted him, and pardoned all his sins past; for it is said, "In that very day God entered into covenant with Abraham" (Gen. xv. 18), which he had not done before. Moreover this was spoken to Abraham before his circumcision, and so is very proper to convince the Jews of the no necessity of circumcision to justification: but Abraham offered Isaac after his circumcision, and so the apostle could not allege that instance of his faith here (ver. 10, 11); he therefore was accounted righteous by virtue of that faith which excludes boasting (ii. 27), and only justifies by grace.

[3] Ver. 5. Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *On him that justifies the ungodly.*] Justification being only the nonimputation or the pardon of their past sins on the account of that faith, which laid the highest obligations upon all believers to die unto sin for the future, there is no absurdity in saying, that God thus "justifies the ungodly," repenting of, and engaging to cease from, their ungodliness (ver. 6).

[4] Ver. 6. *Even as David* λέγει τὸν μακαρισμόν.] Speaks of the blessedness of those, to whom God imputeth δικαιοσύνην, justification, i. e. exemption from the guilt and punishment of sin, without such works as can justly plead for that exemption and freedom from punishment, by saying, "Blessed is the man to whom the Lord imputeth no sin." In which citation there is not one word of any work to make him righteous in the sight of God, and therefore blessed, but only of an act of free grace in the forgiveness or the nonimputation of his sin, in which the evangelical justification formally consists (see the preface to the Epistle to the Galatians, section the 4th).

[5] Ver. 9. Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckoned to Abraham for righteousness.*] The gloss of R. Salmon on Gen. xv. 6 is this: "The blessed God reputed this to Abraham for righteousness and merit, for the faith by which he believed in him." And the book Ikkarim* saith thus: "Our father Abraham was praised for his faith, as saith the scripture, Abraham believed God, and it was counted to him for righteousness."

[6] Ver. 11. Σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *The seal of the righteousness of faith*, &c.] The apostle in this epistle insists much upon the justification of the uncircumcised gentiles, called therefore by the Jews ἡ ἀκροβυστία, "the uncircumcision" (Eph. ii. 11, Rom. ii. 25—27), declaring that God is not the God of the Jews only, but also of the gentiles, seeing he will justify both the circumcision, and the uncircumcision through faith (iii. 29, 30); that the blessing of justification came not only on the circumcision but on the uncircumcision also (ver. 9), faith being accounted to Abraham for righteousness, when he was

* Pug. Fid. p. 674.

* Lib. i. cap. 21.

which *he had yet* being uncircumcised (*and so of his acceptance with that God, who thus entered into covenant with him, and owned himself his God*, Gen. xvii. 1): that he might be the [7] father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also (*which it could not be, were circumcision the condition of justification and acceptance with God*):

12 And (*that he might be*) the father of (*the*) circumcision (*i. e. a father*) to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 (*I say, that he might be the father of the uncircumcised through faith, and of the circumcision through the like faith*, iii. 30,) For the promise (*made to Abraham*, Gen. xii. 3, *or to his seed*, Gen. xxii. 18), that [8] he should be the heir of the world (*i. e. of those blessings which should be derived from him to all the families and nations of the earth*), *was* not (*made*) to Abraham, or to his seed, through (*or by virtue of their obedience to*) the law, but through (*and by virtue of*) the righteousness of faith.

14 For if they which are of the law *be* heirs (*according to the promise made upon that account*), [9] faith is made void (*as being insufficient to justify without the law*), and the promise made of none effect (*for then the nations which are not under the law cannot be blessed in the seed of Abraham*):

15 Because [10] the law worketh wrath (*by condemning the transgressor to that death to which without the law he would not be subject*): for where no law is, *there is* no transgression (*and so no condemnation for it.*

16 *And* (Therefore *it* (*the inheritance*, Gal. iii. 18) *is* of faith, that *it might be* by grace; (*which both Jew and gentile wanted as to justification*, iii. 23, 24,) to the end the promise (*of it*) might be sure to all the seed (*of Abraham*); not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (*i. e. that it might be made good to the gentile also, believing as their father Abraham did.*

17 *I say the father of us all*),(As it is written (Gen. xvii. 5), I have made thee a [11] father of many nations,) (*which words, though spoken then when Abraham had no seed, yet were they certain,*) before (*or in respect of*) him whom he believed, *even* (*that*) God, [12] who quickeneth the dead (*and so was able to quicken his body, now dead, and the deadness of Sarah's womb*),

---

in uncircumcision (ver. 10). So that these words may be rendered thus, "And he received the sign of circumcision, a seal of the righteousness of that faith which is in the uncircumcision;" i. e. of God's acceptance of the uncircumcised gentiles through faith in Christ.

[7] Πατέρα, *The father.*] i. e. That he might be the father of all nations, whether Jew or gentile, and they might all be blessed in him, according to the promise, "In thee shall all the nations of the earth be blessed," Gen. xii. 3, or as it is Gen. xxii. 18, "In thy seed."

[8] Ver. 13. Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *That he should be the heir of the world.*] The whole difficulty of this verse rests upon the true interpretation of this phrase, "That he should be the heir of the world." Some think that to be "the heir of the world" here, is to be "heir of the land of Canaan," and the parts adjacent to it, Idumea, &c. But this is not only impertinent to the purpose of the apostle, who is here proving, not that temporal possessions, but that justification is not by the law, but by faith; but seemeth flatly contrary to the apostle; for the promise of the land of Canaan was made to Abraham on his circumcision, and to his seed (Gen. xvii. 7, 8), and the possession of, and their continuance in it, was still promised to the Jews, upon condition of their obedience to the law of Moses. Others think, that to be "heir of the world," is to be heir of the spiritual and heavenly Canaan: but then, as it is hard to find where any such promise is made to Abraham and his seed; so it is as difficult to show how this accords with the main scope of the apostle, which is to establish our justification by faith. The ancient Greek scholiasts interpret the words thus: That he should be heir of the world, τοῦτέστιν, ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τοῦ κόσμου ἔθνη, i. e. "that all the nations of the world should be blessed in him." So Chrysostom, Theodoret, Theophylact, Quod enim dicit, Benedicentur in te omnes tribus terræ, hoc est hæredem factum esse totius mundi: so Origen. And this is confirmed from the parallel place, Gal. iii. 8, for the promise mentioned here must be the same with the promise mentioned there, because the argument is the same. Now, (1.) the promise there is, "In thy seed," that is Christ, "shall all the families of the earth be blessed" (ver. 12). And (2.) he there speaks of a promise made four hundred and thirty years before the law, which term only agrees to the promise made Gen. xii. 3. (3.) This is the blessing of Abraham that was to come upon the gentiles, Gal. iii. 14; for, saith the apostle, "the scriptures foreseeing that God would justify the gentiles through faith (in the promised seed), preached the gospel before to Abraham, saying, In thee shall all the families of the earth be blessed: so then they that are of faith are blessed with faithful Abraham." He first, as being the father of the faithful, and so the heir of the believing world; and they after him, as being his sons and seed, by walking in the steps of his faith, and so becoming heirs with him of the same promise; for "if you be Christ's," if by faith you be interested in him, saith the apostle, "then are you Abraham's seed, and heirs according to the promise," Gal. iii. 29; so Heb. xi. 7. Noah is said by his faith to condemn the unbelieving world, and to be τῆς κατὰ πίστιν δικαιοσύνης κληρονόμος, "the heir of righteousness which is by faith," i. e. the father of all that believed unto justification, or righteousness, after him.

[9] Ver. 14. *If they which are of the law be heirs, faith is made void.*] It is made void to them who are not of the law, because then they cannot by it be made heirs; and it is also made void to them that are of the law, because they were heirs before, and may still be without it, ver. 15.

[10] Ver. 15. *For the law worketh wrath.*] To wit, to the transgressors of it: "for where there is no law, there is no transgression." It is a very great mistake to think, as some do, that the apostle lays down this as a general rule, that where there is no positive law to which threats and punishments are annexed, there is no transgression; for the plain consequence of this would be, that the heathens, having no positive law, could be guilty of no transgression, whereas the scripture represents them as dead in trespasses and sins" (Eph. ii. 1, Col. ii. 13), as persons who shall be judged hereafter "according to their works" (Rom. ii. 6), and shall receive "tribulation and wrath" for working evil (ver. 9), who sin "without (a positive) law," and shall therefore perish without law (ver. 12), and as men, who are "condemned in their own consciences by the law written in their hearts" (ver. 15). The apostle therefore must be only conceived to prove from this general rule, that where there is no law at all, there is no transgression; and that if the law of Moses worketh wrath, there must be a transgression of it rendering men obnoxious to the death it threateneth (ver. 19, 20, vide Examen Millii).

[11] Ver. 17. *A father of many nations.*] The Jews hence prove that a proselyte, converted to the Jewish faith, might be legatus synagogæ, quia scriptum extat, Constitui te patrem universitatis gentium, "because it is written (Gen. xvii. 5), I have made thee a father of all nations:" before this time, say they, he was only a father of the Syrians; but from this time, he was the father of all nations (see Campegius Vitringa de Synag. Vet. lib. iii. par. ii. cap. 6, p. 943).

[12] Τοῦ ζωοποιοῦντος τοὺς νεκροὺς, *Who quickeneth the dead.*] This being an instance of the faith of Abraham, it seems most reasonable to refer to the object of this faith, viz. that he should have a numerous seed; yea, that he should have the promised seed from Sarah, though her womb was dead; "and it ceased to be with her after the manner of women;" and so Hilary the deacon doth interpret this phrase

and [13] calleth those things which be not (*i. e. the gentiles, which were not then a people*) as though they were.

18 Who [14] against (*all natural grounds of*) hope believed in hope, that he might (Gr. *should*) become the father of many nations, according to that which was spoken (*to him*, Gen. xv. 5, *As the stars of heaven*) so shall thy seed be.

19 And being not weak in faith, he considered not his own body [15] now dead, when he was about an hundred years old, (*or grown already dead, he being about one hundred years old,*) neither yet the deadness of Sarah's womb: (*with whom it had ceased to be after the manner of women*, Gen. xviii. 11:)

20 He [16] staggered not at (Gr. *he doubted not of*) the promise of God through unbelief; but was strong in faith, giving glory to God (*by acknowledging his power to make it good*);

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it (*viz. this strong faith*) was imputed to him for righteousness.

23 [17] Now it was not written (*thus of him*) for his sake alone, that it (*viz. his faith*) was imputed to him (*for righteousness*);

24 But for (*the benefit of*) us also, to whom it (*viz.*

---

[13] Καλοῦντος τὰ μὴ ὄντα, ὡς ὄντα, *And calleth things that be not as if they were.*] "He that is far from God," saith Origen, "as we gentiles were before we came to the knowledge of the truth, is said not to be;" and therefore God, designing to render them the seed of Abraham by faith, is said to "call those things that be not, as if they were:" for τὰ μὴ ὄντα, "things which are not," both in the language of the Old Testament, and of the Jews, and of the primitive Christians, signifies the gentiles, by converting whom, saith Clemens R.,* ἐκάλεσεν ἡμᾶς οὐκ ὄντας, καὶ ἐθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, "God called us that were not, and would that of nothing we should have a being;" as I have shown, note on 1 Cor. i. 8.

[14] Ver. 18.] Note, that this verse confirms the exposition of the former verse, showing that the faith there mentioned hath reference to this promise.

[15] Ver. 19. Νενεκρωμένον, *Now dead.*] It is here objected, that Abraham's body could not be thus dead, since after the death of Sarah, even forty years after, he had six sons by Keturah (Gen. xxv. 1). But they who here tell us, that Abraham's body was not simply dead, but only as to Sarah's womb, and that by a young woman he was able to have seed then, speak expressly against the text, which saith, "his body was grown dead," and against the opinion of Abraham himself, Gen. xvii. 17, and of Sarah concerning him, Gen. xviii. 12. They who add that this need not seem strange, that Abraham should have children by Keturah, considering the age to which he had lived, since in our time men have had children after they have been seventy or eighty years old; they will not suffer that to be strange to us which seems strange to Abraham himself; witness his answer to the promise of Almighty God, "Shall a child be born to him that is a hundred years old?" Gen. xvii. 17, "O that Ishmael might live before thee!" and to Sarah, Gen. xviii. 12. They deny the miracle effected by the great power of God, which therefore the angel doth encourage Sarah to believe, because "nothing can be too hard for God" (Gen. xviii. 13). They lessen the faith of Abraham which is so highly magnified here, as being "hope against hope" (ver. 18), "believing in him that quickeneth the dead" (ver. 17), not "staggering at the promise, but being strong in faith" (ver. 20). That therefore must be here acknowledged, which the Jewish doctors and all the Christian fathers say, that God gave a new blessing to their bodies, and by that rendered them capable of getting and bearing children, when by nature they were not so. This of Sarah, the Targum of B. Uziel hints, by paraphrasing the words thus, Gen. xvii. 16, "As for Sarah, I will bless her, בגופה, in her body." And the apostle more plainly in these words, "Through faith also Sarah herself receiveth strength to conceive seed" (Heb. xi. 11).

[16] Ver. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ, *He doubted not through unbelief.*] It seems, his faith was not without some doubting, from that answer he returns to God, "Shall a child be born to Abraham, that is a hundred years old? And shall Sarah, that is ninety years old, bear?" In which words he seems to consider both "his own dead body, and Sarah's dead womb," which the apostle here denies, ver. 18, and ver. 19, he says to God, "O that Ishmael might live before thee!" as if he expected no other offspring. To the first objection it is answered that those words, "Shall a child be born to Abraham?" are to be considered as words of admiration, not of doubting; for he rejoiced at it, saith the Chaldee, and the Hebrew word, which we render "laughed," hath this import, xxi. 6. Nor is Abraham reprehended for it, as Sarah is, xviii. 13, John viii. 56. To the second it is answered, That he only desires God to bless him also, as well as the seed promised, which appears probable from God's answer, Gen. xvii. 20, "As for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful."

[17] Ver. 23—25.] Note, That from these last three verses many things may be observed, which tend to the illustration of the doctrine of faith, and of justification by faith. And,

First, From ver. 3. 22, 23, 24, it is extremely evident, that it is the very act of faith, and not the object of it, viz. Christ's righteousness, which was imputed to Abraham, and is imputed to us for righteousness. As then the faith of Abraham, which is here said to be imputed to him for righteousness, was not the obeying God in his commands of "walking before him, and being perfect," but, as is here expressly said, his believing God's power, and his reliance on it without any doubting, was the thing that was imputed to him for righteousness, as well as that other act of faith, that "in his seed shall all the families of the earth be blessed:" so the faith that shall be imputed to us for justification, is not, saith the apostle, that which includeth the performance of sincere obedience, not only faith in the blood of Christ shed for the remission of our sins; but faith in him that raised up Jesus from the dead, that he will raise us also from the dead, and glorify us with him (see the note on Rom. x. 9). So also is the faith of Abraham and Sarah represented, Heb. xi. 11.

Secondly, Hence also we learn that our justification depends not only on the death of Christ, but on his resurrection: so the apostle doth again teach us, saying, "Who is he that condemneth us? it is Christ that died (as a piacular victim for our sins), yea, rather that is risen again, who is even at the right hand of God (presenting the blood of this victim in his presence for us) who (by it) also maketh intercession for us." For the clearing up of this matter, let it be noted,

First, That as the victim offered under the Old Testament was brought to the altar, and there slain; so Christ, offering himself for us, was also brought to the altar of the cross on which he suffered, as a piacular victim for us, "bearing our sins in his own body on the tree."

Secondly, As the blood of the beast thus slain was to be brought before the mercy-seat, or into the holy of holies, and there presented before God to make atonement with; so was the blood of Christ, thus slain also, to be carried into the heavenly sanctuary, and there presented before God to make atonement for our sins.

Thirdly, As the beast, when dead, could not offer up its own blood; so Christ, being dead, could not, before his resurrection, make an offering of his own blood, in the heavens for this end; whence the apostle tells us that "such a high-priest became us, who is higher than the heavens" (Heb. vii. 26). And were the opinion of some true, that Christ appeared not with his blood in the heavens, he must be only a metaphorical high-priest, the offering or presenting of the blood before God being only the proper office of the priesthood, and the parallel the apostle makes betwixt him and the Aaronical priests must be wholly overthrown: for with what congruity could the apostle insist so much on the comparison betwixt the blood of Christ brought into the heavenly tabernacle, and the blood of the legal sacrifices brought into the earthly tabernacle, if indeed the blood of Christ was not carried into the true tabernacle, and there

* Ep. 2, sect. 1.

the like faith) shall be imputed (*for righteousness*), if we believe on him that raised up Jesus our Lord from the dead (*that he can and will raise us also by Jesus from the dead, and crown us with him*);

25 Who was delivered (*to the death*) for our offences (*to offer up himself a piacular victim for them*), and was raised again for our justification (*i. e. to appear before God with the blood of this victim, to make atonement before God for us, and thereby to procure our justification, or our absolution from the guilt of sin*).

---

presented to God? When the apostle saith so oft, the Jewish "high-priest entered into the holy place with the blood of bulls and goats," doth he not mean that he carried their blood in thither? When then the same apostle saith, "Christ, not by the blood of bulls and goats, but διὰ τοῦ ἰδίου αἵματος, by his own proper blood, entered into the holy place," must he not also mean that Christ carried his own blood into the heavenly sanctuary?

CHAPTER V.

1 Therefore being justified by faith (*and so absolved from those sins which rendered us obnoxious to the displeasure of God*), we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this (*state of*) grace (*or favour of God*) wherein we stand, and rejoice in hope of (*the fruition of*) the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, (*gives*) experience (*of God's power with us, enabling us to bear these tribulations, and of our sincere affection to him, for whose sake we suffer them*); and experience (*of these things, worketh in us*) hope (*of a reward*):

5 And hope maketh (*us*) not ashamed (*of our faith in Christ*, Rom. i. 16); because (*a sense of*) [1] the love of God is [2] shed abroad in our hearts by the Holy Ghost which is given unto us (*believers, as the earnest of our future inheritance*, Eph. i. 14, iv. 30, *and the fruit of our faith*, Eph. i. 13, Gal. iii. 14.

6 *Of which love to us, even before we believed, the gospel gives us the highest demonstrations;*) For when we [3] were yet without strength, in due time (Gr. *we being fallen at the appointed time*) Christ died for the ungodly, (*for us, who since our fall had no righteousness of our own.*

7 *Which surely is a high degree of love, beyond all human example;*) For scarcely for a righteous man will one die (*I say, for a righteous man only*): yet peradventure for a [4] good (*i. e. a highly kind and charitable*) man some would even dare to die.

8 But [5] God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 (*And if God through Christ Jesus showed such kindness to us, being sinners,*) Much more then, being now justified by his blood (*and so made righteous in his sight, and having peace with God*, ver. 1,) we shall be saved from (*the*) wrath (*of God*) through him.

10 For if, when we were enemies (*to him*), we were [6] reconciled to God by the death of his Son, much more, being reconciled, we shall be saved [7] by his life.

ANNOTATIONS ON CHAP. V.

[1] Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *The love of God.*] To us thus believing. So viii. 35. 39, 2 Cor. v. 14, xiii. 13, 1 John iii. 9, 10.

[2] Ἐκκέχυται, *Is shed abroad.*] This is the word still used in the New Testament, when speaking of the effusion of the Holy Ghost, Acts ii. 17, x. 45, Titus iii. 6, and it is taken from Joel ii. 28, 29, and so this may refer to the χαρίσματα of the Holy Ghost, so liberally imparted to them.

[3] Ver. 6. Ὄντων ἡμῶν ἀσθενῶν, *When we were weak.*] It may here be noted, that the words ἀσθενὴς, ἀσθενέω, ἀσθένεια, in the LXX. answer to the Hebrew כשל, and signify to fall, and stumble to our ruin. So Ps. ix. 3, "They shall fall and perish, ἀσθενήσουσι καὶ ἀπολοῦνται, at thy presence;" Ps. xxvi. 4, "They stumbled and fell," ἠσθένησαν καὶ ἔπεσον. Ps. cvi. 12, ἠσθένησαν, "They fell down, and there was none to help them;" Prov. xxiv. 16, "The wicked shall fall into mischief," ἀσθενήσουσι ἐν κακοῖς. Jer. vi. 21, "I will lay stumblingblocks before this people, and the fathers and sons shall fall together," ἀσθενήσουσι ἐν αὐτῇ· xviii. 15, xlvi. 6. 12, and ver. 16, "He made many to fall," τὸ πλῆθός σου ἠσθένησε, l. 32, Lam. v. 15; Dan. xi. 14, "Many shall stand up against the king of the south, but they shall fall," ἀσθενήσουσι. So ver. 19. 33—35; so Hosea iv. 5, v. 5, xiv. 2. 10. And this import of the word suits well with the text, and so is proper to represent our fall by sin; and the words following, ver. 8, ἁμαρτωλῶν ὄντων ἡμῶν, "Even whilst we were sinners Christ died for us," do render it so probable, that I thought fit to mention it in the paraphrase.

[4] Ver. 7.] Ἀγαθοῦ is not only a *virtuous*, but an *obliging, charitable* man, Matt. xx. 15, "Is thy eye evil because I am good?" "Overcome evil ἐν τῷ ἀγαθῷ with kindness," Rom. xii. 21. Τὸ ἀγαθόν σου, is "thy kindness," Philem. 14. So ἀγαθὸς ὀφθαλμὸς is "the liberal eye," Ecclus. xxxv. 8. See Buxtorf. in voce טוב, p. 1601.

[5] Ver. 8. Συνίστησι δὲ ὁ Θεὸς, *But God commends his love to us.*] The death of Christ is usually in scripture represented as an instance of the great love of God the Father to us, because his wisdom did contrive this way of redemption for us (Eph. i. 4, 5); "he sent his Son into the world to be the propitiation for our sins, that we might live through him" (1 John iv. 9, 10); he graciously accepted of his suffering in our stead, and justifies us "freely by his grace, through the redemption that is in Christ Jesus" (Rom. iii. 24); "He spared not his own Son, but gave him up freely for us all" (Rom. viii. 32): though it be also true, that "Christ loved us, and gave himself for us" (Gal. ii. 20, Eph. v. 2); and that this "love of Christ" ought to "constrain us" to obedience (2 Cor. v. 14).

[6] Ver. 10. Ἐν τῇ ζωῇ αὐτοῦ, *By his life.*] He being able to "save us to the uttermost," because "he ever lives to make intercession for us" (Heb. vii. 25); and having all power committed to him, "that he might give eternal life to them whom God hath given him" (John xvii. 2).

[7] Κατηλλάγημεν τῷ Θεῷ, *We were reconciled to God.*] Here are many arguments to establish the doctrine of our Lord's satisfaction by suffering in our stead, to reconcile an offended God to us. For,

First, When it is here said that "Christ died for the ungodly," 1 Pet. iii. 18, that "when we were yet sinners Christ died for us," 1 Cor. v. 15, and elsewhere, that "he suffered for our sins, the just for the unjust," Heb. i. 9, 1 Pet. iv. 1, in these and such-like places, one of these two things is intimated, that our Lord suffered in our stead, or that he bore the punishment of our sin: this being the plain import of the like expressions when they are used in the Old or New Testament. For when we read in the Old Testament, "The fathers shall not be put to death for the children, nor the children for the fathers; every man shall be put to death for his own sin," Deut. xxiv. 17; of Amaziah, that he "slew those servants that had murdered the king his father, but the children of those murderers he slew not," according to those words of Moses, "The fathers shall not be put to death," οὐκ ἀποθανοῦνται, "they shall not die for the children," &c., 2 Kings xiv. 6, 2 Chron. xxv. 4, and in the prophet Ezekiel, "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son," Ezek. xviii.; in all these places it is plain no substitution is intended, because no exemption of the

11 And not only *so* (*i. e. we are not only reconciled to*), but we also joy (Gr. *we are rejoicing*) in God through our Lord Jesus Christ, by whom [8] we have now received the atonement (*or reconciliation*).

12 Wherefore (διὰ τοῦτο, *by reason of this reconciliation, life is procured to us by the second Adam, as death came by the first, for*) as by one man sin entered into the world, and death by sin (*or for sin*); and so death passed upon all men (*through him*), [9] for that all have (*so far*) sinned (*as to become equally obnoxious to death with him: so the second Adam came to deliver all men from the death procured by him:*

13 *Through him, I say,*) (For (*it must indeed be confessed, that*) until the law sin was in the world: but

father, because the son, or of the son, because the father suffers: but then it is plainly intimated that the one in this case would bear the punishment of the other's sin. But when David saith concerning Absalom, "Would God I had died for thee, O Absalom," τίς ἐδῴ τὸν θάνατόν μου ἀντί σου; 2 Sam. xviii. 33, "O that my death might have gone instead of thine!" when here the apostle saith that "scarcely for a righteous person one would die, but for a good man some would even dare to die;" there evidently a substitution is intended of the one to free the other from death by the death he suffers. When therefore the apostle before and after these words saith, "Christ died for the ungodly" and the sinner, must he not also signify that our Lord died in their stead, to deliver them from death? It is evident, beyond exception, that in all piacular sacrifices, both Jew and gentile always took this for granted, that the victim suffered in their stead, and for their sins. Since then the Socinians own that our Lord suffered as victima piacularis, or "an expiatory sacrifice," surely both Jew and gentile must conceive that all these phrases did import that our Lord suffered *in our stead*, and *for our sins*.

Secondly, A second argument is taken from the "reconciliation," mentioned as the effect of our Lord's suffering for us; for seeing it is alone the guilt of sin, or sin unpardoned, that maketh God displeased with us, the death which is here said to "procure our peace and reconciliation" to God, must make atonement for the guilt of our iniquities.

Crellius replies, that by "reconciliation" here the apostle intends not God's reconciliation to us, but ours to God, by that conversion to him, which maketh us at friendship with him. But this may be refuted,

First, From the import of the words καταλλάττειν and καταλλαγὴ, for they do naturally import the reconciliation of one that is angry or displeased with us, both in profane and Jewish writers; thus, ἐν τίνι διαλλαγήσεται; "In what shall David reconcile himself to his lord?" 1 Sam. xxix. 4. When Apame, the famous concubine, was angry with king Darius, he flattered her ὅπως διαλλαγῇ αὐτῷ, that "she might be reconciled to him," 1 Esd. iv. 21. After the reviling or falling out of friends, ἐστὶ διαλλαγὴ "there is, or may be, reconciliation," saith the son of Sirach, Ecclus. xxii. 22. The Jews in Egypt pray for those in Judea, that the Lord would hear their prayer, καὶ καταλλαγείη, "and be reconciled to them," 2 Macc. i. 5, adding, that as Jerusalem was forsaken through the wrath of the Almighty, so ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, "when the great God was reconciled, it was set up with glory," v. 20. And again, though the Lord, say they, be angry with us a little while for our chastisement and correction, πάλιν καταλλαγήσεται, "he will again be reconciled to his servants," vii. 33. And they beseech the Lord εἰς τέλος καταλλαγῆναι, "to be reconciled to his servants for ever," viii. 29. Whence we learn, that reconciliation always respecteth some preceding anger or displeasure; and that the reconciling of God was the appeasing of his anger: when therefore we here read in the same words of "enemies reconciled to God," and so "saved from his wrath," what can we imagine, but that a God once angry and offended with them is now appeased? And when we farther read, that this reconciliation was effected by the death and blood of Christ, is it not obvious to conceive his wrath and anger was averted by the shedding this blood for us?

Secondly, It is evident that "when we were sinners Christ died for us," ver. 8, and "when we were enemies, we were reconciled to God by the death of his Son," ver. 10, are words of the same import; for seeing these words "Christ died for us," and "Christ shed his blood for us," signify the same thing, and by his blood shed we are reconciled; it is evident that "Christ dying for us," and "Christ reconciling us by his death," or blood shed for us, must be the same; now we are "justified by his blood," as it procures our "peace with God," ver. 1, as it "saves us from his wrath," ver. 9. Therefore we are reconciled to God by it on the same account.

Thirdly, We being here considered as "sinners," "ungodly," "enemies to God," as persons who have, upon that account, "fallen short of the glory," that is, saith Crellius, "of the approbation of God" (Rom. iii. 23), is there no need of reconciling God unto such persons? And when under these circumstances we are said to be "justified through the redemption that is in Christ Jesus" (Rom. iii. 25, 26), and "being justified, to have peace with God through our Lord Jesus Christ," can we conceive that nothing was done by this Jesus to procure God's reconciliation to the sinner, or to purchase his peace with an offended God? Especially if we consider that the death of Christ here mentioned, as that by which we are reconciled to God, is the death of him who suffered as a sin-offering for us; the blood, by which we are justified, is the blood of atonement, or propitiation, or the "blood shed to make reconciliation for the sins of the people" (Heb. ii. 17).

[8] Ver. 11. Τὴν καταλλαγὴν ἐλάβομεν, *We have received the atonement.*] Crellius excepts against this interpretation, alleging that to "receive or obtain reconciliation" is a phrase unknown to Jew and gentile; and would have the words rendered thus, "By whom we have obtained this conversion to God:" but to obtain reconciliation, when it is the effect of blood shed for the remission of sins, is very proper; for it was the constant practice under the law to procure reconciliation by shedding the blood of the sin-offering; and all nations by this means endeavoured to reconcile God to them, and what reconciliation the priest, by offering this blood, procured, the sinner received and obtained; and therefore to "receive atonement" or "obtain reconciliation" by an expiatory sacrifice, must be a thing very well known to Jew and gentile: but to receive conversion by it, is indeed a phrase unknown to them, and the whole church of Christ. Moreover, this note of Crellius shows his little skill in the Greek, for as θάρσος λαμβάνειν is "to be courageous," Acts xxviii. 15, ἀρχὴν λαμβάνειν is "to begin," λῆθην λαμβάνειν is "to forget," Heb. ii. 3, ὑπόμνησιν λαμβάνειν "to remember," 2 Tim. i. 5, πεῖραν λαμβάνειν "to experiment," Heb. ix. 36, οἰκοδομὴν λαμβάνειν "to be edified," 1 Cor. xiv. 15, so καταλλαγὴν λαμβάνειν is "to be reconciled," as noxam capere is "to be hurt."

[9] Ver. 12. Ἐφ' ᾧ, *In whom.*] The critics have been very industrious to find some other sense of these words than that which our translation gives, some rendering this last clause, "for that," some, "because all have sinned." But our exposition is confirmed beyond all contradiction from the following words, which declare, that "by the sin of one man, many die;" and that "by the sin of one, death reigned by one;" and that "by one offence the sentence of death came upon all," ver. 15—18. All which are parallel to the expression here, that death came upon all men through Adam, "in whom," saith the same apostle, "all men die" (1 Cor. xv. 22). And the words following, that "by the disobedience of one many were made sinners," are plainly parallel to these, "in whom all have sinned."

2. None of the other senses are true, or suitable to the scope and argument of the apostles; v. g. It is not true that death came upon all men, "for that," or "because" all have sinned. For the apostle directly here asserts the contrary; viz. that the death, and condemnation to it, which befell all men, was for the sin of Adam only: for here it is expressly said that "by the sin of one man many died;" that "the sentence was for one," and "by one man sinning to condemnation;" and that "by the sin of one death reigned by one;" therefore the apostle doth expressly teach us that this death, this condemnation to it, came not upon us for the sin of all, but only for the sin of one, i. e. of that one Adam, "in whom all men die" (1 Cor. xv. 22).

(*it must also be acknowledged that*) sin is not [10] (*generally then*) [11] imputed (*to death*) when there is no law (*condemning men to death for it*).

14 Nevertheless death reigned from Adam to Moses (*the giver of a new law, threatening death to the transgressors of it*), even over them that had not sinned after the similitude of Adam's transgression (*i. e. men were all the while subject to death, though they sinned not as Adam did against an express law, threatening death to them for it, and therefore death must reign over them for the sin of Adam*), who (*in this*) is the figure (*or resemblance*) of him (*i. e. of the second Adam, Christ*) that was to come.

15 But (*in this resemblance there are two advantageous dissimilitudes; for*) not as the offence, so also *is* the free gift. For if through the offence of one [12] many be dead (Gr. *died*), much more the grace of God, and the gift (*of justification procured*) by (*or through*) grace, *which is* by one man, Jesus Christ, hath abounded unto many.

He also farther teacheth, that this death and condemnation came upon all for *one* sin of that *one* man, for it came, δι' ἑνὸς παραπτώματος, "by one offence" upon all men; it came not therefore upon all men for the sin of all: and this the comparison plainly requires, which saith, the opposite justification and free gift came upon all men "by one man, Jesus Christ;" "by the obedience of one," and δι' ἑνὸς δικαιώματος, "by one righteousness," ver. 16—19, i. e. by the obedience to the death of that one man. Yea, the apostle doth,

3. Not only thus plainly and frequently assert that death came upon all men for the sin of Adam, but he proves it by this argument; that "death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression;" i. e. against a law threatening death to them for sin; they therefore, saith he, could not die for their own sins: for though indeed they were then sinners, yet being under no such law as Adam was, their sin was not imputed to death, and so they could not die on that account; death therefore came upon them, as I asserted, through the sin of Adam.

[10] Ver. 13.] I add, *generally*: because though all men died after Adam, all were not punished with death for their own personal sin, but only the antediluvians and the Sodomites.

Here also note, that the apostle cannot be rationally conceived to assert, as Mr. L. suggests, that "no man can incur a penalty without the sanction of a positive law declaring and establishing that penalty." For this assertion entirely destroys the obligation of the heathens to perform any duty, since no man can be obliged to do that, which he may omit without fear of punishment, and renders the heathens, who had no positive law given them, incapable of incurring any penalty by any sins they had committed. The meaning therefore of the apostle seems to be only this, that the law threatening death to Adam, being not made to all mankind, but to him alone, all men, good and bad, could not then generally die for their own sins; but this mortality fell on them all without distinction in that interval on the account of that one sin of Adam, which rendered all his posterity subject to that mortality he had incurred by his sin; wherefore to say that all men were not subject to mortality by reason of the sin of Adam, would be to contradict Paul: but to say that they, who were swept away by the flood with an untimely death, did not die for their own, but for Adam's sin, is to contradict God himself, saying, "I will destroy man from the earth, for the iniquity of man is very great," &c. (Gen. v.)

[11] Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *Sin was not imputed.*] The apostle doth not mean that God did not account them sinners who transgressed against the law of nature, or that he was not displeased with them for their offences, but only that he did not so impute them as to condemn them to death for them. To make this out, and to give you the true import of the word "imputation," let it be observed,

First, That wherever this phrase occurs affirmatively, that such a thing was "imputed" to any one, it is some personal thing or action of our own, and not any thing of another's which is thus said to be imputed. As when it is said, Rom. ii. 26, that "if the uncircumcision keep the righteousness of the law, his uncircumcision" on that account εἰς περιτομὴν λογισθήσεται, "shall be accounted for circumcision," i. e. he shall be accepted as well as if he were circumcised. So Rom. iv. 3, "Abraham believed God, and it (that is, his faith) was imputed to him for righteousness:" for so it is explained, ver. 5, "To him that worketh not, but believeth, his faith is imputed to him for righteousness:" and ver. 9, "We say that faith was imputed to Abraham for righteousness" (see Gal. iii. 6, James ii. 23). And of our faith in him that raised Christ from the dead, it is said, Rom. iv. 24, that "it shall be imputed to us for righteousness."

Secondly, When the phrase is used with a negative, or when sin is said to be imputed, or not to be imputed, it is not only a man's own personal sin that is intended; but the nonimputation of it is the not inflicting some condign punishment upon him for it. So Rom. iv. 8, "Blessed is the man to whom the Lord imputeth no sin;" which being spoken on the account of God's heavy hand on David for his sin, Ps. xxxii. 2—4, shows that the import of it must be this; Blessed is the man whom God doth not punish for his iniquity. So 2 Tim. iv. 16, "In my first answer no man stood by me, μὴ αὐτοῖς λογισθείη, may it not be imputed to them," i. e. let them not suffer for it. So 2 Sam. xvi. 19, Shimei speaks to David thus, μὴ λογισάσθω ὁ κύριός μου ἀνομίαν, "Let not my lord impute to me mine iniquity;" i. e. let him not remember it to punish it. When therefore it is said, 2 Cor. v. 19, that "God was in Christ reconciling the world to himself, μὴ λογιζόμενος, not imputing to them their iniquities;" the meaning is, that for Christ's sake he was pleased to exempt them from the punishment of their transgressions: so in like manner here, sin is said not to be imputed, whilst there is no law; not that God did not look upon men then as sinners, but that he did not punish them with death for it, but that they died a mere death, as being the offspring of Adam made mortal.

Hence note, that in the scripture there is no mention of the imputation, either of one man's sin, or of his righteousness, unto another, but only of the imputation of his good deeds for righteousness, or of his evil deeds for punishment. Secondly, that the punishment of Adam's sin devolved upon his whole posterity, is fully proved from this chapter: but it is not here said that they were truly and formally made sinners by his sin. So likewise, that for the obedience of one unto the death many were made righteous, and were delivered from that death to which they were obnoxious, we are assured from this and other scriptures; but that they were made formally righteous by our Saviour's righteousness imputed to them, the scripture doth nowhere assert.

[12] Ver. 15. Οἱ πολλοὶ ἐπέθανον, *Many were dead.*] When God said to Adam, "In the day that thou eatest thereof, thou shalt die," he did not mean that he should then give up the ghost, but that he should be subject to mortality, and at the last return to the dust from whence he came; as experience showed, and as the fathers interpret it. Now in this sense, that of the apostle is most true, that in Adam all die, i. e. became obnoxious to mortality; but it is not true that all men die only on the account of Adam's sin. The old world was drowned on the account of their own sins, and the Jews suffered both by the hand of God and man, for sins committed against the law; and this perhaps might be the reason why the apostle saith, not by the offence of one "all," but "many," died. The advantage therefore here mentioned, may consist in this, that all that die, die not purely for the sin of Adam, but many times bring death upon themselves for their own sin; but all that are justified, and so freed from death, are thus exempted from it only by virtue of the death of Christ. This is the doctrine both of the Jews and of the church of Christ: not that all formally sinned in Adam, but that all men became obnoxious to death for Adam's sin. "God," saith the author of the book of Wisdom, "created man to be immortal; but through the envy of the devil death entered into the world," Wisd. ii. 23, 24; "By the woman was the beginning of sin, and by her we all die," saith the son of Sirach, Ecclus. xxv. 24; "By the counsel which the serpent gave to Eve, all the in-

16 And (*again*) not as *it was* by one that sinned, *so is* the gift: for the judgment (Gr. *the sentence*) *was* by one (*sin*) to condemnation (*we being all sentenced to death on the account of Adam's sin*), but the free gift *is* of [13] many offences unto (*that*) justification (*of which cometh life*).

17 For if by one man's offence death reigned by (*that*) one (*man over all his posterity*); much more they which receive (*or are made partakers of*) abundance of grace and (*by it*) of the [14] gift of righteousness (*or justification*) shall reign in life by (*the reconciliation purchased for them by the death of*) one, Jesus Christ.)

18 Therefore as by the offence of one (Gr. *by one offence*) *judgment* (Gr. *sentence*) *came* upon all men to (*the*) condemnation (*of death*); even so by the righteousness of one (*by one righteous act, the obedience of Christ to the death for us*) *the free gift came* upon all men (*believing in him*) unto justification of life.

19 For as by one man's disobedience many were [15] made sinners (*being made subject to the death, which was inflicted upon Adam for sin, as much as if they themselves had violated the law which rendered him obnoxious to it*), so by the obedience of one (*suffering death, the punishment of sin, for them*) shall many be made righteous (*i. e. be as truly justified, and exempted from*

---

habitants of the earth became obnoxious to death," saith the Targum on Ruth iv. ver. ult. And the same Chaldee paraphrase upon Eccles. vii. the last verse, saith, "God made man pure and upright, but the serpent and Eve seduced him to eat of the fruit of the tree, and so they made death to rush upon him, and upon all the inhabitants of the earth."

[13] Ver. 16. Ἐκ πολλῶν παραπτωμάτων, *From many offences.*] This is the second advantageous difference, viz. that whereas we became obnoxious to death for the sin of Adam, we by faith in Christ are justified, and thereby freed not only from the condemnation which came upon us for that sin, but also from the condemnation due unto us for all our offences against God.

Note also, that the word *κρίμα*, especially when it is joined with death, doth usually signify a sentence condemning any person; *κρίμα θανάτου* is "the sentence of death," Deut. xxi. 22. So Luke xxiv. 20, "The high-priests and rulers delivered up Jesus, *εἰς κρίμα θανάτου*, to the sentence of death," see xxiii. 40: Ecclus. xli. 2, "O death, how acceptable is *τὸ κρίμά σου*, thy sentence to the needy!" and, ver. 3, "Fear not *κρίμα θανάτου*, the sentence of death. Remember them that have been before thee, and that come after thee, *τοῦτο τὸ κρίμα παρὰ Κυρίου πάσῃ σαρκὶ*, for this is the sentence of the Lord over all flesh."

[14] Ver. 15. Ἡ δωρεὰ ἐν χάριτι. Ver. 17. Ἡ δωρεὰ δικαιοσύνης. *The gift of righteousness.*] I have interpreted these phrases of the gift of justification, as others do; but it is very probable that they may import the Holy Spirit given in baptism, and upon faith, to the believers of those times, who being made sons by faith in Christ, received the Spirit of adoption, Rom. viii. 14—16, Gal. iv. 6, and believing, "were sealed with the Spirit of promise," Eph. i. 13; for he is styled emphatically, *ἡ δωρεὰ ἐπουράνιος*, "the heavenly gift," Heb. vi. 4; *ἡ δωρεὰ*, "the gift," Acts xi. 17; *ἡ δωρεὰ Θεοῦ*, "the gift of God," Acts viii. 20; "the gift of the grace of God," Eph. iii. 7; *ἡ δωρεὰ τοῦ Χριστοῦ*, "the gift of Christ," Eph. iv. 7; "the gift of the Holy Ghost," Acts ii. 38, x. 45. So the Holy Ghost, given to the prophets and holy men of old, is by the primitive Christians usually styled *ἡ ἄνωθεν ἐπὶ τοὺς ἁγίους ἄνδρας ἐπελθοῦσα δωρεὰ*, "the gift coming from above upon holy men," Just. Mart. adv. Gr. p. 9, B. p. 11, D. p. 30, D. p. 31, C.

[15] Ver. 19. Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, *Many were made sinners.*] In the exposition of this, and of the phrase in the twelfth verse, "in whom all have sinned," I follow the Greek expositors, Chrysostom, Theodoret, Œcumenius, and Theophylact, upon the place: and to make good the interpretation, I shall show first the inconsistency of any other sense ascribed to them, with the text, with scripture, and with reason. And,

First, It cannot be truly affirmed that we all actually and formally sinned in Adam, and upon that account were made sinners; for then it was not by the "disobedience of one," but of many, that many were made sinners; (2.) then death, the punishment of sin, came upon all, not "for the sin of one," or for one sin of that one man, but for the sin of all; both which things I have plainly proved to be contrary to the express words of the apostle. Then (3.) all men must have sinned "after the similitude of Adam's transgression;" for if we all sinned in or with him, we must sin by the same act, the same will, and in the same person, against the same law; and surely they that thus sin, must sin "after the similitude of Adam's transgression:" for what dissimilitude can there be in sins committed by the same act, and the same will, of one and the same person, against the same law? But of the posterity of Adam, the apostle here expressly saith, "They sinned not after the similitude of Adam's transgression;" therefore they were not sinners by the same act and will, of the same person, against the same law. Moreover, if all the posterity of Adam sinned in Adam, they sinned against some law given to them, "for sin is the transgression of a law, and where there is no law there is no transgression:" now they could sin in Adam, so as to deserve death for their sin, only by sinning against the law requiring Adam not to eat of the forbidden fruit: for Adam himself became guilty of death only by transgressing that law, but all the posterity of Adam cannot be said to have sinned against that law, for when did they sin against it? If when Adam did so, then all his posterity must be actually sinners from the beginning of the world, i. e. some thousands of years before the greatest part of them had a being: now seeing action must be the action of some being, does it not seem absurd at first sight to say, that so many myriads were actually sinners, when they were not in being? and when they came into the world, they could not sin in Adam, or in his action, for he did not then eat of the forbidden fruit in the midst of paradise. Again, we cannot sin against a law which is not in being; since therefore there is now no paradise, and no forbidden fruit in being, we cannot be obliged by any law of God now not to eat of the fruit in the midst of paradise, and so cannot be sinners by transgressing against such a law.

Secondly, It cannot truly be affirmed that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience were imputed to us: for I have shown already, that the scripture nowhere maketh the least mention of any thing of another's imputed to a man for reward or guilt, but only of some personal thing or action of our own: see note on ver. 14. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not: if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our sin; and so not for the sin of one, but for the sin of all, which is the thing disproved already, note on ver. 12. (3.) I ask whether this imputation made the posterity of Adam sinners, or whether it found them so before? If it found them so before, it was plainly needless, for they might have been condemned to death without it: if it made them so, then, since this imputation is the act of God, and not of man, it plainly follows that God must be the author of that sin, because the imputation flows immediately from him, without the intervention of any action on the part of those men to whom it is imputed. Moreover, then the imputation must be false, as charging them with sin whom he did not find sinners, but only by his arbitrary imputation made them so. Now far be it from any Christian to affirm that God should falsely impute sin to any man. In a word, λογίζεσθαι and *imputare* is to *reckon*, to *account* a thing to any man, to *charge* him with it, to lay the charge of it to him. This action therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shows that it is impossible that the imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt. And yet if the sin of Adam becomes ours only by imputation, it must be ours only because it is

that death, which is the punishment of sin, as if they had personally suffered; and also accepted and treated by God, as if indeed they had been righteous persons.

20 *I say, before the law we became obnoxious to death by one man's disobedience,*) [16] Moreover the law entered, that the offence might abound (*unto death, and men might be found obnoxious to it also, on the account of their transgressions against the law*). But where sin (*thus*) abounded (*unto death*), grace did much more abound (*unto life*):

21 That as sin hath reigned unto death (*seizing on all men for it*), even so might grace reign through righteousness (Gr. *justification*) unto eternal life by Jesus Christ our Lord.

---

by God imputed to us, and not imputed because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the Judge, not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, i. e. by the action of God; that therefore we deserve condemnation for it is to be ascribed directly to the action of God, and only by accident to that of Adam. Whence therefore is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin which by his imputation only we stand guilty of?

These interpretations being so inconsistent with the apostle's words, and with the plainest evidence of reason, I am forced to prefer before them that of the Greek fathers, viz. that we all sinned in Adam, i. e. by becoming obnoxious to that death which was the punishment of his sin, and that "by one man's disobedience many were made sinners," by being subject to the death, and temporal calamities and miseries, which came upon all mankind for Adam's sin; so that we become sinners in him, or by his disobedience, by a metonymy of the effect, by suffering the punishment which God had threatened to him for it, as the experience of all men and women shows we do in all the parts of the threat; and this is a common sense of the word חטא, which signifies both *sin* and the *punishment* of it. So Gen. iv. 7, "If thou doest evil, חטאת, sin lieth at the door;" that is, the punishment of sin, ver. 13. So Gen. xix. 15, "Make haste," saith the angel to Lot, "and escape, lest thou be consumed בעון, in the sin of the city," i. e. in the punishment of the city; in plagâ descendente propter culpam incolarum urbis, Arab. And Gen xxxi. 39, Jacob speaks to Laban thus, That which was torn of beasts, אנכי אחטנה, *ἐγὼ ἀπεττίνυον*, pœnas dabam, "I suffered for it;"—"the sin was upon me," saith Aben Ezra. Gen. xliii. 9, Judah speaks thus to Jacob concerning Benjamin, "If I bring him not again," וחטאתי לך *ἡμαρτηκὼς ἔσομαι εἰς σε*, i. e. "I will suffer punishment;" see xlii. 37, i. e. let me bear the blame; so also xliv. 32. So Bathsheba said to David, "I and my son Solomon shall be חטאים, *ἁμαρτωλοί*, sinners," 1 Kings i. 21, that is, We shall be punished as sinners, and be in danger of our life. So לא ירשיענו, impium non faciet, "He will not condemn him," Ps. xxxvii. 33; ודם נקי ירשיעו, Et sanguinem innocentem condemnabunt, Ps. xciv. 21; so also Job ix. 20. So the lepers say one to another, "We do not well if we tarry till the morning-light, then we shall be found sinners," 2 Kings vii. 9, i. e. we shall be punished by the king. And Zech. xiv. 19, "This shall be חטאת מצרים, *ἁμαρτία Αἰγύπτου*, the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." This phrase of bearing sin is constantly used in this sense; as when it is said חטאם ישאו, "They shall bear their iniquity, they shall die," Lev. xx. 20, and *ἁμαρτίαν κομιοῦνται, ἀποίσονται*, Lev. xx. 17. 19; Num. xiv. 34, *λήψεσθε ἁμαρτίας ὑμῶν*, Lam. v. 7, *ὑπέχομεν τὰ ἀνομήματα αὐτῶν*, "We have borne their iniquity." If therefore *ἁμαρτία* in the Old Testament so often signifies the punishment of sin, which in this case was death, what exception can be made against these words of Chrysostom,* "What is the meaning of these words, In whom all have sinned? It is this, he falling, even they who did not eat of the tree were by him made mortal;"—"Even as if they themselves had fallen," saith Theophylact,† "when he did." "For," saith Theodoret, "he being obnoxious to the decree of death, in that state he begat Cain and Abel, and others, *ἅπαντες οὖν ὡς ἐκ τοιούτου φύντες ζυγὴν εἶχον τὴν φύσιν*, all therefore became mortal, as being begotten of one that was mortal." And seeing it is said *ἁμαρτωλοί*, or *ἡμαρτηκότες ἔσονται*, "They shall be sinners," who are to suffer punishment; why may not these words, "By the disobedience of one many were made sinners," admit the sense which Chrysostom, Œcumenius, and Theophylact give them?—*τουτέστιν ὑπεύθυνοι κολάσει, καὶ κατάδικοι θανάτου*, "They shall for his disobedience be subject unto death and punishment," the effects of sin: "for," saith St. Chrysostom, "it is no absurdity to say, that he sinning, and so being mortal, they who proceed from him should be mortal also; but how can it justly follow that by his disobedience another should be made a sinner, for such a one will be found to deserve no punishment, as not being personally a sinner?" *Τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι ποῖαν ἀκολουθίαν σχοίη; εὑρεθήσεται γὰρ οὗτος μηδὲ δίκην ὀφείλων ὁ τοιοῦτος, εἴγε μὴ οἰκοθεν γέγονεν ἁμαρτωλός.* It is true, we meet not with the words *ἥμαρτον* and *ἁμαρτωλοὶ κατεστάθησαν*, in this sense elsewhere in the New Testament; but then this may be, because the comparison is not elsewhere made, betwixt the first Adam, and the effects of his disobedience, and the second Adam, and the effects of his obedience to the death; and because the opposite phrase, *δίκαιοι κατεστάθησαν*, required that the words opposed should be used in the metonymical sense: for when the apostle saith, "By the obedience of one man many were made righteous," it is evident he spoke not of Christ's active obedience, but of his passive obedience, or suffering death for us. For (1.) the whole chapter is employed in setting forth the benefits accruing to us by his death, ver. 6. 8—11. (2.) The effect of this obedience is our justification; now *that*, through the whole scripture, and in this very chapter, is constantly ascribed to the death of Christ, and his blood shed for us, ver. 9, 10. 16—18. (3.) The disobedience by which many were made sinners, is plainly declared by the apostle to be one single act of disobedience in Adam, and therefore the obedience opposed to it cannot in reason be the active obedience of Christ's whole life, but that obedience to the death which the apostle mentions, Phil. ii. 6. 8. Now by this passive obedience, we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the condemnation and guilt of sin, and that reconciliation which Christ purchased by his meritorious death and passion. Dissolvens enim eam, quæ ab initio in ligno facta fuerat, inobedientiam, obediens factus est usque ad mortem, mortem autem crucis, eam quæ in ligno fuerat, inobedientiam, per eam quæ in ligno fuerat obedientiam sanans. Iren. lib. v. cap. 56.

Moreover, we in the New Testament find frequently expressions equivalent to these; as (1.) when Christ is said to "bear our sin," only because he bore the punishment due to them. (2.) When he is said to be "made sin for us," 2 Cor. v. 21, he being made so not by contracting the guilt of our sins, but only by suffering punishment for our iniquities; and when he is said to "appear a second time, *χωρὶς ἁμαρτίας*, without sin," Heb. ix. 28, i. e. without another sacrifice, in which he was to suffer for our sin; and when it is said that "by sin," Rom. viii. 2, i. e. by his sacrifice for it, "he condemned sin for the flesh." And (3.) when he is said to be "made a curse for us," Gal. iii. 13, he being only so by suffering the death which the law styled accursed, and not as being so in the sight of God.

[16] Ver. 20. *Ἵνα πλεονάσῃ τὸ παράπτωμα*, *The law entered that sin might abound unto death.*] Hence it is styled, "the letter that killeth," the "ministry of death" and "of condemnation," 2 Cor. iii. 6—9, and said to subject all that are under it to a curse, Gal. iii. 10.

---

* *Τί δέ ἐστι, ἐφ' ᾧ πάντες ἥμαρτον; ἐκείνου πεσόντος, καὶ οἱ μὴ φάγοντες ἀπὸ τοῦ ξύλου γεγόνασιν ἐξ ἐκείνου πάντες θνητοί.* Chrysost. in locum.

† *Ὡς ἂν καὶ αὐτοὶ πταίσαντες διότι ἐκεῖνος ἔπταισεν.* Theophyl. in locum.

CHAPTER VI.

1 WHAT shall we say then? [1] Shall we continue in sin (Gr. *what do we say then? do we say this? Let us who have received this grace, continue still in sin*), that grace may abound (*towards us? that is, do we by declaring that we are justified freely by grace, through the redemption that is in Christ Jesus*, iii. 24, *and that as sin abounded, grace did more abound*, v. 20, *give occasion to this inference*)?

2 God forbid (*we should make any such inference from, or any use of, this doctrine, so contrary to that very baptism by which we enter into the Christian covenant and put on Christ, for*) how shall we, that are dead (Gr. *have died*) to sin (*by our baptism, or entrance into the Christian covenant*), live any longer therein?

3 (*For*) Know ye not, that so many of us as were baptized into (*and by that baptism professed ourselves disciples of*) Jesus Christ were baptized into (*the likeness of*) his death? (*and so engaged to die unto sin, as he did for sin*, 1 Pet. iv. 1, 2, *and to live to him that died for us, and rose again?* 2 Cor. v. 15.

4 *For*) Therefore we are [2] buried with him by baptism (*plunging us under the water*) into (*a conformity to his*) death (*which put his body under the earth*): that like as Christ was raised up from the dead by the glory (*glorious power*) of the Father, even so we also (*thus dead in baptism*) should (*rise with him, and*) walk in newness of life.

5 For if we have been planted together in the likeness of his death (*by dying unto sin*), we shall be also *in the likeness* of *his* resurrection: (*by being so risen from our death unto sin, as never to let sin have any more dominion over us, but dying unto sin once for all, and henceforth living unto God*, ver. 9, 10, *or we shall rise to a life immortal*, ver. 8, *as he hath done:*

6 *And thus we stand engaged to die to sin,*) Knowing this, that our old man is (*was*) crucified with *him*, that the body of sin (*i. e. the appetites of the body which subject us to sin*) might be destroyed, that henceforth we should not serve sin, (*for he bore our sins in his own body on the cross, that we, being dead to sin, might live unto righteousness*, 1 Pet. ii. 24.

7 *Which we shall not do if we be truly dead unto it;*) For he that is dead is freed from sin (1 Pet. iv. 4, *he sins no more*).

8 Now if we be (*thus*) dead with Christ, we believe that [3] we shall also live with him (*not a spiritual only, but a happy and immortal life:*

9 *And thus conformed to his death we should be, and therefore*) Knowing that Christ being raised from the dead (*now*) dieth no more; death hath no more dominion over him.

10 For in that he died, he died [4] unto sin once (*or, for sin, i. e. that he died to the putting away of sin*, Heb. ix. 26. 28, *he died thus once for all*): but in that he liveth, he liveth unto God (*i. e. the life he liveth is an eternal life, wholly dedicated to the glory of God*, Phil. ii. 9—11).

11 [5] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, [6] that ye should obey it in the lusts thereof.

13 Neither yield ye your members (*any longer*) *as* instruments of unrighteousness unto sin: but yield (*up*) yourselves (*entirely*) unto (*the service of*) God, as those that are (*with Christ*) alive from the dead, and (*yield*) your members *as* instruments of righteousness unto God.

14 (*And say not this is beyond your strength, seeing the law in your members leads you captive to sin;*) [7] For sin shall not have dominion over you: for ye are not under the (*pedagogy of*) the law (*which gives the*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1.] Note here, that if the faith, to which St. Paul in this epistle doth ascribe justification, did not only oblige us to, but even comprehend, evangelical and constant obedience, there could be no colour for this objection; that therefore must be a mistake.

[2] Ver. 4. Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος, *We are buried with him in baptism.*] It being so expressly declared here, and Col. ii. 12, that "we are buried with Christ in baptism," by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the *clinici*, or in present danger of death.

[3] Ver. 8. Συζήσομεν αὐτῷ, *We shall live with him.*] As being delivered, by his death, from that death which is the punishment of sin, and having that Spirit which is the giver of life, and the pledge and earnest of it, imparted to us: it is this life which is the object of our faith, and of this the apostle speaks, 2 Tim. ii. 11, saying, "If we have been dead with him, we shall also live with him; if we suffer, we shall also reign together with him."

[4] Ver. 10. Ἀπέθανεν ἐφάπαξ, *He died once for all.*] That is, Christ so died for our sins once, as never to undergo death again, and therefore his living to God seems to import his resurrection to eternal life; and so the phrase is used by Luke, where of "the children of the resurrection," which can die no more, he saith, "They live unto God," Luke xx. 26. 28, and in Josephus,* who saith, that they who die for God ζῶσι τοῦ Θεοῦ, "live to God, as Abraham, Isaac, and Jacob, and all the patriarchs do;† they love that piety which brings them to eternal life."

[5] Ver. 11. Οὕτω καὶ ὑμεῖς, *So also reckon ye yourselves dead unto sin.*] Once for all, so as never to have any need of dying to it again, but as still engaged to live to God's glory; for, say the ancients, we can have but one baptism, and this supposes we should so die to sin once, as never to have occasion to perform that work again. Hence therefore it appears, how far they are from conformity to the death of Christ, who still suffer sin to revive in them, after that, by pious resolutions and repentance, they have begun to mortify it, and so are still beginning again to die to it. And oh that Christians would more carefully attend to this conformity to the death of Christ!

[6] Ver. 12. Εἰς τὸ ὑπακούειν, *To obey it.*] For this obedience to it in the lustings of it, is a certain sign of the dominion of sin in us, and of our being none of Christ's servants; "for they that are Christ's have crucified the flesh, with the affections and lusts" (Gal. v. 24, see Examen Millii).

[7] Ver. 14. Ἁμαρτία γὰρ οὐ κυριεύσει, *For sin shall not have dominion.*] This is a pious sense, but seems to some to give no place for the following objection. Others therefore paraphrase the words thus: "For then sin shall not have dominion over you, so as to condemn you for each transgression;

* De Maccab. p. 1100.
† P. 1102, A.

knowledge of sin, but not sufficient strength to mortify it), but under (*that economy of*) grace (*which affords that Spirit of life in Christ Jesus, which frees us from the law of sin and death*).

15 What then? shall we (*go on in*) sin, because we are not under the law (*which condemns us for every transgression*), but under (*that covenant of*) grace (*which allows the pardon, and promises the forgiveness of it?* Heb. viii. 12.) God forbid (*that we should continue in the sins forbidden by the law, because we are not under the law*).

16 Know ye not (*this*), that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey (*and from him you must expect your wages*); whether (*you be the servants*) of sin unto (*receive the wages of sin, which is*) death, or (*the servants of God*) of obedience unto (*the obtaining the fruits of*) righteousness?

17 But[8] God be thanked, that (*and, God be thanked, that though formerly*, ver. 19) ye were the servants of sin, but (*yet since your conversion*) ye have obeyed from the heart that form of (*Christian*) doctrine which was delivered you.

18 Being then (*for being*) made free from (*the law of*) sin, (*by the grace and assistance of that Spirit of life the gospel ministers*, ch. viii. 2,) ye became the servants of righteousness.

19 I speak[9] after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto (*commit*) iniquity; even so now yield your members servants to righteousness unto holiness.

20 (*Now, I say, for before you could not do it,*)For when ye were the servants of sin, ye were free from righteousness, (*doing then no service at all to it.*

21 *And that you may not be still enamoured with your former service unto sin, I ask,*)What fruit had ye then in (*from*) those things whereof ye are now ashamed? (*surely none worthy to be compared with the fruits of righteousness,*) for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have (*at present*) your fruit unto holiness, and the end (*will be*) everlasting life.

23 For the[10] wages of sin (*to its servants*) *is* death; but the gift of God (*to his servants*) *is* eternal life through Jesus Christ our Lord.

---

for you are not under the law (which pronounceth a curse on them that do not obey it), but under (that covenant of) grace which affords pardon and forgiveness of it," 1 John i. 7 (see Examen Millii).

[8] Ver. 17. Χάρις δὲ τῷ Θεῷ, *But God be thanked.*] He doth not here thank God that they had been the servants of sin, but that they, who had been servants to it, were become obedient to the precepts of Christianity; as our Lord thanks his heavenly Father, that he had "hid these things from the wise and prudent, and revealed them to babes," Matt. xi. 25, i. e. that having hid from the one, he notwithstanding had revealed them to the other.

The particle δὲ is sometimes rendered *and*, as Luke ix. 6, xi. 18, Acts iii. 5, iv. 36, viii. 30, ix. 17, xi. 12, xiii. 15, xv. 6, xxi. 14, xxiii. 9. 13.

Sometimes, *then*, Acts vi. 2. 7, ix. 13. 16, xii. 3, Matt. i. 19, Luke viii. 29. 35.

Sometimes, *so*, Acts vii. 15, Rom. viii. 8.

Sometimes, *yea*, 1 Cor. ix. 16, xiii. 21, Rom. xi. 30, xvi. 9, 1 Cor. ii. 9.

Sometimes, *but*, in the sense of *yet*, Acts xxviii. 22, 1 Cor. xiv. 1.

And, *yet*, Matt. vi. 9.

Sometimes, *for*, Luke xii. 2. 48, xxiii. 14, Acts vii. 25, 1 Thess. ii. 16.

Also, Luke xii. 8, xiii. 6.

Moreover, 2 Pet. i. 15.

Howbeit, 1 Cor. ii. 9.

And so accordingly the words may be here rendered, "And God be thanked," or "God be thanked then, that though ye were the servants of sin, yet," and in the verse following, ἐλευθερωθέντες δὲ, "for being delivered."

[9] Ver 19. Ἀνθρώπινον λέγω, *I speak after the manner of men.*] The apostle doth not here speak, as some unhappily imagine, by way of excuse for not using the best argument he could use in this affair, but such as was best fitted to the capacities and notions of those he writes to; for what inducements to yield their members instruments of righteousness to that holiness which will conclude in life eternal, could he use more rational and proper than this, that they had formerly yielded them servants to commit that sin, whose wages is death? But he speaks this by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, "I frame my exhortation with a due consideration of the infirmity of our flesh," requiring that only which even to human reason seems highly equitable, viz. that you should do that service now to God, which you have formerly done to sin. I rather think the apostle discourseth to this effect: In this discourse of your being servants formerly to sin, and your obligation now to be servants of righteousness, I speak that which all natural men must have had experience of, by reason of the infirmity of the flesh, and of which they may thence take a just idea; requiring only, that as they have yielded their members instruments of sin, so they would yield them instruments of righteousness.

And that this is the genuine import of the words ἀνθρώπινον λέγω, "I speak after the manner of men," may appear from the like use of it, 1 Cor. x. 10, "No temptation hath happened to you, but that which is ἀνθρώπινος, common to human nature," and supportable by men of reason; and from the constant use of the phrase κατ' ἄνθρωπον λέγω, "I speak after the manner of men," of which see note on 4 Cor. ix. 8.

[10] Ver. 23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *For the wages of sin is death.*] Hence divines usually conclude that even infants must have sinned, because they are subject to death. Now though this be so far true, that death came upon all men, and so upon infants, by that sin of Adam which rendered him, and by him all his offspring, subject to mortality; yet this will no more follow from these words, than it will follow, that because the wages of rebellion is death, all that die must be guilty of rebellion. Moreover the intention of the apostle is not here to teach us that death is the punishment due to every sin, but that *that* death which is in scripture styled "the second death," and stands opposed to "eternal life," will be the certain issue of a life spent in the service of sin. For the apostle throughout this chapter speaks of that sin in which we continue, ver. 1, and which we serve, ver. 6. 20, and which so "reigneth in our mortal bodies, that we obey it in the lusts thereof," ver. 12, by which we "yield our members instruments of unrighteousness to sin," ver. 13. 19, in which we so serve sin as to obey its commands, ver. 16, 17, and live "free from righteousness," or in neglect of it, ver. 20. "The wages," saith he, "of sin" thus reigning in, and served by, us, "is (eternal) death." It is therefore manifest the apostle speaks not here of sin imputed, but only of personal sin, nor of each single act, but of an habitual practice of a course of sin (see Examen Millii).

CHAPTER VII.

1 (*And of the truth of what I told you*, vi. 14, *that sin* οὐ κυριεύσει, *shall not have dominion over you, because you are not under the law, but under grace, ye cannot well be ignorant, for*) Know ye not, brethren, (for I speak to them that know the law,) (*i. e. to the Jews or proselytes,*) how that the law (*to which you were espoused by Moses*) hath dominion over a man as long as he liveth (*only?*

2 *The case of a man thus under the law, i. e. in his legal state, being like that of a woman married to a husband:*) For the woman which hath an husband is bound by the law to (*be subject to*) *her* husband so long as he liveth; but if the husband be dead, she is (*then*) loosed from the law of (*subjection to*) *her* husband.

3 So then (Gr. *therefore*) if, while *her* husband liveth, she be married to another man, [1] she shall be (*truly*) called an adulteress: but if her husband be dead, she is free from that law (*which bound her to be in subjection to, and yield conjugal affection to, her husband only*); so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, (*as the woman is become free from the law of her husband by his death, even so*) [2] ye also are become dead (Gr. ἐθανατώθητε, *ye have been dead*) to the law (*and so free from it*) by (*the crucifixion of*) the body of Christ (*which hath dissolved your obligation to the law, as the death of the husband doth the obligation of the wife to him*); that ye should (*or may*) be married to another (*husband*), *even* to him who is raised from the dead, that (*being made free from sin*, ver. 21, 22, *by virtue of your union to him*) we should bring forth fruit unto God.

5 (*We are, I say, become thus dead to the law, this being necessary, that we might bring forth fruit unto God:*) [3] For when we were in the flesh (*i. e. when we lived under the carnal ordinances of the law, without the assistance of the Spirit*), [4] the motions of sins, which were (*forbidden and restrained*) by the law, did work in our members to bring forth fruit unto death (*rendering us obnoxious to death, the punishment threatened by the law to the transgressor of it*).

6 But now we are delivered from the law (*and*

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. Μοιχαλὶς χρηματίσει, *She shall be called an adulteress.*] The apostle, saith Theodoret, considers not here the permission given to the woman divorced by the law of Moses to be married to another, as being taught by Christ not to approve of such divorces; but the apostle seems only to intimate that she hath no power to dissolve this bond by putting away her husband, or that this divorce rendered her husband dead in law to her, she being not to return to him again (Deut. xxiv. 4). Now this, saith the apostle, is the case of those who are under the law; their entering into that legal covenant was "the day of their espousals" (Jer. ii. 2), and they were married to it, or to him that put them in subjection under it, and were his spouse (Jer. iii. 14), and so obliged to serve God in the oldness of the letter; but now this law being dead, and you being espoused to another husband, even Christ (2 Cor. xi. 2), are henceforth bound to serve God according to that new spiritual law which he hath given you, and not according to the letter of the old law.

[2] Ver. 4. Ἐθανατώθητε τῷ νόμῳ.] This phrase, "Ye are dead to the law," or, "Ye have been made dead to the law," is, say interpreters, "The law is put to death for you;" for to that, say they, the drift of the discourse directs: but (1.) this interpretation puts a plain force upon the words, without any instance that they are elsewhere used in this sense. (2.) The parallel words, Gal. ii. 19, 20, run thus; "I through the law am dead to the law, that I might live to God: I am crucified together with Christ." Now those words seem to fix the proper sense of these, showing it to be also this; Ye are dead to the law, that is, you are free from subjection to the precepts of the law, which as a husband had dominion over you, and from the motions of sin which are by the law, as if you were dead. To strengthen this interpretation, let the Hebrew phrase be noted;* "When a man dies he is made free from the commands, the law οὐ κυριεύει, hath no dominion over him," no power to subject him to the motions of sin which are by the law, for "he that is dead is free from sin" (vi. 6, 7), so that he doth no longer δουλεύειν, "serve the motions of it:" and hence the apostle makes this inference, that "if we be dead with Christ," and buried with him, or crucified together with him, sin οὐ κυριεύει, "shall not have dominion over us," as it had whilst we were under the Jewish dispensation; for "we are not under the law, but under grace." And again, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," Gal.

* Nidda, f. 76.

v. 16, and ver. 18, for "if ye be led by the Spirit, ye are not under the law." Wherefore the sense of these four last verses seems to be this; The law hath dominion over a man as long as he lives (under it), for the case of a man's subjection to the law in this is like to the woman's subjection to her husband, it continues whilst he lives, but when he is once dead she is free from any farther subjection to him, seeing he being dead can have no farther power over her, and so she must be free to be married to another: in like manner you being made dead to the law, to which you were espoused, by the death of Christ, as being "buried" and "crucified together with him," the law can have no farther power over you, to retain you in subjection to it, and so you must be free to be married, or put into subjection to another husband, even Christ, to whom "I have espoused you" (2 Cor. xi. 2); and the law itself being also dead to you, through the death of Christ abolishing it, and freeing Christians from the power and obligation of it, you are free to marry another husband, even Christ (ver. 5).

[3] Ver. 5. Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, *For when we were in the flesh.*] When I consider that οἱ ὄντες ἐν σαρκὶ and οἱ κατὰ σάρκα ὄντες, viii. 5. 8, signifies those that are acted and governed by the fleshly principle, in opposition to the guidance and motions of the Holy Spirit, and that εἶναι ἐν σαρκὶ, ver. 9, ζῆν, περιπατεῖν κατὰ σάρκα, ver. 12, 13, bear the same sense, I judge that "When we were in the flesh," here, doth not only signify to be under the carnal ordinances of the law, for so were all the pious Jews who lived from Moses to the gospel times; but more especially relates to them, who, living under these ordinances, were themselves carnal, and without any assistance of the Holy Spirit: and so had "the law of the flesh still warring against the law of their minds, and bringing them into captivity to the law of sin," which could not be the state of Zacharias and Elisabeth, or any other of those persons who were "righteous before God," and "walked in all the commandments of the Lord blameless." And if of such only we understand the apostle's following discourse in this chapter, the sense will be clear.

[4] Τὰ διὰ τοῦ νόμου, *The motions of sin which were by the law.*] Here Mr. L. saith, "Interpreters cast a strange imputation on the law of God, by saying it excited men to sin by forbidding it," whereas they only say that the carnal minds of men excited them to transgress the law when they were under it, as the apostle saith, ver. 8, and Mr. L. in his gloss on the eighth verse says, "Sin took the opportunity of my being under the law to stir up concupiscence in me; for without the law, which annexes death to the trangression of it, sin is not able to have its will upon me:" now is this any

from the motions of sin caused by it), [5] that being dead wherein we were held (*in subjection, as the wife was to her living husband*); [6] that we should serve in newness of (*that*) spirit (*of life in Christ Jesus, which makes us free from the law of sin and death*), and not (*as before*) *in* the oldness of the letter (*which killeth, or subjecteth us to death*, 2 Cor. iii. 6. 9).

7 What shall we say then? *Is* the law (*from which we must be delivered, that we may not obey the lusts of the flesh*) sin? (*Is it the cause of that sin which worketh in our members whilst we are under the law?*) God forbid (*that we should say so*). Nay, (*so far otherwise is it, that*) I had not known sin (*to be so*), but by the law (*instructing me what is to be avoided as sin, and under what penalty*): for I had not known lust (*i. e. the lustings, or covetous desires of the heart to be things worthy of death*), except the law had said, Thou shalt not covet; (*and so made him that coveteth obnoxious to death, as being a transgressor of the law.*)

8 But (*nevertheless*) sin, taking occasion by the commandment, wrought in me all manner of concupiscence (*or vehement desires after that which was forbidden by the law, which became mortal to me by virtue of the prohibition of the law.*) For (*whilst I was*) without the law sin *was* dead (*i. e. unable to have this effect upon me; for where there is no law there is no transgression imputed to death*, v. 13).

9 For [7] I (*the seed of Abraham*) was alive (*or indeed lived*) without the law once (*before the law was given, I being not obnoxious to death for that to which the law had not threatened death*): but when the commandment came (*forbidding it under that penalty*), sin revived, and I died (*i. e. it got strength to draw me to sin, and so condemned me to death*).

10 And the commandment, which *was* [8] *ordained* to (*or given for*) life, (*as teaching those things, which if a man do he shall live in them*, Lev. xviii. 5,) I found *to* (*me transgressing it to*) *be* unto death.

11 For [9] sin, taking occasion by the commandment, deceived me (*or enticed me to the commission of it*), and by it (*condemning me to death for that transgression*) slew *me*.

---

more an imputation upon the law of God, than it is an imputation on his providence, that it provides that corn and wine which carnal men abuse to drunkenness and excess?

[5] Ver. 6. Ἀποθανόντος.] The Syriac and Arabic versions, Origen, Theodoret, Œcumenius, and Theophylact, read ἀποθανόντες, "We being dead to that in which we were held," which, saith Origen, is undoubtedly the best reading: and this reading confirms the sense of the fourth verse, as to these words, "Ye are dead to the law," which I have offered in the paraphrase; i. e. we being freed from the obligation and commands of it, and so from the lustings and motions it wrought in us.

[6] Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι Πνεύματος, *That we might serve God in the newness of the Spirit.*] The law and the gospel are, by the apostle, in this distinguished; that the first is only "the ministration of the letter," the other "of the Spirit" (2 Cor. iii. 6—9). The "ministration of the Spirit" is also declared to be the fruit, "not of the law," but "of the hearing of faith," Gal. iii. 3. Hence the apostle here infers, that we must be dead unto, or free from subjection to the law, that we may be enabled to serve God in newness of spirit. Whence it is evident, that to "serve God in the Spirit," is not "to enjoy the spiritual sense of the law," as Mr. Le Clerc thinks; but, First, As the opposition shows, to serve him with a freedom from the prevalency of the flesh, by virtue of the Spirit, which enables us to mortify the deeds of the flesh (viii. 13). Secondly, To serve God, not chiefly with bodily service and carnal ordinances, but in the spirit of our minds (xii. 2, Phil. iii. 2), having our minds renewed and transformed after the image of God in holiness, and righteousness, and truth, which are the fruits of the Spirit (Eph. iv. 22, 24). Thirdly, To serve him by the assistance of the Spirit, so as to live and walk in the Spirit (Rom. viii. 5, Gal. v. 25), so that we are strengthened with might by the Spirit in the inward man (Eph. iii. 16).

[7] Ver. 9. Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive without the law.*] Πρὸ τοῦ Μωϋσέος, "Before the law of Moses came." So Chrysostom, Œcumenius, Theophylact.

[8] Ver. 10. *Ordained.*] This word is not in the original; you may therefore paraphrase the words thus, The commandment which was given for life, i. e. with this promise, Do this, and live, was found to me unto death.

[9] Ver. 8—11.] For the explication of these four last verses, let it be noted;

First, That it is the opinion of judicious commentators, that when the apostle saith, "Sin taking occasion by the commandment wrought in him all manner of concupiscence," ver. 8, and "deceived" him, ver. 11, he means that it did by this saying, only, "Thou shalt not covet," but assigning no punishment to him that coveted. But this interpretation cannot stand, for these two reasons: for, First, It plainly contradicts the words of the law, which pronounce a curse upon "every one who continues not in all things written in the law to do them;" and much more doth it contradict the drift of the apostle's discourse in this, and the Epistle to the Galatians, viz. that the law required perfect obedience to its precepts; condemning him to death, or rendering him obnoxious to condemnation, who in any thing transgressed it, and so could be no means of justification; "as many as were under the law being under the curse," because transgressors of it.

Secondly, This agrees not with the following reason, or the nature of the thing: for if the law given encouraged them to covet, because it had no present penalty annexed to it, they must be more free to covet, or follow their natural or carnal inclinations, when there was no law at all forbidding them to covet; and therefore sin could take no more occasion by a law without penalty, than by none at all, to "work in us all manner of concupiscence," nor could concupiscence be dead without the law, more than with it.

The old and common interpretation is this, That the prohibition of what we desire makes us to think the enjoyment of it more sweet and valuable; or at least provokes the carnal mind, which is not subject to the law of God, to a more fervent lusting after it, Dum prohibita non tam refugit quàm ardentiùs expetit; and this agrees very well with this expression. Or,

Thirdly, Sin is in scripture represented as an enemy, that seeks our ruin and destruction, and takes all occasions to effect it: it is here said to "war against the mind," ver. 23; elsewhere, to "war against the soul," 1 Pet. ii. 11; to "surround" and "beset us," Heb. xii. 1; to "bring us into bondage" and subjection, and get the dominion of us, Rom. vi. 12; to "entice" us, and so to work our death, James i. 15, 16; and to do all that Satan, the grand enemy of mankind, doth, by tempting and soliciting us to the commission of it: whence Chrysostom, upon those words, Heb. xii. 4, "You have not yet resisted unto blood, πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, striving against sin," represents sin as an armed and flagrant adversary: when therefore it finds a law which threateneth death to the violation of it, it takes occasion thence more earnestly to attempt and allure as to the violation of it, that so it may more effectually subject us to death and condemnation upon that account; for "the sting of death is sin, and the strength of sin is the law," condemning us to death upon the violation of it; thus when God had forbidden, under the pain of death, the eating of the forbidden fruit, Satan thence took occasion to tempt our first parents to the breach of it, and so slew them, or made them subject to death: ἠπάτησε, "He deceived them," Gen. iii. 13, 1 Tim. ii. 14, which is the word here used, ver. 11.

Secondly, Observe the import of the phrase, "Without the law sin was (or is) dead;" which seems not to be this, that the inclinations of men to sin were in their nature less when they were unrestrained by a law; but rather this, that sin was then comparatively dead, as to its power of condemning us to death: and this, first, the antithesis doth plainly hint, for thus it runs, "Without the law, ἁμαρτία νεκρὰ, ἐγὼ δὲ ἔζων, sin was dead, but I was living; but when the commandment came, sin revived, and I died." How were men

12 Wherefore the law (*forbidding sin*) *is* holy, and the commandment (*to abstain from it*) holy, and just, and good (*as requiring only what is equitable in itself, and good for me to do*).

13 Was then that which is good made death unto me (Gr. *hath that therefore which is good become death to me? i. e. is that the sole and proper cause of bringing death to me*)? God forbid (*we should so say*). But (*this charge is to be laid upon*) sin, (*which*) that it might appear sin (*i. e. pernicious and destructive*), working death in (*or to*) me by that which is good (*i. e. the law, made me obnoxious to death*); that sin by the commandment (*forbidding it*) [10] might become exceeding sinful (*i. e. abounding to death, by making me abound in new transgressions of the law*, v. 21.

14 *And that sin should thus prevail over us in this state of lapsed nature to transgress the law, and to become obnoxious to death by it, will not seem strange, if every natural man considers the contrariety there is betwixt him and the law;*) For we know that the law is spiritual (*and requires spiritual things*): but (*every natural man hath cause to say of himself,*) I am carnal, [11] sold under sin (*i. e. enslaved by my corrupt affections:*

15 *As may be easily discerned from the workings of our conscience against the evil that we do;*) For that which I do [12] I allow not (*in my own mind*): for what I would (*in compliance with the law*), that (*through the prevalence of my corrupt nature*) do I not; but what (*through the conviction of my conscience*) [13] I hate (*to do*), that do I.

16 If then (*it be so with me, that*) I do that which I would not, (*by his unwillingness to act in contradiction to it*) I consent unto the law that *it is* good (*and commands what is good for me to do*).

17 Now then (*this being done by those corrupt affections, which overpower me against the approbation of my mind*) it is no more I (*according to the better part from which I am denominated*) that do it, but [14] sin that dwelleth in me (*i. e. in my flesh*, ver. 23, *and captivates me to the obedience of it.*

18 *And upon this I have just ground to charge it;*) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will (*that which is good*) is present with me (*or to me*); but *how* to perform that which is good I find not (*strength by nature*).

19 For (*in event, I find that*) the good that I would (*do*) I do not: but the evil which (*the law prohibits, and*) I would not (*do*), that (*being overpowered by the flesh*) I do.

20 Now if I (*thus*) do that I would not, it is no more I (*choosing and approving the action in my mind*) that do it, but sin that dwelleth in me (*i. e. in my flesh, that hurries me to the commission of it against the law and conviction of my mind.*

21 *For so it is that*) I find then (Gr. ἄρα, *indeed,*) a law (*in my members so thwarting the convictions of my mind*), that, when I would do (*the*) good (*to which*

---

living before the law, but because then no law condemned them? Sin therefore must be then dead as to its power of condemning. How did they die when the law came, but by the law condemning them to death? Sin therefore then revived as to its condemning power, which it received first from the sin of Adam, which brought death into the world; and next from the law of Moses, which "entered that the offence might abound, and reign more unto death" (Rom. v. 20, 21). For though sin was in the world from Adam unto Moses, or until the law given, yet was it not imputed unto death, when there was no law given that did threaten death unto it; so that death reigned, in that interval, by virtue of Adam's sin alone, even over them who had not sinned after the similitude of Adam's transgression, i. e. against a positive law forbidding it under the penalty of death; which law being delivered by Moses, sin revived, i. e. it had again its force to condemn men as before to death, by virtue of a law which threatened death to them. And in this sense doth the apostle seem to say that "the law was added because of transgressions" (Gal. iii. 19), to convince us of the wrath and punishment due to them; and that the law therefore "worketh wrath," because "where no law is, there is no transgression" (Rom. iv. 15), subjecting us to wrath, or no such sense of the divine wrath as where a plain divine law threatening death and condemnation is violated. Upon the sense thus given of these two phrases doth our exposition stand.

[10] Ver. 13. Καθ' ὑπερβολὴν ἁμάρτωλος, *Exceeding sinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα (v. 20, 21), "abounding unto death," and so exceeding vile and hateful to us, the end and "wages" of it being "death" and condemnation (vi. 21. 23).

[11] Ver. 14. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *Sold under sin.*] i. e. In peccati potestatem libidinis, et concupiscentiæ pretio redactus, Origen. So enslaved to it, saith Theophylact, ὥστε μὴ ἀναβλέψαι δύνασθαι, "that he could not look up;" "A willing slave, who had sold himself to it," saith Theodoret. And this is continually the import of the phrase in the Old Testament; as when it is said of Ahab, 1 Kings xxi. 20, πέπρασαι ποιῆσαι τὸ πονηρόν, "Thou hast sold thyself to do wickedly;" and, ver. 25, ἐπράθη ποιῆσαι τὸ πονηρόν, "He sold himself to do wickedly." Of the Jews, Isa. l. 1, ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, "You have sold yourselves to your iniquities." And of the Jews who, under Antiochus Epiphanes, revolted from their religion to heathenism, it is said, that ἐπράθησαν τὸ πονηρόν, "They sold themselves to do evil," 1 Macc. i. 15.

[12] Ver. 15. Οὐ γινώσκω, *I allow not.*] This interpretation, saith Mr. L., "makes the following words a tautology," whereas I judge it very reasonable to say, "I allow not, because I would not; yea, I hate to do, what I do."

[13] Ὃ μισῶ, *That which I hate.*] Ὑπὸ τῆς ἡδονῆς καταθελγόμενοι ποιοῦμεν ἅπερ ὡς παράνομα βέλεμνα πτόμεθα, "Being allured with pleasure, we," say Theodoret and Œcumenius, "oft do those things which are abominable, as being opposite to the law;" for whilst the law represents sin as pernicious, and destructive both to soul and body, it is as natural for all men to hate it, as to love themselves: but then, as Photius saith, when τὸ ἡδὺ τοῦ πράγματος προβάλλεται, "the sweetness or pleasure of the action is proposed to the mind, the hatred goes off," and the soul is wrought up to an affection to it; and thus it is with every enlightened man, that sins against his conscience, and doth the evil which he would not do. "These words," saith Origen, "show that the carnal man, of whom he speaks, resistere aliquantulùm vitiis conatur, endeavours a little to resist his vices, legis sc. naturalis instinctû, by the instinct of the law of nature, but that at last he is overcome by them, and oppressed with them."

[14] Ver. 17. Νῦν οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *Sin that dwelleth in me.*] This he speaks, saith Theodoret, calling τοῦ νοῦ τὴν δουλείαν, καὶ τῶν παθῶν τὴν δεσποτείαν, "the slavery of the mind and the dominion," or, as Theophylact, "the tyranny of the passions, sin."—"It is," saith Origen, lex et voluntas carnis quæ captivos nos ducit in lege peccati, "the law and the will of the flesh, which lead us captive to the law of sin." Hence this sin dwelling in us is so often styled, "the law of sin in our members," ver. 20—22. 25, viii. 2. Here the apostle seems to speak according to the philosophy of the heathens, with which the Jews began to be acquainted, that man was not to be denominated from his body, or his sensual and carnal part, but from his mind, his νοῦς or λογικὴ διάνοια, which in Philo's* phrase is, ὁ ἐν ἑκαστῳ ἡμῶν ἄνθρωπος, "the man within us;" ὁ πρὸς ἀλήθειαν ἄνθρωπος, "the true man,"† the man properly so called; who saith, moreover, λέγει δὲ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, "This saith the true man, the reprover in the soul." And of himself he speaks thus; "Men have power over my body, but that is nothing to me, ἐγὼ γὰρ ἀπὸ τοῦ κρείττονος τῆς ἐν

---

* De Profugis, p. 360. † Ibid. p. 363.

the law directs me), evil is present with me (*to oppose and hinder me from doing it:*

22 *I say, when I would do good:*) For I delight in the law of God [15] after the inward man (*my mind approving for some time, and being pleased with its good and holy precepts*):

23 But I see (*or perceive*) another law (*of the flesh*) in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, (*for of what a man is overcome, of that he is brought into bondage*, 2 Pet. ii. 19, John viii. 34, Rom. vi. 16.

24 *And being thus enslaved to that sin which renders me obnoxious to death, the wages of it, I am even forced to cry out,*) O wretched man that I am! who shall deliver me from the body of (*sin which worketh*) this death?

25 (*And so*) I (*have great reason to*) [16] thank God through Jesus Christ our Lord (*whom he hath sent to redeem me from this death to which I am obnoxious by sin*). So then (*to shut up this discourse, thus it is with me, whilst under the law only and carnally minded,*) with the mind [17] I myself (*or I the same man*) serve the law of God; but with the flesh the law of sin.

ἐμαυτῷ διανοίας χρηματίζω, for I am denominated from my mind, the better part, according to which I design to live."

[15] Ver. 22. Κατὰ τὸν ἔσω ἄνθρωπον, *According to the inward man.*] It is plain "the inward man" here cannot signify "the new man, which is created after God in righteousness and holiness," Eph. iv. 24, and which is not put on, till all "old things are passed away," 2 Cor. v. 17, and "all things are become new," and till we have "put off the old man with his deeds" (Col. iii. 9, 10), for sure this cannot be said of him, who is still "carnal, sold under sin," and "captivated to the law of sin which is in his members;" but only the mind of man, the νοῦς, as the apostle doth interpret himself, ver. 25. So Origen informs us, that the soul, using the body as its instrument, is called ὁ ἔσω ἄνθρωπος, "the inward man," contra Cels. lib. vii. p. 357;—ἔσω ἄνθρωπον τὸν νοῦν λέγει. So Theodoret, Œcumenius, Theophylact. So the very next verse shows, the words running thus; "I delight in the law of God in the inward man, but I see another law in my members warring against the law of my mind," i. e. of my inward man. And so the apostle useth the phrase when he saith, 2 Cor. iv. 16, that though ὁ ἔξω ἄνθρωπος, "the outward man (i. e. the body) was corrupted, yet ὁ ἔσωθεν, the inward man was renewed day by day." And that this delight is no evidence of a regenerate man, is evident from the example of the stony ground, which "heard the word μετὰ χαρᾶς, with joy," Matt. xiii. 20, of Herod, who "heard John the Baptist, ἡδέως, with delight," Mark vi. 20, of the Jews, who "rejoiced in his light," John v. 35, and heard our Saviour "gladly," Mark xii. 37.

[16] Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] The Latin version and one Greek copy read, χάρις τοῦ Θεοῦ, "The grace of God;" but the Syriac, Arabic, and all the Greek commentators agree with our translation, which therefore is to be preferred before that lection (see Examen Millii in locum).

[17] Αὐτὸς ἐγὼ, *The same man.*] Of whom he had before spoken, not I Paul now writing this epistle. It hath been a controversy since Austin's time, whether Paul here speaketh in his own person, or in the person of a regenerate man, or only in the person of a Jew conflicting with the motions of his lusts, only by the assistance of the letter of the law, without the aids and powerful assistance of the Holy Spirit; which is as great an instance of the force of prejudice, and the heat of opposition, to pervert the plainest truths, as can be happily produced: for, I think, nothing can be more evident, and unquestionably true, than this, that the apostle doth not here speak of himself in his own person, or in the state he was then in; but, as the ancient commentators do interpret him, δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ, "by himself he represents man in common," and saith not, as he might have done, You that are under the law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ σχηματίζων, καὶ τὸ τραχὺ σφοδρὸν ἐκλύων, καὶ λεαίνων τῇ περὶ ἑαυτὸν σχηματολογίᾳ, "representing what belonged to them in his own person, and so taking off the harshness, and mollifying the invidiousness of the sentence," by speaking of it in his own person, he saith, "I am carnal, sold under sin." So Photius and Œcumenius. Theodoret also doth inform us, that the apostle here introduceth, ver. 14, τὸν πρὸ τῆς χάριτος ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, "a man before grace overcome by his passions; for he calls him carnal who had not yet obtained the assistance of the Holy Spirit." And again, ver. 23, he adds, that the apostle having discoursed all these things, ὥστε δεῖξαί τινες μὲν πρὸ τῆς χάριτος ἦμεν, "to show what we were before grace, and what we were made after grace, and as it were taking upon himself the person of those who before grace were vanquished by sin, he groans and laments, as a man set in the midst of his enemies, enslaved and constrained to serve, and seeing no help; and thus he shows the law unable to help us." And so Origen also frequently in his commentary on the place; and Austin saith expressly and frequently, Describitur homo sub lege positus ante gratiam, Liber Expos. Quat. Propos. ex Epist. ad Rom. Quo loco videtur mihi apostolus, transfigurâsse in se hominem sub lege positum, Ad Simplic. Mediol. lib. i. Et in hæc verba, Non ego operor illud, &c. loquitur adhuc ex personâ hominis sub lege constituti, nondum sub gratiâ: though he was pleased afterward to change his opinion, and so gave occasion to the perverting the plain sense of the apostle. For confutation of this dangerous opinion, I need not say much after the labours of Arminius, the reverend Dr. Hammond, Mr. Bull, and Mr. Kettlewell, who have made it manifest,

First, That it is usual with the apostle to make this metaschematism, or to speak especially of things that might be otherwise offensive and ungrateful, in his own name, when indeed they belong not to him, but to other men; as in these words, Rom. iii. 7, "If the truth of God hath more abounded through my lie, why am I also judged as a sinner?" i. e. not I Paul, but I who make this objection. So Gal. ii. 16, 17, 1 Cor. iv. 6, "These things μετεσχημάτισα, I have in a figure transferred to myself and Apollos for you sakes" (1 Cor. vi. 12, xiii. 2, x. 22. 30, Eph. ii. 3, 1 Thess. iv. 17).

Secondly, That such things are in this chapter said of the person spoken of, as can by no means agree to Paul, or to any regenerate person: to which may be added,

First, That had Paul spoken here of himself, considered in the state in which he was at the inditing of this epistle, he must have contradicted what he had said of himself in the Epistle to the Thessalonians, and to the Corinthians, which were writ before this epistle. For (1.) in his Epistle to the Thessalonians he saith, "You are witnesses, and God also, how holily, and righteously, and unblameably we have behaved ourselves among you that believed," 1 Thess. ii. 10. In his Second Epistle to the Corinthians he speaks thus: "This is our rejoicing, even the testimony of our conscience, that in simplicity, and godly sincerity, not in fleshly wisdom, but by the grace of God, we have conversed in this world," 2 Cor. i. 12; that he knew nothing by himself, for which to condemn himself, 1 Cor. iv. 4; that he "kept under his body, and brought it into subjection," 1 Cor. ix. 27. Now, can the man who is "carnal," and "sold under sin," who hath no power in him to do any good, who "finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members," call God and the church to witness to his holy and unblameable life? Can he boast of keeping under his fleshly body, and bringing that into subjection, which by his own confession bringeth him into captivity? Can he, who does not what he would in his mind and conscience do, but what he hates; not "the good which he would," but "the evil which he would not," do; can he, I say, rejoice in the testimony of his conscience? Can he honestly declare "he knows nothing by himself, for which his conscience can condemn him?"

Secondly, How oft doth the apostle propose himself for a pattern to the churches unto whom he writes, requiring them to be "followers of him as he was also of Christ?" 1 Cor. xi. 1. And again, "What things you have learned, and received, and heard, and seen in me, these do, and the God of love and peace shall be with you," Phil. iv. 8, i. e.

be you "carnal, sold under sin;" living in the commission of the things you hate, and your mind condemns, and doing what you judge to be evil, and yielding yourselves "captive to the law of sin which is in your members," and then "the God of love and peace shall be with you." This sure is an absurd, if not blasphemous, exhortation, and yet, according to this exposition, it must be suitable to the mind of the apostle.

Thirdly, With what indignation doth he reject the accusations of them, who looked upon him as "walking after the flesh," and how severely doth he threaten them, how peremptorily doth he reject their scandalous imputation; declaring that "though he walked in the flesh, yet did he not walk according to the flesh," 2 Cor. x. 2, 3, and yet, if he were "carnal, sold under sin;" if "with the flesh he served the law of sin;" if the law of the fleshly members "warred against the law of his mind, and brought him into captivity to the law of sin," he doth here in effect confess what there he peremptorily denies, and with such indignation doth reject.

Fourthly, This exposition of the seventh chapter makes it entirely to confute the chapter which immediately goes before, and that which follows after; and it gives an invincible strength to the objections he endeavours to answer in the sixth chapter. The first objection there begins by way of inquiry, "What do we say then? Shall we still continue in sin, that grace may abound?" his second by way of like inquiry, "Shall we sin because we are not under the law, but under grace?" ver. 15; "God forbid," saith he, that it should be thus with any Christian: and yet, according to this exposition, it was thus with himself, one of the best of Christians: for sure he must continue in sin, who was still "sold under sin," still "serving the law of sin with his flesh;" still doing that evil he allowed not, the evil which he hated, and he would not do; and who was still "brought into captivity to the law of sin which was in his members."

Again, In his answer to these inquiries, he shows the Christian could not continue in, or live any longer in it, because he was "dead to sin," his "old man was crucified with Christ, that the body of sin might be destroyed, that henceforth he might not serve sin" (ver. 2. 6); and because being dead to, he was "freed from sin" (ver. 7), he was "made free from sin, and became the servant of righteousness." But can he that is "sold under sin," and is "brought into captivity to the law of sin, which is in his members," be at the same time "dead to sin," and "free from sin?" Can he who "with his flesh serves the law of sin," be said to "cease from sin," and "not henceforth to serve sin?" not to "obey it in the lusts thereof" (ver. 12), not to "yield his members instruments of sin unto unrighteousness?" ver. 13. Surely there is as clear an opposition betwixt the Christian represented in the sixth chapter, as free from sin, and in the seventh, as miserably enslaved to the law of sin and death which was in his members, as betwixt light and darkness!

Again, he saith expressly, viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Whereas the person mentioned in the seventh is "sold under sin," is "brought into captivity to the law of sin," and crieth out under his bondage, "O miserable man that I am, who shall deliver me from the body of this death?" He therefore cannot be the person "freed by the Spirit from the law of sin and death."

In fine, this exposition of the close of this chapter contradicts the beginning of it; for there the apostle saith of himself, and all his Christian brethren, that this was only their state under the law, from which they are delivered, "that they might bring forth fruit unto God," and "serve him in newness of spirit." For what else can be the meaning of these words, ver. 5, 6, "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve God in newness of spirit, and not in the oldness of the letter." So that they who make the apostle say of himself, that he was "brought into captivity to the law of sin, which was in his members," and to cry out, "O wretched man that I am; who shall deliver me from the body of this death?" i. e. this body of sin which worketh death; make him also to confess, that "the motions of sin did still work in his members, to bring forth fruit unto death," and that therefore he was still in the flesh. I therefore conclude this discourse in the words of Grotius on ver. 19, Deo laus sit quòd optimi, i. e. trium priorum seculorum Christiani hunc locum, sicut oportet, intellexerint, dictante illo Spiritû per quem vita illorum regebatur.

CHAPTER VIII.

1 (*Being then married to this other husband, Christ, and so freed from the motions of sin, which are by the law, that we may serve God in newness of spirit*, vii. 4—6). *There is* therefore (ἄρα, *verily*) now no condemnation to them which are in [1] Christ Jesus, (*by faith, they being such*) who walk not after the flesh (*as whilst they were under the law they did*), but after the Spirit (*conferred upon them by faith in Christ*).

2 For [2] the law of the Spirit of life (*given to them who are*) in Christ Jesus hath made me (*believing in him*) free from the law of sin and (*so from that*) death (*which is the wages of it*).

3 [3] For what the law could not do (*i. e. that life and that deliverance from death it could not give*), in that it was (*made*) weak through the flesh (*rendering us subject to the transgression of it, and so to death*), God

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. Ἐν Χριστῷ, *In Christ.*] The phrase εἶναι ἐν Χριστῷ, "to be in Christ," saith Mr. Le Clerc, is often used by Paul for being a Christian, which note he borrowed from Castalio, who renders it Christiani facti; but if either of them mean only Christians by profession, or by being only members of the Christian church, this will by no means agree with this place, nor any other of like nature: since freedom from condemnation, and other benefits conferred upon us through Jesus Christ, will not follow our being Christians in this sense; but upon a lively faith in Christ, our union to him by the Spirit, and our being so in him as to become new creatures, according to those words, ver. 9, "If any man have not the Spirit of Christ dwelling in him, he is none of his;" 2 Cor. v. 17, "They that are Christ's have crucified the flesh, with its affections and lusts" (see 1 Cor. i. 30, 2 Cor. x. 7, xiii. 5, Gal. iii. 28, 29, v. 6, 1 Thess. iv. 16, 1 John v. 20).

Τοῖς κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ Πνεῦμα.] These words, saith Dr. Mills, are an addition to the text; see the proof of the contrary, Examen Millii in locum.

[2] Ver. 2. Ὁ γὰρ νόμος τοῦ Πνεύματος, *For the law of the Spirit of life.*] i. e. The Spirit of Christ gives me a new life, is now another law or rule of my actions, freeing me from the motions and power of sin, to which I was subject whilst under the law, and from the death to which that subjected me; or the gospel, attended with the Spirit, hath wrought this freedom in me, as Methodius interprets the words, ὁ γὰρ νόμος τοῦ Πνεύματος, ὁ δέ ἐστι τὸ εὐαγγέλιον, Method. apud Phot. p. 918, ver. 3.

[3] Ver. 3. Τὸ γὰρ ἀδύνατον τοῦ νόμου, *For what could not be done by the law.*] i. e. That freedom from the guilt of sin and death it could not minister, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, "God sending his Son in the likeness of sinful flesh," sub. ἀνυπάρκτου ἐποίησε, hath made feasible: examples of the like ellipsis are numerous: so Luke xi. 17, "Every kingdom, διαμερισθεῖσα, divided against itself is brought to desolation," καὶ οἶκος ἐπὶ οἶκον, sub. διαμερισθείς, and "a house (divided) against a house falleth." That this is the sense is evident from Matt. xii. 25, Mark iii. 25, where it is οἰκία μερισθεῖσα καθ' ἑαυτήν· so κελευόντων, "commanding," is to be understoood after κωλυόντων "forbidding," 1

sending his own Son in the likeness of sinful flesh (*did*), and [4] for sin (Gr. *καὶ περὶ ἁμαρτίας, and* [5] *by a sacrifice for sin*), condemned sin in the flesh (*i. e. took away its power to condemn us, the condemnation due unto us for it being inflicted on him*):

4 That the [6] righteousness of the law (*i. e. the inward purity and righteousness the law required*) might be (*performed and*) fulfilled in (*and by*) us, who walk not after (*the lusts of*) the flesh, but after the (*motions of the*) Spirit. (*Or,*

"That the justification which the law promised, by saying, *Do this, and thou shalt live*, Luke x. 28, Deut. iv. 1, xxx. 15. 19, Ezek. xx. 11, and that *this shall be thy righteousness*, Deut. vi. 25, might be completed in us, who walk according to the Spirit, and so are absolved not only from condemnation for our past sins, by faith, but from condemnation by the new covenant, by walking according to the Spirit: for *to be spiritually minded is life*, ver. 6."

5 *Not after the flesh, I say,*) For they that are after the flesh do mind the things of the flesh (*i. e. affect, and desire, and pursue carnal things*); but they that are after the Spirit (*affect, desire, and pursue,*) the things of the Spirit (*and so the one pursues the things which tend to death, and the other those things which tend to life*).

6 For [7] to be carnally minded *is* (*the way which tends to*) death; but to be spiritually minded *is* (*the*

Tim. iv. 3, and καυχάσθω, "let him rejoice," is to be supplied from the ninth verse, James i. 10.

[4] Καὶ περὶ ἁμαρτίας, *And for sin.*] This phrase in the Old Testament is the usual phrase for a sin-offering: so "a bullock for a sin-offering" is μόσχος περὶ ἁμαρτίας, Lev. iv. 3. 18, viii. 2. 14, ix. 2. 8, xvi. 3. 6. 27, ver. 9. 11; the "lamb for a sin-offering" is πρόβατον περὶ τῆς ἁμαρτίας, Lev. iv. 32, or ἀμνὸς περὶ ἁμαρτίας, Lev. v. 6, 7, Numb. vi. 16. And in like manner, the "goat for a sin-offering" is χίμαιρα περὶ ἁμαρτίας, Lev. v. 6, or χίμαιρος, Lev. ix. 3. 15, x. 6, xvi. 5. 15. 27, xxiii. 19, &c.; the "dove for a sin-offering" is ὁ τρύγων περὶ ἁμαρτίας, Lev. v. 7, xii. 6. 8, xiv. 22. 31, xv. 15, &c.; the "sin-offering" is τὸ περὶ ἁμαρτίας, Lev. v. 8, 9. 11, vi. 30, vii. 7. 37, &c., and so in many other places. This therefore is sufficient to establish the sense of these words given in the paraphrase. Now the constant effect of this sin-offering was this, to *make an atonement* for the sin committed, that it might be *forgiven*, and the guilt of it might be done away. It therefore seems most reasonable to interpret the effect of this sacrifice delivered in these words, "And for sin, condemned sin in the flesh," agreeably to the constant design of all sacrifices for sin; and then these words must signify, not that he gave us power to kill sin, or, by this example of his wrath against it, engaged us to forsake our sinful courses; but that he took away its condemning power; he condemning that which before condemned us, enabling us to say, τίς ὁ κατακρίνων; "Who is he that condemns us? it is Christ that died," Rom. viii. 34. He killed sin, or made it dead by that death, which caused it not to be imputed to us to death (2 Cor. xv. 19). And this is the thing which the law could not do; it could not give life to a person condemned to death (Gal. iii. 21); it could not justify, or free us from condemnation.

[5] Καὶ περὶ ἁμαρτίας, *And by a sacrifice for sin condemned sin in the flesh.*] The plain meaning of these words, saith Mr. L., is this, "That sin itself was condemned, or put to death in Christ's flesh, i. e. was suffered to have no life or being in the flesh of our Saviour, he being in all things tempted as we are, yet without sin, Heb. iv. 15." But this certainly is a false interpretation; for as sin could not be "put to death" in him, in whom it never lived, or could have any being; so much less could this be done by his offering a sacrifice for sin, that being only done at the close of his life; whereas Christ was free from sin from his conception; and being done then by a sin-offering to make atonement for the guilt of sin. The true meaning of the words is therefore this, That justification, or freedom from the guilt of sin, which the law could not procure, because of the weakness of the flesh rendering us obnoxious to sin, and so to death for it, God by sending his Son in our human nature did procure, and by giving up his Son to be a sacrifice to make atonement for the sin committed by the flesh, ἔκρινε καθ' ἁμαρτίαν, "he judged against sin in the flesh;" that is, either he showed that it deserved condemnation, as requiring an atonement to free us from the guilt of it; or else he, by this sacrifice, condemned that which before condemned us, and took away its power of condemning believers, enabling them to say, "Who is he that condemns us? It is Christ that died," ver. 34.

[6] Ver. 4. Τὸ δικαίωμα τοῦ νόμου, *The righteousness of the law,*] Is a phrase which occurs only here, and Rom. ii. 26, where it plainly signifies the righteousness contained in the moral law, or those internal principles of holiness, justice, and goodness, which are comprised in it, these being the "weightier matters of the law," Matt. xxiii. 23, and the only things in which the uncircumcision, or the gentiles, could keep, τὰ δικαιώματα τοῦ νόμου, "the righteousness of the law;" here therefore, I conceive, the phrase bears the same sense, and confutes the vain imaginations of the Antinomians.

That which hath made most commentators interpret the third verse otherwise than I have done, seems to be this, that they seem not sufficiently to have considered the double effect of our Lord's death and passion, and the order in which they are placed in scripture, viz. (1.) freedom from condemnation, justification, and reconciliation to God; and (2.) the vouchsafement of his Spirit, as the consequent of that faith which rendered us the sons of God; God being first reconciled to us by faith in his Son's blood, and then giving us this token of his love, viz. his Spirit to dwell in our hearts; by the first of which we are justified, and by the second we are sanctified; by the first freed from the law of death, by the second from the law of sin, 1 Cor. vi. 11; the first, is "the grace of God," we being "justified freely by his grace through the redemption that is in Christ Jesus," Rom. iii. 24; the second is "the gift through grace:" the first *justification*, the second ἡ δωρεὰ δικαιοσύνης, "the gift following upon our justification,"—"being justified freely by his grace, we have peace with God," Rom. v. 1; and then, "the love of God is shed abroad in our hearts, by the Spirit that he hath given us," ver. 5; "Ye are all the sons of God by faith in Christ Jesus, and because ye are sons, God hath sent the Spirit of his Son into your hearts," Gal. iv. 6. Whence he is here styled "the Spirit of adoption," ver. 16; "Christ hath redeemed us from the curse of the law, that the blessing of Abraham (i. e. justification by faith) might come upon the gentiles, that they might receive the promise of the Spirit," Gal. iii. 14. For believing in him, "we are sealed with the Holy Spirit of promise," Eph. i. 14. Now these two being always connexed, the apostle goes frequently from the one to the other; first mentioning our freedom from condemnation, then our "walking in the Spirit," ver. 1, 2. Our freedom from the guilt of sin by the death of Christ, ver. 3, and then our fulfilling the righteousness of the law by the Spirit of Christ, ver. 4. And because the law could not justify, or free us from the condemning power of sin, therefore concluding that it could not give the Spirit of Christ to sanctify us, and that we therefore must be "freed from the law," that we might "serve God in the newness of the Spirit," Rom. vi. 7, Gal. iii. 3, ver. 6, 7. 9.

[7] Ver. 6, 7. *To be carnally minded,* (Gr. φρόνημα τῆς σαρκὸς, *the wisdom of the flesh*) *is death, because the carnal mind* (Gr. *the wisdom of the flesh*) *is enmity to God, for it is not subject to the law of God, neither can be; so they who are in the flesh cannot please God.*] Hence it is by some inferred, that the unregenerate can do nothing that is truly good, nothing but what is evil, and displeasing to God.

To this I answer, That this is one of the texts abused by ancient heretics, to prove that "the flesh was by nature evil," we learn from Epiphanius,* and from Chrysostom upon the place, who therefore well observes, that by *flesh* here, we are not to understand the body, or the substance of the body, ἀλλὰ τὸν σαρκικὸν βίον καὶ κοσμικὸν, καὶ τρυφῆς καὶ

---

* Hær. lxiv. n. 49. 5!

way that leads to) life and peace (ver. 7, *which life and peace cannot be obtained by them that are carnally minded*).

7 Because the carnal mind *is* (*that which sets us at*) enmity against God: for it is not subject to the law of God, neither indeed can be (*subject to it, whilst it continues such*).

8 So then they that are in the flesh cannot please God.

9 But (*it is not so with you Christians, for*) ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now [8] if any man have not the Spirit of Christ (*dwelling in him*), he is none of his.

10 And if Christ *be* in you (*by his Spirit*), [9] the body *is* dead (*it is indeed mortal*) because of sin (*which will never cease to be in us till we die*); but the Spirit *is* life (*i. e. will give life to it again*) because of righteousness (*or of that justification which is unto life*, Rom. v. 17, 18).

11 But (*for*) if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead (*by the Spirit dwelling in him*) [10] shall also quicken your mortal bodies by his (*same*) [11] Spirit that dwelleth in you.

ἀσωτίας γέμοντα, τὸν ὅλον σάρκα ποιοῦντα τὸν ἄνθρωπον, "but a worldly carnal life, full of luxury and riotous living, and turning the whole man into flesh," as is evident from the phrase, "the wisdom of the flesh," engaging us only to mind the things of the flesh, and to be of the flesh, as the true Christian is of the Spirit, being led by, and walking in, the Spirit. And, saith Methodius,* were this said of them, who are in this body of flesh, that they cannot please God; they who commit theft, whoredom, or any other like sin, could not, on this account, be subject to reprehension by a just judge; it being then impossible for the flesh to be subject to the law of God; nor could then the intemperate person be reduced to chastity and virtue, the body lying under a natural necessity not to be subject to the law of God.

Secondly, The apostle doth indeed say, that they, who thus mind carnal things, while they continue so to do, cannot please God; this being only in effect to say, in the words of Chrysostom, ἀδύνατον πονηρὸν μένοντα, that whilst men go on in their sinful courses, they cannot please God, or live in subjection to his laws: but then, saith he, as Christ only says, "An evil tree," whilst it continues such, "cannot bring forth good fruit;" but doth not say an evil tree cannot be made good, but on the contrary saith, "Make the tree good, that the fruit may be good," Matt. xii. 33, so is it here; for the apostle, by his frequent exhortations to these carnal men, to "crucify the flesh," and "mortify the flesh, with its lusts," or the deeds of it, and to "put off the old man with his deeds;" by his threats, that "if they live after the flesh they shall die;" and by his promises, that "if through the Spirit they do mortify the deeds of the flesh, they shall live," doth show, that men may cease to live according to the flesh, and may so mortify the deeds of the flesh, that they may live. God, saith Chrysostom, hath put this ἐν ἐλευθερίᾳ προαιρέσεως, "in our free choice," so that, ἐν σοὶ λοιπόν ἐστι καὶ τοῦτο γενέσθαι, κἀκεῖνο, since the vouchsafement of the gospel, "it is in thine own power to be carnally minded, or spiritually," there being now greater strength and inducement so to be than ever.

[8] Ver. 9. *If any man be in Christ he is a new creature; and he that hath not the Spirit of Christ dwelling in him, is none of his.*] Hence it is plain, that none are truly said to be in Christ, by a profession of faith, provided they live not answerable to that profession, or be not renewed in mind, will, affections, and conversation; and from the following words, "If the Spirit of Christ dwell in you, he that raised the Lord Jesus from the dead, shall also quicken your mortal bodies by his Spirit dwelling in you," it is evident, first, that it is not the soul, but the mortal body, which the Spirit is said here, ζωοποιεῖν, to give life to. Secondly, That the promise of being raised by the Spirit of Christ belongs only to them whose bodies shall be raised to the resurrection of life eternal. As for others, they being only, Χριστιανοὶ ὀνομαζόμενοι, "Christians in name," and not in truth and sincerity (1 Cor. v. 11), and persons to whom Christ will then say, "I never knew you," they shall be raised by the power of Christ, but not by virtue of a union with the Spirit of Christ.

[9] Ver. 10. Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *The body is dead because of sin.*] That the apostle speaks not here of a moral, but of a natural death of the body, appears from this consideration, that in the verse following he speaks of this mortal body, and of the raising it from the dead; and that by "the Spirit" he doth not understand the spirit of a man, but the Holy Ghost, is also evident, because this Spirit, in the foregoing verse, is "the Spirit of Christ;" in the following verse, "the Spirit that raised Christ from the dead," and will raise us, in whom he doth inhabit, from it.

Now the reason why, after our freedom from condemnation by the death of Christ, our bodies are still subject to death, is thus assigned by the fathers;* "Because should we have lived for ever in this imperfect state, we should have sinned for ever," and therefore "God permits good men still to die, that sin might not live for ever in them, doing this not out of his displeasure to punish them for sin, but out of mercy to free them from it."

[10] Ver. 11. Ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *Shall quicken your mortal bodies.*] The late commentator and paraphrast, here exposed by Mr. Locke, is D. W., and yet he is so unhappy, as neither to approve of Mr. L.'s interpretation, nor dislike his own. He cannot approve of Mr. L.'s interpretation, that σῶμα νεκρὸν, and θνητὸν, signify a body morally dead, because sin reigns not in it; (1.) because σῶμα νεκρὸν, absolutely put, bears no such sense in scripture, but only signifies a body without life, or breath, James ii. 16. (2.) Because this interpretation makes the apostle say, ver. 10, the body is dead already, i. e. as to all activity of sin, which reigns no longer in it, its sinful carnal lust being mortified, and yet makes him promise, ver. 11, that if the Spirit of God dwell in us, God shall quicken our mortal bodies, i. e., saith Mr. L., "he shall deliver them from the dominion of their carnal lusts;" that is, it makes him promise God shall do hereafter what he told us, ver. 10, was already done. (3.) In those words, "He that raiseth Christ from the dead," the apostle must be supposed to speak of a real death of the body; and therefore in the latter clause of the same sentence, "He shall quicken their mortal bodies," it is reasonable to conceive, he speaks of quickening those bodies in the same sense, viz. by raising them from the dead. Nor hath Mr. L. said any thing of weight against this sense. For,

First, Whereas he saith, "It cannot be proved that θνητὰ, mortal bodies, here signifies the same as νεκρὰ:" (1.) he hath not proved the contrary. (2.) His own interpretation plainly makes them both to signify the same. And, (3.) what is more likely than that σῶμα νεκρὸν, ver. 10, and σώματα θνητὰ, ver. 11, should be of the same import?

Secondly, When he addeth, that "θνητὸν, *mortal*, always signifies the thing joined with it to be living;" he considered not that the same apostle saith, that at the resurrection from the dead, τὸ θνητὸν τοῦτο, "this mortal body shall put on immortality;" and that when, τὸ θνητὸν τοῦτο, "this mortal body shall have put on immortality, death shall be swallowed up in victory." Secondly, I add, that θνητὸν, when

---

* Apud Epiph. ibid. n. 51.

* Deus ejecit hominem de paradiso, et à ligno vitæ longè transtulit eum, non invidens ei lignum vitæ, quemadmodùm quidam dicunt, sed miserens ejus, ut non perseveret semper transgressor; neque immortale esset, quod esset circa eum peccatum, et malum interminabile et insanabile: prohibuit autem ejus transgressionem, interponens mortem, et cessare faciens peccatum. Iren. lib. iii. cap. 37.

Ὁ Θεὸς μεγάλην εὐεργεσίαν πύρεσχε ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolycum, lib. ii. p. 103.

Τὸν θάνατον ὁ Θεὸς πρὸς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν εὕρατο, ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀνατείλασα ἀθάνατος ᾖ. Method. apud Epiph. Hær. lxiv. sect. 60.

Ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἁμάρτησιν διατηρήσῃ. Basil. tom. i hom. Quòd Deus non sit author mali, p. 38.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (*any longer, but rather to live after the Spirit*).

13 For if ye live after the flesh, ye shall die (*i. e. be subject to death, as the punishment of sin, or to the second death*): but if ye through the Spirit do mortify the deeds of the body, ye shall live (*and your bodies shall be raised to eternal life*).

14 For as many as are led by the Spirit of God, they are the [12] sons of God.

15 For ye have not received [13] the spirit of bondage again to (*the*) fear (*of death, as they who were under the law did, that threatening death to every one that continued not in all things written in the law to do them*, Deut. xxvii. 16); but ye have received the Spirit of adoption, (*given to us because we are sons*, Gal. iv. 6,) whereby we cry, Abba, Father (*i. e. we are assured that God is our Father, and so that we are heirs of God and sons of the resurrection.*

16 *For*) The Spirit itself (Gr. *the same Spirit*) beareth witness with our spirit, that we are the children of God (*and this gives us a full assurance of that blessed life, enabling us to conclude thus*):

17 And if (*therefore we be*) children, then (*are we also*) heirs; [14] heirs of God, and joint-heirs with Christ (*the Son of God, now reigning gloriously in heaven*); if so be that we suffer with *him*, (*and so be conformed to his image*, ver. 29,) that we may be also glorified together.

18 (*Which sufferings we have reason to endure for the securing this glorious estate;*) For I reckon that the sufferings of this present time (*we live in the world*) *are* not worthy *to be compared* with the glory which shall be revealed [15] in us (*or to the glory afterward to be revealed to us*).

19 For (*so desirable is it, that*) [16] the earnest expectation of the creature (*subject now to vanity*) waiteth for the manifestation of the sons of God (*i. e. the whole race of mankind earnestly expects it*).

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* (*i. e. the ἡ κτίσις, whole race of men, ἡ κτίσις ἀνθρωπίνη*, 1 Pet. ii. 13, *were made subject to corruption not of their own accord, but by reason of Adam, who by his sin subjected his posterity to death and cor-*

---

it relates, as here, to a body, to be quickened, never bears any other sense, but that of a dead body.

Thirdly, "If by *quickening* here," saith he, "be meant the raising them to life from the dead, how can this be mentioned as a peculiar favour to those who have the Spirit of God?" for God will also raise the bodies of the wicked. Ans. True, but he will raise them by his power, not by his Spirit dwelling in them: not as "the sons of God," to be made "joint-heirs" with Christ, ver. 16, 17, but as the children of Satan, to be cast into the "fire prepared for the devil and his angels:" not lastly, to live a happy life, ver. 13, but to die "the second death."

Lastly, Whereas he objects the want of connexion in this interpretation, with the subject the apostle is here discoursing of, that is very plain; for the apostle is here discoursing of the benefits and advantages which Christians shall receive by living, "not after the flesh, but after the Spirit;" that this will cause them to "mind spiritual things," ver. 5, that it will give them "life and peace," ver. 6. So that though their bodies die because of sin, they shall obtain a happy resurrection through the Spirit dwelling in them; ἄρα οὖν, "therefore," saith he, ver. 12, "we are debtors not to live after the flesh, for they that do so, ἀποθνήσκονται, shall die" (not in the moral, but the penal sense), "but they who through the Spirit do mortify the deeds of the flesh shall live;" for, ver. 14, "as many as are led by the Spirit of God, they are the sons of God," and so shall obtain "the adoption, i. e. the redemption of the body" from corruption, ver. 23.

[11] Διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν, *By the Spirit that dwelleth in you.*] This is spoken according to the opinion of the Jews, that the resurrection shall be effected by virtue of the Holy Spirit, which they conclude from those words of the prophet Ezekiel, xxxvii. 9, 10, "Come O Spirit, from the four winds, and blow upon these dead, that they may live." Thus was our Lord raised from the dead (1 Pet. iii. 18): thus shall we be raised, who are "the temple of the Holy Ghost," saith this verse. And with this agrees the doctrine of the ancient fathers: "Our bodies rising by the Spirit," saith Irenæus,* "shall be made spiritual, and by the Spirit shall have life."—"They who are dead and buried with Christ, may know that by the Spirit, which raised him up, they shall be raised."† So Origen.

[12] Ver. 14. Υἱοὶ Θεοῦ, *Sons of God.*] The strength of this argument will be exceeding clear from these considerations; that the adopted sons of God are "heirs of God, joint-heirs with Christ," and so must reign with him, ver. 17, which till they live again, and be raised from the dead, they cannot do; and that their adoption is "the redemption of their bodies" from corruption, ver. 23. (2.) That we are then completely "the sons of God," when we are "sons of the resurrection," Luke xx. 37, when we have "overcome," according to those words, Rev. xxi. 7, "He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a son." And something like this is that of the Jews on these words, Ps. lxxii. 17, ינון שמו, filiabitur nomen ejus; for, say they,* "His name is called *Jinnon*, quia ipse filiaturus est omnes dormientes in pulvere, because he will raise, and so make sons, all that sleep in the dust."

[13] Ver. 15. Πνεῦμα δουλείας, *The spirit of bondage.*] That the law was to the Jews a yoke of bondage, the apostle doth inform us, Gal. v. 1. And that they who were under it, were "in bondage to the elements of the world," Gal. iv. 3. 8; that it "gendered to bondage," and subjected its children to bondage, ver. 24, 25. 31; that they were "all their lifetime subject to bondage," through the fear of death, he informs us, Heb. ii. 15. And they had reason so to be, since, as the apostle teacheth, the law given by Moses did not exempt them from the death which Adam's sin had brought upon them, but rather made that death abound, and them obnoxious to it on many fresh accounts; for "the law entered that the offence might abound" (unto death), Rom. v. 1, and the law coming, "sin revived, and I died; and the commandment was found to be unto death," the "motions of sin which were by the law working in their members to bring forth fruit unto death," vii. 4. 10. This therefore gives a clear account of the paraphrase of the first part of the verse: But we, saith he, shall live a life immortal, and enjoy a happy resurrection, as being the "sons of God," and in token of this we have received "the Spirit of adoption," enabling us to call God Father, and assuring us we are his children, and so he, being our God, must have "prepared for us a city," Heb. xi. 16.

[14] Ver. 17. Κληρονόμοι μὲν Θεοῦ, *The heirs of God, joint-heirs with Christ.*] All having our share in this glorious inheritance, though he, as the eldest brother, hath a double portion.

[15] Ver. 18.] Εἰς ἡμᾶς often signifies, *to*, or *towards us*: and is so rendered in this epistle, v. 8. Or, *for us*, as xvi. 6. See for the first sense, 1 Cor. xiv. 36, 2 Cor. i. 11, ix. 5. 8, x. 1, xiii. 3, Eph. i. 8, 9, Col. i. 5, 1 Thess. iv. 8, Heb. ii. 3, and for the second, 1 Cor. xv. 10, 2 Cor. ii. 4, Eph. iii. 2, Col. i. 25, 1 Thess. v. 18.

[16] Ver. 19. Ἀποκαραδοκία τῆς κτίσεως, *The earnest expectation of the creature.*] Here it is to be noted, that, in the sacred dialect, *desire* and *expectation* is ascribed to creatures in reference to things they want, and which tend to their

---

* Deinde per Spiritum surgentia fiunt corpora spiritualia, ati per Spiritum semper manentem habeant vitam. Iren. iib. v. cap. 7.

† Sciant, se per Spiritum ejus qui suscitavit Jesum à mortuis vivificandos esse, et ad Christi similitudinem resuscitandos à mortuis. Orig. in Rom. viii. 11.

* Midrash Tillim in Ps. xciii. 2.

ruption, and the earth to a curse, Gen. iii. 17, *and this creature waiteth*) in hope,

21 [17] Because (Gr. ὅτι *that*) the creature itself also shall be (*then*) delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the [18] whole creation (*all mankind*) groaneth and travaileth in pain together (*under this bondage to corruption*) until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the [19] adoption, *to wit*, (*the glorious resurrection, and thereby*) the redemption of our body.

---

advantage, though they explicitly know nothing of them. Thus the Messiah is called προσδοκία τῶν ἐθνῶν, "the Expectation of the gentiles," Gen. xlix. 10, חמדת, "the Desire of all nations," Hag. iii. 7.

[17] Ver. 21. Ἐπ' ἐλπίδι, *In hope.*] So the Syriac and many Greek commentators do begin this verse.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *From the bondage of corruption.*] That is, from the mortality which all their lives long made them subject to bondage (Heb. ii. 15).

[18] Ver. 22. Πᾶσα ἡ κτίσις, *The whole creation.*] All the world under that sense of mortality which still subjects them to bondage; for, as Cicero confesses,* "death must be terrible to those who with their life lose the enjoyment of all good things, and if it be an evil, must be an eternal evil, because it doth for ever deprive them of all good;" that† mortis metù omnis quietæ vitæ status perturbatur, "the fear of it disturbs all the tranquillity of life;" and that this renders our whole life miserable,‡ quæ enim potest in vitâ esse jucunditas, cùm dies et noctes cogitandum sit jam jamque esse moriendum? i. e. "for what pleasure can there be in that life which is perpetually perplexed with the thoughts of death?"

[19] Ver. 23. Υἱοθεσίαν, *The adoption.*] I know there is another exposition of these words, to this effect: That by the creature, we are to understand the gentile world, in opposition to the Christians, the word בריאה among the rabbins signifying the gentiles, in opposition to the Jews, the people of God; that their "waiting for the manifestation of the sons of God," is their waiting to see what the Jews will do, who of them will be true sons of God, who not; who of them will embrace the faith of Christ, who not; their happiness depending punctually upon the issue of this: their being made "subject to vanity," is their being subject to "the vanity of their minds," ignorance, and idolatry, Rom. i. 21, Eph. iii. 20, Eph. i. 17. That to this idolatry they were made subject, "not willingly," but by the devil's imposing it upon them, as an act of religion, saith the reverend Dr. Hammond: in pœnam incepti Babylonici, "in punishment of their attempt to build the tower of Babel," saith Dr. Lightfoot. That their hopes of being "delivered from this bondage of corruption," are their hopes of being rescued from this idolatry, those filthy courses they were engaged in, and the bondage they were in to Satan; and to be made Christ's freemen, to have a right to God's favour, and the future blessings consequent upon it, the word φθορὰ having that sense (Deut. iv. 6, Wisd. xiv. 12, 2 Pet. i. 4, ii. 12, 1 Cor. xv. 33, 2 Cor. xi. 3). But against every part of this interpretation there lies this objection, that it is not only wholly new, but wholly contrary to all antiquity, and also to the text; and it is liable to many just exceptions, as, v. g. first, κτίσις, saith this interpretation, is the gentile world, whereas πᾶσα κτίσις hath no such sense in scripture. The phrase πᾶσα κτίσις is used but three or four times more in the New Testament; twice in the Epistle to the Colossians, where Christ is styled the first-born πάσης κτίσεως, "of the whole creation," not only of the gentile world: and the gospel is said to be preached ἐν πάσῃ τῇ κτίσει, Col. i. 23, i. e. to Jew and gentile, to the whole world, or to all mankind, ver. 6; once in Peter, where subjection is required πάσῃ ἀνθρωπίνῃ κτίσει, to magistrates among men, 1 Pet. ii. 13, not only heathen sure, but also Christian, when the government should be put into their hands; and once in Mark, where the apostles are commanded to preach the gospel πάσῃ τῇ κτίσει, "to every creature," Mark xvi. 15. Now because the same disciples are commanded to preach εἰς πάντα τὰ ἔθνη, "to all nations," Matt. xviii. 19, hence it is argued, that πᾶσα κτίσις signifies the heathen world, in opposition to the Jews; whereas it plainly signifies all nations, both Jew and gentile, as is evident from these words of Christ to them, that they should "preach in his name repentance and remission of sins εἰς πάντα τὰ ἔθνη, to all nations, beginning at Jerusalem," Luke xxiv. 47. And so the whole foundation of this interpretation is destroyed, for in these places πᾶσα κτίσις is equivalent to all mankind.

To "wait for the manifestation of the sons of God," is not to wait to see what the Jews would do, who had not received the adoption, and were not the sons of God, as wanting that faith by which men become sons, Gal. iii. 26, but to expect τὴν ἡμέτεραν τελείωσιν, "our perfection, τὴν ἀφθαρσίαν, our advancement to a state of incorruption; τὴν μέλλουσαν ἡμῶν δόξαν, our future glory;" so Chrysostom, Theodoret, Œcumenius, Theophylact: for it must (by reason of the connective particle γὰρ) be the same with "the glory that is to be revealed," ver. 18, and with "the glorious liberty of the sons of God," ver. 12. "They expect," saith Origen, "that time when these things shall be revealed, which are prepared for them that are the sons of God."

To be "made subject to vanity," is not to be made subject to idolatry, but to be made subject to corruption, τῇ φθορᾷ· so Chrysostom, Œcumenius, Theophylact; for τὴν ματαιότητα καλεῖ τὴν φθοράν, "he calls that mutability and vanity, to which all things in the world are subject, corruption," saith Theodoret. When the apostle saith, "The creature was made subject to vanity," and in bondage to corruption,* mihi videtur quòd de hâc materiali, et corruptibilis corporis substantiâ ista dicuntur, neque enim corruptio alicui cuiquam dominatur nisi corpori; "this," saith Origen, "seems to be spoken of the body, for that only is subject to corruption." As is apparent also from the thing they groan for, viz. "the redemption of the body" from corruption, that "this mortal might put on immortality," or be clothed with its house from heaven, that "mortality might be swallowed up of life," 2 Cor. v. 1—5. Secondly, it cannot truly be said that the heathen were not willingly subject to idolatry; for the apostle saith they subjected themselves to it against the light of nature, and so "became without excuse," and that "when they knew God, they did not glorify him as God," Rom. i. 20—23. And this sense of the word *vanity* is very frequent in the Psalms, and in Ecclesiastes. Thus David contemplating the frailty of man, and how soon he vanisheth away, cries out, "Every man therefore is but vanity," τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Ps. xxxix. 5. 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, "Man is like to vanity, his days pass away like a shadow," Ps. cxliv. 4. And because all things here below are so frail, so subject to change and to vanish, and man hath so short a time to possess them; therefore, saith the Preacher, "Vanity of vanities," are they, "all is vanity," Eccles. i. 2. And when Adam became mortal, he called his son Abel, "vanity," Gen. iv. 2.

The vanity to which the whole creation is subject, doth not therefore signify the vain employments and distractions of this present life, but that state of mortality from which the psalmist infers, "Every man therefore is but vanity;" for it is thus subject to vanity in hope of deliverance from that bondage of corruption, which Mr. Le Clerc owns to be the corruption to which our body is naturally liable, and from which we Christians wait to be delivered by the redemption of the body from corruption (see note on ver. 23): and therefore he who subjected us to this state is not God, who brought not death into the world, but Adam, "by whom sin entered into the world, and death by sin." To be "delivered from this bondage of corruption," is not to be deli-

---

* Sit mors terribilis iis quorum cum vitâ omnia extinguuntur. Parad. 23. Si mors malum est sempiternum malum. Tusc. Quæst. lib. i. p. 1190.

† De Fine Bonorum, lib. i. p. 38.

‡ Tuscul. Quæst. l. 11. 13.

* Origen in locum.

24 (*Waiting, I say, for it, though we do not see it;*) For (*as yet*) [20] we are saved (*only*) by hope: but hope (*of a thing*) that is seen is not hope (*truly so called*): for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 (*And as patience, so*) Likewise [21] the Spirit also helpeth (*to relieve us in*) our infirmities: for (*when we are burdened with them*) we know not what we should pray for as we ought (*whether for increase of patience under, or deliverance from them; or if so, whether by absence from the body, or being clothed upon*): but the Spirit itself (*or, the same Spirit which testifies that we are the sons of God*, ver. 16) maketh intercession for us with groanings which cannot be uttered (Gr. *with silent groanings after this redemption*, ver. 23, 2 Cor. v. 2. 4, 5).

27 And he that searcheth the hearts (*of the saints*) knoweth what *is* the mind (*or the desire*) of the Spirit, because he maketh intercession for the saints according to *the will* (*or purpose*) *of* God (*to give them this redemption of the body*).

28 And (*though we know not in our distresses what to pray for in particular, or when we shall obtain this redemption of the body,* οἴδαμεν δὲ, *yet*) we know that [22] all things work together for good (*for securing this happiness*) to them that love God, to them who

---

vered from idolatry, nor doth δουλεία τῆς φθορᾶς ever bear this sense; but the sense is οὐκ ἔτι ἔσται φθαρτὴ, "the creature shall not then be corruptible, ἔσται γὰρ ἡ κτίσις ἄφθαρτος, ὥσπερ καὶ δι' ἡμᾶς γέγονε φθαρτὴ, for as the creature was made corruptible by us, so shall it be made incorruptible with us:" so Œcumenius, Theodoret, Theophylact. For that which it groans for is its redemption from corruption (ver. 23). Having thus offered my reasons against this interpretation, it will be very easy to confirm the ancient and true explication of the words from the scope and argument of the apostle here. For I have shown from ver. 11, that the apostle is here treating of the resurrection of the body to eternal life; that, ver. 13, he declares that life belongs to them alone, who "through the Spirit do mortify the deeds of the flesh;" that, ver. 14, he proves they shall enjoy this life and resurrection, because they are "the sons of God;" and, ver. 17, that being sons, they must be "heirs of God, joint-heirs with Christ;" first suffering, and then reigning in glory with him; that, ver. 18, to encourage Christians thus to suffer, he shows the greatness of that glory they shall then enjoy, styling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, "the glory to be revealed hereafter," i. e. after the sufferings of this present life, to which it is opposed, are ended: for, as Chrysostom and Theophylact well note, he saith not πρὸς τὴν μέλλουσαν ἄνεσιν, these sufferings are not worthy to be compared "to our future ease" from them in this life, but πρὸς τὴν μέλλουσαν δόξαν, "to our future glory" in the next; when they that have communicated with Christ in his sufferings, shall rejoice in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ, "the revelation of his glory," saith Peter, 1 Pet. iv. 13, συνδοξάσονται, "shall be glorified with him;" here, ver. 17, this glory he styles ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, "the revelation of the sons of God," i. e. say the fathers, the time when they shall τὴν ἀφθαρσίαν ἀπολαμβάνεσθαι, "become incorruptible, this corruptible putting on incorruption;" when they shall appear to be the sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, "being sons of the resurrection," ver. 14, comforting them in the expectation of it, and their groaning after it, with this consideration, that it is the expectation of all the world, and they groan together with them for it, desiring with them to be delivered from this "bondage to corruption, into the glorious liberty of the sons of God," and adding, that not only they, but even Christians also, who had the first-fruits of that Spirit who is the earnest of our inheritance, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, "till the redemption of the promised possession," Eph. i. 14, and "by whom we are sealed up εἰς ἡμέραν ἀπολυτρώσεως, to the day of redemption," Eph. iv. 30, did "groan, waiting for the adoption, viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, the redemption of our bodies from corruption," ver. 23. For that this was the thing for which they groaned, the same apostle informs us in these words; "We that are in this tabernacle groan being burdened, that we might be clothed upon with our house from heaven, that mortality might be swallowed up of life," 2 Cor. v. 2. 4. And as here, they who have the first-fruits of the Spirit do thus groan, so there it is said, ver. 5, "He who hath wrought this expectation in us is God, who hath also given to us the earnest of his Spirit." That this was the ancient and almost primitive exposition of these words, we learn from Irenæus,* in these words: Oportet ergò et ipsam conditionem redintegratam ad pristinum, sine prohibitione servire justis, et hoc apostolus fecit manifestum, in eâ quæ est ad Romanos sic dicens, Nam expectatio creaturæ est revelationem filiorum Dei expectat: and from these of Tertullian,* Tunc erit mali finis, cùm præses ejus diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem à malo, utique vanitati subjectam. I differ only from the fathers in this interpretation as to this single circumstance, that I do not extend this desire of "the redemption of the body from corruption" to brute beasts and insensate creatures, but only to mankind in general, subject by Adam's fall to mortality.

[20] Ver. 24. Τῇ γὰρ ἐλπίδι ἐσώθημεν, *We are saved by hope.*] Of this resurrection and redemption of the body, being "begotten to a lively hope, through the resurrection of our Lord Jesus Christ, of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us" (1 Pet. i. 5), and "rejoicing in hope of the glory of God" (Rom. v. 2); and "through the Spirit waiting for the hope of righteousness through faith" (Gal. v. 5).

[21] Ver. 26. Τὸ Πνεῦμα, *The Spirit.*] Here these words cannot signify the spirit of a man, for that cannot be said to help with us, being a constituent part of us; or to intercede for us, when "we know not (ourselves) what to pray for as we ought;" for, saith Theophylact, Moses thus prayed to see the land of Canaan, and Jeremy for the Jews, and Paul to be delivered from "the thorn in the flesh:" but that Spirit of God who is said to intercede for us, not as an advocate or mediator betwixt God and us, that being the office of our great High-Priest, but as an exciter or director of us in our addresses to God, to render them for matter according to the will of God, and for manner, fervent and effectual; προσευχὴ ἐνεργουμένη, "inwrought prayer," and to make our very sighs and groanings prevalent; for he is here said only to intercede for us with sighs and groanings, excited by him, after that redemption to which he sealeth us, and of which he being the earnest and pledge, we are hence moved with greater faith and fervency to long for the enjoyment of it: and this is the reason why I think not fit to interpret this passage with some of the fathers of a public *charisma*, or gift of prayer, since that must spend itself in words for the edification of the church, and not in silent groanings (see Exod. ii. 24, vi. 5, Judg. ii. 18, Ps. xxxviii. 9, cii. 20, Acts vii. 34). Thus when our Lord had twice "groaned in the Spirit" (John xi. 33. 38), he saith, "I thank thee, O Father, that thou hast heard me" (ver. 41).

[22] Ver. 28. Πάντα, *All things.*] That under "all things" should be comprehended "the sins of good men," is the unreasonable suggestion of St. Austin; and some of the schoolmen after him confuted the declaration of God by Ezekiel, that "if the righteous man forsake his righteousness and commit iniquity, in the sin that he hath done shall he die" (Ezek. xviii.); and by this apostle declaring to the Hebrews, "The just shall live by his faith, but if he draws back, my soul (saith God) shall have no pleasure in him" (Heb. x. 37, 38). Secondly, The love to God being "keeping his commandments," this interpretation makes the sense of these words run thus: To them that keep his commandments, even all their disobedience to them "shall work together for good." Thirdly, If the words "all things" comprehend all the sins that are or can be committed by them that love God, they may as well rejoice in all their wickedness, as in all their sufferings for the sake of Christ, seeing they may rejoice in that which by God's designation tendeth to their good; and so all the motives urged ch. vi. to engage them to die to sin, and live no longer in it, must

---

* Lib. v. 32. 36, p. 506.

* Contr. Hermog. cap. 11.

are the [23] called (*to the adoption of sons*) according to *his* purpose (*of bringing many sons to glory by him*, Heb. ii. 10, *he having predestinated us to the adoption of sons through Jesus Christ, according to the good pleasure of his will*, Eph. i. 5, *according to his purpose in Christ Jesus*, 2 Tim. i. 9).

29 For whom he did (*thus*) [24] foreknow, he also did [25] predestinate (*or appoint*) *to be* conformed to the image of his Son, (*by having their vile bodies changed into the likeness of his glorious body*, Phil. iii. 21,) that he might be the firstborn (*or chief*) among many brethren (*who are to be coheirs and glorified together with him*, ver. 17).

30 Moreover (*the method he used to bring those whom he had designed to be thus conformed to the image of his Son, was this, viz.*) whom he did predestinate, them he also called (*first to the profession of the Christian faith*): and whom he called (*upon their cordial em-*

not only be enervated, but even esteemed motives designed to hinder them from that which is for their good, or, according to the descants of St. Austin and St. Bernard, to hinder their proficience in caution and humility.

[23] *Called according to his purpose.*] From these words some argue thus: If all that love God are called accordingly to his purpose, then had he no purpose of calling them that do not love him. If they who are foreknown are "predestinated to be conformed to the image of his Son," they who are not conformed to it were not foreknown. Now, in answer to these arguments, let it be observed, that this text expressly speaks of those who actually love God, not of those whom God hath loved with this supposed discriminating affection; and that to "love God," and to be "called according to his purpose," are words put by way of apposition, to show that they are both of the same import; that which God purposed in calling us by Christ being this, "that we might be holy and unblameable before him in love" (Eph. i. 4. 9); so that the whole of this argument may be granted: they who are called by God according to his purpose, or are effectually called, so that God's calling hath its designed effect upon them, being only such as love God, and are conformed according to the image of his Son. And let it be farther observed, that when the apostle saith in the following verse, ὅτι οὓς προέγνω, "For whom he foreknew," &c. the particle ὅτι is connective, and this verse giving the reason or confirmation of what was spoken in the former, it seems necessary to interpret these words thus, "Whom he foreknew" to be persons called according to his purpose, and therefore qualified for the adoption mentioned ver. 23, "them he predestinated to be conformed to the image of his Son" (see the note on ver. 29). And it deserves to be considered, that all antiquity to the time of St. Austin do with one consent concur in the interpretation of Pseud-Ambrosius on this place, viz. Quos præscivit sibi devotos, ipsos elegit ad promissa præmia capessenda, "Those whom he foresaw would be devoted to his service, he elected to the reward promised such persons; those whom he foreknew to be τοὺς ἀξίους τῆς κλήσεως, worthy to be called:" so Theodoret and Theophylact. Some of them in their descants upon these words, "Called according to purpose," expound them of the purpose or free-will of man, declaring that a man is called κατὰ προαίρεσιν, "according to his choice;" and that* οὐ κλήσις μόνον, ἀλλὰ καὶ ἡ πρόθεσις τῶν καλουμένων σωτηρίαν εἰργάσατο, "it is not the calling only, but the purpose of those that are called, which works salvation." For who, saith Origen,† should be called to justification, but those God loves? The apostle, saith he, τὴν τοῦ ἐφ' ἡμῖν αἰτίαν περίστησι τῆς προθέσεως, καὶ τῆς προγνώσεως, "makes the will of man the cause of God's purpose and foreknowledge, by saying, We know that all things work together for good to them that love God; ὅτι ἄξιοί εἰσι συνεργέσεως, they being worthy of his co-operation." And in his Latin commentary on these words he saith, he uses the word *foreknew* to show that they were foreknown by God; In quibus sciens quales essent, amorem suum Deus affectumque posuisset, "On whom God placed his affection, as knowing what they would be."

Secondly, If, saith he, you will refer this purpose to God, men are then called according to the purpose of him, qui sciens in eis religiosam mentem, et salutis inesse desiderium, "who knowing they had a religious mind and a desire of salvation, called them; and in this sense neither the cause of our perdition or salvation will be placed in God's foreknowledge, nor our justification only in our calling; neque gloriari de nostrâ penitùs potestate sublatum est; nor will our glorification be wholly exempt from our own power." Moreover he adds, that by embracing this absurd opinion, which saith, man therefore is not justified, and so not glorified, because he is not predestinated, and that he is not predestinated, because not foreknown—Ingentem fenestram aperiemus eis, qui negant in hominis potestate esse ut salvus fiat; "we shall give great advantage to them who deny that it is in the power of man to be saved:" whence they infer, that they are guilty of "no fault who are not justified, because they are not called, are not predestinated, are not foreknown." And Œcumenius saith the apostle mentions being "called according to the purpose," that he might not fall into an absurdity, which would follow, εἰ ὁ Θεός τινας εὖ ἐποίησε, τινὰς δὲ οὔ, καὶ προσωπολημψίας ἀπαλλάττει τὸν Θεὸν, "if God should do good to some persons, and not to others; and that he might free him from being an accepter of persons." Wherefore, according to the received interpretation of the ancient fathers, the import of these words is this: Those whom God foresaw would be true lovers of him, fit for the kingdom of God, and ἄξιοι, "worthy" of the "peace," and blessings of the gospel, "he foreappointed to be comformable to the image of his Son," that is, to be like him in glory (ver. 17), them also he called in due time to the salvation promised and offered in the gospel (2 Tim. i. 8, 9, Tit. i. 2, 3); and they believing in Christ upon his call, he justified them from and remitted all their past sins (Acts xiii. 38, 39, Eph. i. 7); and them he also glorified, by giving them that Spirit, who is the earnest of that glory (Eph. i. 13); and by participation of which Spirit, Christians are said not only to "behold the glory of the Lord," but also to be "changed into the same image from glory to glory." So Origen on this place. And this exposition agrees well with the context; for the apostle had said before, that Christians having the "first-fruits of the Spirit, groaned" after this "redemption of the body," ver. 23. 26, that "the Spirit helpeth their infirmities," interceding for them, "with silent groanings" after it; and that he "intercedeth for the saints according to the mind of God," to give them this redemption; and then it follows, οἴδαμεν δὲ, "Therefore we know that all things shall work together for good to them that love God."

[24] Ver. 29. Ὅτι οὓς πρόεγνω, *For whom he did foreknow.*] This particle ὅτι is connective; and this verse giving the reason or confirmation of what was spoken in the former, it seems necessary to interpret it thus; Whom he foreknew to be persons called according to his purpose, and therefore qualified for this adoption. It therefore is to be observed, that the words *know* and *foreknow*, in the scripture language, import an affectionate knowledge, joined with approbation and affection. So Matt. vii. 23, John x. 14, 1 Cor. viii. 3, "If any man love God, οὗτος ἔγνωσται, he is known of God;" Gal. iv. 1, "But now that ye know God, or are rather known of God;" 2 Tim. ii. 19, ἔγνω Κύριος, "The Lord knoweth who are his." So is the word προέγνω used in this epistle, xi. 2, when the apostle saith, "The Lord hath not cast off his people, ὃν προέγνω, whom he foreknew" to be faithful,* as were those seven thousand persons who had not bowed the knee to Baal; "whom he thus foreknew." See note [1] on ch. xi.

[25] Προώρισε, *He before appointed.*] To be conformed to the image of his Son, that as they had "borne the image of the earthly" Adam, they might "also bear the image of the heavenly," 1 Cor. xv. 49. Having glorious bodies like to his, saith Theodoret; and this agrees well with the scope and subject matter of this chapter, and with the following words, "That he might be the first-born," or chief, "among many brethren;" for as here these brethren are said to be "coheirs" with him, the "elder brother" (ver. 17), so elsewhere he is styled, "the first-born from the dead, that in all things he

* Chrysost. † In Ep. ad Rom. ed Huet. tom. ii. p. 425.

* Quos præscivit futuros sibi devotos, ipsos elegit ad promissa præmia capessenda.

bracing of that faith), them he also justified (*and so freed from condemnation to death*): and whom he justified, them he also [26] glorified.

31 What shall we then say (Gr. *what say we then*) to these things? (*i. e. what farther ground of assurance and so of patient waiting for these things can we want?*) If God *be* for us, who *can* (*successfully*) *be* against us (*so as to frustrate, or deprive us of this glorious state*)?

32 He that (*in pursuance of this design*) spared not his own Son, but delivered him up for (*the redemption of*) us all, how shall he not with him also freely give us all things (*belonging to that glory and happiness he hath purchased for us*)?

33 [27] Who shall lay any thing to the charge of God's elect? (*i. e. to them who are called by him to Christianity, to hinder their redemption, by charging them with that guilt which rendereth them obnoxious to death.*) *It is* God that justifieth (*and who will therefore glorify them*).

34 Who *is* he that condemneth (*them to abide still under the power of death*)? *It is* Christ that died (*to redeem them from it*), yea rather, that is risen again, (*for their justification*, Rom. iv. 24. *And if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life*, Rom. v. 10,) who is even at the right hand of God, (*invested with all manner of power, that he should give eternal life unto them*, John xvii. 2,) who also maketh intercession for us (*and so is able to save us to the uttermost*, εἰς παντελὲς, Heb. vii. 25).

35 [28] Who shall separate us from the love of Christ? (*that love which he had shown in procuring this redemption for us*, ver 37,) *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (*Befalling us*) As it is written (Ps. xliv. 22), For thy sake we are killed all the day long; we are accounted as sheep (*appointed*) for the slaughter.

37 Nay, (*as there it is said, All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy covenant*, ver. 17, 18, *so may all this happen to us*, ἀλλ᾽ *but*) in all these things we are (*already*) [29] more than conquerors through (*the grace and Spirit of*) him that loved us.

38 (*And I trust after this happy experience it will*

---

might have the pre-eminence," or that they might be changed into his image by the participation of the same Spirit (see note on 2 Cor. iii. 18).

[26] Ver. 30. Τούτους καὶ ἐδόξασε, *Them he also glorified.*] At present in their head Christ Jesus (they being "blessed with all their spiritual blessings in heavenly places in Christ Jesus," Eph. i. 3; they being "quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus," Eph. ii. 5, 6): and them he will hereafter glorify by making their "vile bodies like unto his glorious body." Or,

Τούτους καὶ ἐδόξασε, *Them he hath also glorified,*] By giving them that Spirit who is the earnest of their glory, ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς υἱοθεσίας·—διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. So Chrysostom and Œcumenius. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ Πνεύματος ἁγίου δωρησάμενος χάριν, Theodoret and Theophylact. Magnificavit illos ut similes fiant Filio Dei, Pseud-Ambrosius. And by reason of which Spirit given, with the preaching of the gospel, the ministration of justification is said to be ἐν δόξῃ, "in glory," as being the ministration of the Spirit, 2 Cor. iii. 8—11, and we, by participation of this Spirit of the Lord, are said, not only to "behold the glory of the Lord," but also to be "changed into the same image with him from glory to glory," ver. 18, see the note there, and John xvii. 22. So Origen on the place; De glorificatione possumus in præsenti seculo intelligere quod dicit apostolus, Nos autem omnes revelatâ facie gloriam Domini speculantes, eâdem imagine transformamur à gloriâ in gloriam, tanquam à Domini Spiritû. In favour of this interpretation let it be noted, that when the apostle speaks of our final glorification in this chapter, he still speaks of it as of a thing future, saying, "We shall be glorified with him" (ver. 17, 18. 21), whereas he here speaks of it as a thing past, saying, "Whom he hath justified, them he hath also glorified." So when a miracle was wrought in Christ's name, ἐδόξασε, "God glorified him," Acts iii. 13 (see Luke iv. 15, John viii. 45, xi. 4, xiii. 31, 32, xvi. 14, 1 Cor. xii. 26). And when God wrought signs by Moses, ἐδόξασεν αὐτὸν, "he glorified him," Ecclus. xlv. 3 (see the preface to the Epistle to the Galatians).

[27] Ver. 33, 34.] Here it is well observed by Mr. L. that these words being read by way of interrogation, as is ver. 35, carry a full and a clear sense thus: "Who shall plead against God's elect? Shall the God who justifies them do it? Who is he that condemns them? Can it be that Christ who died for them?"

[28] Ver. 35. *Nothing shall be able to separate us from the love of God, which is in Christ Jesus.*] To answer the argument hence urged, to show that men cannot fall from grace, because if they once truly loved God, they cannot cease to do so, let it be noted:

First, That this inquiry is not, Who shall separate us from the love with which we love God and Christ? but, Who shall separate us, who truly love God, and testify that love by our obedience to his commands (John xv. 10), and our patient sufferings for his sake (ver. 36, 37), from his affection towards us?

The apostle therefore only intimates, that such persons, continuing in the love of God, shall be preserved by him from, or enabled to overcome, the temptations here mentioned, and so supported by his grace and Holy Spirit, as to be able to triumph over them. But he doth not say, that the love of no Christian shall "wax cold," Matt. xxiv. 12, that none of them shall lose his "first love," Rev. ii. 6. Were there no fear of this, why doth Christ exhort his disciples to continue in his love? John xv. 9, and his apostles exhort others to "keep themselves in the love of God," Jude 21, to "continue in the grace of God," Acts xiii. 43, to look diligently to it, that they "fall not from the grace and favour of God," Heb. xii. 15? Note,

Secondly, That the apostle doth not say that nothing shall separate true believers from the love of God, or Christ; but only saith, at ver. 38, πέπεισμαι, "I am persuaded" nothing will do it; nor have I any cause to fear, that any of these temporal sufferings or enjoyments should shake their steadfastness, in expectation of those eternal and inestimable blessings which God hath promised, and Christ hath purchased for his church; "these light afflictions being not worthy to be compared with the glory that shall be revealed" (ver. 18), and "all co-operating for the good of them that love God" (ver. 28); that as for the weakness of the flesh, which rendered these temptations so dreadful, and gave strength unto them, they lived in hopes of a glorious "redemption of the body" from them (ver. 23); and whilst they groan under them, they have the assistance of the Spirit of God to strengthen them, and help them to bear their infirmities; a powerful and loving Father to be with them, a Saviour exalted to the right hand of God to "intercede for them" (ver. 33, 34). Upon all which accounts, he might well say, "I am persuaded" that none of these things shall separate you from the love of God, which is in Christ Jesus. The apostle doth not by these words intend to teach believers, that they could not be shaken by these things; for this would have contradicted the drift of his epistles, in which he doth so often express his fears lest they should be shaken with them; and so far tempted by them as to be "moved away from the hope of the gospel" (Col. i. 23), and render all his labours vain (1 Thess. iii. 3, 4); and offers so many arguments and motives to prevent the effect of those temptations; but only doth intend to say, that upon these considerations, they had so great inducements to persevere and continue in the love of God, as made him strongly persuaded that they would do so.

[29] Ver. 37. Ὑπερνικῶμεν, *We are more than conquerors.*]

be so still,) For I am persuaded, that neither (*fear of*) death, nor (*hope of*) life, nor (*evil*) angels, nor principalities, nor powers (*persecuting us for Christ's sake*), nor (*the*) things (*we endure at*) present, nor things to come (*or which we may hereafter suffer*),

39 Nor height (*of honour*), nor depth (*of ignominy*), nor any other creature (*or thing*), shall be able to separate us from the love of God, which is (*vouchsafed to us*) in Christ Jesus our Lord.

For we not only bear, but "glory in tribulations" (Rom. v. 3), we are "in deaths often," but still delivered from death (2 Cor. i. 10), and "as the sufferings of Christ abound towards us, so also doth our consolation" under them "abound through Christ."

CHAPTER IX.

1 (*As for the unbelieving Jews, my brethren in the flesh, that what I am to speak concerning them may not seem to proceed from any disaffection to them,*) I say the truth in Christ, I lie not, [1] my conscience also bearing me witness in the Holy Ghost, (*i. e. I call Christ and the Holy Ghost to bear witness with my own conscience, that I only speak the truth when I say,*)

2 That I have great heaviness and continual sorrow in my heart (*on the account of their infidelity, that obduration and spirit of slumber, and that rejection of them, which are the dismal consequences of their unbelief*).

3 For (*so great is my concern for them, that were it proper, and could it avail to the procuring their salvation,*) [2] I could wish that myself were accursed from Christ for (*these*) my brethren, my kinsmen according to the flesh:

4 (*And surely, I have very great reason to be highly concerned for them*) Who are Israelites; (*i. e. persons descended from one whose faith and virtue were so eminent, that as a prince he prevailed with God, and so had his name changed from Jacob to Israel, as a mark of God's affection to him,* Gen. xxxii. 28;) to whom *pertaineth* the adoption, (*God having owned them as his sons and his first-born,* Exod. iv. 22, 23, Hosea xi. 1,) and the glory, (*the Shechinah, or glorious presence dwelling among them between the two cherubims, and from thence shining forth upon them,* Ps. l. 2, lxxx. 2,) and the covenants, (*made with Abraham,* Gal. iii. 17, *and with Moses,* Exod. xxiv. 8, *the two covenants,* Gal. iv. 24, *the old and new covenant,* Jer. xxxi. 31, xxxii. 40,) and the giving of the law (*that writ with his own finger in tables of stone,* Deut. x. 1. 4, *and many other excellent judicial laws*), and the (*acceptable*) service *of God*, and the promises (*not only of signal blessings in the land of Canaan, to those who should observe his laws, but the promise of a Messiah, and of a new covenant established upon better promises*);

5 Whose *are* the fathers, (*they being the offspring of those patriarchs to whom the promises were first made,* Heb. xi. 9. 13. 17,) and of whom as concerning the flesh Christ (*the promised Messiah*) *came*, (*he being born of one of their nation, and so according to the flesh their offspring, even he*) who (*according to his divine nature*) is [3] over all, God blessed for ever. Amen.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Συμμαρτυρούσης μοι τῆς συνειδήσεως ἐν Πνεύματι ἁγίῳ, *My conscience bearing witness in* (or with) *the Holy Ghost.*] This verse not only shows that in cases of great moment, which cannot otherwise be sufficiently confirmed, a Christian may establish his saying by an oath; but also that he may swear by Christ, and by the Holy Ghost, and call them to be witnesses of the sincerity of his own conscience in what he doth assert. So Philo, Θεὸν μάρτυρα καλῶ τοῦ συνειδότος, "I call God to witness with my conscience." Now an oath being an act of religious worship, in which God is called upon as a witness to the truth, or an avenger of the falsehood, of what we testify or promise, by swearing by our Lord Christ, and the Holy Ghost, the apostle must perform an act of religious worship to them, and by that agnize their divinity, according to those words of Moses, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name," Deut. vi. 13. And by calling upon them to bear witness to the secrets of his heart and conscience, he must ascribe to them the knowledge of the secrets of the hearts of men, which is the property of God alone (1 Sam. xvi. 7, 1 Kings i. 39, 1 Chron. xxviii. 9, Ps. vii. 9, Jer. xi. 20, xvii. 10, xx. 12).

[2] Ver. 3. Ηὐχόμην γὰρ ἀνάθεμα εἶναι, *For I could wish myself accursed.*] The word *anathema* being still used in St. Paul's epistles in the severest sense, 1 Cor. xvi. 22, Gal. i. 8, 9, and the words ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, "to be anathema from Christ," importing, in their literal sense, a separation from Christ himself, and not only from the external communion of his church, and being in the descants of the Greek* fathers the same as χωρισθῆναι τῆς ἀγάπης, ἐκπεσεῖν τῆς δόξης, ἀλλότριον εἶναι τοῦ Χριστοῦ, à salute separari, "to be separated from the love of Christ, to be alienated from him, to fall from the glory" and the salvation purchased by him; I think it reasonable to interpret the apostle's words in this sense. Nor is it a sufficient objection against this interpretation, that this can be no truly Christian wish, for the apostle doth not say, I wish; but as the ancients do well interpret him, εἰ ἐνεχώρει, εἰ ἐνεδέχετο, "If it were proper to make such a wish;" if it would avail to make so great a multitude happy, ηὐχόμην, optarim equidem, "I could even wish" so great a blessing to my brethren, though with the loss of my own happiness.

[3] Ver. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, *Who is God over all blessed for ever.*] This place galls the Arians: the note of Le Clerc upon it is this, that Dr. Hammond "should rather have examined the animadversions of Grotius upon it, than copied out of the Jewish fables, which make little to the purpose; Erasmus having written enough to overthrow all that can be inferred from them: for if what Grotius and Erasmus have observed stand good, Dr. Hammond's reasoning cannot be thought of any force." Now here I might refer him to the solid confutation of what Erasmus had said by Josue Placæus, par. iii. disp. 25, or to himself, Art. Critic. par. iii. p. 102. 106. But to give him all possible satisfaction in this matter,

First, I assert that the reading we follow is certainly the true reading,

1. Because it is the reading with which all the versions agree, the Latin, the Arabic, the Ethiopic, and the Syriac; for it is a mistake in Grotius, when he insinuates the contrary of the Syriac version, which in Tremellius runs thus; Quis est Deus, qui est super omnia.

2. Because it hath the general consent, omnium fermè patrum, of almost all the fathers, who have thus cited it from the second to the sixth century; viz. the testimony of Irenæus, lib. iii. 18, of Origen in locum, of Tertullian, contra Praxeam, cap. 13. 15, Novatian, de Trin. cap. 13. 20, Cyprian, lib. ii. de Testim. contra Jud. sect. 6, Quòd Deus Christus, ubi editio Oxoniensis hæc habet; Interea agnoscere oportebit, vocem "Deus," in Spirensi veteri innominatâ Remboldi, et Erasmi editionibus abesse, sed in sequentibus habetur, atque etiam in omnibus editionibus

* Origen. Chrysost Theod. Œcum. Phot. Theophylact.

6 (*But we must*) Not (*exaggerate this blindness and rejection of the Jews, whose were the covenants and the promises, in prejudice of the veracity of God,*) as though the word of God hath taken none effect (*i. e. the promises of God concerning the seed of Israel, and the blessings to be conferred upon them,* ἐκπέπτωκεν, *had failed; this doth by no means follow*). For they [4] *are* not all Israel, which are of Israel (*i. e. all that are descended from the loins of Israel by carnal generation, are not the children of the promise made to Jacob,* Gen. xxviii. 14, *which yet are only to be accounted for the seed,* ver. 8):

7 Neither, because they are the seed of Abraham (*according to the flesh*), *are they* all children (*of the promise made to Abraham*): but (*only they who are the seed of Isaac, for thus the promise runs*), In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh (*of Abraham, and have the sign of the covenant in their flesh*), these *are* not (*on that account alone*) the child-

---

quas consului, quamobrem defectus iste jure merito ab Erasmo librariis imputatur. Hilarius in Ps. cxxii. Unus Deus ex quo omnia—Et, rursùm, ex quibus Christus qui est super omnia Deus. Notat hìc Erasmus; Nescio ex quibus MSS. adduxisse Hilarium hunc locum, omissâ Dei mentione, quod tamen, inquit, incuriâ librariorum omissum videri potest: de quo ne quispiam ulteriùs dubitet, Erasmi aut Grotii versutiis deceptus, en locum parallelum de Trin. Sed non ignorat Paulus Christum Deum, dicens, Quorum patres, et ex quibus Christus, qui est super omnia Deus,—non hic creatura in Deum deputatur, sed creaturarum Deus est qui super omnia Deus est. Verba hæc etiam Chrysostomi textù occurrunt, qui insuper verba sequentia ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ab apostolo dicta pronunciat, pro omnibus gratiarum actionem unigenito Dei referente; agnoscente autem Erasmo non potest hæc particula ad Christum pertinere, nisi ad eundem et illa referantur, Qui est super omnia Deus. His adde testimonia Athanasii, Orat. 2, et quint. contra Arian. Greg. Nysseni, lib. x. Contrà Eunom. Ambrosii (Apostolus de Christo dixit, Qui est super omnia Deus benedictus in secula,) de Sp. Sancto, lib. i. cap. 3, p. 155. Similia habent, Hilarius Diac. in locum, Marius Victorinus, contra Arium, lib. primo, Theodoret. in locum, Cyrill. lib. i., Thes. Augustin. de Trin. lib. ii. cap. 13, Idacius contra Virimadum, lib. i., Cassian. init. lib. iii. de Incarn. cap. 1, G. Magnus, Hom. 8, in Ezek., Isid. Hispal. lib. de Different. Num. 2. Vide Petav. Theol. Dogm. de Trin. lib. ii. cap. 9, sect. 2. Quid de hoc loco facient Ariani, in quo apertè Christus "super omni Deus" esse præscribitur? Origen in locum.

Secondly, I assert, that the words will not admit of that interpunction and interpretation of Erasmus, which will do any service to the Arians or Socinians, viz. that a colon must be put after the words κατὰ σάρκα, "after the flesh;" and the words following must be an ecphonema, and grateful exclamation for the blessings conferred upon the Jews, thus, "God who is over all be blessed for ever." For this exposition is to harsh, and without any like example in the whole New Testament, that as none of the orthodox ever thought upon it, so I find not that it ever came into the head of any Arian: Socinus himself rejects it for this very good reason, that Θεὸς εὐλογητὸς "God be blessed," is an unusual and unnatural construction; for wherever else these words signify "blessed be God," εὐλογητὸς, is put before God, as Luke i. 68, 2 Cor. i. 3, Eph. i. 3, 1 Pet. i. 3, and Θεὸς hath an article prefixed to it, nor are they ever immediately joined together otherwise. The phrase occurs twenty times in the Old Testament, but in every place εὐλογητὸς goes before, and the article is annexed to the word God, which is a demonstration that this is a perversion of the sense of the apostle's words. (2.) The apostle having said in the immediate preceding words, that Christ came from the fathers κατὰ σάρκα, "according to the flesh," or as to his human nature, is it not reasonable to conceive he would proceed to say what he was according to his divine nature, especially when he was discoursing of and to those Jews, who, as Trypho saith,* and Origen† and Jerome‡ testify, held their Messiah was only to be a man, and denied his divinity? Is it not unreasonable to think he should then say nothing of the τὸ κατὰ πνεῦμα,

---

* Ἐγὼ γὰρ καὶ πολλοῖς Ἰουδαίοις, καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν, οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸν Λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ. Lib. viii. p. 177, F, et lib. iii. p. 75, A.

† Orig. contra Celsum, lib. ii. p. 79, et lib. iv. p. 162.

‡ Judæi spem habent in homine, in Christo videlicet suo, quem non filium Dei, sed purum hominem putant esse venturum. Hier. in Jer. xvii. f. 135, F. Trypho, apud Justin. p. 267, B.

or the superior nature of Christ? Especially if we consider that the limitation τὸ κατὰ σάρκα, "according to the flesh," plainly insinuated there was another nature in him, according to which he came not from the fathers. In a word, all the ancient versions render the words as we do, taking no notice of this interpunction. All the Greek scholiasts, and the ancient commentators among the Latins, excepting Chrysostom, here triumph over Arius, one of them indeed hinting, "that there might be men, who would be inclined to say these things were not spoken of Christ,"* but none ever saying that any did then actually ascribe them to any other person. Hence from the beginning, these words have been used by the fathers as an argument of Christ's divinity. For, saith Irenæus,† "because he is Emanuel, lest we should think him a man only, the apostle saith, Of whom, as concerning the flesh, Christ came;" qui est Deus super omnes benedictus in secula. And in a like expression to this of the apostle, he saith, Secundùm id quòd verbum Dei homo erat ex radice Jessæ, filius Abrahami; "According to that nature in which the Word of God was man, of the root of Jesse, and the son of Abraham, the Spirit of God rested upon him;"‡ secundùm autem quòd Deus erat, "but as to that nature by which he was God, he judged not after the sight of his eyes, for he knew what was in man." And if these words are spoken by the Spirit of God concerning Christ, the arguments hence to prove him truly and properly God are invincible: for, first, ὁ Θεὸς ἐπὶ πάντων, "God over all," is the periphrasis by which all the heathen philosophers did usually represent the supreme God: and so is God the Father described both in the Old and the New Testament, as ὁ ἐπὶ πάντων, he that "is over all," Eph. iv. 6. Secondly, This is the constant epithet and periphrasis of the great God in the Old Testament, that he is εὐλογητὸς εἰς τὸν αἰῶνα, "God blessed for evermore," 1 Chron. xvi. 36, Ps. xli. 13, lxxxix. 52, and also in the New, where he is styled the God ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, "who is blessed for ever." This was so evident to Enjedinus the Socinian, that he saith, this epithet is so peculiar to God the Father, "that it is never attributed in the New Testament to any other, but wheresoever we find this phrase, 'God blessed for ever,' it is always ascribed to the Father." Of the custom of adding to the name of God "blessed for evermore," used by the Jews, the reverend doctor hath said sufficient; and why all that he here saith should pass with Mr. Clerc for Jewish fables, what reason can be given, if not his averseness to the doctrine the doctor here endeavours to establish? especially when we find this very phrase, εὐλογητὸς Κύριος, ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, καὶ εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, "Blessed be the Lord God from everlasting," Ps. xl. 13, lxxxviii. 51, cv. 48, and find Paul following his example, and Clemens Romanus in his epistle so often using the same epithet when he makes mention of the God of heaven: Edit. Jun. p. 29. 42. 50. 57. 59. 66, ver. 6.

[4] Ver. 6. *Are not all Israel.*] The apostle having declared, that both Jew and gentiles had sinned, and "fallen short of the glory of God," and so were to be justified only by faith in Christ, Rom. iii. 23, 24, the Jews objected against this, (1.) that they being the seed of Abraham, to whom the promises were made, it was not consistent with the divine veracity to exclude them from the blessings promised, and to confer them on the believing gentiles. To the first part of this objection the apostle answers, by distinguishing be-

---

* Si quis autem non putat de Christo dictum quòd est Deus, det personam de quo dictum est; de Patre enim Deo hòc loco mentio facta non est. Pseud. Ambros.

† Lib. iii. cap. 18, p. 276. ‡ Lib. iii. cap. 10.

ren of God (*of whom it is said, I will be a God unto thee, and thy seed after thee*, Gen. xvii. 7): but (*they only who are*) the children of the promise (*as Isaac was*) are (*to be*) [5] counted for the seed.

9 For this *is* the word of promise, (Gen. xviii. 10,) At this time will I come, and Sarah shall have a son (*which words confine the children of the promise to the seed of Sarah, excluding that of Hagar from it*).

10 And not only *this* (*instance is proper to demonstrate the distinction of the seed of Abraham according to the promise*); but (*that*) when (*of*) Rebecca also had conceived by one, *even* by our father Isaac (*two children born of the same father, and of the same mother, and lying in the same womb*);

11 (For *the* [6] *children* (*of her womb*) being not yet born, neither having done any good nor evil, (*which*

twixt "the seed of Abraham, according to the flesh," and "according to promise," or the spiritual seed, from ver. 6 to the 14th, at those words, "What shall we say then? is there injustice in God?" He begins to answer the second part of the objection, that the adoption, and the promises belonging to the Jews, ver. 4, and the gentiles being strangers from the covenant of promise, it seemed unreasonable to confer those blessings on them, and not upon the Jews. To this the apostle answers, that this justly befell them, because they continued in their infidelity, after all the miracles wrought to convince them that Christ was the true Messiah; and so as by their obstinacy, like to that of Pharaoh, they had made themselves obnoxious to the severest of his judgments; so had they rendered themselves incapable of the blessings promised to Abraham and his seed, "they who are of faith," being only "the children of Abraham, and heirs according to the promise," Gal. iii. 7. 9. 29, whereas the gentiles believing in Christ, are through this faith entitled to the blessings promised to Abraham and his seed, ver. 14, for they being Christ's by faith, "are Abraham's seed, and heirs according to the promise," ver. 29.

[5] Ver. 8. Λογίζεται εἰς σπέρμα, *Are accounted for the seed.*] That is, of this distinction of seeds, to which the promise belongs, you have a manifest instance in the seed of Abraham: for before Abraham had any seed at all the promise of inheriting the land of Canaan was made unto him thus, "Unto thy seed will I give this land," Gen. xii. 7; "All the land which thou seest, to thee will I give it, and to thy seed after thee for ever," Gen. xiii. 13; "Unto thy seed have I given this land," Gen. xv. 18. But though Ishmael was his first-born, and had that circumcision which was the seal of the covenant made with Abraham; yet he, and his posterity, those twelve princes and great nations which issued from him, were all excluded from the covenant; and Isaac, not yet circumcised, or born, and his posterity, are declared to be the seed of Abraham, to whom the promise should be made good, and with whom the covenant should be established. For when Abraham said to God, "O that Ishmael might live before thee!" God returns him this answer: "As for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation; but my covenant will I establish with Isaac, whom Sarah shall bear unto thee," Gen. xvii. 18. 20, 21. Again, when Sarah had said of Ishmael, "Cast out this bondwoman and her son; for the son of this bondwoman shall not inherit with my son, even with Isaac," Gen. xxi. 10, and Abraham thereupon was grieved because of his son, ver. 11, God speaks thus to him, "Let it not be grievous in thine eyes, because of the lad; in all that Sarah hath said, hearken to her, for in Isaac shall thy seed be called," ver. 12. Which instance shows, it was not being of the seed of Abraham according to the flesh, or having the sign of the covenant in the flesh, that rendered men the sons of God, or children of the promise then: for Ishmael was Abraham's first-born, and circumcised, and yet by God excluded from the promise; Isaac not circumcised, not yet born, not having the right of primogeniture, and yet to him, and his seed alone, belong the adoption and the promises. Two things may here be added for illustration of this instance.

First, That the Jews can make no just exceptions against this argument of the apostle, it being suitable to their own theology; for it is a rule among them, that* "whoso vows concerning Abraham's seed, is free from Ishmael and Esau's sons, and is not bound but touching Israelites, for in Isaac shall seed be called to thee;" and so Isaac said of Jacob, "And God give thee the blessing of Abraham."

Secondly, That there is a great emphasis in these words,

* Maimon. of Vows, ch. 9, sect. 21.

"The children of the promise;" for upon this account it was said of Isaac, that he was "not born according to the flesh, but according to the promise," Gal. iv. 23. Thus Ishmael was Abraham's son "according to the flesh," but Isaac "according to the Spirit;" to be therefore children of the promise, seems to be Abraham's spiritual seed; whence the apostle saith of those who believe in this seed, that they are "the sons of God by faith in Christ Jesus," and so are Abraham's seed, "and heirs according to the promise," Gal. iii. 29. That they according to Isaac, are "children of the promise," Gal. iv. 28. That they are children "not of the bondwoman, but of the free," ver. 31. Accordingly the Jews say,* "A proselyte is the son of Abraham, who is the father of the whole world, as it is said, A father of many nations have I made thee." And because the Jews might quarrel against the pertinence of this instance, alleging this might be because Ishmael was only the son of Abraham's bondmaid, whereas Isaac was the seed of his own wife; or that Ishmael had forfeited his right by idolatry, or denying the world to come, of which they accuse him: here follows the instance of choosing Jacob and his seed, excluding Esau and his seed, against which no such cavil could take place.

[6] Ver. 11. Μήπω γὰρ γεννηθέντων, *For the children being not yet born.*] The argument of the apostle is to this effect, that though both Jacob and Esau had the same father and the same mother, yet of these two, when they were yet unborn, and so were neither circumcised, nor had done any thing at all to oblige or disoblige God, or to give any ground for any difference to be made betwixt them, and their offspring, God speaks thus of them to Rebecca, "Two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger" (Gen. xxv. 23); i. e. not he to whom by birthright it belonged, but he whom God was freely pleased to choose, should inherit the land of Canaan, promised to the seed of Abraham, and the other privileges of his seed. Which instance seems plainly to inform us, that the choice which God makes of men to the enjoyment of the favour of being his people, and beloved by him above others, as to such things, is not according to their external privileges or works, but according to his free choice. And this prediction was fully verified in after ages; for Jacob and his posterity were planted in the land of Canaan, which "flowed with milk and honey," and was "the glory of all lands," whereas the Edomites were planted in a barren desert land; and this gave ground for those words of the prophet Malachi, "I have loved you, saith the Lord to Israel, yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Now for farther explication of these words, let it be observed,

First, That this instance of Esau's being rejected, and not owned by God as belonging to the promised seed, is suitable to the sentiments of the Jews, not only because he, being an idolater, and a denier of the resurrection, and of the blessings of the world to come, was not, according to their forementioned canon, to be accounted for seed; and their received rule,† "That he who swears concerning the seed of Abraham, is free from Ishmael, and Esau's son," and is not bound but touching Israelites; but also from their observation on these words of Jacob,‡ "The God of my father Abraham, of my father Isaac;" viz. that "he saith not so of Esau, that Abraham and Isaac were his fathers, because he chose not to walk in their ways, and do their works."

* Pug. Fid. par. ii. cap. 9; sect. 6, p. 303.
† See Targ. Jerus. et B. Uziel in Gen. xxv. 29. 34.
‡ Berisch. Rabba Minor. Parash 76, in Gen. xxxii. 9.

might move God to dislike the one more than the other, as may be alleged in the case of Ishmael,) that[7] the purpose of God according to election might stand, not of (Gr. *from*) works, but of him that calleth;) (*i. e. that the purpose of God in preferring one of these seeds and nations before the other, to be the promised seed, and so his church and people, might appear to be, not on consideration of their works, but his free choice;*)

12 It was (*then*) said unto her, The elder (*in his posterity*) shall serve the younger (*i. e. shall be inferior to him, who had the right of primogeniture according to the flesh.*

13 *According to which preference it happened to their posterity,*) As it is written (Mal. i. 2, 3), Jacob have I loved, but Esau have I hated.

14 What shall we say then (*after these instances*)? *Is there* (*any cause to say there is*) unrighteousness with God? (*in taking then, for the seed of Abraham, or for his sons and people, the posterity of Isaac, rather than of Ishmael; the posterity of Jacob, rather than the Edomites? or in calling now the gentiles, and upon their faith owning them for his people, the spiritual seed of Abraham; and rejecting the Jews from these advantages and privileges, because of their unbelief?*) God forbid (*that we should accuse God of unrighteous dealing upon this account*).

15 For (*to begin with the freedom which God reserveth to himself, in showing acts of grace and favour to an offending people, in this he only doth what*) he saith to Moses (*he would do, making this declaration*

Secondly, Hence it is evident that the apostle speaks not here of the persons, but of the nations and posterity of Jacob and Esau, or not of them personally, but nationally considered, according to the note of Irenæus, Partum Rebeccæ prophetiam fuisse duorum populorum (lib. iv. cap. 38). This is plain,

(1.) From the words of God to Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other." (2.) From this observation, That as to the persons of Esau and Jacob, it was never true that the elder did serve the younger, but only as to their posterity, when the Edomites became tributaries to David (2 Sam. viii. 14). And, (3.) because what is here offered as a proof or confirmation of this, is cited from the prophet Malachi, who prophesied long after Jacob and Esau were personally dead, and so could only speak of their posterity the Israelites and Edomites, as he expressly doth. And,

Thirdly, Hence it clearly follows, that the apostle cannot here discourse of any personal election of them to eternal life, or any absolute love or hatred of them, with respect to their eternal interest; for if so, seeing he manifestly speaks of the whole nation of Israel, they must, according to that opinion, be all elected to salvation; whereas the apostle informs us that "God had no pleasure in many of them," 1 Cor. x. 5, and the whole Jewish history shows the contrary. Again, then must the whole posterity of Esau be the object of God's hatred and his reprobation, which is so far from being true, that Job and all his friends appear to have been of the posterity of Esau. And (2.) then it must follow, as Esthius contends, that not only election, but even reprobation also, must be without any respect to works, and so God must adjudge men to eternal perdition, without respect to any evil done, or to be done by them; for "the children having done neither good nor evil," saith the apostle, it happened to them as it is written, "Jacob have I loved, and Esau have I hated." It is certain then, that the apostle speaks here only of the election of one seed and nation before another, to be accounted and treated by him as the seed of Abraham; this only doth his argument require, and his instances prove, and this is sufficient to justify God's dealing with the unbelieving Jews, so as to reject them from being accounted for, and treated as, the seed of Abraham; and his raising up children to Abraham out of those believing gentiles, who, imitating the faith of Abraham, became the spiritual seed and "heirs according to the promise," that he would be a God to his seed, and that he should be "the father of many nations," and "in him should all the families of the earth be blessed," and his calling them to the faith, though sinners of the gentiles; that depending not on works, but his free pleasure.

Note also, that those words, "The children being not yet born, nor having done good nor evil," being used as an argument to prove the election or preference of the one above the other could not be of works, is a strong argument against the pre-existence of souls, and their being sent into bodies by way of punishment for their former sins: for upon that supposition it could not be true, that "the children had done neither good nor evil," before they were born; nor could the argument be firm, that one could not be preferred before the other on the account of any works done by them, seeing the one might have sinned more than the other in their state of pre-existence.

---

[7] Ἡ κατ' ἐκλογὴν πρόθεσις Θεοῦ, *The purpose of God according to election.*] Here I shall briefly consider the import of the words πρόθεσις, the *purpose*; πρόγνωσις, the *foreknowledge*; προώρισμος, the *foreappointment* of God; of all which, let it be noted,

First, That none of them relate to particular and individual persons (save only when they are used of our blessed Lord, and his sufferings for us), but only to whole churches and nations; and, in general, to the whole body of believing Jews and gentiles, whom God had chosen, προωρίσας, "foreappointing them to the adoption, by Jesus Christ," Eph. i. 5, "in whom also," saith he, ἐκληρώθημεν, "we are made his portion, or peculiar people, προωρισθέντες κατὰ πρόθεσιν, being foreappointed so to be according to his purpose," ver. 11, God having purposed and foreappointed that this should be the portion of believers, and the consequence of faith in Christ, by which we become the sons of God. To all the converted Jews throughout their dispersions, they being chosen κατὰ πρόθεσιν, "according to the purpose of God the Father" (1 Pet. i. 2): and, lastly, to the posterity of Jacob, of whom, that ἡ κατὰ Θεὸν πρόθεσις, "the purpose of God, according to the election, might stand," it was said, when Rebecca bore twins, "The elder shall serve the younger."

Secondly, That this foreknowledge, purpose, or appointment, is only that of calling men to the knowledge of salvation by Christ Jesus. Thus the apostle teacheth, that he was appointed to "preach to the gentiles the unsearchable riches of Christ, according to the ancient purpose which God hath made in Christ Jesus our Lord" (Eph. iii. 11); and that "according to his purpose before ages, he called us with a holy calling" (2 Tim. i. 9).

Thirdly, This calling is designed by God ἐπὶ τοῦτο, "for this end," that they who are called might "obtain salvation through sanctification of the Spirit, and belief of the truth" (2 Thess. ii. 13); "through sanctification of the Spirit of obedience, and through the sprinkling of the blood of Jesus" (1 Pet. i. 2): all Christians being chosen to this end, "that they might be holy, and unblameable before God in love" (Eph. i. 4). But hence it cannot reasonably be concluded, that this election is no larger than the holiness designed to be produced by it; for "the riches of God's goodness, patience, and long-suffering" are designed to "lead" all those to whom it is vouchsafed "to repentance." But hence it cannot be concluded that this riches, goodness, patience, and long-suffering, is exercised to none but those who truly do repent, seeing the apostle mentions many who despised these means, and after the vouchsafement of them still continued to "treasure up wrath against the day of wrath" (Rom. ii. 4). The Baptist was sent "to turn the hearts of the fathers to the children, and of the disobedient unto the wisdom of the just," but his preaching was far from having its effects on all that heard him. The end of the Messiah's advent to the Jews was, that he might "save his people from their sins," and might engage them to "serve him in holiness and righteousness all the days of their life" (Luke i. 75): but yet it sadly failed of this effect upon the stubborn people; "the saving grace of God appeared to all men, to teach them, denying ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world;" but yet it is too sadly evident, it hath not had this good effect on all.

Fourthly, As men were appointed from the beginning to

to him, Exod. xxxiii. 19),[8] I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then (*these instances show, that*) [9] *it is* not of him that willeth, (*for Abraham willed that Ishmael might live to be partaker of the blessings promised to his seed, when he said, O that Ishmael might live before thee!* Gen. xvii. 18, *and when he was grieved at the saying of Sarah, The son of the bondwoman shall not be heir with my son Isaac*, Gen. xxi. 11,) nor of him that runneth, (*for when Esau ran to fetch venison for his father, that he might receive the blessing*, Gen. xxvii. 5, *God's wisdom saw it fit to have it otherwise*,) but of God that sheweth mercy (*that any one is chosen to be the seed to which the promise made to Abraham belongs, and so to be his church and people.*

To proceed now to the other part of the objection, the seeming injustice or severity of rejecting and reserving them to wrath, and of giving them up to an obdurate heart, who will not accept of the way God hath appointed for their justification, viz. that of faith in Christ, but rather will continue in their infidelity: this will be cleared by another instance, that of Pharaoh, who had so often hardened his heart, *refusing to let Israel go*).

17 For the scripture saith (*upon that account*) unto Pharaoh, Even for this same purpose [10] have I raised thee up (*i. e. have made thee stand in the plague of boils, and prolonged thy life for some farther time*), that I might (*the more illustriously*) shew my power in thee, and that my name might be declared throughout all the earth (*by that conspicuous judgment I will execute upon*

---

be called, so the gospel, which is "the wisdom of God through faith unto salvation," was that ἣν προώρισεν, "which God had foreappointed" to be preached to men for that end, 1 Cor. ii. 7, this word of God giving the hope of that salvation, which he had "promised before all ages." And hence, by virtue of this promise and foreappointment, men were in time called by the gospel to the faith in Christ, whence they who were thus called are said to be called "according to the purpose of God" (Rom. viii. 28), and "according to his purpose and grace given us through Jesus Christ" (1 Pet. i. 10): the knowledge and purpose, from the foundation of the world, of sending Christ to die for the remission of sins, being the ground of this calling, on which account he is said to be "given up to the death according to the foreknowledge of God, and his foreappointed counsel" (Acts ii. 23); and they who slew him are said to have done only what his counsel had foreappointed to be done (Acts iv. 28). These observations will direct us to answer what is argued from these and such like places of scripture in favour of an absolute election.

[8] Ver. 15. Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this declaration after Israel had committed idolatry, in making the golden calf, and so had made themselves naked, i. e. divested of the divine presence and protection, or of a covenant relation to him, insomuch that God sent this dreadful message to them, "I will come up into the midst of thee in a moment, and consume thee" (Exod. xxxiii. 5), and said to Moses, "Let me alone, that I may destroy them in a moment." And though God suffered himself to be prevailed upon by Moses to adopt them again for his people; yet he lets him know this was part of his glory, "to be gracious to whom he will be gracious, and also to show mercy to whom he will show mercy" (Exod. xxxiii. 19). If therefore, upon the infidelity of the Jews, he will call the idolatrous gentiles, and receive them to be his people, as he did the Jews again after their idolatry, who can accuse him of injustice upon that account? (see the note on ver. 18.)

[9] Ver. 16. Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *It is not of him that willeth, nor of him that runneth.*] i. e. You see this is not to be obtained by the most passionate wishes of a faithful Abraham, nor by the fervent desires of an Esau (Heb. xii. 17), nor by the greatest zeal we can employ in such courses as seem best to our own wisdom; but we must own it to be a blessing which depends merely upon the divine goodness; and therefore must seek it according to his pleasure, in such ways as he appoints, and not in those which seem to us most proper to obtain it: though then you have a zeal for God, and follow after the law, that you may obtain righteousness, it is not to be wondered you obtain not the blessing of justification promised to the seed of Abraham, because you seek it not by faith in the Messiah, which is the only way in which God hath declared he will confer it.

Some of the fathers* interpret these words thus; "It is not of him that wills, or runs only, but of God that showeth mercy, and crowns the work by his assistance; for otherwise," say they, "it cannot be our duty, either to will or run, provided we can, neither by willing nor running, do any thing to incline God to show mercy; and why then doth God blame us for not willing?" (Matt. xxiii. 17, John v. 40,) and require us "so to run that we may obtain?" (1 Cor. ix. 24, Heb. xii. 1.) And whereas Austin objects, That according to this interpretation it might be said, It is not of God that showeth mercy only, but of man that wills and runs; Origen,* Chrysostom,† and Theophylact,‡ answer, That this follows not, because man's willing and running would not avail without the divine aid, to enable him to run, and his grace and mercy to accept his running; and therefore according to the custom of the scripture, the effect is to be ascribed to the chief agent only; as, "Except the Lord build the house, their labour is but vain that build it," &c., Ps. cxxvii. 1; so, "Paul that plants, and Apollos that waters, is nothing, but God that giveth the increase," 1 Cor. iii. 6, 7, "I laboured, yet not I, but the grace of God," 1 Cor. xv. 10.

[10] Ver. 17. Ἐξήγειρά σε, *I have raised thee up.*] Heb. העמדתיך, "I have made thee to stand," Exod. ix. 16, or, have preserved thee; ἕνεκεν τούτου διετηρήθης, "For this cause hast thou been kept," so the LXX.; i. e. from falling by the plague of boils, so Junius and Tremellius; Feci ut superstes maneres, "I have kept thee alive," saith the Targum of B. Uziel. See the Chaldee, the Syriac, and the Arabic versions to the same sense; and the connexion of this with the former verse rightly rendered makes this sense necessary; for the fifteenth verse cannot be rendered in the future tense, as our translation doth, "Now I will stretch out my hand, that I may smite thee and thy people with the pestilence, and thou shalt be cut off from the earth;" for Pharaoh and his people did not die by the pestilence. It is therefore to be rendered, as the Jews, Fagius, Amama, Cartwright, and Ainsworth, translate it; "For now I had sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth; but in very deed, for this cause I have made thee stand up."§ So the Targum of B. Uziel, Quum jam miserim plagam fortitudinis meæ, æquum erit ut percuterem te et populum tuum morte, ut perderem te à terrâ; verùm profectò non ut benefaciam tibi in vitâ conservavi te, sed ut videre faciam te robur meum, &c. Whence we may learn how alien from the truth, and from the import of the words, is that exposition which saith, "For this cause have I created thee," or "raised thee to be the king of Egypt."

Observe farther, that God hardened Pharaoh's heart, not by any positive influx upon it, which made it necessary for him to continue obstinate. This Origen observes from those words, "If thou refuse to let my people go, I will do so and so;" that Pharaoh's heart was not so hardened as to take away τὸ αὐτεξούσιον, "all power from him" to let the people go, for this he doth at last when God's hand was strong upon him, according to these words, iii. 19, "I am sure that the king of Egypt will not let you go;" ולא ביד חזקה nisi per manum fortem, Vulg. ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, "if not by a strong hand," Septuagint; nisi cum manû validâ, Samarit.,

---

* Οὐ τοῦ θέλοντος μόνον, οὐδὲ τοῦ τρέχοντος μόνον, ἀλλὰ δεῖ καὶ τοῦ δόντος ἔλεον, καὶ τῆς ἐκεῖθεν συμμαχίας. Œcum. Chrys. Hom. 12 in Hebr. p. 489. G. Nazianz. Orat. 31.

* Orig. de Princip. lib. iii. cap. 1.

† Chrysost. ut suprà. ‡ Theoph. in locum.

§ See the Bishop of Ely on the place.

thee, in the sight of all nations of the earth, Josh. ii. 10, 1 Sam. iv. 8).

18 Therefore (*from these instances and scriptures we may learn that*) hath [11] he (*God*) mercy on whom he will *have mercy*, and (*that*) whom he will he hardeneth (*or reserves for punishment*).

19 Thou wilt say then unto me (*against this account of the divine dispensations towards the unbelieving Jews, If God hardeneth us because he will*), Why doth he yet find fault (*with us for our impenitence*)? For who hath (*at any time*) resisted his will? (*How therefore is it in our power to avoid being hardened, if it be his will we should be so?*)

20 Nay but, O man, who art thou that repliest

"but by a strong hand," so the Bishop of Bath and Wells. This sense the words will bear, saith Ainsworth, ו being rendered *si*, Exod. iv. 23, Numb. xii. 14. And this sense is plain and certain from the words following; "And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go," Exod. iii. 20. And again, vi. 1, Then said the Lord to Moses, "Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go." Hence God is always said to have brought them out of Egypt ביד חזקה "with a strong hand," Exod. xxxii. 11, Deut. v. 15, vi. 21, vii. 8, ix. 26, Dan. ix. 15. Nor can they who think otherwise, show any way how or in what sense Pharaoh can be so often said to have "hardened his own heart," if God himself had hardened his heart before; or why God doth so often command him to let his people go (vii. 16, viii. 1. 20, ix. 1. 13), i. e. to do what he had rendered him unable to do; or why Moses should say, "Let not Pharaoh deal deceitfully any more, in not letting the people go" (viii. 29); or why God did reprove him, because he had hitherto refused to let the people go (vii. 16, viii. 29, ix. 17, x. 3); or why he threatens judgments to him, if he refuse to let them go (viii. 2. 21, ix. 2, 3. 14, 15), and executes them on him upon that refusal, since nemo tenetur ad impossibilia, "no man is obliged to do what he cannot;" much less what he cannot do by virtue of a disability that God hath laid upon him; and no man justly can be blamed, and much less punished, for not doing what he is not obliged to do. Nor can God command any man to do what he himself by his own influx restrains him from doing, even when he doth command it; for what he thus restrains him from, he is not willing he should do; whereas what he commands he is willing should be done; and when he punisheth any one for not obeying his command, he punisheth them for not doing his will. Now it is impossible that God at the same time, and in reference to the same action, should be both willing and not willing it should be done. This will be farther evident from a consideration of all the places where the heart of Pharaoh is said to be hardened. As,

Ch. vii. 13, "And he hardened Pharaoh's heart;" Heb. ויחזק "And the heart of Pharaoh was hardened." So the same words are rendered by us, ver. 22, and so hereby Ainsworth, the Bishop of Bath and Wells, the Bishop of Ely, and all the versions on this verse; nor is there any person mentioned in the verse, besides Pharaoh, to whom this action can be ascribed; his heart was therefore hardened at this time, not by God, but by the arts of his sorcerers, for "the magicians did so with their enchantments, and Pharaoh's heart was hardened" (ver. 22).

Ch. viii. 15, we read thus, "When Pharaoh saw there was respite, he hardened his heart;" when the fathers truly observe that Θεοῦ μακροθυμία σκληροκαρδίας αἰτία, i. e. the heart of Pharaoh was hardened by God's mercy, in taking off his hand from him: thus upon removal of the flies, "Pharaoh hardened his heart" (ver. 31, 32); "and when he saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants:" and then immediately follow these words; "And the Lord said to Moses, Go in unto Pharaoh, for (or, although) I have hardened his heart, and the heart of his servants," x. 1; so ver. 20, the Lord then "hardened Pharaoh's heart" only by taking away the locusts; and, ver. 27, "the Lord hardened Pharaoh's heart" only by taking away the darkness, the three days assigned to it being ended, as Aben Ezra observes on ver. 24, "None rose from his place during those three days," but post triduum, they being ended, Pharaoh called unto Moses; and hence we read, not as at other times, that Pharaoh asked for the removal of this plague; and therefore when it is said, ix. 12, that "the Lord hardened the heart of Pharaoh, and he hearkened not unto them," i. e. not to Moses and Aaron; we have reason to conclude he did that also by removing the plague of the boils; for had the boils continued upon the Egyptians, there was no reason for calling for the succeeding plague of hail, nor could the servants of Pharaoh, with their boils upon them, have gone into the field to house their cattle, ver. 20. We read also, xiv. 8. 17, that "the Lord hardened Pharaoh's heart" to follow the Israelites; and of this we may give the same account, that he did this by causing the Israelites to encamp so as to give occasion to Pharaoh to say, "They are entangled in the land, the wilderness hath shut them in" (ver. 3), and by causing him to see the Israelites walking safely through the midst of the sea. But I am not concerned for these places, the hardening of Pharaoh then being not for sin (God having not commanded Pharaoh not to pursue after them, or follow them into the Red sea), but for punishment: when therefore God saith, iv. 21, "I will harden the heart of Pharaoh, that he shall not let the people go;" his meaning may be only this, I will so order matters by removing the plagues inflicted on him and his people, to mollify him, and engage him to permit them to go, that he shall be hardened, till I come with my strong hand and slay his son, even his first-born (ver. 23), after which he did let them go (xii. 31. 33). From these two observations it is easy to discern how apposite this example is to the case of the Jewish nation. For,

First, Did God harden Pharaoh by his lenity, in removing his plagues and judgments from him? the same God saith of the Jews in this epistle, when he speaks thus unto them, ii. 4, 5, "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of God's righteous judgment?"

Secondly, If they object, that if God would have cast them off from being his people, and have cut them off from any share in the promises made to the seed of Abraham, why did he not this before, when they had so oft deserved it for their idolatries, from which they were now free? the answer is, from the example of Pharaoh preserved alive when he had long deserved to be cut off, that he might fall at last, more to the illustration of God's power, justice, and glory; and this is the thing hinted ver. 22, as you will see in the exposition of it.

[11] Ver. 18. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.*] That is, hence it appears that God shows mercy according to his own wise pleasure, and not as we think fit; and he gives men up to the hardness of their own hearts, and so reserveth them to be examples of his illustrious judgments, according to the same good pleasure, and not according to the time and measures that they would prescribe; showing mercy to you Jews, when you deserved to be cut off for your idolatry, in making and worshipping the golden calf, and reassuming you to be his people, and reserving the execution of his wrath upon Pharaoh, who had before deserved it for the hardness of his heart, till his destruction would minister to the greater illustration of his power and justice upon stubborn sinners.

Execrable is the note of Esthius here, that God is here said to harden whom he will, quòd induratio cujuspiam in primâ suâ origine, quæ est prima derelictio, seu peccati permissio, non aliam habet causam quàm Dei voluntatem; "because the first rise of any man's induration, which is God's dereliction of him, hath no other cause than the will of God:" for as this is contrary to the known saying even of Austin, Deus non deserit nisi deserentem, "God deserts no man, who leaves not him first;" so it makes God alone the cause of all men's hardening, since causa causæ est causa causati: for if this dereliction be the cause of induration, and that hath no other cause but the will of God, the will of God must be the cause of all men's hardening it. It also makes all God's exhortations to men not to harden their hearts, and his reproofs and punishments of them for so doing, exhorta-

(*thus*) against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the [12] potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* (*therefore*) if God, (*being*) [13] willing to shew *his* wrath, and to make his power (*more illustriously*) known, endured with much longsuffering (*you refractory Jews, which were so long ago*) the vessels of wrath fitted to destruction, (*or for breaking*, Ps. xxxi. 13, *what reason have you to complain against him on this account?*)

23 And (*what if God*) that he might make known the riches of his glory (*showed mercy*) on the vessels of mercy, [14] which he had afore (*by working faith in them*) prepared unto glory (*or to be a glorious church*),

24 Even us, whom he hath called, (*us, I say,*) not of the Jews only (*the natural seed of Abraham*), but also of the Gentiles? (*What is there in this that should offend you?*

25 *For, first, as for the called gentiles, is not this the very thing foretold by their own prophet Hosea, when he introduceth God thus speaking,*) As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which (*then*) was not beloved.

26 And it shall come to pass, *that* in the place (*and nation*) where (*formerly*) it was said unto them, Ye *are* not my people; [15] there shall they be called (*i. e. there shall arise a people which shall be called*) the children of the living God.

27 (*And whereas but a small remnant of Israel have believed, and so but a few of them are fitted to be vessels of his mercy; is not this also the very thing foretold by their own prophet*) Esaias also (*when he*) crieth concerning Israel (x. 22, 23), Though the number of the children of Israel be as the sand of the sea, (*yet*) a remnant (*only of them*) shall be saved (*i. e. shall be converted to good, say the Jews, and so continue to enjoy the name and title of his people*):

28 For (*saith he*) he will finish the work, and cut *it* short in righteousness: because [16] a short work will the Lord make upon the earth (*i. e. the land of Judea*).

29 And (*this hath happened according*) as Esaias said before, (i. 9, *That there was a time when the sins of that people were so highly provoking, that*) except the Lord of Sabaoth had left us a seed, (*except his exceeding goodness had redeemed us in mercy, there were sins in us, saith the Chaldee paraphrast, for which*) we had been as Sodoma, and been made like unto Gomorrha.

30 [17] What shall we say then? (τί οὖν ἐροῦμεν; *what do we say then? i. e. what is therefore the substance of what I have intended in this discourse? It is even this,*) That the Gentiles, which followed not after righteousness (*i. e. who before the coming of Christ were not solicitous touching justification before God, as having no idea, and no notice of it, or call to it, and so as little thought of being preferred before Israel, as Isaac, being not born, of being preferred before Ishmael; and*

---

tions to what his will is the true cause of their not doing, and reproofs and punishments of that which his will caused them to do.

[12] Ver. 21. Οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ; *Hath not the potter power over the clay?*] That is, there is no more cause from God's dispensation in this case, in taking away the means of grace from and rejecting such a hardened people, and showing his favour unto others, who submit to his terms of mercy, to make this objection, than for the clay of Jeremy, when it was marred and broken (Jer. xviii. 4. 6), to complain against the potter, that he took one part of it and made it a vessel of dishonour, and another part of it and made it a vessel of honour.

That this example, of the clay in the hands of the potter, relates to God's dealing with sinners according to his pleasure, is evident not only from the application of it here to the impenitent, ver. 7, 8, but also from the like passage in Ecclesiasticus, where we are taught from this very instance, that "the ways of God are κατὰ τὴν εὐδοκίαν αὐτοῦ, according to his good pleasure;" because "as the clay is in the hands of the potter, so is man in the hands of him that made him, to render to them as liketh him best, κατὰ τὴν κρίσιν αὐτοῦ, according to his righteous judgment" (Ecclus. xxxiii. 13).

[13] Ver. 22. Εἰ δὲ θέλων ὁ Θεός, *What if God*, &c.] i. e. What injustice therefore is it in God to deal with you as he dealt with a hardened Pharaoh, you having as oft refused to hearken to his voice as Pharaoh did? Or what if he long hath, and still at present bears with such "vessels of his wrath fitted for destruction," till in a more illustrious manner, and with more signal marks of his displeasure, for thus rejecting the gospel, and the promised Messiah, he swallow up their nation, their people, their temple, and their holy city, in one general destruction? Is it not for the glory of the divine power and wisdom to reserve the rejectors of the Messiah, sent to bless them, and the persecutors of the Christian faith, to be at last cut off with such a remarkable destruction, as shall render it visible to the world that God's indignation is incensed against them for this sin, and so shall give to Jew and gentile a farther motive to believe in Jesus?

And again, What if God is pleased, upon their impenitence and obduration, to show the riches of his glorious goodness and mercy upon those Jews and gentiles, whom he hath called to the faith of Christ, and so hath fitted and prepared to be the vessels of his mercy? Hath he not a just right to show his mercy to such persons who have submitted to the terms upon which he hath promised favour and acceptance, and so to own them as the spiritual seed of Abraham, and so as his peculiar people?

[14] Ver. 23. Ἃ προητοίμασεν εἰς δόξαν, *Whom he hath prepared for his glory.*] Thus the apostle, discoursing of the day of the Lord, which was coming to execute his dreadful judgments on the Jews, saith thus, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. v. 9).

[15] Ver 26. Ἐκεῖ κληθήσονται, *There shall they be called the children of the living God.*] It must be acknowledged, that in these words the prophet primarily speaketh of the restoration of the Jews exiled, and cast off from being his people; but yet that these words may not only be accommodated, but even extended to the gentiles, who were emphatically not his people, and yet by faith became the seed of Abraham; and the true Israelites being the sons of God by faith in Jesus Christ (ver. 6. 8), may be argued from the phrase במקום, "in the place" or nation "where it was said, Ye are not my people:" and so the Jews themselves interpret these words in the gloss upon the Talmud, saying, "They who were not of my people shall adhere to the Lord, and be to me for a people" (Glos. Talmud. in Tract. de Paschate, ad cap. 8); according to that of the prophet Zechariah, "And many nations shall adhere to the Lord in that day, and shall be my people" (Zech. ii. 11).

[16] Ver. 28. Λόγον συντετμημένον, *A short work.*] i. e. Such a consumption and decision is by God designed upon that multitude of evil-doers in the land of Israel, as shall cut them very short and lop them off, so that they shall be as a tree, of which only the stump remaineth; "They shall be reduced," saith R. Solomon, "to a small remnant, and a remnant of that remnant shall be converted" (see Examen Millii here).

[17] Ver. 30. Τί οὖν ἐροῦμεν; *What do we then say?*] From this recapitulation of the whole dispute of the apostle in this chapter, and his declaration that this was the design of it, to justify God in this proceeding and dealing with them both, it is exceeding evident that it was not at all designed to determine any thing touching God's absolute decrees of dealing with mankind in general, thus or thus, as to their final and eternal state, but only to justify his dealings, as in his providence he had actually done with the unbelieving Jews, rejecting them upon their stubborn infidelity and the hardness of their hearts; and with the believing gentiles, admitting them to be his church and people, and the spiritual seed of Abraham, upon their faith and submission to the terms he

Jacob in the womb, of being chosen to be the promised seed before Esau), have (*yet, through God's grace and favour through faith,*) attained to righteousness, even the righteousness which is of faith (*and so are made God's, and his peculiar people*).

31 But Israel, (*to whom the promise was first made, and*) which followed after the law of righteousness (*i. e. earnestly pursued after righteousness, and acceptance by the works of the law*), hath not attained to the law of righteousness, (*or to the righteousness which God accepteth.*

32 *And*) Wherefore (*is it so*)? Because *they sought it* (*this justification*) not by (*that*) faith (*which alone God prescribed for that end*), but [18] as (*if*) it were (*to be obtained*) by the works of the law, (*by which no flesh can be justified*, iii. 20, *and the reason why they sought not by faith in Christ is this,*) for they [19] stumbled at that stumblingstone; (*and so it happened to them,*)

33 As it is written, Behold, I lay in Sion a [20] stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, (*but they that believe not shall stumble, and fall, and be broken by the stone of stumbling, and rock of offence*, Isa. viii. 14, 15).

had proposed for their justification and acceptance with him.

[18] Ver. 32. Ὡς ἐξ ἔργων νόμου.] Ὡς, say Hesychius and Phavorinus, is used ἀντὶ τοῦ ὄντως ἀληθοῦς, as ב in the Hebrew is, or as an expletive: so Matt. xiv. 5, xxi. 6, John i. 14, 2 Cor. i. 17, Phil. ii. 7, 1 Pet. i. 12, so Neh. vii. 2, αὐτὸς ὡς ἀνὴρ ἀληθὴς, "He was a true man, and one that feared the Lord:" see Noldius, Concord. Partic. p. 376, 377, and is, as the Greek commentators often note, οὐχ ὁμοιώσεως ἀλλὰ βεβαιώσεως καὶ ἀναμφισβήτου διορισμοῦ, "a particle not of similitude but of confirmation," and so may here be rendered, "But verily," or, "But indeed, by the works of the law."

[19] Προσέκοψαν γὰρ, *For they stumbled*, &c.] They sought not justification by faith in Christ, because whereas God had pointed out to them this way of salvation, by saying, "Behold, I lay in Zion a corner-stone, elect and precious, and whosoever believeth in him shall not be ashamed," Isa. xxviii. 16, this corner-stone became to them of Israel, according to the words of the same prophet, viii. 14, "a stone of stumbling, and a rock of offence:" they being offended at him because of his poverty, humility, and outward meanness, and the spirituality of his kingdom; and so they stumbled and fell off from being God's people, and exclude themselves from the blessings procured for and offered to them by the Messias promised to their forefathers (see 1 Pet. ii. 6—8).

[20] Ver. 33. Προσκόμματος λίθου, *A stone of stumbling*, &c.] The Jews say, "The Son of David, i. e. the Messias, cometh not till the two houses of the fathers of Israel shall be taken away, to wit, the head of the captivity of Babylon, and the prince who is in Israel, as it is said, 'He shall be a stone of stumbling, and a rock of ruin, to the two houses of Israel, and many of them shall stumble and fall, and be broken.'" And the Chaldee paraphrast upon the place saith thus, &c. ואם לא יקבלון, "And if they will not obey, or receive (him), my word shall be to them for scandal and ruin to the princes of the two houses of Israel."

CHAPTER X.

1 Brethren, my heart's desire and [1] prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have [2] a zeal of God (*being very desirous to do what they conceive well pleasing to him, and acceptable in his sight*), but (*this zeal is*) not according to knowledge (*i. e. not joined with the knowledge of those things which would render them truly acceptable to him*).

3 For they being ignorant (*through unbelief*, 1 Tim. i. 13,) of God's righteousness, (*i. e. of that way of justification which alone renders us righteous, and acceptable in the sight of God*, see note on Rom. i. 17, 2 Cor. v. 21,) and going about to establish their own righteousness (*which is of the law*, Phil. iii. 9, *and so a righteousness peculiar to them who are Jews*), have not submitted themselves unto (*that righteousness which is through faith in Christ, and is*) the righteousness of God.

4 For Christ *is* the end of the law for righteousness (*to be imputed*) to every one that believeth (*in him; the law being our schoolmaster to bring us to Christ, that we might be justified by faith*, Gal. iii. 25.

5 *Which righteousness by faith can never be obtained by the works of the law;*) For Moses describeth the righteousness which is of the law (*thus*), That the man which doeth those things [3] shall live by them (*so that this righteousness is, plainly, not of faith, but of works*).

6 But the righteousness which is of faith speaketh (*so as that we may accommodate the works of Moses to it*) on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*) (*to be a teacher of it to us*):

7 Or, Who shall [4] descend into the deep? (that is, to bring up Christ again from the dead) (*to give us the salvation purchased by his death*).

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἡ δέησις, *My prayer.*] That the apostle speaks not in the preceding chapter of the absolute and peremptory rejection and reprobation of Israel, is evident from this prayer, and vehement desire; for on supposition of such a decree of reprobation, this must not only be a vain prayer, but also an opposing of his will, and εὐδοκία, to "the good pleasure" of Almighty God revealed to him; for it is evident he prays here for all Israel, for them whose "zeal to God" was "not according to knowledge," and who were "ignorant of God's righteousness," ver. 2, 3, not for those only, as Esthius descants, whom God hath predestinated to be saved by the prayers of the saints.

[2] Ver. 2. Ζῆλον Θεοῦ, *A zeal for God.*] Hence were some of them called "zealots," taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτῶν, "from those who were zealous for that which was good," saith Josephus, de Bello Jud. lib. vii. cap. 30, p. 986.

[3] Ver. 5. Ζήσεται ἐν αὐτοῖς, *Shall live by them,*] A prosperous and happy life in the land of Canaan, as Origen*

* Non dixit in æternum, sed tantummodò vivet in eâ. Orig. in locum.

interprets the words, eternal life being not the promise of the law, but of the gospel; and if eternal life was obscurely hinted as the reward of their obedience to the law of Moses, it related not to their obedience to the ceremonial, but to the moral law; of which our Saviour saith, "If thou wilt enter into life (eternal, ver. 16), keep the commandments," Matt. xix. 18, and "This do, and thou shalt live," Luke x. 28. Obedience to which includes faith in his word and promises: and so faith in Christ, when once that is revealed as the condition of our justification, and the obedience they yielded to it, availed to their salvation, only through the new covenant of grace, which pardoned the infirmities of that obedience (see Examen Millii here).

[4] Ver. 7. Τίς καταβήσεται εἰς τὴν ἄβυσσον; *Who shall descend into the deep?*] These words, Deut. xxx. 13, are these, "Who shall go over the sea?" that is, say the Targums of Jerusalem and B. Uziel, "the great sea," or the deep sea; and the Jerusalem Targum renders the words thus, "Oh that there were one like Jonas the prophet, who would descend לעיקי ימא, into the depth of the great sea!" Now we know Jonas descending into the deep was a type of Christ, Matt. xii. 20, "descending into the deep of the earth," Ps. lxxi. 20, and being brought again, say the LXX., ἐκ τῶν ἀβύσσων

8 But what saith it? (*what therefore saith it?*) The word is [5] nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt [6] confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness (Gr. *to justification*); and [7] with the mouth confession is made (*of that faith*) unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed (*of his hope and salvation by him*, Rom. iv. 5.

12 *And it rightly saith, Whosoever,*) For there is no difference (*as to the way of justification and salvation*) between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him (*for salvation*).

13 For (*as the prophet Joel saith*, ii. 32) [8] whosoever shall call upon the name of the Lord shall be saved.

14 *Now this calling upon him supposes God's intention, that the gentiles, as well as Jews, should hear, in order to their believing; for did they not believe,*) How then shall they call on him in whom they have not believed? (*Did they not hear,*) and how shall they believe in him of whom they have not heard? and (*this hearing supposeth some preacher was to be sent to the gentiles, for*) how shall they hear without a preacher?

15 And (*this preacher must have a commission from God, for*) how shall they preach, except they be sent? (*Now certainly we have been sent to you Jews, preaching peace to you by Jesus Christ*, Acts x. 36,) as it is written (Isa. lii. 7, 8), How [9] beautiful (*upon the*

γῆς, "from the abysses of the earth;" and this might give occasion to the apostle to allude to their traditional interpretation, or paraphrase on the words of Moses; like to which are those of Baruch, iii. 16, "Who hath gone up into heaven, and taken wisdom, and brought her down from the clouds? who hath gone over the sea, and found her?" And to this effect is that of Philo, "What need is there ἢ μάκρας οἰδοπορίας, ἢ τοῦ θαλαττεύειν, either to take long journeys, or go to sea in search of virtue, we having the root of it within us?" or, as Moses saith, "in our mouth, in our heart, and in our hand?" lib. Quòd omnis probus liber, p. 677, E. Note also, that the apostle says not, to bring Christ ab inferis, as Esthius here doth, but only to bring him ἐκ νεκρῶν, "from the dead;" this place therefore concerns not Christ's descent into hell, in the sense of Esthius.

[5] Ver. 8. Ἐγγύς σου, *Nigh thee.*] It is neither far from any man's hearing, for we preach it every where; nor far from his understanding, for in preaching it "we use great plainness of speech," 2 Cor. iii. 12; it is in thy mouth to profess, and in thy heart to believe it, and thus we preach.

[6] Ver. 9. Ἐὰν ὁμολογήσῃς, *If thou shalt confess*, &c.] Hence observe,

First, That the justification is here expressly ascribed to faith, and that not as including works, but only as being that principle which, when it is cordial and sincere, will certainly produce them: I say, not as including all those works which by the gospel are required to salvation; for then the righteousness of faith must be described as is the righteousness of the law, viz. that "the man who doth these things shall live in them," which is contrary to the words of the apostle, ver. 5, 6. See the preface to the Epistle to the Galatians.

Secondly, Observe, that the faith to which justification and salvation are ascribed, is not here, as it is elsewhere said to be, faith in his blood, but a belief that "God had raised up Jesus from the dead." So Paul, having discoursed of the faith of Abraham, which was imputed to him for righteousness, saith, "This was not written for his sake alone," that it was imputed to him, "but for us also to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead" (Rom. iv. 23, 24). Thus are we said to be risen with Christ "through the faith of the operation of God, who hath raised him from the dead" (Col. ii. 12). And in Peter, the Christian is said to "believe through Christ in God, who raised him from the dead, that our faith and hope might be in God" (1 Pet. i. 21). Now this belief in God, as raising our Lord Jesus from the dead, is therefore represented as faith unto salvation, because it ministereth to us a full assurance of salvation by Christ, and of our resurrection also; for "if we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with him" (1 Thess. iv. 14); "knowing that he that raised up the Lord Jesus, shall also raise us up by Jesus" (2 Cor. iv. 13, 14). And this belief of a happy resurrection to eternal life is a sufficient motive to be "steadfast, immoveable, always abounding in the work of the Lord" (1 Cor. xv. 58). And where it hath not these effects upon us, we do not in the scripture sense duly believe and attend to it. Note,

Thirdly, That when the apostle saith, "If thou dost thus confess and believe thou shalt be saved," we need not understand this of actual and complete salvation, to be imparted at the day of judgment: but that this faith and this confession will put us in the way of salvation, and give us a right to it, whilst we continue to act suitably to this faith, which I have shown to be the frequent import of the word *salvation* and *saved*, when salvation is ascribed to faith and grace (see the notes on Eph. ii. 8, Titus iii. 5).

[7] Ver. 10. Στόματι δὲ ὁμολογεῖται, *With the mouth confession is made to salvation.*] For in those times of persecution for the sake of Christ, he that continued, under those fiery trials, to hold fast his profession, could do it only through that lively faith in Christ, and that sincere affection to him above all worldly interests, which he hath promised to reward with life eternal.

[8] Ver. 13. Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *Shall call upon the name of the Lord.*] The word in the original is *Jehovah*, whence it is certain that the prophet speaks these words of the true and only God; and yet it is as certain that the apostle here ascribes them to our Lord Jesus Christ, both from the following words, "How shall they call on him in whom they have not believed?" (for the apostle in this whole chapter discourseth of faith in Christ;) and from the words foregoing, of which these are a proof, and to which they are connected with the particle γὰρ· for those words, "Whosoever believeth in him shall not be ashamed," are spoken by the prophet Isaiah of Jesus Christ the "corner-stone," Isa. xxviii. 16, and so are they interpreted by Peter, 1 Pet. ii. 6, 7. And in the prophet Joel these words follow, εὐαγγελιζόμενοι, οὓς Κύριος προσκέκληται, "And the evangelized, whom the Lord shall call, shall be saved." Here then we have two arguments for the divinity of Christ: (1.) That what is spoken of Jehovah is ascribed to him. (2.) That he is made the object of our religious invocation (see note on 1 Cor. i. 2). But

Mr. L. indeed attempts to invalidate the force of both these arguments, first, by saying that this calling upon the name of the Lord doth not import the invocation of Christ, but only an open profession of faith in him, because St. Paul argues closely, and yet in the three preceding verses requires an open profession of the gospel. Ans. There is not one word of professing either in the eleventh or twelfth verses; in the ninth or tenth he mentions "confession with the mouth," and believing with the heart, as necessary, because the scripture saith, "Whosoever believeth shall not be ashamed, the same Lord over all being rich to all that call upon him:" for, Joel ii. 32, "Whosoever shall call upon the name of the Lord shall be saved." If then Paul be a close reasoner, he must speak of invocation of the name of the Lord. Moreover, this being the character of the disciples of Christ, even before they were called Christians (see note on Acts ix. 2), and the continual practice of all Christians from the beginning (see note on 1 Cor. i. 2), the apostle might well argue from believers, to those that call upon Christ's name. The first argument he would invalidate by denying that the words cited by Paul from Joel are to be understood in the sense in which they are used by the prophet, which in effect is to deny that the apostle argued either closely or truly, for the whole of the apostle's inference is lost, if either "the Lord," ver. 13, be not the same Lord with him in ver. 12, or if to "call upon" him doth not bear the same sense in both places.

[9] Ver. 15. Ὡς ὡραῖοι, *How beautiful*, &c.] The Midrash Shir Hashirim upon those words of Cant. ii. 12, "The voice

mountains) are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (*that say unto Zion, Thy God reigneth, or, as the Chaldee, The kingdom of thy God is revealed.*)

16 But (*if the apostles were sent to the Jews, how is it that*) they have not all obeyed the gospel. (*I answer, This incredulity of the Jews is only that which was foretold by their own prophets;*) for (*so*) Esaias saith (*of them*, liii. 1), Lord, who hath believed our report? (*τὴν ἀκοὴν ἡμῶν.*)

17 So then (*ἄρα, these testimonies show that*) faith *cometh* by hearing, and hearing by (*the preaching of*) the word of God.

18 But (Gr. *moreover*) I say (*of the gentiles*), Have they not heard? Yes verily (*that of the psalmist being true of us the preachers of the gospel*), their [10] sound went into all the earth, and their words unto the ends of the world. (Ch. viii., Colos. i. 16. 23.)

19 [11] But (*yea, or also,*) I say, Did not Israel know (*of the preaching of the gospel to the gentiles, and of their own infidelity in rejecting it? This surely they might know from their own scriptures; for*) first Moses saith, I will provoke you (*refusing to believe*) to jealousy by *them that are* (*yet*) [12] no people (*of God*), *and* by a foolish nation I will anger you.

20 But Esaias is very bold (*in his expression*), and saith (*of the gentiles*), I was found of them that (*formerly*) sought me not; I was made manifest unto them that asked not after me.

21 But to Israel (*foretelling their infidelity*) he saith, [13] All day long I have stretched forth my hands unto a disobedient and gainsaying people.

---

of the turtle is heard in our land," saith thus, "This is the voice of the King Messiah, crying out, and saying, How beautiful," &c. Moreover, from those words, "How shall they believe in him of whom they have not heard?" ver. 14, and from those, ver. 17, "Faith cometh by hearing," &c., it follows that those gentiles who never had the gospel preached to them, or any opportunity of hearing it, cannot be condemned for want of faith in Christ or in his doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a reward, as they must be who are obliged to "believe that God is the rewarder of all them that diligently seek him" (Heb. xi. 6), Christ must be a Saviour to them who do thus seek him, though they know not of him.

[10] Ver. 18. Ὁ φθόγγος αὐτῶν, *Their voice.*] These words being spoken literally of the preaching of the Hebrews to the gentiles, touching the power, wisdom, and the goodness of God; and the psalmist speaking immediately after of God's teaching his people by the law, as a more glorious discovery of his will to the Jews, the apostle very appositely accommodates these words to the revelation of his power, wisdom, goodness and mercy, in the gospel to the heathens.

Moreover, that קוּם, which we render "their line," Ps. xix. 4, does signify "their loud cry," and so is well rendered by the apostle here ὁ φθόγγος αὐτῶν, "their sound," i. e. the sound of the apostles, is fully proved by Dr. Pocock, Miscel. cap. 4, p. 48.

[11] Ver. 19. Ἀλλὰ, *But.*] That ἀλλὰ signifies *yea*, see our translation rendering it so five times, 2 Cor. vii. 11, John xvi. 2. That it signifies, quin etiam, quin immò, see Noldius, and Luke xii. 7, 1 Cor. iii. 2, xii. 22.

[12] Ἐπ' οὐκ ἔθνει, *By them that are no people.*] That this is the description of the heathens, see note on 1 Cor. i. 28, who are also styled, not only by the Jews, but by the scriptures, whilst idolaters, "a foolish people," Jer. x. 8, Rom. i. 21, 22, Titus iii. 3.

[13] Ver. 21. Ὅλην τὴν ἡμέραν, *All the day long.*] These words are cited from Isa. lxv. 1, 2, and Aben Ezra informs us, that R. Moses Hacoben* said, "The first verse is to be understood of the nations of the world, as if it had been said, I am found of the nations which are not called by my name, but to my people have I stretched out my hand:" and so the apostle interprets and applies the words here.

* Voisin de Lege Div. p. 494.

CHAPTER XI.

1 I SAY then, (*that the generality of the Jews are hardened and cast off, but what then?*) Hath God cast away his people (*utterly and without exception*)? God forbid (*we should so think*). For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin (*and yet chosen to be an apostle of Christ*).

2 God (*therefore*) hath not (*thus*) cast away his people [1] which he foreknew. (Ps. xcv. 3, *And to represent this in a like case well known to you,*) Wot ye not what the scripture saith of Elias (*ἐν Ἠλίᾳ, in the history of Elias*)? how he (*in it*) maketh intercession to God [2] against (*the king and people of*) Israel, saying,

3 Lord, they have killed thy prophets, and digged

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2. Ὃν προέγνω, *Whom he foreknew.*] Concerning the people of Israel, Moses speaks thus; "Thou art a holy people to the Lord thy God; the Lord thy God προείλετο, hath chosen thee to be a special people to himself above (or, before) all people that are upon the face of the earth," Deut. vii. 6, x. 15. Now to be "chosen," and to be "known of God," are the same thing in scripture, and therefore the phrase is elsewhere varied thus; "You only have I known before all the families of the earth," Amos iii. 2, ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς· Numb. xvi. 5, "To-morrow, ידע, and the Lord will know who are his, and who is holy, even him whom he hath chosen," which by the LXX. is thus translated, καὶ ἔγνω ὃς Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους ——οὓς ἐξελέξατο αὐτῷ, "The Lord knoweth who are his, and the holy ones whom he hath chosen to himself;" and, ver. 7, "The man whom the Lord doth choose, he shall be holy." And those words of Hosea, "Judah yet ruleth with the Lord, and is faithful with his saints," xi. 12, are by the Septuagint thus rendered, καὶ Ἰούδα νῦν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λάος ἅγιος κληθήσεται Θεοῦ, "And as for Judah, now God hath known them, and he shall be called the holy people of God:" so that the "people whom he foreknew," may be here only a periphrasis of the Jewish nation, which God hath chosen before all other nations of the world, and therefore would not utterly cast off, because his "gifts and callings are without repentance" (ver. 29): or it may signify those of them who believed in Christ, and so were such as he had purposed to have, or "the election according to grace" (ver. 5. 7), which sense this phrase bears, Rom. viii. 29, 1 Pet. i. 1, 2.

[2] Ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh intercession to God against Israel.*] Ἐντυγχάνειν ὑπερ, is to *intercede* or *be an advocate* for a person, and he that doth so is called συνήγορος, and this is the office of our blessed Lord, "who ever lives to make intercession for us;" but ἐντυγχάνειν κατά τινος, is to *accuse*, or *charge* a person with a crime, and so to intercede against him. So 1 Macc. viii. 32, "If the Jews complain against thee, ἐὰν ἐντύχωσι κατά σου, we will do them justice." And when wicked men came to king Alexander to complain against Jonathan, the king commanded a proclamation to be made, τοῦ μηδένα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, "that no man should complain against him about any matter," 1 Macc. x. 61. 63. And again, xi. 25, "Some wicked men complained against him," ἐντύγχανον

[3] down thine altars; and I am left alone (*of all thy prophets*), and they seek my life.

4 But what saith the answer of God unto him (*in that history*)? (*It speaks thus,*) I have reserved to myself seven thousand men, who have not bowed the knee [4] to *the image of* Baal.

5 Even so then (*is it*) at this present time also (*for even now*) there is a remnant according to the [5] election of grace.

6 And if (*they who are chosen in Christ*, Eph. i. 4, *to be God's church and people, are put into this state*) by grace, (*being justified freely by his grace*, Rom. iii. 24,) then *is it* no more of (*the*) works (*of the law that they are thus justified and accepted by him*): otherwise grace is no more grace; (*for what need is there of grace, where men have continued in all things written in the law to do them? Moses having said, The man that doth these things shall live by them*, Rom. x. 5.) But (*on the other hand*) if *it be* of works (*that we are justified and accepted*), then is it no more (*of*) grace: otherwise work is no more work (*for grace comes in only to supply the defect of works, that is, to procure pardon for the non-performance of them, according to the tenor of the law*).

7 What then (*must be said in this case but this? viz. that the whole nation of*) Israel hath not obtained that (*righteousness or justification*, Rom. ix. 30, 31) which he seeketh for; but the election (*the chosen generation of believers*, 1 Pet. ii. 9) hath obtained it, and the rest were blinded

8 (*And this blindness hath happened to them,*)(According as it is written, [6] God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And (*as*) David saith, Let their table be (*or* [7] *their table shall be*) made a snare, and a trap, and a

---

κατ' αὐτοῦ. So here, ἐντυγχάνειν κατὰ τοῦ Ἰσραήλ, is to "complain against Israel."

[3] Ver. 3. Τὰ θυσιαστήριά σου, *Thy altars.*] Not those which God approved of after the building of the temple, they being then obliged to offer all their sacrifices "at the place which God had chosen to put his name there," Deut. xii. 5, 6; but those which had before been used by the patriarchs and prophets for the service of God, as that of Samuel in Ramah and in Mizpeh, 1 Sam. vii. 9, ix. 13, in Gilgal, xi. 16, at Bethlehem, xvi. 2. 4, and the altar of the Lord at Carmel, 1 Kings xviii. 30, on which the pious people of the ten tribes sacrificed when they were not permitted to go up to Jerusalem, that law, saith Kimchi, then ceasing as to them.

[4] Ver. 4. Τῇ Βάαλ, *To Baal.*] That is, to the image of Baal; so Hos. ii. 8, "I gave her the gold and the silver which she prepared for Baal," Gr. αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησε τῇ Βάαλ, "But she prepared this gold and silver for the image of Baal;" she made idols of them, saith the Targum; so Tobit i. 5, ἔθυον τῇ Βάαλ τῇ δαμάλει, "They sacrificed to the heifer Baal;" Jer. ii. 28, "according to the number of their streets in Jerusalem, ἔθυον τῇ Βάαλ, have they sacrificed to the image of Baal;" for sure they had not as many Baalims as they had streets, and therefore, where the Septuagint reads, τῇ Βάαλ, there the Chaldee adds, "idols," or "images:" "I will blot out the names of Baal," τὰ ὀνόματα τῆς Βάαλ; reliquias idolorum Baal, Targum (see Hosea xiii. 1). This I prefer before that notion of the learned Selden, that Baal was ἀρρενοθήλυς, "male and female."

[5] Ver. 5. *The election of grace.*] See note on ver. 28. That many who belonged to this election fell away, is evident from the Epistle to the Hebrews (see the note on 2 Thess. ii. 3); and whereas Dr. Mills contends that the words following, viz. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον, are supposititious, as being not found in the Vulgar, in Hilary the deacon, and in the Latin Origen: that they are genuine, is proved in the Syriac and Arabic versions, from Theodoret, Photius, Œcumenius, and Theophylact, who all retain them: and from these words of Chrysostom, who, tom. v. ed. Morrell. p. 718, explains and confirms them thus: He that contends he is to be saved by the works of the law, hath no title to grace, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν, εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. See Examen Millii in locum.

[6] Ver. 8. Ἔδωκεν αὐτοῖς ὁ Θεός, *God hath given them a spirit of slumber*, &c.] The Hebrew נתן, and the Greek δίδωμι, is often used to signify a permission of that which we can hinder, as Gen. xxxi. 7, οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαί με, "God (saith Jacob) permitted not Laban to hurt me," Deut. xviii. 14, καί σοι οὐκ οὕτως ἔδωκε Κύριος ὁ Θεός σου, "The Lord thy God hath not suffered thee to do so" (see also Judg. xv. 1, Acts ii. 27, xiii. 35). So again, 1 Kings xxii. 22, 23, "The Lord hath put, ἔδωκεν ὁ Θεός, a lying spirit in the mouth of all thy prophets;" i. e. he hath permitted him freely to go forth, and to deceive them, ver. 22. Esth. ix. 13, "If it please the king, ἐοθήτω Ἰουδαίοις, let it be granted to the Jews to do so to-morrow also." Of him that sat upon the red horse it is said, that ἐδόθη αὐτῷ, "it was given him to take peace from the earth," Rev. vi. 4, ix. 3. 5; of the beast it is said, ἐδόθη αὐτῷ, "There was given to him a mouth to speak great things, and blasphemies; and it was given him to make war with the saints, and overcome them" (see Hos. xiii. 11, Joel ii. 17. 19, Rev. vi. 8, ix. 14, 15, see the note on i. 24. 26). And in this sense God is here said to have given the Jews "a spirit of slumber," by permitting them to lie under those prejudices against the true Messiah, which their traditions concerning him, and the doctrine and authority of the scribes and pharisees had wrought within them; as also by delivering the things belonging to Christ's kingdom obscurely to them, and in parables, because they would not receive them when more plainly taught (Matt. xiii. 13); and by "taking the kingdom of God from them, and giving it to a nation that would bring forth the fruits of it," because they contradicted and blasphemed the doctrine of that kingdom, and so caused the apostles to turn from them to the gentiles (Matt. xxiii. 43, Acts xiii. 45, 46); and by refusing to walk in the light whilst they enjoyed it, they made it just that "darkness should (thus) come upon them," or that they should "have eyes, and see not, ears, and hear not;" which is a mode of speaking used frequently in the Old Testament, and in Philo the Jew, and others, to represent men who had contracted such prejudices against God's word, and such vicious habits, as made them not to discern or give ear to the voice of God, or reason, calling them to reformation and amendment. So God speaks by his prophet Isaiah, "Hear ye deaf; and look, ye blind: seeing many things, but thou observest not; opening the ears, but he heareth not," Isa. xlii. 18. 20. And by the prophet Jeremiah, "Hear now this, O foolish people, and without understanding; which have eyes, and see not, which have ears, and hear not," Jer. v. 21. By the prophet Ezekiel, saying, "They have eyes to see, and see not: ears to hear, and hear not: for they are a rebellious house," Ezek. xii. 2. So Christ speaks to his own disciples, "Having eyes, do ye not see?" Mark viii. 18. So Philo often saith of men addicted to their sensual pleasures, and pursuing them against the dictates of their minds, that* ὁρῶντες οὐχ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, "seeing they see not, and hearing they hear not;" this he saith, περὶ τῶν ἡδονῆς κεκορημένων, "of persons satiated with pleasure, and drunk with the love of wine." This, saith he, happens,† ἐν τοῖς κόροις, ἐν ταῖς μέθαις, "when we indulge to gluttony, or drunkenness;" and‡ ἐν ταῖς καθ' ὕπνον φαντασίαις, "in the phantasms of our dreams." Thus of those heathens who worshipped the works of their own hands, Justin Martyr§ saith, that ὀφθαλμοὺς ἔχοντες οὐχ ἑώρων, οὐδὲ καρδίαν ἔχοντες συνίεσαν, "having eyes, they saw not, and having hearts, they did not understand."

[7] Ver. 9. Γενηθήτω, &c. *Their table shall be, and their eyes shall be.*] They who are skilled in the Hebrew tongue, know that these words are as capable of the future, as the imperative mood and tense: they are rendered in the future by

---

* Aleg. Leg. lib. ii. p. 72.
† Aleg. lib. iii. p. 150.
‡ L. de Josepho, p. 424, G.
§ Dial. cum Tryph. p. 295, B.

stumblingblock, and a recompence unto them (*of their evil deeds*):

10 Let their eyes be (*or their eyes shall be*) darkened, that they may not see, and (*thou shalt*) [8] bow down their back alway.

11 I say then (*or moreover, of those of the Jewish nation which are thus blinded*), Have they (*so*) stumbled that they should (*irrecoverably*) fall? God forbid (*we should think so of them*): but *rather* (*so hath it happened through the wise counsel of God that*) through their fall salvation *is come* unto the Gentiles (*whom God hath now chosen to be his people*), for to provoke them to jealousy (*or to an emulation of their faith, that they also may be saved*).

12 Now (εἰ δὲ, *and*) if the fall of them (*from the prerogative of being God's peculiar people happened thus to*) *be* the riches of the (*gentile*) world, and the diminishing of them the riches (*and increase*) of the Gentiles; how much more (*shall*) [9] their fulness (*be the increase of them*)?

13 (*Of you gentiles, I say,*) For I speak (*this*) to you Gentiles, inasmuch as I am the apostle of the Gentiles, (*and by thus speaking*) I magnify mine office: (*as declaring it to reach to the whole body of the gentiles, and to have been thus efficacious among them*, Rom. xv. 18, 19:

14 *And I speak of your being chosen thus to be God's people;*) [10] If by any means I may provoke to (*an*) emulation (*of your faith*) *them which are* my flesh, and (*so*) might (*be a means to*) save some of them.

15 (*And indeed their salvation is desirable, not only for their own, but for your sakes:*) For if the casting away of them *be* (*an occasion of*) the reconciling of the world, what *shall* the receiving *of them* (*again into favour*) *be* (*to the gentiles*), but (*even as*) life (*or a resurrection*) from the dead?

16 (*Nor are you to imagine this is an improbable and even desperate supposition:*) For if the (*patriarchs, who were the*) [11] firstfruit (*of them*) *be* (*were*) holy (*called and separated to the service of God from all the people of the earth*), the lump (*of the whole nation*) *is* also (*in God's designation*) *holy*: and if the root (*of them, viz. Abraham*) *be* (*was*) holy (*and beloved of God*), so *are* the branches (*also beloved still of God for the fathers' sake, and so will be once more, in his good time, admitted to his favour*).

17 And if (*it hath so happened that*) some of the branches (*through infidelity*) be broken off, and thou (*gentile*), being a wild olive tree (*or branch*), wert graffed in among them, and with them (*who believe*) partakest (*of the privileges*) of the root and fatness of the olive tree (*into which thou art graffed*);

18 Boast not against the branches (*now cut off, as if they were utterly rejected from God's care and favour*). But if thou boast, (*consider*) thou bearest not the root, but the root thee; (*the promises being not made to thee, but to Abraham their root; and if thou becomest partaker of them only by being the spiritual seed of Abraham, by imitation of his faith, how much more shall they, who are by lineal descent the seed of Abraham and so the primary and direct heirs of the promise*, Acts iii. 25, xii. 26, *in due time be graffed into their own root?* ver. 24.)

19 Thou wilt say then, The (*natural*) branches were broken off (*for their infidelity*), that I might be graffed in (*i. e. received as God's people in their stead*).

20 Well; because of unbelief they were broken off, (*i. e. rejected from being his church and people*, ver.

Arias Montanus: and the Seventy interpreters sometimes render them in the imperative, as Ps. cix. 6. 15, and sometimes in the future, as ver. 17, "As he loved cursing, so let it come upon him, καὶ ἤξει αὐτῷ as he delighted not in blessing, so let it be far from him," καὶ μακρυνθήσεται ἀπ' αὐτοῦ, and ver. 8, "Let them curse, but bless thou," καταράσονται αὐτοὶ, καὶ σὺ εὐλογήσεις, "They shall curse, but thou shalt bless."

[8] Ver. 10. Τον νῶτον αὐτῶν, &c. *Ever bow down their backs.*] That is, let them be in slavery and bondage; the contrary, "going upright," signifying their freedom from Egyptian thraldom, by taking that yoke of bondage from them, which made them stoop under it. So Lev. xxvi. 13, "I have broken the bands of your yoke, and made you to go upright." So the Midrash Tillim upon these words of the psalmist, Ps. cxlvi. 8, "The Lord raiseth them that are bowed down," saith, "These are the Israelites carried captive from their own land; for since they were banished from Jerusalem, they have not been able to stand upright, but have bowed down their backs before their enemies, who go over them:" and therefore in their second benediction, before their reading of the morning *schema*, they pray thus, "Bring us in peace from the four wings of the earth, et duc nos staturâ erectâ in terram nostram, and lead us standing upright into our own land." Having thus answered the first question, he proceeds to inquire, whether they of them who thus stumbled have fallen so as that they shall never be recovered.

[9] Ver. 12. Πλήρωμα αὐτῶν, *Their fullness.*] As πλήρωμα τοῦ χρόνου, signifies the whole tract of time appointed for such an event, Gal. iv. 4, Eph. i. 10, πλήρωμα τῆς γῆς, "the whole contents of the earth," 1 Cor. x. 26. 28, and πλήρωμα τῆς θεότητος is "the full perfection of the Deity," Col. ii. 9, and πλήρωμα τοῦ Χριστοῦ, is "the perfection," or the fullness of grace and wisdom, with which he fills his members, Eph. iv. 13, and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fullness of the Spirit which is in him, John i. 16, and πλήρωμα Θεοῦ is the same fullness derived from God, Eph. iii. 19; so here, πλήρωμα τῶν αὐτῶν is the time when the gentiles should more fully come in, and God would show mercy to them all, ver. 25. 32, and πλήρωμα τῶν Ἰουδαίων, "the fullness of the Jews," is "the coming-in of all Israel," ver. 26. And so Paul himself all along interprets it, styling it, ver. 15, πρόσληψις, "the receiving them into grace" and favour by God, the "engraffing" them who were broken off, as the unbelieving Jews were, "into their own olive-tree," ver. 23, 24, the "turning away iniquity from Jacob," ver. 26.

[10] Ver. 14. Εἴ πως παραζηλώσω, *If by any means I may provoke them*, &c.] This seems to be said in allusion to those words of God, Deut. xxxii. 21, "They have moved me to jealousy with that which is not God, κἀγὼ παραζηλώσω and I will move them to jealousy with those that are not a people," ver. 12; that seeing them who before were not the people of God, now chosen to be his people, and invested with all the privileges which formally belonged to them, viz. being of his church, among whom he dwells, and to whom he gives his Spirit, his new law, his prophets, apostles, and evangelists, they might be induced to believe, and so might still share in all those blessings. Hence also it appears that the apostle did not think they were so blinded or given up to a spirit of slumber, but that they might still be saved.

[11] Ver. 16. Εἰ δὲ ἡ ἀπαρχὴ, *The first-fruits of them were holy.*] It is generally known that the word *holy*, when applied to persons, families, churches, and nations, signifies their being called, consecrated, and separated from the world unto God's service: in which sense, in the Old Testament, it is frequently applied to the priest, Numb. xvi. 5, Ps. cvi. 16, to the Levites, Numb. iii. 13, viii. 14—17, to the whole Jewish nation, Exod. xxii. 31, xix. 6, Deut. vii. 6, xiv. 2. 21, xxviii. 9, Isa. lxii. 12, Dan. viii. 24, xii. 7. Hence then the argument runs thus: If God so loved Abraham, Isaac, and Jacob, as to engage his word that he would be their God, and the God of their seed for ever, Gen. xvii. 7, and by thus entering into covenant with them, hallowed to himself all their posterity, even as the "first-fruits" of their dough, made an offering, "hallowed the whole lump," Numb. xv. 20, then will he, in his good time, be so mindful of them as to bring them again into his covenant, so that "they shall be his people, and he will be their God;" for "as touching

15,) and thou standest (Gr. *hast stood*) by faith. Be not highminded, (*vaunt not thyself over them*, ver. 18. 25,) but fear (*lest this should also be thy case*):

21 For if God spared not the natural branches, *take heed* (*thou hast cause to fear*) [12] lest he also spare not thee.

22 Behold therefore (*in this dispensation*) the goodness and severity of God: on them which fell, severity (*in taking the kingdom of God away from them*, Matt. xxi. 43); but toward thee, goodness (*in admitting thee to be his church and people; which goodness will be still shown to thee*), if thou continue in (*or worthy of*) *his* goodness: otherwise thou also shalt be cut off (*for thy infidelity and disobedience*).

23 And (*as thou standest by faith, so*) they also, if they abide not still in unbelief, shall be graffed in: [13] for God is able to (*work in them that faith which will*) graff them in again.

24 (*And that he will thus graff them in, we have just cause to think;*) For if [14] thou wert cut out of (Gr. *off from*) the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches* (*though now cut off*), be graffed (*again*) into their own olive tree?

25 (*And this now I declare;*) For I would not, brethren, that ye should be ignorant of this [15] mystery (*of the intended calling of the now-rejected Jews*), lest ye should be wise in your own conceits (*boasting over them*, ver. 18, *as being yourselves men of greater wisdom, and more highly favoured of God*); that blindness in part is happened to Israel, (*i. e. as to the greatest part of them, a remnant only being now brought into the faith*, ver. 5. 7, ix. 27,) until the (*time of the*) fulness (*or more complete conversion*) of the Gentiles be come in.

26 And so [16] all (*the nations of*) Israel shall be saved (*i. e. called and put into a state of salvation*, 1 Tim. i. 9): as it is written (Isa. lix. 20), There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For (*again he by Isaiah saith*) this *is* my covenant unto them (Isa. lix. 21), when I shall take away their sins (xxvii. 9).

28 As concerning the gospel (*preached to them first, and upon their rejection of it, to the gentiles*, Acts xiii. 45. 47), *they are* (*now*) enemies (*to it, and by opposing it, to God and Christ*) for your sakes: (*being prejudiced against it, because you are received to the blessings of it, and that without circumcision, or being joined to them*, Acts xvii. 13, xxii. 21, 22, 1 Thess. ii. 16:) but [17] as touching the election (*of that nation to be a holy people to himself*), *they are* (*thus*) beloved for the fathers sakes.

---

the election, they are still beloved for the fathers' sake." If this argument runs only upon the supposition that they do believe, it saith that only which is as true of all gentiles; it therefore seems to be an argument that they will be received into favour, and therefore will believe, ver. 21.

[12] Ver. 21. Μήπως οὐδέ σου φείσηται, *Lest he also spare not thee.*] Φόβου, "Fear" is to be repeated from the former verse. So 1 Thess. iii. 5, "I sent to know your faith," μήπως ἐπείρασεν ὑμᾶς, subaud. φοβούμενος, "fearing lest the tempter should have tempted you."

[13] Ver. 23. Δυνατὸς γάρ ἐστιν ὁ Θεός, *For God is able*, &c.] From which power we may reasonably conclude his will to do so, for so the apostle argues, xiv. 4, "He shall be holden up, for God is able to make him stand;" 2 Cor. vi. 8, "He that soweth liberally, shall reap liberally; for God is able to make all grace abound towards you" (see note on xiv. 4).

[14] Ver. 24.] Note, that there should be a fullness of the fallen Jews, and a receiving them again into favour, whom God had now cast off, the apostle plainly doth suppose, ver. 12. 15, and how he sets himself to the proof of it, by an argument, à minori ad majus, viz. If they, who had no such relation to Abraham, and the blessings promised to him, as the Jews had, were yet partakers of the blessings promised to Abraham, the root of that nation, how much more shall this favour, in God's due time, be granted to them who are children of the stock of Abraham!

[15] Ver. 25. Τὸ μυστήριον τοῦτο, *This mystery*, &c.] See the confirmation of this exposition in the appendix to this epistle.

[16] Ver. 26.] Hence the second argument for a general conversion of the Jews runs thus: If that part of the Jews to which blindness hath happened shall be delivered from that heavy judgment, if "there shall come to them out of Zion a Deliverer to turn away their iniquity," if God will accomplish his covenant hereafter with them, "by taking away their sins," then they who are thus blinded shall be converted to the Christian faith. Where note,

First, That this promise is made to that part of the Jews to which blindness had happened, ver. 15, and so the promise of salvation to this Israel, cannot be interpreted of all the true children of Abraham, Jews and gentiles both.

Secondly, It saith that God will take away their sins, and "turn away ungodliness from Jacob." Now if this signifies that God will send "a Deliverer out of Zion," to procure the pardon of this people's sins, since pardon only can be given to them through faith in Christ, this Deliverer must be that Jesus who saves his people from their sins; if it imports that God would take away the punishment of their iniquity, that being the blindness and spiritual slumber which was then, and is still upon them; the removal of it must signify their conversion, this blindness being only then to be taken away, "when they shall turn to the Lord," 2 Cor. iii. 14—16.

[17] Ver. 28. Κατὰ δὲ τὴν ἐκλογήν, *As touching the election.*] Here is in this chapter mention of a double election, viz. ἐκλογὴ χάριτος, "election of grace," ver. 5, the gospel election of persons and nations to be his church and people, which being purely on the account of that faith which is the gift of God, without consideration of any other worthiness that we had, or any works that we had done, is styled "the election of grace;" and thus a remnant only of the Jews were chosen, ver. 7, "for many" of them were "called" by the preaching of the gospel to the faith, it being preached to them first, Acts xiii. 45, but "few" of them were "chosen" to be members of the church of Christ, because few of them believed. And, secondly, there is an election, διὰ τοὺς πατέρας, to be God's people for their fathers' sake, in which sense the whole nation of the Jews are styled the elect: as in these words, "Because he loved thy fathers," viz. Abraham, Isaac, and Jacob, Deut. iv. 37, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, "therefore he chose you their seed after them, and brought you out of Egypt by his mighty power;" where it is evident that all that were brought out of Egypt, were the elect, or the chosen seed. So Deut. vii. 6—8, "The Lord did not set his love upon you, nor choose you, οὐ προείλετο ὑμᾶς, he did not fore-elect you, because you were more in number than any people; but because the Lord loved you, and because that he would keep the oath which he had sworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondage." Where again it is evident, (1.) that their being chosen to be God's peculiar people before other nations, is their election: and (2.) that all who were brought out of Egypt were thus beloved, and thus chosen. And again, x. 14, 15, "The Lord had a delight in thy fathers to love them, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, therefore he elected you their seed after them above all people; circumcise therefore the foreskin of your hearts, and be no more stiffnecked." Where again evident it is, that the whole seed of Abraham by Isaac, even the stiffnecked of them, were the beloved, and the elect of God; it being therefore not upon account of their righteousness, Deut. ix. 5, but for the love he had, and the promises he made, to their fathers, that he first loved and chose them for his people; and his love to these forefathers being still the same, and his promise to them being this, that he would be "for ever a God to them,

29 For (*though they have rendered themselves unworthy of his favour, yet*) the [18] gifts and calling of God *are* without repentance.

30 (*Nor will their present infidelity and disobedience be any obstacle to this conversion;*) For as ye (*gentiles*) in times past have not believed God (Gr. *were disobedient to God*), yet have now obtained mercy through their unbelief (*God having received you gentiles to be his people, because of their infidelity*):

31 Even so have these also now not believed (Gr. *not obeyed*), that [19] through your mercy they also may obtain mercy.

32 For [20] God hath concluded them all (*both Jew and gentile*) in unbelief, that (*at last*) he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! (*by which he is able to convert all things to the honour and glory of his name, and make his severest judgments to conclude at last in mercy!*) how unsearchable *are* his judgments (*to any human understanding*), and his ways past finding out (*by any wit of man*)!

34 For who hath (*through his own wisdom, without revelation,*) known the mind of the Lord? or who hath been his counsellor (*in thus ordering matters relating to Jew or gentile*)?

35 Or who hath first given to him, and it shall be recompensed unto him again? (*i. e. who hath laid any obligations on him to reward him? Surely no man.*)

36 For of him (*as the donor*), and through him (*as the director and providential orderer*), and to him (*as the end*), *are* all things: to whom *be* glory for ever. Amen.

---

and their seed after them," Gen. xvii. 7, he must have that kind affection and regard to them, which will engage him to choose them again for his peculiar people, notwithstanding their present blindness; and "all Israel" being thus elected "for the fathers' sake," this calling must belong to them all.

[18] Ver. 29. Τὰ χαρίσματα, *For the gifts*, &c.] The particle *for* shows that these words relate to what was said in the former verse, viz. "They are beloved for their fathers' sake," to whom God gave this διαθήκη αἰώνιος, "everlasting covenant to be the God of their seed after them," Gen. xvii. 7. Now this covenant made with the fathers being absolute, and the calling of their seed to be his peculiar people being the effect of it, God will not repent for ever of his kindness to them; hence he engageth to save them "with an everlasting salvation," Isa. xlv. 17, "with everlasting kindness to have mercy on them," liv. 8, lvi. 5, lx. 19, 20, lxi. 7, and saith, "I have loved thee with an everlasting love," Jer. xxxi. 3. If then God will not repent for ever of his covenant made with their forefathers, "to be the God of their seed after them for ever," or that "he chose Jacob for himself, and Israel for his heritage," Ps. cxxxv. 4, then will he certainly restore them to that privilege and happy state; but God will not thus repent, "for the gifts and callings of God are without repentance."

[19] Ver. 31. Τῷ ὑμετέρῳ ἐλέει, *To your mercy.*] i. e. Which unbelief hath happened not to your rejection, as it did to them, but "to your mercy," that they also may obtain mercy together with you, and you with them, the fullness of the gentiles coming in with their conversion.

This argument for calling the Jews runs thus: If God hath called the gentiles to his grace after a long idolatry and infidelity, though they were not before ever admitted to those privileges the Jews enjoyed, nor had not God promised to be their God for ever, much more will be recall his chosen people from their infidelity.

[20] Ver. 32.] Esthius's note upon these three verses is this, That the apostle doth without controversy in these words speak of Israel according to the flesh, and therefore in the preceding words must be supposed to speak of the same Israel; so that hence the tradition of the church concerning the calling of the Jews towards the end of the world is established.

(See the appendix to this chapter, concerning the calling of the Jews to the Christian faith, at the end of this Epistle.)

CHAPTER XII.

1 I BESEECH you therefore, brethren, by the mercies of (*that*) God, (*of whom, and through whom are all things, and to whose glory they are all designed*, xi. 36, *or by the mercies of God*, mentioned xi. 30—32,) that ye [1] present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And [2] be not conformed to (*the evil customs of*) this (*heathen*) world: but be ye transformed (*into other*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. Παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, *To present your bodies a living sacrifice.*] By sin reigning in our mortal bodies, and by obeying the motions of it in our inward actions, we being said to present τὰ μέλη ὑμῶν, "the members of our bodies instruments of unrighteousness to sin" (vi. 12, 13), the apostle here doth properly exhort us παραστῆσαι, "to present" the same bodies now "a living sacrifice," in opposition to the legal sacrifices, which were first slain, and then offered up to God upon the altar, viz. by being now "dead unto sin, but alive unto God, through Jesus Christ our Lord:" a holy sacrifice, as being consecrated to the service of God, and "having our fruit unto holiness," as the servants of God still have (Rom. vi. 22): and as the sacrifices offered to God were to be free from any spot and blemish, and so holy; so are our bodies made "a holy sacrifice," when they are kept "in sanctification and honour," and free from "all filthiness of the flesh," and so a sacrifice "acceptable and well-pleasing" to that God, who desired not the legal sacrifices, nor delighted in burnt-offerings (Ps. li. 16, Heb. x. 8): and this, saith he, is not as the sacrifices of the law, ἐκ τῶν ἀλόγων, "of dead and unreasonable beasts," which was bodily service, or that in which the body chiefly was employed; but it is λογικὴ λατρεία, "a sacrifice of our reason," devoting ourselves, who are rational creatures, to his services, and also is highly suitably to our reason.

[2] Ver. 2. Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *And be not conformed to this world.*] It is the observation of Grotius on the former verse, that the apostle having shown before that justification could not be obtained by the law, comes now to show how the gospel perfected and spiritualized the law, as to the ritual and the judicial parts of it, and engaged us more exactly to fulfil the moral parts of it; beginning first with the sacrifices, which by the Jews were esteemed one great and chief part of their ritual worship. And then he may here proceed to their separations from men of other nations, or, as the pharisees had improved it, even from the vulgar sort, thinking it unlawful to eat, or converse with, or even touch "the people of the earth," as they styled them, and making their holiness to consist chiefly in such niceties and separations; showing that we do most effectually comply with all that God designed by any precepts of this nature, when we "keep ourselves unspotted from the world," or free from any conformity unto the sinful customs of it, as Christianity especially requires, Christ giving up himself for our sins, "that he might deliver us from this present evil world" (Gal. i. 4); or, he instructs them how to change their former heathen into a Christian conversation, declaring that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, "according to the course of this world," Eph. ii. 2, and "according to the will of the gentiles," 1 Pet. iv. 3, they should "no longer live the rest of their time to the lusts of men, but to the will of God," ver. 2.

men) [3] by the renewing of your mind (*and judgment of things*), that ye may prove (Gr. *discern and approve*, see note on 1 Cor. xi. 28, Gal. vi. 4) what *is* [4] that good, and acceptable, and perfect, will of God (*i. e. that will which under the gospel requires only what is substantially good, and therefore always acceptable to him, and perfectly instructs us in our whole Christian duty.*

3 *Which will of God you will the better discern by your humility and diligence in the exercise of your spiritual gifts;*) For I say, through the grace (*of apostleship*, see note on i. 5,) given unto me, to every man that is among you (*thus gifted*), not to think *of himself* more highly than he ought to think, (*on the account of those ministerial gifts conferred upon him, not for his own sake, but for the benefit of others*, 1 Cor. iv. 6, 7, xii. 7, *as did the scribes and pharisees, and doctors of the law, on the account of their wisdom and knowledge of it*, Rom. viii. 18. 23;) but to think soberly (*of himself*), according as God hath dealt to every man the [5] measure of faith.

4 For as we have many members in one body (*natural*), and (Gr. *but*) all (*the*) members (*of it*) have not the same office (*but some are more feeble, some more vigorous, some employed in more, some in less honourable services*, 1 Cor. xii. from ver. 12 to 27):

5 So we (*Christians*), *being* many, are one body in Christ (*our head*), and every one (*of us are different*) members one of another.

6 Having then gifts differing according to the grace (*or favour of God*) that is given to us, whether (*it be*) prophecy, *let us prophesy* according to [6] the proportion of faith;

7 Or (*if it be*) [7] ministry (*that of an evangelist*), *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth (*by a spiritual afflatus*, 1 Cor. xiv. 3. 31), on exhortation: he that [8] giveth (*or distributes to the church's stock*), *let him do it* with

[3] Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, *By the renewal of your mind.*] The whole new creature doth consist in the renewal of the mind, the will, the affections, and actions of men (1 Thess. v. 23), but because this renewal doth begin with the change of mind, discerning and approving "what is acceptable to the Lord," and upon that follows the choice of what is so by the will, and the inclination of the affections to what the mind doth thus approve of, and the regulation of our outward actions is according to what we thus approve, choose, and affect; this "renewal of the mind" is put for the renovation of the whole man, and we are said to be "renewed in the spirit of our mind," and to "put on the new man," Eph. iv. 23, 24, "which is renewed εἰς ἐπίγνωσιν, in knowledge, according to the image of him that created him," Col. iii. 10.

[4] Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον, *The good, and acceptable, and perfect will of God.*] The ritual precepts of the law had no internal goodness in them antecedent to the command; and so God himself says of them, "I gave them statutes which were not good," Ezek. xx. 25, and in opposition to their costly sacrifices and burnt-offerings, saith, "He hath shown thee, O man, what is good, and what the Lord requireth of thee, even to do justice, and love mercy, and to walk humbly with thy God," Micah vi. 8. They were not pleasing to him in themselves, Ps. li. 14, Heb. x. 8, but he declareth his delight in justice and mercy, Jer. xxii. 16, and the design of the apostle in the whole Epistle to the Hebrews, is to prove the imperfection of the sacrifices, and of the old covenant, and therefore the necessity of a better sacrifice, and a new and better covenant; and so in opposition to these ritual injunctions, he may here style the gospel institution, the "good, and acceptable, and the perfect will of God."

[5] Ver. 3. Μέτρον πίστεως, *The measure of faith.*] Here the Greek scholiasts agree in the exposition of these words, that by "the measure of faith," we are to understand the measure of gifts proceeding from this miraculous faith which was required to the exercise of them, τοῦ γὰρ χαρίσματος αἴτιον ἡ πίστις, "for faith is the cause of these gifts," saith Chrysostom; and when they found this faith raised in them, they exercised them; they being given, saith Theodoret, "according to the measure of their faith." This faith enabled them to "remove mountains," 1 Cor. xiii. 2, to "heal the sick," James v. 15, to cast out devils," Matt. xvii. 20; and hence Peter exhorts them who had received these gifts to "minister them ὡς ἐκ ἰσχύος ἧς χορηγεῖ ὁ Θεός, as from the ability and strength of faith which God giveth," 1 Pet. iv. 11; and this is elsewhere styled "the measure of the gift of Christ," Eph. iv. 7. This they did, saith Origen,* ἐπὶ τὴν πίστιν ταύτην, "by this faith," καθὼς εἷς ἕκαστος αὐτῶν τὴν ἀφορμὴν εἴληφε παρ' αὐτοῦ, "as every one received the gift from Christ," saith Irenaus.† This phrase occurs twice in Maimonides,‡ where he saith, "God declared he would try the Jews with false prophets, to know, mensuram fidei vestræ in veritate legis, the measure of their faith in the law;" et ad mensuram fidei vestræ in lucem producendum num firmiter et constanter persistatis in eâ: whence we learn that the strength and firmness of faith is the measure of it.

[6] Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *According to the proportion of faith.*] That is, say some, according to those principles of faith and good life, which are known among you; but surely they who prophesied by a spiritual gift, could not do otherwise; for no man can by the Holy Spirit be excited to contradict the doctrine or precepts of Christianity; others, let him do it according to the measure of the miraculous faith imparted to him, enabling him now to reveal mysteries, now to foretell things, now to disclose the secrets of men, according as God, upon his faith, shall grant ability to him to do it. And therefore Chrysostom,* Œcumenius, and Theophylact say, that though this was a gift, yet "it flowed in upon a man according as by his faith he made himself a vessel fit to receive the gift of prophecy." And this seemeth to be the better exposition, not only because it hath the suffrage of the ancient expositors, but because it answers to "the measure of faith" mentioned ver. 3; for ἀναλογία, saith Origen here, is not *ratio*, as the Latins render it, but mensura competens, "a competent measure," and κατ' ἀναλογίαν in Hesychius is κατὰ τὸ μέτρον, "according to the measure;" and it agrees best with the phrase of Peter, to exercise these gifts according to the ability that God hath given them, and to be content with that, though others may enjoy it in higher measures.

[7] Ver. 7. Διακονία, *Ministry.*] This *charisma* being reckoned here before that of teaching or exhortation, I think it best to interpret it of the office of the evangelist, ranked before that of the pastor and teacher, Eph. iv. 11, and immediately after that of the prophets, as here, rather than to interpret it of the office of a deacon; all these four offices, of apostle, prophet, evangelist, and teacher, being designed, saith the apostle there, ver. 12, εἰς ἔργον διακονίας, "for the work of the ministry." Hence Paul writes thus to Timothy, "Do the work of an evangelist, fulfil τὴν διακονίαν σου, thy ministry," 2 Tim. iv. 5, and of Mark, the evangelist, he saith, "Bring Mark with thee, for he is profitable to me, εἰς διακονίαν, to the ministry;" i. e. to be sent to preach the gospel, or visit the churches where I cannot come (ver. 11); and in this sense saith Peter, εἴ τις διακονεῖ, "If any man ministers, let him do it as of the ability that God giveth," not as of the charity of others, which was the proper office of the deacon. Of the teachers, see note on 1 Cor. xii. 28, Eph. iv. 4, Acts vi. 4, xiii. 1, xx. 24, 2 Cor. vi. 3, Col. iv. 17.

[8] Ver. 8. Ὁ μεταδιδούς, *He that giveth, and he that showeth mercy.*] These two expressions seem to denote the same persons who are called "helps," 1 Cor. xii. 28 (see the note there). "He that ruleth," may be the same with those who are there styled "governments," and elsewhere προεστῶτες, or προϊστάμενοι, 1 Thess. v. 12, 1 Tim. iii. 4, v. 17, or, ὁ μετα-

* Cont. Celsum, lib. iii. p. 124. † Lib. ii. cap. 57.
‡ More Nevoch. par. iii. cap. 24, p. 406. 408.

* Εἰ γὰρ καὶ χάρις ἐστὶ τοσοῦτον μέντοι ἐπιῤῥεῖ ὅσον ἂν εὕρῃ ἀκεῖνος πίστεως αὐτῇ προσενεχθέν.

simplicity (*or liberality*, see the note on 2 Cor. viii. 2); he that ruleth (*or presides over that stock*), with diligence; he that sheweth mercy (*to the sick, impotent, strangers, orphans*), with cheerfulness.

9 *Let* love be without dissimulation (*not in word only, but in deed, and in truth*, 1 John iii. 18). Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love (*not bearing only such a kindness to one another as common humanity calls for, but such as the relation of Christian brethren and the bonds of consanguinity require*); in honour preferring one another (*through humility acting as if you conceived others more worthy of honour than yourselves*, see note on Phil. ii. 3, *and being well contented that they should be placed in a more honourable post*);

11 Not slothful in business (*in the concerns of God, and of one another*); fervent in spirit; (*ardently and zealously engaging in the service of God, and of one another, as knowing you are then*) [9] serving the Lord;

12 Rejoicing in hope (*of the glory of God*, Rom. v. 2, *or of eternal life*, Tit. i. 3); patient in tribulation (*for the cause of Christ*); continuing instant in prayer (*that you may stand firm in the faith, and have a seasonable deliverance from your troubles*);

13 [10] Distributing to the necessity of (*persecuted*) saints; given to (*or pursuing*) hospitality (*towards them when they come to you*).

14 Bless (*i. e. wish well to, and pray for*) them which persecute you: bless, and curse not (*whatever provocations you may have to do so*).

15 Rejoice with them that do rejoice, and weep with them that weep (*as the relation of members of the same body doth require*, 1 Cor. xii. 26).

16 *Be* of the same mind one toward another (*being concerned for the same good to them which you desire for yourselves*). Mind not high things, but condescend to men of low estate (*to the meanest concerns of the meanest Christians*). Be not wise in your own conceits (*so as to think you need not the assistance of divine wisdom, or the advice and council of your Christian brethren*, Prov. iii. 5. 7, Luke xii. 53, *or so as to neglect the concerns of your Christian brethren*, Prov. iii. 5. 7, Luke xii. 53).

17 Recompense to no man evil for evil. Provide things [11] honest (Gr. *honourable*) in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, [12] avenge not yourselves (*upon your enemies*, ver. 20), but *rather* [13] give place unto (*the*) wrath (*of God against them*): for it is written (Deut. xxxii. 35), Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, (*rather*) feed him; if he thirst, give him drink: for [14] in so doing

---

διδοὺς here may signify him that is moved by an afflatus to give to the church's stock; for so the word is used in Job, saying, ὀρφανῷ μετέδωκα, "I have given of my meat to the orphan," xxxi. 17; Prov. xi. 26, "A blessing shall be on the head τοῦ μεταδιδόντος, of him that giveth." So Luke iii. 11, "He that hath two coats, μεταδότω, let him give to him that hath none;" Eph. iv. 28, "Let him work with his hands, that he may have μεταδιδόναι, to give to him that needs;" and then the προεστῶς will be the person set over this stock to manage it aright; for as the Jews had in every city viros notos et fideles, "men of note for their fidelity," who were constituted to be collectors and distributors of their alms to the poor; so say the apostles, "Look you out ἄνδρας μαρτυρουμένους, seven men of honest report, οὓς καταστήσωμεν, whom we will appoint over this business," Acts vi. 3, and these are styled προστάται and πρόξενοι, and by Eustathius are said προΐστασθαι τῶν ξένων, "to preside over strangers" (see Beza in Rom. xvi. 2). So Origen on the place, Qui tribuit, et præest indigentibus; and Theophylact, προΐστασθαι δὲ ἐστὶ τὸ βοηθεῖν, καὶ διὰ ῥημάτων, καὶ διὰ τοῦ σώματος, "To preside is to help both with words and deeds" (see the note on 1 Cor. xii. 28). This in after ages was made the work of the bishop, but in the first ages of the church was the work of the deacon.

[9] Ver. 11. Τῷ Κυρίῳ δουλεύοντες, *Serving the Lord.*] So the Syriac, Arabic, Ethiopic versions, and all the Greek scholiasts read. The other reading, τῷ καιρῷ δουλεύοντες, "serving the time," mentioned by Ambrose, St. Jerome, and Ruffinus, seems to have had its rise from the abbreviation of the word in MSS., they reading ΚΩ· though it hath a good sense thus, Tempori servite, rebus præsentibus vos accommodantes; et si quid inciderit incommodorum, vel declinantes si liceat commodè, vel tolerantes: see Eph. v. 26, Col. iv. 5 (see Examen Millii here).

[10] Ver. 13. Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες.] So read all the Greek scholia, Basil, tom. ii. p. 474, the Vulgar, and all the other ancient versions. And wherein Dr. Mills contends the true reading is ταῖς μνείαις τῶν ἁγίων, see this abundantly confuted in the examination of him upon this place.

[11] Ver. 17. Τὰ καλὰ, *Honourable.*] That there be actions, which, according to the voice of nature, and antecedently to any positive commands, are good and evil, honourable and praiseworthy, or matter of dishonour, or dispraise, in the general opinion of the world; and that these actions are τὰ καλὰ, "honourable before men," as well as "in the sight of God" (2 Cor. viii. 21), this epistle doth abundantly demonstrate; for the apostle in the first chapter having mentioned all the unrighteousness and impure actions of the heathen world, he adds, that the heathens knew from the consideration of the righteousness of God, that "they who did such things were worthy of death," ver. 32. In the second chapter he informs us, that the gentiles having not a written law, and notwithstanding "doing by nature the thing contained in the moral law, show the work of the law written in their hearts, their conscience bearing witness to it, and their thoughts accusing or else excusing one another," ver. 14, 15; that the exercise of righteousness and peace renders us not only "acceptable to God," but also "approved of men" (xiv. 17). Accordingly the wise man saith that "by observing mercy and truth we shall προιοεῖν καλὰ, provide things honourable in the sight of God and men" (Prov. iii. 3, 4).

[12] Ver. 19. *Avenge not yourselves.*] When Phocion was condemned to die by the Athenians, some of his friends desired him to leave some precept to his son, how he should demean himself: his command therefore to him was μηδὲν Ἀθηναίοις μνησικακεῖν, "not to remember the injuries the Athenians had done him;" and for this, saith Ælian, every wise man must ὑπερθαυμάζειν τὸν ἄνδρα, "very much admire the man" (Var. Hist. lib. xii. cap. 49).

[13] Δότε τόπον τῇ ὀργῇ, *Give place unto wrath.*] i. e. Refer it to the punishment of God, συγχωρήσαν αὐτῷ ἐπεξελθεῖν, τοῦτο γάρ ἐστι, δότε τόπον τῇ ὀργῇ, "Suffer him to come in with his wrath upon those who are your enemies, and persecute you for his sake; for this is the import of these words, Give place unto wrath." So Chrysostom, Œcumenius, Theophylact. And this exposition is confirmed by the ensuing reason, "For vengeance is mine, I will repay it;" and from the occasion of those words, Deut. xxxii. 35, they being spoken for the comfort of God's people, whose cause he will plead, and for whose sakes he will repent of the evil he brought upon them, ver. 36.

[14] Ver. 20. Ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, *Thou shalt heap coals of fire upon his head.*] I know that many good interpreters conceive here is an allusion to artificers that melt lead, or other metals, by heaping coals of fire upon them, and so imagine that the import of these words is this, Thou shalt melt him down, or work him, by this obliging kindness, into good affection towards thee: but I believe the sense is rather this, That if he persevere in his enmity to, his persecution of thee, and perverseness towards thee after these kind offices, the event, though not sought by thee, will be this; thou by thy patience shalt engage the

thou shalt heap coals of fire (*the divine vengeance*) on his head.

21 Be not [15] overcome of evil (*let it not prevail upon thee to be impatient under or avenge it*), but overcome evil with good.

wrath of God to fall upon him, and to maintain thy cause against him; and so shalt be more certainly and happily delivered from his malice, than by avenging thyself thou wouldest be. So Prov. xx. 22, "Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee." For,

First, This suits best with the connexion of this with the foregoing verse by the particle, "Therefore, avenge not yourselves, but rather give place to the wrath" of God, to fall upon your enemies, or persecutors, seeing he "will repay vengeance" to them. Therefore, let not their enmity hinder you from being kind to them; for that kindness, if it do not mollify them, will cause the wrath of God to wax hot against them.

Secondly, Because the words are plainly taken from Prov. xxv. 21, where they are exactly to be found; where, saith Grotius, apparet de pœnâ divinâ agi, "it is evident the wise man speaks of the divine vengeance." And this is the continual import of the phrase in the Old Testament, where only it occurs, and where it still signifies the wrath and indignation of the Lord. So Ps. cxl. 9, 10, "As for the head of them that compass me about, let the mischief of their own lips cover them, let ἄνθρακες πυρός, coals of fire fall upon them." So Isa. xlvii. 14, "They shall not deliver themselves from the power of the flames, ὅτι ἔχεις ἄνθρακας πυρὸς καθίσαι ἐπ' αὐτούς, for thou hast coals of fire to cause to sit upon them." So Ezek. x. 2, God commands the angel to fill his hand, ἀνθράκων πυρός, "with coals of fire," and to scatter them over the city to burn the city with them. And 2 Esdr. xvi. 53, "Let not the sinner say he hath not sinned, for God shall heap coals of fire upon his head, who saith before the Lord God, and his glory, he hath not sinned" (see the like saying in Stob. Serm. 82, p. 477).

[15] Ver. 21. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, *Be not overcome of evil.*] Vincitur à malo qui vult peccare in alium, quia ille peccavit in ipsum. Aquinas.

CHAPTER XIII.

1 Let every soul be subject unto the higher powers (*or supreme authority placed over them*). For there is no [1] power but of God (*the fountain of it*): the powers that be are ordained of God.

2 Whosoever therefore [2] resisteth the power, resisteth the ordinance of God: and they that resist (*the ordinance of God*) [3] shall receive to themselves damnation (Gr. *judgment*).

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *There is no power but of God.*] That this may be rightly understood, let it be noted, (1.) That God doth not now, as in the case of Saul and David, by himself appoint and nominate the person who shall sway the sceptre in any nation of the world. The Roman emperors, the powers then in being when Paul writ this epistle, had no such appointment, but were elected by the Roman armies, or chosen and confirmed by the senate; whence it appears, that an immediate appointment, or designation of the person by God, cannot be necessary to render any prince God's ordinance.

(2.) By virtue of God's general appointment or ordinance, whether in the fifth commandment, or by a law of nature, requiring that all nations should have some government placed over them, no individual person can claim a right to be the "higher power" in any nation, more than others; nor are the people by it tied to yield obedience to this man more rather than to that. This therefore cannot be sufficient to make a man the individual person who is God's ordinance, in reference to such a nation. It remains, therefore,

(3.) That this authority be conveyed to this or that individual person or family by compact, consent, or choice of the persons governed, that such a person or family shall have the supreme authority in such a nation. It therefore must be such a choice, consent, or contract, that renders any person the ordinance of God to such a nation: and this is what men call "a legal right," or title to the crown; that is, a title by the laws and constitutions of the land.

But then, as mutual consent and contract make two persons man and wife, and yet matrimony is God's ordinance, and the power of man over the wife, and of the wife over the body of the husband, is from God: and as among us, one becomes a master, another a servant, by consent and covenant, and yet the master hath from God authority over his servant; so here, the individual person becomes the higher power, by the consent, the choice, or contract, original or actual, of the community; but yet the power he exercises in that station is of God, the fountain of all power; and he acts in that station, not as the minister of man, but of God.

[2] Ver. 2. Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, *Whosoever resisteth the power.*] Origen* having cited this and the preceding verse in his Dissertation against Celsus, confesses it is a place "capable of much disquisition, by reason of such princes as govern cruelly and tyrannically, or who by reason of their power fall into effeminacy and carnal pleasures;" referring us to his comment on that place for the farther explication of the words. Now there he saith,* "This is not to be understood of persecuting powers, for in such cases that of the apostle takes place, We must obey God rather than man, but of those powers, which are not a terror to good works, but to the evil:" and it is a contradiction to the holiness, justice, and goodness of God, to say that he hath given princes any power to oppress, rob, spoil, murder, or to do any injury to their subjects. They cannot purely upon this account, that they are "the ordinance of God," have any power or authority to do evil to them; and so resisting, i. e. not being subject or obedient to them in any such thing, cannot be that resisting of God's ordinance to which the penalty is here annexed. Now this is the non-resistance of which the Greek commentators speak, even the non-performance of subjection and obedience to their commands; and so the coherence seems to require, which saith, "Let every soul be subject to the higher powers, for whosoever doth resist them (by not being subject) resisteth the ordinance of God:" moreover, they only are "the ordinances of God" as they are "the ministers of God," ver. 3, 4; now they are only "the ministers of God for good, for the punishment of evil-doers, and for the praise of them that do well," ver. 4. And, thirdly, the subjection here required, to which the resistance is opposed, is a subjection due to them, "not only for wrath, but for conscience' sake;" but we cannot be obliged, from conscience towards God, to be subject to them in those things which they have no authority from God to require, and for refusal of obedience to which we have God's authority.

They who interpret this of violent resistance by force of arms, speak the truth, but not the whole truth, that being not the only resistance here forbidden. For, as Dr. Falkner observes, ἀντιτάσσεσθαι, which we translate *to resist*, includes all practising out of a spirit of averseness, opposition, and contradiction, and whatsoever is contrary to ὑποτάσσεσθαι, "the being subject," ver. 1. 5 (see Acts, xiii. 8, xviii. 6).

[3] Ἑαυτοῖς κρίμα λήψονται, *Shall receive judgment to them-*

* Πολλῆς ζητήσεως οὔσης κατὰ τὸν τόπον, διὰ τοὺς ὠμότερον καὶ τυραννικώτερον ἄρξαντας, ἢ τοὺς ἐκ τοῦ ἄρχειν ἐπὶ θρύψιν, καὶ τρυφὴν ἐξοκέλλοντας. Lib. viii. p. 421.

* Non hic de illis potestatibus dicit quæ persecutiones inferunt fidei, ibi enim dicendum est, Oportet Deo obtemperare magis quam hominibus, sed de istis potestatibus dicit, quæ non sunt timori boni operis sed mali.

3 For rulers (*if they act by the authority of God, and according to law,*) are not a terror to good works (*i. e. such as the light of nature pronounceth good*), but to the evil. Wilt thou then not be afraid of the power (*that it will do thee any harm*)? do (*then*) that which is good, and thou shalt (*rather*) have praise of the same:

4 For he is (*by his institution*) the minister of God to thee for good (*if thou art a doer of what is good*). But if thou do that which is evil, (*thou hast cause to*) be afraid; for he beareth not the sword (*of justice*) in vain: for he is the minister of God, a revenger to *execute* wrath (Gr. *for wrath*) upon him that doeth evil.

5 Wherefore *ye* must needs (Gr. *ye ought to*) be subject (*to this minister of God*), not only for wrath, but also for conscience sake.

6 For [4] for this cause pay ye tribute also (*to them*): for (*that*) they are God's ministers, attending continually upon this very thing (*the executing judgment between man and man, to preserve every man in his right, and to punish the wrong doer*).

7 [5] Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom (*i. e. all legal impositions*); fear to whom fear; honour to whom honour (*is due*).

8 Owe no man any thing (*which justice obligeth you to render him*), but (*be especially concerned*) to love one [6] another (*which love, if ye observe its precepts, will preserve you from doing any evil or injustice to*

selves.] i. e. They shall be sentenced, punished, and condemned for it by the magistrate, who is a terror to all evil works. So the word κρίμα signifies in these words, "Fearest not thou God, seeing thou art ἐν αὐτῷ κρίματι, under the same sentence of condemnation" by the magistrates? (Luke xxiii. 40, see note on v. 16.) And to this sense the connexion inclines, "He shall receive sentence or punishment (from the rulers), for rulers are a terror to evil works; if therefore thou doest evil, be afraid; for he beareth not the sword in vain, but is an avenger of wrath." Or, if he escape the hand of the magistrate, he shall be punished by that God whose minister and ordinance the power he resisteth is; this follows from the obligation to be subject, not only out of wrath, but also from conscience towards God; but hence it does not follow that he must be damned, as that imports his being sentenced by God to eternal torments; it follows not from the word κρίμα, seeing that in its literal import signifies *judgment*, and no more, and sometimes is applied to human judgments; not from the obligation to be subject out of conscience, for then all men must be damned who neglect what they, in conscience towards God, stand bound to do, or do what they in conscience are obliged not to do, and then, woe be to them who through weakness or prejudice mistake their duty, or are ignorant of it, and therefore do neglect it, or transgress against it. Seeing then the resister of God's ordinance here is not only the wilful rebel, but he who also is not subject and obedient to the commands of lawful authority, if the punishment of this sin, without exception, be eternal torments, all must be sentenced to them who, out of ignorance and weakness, misunderstanding or prejudice, refuse in any lawful matter to yield obedience to the commands of their superiors, and so not only sins of wilfulness, but sins of ignorance and weakness, must be damnable.

Now according to this double notion of resistance, let it be noted,

First, That the resistance which consists in non-subjection, or a refusal to yield actual obedience to the law of the superior, can only be allowed when the matter of the law is sinful, and so forbidden by the higher power, not when it is judged inexpedient or unprofitable only; for of this subjects are not to judge, but the lawgiver only, in that they lawfully may, and therefore, to avoid scandal and punishment, and from respect to him who is God's vicegerent, ought to obey, even as servants ought to obey their froward masters (1 Pet. ii. 18), and children their parents in all *lawful* things (Col. iii. 20), not disputing their authority in such matters, and this from conscience towards God.

Secondly, That no resistance of the higher powers by force of arms, or violence, can be allowed purely on the account of religion; for, if so, we could not be obliged to "suffer wrong" in such cases "from conscience towards God," as the apostle saith we are, 1 Pet. ii. 19, or from the example of our Lord, ver. 21. 24, because the sufferings which God hath not obliged us to undergo, we cannot undergo "from conscience towards God."

Thirdly, That no violent resistance, or no resistance of the higher powers by force, can be allowed to any who have not the power of the sword, and who are no "avengers of wrath;" for he that thus useth it, plainly "takes the sword" without authority from him to whom belongeth vengeance, and the power of life and death originally, and so without authority from him to whom this power of the sword originally belongs; and therefore, by our Saviour's aphorism, deserves to perish by it (Matt. xxvi. 52). Hence therefore it must follow,

1. That in absolute governments there is no power of lifting up the sword against the higher powers, because there is none can claim a share in the government, and so none can have any power of the sword, or right to be "an avenger of evil," but the absolute power.

2. That in mixed governments, if any persons or states can claim the power, it must be either, (1.) upon compact that such persons shall have power to defend their laws; or, (2.) by virtue of that rule of Grotius,* that "where a people hath conferred, not an absolute power, but a government according to the law, they must be supposed to have reserved to themselves a power necessary to preserve their laws." Or else by some act done by the superior which is a virtual abdication, or a renunciation of his government; in all which cases we can have no direction from the words of the apostle, who in general commands subjection to the higher powers, but declares not how far any man is so, or when he ceaseth to be so.

[4] Ver. 6. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, *For this cause pay ye tribute also.*] Hence it appears, that paying tribute to, is an acknowledgment of the right of government in him to whom we pay it, it being payable only on this account, "because he is the minister of God," &c. and rendered to Cæsar because it is Cæsar's; i. e. because it doth belong to him as being Cæsar, or the power God hath set over us.

[5] Ver. 7. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, *Render to all their dues.*] It is observable, that all that is said here and Tit. iii. 1, 1 Pet. ii. 11, 12, seems plainly to relate to those false doctrines and opinions which had obtained among the Jews, and were destructive to all government, and which all Christians therefore were concerned to show their freedom from, and opposition to, that so they might stop the mouths of those heathens who, looking upon Christians as the offspring of the Jews, were apt to charge them with the same principles of opposition to all heathen governments. Now their principles are these:

First, That being the people of God, God alone was to be owned as their lord and governor, in opposition to all earthly governors; at least in opposition to all governors which were not of their own nation, and by him immediately chosen, and ruling by his laws. See this fully proved, note on 1 Pet. ii. 16.

Secondly, As a consequent of this, they refused to pay tribute to Cæsar, crying out to Agrippa,† τὰ τέλη ἀναιρεῖν, "to take away their tributes;" looking upon them as a sign of subjection, which they ought not to submit to."

[6] Ver. 8. Τὸν ἕτερον, *Another.*] This being, ver. 10, τὸν

* Si populus regem fecerit, non pleno jure, sed additis legibus, poterunt per eas leges contrarii actus irriti fieri aut omninò, aut ex parte, quia eatenùs populus jus sibi servavit. De Jure Belli et Pacis, lib. xiv. sect. 2.

† Τήν τε ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες. Josèph. Antiq. lib. xviii. cap. 1. De Bell. Jud. lib. ii. cap. 1, p. 775, D. cap. 12, p. 714. See note on James iv. 2, 3.

your brother): for he that (*truly*) loveth another hath fulfilled the law (*relating to him*).

9 For this (*that which the law forbiddeth in these words*), Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment (*of the law relating to thy neighbour*), it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself (*i. e. with the like love thou bearest to thyself, though not with love equal to it.* See note on Matt. xxii. 39, 40.

10 *He that is acted by*) Love[7] worketh no ill to his neighbour (*which is the thing required in these negative precepts*): therefore [8] love *is* the fulfilling of the law.

11 And that (Gr. *this*) (*exhortation to obey authority, and walk in fervent charity towards all men, I recommend to you now, is very seasonable*), knowing the time, that now *it is* high time (*for all*) to [9] awake out of sleep: for now *is* our [10] salvation (*or, the salvation of the gentiles*) nearer than when we (*first*) believed.

12 [11] The night (*of heathen ignorance*, Acts xvii. 31) is far spent, [12] the day (*of grace and salvation to them*) is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk [13] honestly, as in the day; not in rioting and drunkenness, not in [14] chambering and wantonness (1 Pet. iv. 3), not in strife and envying (*things inconsistent with that Christian charity which is the glory of our profession*).

14 But [15] put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

πλησίον, "his neighbour," shows that every man is the Christian's neighbour.

[7] Ver. 10. Κακὸν οὐκ ἐργάζεται, *Worketh no evil.*] Not that the law is exactly fulfilled by doing no evil to our neighbour, but because, in Christ's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, Mark iii. 4. Here therefore is a meiosis, for "charity is" also "kind," 1 Cor. xiii. 4, and engageth us "by love to serve another," Gal. v. 13, 14.

[8] Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the law.*] The apostle plainly here discourseth of the fulfilling of the law as it relateth to our neighbour; but, as Esthius here notes, love is also the fulfilling of it as it respects our duty to God; for he that loves his neighbour aright, loves him for God's sake, and in obedience to him, and so must principally love God: he also "loves his neighbour as himself:" now no man truly loves himself who loves not him above all things who is his chief good, and in loving whom thus his happiness consists (see Matt. xxii. 37).

[9] Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, *To awake out of sleep,*] Is a phrase importing two things: (1.) The conversion of heathens to Christianity, as in that call to them mentioned Eph. iv. 14, "Wherefore he saith, Awake, thou that sleepest, arise from the dead, and Christ shall give thee life," or shine upon thee. (2.) Our care to walk as becometh converts, with true Christian vigilance; as when the apostle saith to the Corinthians, "Awake to righteousness, and sin not," 1 Cor. xv. 34, and to the Thessalonians thus, "Let us not sleep, as do others," 1 Thess. v. 6, 7.

[10] Νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, *For now is our salvation nearer.*] i. e. Say some, the deliverance of you Christians from the persecution of the Jews, stirring up the heathens against you. And I believe this passage hath a relation to the destruction of the Jewish nation, and the dissolution of that church, and of the worship confined to the temple; but chiefly upon this account, that then was the time when the salvation of the gentiles was to be more fully and gloriously accomplished, that being the time when God would show forth all his wrath upon the unbelieving Jews, and crucifiers of our Lord, and their Messiah, and upon that account "the vessels of his wrath" (Rom. ix. 22). Hence the apostle exhorteth the believing Jews to constancy in the faith, "forasmuch as they saw this day approaching" (Heb. x. 25): and they being then, saving a little remnant, entirely rejected, and cut off from being any more the church of God, the gentiles were to be more fully called and owned as his church. The apostle had before discoursed of this matter, telling the Romans, that "by their rejection and fall came, σωτηρία, salvation to the gentiles," xi. 11, that their fall would be "the riches of the world, and the diminishing of them the riches of the gentiles," ver. 12; and, ver. 13. 15, "I speak," saith he, "to you gentiles," that their rejection will be "the reconciling of the world." And of this salvation of the gentiles he saith, "It is now nearer than when they first believed," the time of the utter rejection of the Jews drawing nigh; and therefore he advised them, especially now at this season, to give no obstruction to their conversion, and lay no obstacle in their way, by any disobedience against their superiors; but by their submission "to every ordinance of man for the Lord's sake," to put to silence all the objections of ignorant men against them, as disturbers of government; and that they would diligently avoid all works of darkness, that they who "spoke of them as evil-doers, might, by their good works which they beheld, (be induced to) glorify God in the day of their visitation" (1 Pet. ii. 12), and to avoid all strife and envy, and to walk in love, as being that which rendered them so amiable in the eyes of the very heathens.

[11] Ver. 12. Ἡ νὺξ προέκοψεν, *The night is far spent.*] Νύκτα καλεῖ τὴν ἀγνοίας καιρόν, "He calls the night the time of the ignorance of the gentiles," saith Theodoret; and so the day must be the appearance of the gospel light to them: and this is very suitable to the language of the holy scripture, which speaketh of the gentiles thus, "Ye were sometimes darkness, but now ye are light in the Lord," Eph. v. 8, and as men darkened, and "blinded in their minds," Eph. iv. 18, and "whose foolish hearts were darkened," Rom. i. 20. In the Old Testament they are still represented as men who "sat in darkness, and in the shadow of death," Isa. ix. 1, and when Christ was sent to be "a light to the gentiles," he is said to be sent "to give light to them that sat in darkness," Luke i. 78, 79. And when Paul was sent to convert them, he is said to be sent "to turn them from darkness to light," Acts xxvi. 18. And when Peter mentions their conversion, he tells them, "God had called them from darkness into his marvellous light," 1 Pet. ii. 9.

[12] Ἡ δὲ ἡμέρα ἤγγικεν, *And the day is at hand.*] i. e. The day of salvation, 2 Cor. vi. 8, whence they to whom this salvation was come, by receiving this gospel light, are said to be τῆς ἡμέρας, "men of the day," and υἱοὶ τῆς ἡμέρας, "children of the day," 1 Thess. v. 5. 8, and bid here "to walk honestly as in the day."

[13] Ver. 13. Εὐσχημόνως, *Honestly.*] Decently, honourably, as becometh Christians, both towards our governors, having our conversation καλὴν, "honourable," and decorous among the gentiles, that they, "beholding our good works, may glorify God," that is, may own him whom the Christians worship as a good and holy God, and so be gained to the faith.

[14] Κοίταις καὶ ἀσελγείαις, *In chambering and wantonness.*] Κοῖται γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς ἐπ' ἀρσενικοῦ ἐπὶ δὲ θηλυκοῦ οὐκέτι. Hesych. Phavor.

[15] Ver. 14. Ἐνδύσασθε τὸν Χριστὸν, *Put ye on the Lord Jesus Christ.*] i. e. Be conformable to his doctrine and holy life. So Chrysostom saith it was a common phrase, ὁ δεῖνα τὸν δεῖνα ἐνέδύσατο, "Such a one hath put on such a one;" that is, he is an imitator of him: so, to "put on the new man," is to walk as new men in newness of life and conversation, Eph. iv. 24, "in holiness and righteousness, after the image of him that hath created us" anew, Col. iii. 10.

CHAPTER XIV.

1 (*Now to prevent these strifes and envyings,*)Him that is weak in the faith (*and so not rightly grounded in it*) receive ye (*into Christian communion*), *but* not to [1] doubtful disputations (*not respecting the difference in their thoughts and reasonings from yours*).

2 For (*such difference of conceptions there is among the Jewish and gentile Christians, that*) one (*i. e. the gentile Christian*) believeth that he may eat all things: another, who is [2] weak, (Gr. *but the weak, i. e. the Jewish convert, who is mistaken in, and doth not rightly understand his Christian liberty, abstaineth from all meats, as fearing they may pollute him, and so*) eateth (*only*) [3] herbs.

3 Let not him that (*suitably to this belief*) eateth (*all kinds of meat*) despise him that (*through weakness*) eateth not (*of any*); and let not him which eateth not judge (*and condemn*) him that eateth (*as unclean for not observing these distinctions between meats clean and unclean by the law, or according to their traditions, by being offered to idols, or polluted by the unclean*): for [4] God hath received him.

4 (*Since therefore God hath received and owned him*

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. Μὴ εἰς διακρίσεις διαλογισμῶν, *Not to doubtful disputations.*] Not discriminating them by their inward thoughts or reasonings, or rejecting any from communion upon that account, because they are weak in judgment; this sense the antithesis seems to require, and this sense will be confirmed from our note on ver. 23, and from a like passage of James, "If you say to the man in gay clothing, Sit thou here honourably, and to the poor, Stand thou there, or sit down at my footstool, οὐ διεκρίθητε ἐν ἑαυτοῖς; do you not put a difference or a discrimination among yourselves, and are become judges, διαλογισμῶν πονηρῶν, of evil reasonings."

[2] Ver. 2. Ὁ δὲ ἀσθενῶν, *But the weak.*] I have observed, note on v. 6, 1 Cor. viii. 13, that "the weak" person is not the man of a doubting conscience, about a thing indifferent, but of an erroneous conscience, about a thing unlawful; this is plain, 1 Cor. viii. 7, from these words, "Some with conscience of the idol to this hour eat it as a thing offered to an idol, and their conscience being weak is defiled." Now to eat "with conscience of the idol," must be to eat with an erroneous conscience; and the thing is as plain here from ver. 14, which shows that the weak person "esteemeth that unclean, which in itself was not so," and therefore acted from an erroneous conscience. I have observed there also, that ὁ ἀσθενὴς, "the weak," and ἀσθενεῖν, "to be weak," is to fall and stumble; and here it also signifieth one that stumbleth at some doctrine of Christianity, viz. at that of Christian liberty from Jewish observances, and who is scandalized at it, or made to fall by the use of that liberty by others, as is evident also from these words, ver. 21, "It is good not to eat flesh, nor to drink wine, nor to do any other thing whereby thy brother stumbleth, or is offended, or is made weak." And ver. 13, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall (Gr. a scandal) in his brother's way."

[3] Λάχανα ἐσθίει, *Eateth herbs.*] Why herbs only? Chrysostom thinks it was διὰ τὸ μὴ γίνεσθαι δῆλον, "that it might not appear whether they did it out of observance of the Jewish law, or only out of temperance;" but this the apostle contradicts, by saying, not that he did this, being cautious, but he did it, "being weak;" and (ver. 14) that he did it, esteeming that which he abstaineth from as unclean: and this is supposed as a thing evident throughout this chapter, that he abstained out of conscience from eating that which he esteemed unlawful. Others say, the word λάχανα, "herbs," is taken synecdochically, "for all sorts of meat allowed by the law;" but then they ought in reason to show us some example, or instance, where the word λάχανα is used in this sense. Let it be therefore noted, (1.) That the Essenes,* among the Jews, abstained from all flesh, "using as victuals, with great delight, green herbs, and the fruit of trees:" and this they did, as judging flesh, μὴ κατὰ φύσιν, "not to be natural food," as there it follows. Philo saith,† they had τράπεζαν καθαρὰν τῶν ἐναίμων, "a table pure from any thing that had blood in it, as being an incentive to concupiscence, and did only eat bread and salt, and hyssop" (see note no Col. ii. 1). Here then is one instance of them, who "being weak, did eat herbs." Moreover, Josephus saith of some priests of his acquaintance, sent bound to Rome from Judea, for some little crime, that *"they were good men, who in their afflictions forgot not their piety to God, nourishing themselves there with figs and nuts;" yea, their superstition would not permit them to use the oil of heathens,† as being not clean, and so such as they could not use the meats of gentiles, much less things offered to idols (as sometimes all the meat sold in the shambles was), without transgressing their own institutions and traditions. They therefore might eat herbs, either that they might avoid eating things sold in the shambles, which had been offered to idols, and which were therefore deemed κοινὰ "common or unclean," by the whole Jewish nation;‡ or to avoid the eating things which they esteemed polluted by the gentiles, as the Jewish priests mentioned by Josephus did. Moreover, the person who "believeth he may eat all things," here, is so like the person who saith "All things are lawful for me," 1 Cor. x. 23, where the apostle is speaking of things offered to idols, and the arguments, many of them, are so apparently in sense the same here, and 1 Cor. viii. and ch. x., that I can see no reason wholly to exclude this sense.

[4] Ver. 3. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *For God hath received him.*] This is St. Peter's argument, Acts xv. 9, "God put no difference betwixt us (Jews) and them, purifying their hearts by faith," and so making them clean in his sight, though they were not circumcised, nor abstained from those meats we count unclean; he therefore received them without requiring this of them, and therefore so should we. Note here, that though God testified his reception of them by a visible and miraculous dispensation of the gift of tongues and prophecy; yet doth not the apostle say, God hath thus testified his reception of them, but only, "He hath received them," i. e. into communion with him, viz. by giving them that Spirit which is the medium of our union to, and communion with him. Note also, that these words prove against Esthius, that the apostle here speaks not of the Jews, but of the gentiles, whom the Jews always deemed unclean, till they became proselytes to their law, and so obliged to observe these differences between meats (see note on 1 Cor. vii. 14); and therefore thought God would not receive them, whilst they did not observe this law. Moreover, when the apostle saith, ver. 2, "Another believeth he may eat all things:" is this other the Jew? then the strong Jew believed not only that he might eat swine's flesh, but even "things offered to idols," which yet Esthius denies, ver. 1, the reason is, because both these must be included in quibuslibet cibis, all kinds of meat. But if it be the gentile, as is far more probable, then the apostle speaks here of the gentiles. Again, when the same apostle saith, "Another es-

* Ἅπαξ ἁπάντων (ζώων) ἀπέχονται, λαχανώδει χλόῃ, καὶ κάρποις ἐνδρων προσοψήμασιν ἡδίστῃ ἀπολαύσει χρώμενοι. Apud Euseb. Præp. Evang. lib. viii. cap. 14.

† De Vit. Contemp. p. 696, D, E.

* Καίπερ ἐν κακοῖς ὄντες οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας· διετρέφοντο δὲ σύκοις, καὶ καρίοις. De Vitâ suâ, p. 999, C.

† Ἐπείδη οὐκ ἔχουσιν ἔλαιον ᾧ χρήσωνται καθαρὸν——μὴ δι' ἀνάγκην Ἑλληνικὰ χρῶμενοι, τὰ νόμιμα παραβαίνωσιν. Ibid. p. 1040, B.

‡ Aboda Zara Per. 2, 7. Maim. de Idol. cap. 7, sect. 11, 12.

as his servant,) who art thou that [5] judgest another man's servant? to (*God*) his own master he standeth or falleth, (*and by him only is he to be judged: he is at present weak indeed,*) yea, he [6] shall be holden up (σταθήσεται δὲ, *but he shall be established*): for God is [7] able to make him stand (στῆσαι αὐτὸν, *to establish him*).

5 One man esteemeth one (*Jewish*) day above another (*i. e. more fit to do God service in, as being set apart by him for that end*): another esteemeth every (*such*) day *alike* (*fit for that purpose*). Let every man be [8] fully persuaded in his own mind (*or act with fullness of persuasion that he doeth what is lawful*).

6 (*And to engage you to maintain friendship and communion, without censuring and condemning one another for these matters, consider that*) He that regardeth the day, regardeth *it* [9] unto the Lord (*or out of conscience towards him*); and he that regardeth not the day,

---

teemeth every day alike," does he mean the Jews? did the Jew think the obligation to observe the sabbath was abolished? and if he meant the gentile, the apostle must here speak of them. But, saith Esthius, this doctrine could not extend to the gentile, to whom it was not lawful to comply with the legal observances, no, not for the sake of the infirm Jews. To this I answer, (1.) That the apostle says nothing in this whole chapter which doth oblige him so to do, but only not to judge, not to exclude from communion, those Jews that did so, and not to eat of those meats, when that would minister scandal to the Jews; and doth he not prescribe the same rule to the gentile, in the case of this scandal, in these words, "But if any man say unto thee, This is offered to idols, eat not for his sake that showeth it, and for conscience' sake?" 1 Cor. x. 28. (2.) Paul, who had the same persuasion, that the law was not binding to him, as any gentile could have, yet "to the Jew became as a Jew, that he might gain the Jew;" why therefore might he not permit the strong gentile so to do, especially when this was not done out of respect to the law of Moses, but purely to the higher law of charity!

[5] Ver. 4. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; *Who art thou that judgest another man's servant?*] Some interpret these words thus: We are not to judge another man's servant for doing what his own master alloweth or permitteth. But this is adding to the text; for the apostle doth not say, Who art thou that judgest another man's servant wrongfully, or condemnest in him what God allows? nay, he plainly supposeth him weak and erroneous, and yet allows not any condemning and rejecting him, and "excluding him," saith Dr. Hammond, "out of the church," because God hath received him to be his servant.

[6] Σταθήσεται, *He shall be established.*] The apostle seems plainly here to speak of the weak Jew, who, through the error of his judgment, might be apt to stumble at the liberty which the strong Christian used, and which the Christian doctrine taught that Christ had purchased for him also, as thinking both himself and others obliged to observe the law of Moses; and of him he saith, He is now indeed weak, but he shall be established, i. e. the time will come, when, by the destruction of the Jewish temple, to which their service was annexed, and in which alone a great part of their ceremonial worship was to be performed, they should be better satisfied of the cessation of their obligation to obey those precepts. Thus also he saith, Phil. iii. 15, "As many as are τέλειοι, fully instructed in the Christian liberty, let them mind this thing," viz. that it is only "the circumcision of the Spirit" that God now regardeth (ver. 3), and "if any be otherwise minded, God shall reveal even this unto you," i. e. he will in his due time convince them of this truth (see the note there). Note also, that the effusion of the Spirit on the Jews, though circumcised and zealous for the observation of the law, was an argument that God also had received the believing Jew to his favour, notwithstanding his weakness of judgment in these matters.

[7] Δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν, *For God is able to make him stand.*] The apostle elsewhere argues from God's power to his will; so xi. 23, "If they abide not in unbelief they shall be grafted in, for God is able to graff them in again;" xvi. 25, "To him that is able to confirm you;" 2 Cor. ix. 6. 8, "He that soweth liberally shall reap liberally; for God is able to make all grace abound towards you;" Heb. ii. 18, "He is able to succour them that are tempted." And this argument is always good, where we put no obstruction to his will, by rendering ourselves unworthy of his illuminations and his favours; he being otherwise always as ready as he is able to do what he sees needful and truly conducing to our spiritual good.

[8] Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω, *Let every one be fully persuaded in his own mind.*] The Greek and Latin fathers give this sense of these words: In matters of this nature, touching the observation of a day, required by Moses, to the Lord, or not, the abstaining from meats, or not, "let every man abound in his own sense;" i. e. let there be no condemning, no excluding any man on the account of such different sentiments: and this sense is very agreeable to the context, if the word πληροφορέω will bear it, of which, sure, the Greek interpreters must be sufficient judges; especially when Phavorinus saith that πληροφόρησον is the same with πλήρωσον, *fulfil*, as in that of the apostle, τὴν διακονίαν σου πληροφόρησον, "Fulfil thy ministry," 2 Tim. iv. 5, and when this sense accords so well with the Hebrew proverb, איש ימלא את לבו, i. e. "Let a man fulfil his heart," or do his pleasure.

They who render the words thus, as we do, "Let every man be fully persuaded in his own mind," as the word πληροφορία doth import, Col. ii. 2, Heb. vi. 9, x. 22, 1 Thess. i. 5, either refer it to the preceding words thus, Let every man content himself with this, that he is fully persuaded he doth as he ought, and not search into the actions or judgments of other men about these matters, to condemn them for them; and this also is a sense against which I know no exception, and is made more probable from ver. 14. 21, 22, or else give the sense thus, Let a man have that persuasion of the lawfulness of what he doth, or abstains from, as will preserve him from sinning against conscience in it.

[9] Ver. 6. Κυρίῳ, *To the Lord.*] If "the Lord" here signifies the Lord Christ, as we may gather from ver. 7—9, it is evident from the reason following, "for he giveth God thanks," that Christ is God: if it signify God the Father, yet the following verses, which apply it to Christ, make it plain that the argument is good from God the Father to our Lord Christ, and again from Christ, ver. 10, to God the Father, ver. 11, and consequently that they must equally be God (see Examen Millii).

Here we are told, that "no man can be said to do any thing to the Lord, or out of conscience towards God, in such cases wherein God has not interposed his authority; nor is any man in scripture said to do any thing to the Lord, who cannot produce a plain law for what he does; but when both contending parties can produce a divine authority for doing or not doing the same thing (i. e. the law forbidding, and yet commanding the same thing), there is great reason for them to receive one another, because they both act out of reverence to the divine authority." But this assertion may be evidently disproved,

First, From the example of St. Paul, who "served God from his forefathers with a pure conscience" (2 Tim. i. 3), and conversed before God "in all good conscience" (Acts xiii. 1), and was "zealous for God," even when he persecuted Christians to the death (Acts xxii. 3, 4), and thought himself bound in conscience "to do many things against the name of Jesus" (Acts xxvi. 9): he therefore, if he may be believed, did these things "out of conscience towards God," wherein God had not interposed his authority.

Secondly, This also is evident from the instances related in this verse; for a law cancelled and disannulled by God himself, hath no divine authority; and he who only produceth such a law, is so far from producing a plain law for what he doth, that he produceth none at all, nor doth he act out of reverence to the divine authority, but only with respect to his own erroneous conceptions of a divine authority, when there is no such thing; nor can he produce any divine authority for what he doth. "Oh! but God had once interposed his authority in this case, and the Jews could not be satisfied that this authority was repealed." I answer; And so it is with all the unbelieving Jews unto this very day, who

to the Lord he doth not regard *it* (*i. e. because his Lord hath freed him from any obligation so to do*). He that eateth (*freely of all kinds of meats*), eateth to the Lord (*or to his glory*), for he giveth God thanks (*for his liberty thus to eat*); and he that eateth not (*so*), to the Lord he eateth not, and giveth God thanks (*even for those herbs he eateth, or that he hath provided for him other food*).

7 For none of us (*who are Christians*) [10] liveth to himself, (*but to him that died for him and rose again*, 2 Cor. v. 16,) and no man (*dying*) dieth to himself (*so as to be exempted from the power and jurisdiction of the Lord, whose servants we are*).

8 For whether we live, we (*Christians, if we act suitably to our duty and our obligations,*) live unto the Lord (*under his dominion, and under the government of his laws*); and whether we die, we die (*and, dying, we are still subject*) unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he [11] might be Lord both of the dead and living (Phil. ii. 10).

10 But why (*why then*) dost thou judge thy brother? or why dost thou set at nought thy brother? (*as if he were thy servant, and thou his master and his judge, seeing*) for we shall all stand before the judgment seat of Christ (*and from him, who is our Lord and Master, shall receive the sentence according to our works*).

11 For it is written (Isa. liv. 23), *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall [12] give account of himself (*and of his behaviour in these matters*)

---

still observe the law of Moses, as far as under their present circumstances they can; as believing it was given them for an everlasting covenant, and so being unsatisfied that the authority of it is repealed; so far is it from being true, that this case hath no parallel: it is therefore evident that in this sense it cannot be said, He that regardeth a day, enjoined by the law of Moses, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not: for the apostle, in this very chapter, declareth himself persuaded by the faith of the Lord Jesus, that "there was nothing unclean of itself," but only through the mistaken estimation of the Jew (ver. 14); and elsewhere, that the Jewish feasts, new moons, and sabbaths, were only "shadows of good things to come;" and that Christ was the body or the substance of them (Col. ii. 17), and that there was made ἀθέτησις, "a disannulling of the former command, by reason of the weakness and unprofitableness of it" (Heb. vii. 18). It could be therefore nothing but prejudice and error, which made the Jew conceive he observed those days, and abstained from those meats, by a divine authority, or that he could produce such an authority for so doing; he therefore must be said to do this "to the Lord," and "out of conscience towards God," because he, through the weakness and error of his judgment, thought the law of Moses obliged him still in conscience to the observance of these things. Now this is so far from being an unparalleled case, that it is the very case of the Romanists, using still the anointing of the sick; of the anabaptists, dipping them who are baptized; of the Greek church, refusing to eat things strangled, and blood, out of reverence to the apostolical injunction; of the dissenters, using prayer "by the Spirit," or conceived prayer, out of reverence to the command, to "pray in the Holy Ghost," and abstaining from communion with that church which observes no church-discipline, out of respect to the command, to "purge the evil from among us;" for all this is done by them out of a mistaken reverence to a divine authority, which they conceive obliging to them. But then the Greek expositors here note, that this indulgence to men of an erroneous conscience is not to be extended to "doctrines of faith, and matters of great moment, but only to cases of meat and fasting, and the like;"* and that it is especially to be granted to those who are infirm, and want indulgence.

[10] Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *For none of us liveth to himself.*] This I conceive to be a reason, not of that which is contained in the sixth verse, but of what was delivered ver. 4, viz. that Christ was our Master, and we his servants; and therefore, by judging one another for these things, they took upon them to judge another man's servant. For (1.) in the next verse the apostle reassumes this matter, inquiring, "Who art thou that judgest thy brother?" and (2.) those words are a plain proof of this; for we are his servants to whom we live, and to whom we must give an account of our actions, and who is "Lord both of the dead and the living:"

* Ταῦτα οὖν περὶ τῶν νηστευόντων, καὶ ἐσθιόντων ἰδικῶς ἐκληπτέον, ἀλλὰ μὴ ἐπὶ ἄλλων τινῶν, οὐ γὰρ ἐπὶ πάντα ὁ κάνων οὗτος διήκει, ἀλλ' ἰδικός ἐστιν ἐπὶ τοῦτο μόνον, καὶ τῶν ὁμοίων περιλαμβανόμενος. Chrysost. Theod. Phot. Œcum. Theophylact.

but they seem not so applicable to what is delivered, ver. 6, or to give a clear reason why he that abstains from swine's flesh, or that religiously observes a Jewish festival, doth this unto the Lord Christ, who came to take away, not to enforce the obligation of those things.

[11] Ver. 9. Ἵνα κυριεύσῃ, *That he might be Lord.*] He by his resurrection being constituted "Lord of all things," and having "all power both in heaven and earth" conferred upon him, must have power over all, we being all his servants, and so obliged "not to live unto ourselves, but to him that died for us, and rose again" (2 Cor. v. 16). He being also the rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised reward.

[12] Ver. 12. Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *Shall give an account of himself to God.*] Here Œcumenius notes, that it is said of God the Father, that "he judgeth no man, but hath committed all judgment to his Son" (John v. 22), and therefore, what the apostle here saith, viz. "Every man shall confess to God, and bow the knee to him" (ver. 11), and "give an account of himself to God" (ver. 12), is manifestly spoken of Christ as judge, ἄρα Θεὸς ὁ Χριστός, "and therefore Christ is God:" and this argument was used before the Nicene council by Novatian* and others. It is a wonder that Socinus should deny that the apostle says, that "every knee should bow" to Christ, when, citing the same place, Phil. ii. 10, 11, the apostle so expressly declares, that "at the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord;" and here, from this place, proves, that "Christ is Lord both of the dead and the living," before whose tribunal they must all stand; and so must own his power and authority over them, which is the thing expressed metaphorically by bending of the knee, and the confession of the tongue: and if these words, which the prophet certainly spake of Jehovah, the God of the Jews, be well applied by the apostle to Christ, Christ must be also the person intended by them; for how could the apostle prove that "every knee must bow" to Christ, from the words of God, saying, "To me every knee shall bow," if Christ were, in his whole nature and essence, as different from that God who spake those words of himself, as is a creature from his great Creator? Crellius here saith, Paul accommodates this passage to Christ, †"not that he is God, but because what is contained in it shall, by Christ, as subordinate to God, be exhibited and performed to God himself." But this subterfuge is confuted by the words of the apostle, who saith expressly, Phil. ii. 10, 11, that "to the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord;" and so declares, these words are fulfilled by the honour exhibited, not to God the Father, but to our Lord Jesus Christ: and seeing he is Lord over the dead, by the power by which "he

* Neque enim, si non et Deus esset, omne se nomine ejus genuflecteret. Novat. cap. 17. Vide Epist. Polycarp. sect. 6.

† Non quòd Christus sit ipse Deus, sed quia quod in hôc testimonio continetur, per Christum, tanquam Deo subordinatum, ipsi Deo præstari et exhiberi debeat.

to God (*and it becomes not us to antedate his judgment*).

13 Let us not therefore (*take upon us to*) judge one another any more: but (*let us*) judge this rather, that no man (*ought to*) [13] put a stumblingblock or an occasion to fall (*from the faith*) in *his* brother's way.

14 I know, and am persuaded by (*the faith of*) the Lord Jesus, that *there is* nothing unclean of itself: but (*notwithstanding this*) to him that [14] esteemeth any thing to be unclean, to him (*as to the use of it*) *it is* unclean.

15 But (*though nothing be unclean of itself, yet*) if thy brother be [15] grieved (*i. e. scandalized*) with *thy* meat, now walkest thou not charitably (*in eating it to his offence and ruin; wherefore*) destroy not him with thy meat, for whom Christ died.

16 Let not then (*any thing be done by you, whereby*) [16] your good (*i. e. your Christian calling may*) be evil spoken of (Gr. *blasphemed*) (*by them who are thus offended at this use of your Christian liberty*):

17 For the kingdom of God is not (*a thing which consists in*) meat and drink; but (*in*) righteousness, and peace, and [17] joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for (*the*) peace (*of the church*), and things wherewith one may edify (*and build up*) another (*in Christian love and union into one spiritual temple in the Lord*).

20 For meat destroy not the work of God (*i. e. the Christian convert*, 1 Cor. iii. 9, *for though*) all things indeed *are* pure; but (*yet*) *it is* evil for that man who eateth with offence (*to do so*).

21 *It is* good neither to eat flesh, nor to drink wine, nor (*to do*) *any* (*other*) *thing* (*from which thou mayest*

---

is able to subdue all things to himself" (Phil. iii. 21), which doubtless is the power of God; and seeing, having raised all men, he "will bring to light the hidden things" which they have done, and "manifest the counsels of their hearts" (1 Cor. iv. 5), and so must be omniscient, and have the knowledge of the secrets of the heart; and it is the property of God alone to raise the dead by his power, and be the Searcher of all hearts: these properties ascribed to Christ here, and elsewhere, must show that he is truly God (see the note on Phil. ii. 10).

[13] Ver. 13. Μὴ τιθέναι πρόσκομμα, *Not to put a stumbling-block.*] i. e. Not to cause our brother to stumble at the Christian faith, and fall off from it, or to perish; for what is here, Do not put a stumbling-block (by thy meat) in thy brother's way, is, ver. 15, "Destroy not him with thy meat for whom Christ died;" and to eat, διὰ προσκόμματος, so as to put this stumbling-block before him, is "for meat to destroy the work of God:" and that in this sense the phrase is still used in the epistles, see note on 1 Cor. viii. 9; only let it be noted that, where there is the same danger of destroying my brother, or dissolving the work of God, be it not by infidelity, but schism, or idolatry, or loose living, there is the same reason and obligation, "not to put a stumbling-block, or an occasion to fall in our brother's way:" for the reason why the apostle would not have us put this stumbling-block, which makes our brother fall from the faith, in his way, is this, because he would not have us be instrumental to his perishing, or to "destroy him for whom Christ died." He therefore must equally forbid the doing any other thing which may be left undone without sin; and, being done, hath a like tendency to cause my weak brother to perish.

[14] Ver. 14. Τῷ λογιζομένῳ τι κοινόν, *To him that esteemeth any thing unclean*, &c.] Here is a plain demonstration that the person here mentioned, as "weak in faith," was also weak in understanding; i. e. one who understood not that meat to be free from uncleanness which indeed was so; and that he was therefore "weak in the faith," because he was so in his understanding; and so also it is plainly, 1 Cor. viii. 7. 10. It is therefore without ground affirmed, That these two sorts of weak persons must be used very differently; you must have a care of offending those who are weak in faith, but you must instruct and govern those who are weak in understanding.

Secondly, Here also is a plain evidence that the weak Jew had no just matter of offence given him by the gentiles' eating, or that they did not take offence at the open violation of an express law of God by the gentiles' eating; nor were they thus weak out of reverence to any express positive law, which all men agreed was given by God to them, at whose eating they were scandalized. To make this very clear, consider that the weakness of the Jews consisted in two things;

1. That they were not convinced that the law of Moses was out of date, and therefore durst not do any thing which was forbidden by that law, nor omit doing what the law commanded: and as to this, it is true, they were weak out of reverence to an express positive law, which, through the weakness of their understanding, they thought to be still binding, but the apostle here declares to be by Christ taken away.

2. That they could not endure to see others do what they themselves durst not do; i. e. they could not endure to see the gentile converts eat those meats which the law of Moses forbade the Jews to eat: now here, I say, they were not weak out of reverence to any express positive law; nor could they take offence at the open violation of any express law of God: for there was no such law given to the gentiles, to abstain from such meats as unclean, nor to the gentile converts to Christianity to observe any such law; they therefore by eating of these meats did violate no law given by God to them, and so the Jews could take no offence at their violation of any such law. And so much stronger is the case of eating things offered to idols, in which yet the apostle doth require this abstinence, with regard to the conscience of the weak Jew (1 Cor. viii. 7. 10, x. 28, 29), for the eating of things offered to idols (unless it were done in the idol-temple, the place appointed for his worship) was against no law of God, but only against the canons of the Jews; and so here the Jews could not be thus offended with that action, out of reverence to any law which God had made against it, but only from the Jewish canons, and interpretations of the law, touching abstaining from idolatry: the imagination of the Jew, that such meats bought in the shambles, or set before Christians at a friendly entertainment, were unlawful, was a vain imagination, and so they had only an imaginary law which occasioned their offence. Nor doth the apostolical canon concern any other meats offered to idols than those which were eaten in the idol-temple: for sure the apostle, who was a part of that council, would not here freely allow what the whole college of apostles thought necessary even for the gentile converts to abstain from. This scandal therefore of the weak Jews was plainly scandalum acceptum, non datum, "received, but not given;" for they had no reason at all to believe that the law of Moses was ever given to, or was in force among, the gentiles, and much less that their Jewish canons could be so.

[15] Ver. 15. Εἰ λυπεῖται, *If thy brother be grieved.*] The Greek imports such sorrow as puts a man in danger of his life, and therefore, in the metaphorical sense, such sorrow as endangered his Christian life. So Job xxxi. 39, "If I have caused the owners thereof to lose their life:" εἰ ψυχὴν ἐλύπησα, "If I have grieved his soul," say the LXX. הפחתי, "If I have caused his life to expire, or break out" (see Dr. Hammond on the place).

Note also here, that the apostle plainly doth suppose that he, for whom Christ died, might perish (see the note on 1 Cor. viii. 11).

[16] Ver. 16. Ἀγαθόν, *Your good.*] Τὴν πίστιν καλεῖ, "He calleth our faith our good," say all the Greek commentators, and that very appositely; for the Jews blasphemed and fell off from Christianity upon this account.

[17] Ver. 17. Καὶ χαρὰ ἐν Πνεύματι ἁγίῳ, *And joy in the Holy Ghost.*] This cannot here signify delight to do good, or rejoicing in unanimity, for the phrase hath no such sense in scripture, but always signifies an inward joy arising from

abstain) whereby thy [18] brother stumbleth, or is offended, or is made weak.

22 Hast thou (*then*) faith? (*or, a persuasion that all meats are clean, and lawfully may be eaten?*) have *it* to thyself before God (*and satisfy thyself with that*). [19] Happy *is* he that condemneth not himself (*by acting uncharitably*) in that thing which he alloweth.

23 And he that [20] doubteth (Gr. *that puts a difference between meats*) is damned if he eat (*against his conscience, making that difference*), because *he eateth* not of faith (*but against his own persuasion*): for [21] whatsoever *is* not of faith is sin.

---

the consolations of the Holy Ghost; as when the apostle saith, the Thessalonians "received the word with much affection, and with joy in the Holy Ghost," 1 Thess. i. 6, and when Luke informs us, the churches had peace, "and, walking in the comfort of the Holy Ghost, were multiplied," Acts ix. 31.

[18] Ver. 21. Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *Stumbleth, or is offended, or is made weak.*] I have shown what it is to be made weak, note on ver. 1, what it is to stumble, note on ver. 13. To offend or scandalize a weak brother, is also to be an occasion of his ruin, by causing him to fall off from the faith, or to be prejudiced against it, as will appear from a brief view of the places where the phrase is used. So Matt. v. 29, 30, "If thy right eye, or hand, σκανδαλίζει σε, offend thee," i. e. if it lead thee to hell and to perdition, cut it off. So xi. 6, "Blessed is he who is not offended with me;" i. e. who is not by the meanness of my present circumstances, or by the doctrine I am sent to preach, diverted from believing in me. So xiii. 21, "When persecution comes, the stony ground εὐθὺς σκανδαλίζεται, is presently offended." So ver. 57, xv. 11, Mark vi. 3, Luke vii. 23. The Jews were scandalized at Christ; i. e. they were diverted from owning him as their Messiah, either by reason of his words, or the meanness of his original, and his appearance in the world. So were the multitude, and some of his disciples, scandalized at his discourse about eating his flesh, John xvi. 60, 61. So doth our Lord admonish his disciples not to be scandalized at the persecutions they should suffer, John xvi. 1. So he foretells that many, who had once believed in him, would be scandalized, when tribulations should abound, Matt. xxiv. 10. So he tells his own disciples, that they would be "scandalized" at his sufferings, Matt. xxvi. 31. And so both Peter and the rest of them were offended, or "scandalized," their faith in him failing for a season, Luke xxiv. 21. So are we to understand those words, "Woe to him that offends," or scandalizeth, "one of these little ones," as appears from the reason following, ver. 14, "It is not the will of your heavenly Father, that one of these little ones should perish." So I have shown the word is used, 1 Cor. viii. 13. And so it may be well interpreted, when the apostle saith, 2 Cor. xi. 29, "Who is offended," i. e. in danger to fall off from the Christian faith, "and I burn not" with a fervent zeal for his recovery? (see Examen Millii.)

[19] Ver. 22. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *Happy is he that condemneth not himself*, &c.] i. e. He is comparatively a happy man, that hath this firm persuasion of the lawfulness of eating any thing that is set before him, without asking any question about it for conscience' sake; for he createth no trouble or condemnation to himself about these matters, nor is he troublesome to others by his niceness, or scrupulosity; whereas he that puts a difference betwixt meats, is not only troublesome to others with whom he doth converse, but condemns himself, as oft as he is tempted to eat of that which his conscience doth not allow of (see Examen Millii).

[20] Ver. 23. Ὁ διακρινόμενος, *He that doubteth.*] He that discerneth, and puts a difference between meats lawful and unlawful; this is the import of this word elsewhere. So Matt. xvi. 3, "You know how διακρίνειν, to discern the face of the heavens;" Acts x. 28; xi. 12, "Go with them, μηδὲν διακρινόμενος, making no difference" betwixt the gentiles and the Jews, the circumcised and the uncircumcised, not counting them unclean any longer, as Peter doth himself interpret it, ver. 28. And again, Acts xv. 9, οὐδὲν διέκρινε, "He put no difference betwixt them and us, purifying their hearts by faith;" 1 Cor. iv. 7, Τίς σε διακρινει; "Who put the difference betwixt thee and others?" xi. 29, μὴ διακρίνων, "Not discerning the Lord's body," or not discriminating it from other meats. So Jude 22, "Of some have compassion, διακρινόμενοι, making a difference."

[21] Πᾶν δὲ ὃ οὐκ ἐκ πίστεως, *Whatever is not of faith.*] i. e. With a due persuasion of the lawfulness of the action; for that is the faith spoken of in the foregoing verse, when the apostle saith, "Hast thou faith? have it to thyself;" and that is the faith which stands opposed to doubting in this verse; and to this faith alone agree the preceding words, He that makes a discrimination between meats lawful and unlawful, and yet eats of them without discrimination, is condemned by his own conscience, if he eats, because he eateth not of faith, or with persuasion of the lawfulness of eating what he doth partake of.

CHAPTER XV.

1 We then that are strong (*and rightly understand our Christian liberty and duty*) ought to bear the infirmities of the weak (*being careful to forbear the doing that which doth scandalize and hurt the souls of them who have not this knowledge*), and not to (*do things because they*) please ourselves (*when our weak brother is thus injured by them*).

2 Let (*therefore*) every one of us (*rather choose to*) please *his* neighbour for *his* good to (*the*) [1] edification (*of him in his Christian faith*).

3 For even Christ (*whose example we are called to imitate*) pleased not himself (*i. e. and indulged not so to his own pleasure, ease, and quiet, as to neglect the glory of God, or the good of others*); but (*willingly bore with the infirmities, and sustained the reproaches of men*), [2] as it is written (*of him*, Ps. lxix. 9), The

---

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. Πρὸς οἰκοδομὴν, *To edification.*] Edification, in the scriptures, sometimes signifies our increase in the knowledge of our Christian duty; in which sense it is seven times used, 1 Cor. xiv. 3, 4, 5. 12. 16. 26. 29, Eph. iv. 29, especially in that knowledge which tends to our advancement in piety; and therefore is called οἰκοδομὴ Θεοῦ, "the edification of God," 1 Tim. i. 4. Sometimes our growth, or confirmation in the faith, Jude 20. Sometimes it refers to the whole body, which is called Θεοῦ οἰκοδομὴ, "the building of God," 1 Cor. iii. 2, Eph. ii. 21, iv. 12. And then the body is edified, (1.) By the mutual love of its members; in which sense, saith the apostle, "charity edifieth," 1 Cor. viii. 1, and this is οἰκοδομὴ ἐν ἀγάπῃ, "edification in love," Eph. iv. 16. (2.) By the strict union of the members to, and their peaceable conversation with, one another; and this is styled, οἰκοδομὴ εἰς τὸν ἕνα, "the edifying the church into one," 1 Thess. v. 11. And thus we are bid to "follow after things which make for peace, and τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, the edification of one of us unto another," xiv. 19. Now the edification, which consists in knowledge of our Christian duty, cannot be here understood; because our forbearance of that which scandalizes our brother tends not to the information of his understanding, but, as it is an act of charity, it tends to the edification of the body in love; as it is the avoiding that which may scandalize the weak, and so induce him to stumble at, and fall off from Christianity, it tends to his edification in the faith; and as it is receiving the weak into fellowship and communion, notwithstanding his different conceptions from us, it tends to the edifying the body in union and peace.

[2] Ver. 3. Καθὼς γέγραπται, *As it is written.*] That this

reproaches of them that reproached thee fell on me (*i. e. he was afflicted for them, his zeal for the glory of God, and the good of souls, caused him patiently to endure the contradiction of sinners*, Heb. xii. 2, 3, *to bear the cross they laid, and despise the shame they cast upon him; which sure is more than to abstain from a little meat on the account of others.*

4 *Nor ought we to think ourselves unconcerned in what was said so long before by David of others,*) For (*this and*) whatsoever things were written aforetime were written for our learning, that we through patience (*in bearing the like censures, reproaches, and infirmities of others*) and (*through the*) comfort of the scriptures (*promising a reward to that patience*) might have hope (*of being rewarded for it*).

5 Now the God of patience and consolation (*who works this patience in us, and gives this consolation to us*) grant you to be likeminded one toward another (*i. e. to have a like concern for others as for yourselves*) according to (*the example of*) Christ Jesus:

6 That ye (*thus bearing with the infirmities of the weak, and thus receiving one another into communion*) may [3] with one mind *and* one mouth (*in your assemblies*) glorify (*and worship*) God, even the [4] Father of our Lord Jesus Christ (*or the God and Father of our Lord Jesus Christ*).

7 Wherefore receive ye one another (*Jew and gentile, into mutual love and fellowship, without contention about the things in which your judgments differ*), as Christ also received us (*both reconciling both to God in one body on the cross, and to one another*, Col. i. 20, Eph. ii. 14) to the glory of God (*which will be much promoted by this union*).

8 (*Is he hath received us,* λέγω δὲ,) Now I say that Jesus Christ was a minister of the circumcision (*or the Jews*) for (*the establishment of*) the truth of God, to confirm the promises *made* unto the fathers (*of that nation, and so he showed his love and mercy towards them*):

9 And (*he was also the Saviour of the gentiles*) that the Gentiles (*also*) might glorify God for *his* mercy (*to them*); as it is written (Ps. xviii. 49), For this cause I [5] will confess to thee (*i. e. praise and celebrate thee*) among the Gentiles (*or ἐν ἔθνεσι, with the gentiles*), and (*will*) sing unto thy name.

10 And again he (*the same David*) saith (Ps. lxvii. 4), Rejoice, ye Gentiles, with his people.

11 And again (Ps. cxvii. 1), Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, [6] Esaias saith (xi. 1. 10), There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now (*may*) the God of hope fill you with all joy and peace (*the fruits of hope*) in believing (*those things*), that ye may abound in hope, through the power of the Holy Ghost (*witnessing to your spirits that ye are the sons of God*, viii. 16, 17, *and shedding abroad the sense of his love in your hearts*, v. 5, *and so sealing you up to the day of redemption*, Eph. iv. 30).

14 And (*this, I pray, not doubting the assistance of this good Spirit with you, for*) I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled (*by the Spirit*) with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort (Gr. ἀπὸ μέρους, *as to the Gentile part of you*, see note on 2 Cor. ii. 5), as putting you in mind (*of the favour of God to you gentiles, and your duty to him*), because of the grace that is given to me of God (*i. e. because of the apostolical office by him committed to me:* see note on Rom. i. 5),

16 That I should be the minister of Jesus Christ to the Gentiles, [7] ministering the gospel of God (*i. e. exercising myself in the offices of the gospel, as the priest in the legal services*), that the offering up of the Gentiles (*by me*) might be acceptable, being sanctified (*not with salt, or any other libamen, but*) by (*the effusion of*) the Holy Ghost (*upon them*).

17 (*And this I have so effectually performed by his grace, that*) I have therefore whereof I may glory through (*the assistance of*) Jesus Christ in those things which pertain to (*my service of*) God (*in this gospel.*

18 *And here I shall only mention what I myself, by the assistance of his grace, have done:*) For [8] I will not

---

psalm was undoubtedly spoken of the Messiah, we learn from ver. 22, applied to Christ, John xix. 28, 29, and from the former part of the verse cited here, viz. "The zeal of thine house hath consumed me," applied to Christ, John ii. 17. And the Jews themselves say, that the things contained in this psalm shall be accomplished "in the days of David," or "in the days of the Messiah;"* and that which is said in the close of the psalm, that "God will save Zion," &c., "that men may dwell therein, and have it in possession," shall be accomplished בימי המשיח "in the days of the Messiah," the rabbins own.†

[3] Ver. 6. Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *With one mind and mouth.*] i. e. Not only praising God with the same words in your doxologies, but also joining in those praises with a mind full of Christian love, and sense of the divine goodness.

[4] Τὸν Θεὸν καὶ πατέρα, &c. *The God and Father of our Lord Jesus Christ.*] So 2 Cor. i. 3, xi. 31, Eph. i. 3, Col. i. 3, 1 Pet. i. 3, Rev. i. 6. 12. On which words the descant of the fathers‡ is to this effect, "That the first person of the sacred Trinity is the God of Jesus Christ, in respect of his manhood, his Father in respect of his divinity, or as he is the Word." Or the words may be rendered thus: "God who is," or "The God that is," or "God, to wit, the Father of our Lord Jesus Christ," for the Hebrew ו, and so the Greek καὶ, signifies sometimes id est (Noldius, Partic. Hebr. p. 180, 181); sometimes nempè, *to wit* (p. 207), and sometimes qui est, *who is* (p. 315).

[5] Ver. 9. Ἐξομολογήσομαι, *I will confess unto thee.*] The very next words, "Great deliverances giveth he unto his king, and showeth mercy to David, לִמְשִׁיחוֹ, his Messiah," or Anointed, are by the Jews* interpreted of the Messiah, that is, Christ, and so the preceding words are doubtless fitly applied to him.

[6] Ver. 12. Ἡσαΐας λέγει, *Esaias saith.*] The Chaldee paraphrast interprets the first verse of the Messiah; and R. Chanini proves from the tenth verse, that "King Messiah is not to come, but to give precepts to the nations of the world."†

[7] Ver. 16. Ἱερουργοῦντα τὸ εὐαγγέλιον, *Ministering the gospel.*] Here is a plain allusion to the Jewish sacrifices, offered by the priest, and sanctified or made acceptable and savoury by the libamen offered with it; for he compares himself in the preaching of the gospel to the priest, sacris operanti, conversant about his sacrifice, to prepare and fit it to be offered. The gentiles, dedicated by him to the service of God, are his sacrifice, or oblation; the Holy Spirit is the libamen poured on this sacrifice, by which they are sanctified, and rendered εὐπρόσδεκτα, "acceptable to God" (see Numb. xv. 3. 10).

[8] Ver. 18. Οὐ γὰρ τολμήσω λαλεῖν τι, *For I will not dare to speak any thing of what Christ hath not wrought by me.*] The critics here tell us, that they take off the force of the apostle's words who render them "I dare not," because that intimates the apostle had a mind to do so, but fear withheld

---

* Voisin, de Leg. Div. p. 584.

† Pug. Fid. par. iii. dist. 2, cap. 16, sect. 25.

‡ Θεὸς μὲν γὰρ τοῦ Χριστοῦ κατὰ τὸ ἀνθρωπινὸν, πατὴρ δὲ κατὰ τὴν θεότητα. Theoph. Deus hominis, pater Verbi.

* Pug. Fid. par. ii. cap. 5, sect. 8.

† Voisin, de Leg. Div. p. 595.

dare to speak of any of those things which Christ hath not (*but only of those which he hath*) wrought by me, to make the Gentiles obedient, by word and deed,

19 (*Viz. That he hath assisted me in preaching the gospel*) [9]Through mighty (Gr. ἐν δυνάμει, *with the power of*) signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, (*as to do it*) not where Christ was named (*i. e. preached by others before me*), lest I should build upon another man's foundation:

21 But (*my preaching hath been*) as it is written (Isa. lii. 15), To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also (*wherefore, by going from one region to another to preach the gospel,*) I have been much hindered from coming to you.

23 But now having no more place (*s*) in these parts (*unacquainted with the gospel*), and having a great desire these many years to come unto you;

24 Whensoever I take my (*intended*) journey into Spain, [10] I will (*by God's assistance*) come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled (*i. e. satisfied*) with your *company*.

25 But now I go unto Jerusalem to minister unto (*the necessities of*) the saints (*there*).

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily (*I say*); and (*with good reason, seeing*) their debtors they are. For if the Gentiles have been made partakers of their spiritual things (*receiving the gospel from Judea*), their duty is also (*in gratitude*) to minister unto them in carnal things.

28 When therefore I have performed this (*charitable office*), and have sealed (*and secured*) to them this fruit (*of the gentiles' liberality*), I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ (*or with a full impartment of spiritual gifts to you:* see note on i. 11).

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love (*which is the fruit*) of the Spirit, that ye [11] strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which I *have* for (*my brethren in*) Jerusalem may be accepted of the saints (*there, though it come from the churches of the gentiles*);

32 That I may come unto you with (*the greater*) joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

him; they therefore would have the words rendered here, and Jude 9, οὐκ ἐτόλμησε, "Michael, contending with the devil, durst not bring against him a railing accusation;" Non sustineo, "I suffer not myself," and "He suffered not himself:" but our translation may be justified, by a like expression of the same apostle in the same case, οὐ καὶ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι, "We dare not make ourselves of the number, or compare ourselves with some who commend themselves," 2 Cor. x. 12. And this, doubtless, he saith not to intimate that he and Timothy had a mind to do that themselves, which there he represents as folly in others; but only to intimate that he did not think it fit and prudent so to do, and therefore durst not do it, and this sense the word well bears, 1 Cor. vi. 15, Jude 9.

[9] Ver. 19. Ἐν δυνάμει σημείων, ἐν δυνάμει Πνεύματος,] i. e. Confirming the gospel by outward miracles, and by the inward distributions of the Holy Ghost. See the difference between them, note on Heb. ii. 4.

[10] Ver. 24. Ἐλεύσομαι πρὸς ὑμᾶς, *I will come to you*, &c.] Here is an evidence that Paul, in purposes of this nature, was not assisted by the Holy Ghost, they being purposes which by the providence of God he was hindered from fulfilling. It is also evident from i. 10, 11, and from this, and from the twenty-eighth verse, that Paul writ this epistle while he was at liberty, and before Christ had told him he must "testify of him at Rome," Acts xxiii. 11, and before he was constrained to appeal to Cæsar, Acts xxv. 11; for in this epistle he speaks still of his journey to Rome, and from thence to Spain, as of a voluntary undertaking; hoping then that the unbelieving Jews would not have given him that disturbance, when he went up to Jerusalem with his alms gathered for his nation, which afterward he found they did, ver. 27 (see Examen Millii).

[11] Ver. 30. Ἐν ταῖς προσευχαῖς, *In your prayers for me.*] "If Paul," saith Esthius, "might desire the prayers of the Romans, why might not the Romans desire the prayers of Paul?" I answer they might desire his prayers, as he did theirs, by an epistle directed to him to pray for them; he adds, "If they might desire his prayers whilst living, why not when dead and reigning with Christ?" I answer, because then they could direct no epistle to him, or any other way acquaint him with their mind. Hence Elijah, being to be taken up into heaven, speaks to Elisha thus, "Ask what I shall do for thee before I am taken away from thee," 2 Kings ii. 9. Note also, that we say not that such desires of the saints departed are injurious to the intercession of Christ: but that they are idolatrous, implying that creatures are omniscient, omnipresent, and have the knowledge of the heart.

CHAPTER XVI.

1 I COMMEND unto you (*r care*) [1] Phebe our sister (*in the faith*), which is a servant of (*or, one that ministers to*) the church which is at Cenchrea (*or the assembly of Christians at the haven of Corinth*):

2 That ye receive her in the Lord (*i. e. for the Lord's sake, or as one that belongs to him*, Matt. x. 42), as becometh saints (*i. e. Christians*), and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and [2] of myself also.

3 Greet [3] Priscilla and Aquila my helpers in (*the work of*) Christ Jesus:

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Φοίβην τὴν ἀδελφὴν ἡμῶν, *Phebe our sister.*] This Phebe was a deaconess, chosen to that office according to the apostolical prescription, 1 Tim. v. 10. See Origen and Chrysostom.

[2] Ver. 2. Καὶ αὐτοῦ ἐμοῦ, *And of myself also.*] Hence some infer that she was not a deaconess, but one that ministered to the apostles, in the preaching, of her substance; but Paul had none such to minister to him, 1 Cor. ix. 5. 15, and this made one condition of a deaconess, 1 Tim. v. 10; προστασίαν τὴν φιλοξενίαν καὶ κηδεμονίαν καλεῖ, "He saith, She hath been a succourer of many, by reason of her care of, and hospitality towards them." Theodoret.

[3] Ver. 3. Ἀσπάσασθε Πρίσκιλλαν, *Greet Priscilla.*] Priscilla seems to be named first here, and 2 Tim. iv. 19, as

4 Who have for my life laid down their own necks (*i. e. exposed themselves to the hazard of their own lives*): unto whom not only I give thanks (*for my own preservation*), but also all the churches of the Gentiles (*for preservation of their apostle*).

5 Likewise *greet* the [4] church that is in their house (*i. e. their Christian family*). Salute my well-beloved Epenetus, who is the [5] firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, [6] my kinsmen, and my fellowprisoners, who are of [7] note among the apostles, who also were in Christ (*that is converted to the Christian faith*) before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in (*the gospel of*) Christ, and Stachys my beloved.

10 Salute Apelles [8] approved in Christ (*by the sincerity of his faith, and the integrity of his life*).

Salute them which are (*in Christ*) of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, [9] which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord ('*s service*). Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus [10] chosen in the Lord, and his mother and mine (*she being one who showed the affection of a mother to me also*).

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and [11] all the saints which are with them.

16 Salute one another with an [12] holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, [13] mark them

---

being first converted, say interpreters; but she is named last, Acts xviii. 2. 26, 1 Cor. xvi. 19, and therefore the gloss saith, "She is here placed first, there being in Christ Jesus neither male nor female."

[4] Ver. 5. Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *And the church in their house.*] They were so zealous in the faith, say Chrysostom, Theodoret, and Theophylact, ὥστε τὸν οἶκον αὐτῶν πάντας πιστοὺς ποιῆσαι, τούτους καὶ ἐκκλησίαν ὠνόμασεν, "that they converted their whole families to the Christian profession of it, for such families he calls the church." See this proved, note on 1 Cor. xvi. 19.

[5] Ἀπαρχὴ τῆς Ἀχαΐας, *The first-fruits of Achaia.*] So Chrysostom, Theodoret, Œcumenius, Theophylact, the Syriac and Arabic versions; but the Alexandrian copy, the Ethiopic, the Vulgar, and almost all the Latin commentators read, τῆς Ἀσίας, "the first-fruits of Asia Minor." So doth Origen on this place, and Hom. 11 on Numbers, f. 109, D and G, and Jerome on Ezek. xliii. f. 241, 1. And this reading is to be preferred before the other, because the same apostle saith expressly, that Stephanas "was the first-fruits of Achaia," 1 Cor. xvi. 15; that is, he was first converted to the faith there, and Epenetus in Asia Minor, for so the phrase, "the first-fruits," is used by St. Clemens.*

[6] Ver. 7. Τοὺς συγγενεῖς μου, *My kinsmen.*] So Paul styles all the Jews, Rom. ix. 3. Καὶ συναιχμαλώτους, "And fellow-prisoners." Before Paul went to Rome he was, ἐν φυλακαῖς περισσοτέρως, "in prisons often," 2 Cor. xi. 23, ἐπτάκις εἴσατο φορίσας, "bearing his chain seven times," saith Clemens,† and so might well have many fellow-prisoners.

[7] Ἐπισήμους ἐν τοῖς ἀποστόλοις, *Of note among the apostles.*] That is, say some, men highly esteemed by them; men eminent, say Chrysostom and Theodoret, not only among the teachers, but the apostles of the churches. For they who are co-workers with the apostles in planting of the churches are styled ἀπόστολοι ἐκκλησιῶν, "apostles of the churches," 2 Cor. viii. 23, Phil. ii. 25. In which sense Barnabas in scripture is called the apostle, Acts xiv. 14, and Philip the deacon by the ancients; see Coteler. Not. in Constit. Apost. p. 262.

[8] Ver. 10. Δόκιμον, *Approved.*] By suffering patiently great tribulations, saith Origen: for "tribulation worketh patience, and patience ἐοκιμὴν, experience" of our sincere affection to him for whose sake we suffer them, Rom. v. 4. But because all the Greek scholiasts say it signifies τοὺς ἀπλοϊστέρους, τοὺς εὐήθεις, τοὺς βραδεῖς τὴν νόησιν, "men simple, foolish, and slow of understanding," and because the word often bears this sense in the book of Proverbs, as when the wise man says ἄκακος, "The simple believeth every word," xiv. 15; when he calls upon the "simple to hear wisdom," viii. 5, and promises to "give subtlety to the simple," i. 4; and when he adds, xxi. 11, "When a scorner is punished, the simple is made wise,"—this exposition, being more pertinent to the words, may be preferred before the other.

[9] Ver. 11. Τοὺς ὄντας ἐν Κυρίῳ, *Which are in the Lord.*] From these two verses is confirmed our observation, that when the whole family was converted, the apostle writes to the church in such a house; when not, the salutation is directed to as many as were in the Lord in that family, according to the descant of Origen* on the place.

[10] Ver. 13. Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *Chosen in the Lord.*] One of great excellency in Christianity, as we say, "A choice man:" so the word ἐκλεκτὸς, often signifies; Ps. lxxviii. 31, "They smote down τοὺς ἐκλεκτοὺς, the chosen men that were of Israel:" so ἐκλεκτὰ μνημεῖα, are "choice sepulchres," Gen. xxiii. 6; ἐκλεκτὰ τῶν δώρων, "choice gifts," Deut. xii. 11; and ἄνδρες ἐκλεκτοὶ, "choice men," Judg. xx. 11 (see Acts xv. 25, 26).

[11] Ver. 15. Πάντας τοὺς ἁγίους, *All the saints.*] Note here, that saints and Christian brethren are all one.

[12] Ver. 16. Ἐν φιλήματι ἁγίῳ, *With a holy kiss.*] Of the kiss of charity, let it be observed,

(1.) That it was used at the end of the prayer before the celebration of the sacrament. So Justin Martyr† saith expressly, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν, "Prayers being ended, we salute one another with a holy kiss, and then the bread and cup are brought to the president." (2.) That this seems to have been done by the men apart, and the women apart, as their‡ separate places in the church or synagogue seemed to require. So the Apostolical Institutions say,§ "These things being done, let the men apart, and the women apart, salute one another with a kiss in the Lord." Though Origen‖ seems to make this practice proper to the men only.

[13] Ver. 17. Σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα ποιοῦντας, *Mark them that cause divisions and scandals.*] By "scandals" the Greek scholiasts understand *heresies*, whereas, through the whole New Testament this word seems rather to import such actions as give occasion to others to stumble at, and fall off from the Christian faith (see note on Matt. xviii. 6, Rom. xiv. 13). Esthius here notes, (1.) That unwritten traditions may be hence proved, because the apostle saith, "Mark them that cause offences contrary, not to the scriptures, but to the doctrine they had received." But to make this argument of any force, he must prove that the doctrine they had received was not contained in the scriptures either then, or after written. (2.) The apostle plainly speaks here of doctrines received from the mouths of

---

* Καθιστάναι τὰς ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους μελλόντων πιστεύειν. Epist. 1 ad Corinth. sect. 42.

† Epist. ad Cor. sect. 5.

* Videntur quidem plures fuisse ex domo seu familiâ Narcissi, sed non omnes in Domino fuisse, et ideò addit eos salutandos qui sunt in Domino.

† Apol. ii. p. 97.

‡ Αἱ γυναῖκες κεχωρισμένως. Const. Apol. lib. ii. cap. 57, p. 203. Joseph. de Bell. Jud. lib. vi. cap. 14, p. 916, F. Philo de Vit. Contempl. p. 691, F.

§ Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν Κυρίῳ φίλημα. Lib. ii. cap. 57, et lib. viii. cap. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Vide Coteler. Not. in lib. ii. cap. 57.

‖ Ex hôc sermone mos ecclesiis traditus est, ut post oblationes osculo se invicem suscipiant fratres. In locum.

which cause divisions and offences contrary to the doctrine which ye have learned (*of the apostles*); and avoid them (*or turn from them*).

18 For [14] they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts [15] of the simple (*i. e. of innocent well-meaning persons.*

19 *This exhortation I direct to you to preserve you in the way in which hitherto you have walked to the credit of the gospel;*) For (*the fame of*) your obedience (*to it*) is come abroad unto all *men.* I am glad therefore on your behalf (*that ye are not yet infected with these Judaizers*): but yet I would have you wise unto (*discern and hold fast*) that which is good, and simple concerning evil (1 Cor. xiv. 20, *i. e. as men who have no knowledge of it, and no skill to practise it*).

20 And (*to encourage you to continue such, know that*) the God of peace (*who is an enemy to these divisions,* mentioned ver. 17) shall bruise [16] Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in (*the name of*) the Lord.

23 Gaius mine host, and (*the host*) of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is [17] of power to stablish you [18] according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret [19] since the world began (*or from former ages*),

26 But now is made manifest, and by the [20] scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 (*That is*) to God [21] only (*essentially and from himself*) wise, *be* glory through Jesus Christ (*the mediator of the new covenant, the author and finisher of our faith*) for ever. Amen.

¶ Written to the Romans from Corint us, *and sent* by Phebe servant of the church at Cenchrea.

---

the apostles by those very men to whom he writ; and when he hath once proved the unwritten traditions of the church of Rome to be such, we shall be ready to receive them. (3.) He adds, that "this place makes for a diligent inquisition after heretics," as if Paul was setting up an inquisition here: whereas the word σκοπεῖν doth only signify to *mark*, or to *look* to them, as Luke xi. 35, 2 Cor. iv. 18, Gal. vi. 1, Phil. ii. 4. Nor doth he exhort the Romans to observe them, in order to the apprehending or punishing, but, as he himself notes, in order to the declining of them. (4.) He observes truly, that the apostle here insinuates, that even the vulgar people may from some general principles discern the true doctrine, and that which was delivered by the apostles, from that which was false, and was not so delivered; but this was only then to be done by comparing that which was thus delivered from the mouth of the apostles, who preached it by the assistance of the Holy Ghost, and confirmed their doctrine by miracles, with that which was delivered besides, or in opposition to it, and was not so confirmed; and this can only now be done by them, by comparing all pretenders to the apostles' doctrine with those scriptures which they indited by the assistance of the Holy Spirit, and confirmed by miracles.

[14] Ver. 18. Οἱ γὰρ τοιοῦτοι, *They that are such.*] That is, the Gnostics, saith Dr. Hammond, to whom indeed these characters do well agree. But Theodoret saith thus, τοὺς κακοὺς τοῦ νόμου συνηγόρους διὰ τούτων αἰνίττεται, "By these words he strikes at the evil defenders of the law," or those who preached up circumcision and the observance of the law as necessary to the salvation of the gentiles; τοὺς ἐξ Ἰουδαίων αἰνίττεται, "He means the Jews," say Chrysostom, Œcumenius, and Theophylact, "for he still taxes them with the love of their bellies." And certain it is, that these men caused divisions and separations from others, as unclean, and not fit to be conversed with (Acts xi. 3, Gal. ii. 12, 13), and scandal, "subverting the souls of the gentiles" (Acts xv. 24), "evacuating the gospel of Christ" (Gal. ii. 21), and causing men to "fall from grace" (Gal. v. 2. 4); that they did this ἐν λόγῳ κολακείας, "by flattering words" (1 Thess. ii. 5), and that in this "they served not Christ, but their own bellies" (Phil. iii. 19), doing these things "for filthy lucre's sake" (Tit. i. 10, 11); whence it appears there is no necessity of referring these words to the Gnostics, or deserting the opinions of the ancients, as touching the persons here intended (see also Examen Millii).

[15] Ἀκακῶν, *Of the simple.*] Ἄκακος, in the Septuagint, answers to the Hebrew תם, "the upright," Job viii. 20, Ps. xxv. 21, Prov. xiii. 5, and ἀκακία to תמים, "integrity," Job xxvii. 5, xxxi. 6, Ps. vii. 9, xxvi. 1. 11, xxxvi. 39, xl. 13, xxxiii. 13, c. 3, and so here it seems to signify men of upright and honest hearts.

[16] Ver. 20. Τὸν Σατανᾶν, *Satan.*] By "Satan" we may understand those persecuting Jews and Judaizers, who are styled the "messengers" and "ministers of Satan," 2 Cor. xi. 15, xii. 17, their persecutions being ascribed to Satan, who animates and provokes them to them, 1 Thess. iii. 5, Rev. ii. 9, 10. And then God's bruising him under their feet, must signify his taking away their power thus to deceive and persecute, by the destruction of Jerusalem, and these impostors with it.

[17] Ver. 25. Τῷ δὲ δυναμένῳ, *To him that hath power,*] And will to execute that power (see note on xiv. 4).

[18] Κατὰ τὸ εὐαγγέλιόν μου, *According to my gospel, and the preaching of Jesus Christ.*] Both these expressions, say the fathers, are of the same import, the gospel which the apostle preached being the same with that which Christ preached whilst he was on earth; and they, after his ascension, preaching in his name, by his authority, and by the assistance of his Spirit, and so delivering his laws and doctrine, not their own.

[19] Χρόνοις αἰωνίοις σεσιγημένου, *Kept secret since the world began.*] The Greek may signify "from the beginning of ages," the promise of the Messiah being obscurely made, or hinted to Adam from the beginning; though the fathers only render these words ἄνωθεν, "before," as Theodoret, or πάλαι, "of old," as Chrysostom, Œcumenius, and Theophylact (see the notes on 2 Tim. ii. 2).

[20] Ver. 26. Διὰ γραφῶν προφητικῶν, *By the scriptures of the prophets.*] They of old foretold of the Messiah, and of the calling of the gentiles; but yet, as to many circumstances, this was still a mystery, till these prophetic sayings were more clearly revealed by the Spirit given to the apostles and prophets, and by the actual accomplishment of what they foretold (see note on Eph. iii. 6).

[21] Ver. 27. Μόνῳ σοφῷ Θεῷ, *To the only wise God.*] This, as the fathers note, cannot exclude the divine nature of Jesus Christ, who is "the wisdom of the Father," from this title, any more than those words, "who only hath immortality," 1 Tim. vi. 16, exclude Christ from being immortal.

APPENDIX TO CHAP. XI.,

CONTAINING

A DISCOURSE

ON THE

CALLING OF THE JEWS TO THE CHRISTIAN FAITH.

To strengthen the argument which I have offered from this chapter for the conversion of the Jewish nation to the Christian faith, let it be noted,

First, That this hath been the constant doctrine of the church of Christ, owned by the Greek and Latin fathers,

and by all commentators I have met with on this place. Among the Greek fathers, by St. Chrysostom,* whose words are these: "When the fullness of the gentiles is come, then all Israel shall be saved, at the time of Christ's second coming, and the consummation of all things."—"After the gentiles have received the salutary faith, they also shall receive the faith (saith Theodoret†) when the great Elias shall come and preach it to them." Gennadius‡ descants upon the words of the apostle thus: "They being blinded and excluded from salvation, God translated this salvation to you." And again, "All you being called, and come in, grace shall again receive them all; for this the prophet Isaiah testifies." "Before (saith Photius§) the heathen being disobedient, the Jews were saved." Again, "The Jews becoming disobedient, the gentiles are saved; and the gentiles being saved, the Jews, emulating them, shall also be saved:"—"Because (saith Theophylact¶) the Jews, being then blinded, have not obtained this salvation, that which the apostle speaks of shall happen to them afterward."—"They of the people of Israel who believed not, and for their unbelief were deserted, that God's mercy might be shown to you, shall not be always left in unbelief (saith Origen¶), but when the dispensation of the fullness of the gentiles is completed, they also shall find mercy." And therefore, when Celsus had, as it were, prophesied that the Jews should presently perish, "this (saith Origen) he said, not knowing how present God was formerly with them, and how that, by their sin, salvation came to the gentiles, and their fall brought riches to the world,** till the fullness of the gentiles be come in, that after this all Israel, which Celsus understands not, may be saved." In his fifth homily upon Jeremiah, he exhorts the Christian to live so as that he may not receive a bill of divorce,†† "but may enter into the holy inheritance. And Israel may then also enter; for, if the fullness of the gentiles be come in, then all Israel shall be saved, and there shall be one fold and one shepherd." In his commentary on St. Matthew he saith (ibid. p. 410, C.), "Those that whipped Christ were whipped, and shall be whipped till the fullness of the gentiles is come in:" and (p. 397, D.) "that they were worthy to be deserted, either till the fullness of the gentiles was come in, or till they had fulfilled the punishment of their sins." Nor is this denied by him in the passage cited from his book against Celsus; for he saith not there, "They shall never be converted to the Christian faith," but that they should never be restored to their own worship or country, that "they had been long since cast out from *τῆς σεμνῆς ἁγιστείας καὶ λατρείας*, their venerable service and ceremonies, or purgations,‡‡ and we confidently affirm, *ὅτι οὐδ' ἐποκατασταθήσονται*, that they shall never be restored again to Jerusalem, or the land of promise, which before," saith he, "they were; for then, being captivated, they returned to their own land, and enjoyed their laws as before, which now they shall never be restored to." All the Latin fathers, who have left us any commentaries or notes on this epistle, are plainly of the same mind, as you may see by consulting Hilary the deacon, Primasius, Sedulius, and Haymo, upon the twenty-fifth verse of this chapter. This also many of the fathers do conclude,

First, From those words of the prophet Hosea, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days," iii. 4, 5. Which words Augustine* having produced, to prove that "the carnal Israelites, who now will not believe, shall hereafter do so," he he saith, "Nothing is more manifest than that, by David their king, the prophet here meaneth Jesus Christ, in whom they now believe not."—"This," saith Jerome,† "is the blindness that happened to Israel in part, that the fullness of the gentiles might come in, and all Israel be saved, and after a long time might return and seek the Lord. Some (saith he) do interpret this of the captivity of Babylon; but others (saith he), with us, refer it to a time yet future." Cyril saith, "Here is a manifest declaration of what shall hereafter happen to the adulterous synagogue, and that she should be received again; that Israel‡ should not always be rejected, but, being recalled and converted to the faith, should own Christ according to the flesh to be the king of all, and that this glorious grace should be afforded to her at the end of the world."

Secondly, That in which they universally agree, excepting only Jerome, is, That Elias is to come before the end of the world, to convert the Jews to Christ: and this they gather from those words of Malachi, "Behold, I will send you Elijah the prophet, before the great and terrible day of the Lord; and he shall turn the hearts of the fathers to the children," iv. 5, 6; and those of Christ, "Elias truly shall come first, and shall restore all things," Matt. xvii. 11. "We know (saith Justin Martyr, Dial. cum Tryph. p. 268, 269. 306) that Elias shall come before the Lord's second advent, and that then the Jews shall know him whom they have dishonoured." Origen says§ that "by those words of Malachi it seemeth to appear, that Elias shall come before Christ, and by his sacred words, and the dispositions they shall work in their souls, shall prepare them for the coming of Christ." Theodoret paraphraseth the words of Malachi thus: "Lest at my second coming, finding you all in unbelief, I should subject you to eternal punishment, Elias shall come first, and teach you of my advent, and shall prevail upon you, O Jews, without doubting, to join yourselves to the churches of the gentiles, and to be made one."‖ Yea, even St. Jerome, upon these words of St. Matthew, "Elias indeed shall come, and restore all things," descants thus:¶ "He who is to come in the body at our Lord's second ad-

---

* Κατὰ τὸν καιρὸν τῆς παρουσίας τῆς δευτέρας καὶ τῆς συντελείας, in ver. 11.

† Τῶν γὰρ ἐθνῶν ἐξαμένων τὸ κήρυγμα, πιστεύσουσι κἀκεῖνοι, Ἠλία τοῦ πάνυ παραγενομένου καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν προσφέροντος, in ver. 25.

‡ Πωρωθέντων, καὶ τὴν σωτηρίαν ἀπωθουμένων ἐκείνων, ἐφ' ὑμᾶς μετήνεγκε ταύτην ὁ Θεός, εἰσποιηθέντων μέντοι πάντων ὑμῶν καὶ κείνους αὖθις ἡ χάρις ἅπαντας περιλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ἡσαΐου λόγιον γραφικόν. Apud Œcum. in ver. 25.

§ Σωθέντων τῶν ἐθνικῶν παραζηλοῦντες Ἰουδαῖοι σώζονται καὶ αὐτοί. Apud Œcum. ver. 31.

‖ Ἐπεὶ οὖτω ταύτης ἔτυχον, πεπώρωνται γὰρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in ver. 26.

¶ Non usquequaque relinquenter in incredulitate suâ, sed cum plenitudinis gentium fuerit impleta dispensatio, etiam ipsi misericordiam consequentur.

** Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνων εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν οὐ νοεῖ Κέλσος, Ἰσραὴν σωθῇ. In Celsum, lib. vi. p. 331.

†† Ἀλλὰ δυνηθῶμεν ἡμεῖς ἐπὶ τὴν κληρονομίαν ἁγίαν (εἰσελθεῖν) μετὰ τοῦ πληρώματος τῶν ἐθνῶν σωθέντος, δυνηθῇ καὶ τότε ὁ Ἰσραὴλ εἰσελθεῖν, ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ, τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ γενήσονται μία ποίμνη, καὶ εἷς ποιμήν. Apud Huet. tom. i. p. 74, C.

‡‡ Εἰ καὶ τότε ἔδοξαν δι' ἁμαρτίας καταλείπεσθαι, οὐδεν ἧττον ἐπεσκοπήθησαν, καὶ ἐπανελθόντες τὰ ἴδια ἀπειλήφασιν, &c. Orig. cont. Cels. lib. iv. p. 174.

---

* Istos autem carnales Israelitas, qui nunc nolunt credere in Christum, posteà credituros, id est, filios eorum. De Civ. Dei, lib. xviii. cap. 28, et lib. de Oct. Quæst. Dulcitii, tom. iv. p. 674.

† Hæc est cæcitas quæ ex parte accidit Israeli, ut subintraret plenitudo gentium, et tunc omnis Israel salvus fieret, et multo post tempore revertentur, et quærent Dominum suum——alii, ut nos, in futurum differunt tempus. Comment. in locum.

‡ Πλὴν οὐκ ἐν τούτοις διαπαντὸς οὐδὲ ἀπόπεμπτος ὁλοτρόπως ὁ Ἰσραὴλ ἔσται, κεκλήσεται γὰρ κατὰ καιροὺς, καὶ ἐπιστρέψει διὰ πίστεως, καὶ ἐπιγνώσεται——τὸν κατὰ σάρκα Χριστόν——καιρὸς (δὲ) αὐτοῖς τῆς οὕτω λαμπρᾶς καὶ ἀξιαγάστου χάριτος, ὁ τελευταῖος, καὶ ἐν ἐσχάτοις, καὶ ἐν Χριστῷ. In locum.

§ Ἔοικέ γε διὰ τούτων δηλοῦσθαι ὅτι προευτρεπίσει ὁ Ἠλίας τῇ ἐνδόξῳ Χριστοῦ ἐπιδημίᾳ διὰ τινῶν ἱερῶν λόγων, καὶ κατασταάεων ἐν ταῖς ψυχαῖς τοὺς εἰς τοῦτο ἐπιτηδείους γινομένους. In Matt. tom xiii. et Huet. p. 307, D.

‖ Καὶ πείσει ὑμᾶς, ὦ Ἰουδαῖοι, τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀνειδυάστως ἐναφθῆναι, καὶ μίαν ἀποφῆναι τὴν ἐμὴν ἐκκλησίαν. In locum.

¶ Ipse qui venturus est in secundo Salvatoris adventû juxta corporis fidem, nunc per Johannem venit, in virtute et spiritû. In Matt. xvii.

vent, came now by John in virtue and the Spirit." And in his comment on the third of Habakkuk, ver. 17, having cited those words of Christ spoken of the barren fig-tree, "Let no fruit grow on thee for ever," Matt. xxi. 19, he bids us* "diligently consider, that he saith not for ever and ever, but only, in seculum, for that age; and when that age is past, and the fullness of the gentiles is come in, then shall the fig-tree bring forth her fruits, and all Israel shall be saved." So generally did this doctrine obtain among the ancients.

Moreover, as this doctrine hath the suffrage of all the ancient fathers, and commentators do thus generally agree in exposition of this chapter, so is it easy to confirm it, by showing the absurdity of other expositions, and the plain inconsistence of them both with truth and with the words of the apostle. For,

First, The words of the apostle cannot be expounded, as Dr. Lightfoot† and others do interpret them, of the spiritual Israel, i. e. of all those persons, whether Jew or gentile, which belong to God's election. For, (1.) the text speaks of that which was a mystery to the believing gentiles, i. e. a secret not obvious to their understanding. Now that God's elect, whether Jew or gentile, should be saved, could be no mystery, but the first article of Christian faith; and so of this the apostle could not say, "I would not have you ignorant, lest you should be wise in your own conceit;" especially since the apostle had before said of the believing Jews, "There is now an election of grace," ver. 5; and, ver. 7, "The election hath obtained."

Secondly, The Jews and Israelites here mentioned are manifestly distinguished from the elect of Israel by this character, that they were the blinded Israel, ver. 7, who lay under a spiritual slumber, ver. 8, whose eyes were blinded that they saw not, ver. 10, who had stumbled at the stumbling-stone, ver. 11; they are that Israel, whose casting away was the riches of the world, whose diminution was their fullness, ver. 12; they are Israel "according to the flesh," ver. 14, the branches broken off for unbelief, ver. 17. 19, 20, they "who believed not," ver. 23. 30—32, and who were enemies to the gospel for the gentiles' sake, ver. 29; this is the Israel of whom the apostle here asserts, "They shall be saved," of this blinded, this unbelieving, this Israel cut off, these branches broken from their own olive-tree, these enemies to the converted gentiles; as there hath been, saith the apostle, a diminution, so shall there be a fullness; as there hath been a casting them off, so shall there be a reception of them; as there hath been a breaking them off from their own olive-tree, so shall there be an inserting of them into it again, ver. 24; as there hath been a time of their unbelief, and so of severity, ver. 22, and of wrath to them, Rom. ix. 22, 1 Thess. ii. 16, so shall there be a time of mercy, ver. 31, 32. Now since the unbelief, the diminution, the rejecting, the breaking the branches off, must necessarily be understood of Israel according to the flesh, of the natural branches of the stock of Abraham, ver. 22. 24, beloved for the fathers' sake, ver. 28, of the seed of Jacob, whose sins were not yet taken away, ver. 26, if you understand the fullness, the reception, the ingrafting of them, the salvation here mentioned of the spiritual Israel, and of the elect opposed to Israel that was blinded, ver. 7, the antithesis is wholly lost; since then the diminution and the fullness, the rejection and reception, the breaking off and the insertion, the severity and the mercy, will not relate to the same persons. Again, "Blindness in part hath happened to Israel," saith the apostle, "till the fullness of the gentiles shall come in, and then all Israel shall be saved;" now certainly the blindness happened to Israel according to the flesh, and must not the antithesis require that the salvation should belong to the same Israel? It happened not to the elect, for "the election," saith the apostle, "hath obtained, and the rest were blinded," and therefore the salvation cannot respect them only.

Moreover, to whom did this blindness happen? Was it not to the national church and body of the Jews? to them to whom our Saviour had said, "Whilst you have the light, believe in the light, lest darkness come upon you?" John xii. 35. Is it not of the children of Israel that the apostle saith, "They could not see to the end of that which was to be abolished," 2 Cor. iii. 13, 14, "but their minds are blinded, for until this day remaineth the same veil untaken away?" Was it not that very people who "had eyes, and saw not; ears, and heard not; whose heart was waxed gross, their ears dull, and their eyes closed?" Isa. vi. 9, Acts xxviii. 26, 27, ver. 8. 10, and from whose eyes were "hid the things which belonged to their peace, because they knew not the time of their visitation?" Luke xix. 42. 44. To whom belonged this ἀποβολή, "rejection," or casting off? Doth it not respect the generality of that church and nation? Doth not our Saviour say of them, "The children of the kingdom shall be cast out into utter darkness," Matt. viii. 12, that "their house should be left unto them desolate," Matt. xxiii. 38, that "the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof?" Matt. xxi. 41. Who were the branches broken off, are they not all the unbelieving Jews? (ver. 20,) i. e. the bulk and body of that church and nation. Doth not our Saviour tell them, that their vineyard should be let out to other husbandmen? Matt. xxi. 41; are not they that barren tree which was to be hewn down? Luke xiii. 7. 9; and must not then the recovery of them from this blindness, the receiving of them again, the ingrafting them into their own olive-tree, respect, not some few straggling converts of them only, but the chief bulk or body of that nation?

Thirdly, It is easy to observe two questions in this chapter; the first is this, λέγω οὖν, μὴ ἀπώσατο, &c., "I say then, Hath God cast off his people?" ver. 1, to which the answer is, "God hath not cast off his people whom he foreknew," or the "remnant according to the election of grace," ver. 5. 7, but only the obdurate Jew, ver. 8—10. The second is this, λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσι; I say then, Have these unbelieving Jews, who stumbled at the stumbling-stone, ix. 32, 33, "stumbled, that they should fall" entirely, so as that they should never rise again? And to this the apostle answers in the negative, from ver. 11 to the 25th, and proves it from ver. 25 to the 32d. It is therefore evident, that his discourse, from ver. 11 to the 32d, respects not the *spiritual* Israel, i. e. the gentile converts, nor the elect of Israel, but the obdurate, blinded nation, which God hath then cast off. And,

Fourthly, Here is evidently a time prefixed for this conversion of the Jews, viz. "when the fulfilling of the gentiles is come in;" here is a blindness to continue on them till that time: whilst blindness doth continue on them, their salvation is not to be expected, and when they shall be saved that blindness, of necessity, must cease: but to the spiritual Israel, or the elect converted at all times, nothing of this can be applied, for their conversion is not limited to the time of the coming in of the fullness of the gentiles, but they are converted in every age, and at all times.

Secondly, The opinion of the reverend Dr. Hammond is to this effect:* 1. "That it is not necessary that this should still belong to any yet future return of the Jews, in a visible and remarkable manner, the circumstances of the context applying it to the first times, wherein the epistle was writ.

2. † "That the fullness of the Jews, mentioned ver. 12, is their being added to the church, their coming in, and being gathered, and laying hold of the faith, being provoked so to do by seeing the gentiles believe, and so filling up the vacuities, as it were, which were formerly in the church, by their standing out impertinently; and the fullness of the gentiles is the gentiles coming into the church, receiving the faith, they then becoming one part of the visible church, as the Jews another.

3. "That the mystery‡ here mentioned is this, that a great part of the Jews are now become blind, and that that is made use of by God, that by occasion of that the gospel may (by departing awhile from them) be preached to, and received by, the generality of the gentiles, and they compacted into Christian churches; and this in very mercy to those Jews, that they, by seeing the gentiles believe, might at length be provoked to do so too, by way of emulation (ver. 11. 31).

* Et diligentèr considera quid dixerit, Non afferes fructum in seculum, non ait usque in secula seculorum; sed cùm seculum illud pertransierit, et intraverit plenitudo gentium, tunc etiam hæc ficus afferet fructus suos, et omnis Israel salvabitur. F. 90, tit. 1.

† Harmony of the New Testament, p. 194, 195.

* Note D in ver. 11. † Ibid. ‡ Paraphr. in ver. 25.

4. "That so* 'all Israel shall be saved,' i. e. all the true children of Abraham, Jews and heathens both; but particularly the remnant of the Jews shall come in, and repent, and believe in Christ.

5. "That the addition of† Jewish believers shall be matter of confirmation of the faith to the gentiles, and a means to bring them all to receive it, to convert the gentiles over all the world.

6. "As for the truth of that, that as yet many more Jews should repent and receive the gospel, that, saith he, has been demonstrated by the event; (1.) When the Jews saw Christ's predictions, Matt. xxiv., manifestly fulfilled in the Roman armies sitting down before the city, for then many turned Christians, and went out of the city, and were delivered from the following evils. And,

(2.) "After that, when the temple and city were destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians. And,

(3.) "After that also, in Justin Martyr's days, every day there were some that came in to be Christ's disciples. Now to these things I

Answer First, That whereas this reverend person saith, the circumstances of the context apply this conversion of the Jews to the times in which this epistle was writ, i. e. about the year of Christ 56, it seems extremely evident, both from the circumstances of the context, and from many other scriptures, that nothing could more unfitly be assigned as the time of the conversion of the then hardened and rejected Jews than this. For,

1. In the ninth chapter of this epistle, the apostle calls our Lord Christ, the Holy Ghost, and his own conscience to witness, that he had "great heaviness, and continual sorrow in his heart," on the account of the infidelity of his Jewish brethren, the spiritual slumber and blindness which then was upon them, and their rejection by God, ver. 1—3. And, ver. 22, he plainly represents them as "vessels of wrath fitted for destruction," and only reserved, as Pharaoh was of old, for a more illustrious ruin, in which God's vengeance on them, and the causes of it, should be conspicuously seen. And, ver. 27, he proceeds to show, from the predictions of the prophets, that only a little remnant of them should be saved; a remnant, like to those seven thousand men reserved in the ten tribes of Israel, when the whole visible body of them had revolted to Baal: and, ver. 31, speaking of them in general, he saith, "Israel hath not attained to justification, because they sought it not of faith, but stumbled at" the Messiah, even at that Jesus who is "the end of the law for justification, to every one that believeth," x. 4, he being to them "a stone of stumbling, and a rock of offence."

In the tenth chapter he declares that they had "not submitted to the righteousness which was of God through faith," ver. 2, 3, and from ver. 16 to the end of that chapter, he proves that the preaching of the gospel to the gentiles, and the incredulity of the Jews, was a thing long ago foretold in the prophetic writings. In this chapter, he begins with the inquiry to which his former discourse, and the general infidelity of that people, had given occasion, viz. "Hath God entirely cast off his people?" and answers it by saying that as in the time of Elias, in that general revolt of the ten tribes, God still "reserved seven thousand who had not bowed the knee to Baal, οὕτως καὶ ἐν τῷ νῦν καιρῷ, so in this season also" he had reserved a like "remnant according to the election of grace," ver. 5, confessing, notwithstanding, touching the body of that church and people, that "Israel had not attained to that righteousness" it sought for, but was, excepting this election only, wholly blinded; that God had "given them up to a spirit of slumber," and "blinded their eyes;" had "broken them off" for their infidelity, and had shown his "severity" upon them. Wherefore the times, when this epistle was written, being the times of the apostle's "heaviness," and his "continual sorrow" for their rejection; the times when they are represented by him as "vessels of wrath fitted for destruction;" when the prophets had foretold their incredulity; when "Israel had not attained to justification, but had stumbled at" the Messiah; when they were "ignorant of the righteousness of God," and had not submitted to it; when to that very day they were blinded, and given up to a spiritual slumber; is it possible that these should be the very times assigned by the apostle for the ceasing of their blindness, and that so generally, that it might be truly said all Israel were then saved, and God had mercy on them all?

The same apostle, anno Christi 49, speaks to them of that nation thus: "It was necessary that the word of God should be first spoken to you; but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn (from you) to the gentiles," Acts xiii. 46. In his First Epistle to the Thessalonians, written A. D. 51, he declares of the Jews, that they "killed the Lord Jesus and their own prophets, and they persecuted the apostles; and they pleased not God, and were contrary to all men," 1 Thess. ii. 14—16, "forbidding us to speak to the gentiles, that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost." "That is," saith Dr. Hammond, "by this they do so fill up the measure of their sins, that the wrath of God to the utter destruction of them is now come out upon them, already denounced, and, within a very little while, most certain to overtake them." In his Second Epistle to the Corinthians, written before that to the Romans, though perhaps in the same year, he saith that even then their minds were blinded, and the veil still remained upon them. And when he came to Rome, about three years after the writing this epistle, and preached to some of the chief of them residing in that city, he declares that these words of Isaiah were fulfilled upon them, Acts xxviii. 23, viz. "Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them." Concluding thus, "Be it known therefore to you, that the salvation of God is sent to the gentiles, and they will hear it." Now after they had thus "put away the gospel from them, and judged themselves unworthy of eternal life," and the apostles had thus turned from them to the gentiles; after the "wrath was thus determined to come upon them, εἰς τέλος, to the end," that is, say all the ancient commentators, not as in the times of the judges, for twenty or forty years, or, as in the time of their captivity, for seventy years, but for many generations; after their minds were thus blinded, their eyes thus shut, their hearts thus hardened, can we expect this blindness suddenly should cease, and this wrath presently give place to mercy and salvation?

Secondly, That "many of the Jews turned Christians, when they saw Christ's prediction, Matt. xxiv., fulfilled in the Roman army sitting down before that city, and went out of the city with the Christians, and so were delivered from the following evils," is also said, without all ground or testimony of writers of those times. Epiphanius,* who lived in Palestine, and Eusebius,† who was born and educated there, give us an accurate relation of this matter, and carefully inform us, that οἱ μαθηταὶ, "the disciples of Christ, οἱ ἐν Χριστῷ πεπιστευκότες, they that believed in Christ," being admonished by an angel, or by an oracle, so to do, "left Jerusalem," and went to Pella, "where they were preserved;" but of one convert of the Jews then made they say not a word. How unlikely then it is that the same Epiphanius, who so particulary relates the conversion of one single Aquila from Judaism to Christianity, when they returned to Jerusalem after the ruin of it, and his revolt again to Judaism, should never speak one word of these supposed converts before their departure!

Moreover, this was the time when there happened a great apostasy of the Jewish converts, according to our Lord's prediction, that, "because iniquity should then abound, the love of many should wax cold," Matt. xxiv. 12. And therefore the Epistle to the Hebrews written in the ninth, the Epistle of James writ also in the ninth, and the Epistle of Peter writ in the tenth year of Nero, all near this very time, are very full of exhortations to them that they would not be double-minded, wavering, or unstable in the faith, James i. 6—8; that they would not count "that fiery trial, which was

* Paraphr. in ver. 26. † Paraphr. in ver. 12.

* De Mens. et Pond. cap. 15, et Hær. xxix. sect 7.
† Eccles. Hist. lib. iii. cap. 6.

come to try them, a strange thing," 1 Pet. iv. 12; that they would patiently, and with long-suffering endure it, as knowing "they were happy who did thus endure," James i. 12, v. 8. 10, 11, 1 Pet. iii. 13, 14, v. 9, 10. The Epistle to the Hebrews is full of exhortations to them, to see to it that there be not in them "an evil heart of unbelief in departing from the living God," Heb. iii. 12, that they "hold the beginning of their confidence firm to the end," ver. 14, to "fear, lest, a promise being made of entering into rest, they should fall short of it through unbelief," iv. 1. 11, there being no renewing them to repentance, who, after such miraculous evidences of the truth, apostatized, vi. 6, and "no more sacrifice for sin" for them, x. 25, that they would not "cast away their confidence," God having said, xii. 35. 38, "If any man draw back, my soul shall have no pleasure in him;" and that they would "diligently look to it, lest any man failed of the grace of God," xii. 15. These, saith our Saviour, "are the times of vengeance," and of "wrath upon that people," Luke xxi. 22, 23, the times when, "the things belonging to their peace being hid from their eyes," their "house was to be left unto them desolate," Luke xix. 42—44. And could the times of the apostasy, even of the converted Jews, be the times of the salvation of the unbelieving Jews? Was it to be expected they should then, more than ever, see "the things belonging to their peace," when they were hidden from their eyes? or could the times of wrath and "vengeance upon that people," when the avenger came out of Zion, to punish the iniquity of Zion with the sorest judgments, be the very times when "the Deliverer came out of Zion to turn away iniquity from Jacob?"

Thirdly, Whereas it is added, that "after that, when the temple and city were destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians; and that after that, even in Justin Martyr's days, every day there were some who came in to be Christ's disciples:" I answer,

1. That as for their conversion when the temple and city were destroyed, I cannot find one word in church history concerning it, but much to the contrary: for, (1.) Epiphanius speaks particularly of the return of the Christians to Jerusalem after the ruin of it, and of the miracles they then wrought, and yet he mentions only one Aquila, a Jew, converted to the Christian faith; adding that he soon after renounced the faith, and turned to his former Judaism. And Justin Martyr* observes, in express contradiction to the doctor, that "after their country was destroyed, and their city laid waste, they repented not, but proceeded still in their execrations of Christ, and of all that believed in him." And Tertullian† adds, that, "seeing from the time of Tiberius to Vespasian they repented not, their land was made desolate, and their cities burnt with fire." And indeed this was the very time when wrath came actually upon them to the uttermost; when this barren tree was hewn down, and cast into the fire, Luke xiii. 7. 9; when their house was left desolate, because they would not be gathered; when all the righteous blood, shed by them from Noah to that time, came upon them, and they had filled up the measure of their sins, Matt. xxiii. 35. 37, 38, when the kingdom was wholly taken from them; when the Son of man came to take vengeance on them; and when he sent forth his armies to destroy those murderers, and to burn up their city, because they refused to come unto the marriage-feast, Matt. xxii. 7. And could this be the time of their humiliation and conversion? Was this a fit time to expect the completion of those words of Paul, concerning the sending the deliverer out of Zion, to turn away iniquity from Jacob, and to take away their sins, and to show mercy to them, in such a signal manner, that all Israel should be saved!

To proceed to the history of them in the following times: Justin Martyr in his Apology, writ in the year of the Lord 140, saith of the Jews in all places, That they were ‡"as great enemies to the Christians in all places as the heathens were, and as ready to torment and kill them, when they could do it;" and "that this was evident from the last Jewish war, in which their captain Barchochebas commanded only the Christians to be tormented, if they refused to deny and to blaspheme the Lord Jesus Christ." Now this carries down the hatred of the Jews against Christians, and their impenitency, till after the times both of Trajan and Hadrian. Some years after this, he writ his dialogue with Trypho; and there he informs us that the Jews* still continued "to curse those who believed in Jesus, and to lay violent hands upon them when they could do it;" that "even then their hand was high to do wickedness, they still hating and killing Christians as oft as it was in their power."

But we are told that this very Justin Martyr saith that "every day there were some (of them) who came in to be Christ's disciples."

I answer, That what Justin Martyr there saith, relates not at all to any Jewish converts, but to the gentiles coming in from the way of deceit to the faith of Christ; and as he had told the emperors in his Apology, p. 45, B, that the "consummation of the world was deferred, διὰ τὸ σπέρμα τῶν Χριστιανῶν, for the seed of Christians, which was then springing up:" so he tells Trypho, p. 256, D, that the day of judgment, of which he had before spoken, and of which the Psalm he there citeth treats, was †"deferred by God, because he knew that some would come daily in to be Christ's disciples, and would quit the way of deceit." Now that this cannot be spoken of the Jews is evident, because "wrath was come upon them to the uttermost," as Justin Martyr often intimates, not saying that God had not brought wrath and judgment upon them; but only that he had not brought the general judgment on the world for this cause. He goes on, and says that "every one of those, who thus believed, received gifts from Christ as they were worthy:" and this he proves, because it was prophesied that ‡"after our Lord's ascent to heaven, he should lead us captive from our error, and should give us gifts;" where the word πλάνη, used ordinarily of the gentiles deceived by Satan, and especially the word ἡμᾶς, ὡς, show that the Martyr speaks not of the Jews, but gentile converts; and so it follows, "Therefore we gentiles, who have received these gifts, show you Jews to be fools," &c.; so that the good doctor was utterly mistaken in applying this passage to the Jews, as others led by his authority have done.

From this time to the days of Constantine, the period assigned by Mr. Calvert for the conversion mentioned by Paul, the fathers generally represent them as a nation whose "ears were shut, and their hearts hardened,"§ declaring that the "scripture had clearly foretold they should be disinherited, and fall off from the grace of God."‖ Origen¶ testifies, that

---

* Καὶ ἀλούσης ὑμῶν τῆς πόλεως, καὶ τῆς γῆς ἐρημωθείσης, οὐ μετανοεῖτε, ἀλλὰ καὶ καταρᾶσθαι αὐτοῦ καὶ τῶν πιστεύοντων εἰς αὐτὸν πάντων τολμᾶτε. Dial. cum Tryph. p. 335.

† Cùm tempus medium à Tiberio usque ad Vespasianum non pœnitentiam intellexissent, facta est terra eorum deserta, civitates eorum exustæ igni. Adv. Marcion. lib. iii. cap. 23.

‡ Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἠγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες, καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωνται, ὡς καὶ πεισθῆναι δύνασθε, καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαικῷ πολέμῳ, Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγέτης, Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. P. 72, E.

* Εἰ δὲ αὐτοῦ τε ἐκείνου καὶ τῶν εἰς ἐκείνον πιστεύοντων καταρᾶσθε, καὶ ὁπόταν ἐξουσίαν ἔχητε, ἀναιρεῖτε. P. 323. B; vide pp. 226. 350.

Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποΐαν ὑψηλὴ, ὅτι ἡμᾶς τοὺς πιστεύοντας μισεῖτε, καὶ φονεύετε, ὁσάκις ἂν λάβητε ἐξουσίαν. P. 363.

† Ὃν οὖν τρόπον διὰ τοὺς ἑπτακισχιλίους ἐκείνους οἱ οὐκ ἔκαμψαν γόνυ τῷ Βάαλ, τὴν ὀργὴν οὐκ ἐπέφερε τότε ὁ Θεὸς, τὸν αὐτὸν τρόπον καὶ νῦν οὐδέπω τὴν κρίσιν ἐπήνεγκεν ἢ ἐπάγει, γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257, E. 258, A.

‡ Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν ἀνέλευσιν προεφητεύθη αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δοῦναι ἡμῖν δόματα. Ibid. B.

§ Ὥτα ὑμῶν πέφρακται, καὶ αἱ καρδίαι πεπήρωνται. Just. p. 250.

‖ Si cognovissent nos futuros, et usuros his testimoniis, quæ sunt ex scripturis, nunquam dubitâssent ipsi suas comburere scripturas, quæ reliquas omnes gentes manifestant participare vitæ, et eos, qui gloriantur domum se esse Jacob, et populum Israelis, exhæreditari ostendunt à gratiâ Dei. Iren. lib. iii. cap. 24.

¶ Ἔστιν οὖν ἰδεῖν μετὰ τὴν Ἰησοῦ ἐπιδημίαν, Ἰουδαίους καταλε-

"God had turned his providence from the Jews to the gentiles; that they were wholly deserted, and retained nothing of what before was venerable among them, nor any footsteps of the divince presence with them; that after the crucifixion of our Lord they were perfectly deserted, and not to be converted till the end of the world." Tertullian* saith, "that from the time that they crucified their Lord, God had taken from them the prophet, wise man, and the Holy Spirit, and had left them destitute of his grace;" and that "only at his second coming, he should be received by them who had thus rejected him." And this seems most agreeable to our Lord's predictions, that "the kingdom of God should be taken from them, and given to another nation that would bring forth the fruit of it;" that he would "miserably destroy those husbandmen, who should render him the fruits in their season," Matt. xxi. 41. 43, that "none of them who were bidden and refused, should taste of his supper," Luke xiv. 24, that "many should come from the east and west, and should sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom should be cast out into utter darkness," Matt. viii. 11, 12, that "they who were first (i. e. the Jews) should be the last," and they who were "the last (i. e. the gentiles) should be first;" for that this is spoken of the rejection of the Jews, and the calling of the gentiles, is evident from these words of Luke xiii. 26—30, "Then shall ye (Jews) begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." Now if we do consider that "wrath was come upon" this nation, εἰς τέλος, "to the end," can we imagine either that this kingdom taken from them, this vineyard let out to other husbandmen, these children of the kingdom cast out into outer darkness, should suddenly receive again this kingdom, be restored to this vineyard, or admitted to the light of the gospel? or that all Israel should be saved, or iniquity should be taken away from Jacob, whilst that nation lay under these dreadful judgments? or that when our Lord hath so solemnly foretold there should be "wrath upon this people," and "they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the gentiles, until the time of the gentiles be fulfilled" (Luke xxi. 23, 24), this wrath should not continue on them whilst they were captives in all nations, and Jerusalem was trodden down?

Here, I confess, the reverend doctor (on Luke xxi. 23) hath a peculiar notion, "That the treading down of Jerusalem by the gentiles, is not particularly their victory over it by Titus, but their consequent possessing it, and even till Hadrian's rebuilding a part of it, and calling it by his own name Ælia, and inhabiting it by gentiles——upon the doing this," saith he, "it followed, that as all the (unbelieving) Jews were utterly banished the city, so the *believing* Jews returned thither again from their dispersions, and inhabited it again, and joined, and made one congregation, one church with the gentiles, which had then, till that time, received the faith also, and till then continued a distinct church from the Jews: by which it appears how punctually this prediction, in our notion, was fulfilled, that Jerusalem should be inhabited by the gentiles, all the Jews in a manner excluded, till the time that the gospel had been freely preached to the gentiles, and by them in some eminent manner been received; and then it should be reinhabited by the Jews again, i. e. the Christian Jews, who, being wrought on by emulation of the gentiles, were now, many of them, brought to receive the faith. In his note on the two witnesses, Rev. xi. 2, he makes them to be the two bishops of the church in Jerusalem, one of the Jewish, the other of the gentile converts; which state of that church continued, saith he, till the time of Marcus, a gentile bishop of that church, i. e. from after the destruction of Jerusalem by Titus till that time." But here again are many things delivered, not only without all suffrage of history, but in perfect opposition to the histories of those times. For,

First, Eusebius and Sulpitius Severus do inform us, that, till the time of Hadrian,* all the bishops and priests of Jerusalem were only of the circumcision. Here therefore is no room for his two bishops, one of the Jewish, the other of the gentile converts, till the time of Marcus.

Secondly, They also do inform us that all the Christians then at Jerusalem were of the circumcision, and so not of the gentiles; for Sulpitius observes, that the edict of Hadrian† (for banishing all the Jews from Jerusalem) "happened for the advantage of the Christian faith, because, till then, they almost all joined the observation of the law to the faith of Christ: the Lord so ordering it, that, by this means, the servitude of that law might be removed from the church." Eusebius also saith, that the whole "church of Jerusalem‡ consisted of the faithful Hebrews, who, from the times of the apostles, had continued there till the siege of Bitter, in the eighteenth year of Hadrian:" so that here is no room for his supposed gentile converts to be governed by a bishop of the gentiles.

Thirdly, They also do expressly say, not only that the unbelieving Jews, but that all the Jews in general, were by this edict banished both from Jerusalem and from the region round about it. "He placed a band of soldiers which should banish all the Jews from Jerusalem," saith Sulpitius; and this he did, quia Christiani ex Judæis potissimùm putabantur, "because the Christians were thought to have their rise chiefly from the Jews." Eusebius saith that τὸ πᾶν ἔθνος, "the whole nation was banished from Jerusalem, and the country round about, and not permitted to set one foot in it. And then adds, that §"the city being after this manner emptied of the Jews, and wholly cleared of its inhabitants, and made up of aliens flowing in thither, it was made a Roman city and colony, and, in honour of the emperor, was named Ælia." The same is said by him in his Evangelical demonstrations,‖ and by Tertullian,¶ that "not one Jew was permitted to stay there." Eusebius also adds,** that τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, "the church there consisting only of the gentiles, Marcus was the first bishop of it." So that here is no place for the doctor's supposed church, consisting both of Jews and gentiles, or for the inhabiting of it by the Christian Jews, and much less for his feigned "many of them brought now to receive the faith by emulation of the gentiles." In a word, Epiphanius saith that Hadrian the emperor, travelling to Jerusalem, found there only, τὴν ἐκκλησίαν μικρὰν, "one little church," and seven synagogues, standing like cottages; and was this likely to be the seat of two great bishops? So that I find nothing agreeable to the truth of history, in any thing which this reverend person saith upon this subject, and much less any thing confirmed either by scripture or antiquity.

λειμμένους πάντη, &c. Adv. Celsum, lib. ii. p. 62. Ἐπὶ Ῥωμαίῳ, τὴν μεγίστην ποιήσαντες ἁμαρτίαν ἐν τῷ ἀποκτεῖναι τὸν Ἰησοῦν, τέλειον ἐγκατελείφθησαν, lib. iv. cap. 4, p. 183.

* Abstulit enim Dominus Sabaoth à Judæâ et ab Hierusalem inter cætera et prophetam, et sapientem architectum, Spiritum sc. Sanctum; nam exinde apud illos destitit Dei gratia. Adv. Marcion. lib. iii. cap. 23; vide cap. 6, 7.

* Namque tum Hierosolymæ non nisi ex circumcisione habebat ecclesia sacerdotem. Sulpitius, lib. ii. cap. 45.

Πρῶτος μὲν τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος. Euseb. Eccles. Hist. lib. iv. cap. 6.

† Militum cohortem custodias in perpetuum agitare jussit, quæ Judæos omnes Hierosolymæ aditû arceret, quod quidem Christianæ fidei proficiebat, qui tum penè omnes Christum Deum sub legis observatione credebant, nimirùm id Domino ordinante dispositum, ut legis servitus à libertate fidei atque ecclesiâ tolleretur. Sulp. lib. ii. cap. 5.

‡ Συνεστάναι γὰρ αὐτοῖς τότε πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πιστῶν ἀπο τῶν ἀποστόλων, καὶ εἰς τὴν τότε διαρκεσάντων πολιορκίαι. Hist. Eccles. lib. iv. cap. 5.

§ Οὕτω δὲ τῆς πόλεως εἰς ἐρημίαν τοῦ Ἰουδαίων ἔθνους, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων, ἐλθούσης, ἐξ ἀλλοφύλου τε γένους, συνυικισθείσης, &c. Hist. Eccles. lib. iv. cap. 6.

‖ Demon. Evang. lib. viii. p. 411, D.

¶ Cont. Jud. cap. 15, Apol. cap. 16.

** Ibid.

What hath been thus discoursed is abundantly sufficient to confute the exposition of this reverend and learned person, as being not agreeable to matter of fact; for when was there any such conversion made of the Jews at the times assigned by him, which can in any probability of construction answer to the phrase used by the apostle, that by it "all Israel shall be saved;" "ungodliness should be turned away from Jacob;" God should bless them by "taking away their sins;" that they who now were blinded should "have the veil taken away from before their eyes;" they, who now were diminished, should have again their fullness; and they, who now were cast off, should be again received? This could not happen in the very times when this epistle was at first indited: for though it be true that James mentions "many thousands" or "myriads" of Jewish converts, "all zealous of the law," Acts xxi. 20, yet were they all converted at or before the time of writing this epistle, and so belonged only to "the remnant according to the election of grace," here mentioned, not to the residue that were blinded, of whose conversion the apostle here speaks from ver. 12 to 32. Nor could their conversion and salvation be a mystery to be then revealed to the gentiles. That no such conversion after the blindness mentioned in this chapter happened to them, upon their seeing "the abomination of desolation standing in the holy place," or soon after the destruction of Jerusalem, hath been already shown; and that Justin Martyr saith nothing of any such remarkable conversion of them hath been also proved.

That there might be some conversion of them in the reign of Trajan, is by some argued from the words of Eusebius; "that Justus,* then bishop of Jerusalem, was one of the many myriads or thousands of the circumcision which then had believed." Yet is this testimony of no force, as to this matter; for, (1.) grammarians well know that *μύρια* and *μυριάδες*, when put indefinitely, do only signify, *many*: now if the *πόσαι μυριάδες*, the "many myriads," mentioned by James, hindered not, but that the Jewish converts might be only a "little remnant," in respect to the blinded Jews, this may be as true of the *ὅσαι μυριάδες*, the "so many myriads" of Eusebius; especially if we consider that most of them might be the very persons mentioned by James, he carefully informing us that the whole church of Jerusalem, under her fifteen bishops of Jerusalem, of which this Justus was the eleventh, was made up of "believers who had continued from the apostles' time till the wars and siege under Hadrian;" and speaking of these persons, not as men believing then, but as *πεπιστευκότες*, "men who had before that time embraced the Christian faith." And hence Rufinus† makes no mention of these supposed myriads, but only saith, "that Justus, being one of those of the circumcision who had embraced the faith of Christ, was made their bishop." In a word, this very Eusebius concurring so exactly with the sentiments of all other fathers, that the Jews were then rejected, and lay under a curse, and proving from this very apostle, and from the words contained in the beginning of this very chapter, that they should generally fall and be rejected for their unbelief, *σπανίων ἐξ αὐτῶν εἰς τὸν σωτῆρα καὶ Κύριον ἡμῶν πιστευσάντων*, "a very few of them only believing;"‡ and that "after the coming in of all nations to the Christian faith, they did not yet see or understand;"§ he cannot be supposed to mention any thing which answers to the conversion of the Jews intended in this chapter, but must, with us, refer that to that glorious time when the prophecies‖ shall more fully (saith he) be fulfilled; i. e. the time when the fullness mentioned by the apostle shall come in. This being therefore all that hath been pleaded for the remarkable conversion of the Jews, after the writing this epistle; and this all being almost nothing, and far from bearing any correspondence to the comprehensive words of the apostle on that subject; I conclude that no conversion of this nature happened to them, between the writing this epistle and the times of Constantine.

And whereas it is said that this conversion should be wrought in them by way of emulation, and that they should lay hold of the faith, being provoked so to do by seeing the gentiles believe, it is confessed that the apostle represents this a fit means to work this emulation in them; but it is as certain that it hath not yet had the designed effect upon them, they being so far from being provoked to embrace the Christian faith, by seeing the gentiles admitted to it, that this was to them the great stumbling-block, and they were "enemies to the gospel for their sakes," ver. 28, they being prejudiced against it, because the gentiles were admitted to the blessing of it without circumcision, and observance of the law of Moses: see note on Gal. iii. 4, vi. 12. This is that prejudice of the Judaizing Christians which the apostle labours to remove in most of his epistles, but more especially in that to the Galatians; and as for the unbelieving Jews, they could not endure to hear of any to be sent for the converting of the gentiles, Acts xxii. 21, 22, but they persecuted the apostles upon this account, "forbidding them to preach to the gentiles that they might be saved," 1 Thess. ii. 16. And the same enmity to the Christians seems to continue to this day among them upon the same accounts.

Wherefore there having been as yet, so far as we are able to discern, no such remarkable conversion of the Jews, since the inditing this epistle, and no such happy emulation of the converted gentiles, as did provoke them to embrace the Christian faith, this could not be, as here the doctor doth suggest, a confirmation of faith to the gentiles, and much less a means to bring them all to receive it, or to convert the gentiles over all the world. And what records and histories make the least mention of any such conversion of the gentile world, on the account of the remarkable conversion of the Jews after the writing this epistle? When came in such a fullness of the unbelieving Jews, as was the riches of the world? ver. 12, or such a reception of them to the Christian faith, as was unto them life from the dead? ver. 15. Or how can these assertions be reconciled to the words of the apostle? For, if the coming in of the fullness of the gentiles be their receiving the faith in those times, then the partial blindness of the Jews must cease in those times also; for "blindness," saith the apostle, "hath happened to the Jews in part," and that blindness is to continue only "till the fullness of the gentiles shall come in:" if then the blindness of the Jews is not yet ceased, but they have generally continued, even from the time of writing this epistle, to this very moment, in as much blindness and obduracy as they then lay under, and as much branches broken off as now they are, it follows, that the fullness of the gentiles, mentioned by the apostle, is not yet come in.

Lastly, The mystery mentioned ver. 25 cannot be this, that, by occasion of the infidelity of the Jews, the gospel was preached to, and received of the gentiles; for of this the apostle introduceth the believing gentiles speaking thus, ver. 19, "Thou wilt say then, The branches were broken off, that I might be grafted in," &c. This therefore could not be to them a mystery. Nor could it be this, viz. that this was done in mercy to the Jews, viz. that they, by seeing the gentiles believe, might at length be provoked to do so too. For of this the apostle had spoken twice, declaring it to be foretold by Moses, saying, "I will provoke you to jealousy by them that are no people," x. 19. And in this chapter, saying, "Through their fall salvation is come to the gentiles, to provoke them to jealousy," ver. 11. It remains then, as the apostle and the primitive church from him declare, that it be this, that when the time for the fullness, i. e. for the conversion of the still heathen gentiles is come in, then shall the blindness of the Jews be removed, and so "all Israel shall be saved;" and then "all nations shall flow in unto them," and their reception shall be to the gentiles "as life from the dead."

I think I have said what is sufficient to show these words cannot admit the sense imposed upon them by the reverend Dr. Hammond; I proceed now more largely to discuss the proper import of that phrase, "The fullness of the gentiles

---

* Τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν Ϛρόνον Ἰουδαίὸς τις ὄνομα Ἰοῦστος, μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν τηνικαῦτα πεπιστευκότων, εἰς καὶ αὐτὸς ὤν, διαδέχεται. Hist. Eccl. lib. iii. cap. 35.

† Justus quidam ex his qui de circumcisione ad fidem Christi venerunt, episcopatum suscepit.

‡ Demonst. Evang. lib. ii. p. 62, B, et passim.

§ Lib. ix. p. 455, A, B.

‖ Ἔσται δὲ ὅτι πληρεστάτη ἡ προφητεία συμπερασθήσεται, ἐπὰν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ πρὸς τοῦ ἱεροῦ ἀποστόλου δεδηλωμένον Lib. ix. p. 458, D.

shall come in." This is by some interpreted thus, Blindness hath happened to the Jews, till the full number of the gentiles, which God shall call, be completed. But this sense is contrary to the express words of the apostle, who declares there shall be a greater and more glorious conversion of the gentiles than that which happened by occasion of their fall, that their fullness should be much more the riches of the gentiles than their fall was, ver. 12, and that their coming in should be unto the gentiles "as life unto the dead," and should much more enrich them than their casting off, ver. 15.

Note therefore, that there is a double fullness of the gentiles mentioned in the holy scriptures:

First, That which is spoken of ver. 12, in these words, "If the diminution of them was the fullness of the gentiles;" and this consisted in the preaching of the gospel to all nations, and the imparting the glad tidings of salvation to them, and was, in a great measure, to be accomplished before the destruction of Jerusalem, and the ruin of that church and nation, according to our Lord's prediction, in these words, "The gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come," Matt. xxiv. 14, Mark xiii. 10.

Secondly, There is to be another fullness of the gentiles by a more glorious conversion of them, and coming in of those nations which have not hitherto embraced the gospel, or have relapsed into heathenism or Mahometism, to be effected when this rejection of the Jews shall cease, and God shall send the "Deliverer out of Zion, to turn away iniquity from Jacob:" and of this only can we understand those words of the apostle, ver. 12, "If the fall of the Jews hath been (already) the riches of the (gentile) world, and the diminution of them the riches of the gentiles, how much more shall their fullness," i. e. the time of their conversion, be the increase and fullness of the same gentiles? And, ver. 15, "If the casting away of them be reconciling of the world, what shall the receiving them again be (to the same world), but even as life, from the dead?" And ver. 25, "Blindness in part hath happened to the Jews, till the fullness of the gentiles shall come in." This blindness therefore still continuing upon them, as much as ever, another fullness of the gentiles is to be expected, when it entirely shall be removed from them, and so "all Israel shall be saved."

Secondly, Jerusalem is yet trodden down of the nations, and the Jews are yet captives in all nations, whereas the captivity and the treading down of Jerusalem is to cease when the times of the gentiles are fulfilled; according to those words of Christ concerning the destruction of the Jews, "They shall fall by the edge of the sword, and shall be carried captive into all nations, and Jerusalem shall be trodden down, till the times of the gentiles be fulfilled" (Luke xxi. 24); i. e. till the times when they shall have a plenary conversion by the coming in of the Jews, and shall no more lord it over them, as now they do, but serve them, and "flow in unto them." And to this purpose let it be noted,

First, That, if we consult ancient prophecies concerning the vast extent of our Saviour's kingdom over all nations, we shall find reason to believe they had not yet had their full accomplishment upon them; for he hath not yet had the "uttermost parts of the earth for his possession" (Ps. ii. 8); God hath not yet made "all people, nations, and languages, to serve him," and "all dominions to obey him" (Dan. vii. 4. 27); he hath not yet "filled the whole earth," or "broke in pieces and consumed all other kingdoms" (Dan. ii. 34, 35). That seems not yet fulfilled which was foretold by Micah, that "the Lord should be king over all the earth" (Micah v. 4), and by Zechariah, that "there should be but one Lord, and his name one" (Zech. xiv. 9); and by David, that "all kings shall fall down before him, and all nations serve him;" that "all the ends of the earth should remember, and turn to the Lord, and all the kindreds of the nations worship before him" (Ps. lxxii. 8). These, and sundry other such-like prophecies there are, which yet were never accomplished according to the full import of them. For, as Brerewood observes,* "If we divide the known regions of the world into thirty equal parts, the Christians' part is (only) as five, the Mahometans' as six, the idolaters' as nineteen;" whence we have reason to conclude, That there is yet a time to come, before the consummation of all things, in which our Saviour will yet once more display the victorious banner of his cross; and, like a mighty man of war, march on, conquering and to conquer, till he hath confounded or converted his enemies, and finally consummated his victories in a glorious triumph over all the powers of the earth, and made "all nations, tongues, and languages, to serve him."

Secondly, That there is still to be a glorious conversion of the Jewish nation, as it seems evident from the words of the apostle here, who speaketh of a time when the partial blindness which then had happened to the Jews, and still continues upon them, should cease; when God would "turn away ungodliness from Jacob," and "take away (the punishment of) their sins," which yet he hath not done; when not a little remnant only, as at our Lord's first advent, but "all Israel shall be saved;" when that Israel, whose minds were then, and still are blinded by the veil that is upon them, shall have that veil taken away by their turning to the Lord. So also from those prophecies of the Old Testament, which promise to that nation such kindness, favour, and salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiseth to bless her with such blessings as never should be taken from her, and to show mercy to her, so as never to forsake her more. To this effect are these expressions: "As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wroth with thee nor rebuke thee (any more); for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee," Isa. liv. 9, 10. "And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever," Isa. lix. 20, 21. "I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended," Isa. lx. 15. 18—20. "Everlasting joy shall be unto them, and I will make an everlasting covenant with them," Isa. lxi. 7, 8. "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married," Isa. lxii. 4. 12. "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying," Isa. lxv. 19. "For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain," Isa. lxvi. 22. "And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me," Jer. xxxii. 39, 40. "And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more," Ezek. xxxiv. 28, 29. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of

* Inquir. ch. 14, p. 118.

peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall be with them; yea, I will be their God, and they shall be my people," Ezek. xxxvii. 25—27. "I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them," Ezek. xxxix. 28, 29. "And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God," Amos ix. 15.

Now it seems very evident, that scarcely any of these things can be applied to the return of the Jews from their captivity in Babylon. For, since that time, his kindness hath departed from them, and his covenant of peace hath been removed for above one thousand six hundred years; violence hath been heard in their land, wasting and destruction within their borders, and their land hath been made desolate; the days of wrath, of mourning, and of weeping, have been long upon them; their sun hath been, according to our Lord's prediction, darkened, and their moon hath not given her light; their sanctuary and tabernacle have been consumed, and they have been a prey to the heathen; they have long since ceased to be his people, and he to be their God.

Nor can we reasonably confine these promises to that little remnant which believed in the times of the apostles, for they were never gathered out of all lands, nor did they inherit the land for ever, but were banished thence, as well as the unbelieving Jews, by Hadrian; they can in no propriety of speech be styled "the house of Israel," the "whole house of Israel." Nothing, indeed, seems more unlikely, than that the time of the casting them off, the breaking of the branches, the leaving them under a spiritual slumber, the taking the kingdom from them, and casting them out into utter darkness, should be the time of the completion of these glorious promises; and that this sense cannot accord with the discourse of our apostle here, hath been already shown.

Nor, Thirdly, Can we apply these promises to the believing gentiles; for sure they could not be "a prey to the heathens," or "bear their shame," or be the people whom God hath led into captivity, and after gathered into their own land, and so planted there as never to be plucked up again; the promise could not be made to them, that they should "suck the breasts and eat the riches of the gentiles."

Fourthly, I have already shown from scripture prophecies, that, after this conversion, the nations generally "shall flow into them, and walk in their light," and so their fullness (which signifies not their incorporation into another church, but as the opposite words, their fall, their diminution, their rejection, require, and as the apostle doth himself interpret it, their reception to the Christian faith, and so into the favour of God) shall be the riches of the gentiles, and "as life from the dead" to them: then the gentiles "shall come to their light, and kings to the brightness of their rising; and nations that have not known them shall run in unto them, because God hath glorified them. Then," saith God, "I will gather all nations and tongues, and they shall come and see my glory," Isa. lv. 5, lvi., lxvi. 18. 22. Then "all nations shall turn, and fear the Lord truly," saith Tobit, xiii. 10, 11. And this I conceive to be that fullness of the gentiles of which the apostle here speaketh.

THE

FIRST EPISTLE TO THE CORINTHIANS,

WITH ANNOTATIONS.

PREFACE.

§. 1. That this was an epistle written by Paul the apostle, as is asserted, i. 1, was never doubted in the church of God; but whether this was the *first* epistle of Paul to the Corinthians, hath been a matter of dispute; because he saith in it, "I have written to you in an epistle," (v. 9), which seemeth plainly to relate to some epistle formerly by him writ to them: for this, saith Pseud-Ambrosius, was spoken de præteritâ epistolâ quam ante hanc, quæ prima dicitur, scripserat. But, as I have observed in the note upon that verse, no fathers ever ascribed to St. Paul more than fourteen epistles, including that to the Hebrews. Eusebius never mentions any *third* epistle to the Corinthians, amongst the true, controverted, or spurious writings which pass under his name: no Christian writer ever cited any thing from this supposed epistle: all the Greek scholiasts declare the apostle speaketh in those words, not of another, but of this very epistle, which is sufficient to justify the version I have given of those words, "I had written," or "was writing in this epistle." Moreover, his supposed epistle to Laodicea is cited as a book exploded by Jerome;* his epistles to Seneca are in like manner cited by Jerome and Austin;† the Acts of Paul are cited and rejected by Origen and Eusebius,* but none of them makes any mention of more than two epistles to the church of Corinth.

§. 2. That this epistle was written by Paul whilst he was at Ephesus, and before he went thence to Macedonia, is clear from the very words of this epistle: for xvi. 8, he saith, "I will tarry still at Ephesus till pentecost;" and adds, ver. 19, "The churches of Asia" (of which Ephesus was the metropolis) "salute you; Aquila and Priscilla salute you, with the church which is in their house." Now that they dwelt at Ephesus we read Acts xviii. 25. That it was writ before he went thence into Macedonia, these words inform us, xvi. 5, "I will come to you when I pass through Macedonia; for I do pass through Macedonia." It is therefore generally agreed, that it was written in the fifty-seventh, as Dr. Pearson, or in the fifty-fifth year of Christ, as Dr. Lightfoot hath it. As also may be probably concluded thus: In the ninth year of Claudius, saith Orosius, in the tenth, say others, in the twelfth, saith Dr. Pearson, the Jews were banished from Rome, and St. Paul, coming into Corinth, finds Aquila and Priscilla newly come from thence to Corinth, upon that occasion (Acts xviii. 2): he stays there a year and a half (ver. 11), that is, till the eleventh of Claudius, at Ephesus three years (Acts xx. 31); and at the close of these three years he

* V. Paulus in Catal. Script. Eccl.

† V. Seneca, ibid. et St. Aug. Ep. ad Maced. 54. p. 254, B.

* Orig. Περὶ Ἀρχῶν, lib. i. cap. 2, f. 114, D. Euseb. Eccles. Hist. lib. iii. cap. 3 et cap. 25.

writes this epistle. If then you begin this banishment of the Jews from Rome, as Valesius doth, in the tenth of Claudius, these five years that Paul continued at Corinth and Ephesus will end in the first of Nero, A. D. 55: if, with Dr. Pearson, you begin them only at the twelth of Claudius, they will end in the third of Nero, A. D. 57.

§. 3. That the persons to whom it was written were chiefly gentiles, is evident from these words, "Ye know that ye were gentiles, carried away to these dumb idols, even as ye were led" (xii. 2): that it was also written to the Jewish converts then at Corinth, Esthius conjectures, because he saith (x. 1) that "all our fathers were under the cloud." But it is not necessary that should relate to their fathers according to the flesh, but only to the preceding church of God called before them out of Egypt, and partaking of like privileges with them: for the apostle declares, that "not they who are the children of the flesh are counted for the seed, but they who are the children of the promise" (Rom. ix. 8); and that the promise belonged not only to the seed according to the law, but "according to the faith of Abraham, who is the father of us all," Rom. iv. 16 (see Gal. iii. 14. 29, iv. 28).

§. 4. The occasions of writing this epistle we may best learn from the ancients, and from the epistle itself.

First, then, The ancients inform us of this city, that "Corinth was full of rhetoricians* and philosophers, and that they gave occasion to most of those miscarriages which the apostle reprehends in this epistle."

Secondly, That there were† "Judaizers crept in among them, who magnified themselves, and debased the apostle as a great boaster, but of little worth, styling him an apostate from the law, and commanding the observation of it to them.

Thirdly, They add, that the "city of Corinth was very rich,‡ and that some of them chose themselves teachers out of the rich, as being most able to support them, as others did out of the philosophers, as being most able to teach them more than the apostle could do."

Fourthly, They say, that "the Corinthians sent questions to Paul,§ concerning marriage and virginity, by Stephanas, Fortunatus, and Achaicus, by whom the apostle more fully was informed of the state of their church; and therefore sent his answer to them concerning these several heads."

And, suitable to these things mentioned by the ancients, we find,

First, That the apostle spends the latter part of the first chapter, from ver. 20 to the end, in showing the vanity of the wisdom which the philosophers pretended to, in comparison to the wisdom discovered by the gospel preached by the apostles. And, chapter the second, he shows the impossibility of knowing or assenting to the things delivered by the gospel, by those who, depending on philosophy and human reason, rejected what was taught purely by revelation, and consequently the necessity of admitting that revelation of the Spirit they challenged to themselves, that the doctrine of the gospel might be made known to the world. And against both the rhetoricians and philosophers, he shows the necessity of preaching the gospel, "not in the words of human wisdom," i. 17—19, ii. 1, iii. 18, 19. 28, iv. 20.

Secondly, Because on the account of those philosophers and rhetoricians, as well as of the Judaizers, they broke out into parties and factions, he reminds them of those factions, beseeching them carefully to avoid them, i. 10, as tending to the dividing of Christ's body, ver. 13, and as indications that they were "yet carnal," iii. 4, pursuing this under his own name, and that of Apollos, through the whole third chapter; showing that they ought not to glory in men, or be puffed up for one against another, whatever were their gifts or eloquence, but give the glory of their labours unto God alone (see iv. 8).

Thirdly, Because they, who declared they were of Cephas, seem to be those Judaizers who looked on the apostle as unfaithful in his office, for rejecting the circumcision and the law, he declares that he found no occasion thus to charge himself, nor was he much concerned for their censures of him in that kind, iv. 4, 5, showing, by his sufferings, how great an evidence he had given of his fidelity in the discharge of his office, from ver. 9 to the 14th, and that he had begotten them to that faith in which they ought to stand, and follow his example, from ver. 14 to the 17th: and because, he having sent Timothy to them, they imagined he either durst not or would not come to them himself, he declares he would both come and use his apostolical authority amongst them, and try the power of them who were thus puffed up against him by reason of their human wisdom.

Fourthly, Because one of these eloquent persons had been guilty of a very heinous crime, he commands them to punish him by removing him from their society, and delivering him up to Satan. And,

Fifthly, Because being rich and wealthy (iv. 8), they were unwilling to part with their wealth, and therefore went to law, for preservation of it, before heathen judges, to the scandal of Christianity, he reprehends this vice in them, ch. vi. from ver. 1 to the 10th; and having said all this by way of preface, he begins, ch. vii., to return his answer to the questions they had sent unto him.

§. 5. There is one farther observation useful for, and worthy to be pondered by, the licentious persons of our age, that because fornication and lasciviousness were vices to which the heathens were generally addicted, and their philosophers, and perhaps some heretics, viz. the Nicolaitans, which were amongst them, maintained this was a thing indifferent, therefore the apostle, both in the Epistles to the Corinthians, and to most other churches, is very copious in showing the destructive nature of this sin. It is to be observed, that Corinth was, above all other cities, even to a proverb, infamous for fornication and lasciviousness, so that Κορινθία γυνή, "a Corinthian woman," is, in the language of the ancients, a whorish woman, according to the proverb Οὐ Κορινθία ἔοικας χοιροπωλήσειν,† Ut Corinthia videris corpore quæstum factura: and Κορινθιάζειν, Κορινθιάζεσθαι, is ἑταιρεύειν, scortationibus indulgere (Hesych. Phavor.). There was, saith Strabo,‡ in it a temple dedicated to Venus, which πλείους ἢ χιλίας ἱεροδούλους ἐκέκτητο ἑταίρας. These vices also reigned in Galatia, the worshippers of "the mother of the gods;" in Ephesus (see note on Eph. v. 5), Thessalonica, Crete (Athenæus, lib. xii. p. 527, A. 528, C.), and generally in all heathen nations. Hence the apostle is so frequent and express in his condemning this vice:

First, As a sin contrary to nature, as being against our own body (1 Cor. vi. 18): a sin of unrighteousness, to which God gave them up for their idolatry (Rom. i. 28); and a sin, which they who committed, were "given up to a reprobate mind," and knew they did things worthy of death (ver. 29. 32); a sin contrary to the moral law, or to the law of nature; for he declares that law was given for the condemning fornicators (1 Tim. i. 10).

Secondly, As a sin contrary to the Christian faith, and inconsistent with it. "Know ye not," saith he, "that your bodies are the members of Christ; shall I then take the members of Christ, and make them the members of a harlot? God forbid!" (1 Cor. vi. 15.) And again, "But forni-

---

* Ἦν δὲ καὶ ῥητόρων πολλῶν ἔμπλεως ἡ πόλις καὶ φιλοσόφων· ἔνιοι γὰρ αὐτῶν οὐ σφόδρα ἐπίστευον ἀνάστασιν εἶναι σωμάτων, τὰ τῆς Ἑλληνικῆς μωρίας ἔτι νοσοῦντες, καὶ γὰρ ἅπαντα ταῦτα ἀπὸ τῆς κατὰ τὴν φιλοσοφίαν τὴν ἔξωθεν ἀνοίας ἐτίκτετο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chrysost. et Theoph. Præf. in hanc Epist.

† Καὶ γὰρ ἦσαν παρ' αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλάζονα καὶ οὐδενὸς ἄξιον λόγου. Chrys. Præfat. in Secundam Epist. Τινὲς τῶν Ἰουδαίων πεπιστευκότων τὴν νομικὴν ἀποπλύμενοι πολιτείαν πάντοσε περινοσοῦντες τὴν ἀποστολικὴν διδασκαλίαν διέβαλλον, ἀποστάτην καὶ παράνομον τὸν θεσπέσιον Παῦλον ἀποκαλοῦντες, καὶ φυλάττειν ἅπασι τὸν νόμον παρεγγυῶντες. Theod. Præfat. in Secundam Epist.

‡ Ἡ Κόρινθος πολλῷ πλούτῳ καὶ σοφίᾳ κομῶσα, ἐπίστευσε μὲν τῷ Χριστῷ——ὅτε πλούσιοι ἰδίας συμμορίας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ ἰδίας. Chrysost. Theodor. Theoph. Παρασκευάζει τινὰς ἐκ τῶν παρὰ σφίσι πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτους προστατεῖν τοῦ δήμου ἐν τοῖς πνευματικοῖς πράγμασιν, ὡς λοιπὸν τοῦ λαοῦ πολλοὺς τοὺς μὲν τοῖς πλουσίοις ὡς δυνατοῖς προσχωρῆσαι, τοῦ δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν ἐναμένοις παρὰ τὴν τοῦ ἀποστόλου διδαχήν. Theod. apud Œcum.

§ Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως. Œcum. Theodoret.

* Vide Eras. Adag. Cent. 7, p. 633. 720.

† Lib. viii. p. 378, D.

cation, and all uncleanness, let it not be once named among you, as becometh saints" (Eph. v. 3); "for God hath not called us to uncleanness, but unto holiness. He therefore that despiseth this his call, despiseth not man but God, who also hath given us of his Spirit" (1 Thess. iv. 7, 8). Hence he declares it to be contrary to the sound doctrine of the gospel (1 Tim. i. 10, 11), and forbids Christians to eat with any brother who is a fornicator (1 Cor. v. 11).

Thirdly, As being a sin which will exclude the fornicator from the kingdom of God. "Be not deceived," saith he, "no fornicator shall inherit the kingdom of God" (Gal. vi. 10, 11). To the Galatians he speaks thus, "The works of the flesh are manifest; adultery, fornication, uncleanness, lasciviousness: of which I tell you again, that they who do such things shall not inherit the kingdom of God" (Gal. v. 19—21). To the Ephesians thus, "This know ye, that no fornicator, nor unclean person, hath any inheritance in the kingdom of Christ, or of God" (John v. 5). They, saith John, shall be excluded from the New Jerusalem (Rev. xxii. 15.)

Fourthly, As that which will assuredly expose them to the wrath of God. For thus he speaks to the Colossians; "Mortify your earthly members, fornication and uncleanness; for which things cometh the wrath of God upon the children of disobedience" (Col. iii. 5, 6). To the Ephesians thus, "Be not deceived with vain words, for because of these things cometh the wrath of God upon the children of disobedience" (Eph. v. 6).

Fifthly, As that which will subject them to eternal punishment. For "whoremongers and adulterers *κρινεῖ ὁ Θεός*, God will adjudge to condemnation" (Heb. xiii. 4): the portion of the whoremonger shall be assigned him "in the lake that burns with fire and brimstone" (Rev. xxi. 8).

§. 6. And this is all that I at first intended by way of preface to this epistle. But finding that the doctrine of the resurrection of the same body which dieth, is now either questioned, or thought unnecessary to be believed, though anciently the very heathens looked upon it as a fundamental doctrine of Christianity, and the ground of their most raised hopes; and upon this account they burnt the very bones of Christian martyrs, and reduced them to ashes, and then threw those ashes into the river Rhodanus, or Rhone, that so they might defeat "the hope of a resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of torments for their religion;"* which sure had been a vain attempt had not the Christian doctrine promised, as the foundation of their hopes, the resurrection of the same body thus consumed, but only of some other body in its stead; and seeing the fifteenth chapter of this epistle is the seat of that controversy—I shall therefore endeavour briefly to evince two things:—

1. That it was certainly the received doctrine of the professors of the Christian faith.

2. That it is truly grounded on the scriptures, and therefore ought to be owned as an article of Christian faith. And,

1. That it was certainly the ancient and received doctrine of the orthodox professors of the Christian faith, is evident,

First, From the second epistle of Clemens Romanus,† writ in the first century; for there he doth expressly caution Christians against the denial of this article, in these words,—"Let none of you say that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to judgment, and in this very flesh shall you receive your reward." And in his First Epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites those words from Job xix. 25, 26, *ἀναστήσεις τὴν σάρκά μου ταύτην*, "Thou wilt raise up this my flesh, which hath suffered all these things."

Secondly, From Irenæus,* who in the second century makes this one article of faith of the whole church received from the apostles, and kept, taught, and delivered in all places with the greatest care and uniformity; viz. that Christ will come from heaven in glory, *ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος*, "to raise up all flesh of all mankind." Tertullian,† in the third century, producing the Christian's creed as the rule of faith, which came from Christ, and was by his companions handed down to the church, "the institution of Christ, which all nations ought to believe," makes this one article of it, that "Christ will come to judge the quick and dead;" factâ utriusque partis resuscitatione cum carnis restitutione, or per carnis resurrectionem, "by raising and restoring of their flesh." Accordingly, the article of "the resurrection of the flesh;" or, as the Aquileian Symbol hath it, hujus carnis, "of this flesh;" or, as other confessions have it, "of their bodies," hath been received in all Christian churches. And they have been condemned as heretics from the beginning of the second century, who denied *σαρκὸς ἀνάστασιν*,‡ "the resurrection of the flesh; et carnis salutem et regenerationem ejus, dicentes non eam capacem esse incorruptibilitatis,§ "the life and reproduction of the flesh, saying, it was incapable of incorruption;" as did the Valentinians,‖ the Basilidians, and the Marcionites, say the fathers.

§. 7. I proceed, secondly, to show, that this doctrine of the primitive Christians is truly grounded on the scriptures, and therefore ought to be received and owned as an article of Christian faith. This I prove,

1. From all those places which speak of the resurrection of the body; these places I shall produce, for their sakes who "do not remember, in any place of the New Testament, any such expression as the resurrection of the body;" v. g. "He that raised Jesus from the dead, *ζωοποιήσει καὶ*, shall also make alive your mortal bodies" (Rom. viii. 11); that is, he shall raise them from the dead: for that *ζωοποιεῖν* and *ἐγείρειν*, to *quicken* and *raise up*, are, with relation to this matter, words of the same import, we learn from these words: "As the Father, *ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ*, raiseth up the dead and quickeneth them, so the Son *ζωοποιεῖ* quickeneth whom he will" (John v. 21). Again, saith the apostle, "How are the dead raised up?" i. e. the bodies of the dead; it follows, *καὶ ποίῳ σώματι*, "and with what kind of bodies do they come" forth of the grave? (1 Cor. xv. 35.) So ver. 44, It is sown a natural body, it is raised *σῶμα πνευματικόν*, "a spiritual body." And still more evidently, *τὸ φθαρτὸν τοῦτο*, "this corruptible (body) must put on incorruption, *καὶ τὸ θνητὸν τοῦτο*, and this mortal (body) must put on immortality" (ver. 53). "So when this corruptible (body) shall have put on incorruption, and this mortal (body) put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." If any one likes not my addition of *σῶμα, body*, to the pronoun and adjective, four times here mentioned, I desire him to find out, if he can, another substantive; if he cannot, he must confess the resurrection of the body is here mentioned four times: for the apostle argues thus, "The dead shall be raised up, *δεῖ γὰρ*, for this corruptible (body) must put on incorruption;" and when this is done, then death, which only happens to this corruptible mortal body, "shall be swallowed up in victory."

It is said, that "he who reads with attention this discourse of Paul, where he speaks of the resurrection, will see that he plainly distinguisheth between the *dead* that shall be raised, and the *bodies* of the dead; for it is *νεκροὶ, πάντες οἱ*, which are the nominative cases to *ἐγείρονται, ζωοποιηθήσονται, ἐγερθήσονται*, all along, and not *σώματα, bodies*, which one may in reason think would somewhere or other have been expressed, if all this had been said to propose it as an article of faith, that the same bodies shall be raised." The same

* *Ἵνα (ὡς ἔλεγον ἐκεῖνοι) μὴ δὲ ἐλπίδα σχώσιν ἀναστάσεως, ἐφ' ᾗ πεποιθότες——καταφρονοῦσι τῶν δεινῶν, ἕτοιμοι καὶ μετὰ χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον.* Euseb. Eccles. lib. v. cap. 1, p. 165.

† *Καὶ μὴ λεγέτω τις ἡμῶν αὕτη ἡ σὰρξ οὐ κρίνεται, οὐδὲ ἀνίσταται——ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολημψόμεθα τὸν μισθόν.* Clem. Ep. 2, §. 9. 36.

* Lib. i. cap. 2, 3.

† Apol. cap. 47 de Præscript. cap. 9, 13; de Veland. Virg. cap. 1.

‡ Just. in Dial. cum Tryph. p. 307, B.

§ Iren. lib. v. cap. 2.

‖ Iren. lib. i. cap. 23, 29. Tertul. de Præscript. cap. 33. Theodoret. Hær. Fab. lib. i. cap. 4, 7.

manner of speaking the Spirit of God observes all through the New Testament, where it is said, "raise the dead," "quicken" or "make alive the dead," the "resurrection of the dead," Matt. xxii. 27. 52, John v. 28, 29, Rom. iv. 17, 2 Cor. i. 9, 1 Thess. iv. 16.

Ans. I hope the instances produced already are sufficient to confute this observation; I shall, therefore, go on farther to observe and prove, that the resurrection of the dead is by the apostle used with plain relation to the *bodies* of the dead: so that he even proves the resurrection of the dead, because the body is raised, and so doth not "plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead." This is evident enough from what I have observed already, that the apostle proves οἱ νεκροὶ ἐγερθήσονται, "the dead shall be raised," because "the corruptible body must put on incorruption," &c. But it is still more evident from these words: "So is also ἀνάστασις τῶν νεκρῶν, the resurrection of the dead; for it is sown in corruption, it is raised in incorruption," ver. 42, 43, where I desire to know what is the nominative case to ἐγείρεται, "it is raised," used three times here? If it be σῶμα, *body*, I have sufficiently confuted this criticism; it be not, why doth the apostle so expound it in the immediate ensuing words, "It is sown a natural body, ἐγείρεται σῶμα πνευματικόν, it is raised a spiritual body?"

I add, that this appears almost from all the places cited, that the οἱ νεκροὶ, and the πάντες ἀποθνήσκοντες, "the dead," and "the all dying," hath relation to the body only, which, being that alone which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus, when it is said, "These very words, urged for the resurrection of the same body, run thus, πάντες οἱ ἐν τοῖς μνημείοις, 'All that are in the graves shall hear his voice, and shall come forth; they that have done good εἰς ἀνάστασιν ζωῆς, to the resurrection of life, but they that have done evil to the resurrection of condemnation:'" and is then added, "Would not a well-meaning searcher be apt to think, that if the thing here intended by our Saviour were to teach and propose it as an article of faith, necessary to be believed by every one, that the very same bodies of the dead should be raised, the words should rather have been πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, i. e. 'all the bodies that are in the graves,' rather than 'all who are in their graves;' which must denote persons, and not precisely bodies?"

To this I answer, (1.) that the words πάντες οἱ ἐν τοῖς μνημείοις, i. e. "all that are in the graves," and πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, "all the bodies that are in the graves," are plainly words of the same import. For what is laid down in the graves or sepulchres? is it not σώματα τῶν κεκοιμημένων "the bodies of them that sleep" only? (Matt. xxvii. 52,) and must it not then be those bodies that come forth of them? May we not discern, in the passage now cited, how the Holy Ghost passes immediately from the bodies of the saints that slept, to their persons, saying, "The bodies of the saints that slept arose, καὶ ἐξελθόντες ἐκ τῶν μνημείων, and they, coming out of their graves after his resurrection, went into the holy city, and appeared unto many?" (ver. 53.)

(2.) When God said to Adam, what was also true of his posterity, "In sorrow shalt thou eat thy bread, until thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. iii. 19); and the psalmist, of man in general, "His breath (or spirit) goeth forth; he returneth to his earth" (Ps. cxlvi. 5): will any one be tempted, from these personal demonstrative pronouns, *thou* and *he*, to say that these words must denote the *persons*, and not precisely the *bodies* of men? and thence infer, that the whole person of Adam was taken out of the earth, and was but dust, and that the whole person of man "returneth to his earth?" If not, why is it argued that the like pronoun οἱ, *they*, must here denote *persons*, and not precisely *bodies?* Are we not told that the word *person* stands for a thinking intelligent being, that has reason and reflection, and can consider itself as itself? And can they who are in their graves do this? If so, surely they are not dead in them, but buried alive: if they cannot, why must these words οἱ ἐν τοῖς μνημείοις denote persons?

But it is said, that, "according to this interpretation of these words of our Saviour, no other substance being raised but what hears his voice; and no other substance hearing his voice, but what, being called, comes out of the grave; and no other substance coming out of the grave, but what was in the grave, any one must conclude that the soul, unless it be in the grave, will make no part of the person that is raised."

Ans. To this I answer, that any one may reasonably hence conclude, that the soul makes no *raised part* of him that is raised, or that it is not called, or raised out of the grave, as the body is; but by what logic can we hence conclude it makes no part of the raised person? For instance, we profess in our creed to believe that "Jesus Christ died, and rose again," i. e. from the grave: and saith Peter, "This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it" (Acts ii. 24. 32): now because nothing can be raised from the dead but that which died, nothing can be raised from the grave but what was laid in it; shall we hence infer, that the soul of the Lord Jesus, or his spirit (which he commended into his Father's hands, and which went to paradise), unless it died, and was in the grave, could make no part of the person which was dead, and was raised from the dead, and out of the grave? When our Lord says (ver. 28, 29), "They that were in the graves shall come forth to the resurrection of life;" and (ver. 25), "The dead shall live:" what can live again but that which was dead? What can have a resurrection to life, but that which had no life; and was not that the body only? Yea, are not these things said in pursuance of what went before: "As the Father raiseth up the dead, and quickeneth (or gives life to) them, even so the Son quickeneth whom he will." Now what can be raised from the dead, but that which was dead? What can be quickened, or have life given to it, but that which had no life? If then that were the body only, must not the raising of the dead and quickening them import only the raising and quickening of the body, although this be performed completely by the union of the soul to the raised body?

Secondly, That, in our Saviour's discourse against the sadducees, περὶ τῆς ἀναστάσεως τῶν νεκρῶν, "touching the resurrection of the dead," he also speaks of raising that which was dead, i. e. the body, is evident from this, that he saith of them who partake of that resurrection, οὐκ ἔτι ἀποθανεῖν δύνανται, "They can die no more" (Matt. xxii., Mark xii., Luke xx. 35, 36), which can be only spoken of that body which died before.

Thirdly, We read of God τοῦ ζωοποιοῦντος τοὺς νεκροὺς "quickening the dead" (Rom. iv. 7). Now what doth he quicken, but what was dead? What doth he give life to, but that which ceased to have life, that is, the body?

Fourthly, Paul saith, "We had in ourselves the sentence of death, that we might not trust in ourselves, but in God, τῷ ἐγείροντι τοὺς νεκρούς, who raiseth the dead" (2 Cor. i. 9). Now what was this "sentence of death?" Did Paul and his Christian companions believe the whole man should be killed by their persecutors? or, as their Lord had taught them, that they "could kill the body," but "could not kill the soul?" (Matt. x. 26.) Doth he not say in their names, that that which "perished," or was corrupted, was only ὁ ἔξω ἡμῶν ἄνθρωπος, "our outward man" (2 Cor. iv. 16), in opposition to the "inward man?" That, whilst they lived, they were "at home in the body," and that at death they did ἐκδημῆσαι ἐκ τοῦ σώματος, "dwell out of the body" (2 Cor. iv. 16), or, as to the soul, were absent from it? And must not then "the sentence of death," they had in themselves, be only this, that their bodies might die by the hands of persecutors; that their outward man might perish by them? And must not then their trust in God, "that raiseth the dead," relate to his raising their dead bodies?

Fifthly, The dead in Christ that shall be raised (1 Thess. iv. 16), are they that sleep (ver. 13. 15), that is, that "sleep in the dust" (Dan. xii. 2): now is it not τὰ σώματα, "the bodies of the saints" that thus sleep (Matt. xxvii. 52), and must not then the apostle speak of them only? Is not this spoken to comfort the Thessalonians, "concerning them that were asleep?" (ver. 13. 18;) and were they troubled for the souls of them that slept in Jesus? (ver. 14;) or doth the apostle say any thing to comfort them, but that which relates to the body only? And will it not hence follow that what he there saith, touching the resurrection of the dead, concerneth their dead bodies only?—Thus have I shown that all the places here cited, as speaking of the resurrection of the dead, refer to the resurrection of the bodies.

§. 8. But farther, had not the scripture so expressly spoken of raising our mortal bodies, of raising that "a spiritual body" which was "sown a natural body," and proved "the dead shall be raised," because "this corruptible shall put on incorruption;" and could it not be proved, that raising of the dead, and of the bodies of the dead, were in import the same, this article might be established from other passages of scripture, speaking the same thing in effect; as, v. g.

First, "We who have the first-fruits of the Spirit, groan within ourselves, expecting *υἱοθεσίαν* the sonship, even the redemption of our body" (Rom. viii. 23). Now what is this redemption *τοῦ σώματος ἡμῶν*, "of our body," but the delivery of it "from the bondage of corruption?" (ver. 21.) What did they "groan" for? It was, saith the same apostle, "that mortality might be swallowed up of life" (2 Cor. v. 4, 5), which only is to be done "when this mortal body shall put on immortality," saith the same apostle; this therefore was to be done to accomplish "the redemption of the body" spoken of: and is not then the redemption, and the resurrection of the body, in effect the same?

Secondly, "We expect that Saviour, the Lord Jesus Christ from heaven, who shall change *τὸ σῶμα τῆς ταπεινώσεως ἡμων*, our vile body into the likeness of his glorious body" (Phil. iii. 20, 21). The body therefore to be changed is *σῶμα ἡμῶν*, "our body," "the body of our humiliation," so styled, as Methodius saith, because *ταπεινοῦται ἀπὸ σφάλματος*, "it is humbled and made mortal by the fall;" or, as Irenæus (lib. v. cap. 13), quòd et humiliatur cadens in terram, "because it is humbled by falling into the earth." This body is therefore to be thus changed when our Lord cometh down from heaven, that is, at the resurrection of it; for "the Lord shall descend from heaven, and the dead in Christ shall rise first" (1 Thess. iv. 16). Is it not therefore manifest from these words, that our "vile mortal bodies," fallen into the earth, or laid in it, shall be raised, and by or at the resurrection, shall be "changed into the likeness of Christ's glorious body?"

Now hence I argue for the resurrection of the same body thus: If the scripture teacheth that there shall be a "quickening," by raising up "our mortal bodies," a "redemption," by the resurrection of our bodies, a "changing" of our bodies, at and by the resurrection, "into the likeness of Christ's glorious body," it seems sufficiently to say, there shall be a resurrection of the same body which before was mortal, and change by it, of the same body which was vile, or humble; and a redemption by it from corruption, of the same body which was formerly "in bondage to corruption;" for all this must be said of the same body, or not of the same body: if of the same body, then the same body must be raised; if not of the same body, then of another: and how then is it said of our body? How are these other bodies, *τὰ θνητὰ σώματα ὑμῶν*, "your mortal bodies" (Rom. viii. 11); the redemption of them, "the redemption *τοῦ σώματος ἡμῶν*" the change of them, "the change *τοῦ σώματος ταπεινώσεως ἡμῶν*, of our mortal vile bodies?"

Secondly, When the apostle saith,* "this corruptible," "this mortal body," does he mean this body of ours, or does he not? If he does mean this mortal, corruptible body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other body than ours, and how then is that "raised a spiritual body," which was "sown a natural body?" How doth "this mortal put on immortality?" How are we concerned in the resurrection of another body? Or what assurance doth it give us, that we shall rise from the dead, seeing, when any of us departs this life, it is our body that dies, and not another's? Yea, why then doth he say, "The dead shall rise, and we," that are living, "shall be changed?"—"We shall all be changed;" i. e. "our vile bodies shall be changed into the likeness of Christ's glorious body?" our mortal bodies into immortal; our natural bodies shall be changed by being raised spiritual bodies. Let any man try his utmost skill, and see if he can find any nominative case to *σπείρεται*, "it is sown," used here four times, but *σῶμα*, *body*, or understand this of any other body than ours: seeing then the same word is the nominative case to *ἐγείρεται*, "it is raised," which was so to *σπείρεται*, "it is sown," the apostle must be supposed to say, this body of ours is raised in incorruption.

§. 9. Arg. 2. To proceed to other scriptures of like import: "All that are in their graves shall come forth," saith Christ, *ἐκπορεύσονται ἐκ τῶν μνημείων*, "they shall come out of the graves in which they were" (John v. 28, 29). Shall they come forth with the same body which was laid in the grave, or with another? If with the same, then the same body must be raised; if with another, how came these graves to be called their graves, and how are the dead, and they that are in the graves, raised out of them, and not another?

Again, when it is said, "The sea gave up the dead, *ἐν αὐτῇ* in it, and death and hades, (the place of the dead,) gave up the dead in them" (Rev. xx. 13): did they give up the same bodies which were laid down in them, or some others? The first is the thing contended for: if they gave up some others, how did they give up the dead that were laid down in them?

To say that "a greater part of these dead bodies possibly may have undergone variety of changes, and entered into other concretions, even in the bodies of other men," is to me no objection against the raising of the same body, if God hath engaged so to do; for then, as he is able, so is his providence concerned to prevent the entering of one body so into the concretion of another, as to hinder it from being the same body when raised, as it was when laid down in the sea, or grave; and I know "what he hath promised he is able to perform."

Lastly, Even the phrase "the resurrection of the dead,"* and especially the resurrection *ἐκ νεκρῶν*, "from the dead," used Col. i. 18, Rev. i. 15, where Christ is styled "the firstborn of those that arise from the dead," proves this. For the proper notion of a resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted, disjunctively, because in the resurrection of our Lord, and of Lazarus, and others whom he raised from the dead, the body was not corrupted. Hence it follows,

(1.) That the soul, which is immortal and incorruptible, cannot be said to rise again, resurrection implying a reproduction; whereas that which, after it was, never ceased to be what it was, cannot be reproduced; and so the resurrection of the dead† can only signify the resurrection of the bodies of the dead, with the reunion of them to those souls to which they were before united, which makes this resurrection advance into a resurrection of life. And seeing that which never fell cannot be said to be raised up, that which did never die cannot be restored from death; men cannot properly be said to rise again from the dead, but in respect to that part, or that state, which had fallen and was dead. And as for a man to be born at first signifies the production and union of the essential parts of an individual man, his body and his soul: so to be born again, or born from the dead, implies the restitution and reunion of his body and his soul; a man only by that becoming the same entire person which he was before. Seeing therefore it is acknowledged, that "the same persons shall be raised," yea, that "there can be nothing plainer than that in the scripture it is

* Cùm dicit istud corruptivum et istud mortale, cutem ipsam tenens dicit. Certè istud nisi de comparenti pronuntiâsse non potuit: demonstrationis corporalis est verbum. Tertull. de Resurrect. Carn. cap. 51.

Ὁρᾷς τὴν ἀκρίβειαν, τὸ θνητὸν τοῦτο ἔδειξε σεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theod. ibid.

* *Resurrectionis* vocabulum non aliam rem vendicat quam quæ cecidit: surgere enim potest dici et quod omninò non cecidit, sed semper retrò jacuit; resurgere autem non est nisi ejus quod cecidit; iterùm enim surgendo, quia cecidit, resurgere dicitur. Tertull. advers. Marc. lib. v. cap. 9.

Ἀνάστασις γὰρ οὐ καλεῖται τοῦ μὴ πεπτωκότος. Epiph. Hær. 67, sect. 6.

† Ἀνάστασις γὰρ ἡ ἀνωθεν στάσις, τὸ σῶμα δέ ἐστι τὸ φθειρόμενον, καὶ διαλυόμενον· τούτου τοίνυν ἡ ἄνωθεν σύστασις εἰκότως καλεῖται ἀνάστασις· τῆς γὰρ ὃλ ἀθανάτου ψυχῆς οὐκ ἀνάστασις, ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. Μακρίων δὲ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων οὐκ ἐδέξαντο ἀνάστασιν, ὡς ἀδύνατον παντελῶς τόνδε τὸν βίον ἐξέβαλον. Theodor. Hær. Fab. lib. v. cap. 19, p. 293, A, B.

revealed, that the same persons shall be raised, and appear before the judgment-seat of Christ, to answer for what they have done in the body;" and the same person cannot be raised without the raising of his body to be united to his soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another body, which before was not part of him: it follows that, if the same person be raised from the dead, that of them which was dead, or their own bodies, must be raised; and so the meaning of the scripture, when it saith, the same persons shall be raised, must be this, that their bodies, separated from their souls by death, shall be raised from the dead.

Moreover, by saying that the resurrection is only of that which died, or was corrupted, it appears, that I, with the ancients, only assert the resurrection of that body which died or was corrupted, and am not in the least concerned for any changes that it underwent before; and so the scripture forces me to speak, when it styles the resurrection, the quickening of the dead; the vivification of our mortal bodies; the raising of those bodies which were sown in corruption; the coming forth of them which were in their graves; the awakening of them that sleep in the dust of the earth; and saith that then the sea, and hades, shall give up their dead, allowing a resurrection only to them that shall then be dead, and saying only of them that shall be found alive "They shall be changed." And if this only be the true sense of the scripture in this matter, and this only the resurrection there intended, it cannot be concerned in the least in what the philosophers say touching the change the body undergoes whilst living, though I am far from thinking, that, to the raising the same bodies, it can be requisite that these bodies should be made up wholly of the same particles, which were once vitally united to their souls in their former life, without the mixture of any other particle of matter: for were this necessary to the same living body, we could not have the same bodies for a day; and if it be not necessary to make the body continue still the same while we live, it cannot be necessary to make the raised body the same with that which died.

That which here seems to me of greatest moment to be considered is this, that the dead being raised that they may be "judged according to their works" (Rev. xx. 12), and "that every one may receive τὰ διὰ τοῦ σώματος, the things done by the body," as the instrument of the soul, it is only requisite that the dying body, which is to be raised to the "resurrection of condemnation," should be then united to a soul, sentenced hereafter to condemnation for the evils done whilst in the body, and by the body as its instrument, and not repented of, and reformed, before its separation from the body. And, that the body should be raised to "the resurrection of life," it is only requisite that, some time or other before its death, it should have been united to a soul that truly repented of all its past sins, and did, from thenceforward, do that which was "lawful and right" whilst they were thus united: now seeing this is the state of all bodies which arise to "the resurrection of life," or "of condemnation," it is only necessary to this last resurrection that it should be the raising the bodies of men dying in their sins, as in my hypothesis it is, and that the bodies, raised to the resurrection of life, should be the bodies of men dying in the favour of God; it is therefore only necessary their dying bodies should arise. And now the argument arising from these scriptures, which teach that there shall be a resurrection of the dead, and so of their dead bodies, "that every one may receive according to what he hath done in (or by) the body," will run thus:

Either the body is to be raised, and reunited to the soul, to receive rewards and punishments with it, or to be the instrument by which the soul shall be rewarded or punished; or it is not: if not to any of these ends, why is it raised at all? why do good men, by the direction of the Holy Spirit, "expect the resurrection of the body?" or why is it propounded as their great encouragement, to be "steadfast, immoveable, always abounding in the work of the Lord?" (1 Cor. xv. 58, 1 Thess. iv. 18,) and as a comfort to them that mourn for the dead? Why are the wicked to be "punished with everlasting fire," or said to "go away" after the resurrection "into eternal punishment?" (Matt. xxv. 41. 46.) Or why doth our Saviour require us, "not to fear them who can kill the body, but can do no more," in comparison of him who can "destroy both soul and body in hell-fire?" (Matt. x. 28,) and say that "it is better one of thy members perish, than that thy whole body should be cast into hell-fire?" (Matt. v. 29, 30). If it be to be raised for these ends, it is necessary the same body should be raised which sinned with, or was the instrument of the soul in doing good or evil, it being absurd to think, that one body should sin, and another should be punished for it; or that one body should suffer, and another should be crowned for it: and, for any thing I can discern to the contrary, we might as well appear before Christ's judgment-seat without any body at all, as without that which we deposited. Let it now be remembered, that the body, in which the impenitent is to suffer, is only the same body which was laid down in the grave, and then the arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a murderer from suffering in his body for a murder committed twenty years ago, as to the purposes they are used in this case: nay, I have met with nothing said in this affair, which does not prove as strongly that the body of our blessed Lord, born of the Virgin Mary, after he had sucked and digested that milk into chyle, was not the same body which was born of the Virgin, as not having all the same individual particles, and then, when he grew in stature, he grew into another body, and so into a body which came not from the loins of Abraham, and was not "of the seed of David according to the flesh;" and that, when the Jews destroyed his body, they destroyed not that body of which he spake, when he said, "Destroy this body," because the body they destroyed had by perspiration lost, and by nutrition gained, many particles.

§. 10. I come now to answer the objections against this article; viz.

"The appellation the apostle bestows on him that enters into this inquiry, Whether the dead shall have the same bodies or no? seems not much to encourage him in that inquiry; nor will he, by the remainder of Paul's answer, find the determination of the apostle to be much in favour of the very same body, unless the being told, that the body sown is not the body that shall be; that the body raised is as different from that which was laid down as the flesh of a man is from the flesh of beasts, fishes, and birds; or as the sun, moon, and stars, are different from one another; or as different as a corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body; and, lastly, as a body that is flesh and blood is from a body that is not flesh and blood; for flesh and blood cannot (says Paul, in this very place) inherit the kingdom of God; unless, I say, all this, which is contained in St. Paul's words, can be supposed to be the way to deliver this as an article of faith, which is required to be believed of every one."

Now to this I answer:

First, That it seems to me a great mistake, to say the apostle in that appellation, "Thou fool," reflects upon him that inquires, Whether the same body which was dead shall be raised or no? He had already entirely dispatched that question against those philosophers who said there is no resurrection* (ver. 12), and that the resurrection of the body was a thing impossible (ver. 15). He begins the inquiry, not about the truth of the resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of philosophers,† ποίῳ σώματι, with what kind of bodies, or with what qualified bodies do they come? For they conceiving that the body was the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy, till, by death, we were delivered from it; they therefore judged it an unjust and an unworthy thing for God to raise these bodies to be united to the souls of good men; and therefore Celsus saith, "The hope of the resurrection of the

* Hinc dicit Plinius ne Deum quidem posse omnia, nec mortales æternitate donare, nec revocare defunctos, Hist. Nat. lib. ii. cap. 7. Negant hæc fieri posse. Lactant. lib. vii. cap. 22.

† Utrùm sine corpore, an cum corporibus? et corporibus quibus, ipsisne, an innovatis resurgatur? Cecil. apud Min. p. 11.

flesh is the hope of worms, a filthy and abominable thing, and so a thing which God neither will nor can do" (see all this proved from their own words, in the note upon this verse). Now to this objection the apostle returns a full and satisfactory answer, by showing the happy change which will then pass upon the raised body, and the excellent qualities it shall then have, and which were wanting to it, whilst it was on earth.*

Secondly, When the apostle adds, ver. 37, "That which thou sowest (when thou sowest it) is not that body which shall be (again produced), but bare (or naked) grain;" it is evident he speaketh there not of the body of man, but of the body "of wheat, or of some other grain," and is there still pursuing the same question, "With what kind of bodies do they come?" answering, as it was common with the Jews to do, by this very similitude, to a like question among them, viz. Whether the body should arise naked, or clothed upon?† and therefore saith, "Thou sowest not the body which shall be," i. e. a body clothed with a shell, as in peas, beans, and lentils; or with a hull, or chaff, as in wheat, rye, barley: but *γυμνὸν κόκκον*, "naked grain," whereas God raiseth it up clothed: and so, saith he, will it be with our bodies at the resurrection; they will not be raised *γυμνὰ* "naked," but *ἐνδυσάμενα*, "clothed upon," for "this corruptible body must put on incorruption" (2 Cor. v. 2—4). This being then the whole intendment of this similitude, it ought not to be urged any farther.

Thirdly, The same is evidently the apostle's purpose in the following verses, which in sense run thus:

Ver. 39. "(*And as*) all flesh is not the same (*manner or kind of*) flesh, but there is one kind of flesh of men, another (*kind of*) flesh of beasts, another of fishes, and another of birds:

Ver. 40. "(*And as there is a like difference in the qualities of bodies, for*) there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another:

Ver. 41. "(*And as in the celestial bodies*) there is one glory of the sun, and another of the moon, and another of the stars (*among themselves*); for one star differeth from another star in glory:

Ver. 42. "So also is (*it, as to*) the resurrection of the dead (*the body raised being in qualities much different from the body we now have, for*) it is sown in corruption (*frail, mortal, subject to putrefaction,*) it is raised in incorruption," &c. Now from the words thus paraphrased, let it be noted;

First, That the apostle says not, that the body raised is as different from that which is laid down, as the flesh of man is from the flesh of beasts, fishes, and birds; or, as the sun, moon, and stars, are different from one another; but only as the flesh of men differs in quality from that of beasts, fishes, and birds, and as the sun, moon, and stars, differ in their glorious qualities from one another; so do our raised bodies differ in quality from those earthly bodies we at present have; as is evident from the ensuing words, in which he mentions this difference betwixt them in qualities. Note,

Secondly, That in the instances of flesh of man and beasts, and of celestial and terrestrial bodies, and of celestial bodies among themselves, here used by the apostle, there is not only a difference as to qualities, but also as to the subject-matter, that being in them only *specifically*, but not *numerically* the same; whereas it is not so as to our bodies sown and raised, they differing only as to the qualities from the body sown, but not as to the subject-matter, it being "this corruptible body" which "must put on incorruption." As therefore the different qualities of divers souls, good and bad, learned and unlearned, made glorious and miserable, infer a difference in substance, because the subject of those qualities is not the same; but when the same soul becomes virtuous and learned, all this new ornament of grace and knowledge, and even its advancement to a state of perfect happiness and glory, makes it not cease to be the same soul still: so it is here as to the difference of glorious qualities, the raised body hath above the body sown. I therefore,

Thirdly, Grant that the raised body is as different from the earthly body we at present have, as a corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body; but then the subject of these different qualities being still the same, this difference hinders not its being the same body still, since otherwise Christ's body, being also raised an incorruptible, powerful, immortal body, could not be the same with that in which he suffered, and if his body is still the same that suffered, and was raised from the dead, then a like change of our vile bodies will not hinder their being still the same.

But it is still objected, that "the body raised is as different from the bodies we at present have, and lay down in the grave, as a body, that is flesh and blood, is from a body that is not flesh and blood; for 'flesh and blood,' (saith St. Paul) 'cannot inherit the kingdom.'"

Ans. To this I answer, (1.) ab absurdo, that if even this hinder the body raised from being the same body, our Saviour cannot now have the same body with that which he suffered in, or which was raised from the dead; for doubtless he is entered into, and doth inherit, the kingdom of God: if therefore "flesh and blood cannot inherit the kingdom of God," and the body which hath not flesh and blood cannot be the same body with that which hath flesh and blood; our Saviour's glorified body cannot be the same body which was raised from the dead, or in which he suffered.

Secondly, I answer, that flesh and blood do, in the scripture language, denote the weakness and the frailty of that which is compounded of them, as when it is said, "We wrestle not with flesh and blood," i. e. weak frail men, Eph. vi. 12 (see Matt. xvi. 17, Gal. i. 16, Heb. ii. 14, Ecclus. xiv. 18). And thus it is true, that flesh and blood, that is, such weak frail bodies as they are, which here consist of flesh and blood, unchanged into incorruptible bodies, or unclothed upon with their celestial bodies, which will keep them from mortality, or a possibility of corruption (ver. 48, 49, 2 Cor. v. 1, 2), "cannot inherit the kingdom of God;" and therefore the apostle adds, that "this mortal must put on immortality, this corruptible put on incorruption," and so it shall be changed, as to its qualities: but then I have shown that this change from mortal and corruptible, to an immortal and incorruptible body, hinders not its being still the same body, that is, the same in substance as it was before.

Thirdly, I think it is evident, from the apostle's words, that the bodies of good men, then living, shall have the same qualities with the bodies of them who are raised from the dead, for they also shall "inherit the kingdom of God;" they shall have spiritual, powerful, immortal bodies; their bodies, saith he, "shall be changed; for this corruptible must put on incorruption:" and yet can it be thought that this change shall amount to the destruction of that body they then had, and the production of another body, as it must do, if they cease to have the same body which they had before this change? If it do not, it is hence evident that the body may still be the same body, notwithstanding the great change which shall then pass upon it.

In a word, what the apostle says here, evidently concerns only the bodies of good men, and so gives us no cause to think the bodies of the wicked shall be changed at all; and if the wicked shall be raised with the same bodies to the resurrection of condemnation, why not the good with the same bodies to the resurrection of life?

* Non considerat apostolus in hâc similitudine diversitatem rei, sed qualitatis et conditionis, quod et quæstio requirebat, Quali corpore veniunt? Itaque falluntur, qui, ex his apostoli verbis, corpora non eadem secundùm substantiam resuscitanda esse colligunt: quod qui dicunt, resurrectionem revera tollunt, non enim resurgit nisi id ipsum quod cecidit. Esthius.

† Pirk. Eliez. cap. 33, p. 80.

CHAPTER I.

1 Paul, called *to be* an apostle (*or the called apostle*) of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto [1] the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints (*or, the saints called*), [2] with all that in every place [3] call upon the name of Jesus Christ our Lord, [4] (*yea*) both their's and our's:

3 [5] Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, [6] for the grace of God which is given you by (*or in*) Jesus Christ;

5 That in every thing ye are (*or, have been*) enriched by him, [7] in all utterance (*of tongues*), and *in* all knowledge (*of divine mysteries, or, in the gift of prophecy*, 1 Cor. xiv.);

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. Τῇ ἐκκλησίᾳ τοῦ Θεοῦ, *The church of God.*] The "sanctified in Christ Jesus, the saints called," seem here to be words of the same import, denoting such as are called out of the world, and separated from others, through faith in Christ, to be a peculiar people to God, as the Jews were before: all Christians being, by virtue of this calling, "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet. ii. 9): though many members of the church of Corinth, and of other churches, wanted the inward sanctification of the Holy Spirit. So that the word *saints* in many places of the Acts and the epistles, is as large as the word *Christians*, and stands opposed not to the unsound Christians, but to the heathen world; Acts ix. 13. 32. 41, xxvi. 10, 1 Cor. vi. 1, 2 (see here, 1 Cor. xiv. 33, xvi. 1. 15, 2 Cor. viii. 4, ix. 1. 12, xiii. 13).

[2] *With all that in every place.*] Here it appears that St. Paul's epistles, though occasionally written and directed to particular churches, were designed for the use of all Christians.

[3] Τοῖς ἐπικαλουμένοις ὄνομα Κυρίου, *That call upon the name of the Lord Jesus.*] This, in the New Testament, is the character of a Christian, that he is one that "calleth on his name," Acts ix. 14. 21, xxii. 16, Rom. x. 12, 13, 2 Tim. ii. 22. And that these words ought not to be rendered passively, viz. "all that are called by the name of Christ," is evident from the Septuagint, who still translate the phrase יקרא בשם, which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεοῦ, or ἐν ὀνόματι Κυρίου, i. e. "He shall call on the name of the Lord" (see Gen. iv. 26, xii. 8, xiii. 4, xxi. 33, xxv. 25, Ps. lxxix. 6, xcix. 6, cxvi. 4, Isa. lxv. 1, Lam. iii. 55, Zech. xiii. 9). But when the phrase runs thus, יכבד נקרא, that is, "Thy name is called upon," or, "We are called by thy name," it is rendered thus, τὸ ὄνομά σου ἐπικέκληται ἐφ' ἡμᾶς, Duct. xxviii. 10, 1 Kings viii. 43, 2 Chron. vii. 14, Isa. iv. 1, lxiii. 19, Jer. xiv. 9, xv. 16, Dan. ix. 18, 19, Amos ix. 12 (see the note on Acts ix. 2, xxii. 16).

Secondly, We are expressly told that the disciples were first called Christians at Antioch, Acts xi. 26. Now, before this time, we find not only Stephen ἐπικαλούμενον, "calling upon" this name, and saying, "Lord Jesus, receive my spirit" (Acts vii. 59), and Paul bid to wash away his sins, "calling upon the name of the Lord," or ἐπικαλούμενος τὸ ὄνομα τοῦ Κυρίου (Acts xxii. 16), but we find this to have been the character of a disciple, or a convert to the faith of Christ, that he was one that called upon the name of the Lord. Thus Ananias speaks to the Lord Jesus of St. Paul, "He is one who hath received power from the high-priest, to bind τοὺς ἐπικαλουμένους τὸ ὄνομά σου, all that called upon thy name" (Acts ix. 14), and of Paul, converted, it is said, that he had destroyed τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, "them that called upon this name in Jerusalem" (ver. 21).

Thirdly, The reverend Dr. Hammond, who here translates this phrase passively, doth elsewhere translate it actively, the context forcing him so to do. So Rom. x. 13, "Whosoever shall call upon the name of the Lord," i. e. pray and adhere to Christ, "shall be saved;" and, Acts ix. 14, "He hath authority to bind all that call upon thy name," i. e. saith he, that publicly own the worship of Christ (Acts xxii. 16).

[4] *Yea, both theirs and ours.*] All the Greek interpreters, Chrysostom, Theodoret, Œcumenius, Theophylact, observe, that the words "theirs and ours," are to be connected with the word "Lord," τὸ δὲ αὐτῶν τε καὶ ἡμῶν τῷ Κυρίῳ συνλρμοσαται· and so the sense is this, The Lord, I say, both of me who write, and you to whom I write.

[5] Ver. 3. Χάρις ὑμῖν, &c.] It is unadvisedly said by some, that this is a wish, and not a prayer. The full import of the phrase is, as Peter, 2 Pet. i. 2, and Jude, ver. 2, and Polycarp* do cite it, viz. "Grace and peace be multiplied to you from God the Father, and from the Lord Jesus Christ." Now, is not this to desire for them grace and peace from God the Father, and consequently to pray for it? Why, therefore, is it not also to desire the same blessings from God the Son? Are they not both the givers of grace and peace to the church? Doth not Christ know all the necessities of his church in this kind? Doth not he who "searcheth the heart and reins" (Rev. ii. 23), know the desires of his servants? And why then should they only wish these things from I know not whom, and not pray to him who is the giver of grace and peace for them? Especially when they have Paul's example for it in these words, "For this thing I besought the Lord (Christ) thrice, and he said unto me, My grace is sufficient for thee" (2 Cor. xii. 8—10). And again, "The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal consolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work" (1 Thess. iii. 11, 12, 2 Thess. ii. 16).

[6] Ver. 4. Ἐπὶ τῇ χάριτι τοῦ Θεοῦ, *For the grace of God.*] Here the context seems to restrain this phrase to the favour of God shown to the Corinthians, in vouchsafing these spiritual gifts, which is a frequent import of this phrase in scripture. So Rom. xii. 6, "Having gifts differing according to the grace (of God) that is given to us, whether prophecy, let us prophesy according to the proportion of faith," &c.; Eph. iv. 7, 8, "To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men;" 1 Pet. iv. 10, "As every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God;" 2 Cor. i. 12, "Not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward," our preaching to you being not in the words of human wisdom, but "in demonstration of the Spirit, and in power" (1 Cor. ii. 4). Thus, to "sing with grace in the heart" (Eph. v. 19, Col. iii. 16), is, say the ancients,† to sing, "using the spiritual gift" vouchsafed to them by the Holy Ghost: which interpretation is confirmed from the spiritual psalms, hymns, and songs, there mentioned (see 1 Cor. xiv. 15, Eph. vi. 18). And this is very suitable to the language of the Jews, who, when the Hebrew mentions חן "grace," do render it, "the Spirit of prophecy:" so Ps. xlv. 2, "Grace is poured into thy lips," Datus est Spiritus prophetiæ in labiis tuis, saith the Chaldee.

[7] Ver. 5. Ἐν παντὶ λόγῳ.] Esthius saith, this ought not to be interpreted of the gift of tongues, because λόγος in scripture never bears that sense. But (1.) it is certain, from ver. 7, that it is χάρισμα, "a gift;" and it is joined with faith and knowledge, which are gifts, 2 Cor. viii. 7, and cannot well be referred to any other gift vouchsafed then to the church. And (2.) the γνῶσις relating to prophecy, or the knowledge of mysteries, was usually attended with the gift of tongues (see Acts xix. 6): and though we find not the word λόγος ab-

* Procœmio Epist. ad Philip.

† Ἀπὸ χαρίσματος διὰ τῆς ἀπὸ τοῦ ἁγίου Πνεύματος ἐοθείσης χάριτος.

6 [8] Even as (*by these gifts*) the testimony (*we gave*) of (*or, doctrine concerning*) Christ was confirmed in you (*or, established among you*):

7 [9] So that ye come behind (*the other churches*) in no gift; waiting for the coming (*or revelation*) of our Lord Jesus Christ:

8 [10] Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 (*For*) God *is* faithful, by whom ye were called unto the fellowship (*or communion*) of his Son Jesus Christ our Lord (*i. e. That God, by whom ye are called, is faithful to perform his part, in preserving you blameless to that day, or to confer upon you the promised inheritance*).

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing (*owning and teaching the same doctrine which you have received*, 1 Cor. xi. 2, xv. 1, Rom. xvi. 17, *in love and unity*), and *that* there be no divisions (*or schisms*) among you; but *that* ye be perfectly joined [11] together in the same mind and in the same judgment (*in the same belief, and in the same kind affections, one towards another*).

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say (*or mean by charging you with these contentions*), that every one of you saith, (*one*) [12] I am (*a follower*) of Paul; and (*another,*) I of Apollos; and (*a third,*) I of Cephas; and (*a fourth,*) I [13] of Christ.

13 (*Why do you not all say the same thing? viz. I am of Christ*, iii. 23.) Is Christ divided? (*Was it one Christ that sent and enabled Paul; another that sent Peter to preach the gospel to you? Is not one and the*

---

solutely put in this sense, yet λόγος σοφίας, "the word of wisdom," and λόγος γνώσεως, "the word of knowledge," are reckoned among spiritual gifts, 1 Cor. xii. 8. All this, indeed, with Mr. Le Clerc, passes for "mere niceties;" and he saith, it is "more natural to understand by λόγος the knowledge of religion," though that, as he confesses, "is the import of the following word γνῶσις, knowledge:" so that, according to this exposition, the apostle thanks God here, and 2 Cor. viii. 7, commends them for "abounding in the knowledge, and in the knowledge of religion." Besides, the knowledge of religion cannot be called grace in the sense given of that phrase, ver. 4, nor was the testimony of Christ confirmed to the Corinthians (ver. 6), by that, but by the gifts of the Holy Spirit.

[8] Ver. 6. Καθὼς, *Even as.*] This particle signifies sometimes *when*, as Acts vii. 17, καθὼς δὲ ἤγγιζεν ὁ χρόνος, "But when the time drew nigh."

[9] Ver. 7, 8.] From these two verses it is to be observed, first, that the Corinthians were abundantly replenished with the gifts of the Holy Ghost, the gifts of tongues and knowledge (ver. 5), that they "came behind the other churches in no gift" (ver. 7).

Secondly, That they obtained these gifts by Jesus Christ, and through faith in him (ver. 4).

Thirdly, That by these, the doctrine of Christ, the testimony of the apostles concerning him, that he was "raised from the dead, and become the author of salvation to them that believe," was confirmed to them (ver. 6).

Fourthly, That by these gifts, and by this earnest of the Spirit, they had encouragement to expect, or wait for, the second coming of the Lord.

[10] Ver. 8. Βεβαιώσει ὑμᾶς, *Who shall also confirm you to the end*, &c.] These words are by the ancients thus interpreted, viz. Who, in that day of the Lord Jesus which you expect, will confirm you for ever blameless. And this is suitable to his prayer, that Christians may be "unblameable in the day of the Lord," Phil. i. 9, 10, 1 Thess. iii. 12, 13, v. 23, for, say they, God is faithful who hath promised to them that obey the gospel υἱοθεσίαν, "the adoption, that is, the redemption of the body" (Rom. viii. 23), or, that they shall be partakers of that kingdom and glory to which he hath called them, 1 Thess. ii. 12. Others thus, He will do all that is requisite on his part, quod suarum est partium,* to render you unblameable to the end; so that you shall not fail of it through any want of divine grace necessary to that end, or any unfaithfulness on God's part to his promise, who hath already reconciled you to himself, through the death of Christ, "to present you holy and unblameable, and unreprovable in his sight; if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel," Col. i. 21—23 (see Phil. i. 6, Heb. iii. 6. 14). That the apostle speaks not here of any promise of perseverance made to the elect only among the Corinthians, is evident, (1.) because he plainly speaks to the whole body of the church, "to the church of God which was in Corinth, to all that call upon the name of our Lord Jesus Christ."

* Grotius.

And (2.) he speaks not only of their being preserved from falling away finally; but of their being preserved "unblameable," whereas it is certain, the elect are not always so preserved.

[11] Ver. 10. Ἐν τῷ αὐτῷ νοΐ, *That ye be perfectly joined in the same mind and judgment.*] *This can be no farther the matter of an exhortation than it is in our power to obey it; seeing then it is not in any man's power to change his settled judgment, or to think otherwise upon our entreaty, because our exhortation gives no conviction to the understanding, it follows that this exhortation must only be to do what was in the power of the Corinthians; viz. (1.) to prevail with them to lay aside their strife, envy, and divisions (1 Cor. iii. 3), and the sad consequents of them, "debate, wrath, backbiting, whispering, swelling, tumult" (2 Cor. xii. 20), and to this the reason of this exhortation leads, "Be of one mind, and judgment, for I hear there be contentions among you" (ver. 11). And (2.) to engage them unanimously to own the doctrine they had received, and he had preached to them (1 Cor. xv. 1), which, if they were so minded, might easily be done, since they so lately had received it, the heads of it were so few (1 Cor. xv. 3), and it was so easy for them to consult the apostles in their doubtings of the sense of what he had delivered. But at this distance of time from the first discovery of the Christian faith, and after it is become a system of very many, and those disputable opinions, for the truth of which we have now no apostle, no living and infallible judge of controversies, to consult, if it be not sufficient to preserve unity in the church, that men heartily believe all the articles of the apostles' creed, which are plainly delivered in scripture, and live peaceably and quietly together, "following after peace and charity with all that call upon the Lord Jesus out of a pure heart" (2 Tim. ii. 22), and avoiding any separations from their brethren, where nothing sinful is enjoined to be believed, or done, to hold communion with them, I doubt there will be little union in the church of God.

[12] Ver. 12. Ἐγὼ εἰμι Παύλου, *I am of Paul*, &c.] Of the gentile part of the church of Corinth, some preferred Paul, as being their spiritual father, who "in Christ Jesus had begotten them through the gospel" (1 Cor. iv. 14, 15): others preferred Apollos, as being "an eloquent man, and mighty in the scriptures" (Acts xviii. 24): the Jewish Christians preferring Peter as the chief apostle of the circumcision out of the territories of Judea. That this is here said, not by a fiction of names or persons, under which the apostle taxed the heads of the sects among the Corinthians; but that they really divided upon these accounts is evident, first, from Paul's thanking God that he baptized so few of them, lest they should have occasion to say he baptized in his own name, and so made disciples to himself; secondly, from these words, "Let no man glory in men; for all are yours, whether Paul, or Apollos, or Cephas" (iii. 21, 22).

[13] *I am of Christ.*] Epiphanius† observes of the Ebion-

* Hoc ad affectus animi refertur. Sic γνώμη sumitur, Apoc. xvii. 13, 2 Macc. ix. 20. Grot.

† Hær. 30, §. 30.

same Christ preached to you by us all? or is his body divided? 2 Cor. xi. 4:) was Paul (*or any other but Christ Jesus*) crucified for you (*that you should be baptized into their death, as Christians are into the death of Christ*)? or were ye baptized in the name of Paul? (*so as to be called the disciples of Paul.*)

14 I thank God (*whose providence so ordered it*) that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, [14] I know not whether I baptized any other.

17 For [15] Christ (*when he called me*) sent me not to baptize, but to preach the gospel (*to the gentiles: and that*) not with wisdom of words, lest the cross of Christ (*i. e. the doctrine of Christ crucified*) should be made of none effect (*by that means*).

18 For the preaching of the cross (*or, of a crucified Jesus, in this plain manner,*) is (*only*) to them that perish (*by rejecting it, because not attended with this human wisdom,*) foolishness; but unto us which are saved (*by it*) it is (*evidently*) the power of God; (*we embracing this faith, because it is confirmed by demonstrations of the Spirit and power,* ii. 4.

19 *Whereas the preaching of it, in the words of human wisdom, would render it of none effect;*) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent (Isa. xxix. 14, *as he hath already done: for*)

20 [16] Where *is* (*now the wisdom of*) the wise (*philosophers among the gentiles*)? where *is* (*the wisdom of*) the scribe (*the interpreter of the law, or teacher of traditions among the Jews*)? where *is* the disputer of this world (*or the searcher into the secrets of nature, or into the sense of the scripture*)? hath not God (*by this dispensation*) made (*or declared to be*) foolish the wisdom of this world?

21 [17] For (*to begin with the philosophers*) [18] after that in the wisdom of God (*discernible in his works of creation and providence,*) the world by (*all its*) wisdom knew not (*the true*) God, (*so as to glorify him as God, and to be thankful to him for his blessings,* Rom. i. 21,) it pleased God by the foolishness of preaching (*as they think fit to style it*) to save them that believe (*in a crucified Jesus, thus preached to them.*

22 *Which salvation, thus tendered, the wise men of the world and the Jewish doctors will not accept;*) For

---

ites, that they pleaded for the circumcision of Christians, from the example of Christ, who was circumcised, because the disciple was to be as his Master; and so the import of these words may be this, Others say, I am for the circumcision of the gentiles, that they may be like Christ.

[14] Ver. 16. Οὐκ οἶδα, *I know not.*] Therefore his inspiration, or divine assistance in writing his epistles, did not reach to an information in such things as these, but only to direct him in all the truth he was to teach unto the churches (see xvi. 7, 1 Pet. v. 12).

[15] Ver. 17. Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, *Christ sent me not to baptize, but to preach,* &c.] i. e. When he appeared himself, and after sent Ananias to him, he expressly sent him to preach to the gentiles (Acts xxii. 21), and (xxvi. 16, 17) to bear his name before the gentiles (Acts ix. 15): but, in that threefold rehearsal of his commission, there is no mention made of his being sent to baptize; nor was it needful, after the general commission given to Christ's apostles for that end (Matt. xxviii. 19): that was not, say the Greek expositors, his great business; for* "to baptize is easy to any who is admitted to sacred orders;" but to preach the gospel requires a divine revelation, and great assistance of the power of God. Hence Peter himself preaches to Cornelius and his kinsmen, but commands them to be baptized by others (Acts x. 48); and this gospel he sent me to preach, "not with the wisdom of words, lest the cross of Christ should be made of none effect:" men not ascribing the prevailing of it to the power of God, but to the persuasion of human wisdom; God not approving (ver. 19), and therefore not assisting the preaching of the gospel in that way. Ἴσως γὰρ, εἰ κάλλος καὶ ὑπερβολὴν φράσεως, ὡς τὰ παρ' Ἕλλησι θαυμαζόμενα, εἶχεν ἡ γραφὴ, ὑπενόησεν ἂν τις οὐ τὴν ἀλήθειαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν ἐμφαινομένην ἀκολουθίαν, καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγηκέναι τοὺς ἀκροωμένους. Orig. Philocal. p. 25.

[16] Ver. 20. Ποῦ σοφός;] That is, What hath been done by the wisdom of the philosophers, or by the Jewish doctors, or by the searchers into nature's secrets, to bring men to the true knowledge of God, and of his will? Hath not God discovered their wisdom to be but folly, in comparison of this way which he hath chosen to bring men to the knowledge of himself? The "disputer of this world" is by Jerome rendered, Causarum naturalium scrutator, Com. in Gal. iii., and so the naturalists are styled by the Jews חכמי החקר,† sapientes scrutationis, "the searchers into the secrets of nature;" though I conceive the apostle here doth rather understand, the *midrashim*, or the disputers in the

---

* Πᾶσιν ἔστιν εὐπετὲς τοῖς ἱεροσύνης ἀξιομένοις. Theod. August. contra lit. Petil. lib. iii. cap. 56.

† Buxt. Lex. in voce חקר.

Jewish schools and academies, touching their traditions. That the σοφὸς, i. e. the wise man, mentioned here, refers not to the *chacmim*, or wise men of the Jews, but to the philosophers among the gentiles, is evident; for that "the wisdom of the wise" (ver. 19), is the wisdom of the heathen world, appears from ver. 21, where it is said, "The world through wisdom knew not God," which is true only of the gentiles, not of the Jews. It is therefore reasonable to conceive "the wise," in the twentieth verse, should signify the same persons: so doth Paul interpret "the wise" in these words, "I am a debtor to the Greek, and to the barbarian; to the wise, and to the unwise" (Rom. i. 14). So Chrysostom, Theodoret,* Œcumenius, Theophylact, upon the place, saying that by "the wise" the apostle understands the man adorned with the verbosity and eloquence of the Greeks. I have not been solicitous to show the agreement of the words of St. Paul here with those of Isaiah, xxxiii. 18, because I find not that Paul intendeth here to cite them.

[17] Ver. 21.] Here two things are to be learned, (1.) That from the creation, beauty, order, and grandeur of the world, and the direction of all things in it to an end, and the fitting them with parts and instruments adapted best to the obtaining that end, it might be known that the Creator of the world was God alone, and so was only "to be glorified as God," Ps. xix. 1, 2, civ. 24, cxxxvi. 5, Jer. x. 12, li. 15, Rom. i. 19, 20. (2.) That the gospel was sent into the world that they, who did not know the true God acceptably by the true light of nature, might do it by the light of that revelation, which made such a bright and glorious manifestation of the power, wisdom, justice, and goodness of God, which they whom Satan had not blinded must discern (2 Cor. iv. 4).

[18] Ver. 21. Ἐπειδὴ γὰρ, Ver. 22. ἐπειδὴ καὶ.] The argument here seems to lie thus: The wise men among the Greeks, the scribe or interpreter of scripture among the Jews, are by this dispensation convinced of folly, and insufficiency to give men the knowledge of saving truth; ἐπειδὴ γὰρ, for, since the world by all its wisdom could not obtain the right knowledge of God, he by this dispensation hath given this saving knowledge to believers. And ἐπειδὴ καὶ, seeing also the unbelieving Jews for confirmation of this doctrine "require a sign, and the Greeks seek after (human) wisdom," it is on that account a scandal to those Jews, and in the estimation of the unbelieving Greeks is "foolishness:" yet is he and his doctrine, to the believing Greeks, "Christ the wisdom of God," they seeing in it wisdom sufficient to engage them to believe this doctrine; and, to the believing Jews "the power of God," they being convinced of its truth by the signs wrought in confirmation of it: and with

---

* Τὸν τῇ Ἑλληνικῇ στωμυλίᾳ κοσμούμενον.

the Jews require [19] a sign, and the Greeks seek after (*profound*) wisdom (*to induce them to believe*):

23 But (*or, nevertheless*) we preach Christ crucified, (*though his crucifixion be*) [20] unto the Jews a stumbling-block, and [21] unto the Greeks foolishness;

24 (*For this he is to infidels only:*) But unto them which are called, both Jews and Greeks, (*he is*) Christ the power of God (*in the signs and wonders which are wrought by faith in Christ for confirmation of this doctrine, and so he gives the sign the Jews require*), and the wisdom of God, (*in the manifold and divine wisdom discovered in this dispensation for the saving lost man*, ver. 30, *and so answers the Greeks' request for wisdom.*

25 *I say, the power and the wisdom of God:*) Because the foolishness of God (*i. e. the way of God, which is esteemed foolishness by the Greeks*) is wiser than (*all the wisdom of*) men (*and much to be preferred before it*); and the weakness of God (*i. e. that way of propagating man's salvation, which is weak in their eyes*) is stronger than (*the power of*) men: (*for the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the strength, policy, and wisdom of the world opposed against it*, 2 Cor. x. 3, 4.)

26 For ye see (Gr. *look upon*) your calling, brethren, (*and you will discern*) how (*agreeably to these things the divine wisdom hath so ordered it,*) that [22] not many wise men after the flesh, not many mighty, not many noble, *are* (*either*) *called* (*by, or made use of to propagate, the gospel*):

27 But God hath chosen the foolish things of the world (*that simple way of instructing mankind which they call foolishness, and those unlearned apostles whom they represent as fools,*) to confound the wise (*philosophers, so that they shall not be able to gainsay or resist the wisdom with which they speak*, Luke xxi. 15, Acts vi. 10); and God hath chosen the weak things of the world (*unarmed fishermen, tent-makers, assisted with no human force,*) to confound the things which are mighty; (*to break through all the opposition that the kings and rulers of the world do make against them, to pull down the strong holds, cast down the reasonings, level the heights of the philosophers, who do exalt themselves against the knowledge of Christ*, 2 Cor. x. 4, 5;)

28 And (*he hath chosen the*) base things of the world, [23] and things which are despised, hath God chosen, *yea*, and things which are not (*i. e. the gentiles who are esteemed base, and looked upon as nothing by the Jews*), to bring to nought (Gr. *to abolish*) things that are: (*to become God's church and people, and so to cause the Jewish church and economy to cease*, Rom. xi. 15. 17, Phil. iii. 3:)

29 That no flesh should (*have cause to*) glory in his presence (*either of their wisdom, birth, or privileges.*

30 *Not you who are advanced to this happy state;*) But of him are ye in Christ Jesus, who of God is

---

great reason do they so esteem it, for what the unbelieving Greeks deem foolishness, hath more of sound reason in it than all the wisdom of the Greeks, or those who are accounted wise men by the Jews, have shown; they who by them are deemed fools having discovered that "wisdom of God in a mystery," which they with all their wisdom never knew, and that which they style weakness is attended with such a visible power of God, as enables it, without human power or wisdom, to prevail over all the strength and wisdom which Jew or gentile can oppose against it.

[19] Σημεῖον, *A sign.*] From heaven, such as was that of Moses, giving them "bread from heaven" (John vi. 30, 31), that in the time of Joshua, when the sun stood still (x. 13), or of Elijah, who brought down fire from heaven to consume the offering (1 Kings xviii. 38), and to consume the captains and their fifties (2 Kings i. 10. 12, Luke ix. 54); the Son of man being to "come in the clouds of heaven," as he did at the destruction of Jerusalem (Dan. vii. 13, Matt. xxiv. 30), and to give "signs from heaven" (Joel ii. 30), as he did at the day of pentecost (Acts ii. 2), and as God did by a voice from heaven at our Saviour's baptism (Matt. iii. 17), at his transfiguration (Matt. xvii. 5), and at his preaching (John xii. 28, 29).

[20] Ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *Unto the Jews a stumbling-block.*] "Your Jesus," saith Trypho, "having by this fallen under the extremest curse of the law of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes in a man that was crucified," ἐπ' ἄνθρωπον σταυρωθέντα (Dial. cum Just. p. 227. 249. 317). And again, "We doubt of your Christ, who was so ignominiously crucified; for our law styles every one that is crucified, accursed." Hence, by way of ignominy, they still call our Saviour *talui*,* suspensum, "one hanged upon the tree."

[21] *To the Greeks foolishness.*] "They count us mad," saith Justin Martyr,† "that after the immutable and eternal God, the Father of all things, we give the second place ἀνθρώπῳ σταυρωθέντι, to a man that was crucified."—"It is wicked and abominable," saith Celsus.‡—"The wise men of the world insult over us," saith St. Austin,§ "and ask, Where is your understanding, who worship him for a God who was crucified?" So M. Felix, p. 9, Arnob. lib. i. p. 20, Lact. lib. iv. cap. 16, Euseb. lib. iii. de Vitâ Const. cap. 1.

[22] Ver. 26. Οὐ πολλοὶ σοφοί, *Not many wise.*] This seems to be spoken in a direct opposition to that celebrated maxim of the Jews, that "prophecy resides not but upon a wise, a strong, and a rich man."

[23] Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the explication of these words given in the paraphrase, let it be noted,

First, That the apostle in this chapter often speaks conjunctly of the Jew and gentile, interweaving them together in his discourse: so ver. 20, he speaks of the wise men of the Greeks, and then of the scribes among the Jews; ver. 22, of the Jews requiring signs, and the Greeks wisdom; of Christ crucified being "to the Jews a stumbling-block, and to the gentiles foolishness." So here, ver. 27, he seems to speak of the gospel, preached by the apostles in a plain familiar way, and by them deemed weakness, and styled foolishness, as confounding all the wisdom and the power of the Greeks; and ver. 28, of the gentile church succeeding and abolishing that of the Jews. Note therefore,

Secondly, That the Jews looked upon themselves as the only εὐγενεῖς, persons of true nobility, as being of the stock of Abraham. "Even the poorest Israelite," saith R. Akibah, "is to be looked upon as a gentleman, as being the son of Abraham, Isaac, and Jacob." But the gentiles they horribly despised, as the base people of the earth, not fit to be conversed with by them, they being in their law styled οὐκ ἔθνος, "not a nation," λαὸς ὁ τεχθησόμενος, "a people that shall be born" (Ps. xxii. 31), ὁ κτιζόμενος, "that shall be created in the generation to come" (Ps. cii. 19), and so yet had no being (Deut. xxxi. 21), οὐ λαός, "not a people" (Hos. i. 10). And it being said by the prophet, that "all the heathens are as nothing, and were accounted as nothing" (Isa. xl. 17), they still accounted them as such. Hence Mordecai is introduced as praying thus: "Lord, give not thy sceptre, τοῖς μὴ οὖσι, to them that are not" (Esth. iv. 11): and Esdras speaking to God thus, "As for the people which also came of Adam, thou hast said they are nothing, but like unto spittle, and hast likened the abundance of them to a drop that falleth from a vessel. And now, O Lord, these heathens, who have ever been reputed as nothing, have begun to be lords over us" (2 Esd. vi. 56, 57). Thus Abraham is said to be the father of the gentiles, "before that God who calleth things* which are not as if they were" (Rom. iv. 17):

---

* Buxt. Lex. Tal. in voce.

† Apol. ii. p. 60, 61.

‡ Κακὸν καὶ ἀνόσιον. Apud Orig. lib. vii. p. 340.

§ Quale cor habetis qui Deum colitis crucifixum? Serm. viii. de Verb. Apost.

* Τὰ μὴ ὄντα, ὡς ὄντα.

made unto us [24] wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, (Isa. lxv. 16, *viz.*) He that glorieth, let him glory in the Lord (*so it may be done by us Christians*).

and Clemens Romanus* saith of the gentiles, "He called us who were not, and would that of no being we should have a being." So fitly are the gentiles represented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, the things base, accounted as nothing, and the things which are not (see also 1 Cor. vi. 4). And this is the ancient exposition of Origen, who speaking of the rejection of the Jews and the calling of the gentiles, and God's provoking the Jews "to jealousy by them that were not a nation," he confirms this from these words,† "God hath chosen the base things of the world, and the things which are not, that he might abolish the things which were before, that Israel according to the flesh might not glory before God."

[24] Ver. 30. Σοφία, &c. *Wisdom.*] As being the author of that evangelical wisdom which far excels the wisdom of the philosopher and scribe, and even that legal constitution which is called the wisdom of the Jews, Deut. iv. 6. The author of justification, as procuring for us that remission of sins which the law could not give (Gal. ii. 21, iii. 21). The author of sanctification, as procuring for and working in us, not only an external and relative holiness, as was that of the Jews, but ὁσιότητα τῆς ἀληθείας, "true and eternal holiness" (Eph. iv. 24), wrought in us by the Holy Spirit. The author of redemption, not from the Egyptian bondage or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and "from the bondage of corruption, into the glorious liberty of the sons of God, or the redemption of the body" (Rom. viii. 21. 23). They who say Christ is made our righteousness, by his righteousness imputed to us, have the same reason to say also that he is made our wisdom by his wisdom, and our sanctification by his holiness imputed to us.

[See the discourse concerning the imputation of Christ's perfect righteousness, or obedience to the law, to us, for righteousness, or justification, at the end of this epistle.]

* Ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας, καὶ ἐθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epist. xi. §. 1. Ut essemus qui nondum eramus. Iren. lib. v. cap. 1.

† Ἵνα ἐκεῖνα τὰ πρότερον ὄντα καταργήσῃ, καὶ μὴ καυχήσεται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ὑπὸ τοῦ ἀποστόλου σὰρξ ἐνώπιον Θεοῦ. Philocal. p. 3.

CHAPTER II.

1 And I, brethren, (*have acted suitably to what I told you, that Christ sent me not to preach the gospel with wisdom of words*, 1 Cor. i. 17, *for*) when I came to you, (*I*) came not with excellency of speech or of (*human*) wisdom, declaring unto you [1] the testimony of God.

2 For I determined [2] not to know any thing among you (*i. e. to discover any other knowledge to you*), save (*that of*) Jesus Christ, and him crucified.

3 And I was with you [3] in weakness, and [4] in fear, and in much trembling (*or, in much fear and trembling*).

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but [5] in demonstration of the Spirit and of power: (*the power of God confirming what I preached with signs and wonders*, Rom. xv. 19, 2 Cor. xii. 12:)

5 That your faith should not (*seem to*) stand in the wisdom of men, but in the power of God.

6 Howbeit we speak (*the highest*) wisdom [6] among them that are perfect (*men in Christ Jesus; i. e. fully instructed in the principles of Christian faith*): yet not the wisdom of this (*heathen*) world, nor of the princes of this world (*the Jewish magistrates and doc-*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Τὸ μαρτύριον τοῦ Θεοῦ, *The testimony of God.*] This is the reading of Chrysostom, Œcumenius, Theophylact, who intimate not in the least that they knew any copies which read μυστήριον. The testimony of the apostles concerning the Messiah, or the Son of God, his death, his resurrection, and exaltation to be a prince and saviour, is called the testimony of God, 1 John v. 9, because God testified to the truth of these doctrines "by signs, and wonders, and divers miracles, and distributions of the Holy Ghost" (Heb. ii. 4).

[2] Ver. 2. Οὐ εἰδέναι τι, *Not to know any thing.*] To act as one who knew nothing, τῆς ἔξω σοφίας, of the eloquence and wisdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them foolishness (i. 23). So Chrysostom.

[3] Ver. 3. Ἐν ἀσθενείᾳ, *In weakness.*] Of the body, and of speech, "his bodily presence being weak (and mean), and his speech contemptible" (2 Cor. x. 10). This infirmity of flesh rendering him despicable in the eyes of others (Gal. iv. 13, 14).

[4] Ἐν φόβῳ καὶ ἐν τρόμῳ, *In fear and trembling.*] By reason of the violent opposition which he found from the Jews, which made so deep impression on him when he was at Corinth, that Christ saw fit to appear to him, and encourage him, by saying, "Be not afraid, but speak, and hold not thy peace, for I am with thee" (Acts xviii. 6. 9).

[5] Ver. 4. Ἐν ἀποδείξει Πνεύματος, *In demonstration of the Spirit.*] This is, saith Origen,* by demonstration of the truth of what I said concerning Christ out of the prophets, who spake by the Spirit, and comparing spiritual things revealed to us with spiritual things revealed to them (ver. 13); reasoning with the Jews out of the scripture, as Paul's manner was (Acts xvii. 2): "and saying no other things but those which Moses and the prophets said should come, that Christ should suffer, and that he should rise from the dead, and should show light to the gentiles" (Acts xxvi. 22, 23).

Others, as Chrysostom,* Theodoret, Œcumenius, and Theophylact, understand by this phrase the miraculous gifts of the Holy Ghost; only it must be noted against Mr. Le Clerc, that neither the word Πνεῦμα is to be restrained to the gift of tongues, but comprehends all the internal gifts of the Holy Ghost; nor must the word δύναμις, "power," be restrained to healing diseases, but comprehend all the external gifts shown upon others, as casting out devils, raising the dead, &c.

[6] Ver. 6. Ἐν τοῖς τελείοις, *Among them that are perfect.*] i. e. Fully instructed in the principles of the Christian faith that this is the sense of the word "perfect" here, appears from the opposition of those that are perfect to the "babes in Christ;" as in those words, "You have need that one teach you which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong drink; for every one that useth milk is unskilful in the word of righteousness. Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection" (Heb. v. 12, 13, vi. 1), εἰς τὴν τελειότητα. Thus to the question of the young man, "What lack I yet?" Christ answereth, εἰ θέλεις τέλειος εἶναι, "If thou wilt be perfect," i. e. fully instructed in the conditions of life required by the gospel,

* Contra Celsum, p. 5.

* Διὰ γὰρ τοῦ ἁγίου Πνεύματος, καὶ τῶν ἐξ αὐτοῦ σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τοῦ ἀληθῆ λέγειν παρεχόμεθα. Photius.

tors), that come to nought (*and are to be abolished*):

7 But we [7] speak the wisdom of God in a mystery, *even* [8] the hidden *wisdom*, which God ordained [9] before the world (*to be revealed in due time*) unto our glory (*i. e. to be the means of our happiness and glory*):

8 Which [10] none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But (*God hath dealt with us*) as it is written, (Isa. lxiv. 4,) [11] Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep (*and mysterious*) things of God.

11 (*And as it is among men, so it is here in reference to these things:*) For what man knoweth the (*secret*) things of a man, save the spirit of man which is in him? even so the (*secret*) things of God knoweth no man (Gr. *none*), but the [12] Spirit of God (*which is in him*).

12 Now we have received, not the spirit of the world (*which suggests worldly wisdom*), but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; [13] comparing spiritual things with spiritual.

14 But [14] the natural man (*who acteth only on the principles of human reason, and of worldly wisdom*)

"go sell all, and follow me" (Matt. xix. 21): so Phil. iii. 15, "Let us therefore, as many as be perfect," i. e. fully instructed in our Christian liberty, "mind this" (see 1 Cor. xiii. 10, Col. i. 28). "Strong meat is for them that are perfect" (Heb. v. 14).

[7] Ver. 7. *We speak wisdom, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, which God hath ordained before the world to our glory.*] Hence also it seems plain, that God hath appointed his gospel for the salvation of all to whom it is revealed: for though the apostle charged many of the church of Corinth with those things that would exclude them without repentance from this glory, yet he excludes none of them from being by God ordained or appointed to receive glory by it.

[8] Τὴν ἀποκεκρυμμένην, *The hidden wisdom.*] i. e. Before, not after, the revelation of it; for this mystery, saith the apostle, "God has revealed to us by his Spirit" (v. 10). It is "the mystery which hath been hid from ages and generations, but now is made manifest to the saints" (Rom. xvi. 25, 26, Eph. i. 9, iii. 3, 4. 9, 10, vi. 19, Col. i. 26, 27, ii. 2, iv. 3, 4.

[9] Πρὸ τῶν αἰώνων, *Before the world.*] At the beginning of the ages of the world (Gen. iii. 15), and before any of them were completed, or run out. Hence it is styled the mystery concealed in the times of the preceding ages (Rom. xvi. 25), as being "not made known in other ages to the sons of men as now it is" (Eph. iii. 5), but being a mystery hid from those ages (ver. 9). In this sense seemeth it to be, that God hath promised us eternal life, πρὸ χρόνων αἰωνίων, "from ancient generations," ἐξ ἀρχῆς, "from the beginning," saith Photius; and this grace in the promise of it is said to be "given us in Christ," 2 Tim. i. 9, πρὸ χρόνων αἰωνίων, "a long time," saith Dr. Hammond; ἄνωθεν, καὶ ἐξ ἀρχῆς, "from the beginning, or of old," saith Theodoret.

[10] Ver. 8. Οὐδεὶς τῶν ἀρχόντων, *None of the princes.*] Pilate, or the Jewish rulers, for they only can be said to have "crucified the Lord of glory," they only are the rulers which were to be "abolished" (ver. 6); and they are styled οἱ ἄρχοντες, "princes and rulers," Luke xiv. 1, and xviii. 18, the princes which stood up, and the rulers which took counsel against the Lord, and against his Anointed (Ps. ii. 2, Acts iv. 26). They were the princes who delivered him to be condemned to death, and crucified him, and this they did out of ignorance (Acts iii. 17, xiii. 27).

[11] Ver. 9. Ὀφθαλμὸς οὐκ εἶδε, *Eye hath not seen.*] These words do not immediately respect the blessings of another world, but are spoken by the prophet of the gospel-state, and the blessings then to be enjoyed by them that love God (Rom. viii. 28). For "all the prophets," say the Jews,* "prophesied only of the days of the Messiah; but as for the world to come," or the state of things then, "(as it is written,) Eye hath not seen, O God, besides thee," where the gloss adds, "The eyes of the prophets could not see these things." Hence the apostle adds in the following verse, "But God hath revealed them unto us by his Spirit;" whereas our future happiness is not yet revealed, saith John (1 John iii. 2). Yea, the words of Isaiah, lxiv. 4, in their primary sense, may only intimate that no man, by his own

* Light. in locum.

sense or reason, or by instruction from others, can discern any other God besides the true God, or know what kindness he will afford them that wait on him. And both the context, and the opposition of these words to the revelation of these things by the Spirit, show the primary intent of the apostle to be this, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a revelation.

[12] Ver. 11. Εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ, *But the Spirit of God.*] These words accord with those of the book of Wisdom, "Thy counsel who hath known, except thou give wisdom, and send thy Spirit from above, which knoweth and understandeth all things?" (xix. 11:) whence it seems plainly to follow,

First, That the Holy Spirit is omniscient, "as knowing all things, even the deep things of God." "Wisdom is a loving Spirit, and will not acquit a blasphemer of his words; for God is witness of his reins, and a beholder of his heart, and a hearer of his tongue: for the Spirit of the Lord filleth the world, and that which containeth all things hath the knowledge of the voice" (Wisd. i. 6, 7).

Secondly, That the Holy Spirit is with God, and *in God*, even as intimately as the soul is in the body, according to those words of the book of Wisdom, "She is μετά σου with thee, an assessor of thy throne, and was present with thee when thou madest the world" (Wisd. ix. 4. 9).

[13] Ver. 13. Πνευματικὰ πνευματικοῖς συγκρίνοντες, *Comparing spiritual things with spiritual.*] "That is," says Mr. Le Clerc, "speaking spiritual things to spiritual men." But where doth συγκρίνω signify to *speak*, or why doth he limit what is spoken to the spiritual man, since the apostles spake as well to the unbelieving Jew and gentile, as to the spiritual man? And how doth it appear that ἄνθρωπος, *man*, is here to be understood, because it follows in the next verse, rather than πράγματα, *things*, which is understood in the immediate foregoing words? The interpretation of the fathers is much more probable, viz. we speak these things in the words taught by the Holy Ghost,* comparing the things which were writ by the Spirit of the Old Testament with what is now revealed to us by the same Spirit, and confirming our doctrines from them. Moreover, from this and the preceding verses, as also from the following, it is exceeding evident that the apostles spake and writ by inspiration of the Holy Ghost, as did the prophets of old time, and delivered only those things as from God which God revealed to them by the Holy Spirit; according to those words of Peter, "We preach the gospel to you by the Holy Ghost sent down from heaven" (1 Pet. i. 12).

[14] Ver. 14. Ψυχικὸς ἄνθρωπος, *The natural man.*] "By natural man," saith Mr. Le Clerc, "is not here meant the man that makes use of nothing but reason; but the man that is wholly devoted and enslaved to earthly things, and entirely taken up with the concernments of this life, like a brute creature. The opposition made here between spiritual and animal things," saith he, "plainly proves what I have said:" whereas there is not a word spoken of ψυχικὰ, "ani-

* Ἔχομεν γὰρ τῆς παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.

[15] receiveth not the things of the Spirit of God: for they are foolishness unto him (*as being destitute of his human wisdom*, i. 23): [16] neither can he know *them* (*by any study of his own*), because they are spiritually discerned (*i. e. by scripture prophecies, and by the revelation of the Spirit; and therefore, while he continues to reject this way of knowledge, he cannot receive them*).

15 But he that is spiritual (*i. e. who hath the revelation of the Spirit*) [17] judgeth (*or discerneth*) all things (*relating to this mystery*, ver. 7), yet he himself is judged of no man (*or discerned by none, who hath no higher principles than that of nature to discern things by*).

16 For who (*without a revelation*) hath known the mind of the Lord, [18] that he may instruct him? (*or*,

mal things" in the whole chapter, but only an opposition between ψυχικὸς, the *natural* or *animal*, and πνευματικὸς, *spiritual* person, whom I shall prove to be a person endued with a spiritual afflatus, and by that confound his notion. That the natural man here is the man who rejects revelation, and admits of no higher principle to judge of things by but philosophy, and demonstration from the principles of natural reason, or, in the words of Porphyry,* τῆς κατὰ τὸν λογισμὸν πειθοῦς εὑρισκομένης, "of persuasion to be found out by a rational deduction," is the express assertion of Theodoret,† Chrysostom,‡ Photius, Œcumenius, and Theophylact,§ upon the place; they therefore thought the word would bear this sense: and evident it is to any one who considers the chain of the apostle's discourse from i. 17 to the end of this chapter, that this must be the sense; for, ver. 17, he begins to declare, he preached the gospel, οὐκ ἐν σοφίᾳ λόγου, "not in wisdom of words," or human wisdom; here, ver. 1, that he did not καθ' ὑπεροχὴν λόγου ἢ σοφίας, "with excellency of speech," or human wisdom; there the persons which reject the gospel are σοφοὶ, "the wise men of the world," ver. 19—21, styled σοφοὶ κατὰ σάρκα, "wise men according to the flesh;" the Greeks that "seek for wisdom," ver. 22, they who esteemed it foolishness are the same Greeks, ver. 23; here it is the ψυχικὸς, "natural man" who "receives it not," and to whom it is "foolishness." Who therefore sees not that the natural man is the same with the wise man, the disputer, the philosopher, the Greek, there? There the gospel rejected by them for want of this wisdom, and accounted foolishness, is indeed "the power of God, and the wisdom of God," ver. 24: here it is "the wisdom of God in a mystery" revealed to the apostles by the Spirit (ver. 7. 10); i. e. the Spirit, not of the world, or of human wisdom, but the Spirit they had received from God, that they might know it (ver. 12); and therefore they delivered it, "not in the words of human wisdom," in which the Greeks gloried, and which they sought for in the gospel, but in words taught them by the Holy Ghost (ver. 13); when then it follows, "But the natural man receives not τὰ τοῦ Πνεύματος, the things of the Spirit," must he not be the man who receives not the things taught by the revelation of the Holy Ghost? The opposition which he bears to the πνευματικὸς, the man who hath this wisdom revealed to him by the Spirit of God, demonstrates this to be the sense.

[15] Οὐ δέχεται, &c. *He receiveth not the things of the Spirit of God.*] But counts them foolishness (i. 23), when propounded to him, because he doth not see them proved from principles of natural reason by philosophical deductions, which is the wisdom he seeks after (ver. 22). Hence again it is evident he is the Greek, and not the sensual person.

[16] Οὐ δύναται γνῶναι, *He cannot know them.*] viz. By that wisdom which alone he will be conducted by, because they are spiritually discerned, or by the revelation of the Spirit; for, being mysteries, they are not knowable by human reason, till God is pleased to reveal them (so ver. 9—11. 16).

Note also, That the apostle doth not here discourse of the inability of a heathen to understand the sense of any revelations discovered to him, for how then are they to be discovered to him? but only of his ability to find out, and originally come to the knowledge of them by the mere light of reason; and from the denial of this, he infers the necessity of a supernatural revelation, that the hidden wisdom of God may be made known to the world. Nor doth he say that the natural man cannot understand these revelations when discovered to him, because he wants farther means to do it, but only that he cannot know them before they are discovered by the revelation of the Spirit; and that he will not then receive them, because they are not taught him, as the wisdom of the world is, by deductions from principles of human reason. The Jew, saith he, admits of revelation, and so he only doth "require a sign" to prove this revelation; but the Greek seeks after human wisdom, and because he finds not that in our way of preaching, he will not receive the revelation, though it be confirmed "by demonstration of the Spirit, and of power."

[17] Ver. 15. Ἀνακρίνει, *Judgeth all things.*] The passive ἀνακρίνεται is rendered "discerned" in the foregoing verse, and so should have been rendered here; and the active, "searcheth" or "discerneth," as Acts xvii. 11, and here, x. 25. 27, and xiv. 24. So Iren. lib. iv. cap. 66. Hic examinat omnes, à nemine autem examinatur.

[18] Ver. 16. Ὃς συμβιβάσει αὐτὸν, *That he may instruct him.*] Though these words in the prophet Isaiah do certainly refer to God, they lying in the Hebrew thus, "Who hath directed the Spirit of the Lord? And (who is) the man as his counsel that made him to know?" (xl. 13, 14,) yet, as they are varied here thus, "Who hath known the mind of the Lord? who will (or can) direct him?" they seem plainly to refer to the spiritual man, and to affirm that he could not be instructed in the mysteries of the gospel by any human wisdom. (1.) Because our knowing of the mind of Christ may enable us to direct others; but not that Lord who affords us this knowledge. (2.) Because this is plainly introduced as a proof that the spiritual man can be judged or discerned by no other person, who is not spiritual, and therefore must respect not God but him.

Πνευματικὸς here, and in other places of this epistle, is not the man who is adorned with the fruits of the good Spirit, much less, as Mr. Le Clerc suggests, the man who "relishes, or is affected with the spiritual doctrines of the gospel;" but* ὁ τῆς τοῦ Πνεύματος χάριτος ἠξιωμένος, "the man who is endued with a spiritual afflatus," and hath those gifts of the Spirit which are styled "the word of wisdom and of knowledge" (xii. 8); for (1.) he is the man who speaks "in demonstration of the Spirit" (ver. 4), "the wisdom of God in a mystery" (ver. 7), "to whom God hath revealed it by the Holy Spirit" (ver. 10), "that he might know the things that are freely given us of God" (ver. 12), and who speaks of them "in words taught by the Holy Ghost" (ver. 13), and who, by this revelation of the Spirit, hath the mind of Christ made known to him (ver. 16), who speaks Πνεύματι Θεοῦ, "by the Spirit of God," and by the Holy Ghost (xii. 3). Such were the prophets in the first age of the church, who by this afflatus performed all sacred offices in the church, before they had stated church-officers among them (see note on 1 Cor. xiv. 32). Whence the apostle saith, "If any man be a prophet among you, or spiritual, let him know" (i. e. acknowledge and discern by its spiritual afflatus) "that the things which I write unto you are the commandments of the Lord" (1 Cor. xiv. 37): and to those prophets he writes thus, "Brethren, if any man be overtaken with a fault, you that are spiritual restore such a one in the spirit of meekness" (Gal. vi. 1: see the note there). This is the constant notion of the spiritual man in Irenæus,† who, speaking of

* De Abs. lib. i. §. 1.

† Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρχόμενον λογισμοῖς, καὶ τὴν τοῦ Πνεύματος διδασκαλίαν μὴ προσιέμενον. Theodoret.

‡ Ψυχικός ἐστιν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ψυχροῖς διώδυς, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chrysost.

§ Τὸν μηδὲν πίστει δεχόμενον, μήτε νομίζοντά τινος ἄνωθεν δεῖσθαι βοηθείας. Theoph.

* Theod.

† Perfectos dicit eos qui acceperunt Spiritum Dei, et omnibus linguis loquuntur per Spiritum Dei, quemadmodùm et multos audivimus fratres in ecclesiâ prophetica habentes charismata et per Spiritum universis linguis loquentes et abscondita hominum in manifestum producentes ad utilitatem,

which will and can instruct him in these things? Sure no man by natural principles.) But we (*who are spiritual*) have the mind of Christ (*and so are able to discern and instruct others in it*).

those men who had the prophetical gifts for the edification of the church, saith, "They are men whom the apostle styles spiritual." When afterward church-governors were appointed, they seem to have been chosen out of these spiritual men, or to have had for a time, together with their ordination, this gift, which therefore he styles "the gift of truth:" and "from whom," saith he, "the truth is to be learned by others." If the church of Rome would from this chapter gather the infallibility of their doctors met in council, let them show it by their spiritual gifts, or exhibit charismata veritatis, as Irenæus speaks.*

et mysteria Dei enarrantes, quos et spirituales apostolus vocat, secundùm participationem Spiritûs existentes spirituales. Lib. iv. cap. 75.

* Eis qui in ecclesiâ sunt, presbyteris obedire oportet his, qui successionem habent ab apostolis, qui cum episcopatûs successione charisma veritatis certum secundùm beneplacitum patris acceperunt. Lib. iv. cap. 43. Posuit Deus in ecclesiâ 1º apostolos, 2º prophetas, 3º doctores; ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, Ib. cap. 45.

CHAPTER III.

AND I, brethren, (*though I speak the highest wisdom among them that are perfect, yet*) could (*I*) not speak unto you as unto spiritual (*persons*), but as unto carnal, (*by reason of those fruits of the flesh which still abide in you*, ver. 3, *and your affections to those who are only wise according to the flesh*, chap. xxviii., *and*) *even* as unto babes in Christ.

2 I have fed you with milk, (*the principles of the doctrines of Christ*, Heb. v. 12, 13, vi. 1: see 1 Cor. xv. 2, 3,) and not with meat (*the higher doctrines of Christianity*): for hitherto (*or then*) [1] ye were not able *to bear it*, neither yet now are ye able.

3 For ye are [2] yet carnal: for whereas *there is* (*yet*) among you envying, and strife, and divisions, (*which are the works of the flesh*, Gal. v. 20, 21,) are ye not carnal, and walk as men (*who have little of the Spirit in you?* see note on ix. 8).

4 For while one saith (*in opposition to each other*), I am (*the disciple*) of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, (*not authors of your faith*) but (*only*) ministers by whom ye believed (*which faith also they wrought in you*), even as the Lord gave (*his gifts*) to every man (*and his blessings on their labours*)?

6 I have planted (*the gospel among you*), Apollos watered (*the seed sown*); but God (*only*) gave the increase (*of it*).

7 So then neither is he that planteth (*to be esteemed as*) any thing, neither he that watereth; [3] but (*the glory of all must be ascribed to*) God that giveth the increase.

8 Now he that planteth and he that watereth [4] are one (*in the design and ministry*): and every man (*of them*) shall receive his own reward (*from that God whose workmen they are*) according to his own labour.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Οὔπω γὰρ ἠδύνασθε, *For yet you could not*, add, *bear it.*] So in the Old Testament לא אוכל is often used, i. e. "I cannot," or "I would not," where *endure*, or *bear it*, is understood: so Job xxxi. 23, "By reason of his highness I could not," sup. *endure*; Ps. ci. 5, "Him that is of any haughty eye and proud look, I cannot;" Isa. i. 13, "The calling of assemblies I cannot," i. e. *bear.*

[2] Ver. 3. Σαρκικοὶ, *Carnal.*] This word, being here plainly applied to the works of the flesh, seems to imply that the spiritual man, opposed to him, should signify the man endued with the fruits of the good Spirit, or who "walketh in the Spirit, not fulfilling the lusts of the flesh" (Rom. viii. 1. 4, Gal. v. 16). And thus the Greek interpreters do understand these words; hence noting, that it is possible for men to have great gifts, as the Corinthians had, and yet be carnal. Yet Irenæus* interprets the words thus, that "they were carnal, because the Spirit of the Father did not rest upon them;" i. e. because he, being the Spirit of love and union, would not abide with them when they indulged in envy and divisions, or be unto them a Spirit of instruction; and, according to this interpretation, he must deny them to be spiritual, as the word signifies one who enjoys some spiritual gift, and receives some illumination from him: or as one that is not purely governed by the revelation made by the Spirit, but rather walks κατ' ἄνθρωπον, as a man attending not the dictates of the Spirit, but of human reason, or of his natural inclinations, for that this is the genuine import of that phrase, to "walk as men," see note on Rom. iii. 5, 1 Cor. ix. 8. Whatever be the sense, it must be noted that the apostle doth not here style them carnal, in that worst sense in which the carnal person is represented as one who is "not subject to the law of God, neither indeed can be" (Rom. viii. 7, 8), and therefore can do nothing pleasing to God; and as it wholly doth exclude us from any interest in Christ (Gal. v. 24), for he allows them to be "babes in Christ" (ver. 1): but as it imports men, through the too great prevalency of their carnal appetites lusting against the Spirit, still subject to such things as showed some strong remainders of a carnal mind in them.

But one great difficulty remains, scarce observed by any interpreter excepting Crellius, viz. How the same Corinthians could be such "babes in Christ," and have such "need of milk, and not of meat," and yet be "enriched in all utterance and knowledge" (1 Cor. i. 5), and "abound in faith, utterance, and knowledge" (2 Cor. viii. 7).

I answer, that these encomiums must be restrained to some few of them who were their extraordinary church officers, and enjoyed this faith and knowledge for the instruction of the rest; and then, notwithstanding this, it may be true that the apostle could not write to the generality of them as such, but rather as to "babes in Christ." Or (2.) this "faith, utterance, and knowlege," must be restrained to the gift of miracles, of tongues, and the interpretation of them, which might be given for the confirmation of the gospel, and the good of others, to them who were not spiritual in the best sense, but of very small proficiency in the saving fruits of the good Spirit. Hence we find them "puffed up" on the account of these gifts, envying others who had them in a higher measure, and abusing them to vain ostentation and confusion in the church, and not to edification, which things sufficiently evidence they were but "babes in Christ."

[3] Ver. 7. Ἀλλ' ὁ Θεὸς, *But God*, &c.] Whence it is evident, that there can be no cause why you should run into factions about, or desire to be named from them, who have no excellency but from God, and do nothing but by his assistance.

[4] Ver. 8. Ἕν εἰσιν, *Are one.*] Κατὰ τὴν διακονίαν, according

* Nondum autem Spiritus patris requiescit super vos propter vestram infirmitatem. Lib. iv. cap. 75.

9 (*I say, according to his labour,*) For we are labourers together with God (*his grace assisting us*): ye are [5] God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise [6] masterbuilder (*assisted by divine wisdom*), I have laid the foundation (*Jesus Christ, and him crucified*, 1 Cor. ii. 2), and another (*coming after me*) buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other (*true*) foundation can no man lay than that (*which*) is laid (*already by me*), which is (*faith in*) Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones (*i. e. sound doctrine, which will bear the trial of fire*), wood, hay, stubble (*human eloquence and wisdom, legal rites and Judaical traditions, which will be abolished and vanished away*);

13 Every man's work shall be made manifest: [7] for the day (*of Christ's advent, to destroy the Jewish temple, church, and nation,*) shall declare it, because it shall be (Gr. *it is*) revealed by fire; (*i. e. to be attended with great tribulation*, Matt. xxiv. 21, πυρώσει πρὸς πειρασμὸν, *with burning for trial*, 1 Pet. iv. 12;) and the fire shall try every man's work of what sort it is (*whether it be gold or silver, to abide the fire; or hay and stubble, to be consumed by it*).

14 If any man's work abide which he hath built thereupon (*as sound evangelical doctrine will, suffering nothing by, but being confirmed by, the conflagration which shall burn up the Jewish economy*), he shall receive a reward, (*be approved as a wise builder, and shall be eminently preserved from the evils of that day of trial*, Matt. xxiv. 13).

15 If any man's work shall be burned (*as theirs must be, who build upon the foundation of legal observances and Judaical rites, for they must perish with that church and temple, which is the foundation of them*), he shall suffer (*the*) loss (*of all his labour*): but he himself shall be saved; [8] yet so as by fire (*i. e. not without great hazard and difficulty, as one snatched out of the fire*).

16 (*Moreover, to pass from their false doctrines, to the evil effects of them in your divisions:*) Know ye not that ye (*Christians*) are the temple of God, and *that* the Spirit of God dwelleth in you (*the Christian church, as the Shechinah did in the temple*)?

17 If (*then*) any man [9] defile the temple of God (*by dividing that church which is the temple, and in which one and the same Spirit dwells, into parts and fractions*), him shall God destroy; for the temple of God is holy, (*and therefore not to be profaned by those divisions which render you carnal*, 1 Cor. iii. 1. 3,) which *temple* ye are.

18 (*And because you break into these divisions on the account of, or are taught these practices by, the philosophers of this age, men in whom you glory for their eloquence and wisdom;*) Let no man deceive himself.

---

to their ministry, saith Clemens Alexandrinus,* as being God's ministers in this dispensation; or, ἑνότητι τοῦ Πνεύματος, as having both received their different gifts from the same Spirit, it being "one and the same Spirit, who divideth to every man as he will" (1 Cor. xii. 11).

[5] Ver. 9. Θεοῦ γεώργιον, *God's husbandry.*] This I think is better rendered "God's field," by Chrysostom,† Œcumenius, and Theophylact, who hence infer, that the field is God's; the apostles only, γεωργοὶ αὐτοῦ, his labourers sent forth to labour in it, and enabled by him for that work; and that they ought as a field to be fenced, ἐν τῷ φραγμῷ τῆς ὁμονοίας, with the hedge of concord, and not be divided into parties. Accordingly the word answers to the Hebrew כרם: so Prov. xxiv. 30, "I went by γεώργιον the field of the slothful;" and, xxxi. 16, "The wise woman considereth, γεώργιον, a field, and buyeth it."

[6] Ver. 10. Ἀρχιτέκτων, *A master-builder.*] So the Jews call their wise men, בנאים, architecti (see Buxtorf. Lex. Talm. p. 318), which the apostle here uses.

[7] Ver. 13. Ἡ γὰρ ἡμέρα δηλώσει, *For the day will declare it.*] Here observe,

First, That a day, absolutely put, doth often signify a day or a time of punishment; so, "They that come after him shall be astonished at his day," Job xviii. 21. "The Lord shall laugh at him, for he seeth that his day is coming," Ps. xxxvii. 13. "Remember, O Lord, the children of Edom, what they did in the day of Jerusalem," Psal. cxxxvii. 7. So "the day of Midian," Isa. ix. 4; "Woe unto them, for their day is come, the time of their visitation," Jer. l. 27.

Secondly, That in like manner the day, here mentioned, is the day of our Lord's coming, to destroy the unbelieving Jews, to burn their temple, and to destroy the Jewish economy, will appear probable from the description of that day, "as a refiner's fire," Mal. iii. 2, 3, iv. 1, 2, Joel ii. 1. 13. 30, 31, and as the fire of an oven, burning up the chaff and stubble; for, "behold the day of the Lord cometh, that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up."

But whether we understand these words of that day, or any other day of judgment, this is certain, that the apostle cannot be here supposed to speak of the Roman purgatory fire; (1) because the fire the apostle speaks of, as Origen‡ hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τροπολογικὸν, "fire properly, but metaphorically, so called," as appears from those words, "He shall escape as by fire." (2.) Because this fire is to try "every man's work," Paul's and Apollos's, as well as theirs who built on the foundation hay and stubble; and sure they will not say Paul and Apollos went to purgatory. (3.) This fire shall try every man's work "of what sort it is:" now purgatory fire doth not try every man's works, but punishes them for them.

[8] Ver. 15. Ὡς διὰ πυρὸς, *As out of the fire.*] To be "saved out of the fire," is a proverbial speech concerning them that escape with great danger out of a calamity; so it is used in the Old Testament, "I have plucked them as a firebrand out of the fire," Amos iv. 11; "Is not this a brand plucked out of the fire?" Zech. iii. 2. So L. Æmilius, in Livy,* saith, he "escaped the popular flame half burnt." The interpretation of Sir Norton Knatchbull, "He shall be saved, but so as he pass through the fire of persecution with constancy to the faith," accords well with Christ's words, Matt. xxiv. 13, but not with the use of this proverbial expression. Now hence it is evident, that the apostle speaks not of the Gnostics, who denied the resurrection (1 Cor. xv. 14. 17), and so believed in vain, and taught that Christ might be denied with the mouth in the time of persecution, and so were then ashamed of him, and also were abominably filthy both in doctrine and manners: for of such the apostles would not say, They should be saved yet, but so as by fire; but, as Jude and Peter do, they are "of old ordained to condemnation; their judgment lingereth not, and their damnation doth not slumber" (Jude 4. 13, 2 Pet. ii. 3).

[9] Ver. 17. Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *If any man corrupt the temple of God.*] I have, in the paraphrase, followed the common interpretation of these words; but the like words used ch. vi. from ver. 15 to 19, by way of dehortation from fornication, and 2 Cor. vi. 16, from communion with heathens in their idolatrous rites and evil practices, and by way of inducement to "cleanse ourselves from all filthiness of flesh and spirit" (vii. 1), more naturally incline us to refer these verses to the corrupting of the temple of God, by filthiness of the flesh, uncleanness, and fornication, or by filthiness of the spirit, i. e. idolatrous practices; both which the Corinthians did (see the note on 1 Cor. vii. 1): and then the connexion will run thus—I have declared you to be "a building of God" (ver. 9), as being "built up together for a habitation of God

---

* Strom. p. 272, D. † In locum.
‡ In Celsum, lib. iv. p. 168.

* Lib. xxii. cap. 40.

If any man among you seemeth to be [10] wise in (*the wisdom and learning of*) this world, let him (*embrace that gospel and doctrine of Christ, which the world calls foolishness, and so*) become a fool (*to them*), that he may be wise (*according to the wisdom of God*, 1 Cor. i. 24, 25).

19 For the wisdom of this world is foolishness with God. For it is written (Job v. 13), He taketh the wise in their own craftiness (*causing one sect of philosophers to destroy what another established, and so showing the uncertainty and vanity of their pretended wisdom*).

20 And again (Ps. xciv. 11), The Lord knoweth the thoughts (*and machinations*) of the wise, that they are vain.

21 Therefore let no man (*so*) glory in men (*as to be induced by their esteem of them to rend or divide the church, or to indulge those vile practices which corrupt the temple of God*). For [11] all things (*or persons*) are your's (*as being appointed for your service*);

22 Whether Paul, or Apollos, or Cephas (*they have received their apostleship for your sakes*), or the world (*as being made for you*), or life, or death, or things present, or things to come; all are your's (*as being all designed for your good*);

23 And ye are (*only*) Christ's (*who is your head*); and Christ [12] *is* God's (*or, of God, having, as Mediator, his commission and his power from him, and acting all things to his glory*).

through the Spirit" (Eph. ii. 22). If therefore you do not keep this temple of God holy, but corrupt it by "joining the temple of God with idols" (2 Cor. vi. 16), or profane and defile it by uncleanness and fornication, you may expect that these sins, by which God's temple is destroyed, should end in your own ruin and destruction.

[10] Ver. 18. Σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ, *To be wise in the wisdom of this world.*] That the Corinthians were induced to eat things offered to idols in the idol-temples, by men pretending to great knowledge, see viii. 1, 2, that they also introduced among them the doctrine of the lawfulness of fornication, see note on v. 1, vi. 16, vii. 1. And to this sense of the two last verses agree the descants of the ancients, who say the apostle (ver. 17) begins to speak περὶ τοῦ πεπορνευκότος, "of him that had committed fornication" (v. 1), and against them, qui turpitèr viventes corpora sua violando corruperunt, "who by filthy practices had corrupted their bodies, and violated the temple of the Holy Ghost:" these teachers seem to have been of the Nicolaitans, who received their doctrines from the philosophers.

[11] Ver. 21. Πάντα ὑμῶν ἐστιν, *All are yours.*] The Jews believed that the world was made for them, and that God despised the gentiles, and looked upon them as nothing when he made it (2 Esd. vi. 55. 59). The apostle, on the contrary, affirms the world was made for the gentiles, converted to the Christian faith: and adds, that the apostles had received their gifts and authority for their sakes; that if life were continued to them under continual perils, it was "for their furtherance and joy in the faith" (Phil. i. 15); or if we, saith he, be always given up to death, so that "death worketh in us," it is that "life may work in you" (2 Cor. iv. 11, 12), for "we suffer all things for you" (ver. 15, 2 Tim. ii. 10); that "things present," the pressures they now suffered, and "things to come," the prosperity and adversity they might afterward be subject to, were for their sakes; "for whether we be afflicted, it is for your consolation and salvation; or whether we be comforted, it is for your consolation and salvation" (2 Cor. i. 6).

[12] Ver. 23. Χριστὸς δὲ Θεοῦ, *And Christ is God's.*] Here the Socinians cry out, Vide hic discrimen inter Deum et Christum, "See here the difference betwixt God and Christ."—"Hence it appears," saith Crellius, "that Christ is in nowise God most high, as having another above him, as his head, on whom he depends, and from whom he is here manifestly distinguished."

But the fathers thought not so, who say Christ is of God, ὡς προαιώνιον γέννημα καὶ ὡς αἰτίαν ἔχων τὸν πατέρα, "as being begotten by him before all ages, and having him for his Father, ἐξ αὐτοῦ γεγεννημένος κατὰ τὴν θεότητα, as receiving the divine nature from him." Others grant this of Christ as mediator betwixt us and God, in which sense he performing that office as man, or by virtue of his human nature, in which alone he could be a prophet sent from God, or offer up himself to the death for us, or intercede in our behalf, or be "exalted to the right hand of God, to be a prince and a Saviour;" he therefore was exalted thus "to the glory of God the Father," and so depended on him in the exercise of that office (see note on 1 Cor. xi. 3).

CHAPTER IV.

1 (*We are yours, I say; yet*) Let a man (*also*) so account of us, as of the ministers of Christ, and stewards of the mysteries of God (*i. e. of those revelations of the gospel which are styled mysteries, as not being before revealed to the world.* See note on ii. 2. 7).

2 Moreover it (*chiefly*) is required in stewards, that a man (*taking that office upon him*) be found faithful.

3 But (*whether it be thus, or not,*) with me it is a very small thing [1] that I should be judged of you, or of man's judgment: yea, I judge not mine own self (*so as to acquiesce in that judgment*).

4 For I know nothing (*of unfaithfulness*) by myself; [2] yet am I not hereby justified (*at God's tribunal*): but he that (*farther*) judgeth me is the Lord.

5 Therefore [3] judge nothing before the time, until the Lord come, who both will bring to light the hid-

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. Ἵνα ὑφ' ὑμῶν ἀνακριθῶ, *That I should be judged of you.*] Not that he was unconcerned whether the Corinthians had a good esteem of him or not; the contrary is evident from the whole drift of his epistles, in which he labours to convince them of the truth of his doctrine and of his sincerity in the discharge of his office, and rejoiceth greatly in their affection to him (2 Cor. vi. 13, vii. 14, 15, viii. 24). His meaning only is, that their judgment is little to him in comparison of the final and unerring judgment of the Lord.

[2] Ver. 4. Οὐκ τούτῳ δεδικαίωμαι, *Yet am I not thereby justified.*] Here also the apostle doth not intend to say that he, and others, could have no good assurance of their present justification and favour with God, from the testimony of an upright conscience, which, saith John, gives "confidence with God" (1 John iii. 21); for then farewell all joy and comfort in this world: he doth himself assure us, that their "rejoicing was this, even the testimony of their conscience, that in simplicity and godly sincerity they had their conversation in this world" (2 Cor. i. 12): he adviseth all men to approve their actions to themselves, and then (saith he) "they shall have rejoicing in themselves, and not in another" (Gal. vi. 4): his meaning therefore is, that our final justification, or absolution from condemnation, depends not on the judgment which we pass upon ourselves, but upon that which God, the righteous judge, will pass upon us at the last day. Here also note in Paul another sense of justification, as it relates to our absolution from condemnation, and our approbation as righteous at the last day, which will be, saith he, according to our works (2 Cor. v. 10), and our fidelity in execution of the trusts committed to us (ver. 2).

[3] Ver. 5. Μὴ πρὸ καιροῦ τι κρίνετε, *Judge nothing before the time.*] The apostle doth not here condemn all judgment,

den things of darkness, and will [4] make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, [5] I have in a figure transferred to myself (*one rude in speech, but not in knowledge*, 2 Cor. xi. 6,) and to Apollos (*a man of eloquence and wisdom*, Acts xviii. 24,) for your sakes; that ye might learn in (*the example of*) us not to think *of* (*other*) *men* above that which is written (*viz. that we are only ministers of Christ, by which ye believed*, iii. 5), that no one of you be puffed up for one against another (*because of the different gifts vouchsafed to them*).

7 For [6] who maketh thee (*what doctor soever thou art*) to differ *from another?* and what (*gift*) hast thou that thou didst not receive (*from God*)? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it* (*from him*)?

8 Now [7] ye (*Corinthians*) are full (*of secular wisdom*), now ye are rich (*both in wealth and spiritual gifts*, 1 Cor. xiv. 26), ye have reigned as kings (*flourishing in the enjoyment of these things in all tranquillity and honour*) without (*any want of*) us: and I would to God ye did reign (*indeed, and not in conceit only*), that we also (*poor, persecuted, and despised apostles,*) might reign with you.

9 For I think that God hath set forth us the apostles last (*i. e. as the last, or the meridian gladiators*), as it were (*men*) [8] appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* (*counted as*) fools for Christ's sake, but ye (*who flourish in your eloquence and wisdom*) *are* (*accounted*) wise in Christ; we *are* weak (*as to bodily presence*, 2 Cor. x. 10, *and bodily infirmities*, 1 Cor. ii. 3, 2 Cor. xii. 9, *and made still weaker by our continual wants and persecutions*), but ye *are* strong (*and lusty*); ye *are* honourable (*for your gifts and wisdom, which have gotten you a great name and reputation among others*), but we *are* despised (*or in disgrace every where*).

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace (*or, are in no certain condition*);

12 And labour, working with our own hands:

---

civil or ecclesiastical, of any persons, deeds, or words, or bid us suspend our judgment of things occurring to our senses till the day of judgment; but only forbids our censures of things uncertain, of which no righteous judgment can be passed, because we cannot be certain of the truth of that judgment, and of things which it belongs not to us to judge of. And this appears both from the words and the occasion of them: from the words, for they respect "the hidden things of darkness," and "the counsels of the heart," of which no certain judgment can be passed; from the occasion of them, they passing their censures on Paul (ver. 3), and questioning his fidelity in his office (ver. 2), of whom they had no authority so to judge, nor any occasion so to judge.

[4] Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *Who will make manifest the counsels of the heart.*] Hence note, that Jesus Christ must have the knowledge of the secrets of the hearts of all men subject to his judgment, and so must be that God who alone knows the hearts of all men (1 Kings viii. 39), and is alone "the Searcher of all hearts" (1 Chron. xxviii. 9); "to give every man according to his ways, and according to the fruit of his doing" (Jer. xvii. 10); and therefore Christ expressly ascribes this knowledge to himself, by saying, "All the churches shall know that I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works" (Rev. ii. 23).

[5] Ver. 6. Μετεσχημάτισα, *I have in a figure transferred.*] This seems not to refer, as most interpreters conceive, to what the apostle had said, i. 12, viz. their saying, "I am of Paul, I am of Apollos, I of Cephas," for here is nothing said of Cephas; but it refers to what he had said, iii. 5—8, that Paul and Apollos were only ministers by whom they believed; that therefore neither Paul nor Apollos was to be looked upon as any thing, they doing nothing but by the grace given them by that God, to whom therefore the whole praise was due for the success of all their labours. And this scheme of speech I have used, saith he, touching myself and Apollos, instructing you not to think highly of other doctors among you, who have done less for the promoting your faith than we have done.

[6] Ver. 7. Τίς σε διακρίνει; *Who maketh thee to differ?*] The apostle manifestly speaking here of those gifts of the Spirit which were immediately infused without human industry, and were dispensed by God and by his Spirit according to his good pleasure (1 Cor. iii. 15, xii. 11); it cannot be hence argued that no man doth any thing to make himself differ from another, in any virtue or pious disposition. For to what purpose are men continually exhorted and stirred up by powerful motives to all Christian duties, and particularly to excel in virtue, if these exhortations and motives are not proposed to engage them to exercise these Christian virtues, to choose the good and refuse the evil? And if one man, upon consideration of these motives, doth choose to live a pious life, whereas another is not by the same motives prevailed on so to do, doth he not differ from another by virtue of that choice? And through the grace of God, by way of excitation, worketh in us thus to will; yet, since our faculties do first deliberate upon and then comply, and choose to do that thing to which this grace excites us; if to consider be to differ from him that does not so, and to comply with and embrace the call of God, be to differ from him who complies not with the same call, it must be certain, that as God's grace preventing and exciting, so my faculties co-operating, tend to make me differ from another, though having also these faculties from God, the action may be well ascribed, and the whole glory of it must be due, to him.

Seeing then no act of virtue and no good habit is produced in us without a frequent and manifold co-operation of our own faculties to the same action and habit, whereas these gifts of tongues, interpretation, and prophecy, were gifts conferred upon Christians in the primitive times, without any such co-operation of their faculties: it cannot, with like reason, be inquired of the former, as it may be of these gifts, "Who made thee to differ" from another in them? And though all ground and even pretence of glorying, by this immediate infusion of these gifts, is evidently excluded; yet the apostles do themselves glory in those good actions which they choose to do (1 Cor. ix. 15, 16, 2 Cor. i. 12, xi. 20); and say to others thus, "Let every man try and approve his own work, and then shall he have καύχημα rejoicing, or glorying in himself" (Gal. vi. 4).

[7] Ver. 8. Κεκορεσμένοι ἐστὲ, ἐπλουτήσατε, *Ye are filled, ye are rich.*] All the ancient commentators having noted in their prefaces to this epistle, that Corinth* was a city "which abounded in wealth, and was full of rhetoricians, and of philosophers," and that hence arose their disorders, pride, and vain-glory, as well as from their gifts; I thought fit in the paraphrase to take notice of both.

[8] Ver. 9. Ὡς ἐπιθανατίους, *As men appointed unto death.*] Here the apostle seems to allude to the Roman spectacle, τῆς τῶν θηριομάχων, καὶ μονομαχίας ἀνθρωφόνου, that of the *bestiarii*† and the gladiators, where in the morning men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves, and smite the beasts that did assail them; but in the meridian spectacle were brought forth the gladiators naked, and without any thing to defend them from the sword of the assailant, and he that then escaped was only reserved for slaughter to another day; so that these men might be well called ἐπιθανάτιοι, "men appointed for death:" and this being the last appearance on the theatre for that day, they are said here to be set

---

* Κόρινθος μὲν πλεονεκτήμασι βιωτικοῖς ἐκόμα, πρὸ τῶν ἄλλων πάντων τῷ χρημάτων περιουσίᾳ—ἦν δὲ καὶ ῥητόρων πολλῶν ἐμ πλέως ἡ πόλις καὶ φιλοσόφων.

† Iren. lib. i. p. 26.

being reviled, we bless; being persecuted, we suffer it (*or we bear, as weak persons, who know not how to escape, or help ourselves*):

13 Being defamed, we intreat: we are made as [9] the filth of the world, *and are* (*as*) the offscouring (*or refuse*) of all things unto this day.

14 (*But though I thus speak of your glorying in these things, with the neglect of us*, ver. 8,) I write not these things to shame you, but as my beloved sons I warn *you* (*to behave yourselves hereafter more like dutiful children towards me*).

15 For though ye have ten thousand instructers in Christ, yet *have ye* [10] not many fathers (*indeed, not any besides me*): for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me, (*adhering to the doctrine received from me, and walking as I do, and teach*, ver. 17.)

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some (*among you*) are puffed up, as though (*because I have sent Timothy to you*) I would not (*myself*) come to you.

19 But I will come to you shortly, if the Lord will, and will know (*and examine*), not the speech (*and eloquence*) of them which are puffed up, but the power (*and spiritual authority which attends their preaching, whether that be equal to the power God has given us for edification*).

20 For the kingdom of God *is* (*confirmed and propagated*) [11] not in (*and by the wisdom of the*) word, but in (*and by the*) power (*of the Spirit; which if they want they cannot be sent from God, as we are*).

21 What will ye? shall I come unto you [12] with a rod (*inflicting punishments upon you*), or (*will you so reform that I may come unto you*) in love, and *in* the spirit of meekness?

---

forth ἔσχατοι, "the last." Of these two spectacles Seneca* speaks thus: "In the morning men are exposed to lions and to bears; at midday to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of this fight is death. The former fighting, compared to this, was mercy; here is only butchery: they have nothing to cover them, their whole body is exposed to every stroke," &c. Hence Tertullian† cites these words thus: Puto nos Deus apostolos novissimos elegit velut bestiarios; "I think God hath chosen us apostles last, as men to be exposed to wild beasts."

[9] Ver. 13. Περικαθάρματα, περίψημα.] These words, which we render *filth and offscouring*, do probably relate to the sacrifices which the heathens used for the lustration of a city. "The Athenians," saith Phavorinus,‡ "nourished some very base and refuse people, and, when any calamity or plague befell them, they sacrificed them for the purgation of the city," and "these they called καθάρματα." And Suidas§ saith, they said of such a man, "Be thou our περίψημα, redemption, or propitiation, and then flung him into the sea as a sacrifice to Neptune." Hence Origen‖ saith, that our Lord, giving up himself for the propitiation of our sins, was made much more than his apostles, περικάθαρμα τοῦ κόσμου, πάντων περίψημα, "the lustration of the world, and peculiar sacrifice of all men."

[10] Ver. 15. Οὐ πολλοὺς πατέρας, *Not many fathers.*] The masters of tradition among the Jews¶ called them children whom they instructed in their traditions; and the Targum upon Numb. iii. 1, observes, that Nadab and Abihu are called "the sons of Moses," because he had instructed them: for he who teacheth another is, as it were, his father. Thus the disciples of the prophets are called "the sons of the prophets." So Jonathan, "These are the names of the sons of Aaron, the disciples of Moses, and the sons of Israel, who were called by his name:" and so both Irenæus* and Clemens Alexandrinus† do observe that "they were called fathers, who taught and catechised others; and they sons, who were taught by them."

[11] Ver. 20. Οὐ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *Not in word but in power.*] It is propagated, saith Theophylact, διὰ σημείων τῇ δυνάμει τοῦ Πνεύματος γινομένων, "by miracles done by the power of the Spirit;" for to convince men of the truth of it, saith Chrysostom, it is not enough to use fine words, but the dead must be raised, the devils cast out, and other mighty wonders must be wrought: by these things the gospel is established.

[12] Ver. 21. Ἐν ῥάβδῳ, *With a rod.*] That the apostles had power of inflicting corporal punishments on some who did oppose the progress of, or who notoriously offended against, the rules of the gospel, is the opinion of all the ancient commentators, who instance in the death inflicted by St. Peter on Ananias and Sapphira (Acts v. 10), the blindness inflicted by St. Paul on Elymas (xiii. 11), the delivery of Hymenæus and Alexander, and the incestuous person unto Satan (1 Tim. i. 20, 1 Cor. v. 5), ὥστε παιδεῦσαι τὸ σῶμα, "so as to chastise the body of them," saith Theodoret; ἵνα νόσῳ αὐτὸν τήξῃ, "that he might macerate him with some disease," say Chrysostom, Œcumenius, and Theophylact; and so they interpret these words, "Shall I come unto you with a rod?" that is, ἐν κολάσει, ἐν τιμωρίᾳ, "with punishments and chastisements." And this sense will appear highly probable, if we consider these words of the apostle, "I write unto you, being absent, lest, being present, I should use sharpness, according to the power God hath given me for edification, and not for destruction" (2 Cor. xiii. 10): for, that these words cannot be understood only of the power of excommunication, common to him with others, we may learn from the same words, 2 Cor. x. 8, where the mighty weapons of his warfare, "able to remove every height exalting itself against, and to captivate every mind to, the obedience of Christ, and to avenge all disobedience," being premised, it follows, "For should I boast exceedingly of the power God hath given me for edification, and not for destruction, I should not be ashamed."

---

* Manè leonibus et ursis homines, meridiè spectatoribus suis objiciuntur. Interfectores inter se jubentur objici, et victor in aliam detinetur cædem; exitus pugnantium mors est——quicquid ante pugnatum est misericordia fuit: nunc, omissis nugis, mera homicidia sunt; nihil habent quo tegantur; ad ictum totis corporibus expositi, nunquam frustrà manum mittunt. Epist. 7.

† De Pudicitiâ, cap. 14, p. 566.

‡ Ἔτρεφόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινος ἐπελθούσης τῇ πόλει, λοιμοῦ λέγω, ἢ τοιούτου τινος, ἔθυον τούτους ἕνεκα τοῦ καθαρθῆναι τοῦ μιάσματος, οὓς καὶ ἐπωνόμαζον καθάρματα, Phav. Ὑπερ τοῦ καθαρισμοῦ πόλεως ἀνήρουν ἐστολισμένον τινα ὃν ἐκάλουν κάθαρμα, &c. Arist. Plut. p. 24, et in Equit. p. 240.

§ Περίψημα ἡμῶν γένου, ἤτοι σωτηρία, καὶ ἀπολύτρωσις, Suid. Vide Outram de Sacrif. lib. i. cap. 22.

‖ Com. in Joh. tom. xiii. p. 363, D, E.

¶ Galat. lib. i. cap. 2, p. 5.

* Qui enim est ab aliquo edoctus verbo, filius docentis dicitur, et ille ejus pater. Iren. lib. iv. cap. 29.

† Πατέρας τοὺς κατηχήσαντάς φαμεν. Clem. Strom. i. p. 1.

CHAPTER V.

1 It is reported commonly *that there is* fornication among you, and such fornication as is not [1] so much as named among the Gentiles, (*viz.*) [2] that one should have his father's wife (*i. e. his stepmother*).

2 And [3] ye are puffed up, and [4] have not rather mourned (*for the scandal of this great offence, nor taken care*) that he that hath done this deed (*so reproachful to the society of Christians*) might be taken away (*and cast out*) from among you (*as he ought to be*).

3 For I verily, as (*being*) absent in body, but [5] present (*with you*, Col. ii. 5,) in (*and by the*) spirit (*exciting me so to do*), have judged already, as though I were present, *concerning* him that hath so done this deed, (*that he ought to be removed from your body, and delivered up to Satan.*

4 *And do therefore command you*) In the name of our Lord Jesus Christ, when ye are gathered together (*in your Christian assemblies*), and my spirit (*supply-*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Οὐδὲ ὀνομάζεται, *Not named.*] i. e. Not countenanced among civilized heathens, but forbidden by their laws; by the laws of the Greeks, say Ocellus Lucanus* and Jamblichus;† and by the Romans, it being, saith Cicero, scelus inauditum, "an unheard-of wickedness," of which the Persians only are accused by Philo,‡ Tertullian,§ Minutius Felix;‖ and therefore this was one of the three great infamies with which the¶ heathens loaded the primitive Christians, that they had incesta convivia among them, and practised the very crime here censured by Paul, and the words ὅλως ἀκούεται, "It is every where heard of," do make it not improbable that this very thing might give the rise to that vile objection against Christianity, especially if the Corinthians had the foundation of this practice from the Jews, from whom the Christians for some time were not distinguished.

[2] Ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν, *That one should have his father's wife.*] Either as his wife, or so as to commit fornication with her. Now this, saith Dr. Lightfoot, was done by them agreeably to the Jewish doctrine concerning proselytes; viz. that they were "as persons new born, and had lost all their kindred they had before:" so that by the law, as the rabbins expounded it,** they might marry their mother and sister. And to this Tacitus†† seems to refer in his account of the Jews, when he saith, "All things by them are deemed profane, which to us are sacred, rursùm concessa apud illos quæ nobis incesta, and what we account incestuous is with them lawful;" and that they are first of all taught to contemn the gods, parentes, liberos, fratres vilia habere, and to have no regard to parents, children, and brethren. But considering that Corinth abounded with philosophers, and that Chrysippus‡‡ the Stoic reckons the enjoyment of a mother, sister, or daughter, as things blamed without reason; and that hence the Nicolaitans and Carpocratians§§ had their doctrine of the community of women, not excepting mothers, and daughters, and sisters; I think it probable that this corruption might have had its rise from them, and that, upon one or other of these accounts, they so tamely endured him who had done this infamous thing: yea, they were puffed up, say the Greek interpreters, on account of the eloquence and wisdom of this very man.

[3] Ver. 2. Πεφυσιωμένοι ἐστέ, *Ye are puffed up.*] Either in your conceit, that you have got such a profound and eloquent teacher; or on the account of some high wisdom which makes you look on these things as indifferent.

It is conjectured that this woman, cohabiting with her son-in-law, had divorced herself from her husband; and true it is, as I have observed, note on vii. 11, that the Attic laws allowed the woman to do this, but then she was first to bring, τῆς ἀπολείψεως γράμματα, the causes why she desired to leave her husband, before the archon, or judge of such matters, and to have his allowance so to do: if this stepmother did not this, she was still her husband's wife; if she did, and the causes she alleged were allowed of by the judge, this freed her from that relation to her former husband, and then he suffered no wrong by this action, as the apostle intimates that he did, by styling him ἀδικηθέντα "the person that had suffered wrong" (2 Cor. vii. 12).

[4] Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *And have not rather mourned.*] It was the custom, both of the Jews and Christians, when any one was to be cut off from the church as a dead member, to do it with fasting and humiliation, to show their sympathy with him, and to demonstrate their sorrow for the scandal brought upon the society.

"The school of Pythagoras," saith Origen,* "put coffins in the room of them who deserted the society, looking upon them as dead men; and the Christians lament them who have been guilty of lasciviousness, or any other absurd action, as persons lost and dead to God." And among the Apostolical Constitutions† this is one, "With sorrow and mourning cut off from the church the incurable person; for, saith the apostle, You shall put away from among you the evil person:" and to this custom the apostle seemeth to allude, 2 Cor. ii. 1—3, xii. 21.

[5] Ver. 3. Παρὼν δὲ τῷ πνεύματι, *Present in spirit.*] That is, say the fathers, not only with mind and consent,‡ but διὰ τῆς Πνεύματος χάριτος, "by the gift of the Spirit," by which I am enabled to discern what is fit to be done in this case; even by the Spirit by which I am enabled, καὶ τὰ πόῤῥωθεν εἰδέναι, "to discern things done at a distance," as Elisha did the actions of Gehazi by his prophetic spirit (2 Kings v. 26). So Chrysostom and Theophylact. And so the phrase seems to be used in these words: "For though I am absent in the flesh, yet I am with you in the Spirit, rejoicing and beholding your order, and the steadfastness of your faith" (Col. ii. 5): since in his absence he could not behold their order, and the steadfastness of their faith by his own spirit, but only by the assistance of the Holy Spirit. So also do they interpret, τοῦ ἐμοῦ πνεύματος, "my spirit" (ver. 4), by "my spiritual gift;" so that the sense of these words, ver. 3, 4, seems to runs thus,—I, by the spirit of discerning, and the authority God hath given me, have already

---

* Qui inter προυπάρχοντα νόμιμα ἐν ταῖς Ἑλληνικαῖς πόλεσι, enumerant, τὸ μητράσι συγγίνεσθαι. De Vitâ Pyth. cap. 31, p. 188, Ocel. Orat. pro Cluentio, n. 10.

† Περὶ τῆς τοῦ παντὸς φύσεως, cap. 4. Plato de Repub. lib. v. p. 657, E, F.

‡ De Leg. Special. p. 600. § Tertull. Apol. cap. 9.

‖ Minut. p. 35.

¶ Οἰδιποδίους μίξεις. Just. Apol. 2, p. 70. Athenag. p. 4, 43. Theoph. lib. iii. p. 199.

** Per legem elicitum est ethnico ducere in uxorem matrem suam, aut sororem ex matre, quæ proselytæ fiunt. Maimon. in *Issurei Bia*, cap. 14. Lightf. in Joh. iii. 3. Seld. Heb. libr. ii. cap. 18. De Jur. Nat. et Gent. lib. ii. cap. 4.

†† Hist. lib. v. ab initio.

‡‡ Τὸ μητράσιν ἢ Συγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως ἀωβίβληται. De Stoic. Repugn. p. 1044, F. Sext. Empyr. lib. cap. 24, 25.

§§ Μίγνυσθαι ὅπως ἐξέλοιεν αἷς βουλοιντο. De Carpocr. Cl. Alex. Strom. iii. p. 430, D. Τοῦ προκαταλαβόντος ἑκάστην ἑκάστου εἶναι, p. 431. Imò Persarum more, μητράσι, καὶ Συγατράσι, καὶ ἀδελφαῖς μίγνυσθαι. Ibid. Et de Nicolaitanis, κἀνθρωπον ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν, p. 436, D.

---

* Οὗτοι δὲ ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐπ ἀσελγείας ἢ τινος ἀτόπου νενικημένους ὡς νεκροὺς πενθοῦσι· Contra Cels. lib. iii. p. 142, 143.

† Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀπόκοπτε· ἐξαιρεῖτε γάρ. Lib. ii. cap. 41, p. 190.

‡ Theodoret. εἶναι, p. 430.

ing my absence), [6] with the power of our Lord Jesus Christ (*is present with you*),

5 To deliver such an one unto (*the buffetings of*) Satan for the destruction of the flesh (*so lascivient in him*), that the spirit may be saved in the day of the Lord Jesus.

6 [7] Your glorying (*in such a doctor, or such wisdom*) *is* not good. Know ye not that (*as*) a little leaven [8] leaveneth (*and soureth*) the whole lump, (*so such a member, continued among you, will defile the whole body or society*)?

7 [9] Purge out therefore the old leaven, that ye may be a new lump, (*forasmuch*) as ye are (*by your Christianity obliged to be*) unleavened. For even Christ our passover is sacrificed for us (*Christians, and, at that feast, all leaven was to be put out of their houses*, Exod. xii. 15):

8 Therefore let us keep the feast, not with (*the*) old leaven (*of our former uncleanness*), neither with the (*pharisaical*) [10] leaven of malice and (*deceitful*) wickedness; but with the unleavened *bread* of sincerity and truth.

---

adjudged that this person ought to be delivered up to Satan; and therefore, when you are gathered together in the name of Christ, and have my Spirit, who also presides in your assemblies, and there assists you in the performance of your Christian offices, and have the power of Christ ready to confirm and execute your sentence, do you in his name deliver such a one to Satan.

[6] Ver. 4. Σὺν τῇ δυνάμει, *With the power of the Lord Jesus Christ.*] The word δύναμις, *power*, hath still reference to some miraculous and extraordinary power, and is not used, that I know of, concerning any simple act of discipline; as when Christ answers Paul thus, ἡ δύναμίς μου, "My power is perfected in weakness;" and the apostle saith on that account, "Most gladly will I rejoice in my weakness, ἵνα ἡ δύναμις τοῦ Χριστοῦ, that the power of Christ may rest upon me" (2 Cor. xii. 9, 10): i. e. say the ancients, that, in the midst of my manifold infirmities, the power of Christ, enabling me to do all kinds of miracles, may more conspicuously reside in me. This miraculous assistance is by the apostle sometimes called simply, "the power," 1 Cor. ii. 4, iv. 19, 20, xii. 28, 29; sometimes "the power of God," 1 Cor. ii. 5, 6. 14, xviii. 24, 2 Cor. iv. 7, xiii. 4, and sometimes "the power of Christ," as in the place now cited. Now among the powers of Christ, which attended the preaching of the gospel, this was one, of delivering men for their offences up to Satan, to inflict corporal punishments on them for the destruction of the flesh. This power seems to have been peculiar to the apostles, and therefore here Paul prescribes the doing of it, the authority or power of his Spirit being present with them. That this is indeed the import of delivering up to Satan "for the destruction of the flesh," is evident, not only from the concurring exposition of the ancients, who all interpret it of some disease to be inflicted on him by Satan,* but also from the end of that delivery to him, which is, saith the apostle here, "for the destruction of the flesh;" and in the case of Hymenæus and Philetus, "that they might not learn to blaspheme." Now bodily afflictions plainly tend to mortify the flesh, and to awaken men as oft as they came thus from a miraculous power, to consider of their ways, and quit those courses which thus subject them to the hand of God; whereas excommunication hath no apparent tendency to those ends, when no such dreadful issue follows from it, and therefore seems not to be all that is intended by this delivery up to Satan: though, I confesss, the Jews expected some like effect of their excommunication, called *cherem*, which, saith Buxtorf,† ran in this form of words, Sint super ipsum plagæ magnæ, et fideles, morbi magni, et horribiles: "Let his strokes be great, and his diseases horrible." Moreover, the apostle speaks not of this as a common act of discipline, which every presbyter might exercise, but as of that which required his extraordinary presence in the Spirit, and the power of Christ assisting them; and therefore seems to speak of it as an act which was to be attended with some miraculous effect.

[7] Ver. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Some Latin copies omit the negative οὐ, whence, saith Dr. Mills, this is undoubtedly the true reading; whereas it is retained by all the Greek commentators, and all the versions, by Hilary the deacon, and Cod. Alex., and so undoubtedly ought to be read: that also φύραμα ζυμοῖ, and not ὅλοῖ, is the true reading here, and Gal. v. 2, see proved Examen Millii here.

[8] Ζυμοῖ, *Leavens.*] i. e. Soureth and corrupteth: so Jerome, Totam massam corrumpit, "It corrupts the whole lump." Thus Plutarch saith* the priest of Jupiter might not touch leaven, because ἡ ζύμη δὲ γέγονεν ἐκ φθορᾶς, αὐτὴ φθείρει τὸ φύραμα μιγνυμένη, "leaven both arises from corruption, and corrupts the mass it is mixed with."

[9] Ver. 7. Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *Purge out the old leaven.*] Here the apostle speaks of cutting off the incestuous person, according to the metaphor of the Jews, whose saying is, that, "as a little leaven leavens the whole lump, so concupiscence corrupts the whole man;" and that, by the command to abstain from leaven, adultery is forbidden. This impurity he calls the "old leaven" to be purged out, because the Corinthians were infamous for it to a proverb, as Phavorinus,† Hesychius, and Erasmus, show. He alludes also to the command to put away leaven out of their house, in commanding to put away the evil person; and to the paschal feast, in giving this reason why the old leaven should be put away, "because Christ our passover is sacrificed for us;" which being done once for all, we Christians must ever keep the feast, by being always a new lump, pure from hypocrisy, which is "the leaven of the pharisees" (Luke xii. 1), from the leaven of false doctrine, and corrupting of the word of God, which is the leaven of the pharisees and sadducees (Matt. xvi. 6. 12), and from the leaven of wickedness, and wicked men, according to those words of the psalmist, "Deliver me out of the hands of the wicked; and from the hands of the cruel, וחומץ, and the leavened" (Ps. lxxi. 4), i. e. the sour and the angry man, who corrupts and depraves others.

[10] Ver. 8. Μηδὲ ἐν ζύμῃ κακίας, *Not with the leaven of that malice,*] Which is usually carried on with dissimulation of affection, and concern for piety, and so is pharisaical. Nor with that wickedness which prompts us to deceive another to his hurt. Thus Theophylact here saith, "He is κακὸς, an evil man, who doth evil things; but he is πονηρὸς who doth them with profound subtlety, and deceitful (or hurtful) counsel." Thus πονηροὶ καὶ γόητες, "evil men and deceitful," are joined together as "deceiving and being deceived," 2 Tim. iii. 13. "But with the unleavened bread of sincerity;" which expression seems to allude to the import of the Hebrew מצות, or *azyma*, which, saith Bochart,‡ signifies panes puros et sinceros, "pure and sincere loaves," from all mixture of leaven. And so this is an exhortation to reject such false apostles, and deceitful workers, as this doctor was, and others in the church of Corinth, who "transformed themselves into the apostles of Christ" (2 Cor. xi. 13), and yet were not ἐξ εἰλικρινείας, "men of sincerity" (2 Cor. ii. 17), but corrupters of the truth, who "walked in craftiness, handling the word of God deceitfully" (2 Cor. iv. 2), and by their "subtlety seduced them from the simplicity which was in Christ" (2 Cor. xi. 3). More intolerable is it in the doctor to reject those words ἀλλ' ἐν ἀζύμοις εἰλικιρνείας, καὶ ἀληθείας, upon the sole authority of the Ethiopic version, they being owned by all the other versions, by all the Greek scholiasts, by Origen, ed. Huet. in Jer. p. 143, in Matt. p. 170, in Joh. 163. 172, by Hilary the deacon, by Jerome, lib. i. contra Pelag. f. 97; and the very word מצות *azymos*, might have taught him the pertinency and elegancy of these words; that

---

* Hic traditur Satanæ in interitum carnis, ut serpens terram ejus lingeret, animæ non noceret. Ambros. de Pœn. lib. i. cap. 12. See note on ch. iv. 21.

† Lex. Tal. in voce *cherem*.

* Quæst. Rom. p. 289, E.

† Verba, Κόρινθος, κορινθιάζειν, Hesych. Phavor. Corinthiari adag., p. 720; ut Corinthia videris. p. 633.

‡ Hieroz. lib. ii. cap. 50, p. 601.

9 [11] I wrote unto you in an epistle (*or, I had writ to you in this epistle, before I was fully acquainted with the state of your affairs, by the coming of Stephanas, Fortunatus, and Achaicus,* 1 Cor. xvi. 17,) not to company with fornicators:

10 Yet not (*intending*) altogether (*to forbid you any conversation*) with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 [12] But now (*since I heard this great miscarriage, and have been more exactly informed of the state of your church,*) I have (*changed my style, and*) written unto you not to keep company, if any man that is [13] called a brother be a fornicator, or covetous, or an idolater, or a railer (*a contumelious person*), or a drunkard, or an extortioner; (*and that so strictly, as to charge you*) with such an one [14] no not to eat.

12 [15] For what have I to do to judge (*or censure*) them also that are without (*the church, as heathen fornicators, and the stepmother of this incestuous fornicator are*)? do not ye (*and all other churches and societies*) judge them that are within (*their body*)?

13 But them that are without God judgeth. Therefore (*leaving them to the judgment of God, censure them that thus offended within your body, and you will, by so doing*) put away from among yourselves that wicked person.

---

signifying, saith Bochart, panes puros et sinceros, ch. vi. 5. He rejects οὐδὲ εἷς, upon the sole authority of the same version, though it be owned by all the versions, and all the Greek and Latin commentators. See the mischief of this licentiousness, Examen Millii in locum.

[11] Ver. 9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this epistle.*] All the Greek commentators upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ, ἀλλ' ἐν ταύτῃ, "not in another, but in this epistle:" so Chrysostom, Theodoret, Œcumenius, Photius, and Theophylact, on this place. And who ever heard among the ancients of more than fourteen epistles of Paul? or of one word cited from an epistle of his to the Corinthians supposed to be lost? It cannot therefore be concluded hence, that any epistle of Paul writ and sent to the church of Corinth is lost: but only that some things in this epistle were changed by him, before he sent it to them. But, saith Mr. Clerc, "there is a contrariety in this interpretation to all the rules of grammar," which it seems none of the Greek scholiasts understood so well as he. Moreover, it is the common observation of grammarians, that the aorist is so called because it is of an indefinite signification, and is sometimes used for the perfect, sometimes for the plusquam perfect tense. So Herod, laying hold of John, ἔδησεν αὐτὸν, "had bound him," Matt. xiv. 3; "He commanded his servants to be called, οἷς ἔδωκε τὸ ἀργύριον, to whom he had given the silver," Luke xix. 15; "Jesus ἐμαρτύρησεν, had testified," John iv. 44; ἐξένευσεν, "He had withdrawn himself," John v. 13; "Annas ἀπέστειλεν, had sent him bound to Caiaphas," John xviii. 24. (2.) That τῇ, as Phavorinus saith, is put ἀντὶ τοῦ ταύτῃ, "instead of *this*," he both confesses and proves from Col. iv. 16, 1 Thess. v. 27, and where then is the contrariety of this interpretation to the rules of grammar?

[12] Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, *But now I have written to you.*]

Obj. 1. "This only shows," saith Mr. Clerc, "that the apostle here speaks of this epistle, and in ver. 9 of another."

Ans. This only shows that he speaks of this epistle sent, and of ver. 9, of what he had writ in it, before he saw this cause to change his style, and to add, to what he had said before, "a railer" and "a drunkard."

Obj. 2. "But," saith he, "he had nowhere, in the former part of this, admonished his Corinthians not to associate with fornicators."

Ans. Nor is it to be wondered, that he should nowhere say that which he had changed into these words, ver. 11. And, secondly, according to my exposition, what he before had written is contained in the immediate preceding words ver. 10.

[13] Ὀνομαζόμενος ἀδελφός, *Called a brother.*] Some think the word ὀνομαζόμενος refers to the words following, and imports that if any man be defamed and noted for the vices following, he is by the apostle's direction to be avoided: but the word plainly refers to the brother, and imports, that if any one, who hath professed himself a Christian, be found guilty of these crimes, he is to be avoided: now of all these sins some among the Corinthians were still guilty; of fornication, 2 Cor. xii. 21, of covetousness and extortion, 1 Cor. vi. 8, 2 Cor. xi. 20; they were idolaters, 1 Cor. x. 7, xiv. 20, railers or contumelious persons, 2 Cor. x. 2, xi. 19, drunkards, 1 Cor. vi. 21.

[14] Μηδὲ συνεσθίειν, *No not to eat.*] According to the Jewish canons, it was not lawful to eat or drink with one that was under their *cherem*. Tertullian and Theodoret carry this farther and say, Cum talibus non vult nos cibum sumere, nedum eucharistiam, "With such we must not eat at our own, much less at the Lord's table." But this, being a matter of discipline, can concern only those who are intrusted with the government of the church, not private communicants; though doubtless he, who was by excommunication separated from the place where this and other sacred functions were performed, was also separated from the table of the Lord.

[15] Ver. 12. Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; *For what have I to do to judge them that are without?*] Here our critic Mr. Le Clerc is too bold; (1.) when he quarrels with Paul's Greek; asking, what construction this is, τί μοι κρίνειν; I answer, none at all, but τί μοι προσήκει καὶ τοὺς ἔξω κρίνειν; "What concerns it me to judge them that are without?" is both good sense and good Greek. As in Latin, Quid mea refert? In English, "What is it to me?" So τί μοι ὄφελος; "What profit (is it) to me?" 1 Cor. xv. 32, τί γὰρ, "What is it" to the truth of God? Rom. iii. 3, τί γὰρ, Quid enim refert? Phil. i. 18. (2.) It is horribly bold to add, without any, yea, against all copies, μὲν οὖν γε instead of κρίνειν οὐχὶ, which have no affinity either in letters or in sense: the words need none of these criticisms; they are taken from Deut. xiii. 5, xxii. 21, and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ ὑμῶν αὐτῶν, "So shall you put away the evil from among you;" and the Greek commentators read them thus, καὶ ἐξαιρεῖτε τὸ πονηρὸν, "And you will put away the evil." So the whole sense runs thus, κέκρικα, I have judged already of the incestuous person (ver. 3), and I judge concerning all other persons, in profession Christians, but in practice fornicators, &c., that you ought not to communicate with them; but I say nothing of the stepmother of this person, who hath not owned the Christian faith: for what belongs it to me to judge of them who are without the church? Do not you, in your church and civil assemblies, judge them only which are of your body? But them who are without the church, God, who is the governor of all men, judgeth; and by thus judging those that are within your body, you will put away the evil, or, this evil person, from you.

CHAPTER VI.

1 Dare any of you, having a matter (*of complaint, suit, or action,*) against another, [1] go to law before the unjust (*the heathen tribunals*), and not (*rather submit it to be heard*) before the saints?

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Κρίνεσθαι ἐπὶ τῶν ἀδίκων, *Go to law before the unjust.*] The saying of the Jews is this, That* "he who goes to law before the tribunal of the gentiles, profanes the

* Buxt. Lex. Talm. p. 1666.

2 Do ye not know (*from Daniel*) that [2] the saints (*of the Most High shall receive the kingdom*, Dan. vii. 27, *and so*) shall judge the world? and if the world shall be judged by you (*Christians, and by Christian magistrates*), are ye unworthy (*of the smallest judicatures, or*) to judge [3] the smallest matters?

3 Know ye not (*from Christ*) that we (*endued with the Holy Spirit*) [4] shall judge (*condemn, and cast out, the prince of this world, and his evil*) angels? [5] how much more (*worthy are we, by the assistance of the same Spirit, to judge of the*) things that pertain to this life?

4 If then ye have judgments (*controversies, or judicial causes,*) of things pertaining to this life, (*do ye*) set them to judge who [6] are least esteemed in (*and by*) the church (*i. e. the heathen magistrates*).

5 I speak (*this*) to your shame. Is it so, that (*by this action you should even confess before the heathen, that*) there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with (*his Christian*) brother, and that before the unbelievers (*as if there were not among them one believer sufficient to decide their controversies*).

7 Now therefore [7] there is utterly a fault (*or a defect*) among you, because ye go to law (*about these matters*) one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, (*so far are you from this Christian temper of bearing injuries with patience, that*) ye do wrong, and defraud, and that *your* brethren.

9 (*And what will be the issue of these evil practices*)? Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed (*by baptism*), but ye are sanctified, but [8] ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 (*And whereas your false teachers encourage you to eat things offered to idols, in the idol temples,* x. 23, *and to indulge unto excess, because all meats are lawful; I grant that*) All (*these*) things are lawful unto me, but all things (*lawful*) are not expedient (*to be done, especially when tending to my brother's ruin, or my own*): all things (*of this nature*) are lawful for me, but I will not be brought under the power of any (*so as that I cannot refrain from them in such cases*).

13 Meats (*indeed are*) for the belly, and the belly for meats (*nor have either of them any other use*): but (*this is only for this present life: the time will come when*) [9] God shall destroy both it and them. Now (*but now, whereas some extend the words* all things are

---

name of God and gives honour to an idol; that he is to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the law of Moses." Accordingly, the apostle here represents this action in the Christian, as a reproach to the society, and to the spirit of wisdom which was poured out upon the church (ver. 5, 6), and as that which gave occasion to the heathens to observe in the Christians a contentious spirit.

[2] Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *The saints shall judge the world.*] We often read that even the best of saints shall "stand before the judgment-seat of Christ" (Matt. xxv. 33, 2 Cor. v. 10, Rev. xx. 12), that they shall be assessors with Christ then, we read not; the words of Christ, Matt. xix. 28, in what sense soever taken, prove it not; they being spoken not of all saints, of whom the apostle here speaks, but of the twelve apostles only: these words must therefore admit of one of these two senses; viz. that there shall be Christian magistrates, who shall be governors, and so judges of the world, according to the prophecy of Isaiah, that "kings shall be their nursing-fathers, and queens their nursing-mothers" (Isa. xlix. 23), and that of Daniel (vii. 18), "The saints of the Most High shall take the kingdom;" or, that they shall judge and condemn the world by the faith preached for a testimony to them (Matt. x. 18, xxiv. 14, Luke xxi. 13, 1 Cor. i. 6, ii. 1, 2 Thess. i. 10, 1 Tim. ii. 6, 2 Tim. i. 8), as Noah did (Heb. xi. 7, whence is the gospel so often called, "the testimony of Christ"), and by the Spirit given "to convince the world of sin, of righteousness, and judgment" (John xvi. 8), in which sense our Lord saith, "Now is the judgment of this world," John xii. 31.

[3] Κριτηρίων ἐλαχίστων, *The smallest matter.*] This word κριτήρια here, and ver. 4, saith Grotius, doth not signify tribunals, but controversies and judicial causes. Accordingly the βιωτικὰ κριτήρια, "judgments concerning things of this life," ver. 4, are by Photius rendered τὰ βιωτικὰ φιλονεικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, "Their controversies, contentions, and judicial causes, against each other," about these matters.

[4] Ver. 3. Ἀγγέλους κρινοῦμεν, *We shall judge angels.*] i. e. Evil angels, say all the Greek scholiasts; and this the Christians gloriously did by expelling them from their seats and their dominions, and forcing them to confess before their votaries they were only devils (see the general preface, §. 18): in which sense, saith our Saviour, "Now is the prince of this world cast out; the prince of this world is judged," John xii. 31, xvi. 11.

[5] Μήτι γε βιωτικά, *How much more.*] Μήτι γε, πόσῳ γε μᾶλλον, Hesychius, Phavorinus, and Photius apud Œcumenium.

[6] Ver. 4. Τοὺς ἐξουθενημένους, *Them who are least esteemed.*] That the ἐξουθενημένοι are the heathens, hath been shown, note on 1 Cor. i. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the paraphrase; or by way of charge against them, thus, If you still retain your secular judicatures, or tribunals, you set them to be judges over you, who are despised in the church. For the apostle doth not here command them to do this, but sharply doth rebuke them for it, saying, "I speak this to your shame:" and this he doth by showing that this in effect signified that there was "not a wise man among them."

[7] Ver. 7. Ὅλως ἥττημα, *There is utterly a defect,*] Among you, that go to law at all; it being either on the one side, want of patience and Christian contentment, that you do not rather bear some injuries than thus seek to redress them; or, on the other, covetousness and injustice, which move you to do wrong to and defraud your brethren.

[8] Ver. 11. Ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι Κυρίου, &c. *But ye are justified in the name of our Lord.*] Here is the figure called *hyperbaton*, for, we are justified in the name of our Lord Jesus Christ, and sanctified by the Spirit of our God: so Philem. 5, "Hearing of thy love and faith which thou hast towards the Lord Jesus Christ, and towards all saints;" i. e. which faith thou hast towards Christ, and love to his saints. Moreover, whereas Mr. Clerc here saith that "to be justified is the same thing with being washed, or sanctified, and that to be so by the name of the Lord, is to be so by taking upon them the profession of the Christian religion in baptism," he is utterly out in both, for sure I am he cannot produce one passage in all Paul's epistles, where δικαιωθῆναι, "to be justified," bears any such sense; but it still signifies to be absolved from the guilt of sin, and approved as righteous, either at present, or before God's tribunal. And so the name of Christ, when we are said to be justified by it, must signify, not the profession of Christianity, but faith in Christ dying for us, and be the same with ἐν αὐτῷ, "in him, for in him shall all that believe be justified," &c. (Acts xii. 39). Moreover, justification here is ascribed to the name of Christ, i. e. to faith in him; sanctification, to the Spirit of God; which shows they cannot signify the same thing: for, where the cause is different, the effect must be so also.

[9] Ver. 13. Ὁ Θεὸς καταργήσει, *God shall destroy both it and them.*] From these words that opinion, not of Origen

lawful for me, *to fornication also; know ye that*) [10] the body *is* not (*at all*) for fornication, but for (*the service of*) the Lord (*the head of the body*); and the Lord for (*the resurrection and glorification of*) the body.

14 And (*accordingly*) God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ (*your head?* 1 Cor. xii. 12. 27;) shall I [11] then take the members of Christ, and make *them* the members of a harlot (*as I by fornication shall most surely do*)? God forbid.

16 What? know ye not that he which is joined to an harlot is one body (*with her*)? for two, saith he, shall (*by that action*) be one flesh (*as doing that by which, according to God's institution, two are made one flesh*).

17 But he that is joined unto the Lord is one spirit (*with him, as being partaker of his Spirit; for by one Spirit we Christians are all united to this head*, Rom. viii. 11, 1 Cor. xii. 13).

18 Flee (*therefore*) fornication. (*For*) Every (*other*) sin that a man doeth is without (*the pollution of*) the body; but he that committeth fornication sinneth [12] against (*and polluteth*) his own body.

19 What? know ye not that [13] your body is the temple of the Holy Ghost *which is* in you, (*and*) which ye have of God, and ye are not your own (*he having by his Spirit taken possession of you, and sealed you up as his own proper goods*)?

20 (*You, I say, are not your own:*) For ye are bought with a price (*even the precious blood of Christ*): [14] therefore glorify God in your body, and in your spirit, which are God's (*by right of purchase, and the possession of his Spirit*).

---

only, but of Athanasius,* Basil,† Hilary,‡ Theodoret,§ and others, seems to be confirmed, that at the resurrection, when we shall neither eat nor drink, "marry, nor be given in marriage" (Matt. xii. 30), there will be, as no meat, the world being then burnt up; so no belly, nec quæ sunt sub ventre, nor any difference of sexes.

[10] Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *The body is not for fornication.*] The heresy of the Nicolaitans held that it was lawful to eat things offered to idols, and to commit fornication (Rev. ii. 14, 15), as Irenæus, Clemens Alexandrinus, Theodoret, and Austin testify (see the notes on 2 Pet. ii. and the Epistle of Jude). And therefore Theodoret introduces the words thus, τοῦτο λέγεις, "This thou sayest in defence of thy eating thus, and of thy fornication, All things are lawful for me."

[11] Ver. 15. Ἆρας οὖν.] Taking them then from Christ, shall I make them the members of a harlot? For, saith Hilary here, Membra adhærentia meretrici desinunt esse membra Christi, "The members, which cleave to a harlot, cease to belong to Christ."

[12] Ver. 18. Εἰς τὸ ἴδιον σῶμα, *Against his own body.*] Other sins pollute the heart and the soul, but those of fornication and uncleanness do properly pollute the body. Hence are those actions styled always in the scripture, pollutions: for "though all sins," saith Hilary, "render a man carnal, yet is this more especially desiderium carnis, quod sordibus maculatam animam cum corpore tradit gehennæ, carnal concupiscence, which exposes to hell the soul together with the body, defiled by its filthiness." This argument against fornication, from the defilement of the body by it, plainly shows, that it is a sin against the law of nature, and is a fault in man, as man.

[13] Ver. 19. Τὸ σῶμα ὑμῶν ναός, &c. *Your body is the temple of the Holy Ghost.*] Two things concur to make up the notion of a temple:

First, That the divinity should either dwell in or give some signal tokens of his especial presence there. Hence was the temple of Jerusalem called "the house of God's habitation," and the tabernacle, the house where the divinity or Shechinah dwelt in the midst of them. Accordingly, "I am with you," Hag. ii. 4, is there interpreted, ver. 5, "My Spirit is in the midst of you," or among you. Hence is the tabernacle styled, "The place of the habitation of God's glory," Ps. xxvi. 8, and from thence he is said to "shine forth," when he gave them a testimony of his gracious presence. Now the Holy Spirit, being that in the New Testament which answers to the Shechinah in the Old, he dwelling in the bodies, and being present in the assemblies of the saints, doth make them a "spiritual temple," or "habitation of the Lord" (Eph. ii. 22).

Secondly, That it be a place dedicated and appropriated to his use: hence were the tabernacle and temple so often styled the house and temple of the Lord, and by him "my house," according to those words of Christ, "Wist you not that I must be ἐν τοῖς τοῦ πατρός, in my Father's house?" for as to be ἐν τοῖς τοῦ Διός,* is to be "in the temple of Jupiter," so to be ἐν τοῖς τοῦ πατρός, must signify to be "in my Father's temple;" and therefore, saith the apostle, "you are not your own," as being dedicated and appropriated to God's use and service.

He also saith, "If any man corrupt" or desecrate, "the temple of God, him will God destroy, for the temple of God is holy" (1 Cor. iii. 17), i. e. appropriated and consecrated to his use. And he exhorts all Christians to abstain from all idolatrous and profane actions by this inquiry, "What communion hath the temple of God with idols?" proving all Christians to be the temple of God, and so appropriated to him by these words, "You are the temple of God, as God hath said, I will dwell and walk in them; I will be their God, and they shall be to me a people" (2 Cor. vi. 16).

Excellent therefore is the inference of Tertullian,† that "since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred house, and suffer nothing unclean or profane to enter into it, lest that God who dwelleth in it, being offended, should desert his house thus defiled."

[14] Ver. 20. Δοξάσατε δὴ τὸν Θεόν.] See this reading justified Examen Millii in locum.

---

* Orat. 3 cont. Arian.
† In Ps. cxiv.
‡ Con. 23 in Matt.
§ In locum. Vide Huet. Orig. lib. ii. qu. 9, §. 8.

* Apud Joseph. lib. i. contr. Apion. 1043, A.
† Cùm omnes templum simus Dei, illato in nos et consecrato Spiritû Sancto, ejus templi æditua et antistita pudicitia est, qui nihil immundum nec profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat. De Cultû Fœmin. lib. ii. cap. 1.

CHAPTER VII.

1 Now (*to speak*) concerning the things whereof ye wrote unto me: (*viz.*) [1] *It is* good for a man not to touch a woman (*i. e. to live unmarried, or without the use of a woman, or, it is not good to marry*, Matt. xix. 10. *This I grant as Christ did to him who, having the gift of continency, can receive the saying*).

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. Καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι, *It is good for a man not to touch a woman.*] It was an old philosophical question, An uxor ducenda esset, whether a man should marry? In which many of them held the negative, as Bion and Antisthenes,* who said, "A handsome wife would be

* Laert. in Bion. p. 108. in Antist. lib. vi. p. 138.

2 Nevertheless, *to avoid* (*that*) fornication (*which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent*), let every man have (ἐχέτω, *retain,*) his own wife, and let every woman have her own husband.

3 Let (*also*) the husband render unto the wife due benevolence (*i. e. the conjugal duty*): and likewise also the wife unto the husband.

4 (*For*) The wife [2] hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not (*therefore*) one the other (*of this benevolence*), except *it be* with (*mutual*) consent for a time, that ye may give yourselves [3] to fasting and prayer; and (*then*) [4] come together again, that Satan tempt you not for your incontinency.

6 But I speak this (*which I am now about to say of continence*, ver. 2) by permission, *and* not of commandment (*of the Lord, enjoin continence*, ver. 25).

7 For I would that all men were (*unmarried*) even as I myself (*am*). But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore [6] to the unmarried (*men*) and (*to the*) widows, It is good for them if they abide even as I (*do*).

9 But if they [7] cannot contain, let them marry: for it is better to marry than to burn (*or to be inquieted with filthy lustings*).

10 And unto the married I command, *yet* not I (*only*), but the Lord (*also*, Matt. xix.), [8] Let not the wife depart (*or separate herself*) from *her* husband:

---

common, one deformed a punishment, οὐ λῃτέον ἄρα, therefore we should have none." Hence that of Menander,* οὐ γαμεῖς, ἐάν γε νοῦς ἔχεις, "if thou art wise, thou wilt not marry." This was held out of different sentiments; as, v. g. by some out of good liking to that celebrated doctrine of Plato, κοινὰς μὲν γυναῖκας, κοινοὺς δὲ εἶναι παῖδας, "that women and children should be common;" and this doctrine was improved by the Nicolaitans into all manner of impurity, who therefore did ἀναίδην ἐκπορνεύειν, "commit whoredom without shame." But others of the school of Pythagoras refused to touch a woman, as being an impediment to philosophy, and that which defiled that purity they aimed at. Hence Apollonius† the magician is represented as a man of so great chastity, γυναικείας ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ τέλος ἦγαγε, "that he lived ever free from converse with women." And Porphyry saith‡ that "a philosopher must not marry;" that, to live the intellectual life, we must abstain from women, all use of them being a defilement. The word γυνὴ, which in this chapter still signifies a wife, seems to refer this question to the first opinion, but the phrase γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the first question being too gross to be propounded by the Corinthians to the apostle; the second being a question then in vogue, on the account of which Apollonius and the Pythagoreans obtained great repute.

[2] Ver. 4. Οὐκ ἐξουσιάζει, *Hath not power.*] Here is a plain argument against polygamy: for, if the man hath no power over his own body, he cannot give the power of it to another, and so he cannot marry another; nor could his wife, exclusively to him, have the power of his body, if he could give his body to another.

[3] Ver. 5. Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *To fasting and prayer.*] The apostle speaks not here of ordinary prayer, which is the daily work of Christians, but of extraordinary devotions on some special occasions; for daily prayers, public or private, needed no such consent of parties, nor by them could either of them be defrauded of their due benevolence. Vain therefore are the questions of St. Jerome, Quale illud bonum est quod orare prohibit, quare non ingrediuntur ecclesias? as if the bed undefiled could hinder men's prayers, or their going to church. Vain is his inference, Si sacerdoti semper orandum est, ergò semper carendum matrimonio, "If the priest must always pray, he must never marry:" for to pray always, and without ceasing, is also the duty of the laity (Luke xviii. 1, Eph. vi. 18, 1 Thess. v. 17).

[4] Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *And come together again.*] This chapter affords many arguments against the vow of continence, and those perpetual divorces from the bed, which are so commonly practised by the papists, on pretence of religion. For (1.) the apostle here admits of no separation of the wife and husband, but only with condition that they "come together again" to perform conjugal duties, as the word συνελθεῖν doth import, not allowing a perpetual separation, no, that they may "give themselves to prayer and fasting;" and that for a perpetual reason, at least whilst an age capable of temptation, and which may be subject to incontinence, remains. (2.) He declares the gift of continence not to be common to all, but proper to some only, as being the proper gift of God, and therefore not to be gotten by our industry: "I would," saith he, "that all men were unmarried, even as I myself am; but every man hath his proper gift of God, one after this manner, and another after that;" "he then that can receive it" (Matt. xix. 12), saith our Saviour, "let him receive it:" whence it is natural to conclude that all men cannot. (3.) Notwithstanding the present necessity which rendered it so desirable, that they might "serve the Lord without distraction," and which made their condition better and more happy who had the gift of continence, he abstains from laying any obligation to celibacy upon them, lest he should lay a snare on their consciences (ver. 35), and bring them under a necessity of burning (ver. 9). Much less would he have urged young men and women to that vow, which lays a greater snare and an absolute necessity upon them, rather to burn than marry. And, lastly, he supposes that some cannot contain (ver. 9), some have a necessity to marry, and need so requires them to do (ver. 36, 37). This respects not what the apostle had said, but what he was about to say of continence, it being very usual with the apostle to make this preface to what he was about to say: so ver. 29, of this chapter, τοῦτο δέ φημι, "But this I say, brethren, the time is short," 1 Cor. i. 12, τοῦτο δὲ λέγω, "But this I say," viz. "That every one of you saith, I am of Paul;" 1 Cor. xi. 17, τοῦτο δὲ παραγγέλλων, "But as to this I am about to declare unto you, I praise you not." 1 Thess. iv. 15; see Gal. iii. 17; blot out therefore the note there, and substitute this in the room of it.

[6] Ver. 8. Ἀγάμοις, *The unmarried men.*] The apostle begins his discourse concerning the virgin man and woman, ver. 25, here therefore he must speak of the unmarried man, or the man loosed from a wife, and of the widow, as, ver. 11, ἄγαμος is the woman who must not embrace a second marriage. And perhaps this only was St. Paul's case, as may, saith Grotius, be probably collected from this place, and may be argued from the testimony of Clemens of Alexandria,* and the interpolated Ignatius, who both reckon Paul among the apostles that were married; and from the strictness of the Jewish canons, which obliged all Jews to marry at twenty.

[7] Ver. 9. Εἰ δὲ μὴ ἐγκρατεύονται, γαμησάτωσαν, *If they contain not, let them marry.*] Had the apostle then known of any vow of continence, or any ecclesiastical law rendering it a damnable sin, and a renouncing their first faith to marry, though they burned, he could not so generally have propounded and prescribed marriage as the remedy of that disease; but would have restrained his word, as Esthius here doth, iis quibus conjugii contrahendi potestas esset, id est, qui à lege et voto continentiæ sunt liberi, "to those who were free from the law and vow of celibacy." But I believe he knew of none whom God's law had placed under a necessity of burning; that is, say the Greek commentators, of being subject to the insults of lust.

[8] Ver. 10. Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *Let not the*

---

* Athen. lib. iii. p. 559. † Euseb. contr. Hier. p. 520.

‡ Πρὸς τὴν κατὰ νοῦν ζωὴν ἀφεκτέον ἀφροδισίων. De Abst. lib. i. §. 41, p. 34. Οὐ γὰρ εἰς γάμον καθίστην ὁ φιλόσοφος, lib. ii. §. 52, p. 92. Τὰ ἀφροδίσια μιαίνει, lib. iv. §. 20, p. 173. Καὶ καθάπαξ ἀφροδισία μιαίνει. p. 174.

* Strom. vii. p. 736. 741, et Strom. iii. p. 448. Ignat. Interp. Ep. ad. Philad. §. 4.

11 But and if she depart (Gr. *ἐὰν δὲ χωρισθῇ, but if she be separated*), let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away (*or divorce*) *his* wife.

12 But to the rest (*you mention to me, who are coupled with unbelievers,*) speak I, [9] not the Lord (*by any decision he hath made, or any precept he hath given, in this case*, ver. 25, *as in the former instance*): If any brother hath a wife that believeth not, and she be pleased to dwell with him, [10] let him not put her away.

13 And the woman which hath an husband that believeth not, and if (*yet*) he be pleased to dwell with her, [10] let her not leave him.

14 For the unbelieving husband is (Gr. *hath been*) sanctified [11] by the (*believing*) wife, and the unbelieving wife is (*hath been*) sanctified by the (*believing*) husband: [12] else were your children (*seminally*) unclean; but now they are holy.

wife depart from her husband.] Note, that the apostle speaks here of the married persons, who had mutually embraced the Christian faith, forbidding them to divorce themselves, except for cause of fornication, as it was customary for women as well as men to do, both among the Jews and Romans. Dr. Lightfoot on this place cites this canon from R. Juchanan, "The wife hath power to put away her husband;" and he gives instances of it in Herodias divorcing herself from Philip, and Drusilla from Azizas; and our Lord supposes this was practised, in these words, "If a woman put away her husband, and marry another, she commits adultery" (Mark x. 12). That this was common among the heathens, is apparent from that saying of Seneca,* that "none blushes at it, because there was scarce a marriage without it." Hence had they divers names for the divorce of both kinds: for the wife being after marriage carried to the house of her husband, her divorce was called† ἀποπομπὴ "a sending her away from his house;" and because the woman, being not mistress of the house, could not do this to the man, but only leave his house, her divorce was called ἀπόλειψις, "a leaving of the house," though it was conceived in the usual form, Res tuas tibi habeto (see note on 1 Tim. iii. 2. 12): and therefore, though the word ἀφιέτω be used both ver. 12 and 13, it was not amiss in our translators, when it relates to the man, to render it, "Let him not, ἀποπέμπειν, put, or send her away;" and when it related to the woman, to render it, "Let her not ἀπολείπειν, leave him:" that here the apostle condemns these divorces, with our Saviour, is evident, because he saith, he speaks this "by commandment of the Lord."

[9] Ver. 12. Οὐχ ὁ Κύριος, *Not the Lord.*] St. Paul doth not say this to intimate that this direction was given by him, only as a man using his natural reason to direct them to what he thought best, but not as delivering the mind of Christ; for he had before declared the contrary, saying, "We have the mind of Christ," ii. 16, and after doth it in these words, "If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," xiv. 37, but he speaks thus to declare our Lord, in his discourse touching divorce, had not decided the case, de imparibus conjugiis, of the marriage of a believer with an infidel; but left this to the decision of the apostles, by the assistance of the Holy Ghost, promised to lead them into all truth. Theophylact here notes, that this and the former verse speak of those who were both infidels when they first married; for, saith he, οὐδ' ὅλως ἐξῆν πρὸς ἄπιστον ζεύγνυσθαι, "it was not lawful for a Christian to be joined to an infidel."

[10] Ver. 13. Μὴ ἀφιέτω αὐτὸν, *Let her not leave him.*] This caution was needful, because the primitive Christians were sometimes in doubt of this, as finding that the Jews did null all marriages of the holy seed with infidels; and hence conjecturing that they also might be obliged to do so, and thinking it ἀσεβὲς, "an impious thing" to cohabit with a heathen, especially if he were addicted also to unnatural lusts, and that by being ὁμόκοιτοι, "bedfellows" to such a one, they communicated with him in his iniquity and idolatry; and concluding, that as he who was joined to a harlot was "one body with her," so she that was joined to an idolater was one body with him. Hence Justin Martyr saith of one of these Christian women, not without seeming approbation of the fact, that* τὸ λεγόμενον παρ' ὑμῖν βιβλίδιον ἐοῦσα ἐχωρίσθη, "giving him a bill of divorce, she was separated from him."

[11] Ver. 14. Ἐν τῇ γυναικὶ, *By the wife.*] Uxoris gratiâ, because of the wife, i. e. he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἐδούλωσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, "Israel served for a wife, and for a wife he kept sheep," Hos. xii. 12; "I desire that you faint not, ἐν ταῖς θλίψεσί μου, by reason of my tribulations," Eph. iii. 13; and that "no man be shaken ἐν ταῖς θλίψεσι ταύταις, by reason of these tribulations," 1 Thess. iii. 3 (see Noldius in the twenty-third signification of the particle ב). Or we may take these words in the sense of the Greek interpreters, viz. The unbelieving husband hath been sanctified by the believing wife, by his consent to cohabit with her, and to have seed by her.

[12] Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγιά ἐστι, *Else were your children unclean, but now they are holy.*] He doth not say, Else were your children bastards, but now they are legitimate; but, Else were they unclean, i. e. heathen children, not to be owned as a holy seed, and therefore not to be admitted into covenant with God, as belonging to his holy people. That this is the true import of the words ἀκάθαρτα and ἅγια, will be apparent from the scriptures, in which the heathens are styled "the unclean," in opposition to the Jews in covenant with God, and therefore styled "a holy people." So Isa. xxxv. 8, ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, "A highway shall be there, and it shall be called, The way of holiness; ἀκάθαρτος, the unclean shall not pass over it; but the redeemed of the Lord shall walk therein," ver. 9; and lii. 1, God saith of Jerusalem, the holy city, "There shall no more come into thee, ἀπερίτμητος καὶ ἀκάθαρτος, the uncircumcised and unclean: so Acts x. 28, "You know that it is unlawful for a Jew to keep company with a man of another nation; but God hath shown me that I should call no man common, or ἀκάθαρτον, unclean." Whence it is evident that the Jews looked upon themselves as ἐοῦλοι Θεοῦ καθαροὶ, the clean servants of God" (Neh. ii. 20), and upon all heathens and their offspring as unclean, by reason of their want of circumcision, the sign of the covenant. Hence, whereas it is said that Joshua circumcised the people (v. 4), the Septuagint say, περιεκάθαιρεν, "he cleansed" them. Moreover, of heathen children, and such as are not circumcised, they say, "They are not born in holiness;" but they on the contrary are styled זרע קדוש, σπέρμα ἅγιον, "a holy seed" (Isa. vi. 13, Ezra ix. 2), and the offspring from them, and from those proselytes which had embraced their religion, are said to be born בקדושה in holiness, and so thought fit to be admitted to circumcision, or baptism, or whatsoever might initiate them into the Jewish church; and therefore to this sense of the words *holy* and *unclean* the apostle may be here most rationally supposed to allude, declaring that the seed of holy persons, the offspring born ἐκ τῶν ἁγιασμένων "of saints,"† as Christians are still called in the New Testament, are also holy. And though one of the parents be still a heathen, yet is the denomination to be taken from the better, and so their offspring are to be esteemed, not as heathens, i. e. unclean, but holy, as all Christians by denomination are. So Clemens Alexandrinus‡ infers, saying, "I suppose the seed of

* Nunquam jam ulla repudio erubesceit, postquam illustres quædam et nobiles fœminæ, non consulum numero, sed maritorum annos suos computant, et exeunt matrimonii causâ, nubunt repudii. Tamdiù istud timebatur, quamdiù rarum erat. Quia verò nulla sine divortio acta sunt quod sæpè audiebant, facilè didicerunt. De Benef. lib. iii. cap. 16.

† Τὰς ἀπολείψεως γράμματα παρὰ τοῦ ἄρχοντι ἔθηκε κατὰ τὸν νόμον. Plato in Alcib. p. 195, C. Vide Jul. Polluc. lib. iii. cap. 5. Alex. ab Alex. Gen. Dier. lib. iv. cap. 8. S. Petit. Comment. in Leges Attic. lib. vi. p. 459. Seld. de Jure Natural. &c. lib. v. cap. 7, p. 591.

* Apol. i. p. 42, A, B.

† See note on ch. i. 2.

‡ Τῶν δὲ ἁγιασθέντων ἅγιον οἶμαι καὶ τὸ σπέρμα εἰς τίνα λόγῳ

clean (*and so not to be admitted to the Christian covenant*); but now are they holy.

15 But if the unbelieving (*person will*) depart (*and so break off the matrimonial duty*), let him depart. A brother or a sister [13] is not under bondage (Gr. *is not enslaved*) in such *cases:* but God hath called us to peace (*and therefore we must give no occasion of quarrel with, or separation from, so near a relative, or of disturbance of the family*).

16 For what knowest thou, O wife, whether (*by dwelling with him*) thou shalt (*not be a means to*) save *thy* husband? or how knowest thou, O man, whether thou shalt (*not, by dwelling thus with her, be a means to*) save *thy* wife?

17 [14] But (*whether this be so or not*) as God hath distributed (*the gift of continence*) to every man (*or not*), as the Lord hath called every one (*to the faith, married to an unbeliever, or servant to them, or not*), so let him walk (*doing nothing on his part contrary to those relations*). And so ordain I in all churches (*which I have converted*).

18 Is any man called being circumcised? [15] let him not (*endeavour to*) become (*as one*) uncircumcised. Is any (*man*) called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing (*that renders us more or less acceptable in the sight of God*), but the keeping of the commandments of God (*is all in all*).

20 Let every man (*still*) abide in the same calling wherein he was called (*to the faith, not thinking himself obliged by it to quit his calling*).

21 Art thou called *being* a servant? care not for it: but if thou mayest (*lawfully*) be made free, use *it* rather. (*Care not I say*)

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman (*being delivered by him from his bondage to sin*, John viii. 36): likewise also he that is called, *being* free, (*nevertheless*) is Christ's servant.

23 [16] Ye are bought with a price; (Gr. *Have you been bought with a price from your slavery?*) be not ye

---

those that are holy is holy, according to that saying of the apostle Paul, The unbelieving wife is sanctified by the husband," &c. Hence then the argument for infant baptism runs thus: If the holy seed among the Jews was therefore to be circumcised, and be made federally holy by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity, or were seminally holy; for, "the root being holy, so are the branches also:" then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, "the laver of regeneration," and so be entered into the society of the Christian church. The substance of this argument is in Tertullian de Animâ, cap. 39, and the author of the Questions, ad Antiochum, qu. 114.

Else were your children, ἀκάθαρτα, unclean, &c.] I think that the other translation, "Else were your children bastards," is not sufficiently confuted by saying that then the argument will not prove what the apostle had asserted: for what more strongly enforceth the believer of each sex to own that they may lawfully cohabit still as man and wife, than this inference, that otherwise they must own that the guilt of whoredom lay upon them both, and that their children were born ἐκ πόρνης, i. e. bastards? (Deut. xxiii. 2;) but then the word used for a bastard by this apostle being νόθος (Heb. xii. 8), and the word γνήσιος being the proper word for a legitimate offspring, had the apostle intended such a sense, he would have used the words which in the Greek writers are generally used in that sense, and not such words as in the Septuagint and in the Jewish language always have a relation to federal holiness, or the want of it, but none at all to the legitimacy or spuriousness of the birth.

[13] Ver. 15. Οὐ δεδούλωται, *Is not under bondage.*] That is, saith Hilary,* "the Christian in this case is free to marry to another Christian."—"He is free," saith Photius,† "to depart, because the other hath dissolved the marriage."—"If he depart," say Chrysostom, Œcumenius, and Theophylact,‡ "because thou wilt not communicate with him in his infidelity, be thou divorced, or quit the yoke; for it is better that thy marriage should be dissolved than thy piety." These fathers therefore plainly supposed that the laws which say, "He that marries her which is put away committeth adultery" (Matt. v. 32), and that "the wife is bound to the husband as long as he liveth" (ver. 39, Rom. vii. 1—3), concerned only equal marriages; partly because the apostle saith he had no commandment of the Lord to produce for the decision of this case, and partly because he doth not here say, as in the case of equal marriages, ver. 11, ἐὰν χωρισθῇ, "If she be separated, let her remain unmarried." It is the opinion of Mr. Thorndike,* that the apostle looked upon marriage made by persons before they were Christians, to lay no stricter obligations on them than the laws which they were under when the marriage was contracted designed to lay upon them; but this seems not consistent with our Lord's decision touching divorce and polygamy; for though they were allowed both by Jews and gentiles, our Saviour pronounces them disagreeable to the first institution of matrimony by God; and, these laws binding all that were Christians, no Christian convert could, after his or her conversion, do any thing on their parts opposite to them; and whatsoever liberty of divorce the laws of Jew or gentile might allow of, the apostle will not permit the believing wife or husband to make use of them by beginning the separation (ver. 12, 13. 15): if then these words, "A brother or sister is not in bondage in these cases," do import they are not obliged to live unmarried, such a total and perpetual desertion must dissolve the matrimony, and render the deserting person as dead unto the other: but though all the Romanists, and many of the reformed, allow of this interpretation of the fathers, it must be dangerous to admit of it without this restriction—A brother or sister is not enslaved, after all means of peace and reconciliation have been in vain attempted, and the unbeliever hath entered into another marriage, or rather hath dissolved the former by adultery, as may well be supposed of those heathens who thus separated from their Christian mates: and this interpretation seems to be confirmed from the former words relating to the case of the believing wives and husbands; "If they depart, let them remain unmarried:" it being not to be supposed that believers would dissolve the bond of matrimony by adultery. Therefore the apostle seems to grant this in the case of unbelievers departing from Christians on the account of their faith.

[14] Ver. 17. Εἰ μὴ, *But.*] Or rather, *if not.* So אם אין and לא אם, Gen. xviii. 21, εἰ δὲ μὴ, "And if it be not so;" see xxiv. 8, and xlii. 16. 37; Job ix. 24, εἰ δὲ μὴ, "And if it be not so, who will make me a liar?" and xxiv. 25; John xiv. 2, εἰ δὲ μὴ, "If it were not so, I would have told you" (see Noldius de Partic. Hebr. p. 92). To others, εἰ δὲ μὴ seems to be misplaced, as being added to the beginning of this verse, when indeed it belongs to the close of the former, thus; "How knowest thou, O man, εἰ τὴν γυναῖκα σώσεις, whether thou shalt save thy wife or not?" And so the seventeenth verse will begin ἑκάστῳ, as the twentieth and the four-and-twentieth verses, which answer to it, do.

[15] Ver. 18. Μὴ ἐπισπάσθω, *Let him not be uncircumcised.*] Ὅτι καὶ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται, Epiph. de Ponder. et Mensur. p. 172. He also says that Esau did this, and therefore God said, "Esau have I hated" (Photius apud Œcum. p. 423).

[16] Ver. 23. Τιμῆς ἠγοράσθητε, *Have ye been bought with a*

ὁ ἀπόστολος Παῦλος ἠγιάσθαι λέγει τὴν γυναῖκα ὑπὸ τοῦ ἀνδρὸς, ἢ τὸν ἄνδρα ὑπὸ γυναικός. Strom. lib. iii. p. 445, D.

* Liberum habet arbitrium nubere legis suæ viro. Pseud. Ambr.

† Ἐλεύθερός ἐστι καὶ αὐτοῦ λύοντος τὸν γάμον, καὶ αὐτὸς διαστῆναι. Photius.

‡ Διαζεύγνυσθαι βέλτιον γὰρ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chrysost. Theophylact.

* Laws of the Church, p. 117.

(*again*) the servants of men (*who are unbelievers*, 1 Tim. vi. 2.

24 *Otherwise.*) Brethren, let every man, wherein he is called, therein [17] abide with God.

25 Now [18] concerning virgins I have no (*particular*) commandment of the Lord: [19] yet I give my judgment, as one that hath obtained mercy of the Lord to be (*found*) faithful (*in my apostolical function, by advising still what is best and most expedient in those cases to be done*).

26 I suppose therefore that this is good [20] for the present distress (*of Christians, daily subject to persecution*), *I say*, that *it is* good for a man so to be (*i. e. a virgin still*).

27 Art thou (*then*) bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such (*in these times of persecution*) shall have (*more*) trouble in the flesh: but I spare you (*not thinking it therefore fit to lay the yoke of celibacy upon you*).

29 But this I say, brethren, (*that*) the time (*of this life*) *is* short: it remaineth (*then*), that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, [21] as not abusing *it* (*or, as those that use it not*): for the fashion of this world passeth away.

32 But (*this advice, I give, because*) I would have you without carefulness (*for the things of the world. Now so it is that*) He that is unmarried careth (*only*) for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth (*also*) for the things that are of the world, (*and is solicitous*) how he may please *his* wife.

34 [22] There is (*the same*) difference *also* between a

---

price?] That the charity of Christians was employed to buy their brethren out of slavery, we learn from the Apologies of Justin Martyr,* and Tertullian,† who tell us, that "the offerings of Christians at the sacrament were, amongst others, employed for that use:" and that these words ought to be rendered by way of interrogation is evident from the preceding discourse, which is still by way of question: "Is any man called, being uncircumcised?" (ver. 18,) "Art thou called, being a servant?" (ver. 21.) And that they are to be thus interpreted the design of the apostle shows, which is to inform them that their Christianity did not exempt them from their secular relations to heathens, the believer still continuing in his conjugal relation, and in the same relation of a servant to his heathen master. Now to tell them they were bought with a price by Christ, and therefore ought not to be the servants of men, is plainly to contradict this design; but it is well consistent with the foregoing advice, "If thou canst be made free, use it rather," to add, Are ye then bought out of servitude by the charity of Christians? return not again to the service of unbelievers.

[17] Ver. 24. *Let him abide with God.*] Neither deserting his master upon pretence of being God's servant, nor doing any thing against the laws of God in obedience to his master.

[18] Ver. 25. Περὶ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *Concerning virgins I have no commandment of the Lord,*] To produce, touching their continuance in, or change of that state. Here Esthius takes care to add, that the apostle must be understood only de virginibus quæ nondum Deo voverunt continentiam, "of such virgins which were not under the vow of continence." And when the apostle saith without exception, "If a virgin marry, she hath not sinned" (ver. 28), he adds, Nisi sit virgo Christo dicata, i. e. "Unless she be a virgin consecrated to Christ by such a vow;" both which exceptions, seeing Paul, assisted by the Holy Spirit, thought not fit to add; we may presume that he knew nothing of that matter.

[19] Γνώμην δὲ δίδωμι, &c. *But I give my judgment, as one that hath obtained mercy of the Lord to be found faithful.*] This, saith the apostle, is all that is required of a minister of God, and a steward of his mysteries, that he be found faithful in administering the grace of his apostleship (1 Cor. iv. 1, 2). And this fidelity was still attended with the power of Christ assisting them, as appears from these words, "I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. i. 12). So that this phrase doth not imply, as some imagine, that the apostle had only an ordinary assistance in this advice, such as any pious skilful pastor may still expect; much less that this is a counsel which might be disregarded without sin.

[20] Ver. 26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *For the present distress.*] This phrase plainly shows this cannot relate ad pacata ecclesiæ tempora, to the peaceable times of the church, for they are not times of tribulation, as the word ἀνάγκη often signifies: so Luke xxi. 23, "There shall be ἀνάγκη μεγάλη great tribulation, ἐν ἀνάγκαις, ἐν στενοχωρίαις, in afflictions, necessities, distresses," 2 Cor. vi. 4, ἐν ἀνάγκαις, ἐν διωγμοῖς, "in necessities and persecutions," 2 Cor. xii. 10. Nor can it signify the troubles common to this life, for they are not always instant or present: see ver. 28, where the phrase is θλῖψις ἐν σαρκὶ "trouble in the flesh."

[21] Ver. 31. Ὡς μὴ καταχρώμενοι, *As not abusing it.*] So this expression is used in Philo;* "This is another's, do not covet it; this is thy own, use it so as not abusing it; hast thou abundance? give to others: for the excellency of wealth consists not in thy purses, but in helping those that want."

Note also, That they who interpret these words, "The time is short," with relation to the troubles shortly to come at the destruction of Jerusalem, and the fashion of the world passing away, of a new scene of things beginning to appear, seem not to give the true import of the apostle's words: for (1.) It is not easy to conceive what concernment the Corinthians then had in the destruction of Jerusalem; what peculiar troubles happened; what loss of wives or of possessions they did then sustain; or indeed, what persecution they then lay under, from which the destruction of Jerusalem might free them.

Secondly, The fashion of the world passing away, seems plainly to refer to the dissolution of it, or at least to our passing out of it in a short time, according to those words of John, "Love not the world, nor the things of the world: for the fashion of the world passeth away, and the lusts thereof" (1 John ii. 15. 17). Again, to have, and use these things, as if we had them not, or did not use them, is to be moderate in the enjoyment of them; not to be much affected with them when we have, or much afflicted when we want or lose them.

[22] Ver. 34. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *There is a difference between a wife and a virgin.*] The reading of the king's manuscript is this, καὶ μεμέρισται, "And is distracted." And then begins the thirty-fourth verse, thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, "And the unmarried woman," i. e. the widow, "and the virgin careth for the things of the Lord:" but though this reading makes a good sense, it is not found in any of the Greek or Latin interpreters. (2.) It makes too great a variation from the ordinary reading, by adding καὶ before μεμέρισται, and by joining ἡ γυνὴ, ἡ ἄγαμος, which in all printed copies and ancient interpreters are separated. And (3.) it makes ἡ γυνὴ here to signify the sex only, and to be indeed a virgin, or unmarried woman: whereas in this chapter it above twenty times signifies a wife, and always stands opposed to the virgin, or unmarried person:

---

* Τὸ συλλεγόμενον παρὰ τοῦ πρεσπῶτι ἐπιτίθεται, καὶτὸς ἐπικουρεῖ ὀρφανοῖς, καὶ χήραις, καὶ τοῖς ἐν ἐσμοῖς οὖσι. Apol. ii. p. 99.

† Hæc quasi deposita pietatis sunt; nam indè non epulis nec potaculis dispensatur, sed egenis alendis, humandisque et pueris et puellis re ac parentibus destitutis——Et si qui in metallis, et si qui in insulis, vel in custodiis, &c. Apol.

* Ἴδιον τοῦτο χρῶ μὴ καταχρώμενος. De Joseph. p. 428.

wife and a virgin. (*For*) The unmarried woman careth (*only*) for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth (*also*) for the things of the world, how she may please *her* husband.

35 And (*of*) this (*difference*) I speak for your own profit; not that I may cast a snare upon you (*by restraining you wholly from marriage*), but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, [23] if she pass the flower of *her* age (Gr. *if it be overaged*), and need so require (*or, he thinks this ought to be done*), let him do what he will, he sinneth not: let them (*who so think*) marry.

37 [24] Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed (*or determined*) in his heart that he will keep his virgin (*i. e. virginity*), doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. (*Or thus, So that he that marrieth doeth well, but he that marrieth not doeth better.*)

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only (*she ought to do it*) [25] in the Lord.

40 [26] But she is happier if she (*can, and therefore doth*) so abide, after my judgment: and I think also that I have the Spirit of God (*to direct me even in this judgment*, δοκῶ δὲ κἀγὼ, *I think that I also have the Spirit of God*).

---

so ver. 1, 2, ver. 3 twice; ver. 4. 10, 11, 12, 13, 14 twice, 16 twice; 27 thrice, 29. 39; which observation is sufficient to destroy this reading; especially seeing the common reading gives a good sense, and may be rendered thus, The virgin and the wife are divided, or drawn several ways: the first looking only after purity; the second, after the pleasure of her husband also.

[23] Ver. 36. Ἐὰν ᾖ ὑπέρακμος, *If it be overaged.*] The Jews,* from the precept to "increase and multiply," thought themselves obliged to marry at twenty, and that they offended against the law if they did not so, declaring that whosoever neglected this precept was guilty of homicide. The philosophers say, with Hesiod,† that γάμος ὥριος, "marriage was seasonable to the women about twenty, to the male from thirty to thirty-five." By the law of Lycurgus,‡ they who continued unmarried were prohibited to see the games: by the laws of the Spartans they were punished: and by Plato, they are declared unworthy of any honour: to either of these opinions the discourse of the apostle may relate.

[24] Ver. 37.] Note, It is generally supposed, that these three verses relate to virgins under the power of parents and guardians; and hence the usual inference is this, Children are to be disposed of in marriage by their parents. Now this may be true, but it hath no foundation in this text; for τηρεῖν ἑαυτοῦ παρθένον, is not to keep his daughter's, but his own virginity, or rather his purpose of virginity: for, as Phavorinus§ informs us, "He is called a virgin who freely gives up himself to the Lord, renouncing matrimony, and preferring a life spent in continency."

And that this must be the true import of these words, appears from this consideration, that this depends upon the purpose of his own heart, and the power he hath over his own will, and the no necessity arising from himself to change this purpose: whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own; for, let her have a necessity, surely the apostle would not advise the father to keep her a virgin, because he hath determined so to do; nor could there be any doubt whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. The Greek runs to this sense, If he had stood already firm in his heart, finding no necessity, to wit, to change his purpose; and hath power over his own will not to marry, finding himself able to persist in the resolution he hath made to keep his virginity; he doeth well to continue a virgin: and then the phrase, "If any man thinks he behaves himself unseemingly towards his virgin, if it be overaged," and thinks he ought rather to join in marriage, refers to the aforesaid opinions of Jew and gentile, that all ought to marry at such an age; if any think thus, saith the apostle, let them do what they will, let them marry, for, in so doing, they do not sin: and then he concludes with those words applied to both cases, "So then both he that marries doeth well, and he that marries not doeth better."

[25] Ver. 39. Ἐν Κυρίῳ, *In the Lord.*] That is, ὁμοπίστῳ, "to one of the same faith," say Theodoret, Tertullian, Cyprian, and Jerome, declaring that all marriage with heathens is forbid to Christians. Hence also it is evident that second marriages are allowable (see Rom. vii. 3, 1 Tim. v. 14).

[26] Ver. 40.] "This (say some) is not spoken with the authority of an apostle, or a teacher sent from God, but in such a style as implies an ordinary assistance, such as any skilful pastor may still expect."

But these men did not well consider, that the apostle was writing to them who were apt to question his apostleship, and required "a proof of Christ speaking in him" (2 Cor. xiii. 3), to whom it was proper to say, "Whatsoever you may conceive of me, I suppose I have the Spirit of God." Nor (2.) that δοκέω is frequently an expletive, and so δοκῶ ἔχειν may be here rendered, "I have the Spirit of God." So δ δοκεῖ ἔχειν, "that which he seems to have," Luke viii. 18, is δ ἔχει, "that which he hath," Matt. xiii. 12; οἱ δοκοῦντες ἄρχειν, "they which are accounted to rule," Mark x. 42, are ἄρχοντες, "they which rule," Matt. xx. 25; so, in this epistle, ὁ δοκῶν ἑστάναι, is "he that stands," x. 12, ὁ δοκῶν εἶναι φιλόνεικος, "he that is contentious," xi. 16, and εἴ τις δοκεῖ προφήτης, "If any man be a prophet, or spiritual, let him know that the things I write unto you are the commandments of the Lord," xiv. 37.

---

* Seld. de Jure Natural. &c. lib. v. cap. 3.

† Γάμου δὲ ὅρον εἶναι κόρῃ μὲν ἀπὸ ἐκκαίδεκα ἐτῶν εἰς εἴκοσι, κόρῳ δὲ ἀπὸ τριάκοντα μεχρὶ τῶν πέντε καὶ τριάκοντα. Plato. de Leg. lib. vi. p. 877. Vide quæ Stob. in hanc rem citat ex Dial. 4 de Rep. Serm. 42, p. 296.

‡ Σπαρτιατῶν νόμος τάττει ζημίαν τὴν πρώτην ἀγαμίου, τὴν δευτέραν ὀψιγαμίου. Stobæus, Serm. 56, p. 412.

§ Παρθένος ὀνομάζεται ὁ ἑκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ καὶ τὸν ἐν ἁγιασμῷ βίον προτίμησας,

CHAPTER VIII.

1 [1] Now as (*for the plea mentioned in your letter*) touching (*the lawfulness of eating*) things offered unto idols, we (*who abstain from eating these things to the scandal of others*) know (*as well as others*) that (*an idol is nothing, for*) we all have (*this*) knowledge. (*Yet*) Knowledge (*when it is not joined with charity*)

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. Περὶ τῶν εἰδωλοθύτων, *Now as touching things offered to idols.*] This is that doctrine of the Nicolaitans, Nullam differentiam esse docentes, idolothyton edere, "That things offered to idols might be eaten without discrimination;" which the apostle here sets himself to confute, speaking of these things both in the general, x. 23 to the end; and in particular, as they were eaten with relation to the idols, in the idol's temple.

puffeth up (*against*), but charity edifieth (*our brother*).

2 And (*therefore*) if any man think that he knoweth any thing (*and by reason of that knowledge despiseth others, not regarding their welfare*), he knoweth nothing yet [2] as he ought to know.

3 But if any man love God (*and for his sake, his brother*, John iv. 17, *using his knowledge to the glory of God, and the benefit of his brother*), the same is known (*and accepted*) of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we (*also generally*) know that [3] an idol *is* nothing in the world (*of that it is esteemed by them that worship it, i. e. no deity*), and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, [4] (as (*to the heathens*) there be gods many, and lords many,) (*they having their celestial and terrestrial gods and lords,*)

6 But (*or, yet*) to us (*Christians*) *there is but* [5] one God, the Father, of whom *are* all things, and we in

---

[2] Ver. 2. Καθὼς δεῖ γνῶναι, *As he ought to know.*] To know thus, saith St. Bernard,* is to know in what order, with what study and endeavour, and to what end, we ought to know all things. "In what order," as desiring to know that first which is most necessary to salvation. "With what study," as desiring most ardently to know that which is most vehemently to be loved, and most tends to provoke love in us. "To what end," viz. not out of curiosity, vain-glory, or filthy lucre; but for the edification of thyself, or of thy brother.

[3] Ver. 4. Οὐδὲν εἴδωλον, *An idol is nothing.*] This aphorism, that an idol was nothing, was usual among the Jews, who were taught by the Old Testament, that the heathen deities were הבלים and אלילים, "vanities and nothings." Thus in Echa Rabboth,† or the old comment on the Lamentations, Rachael speaks thus to God, "Why enviest thou an idol, which is nothing?" And in the Elle Shemeth Rabba,‡ we have this aphorism, "There is nothing solid in an idol." And hence the rabbins concluded, saith Dr. Lightfoot, that it could have no power to pollute, and that whatsoever worship was paid to it, if it were not worshipped under the notion of a God, it was nothing; but whatever they meant of an idol's being nothing, it is certain the apostle only means that it is nothing of a God; for he proves that it is nothing, because "there is no God but one;" and so all the criticisms about the word εἴδωλον, *idol*, are impertinent.

[4] Ver. 5. Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *As there are gods many, and lords many.*] Here Mr. Clerc§ translates the words thus, "As really there are gods many," &c., and magisterially saith, "The apostle hath no reference to the gods or idols of the heathens; but, by gods in heaven, are meant God and the angels; in the earth, magistrates, who are also called the lords of the world." But he proves not a word of all this: yea, the contrary is not only said by all the ancient fathers and commentators] upon the place, who both assert and prove the contrary, but also is evident from the words themselves: for, first, when the apostle had said expressly, "We (Christians) know there is no God but one;" would he immediately add, There are really gods many? What would this have been, but, as Chrysostom and Theophylact say, τοῖς φαυλοτέροις μάχεσθαι, "to speak things repugnant?" Which to avoid, the apostle adds, though there be οἱ λεγόμενοι θεοὶ, "those that are called gods," by these words separating them from him who truly is so: and showing they are only so in name, but not in reality; not in truth, but in word only. And this is evident from the words following: "Though (to them) there be gods many, and lords many, παρ' Ἕλλησι θεοὶ καὶ κύριοι λεγόμενοι, yet to us (Christians) there is but one God and one Lord." Lastly, whereas he saith, "By gods in heaven are meant God and the angels," let him show any instance in the New Testament where θεοὶ is put for God and the angels; or where both are thus mentioned under that one name. Here to be sure it cannot be so, for the apostle had not only said before, "We (Christians) know there is no other God but one;" but saith after, this is he, "of whom are all things," i. e. whose creatures the angels are; could he then say, in the intermediate words, There really are many gods in heaven, God and the angels.

[5] Ver. 6. Εἷς θεὸς ὁ πατὴρ, *One God the Father.*] Hence the Arians and Socinians argue thus against the Deity of Christ, viz. "As he who saith there is one emperor, to wit, Cæsar, saith in effect there is no other emperor but Cæsar; so he that saith there is one God the Father, saith in effect there is no other God besides the Father." Again, "He who, having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by that distinct title sufficiently show Jesus Christ is not that God."

Ans. To the second argument the reply is obvious, by retorting the argument as do the ancient commentators, against this Arian objection, thus: That as the apostle, by saying, "there is one Lord," to wit, Jesus Christ, cannot be reasonably supposed to exclude the Father from being also the Lord of Christians, as he is often styled in the New Testament; so neither by saying, "there is one God the Father," ought he to be supposed to exclude Jesus Christ from being also the God of Christians. So Origen* and Novatian.† Especially if we consider, (1.) that he is here styled that one Lord, "by whom are all things," i. e. "by whom all things are created," Eph. iii. 9. "All things which are in heaven or in earth," Col. i. 16, "for he that made all things is God," Heb. iii. 5, and by the work of the creation is the Godhead known, Rom. i. 20. And this is elsewhere made the very description of God the Father, that it is he "by whom are all things," Rom. xi. 35, Heb. ii. 10. (2.) That all things were created, not only by this Lord, but εἰς αὐτὸν, "for him" also, Col. i. 16. Now this is the very thing which the apostle here ascribes to God the Father.

Secondly, To the other argument I answer, That we and all the ancients assert, as truly as they can do, the unity of the Godhead, and that Christ Jesus is not another God, but only another person from the Father; and that the application of the word God here to the Father, doth not necessarily exclude the Son from being God also; but only from being the fountain of the Deity, as the Father is. Thus, when these words, "I am Alpha and Omega, the first and last" (Rev. i. 17, ii. 8, xxii. 13), are by John applied to Christ; it cannot be concluded hence that the Father is not also "Alpha and Omega, the first and the last," as he is often called in the Old Testament: and though "our Saviour" be the proper title of our Lord Jesus, as his very name informs us; yet is the Father in scripture styled "our Saviour," 1 Tim. i. 1, ii. 3, and "the Saviour of all men," iv. 10. The primitive fathers therefore considering God the Father as the fountain of the Deity, and Jesus Christ as "God of God," do frequently assert two things which may serve to illustrate this passage; viz.

---

* In Cant. Cantic. cap. 36, p. 151. † F. 56, col. 1.

‡ Sect. 30. § Vid. Art. Crit. par. ii. cap. 5, §. 77.

‖ Θεοὶ λεγόμενοι, à paganis, Ambrosius. Κατὰ τὴν Ἑλλήνων μυθολογίαν, Theodoret. Παρ' Ἕλλησιν, Chrysostom, Photius, Œcumenius, Theoph.

Dixit enim et separavit eos qui dicuntur quidem, non sunt autem dii, ab uno Deo patre. Iren. lib. iii. cap. 6.

Οὐχ ἁπλῶς εἰσιν, ἀλλὰ λεγόμενοι, οὐκ ἐν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chrys. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

* Miror quomodò quidam legentes unus Deus pater ex quo omnia, et unus Dominus Jesus Christus per quem omnia, negent filium Dei Deum debere profiteri, ne duos dicere videantur: sed non advertunt qui hæc ita sentiunt, quòd sicut Dominum Jesum Christum non ita unum esse Dominum dixit, ut ex hôc Deus pater non Dominus dicatur, ita et Deum patrem non dixit ita esse unum Deum, ut Deus filius non credatur. Origen. in Rom. ix. 5.

† Si non putant aliquâ ratione offici posse ei, quod unus Dominus est, per illud quod est Dominus et Christus, aut illi quod unus est bonus, per illud quod bonus sit nuncupatus et Christus, câdem ratione intelligant offici non posse ab illo quod unus est Deus, ei quod Deus pronuntiatus est Christus. Novatian. cap. 30.

(*or, for*) him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 [6] Howbeit *there is* not in every man that knowledge: for some with conscience of the idol (*'s being something*) unto this hour eat (*what is offered to*) *it* as a thing offered unto an idol (*i. e. not as common meat, but as a sacred banquet in honour of the idol*); and their conscience being weak (*i. e. erroneous, subject to stumble and fall,*) is defiled.

8 But (*it is to be considered by us, that*) meat commendeth us not to God: for neither, if we eat, are we the better (*for so doing in the sight of God*); neither, if we eat not, are we the worse (*you therefore ought not so to eat, as to give occasion to the fall of your weak brother*).

9 But (*rather to*) take heed lest by any means this liberty of your's become a stumblingblock to them that are weak [7] (*so as to provoke them to fall from Christianity, or to defile themselves with idolatry*).

10 For if any man (*who with this erroneous conscience goes to these feasts*) see thee which hast knowledge [8] sit at meat in the idol's temple, shall not the conscience of him which is weak be (*the more*) emboldened (*by thy example*) to eat those things which are offered to idols (*in honour of the idol, or as thinking it no hurt to worship idols*);

11 And (*so*) through thy knowledge shall the weak brother perish, for [9] whom Christ died?

12 But (*surely it deserves well to be considered, that*) when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ (*wounding and murdering the members of his body; defeating the great end of his death; and destroying them whom he designed to save*).

13 Wherefore, if meat make my brother to offend (*and so to perish*), [10] I will eat no flesh while the world standeth, lest I make my brother to offend (*and perish*).

First, That Christians* acknowledge one God only, even the Father, and yet that Jesus Christ was truly God, of the substance of the Father.

Secondly, That God the Father was the Creator of all things, and yet that all things were created by the Word.

[6] Ver. 7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *There is not in all this knowledge.*] This contradicts not what is said, ver. 1, "We all have knowledge;" that being spoken of them who abstained from things offered to idols, out of scandal to others only; this of them who through weakness did eat of them: the first, being well-informed Christians, knew there was but one God the Father, and one Lord Jesus Christ, to be worshipped: the weak thought there might be some *deastri*, or "inferior lords," to whom some reverence was due.

[7] Ver. 9. Πρόσκομμα γίνεσθαι τοῖς ἀσθενοῦσιν, *To be a stumbling-block to the weak,*] Is not barely to offend them, or to induce them to do any thing with a doubting conscience; but to make them stumble at the Christian faith, or fall off from it, or perish by idolatry. For thus it follows, "And so shall thy weak brother perish:" so, Rom. ix. 32, 33, "Israel stumbled at the stone of stumbling, as it is written, Behold, I lay in Zion, λίθον προσκόμματος, a stone of stumbling;" 1 Pet. ii. 8, "To them that be disobedient, the stone, which the builders disallowed, is made λίθον προσκόμματος, a stone of stumbling."

[8] Ver. 10. Ἐν εἰδωλείῳ κατακείμενον, *Sitting at meat in the idol's temple.*] The gentiles, saith Josephus,† offer hecatombs to their gods, καὶ χρῶνται ἱερείοις πρὸς εὐωχίαν, "and use their temples for their banqueting-house;" so we read Judg. ix. 27, Amos ii. 27, and in profane authors very frequently. When therefore, saith the apostle, the weak Jews who abhorred idols, or the gentiles newly converted from the worship of them, shall see thee doing the same thing which heathens do in honour of their idols, and that in places appropriated to their worship; will they not be tempted, by the example of such a strong and knowing Christian, to conclude, that either idolatry is by Christians accounted no sin, or that the idol deserves some honour; and so comply with them from these erroneous principles in eating things offered to idols?

[9] Ver. 11. Δι' ὃν Χριστὸς ἀπέθανεν, *For whom Christ died.*] From this, and the like place, Rom. xiv. 15, it is strongly argued, that Christ intentionally died for those that may for ever perish: for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable michiefs they do them, the eternal ruin they may bring upon them, by this scandal: whereas, if it be as some assert, that all things, even the sins of the elect, shall work together for their good, and that they can never perish; if the apostle knew and taught this doctrine to them, why doth he go about to fright them from this scandal, by telling them it might have that effect, which he before had told them was impossible? If you interpret his words thus, So shall he perish for whom in charity you ought to judge Christ died; it is certain from this doctrine, that they must be assured this judgment of charity must be false, or that their brother could not perish. In the first case, they could not be obliged to act by it; and, in the second, they could not rationally be moved by it, to abstain from giving scandal on that impossible supposition. If you interpret him thus, So shalt thou do that which in its nature tends to make thy brother perish, and might have that effect, had not God determined to preserve all for whom Christ died from perishing: since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me there can be no cause of abstaining from this scandal, lest they should perish by it. Moreover, by thus offending, saith the apostle, ye sin against Christ, viz. by sinning against them whom he hath purchased with his blood, and destroying them for whose salvation he hath suffered. Deny now this intent of Christ's death, and show, if you can, in what Christ hath demonstrated his great love to them that perish; how they can ever sin against redeeming love; or, how by thus offending them, who neither do nor can belong to him as members of his body mystical, we are injurious to Christ.

[10] Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] It being customary for the heathens to consecrate all the flesh they used to eat to some demon* or idol, and the weak Jews being so nice in matters of that nature, this necessity might sometimes lie upon the Christians to abstain from all flesh, to avoid the offence of the weak brother; and the apostle here engageth rather to submit to it, than to be an occasion of his

---

* Hæretici αἰχμαλωτίζουσιν ἀπὸ τῆς ἀληθείας τοὺς μὴ εἰλικρινῆ τὴν πίστιν εἰς ἕνα Θεὸν πατέρα παντοκράτορα καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν υἱὸν Θεοῦ διαβολάσαντας. Iren. lib. i. p. 18. Et tamen fidem ab ecclesiâ receptam hanc esse tradit, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ, cap. 2, p. 50. Prophetis quidem et apostolis patrem et filium confitentibus, et ipso Domino patrem tantùm Deum, et Dominum eum qui solus est Deus et dominator omnium, tradente discipulis, sequi nos oportet. Lib. iii. cap. 9. Et tamen (cap. 10) secundùm id quòd Verbum Dei homo erat——requiescebat Spiritus Dei super eum,——secundùm autem quòd Deus erat, non secundùm gloriam judicabit. Vide cap. 11. Apostoli autem secundùm eos transgressores præcepti ostenduntur demiurgum Deum et Dominum et patrem confitentes——Si non hic solus est Deus et pater. Lib. iv. cap. 2. Et tamen (cap. 11) ipse igitur Christus cum patre vivorum est Deus. Itaque deos omnino non dicam, nec dominos, sed apostolum sequar, ut si paritèr nominandi fuerint pater et filius, Deum patrem appellem, et Jesum Christum Dominum nominem, solum autem Christum potero Deum dicere, sicut idem apostolus, Ex quibus est Christus, qui est Deus super omnia benedictus in omne ævum. Tertul. adv. Prax. cap. 31. Est ergò Deus pater omnium institutor et creator, solus originem nesciens——unus Deus. Novatian, cap. 31. Et tamen ex patre processit substantia illa divini cujus nomen est Verbum, per quod facta sunt omnia——Deus utique procedens ex Deo, secundam personam efficiens, sed non eripiens illud patri quod unus est Deus. Ibid.

† Cont. Apion. lib. ii. p. 1069, A.

* See Dr. Spencer, de Rit. Hebr. pp. 500, 501

ruin (see Theodor. H. Eccl. lib. iii. cap. 15, and the note on Rom. xiv. 2).

Note also, That there is nothing in this chapter which intimates that the apostle discourseth of a conscience doubting about things indifferent; but rather that he all along discourseth of an erroneous conscience, which from a false persuasion falleth into sin: for, saith he, "some with conscience of the idol, to this hour, eat it as a thing offered to the idol" (ver. 7). Now so to do, is to act plainly, not from a doubting conscience about a thing indifferent, but from an erroneous conscience about a thing unlawful; and yet this is the man "whose conscience, being weak, is defiled." And in this sense are the words ἀσθενὴς, ἀσθενεία, ἀσθενεῖν, to be *weak*, and *weakness*, commonly used in the Septuagint, answering to the Hebrew כשל which signifies to *fall* and *stumble* (see note on Rom. v. 6).

To scandalize, or offend this weak brother is not only to do a thing ungrateful to him, or to cause him to sin by acting with a doubting conscience; but to divert him from the faith, or cause him to dislike it, because he sees that Christians so freely do communicate with idols; or to encourage him to join idolatry with the profession of it. That this is the constant sense of the word σκανδαλίζεσθαι, see note on Rom. xiv. 13. 21.

Hence evident it is, that what dissenters say from hence against our ceremonies, that they offend or grieve them, that they cannot comply with them by reason of those doubts which they lie under, touching the lawfulness of the use of them, is impertinent to the apostle's argument; if they would have the apostle here to patronize them, they must confess that they are acted herein by a false judgment and erroneous conscience, as the weak person mentioned by him was.

Nevertheless, this seemeth to press hard on them, who believe the schism of such weak persons will finally tend to their ruin, and render them exiles from the flock of Christ, and yet, in things indifferent, will in this dreadful sense cause their weak brother to offend, or to be scandalized; since this they do for that which commends them not to God; which doing, they are not the better, or omitting, they are not the worse (ver. 8). For if schism or idolatry be equally damning sins, and equally cause my brother to offend, and him to perish for whom Christ died, we are equally to take heed in both cases, lest ἐξουσία ἡμῶν, our power to do the thing indifferent become a stumbling-block to the weak, or the erroneous, in their judgment of these things. For let men imagine what other difference they please in the case, whilst the sad issue or event is in general the same, to wit, the perishing of my brother, and my power to have abstained from that which, through his erroneous conscience, gave occasion to it, is the same, I fear the guilt will be the same.

To this purpose tend those words of Origen:* "If we did more diligently attend to these things, we should avoid sinning against our brethren, and wounding their weak consciences; ἵνα μὴ εἰς Χριστὸν ἁμαρτάνωμεν, that we may not sin against Christ, πολλάκις ἀπολλύμενον οὐ μόνον τῇ ἡμετέρᾳ γνώσει, ἀλλὰ καὶ ἄλλοις τισὶ τῶν παρ' ἡμᾶς ἀδελφῶν, δι' οὓς ὁ Χριστὸς ἀπέθανεν, ἐφ' οἷς εἰς Χριστὸν ἁμαρτάνοντες τίσομεν δίκας, ἐνδικουμένης τῆς τῶν δι' ἡμᾶς ἀπολλυμένων ψυχῆς ἐξ ἡμῶν, our brethren that are among us, for whom Christ died, often perishing, not only by our knowledge, but by many other ways and things; in which things we, sinning against Christ, shall suffer punishment, the soul of them, that perish by us, being required of, and avenged upon, us."

* Ed. Huet. to. p. 228, A. B.

CHAPTER IX.

1 [1] Am I not (*who thus abstain from what is offensive to the weak*) an apostle (*as well as others*)? am I not free (*to do what they may*)? [2] have I not seen Jesus Christ our Lord (*as well as they*)? are not ye my work in the Lord? (*and so if others have a power to live upon your temporal things, have not I rather?* ver. 11, 12.)

2 If I be not (*so visibly and demonstratively*) an apostle unto others, yet doubtless I am (*so*) to you: for the [3] seal (*and testimony*) of mine apostleship are ye in the Lord; (*as being converted by me, exercising the signs of an apostle among you in all patience; in signs and wonders, and in mighty deeds*, 2 Cor. xii. 12.)

3 Mine answer (*or apology*) to them that do examine me (*why I and my companions use not the same freedom as other apostles and evangelists*) is this,

4 Have we not power to eat and to drink (*without using so much abstinence; or at the charge of the church, as well as they*)?

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Οὐκ εἰμὶ ἀπόστολος; *Am not I an apostle?*] The apostle here, from his own example, in abstaining from the power which the Lord had given him to receive the necessaries and conveniences of life from them to whom he preached the gospel, shows how much it concerned them, in a matter unnecessary, to abstain from the exercise τῆς ἐξουσίας, of their rightful power granted by Christ; to avoid the scandal of the weak, and to promote men's spiritual welfare (so Esthius). This condescension indeed was not in the exercise of his apostolical authority; but it was in that which he might have challenged as an apostle of Christ (1 Thess. ii. 6). Hence he speaks thus, "Am not I an apostle?" and, therefore, have I not ἐξουσίαν, "power to eat and drink?" Yea, it was in that he might have challenged by the nature of his office (ver. 7), by the prescription of the law (ver. 8), and by the ordinance of Christ (ver. 14). And this abstinence he used not only in Achaia, but in Thessalonica (1 Thess. ii. 9, 2 Thess. iii. 8), that he might be an example for their imitation (ver. 9). It was not therefore any private or personal right which he here waved, but a right of office belonging to all who did officiate in things sacred (see note on 2 Cor. ix. 2).

[2] Οὐχὶ Χριστὸν ἑώρακα; *Have I not seen Christ?*] The apostles being chosen to be witnesses of the resurrection, it was requisite that St. Paul, being called to that office, should also see him risen. Hence Ananias speaks to him, "The God of our fathers hath chosen thee, that thou shouldest see the Just One, and shouldest hear the words of his mouth: for thou shalt be his witness to all men of what thou hast seen and heard" (Acts xxii. 14, 15, xxvi. 26). Accordingly we find, that Christ was seen of him (1 Cor. xv. 8), yea, often appeared to him after his resurrection (Acts xviii. 9, xxii. 18), and that he was taught the gospel by the immediate revelation of Jesus Christ (Gal. i. 12). The Syriac, Arabic, and some MSS. read thus, "Am I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord?"

[3] Ver. 2. *The seal of my apostleship are ye in the Lord.*] This text seems very much abused by our sectaries, when from these words they argue, That seeing they have been instrumental to work some reformation in others by their preaching or discourses, therefore they have a legal, yea, divine call to exercise their ministry, and to administer the holy sacraments; which argument will plead as much for masters or mistresses of large families, who have successfully employed themselves in a religious education of their children and servants; and for schoolmasters, who have instilled good principles of virtue and religion into their scholars; and for every good man and woman, who spend themselves in examples of exhortation, and encouragement to others, to lead a virtuous and religious life, and therefore prevail more than others, because they know they do it not from prospect of advantage, or in pursuance of their calling, but out of pure affection to their souls. Moreover I inquire, what it is they would prove from these words? Is it that they are of the number of Christ's apostles? If not, why do they use this text? Is it that they have converted men

5 Have we not power [4] to lead (*or carry*) about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working (*and to receive maintenance of the church as others do*)?

7 [5] Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (*And shall we, soldiers of Jesus Christ*, 2 Tim. ii. 2, *the planters of his spiritual vineyard, the pastors of his flock*, Acts xx. 28, *be debarred of this privilege?*)

8 Say I these things [6] as a man (*only, from principles of natural reason and equity*)? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God (*say this only to show he*) take (*-th*) care for oxen?

10 Or saith he *it* altogether for our sakes? [7] For our sakes, no doubt, *this* is written: that (*in this spiritual husbandry*, 1 Cor. iii. 9,) he that ploweth should plow in hope (*reaping some advantage by it*); and that he that thresheth in (*that*) hope should be partaker of his hope.

---

from heathenism to Christianity, "by signs and miracles, and powers of the Holy Ghost?" or that "the signs of an apostle have been wrought among" their auditors, "by signs, wonders, and powerful operations," as this apostle doth? 2 Cor. xii. 12. Or that they have given their hearers such a proof of Christ speaking in them, as Paul did? xiii. 3. Or by their means their hearers were endowed with the gifts of tongues and prophecy, as the Corinthians were? If not, this text cannot concern them at all, who had no such seal or sign of their apostleship, as Paul saith he did.

[4] Ver. 5. Ἀδελφὴν γυναῖκα περιάγειν, *To lead about a sister, a wife.*] It is the observation of Hilary, Œcumenius, and Theophylact, That as some women attended on the Lord when he was on earth, to minister necessaries to him and his disciples; so some rich women, converted by them, followed the apostles to provide diet and other necessaries for them; and they, who so interpret these words, translate them *a sister-woman*. This exposition Theodoret mentions, but seems not to approve; and indeed it seems to have had its rise from Tertullian* when he was a Montanist.

For Clemens of Alexandria† not only saith, that he that marrieth, εἰκόνας ἔχει τοὺς ἀποστόλους, "hath the apostles for examples; and that Peter carried his wife with him till her martyrdom;" but confutes the enemies of matrimony from these very words, "Have we not power to lead about a sister, a wife, as well as other apostles?" adding, that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας,‡ "they carried their wives about, not as wives, but as sisters, to minister to those that were mistresses of families; that so the doctrine of the Lord might, without any reprehension or evil suspicion, enter into the apartments of the women." This exposition seemeth (1.) most agreeable to the words, which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot be well rendered "a sister-woman," there being no sister which is not a woman. (2.) It is most agreeable to the context, which plainly seems to speak, not of such wealthy women which could nourish the apostles out of their abundance, but of such which were to be nourished with them by others. And (3.) to the language of the Jews, who called their wives sisters. Thus Tobit saith to his wife, μὴ λόγον ἔχε, ἀδελφὴ, "Take no care, my sister" (Tob. v. 20): and Clemens, in the words now cited, saith, "They were carried with them not as wives, but as sisters." And, lastly, this seems best to consult the credit and esteem of the apostles, who could not, without evil suspicion, carry about with them single women, or the wives of other men. As for the women who are said to have followed Christ, they were none of his retinue, they attended not upon his person, but upon his doctrine, and so they ministered no such ground of suspicion. But hence I think it doth not follow, as Mr. Clerc saith, that Paul then had a wife, but only that he, or Barnabas, had one, or at least might have had one, no law then forbidding it: Tertullian saying, if not in his own sense, yet in the person of the orthodox, Licebat apostolis nubere, et uxores circumducere. (De Exhort. Castit. cap. 8).

[5] Ver. 7. Τίς στρατεύεται; *Who goeth a warfare?*] The pertinency of this instance will be more visible if we consider that, both in the Old and New Testament, the ministerial function is represented as a warfare (see note on 1 Tim. i. 18): and the Levite, who was consecrated to the service of the tabernacle, is said to "enter into the host," Numb. iv. 3, λειτουργεῖν, "to officiate," saith the Septuagint; "to serve the service," saith the Chaldee. The church of God is also represented as his vineyard, Isa. v. 1. 5, Matt. xx. 1, xxi. 18. 33. 40, 41, Luke xiii. 6, 7, and as his flock, Isa. xl. 11, lxiii. 11, Matt. xxvi. 31, Luke xii. 32, Acts xx. 28, 29, 1 Pet. v. 1, 2. But then St. Chrysostom* and Theophylact observe that "he saith not, Who goeth a warfare, and is not rich? Who plants a vineyard, and heaps not up gold of the fruits of it? Who feeds a flock, and makes not a merchandise of the sheep? Teaching us, that the spiritual pastor should be content with little, and seek only what is necessary, not what is superfluous."

[6] Ver. 8. Κατ' ἄνθρωπον, *As a man.*] This phrase in the New Testament doth always signify to speak, act, and live, after the manner of a mere natural man, not yet acquainted with the mind of God, nor acting by the guidance of divine wisdom, or not assisted by the Holy Spirit. So Rom. iii. 5, "I speak κατ' ἄνθρωπον, as a man" by mere strength of reason would be apt to argue; 1 Cor. iii. 3, "Are ye not carnal, and walk as men," i. e. as natural and not spiritual men (ver. 1); 1 Cor. xv. 32, "If, κατ' ἄνθρωπον, after the manner of men," i. e. the heathen manner, "I have fought with beasts at Ephesus;" Gal. i. 11, "The gospel which was preached by me was not κατ' ἄνθρωπον, after man," i. e. it was not the product of human wisdom, but received from the revelation of Jesus Christ; Gal. iii. 15, "Brethren, I speak after the manner of men," i. e. what is acknowledged in all civilized nations (see note on 1 Pet. iv. 6).

[7] Ver. 10. Δι' ἡμᾶς γὰρ ἐγράφη, *For our sakes this was written.*] A like expression occurs in Maimonides,† who, having cited these words, "Thou shalt not take the dam with the young," saith, "If God took such care for beasts and birds, how much more for men?" And R. Menahem, on the same words, saith, The intention of the command was not to show mercy to birds, sed propter homines hoc dicit, but he saith this to teach men mildness and commiseration; and Philo‡, in the beginning of his discourse περὶ θυόντων, "of those who offer sacrifice," says, "The law took not care of brutes, but of reasonable creatures," οὐ τῶν θυομένων ἀλλὰ τῶν θυόντων, by its prescriptions that the sacrifice should be perfect and without blemish, having regard not to things offered, but to him that offered them, that he should be free from vile passions, or evil dispositions: so that these words do not import that God takes no care for beasts, for "he saveth man and beast" (Ps. xxxvi. 6), "and giveth to the beasts their food" (Ps. cxlvii. 9); but only that the commands he gives us, to show mercy and kindness to our beasts, are especially designed to teach us greater kindness to our brother man. Thus the high-priest Eleazar saith to Aristæas,§ that "all the precepts of this nature, delivered by Moses, had λόγον βαθὺν, a profound sense; and that God did not make them as being concerned about mice, or weasels or such-like beasts, but that all these laws were

---

* Non uxores demonstrat ab apostolo circumductas, sed simpliciter mulieres. De Monag. cap. 8.

† Strom. vii. p. 736. 741. ‡ Strom. iii. p. 448.

* Δεικνὺς ὅτι μικρᾷ παραμυθίᾳ τὸν διδάσκαλον ἀρκεῖσθαι δεῖ, τροφῇ καὶ τῇ ἀναγκαίᾳ μόνῃ, τὰ χρειώδες ζητῶν μόνον, οὐχὶ τὰ περιττόν.

† More Nevoch. par. iii. cap. 48, p. 497.

‡ P. 656.

§ Ἀλλὰ πρὸς ἁγνὴν ἐπίσκεψιν, καὶ τρόπων ἐξαρτισμὸν, δικαιοσύνης ἕνεκεν σεμνῶν πάντα ἀνατέτακται. Arist. p. 17.

11 If (*then*) we have sown unto you spiritual things, *is it* a great thing if we shall reap (*some of*) your carnal things? (Rom. xv. 27.)

12 If others be partakers of *this* [8] power over you, *are* not we rather (*so, who laid the foundation of a Christian church among you*, 1 Cor. iii. 10, *and have begotten you through the gospel?* 1 Cor. iv. 15). Nevertheless we have not used this power (*among you*, 2 Cor. xi. 7—9); but (*choose rather to*) suffer (*the want of*) all things, lest we should hinder the (*advancement of the*) gospel of Christ.

13 (*And not to insist only on mystical interpretations of the law:*) Do ye not know that they which minister about holy things (*excoriating, washing, and preparing a sacrifice for the altar, as do the Levites,*) live *of the* (*holy*) *things* of the temple? and (*that*) they which wait at the altar are (*according to the institution of the law*) partakers with the altar? (*for that consumes not always the whole sacrifice, but leaves some portion to be eaten by the priests.*)

14 Even so hath the Lord (*Jesus, in the gospel*, Matt. x. 20, Luke x. 7,) ordained that they which preach the gospel should live of the gospel.

15 But (*yet*) I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die (*for want of food*), than that any man should make my glorying (*in thus advancing the gospel*) void.

16 (*I say, my glorying:*) For though I preach the gospel, I have nothing to glory of (*upon that account*): for necessity is laid upon me (*by the command and special call of our Lord Jesus Christ, so to do*); yea, woe is unto me, if I preach not the gospel! (*because then I shall be guilty of disobedience to the heavenly vision*, Acts xxvi. 9.)

17 [9] For if I do this thing willingly (*if I choose to take nothing for preaching the gospel, when I am under no obligation so to do*), I have a (*special*) reward (*and may glory in it*): but if against my will (*I preach the gospel, yet am I under a necessity of doing this; and therefore cannot glory in it, or expect any special reward above others for it, since*) a dispensation *of the gospel* is committed unto me (*and so in that I only can discharge my trust*).

18 [10] What is my reward then (*or, what is matter of special reward and glory to me*)? *Verily* (*this,*) that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not (*or use not*, see 1 Cor. vii. 31) my power (*which is given me*) in the gospel. (*And this matter of rejoicing I have:*)

19 For though I be free from all *men* (*as being a servant to none*), yet have I made myself (*as a*) servant unto all, that I might gain the more.

20 And unto the (*unconverted*) Jews I became as a Jew, (*circumcising Timothy for their sakes*, Acts xvi. 3,) that I might gain the Jews; to them that (*in their opinion*) are (*yet*) under the (*obligation of the*) law, as under the law, (*purifying myself in the temple, because they were zealous of the law*, Acts xx. 21. 26,) that I might gain them that are under the law;

21 To them that are without law, (*the unbelieving gentiles, I became*) as without law (*discoursing to them from those natural principles which they owned*, Acts xvii., *rather than from the law and the prophets*), (being not without law to God, but under the law to Christ,) (*or obedient to the law of Christ, and taking care notwithstanding that I did nothing contrary to the moral law of God, and to the rules of Christianity,*) that I might gain them that are without law.

22 [11] To the weak (*converts among the gentiles*) became I as weak (*by condescending to abstain from what might hurt their consciences*), that I might gain the weak: I am made all things to all *men* (*by my compliance with them in all lawful matters*), that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof (*the promises and rewards of*) with *you*.

24 (*Which neither you nor I shall obtain by the bare profession or knowledge of it without charity, and a life suitable to the precepts of it: for*) Know ye not (*among whom the Isthmian games are acted*) that they

---

made for righteousness' sake and the information of our manners."

[8] Ver. 12. Ἐξουσίας ὑμῶν, *Power over you.*] So ἐξουσίας πνευμάτων is "power over unclean spirits," Matt. x. 1; ἐξουσίας πάσης σαρκὸς, "power over all flesh," John xvii. 2.

[9] Ver. 17. Εἰ γὰρ ἑκὼν τοῦτο πράσσω, *If I do this willingly.*] This is the interpretation of Œcumenius, and it seems best to suit with the scope of the apostle; the other sense, mentioned by the ancients, and followed by most interpreters, is this, If I preached the gospel as a volunteer, having no command from Christ to do it, I might expect a peculiar reward; but having this command from Christ, I execute it only in obedience to the trust committed to me, and so I cannot glory in, or expect a reward for that above others."

[10] Ver. 18.] Note, first, from ver. 12. 15. 18, that our power, in things indifferent and uncommanded, is not to be used to the hinderance of the gospel of Christ, and the scandal of the weak.

Secondly, That there is καύχημα, or matter of glorying in things done by the assistance of the grace of God, and it is for the glory of a man to do them (ver. 15, 16, 2 Cor. xi. 10), ἡ καύχησις ἡμῶν, "Our rejoicing," or "our glorying, in this, even the testimony of our conscience" (2 Cor. i. 12). And again, "Let every man approve himself" to his own conscience, "and then shall he have τὸ καύχημα, rejoicing in himself, and not in another" (Gal. vi. 4). The glorying therefore, or the καύχημα, which the apostle elsewhere doth reject and exlude, is only that of the merit of our works, or their sufficiency to procure the justification of a sinner (Rom. iii. 27, iv. 2), or that which doth exclude the help or the assistance of the grace of God in Christ (1 Cor. i. 29. 31). Note,

Thirdly, That there may be some actions entirely good, which fall under no particular command; I say, *particular* command; for I believe this very action of Paul, in which he glories, was done according to that charity which seeketh not her own, but the things of Jesus Christ (Phil. ii. 5), and that it was in general his duty to take care not to hinder the gospel of Christ (ver. 12), and to cut off occasion from others to glory, to the impairing of the truth (2 Cor. xi. 12), to perform that which rendered him instrumental to gain the more (ver. 19); and therefore he saith (ver. 27), "All this I do for the gospel's sake, that I may be partaker of it with you." I think every good work, which respects our duty towards God, falls under the general command of loving God with all our heart, our mind, and our soul; and all the kindness we show to our brother, under the command of loving him as ourselves; and think no action eminently good can be done by any Christian, which is not comprehended under the general precept of doing "whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue, any praise," &c. (Phil. iv. 8). But yet this action, as to the substance of it, being under no precept, but being a refusal to use the power God had granted to him as much as others, and this refusal being done out of respect unto God's glory, and the good of souls, was that of which he justly gloried, and for which, though he did not merit any thing, yet he might reasonably expect from God, whose glory he promoted by it, an especial recompense, according to the rule of his own nation, "To him a reward is given, who doth any thing uncommanded."*

[11] Ver. 22, 23.] See the reading of the text vindicated against the surmises of Dr. Mills, as also x. 19. 24. 28. 31 Examen Millii in hæc loca.

---

* Maimon. More Nevoch. lib. iii. cap. 17, p. 381.

which run in a race run all, but one (*of them only*) receiveth the prize? So (*therefore*) run (*your Christian race*), that ye may obtain (*the reward of it*).

25 And (*then you will be moved to abstain, as I do, from what may cause your weak brother to fall and perish; for*) every man that striveth for the mastery (*or is a wrestler in these games*) is temperate in all things (*i. e. observeth a strict abstinence*). Now they (*who thus abstain, that they may prevail in wrestling,*) do it (*only*) to obtain a corruptible crown (*of bays or olives*); but we (*Christians, by using this temperance, shall obtain*) an incorruptible (*crown*).

26 I therefore so run (*this race*), not as uncertainly (*or not regarding whether I am within the lines, or come first to the goal or not*); so fight I, not as one that beateth the air (*i. e. not vainly, as you seem to do: for what advantage have you by going to the idol's temples, or eating things offered to idols, to the destruction of your brother?*)

27 But I keep under my body, and bring *it* into subjection (*by denying myself these liberties in things indifferent*): [12] lest that by any means, when I have preached to others, I myself should be a castaway; (*as being not partaker of the blessings of the gospel*, ver. 23.)

[12] Ver. 27. Ἀδόκιμος, *Lest I myself should be a castaway.*] i. e. One disapproved of by God at the last. Excellent here is the note of the ancient commentators, *εἰ δὲ Παῦλος τοῦτο δέδοικεν, ὁ τοσούτους δίδαξας, τί ἂν εἴποιμεν ἡμεῖς*; "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us?"

Note also, That the agonistical phrases, mentioned in these four last verses, are fully and excellently explained by the reverend Dr. Hammond, who informs us,

First, That the Isthmian games* were celebrated among the Corinthians, and therefore the apostle speaks thus to them, "Know ye not?"

Secondly, That, of the five games there used, the apostle alludes only to two or three, running, ver. 24. 26, wrestling, ver. 25, cuffing, ver. 26, 27.

Thirdly, That he, who won the race by running, was to observe the laws of racing, keeping within the white line, which marked out the path or compass in which they were to run, and was also to outrun the rest, and come first to the goal, otherwise he ran "uncertainly" (ver. 24. 26), and was ἀδόκιμος, one to whom the prize would not be judged by the βραβευταὶ, or judges of the games.

Fourthly, That the athletæ, combatants, or wrestlers, observed a set diet,* both for the quantity and quality of their meat, and carefully abstained from all things that might render them less able for the combat; whence they are here said to be the "temperate in all things" (ver. 25).

Fifthly, That he who cuffed used to prepare himself for the exercise by a σκιομαχία,† or thrusting out his arm into the air. And this is styled, "so fighting as to beat the air" (ver. 26): but, when he came to the combat, then his fist strove to hit the face and eyes of his adversaries; and this is, ver. 27, ὑπωπιάζειν, to stike under the eye, or give his adversary a blue eye, and, applied to the body, is so to keep it under, by beating it black and blue, as these combatants did one another.

Sixthly, That the rewards of all these exercises were only a crown made of leaves of some plant, or boughs of some tree, the olive,‡ bays, or laurel, which therefore the apostle here calls "a corruptible crown" (ver. 25).

* In Isthmo ludi quinquennales Isthmiaci. Solin. cap. 13. In eo est oppidum Cenchreæ ludis quos Isthmicos vocant celebre. Mela, lib. ii. cap. 3, lin. 75.

* Μέλει σοὶ Ὀλύμπια νικῆσαι—δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ· εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Epict. cap. 35.

† Ἀέρα ἔδαιρον, ἢ καὶ ἐσκιομάχουν. Eustath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν εἰρῆσθαι δοκοῦσιν. Idem in hæc verba, ἀέρα τύπτει. Il. γ. p. 1215, ed. Rom.

‡ Τοῖς ἀθλήταις ἐξ αὐτῆς δίδοται νικήσασι στέφανος. Porphyr. de Antro Nymph. p. 270.

CHAPTER X.

1 MOREOVER, brethren (*to make you the more diligent in running this Christian race, and to avoid these sins which will cause you to fail of the prize you run for, I shall lay before you the case of the Israelites, your forerunners, showing what privileges and what advantages they had, and by what means most of them so unhappily miscarried: for, to begin with their privileges*), I would not that ye should be ignorant, how that all our fathers (*the church of Israel*) [1] were under (*the protection of*) the cloud, and all passed through the sea;

2 And (*so*) were all baptized unto (*the covenant made with God, and the doctrine taught by*) Moses in the cloud and in the sea;

ANNOTATIONS ON CHAP. X.

Ver. 1. Ὑπὸ τὴν νεφέλην ἦσαν, *Were under the cloud.*] To understand the allusion here, note, that to be "under the cloud," is to be under the protection or covert of the cloud. For "the cloud of glory," saith the tradition of the Jews,* "signified the care and providence of God, and his presence with them day and night;" and that accordingly it compassed their camp, "as a wall doth a city." And therefore of the feast of tabernacles, which in the Hebrew is *chagigah succoth*, "the feast of coverings," the Jews† say, it was especially appointed to admonish them of the divine protection exhibited to them by the cloud. And the Chaldee paraphrase saith, this feast was instituted, "that their posterity might know that I made the children of Israel to dwell under the shadow of the cloud:" and therefore Philo‡ styles αὐτὸ σκεπαστήριον, "a covering." And so the psalmist represents it, when he says, "He spread out the cloud for a covering to them, and a fire to enlighten them by night" (Ps. cv. 39). And the prophet, when he says, "The Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night; for upon all their glory shall be a covering" (Isa. iv. 5, 6). Πάντα τὰ περικύκλῳ αὐτῆς σκιάσει ἡ νεφέλη, "The cloud shall overshadow all her circuits," saith the Septuagint, "He was to them as a covering by day, and a light of stars in the night-season," saith the book of Wisdom (x. 17). By these things Mr. Clerc may see we have good warrant for saying, "The cloud was a covering to them, and that they were under the cloud, because it was over them;" not only because it went before them, which indeed is a greater impropriety than that which he charges upon others, that being indeed none at all: for what hinders the same cloud from being at one time contracted into the figure of a pillar, and at another expanded as a covering? For do we not read that "the cloud covered the mount?" (Exod. xxiv. 15,) that it "covered the seat of the congregation?" (Exod. xl. 34,) that it "covered the tabernacle?" (Numb.

* Buxt. de Arcâ Fœd. cap. 14, p. 126, 127.
† Buxt. Synag. Jud. cap. 21, p. 447.
‡ Quis Rer. Div. Hær. p. 397.

3 And did all eat [2] the same spiritual meat; (*that manna which was a type of Christ, the true bread which came down from heaven*, John vi.;)

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock [3] was Christ: (*as typifying him, and*

ix. 15, 16). The learned Bishop of Ely notes, that there were three several uses of the cloud: (1.) To guide them in their journeys; and this it did as a pillar going before them. (2.) To preserve them from the heat of the sun in the wilderness; and then it was spread out as covering (Ps. cv. 39), and was "a cloud shadowing the camp" (Wisd. xix. 7). (3.) To defend them from their enemies that they might not assault them; and so it stood betwixt the whole host of Israel and the Egyptians, and was a cloud of darkness to the latter, so that they came not near the Israelites (Exod. xiv. 20): it therefore must be large enough to darken their whole camp.

Secondly, That "they all passed through the sea, so as to come to the opposite shore," saith Josephus;* they "went through it," saith St. Paul,† elsewhere; "through the middle of it," say the Septuagint.‡ I confess some rabbins and commentators say, they only fetched a compass like to a half-circle in the sea, and came out again on the same side; because before they entered into the sea, they were in the edge of the wilderness Etham (Numb. xxxiii. 6), and after they had passed the sea, they go three days' journey in the wilderness of Etham (Exod. xv. 22). But to this it is answered, that the wilderness on each side of that arm of the sea, was called the wilderness of Etham, and beyond the Red sea was the same with Shur (Exod. xv. 22), for the Hebrew word קצה which we render *edge*, is by the Septuagint forty times rendered *μέρος*, "a part." And here, say they, they came to Buthan, *ὅ ἐστι μέρος τῆς ἐρήμου*, "which in some part of the wilderness" (Numb. xxxiii. 6); intimating that beyond the sea there was another part of the same wilderness. And, Thirdly, as it follows,

Ver. 2. *They were baptized unto Moses in the cloud.*] i. e. Into the doctrine taught by Moses: for the cloud was not only for direction, but for a covering over them; according to the words of the psalmist, "He spread out the cloud for a covering" (Ps. cxxxv. 29).

And in the sea.] For they were covered with the sea, on both sides (Exod. xiv. 22): so that both the cloud and the sea had some resemblance to our being covered with water in baptism; their going into the sea resembled the ancient rite of going into the water, and their coming out of it their rising up out of the water. And this the Jews§ do so far own, that they say "they were baptized in the desert, and admitted into covenant with God before the law was given."

Note, Fourthly, That the cloud had a bright shining side, as well as a dark side: so that their baptism in the sea answered to that of water; and the baptism in the cloud, to baptism by fire, or by the Holy Ghost; which, say the Jews,‖ was represented by the Shechinah, or the cloud of glory.

[2] Ver. 3. *Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, The same meat and the same drink.*] For though some manuscripts omit *τὸ αὐτὸ*, "the same," in both these verses, yet is that word to be retained in both places: for so read Irenæus¶ and all the Greek expositors (see Examen Millii in locum). And whereas Esthius interprets the words thus, "They ate the same among themselves, not the same with us:" this exposition is contrary, not only to what Austin** and all the Greek fathers teach, but also to the scope of the apostle, which is to show that they had the like spiritual advantages and privileges with us, which yet he doth not do, unless their spiritual meat and drink signified or typified to them Christ, as ours doth to us. That all of them were not believers in Christ by

faith, but some of them were unbelievers, is no objection against this sense: for so it is with Christians now; the wicked not partaking of the benefit of Christ by faith, as the fathers speak, though they receive the sacrament of his body and blood with their mouths.

Note also, That Paul represents manna as spiritual food; and the rock as being spiritual, and affording them spiritual drink, agreeably to the descants of the Jews: for manna, saith Philo,* "is the food of the soul; it signifies the law of God, and the divine Logos, whence all permanent instruction and knowledge flow. And this is the heavenly food, of which Moses, in the person of God, speaketh, saying, Behold I rain down for you bread from heaven."—"The food of the soul," saith the same Philo, "is heavenly, not earthly, as the holy scripture testifieth, saying, I rain down for you bread from heaven." He calls the manna put into the ark,† *τῆς οὐρανίου καὶ θείας τροφῆς τὸ μνημεῖον*, "the memorial of the divine and heavenly food," and saith, that "manna‡ is the divine Logos, the celestial and incorruptible nourishment of a soul desirous of knowledge." The Jews also declare that manna§ was a type of the external happiness of man: that it had its rise from heaven, and thence descended on the earth, by opening the gates of heaven; that it is "the divine light incorporated, the splendour of the glory of the majesty of God, the bread on which angels feed, and by which the sons of the world to come are to subsist." And with these representations of it agree the words of the apostle, saying, the Jews by eating of it did eat *τὸ αὐτὸ βρῶμα πνευματικόν*, "the same spiritual food" with us. But here Mr. Clerc saith, "The word *πνευματικός*, *spiritual*, is here opposed to *φυσικός*, *natural*, not to *σωματικός*, *corporeal*; for manna was corporeal food, which could not be spiritual in any other respect than as it was prepared, not by sensible causes, but by spirits; viz. angels, whose bread therefore it is said to be, Ps. lxxviii. 2." I answer, Here is nothing true, or at least nothing certain: for (1.) the Chaldee paraphrast saith it is called the bread of angels in the psalmist, "because it came from heaven, the habitation of the angels;" as the psalmist himself interprets it, saying, "He opened the gates of heaven, he rained upon them manna for to eat, and gave them bread from heaven; bread of the mighty did man eat." (2.) Why did he say, "It could not be called spiritual food in any other sense than as it was prepared by spirits?" It is because it was corporeal food. And might it not be also the food of the soul? Are not bread and wine corporeal food? And yet may they not be also spiritual food? Yea, doth not the apostle's argument plainly require that the manna should be spiritual? For how else did they "eat the same spiritual food" with us? And, (3.) how absurd is it to say, it is called "spiritual food" because prepared by spirits? Can he give one instance of any corporeal things called spiritual upon that account? Was it not spiritual meat, as the water issuing from the rock was spiritual drink, and was that so because prepared by spirits?

[3] Ver. 4. *And that rock was Christ.*] i. e. It typified Christ: for as the rock, being smitten, gave forth waters, so our Lord, being smitten, water came forth out of his side; and the Holy Ghost, signified by this effusion of waters from the rock, was poured forth as a river. "By the solid rock," saith Philo,‖ "Moses understands the wisdom of God, which

---

* Ἐβδσαν εἰς τὴν ἀντίπεραν γήν. Antiq. lib. i. cap. 7.

† Διέβησαν τὴν Ἐρυθρὰν Θάλασσαν. Heb. xi. 29.

‡ Διήβησαν μέσον τῆς Θαλάσσης εἰς τὸν ἐρημον. Josh. iv. 23. Παρήλθησαν. Neh. ix. 11.

§ Maim. ex Sisra in Seder Kodash. ed. Pococke, p. 27.

‖ Vide Masium in Josh. ix.

¶ Lib. iv. cap. 45.

** Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spirituali——sacramenta illa fuerunt, in signis diversa sunt, sed in re quæ significatur paria sunt. Aug. Tr. 26 in Joh. to. ix. p. 228, B, C.

* Ζητήσαντες καὶ τι τὸ τρέφον ἐστὶ τὴν ψυχὴν——εὗρον μαθόντες ῥῆμα Θεοῦ καὶ Λόγον θεῖον, ἀφ' οὗ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέουσιν ἀένναοι, ἡ δ' ἐστὶν ἡ οὐράνιος τροφὴ· μηνύεται δὲ ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐν προσώπῳ τοῦ αἰτίου λέγοντος, ἰδοὺ, ἐγὼ ὗω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ. L. de Profugis, p. 367, B. Ὅτι δὲ οὐ γῆϊνοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαὶ, μαρτυρήσει διὰ πλειόνων ὁ ἱερὸς λόγος, ἰδοὺ ἐγὼ ὗω, &c. Alleg. lib. i. p. 69, B.

† De Congr. Quær. Erud. Gratiâ, p. 341, A.

‡ Τὸ μάννα τὸν θεῖον Λόγον, τὸν οὐράνιον φιλοθεάμονος ψυχῆς ἄφθαρτον τροφήν. Quis Rer. Divin. Hær. p. 384, D.

§ Buxt. Hist. Manna, p. 336. 339. 352.

‖ Πέτραν τὴν στέρραν καὶ ἀδιάκοπτον ἐμφαίνων σοφίαν Θεοῦ, τὸν τρόφον καὶ τιθηνοκόμον καὶ κατατρόφον τῶν ἀφθάρτου διαίτης ἐφιεμένων——τὴν πέτραν ταύτην ἑτέρωθι συνωνυμίᾳ χρώμενος καλεῖ

the spiritual waters to be received from him, John iii. 37. 39.)

5 But (*notwithstanding these privileges and favours common to them with us,*) with many of them God was not well pleased: for they were overthrown (*by him*) in the wilderness (Heb. iii. 17).

6 Now these things were (*written for*) [4] our examples (*who succeed them in like privileges and favours*), to the intent we should not lust after evil things, as they also lusted (*after flesh, when they had manna, food sufficient for them*, Numb. xi. 4).

7 Neither be ye idolaters (*by eating things offered to idols, and partaking of the table of devils,*) as *were* some of them; as it is written, [5] The people sat down to eat and drink (*of the sacrifices offered to the golden calf*), and [6] rose up to play.

8 Neither let us commit [7] fornication, as some of them committed (*fornication, at the sacrifices of Baal-peor*, Numb. xxv. 16—18), and (*upon that account, there*) fell in one day [8] three and twenty thousand (*of them*).

9 Neither let us tempt [9] Christ (*our Lord*), as some

---

is the nurse and the instructor of all that desire the incorruptible life. He by a synonymous word calls the rock manna; that is, the most ancient of beings, the divine Logos." And again, "the rock, cleft in the top, is the wisdom of which he makes the souls that love him to drink; and being thus made to drink, they are also filled with the universal manna, for manna is called τὶ, which is the progeny of all things. Now the most general cause of all things is God, and the second the Word of God." By these things Mr. Clerc may be convinced, that the Jews might understand these types by tradition; and seeing them thus accomplished, might be induced to believe. And as for Christians, the apostle here shows the influence they ought to have on them, viz. to preserve them from the like offences, lest they become subject to the like judgments to which the Jews were obnoxious (ver. 5, 6). But Mr. Clerc denies that the words bear this sense, The rock signifies Christ, or represented him; and saith, the import of these words, "That Rock was Christ," is only this, "That which may be said of that rock in a carnal sense, may in a spiritual be affirmed of Christ:" which is to expound the apostle as speaking thus, They all drank the same spiritual drink, for they drank of the Rock that followed them: now, what may be said of that Rock in a carnal sense, may be said of Christ in a spiritual; i. e. "They all drank the same spiritual drink," because what they drank was carnal. Moreover, we find many phrases of the like nature, both in the Old and New Testament, as when it is said, "The three branches are three days;" "The seven kine, and seven ears of corn, are seven years;" "The four great beasts are four kingdoms;" "Thou art the golden head;" "The seed is the word;" "The field is the world, the reapers are the angels, the harvest is the end of the world;" "The hair is Jerusalem;" "This bread is my body," "This cup is my blood" (Gen. xl. 12, xliii. 26, Ezra v. 5, Dan. ii. 38, vii. 17, Matt. xiii. 38, 39, xxvi. 26, 27, Luke viii. 11). Now in all these instances doth not *is* import *typifies, signifies, represents?* Why therefore should it not do so in the like proposition, "This rock is Christ?" Or what one instance can Mr. Clerc produce, that any thing was ever said to be another thing, because "what might be said of it in a carnal sense might in a spiritual sense be said of the other?" And is it not sufficient prejudice against this παρερμηνεία, or uncouth interpretation, that it hath no parallel example? Whereas our exposition is confirmed from numerous examples of like nature.

[4] Ver. 6. Τύποι ἡμῶν, *Our examples.*] "The examples he here puts," saith Theodoret, "exactly answer to the sins of the Corinthians;" for as the Jews lusted to eat flesh, so the Corinthians lusted to eat things offered to idols, when they had other meat provided plentifully by God for them: "for the earth is the Lord's and the fullness thereof" (ver. 28).

[5] Ver. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *The people sat down to eat and drink, and rose up to play.*] When the heathens had offered upon the altar, and consumed that part which belonged to the god they worshipped, they banqueted in the idol temple upon the remains, and so did epulis accumbere divûm, as Virgil* speaks, at long tables prepared for that purpose, whence this is by the apostle called partaking of the tables of devils; and used very appositely, say the fathers, to convince the Corinthians, that, by eating things offered to the idols in the idol temple, they must be guilty of heathenish idolatry.

[6] *Rose up to play.*] Here almost all the critics observe, that παίζειν, *to play*, bears an impure sense, importing their fornication with one another; as when we say, such a one hath played the whore; but this criticism seems here to be without foundation: for (1.) the scripture often mentions their idolatry, but never charges them with whoredom, then committed when they made the golden calf; all that God himself charges upon them is, that they had made them a molten calf, and had worshipped and sacrificed to it, and said, "These be thy gods," Exod. xxii. 8. 35, Neh. ix. 18, Ps. cvi. 19, 20, Acts vii. 41. (2.) The apostle speaks of whoredom in the verse following as a distinct sin, and therefore cannot reasonably be supposed to charge them with it here. (3.) The exposition of the ancients, that they rose up to dance before the calf, is confirmed by these words, "And when Moses saw the calf, and the dancing, he was wroth" (Exod. xxii. 19). And because this was done after the manner of the heathens,† and was one of the rites by which they honoured their gods, the apostle useth it as a confirmation of their idolatry. And this is all the fathers seem to mean by saying, that *to play*, is used ἀντὶ τοῦ εἰδωλολατρεύειν, "for committing idolatry;" and the Jerusalem Targum, when it saith, they did ludere cultû peregrino, "play after the heathen manner."

[7] Ver. 8. Μηδὲ πορνεύωμεν, *Neither let us commit fornication, as some of them committed.*] How prone the Christians of the church of Corinth were to this sin, which made the heathen Corinth infamous to a proverb, we learn from these words of the apostle, "I fear when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they committed," 2 Cor. xii. 21 (see 1 Cor. iii. 16, 17, v. 11, vi. 9. 13. 15, 16).

[8] Εἰκοσιτρεῖς χιλιάδες, *Three-and-twenty thousand.*] The number of the slain was four-and-twenty thousand (Numb. xxv. 9), and so Œcumenius saith some ancient copies read here; but of this number one thousand was slain by the judges, and that probably the day before the plagues; three-and-twenty thousand by the immediate hand of God. Now the design of the apostle here, is only to mention them who fell in one day by the hand of God (see Bochart. Hieroz. lib. ii. cap. 34).

[9] Ver. 9. Τὸν Χριστὸν, *Christ.*] This reading ought not to be questioned, for we find it not only in Hilary the deacon, Chrysostom, Œcumenius, Theophylact, but in Irenæus.‡ Hence Primasius of old proved the divinity of Christ, as being that God whom they tempted (Ps. cvi. 14), and others his pre-existence before the birth of the blessed Virgin, against the Socinians. That the apostle here cannot speak, as Crellius contends, of Moses, is plain:

μάννα, τὸν πρεσβύτατον τῶν ὄντων, Λόγον θεῖον. Quod deter. pot. p. 137, A, C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία Θεοῦ ἐστιν, ἣν ἄκραν καὶ πρωτίστην ἔταμεν ἀπὸ τῶν ἑαυτοῦ δυνάμεων, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχὰς, ποτισθεῖσαι δὲ καὶ τοῦ μάννα ἐμπίπλανται τοῦ γενικωτάτου· καλεῖται γὰρ τὸ μάννα τι, ὃ πάντων ἐστὶ γένος· τὸ δὲ γενικωτατόν ἐστιν ὁ Θεὸς, καὶ δεύτερος ὁ Θεοῦ Λόγος· Legis Alleg. lib. iii. p. 853, A, B.

* Æn. i. 83. Vide Turneb. lib. xxx. cap. 5.

† Inter vescendum diis laudes canebant, pedibusque circum aras complodentes ad numeros psallebant. Rosin. Antiq. lib. iii. cap. 33. Virgil. Eclog. v. 73. Ubi Servius, sanè ut in religionibus saltaretur hæc est ratio, quod nullam majores nostri partem corporis esse voluerunt quæ non sentiret religionem.

‡ Lib. iv. cap. 45.

of them also tempted (*him*), and were destroyed of serpents (Numb. xxi. 5, 6).

10 Neither murmur ye, as some of them also murmured (Numb. xiv. 2), and were destroyed [10] of the destroyer (ver. 37).

11 Now all these things happened unto them for ensamples (*to posterity*): and they are written for our admonition, [11] upon whom the ends of the world (*the last of ages*) are come (*i. e. the Christian age*).

12 Wherefore let him that thinketh he standeth (*and is in high favour with God, as they once were, and still think they are,*) take heed lest he fall.

13 (*And whereas the great inducement to symbolize with Jew or gentile in their rites is this, that you may avoid persecution, you have no cause to doubt of Christ's protection under them, for he hath so preserved you hitherto, that*)There hath no temptation taken you but such as is common to man (ἀνθρώπινος, *supportable by the strength and resolution of a man*): but (*moreover*) God *is* faithful, [12] who will not suffer you to be tempted (*at any time*) above that ye are able; but will with the temptation also make a way (*so fair*) to escape (*it*), that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from (*the*) idolatry (*committed by the participation of things offered to idols in the idol temple*).

15 I speak as to wise men (*in what I am now offering, to show the idolatry of this practice*); judge ye (*the reasonableness of*) what I say.

16 [13] The cup of blessing which we bless (*or receive with thanksgiving to God for it*), is it not the [14] communion of the blood of Christ (*or that rite by which we Christians do profess to hold communion with, and own him as, our Lord and Saviour, who shed his blood for us*)? The bread which we break, is it not (*also*) the communion of the body of Christ (*i. e. do we not*

First, Because, though the name of Jesus be once given to Joshua (Heb. iv. 8) in the New Testament, as being the true import of his name, and the translation of it by the Septuagint, yet is the name of Christ never given to Moses, nor doth it bear any affinity with his name. Nor,

Secondly, Is Moses ever called Christ in the Old Testament. For though Crellius contends that name is given him in these words of Habakkuk (iii. 13), "Thou wentest forth for the salvation of thy people with thy Christ;" yet it is evident that this is spoken of God's going forth with Joshua, by "the captain of the Lord's host" (who is described, Josh. v. 14, 15, and so honoured by Joshua, as to leave no place of doubting that he was a divine person); or, ver. 11, the prophet saith, "The sun and moon stood still," as they did only in the time of Joshua (x. 12), and ver. 12, "Thou didst march through the land in indignation, thou didst thresh the heathens in anger," as he did by Joshua; and then follow the words cited. (2.) This appears farther from the words *tempt* and *tempted*, which, both in the Old and New Testament, signify distrusting the power or the will of God to do what he had given those who tempted him sufficient evidence he was able and willing to perform (see this proved, note on Matt. iv. 7). Now thus they did not tempt Moses (Numb. xi. 6), but God, by distrusting his power to give them bread and water in the wilderness (ver. 5).

Their second answer therefore is, That there being no accusative case expressed after the words καθὼς καί τινες αὐτῶν ἐπείρασαν, "As some of them tempted," they may as well add God, as we add him. But,

1. This exposition must ascribe that divine power to Christ, which belonged unto him they tempted in the wilderness, by virtue of the preceding argument, and also render it as wicked and as dreadful to tempt Christ now, as it was to tempt God then; and so by consequence it must ascribe to him that divine nature, from which a divine power is inseparable.

2. They have not yet produced one instance where the person spoken of in reference to the same action, in the same instance, is thus changed. Crellius, indeed, who never wants a shift, such as it is, brings his instance from ver. 6, viz. "These things were spoken, that we might not be lusters after evil things, as they also lusted:" but as here is the fallacy of a transition, εἰς ἄλλο γένος, from things to persons; so is there nothing said, ver. 6, to signify that the evil things forbid to the Corinthians to be the subject of their lusts, were to be quails or flesh, as in the Jews they were, but only that they were, for the kind, evil, as theirs also were.

[10] Ver. 10. Ὑπὸ τοῦ ὀλοθρευτοῦ, *Of the destroyer.*] i. e. By a plague sent by the hand of Sammael, the angel of death, called ὀλοθρεύων, "the destroyer," Wisd. xviii. 25, Heb. xi. 28, and "him that had the power of death," Heb. ii. 14. Now the Corinthians murmured, saith Theodoret, because some of them had received only inferior gifts; say others, by reason of the persecutions they suffered for the Christian faith.

[11] Ver. 11. Τὰ τέλη τῶν αἰώνων, *The end of the ages.*] This phrase either signifies the end of the Jewish age, as if the apostle did intend to say, These things, which happened in the beginning of the Jewish age, were recorded for caution and example to us, who are come to the conclusion of it; or the last of the ages of the world, i. e. the Christian age; for the Jews, according to the tradition of Elias, divide the duration of the world into three ages: the age before the law, the age of the law, and the age after the law, or that of the Messiah (Talmud. in Sanhedr. cap. Chelek).

[12] Ver. 13. Ὃς οὐκ ἐάσει ὑμᾶς, *Who will not suffer you.*] i. e. Any of you, who do what in you lies to arm yourselves against them, to be tempted above what you are able; this therefore ought not to be restrained to the elect: for the preceding words, "No temptation hath happened to you," are spoken to all the members of the church at Corinth; and God hath doubtless engaged to all that enter into covenant with him, to enable them to perform the condition of that covenant, since a covenant upon an impossible condition, he knows, cannot be performed; and all are bound to pray in faith, that God would not "suffer them to be tempted above what they are able," by his strength, to bear.

[13] Ver. 16. Τὸ ποτήριον τῆς εὐλογίας, *The cup of blessing.*] The paschal cup being styled by the Jews, "the cup of blessing," because they sanctified it, i. e. they gave thanks for it in these words, "Blessed be thou, O Lord our God, the King of the world, who hast created the fruit of the vine;" and being also styled "the cup of blessing of the table," it cannot reasonably be doubted that the eucharistical cup was so called for the same reason, and that it was sanctified or consecrated by thanksgiving to God for it.

[14] Κοινωνία, *The communion.*] This word "communion" hath two significations: (1.) when the subject spoken of may be distributed into parts, so that each man may have a share of it, it denotes a distribution and a communication of those parts to the community, or body mentioned. Thus in the case of alms, seeing there is a distribution of our substance to those that want, this is in scripture styled κοινωνία, and is sometimes rendered "contribution" (Rom. xv. 26), sometimes "distribution" (i. 9. 13, Heb. xiii. 16); and since there were διαιρέσεις "divisions and diversities" of gifts, ministrations, and operations vouchsafed to the church; all which the Holy Ghost wrought, "dividing to every member of it severally as he would" (2 Cor. xii. 11); the giving these gifts and several operations to them, is called "the communion of the Spirit," 2 Cor. xiii. 13, Phil. ii. 1. Thus, because one consecrated loaf was anciently distributed among all the communicants, and they all drank their share of the same cup of blessing, therefore the bread, thus broken and shared out, may be said to be the communion or communication of the body of Christ, as being the communication of that bread which represented his broken body; and the cup they severally drank of may be styled the communication of the blood of Christ, as being the communication of that wine which represented his blood shed: and to this import lead the following words, "Because the bread (or loaf) is one (of which we all partake) we being many are one body, for we are all partakers of one loaf," according to the old proverbial expression, σύσσιτοι καὶ σύσσωμοι.

But where the subject mentioned is not capable of such

by eating at his table, declare our fellowship with, and own him as our Lord, whose body was thus broken for us)?

17 [15] For we *being* many are one bread, *and* one body (*or, because the bread is one, one loaf being broken for us all, we who partake of it, being many, are one body, owning ourselves thereby all members of that body of which Christ Jesus is the head*): for we are all partakers of that one bread (*and thus you see that, by partaking of this Christian sacrifice, we own ourselves to have communion with the Lord Jesus, and with the whole society of Christians*).

18 Behold Israel after the flesh, (*and see if it be not so there also: for*) are not they which eat of the sacrifices (*the peace-offerings, for of these only did the people eat,*) [16] partakers of the altar? (*and so hold communion with him whose altar it is?* ix. 13.)

19 What say I then (*i. e. what need I then to say*)? that the idol is any thing, or that which is offered in sacrifice to idols is any thing (*which can in its own nature pollute*)?

20 But (*this*) *I say*, that the things which the Gentiles sacrifice, they sacrifice [17] to devils, and not to God: and I would not that ye should have fellowship with devils (*or do service to them in the idol temples; for*)

21 Ye cannot drink the cup of the Lord (*and thereby declare your fellowship with him, and that you own him as your Lord, in opposition to all others*), and (*yet drink*) the cup of devils (*and so make the like acknowledgment concerning them*): ye cannot be partakers of the Lord's table, [18] and of the table of devils.

22 Do we provoke the Lord to jealousy (*by bringing devils into competition with him*)? are we stronger

---

division, or distribution, but every one is to have the whole, or the same with another, it imports a fellowship and communion in the same thing; in which sense we are said to be called by God, εἰς κοινωνίαν "to the fellowship of his Son," 1 Cor. i. 9, "to have κοινωνίαν a fellowship in his sufferings; to have κοινωνίαν communion with God, and the Son," 1 John i. 5, and in the apostles' symbol, to believe "the communion of saints:" and in this import of the word the sense runs thus, Do we not, by partaking of this bread and wine, consecrated in memorial of Christ giving his body broken and his blood shed for us, hold communion, or declare our fellowship, with Christ? Both these senses seem agreable to the scope of the apostle, and the first infers the second.

[15] Ver. 17. Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *Because the bread is one, we being many are one body.*] These words, "The bread which we break," the loaf or bread "is one," and "We all partake of one loaf," and therefore are one body, show how grossly the church of Rome hath varied from Christ's institution, in distributing to the communicants severally an unbroken wafer, so that they neither are partakers of one bread, or loaf, or of bread broken, as the custom both of Jews and Christians was to do. It also deserves to be noted from the testimonies of Jamblichus* and Lacrtius,† that anciently this was a token of friendship; and that Pythagoras forbade his scholars ἄρτον καταγνύειν "to break their bread," because that was not to be broken which made friendship.

[16] Ver. 18. Κοινωνοὶ τοῦ θυσιαστηρίου, *Partakers of the altar.*] i. e. Do they not by partaking of the gift consecrated by the altar, and of which one part is consumed upon it, partake with the altar, and own that they communicate with and worship that God at whose altar or table the meat was offered in honour of him? (Mal. i. 7.) For as swearing by the altar, is also swearing by him whose altar it is (Matt. xxiii. 20), so, having communion with the altar, is having communion with him whose altar it is. To illustrate this let it be noted, (1.) that, in these שלמים or peace-offerings, there was a threefold participation; 1. God had his part, offered him upon the altar, viz. the blood and the entrails; part was given to the priest, viz. the breast and shoulder; and part to the offerer, viz. the skin and the rest of the flesh; and this in token, say the Jews, of friendship and communion of the party offering them, with God and the priest: and he, by eating the remainder, and feasting on it in the temple, or the holy city, became partaker with the altar, or with God, who had received his share upon the altar. Note, (2.) that these peace-offerings were offered either by way of thanksgiving for mercies obtained, or by way of vow or of free devotion; for this division of peace-offerings, we find Lev. vii. Moreover, these being offered to the God of Israel, signified the owning him as that God from whom they received and expected all their mercies.

[17] Ver. 20. Δαιμονίοις, *To devils.*] Here Mr. Clerc saith, "The word δαιμόνιοι doth not necessarily signify devils or evil spirits; for the heathen did not always sacrifice to evil spirits, if we consider what were their true thoughts." But the wisdom of God did not think fit to consider the speculations of some of their philosophers; but what was indeed their practice, and what the objects and directors of their worship were, and who was gratified by it: they pretended to own a supreme Deity; but the spirits which spake in the oracles they consulted, which moved their idols, and resided in them, and set up and promoted their whole idolatrous worship, were doubtless evil spirits; and so the primitive Christians engage to force them to confess themselves to be,* even before them who paid homage to them. The pulling down of this idolatrous worship is, in our Saviour's language, "the casting out of the prince of this world," John xii. 31, and xvi. 11; the converting the gentiles from this idolatry to the worship of the true God, is, the "turning them from the power of Satan unto God," Acts xxvi. 18; "the delivering them from the power of darkness," Col. i. 13, who before walked according to the "prince of the power of darkness," Eph. ii. 2, and were "led captive by Satan at his will," 2 Tim. ii. 26. The psalmist, according to the Septuagint, saith, ὅτι πάντες οἱ θεοὶ ἐθνῶν δαιμόνια, "that all the gods of the heathens are devils" (Ps. xcvi. 5): and of the Jews who sacrificed to them it is said, "they sacrificed to devils, and not to God," לשדים, to evil, wasting, and destroying spirits. The Jews said the same of the gentiles, that they were Σύσαντες δαιμονίοις, "sacrificing to devils," and not to God, Baruch iv. 7, and so they are also styled, 2 Chron. xi. 15, Rev. ix. 20: and so all Christians ever did expound this place, and with good reason, it being absurd to think St. Paul is here dissuading Christians from having fellowship with good angels.

[18] Ver. 21. Καὶ τραπέζης δαιμονίων, *And of the table of devils.*] This being the design of the apostle, to show that the Corinthians could not partake of the idol sacrifices in the idol temples without being κοινωνοὶ τῶν δαιμονίων, "men who held communion with devils;" and the proof of this being taken from the practice of Christians in partaking of the eucharist, and of the Jews in partaking of sacrifices offered at the altar; it is evident that the sixteenth verse must be interpreted suitably to this design, and so as to be a fit medium to prove this conclusion. It is therefore evident,

First, That κοινωνία, "communion," cannot here signify the real and substantial communication of the body and blood of Christ, since that sense renders the apostle's argument infirm; for how doth it hence follow, that because Christians eat substantially the body, and drink the blood, of Christ, therefore they who eat of the idol sacrifices are guilty of idolatry, and hold communion with devils. Moreover, the eating of things offered to idols, could not in this sense make them that did it "communicators of the devils," for surely they did not eat of the substance of the devils: this therefore cannot be the import of the words. Nor,

---

* Τὸ δὲ ἀρχαῖον βαρβαρικῶς πάντες ἐπὶ ἕνα ἄρτον συνίεσαν οἱ φίλοι. De Vitâ Pythag. p. 89.

† Ὅτι ἐπὶ ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ καὶ νῦν οἱ βάρβαροι· μηδὲ διαιρεῖν, ὃς συνάγει αὐτούς. Laert. in Vitâ Pythag. p. 222.

* Quicquid dæmonum colitis, victi dolore, quid sunt eloquuntur, ipsis testibus esse eos dæmones de se verum confitentibus credite. Minutius, p. 31. Tertull. Apol. cap. 23. Cyp. ad Don. 4, de Van. Idol. p. 15.

than he? (*so that we need fear not the punishments he may inflict on them who give his honour to another.*

23 *And* we reas you plead thus for yourselves,) All things are lawful for me, (*i. e. all meats may lawfully be eaten; be it so;*) but (*yet*) all (*lawful*) things are not expedient (*to be done*): all things are lawful for me, but all things edify not, (*as charity doth*, viii. 1.

24 *For the rule of charity is this:*) Let no man seek his own (*only*), but every man another's *wealth*, (*preferring the public to his private good, and the good of souls to that of his own body.*

25 *Concerning then the eating of things offered to idols in the general, and without relation to the idol temple, in which to eat them is idolatry, I thus determine:*) Whatsoever is sold in the shambles, *that* eat (*ye*), asking no question for conscience sake (*as if you thought it matter of conscience, whether you might eat it, if offered to idols, or not*):

26 For the earth *is* the Lord's, and the fulness thereof, (*and therefore you may eat of any creature the earth provideth for your food, without scruple of conscience, when others are not scandalized at it.*

27 *And again I say,*) If any of them that believe not bid (*or invite*) you *to a feast*, and ye be disposed to go; [19] whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols (*thinking that, by thus partaking in such meat, you must own the idol, or concur in the worship of it*), eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof (*who therefore can replenish thee out of other meats provided for thy food*):

29 Conscience, I say, (*meaning*) not thine own, but (*that*) of the other (*who showed thee this was offered to idols*): for why is my liberty (*so used by me, as that I be*) judged of (*and condemned by*) another *man's* conscience?

30 For if I by grace be a partaker (*of God's good creatures*), [20] why (*do I use them so as that*) am I evil spoken of (*by others*) for that for which I give thanks (*because of benefits received by it*)?

31 Whether therefore ye eat, or drink, or whatsoever ye do, [21] do all to the glory of God.

Secondly, Can the sense of them be to this effect: The cup and bread communicate to us the spiritual effects of Christ's broken body, or his blood shed for us; though this be in itself a certain truth. For,

1. These spiritual effects cannot be shared among believers, so that every one shall have a part of them only; but the same benefits are wholly communicated to every due receiver (see note on ver. 16).

2. The apostle here attempts to prove, not that the Corinthians, by eating things offered to idols in the idol temple, received any spiritual influence from devils, but only that, by that action, they did partake of what was offered to them, and was a solemn part of their religious worship, as the eating these sacrifices was still reputed; so that by it they must own themselves the worshippers of idols, and then, by parity of reason, he must, by the example of the eucharist, intend to prove, not that the Christian did partake of the spiritual effects of our Lord's passion, but that he did partake of what was consecrated in honour of him, and received as a solemn act of religious worship and communion with him. And this appears yet farther from the words which the apostle useth, as the close of this argument, and as the thing which answers to the two preceding instances: for they do not run thus, By the things which the gentiles offer they receive spiritual influences from evil spirits; but thus, "This I say," to complete this argument, and to render the sacrifice offered to idols parallel to those of Christians and of Jews; that as these are offered to the honour of Christ and of the God of Israel, so "the things which the gentiles sacrifice, they sacrifice to devils, and I would not that ye should be partakers with devils;" viz. by feasting of the sacrifices thus offered to them, and of which the devils had a part; and that it was by the act of eating and drinking of these idol sacrifices, that they became partakers of the cup and table of devils, and thereby guilty of idolatry, as the fathers declare,* so is it evident from these words, "Ye cannot drink of the cup of the Lord, and of the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils;" it was therefore by these actions that they held communion with them, and committed idolatry: the eating of the feast made of things offered to idols in the idol temple being as much a federal rite, as was the eating of peace-offerings of the Jews, eaten in the temple, or the holy city, or the sacramental bread eaten in the church by Christians, whence the oblations made there were styled *οπονδαὶ ἐν τιμῇ δαιμόνων*, "oblations in honour of our demons."

[19] Ver. 27. Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, *Whatsoever is set before you, eat.*] The apostle had before discoursed of eating things offered to idols in the idol temple, and shown, (1.) the scandal it might give to the weak gentile Christian; and (2.) that it was indeed an idolatrous action: here he begins his discourse of eating at all things offered to idols, with respect chiefly to the weak Jewish convert. And (1.) whereas by their canons† an idol, and all things appertaining to it, and whatever was offered to it, were wholly forbidden, the rabbins pronouncing the eating or possessing any thing of it forbidden, in these words, "Thou shalt not bring an abomination into thine house" (Deut. vii. 26): the apostle relieves the conscience of the Christian in this case, letting him know that he might eat these things, when sold in shambles, without scruple of conscience, ver. 25. (2.) Whereas their canons teach, that‡ if a heathen make a banquet for his son or daughter, a Jew is forbidden to eat of his meat, because he is forbidden, if called, to eat of his sacrifice (Exod. xxxiv. 15); the apostle exempts the conscience of the Christian from this obligation also, ver. 27.

[20] Ver. 30. Τί βλασφημοῦμαι; *Why am I evil spoken of?*] This is the exposition of all the Greek scholiasts, and it is confirmed by the parallel place, "Let not your good be evil spoken of," Rom. xiv. 16; i. e. let not your faith, or the liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that faith, as the Jews did of Christianity upon occasion of this liberty; for they held the eating of things offered to idols to be idolatry,‡ and pronounced all idolaters to be apostates from the law and the prophets: and this was one of their great objections against Christians, that "they did eat things offered to idols, and thought not themselves defiled by doing so;" though in truth this was done chiefly by the heretics of those times, the Nicolaitans,§ the Gnostics,¶ and the followers of Basilides; but "the true Christians," saith Justin Martyr,¶ "will rather suffer death than be guilty of idolatry, or eating things offered to idols."

[21] Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *Do all to the glory*

---

* Quæ autem animam simul et corpus polluunt: participare dæmonum mensæ, hoc est immolata degustare, et si quid aliud est quod dæmonibus oblatum est. Clem. lib. iv. §. 36.

Ἀπὸ δὲ εἰδωλοθύτων φεύγετε, ἐπεὶ τιμῇ γὰρ δαιμόνων δίδοται ταῦτα, ὅτως μὴ γίνεσθε κοινωνοὶ δαιμόνων. Const. Apol. lib. vii. cap. 21.

Τῷ μὲν γὰρ εἰδωλόθυτον δίδεται δαιμονίοις, καὶ οὐ χαλὸν τὸν τοῦ Θεοῦ ἀνθρώποις κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contra Celsum, lib. viii. p. 396, 397.

† Maim. Idol. cap. vii. §. 2, 11.

‡ Καὶ μὲν πάλιν τῶν τὸν Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λέγω μέντοι Χριστιανῶν, πανδέχομαι ἐσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν εἰς τοὐτων βλάπτεσθαι, λέγειν. Tryph. apud Justin. p. 253.

§ Nicolaitæ indiscretè vivunt, nullam differentiam esse dicentes in mœchando et idolothyton edere. Iren. lib. i. cap. 27.

¶ De Gnosticis idem, καὶ γὰρ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι. Lib. i. p. 26. De Basilid. ibid. cap. 23. Euseb. Hist. Eccles. lib. iv. cap. 7.

¶ Μέχρις ἐσχάτου δανάτου ὑπομένουσι περὶ τοῦ μὴ εἰδωλολατρῆσαι, μηδὲ εἰδωλόθυτα φαγεῖν. Justin. Mart. Dial. p. 259.

32 Give [22] none offence, neither to the (*weak*) Jews, nor to the (*unbelieving*) Gentiles, nor to the (*weak members of the*) church of God:

33 (*But walk*) Even as I (*do, who*) please all *men* in all (*lawful*) *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

of God.] In things capable of honouring God positively, or proper to give glory to him, have always a general intention of glorifying God in the doing of them, that in the virtue of that intention you may proceed to particular actions.

In things not capable of honouring God positively, be careful that you act so that the name of God be not blasphemed, or his doctrine evil thought or evil spoken of, by reason of your actions: yea, do and abstain from all things so as to satisfy your own conscience, and discover to others, that the honour of God and the advancement of the interests of his kingdom are much dearer to you than any gratifications of your carnal appetites, or any temporal concern.

[22] Ver. 32. *No offence.*] As, by thus eating things offered to idols in the idol temple, or elsewhere, being thus admonished of it (ver. 28), you are like to do: for the Jews will be apt hence to conclude that Christianity renders you enemies to the law and the prophets; the gentiles, that your professed abhorrence of idols is not real, and that the practice, in which you comply with them, is not sinful; and the weak Christian will be tempted, by your example, to eat these things "with conscience of the idol" (viii. 7), or to fly off from the Christian faith.

CHAPTER XI.

1 Be ye (*therefore*) followers of me (*in this condescension for the good of others*), even as I also *am* of Christ (*in it*, Rom. xv. 2, 3, Gal. vi. 2, Phil. ii. 5, 6, 2 Cor. viii. 9).

2 Now I praise you, brethren, that ye remember me in all things (*I have taught you*), [1] and keep the ordinances (Gr. *traditions*), as I delivered *them* to you.

3 But (*I must farther advertise you of some things which I had no occasion, when present, to take notice of, and therefore*) I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and [2] the head of Christ *is* God: (*and so, as Christ, as mediator, acts in subordination to the Father, so must the woman act in subordination to the man.*)

4 Every man (*therefore*) praying or prophesying [3] (*in the church*), having *his* head covered, dishonoureth [4] his head (*Christ, as acting unsuitably to that relation which he bears to God and Christ; for man ought not to cover his head, because he is the image and glory of God*, ver. 17).

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2. Ὅτι καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *That you keep the traditions, as I delivered them to you.*] This commendation must be restrained to the generality, or sounder part of the church of Corinth, or must be understood as such general expressions used to be, ὡς ἐπὶ τὸ πολὺ, as for the most part, or excepting those few things in which afterward I find reason to complain of your neglect, xv. 3, and here, ver. 23.

Vain is the note of Esthius on this text, that "it makes plainly for unwritten traditions:" for (1.) the word *tradition* is common to things written and unwritten, to things delivered by word and by epistle (2 Thess. ii. 15); the whole Christian faith is a tradition (Jude 3); the doctrine of Christ's death, burial, and resurrection, is a tradition; παρέδωκα γὰρ, "For I delivered to you" these doctrines, saith Paul (1 Cor. xv. 13); and will the Romanists say that these things are not written in the New Testament? (2.) To prove traditions extra-scriptural, it is not sufficient to cite a passage out of scripture, speaking of traditions not then written by one apostle; but it must be proved that these traditions were neither then, when mentioned, in writing, nor afterward committed to writing by himself, or any other inspired person. (3.) The traditions mentioned here, and 2 Thess. ii. 15, were traditions immediately delivered to those churches from the mouth of an apostle; and when the Romanists can make this good from like authentic testimony of any of their fardle of traditions, we shall be ready to receive them.

[2] Ver. 3. Κεφαλὴ δὲ Χριστοῦ ὁ Θεὸς, *And the head of Christ is God.*] "We are hence taught," saith Schlictingius, "that the head of Christ is God; whereas the most high God can have no head above him, so that Christ, who hath this head above him, cannot be most high."

Ans. To this some of the fathers answer, That God is here said to be the head of Christ, as being the Father* of the Son, and so the cause of him; but yet, as the woman is of the same nature with the man who is her head, so is Christ of the same nature with God the Father: they also add, that the word *head* is here used as a note of principality,* or causality in the Father, but not of subjection in the Son, which wholly enervates the argument of Crellius from this place. And, though the schools seem not to allow of this language, yet it was used by Irenæus in these words, "The Father is above all things, and he is the head of Christ; the Word is through all things, and he is the head of the church."†

Others answer, That the Father is here styled the head of Christ, considered as Mediator, in which relation he received his kingdom and dominion from him (John xvii. 2, 1 Cor. xv. 27, Heb. ii. 8), and exercises it wholly to his glory (Phil. ii. 9—11): in which sense the Father may be styled his head, because he doth all things according to his Father's will, to his glory, and by authority derived from him: and this interpretation is confirmed by these words, "The head of every man is Christ;" he being man's head by virtue of the power and dominion given him over all flesh (xv. 27, John xvii. 2, Eph. i. 19. 22), and that power being given to the man Christ Jesus.

[3] Ver. 4. *In the church.*] For that the apostle speaks not of prophesying at home, as Mr. Clerc imagines, but in the church, is evident from the apostle's argument, ver. 16, against this practice, in these words, "We have no such custom, neither the churches of God." His argument to the contrary is answered in the note on ver. 6.

[4] Τὴν κεφαλὴν αὐτοῦ, *His head.*] That is, Christ;‡ for (1.) he is the head of the man, ver. 3. (2.) This seemeth most agreeable to the reason assigned, why he should be uncovered when he doth service in the church, viz. because he is the image and the glory of God. And, (3.) did he dishonour his own head by covering it, he ought never to be covered; whereas if this only respects his head, Christ, whom he represents in praying and prophesying in the church, it is sufficient that he is uncovered, when he thus acteth as his minister. Lastly, The head the woman dishonoureth is the man, styled her head; and so the head the man dishonoureth is Christ, styled his head, ver. 3.

* Διὰ τὸ εἶναι αἴτιος αὐτοῦ ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ πατὴρ ὡς γεννήτωρ, προβολεὺς, καὶ ὁμοούσιος αὐτοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αυτὸς γεννήτωρ, καὶ προβολεὺς, καὶ ὁμοούσιος ὑπάρχει αὐτῇ. Œcumen.

* Ἀρχῆς μὲν ἀλλ' οὐκ ὑποταγῆς ὀηλωτικόν. Theodoret.

† Super omnia quidem pater, et ipse est caput Christi; per omnia autem Verbum, et ipse est caput ecclesiæ. Lib. v. cap. 18.

‡ Καταισχύνει τὸν Χριστὸν τὴν κεφαλὴν αὐτοῦ. Theoph.

5 But every woman that prayeth or prophesieth [6] with *her* head uncovered dishonoureth (*the man*) her head (*whose glory she is, as being put in subjection to him*): for that is even all one as if she were shaven (*and so had removed the token of subjection to the man which nature gave her*).

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered (see note on ver. 5).

7 For a man indeed ought not to cover *his* head (*as a sign of subjection*), forasmuch as he is [6] the image and glory of God (*as having the government of the world committed by God to him*): but the woman (*ought to cover her head, forasmuch as she*) is the glory of the man (*being taken from, made for, and put into subjection to him.*)

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 (*Moreover,*) For this cause ought the woman to have [7] power (*a veil*) on *her* head because of the (*evil*) angels (*she being tempted by the prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man,* Gen. iii. 26, *ought therefore to use this token of shamefacedness and subjection*).

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the (*wisdom of the*) Lord (*ordaining that one should come out of the other*).

12 For as the woman *is* (*taken out*) of the man, even so *is* the man also (*propagated*) by the woman; but all (*these*) things (*are*) of God (*who made woman out of the man, and by his benediction increaseth men by the woman*).

13 Judge in yourselves: is it comely that a woman pray (*publicly*) unto God uncovered (*when God himself hath given her a covering by nature, to intimate to her that she should be veiled*)?

---

[5] Ver. 5. Κατὰ κεφαλῆς ἔχων, *With his head covered, ἀκατακαλύπτῳ τῇ κεφαλῇ, with her head uncovered.*] For explication of these words, let it be noted from Theodoret,* that "the men of Corinth, according to the custom of the Greeks, both wore long hair, and prayed to God with their heads covered in the public assemblies." So also, saith Plutarch,† did the Romans; so, saith Lightfoot,‡ did the Jews; so did, saith Servius,§ "all that sacrificed to any god excepting Saturn." But the heathen woman paid her devotion to the gods, resoluta comas, seu capillos, "with her hair loose and hanging down;" or, in the language of the poets, crine jacente, aut demisso. Note,

Secondly, That the Jews judged it τὸ αἰσχρὸν, a shameful and indecent thing for a woman to be shaved, and permitted this only in the case of whoredom,‖ as a token of their shame. And among the heathens it was indicium ultimi luctûs, "a token of the highest grief."—"It is customary," saith Plutarch,¶ "for men to be shorn, and for women to wear long hair; and therefore, in times of mourning, the men let their hair grow, and the women are shaved, this being contrary to custom among the Greeks and Romans." It was also customary for the Jewish women to go veiled.** Note,

Thirdly, That the apostle doth not here approve of the woman's praying or prophesying in the church, as is evident from 1 Cor. xiv. 34, 1 Tim. ii. 11, 12, though he here says nothing to the contrary, as intending to rectify that disorder, when he spoke of other disorders in the case of prophesying, xiv. 34.

[6] Ver. 7. Εἰκὼν καὶ δόξα Θεοῦ, *The image and glory of God.*] True here is the note of Theodoret, that man is here styled the image and glory of God, neither as to his body, nor as to his soul; for, in respect of the soul, the woman is equally the glory of God, as to spirituality and immortality, and so is equally said to be made after his image, Gen. ii. 27, but κατὰ μόνον τὸ ἀρχικὸν, "only as to rule and government," which is the proper glory of a man, according to the psalmist's words, "Thou hast crowned him δόξῃ καὶ τιμῇ with glory and honour, and hast set him over the work of thy hands, and hast put all things in subjection under his feet" (Ps. viii. 5, 6).

[7] Ver. 10. Ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους, *A veil upon her head, because of the angels.*] Here let it be noted, (1.) that all the ancient interpreters agree in this, that ἐξουσία, which we render *power*, doth signify a *veil* or *covering*, which, being put over her head, compels her to hang down her eyelids; and it is here, say they, called *power*, as being τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, "the token of the power and dominion of the man over her." Note,

Secondly, That the reading διὰ τῆς ἀγγελίας, "by reason of her revelations," as Mr. Clerc doth, instead of διὰ τοὺς ἀγγέλους, without consent of any copy or version, is not to be endured. Moreover, διὰ τῆς ἀγγελίας signifies barely *by message*, not "by reason of her revelations," that being properly in Greek διὰ τῆς ἀγγελίας τῆς παρ' αὐτῆς.

Thirdly, That evil angels are absolutely styled *angels*, in these words of this epistle, "Know ye not that ye shall judge angels?" 1 Cor. vi. 3, and elsewhere, "The angels that sinned," 2 Pet. ii. 4, or "that kept not their first station," Jude 6. Note,

Fourthly, That among the nine maledictions of the woman, which the Jews reckon up, this is one, That she is to have caput velatum instar lugentis,* "her head covered like one that mourneth," and this, they say, she is to wear, not so much as a token of subjection, as of shame; whence Philo calls the τὸ ἐπίκρανον,† "cover of the woman's head," τὸ τῆς αἰδοῦς σύμβολον, "the symbol of her shame;" and this shame, say they, is due to her, "because she brought the first sin into the world."‡—"It is with her," say they, "as when one transgresseth and is ashamed, and therefore she comes forth with her head covered."—"She ought," saith Tertullian,§ "by her habit to resemble Eve, a mourner and a penitent, ob ignominiam primi delicti, for the shame of the first sin:" hence he often interprets this text of evil angels.‖

Moreover, in the judgment both of Jews and Christians, the serpent, which deceived Eve, acted by the suggestion of the devil,¶ or of Sammael, whom the Jews style "the prince of devils." That therefore these words may be interpreted as in the paraphrase, is evident, not only from those observations, but especially from a place parallel to this, "Let the woman learn in silence with all subjection. For I suffer not a woman to usurp authority: for Adam was first formed, then Eve" (as here, ver. 8, 9); "and Adam was not deceived,

---

* Κατὰ γὰρ τὸ Ἑλληνικὸν ἔθος, καὶ κόμας εἶχον, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες προσεύχοντο τῷ Θεῷ. Theodoret.

† Τοὺς δὲ θεοὺς προσκυνοῦντες ἐπικαλύπτονται τὴν κεφαλὴν, ταπεινοῦντες ἑαυτοὺς τῇ ἐπικρύψει τῆς κεφαλῆς. Plutarch. Ἐν αἰτίοις ἦτοι Ῥωμαϊκοῖς. p. 266.

‡ In locum.

§ Sanè sciendum est sacrificantes diis omnibus capita velare consuetos, ob hoc, ne se inter religionem vagis ollerat aliquid obtutibus, excepto tantùm Saturno. Serv. in Virg. Æn. iii. 405.

‖ Neque radat illud nisi propter scortationem. Pirk. Eliezer, cap. 14, p. 31.

¶ Πέπεισται μὲν οἰκεῖον τὸ μὴ συνηδὲς, συνηδέστερον δὲ ταῖς μὲν γυναιξὶν, ἐγκεκαλυμμέναις, τοῖς δὲ ἀνδράσιν, ἀκαλύπτοις, εἰς τὸ δημόσιον προσιέναι· καὶ γὰρ παρ' Ἕλλησιν, ὅταν ἀνατυχία τις γίνεται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες· ὅτι τοῖς μέν τε κείρασθαι, τοῖς δὲ τὸ κομᾶν συνηθὲς ἐστιν. Plut. Quæst. Rom. p. 267, A, B.

** Apud Judæos tam solenne est fœminis eorum velamen capitis, ut inde noscantur. Tertull. de Coron. cap. 4.

* P. Eliezer, cap. 14.

† De Spec. Leg. p. 606, D.

‡ Berisch. Rab. §. 17, f. 12, col. 1.

§ De Cultû Fœm. lib. i. cap. 1.

‖ Propter angelos quos legimus à cœlis excidisse. De Veland. Virg. cap. 7. Propter angelos apostatas. Contr. Marcion. lib. i. cap. 8.

¶ P. Eliez. cap. 13. Buxt. in voce *Sammael.*

14 [8] Doth not even nature itself (*which hath made man the image and glory of God, created him before the woman, and given him dominion over her,*) teach you, that, if a man have long hair (*the covering and token of subjection in the other sex*), it is a shame unto him! (see note on ver. 5.)

15 But if a woman have long hair, it is a glory to her (*she being fitted by it to represent the condition of her sex*): for *her* hair is given her for a covering (*i. e. in token of subjection to her husband*).

16 But if (*after what hath been thus said*) any man seem (*still*) to be contentious, (*I shall add only this, that*) we have no such custom, [9] neither the churches of God (*it being only customary in the assemblies of heathens for women to pay their devotions to the gods thus.* See note on ver. 5).

17 Now in this (*other thing*) that I (*am about to*) declare *unto you* I praise *you* not, (*viz.*) that ye come together (*so as is*) not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be [10] divisions (Gr. *schisms*) among you; and I partly believe it (*or, I believe it true κατὰ μέρος τι, of some part of you*).

19 [11] For (*according to our Lord's saying*, Matt. xviii. 7) there must be also heresies (*or sects*) among you (*the flesh, the world, and the devil, tempting to it, and the wisdom of God permitting it*), that they which are approved (*of him*) may be made manifest among you.

20 When ye come together therefore (*thus*) into one place, *this* is not (*acting as if you came*) to eat the Lord's supper (*the feast of Christian charity and communion*).

21 For in (*your way of*) eating [12] every one taketh before (*the*) *other* his own supper, (*not tarrying for, or regarding, others*, ver. 23:) and (*so it falls out, that*)

---

but the woman being deceived was in the transgression," 1 Tim. ii. 11—13, where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the words thus: The woman ought to act decently in the church, and therefore to be covered, because of the angels, who are present in the assemblies of the saints; it being the opinion, both of Jews* and Christians, that the ministering angels are there present.

[8] Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις; *Doth not even nature itself?*] The exposition given in the paraphrase is so natural, and so well founded on the words and argument of the apostle, and so agreeable to the sentiments of all the ancient commentators on the place, that we seem not here to need the industry and learning the critics have so liberally spent upon this place: the apostle here by *nature* understanding not any inward principle implanted in the heart and reason of a man, but the first rise and constitution which man and woman have received from the God of nature. It is against nature, say the fathers, for a man to wear long hair, for by it he assumes the habit of a woman, καὶ ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον παραλέλεκται, "and being made by God to rule, he takes upon him the symbol of subjection." Of the criticisms upon the word κομᾶν they say not a word.

[9] Ver. 16. Οὐδὲ ἐκκλησίαι τοῦ Θεοῦ, *Nor the churches of God.*] Hence it is manifest, (1.) that the apostle here cannot be thought to have respect only to the custom of the Greeks, as Mr. Le Clerc imagines, for then why doth he plead the custom of all the churches of God against this practice?

Secondly, Hence note, that in things only respecting decency, and in conforming to which there is no violation of the command of God, the custom of the church should be our rule, it being an argument of pride and a contentious spirit, in matters of so little moment, to be singular, and to create disturbance to the church of God.

[10] Ver. 18. Σχίσματα, *Schisms.*] Here the word *schisms* is not used of men separating from the church, but of them coming together in the church, but yet eating the Lord's supper separately, and so as not to join with the whole assembly in that ordinance: so the word also is used i. 10. "not of a separation from the unity of the catholic church," saith Esthius, "but of sects and divisions in the church."

[11] Ver. 19. Δεῖ γὰρ αἱρέσεις εἶναι, *For there must be heresies*, &c.] This necessity of heresies is not absolute, or of God's making, but only on supposition of the pride and vainglory, strife, envyings, and contentions, which were already in the church of Corinth (1 Cor. iii. 3), and God's permission that men so affected should act according to the corrupt affections and dispositions of their hearts; as the necessity of diseases in the body arises from men's intemperance. Nor is the reason here assigned of them properly causal, as if the wisdom of God designed there should be heresies for this end, that they who were approved of him might be made manifest, but rather eventual;† as if the apostle had said, Whence it will come to pass, that they who are approved will be made manifest.

[12] Ver. 21. Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, *Every one takes before his own supper.*] It is the opinion of Dr. Lightfoot, that the apostle speaks not here of the *agapæ*, or love-feasts, which accompanied the eucharist, as the tradition of the ancient church supposed; but of the paschal supper, which these Judaizers did eat before the eucharist, as thinking that the eucharist, which our Lord instituted after that supper, was only an appendix of it; and that it was not instituted in commemoration of the death of Christ, but as a new form of their commemoration of their deliverance out of Egypt: and that on this account the apostle here repeats the institution of that sacrament by our Lord, and so oft tells them that Christ appointed this supper for the commemoration of his death, and that we might show it forth till he comes; and charges them with not discerning it to be the Lord's body (ver. 29). But he seems to be mistaken in both these conjectures. For,

First, It is very unlikely they should mistake the Lord's supper, celebrated then every week at least, for that paschal supper which was only to be celebrated once a year, and was then rather to be celebrated at home, in every man's family, than in the church; and which, according to the Jewish canons, could not be observed at all in Corinth, or out of Judea, whilst the temple stood.

Secondly, Those words of the apostle in the preceding chapter, viz. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread we break, is it not the communion of the body of Christ?" and those that follow, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils," do plainly show that the apostle there supposes they well knew that in that supper they were partakers of the cup and table of the Lord, and had communion with his body and blood.

Dr. Lightfoot adds, That those words, "One is hungry, and another is drunken," refer not to the poor and the rich, but to the gentile who came fasting to the Lord's supper; whereas the Judaizing Christian, according to his custom, drank freely at his paschal supper; and he concludes, that the apostle doth not here reprehend their manner of coming to these suppers, but that he reprehends them for the very use of them. But here again he seems much mistaken, For,

First, It is evident the apostle reprehends them not for the supper itself, i. e. the eating and the drinking, but because they did προλαμβάνειν take their meat and their drink before others, not staying till they came (ver. 21. 33). Hence, for a remedy for this disorder, he saith not, Abstain from these suppers, but only, "When ye come together, tarry one for another."

Secondly, That the "hungry" here were the gentile converts, who chose to eat the eucharist fasting, is very improbable, not only because it was then generally received at night, but because the apostle, both here and ver. 34, allows all to eat and drink before they come, not taking notice of any that scrupled the doing this. Moreover, the οἱ μὴ ἔχοντες, "the hungry" here, are not men who have no houses, but who have nothing to eat or drink: for they were put to shame by this, that they had nothing to eat or drink, as

---

* See Dr. Hammond, and Synopsis in locum.

† Τὸ γὰρ ἵνα οὐ πανταχοῦ αἰτιολογίας ἐστὶν, ἀλλὰ πολλαχοῦ, καὶ τῆς τῶν πραγμάτων ἐκβάσεως. Chrysost. in locum.

one (*who had nothing to bring*) is (*still*) hungry, [13] and another (*with his plenty*) is drunken.

22 What? have ye not houses to eat and to drink in (*if need be before you come?* ver. 34) or despise ye (*those poor Christians who are members of*) the church of God (*as well as you*), and (*put to*) shame them that have not (*what to eat or drink*)? What shall I say to you? shall I praise you in this? I praise *you* not.

23 (*To come together thus, I say, is not to come as they ought to do, who assemble to eat the Lord's supper?*) For I have received of the Lord that which also I (*as I received*) delivered unto you, That the Lord Jesus the *same* night in which he was betrayed [14] took bread:

24 And when he had given thanks, he brake *it*, and said (*to them all*), [15] Take, eat: this is my body, which is broken for you: this do in remembrance of me (*giving my body to be broken for you all*).

25 After the same manner also *he took* [16] the cup, when he had supped, saying, This cup (*i. e. the wine contained in it*) is the (*memorial of the*) new testament (*or covenant ratified*) in my blood: this do ye, as oft as ye drink *it*, in remembrance of me (*confirming this covenant with my blood*).

26 For as often as ye eat this bread, and drink this cup, ye do [17] shew (*by this memorial of it*) the Lord's death till he come (*to judgment*).

27 Wherefore whosoever shall eat this bread, and (*or*) [18] drink *this* cup of the Lord, unworthily (*as they*

others had, nor were thought worthy to partake with them that had, in the assembly of which they were a part; it being not the place where they assembled, which is called the church of God, but the persons who assembled; for by the same action was the church despised, and they that had nothing put to shame: now it is not easy to conceive how, by this separate meeting in a church, they should despise a church, whereas, by denying their poor brethren any share in their banquet, they visibly despised them.

And with that agrees the note of Chrysostom on the place, that an assembly is called, οὐχ ἵνα διηρημένοι ὦσι οἱ συνελθόντες, ἀλλ' ἵνα οἱ διηρημένοι συνηγμένοι, "not that they who came together might be divided, but that they who are at home divided may join together."

Thirdly, These *agapæ*, or feasts of charity, being mentioned by Jude, ver. 12, by Ignatius, Ep. ad Smyrn. §. 8, by Clemens Alex. Pædag. lib. ii. cap. 1, p. 41, by Tertullian, Apol. cap. 38, by the Apostolical Constitutions, lib. ii. cap. 28, and by Julian the Apostate,* it is very unreasonable to call this custom into question, or to imagine that Paul here rather referred to a paschal supper than to this appendix of the supper of our Lord. When I call it an appendix, I do not mean that it was eaten by them after the Lord's supper, for the word προλαμβάνειν, "to take before his own supper," shows the contrary, viz. that this banquet was celebrated before the Lord's supper; but only that it was joined to the Lord's supper in imitation of our Lord, who celebrated the sacrament after the paschal supper.

[13] Ὃς δὲ μεθύει, *And another is drunken.*] This may either refer to the gentile converts among the Corinthians, retaining still their heathen custom of drinking liberally after their sacrifices, whence μεθύειν, "to be drunk," is by the grammarians thought to have its original from μετὰ τὸ θύειν, because of the free drinking they indulged in after their sacrifices; or to the Judaizing converts, who thought themselves obliged to drink plentifully at their festivals, four large cups of wine, saith Dr. Lightfoot,† at the paschal supper, and to be quite drunk, saith Buxtorf,‡ in the feast of Purim.

[14] Ver. 23. Ἔλαβεν ἄρτον, *Took bread*, &c.] The argument lies thus: Christ gave an equal distribution of the sacramental bread to every one at the table, in token that he died equally for all; and he appointed them all to eat together of it at one common table, in remembrance of his love to them all: can you then eat every one separately his own supper, excluding those to whom he equally distributed the sacred bread from any share of yours, leaving them hungry and in want of bread, and yet conceive you worthily eat the Lord's supper, and duly participate of, and thankfully commemorate, this great feast of love? But farther observe,

First, That this bread is called in the present tense, τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Christ's "body broken," his "body given," Luke xxii. 19, even whilst he was alive, and so his body was not actually broken, or given for us; it therefore could not be literally and naturally his broken body, but only by way of representation, as being then instituted to represent that body which was shortly to be given and broken on the cross for us: so also it is said of his blood, yet in his veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his "blood shed," Matt. xxvi. 28, Mark xiv. 24, Luke xxii. 20, and this according to the usual sacramental phrase. Thus before the paschal sacrament was celebrated, it was said, "This πάσχα ἐστὶ τῷ Κυρίῳ, is the passover to the Lord (Exod. xii. 11. 13), i. e. this is that which is instituted to represent it; "for this night I will smite all the first-born of Egypt, and will pass over you:" and of circumcision it is said, "This is my covenant" (Gen. xiv. 10), before that Abraham was actually circumcised (ver. 23, 24).

Secondly, Observe that Paul calleth that five times bread which they did eat of, which was to them "the communion of the body of Christ," and by eating of which unworthily, they became "guilty of the body of Christ, not discerning the Lord's body," 1 Cor. x. 16, 17, xi. 26, 27, 28. He therefore five times calls that bread which was consecrated, and by our Saviour called his body: now is it not a wonder that one single passage, mentioned by our Saviour whilst he was alive, should be deemed sufficient to make us all believe that his whole body, and so his hand, was in his hand, and that this living Christ was at the same time dead and sacrificed; and that the same body which was whole before the eyes of his disciples was also broken for them at the same time, with many thousand contradictions more; and yet that what the Holy Ghost, who knew the meaning of our Saviour's words better than any Romanist, hath said so often, to inform us that this element is, after consecration, bread, should not be thought sufficient to make us think it bread, though it appears to all our senses so to be?

[15] Ver. 24. Λάβετε, φάγετε.] See the defence of these words against Dr. Mills, Examen Millii in locum.

[16] Ver. 25. Ποτήριον, *The cup.*] Note here two reasons for the participating of the cup by the whole body of the church at Corinth. (1.) Because it is "the blood of the new covenant," which belongs as much to the laity as to the priests: the "blood shed for the remission of the sins" not only of the priests, but of the laity. (2.) Because, by the drinking of this cup they remembered Christ's blood shed for them, and showed forth his death. Now since these reasons do equally concern all Christians, the drinking of the cup by which this commemoration, by our Lord's institution, is to be made, must equally concern them; for sure the means which Christ appointed for an end ought to be used by all who are obliged to pursue that end; and if the apostle here reprehends the Corinthians for varying from the tradition received from the Lord in the celebration of the sacrament, he would have reprehended them much more, had they so varied from it as to neglect the distribution of that cup which he had instituted for those sacred ends.

[17] Ver. 26. Τὸν θάνατον Κυρίου καταγγέλλετε, *Ye show the Lord's death.*] If then this be the end and use of this sacrament, to be a solemn commemoration of the death of Christ during his absence from us; if it was designed to be a standing memorial of his sufferings till he came again to judgment; the obligation that lies upon all Christians to observe it is perpetual, and ought not to cease till the world ends. Indeed, saith Theodoret,* "after his presence there will be no more of the symbols of his body, because the body itself will then appear." Which words are a full confutation of the doctrine of transubstantiation.

[18] Ver. 27. Ἢ πίνῃ, *Or drink.*] Here Obadiah Walker s

* In fine Fragm.
† Temple Service, p. 146.
‡ Lex. Talm. 324.

* Μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκ ἔτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος.

must do who, by this practice, thwart the great design of this institution, which was to show his equal love to all to whom he equally gave these elements, and to oblige us to live in continual remembrance of it), shall be guilty of (*violating the sacrament of*) the body and blood of the Lord.

28 But [19] let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh [20] unworthily (*as they who make those divisions and distinctions, and commit these disorders, when they come together to eat the Lord's supper do*), eateth and drinketh [21] damnation (Gr. *judgment*) to himself, not discerning the Lord's body, (*to be given as an indication of his equal kindness to all his members, without any difference or distinction, and as a symbol of their mutual communion with one another*, x. 16, 17.)

30 For this cause (*the not discerning the Lord's body, it is, that*) many *are* weak and sickly among you, and many sleep.

31 For if we would (*thus*) judge (*and discern*) ourselves, we should not be judged (*or, thus punished by God*).

32 But when (*neglecting this*) we are judged, we are chastened of the Lord, that we should not be condemned with the world (*but awakened by those chastisements to reform those evil practices which render us obnoxious to condemnation*).

33 Wherefore, my brethren, (*that this miscarriage may be rectified*), when ye come together to eat (*the Lord's supper*), tarry one for another (*that ye may all eat of that and your love-feasts together*).

34 And if any man (*pretend to do this out of*) hunger, let him eat at home (*before he come*); that ye come not together unto condemnation. And the rest will I set in order when I come (*or, as for the other things relating to this ordinance, or your letter, I will set them in order when I come*).

---

note is this: The Greek ἤ, *or*, that he might lead you to think there was something in the popish argument taken hence to prove that the whole Christ was contained in either species; because either by eating or drinking unworthily, men become guilty of profaning both the body and blood of Christ: but for justification of our version, *and*, it may be noted that the Syriac, Arabic, and Ethiopic versions read *and*, and so does Clemens Alexandrinus, Strom. i. p. 271, Cyril. Al. de Ador. Sp. p. 421, Athanas. de Pass. Domini, p. 1027, Aut. Quæst. ad Antioch. p. 375.

Secondly, That according to Phavorinus, ἢ κεῖται ἀντὶ τοῦ καὶ, that is, "ἤ is often put for *and*;" so what is in the Hebrew וְ, *or*, is in the LXX. rendered καὶ, *and*, Lev. iv. 23. 28, Numb. xv. 18, Mal. ii. 7. So what is ἤ, Luke xx. 2, is καὶ, Matt. xxi. 23, Mark xi. 28. So the promise made to Abraham, καὶ τῷ σπέρματι αὐτοῦ, Gen. xvii. 8, is the promise made to him, ἢ τῷ σπέρματι, "and to his seed," Gal. iii. 6; and so the Hebrew vowel, when it divides or distributes, is rendered sometimes ἤ, *or*, as Exod. xxi. 17, Deut. iii. 34, 2 Sam. xxiv. 13, Ps. viii. 4, Prov. xx. 20, and sometimes καὶ, *and*, as Josh. viii. 22, Judg. iv. 6, xiii. 7, 1 Sam. xvii. 31, Jer. xiii. 23, Amos v. 19, and eating and drinking going here before, ver. 26, and following after, ver. 28, 29, this intermediate verse must bear the same sense.

[19] Ver. 28. Δοκιμαζέτω ἑαυτόν, *Let him examine himself.*] Δοκιμάζειν is to *discern* or *approve*: so, δοκιμάζεις, "Thou approvest the things which are most excellent," Rom. ii. 18; "Happy is the man that condemneth not himself, ἐν ᾧ δοκιμάζει, in that which he approves," Rom. xiv. 22. Δοκιμάζειν ἑαυτόν, is "to approve himself to himself," or discern how it is with himself: so 2 Cor. xiii. 5, ἑαυτοὺς δοκιμάζετε, "Prove yourselves: know ye not that Jesus Christ is among you, except ye be reprobates?" Gal. vi. 4, δοκιμάζετω, "Let every man approve his own work." And so here the sense is, Let a man approve himself to his own heart, as a good Christian, and one that comes to celebrate this ordinance with a grateful commemoration of the love of Christ dying for him, and with true charity and unfeigned kindness to all those for whom he did equally shed his blood, and gave his body to be broken; and so he may repair to it with a true Christian spirit, and in an acceptable manner.

[20] Ver. 29. Ἀναξίως, *Unworthily.*] i. e. "Not discerning the Lord's body;" which words plainly teach us what it is to eat and drink unworthily, viz. to do it so as in that action not to discern the Lord's body. Now this, as hath already been observed, cannot signify not to apprehend the sacrament to represent Christ's body broken and his blood shed for us: for of this ignorance had the Corinthians been guilty, the apostle would have argued ex non concessis, "from things not granted by them" (x. 16. 21). It therefore signifies their behaving themselves as if they had not considered that this sacrament was instituted in a thankful and practical remembrance of Christ dying for them, and ratifying by his blood the covenant in which he promised to be "merciful to their iniquities, and remember their sins no more;" and as a feast of love, designed equally for the benefit of all his members, and to knit them in the closest bonds of unity and friendship to each other: when this was wanting, they did not discern aright the Lord's body, or the sacrament of it, and so did eat and drink unworthily. In the Talmud, saith Dr. Pocock,* there is a distinction betwixt a man who ate the passover, לשם מצוה, "in obedience to the command," which was, that they should do it as a memorial of God's passing over them when he destroyed the Egyptians, by reason of the blood of the paschal lamb (Exod. xii. 13, 14); and he that thus ate it, was the just man that walked in the ways of the Lord, mentioned Hos. xiv. 9, and betwixt another who did eat it only as common food, i. e. without respect to the commandment, or the ends of its institution; and is compared to the transgressor there mentioned, that shall fall therein. So here, he that eateth this holy sacrament with a thankful memorial of the benefits conferred upon us, the death from which we are delivered by the blood of Christ, the true paschal lamb sacrificed for us, eats it worthily; but he that partakes of it only as common bread and wine, not considering the ends for which it was designed, and the benefits of Christ's death it represented and consigned, discerns not the Lord's body; i. e. he putteth no sufficient difference betwixt that and common food, as the word διακρίνω doth import (see note on Rom. xiv. 23).

[21] Κρῖμα, *Damnation.*] The word imports temporal judgments; as when Peter saith, "The time is come ἄρξασθαι τὸ κρῖμα, that judgment must begin at the house of God" (1 Pet. iv. 17), not damnation surely: and this is certainly the import of the word here, (1.) because the Corinthians did thus eat unworthily, and yet the judgments inflicted on them for so doing were only temporal; viz. weakness, sickness, and death, ver. 30. (2.) Because the reason assigned of those judgments is, that they might not be condemned in the other world, or that they might not be obnoxious to damnation.

---

* In Hos. xiv. 9, p. 814.

CHAPTER XII.

1 Now concerning spiritual *gifts*, (*or, persons*, ver. 3), brethren, (*which is another thing in and about exercise of which you offend; making them matter of contention, emulation, and vain-glory,*) I would not have you ignorant (*of what it concerns you to know of them, and yourselves that exercise them*).

2 Ye know that (*before your conversion to that faith, by which ye received these gifts,*) ye were Gen-

tiles, carried away unto (*the service of*) [1] these dumb idols (*which could not speak themselves, much less enable you to speak*), even as ye were led (*by seducing guides*).

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus [2] accursed (*or, anathema*): and *that* no man can say that Jesus is the Lord (*and confirm that doctrine with supernatural gifts and miracles*), but by the Holy Ghost.

4 Now there are [3] diversities of (*these spiritual*) gifts, but (*it is*) the same Spirit (*which enables us to exercise any of them*).

5 And there are differences of administrations (*or, offices in the church, to which this diversity of gifts belongs*), but (*it is*) the same Lord (*who hath appointed all these offices*, Eph. iv. 12).

6 And there are diversities of operations (*performed by these offices in the church by virtue of these gifts*), but it is the same God which (*by giving them this Spirit*) worketh (*them*) all in all.

7 [4] But the manifestation of the Spirit (*in the exercise of these gifts*) is given to every man (*not for his own private use, but*) to profit (*others*) withal.

8 For to one is given by the Spirit the word of

ANNOTATIONS ON CHAP. XII.

[1] Ver. 2. Πρὸς τὰ εἴδωλα ἄφωνα, *To dumb idols.*] For though the priests told them they were only the receptacles of those deities they worshipped, that they resided in the image, and gave answers by it, as the Christian writers own;* yet both the prophets and writers of the New Testament, and all the fathers in their apologies, still represent them as they were in themselves, saying, "They have mouths, but speak not" (Ps. cxv. 5, cxxxv. 16), are dumb stones (Hab. ii. 19), et muta simulacra, and such only as gave answers, when they gave any, by the means of evil spirits.

[2] Ver. 3. Ἀνάθεμα, *Accursed.*] This the Jews did, as we learn not only from the words of Justin Martyr,† but also from their nineteenth prayer against heretics,‡ made by Samuel the younger in the days of Gamaliel: their exorcists and diviners therefore, though they pretend to it, saith the apostle, cannot be acted by the Spirit of God: nor can they who confirm the doctrine of Christ by miracles be acted by any other but the Holy Ghost; for no evil spirit would assist them to confirm a doctrine so opposite to, and destructive of, their kingdom and design.

[3] Ver. 4. Διαιρέσεις δὲ χαρισμάτων, *There are diversities of gifts.*] These gifts being in the nature of spiritual faculties, or habits, are very properly ascribed to that Spirit who animates the Christian, and by whom he lives the new life; and these ministries as properly to the Lord Christ, whose ministers and servants the apostles, prophets, teachers, &c. are in the propagation of the gospel. These operations being miraculous, and far exceeding the power of any creature, as fitly are ascribed to the Creator of all things. But whereas Crellius hence infers, that this third person being distinguished from the other two by the title of "the same God," he only must be truly and properly so called; he might as well have argued, that because the second person mentioned here is styled "the same Lord," he must be only so, exclusively to the same God; and because the first is called "the same Spirit," he must be so exclusively of the same God and Lord, who are equally spirits.

[4] Ver. 7—10.] It is exceeding difficult to fix the true import of all these gifts; I therefore shall propose what follows by way of conjecture, till I receive better information from more able hands.

First, then, By "the word of wisdom," I understand the wisdom given to the apostles to reveal the gospel to the world; for that, in this epistle, is styled "the wisdom of God in a mystery—the hidden wisdom," 1 Cor. ii. 7, and elsewhere, "the manifold wisdom of God," Eph iii. 10. Christ, the great teacher of it, is also styled "the wisdom of God," 1 Cor. i. 24, and in him are said to be contained "all the treasures of wisdom," Col. ii. 3. The apostles, to whom this gospel was committed, are called σοφοὶ, "wise men;"—"Behold, I send unto you prophets and apostles," Luke xi. 49, "and wise men," Matt. xxiii. 34, and they are said to teach this gospel "according to the wisdom given to them," 2 Pet. iii. 15.

Secondly, The "word of knowledge" being distinguished from that of revelation and of prophecy, 1 Cor. xiv. 6, xiii. 8, and being set by way of apposition, or explication, with "the knowledge of all mysteries," 1 Cor. xiii. 2, seems to signify the gift of understanding mysteries, or things concealed: such was the mystery of calling the gentiles, before it was revealed, Rom. xi. 25, Eph. i. 9, iii. 9, the mystery of recalling the Jews, Rom. xi. 25, the "mystery of iniquity," 2 Thess. ii. 7, "the mystery of the beast," Rev. x. 7, but more especially the gift of understanding the mystical sense of the scriptures of the Old Testament. And in this sense Barnabas seems to speak of it, when he saith (sect. 6), "Blessed be God, ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ, who hath given us the wisdom and knowledge of his secrets;" and so it agrees with that gift which the fathers call προγνωσις, as when Irenæus saith,* "Some have the knowledge of things to come, and visions, and prophetical sayings;" and the man thus gifted seems to be, in Clemens Romanus, "the powerful man to utter knowledge."

Thirdly, That by "faith" we are to understand a miraculous faith, enabling them to do things most difficult, seems highly probable from these words, "Though I have all faith, so as to remove mountains," 1 Cor. xiii. 2. But chiefly I would understand by it a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it (see note on James v. 15). Whence it is often mentioned as a preparatory disposition to the working such miracles, and is sometimes styled the "faith of God" (Mark xi. 22), sometimes faith without doubting (Matt. xxi. 21), and so it was a prerequisite to the casting out stubborn devils (Matt. xvii. 20), and to the ensuing gifts of healing and working miracles; and hence perhaps it is that in the following enumeration of them, ver. 28—30, we find no mention of it.

Fourthly, Ἐνεργήματα δυνάμεων, "the working of miracles," is, by the fathers, referred to the power residing in the apostles to inflict diseases, and even death itself, upon offenders, as in the case of Ananias and Sapphira, Acts v. 5. 10, and of Elymas the sorcerer, Acts xiii. 11, and of the incestuous person, 1 Cor. v. 4, where the apostle makes mention τῆς δυνάμεως Χριστοῦ, of the power of Christ; and where he speaks of his rod, he calls it the power that God hath given him, 1 Cor. iv. 19, 20, 2 Cor. x. 8, xiii. 10. But yet I doubt not but these words are truly rendered "the working of miracles;" for to them the word δύναμις, *power*, generally relates in the New Testament: as, when mention is made of the miracles done by Christ himself, Matt. xi. 20. 23, xiii. 54. 58, xiv. 2, Mark v. 30, Luke iv. 36, v. 17, vi. 19, xix. 37, Acts ii. 22, x. 38, and of the miracles done by others in the name of Christ, Matt. vii. 22, Mark ix. 39, Luke ix. 1, Acts i. 8, iv. 33, vi. 8, viii. 13, xix. 11, 1 Cor. ii. 4, 2 Cor. xii. 12, Gal. iii. 5, 1 Thess. i. 5. Hence it is frequently mentioned in conjunction with "signs and wonders," Acts ii. 22, viii. 13, Rom. xv. 19, Heb. ii. 4. It is also here plainly distinguished from the gift of healing; and it is as plainly distinguished from the power of casting out devils, in these words, "In thy name have we prophesied and cast out devils, and done δυνάμεις πολλὰς, many mighty works," Mark vii. 22. It therefore rightly seemeth in the paraphrase to be restrained to the doing things beyond the course of nature, and wrought by an immediate divine hand: such as the sup-

* Arnob. lib. vi. p. 203. Lact. lib. ii. cap. 2.

† Ἀδιαλείπτως καταράσῃ καὶ αὐτῷ ἐκείνῳ καὶ τοῖς ἀπ' αὐτοῦ. Dial. cum Tryph. p. 363.

‡ In quâ æternum exitium illis imprecantur, qui à lege Judaicâ deficiunt ad Christianos. Buxt. Lex Talm. voce *Min*, p. 1201.

* Οἱ δὲ πρόγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὑπτασίας, καὶ ῥήσεις προφητικάς. Lib. ii. cap. 57. Ὁ δυνατὸς γνῶσιν ἐξειπεῖν. Epist. ad Cor. §. 48.

wisdom (*to reveal that faith to others which is the wisdom of God*); to another the word of knowledge (*to reveal mysteries*, 1 Cor. xiii. 2, *and understand the mind of God in the Old Testament for confirmation of that faith*) by the same Spirit;

9 To another faith (*to enable him to believe firmly, that he should be empowered to do things most difficult*) by the same Spirit; to another the gifts of healing (*all manner of diseases*) by the same Spirit;

10 To another the working of miracles (*or, powers, such as raising the dead to life*); to another prophecy (*enabling him to foretell things future, and speak by a divine afflatus*); to another discerning of (*the*) spirits (*of others*); to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these (*gifts*) worketh that one and the selfsame Spirit, dividing to every man severally [5] as he will.

12 For as the (*natural*) body is one, and (*yet*) hath many members, and (Gr. *but*) all the members of that one body, being many, are one body (*the body is one still; the whole being animated by the same soul, which is a spirit*): so also [6] *is* (*it the body of*) Christ (*all whose members, though there be many, and adorned with different gifts, make but one body mystical, united by the Spirit to their head, Christ Jesus*).

13 For by one Spirit [7] we are all (Gr. *have been all*) baptized into (*this*) one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and (*by receiv-*

---

plying a defective member, or the raising of the dead. Thus to the first order of the successors of the apostles, Eusebius* ascribes "many strange powers of the Holy Ghost;" and Justin Martyr† speaks of the powers done in his time by the name of Christ.

Fifthly, The gift of "prophecy" is not to be restrained, as some do, to teaching, and the interpretation of the scripture, which it importeth only as that was done by a particular inspiration of the Holy Ghost; for otherwise, as here the prophets and the teachers are two distinct offices in the church, so also are they reckoned as such in the church at Antioch, Acts xiii. 1, and they are reckoned as distinct χαρίσματα in these words, "Having gifts different, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching" (Rom. xii. 6, 7). And so they are reckoned by Justin Martyr,‡ when he saith, "One man receives at baptism the Spirit of understanding, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, another of foreknowledge, or prophecy, and another of teaching;" and this discovers to us another sense of prophecy; viz. that it imports, as Irenæus saith, πρόγνωσιν τῶν μελλόντων, "the foreknowledge or prediction of things future," and that in order to the exhortation to some duty. Thus Agabus foretold by the Spirit the dearth that was to come over all Judea, Acts xi. 28—30, that the other Christians might be moved, as they were, to send their charity thither. Thus "Judas and Silas, being prophets, διὰ λόγου πολλοῦ, with many words they comforted the brethren, and established them" (Acts xvi. 32). This gift was exercised also by foretelling who would be fit persons to do good service in the church. Thus Paul commits a charge to Timothy, "according to the foregoing prophecies concerning him" (1 Tim. i. 18), and saith, "Neglect not the gift that is in thee, that was given thee by prophecy" (iv. 14). And in this sense the fathers understood it, is evident, not only from the word πρόγνωσις, *foreknowledge*, by which they did express it, but from the arguments they use against the Jews to convince them that God hath left their church, and had owned and embraced the societies of Christians, because he had left them no prophets, but had transferred that gift to the Christians: and these predictions being made by revelation of the Spirit, ἀποκάλυψις, or *revelation*, is accounted a part of this gift; for to the prophet is ascribed "his revelation," 1 Cor. xiv. 26. 30, and the Revelation of John is "the book of his *prophecy*;" and to the prophet is ascribed the manifestation of the secrets of men's hearts, as in those words, "If all prophesy, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart laid open" (1 Cor. xiv. 24, 25). Thus of those prophets Irenæus (lib. v. cap. 6) saith, that they did not only explain the mysteries of God, but also τὰ κρυφία ἀνθρώπων εἰς φανερὸν ἄγειν ἐπὶ τῷ συμφέροντι, "manifest the secret things of men, when it was needful or profitable for them, or the church" (see Origen against Celsus, lib. i. p. 34).

Sixthly, The διάκρισις πνευμάτων, "discerning of spirits," not only imports the faculty of discerning betwixt the impulse of false and true prophets, which he that hath seems to be styled by Clemens, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, "a wise man in discerning words," and betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, as 1 Cor. xiv. 29, 1 Thess. v. 20, 21, 1 John iv. 1, but also a judgment of discerning the spirits of other men, whether they were qualified for such an office in the church, and accordingly choosing them out for that work. So the Spirit, in the prophets, said, "Separate me Barnabas and Paul for the work whereunto I have called them," Acts xiii. 2, 3, and thus the Holy Ghost is said to have constituted the bishops and presbyters in Asia, Acts x. 28, because, as Clemens Romanus saith,* "they constituted bishops and deacons, ἐκκοιμήσαντες τοῦ Πνεύματι, making trial of them by the Holy Ghost." And Clemens of Alexandria,† that John "ordained to be of the clergy, τοὺς ἀπὸ τοῦ Πνεύματος σημαινομένους, such as were signified to him by the Spirit." Ignatius‡ saith of the bishops of his time, that they were constituted, "not by men, but Ἰησοῦ Χριστοῦ γνώμῃ, by the counsel of Christ Jesus." Cyprian,§ that they were constituted, "not only by the consent of the people, and the suffrage of their fellow-bishops, but also judicio divino et Dei testimonio, by the judgment and testimony of God." And, lastly, this gift seems also to imply a discovering of what was done inwardly, or in the spirit of a man; so Peter discerned the heart of Ananias and Sapphira, Acts v. 3. 9, and of Simon Magus, Acts viii. 21. 23, Paul of Elymas, Acts xiii. 10, and of the lame man, "seeing he had faith to be healed," Acts xiv. 9. And Ignatius‖ speaks of the Spirit in him that did foretell, and τὰ κρυπτὰ ἐλέγχειν, "reprove things secret."

[5] Ver. 11. Καθὼς βούλεται, *As he will.*] Here seems to be a plain argument for the personality of the Holy Ghost, because a will is here ascribed to him. (2.) Hence it is evident that he is no creature, because no creature can enable others to do these works. (3.) That he is God: for as all this diversity of operations is ascribed to the same God, ver. 6, so it is here said, "All these worketh one and the same Spirit."¶

[6] Ver. 12. *So is Christ.*] That is, saith Chrysostom, τὸ τοῦ χριστοῦ σῶμα, "the body of Christ," that is, his church, as appears from ver. 21, "The head cannot say to the feet, I have no need of you;" this being not true of Christ, the head of that church, which is his body, but only of the ministerial heads under him.

[7] Ver. 13. Εἰς ἓν σῶμα ἐβαπτίσθημεν, *We were baptized into one body.*] Vain here is the note of Mr. Clerc, viz. that "we are baptized that we might be called by one name, be of one society, the church of Christ:" for it is not by partaking of one spirit that we are called Christians, but by pro-

---

* Τοῦ Θείου Πνέυματος πλείστας παραδόξους δυνάμεις. Euseb. Hist. Eccles. lib. iii. cap. 17.

† Τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ, καὶ νῦν γινομένων δυνάμεων. Dial. p. 254.

‡ Dial. p. 250, A.

* Ep. ad Cor. viii. 42.

† Apud Euseb. Hist. Eccl. lib. iii. cap. 23.

‡ Procem. Ep. ad Philad. et §. 1. Ep. ad Eph. §. 1, 3, 6.

§ Ed. Ox. Ep. 55 et 69.

‖ Ad. Philad. §. 7.

¶ Ἐνταῦθα γὰρ εἰρηκὼς τὸν Θεὸν ἐνεργεῖν· μετὰ βραχέα φησὶ, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα. Chrys. Theod. Œcumen. Theophylact.

ing of that living water, we) have been all made [8] to drink into (*or, of*) one Spirit.

14 (*All, I say,*) For (*as*) the (*natural, so the mystical*) body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 * If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye (*the man endowed with the word of wisdom or knowledge*) cannot say unto the hand (*the person employed in lesser ministries*), I have no need of thee: nor again the head (*the person placed in the highest dignities in the church*) to the feet (*the deacon, or man employed in the lowest offices of the church*), I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary (Gr. *but the members of the body which seem more weak are more necessary;* viz. *the brain, the stomach, and the guts*):

23 And those *members* of the body, which we think to be less honourable (Gr. *more dishonourable*), upon these we bestow (Gr. *put*) [9] more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God [10] hath tempered the body together (*agreeably to the condition of each member*), having given more abundant honour (*or covering*) to that *part* which lacked: (*placing them so, that even nature may be a covering to them.*

25 *And so hath he dealt also with the body mystical, making the meaner offices of them who attend upon the poor more necessary, and to them more honoured who need their help,*) that there should be no [11] schism in the body; but *that* the members should have the same care (*and regard to*) one for another.

26 And whether one member (*of the natural body*) suffer, all the members suffer with it (*by sympathy*); or one member be honoured (*or adorned*), all the members rejoice with it (*i. e. if, being indisposed, it becomes sound, being weak, it recovers strength, all the members are eased, and so may be said to rejoice with it*).

27 Now ye are the body of Christ, and members in particular, [12] (*or, severally are members of that body, and so ought to act in the mystical body as do the members in the natural, rejoicing with them that do rejoice, and mourning with them that weep,* Rom. xii. 15.)

* Sed neque oculos toto corpore esse velim, ne cætera membra suum officium perdant. Quintil. Instit. lib. viii. cap. 5, ad finem.

---

fessing faith in Christ. The apostle is plainly proving, that as the natural body is one, so is the mystical: now the natural body is one, as being informed by one soul and spirit united to it, and animating all the parts of it; so is it, saith he, in the mystical body united together by one and the same Spirit received in baptism, and from our spiritual head, Christ Jesus, communicated to all the living members of his body, to give them spiritual life and motion (see Eph. iv. 16).

[8] Εἰς ἓν Πνεῦμα ἐποτίσθημεν, *We were made to drink of one Spirit.*] So our Lord represents the participation of the Holy Spirit, saying, "If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed in him should receive" (John vii. 37—39). And the apostle calls the water which was a symbol of the Spirit, "spiritual drink," 1 Cor. x. 4, and as believers are ἓν πνεῦμα, one spirit with Christ (1 Cor. vi. 17), so doth Christ invite them to come to him to drink of this Spirit.

[9] Ver. 23. Τιμὴν περισσοτέραν, *More abundant honour.*] The clothes God made to cover the nakedness of Adam and Eve, are styled by Onkelos "clothes of honour:" and the word τιμὴ, here rendered "honour," is in the Septuagint put to signify a *cover;* so, "Behold, he is to thee a covering of thy eye" (Gen. xx. 16), is in the Septuagint, εἰς τὴν τιμὴν τοῦ προσώπου σου, "for an honour on thy face."

[10] Ver. 24. Συνεκέρασε τὸ σῶμα, *Hath so tempered the body.*] Agreeable to this is that of Cicero,* Principio corporis nostri magnam natura ipsa videtur habuisse rationem, quæ formam nostram, reliquamque figuram in quâ esset species honesta, eam posuit in promptû; quæ autem partes corporis ad necessitatem datæ, aspectum essent deformem habituræ, atque turpem, eas contexit atque abdidit; hanc tam diligentem naturæ fabricam imitata est hominum verecundia, quæ enim natura occultavit, eadem omnes, qui sanâ mente sunt, removent ab oculis.

[11] Ver. 25. Ἵνα μὴ ᾖ σχίσμα, *That there may be no schism in the body.*] Of this schism of the members against the body, see Menenius apud Livium, lib. ii. cap. 32, Max. Tyr. diss. v. p. 50.

[12] Ver. 27.] For illustration of this long comparison betwixt the body natural and mystical, observe, (1.) that this comparison is taken from the Jews, who teach that such order ought to be observed betwixt the priesthood and the people as in the human body, in which there are members superior, and others serving to the rest, for all of them serve the heart from whence life proceeds; and so it is meet that the Levites should serve the priests, and the people the Levites (Paulus Fagius, in Lev. iii. 7). The argument which the apostle useth from the comparison of the natural with the mystical body, seems to consist in these particulars.

First, That as the most inferior members of the natural body are as much the members of that body as the most noble, so are the most inferior Christians as much the members of Christ's body.

Secondly, That there would be no perfect natural body without this diversity of members, and in like manner no mystical body without such diversity of gifts and offices as God hath ordered in his church (ver. 17. 19).

Thirdly, That the members are placed in the body according to the wisdom and the good pleasure of God (ver. 18. 24), and so it is in the members of the mystical body, which therefore ought to acquiesce in the good pleasure of his will, in whatsoever station and condition his wisdom doth see fit to place them.

Fourthly, That the members which seem the weakest and the meanest are as necessary and serviceable to the body as the other: human life could not continue, nor human kind subsist without them (ver. 22): so in the mystical body, they that are employed in works of charity and mercy to the poor and the sick, those that "serve tables," are in their kind as necessary and serviceable as other members of the church, and had their χαρίσματα, or spiritual gifts, as well as others (Rom. xii. 6—8, 1 Pet. iv. 10, 11).

Fifthly, That as nature had provided a covering for the less honourable parts, and taught us to employ our care in covering and adorning them, so was it also with respect to the less honourable members of the ecclesiastical body; there were "helps" and ministers particularly appointed to take care of them, to cover their nakedness and supply their wants, and promises were made to those who employed themselves in such acts of charity (ver. 23, 24).

Sixthly, That as there was no division in the members of the natural body, but all the members took care of, and were employed for, the good of the whole; so God hath ordered

* De Officiis, lib. i. n. 177.

28 [13] And God hath set some in the (*body of the*) church, first apostles (*to exercise the gift of wisdom*), secondarily prophets (*to exert those of knowledge and prophecy*), thirdly teachers (*to labour in the word and doctrine,*) after that (*workers of*) miracles, then (*they that have the*) gifts of healings, helps (*to take care of the poor*), governments (*rulers of the church*), diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best (*and the most useful*) gifts: and yet shew I unto you a more excellent way (*of ministering to the welfare of the church, and of your own souls; even that of charity*).

---

matters thus in the body mystical, that there should be no divisions, no separate interests in it, but they should mutually regard the interests of one another, sympathizing and rejoicing together (ver. 25, 26).

[13] Ver. 28.] Note, for explication of these offices,

First, That to prophets I ascribe the gifts of knowledge and of prophecy, from these words, "If I have prophecy, and know all mysteries and all knowledge" (1 Cor. xiii. 2): and as the first gift, "the word of wisdom," belongs especially to the apostles, so it seems probable that the second, the "word of knowledge," should belong to the second office, that of prophets. But whereas Mr. Clerc saith that "the prophets did not teach by inspiration, but only had been fitted to teach by inspiration; that they spake as they saw fit themselves; and those things which they received from Christ and his apostles they interpreted after their own manner;" this seems to be confuted by these words of the apostle, "If any thing be revealed to him that sitteth by, let the first prophet be silent; for the spirits of the prophets are subject to the prophets."

Secondly, The "teachers" seem to be men who, having received the doctrine of faith from the apostles, preached it to others for their conversion to the faith, and so they are the men who "laboured in the word and doctrine," 1 Tim. v. 17. They were, saith Eusebius,* ἀποστόλων μαθηταί, "the disciples of the apostles, who built up the churches in the faith which the apostles had planted, promoting the preaching of the gospel more and more, and spreading among them the salutary seed of the heavenly kingdom." And they of them, who preached the gospel to them who had not heard it, were called evangelists, and sometimes apostles: so Andronicus and Junia are called ἐπίσημοι ἐν τοῖς ἀποστόλοις, "men of esteem among the apostles," Rom. xvi. 7, and of these John saith, "For his name's sake they went forth, taking nothing of the gentiles; we therefore ought to receive such, that we may be fellow-helpers to the truth" (3 John 7, 8). But whereas Theophylact and Mr. Le Clerc say, that the prophets indeed spake by the Holy Ghost, but these teachers from themselves: this I cannot assent to, for διδασκαλία, "teaching," is numbered among the spiritual gifts, Rom. xii. 6, and διδάσκαλοι, "teachers," among them to whom Christ had given these gifts (see the note on Eph. iv. 11).

Thirdly, The "helps" seem to be the deacons and other officers who ministered, not only to the sick and poor, but in holy things also—in baptizing and distributing the eucharist; ἀντιλαμβάνεσθαι, whence comes the word "helps," signifies, to take of others; and these also, as before I noted, had their spiritual gifts. As then the Talmudists, saith Dr. Lightfoot, call the Levites "the helps of the priests;" so may the apostle call the deacons, which answered to them, the helps of the apostles and bishops of the church.

Fourthly, "Governments" are almost generally supposed to denote the rulers of the churches planted by the apostles, and who are sometimes styled "bishops," Acts xx. 28, sometimes ἡγούμενοι, "guides" or "rulers," Heb. xiii. 7. 17, and sometimes προεστῶτες, "presidents" or "prelates," Rom. xii. 8, 1 Thess. v. 12. But Dr. Lightfoot conjectures they were the men who had the gift of discerning spirits, because κυβερνήσεις, which we here render *governments*, signifies in the Old Testament, *wise counsels*, and skill in giving judgment of things; thus ὁ νοήμων κυβερνήσεις κτήσεται, "A man of understanding shall attain to wise counsels," Prov. i. 5, οἷς μὴ ὑπάρχει κυβέρνησις, "Where no counsel is the people fall; but in much counsel there is safety," Prov. xi. 14, and μετὰ κυβερνήσεως, "By wise counsel thou shalt make war," Prov. xxiv. 6. It is not reasonable, saith he, to suppose no office should be appointed for this so necessary gift, and yet no other is here mentioned to which we can apply it. Let the reader choose which of these interpretations he likes best.

* Eccles. Hist. lib. iii. cap. 37.

CHAPTER XIII.

1 [1] (*For*) Though I speak with the tongues of men and of angels (*the languages of all nations, or knew to converse with angels*), and have not charity, I am become *as* sounding brass, or a tinkling cymbal (*benefiting no man by my empty and confused, and pleasing no man with my shrill and noisy, sound*).

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing (*worth in the sight of God*).

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned (*for the faith*), and have not charity (*to man, but do this rather out of vain-glory, or to be admired and praised of men*), it profiteth me nothing (*as to my eternal state*).

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1—3.] Note. Here it is to be noted, that the apostle in these verses reckons up the things which were of highest value to the Jews, and which rendered their wise men the most celebrated. Thus of R. Jochanan ben Zachai,* they say that he understood the language of the angels; and of R. Azai,† that there was not in his days "a rooter up of mountains" like to him, or one that could do so great things as he did. The man on whom the spirit of prophecy did rest, or who was fit to receive him, must, say they, be "a wise man, a religious man, a temperate man, and one that is endued with all probity of manners."‡ Of alms they say, that "whosoever diminisheth any thing of his substance to bestow in alms, shall be delivered from hell."* And as for martyrdom for the law, they thought it sufficient to expiate, not only for their own sins, but even for the sins of the whole nation. Hence Josephus† brings in Eleazar, praying thus for the Jews, "Let my blood be an expiation for them, and receive my life for their lives." And thus he saith of the martyrs that suffered under Antiochus Epiphanes, that "the divine providence saved all Israel from the evils they suffered, by the blood and the propitiatory death of those pious men."‡

* Bava Bathra, f. 134, 1.

† Buxt. Lex. in voce עקר.

‡ Maim. Præf. in Seder Zeraim, Poc. p. 18.

* Buxt. Floril. p. 89, 90.

† Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. Joseph. in Maccab. cap. 6, p. 1090.

‡ Διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ περικακωθέντα διέσωσε. Ibid. p. 1101, B.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not [2] in iniquity (*or falsehood*), but rejoiceth in the truth;

7 [3] Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth (*as to the proper and elicit acts of it*): but (*as for other gifts*) whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* (*the gift of*) knowledge, it shall vanish away.

9 For (*with all our gifts*) we know (*still but*) in part, and we prophesy (*but*) in part (*knowing but few things in comparison to our future knowledge*).

10 But when that (*state of knowledge*) which is perfect is come, then that (*knowledge*) which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things (*and the like difference will there be betwixt us now and then*).

12 For now we see (*only as*) through a glass, darkly; but then (*we shall see*) face to face (*with the greatest nearness and perspicuity, which now we cannot; for no man, saith God, shall see my face and live*, Exod. xxxiii. 20. 23, 2 John 12, 3 John 14): now I know (*but*) in part; but then shall I know

But here is raised a dispute, whether the gifts here mentioned were at any time, or could be, exercised by them who wanted charity? or such profuse alms, and constancy in suffering to the death, were ever, or could be, separated from that grace? To which I answer, It is true that the apostle here speaketh hypothetically, that, were these things performed without charity, they would not profit to salvation; but then that supposition seems fairly to imply the thing itself was not impossible; or that there was no necessary connexion betwixt these gifts and actions and the grace of charity. Moreover, our Saviour seems plainly to inform us that men might prophesy and cast out devils, and do mighty works in his name (Matt. vii. 22, 23), and yet be workers of iniquity, and persons whom he would not own at the last day. He also teacheth that some may do their alms to be applauded by men (Matt. vi. 2), and therefore do them so as to receive no reward from God; and so informs us, that alms may be given without true love to God, or to our neighbour for his sake. And, lastly, All the fathers teach, that it is not the suffering but the reason of it, that makes the martyr; and that "when men, in schism or heresy, thus give their bodies to be burnt, they are not to be deemed true martyrs, by reason of the want of charity."* And the same they say of them who suffer for vain-glory; viz. that "they shed their blood in vain."†

[2] Ver. 6. Ἐν ἀδικίᾳ, *In iniquity.*] That ἀδικία here signifies *falsehood*, the "truth," to which it is opposed, shows; so it signifies in the Old Testament above a hundred times, and the word שקר, which in the Hebrew signifies *a lie*, is as often by the Septuagint translated ἀδικία as ψεῦδος· so "a right hand of falsehood" is δεξία ἀδικίας, Ps. cxliv. 11, the "way of lying," is ὁδὸς ἀδικίας, Ps. cxix. 29, and "he that telleth lies," is λαλῶν ἄδικα, see Ps. cvii. 7, and cxix. 69. 78. 86. 118. 128. 163, Ps. lxiii. 11, Exod. xxii. 7. Now "falsehood" and "a lie," in the Old and New Testament, do often signify a false religion, or a religion containing a false object of worship. Thus "the molten image is a teacher of lies," Hag. ii. 28, and he that maketh it, is said to have "a lie in his right hand," Isa. xliv. 20, he that goes after them "walketh in lies," Jer. xxiii. 14, and "inherits lies," ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα· he turns the truth of God into a lie, Rom. i. 25, believes a lie, 2 Thess. ii. 10, 11 (see the note on Rom. iii. 7). And "the truth" in the New Testament is emphatically put to signify the gospel, or the Christian faith: so the Second Epistle of John, ver. 3, 4, "I rejoiced greatly to find thy children walking in the truth:" and the Third Epistle, ver. 3, 4, "I have no greater joy than to hear that my children walk in the truth." So that the import of these words may be this—Charity will not permit us to rejoice, but rather cause us to be troubled, to find men still continue in their false worship, as the gentiles, or in opposition to the gospel delivered to them, as the Jews do; but it rejoiceth to see men walking according to the truth of the gospel.

[3] Ver. 7.] From these four comprehensive verses, we learn the properties and fruits of charity. (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending brother.

First, What deportment it requires towards all men; viz.

1. It is good, kind, and tender-hearted, towards all (ver. 4); "The Lord make your charity to abound to one another, and to all men," 1 Thess. iii. 12; for charity requireth us to love our brother as ourselves, it must engage us to consider him as we do ourselves, and so extend the same kindness to him, when he needs it, as we show to ourselves (Gal. vi. 10).

2. It is active and laborious, engaging us "by love to serve one another" (Gal. v. 13, 14), to do them any service we are able with good-will, and without grudging; for there must be in us, ὁ κόπος τῆς ἀγάπης, "the labour of love" (2 Thess. i. 3, Heb. vi. 10).

3. It "rejoiceth in the truth" (ver. 6); that is, in men's doing righteously, and living according to the gospel, which is called by way of eminence "the truth;" it begets in us a complacency and inward pleasure, to behold truth and righteousness, piety and goodness, prevailing in the world.

4. It makes us ready to believe all things (ver. 7); that is, all the good it hears, or can have any charitable ground to think of others.

5. It "hopeth all things" (ver. 7); i. e. it inclines us to hope still the best concerning men's intentions and actions liable to doubt; and if our brother be at present bad, to hope and not despair of his amendment, and so still to endeavour his reformation by all proper means.

Secondly, The things which charity will not permit us to do to any are these; viz.

1. "Charity worketh no evil to our neighbour," in his person, estate, good name, or relations (Rom. xiii. 10), much less in reference to his soul: and therefore,

2. It will not suffer us to scandalize, or to offend our brother, by doing any thing which either may embolden him to sin, or disaffect him to religion, or discourage him in the practice of his duty; for, "if thy brother be grieved with thy meat, now walkest thou not charitably" (Rom. xiv. 15).

3. Οὐ λογίζεται τὸ κακὸν (ver. 5). It will not permit us to surmise or suspect that evil of others which we do not know; it "imputes not evil" to them, nor puts to any man's account beyond absolute necessity. It doth not censure their miscarriages as done out of malice, or with ill intentions. So Theodoret.

4. It "rejoiceth not in iniquity" (ver. 6), in any evil done to, much less by, others; it permits no man to be pleased with any deceit, or falsehood spoken of, or done to, others, or with any ill stories, or malicious insinuations, concerning them.

5. It envies not the happiness or the prosperity of others, but is well pleased with it (ver. 4).

6. Οὐκ ἀσχημονεῖ, "It behaveth not itself unseemingly" towards any, in words or gestures; it refuseth not to do the

* Esse martyr non potest, qui in ecclesiâ non est; exhibere se non potest martyrem, qui fraternam non tenuit charitatem, docet hoc, et contestatur Paulus dicens, Etsi tradidero corpus meum ut ardeam. Cypr. de Unit. Eccl. ed. Oxon. p. 113; Lib. de Orat. Dom. 150; De Zelo et Livore, p. 225. Ep. 55, p. 44. Ep. 73, p. 207. Chrys. in Eph. Serm. 11, tom. iii. p. 822. August. de Verbis Dom. tom. x. p. 192.

† Timeo dicere, sed dicendum est, martyrium ipsum si ideò fiat ut admirationi et laudi habeamur à fratribus, frustrà sanguis effusus est. Hieron. ad Gal. v. 26.

[4] even as also I am known, (*more fully and completely, seeing God as he is*, 1 John iii. 2).

13 And now abideth faith, hope, charity, these three (*all great and excellent virtues, and superior to the gifts now mentioned*); but the greatest of these *is* charity (*both for duration, as continuing when faith shall end in vision*, 2 Cor. v. 7, *and hope in enjoyment*, Rom. viii. 23, 24, *and for perfection, as rendering us more like to God, and beneficial to men*).

meanest offices of kindness to them, as if it were unseemly, or below us to be employed in them (ver. 5). So Chrysostom, Theodoret, Œcumen. Theoph.

7. Οὐ φυσιοῦται, "It vaunteth not itself" (ver. 4): it "is not puffed up" against our brethren; it roots out of us all elation of mind, ambition, ostentation, pride in over-valuing ourselves, and despising others (Eph. iv. 2); οὐ περπερεύεται, it is not rash, heady, or precipitate in speaking of, or acting towards, others. So Chrysostom and Œcumenius. It doth not curiously search into other men's matters which belong not to us. So Theodoret.

8. It "seeketh not her own" praise, profit, or pleasure, to the hurt of others; but inclines men to seek the good of others (1 Cor. x. 24).

9. Οὐ δάκνει, "It bites not" with the tongue (Gal. v. 14, 15), but cuts off all strife, contentions, bitter zeal, animosities (ver. 21, 22), all bitterness, wrath, clamour, evil speaking (Eph. iv. 31, 32).

Thirdly, The deportment charity requires to our offending brother is expressed in these particulars:

1. Charity "beareth long," and causeth us to endure provocations with much patience, before we do conceive any displeasure against others.

2. It "endureth all things," though grievous to be borne, without returning evil for evil, enabling us to "forbear one another in love" (Eph. iv. 2, Col. iii. 13); and will not cease from being kind and well-affected to our brother, by reason of any provocation whatsoever.

3. It "covers all things," i. e. inclines us to conceal the evil that we know of others; and thus it "covers a multitude of sins" (James v. 20).

4. Οὐ παροξύνεται (ver. 5), "It is not highly exasperated," and breaks not forth into violent ungovernable passions on any provocation.

5. It is easy to be entreated, ready to forgive, and full of mercy (Col. iii. 13, Eph. iv. 32, James iii. 17).

[4] Ver. 12. Καθὼς καὶ ἐπεγνώσθην, *Even as I am known.*] I do not think that either these, or the words of John, "We shall see him as he is," afford any just grounds for the speculations of the schools, touching the intuitive vision of the essence of God, or their speculum Trinitatis, without which the invocations of saints and angels cannot be excused from idolatry: for as the words, 1 John iii. 2, refer not to the vision of God the Father, but of Christ Jesus, appearing at the day of judgment in his glory, and rendering "our bodies like unto his glorious body;" so these words refer not to the knowledge of God's essence, but rather to the knowledge of those great things he hath prepared for those that love him, revealed now in part, by the Spirit of prophecy and wisdom (1 Cor. ii. 9, 10), which then, saith the apostle, we shall know in the most clear and perfect manner, as we ourselves are known of God.

CHAPTER XIV.

1 Follow (*therefore*) after charity (*above all things*), and desire (*also*) spiritual *gifts*, but rather that ye may prophesy (*i. e. expound the scripture, or reveal some mystery to the edification of the church*).

2 [1] For he that speaketh in an *unknown* tongue (*not understood, nor explained*) speaketh not unto (*the understanding of*) men, but unto (*the understanding of*) God (*only*): for no man understandeth *him*; howbeit (*or though*) in the spirit he speaketh mysteries (*the profound things of God*).

3 But he that prophesieth (*in plain intelligible words*) speaketh unto (*the profit of*) men (*viz.*) *to* (*their*) edification (*by the scripture he expounds*), and (*to their*) exhortation (*by what he teacheth*), and (*to their*) comfort (*by his revelation*).

4 He that speaketh in an *unknown* tongue [2] edifieth himself (*only*); but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater (*because more beneficial*) *is* he that prophesieth than he that speaketh with tongues, except he interpret (*his tongue, and*

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 2. Ὁ γὰρ λαλῶν γλώσσῃ, *For he that speaketh with an unknown tongue.*] That what is said in this verse is spoken only by way of concession, as Mr. Clerc imagines, cannot be true, because it is expressly said, that "in the Spirit he speaketh mysteries;" for mysteries, when the apostle speaketh of spiritual gifts, hath still relation to some profound secret things, 1 Cor. ii. 7, and xiii. 2. And Πνεύματι λαλεῖ cannot here signify, as Mr. Clerc conceives, "He speaketh to his own understanding:" since the apostle, through this whole chapter, is speaking of spiritual gifts, which also he expressly calleth "spirits," saying, "Seeing you are zealous πνευμάτων, of spirits," i. e. of spiritual gifts; and the afflatus or inspiration here was to enable the man to speak the mystery, and not to use the unknown tongue. For explication of this whole matter, let it be noted,

First, That the gift of tongues and prophecy, in their original donation, did still go together; and they who spake with tongues, spake τὰ μεγαλεῖα τοῦ Θεοῦ, "the great things of God" (Acts ii. 11, x. 46), "they spake with tongues and prophesied" (Acts xix. 6); and the reason seems plain, viz. because the gift of tongues was given as a help to prophecy. Now these two things, thus joined by God, should not have been used separately by these gifted men; yea, the gift of tongues was only to be used when they were to speak to gentiles in their own language, which was one great design of the gift of tongues (ver. 22). Nor should they have used the gift of tongues when an afflatus came upon them, and some mystery was imparted to them, by which the church was to be edified, unless they knew there was one present who had the gift of interpretation of tongues: this therefore was a great abuse of this gift, that when they had a mystery revealed to them they did not utter it in a language understood by the assembly, but only by themselves, and so they did not edify the church by it, though it was given, as all the other gifts were, for edification (xii. 7). Note,

Secondly, That the gift of tongues being imparted per modum habitus, as a permanent gift, like to a habit; they who had received this gift could always use it at their pleasure, and so could also use it when a prophetical afflatus came upon them; but the gift of prophecy, being an afflatus in manner of a revelation, could be only used when the afflatus came upon them; so that the first gift might at any time be used without any fresh operation of the Holy Ghost, whereas the second gift always required that afflatus.

[2] Ver. 4. Ἑαυτὸν οἰκοδομεῖ, *Edifieth himself.*] He therefore understood himself, as the church did him that prophesied: and indeed, by speaking what he himself understood not, he would have been as much a barbarian, and unprofitable to himself, as he was to others. To say with Cajetan, "The words were pious which he uttered, and he had pious affections when he uttered them," is unsatisfactory: for what if the matter of them was so, since if he understood them no more than a parrot, his piety in speaking of them could be no more than that of a parrot; he neither could know they

the mystery he utters in it), [3] that the church may receive edifying (*by it*).

6 Now (*therefore*), brethren, if I come unto you speaking with (*strange*) tongues, what shall I profit you, except I shall speak to you (*also*) either by revelation (*of some secret*), or by knowledge (*of some mystery*), or [4] by prophesying (*i. e. foretelling of something to come*), or by doctrine (*instructing you what to believe or practise*)?

7 And (*thus it is*) even (*in*) things without life giving sound, whether (*it be*) pipe or harp, (*for*) except they give a distinction in the sounds (*to render it intelligible*), how shall it be known what is piped or harped?

8 For if the trumpet (*for example*) give an uncertain sound, who shall prepare himself to the battle (*at the hearing of it*)?

9 So likewise ye, except ye utter by the tongue words easy to be understood (*by your auditors*), how shall it be known what is spoken (*by you*)? for (*by speaking what they know not*) ye shall (*be as men who*) speak (*only*) into the air (*vain and unprofitable words, lost in the speaking, as the voice is in the air*).

10 There are, it may be, so many kinds of voices (*languages and idioms, as there be nations, or, as the Jews compute, to the number of seventy*) in the world, and none of them *is* without signification (*but this signification they have only to them that understand them*).

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh (*as if he spake to*) [5] a barbarian, and he that speaketh *shall be* (*as*) a barbarian unto me (*not understanding what he saith*).

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts* (Gr. *of spirits, that you may not be barbarians, and unprofitable in the use of them*), seek that ye may excel (*in them which tend*) to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue (*in which he cannot edify*) pray that he [6] may interpret (*i. e. pray so, as to interpret what he prays*).

---

were pious, nor receive any benefit by them, supposing they were so, whilst he understood nothing of them; nor could any pious affections be raised in him by words not understood. To say with Grotius, Sentit in se vim Christi, he perceives the gift of Christ operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he spake; for that can only signify, he knew he had the gift of tongues, which sure could not much edify him who formerly had used that gift, and so could not be ignorant he had that gift. Moreover, doth not the apostle bid him, who speaks with tongues not interpreted, "speak only to himself, and to God?" (ver. 28.) And can he speak to himself more than to others, who understands not himself! Or is it fit that he should speak to God he knows not what? However, it is certain that the apostle not only dislikes, but plainly forbids this way of speaking in the church (ver. 28); and so, by parity of reason, forbids the like way of speaking to others in the church of Rome.

[3] Ver. 5. Ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ, *That the church may receive edification.*] Hence I gather, that in this unknown tongue he uttered something tending to, and by God designed for, the edification of the church, though by uttering his mystery (ver. 2) in an unknown tongue, he frustrated that design.

[4] Ver. 6. Ἢ ἐν προφητείᾳ, *Or in prophesying.*] Though prophesying, in this verse, being distinguished from revelation, knowledge, and doctrine, seems only to import the foretelling of something to come, yet doth the apostle, in this and the foregoing chapter, manifestly speak of it in the whole latitude of the word, as comprehending all these other things; as v. g. revelation, so ver. 24, "If all prophesy, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and so the secrets of his heart shall be made manifest:" according to that other sense we have given of this gift, ch. xii., that it was that which enabled them to manifest the secret things of men; hence to the prophet is assigned "his revelation," ver. 30. Secondly, γνώσις, here rendered "knowledge," viz. of the mind and will of God: so xiii. 2, "If I have prophecy, and know all mysteries, καὶ πᾶσαν γνῶσιν, and all knowledge." Whence to the prophet belongs λόγος γνώσεως, "the word of knowledge," mentioned xii. 8. And this is the ordinary notion of it, viz. that it imports a gift by which the mind of God, or his will, is, by the divine afflatus, discovered for the good of others. And thirdly, doctrine; whence the prophet is said to speak to the edifying of the church (ver. 3), so that "all may learn" of him, be exhorted, and comforted by him (ver. 3. 31). And *prophecy*, in the Old Testament, doth often signify a divine afflatus, enabling him who had it to compose hymns or psalms of praise to God (1 Sam. x. 5, 1 Chron. xxv. 1): accordingly the psalm here mentioned (ver. 26), and the singing with the Spirit (ver. 15, 16), are the effects of the prophetical afflatus, by which the Christians of those times "taught and admonished one another in psalms, and hymns, and spiritual songs" (Col. iii. 16, Eph. v. 20). And the praying in the Spirit (ver. 15), or in the Holy Ghost (Jude 20), seems to be praying by a like afflatus of the Holy Ghost, helping their infirmities, and teaching them what was proper to be asked for the good of the church (see note on Rom. viii. 26, 27): and therefore though, when they came together, "every man had a psalm, a doctrine, a tongue, a revelation, and interpretation," for the correcting their miscarriages in all these things, the apostle gives only rules concerning tongues and prophesying.

[5] Ver. 11. Βάρβαρος, *A barbarian.*] It was not only the Greeks that called all other nations barbarians, according to that of the apostle, "I am debtor to the Greek and the barbarian;" in which sense Julius Pollux* reckons up γλῶτταν Ἑλλάδι, καὶ βάρβαρον, "the tongue of the Greeks and of the barbarians;" but almost every nation called strangers, who understood not their language, by that name, as the same Pollux† noteth in these words, τοὺς δὲ βαρβάρους καὶ ξένους εἰκίλουν. So the Jews (upon those words, "When Israel came out of Egypt, and the house of Jacob מֵעַם לֹעֵז, ἐκ λαοῦ βαρβάρου, from a strange people,") say, "All language that is not the holy language is barbarous:" so the Chaldeans‡ styled those who spake not the Chaldee, and the Romans those who spake not Latin. Hence Verres§ is, in Cicero's style, linguâ et natione barbarus, "by language and by nation a barbarian."

[6] Ver. 13. Προσευχέσθω ἵνα διερμηνεύῃ, *Let him pray that he may interpret.*] Seeing it is evident, from the fourth and twenty-eighth verses, that he who spake with tongues understood the meaning of his own tongue; nor can he be said to have the gift of tongues who only hath the gift of talking he knows not what, as the Phanatici did among the heathens; nor can it be supposed the Spirit of God should assist men in that useless manner: these words cannot be here understood as an exhortation to this linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his gift, than the edification of the church. Some, therefore, give the sense of the words thus: Let him rather pray that he may have the gift of interpretation, than that of tongues; for covet (saith the apostle) the best gifts (xii. 13), seek to excel in those which tend to the edification of the church (ver. 12): now this doth the gift of interpretation more than that of tongues. But I rather choose to interpret them thus: Let him (so) pray (with his gift, as) that he may (by the words used in his prayer, or by explaining it in a known language) interpret and impart to others what the afflatus hath imparted to him, and not out of vain ostentation utter it in a tongue unknown. To strengthen this sense, let it be observed, first, that the apostle here plainly discourseth of speaking with an unknown tongue in prayer, and of praying also by the afflatus of the Spirit, as is apparent from the illative words, "For if I pray in an unknown tongue my spirit prayeth," &c.

---

* Lib. ii. cap. 4, p. 26.
† Lib. i. cap. 10, p. 43.
‡ Buxt. Lex. Talm. p. 1151.
§ Orat. 6 in Ver. n. 12

14 For if I pray in an *unknown* tongue, [7] my spirit prayeth (*i. e. my spiritual gift is exercised*), but my understanding is unfruitful (*to others*).

15 What is it then? (*i. e. What then is to be done?*) I will pray [8] with the spirit (*i. e. with my spiritual gifts*), and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also (*i. e. so using my spiritual gift in prayer and psalmody in public, as that I may be understood by others*).

16 Else when thou shalt bless (*i. e. give thanks to God*) with the spirit (*-ual afflatus not understood by others*), how shall he that [9] occupieth the room of the unlearned (*i. e. the laic, or the man who only knows his mother-tongue*) say Amen (*or give his assent*) at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well (*with thy spiritual gift, i. e. piously*), but the other is not edified (*by it*).

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church (*of God*) I had rather speak five words with my understanding, (*so employed*) that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not (*like*) children in understanding (*choosing what pleases you before what profits others*): howbeit in (*freedom from*) malice be ye (*as*) children, but in understanding be (*and act as*) men (*as persons of maturity of judgment to know what is fitting to be spoken*).

21 [10] In the law it is written, (*by way of a sign to a disobedient and unbelieving people, thus:*) With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe (*and so not to be used in their assemblies*), but to them that believe not (*they being designed for*

Secondly, Observe from Budæus, that the particle οὕτω is sometimes elegantly deficient, of which he gives two instances from Aristotle; to which add these from the New Testament, "As in heaven, καὶ (pro οὕτω καὶ) ἐπὶ τῆς γῆς, so also upon earth," Matt. vi. 10; Luke xi. 2, καὶ εἰ ὁ Σατανᾶς, for καὶ οὕτω εἰ, "And so if Satan;" Mark iii. 26, "As my Father sent me, κἀγὼ (for οὕτω κἀγὼ), so send I you;" and with this ellipsis the word runs thus, οὕτω προσευχέσθω ἵνα καὶ, "Let him so pray, as that he also may interpret." Or observe from Noldius and Pasor, that ἵνα signifies adeò ut, "so as that:" so the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτό, "so as that they perceived it not," Luke ix. 45; "He will do greater works than these, ἵνα ὑμεῖς θαυμάζητε, so that you may marvel" at the greatness of them, John v. 20; "Did I purpose according to God, ἵνα ᾖ παρ' ἐμοὶ, so as that there should be with me yea yea, nay nay?" 2 Cor. i. 17; "I rejoiced that you sorrowed according to the flesh, ἵνα, so as that you might be damaged by us in nothing:" so Rev. viii. 12, ix. 29, xiii. 13; and then the words may be rendered thus: "Let him pray, ἵνα διερμηνεύῃ, so as he may interpret."

[7] Ver. 14. Τὸ πνεῦμά μου προσεύχεται, *My spirit prayeth.*] Here Mr. Clerc asks, "What mortal would have rendered τὸ πνεῦμά μου by *my gift?*" I answer, Every one who knows the apostle is here speaking of spiritual gifts. And secondly, he not only warrants, but constrains them to do so, by saying, ver. 12, Seeing you are ζηλωταὶ πνευμάτων, "zealous of spiritual gifts;" and ver. 32, πνεύματα προφητῶν, "The spiritual afflatuses of the prophets are subject to the prophets;" and ver. 2, πνεύματι, "He by the spirit speaketh mysteries." And, thirdly, the word πνεῦμα never signifies the *mind* in all this discourse, or the understanding, that being in the very next verse νοῦς, the word opposed to πνεῦμα, "spirit." He adds, "What intolerable language is it to say, My gift prays!" I answer, Just such intolerable language as "The Spirit intercedeth," Rom. viii. 26; for that is only "The gift of the Spirit intercedeth; and though that may pass for a catachresis, yet to say, My gift is exercised in prayer, or, as ver. 15, "I pray with my gift," is to give the true meaning of Paul's words. When he adds, that "nothing is more ordinary than for the spirit and the body to be opposed to one another:" this is, first, impertinent; here being no opposition betwixt the spirit and the body, but only betwixt the spirit and the mind, i. e. according to Mr. Clerc, betwixt *my mind* and *my mind;* and what mortal would have so interpreted τὸ πνεῦμά μου? Secondly, The thing itself is not proved by him; see, saith he, Rom. viii. 23; where yet there is no such opposition at all, but only an assertion that they, "who have the first-fruits of the Spirit, wait for the redemption of the body." Now what mortal would have interpreted these words thus, We that have the first-fruits of the mind groan, waiting for the body opposed to it? see says he, Gal. vi. 15, where again is no opposition betwixt the spirit and the body, but only betwixt the Spirit and the flesh; or rather betwixt walking in the Spirit, that is, according to the conduct of the Holy Spirit, and fulfilling the lusts of the flesh (see 1 Cor. iii. 1. 3, Rom. viii. 4, 5. 13—15). He might more pertinently have cited 1 Cor. vii. 34, James ii. 26.

[8] Ver. 15. Τῷ Πνεύματι, *With the Spirit.*] I do not think that this phrase, "with the Spirit," relates here to the gift of tongues, but to an afflatus enabling them to pray and sing by the impulse of the Holy Ghost: the uttering what this afflatus suggested, in an unknown tongue they had before received, was the great fault the apostle in this chapter endeavours to correct; the person speaking with an unknown tongue, is ὁ λαλῶν γλώσσῃ· the person speaking with an afflatus, whether mysteries (ver. 2), prayer, or psalmody, is ὁ λαλῶν Πνεύματι, "he that speaketh by the Spirit."

[9] Ver. 16. Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *Who fills up the place of the idiot.*] That is, ὁ λαϊκός, "the laic," say Chrysostom, Theodoret, Œcumenius, and Theophylact. Buxtorf* informs us, this is a phrase frequent among the Jews: and Maimonides† teacheth, that the word *place* is used to denote the dignity or estimation of any man, it being frequent with their rabbins to say, "Such a one fills up the place of his fathers" in such a thing, that is, he resembles them. So Epictetus,‡ in his Enchiridion, saith, ἢ φιλοσόφου τάξιν ἐπέχειν ἐεῖ, ἢ ἰδιώτου, "Thou must either hold the place of a philosopher, or of one unlearned:" so that "to fill up the place of an idiot" or unlearned person, is to be one of them, or to be like them in want of understanding of strange tongues. Ridiculous, therefore, are those popish commentators who interpret this of "the clerk of the congregation," there being no such office then, either among Jews or Christians: but "when the minister of the synagogue said prayers, all the people of the synagogue answered Amen after him."§ "It was the custom in the Jewish church," saith Buxtorf,‖ "to say Amen to the blessings or cursings of the priests." To his curses; so the woman, suspected of adultery, was to confirm his imprecations by saying, "Amen, Amen" (Numb. v. 22): so all the people answered "Amen," to the curses pronounced from mount Ebal (Deut. vii. 15. 26); and to the oath and imprecation imposed upon them by Nehemiah (v. 12, 13). To his blessings; so when Ezra blessed the congregation, "All the people answered Amen, Amen" (Neh. viii. 6). And this practice was from them translated to the primitive church.

[10] Ver. 21. Ἐν τῷ νόμῳ γέγραπται, *In the law it is written.*] All interpreters I have met with refer this to the saying of the prophet Isaiah, xxviii. 11, telling us, it is there mentioned as a miracle shown to the people, that God would send prophets to them "in a language they understood not;" but I find no mention of any miracle there: wherefore it may be noted, that in the law, properly so called, among the curses threatened to them "for a sign and a wonder,"¶ this is one, "that the Lord shall bring against them a nation

---

* Lex. Talm. p. 2001. † More Nevoch. par. i. cap. 8.
‡ Cap. 37. § R. Eliez. cap. 44, p. 118.
‖ Lex. Talm. p. 114.
¶ Τέρατα καὶ σημεῖα. LXX. Deut. xxviii. 46. 49. 58

the more speedy and effectual propagation of the gospel by this gift, among those nations whose languages they understood not): but prophesying (*by teaching the doctrines of the New, or expounding the mysteries of the Old Testament*) *serveth* not for them that believe not (*that faith, or those scriptures*), but for them which believe (*them*).

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or [11] unbelievers, will they not (*be tempted, by hearing you thus speaking to one another in unknown languages, to*) say that ye are mad?

24 But if all prophesy (*one after another*, ver. 31), and there come in one that believeth not, or *one* unlearned, he is convinced (*or discovered*) of all, he is judged (*or discerned*) of all (*that prophesy*):

25 And thus are the [12] secrets of his heart made manifest (*by the prophet's revelation of them*); and so falling down on *his* face he will worship God (*the searcher of the heart*), and report (*from his own experience*) that God is in (*or among*) you of a truth.

26 How is it then (*or, what is then to be done*), brethren? (*since*) when ye come together, every one of you (*that is a spiritual or gifted person*) hath a psalm, (*or*) hath a doctrine, (*or*) hath a tongue, (*or*) hath a revelation, (*or*) hath an interpretation (*of tongues*). Let all (*these*) things be done unto edifying; (*let them be managed so as best conduceth to the end for which they were designed*, xii. 7.)

27 If any man speak in an *unknown* tongue, *let it be* (*used only*) by two, or at the most *by* three (*at one meeting*), and *that* by course (*i. e. successively*); and let one (*who hath the gift*) interpret (*what is spoken*).

28 [13] But if there be no interpreter (*present*), let him (*that only speaks with tongues*) keep silence in the church; and let him (*only*) speak (*mentally*) to himself, and to God, (*in prayer and thanksgiving*, ver. 15, 16.)

29 Let the prophets speak two or three (*successively*), [14] and let the other (*prophets*) judge.

30 (*And*) If (*whilst one prophesies*) *any thing* be revealed to another that sitteth by, let the first hold his peace (*or cease, before the other utter his revelation*).

31 For (*so*) ye (*that have the gift*) may all prophesy one by one, that (*by your mutual discourses*) all may learn, and all may be comforted (*or exhorted to good works*).

32 And (*this is not difficult for you to do, since*) [15] the spirits of the prophets are subject to (*and therefore may be restrained by*) the prophets.

33 (*And God, doubtless, in this case would have the*

whose tongue they understood not;" and then it is intimated, that yet they would not hear: to both these places the apostle may here refer.

In the law it is written, &c.] Jerome, upon Isaiah xxviii. 11, 12, saith, the apostle cites this, not according to the translation of the Septuagint, or of Symmachus, or Theodotion, but from the Hebrew. But Origen* saith, εὗρον τὰ ἰσοδυναμοῦντα τῇ λέξει ταύτῃ ἐν τῇ τοῦ Ἀκύλου ἑρμηνείᾳ κείμενα, "I found in the translation of Aquila words equivalent to those of the apostle here."

[11] Ver. 23. Ἴδιῶται.] Here Grotius notes that the heathens and unbelievers then used to come to the asssemblies of the Christians; and so we read they did, Acts xiii. 44. 48, and whilst they assembled in the Jewish synagogue, it could not be otherwise.

[12] Ver. 25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *The secrets of his heart are made manifest.*] For, as Theophylact notes, ἡ ἀποκάλυψις εἶδός ἐν προφητείᾳ, "revelation is one species of prophecy:" and though it is taken in a restrained sense, and so distinguished from prophecy, ver. 6; yet, ver. 30, it is supposed that revelation belongeth to a prophet; and the doctrine, the revelation, the psalm, ver. 26, do all seem to belong to the prophets; the speaker with tongues, the interpreter of them, and the prophet, being the only persons mentioned in the ensuing words, and in this whole chapter; so that what cannot be ascribed to the one must belong to the other.

[13] Ver. 28. Ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω, *But if there be not an interpreter, let him be silent.*] The apostle permits him to use his tongue in the presence of one who had the gift of interpretation of tongues, because then the church was not only edified by the interpretation, but the faith of the hearers was confirmed by the exercise of two miraculous gifts: but the apostle permits him not to be his own interpreter, though he could do it; because his speaking that first in an unknown tongue, which he himself must afterward interpret in a known language, served only for ostentation, not for edification; nor could it be known whether his tongue was supernatural, or acquired only.

[14] Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, *And let the rest discern.*] Since it is impossible that the afflatus of the Holy Spirit should suggest any falsehood to him that had it, there can be no ground to judge him that had it, as Grotius† hath well observed upon this place. But, saith Theodoret,

as the devil raised up false apostles to oppose the true apostles (1 Tim. ii. 1), so did he also false prophets (2 Pet. ii. 1, 1 John iv. 1), in opposition to those who truly were inspired; and of these, say the Greek interpreters, the true prophets were to judge: or else διακρινέτωσαν, "let them discern" the agreement of what they utter with the dictates of the same Spirit in the Old Testament, "comparing spiritual things with spiritual" (1 Cor. ii. 13). So in the conference, Acts xv., when Peter had given his judgment in that matter, James adds, "With this agree the words of the prophets, as it is written," ver. 15.

[15] Ver. 32. Πνεύματα προφητῶν, *The spirits of the prophets are subject to the prophets.*] The common interpretation of these words, that the spirits of the true prophets are subject to the judgment, examination, and regulation of other prophets, seems not agreeable to the apostle's affirmation, that "he that is spiritual is judged of none," 1 Cor. ii. 13. 15, nor is there any ground for judging his doctrine who speaks by the impulse of the Holy Ghost; nor doth the apostle say, the spirits of the prophets *ought* to be, but ὑποτάσσεται, actually *are* subject to the prophets. I prefer therefore the interpretation of Œcumenius* and Theophylact, that this is spoken in opposition to the heathen prophets; for the prophets among the Greeks, receiving an afflatus from the evil spirit, could not be silent if they would; but it was not so with the holy prophets: "They had it in their power to speak, or to be silent; and to this the apostle refers, by saying, The spirits of the prophets, that is, their spiritual gifts, are subject to the prophets; that is, it is in their power to restrain them," and consequently they may prophesy the one after the other. And upon this account the church rejected the ecstatic prophets of the Montanists, that they had an ungovernable impetus; for, say they, "They can show no truly inspired prophet in the Old or New Testament who was moved after this manner."† Moreover, it is the opinion of persons eminently learned and judicious, that in Corinth, and some other churches, there were then no settled pastors to perform the public offices, but they were all performed by prophets and by gifted men, excited to that work in the assembly, Christ being thus in the midst

* Ed. Huet. tom. ii. p. 428.

† Multùm aberrant qui putant dona prophetica aliis prophetis esse subjecta: non pugnant inter se Dei dona nec sententiæ exquirendæ sunt, ubi Deum loqui constat.

* Οἱ μὲν παρ' Ἕλλησι μάντεις, ἐπειδὰν ἅπαξ κατασχέθησαν ὑπὸ τοῦ δαίμονος, κἂν ἐβούλοντο, οὐκ ἠδύναντο σιγᾶν, οἱ δὲ παρ' ἡμῖν ἅγιοι προφῆται οὐχ οὕτως, ἀλλὰ παρ' αὐτοῖς φησίν, ἐστι τὸ σιγᾶν ἢ λαλεῖν, καὶ τοῦτο ἔστιν ὅπερ φησὶν ὅτι τὰ πνεύματα τῶν προφητῶν, τουτέστι, τὰ χαρίσματα τῶν προφητῶν, ὑποτάσσεται αὐτοῖς.

† Ταὐτον δὲ τὸν τρόπον οὔτέ τινα τῶν κατὰ τὴν παλαιὰν, οὔτε τῶν κατα τὴν καινὴν (διαθήκην), πνευματοφορηθέντα προφήτην δεῖξαι δυνήσονται. Euseb. Hist. Eccles. lib. v. cap. 17.

first to be silent;) for God is not *the author* [16] of confusion (*which yet would follow upon all the prophets speaking together, so that one should confound the other*), but of peace, as (*may be seen by the regular exercise of these gifts*) in all churches of the saints.

34 [17] Let your women keep silence in the churches: for it is not permitted unto them to speak (*by way of teaching or prophesying, but only by joining with the church in prayer and psalmody*); but *they are commanded* to be under obedience, as also saith the law (Gen. iii. 16).

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame (*i. e. a thing indecent*) for women [18] to speak in the church.

36 (*And whereas in this matter you think fit to practise contrary to all the churches of the saints, even those in Judea, I ask,*) What? came the word of God out from you (*to all other churches*)? or came it unto you only (*and not to other churches, that you thus differ in your practice from them*)?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I (*now*) write unto you are the commandments of the Lord (see note on ii. 15).

38 But if any man (*pretends to*) be ignorant (*whether he be so or not*), let him be ignorant (*at his peril be it, I shall not contend farther with him; or* ἀγνοείτω, *let him not be acknowledged as a true prophet, or spiritual person*).

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues, (*provided these directions be observed: but*)

40 Let all (*these*) things be done [19] decently and in order.

---

of them (Matt. xviii. 20), according to his promise. And this they judge more probable touching the church of Corinth, because there seems no order to be observed among them, and no subjection of their prophets to any ruler of the church; no direction of the sentence to them, when the incestuous person was to be "delivered up to Satan," or when he was to be absolved: but all seems to be done by the immediate authority of Paul. They also, from this chapter, do observe, that whereas all the public offices then performed in the church were prayers and psalmody, expounding or preaching the word, and thanksgiving, all these are here ascribed to men endowed with these spiritual gifts; for that, when they came together, some of them prayed, others composed sacred hymns by their spiritual gifts, we plainly read, ver. 15, that their prophets did then teach for edification, instruction, and comfort, ver. 3. 31; that they did also εὐλογεῖν "bless," and εὐχαριστεῖν "give thanks," we learn from ver. 16, 17; but that all or any of these things were done by stated pastors, we never read in these epistles: now if this were so, the occasional prophets might be subject to the standing prophets, mentioned ch. xii., and thus these words may be interpreted by them, who like not the exposition given in the paraphrase.

[16] Ver. 33. Ἀκαταστασίας, *Of confusion.*] This also confirms the interpretation given of the preceding words; for the prophesying of many together would necessarily breed confusion; whereas the neglect of judging of their prophecies could only be supposed to breed error.

[17] Ver. 34. Αἱ γυναῖκες ὑμῶν, *Let your women be silent in the church.*] In that of Corinth the women not only prophesied in the church, but they did it with the head uncovered, 1 Cor. xi. 5, the latter indecency he corrects there and the first here (see 1 Tim. ii. 12).

[18] Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, *To speak in the church.*] So the Hebrew canon saith,* "A woman must not read in the synagogue for the honour due to that assembly:" and the heathens declared it indecent for a woman δημηγορεῖν, "to speak publicly" (Stob. serm. 72, p. 443, f f f).

[19] Ver. 40. Εὐσχημόνως καὶ κατὰ τάξιν, *Decently and in order.*] This order, saith Theodoret, he had taught in the words foregoing, "Let all things be decently:" not like children (ver. 20), not so as to give occasion to others to say you are mad (ver. 23), not so as to breed confusion (ver. 33), not indecently by women speaking in the church (ver. 34, 35); "in order," that is, one after another; or by course (ver. 27. 31), see Chrysostom, Œcumenius, and Theophylact, descanting upon these words to this effect.

* Dr. Lightfoot in locum.

CHAPTER XV.

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand (Gr. *have stood*);

2 [1] By which also ye are (*in the way to be*) saved, if ye keep in memory what (*i. e. retain the gospel as*) I preached (*it*) unto you, (*which you will do*) unless ye have believed in vain.

3 (*I declare, I say, the gospel which I preached;*) For I delivered unto you first of all (*or among the principal doctrines of faith*) that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen (*after his resurrection*) of Cephas (Luke xxiv. 34), then [2] of the twelve (ver. 36, John xx. 19. 26):

6 (*And, that you may not depend upon their testimony only,*) After that, he was seen of above [3] five hundred brethren at once; of whom the greater part

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. Δι' οὗ καὶ σώζεσθε, *By which also ye are saved.*] They who by embracing the Christian faith were brought into that way which leadeth to salvation, and in which, if they persevered, they would assuredly be saved, are styled in scripture, οἱ σωζόμενοι, "the saved," Acts ii. 47, 1 Cor. i. 28, and are said σώζεσθαι, "to be saved," Rom. viii. 24, 2 Tim. i. 9, 1 Pet. iii. 21 (see note on Eph. ii. 5. 8, and on Tit. iii. 5), so here it signifies, you are at present in a state of salvation, and will assuredly enjoy it, if you retain and live suitably to the faith delivered to you.

[2] Ver. 5. Τοῖς δώδεκα, *Of the twelve.*] i. e. Of the society of the apostles, consisting formerly of twelve persons, and therefore so called still (John xx. 24), though in strictness of speech they were but eleven when Thomas was with them, and ten in his absence (Matt. xxviii. 16, Luke xxiv. 33).

[3] Ver. 6. Πεντακοσίοις ἀδελφοῖς, *To five hundred brethren;*] Of whom he was seen in Galilee, where he had many disciples; for before his resurrection he told his disciples that, being risen, he would go before them into Galilee (Matt. xxvi. 32): after his resurrection the angel sent this message to them, "Behold, he goes before you into Galilee, there you shall see him, as he said unto you" (Mark xvi. 7). Now it may reasonably be thought that the eleven, who went themselves into Galilee to the mountain which Jesus had appointed, even after they had seen him at Jerusalem (Luke xxiv. 33. 36), would acquaint the seventy, and others who believed in Jesus, where it was he appointed to be seen of them; and then, no doubt, their curiosity, as well as their affection to him, would induce them to repair to the place.

remain unto this present (*day to testify it*), but some are fallen asleep.

7 After that, he was seen of [4] James; then of all the apostles (*at his ascension*).

8 And last of all he was seen of me also (Acts ix. 17), [5] as of one born out of due time (*or shape*).

9 For I am the least of the apostles, (*and one*) that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace (*and favour*) of God (*notwithstanding*) I am what (*now*) I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet (*it is*) not I, but the grace of God which was with me (*to which the fruit of all my labour is to be ascribed*).

11 Therefore whether *it were* I or they (*who preach the gospel*), so we preach, and so ye (*also*) believed.

12 Now if Christ be (*so*) preached that (*all who do so unanimously affirm*) he rose from the dead, [6] how say some among you that there is no resurrection of the dead?

13 But (*or for*) if (*it be so that*) there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching (*in*) vain, and your faith *is* also vain.

15 Yea, and we are (*then*) found false witnesses of God; because [7] we have testified of (*or by*) God that he raised up Christ: whom he raised not up, if so be that the dead rise not (*at all*).

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins (*not justified nor absolved from them, seeing he died for our sins, and rose again for our justification*, Rom. iv. 21).

18 Then they also which are fallen asleep in Christ (*and suffered for his name*) are perished (*so as never to rise up out of that sleep, and so are truly miserable*).

Now, that they who had believed in Jesus were very many, will be evident, if we consider how often it is said in the gospel, that "many believed on his name," John ii. 23, vii. 31, viii. 10, x. 42, and that "great multitudes believed on him," John xii. 42, iv. 1; that "many of the rulers believed on him," that "he baptized more disciples than John," and that the pharisees complained that "the world was gone after him." If you say we only read of the eleven going to Galilee, Matt. xxviii. 16, I answer, that others might go with them, though no mention be made of them; or that the rest might be inhabitants of Galilee, where most of Christ's disciples dwelt. If you still object, that "the number of the names" of Christ's disciples, after his ascension, are reckoned only "one hundred and twenty," Acts i. 15, it is answered by Dr. Lightfoot, that the number of one hundred and twenty are not to be accounted the whole number of believers at that time, but only the number of those who had followed Christ continually, ver. 21; to be sure they were not all the disciples in Judea, but only in Jerusalem.

That this appearance of Christ to them was before his ascension, is evident, because this was in Galilee (Luke xxiv. 50), and, saith tradition, on mount Tabor; his ascension was nigh to Jerusalem from the mount of Olives (Acts i. 12); and Christ and his angel giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his ascension.

As for the note of some, that Christ was seen of these "five hundred brethren" in the air, beause the Greek word is *ἐπάνω*, "upwards," it seems very light; for that word joined with numbers still signifies *plusquam* or *more than*, as doth our English word *upwards*, and the Hebrew מִמַּעְלָה: so Mark xiv. 5, *ἐπάνω τριακοσίων ἐναρίων*, is "more than three hundred pieces of silver;" *ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω*, "from five and twenty years and upwards," Numb. iv. 3. 23. 30. 35. 39. 43. 47, viii. 25; *ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω*, "from twenty years and upwards," Numb. i. 3. 20. 22. 24. 26. 28, xiv. 29, 1 Chron. xxiii. 24, 2 Chron. xxxi. 17, Ezra iii. 8; *ἀπὸ μηνιαίου καὶ ἐπάνω*, "from a month and upwards," Numb. iii. 15. 22. 28. 34. 39. 43, xxvi. 62.

[4] Ver. 7. Ἰακώβῳ, *Of James,*] The Just, the brother of the Lord, saith the tradition of the church, and the gospel of the Nazarenes (see Dr. Hammond, and Jerome in Catal. Script. Eccles.).

[5] Ver. 8. *Ὡσπερεὶ τῷ ἐκτρώματι, As of one born out of due time.*] Ἔκτρωμα, say Hesychius, Phrynicus, and Phavorinus, is *παιδίον νεκρὸν ἄωρον*, "a dead child born out of due time; *ἐκβολὴ γυναικός*, one whom the woman casts forth." St. Paul therefore having not seen Christ, of whom he was to testify, till after his conversion, and our Lord's ascension, as the rest of the apostles had (John xv. 27, Acts i. 21, 22), speaks of himself as a witness "born out of due time."

[6] Ver. 12. Πῶς λέγουσί τινες ἐν ὑμῖν, *How say some among you?*] That there were some in the apostle's time who taught that the resurrection was past already, we learn from 2 Tim. ii. 18, but that they were Jews, who of sadducees had embraced the Christian religion, as Mr. Le Clerc asserts,* I find no reason to believe: much less, that the false apostle or apostles, so styled by St. Paul, not in his First but Second Epistle to the Corinthians, should be of the Jewish sadducees; for they being the great opposers of Christ's resurrection (Acts iv. 1, 2), and the great adversaries of St. Paul, upon this very account, that he testified that Christ was risen from the dead (Acts xxiii. 6. 8), and this doctrine being of so great importance, that the denying of it rendered both the preaching of the apostles and the faith of their hearers vain (ver. 14 of this chapter): sure the apostle could not say of such men, "Are they the ministers of Christ? I am more;" so 2 Cor. xi. 23; or that they transformed themselves "into the apostles of Christ" (ver. 13).

The Gnostics* taught not that the resurrection was past already, but only that the flesh was not fit to rise, and that it was incapable of salvation and incorruption, and therefore they are generally said by the ancients to deny the resurrection, but none of them insinuate that it was past already. The Marcionites† are by Clemens Alexandrinus said to have held this doctrine, and to have renounced matrimony, because in the resurrection (saith Christ) they do not marry. But Marcion began his heresy in the second century, and therefore could not infect the church of Corinth with it in Paul's time. Menander indeed taught, that they who received his baptism were made partakers of the resurrection by it, and that they should not die; and he, according to many of the ancients, was contemporary with Paul (see note on 2 Tim. ii. 18): but haply Paul refers here to none of these, but only to the philosophers among them, as Chrysostom thinks; for Corinth being an eminent city of Achaia, where the philosophers and wise men of the world abounded, who looked upon the resurrection of the flesh as a thing both impossible and absurd (see here note on ver. 35), and placed their future happiness in their exemption from the clog and prison of the body, they might put a new construction on the doctrine of the resurrection, saying it only did import a renovation of our manners, or a resurrection from the death of sin unto a life of righteousness, and so it was performed already in that baptism in which we are raised with Christ from the dead (Col. ii. 12).

[7] Ver. 15. Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *We have testified of God.*] It being very rare that *κατὰ* with a genitive case signifies *de*, i. e. *of*, these words may be rendered per Deum, by God; as "Because he could swear *κατ' οὐδενὸς μείζονος*, by none greater, he hath sworn *καθ' ἑαυτοῦ* by himself," Heb. vi. 13, and ver. 16, "Men swear *κατὰ τοῦ μείζονος*, by a greater:" so Matt. xxvi. 63, "I adjure thee *κατὰ Θεοῦ*, by God:" so in the Old Testament, "The Lord hath sworn *καθ' ἑαυτοῦ*, by himself," or, "I have sworn *κατ' ἐμαυτοῦ*, by myself," Isa. xlv. 23, Jer. xlix. 13, Amos vi. 6: so 1 Kings ii. 23, Solomon swears *κατὰ τοῦ Κυρίου*, "by the Lord;" and iii. 43, "The oath of the Lord." *κατὰ σοῦ*, made by the Septuagint "Them that swore *κατὰ τοῦ Κυρίου*, by the Lord, *κατὰ* by Malcham" (see Isa. lxii. 8, Amos iv. 2, viii. 7. 14). And then

---

* Suppl. to Dr. Hammond, p. 363.

* See note on 2 Tim. ii. 18.

† Τὴν ἀνάστασιν ἀπειλήφασιν, ὡς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀξενοῦσι τὸν γάμον. Strom. p. 3, 446, B.

19 (*For*) [8] if in this life only we have hope in Christ, we (*Christian sufferers*) are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept, (*who therefore shall follow after him thus risen, as the whole harvest follows the first-fruits*, ver. 23.)

21 For since by man *came* death, by man *came* also the resurrection of the dead (*the wisdom of God so ordering it, that the same nature which had lost life and immortality should regain it*).

22 For as in (*the man*) Adam (*and for his sin in eating the forbidden fruit*) all (*men proceeding naturally from him*) die, even so [9] in (*and by the man*) Christ shall all (*partakers of his nature and Spirit*) be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's [10] at his coming (*to judgment*).

24 Then *cometh* the end, when he shall have delivered up (Gr. *deliver up*) the (*mediatory*) kingdom to God, even the Father; when he shall have put down all (*other*) rule and all authority and power (*both of men and devils which opposed his church.*

25 *Which kingdom till then he cannot deliver up;*)For he must reign (*according to the promise*, Ps. cx. 1), till he (*who made this promise*) hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed (*by him*) *is* death.

27 For he (*namely the Father*) hath (*saith the psalmist*) put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted (*from this subjection*), which did put all things under him (see note on Heb. ii. 8).

28 And when all things shall be subdued unto him, then shall the Son also himself (*lay down his kingly office in governing his church, and as a man*) be subject unto him that put all things under him, [11] that God (*the*

---

the sense runs thus: We have pretended to be μάρτυρες αὐτοῦ, God's witnesses in this matter (Acts v. 32), and by the power of miracles, and of the Holy Ghost, derived from him, to bear witness to the resurrection of Christ; and so must be false witnesses of God, if he hath not raised him from the dead (see here Examen Millii).

[8] Ver. 19. Εἰ ἐν τῇ ζωῇ ταύτῃ, *If in this life only we have hope.*] The apostle seems not here to say that if there should be no resurrection of the body the Christian could have only hope in this life; for if the soul be immortal, and may be happy after its separation from the body, this seems not to follow: but he argues thus, If Christ is not risen for our justification, we are yet under the guilt of sin (ver. 17), and if so, both soul and body must perish after death (ver. 18), and then the hope of Christians must terminate with this life, which being more especially to them a life of misery, by reason of the sufferings to which their faith doth here expose them, they would of all men be most miserable.

[9] Ver. 22. Ἐν τῷ Χριστῷ, *In Christ.*] The opinion of the Jews was this, that the Messias was "the second Adam who should raise the dead:" his name, say they,* is called *Jinnon*, Ps. lxxii. 17, for "he shall raise them that sleep in the dust." And the last man, or Adam, is the Messiah,† who "shall be above Moses, and above the ministering angels: he shall take away the old sin from whence death came, and in his days shall be the resurrection of the dead: and this God intended in the creation of Adam, that he should be immortal, but sin brought death upon him, therefore the divine intention, which was not fulfilled in the first Adam, was fulfilled in the King Messiah." Thus is the doctrine of the church delivered by Irenæus,‡ that Christ took our nature upon him, and suffered death in it; that "as, by man vanquished, death fell upon all mankind, so, by man conquering, we may ascend to life; that, whereas we were all dead in the animal Adam, we may be quickened in the spiritual."

[10] Ver. 23. Ἐν τῇ παρουσίᾳ αὐτοῦ, *At his coming.*] This chapter contains many arguments against the doctrine of the resurrection of some saints before the rest, to reign with Christ on earth a thousand years: for (1.) from the words, "every man in his own order," it might have reasonably been expected, that some mention should have been made, as of "Christ the first-fruits," so of the first and second resurrection; but yet we see that when the apostle is professedly speaking of the order in which we shall arise, he has nothing to say of this first resurrection, which, it seems, is to happen a thousand years before the general resurrection; and nothing of a first or second advent of our Lord; one to reign on earth a thousand years, a second to judge all the world; and yet this double advent is as necessary as is Christ's reign on earth.

Moreover, the end and the delivery up of this kingdom are here made contemporary with his advent; and the resurrection of all that are Christ's is to be at this very advent: but how can he deliver up his kingdom, and yet reign on earth a thousand years? In a word, if all that are his must be raised at his coming to the final judgment, then none before that coming, and then they must be all raised together, not some a thousand years before the rest.

[11] Ver. 28. Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσιν, *That God may be all in all.*] He saith not that the Father, mentioned ver. 24, but that "God may be all in all," and so he seems to lead us to that interpretation of the Godhead which comprehends Father, Son, and Holy Ghost; and then the import of the phrase, "That God may be all in all," will be this: That the Godhead may govern all things immediately by himself, without the intervention of a Mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to tender all our duty immediately to him, and derive all our happiness immediately from him. So that as now Christ, *Theanthropos*, God-man, is all in all (Col. iii. 11), because the Father hath put all things into his hands, does all things, and governs all things, by him; when this economy ceases, the Godhead alone will be all in all, as governing and influencing all things by himself immediately.

Moreover, the Jews say, that "the kingdom of the Messiah shall return to its first Author,"* and so saith the apostle here; for, though it shall have no such end as the preceding monarchies had (Luke i. 32, 33), by giving place to a succeeding kingdom; for till the world last, οὐ παρελεύσεται, "it shall not pass away, or be dissolved by any other kingdom" (Dan. vii. 14), but shall be an eternal kingdom, in the sense in which he is a "priest for ever," and hath τὴν ἱερωσύνην ἀπαράβατον, "a priesthood that doth not pass away" (Heb. vii. 17. 24, 25), and so he is able to intercede for ever for us; yet, as that priesthood must needs cease when the subject of it ceaseth, and he hath none to intercede for, so must his kingly office cease when all his friends have that eternal life conferred upon them for which this power was committed to him (John xvii. 2), and all his enemies are become his footstool (Ps. cx. 1), when there is no more a house of Jacob to reign over, or a throne of David to sit on (Luke i. 32, 33, Rev. xi. 15); and the whole office of a Mediator must then cease, when God and man are made completely and indissolubly one.

For farther explication of this matter, let it be observed:

First, That this mediatory kingdom was given to our Lord by the Father; for "he hath put all things in subjection to him" (ver. 27), and that after his resurrection; for it was given as the reward of his sufferings, and so could not be given till they were accomplished: "he humbled himself, and became obedient to the death, even to the death of the cross; wherefore God hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and on earth, and under the earth; and that every tongue should

---

* Buxt. Lex. Talm. p. 961.

† Neve Shallom, lib. ix. cap. 5. 8.

‡ Ut quemadmodùm in animali omnes mortui sumus, sic in spirituali omnes vivificemur. Lib. v. cap. 1. Ut quemadmodùm per hominem victum descendit in mortem genus humanum, sic etiam per hominem victorem ascendamus in vitam. Cap. 11.

* Pirk. Eliezer, cap. 12, p. 26.

Father, Son, and Holy Ghost,) may be (*immediately*) all in all, (*by a full communication of himself to, and an intimate union with, all his saints.*

29 *I say, in opposition to them among you who say there is no resurrection from the dead, that Christ is risen, and is even the first-fruits of them that slept:*) Else what shall (*will*) they do [12] which are baptized for the dead (*as they must be, if he in whose name they are baptized be still dead*), if the dead rise not at all (*and so Christ himself is not risen*)? why are they then (*who hold this doctrine*) baptized for the dead?

30 And why stand we in jeopardy every hour (*for a dead Jesus*)?

31 I protest by your rejoicing (*i. e. by that rejoicing*)

confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 8. 10, 11). Accordingly, after his resurrection, he speaks to his disciples thus, "All power is given to me in heaven and in earth," Matt. xxviii. 18. But why this reward should not cease when the work is done; why, v. g. his dominion over death should not cease when death is destroyed; his power of giving eternal life, or judging, when all are judged, and none are left to be crowned; I confess I do not understand.

2. Seeing the human nature only suffered, and seeing the divine nature is capable of no such exaltation, or new dominion, it is certain that this kingdom could be given to Christ only according to his human nature; for though the Godhead could alone enable him to execute his kingly office; yet was he thus exalted, this power and judgment was conferred upon him "because he was the Son of man" (John v. 27). He intercedeth still in heaven by virtue of his blood; all favours are granted to the church through him, and God will judge the world by the man Christ Jesus.

3. During this reign of Christ, God the Father immediately "judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son (by owning his authority) even as they honoured the Father" (John v. 22, 23), by owning his authority over them. He made him Lord of all things, to punish and reward according to his wisdom, will, and pleasure: and so his human nature, or Christ as man, though subject to the Father, as his viceroy, acting by the authority of him who "put all things into his hands," and "set him over the works of his hands" (Heb. ii. 7, 8), and doing all "to the glory of God the Father," yet seems not now to be in the same order of subjection to the Father as are other creatures, i. e. so as to act by his immediate command in all particular transactions, as the holy angels do, "obeying his commands, and hearkening to the voice of his word" (Ps. ciii. 20). They are all "ministering spirits" (Heb. i. 13, 14), but he is "sat down at the right hand of God" in full possession of his mediatory kingdom. Whilst he continued on earth, and acted as a prophet sent from God, he always owned that he could "do nothing of himself, but as the Father gave him commandment, so he did, and so he spake" (John v. 30, viii. 38, xii. 49): but, being once exalted to be "Lord of all things," he acteth as a Lord in all things which relate to his kingly office over his church, giving laws to all, as being Lord of all, and rewarding and punishing according to his will.

4. The exercise of his authority he shall then lay down, when all things are subdued to him, no other kingdom or dominion being to be exercised in the celestial state, but what is essential to the whole Godhead: and though he shall ever so far reign, as to be still "at the right hand of God," highly exalted in honour, dignity, and beatitude; and to have still religious respect and veneration from all saints who then are to reign with him (2 Tim. ii. 12), and be owned by them as their king; and though the effects of his kingly power shall continue for ever, his enemies being destroyed, and his saints reigning in bliss for ever; yet the exercise of that kingly power shall then cease, and he as man shall be then subject to the Father, as other saints and angels will be; that so as Christ before was "all in all" (Col. iii. 13), with reference to his church, and from "his fullness did they all receive," so now the Godhead may be all in all, and fill all things immediately by himself. This is only my conjecture of the sense of this obscure place, from which, upon better information, I shall willingly recede.

Ver. 28. *Τότε καὶ αὐτὸς ὁ υἱός.*] The word *υἱὸς* crept in, saith Dr. Mills, from the margin: see this confuted by full authority, Examen Millii.

[12] Ver. 29. *Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, Who are baptized for the dead.*] i. e. For that Jesus, who, according to their doctrine, must be still dead. To strengthen this exposition, let it be noted,

First, That it is absolutely certain that all who received Christian baptism were baptized in the name of Jesus; but it is very uncertain whether any in the apostle's time were baptized for them who died without baptism, or to fill up the place of those Christians who died after baptism: there is no intimation of any such thing in scripture, or in primitive antiquity.

Secondly, That the apostle doth not say, What do they that baptize for the dead? but *τί ποιήσουσιν οἱ βαπτιζόμενοι*, "What will they do who are baptized" already, if the dead rise not again? *τί καὶ βαπτίζονται*, "Why are they also baptized for the dead?" We who believe otherwise of him, and preach *ἐν τῷ Ἰησοῦ*, by this raised Jesus, the resurrection from the dead (Acts iv. 2), may well be baptized in the name of Christ; but why are they so, who believe him dead? what will they do? what motive can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, that, "if they suffer, they shall also reign together with him?" what will they do for comfort against the fear of death, if, when they fall asleep, they perish, and shall not rise again? must they not be as well the worst of fools as the most miserable of men, to suffer thus for a dead man, who could not help himself, and therefore is not likely to give them any help in life, or hope in death?

Thirdly, That *ὑπὲρ* often signifies in gratiam, *on the account*, or *for the sake*: so Rom. i. 5, "We have received grace and apostleship, &c., *ὑπὲρ τοῦ ὀνόματος αὐτοῦ*, for his name's sake;" Eph. iii. 13, "I desire that you faint not at my tribulations, *ὑπὲρ ὑμῶν*, which I suffer for your sake;" Phil. i. 29, "To you it is given *ὑπὲρ Χριστοῦ*, for the sake of Christ, not only to suffer;" Col. iii. 24, *ὑπὲρ τοῦ σώματος αὐτοῦ*, "For the sake of his body;" 2 Thess. i. 5, "That you may be accounted worthy of the kingdom of God, *ὑπὲρ ἧς πάσχετε*, for the sake of which ye also suffer." See more examples, both sacred and profane, in Schmidius on the place, and Dr. Edwards in his preface to the Authority, &c. of the Holy Scripture.

Fourthly, Observe that *οἱ νεκροὶ* is used in scripture, when speaking of one single person. Thus, when Christ had raised the widow's son, he bids John's disciples tell him that *νεκροὶ*, "the dead are raised," Luke vii. 15. 22, and so here, ver. 12, 13, "If there be no *ἀνάστασις νεκρῶν*, resurrection of (one single person from) the dead, then is not Christ risen:" yea, the resurrection *νεκρῶν*, "of the dead" in general is thrice mentioned by this apostle, when speaking of the resurrection of Christ alone: thus, when he saith, "God will judge the world by Christ, of which he hath given us a demonstration, having raised him *ἐκ νεκρῶν*, from the dead," Acts xvii. 30, 31, it follows, that "when they heard him asserting the resurrection of the dead, *ἀνάστασιν νεκρῶν*, they mocked;" whereas he had only asserted the resurrection of Christ from the dead. Thus Paul saith twice, *περὶ καὶ ἐλπίδος ἀναστάσεως νεκρῶν*, "For the hope and resurrection of the dead, I am called in question," Acts xxiii. 6, xxiv. 21; and yet he was not called in question about the resurrection of the dead in general, for that the pharisees believed as well as he, but only "concerning one Jesus who was dead, whom Paul affirmed to be alive" (Acts xxv. 19), or risen from the dead. And so the apostle saith, Christ was declared to be the Son of God with power, *ἐξ ἀναστάσεως νεκρῶν*, "by his rising from the dead," Rom. i. 4, and here, "If Christ be risen, how say some among you, that *ἀνάστασις νεκρῶν οὐκ ἔστιν*, there is no resurrection of the dead?" And this import of the phrase seems to be confirmed by the word *ὅλως*, viz. If it be wholly and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any that they are baptized for the dead?

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ νεκρῶν, Were it not so, what will they do who are baptized for the dead?] Here

which I have (*common with you under all our sufferings*, Rom. v. 3) in Christ Jesus our Lord, I (*run the hazard to*) die daily (*or, by that rejoicing I have in you, as my children and the fruits of my labours in Christ*, 1 Cor. ix. 16, 2 Cor. i. 14, vii. 4, ix. 2, Phil. ii. 16, 1 Thess. ii. 19).

32 If [13] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? (*it will be then more reasonable to say,*) let us eat and drink; for to morrow we die (Isa. xxii. 13).

33 (*But*) Be not deceived (*with such discourses, rather*

Mr. Dodwell refers to the custom mentioned by Epiphanius, that some heretics, when any who professed Christianity died without baptism, baptized others in their stead; whereas the words are only capable of these two interpretations, either that of the ancients,* "Why are they baptized for the resurrection of the dead?" that is, in expectation and belief of that fundamental article of the Christian faith? Or, why are they baptized for, or on the account of, that Jesus who is dead; and, say they, is not risen from the dead? which is the sense I have given of these words. To make this evident, and show the vanity of the interpretation which Mr. Dodwell hath embraced, let it be noted,

First, That the conjunctive particle, ἐπεὶ, as Phavorinus and Budæus have observed, signifies εἰ δὲ μὴ, alioquin, quod si non; "if it be otherwise," or, "were it not so:" thus it is used by the apostle ten several times, Rom. iii. 6, ἐπεὶ, "If it be not so, that God is righteous, how shall he judge the world?" xi. 6, ἐπεὶ, "If it were otherwise, grace would not be grace; ἐπεὶ, and were it otherwise, works would not be works;" and ver. 22, ἐπεὶ, "Otherwise thou shalt be cut off;" 1 Cor. xii. 14, ἐπεὶ, "Were it not so, your children would be unclean;" xiv. 16, ἐπεὶ ἐὰν, "Otherwise, when thou blessest in the Spirit, how shall the unlearned say, Amen?" Heb. ix. 17, ἐπεὶ, "Otherwise his will is of no force;" and ver. 26, ἐπεὶ οὐκ ἂν ἐπαύσαντο, "Otherwise they would not have ceased to be offered" (which by the way is a probable inducement to believe that the Epistle to the Hebrews was written by Paul; this conjunction being not once used in this sense by the evangelists, or in the other epistles): now hence it clearly follows, that this conjunction must contain an inference from what was said before, viz. that "Christ was risen as the first-fruits of them that slept," and were to be raised by him from that sleep, and was to reign till he had vanquished their last enemy death; for (saith the apostle) if this were not so, that is, if Christ were not risen, or, being risen, were not to reign till he had overcome death, and so had raised us also from it; why are men baptized ὑπὲρ τῶν νεκρῶν, for a dead Jesus, or in hopes of a resurrection by him from the dead? So that one of these two senses of this dark passage must obtain.

Secondly, Observe, that the apostle's question runs not thus, Why do they baptize others for the dead? or, Why are others baptized in their stead? but, τί ποιήσουσιν, "What will they do who are baptized?" Which question relating to the deportment of those who undergo this baptism, and not at all to them for whose sakes they do it, excludes any relation of these words to that pretended practice; for, if it was done by any, it was not with relation to their own deportment, who were living, but with relation to the dead. Moreover, the three questions, "Why are they baptized for the dead?" or, "Why stand we in jeopardy every hour?" or, "What advantageth it me, if I have fought with beasts at Ephesus?" seem plainly to relate to the same matter, and therefore must all relate to the deportment of the living under the evils and persecutions which Christians suffered in this present life, and be to this effect: Why are they who say, Christ is not risen, and therefore can expect no resurrection from him, baptized in his name, or in expectation of this benefit from him? What will they do in times of persecution? What inducement can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour?

Add to this, that though Tertullian,† by saying, Si autem et baptizantur quidam pro mortuis, supposes such a thing might be done by some, yet he neither mentions time nor persons. Epiphanius,‡ in the fourth century, saith they had a tradition concerning some heretics in Asia and Galatia, ὡς τινῶν μὲν παρ' αὐτοῖς προῃθανόντων τελευτῆσαι ἀνεὺ βαπτίσματος, ἄλλους δὲ ἀντ' αὐτῶν εἰς ὄνομα ἐκείνων βαπτίζεσθαι, "that some among them being prevented by death from receiving baptism, others of them were baptized in their names; καὶ τούτου ἕνεκα ἡ παράδοσις ἡ ἐλθοῦσα παρ' ἡμᾶς φησὶ τὸν αὐτὸν ἅγιον ἀπόστολον εἰρηκέναι εἰ ὅλως, &c., and that he had received it by tradition, that upon this account the apostle said, If the dead rise not at all, why are they then baptized for the dead?" But as he is the only person who speaks of this tradition, so he is guilty of a manifest contradiction in his relation of it: for having told us that the heretics, who practised thus, owned indeed the resurrection of our Lord; which saith he, the Corinthians denied, and therefore were not of this sect; but yet said, νεκροὺς δὲ οὐκ ἐγείρεσθαι, that the dead were not to be raised, and so denied the resurrection of the dead; yet he adds, that they used this practice, ὑπὲρ τοῦ μὴ ἐν τῇ ἀναστάσει ἐναστάντας αὐτοὺς δίκην δοῦναι τιμωρίας βάπτισμα μὴ εἰληφότας, "that they who died without baptism might not, at the resurrection, be punished for want of baptism." Chrysostom and Theophylact say that the Marcionites, when any of their sect died without baptism, put a live man under the bed in which the dead man lay, and then asked the dead, whether he would be baptized; and the man under the bed answering, Yes, they baptized the dead man; εἶτα ἐγκαλούμενοι, and, being accused of this ridiculous practice, they pleaded that the apostle spake of some who were baptized for the dead, τὸ δὲ οὐκ οὕτως ἔχει, "whereas he said no such matter, but only said, If the dead rise not, why are they baptized for the resurrection of the dead?" They therefore knew of no such practice in the apostle's time, or of any tradition relating to it: and certain it is, the apostle could not relate unto this practice of the Marcionites, seeing Marcion began his heresy in the second century, and so long after the writing of this epistle. In a word, if they who are supposed to practise thus, believed the resurrection, they could not be concerned in the apostle's argument against them who did not believe; if they did not believe the resurrection of the body, when once dead, it cannot be imagined, why they should be concerned to baptize a dead body, or any other body for it. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[13] Ver. 32. Κατ' ἄνθρωπον, *After the manner of men.*] i. e. After the usual manner of heathens. That St. Paul thus fought with beasts indeed, and they would not touch him, they, saith Nicephorus,* who writ the life of this apostle do affirm. Theodoret seems plainly to hint the same thing in these words, "In human opinion I was made the food of beasts, but I was wonderfully preserved from them:"† and this sense will appear more probable,

1. From the phrase κατ' ἄνθρωπον, which signifies, as men used to do, but never according to men's purposes, or, to speak after the manner of men (see the note on 1 Cor. ix. 8).

2. From the place here particularly mentioned, Ephesus, which cannot refer to the tumult there caused by Demetrius, for the apostle suffered nothing in it. Had he intended a combat with metaphorical beasts, or savage men, that at Lystra, where he was stoned and left for dead (Acts xiv. 19), had been more properly mentioned; see the note on 2 Cor. i. 8—10, where he speaks of such troubles that befell him in Asia, as made him to "despair even of life;" though as we read nothing in the Acts of this fight with beasts, so we read nothing of that trouble. It is therefore no objection against this interpretation, that this fight with beasts is not recorded by Luke, or that Paul speaks not expressly of it in the catalogue of his afflictions, 2 Cor. xi.: it is suffiicient that there he tells us, he was "in deaths often" (ver. 23).

* Chrysost. Theodoret, Photius, Œcumenius in locum. Isidor. Pelus. lib. i. ep. 221. Epiph. Hær. xxviii. §. 6.

† De Resurr. Car. cap. 48, et contra Marcion. b. 5, p. 473.

‡ Hær. 28, §. 6, p. 114.

* Hist. Eccles. lib. ii. cap. 25.

† Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλὰ παραδόξως ἐσώθην. In locum.

avoid them: for) evil communications corrupt good manners.

34 Awake to righteousness, and sin not; (*which advertisement is very needful,*) for some have not the knowledge of (*that righteousness of*) God (*which doth oblige him to render to men according to their works,* 2 Thess. i. 6, 7, Heb. vi. 10): I speak *this* to your shame.

35 But some *man* will (*yet*) say, How are the dead raised up (*again*)? [11] and with what (*kind of*) body do they come?

36 *Thou* fool, (*who makest an inquiry about a matter of which thou hast an instance in the very seed thou sowest, for*) that which thou sowest is not quickened, except (*first*) it die (*and lie buried in the earth*):

37 And (*again*) that which thou sowest, (*when*) thou sowest (*it is*) not that body that shall be (*again produced*), but [15] bare (*or naked*) grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body (*clothed*) as it hath pleased him, and (*yet*) to every seed (*he giveth with the clothing*) his own (*kind of*) body.

39 (*And as*) All flesh *is* not the same (*kind of*) flesh: but *there is* one *kind of* flesh of men, another (*kind of*) flesh of beasts, another of fishes, *and* another of birds.

40 (*And as there is a like difference in the qualities of bodies; for*) *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 (*And as in the celestial bodies*) *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* (*it as to*) the resurrection of the dead, (*the body raised being in quality much different from the earthly body we at present have; for*) it is sown in corruption (*frail, mortal, subject to death and putrefaction*); it is raised in incorruption (*not subject any more to death or dissolution*):

43 It is sown in dishonour (*with some dishonourable parts,* 1 Cor. xii. 23, *a vile body,* Phil. iii. 21, *subject to filth and deformity*); it is raised in glory (*in clarity and splendour, shining like the sun,* Matt. xiii. 43, *and like Christ's glorious body,* Phil. iii. 21, *free from all defect or deformity of its members, or from any dishonourable parts,* 1 Cor. vi. 13): it is sown in weakness (*subject to weakness by labour, to decays by age, to impotency and wasting by diseases*); it is raised in power (*nimble, strong, active, and that without reniteny, or molestation, grief, pain, or lassitude*):

44 It is sown a natural (Gr. [16] *an animal*) body (*having multiplicity of organs, muscles, tendons, arteries,*

If this sense be not liked, you may interpret κατ' ἄνθρωπον, according to the intention of men, it being the intention of the men of Asia in that tumult, to deal so with Paul's companions, and much more with him, had not his friends dissuaded him from entering into the theatre (see the note on Acts xix. 29); and note also, that cruel and bloody-minded men are often represented under this metaphor of beasts: so Ignatius,* when he was carried from Syria to Rome, under a band of soldiers (who, saith he, are the worse for the kindness I show to them), he saith, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, "From Syria to Rome I fight with beasts." And Heraclitus† the Ephesian saith, Ephesiorum cives conversos esse in bestias, "The Ephesians were turned into beasts, because they slew one another."

[11] Ver. 35. Ποίῳ σώματι, *With what kind of body?*] This was the question of the philosophers,‡ whose chief objection against the resurrection of the flesh, and of the body, was this; That the body was§ "the prison and the sepulchre of the soul," and that it was her punishment to be tied to it; that the body was "the great hinderance to the knowledge of the truth;" and that we could not be truly happy till by death we were delivered from it: it was thereby judged by them, not only an impossible thing, but even an unjust, unworthy thing, for God to raise these bodies to be united to those souls, whose happiness consisted in being delivered from the body, and whose punishment it was to be confined to it; that being according to their philosophy,‖ not to make them alive but "die again." And therefore Celsus saith, "The hope of the resurrection of the flesh is the hope of worms, a filthy, an abominable, an impossible thing, which God neither will nor can do." Hence probably it was that the Valentinians, Marcionites, Basilidians, the followers of Saturninus, and other primitive heretics, denied so stiffly τῆς σαρκὸς ἀνάστασιν, "the resurrection of the flesh" (Just. Mart. Dial. p. 307. 253), and said, non esse capacem carnem vitæ, "that the flesh was not capable of life" (Iren. lib. i. cap. 29, lib. v. cap. 41), because they held with the philosophers, corpus esse carcerem, "the body was the prison of the soul" (idem, lib. i. cap. 21). Now, to this objection the apostle here returns a full and satisfactory answer, by showing the happy change which shall then pass upon the raised body; and this he seems to do with some resemblance to the ancient philosophy of the Pythagoreans and Platonists, and to the sentiments of the Jews.

That here are two questions, but then both have respect to the manner or the qualities of the bodies to be raised, for the apostle saith not διατί, Why are dead men raised to life again? or, Why do they live again? but πῶς ἐγείρονται, "How, after what manner, are they raised?" are they raised with such mortal bodies as they had before, or with bodies subject to the like distempers and infirmities which we now suffer in this life? or if not, "with what kind of bodies?" do their bodies rise naked? or are they clothed upon? This is exceedingly evident from the whole discourse of the apostle in answer to these questions, which gives no reason why they being dead do rise again, but wholly is employed in showing what are the qualities and conditions of the raised bodies of good men.

[15] Ver. 37. Γυμνὸν κόκκον, *Naked grain.*] Note here, that the Jewish rabbins* use the same similitude of grain in the affair of the resurrection, and speak also of "a clothing of the body raised," from the example of grain raised with a covering (see note on 2 Cor. v. 2—4). Note also, that St Paul is not discoursing of the identity of the raised body, but only of the qualities with which it is raised.

[16] Ver. 44. Σῶμα ψυχικόν, *An animal body.*] It seems hence probable that the word *sown* doth not relate to the body's being laid in the earth, but rather to its production into the world; for, when it is interred, it is no more an *animal* body, but a body void of life; it is not only weak,

---

* Epist. ad Rom. sect. 5.

† Epist. 1, ad Hermodorum.

‡ Utrùm sine corpore an cum corporibus, et corporibus quibus, ipsisne, an innovatis resurgatur? Cecil. apud Minut. p. 11.

§ Καὶ ἡμεῖς τῷ ὄντι τεθνᾶμεν, καὶ τὸ μὲν σῶμά ἐστιν ἡμῶν σῆμα. Jamb. Protrept. Adh. cap. 17.

Καὶ γὰρ σῆμά τινές φασιν αὐτὸ εἶναι τὸ ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275, E.

Corpus hoc animi pondus et pœna est, permanente illo urgetur, in vinculis est. Sen. ep. 65.

Ἄλλοις ἔδοξε——ὥσπερ ἐκ δεσμῶν τοῦ σώματος ἀπαλλάττεσθαι. Jambl. de Vitâ Pythag. p. 220.

Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ τότε κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν. Jambl. Protrept. cap. 13, p. 73. Plat. Phæd. p. 49, 50.

‖ Ut semel defuncti denuò existerent εἰ δικαιον ἦν, ἦν ἂν καὶ δυνατόν. M. Anton. lib. xii. §. 5.

Τοὺς πάλαι ποτὲ ἀποθανόντας αὐταῖς σαρξὶν ἐκείναις ἀπὸ τῆς γῆς ἀποδύναι——σκωλήκων ἡ ἐλπὶς, σφόδρα μιαρὸν, καὶ ἀκόπτωτον ὦμα, καὶ ἀδύνατον——οὐ τί γε αἰσχρὰ ὁ Θεὸς ὀνεῖται, οὐδὲ τὰ παρὰ φύσιν βούλεται——σάρκα δὲ μεστὴν ὧν οὐδὲ εἰπεῖν κακῶν ἀποφῆναι παραλόγως, οὐδὲ βουλήσεται ὁ Θεὸς, οὐδὲ δυνήσεται. Apud Orig. lib. v. p. 240.

* Pirk. Eliez. cap. 33, p. 80.

veins, nerves, by which, by the assistance of the animal and vital spirits, it perceives the objects of sense, moves, and conveys nourishment to all its parts, wanting continual recruits of meat and drink); it is raised a spiritual body (*possessed and acted by the Holy Spirit, and advanced so far to the perfection of spirits, as to be free from grossness, ponderosity, from needing rest, sleep, or sustenance*). There is a natural (Gr. *animal*) body, and there is a spiritual body.

45 And so it is written, The first man Adam (*from whom we all derive our bodies and our animal life*) was made a living soul; (Gen. ii. 7; *whereas*) the last Adam (*i. e. Christ*) *was made* [17] a quickening spirit, (*as having power to quicken and confer eternal life on all his members*,

but wholly destitute of power: and this appears yet farther, from the following proof of these words, "It is sown an animal body, for so it is written, The first man Adam was made a living soul." The apostle doth indeed, ver. 36, 37, speak of seed sown in the earth, but then he speaks of it as still alive, and having its seminal virtue, or animal spirit in it, and after dying there; whereas our bodies first die, and then are cast into the earth.

Secondly, Hence it is also probable that the apostle discourseth not here of the different degrees of glory which the saints hereafter shall enjoy; for he speaks only of what is raised, that is, the body, and of the qualities belonging to all bodies that are raised.

Thirdly, Certain it is that the apostle in this chapter discourseth only of the resurrection of the just, since it is alone their bodies that shall undergo this happy change.

Fourthly, Observe, that there is another sense of the forty-fourth verse, as good as that which I have given in the paraphrase, viz. There is an animal body, i. e. a body fitted for this lower sensible state in which we live at present; and there is a spiritual body, that is, a body fitted for our spiritual and celestial state: in this state we are forced to serve our bodies, and to attend their leisure, and mightily depend upon them in the operations of the mind; in the other, our bodies shall wholly serve our spirits, and minister to them, and depend upon them, and therefore may be styled spiritual. But,

Fifthly, That our bodies shall be then *spiritual, thin,* and *aerial,* is neither a new doctrine nor proper to the followers of Origen; for so both Chrysostom and Theophylact upon the place allow it to be. "What incredible thing assert we," saith Isidore Pelusiota,* "if we say the body is small and aerial? for by this we do not deny it to be the same body." And again, "The apostle calls our bodies spiritual, *διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι,*† because hereafter they shall be light and etherial." And this, which the apostle here says, is suitable to the philosophy of the Pythagoreans and Platonists, who taught that good and pure souls were by death delivered from those gross and earthly bodies which press down the soul (Wisd. ix. 15), and were after the dissolution of the body, said they, will be at the resurrection of the body saith he,‡ "invested with thin and aerial, with active and spiritual, with bright and shining, and, lastly, with celestial and eternal bodies." Now to this plainly answers the description of our raised bodies here given by Paul, in answer to the second question of the philosophers at Corinth, "With what bodies do they come forth out of the grave?" declaring in their very terms, that this body will be *σῶμα πνευματικὸν καὶ οὐράνιον*, "a spiritual and celestial body," ver. 44. 46. 48, 49, 2 Cor. v. 1, that it will be *οἰκία αἰώνιος*, "an eternal house," *σῶμα ἄφθαρτον καὶ ἀθάνατον*, "an incorruptible and immortal body," ver. 53, 54, that it will be raised *ἐν δόξῃ*, "in glory," and so be *αὐγοειδὲς*, "a shining body." "The just," saith Christ, "shall shine as the sun, and as the brightness of the firmament" (Matt. xiii. 43); "and as the stars," saith Daniel (xii. 3). And this answers to the *σῶμα ἀστροειδὲς*, which these philosophers mention as the same with their *αὐγοειδὲς*, "shining body." Lastly, "It is raised in power," and this is in sense the same with their *σῶμα εὐκίνητον*, "agile body," and of quick motion. Indeed, the parallel is so exact, that seeing I find nothing of this nature in the life of Pythagoras, writ by Diogenes Laertius, or in Plato, but only in those writers who lived since Christ's time, and were professed enemies of Christianity, Hierocles, Porphyry, Proclus, and Jamblichus. I am apt to suspect, that as in other things they apparently dressed up their philosophy and morality anew, to accommodate it the better to the Christian philosophy, that so there might seem less need of Christianity; and particularly made the felicity of souls hereafter much like the Christian doctrine, that so they might destroy, or render needless, the doctrine of the resurrection; so they gave to the dying souls of good men this *ὄχημα ψυχῆς*, or "vehicle of a spiritual, immortal, shining, heavenly body" also, from the Christian notion of the change our raised bodies should then undergo. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[17] Ver. 45. Πνεῦμα ζωοποιοῦν, *A quickening spirit.*] All the ancients till Austin, by "a spiritual body" seem to understand a body possessed and acted by the Holy Spirit, as the natural body is by the animal and vital spirits; and say that Christ was made a quickening spirit, "by the seed of the Holy Spirit, which unites him to all his members," and confers on them a new life and immortality. Irenæus* is very express and copious in this matter, saying that, "as from the beginning of our frame in Adam, that inspiration of life which proceeded from God, united to the body, animated man, and made him a reasonable creature; so in the end, the word of the Father, and the Spirit of God, united to the old substance of the frame of Adam, make a living and a perfect man, receiving the perfect Father; that, as we all died in the animal, we may be all quickened in the spiritual Adam; and that by the Spirit the bodies rising are made spiritual, as by the Spirit they have life eternal."—"It is called spiritual, as putting on the Spirit," saith Tertullian :† "As receiving the whole energy and communion of the Spirit," saith Methodius.‡ And that the resurrection of the just shall be effected by the Spirit of God, seems to be plainly taught by the apostle in these words, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii. 10). And this agrees with the opinion of the Jews, who ascribe the resurrection of the Spirit, from Ezek. xxxvii. 10, and in particular to the Spirit of the Messiah. And from this differs not much the opinion of Theodoret, and others, That Christ is made a quickening Spirit, because he himself, being quickened by the Spirit (1 Pet. iii. 18), hath himself the power to quicken and raise the bodies of his servants to eternal life; for "as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will" (John v. 21), and "as the Father hath life in himself, so hath he given to the Son to have life in himself" (ver. 26).

Moreover, that Christ is said here to be *εἰς πνεῦμα ζωοποιοῦν*, "for a quickening spirit," not with his relation to his quickening the soul by the body only, is visible to any who will peruse the whole discourse of the apostle here, since

* Lib. ii. ep. 42.

† Lib. ii. ep. 77.

‡ Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη πρὸ τῶν ἐνητῶν σωμάτων ἀϊδίοις, καὶ εὐκινήτοις τισὶ χρῆσθαι σώμασιν, ὡς κατ' οὐσίαν τὸ κινεῖν. Procl. in Tim. lib. v. p. 259. Σῶμα αὐγοειδὲς καὶ ἄϋδιον. Hier. in Carm. Pyth. p. 306. 313. Σῶμα οὐράνιον, ἄϊδιον. αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. Vide testimonia Galeni, Pselli, Suidæ, &c., apud D. Cudworth. Syst. Intellect. lib. i. cap. 5, p. 783. 806, ed fol.

* Sic in fine Verbum patris et Spiritus Dei adunitus antiquæ substantiæ plasmationis Adæ, viventem et perfectum efficit hominem capientem perfectum patrem, ut quemadodùm in animali omnes mortui sumus, sic in spirituali omnes viveficemur. Lib. v. cap. 1. Per Spiritum fiunt corpora spiritualia, ut per Spiritum semper manentem habent vitam. Ibid. cap. 7, et cap. 12.

† Sicut ergò ante animale corpus caro recipiens animam, ita et posteà spirituale induens Spiritum. Vide etiam de Resur. 6, 50.

‡ Πνευματικὸν λέγεται τὸ χωροῦν πᾶσαν τοῦ ἁγίου Πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Œcum. Vid. Chrysost. Hilarium diacon. Œcumenium et Theophyl. in locum.

bers; or, as being the giver of that quickening Spirit by which we shall be raised from the dead, and made spiritual as his body is.

46 *I say, there is an animal body, and there is a spiritual body;*) Howbeit that (*body*) *was* not first which is spiritual, but that which is natural (Gr. *animal*); and afterward that which is spiritual.

47 (*For*) The first man (*Adam*) *is* (*was*) of the earth, earthy (*having a body formed of it; and so the animal body derived from him must be earthy*): the second man *is* the Lord (*descending*) [18] from heaven (*to raise our bodies and advance them to that place*).

48 As *is* (*was*) the earthy, such *are* they also that are earthy (*and live in the animal body as he did*): and as *is* the heavenly, such *are* they (*to be*) also that are (*to have*) heavenly (*immortal and shining bodies*).

49 And as we have borne the image of the earthy (*Adam, being begotten after his fall in his own likeness, with earthy, mortal bodies*, Gen. v. 3), we shall also [19] bear the image of the heavenly (*partaking in our bodies of his heavenly glory, he changing our vile bodies into the likeness of his glorious body*, Phil. iii. 21).

50 Now this I say, brethren, that [20] flesh and blood (*such as ours is*) cannot inherit the kingdom of God; neither doth (*nor can*) corruption inherit incorruption.

---

it relateth only to the truth and manner of the resurrection. For after the apostle had dispatched his proof of our Lord's resurrection, he concludes thus, "Now is Christ risen from the dead, and become the first-fruits of them that slept; for as by man came death, so by man came also the resurrection of the dead:" for as, ἐν τῷ Ἀδάμ, "by Adam all men die, so also, ἐν τῷ Χριστῷ, by Christ, all ζωοποιηθήσονται, shall be made alive again." Now this is the very word used by Christ, in reference to his power of raising the dead, when he saith, "As the Father raises the dead, καὶ ζωοποιεῖ, and makes them alive again, so the Son ζωοποιεῖ, gives life to whom he will. For as the Father hath given life in himself, so hath he given to the Son to have life in himself" (John v. 21. 26).

After this the apostle proceeds to the inquiry of the unbeliever, "How are the dead raised up?" &c. And, in his answer to this, he begins with the same word; "That which thou sowest, οὐ ζωοποιεῖται, is not quickened except it die;" and then shows the difference of our present body, subject to death, and the condition of our future bodies, saying, "It is sown," or born into the world, σῶμα ψυχικόν, "an animal body;" that is, a body which, by the animal and vital spirits in it, lives, moves, perceives, and conveys nourishment to all its parts; "it is raised, σῶμα πνευματικόν, a spiritual body;" that is, a body quickened by the Spirit of Christ (Rom. viii. 11), and advanced so far to the perfection of spirits, as to be immortal as they are (Luke xx. 35, 36), and so fitted for the celestial and immortal state: for, saith he, "so it is written, The first man Adam," from whom we all derive our bodies and our animal life, was therefore made, εἰς ψυχὴν ζῶσαν, "with a soul giving life" to his body, and conveying this animal life to others (Gen. ii. 7); the second was made εἰς πνεῦμα ζωοποιοῦν, to revive the body, and quicken it by his Spirit (John vi. 63); for having promised that he would raise up them who spiritually did eat his flesh and drink his blood, he adds, τὸ Πνεῦμα ἐστι τὸ ζωοποιοῦν, "It is the Spirit that quickeneth." He saith also, that "the first man," whose image we bear in our bodies, was χοϊκός, formed ἀπὸ χοός, from the dust, and so is to return to the dust; "the second man," whose image we shall bear, "is the Lord from heaven;" to wit, descending from it with his glorious and heavenly body, whose image we shall bear by having bodies "made like unto his glorious body;" not then consisting, when they ascend thither, of flesh and blood, or subject to corruption, as now they are; "for this corruptible must put on incorruption, and this mortal body must put on immortality." And this happy resurrection is to be effected by the Spirit of Christ dwelling in us; "for if the Spirit of Christ dwell in us, he that raised up Christ from the dead, ζωοποιήσει καὶ, shall also quicken our mortal bodies, by his Spirit dwelling in us" (Rom. viii. 11); whence it is evident that Christ, the second Adam, is said to be εἰς πνεῦμα ζωοποιοῦν, not with relation to our souls, but to our bodies, to be raised by him. And thus are these words expounded by Photius in Œcumenius, and by Theophylact on the place.

[18] Ver. 47. Ἐξ οὐρανοῦ, *From heaven.*] Not as some fancy, because Christ's body was from heaven, and not from the Virgin Mary; for the scripture expressly teacheth that he was begotten ἐξ αὐτῆς, from her body, Matt. i. 16, Luke i. 35, and was the fruit of her womb, Luke i. 42, that he was made ἐξ γυναικὸς, "out of a woman," and came from the fathers, τὸ κατὰ σάρκα, "according to the flesh," Rom. ix. 5; and had his body been derived from heaven, it must have been immortal, as our bodies will be when we bear the image of the heavenly Adam: both which things make it necessary to interpret "the Lord from heaven," as I have done in the paraphrase.

[19] Ver. 49. Φορέσομεν, *We shall bear.*] Irenæus, lib. v. cap. 9, Tertullian de Resur. Carnis, cap. 49, et adversùs Marcion. lib. v. cap. 10, Cyprian adv. Jud. lib. ii. §. 10, et lib. iii. §. 11, de Habitû Virg. ed. Ox. p. 103, de Zelo et Livore, p. 226, Hilar. diac. in locum, Jerome in Isa. lii. f. 84, 1, read *portemus*, which answers to the Greek φορέσωμεν, as Chrysostom reads, and as the Alexandrian and other copies read. The other reading is owned by Origen against Celsus twice, lib. v. p. 213, and also by Methodius. Theodoret also and Theophylact well note, that the words are not to be read by way of exhortation, φορέσωμεν, "Let us bear," but φορέσομεν as a prediction of what we shall be: for the apostle, from ver. 42, to this verse, still passeth on from what we were to what we shall be; and having said, "As is the heavenly, such are (i. e. shall be) they that are heavenly;" he proves this, because "as we have borne the image of the earthly Adam, so shall we bear the image of the heavenly."

Note also that Philo speaks much like the apostle; for he saith,* "There are two kinds of men, one made after the image of God, and another made out of the earth." The last he proves from the very words the apostle useth to prove there is a natural or animal body; the first from this, that "God made man after his own image," which image he styles "the divine Word;" and says he is the ἐπουράνιος ἀστὴρ, "the heavenly star, the fountain of all sensible stars." The last he calls "the earthly and corruptible Adam; the first, the Adam made after the image which is not," saith he,† "earthly, but heavenly. The one is heavenly, as being made after the image of God; and so incapable of any corruptible or earthy substance; the other out of seminal matter, which the scripture calleth earth." But then he saith that "the heavenly man was formed first, and after him the earthy;" and perhaps, for the correction of that error, the apostle might here say, "That was not first which is spiritual, but that which was natural."

[20] Ver. 50. Σὰρξ καὶ αἷμα, *Flesh and blood*, &c.] Most of the fathers interpret these words of flesh and blood, not naturally, but morally, taken for the corrupt affection of the flesh. But,

1. Though flesh itself in scripture sometimes bears this sense, yet flesh and blood jointly never seems to have this import in scripture.

2. It is plain, and confessed by Austin,‡ that the apostle is not here speaking of the requisites to make our souls meet to inherit this kingdom, but of the manner of the resurrection of the body.

---

* Δύο γὰρ ἀνθρώπων γένη, τὸ μὲν κατὰ τὴν εἰκόνα γεγονός, καὶ τὸ πεπλασμένον ἐκ γῆς. Lib. iii. Alleg. ab initio. Οὐσίαν Λόγου καὶ Θεοῦ Λόγον, εἰκόνα λέγει Θεοῦ. De Mundi Opif. p. 5.

† Ὥστε οὖν εἰ ἀκούσεις Ἀδάμ τι γῆϊνον, καὶ φθαρτὸν εἶναι νόμιζε· ὁ γὰρ κατ' εἰκόνα, οὐ γήϊνος, ἀλλ' οὐράνιος. Leg. Alleg. lib. i. p. 43. Δίττα ἀνθρώπων γένη· ὁ μὲν γάρ ἐστιν οὐράνιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν οὖν οὐράνιος, ὅτε κατ' εἰκόνα Θεοῦ γεγονὼς, ἄφθαρτὴς καὶ συνόλως γεῦσαν οὐσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σποράδος ὕλης, ἣν χοῦν κέκληκεν, ἐπάγη. Ibid. p. 34. Διαφορὰ παμμεγέθες ἐστὶ τοῦ νῦν πλασθέντος ἀνθρώπου, καὶ τοῦ κατὰ τὴν εἰκόνα Θεοῦ γεγονότος πρότερον. De Opif. Mundi, p. 23.

‡ Non de operibus, sed de modo resurrectionis. Ep. 146 ad Consent.

51 Behold, I shew you a mystery (*i. e. a thing not known to you before*); We [21] shall not all sleep, but we shall all be changed (*in our bodies, before they enter into this kingdom*),

52 [22] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (*in Christ*) shall be raised incorruptible, and we (*Christians that are then alive*) shall be changed (*as to this mortal body*).

53 For this corruptible (*body*) must put on incorruption, and this mortal (*body*) *must* put on immortality.

54 So when this corruptible shall have [23] put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [24] Death is swallowed up in victory (*i. e. is overcome for ever, so as never to have any strength or power over our bodies any more.*

---

3. The apostle speaks of flesh and blood as subject to corruption here, ver. 52, or of such flesh and blood as must be changed, and put on incorruption, as of flesh and blood naturally taken.

4. It is evident to sense that flesh may be cut and divided, and blood let out, and so must, whilst they continue such, be subject to corruption; and also that a heavenly and spiritual body, a "house from heaven," cannot consist of such flesh and blood as we have at present.

It therefore must be said that, though the same flesh and blood may rise from the grave, it will then, or afterward, receive such a change as will render it spiritual or incorruptible, and so perhaps, when it comes to heaven, will not be flesh and blood; or that it will be clothed with such a heavenly body as will keep it from a possibility of corruption; and so the import of these words may be this, That flesh and blood unchanged, and unclothed with its heavenly body, cannot inherit the kingdom of God.

[21] Ver. 51. Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *We shall not all sleep*, &c.] This reading is much to be preferred, before either of the other two; viz. "We shall all rise," or "We shall all sleep, but shall not all be changed;" as being,

1. Not only the reading of Chrysostom, Theodoret, and Theophylact, on the place, but also of Origen,* Theodotus, Apollinarius, Jerome, and of Pseudo-Justin, qu. 61 and 109.

2. As being enforced from the next words repeated thus, "And we shall be changed;" from the like words, 1 Thess. iv. 17, and from the observation of almost all the commentators on the place, that the apostle in this chapter speaks only of the resurrection of the just; and from the falsehood of the other words, "We shall not all be changed," seeing the bodies of the wicked will certainly be changed by the fire they go into; and, lastly, from the sense, for what sense is it to say, "We shall not be changed in a moment," and to add this reason of that saying, viz. "For the dead shall be raised incorruptible, and we shall be changed?"

Note also, that it cannot be hence concluded that he and the rest of the apostles should live to the general resurrection; no, he elsewhere discovers his expectation, that the same God who raised up Jesus should raise them also from the dead, 2 Cor. iv. 14. He speaks this therefore, not in his own, but in the person of all pious Christians that should then live (see the note on 1 Thess. iv. 15. 17).

[22] Ver. 52. Ἐν ἀτόμῳ, *In a moment.*] It is the observation of Jerome,† that by these words the apostle cunctam primæ et secundæ resurrectionis excludit fabulam, "destroys the fable of the first and second resurrection." He doth it sufficiently in the description of the state of all the raised bodies of the just: for though the patrons of this opinion would avoid it, it is certain that the old assertors of it held that they should be raised to enjoy the pleasures of meat and drink, as Irenæus‡ speaks. Now can thin, spiritual, glorious, heavenly bodies, and such as are made like to Christ's "glorious body," eat and drink, and enjoy these sensual pleasures? Moreover, who shall be changed? Those that have already been raised a thousand years? If not, they must not be alive, for Christians then alive shall be changed; but if they must be changed, then must their bodies be raised corruptible, and they must twice "bear the image of the earthy," or the animal Adam.

Ver. 53. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο.] It is said, τὸ φθαρτὸν and τὸ θνητὸν have not σῶμα for their substantive, but are put in the neuter gender absolute, and stand to represent νεκροὶ, "the dead;" but this is a great mistake; for the words are not only τὸ φθαρτὸν, τὸ θνητὸν, but τὸ φθαρτὸν τοῦτο, "this corruptible, this mortal;" now *istud*, saith Tertullian, is a word demonstrative of the body; this *hoc*, saith Ruffinus, est vox corpus suum quodammodò contingentis, "is the voice of one as it were pointing to the body." Moreover, what is mortal and corruptible; what puts on incorruption, but the body sown in corruption, and raised in incorruption? (ver. 42.) What is mortal but the body? what therefore can be raised to immortality but the same body? When it is farther said that the apostle saying, οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, "That is not first which is spiritual, but that which is natural," he uses the neuter gender, to signify the persons of Adam and of Christ, that is another plain mistake; they plainly being used to signify the body received from Adam, and raised by Christ, as is evident from the precedent words, ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, "There is an animal body, and there is a spiritual body; but that body which is spiritual is not first, but that which is animal."

[23] Ver. 54. Ἐνδύσεται ἀφθαρσίαν, *Shall put on incorruption.*] The scripture and all the ancients speak of a clothing which our raised bodies shall put on. Thus Psellus,* in his commentary on the Chaldaic Oracles, saith, "The Chaldees give the soul two clothings; one of the spiritual body, weaved out of that which is subject to sense; the other a shining, thin body, not subject to the touch, which they call the superficies;" and the conjecture of the Jews is this, that it shall be "a clothing of light," or "of a pure flame." So the ancient book Zohar† saith, that "the bodies of the just shall be clothed with the light of glory." R. Phineas saith that the blessed God will give to the bodies of the just תפיר, "an ornament," according to that of Isaiah, lviii. 11, "He shall satisfy the soul, בצהצחות, with white or splendid things;" and R. Levi, that "the soul, in the state of its glory, sustains itself by the superior light," and when it returns to the body, "it shall come with this light, and then the body shall shine as with the brightness of the heavens." And this agrees with the transfiguration of our Lord's body, Matt. xvii. 2, and with his appearance to Paul, Acts ix. 3, and to John, Rev. i. 14, 15, and to the descriptions made in the Old Testament, of the just rising from their graves, that "they shall shine as the brightness of the firmament, and as the stars for ever," Dan. xii. 3, Wisd. iii. 7; and in the New, that "they shall shine as the sun in the kingdom of the Father," Matt. xiii. 43, and thus may they be "salted," and preserved from corruption "by fire," Matt. ix. 49.

[24] Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is swallowed up in victory.*] Or, "for ever," εἰς νῖκος often signifies; so, "Shall the sword devour εἰς νῖκος for ever?" 2 Sam. ii. 26; Job xxxvi. 7, "He will set them on the throne εἰς νῖκος for ever;" Jer. iii. 5, "Will he keep his anger εἰς νῖκος for ever?" Lam. v. 20, "Why dost thou forget us εἰς νῖκος for ever?" Amos i. 11, "His anger did tear for ever," εἰς νῖκος· and viii. 7, "He will not forget their works εἰς νῖκος for ever." Nor is the phrase εἰς νῖκος used in any other sense in the Septuagint. Though therefore death is represented as the last enemy to be vanquished, ver. 26, and the apostle asks, "O grave, where is thy victory?" and gives thanks to God "who giveth us the victory," ver. 55. 57, yet seeing he hath given us this victory by swallowing death up for ever, by swallowing up death of life eternal, 2 Cor. v. 4, I see no reason why we should think

---

* Contra Marcion, §. 5, p. 143.

† Ep. 20, 3, f. 66, A.

‡ Et adjacentem habebunt paratam mensam à Deo pascentem eos epulis. Lib. v. cap. 33.

* Δύο χιτῶνας ἐπένδυσι τὴν ψυχὴν οἱ Χαλδαῖοι, καὶ τὸν μὲν πνευματικὸν ὠνόμασαν ἀπὸ τοῦ αἰσθητοῦ ἐξυφανθέντα αὐτῇ, τὸν δὲ αὐγοειδῆ, λεπτὸν, καὶ ἀναφῆ, ὅπερ ἐπίπεδον.

† Voisin in Pug. Fid. par. iii. cap. 8, p. 491.

55 *O* that Christians may sing triumphantly in the words of the prophet Hosea, xiii. 14,) O death, [25] where *is* thy sting? O grave, where *is* (*now*) thy victory? (*it is for ever swallowed up of life*, 2 Cor. v. 4.)

56 The sting of death (*or that which causeth death*) *is* (*was*) sin; and the strength of sin (*to subject us to it*) *is* (*was*) the law (*threatening death for it*).

57 But thanks *be* to God, which giveth us the victory (*over it*) through (*the death and resurrection of*) our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, (*and*) unmoveable (*by any temptations from this faith, and be ye*) always abounding [26] in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (*but shall be plentifully recompensed by him at the resurrection of the just*).

the apostle had not here respect to the constant use of this phrase in the Septuagint; it being taken from Isa. xxv. 8. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[25] Ver. 55. *Where is thy sting?*] What is by the apostle rendered ποῦ, "where," is in the Hebrew אהי "I will be;" but that word is thought by a metathesis to signify the same as איה, "where;" accordingly it is so rendered, Hos. xiii. 10, by the Septuagint, the Chaldee, the Syriac, the Arabic, and in this fourteenth verse by the LXX. the Syriac, the Arabic, and by many Jews, which is sufficient to justify the apostle here (see Dr. Pocock on Hos. xiii. 10. 14).

[26] Ver. 58. Ἐν ἔργῳ τοῦ Κυρίου.] Ὃν Κύριος ἀγαπᾷ καὶ ἀπαιτεῖ παρ' ἡμῶν.

CHAPTER XVI.

1 Now concerning the collection for the saints (*i. e. the suffering Christians in Judea*), as I have given order to the churches of Galatia, even so do ye.

2 [1] Upon the first *day* of the week (*the day of your Christian assemblies*) [2] let every one of you lay by him in store (*on this account*), as *God* hath prospered him, that there be no (*farther need of*) gatherings when I come.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 2. Κατὰ μίαν σαββάτων, *Upon the first day of the week.*] So we read in Matthew, that our Lord rose from the dead, τῇ μιᾷ τῶν σαββάτων, "upon the first day of the week," Matt. xxviii. 1; in Mark, that "the sabbath being over, Mary Magdalene and others came early, τῆς μιᾶς τῶν σαββάτων, the first day of the week," xvi. 9, and found Christ risen from the dead; and in Luke, that "they rested on the sabbath-day, according to the commandment," and that they came to the sepulchre, τῇ μιᾷ τῶν σαββάτων, "on the first day of the week," xxiii. 56, xxiv. 1, and so accordingly saith John, xx. 1: so that this phrase doth certainly import "the first day of the week," the day of our Lord's resurrection from the dead; and this the word μία usually signifies in the Septuagint, when it is joined with days, weeks, and months; as "the evening and the morning were ἡμέρα μία the first day;" so ἡμέρα μία τοῦ μηνὸς is "the first day of the month," Exod. xl. 2. Ezra iii. 6, x. 17, and μία τοῦ μηνὸς is "the first day of the month," Lev. xxiii. 24, Numb. i. 1. 18, xix. 1, xxiii. 38, Deut. i. 3, Ezek. xxvi. 1, xxxii. 1, xlv. 18, Hag. i. 1, ii. 2.

Moreover, κατὰ μίαν may be rendered "every first day," as κατὰ πόλιν,* "in every city;" κατ' οἶκον, "in every family;" κατ' ἄνδρα, viritim, "man by man;" κατὰ μῆνα, "every month;" and κατὰ μίαν, sigillatim.

Secondly, Observe, that the Jews in every city where they dwelt had their collectors of alms,† who in the week days went about the city collecting alms, according to the quality and wealth of every Jew; and "in the evening of the sabbath" distributed to the poor among the Jews as much as was needful for the following week: and after this example, the apostle seems to have ordained that the Christians should lay up for the poor, or make provisions for them on the Lord's day.

Thirdly, Observe, that from the beginning the Christians did assemble on the first day of the week, called by them "the Lord's day," to perform their religious worship,‡ "to read the scriptures, to preach, and celebrate the Lord's supper." "This being the Lord's day, we keep it holy," saith Dionysius,§ bishop of Corinth. "On Sunday," saith Justin,* "all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles; this being done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the sacrament."

Fourthly, Observe, that the apostle gave orders, that here and in the churches of Galatia collections should be made for the poor on that day; and that all Christians, in compliance with that precept, still offered their alms upon that day. So Justin Martyr,† "Then they that are able and willing give what they think fit, and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians, as their wants require."

Fifthly, Observe, that no good reason can be given why the apostle should limit the collections of the churches of Corinth and Galatia to "the first day of the week," but this, that this day was appointed for the worship of our Lord, and so more fit for the performance of those duties which concerned his distressed members in those times; for as the works of charity and mercy are proper duties of this day, so doth the day contain a special motive in it to enlarge their charity, as being the day in which they were "begotten to a lively hope, through the resurrection of Christ Jesus from the dead, of an inheritance incorruptible," 1 Pet. i. 3; and in which they constantly participated of his precious body and blood, and therefore, having received spiritual things so plentifully from Christ, must be more ready to impart somewhat of their temporals to his needy servants.

[2] Ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων, &c. *Let every one of you lay by him in store, that there be no gathering when I come.*] From these last words is gathered that θησαυρίζειν is to put into a common box his charity; because if they had kept it at home, there would have been need of gathering it when the apostle came. But the words ἕκαστος παρ' ἑαυτῷ τιθέτω, "let every one place it with himself," admit not of this sense; nor when this was done could there be any necessity of making collections, as that imports soliciting the charities of others, but only of receiving the charity thus laid by for the use of the saints; and yet that such need there was, is evident from the eighth and ninth chapters of the Second Epistle: for why is so much care taken that they

* Lex Constant.

† Buxt. Lex. Talmud. voce נבאי, p. 375, voce קופח, p. 2096.

‡ Τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγάγομεν. Apud Euseb. Hist. Eccles. lib. iv. cap. 23.

§ Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος σωτὴρ, τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη.

* Just. Mart. Apol. ii. p. 96. 99. Vide Ignat. Epist. ad Magnes. §. 9. Clem. Alex. Strom. vii. p. 744. Orig. cont. Celsum, lib. viii. p. 392. Melito Sard. apud Euseb. lib. iv. cap. 26. Iren. apud Author. Q. et Res. qu. 115.

† Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι. Ibid.

3 And when I come, whomsoever ye shall approve by *your* letters, [3] them will I send (*or them will I with my letters send*) to bring your liberality unto Jerusalem.

4 And if it be (*thought*) meet that I go also, they shall go with me (*to be witnesses of the distribution of your charity*).

5 Now I will come unto you, when [4] I shall pass (*or shall have passed*) through Macedonia: for I do (*intend shortly to remove hence and to*) pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust (*hereafter*) to tarry a while with you, if the Lord permit.

8 But I will tarry (*still*) at Ephesus [5] until Pentecost.

9 For a great door and effectual is opened unto me (*for propagation of the gospel there*), and *there are* many adversaries (*of the truth, especially those of the circumcision, which makes my stay there necessary*).

10 Now [6] if Timotheus come (*to you*), see that he may be with you without fear (*of disturbance from the factious*): for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him (*because of his youth*, 1 Tim. iv. 12): but [7] conduct (*ye*) him forth in peace, that he may come unto me: for I look for him with the brethren (*or, I and the brethren look for him*).

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but [8] his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you (*yourselves*) like men, be strong.

14 Let all your things be done with charity (*or a sincere desire of your brother's weal*).

15 I beseech you, brethren, (*seeing*) (ye know the house of Stephanas, that it is the firstfruits of (*the gospel in*) Achaia, and *that* they have (*ever since*) addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such (*giving reverence and honour to them*), and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus (*whom you sent with your letters of inquiry to me*): for that (*account of your affairs*) which was lacking on your part (*in your letter*) they have supplied.

18 (*I am glad, I say,*) For they have refreshed my spirit (*with their presence and discourse,*) and (*will at their return refresh*) your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, [9] with the church that is in their house (*i. e. their Christian family*).

20 All the brethren greet you. Greet ye one another with an holy kiss (see note on Rom. xvi. 16).

21 The salutation of *me* Paul [10] with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be [11] Anathema Maran-atha (*i. e. accursed when the Lord comes to judgment*).

---

might be ready, if their whole contribution was already in the common box?

[3] Ver. 3. Οὓς ἐαν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω, *Them with my letters will I send.*] That this is the true sense is evident, because the apostle, supposing himself then to be come to them, could not need their commendatory epistles.

[4] Ver. 5. Μακεδονίαν διέρχομαι, *I do pass through Macedonia.*] Not presently, but after I have finished my stay at Ephesus (ver. 8): for that Paul writ this epistle from Ephesus, and not from Philippi, may be gathered from the salutations in the close of it, not from the churches of Macedonia, but of Ephesus; and in his Second Epistle he saith, he passed from Troas to Macedonia, and that there Titus came to him, 2 Cor. ii. 13 and vii. 5, 6, who was not come to him when he writ his First Epistle.

[5] Ver. 8. Ἕως τῆς πεντηκοστῆς, *Till pentecost.*] It therefore was the following pentecost that he hastened to be at Jerusalem, Acts xx. 16.

[6] Ver. 10. Ἐὰν δὲ ἔλθῃ Τιμόθεος, *If Timothy come to you.*] Hence it appears that this epistle was not sent by Timothy, for then he must have come to them.

[7] Ver. 11. Προπέμψατε αὐτὸν, *Conduct him forth.*] It is the observation of the reverend and learned Dr. Hammond, that the word προπέμπειν signifies not only to accompany one, and bring him on his way, as ver. 6, but also to provide for the necessaries of his journey. But this seems not suitable to the inquiry of the apostle, "Did I make gain of you by any of them whom I sent to you? Did Titus make a gain of you?" 2 Cor. xii. 17.

[8] Ver. 12. Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *He was not willing to come now.*] Perhaps, because he would not countenance a faction that was begun under his name, by his presence with them, which, saith Aquinas, shows he was not their bishop, as some of the ancients have represented him; for then he ought not to have left his flock under so great disorders.

[9] Ver. 19. Σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ, *With the church in their house.*] This phrase doth not import that the whole church of Corinth, &c. met in such a family; for then this salutation would be the salutation of all the Christians in that place; but that this is not so, is evident from so many salutations directed to other persons and families in the same place: so Rom. xvi. 5, "Salute Aquila and Priscilla, and the church in their house" (see the note there); and then follow salutations to many other persons and brethren of the church: so Col. iv. 15, "Salute the brethren in Laodicea, and Nymphas, with the church in his house" (see the note there): so Philem. 2, we read thus, "Paul, a prisoner, to Philemon—to Apphia, to Archippus our fellow-soldier, and to the church in thy house:" and here, after this salutation, follow the words, "All the brethren greet you."

It rather seems to signify, as all the Greek scholiasts and Grotius say, "a family consisting wholly of Christian converts," as was the gaoler's house, Acts xvi. 31, 32, and that of Crispus, the chief ruler of the synagogue at Corinth, Acts xviii. 8, for when it was otherwise, and the family was not entirely converted, the apostle alters his style, and saith only, "Salute them which are of Aristobulus's household, and of the household of Narcissus in the Lord," Rom. xvi. 10, 11; "Salute Asyncritus, Phlegon, &c. and the brethren that are with them," ver. 14; 15, "The saints that are with them;" "They of the house of Cæsar salute you," Phil. iv. 22.

[10] Ver. 21. Τῇ ἐμῇ χειρὶ, *With my own hand.*] He writing by an amanuensis, Rom. xvi. 22, still closed his epistle with his own hand, as a token that it came from him, 2 Thess. iii. 17.

[11] Ver. 22. Ἀνάθεμα μαρὰν-ἀθά.] That *maran-atha* is a Syriac word, and signifies "the Lord comes," most of the ancient interpreters inform us.* Buxtorf gives us the full

---

* *Maran-atha* magis Syrum est quàm Hebræum, et interpretatur, Dominus venit. Hieron. Epist. 137, ad Marcel. Pseud. Amb. in loc. Μαρὰν-ἀθὰ τοῦτο οὐ τῆς Ἑβραίας, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Σύρων ἐστὶ φωνῆς, ἡρμηνεύται δὲ, ὁ Κύριος ἦλθε. Theod. in locum. Ita Philo, Carabas quidam insanus ab Alexandrinis in ludibrium Agrippæ μαρὰν vocabatur, οὕτως δὲ φασὶν κύριον ὀνομάζεσθαι παρὰ Σύροις. Contra Flaccum, p. 751, F, Vox ista Syra in Novo Testamento, מרן אתא, Dominus venit, occurrit 1 Cor. xvi. 22, quâ extremum anathema indicabant, quo ex omni societate homo exclusus; et omnibus pœnis humanis major, committebatur judicio severissimo anathematis divini, et exitio æterno, quasi dicere voluissent prisci illi pii, Veniat Dominus, et eum exitio æterno

23 The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

sense of it, saying, "It is a Syrian word, by which they signified the utmost anathema, by which a man, being excluded from all human society, and obnoxious to greater punishments that man could inflict, was committed to the severest judgment of the divine anathema, and to eternal destruction. As if those pious men of old would have said, Let the Lord come, and smite him with eternal perdition, let him be reserved to the coming of the Judge of the whole world, that he may perish by his everlasting curse."

feriat; commissus sit Christi totius mundi judicis adventui, ut æternâ ipsius maledictione pereat. In voce *maran*, p. 1248.

A DISCOURSE

ONCERNING THE

IMPUTATION OF CHRIST'S PERFECT RIGHTEOUSNESS, OR OBEDIENCE TO THE LAW, TO US, FOR RIGHTEOUSNESS, OR JUSTIFICATION.

IN WHICH

I. The opinion of the necessity of this imputation is delivered, in the words of the Rev. Bishop Beveridge.
II. It is proved that this opinion hath no foundation in the holy scripture. And,
III. It is proved to be fully and expressly contrary both to scripture and reason.

TO THE READER.

I do not think it an insult upon the sacred character of this great and good man, that I make bold to examine one article of his "Private Thoughts," which, in my settled judgment, is of evil consequence to the souls of men. For though he died a bishop, yet, saith the preface, "The following sheets were written by him in his younger years, upon his first entrance into holy orders:" and this article is considered by one who hath already passed the age of man. I could have reflected upon twenty other passages, which, in my judgment, might have kept these "thoughts" still "private," as the good bishop, in his lifetime, did: but what I have said upon this article will, I hope, be sufficient to show they are not so perfect and correct as to be deemed a standard of the truth of doctrines, though his pious resolutions are very proper to produce in us that holiness of life which will hereafter be of more value to us than the most refined notions. Though therefore I cannot comply with him in his "private thoughts," to imitate him in his pious resolutions is the desire of,

Thy friend and servant,

D. W.

SECT. I.

The imputation of Christ's active and perfect obedience to us being, in my judgment, a very false and pernicious doctrine, and yet being of late propounded by an eminent and good bishop, as a thing absolutely necessary to our justification, and to obtain a title to eternal life; I shall,

First, Lay down this doctrine in the bishop's own words.

Secondly, I shall endeavour to show that it hath no foundation in the holy scripture; and that the good bishop hath produced nothing, either from scripture or from reason, which is sufficient to confirm it. And,

Thirdly, That it is fully and directly contrary to scripture and to reason.

And, first, the bishop, in the eighth article concerning his "Private Thoughts of Religion," delivers this doctrine in these words (p. 89): "He (viz. the Son of God) being in and of himself perfectly co-equal, co-essential, and co-eternal with the Father, was in no sort bound to do more than the Father himself did, and so whatsoever he should do which the Father did not, might justly be accounted a work of supererogation, N. B. which, without any violation of divine justice, might be set on the account of some other persons, even of such as he pleased to do it for. And hereupon, out of mercy and compassion to fallen man, he covenanted with his Father that, if it pleased his majesty to accept it, he would take upon him the suffering of those punishments which were due from him to man, and the performance of those duties which were due from man to him: N. B. so that whatsoever he should thus humble himself to do or suffer, should wholly be on the account of man; himself being not anyways bound to do or suffer more in time than he had from eternity.

"This motion the Father, out of the riches of his grace and mercy, was pleased to consent unto: and hereupon the Son, assuming our nature into his deity, N. B. becomes subject and obedient both to the moral and ceremonial laws of his Father, and at last to death itself, 'even the death of the cross;' in the one he paid an active, in the other a passive obedience, and so did not only fulfil the will of his Father, in obeying what he had commanded, but satisfied his justice in suffering the punishment due to us for the transgressing of it. His active obedience, as it was infinitely pure and perfect, did without doubt infinitely transcend all the obedience of the sons of men, even of Adam too in his primitive state (p. 88); for the obedience of Adam, make the best of it, was but the obedience of a finite creature, whereas the obedience of Christ was the obedience of one who was infinite God as well as man. By which means the laws of God had higher obedience performed to them, than themselves in their primitive institution required; for being made only to finite creatures, they could command no more than the obedience of finite creatures; whereas the obedience of Christ was the obedience of one who was the infinite Creator as well as a finite creature.

"Now this obedience being more than Christ was bound

to, and only performed on the account of those whose nature he had assumed, as we by faith lay hold upon it; so God, through grace, N. B. imputes it to us as if it had been performed by us in our own persons. And hence it is, that as in one place Christ is said to be 'made sin for us,' 2 Cor. v. 21, so in another place he is said to be 'made our righteousness,' 1 Cor. i. 30; and in the forecited place, 2 Cor. v. 21, as he is said to be 'made sin for us,' so are we said to be 'made righteousness' in him; but what righteousness? our own? No, 'the righteousness of God,' radically his, but imputatively ours; and this is the only way whereby we are said to be made 'the righteousness of God,' even by the righteousness of Christ being made ours, by which we are accounted and reputed as righteous before God. These things considered, I very much wonder how any man can presume to exclude the active obedience of Christ from our justification before God; as if what Christ did in the flesh was only of duty, not at all of merit, or as if it was for himself, and not for us; especially when I consider that suffering the penalty is not what the law primarily required, for the law of God requires perfect obedience, the penalty being only threatened to, not properly required of, the breakers of it; for let a man suffer the penalty of the law in never so high a manner, he is not therefore accounted obedient to it, his punishment speaks not his innocence, but rather his transgression of the law. Hence it is that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due for my sins: for though he should have borne my sins, I cannot see how that should denominate me righteous or obedient to the law, so as to entitle me to eternal life according to the tenor of the old law (p. 89), 'Do this and live:' N. B. which old covenant is not disannulled or abrogated by the covenant of grace, but rather established (Rom. iii. 31); especially as to the obedience it requires of us in order to the life it promiseth, otherwise the laws of God would be mutable, N. B. and so come short of the laws of the very Medes and Persians, which altered not. Obedience, therefore, is as strictly required under the New, as it was under the Old Testament, but with this difference—there obedience was required in our own persons, as absolutely necessary; here obedience in our surety is accepted as completely sufficient: but now, if we have no such obedience in our surety (as we cannot have, if he did not live as well as die for us), let any man tell me what title he hath, or can have, to eternal life? I suppose he will tell me he hath none in himself, because he hath not performed perfect obedience to the law, N. B. and I tell him he hath none in Christ, unless Christ hath performed that obedience for him, which none can say he did, who doth not believe his active as well as passive obedience to be wholly upon our account." Now these words contain these several propositions:

First, "That the Son of God covenanted with his Father, that he would take upon him the obedience which was due from man to him (p. 86), so that whatever he should do should be on the account of man, and that to this motion the Father, of his rich grace and mercy, was pleased to consent.

Secondly, "That he, in pursuance of this covenant, became obedient and subject both to the moral and ceremonial laws of his Father, and so, by his active obedience to these laws, fulfilled the will of his Father in obeying what he had commanded.

Thirdly (p. 86, 87), "That this obedience of Christ was perfect, and did infinitely transcend all the obedience of the sons of men, even of Adam in his primitive state, and so Christ performed higher obedience to the laws of God than was required of man in the primitive institution.

Fourthly, "That this obedience being more than Christ was bound to do, and being only performed on the account of those whose nature he had assumed (p. 87), it is by virtue of our faith imputed to us, as if it had been performed by us in our own persons.

Fifthly, "That we are to be entitled to eternal life according to the tenor of the old law, Lev. v. 8. 15, that old covenant being not disannulled (p. 89) and abrogated by the covenant of grace, but rather established (Rom. iii. 31), especially as to the obedience it requires from us, in order to the life it promiseth." And,

Sixthly, ibid., "That therefore obedience is as strictly required under the New, as it was under the Old Testament, but with this difference: there obedience in our own persons was required as absolutely necessary, here obedience in our surety is accepted as completely sufficient.

Seventhly, "That no man hath, or can have, a title to eternal life, unless Christ hath paid perfect obedience to the law for him, and so Christ could not have made full satisfaction to God's justice for us, unless he had performed the obedience due to God's laws, as well as borne the punishment due to our sins.

Eighthly, "That therefore the only way whereby we are said to be made righteous with 'the righteousness of God,' is by the righteousness of Christ being made ours, by which we are reputed and accounted righteous before God."

Having thus given you the state of the question in the bishop's own words, I shall proceed briefly to consider what he hath laid down as the foundation of his doctrine, and then to make some brief reflections upon these several propositions.

Now the foundation of this doctrine is laid down in these words:—"He (i. e. the Son of God) being co-equal, co-eternal, and co-essential with the Father (and so depending not upon him either for his existence or actions, p. 83), was in no sort bound to do more than the Father himself did, and so whatsoever he should do, which the Father did not, might justly be accounted as a work of supererogation, which, without any violation of divine justice, might be set upon the account of some other persons, even of such whom he pleased to do it for." Now this is such a scheme of new divinity as cannot easily be matched.

For, (1.) here is a God, "co-equal and co-essential with the Father, and who depends not on him either for his existence or his actions," and therefore not God of God, but plainly another God, existing and acting independently of the Father; and so the Father cannot be (as, saith Dr. Bull, de Subord. Filii, §. 4, all the fathers without fear pronounced him) principium, causa, ἀρχὴ, αἰτία, auctor filii, et αἴτιον τοῦ εἶναι.

(2.) We have this God "independent in existence" (which is the same with *essence*) and "actions on the Father," bound to do so much as the Father: now all obligation arising from a law to which the person bound is subject, by whose law must this co-equal person be "bound to do so much?"

(3.) This independent God is said to supererogate by doing more than he was bound to do. Now supererogation supposes the person supererogating under a command, and exceeding the virtuous action commanded; but how can he, who is independent on any, both as to existence and actions, be subject to the commands of another? Moreover, seeing the Father was not bound to create the world, or send his Son to be the Saviour of it, or to do any other thing which it was not necessary from the perfection of his nature to perform, why must not he in all these actions supererogate as well as his co-equal, independent Son?

Secondly, That which merits from God must be something from which he receives some benefit or advantage; but the Father is incapable of receiving any advantage from this supposed supererogation of his Son. And,

Thirdly, That which merits for another must oblige the person of whom he merits in justice to accept his action for another: now God the Father cannot be obliged to accept this action of his Son for us, because it was not done by us: and so, if he doth accept it as if it had been done by us, this must be perfectly of his free grace, or, as the bishop saith, p. 86, "out of the riches of his grace and mercy." For the obedience of man to the laws of God was certainly a personal due, it being that which God required of him in person; and therefore the obedience of another to the law given to him and not to another, can do nothing to acquit him from the performance of what God personally required of him and not of another, but by a pure act of grace: nor can the action of another be reckoned as done by him but by a false imputation; for such must that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore, to speak exactly, God doth not impute Christ's passive obedience to us, or account that we have suffered because he did, but only doth exempt us from suffering,

because he hath suffered instead; so neither can he impute the obedience of another to us, or account that we have obeyed because another hath done it upon our account, but only exempt us from obedience in person upon that account.

Lastly, Here is a rich fund for the pope's treasury of meritorious supererogating actions, that which the papists have imagined to fill up their treasury being only the merits of finite men; whereas, saith the good bishop, p. 87, "The obedience of Christ was the obedience of one that was infinite God as well as man, the obedience of one who was the infinite Creator, as well as a finite creature." Yea, if any thing could be meritorious in respect to God, this doctrine would render every good action of a believer meritorious, or an act of supererogation; for if, as the bishop saith, p. 89, "under the new covenant obedience in our surety is accepted as completely sufficient," and Christ hath performed that obedience for us by which we have a title to life eternal, all believers "who have by faith laid hold on Christ," and so have his obedience imputed to them as if performed by them in person, must be entirely exempted from any obligation to perform personal obedience, and so all the obedience they perform must be so many acts of supererogation.

To proceed now to the consideration of the propositions plainly collected from his words; of which the first is this:—

"That Christ covenanted with the Father that he would take upon him the obedience which was due from man to him; so that whatever he should do should wholly be on the account of men, and that to this motion the Father was pleased to consent."

This proposition is founded on a chimerical covenant betwixt God the Father and the Son, of which there is not the least item in the holy scripture; and so the whole scheme of this doctrine, being built upon this vain imagination, must be also vain.

(2.) This covenant is also both in the nature of the thing impossible, and in the immediate consequences of it irreligious. It is in the nature of the thing impossible, that Christ should covenant to perform the obedience due from man to God's law, for him, or in his stead, and that God the Father should accept and repute what he thus did for him, as if performed by man personally; because the moral law, the law engraven on the heart of man, is indispensable; it being absolutely necessary that man should be obliged, personally, to obey the moral law, and that God should require him, in person, so to do; and so no promise of another to perform it for him can avail any thing to exempt him from the obligation he was, is, and ever will be under to perform it personally: this is apparent from those words of Christ, in which he gives us the abridgment of the law and the prophets; viz. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thou shalt love thy neighbour as thyself" (Matt. xxii. 37. 39): from the personal observance of which laws, who ever thought he was, or he could be, exempted by any thing which Christ had done for him? It therefore is profane and irreligious to say that either the holy Jesus made such a covenant, or that the righteous God ever consented to such a motion, or that the obedience of our surety to the moral law should be accepted in the new covenant, as completely sufficient to give us a title to eternal life; this being in effect to say that Christ, by his obedience to the moral law, hath freed every one that believes in him from his whole duty to God, his neighbour, and himself; and that God the Father hath consented that all such persons should be free from any obligation personally to "live righteously, soberly, and godly, in this present world;" because what hath already been performed by their surety, pp. 88, 89, is completely sufficient to denominate them righteous, or obedient to the law, so as to entitle them to eternal life; and so they cannot be obliged to a personal performance of those duties in order to that end, though the apostle plainly saith they are, Tit. ii. 12, 13.

Secondly, When he saith, in the second proposition, that Christ, "by his active obedience to God's moral and ceremonial laws, fulfilled the will of his Father in obeying what he commanded;" doth he mean what the Father had personally commanded him? If so, Christ himself must lie under a personal obligation to fulfil both the moral and the ceremonial law; and so, in doing this, he could do only what he himself was commanded to do, and could not merit for another; and so the only reason why the bishop "wonders at them who say that what Christ did in the flesh was only of duty," must be this, because, as he observes, p. 88, "that would exclude Christ's active obedience from our justification before God." If he means what the Father had not commanded him, but only had required us to obey, then can he not be properly said to have herein obeyed at all; obedience, of necessity, importing a relation to a command laid upon him who is obedient; and much less could he fulfil that command, which was never given to him, and so the Father might say to him, in the words of the prophet, "Who hath required this at thy hand?"* He himself declares he had "received a commandment from his Father to lay down his life for his sheep;"† and in pursuance of it, "he became obedient unto death, even the death of the cross."‡ And he who saith, Christ also did perform his active obedience on our account, and by that "fulfilled the will of his Father, in obeying what he had commanded for us," must produce a like command of the Father, requiring him thus to obey for us; which is, first, needless, we being still of necessity under as strong an obligation of personal obedience to the moral law, as a rule of duty, as we were before Christ performed that obedience in his human nature. Secondly, It also necessarily infers a personal exemption of all believers from any obligation to obey the moral law; the pernicious consequences of which doctrine have been already shown. Thirdly, It is contrary to the words of the bishop himself; for he affirms, p. 89, that, "under the Old Testament, obedience was required in our own persons as absolutely necessary; and that this old covenant was not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires in order to the life it promiseth." The obedience then required under the old law, as absolutely necessary, in order to the life it promiseth, being obedience to be performed in our own persons, to use the bishop's words, p. 88, "who can see" how the obedience of Christ, that is, of another in our stead, "could denominate us righteous, or obedient to the law, so as to entitle us to eternal life, according to the tenor of the old law, Do this, in your own persons, and live?" In a word, we neither are nor can be exempted from obedience to the moral law, as a rule of duty, but we are exempted from obedience to it as a means of justification; or, we are not exempted from an obligation to perform the righteousness of the law, but only from the curse of the law pronounced against them "who continue not in all things written in the book of the law to do them" (Gal. iii. 10). And from this curse we are delivered, saith the apostle, not by Christ's active and perfect obedience to the law, imputed to us, but by his sufferings on the cross for us.

Thirdly, Of the third proposition, that the obedience of Christ did "infinitely transcend all the obedience of the sons of men, as being the obedience of an infinite God," I shall only observe at present, that though the obedience of "an infinite God" and "infinite Creator" be absurd expressions (as importing a subjection of this infinite God and Creator to the laws of some superior, or paying infinite obedience to his infinite self); yet was it necessary to be asserted that Christ's active obedience might suffice, by reason of this supposed infinite excellency, to be imputed to all men; since otherwise it being only that which every individual man was personally obliged to perform, it could only have answered the obedience required of one single person.

Fourthly, To the fourth proposition, that "the obedience of Christ being more than he was bound to, it is, by virtue of our faith, imputed to us, as if it had been performed by us in our own persons:" I answer,

First, That it being certain that the obedience which God requires by law from us must be personal (for, where there is no law requiring personal obedience, there can be no personal transgression), hence it is evident that there can be no performance of personal obedience by a surety, and therefore no true imputation of his obedience to us, but only an exemption from any obligation to that obedience which hath been performed for us by our surety.

Secondly, When he saith that this obedience was "more than Christ was bound to do," if he means this of the obedience of the divine nature; this, if it be not that which was

* Isa. i. 12. † John x. 18. ‡ Phil. ii. 8.

condemned in the Arian heresy, is a great absurdity in the supposition, that he, who is absolutely supreme, should be obedient, i. e. subject to the law of a superior; if of Christ's human nature, in that he was certainly obliged to "fulfil all righteousness," i. e. all things required of all men by the moral law; this also was absolutely necessary to the discharge of his priestly office, viz. that he should be perfectly righteous, and without sin in his own person; for "such a high-priest became us as was holy, ἄκακος, free from evil, undefiled, separated from sinners, who had no need to offer first for his own sins" (Heb. vii. 26, 27), since otherwise he must have died not for ours, but his own sins: now the personal righteousness which was absolutely necessary to render him a fit high-priest to offer a true expiatory sacrifice for our sins, could not be more than he was bound to do, as our high-priest.

Fifthly, That his fifth proposition, which affirms that "we are entitled to eternal life by the tenor of the old law, Do this and live," &c., is a flat contradiction to the doctrine of Paul in his Epistles to the Romans, to the Galatians, and to the Hebrews, will be hereafter fully manifested.

Sixthly, The difference betwixt the justification and obedience required by the old and new covenant doth not consist, as the bishop saith it is, in this, "that, in the first, obedience in our own persons was required as absolutely necessary; in the second, obedience in our surety is accepted as completely sufficient:" but in this, that whereas the old law required perfect obedience, in order to our justification, allowing no pardon for sins committed, but leaving all under the curse, who "continued not in all things written in the law to do them" (Gal. iii. 10): the new covenant requires only faith in the blood of Christ, for the remission of our past sins, as will be fully proved hereafter. And though the new covenant doth not exempt us from the moral law, as a rule of duty; it being a contradiction to say that God permits us to omit our duty, or transgress his law (since that permission would render duty no duty, and transgression no transgression); yet doth it accept of sincere obedience, pardoning the sins of ignorance and infirmity which still cleave to our duties in this imperfect state, not for the active, but passive obedience of the blessed Jesus, according to these words of John, "If ye walk in the light, as God is in the light, the blood of Jesus Christ, N. B. cleanseth you from all sin," 1 John i. 8. And again, ii. 2, "If we sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Seventhly, The seventh proposition will be proved false in every branch of it in the third section.

Eighthly, The eighth to be a gross mistake of the true sense of the apostle's words, 2 Cor. v. 21, section the second.

SECT. II.

Having, in the foregoing section, sufficiently declared what is the doctrine I reject, viz. that which asserts that Christ's active and passive obedience must be imputed to us to eternal life, or to justification; I proceed,

Secondly, To show that this doctrine hath not the least foundation in the holy scriptures. Now this I shall make evident, by a particular consideration of the texts of scripture produced by the good bishop, and other patrons of this doctrine, in favour of it. And,

First, Whereas the bishop saith, p. 87, that, as Christ is said to be "made sin for us," so are we said to be "made the righteousness of God in him" (2 Cor. v. 21), and thence concludes, that "the only way whereby we are said to be made the righteousness of God, is by the righteousness of Christ's being made ours, by which we are accounted and reputed as righteous before God:" I am sorry to find he was so unacquainted with the true import of either of these phrases, or so regardless of the context. For,

First, This phrase, "the righteousness of God," doth never signify the active obedience or righteousness of Christ, performed unto the law, but always hath relation to the righteousness of faith, in opposition to the law, or that righteousness which is procured by faith in the blood of Christ, and accepted by God to our justification; thus, Rom. i. 17, ἡ δικαιοσύνη θεοῦ ἐκ πίστεως, "The righteousness of God through faith, is revealed" in the gospel, "to beget faith in us, as it is written, The just shall live by faith:" now these very words the apostle useth to prove that "no man is justified by obedience to the law before God; for (saith the scripture) The just shall live by faith; but the law is not of faith; but (in opposition to it, saith, Lev. xviii. 5) The man that doth these things shall live by them;" which are the very words the bishop useth to prove against Paul, that "we must be denominated righteous, or obedient to the law, so as to have a title to eternal life, according to the tenor of the old law (p. 88, 89), Do this, and live," Lev. xviii. 5. So again, iii. 21, ἡ δικαιοσύνη Θεοῦ, "The righteousness of God, without the law, is manifested, being testified by the law and the prophets," to wit, the righteousness of God, communicated to all believers, by faith in Christ's blood (ver. 22); "We being justified freely, by the redemption which is in Christ Jesus" (ver. 23); "in whom we have redemption through his blood, even the remission of sins" (Eph. i. 7, Col. i. 14); "God having set him forth for a propitiation, through faith in his blood;" p. 11, so evident is it, that "the righteousness of God," twice mentioned, is the justification God vouchsafes to us, through faith in Christ's blood, shed for the remission of our sins. Again, Rom. x. 3, the Jews "not knowing τὴν δικαιοσύνην τοῦ Θεοῦ, the righteousness of God, but seeking to establish their own righteousness," which was by the works of the law, "have not submitted, τῇ δικαιοσύνῃ τοῦ Θεοῦ, to the righteousness of God," which is the righteousness to be obtained by faith in Christ. Now this righteousness of the law, which the Jews seeking after, "submitted not to the righteousness of God," is, saith the apostle, that which Moses mentioned, Lev. xviii. 5, which saith, "The man that doth these things shall live by them;" so grossly doth the bishop mistake, in saying, p. 89, that "this very righteousness was established by the covenant of grace." What is the righteousness of faith the apostles preached in opposition to it? even a belief that God hath raised Christ from the dead (ver. 9), he dying for our sins, and rising again for our justification (Rom. iv. 24). Can then any thing be more clear from the apostle's words, than that "the righteousness of God through faith" stands in direct opposition to the righteousness of the law, which saith, "Do this and live;" and therefore cannot consist in Christ's perfect obedience to the law imputed to us, as our righteousness? And, lastly, Phil. iii. 9, ἡ ἐκ Θεοῦ δικαιοσύνη, "the righteousness of God, through faith in Jesus Christ," stands directly opposite to the righteousness of the law, or to that righteousness which the Jews sought for by obedience to the law.

Secondly, The phrase, "He was made sin for us," is only capable of these two senses;—1. He was made guilty of our sins by imputation, which, I fear, is the bishop's sense; partly because the opposite imputation of Christ's righteousness to us, as if personally performed by us, is by him said to be meant by our being "made the righteousness of God in him;" partly because he plainly seems to own it in these words, p. 72, "His righteousness being as really by faith imputed to me, as my sins were laid upon him;" then, as his righteousness is imputed to me, as if it had been personally performed by me; so my sins must be imputed to him, as if they had been performed by him, and so he must be, by God's own imputation, guilty of doing murder, idolatry, adultery, and all the other sins committed by mankind; which blasphemy will be more fully rebuked in the following section; or, secondly, he was made ἁμαρτία, a sin-offering, or expiatory sacrifice for us, which is the frequent sense of the word ἁμαρτία, in the Levitical law concerning sacrifices; and is here put upon the words by all the commentators I have seen. Now this interpretation of the phrase relating to the death of Christ as an expiatory sacrifice, the proper and immediate effect of it cannot be the imputation of the obedience of Christ's life unto us, but our freedom from condemnation on the account of sin, in which our justification is still placed by the apostle; for such an effect must of necessity be signified by these words, "We are made the righteousness of God in him," which suits with the cause of it, viz. the death of Christ as an expiatory sacrifice for the remission of sin; now the proper and direct effect of such a sacrifice is deliverance from the guilt and punishment of sin, and not the imputation of Christ's active obedience unto men: for Christ offered this expiatory sacrifice, not that men might be made righteous by the righteousness of

his life, but that sinners might be justified by his blood, shed for the remission of sins, and reconciled to God by the death of his Son (Rom. v. 9, 10). This, therefore, must be the true import of our being made the righteousness of God in him. And,

Thirdly, This is farther evident from the context; "for God was in Christ" (saith the apostle), "reconciling the world unto himself:" how hath Christ done this? he hath, saith the apostle, "reconciled us to God in the body of his flesh by death" (Col. i. 21). He adds, that God was thus "reconciling the world unto himself, by not imputing to them their trespasses;" why did he not impute them? because Christ, by his death, had made an expiatory sacrifice for the remission of them; for he saith, "he made him" a sacrifice for "sin, who knew no sin:" whence it must follow, that we are "made the righteousness of God in him," by the reconciliation purchased for us by his death, and the non-imputation of sin to us, as the consequent of that death.

And it may farther be observed, that every branch of this exposition is confirmed, and the sense imposed on these words by the bishop is plainly confuted, by the descants of the ancient commentators on this place. For,

First, They plainly say that by the word* ἁμαρτία, *sin*, we are to understand, τὸ περὶ ἁμαρτιῶν θῦμα, "a sacrifice for sin;"† non immeritò peccatum factus dicitur, quia et hostia in lege, quæ pro peccatis offerebatur, peccatum nuncupabatur, "the sacrifice offered in the law for sin, being so called."

Secondly, They add, that to be made the righteousness of God in Christ, is,‡ διὰ συγχωρήσεως δικαιωθῆναι δι' αὐτοῦ, "to be justified by a gracious pardon through him:" that this is the righteousness of God, ὅταν τις χάριτι δικαιωθῇ ἔνθα πᾶσα ἁμαρτία ἠφάνισται,§ "when a man is so justified by grace, that all his sin is made to vanish away."

Thirdly, They add, that we are then righteous with the righteousness of God, when we are justified, μὴ ἐξ ἔργων νόμου, ἀλλ' ἐκ τῆς χάριτος τοῦ Θεοῦ, "not by the works of the law, but by the grace of God."

Ἐκείνη γὰρ ἡ προτέρα νόμου καὶ ἔργων δικαιοσύνη, αὕτη δὲ Θεοῦ δικαιοσύνη, "The first," saith Chrysostom, "is justification by the law; this, that of God." I conclude then in the words of Gataker against Gomarus, producing this very text for the same purpose as the bishop doth, Quid ferè clarius contra se producere poterat quàm illud, 2 Cor. v. 21.

The second text, produced by the bishop, contains these words, "Of him are you in Christ Jesus, who is made unto us of God, wisdom, and righteousness, and sanctification, and redemption."

Ans. From these words it is evident, that Christ is in no other sense said to be made unto us "righteousness," than he is said to be made to us "wisdom, sanctification, and redemption." Hence therefore, I retort the argument thus: Christ is not here said to be made unto us of God, wisdom, sanctification, and redemption, by his wisdom, sanctification, and redemption imputed to us; therefore he is not here said to be made our righteousness, by his righteousness or active obedience imputed to us. The consequence is evident; for they who hence say that Christ is made our righteousness by his righteousness imputed to us, have the same reason to say from this text, that he is made our wisdom by his wisdom, and our sanctification by his holiness, and our redemption by his redemption imputed to us. The antecedent is also evident: for,

First, It is evidently absurd to say we are made wise by the same wisdom with which Christ was, imputed to us.

And, Secondly, If we are made sanctification by the holiness of Christ imputed to us, there can be no necessity that we ourselves should "have our fruit unto holiness, that the end may be eternal life" (Rom. vi. 22); nor can it be true, that, "without (personal) sanctification, no man shall see the Lord" (Heb. xii. 14); nor could it be necessary that he should give up himself to the death for his church, that "he might sanctify her" (Eph. v. 25—27); he having done this completely by the holiness of his life imputed to her.

And, Thirdly, The redemption here mentioned being distinguished from, and following justification and sanctification, it must import the redemption of the body from corruption; now, is it not absurd to say that the redemption of Christ's body from corruption is imputed to us? and will it not hence follow, that we are not to expect any personal redemption of our own bodies from corruption? It remains then to say, with the ancient commentators,* that Christ is made to us wisdom, by being αἴτιος τῆς σοφίας, "the author of our spiritual wisdom;" of our justification, τῶν ἁμαρτιῶν τὴν ἄφεσιν ἐωρησίμενος,† "by procuring for us, by his death," that "remission of sins," in which consisteth our justification; our sanctification, τὸ Πνεῦμα χαριζόμενος, "by giving us the Spirit of sanctification;" and our redemption, by procuring for us, τὴν ἀπολύτρωσιν τῆς περιοικίδος, "the redemption of life," or of our bodies, "from corruption, into the glorious liberty of the sons of God" (Rom. viii. 21. 23).

Thirdly, Whereas the bishop argues that "the old covenant which saith, Do this, and live, Lev. xviii. 5, is not disannulled or abrogated by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth;" because the apostle saith, Rom. iii. 31, "Do we then make void the law through faith? nay, we establish the law, and because otherwise the laws of God would be mutable:" one would wonder how he could fall into so plain a contradiction to the express words of the apostle, in his plea for justification by faith, and not by the works of the law; in his frequent declarations, not only of the freedom of Christians from the yoke of the law, but also of the necessity of the change of the law; and much more how he could do it from those words, which, considered with the context, are a full confutation of his doctrine. For,

First, The apostle saith twice expressly, that the righteousness of the law which he disputes against, and by which "no man can be justified before God," is that very righteousness which saith, Lev. xviii. 5, "The man that doeth these things, shall live in and by them" (see Rom. x. 5, Gal. iii. 12).

Secondly, Paul having declared that the law was only given "till the promised seed should come," Gal. iii. 19, and that he being come, we were no longer under the pedagogy of the law; that Christians were "dead to the law, through the body of Christ," Rom. vii. 4, that it was "evacuated," 2 Cor. iii. 11, and they were "loosed from the law, that being dead wherein they were held," Rom. vii. 6, that they were redeemed from it by Christ, Gal. iv. 5, and ought no more to be subject to the "yoke of bondage," or return to those "beggarly elements," ver. 9, v. 1, that it was only to continue to the "time of reformation," Heb. ix. 10, that "the priesthood being changed, there was made of necessity a change also of the law," vii. 12, and that "there was a disannulling of the commandment going before, because of the weakness and unprofitableness of it," ver. 18, and that God by speaking of a new covenant, πεπαλαίωκε, "had pronounced the first old; and that that which decayeth and waxeth old was ready to vanish away," viii. 13, and lastly, that there was to be "a removal of those things which were shaken," i. e. of the law given with the shaking of the earth, xii. 25—27, with many things of a like nature; that, after all this, the bishop should so positively say, that "the covenant of grace had not disannulled, but established this old law," and speak of it as an absurdity, that those laws of his should be mutable, which he himself declared were only to continue "till the promised seed should come," and "till the time of reformation," is matter of just admiration. And,

Thirdly, This is still the infelicity of the assertors of this doctrine, that the texts they produce for it, considered with relation to the context, are the fullest confutation of it. For the apostle is proving, from ver. 14 of this chapter to the end of the fourth, that "no flesh can be justified by the works of the law," ver. 16, and that the justification, which is of God, is manifested to be "by faith, without the works of the law," and he concludes the argument of this chapter thus, λογιζόμεθα οὖν, "We reckon therefore," from the premises, "that a man is justified by faith, without the works of the law," ver. 28. Now, can he, who is only justified by the works of the law accounted as if performed by himself,

* Œcum. † Hilar. Diac. ‡ Œcum. § Chrysost. Theoph.

* Chrysost. † Theod. Theoph.

be justified by faith alone, without the works of the law? The ancient commentators here say,

First, That the apostle, by the word* ἱστῶμεν, "We establish," or make the law to stand, shows it to be, κείμενον, σαλευόμενον, καταλελυμένον, "fallen, shaken, and dissolved;" and that non evacuat legem cùm illam cessare debere jam docet;† and that "he doth not make void the law by teaching that it must now cease."

Secondly, They give two senses of these words; first, that he established the law, by establishing the work of the law, which was δίκαιον ποιῆσαι τὸν ἄνθρωπον, "to make man righteous;" for the law being not able to do this through the infirmity of the flesh (Rom. viii. 3), subjecting all men to sin, faith hath performed it, ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη, "for, as soon as a man believes, he is justified:" so Chrysostom, Œcumenius, and Theophylact.

Thirdly, We establish the law by faith, saith Theodoret, because the law and the prophets have given in their testimony to the justification by faith, Rom. iii. 21, 22, the law by giving us the knowledge of sin, ver. 20, the prophets, by saying, Hab. ii. 4, "The just shall live by faith," and so becoming "our schoolmaster to bring us to Christ, who is the end of the law, εἰς δικαιοσύνην, for justification," Rom. x. 4, Gal. iv. 24; δεχόμενοι τοίνυν τὴν πιστιν βεβαιοῦμεν τὸν νόμον, "so that, by embracing faith, we establish the law," saith Theodoret. And this I conceive to be the truest interpretation of the text.

Fourthly, The bishop argues from the title of "surety" given to Christ, Heb. vii. 22. "For," saith he, p. 90, "a surety is bound to pay our debt, in case we are insolvent. Now, there are two things we owe to God, first, obedience to his laws, as he is our creator and governor; and, secondly, and by consequence, the punishment that is annexed to the breach of those laws of which we are guilty. Now, though Christ should pay the latter part of our debt for us, by bearing the punishment that is due unto us; yet if he did not pay the former, and principal part of it too, i. e. perform the obedience which we owe to God, he would not fully have performed the office of suretyship, which he undertook for us, and so would be but a half Mediator, and half Saviour." Now here it may deserve to be observed,

First, That the bishop cites this passage to prove our obligation to perform obedience to the old law, from a chapter which expressly teacheth that, "the priesthood being changed, there was a necessity of the change of the law," ver. 12, and that "there was a disannulling of the commandment, by reason of the weakness and unprofitableness of it," ver. 18, and that "the law made nothing perfect," ver. 19.

Secondly, This passage is produced to prove that Christ was our surety for the performance of the old covenant; whereas the text saith expressly, he was "the surety of a better covenant," which introduced "a better hope," ver. 19, and was "established upon better promises," viii. 6, even "a new covenant" opposed to the old, as to that which was "ready to vanish away;" and which "through his death" procured the "remission of sins, committed under the old covenant," ix. 15.

Thirdly, Ἔγγυος, "a sponsor," say the civilians, is only one that promiseth for another, and so he is obliged to do no more for him than he promised: and I have shown already, that neither could Christ promise to yield perfect obedience to the law for us, nor could the Father consent that we should be accounted as obedient to it upon such a promise. And, lastly, his fancy, that we can stand bound to yield perfect obedience to the law, so as never to offend; and yet to undergo the punishment due to all our transgressions; and that, without doing both, no satisfaction can be made to justice, and no title to eternal life can be procured, will be proved false in the ensuing section; at present, therefore, I shall only add, that it seems to me as ridiculous, as to say a thief cannot satisfy the law by being hanged, unless he also did yield perfect obedience to the law, which saith, "Thou shalt not steal."

This is all that the bishop hath produced to confirm this doctrine; others produce some other arguments from scripture, which shall here briefly be considered; as, v. g.

First, That the apostle teacheth that "as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one many shall be made righteous" (Rom. v. 19); but men were made sinners by the disobedience of Adam imputed to them; therefore by the active obedience or righteousness of Christ imputed to us we must be made righteous.

Ans. This is the only text of scripture which speaks of the obedience of Christ, and of our being justified, or made righteous by it, and so hath any true appearance of an argument; and yet that it is only an appearance, is evident from this one consideration, that the apostle, in that whole chapter, speaketh not one word of the antecedent obedience of Christ's life, but only of his passive obedience; i. e. his obedience to the death.

For the apostle having said (iv. 24) that "Christ was delivered to death for our sins, and raised again for our justification:" he adds (v. 1), that, being "justified by this faith" in Christ's death, "we have peace with God;" he dying "for sinners, and for the ungodly" (ver. 6. 8), and we "being justified by his blood," and "reconciled to God by his death" (ver. 9, 10), and then follows this comparison, with a δι᾽ ἑνὸς τοῦτο, intimating that it was made upon the account of our Lord's salutary passion, and ran thus: That as death, the punishment of sin, passed upon all men, by reason of one sin of one man; so, through one righteousness of one Jesus Christ, the free gift came upon all men to justification of life (ver. 18), and this justification is, saith the apostle, ἐκ πολλῶν παραπτωμάτων, "from many transgressions;" and what can justification from offences signify, but freedom from the condemnation due unto us for them? now that can never be obtained for sinners by Christ's active obedience, for could we, after many offences committed, perform as perfect obedience as Christ did, we only could thereby perform our duty for the future, but could do nothing to procure the pardon of our past offences. Thirdly, The disobedience by which many were made sinners, is plainly declared by the apostle to be one single act of disobedience in Adam, and therefore the obedience opposed to it cannot in reason be the active obedience of Christ's whole life, but that obedience to the death which the apostle mentions, Phil. ii. 8. Now, by this passive obedience we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the guilt and punishment of sin, and of that reconciliation which Christ hath purchased by his meritorious death and passion.

Secondly, I answer, that it was not by Adam's active disobedience imputed to us, that death or condemnation to it passed upon all men, but by the punishment he suffered for that disobedience, as will be fully proved hereafter; for he being by that disobedience made mortal, and obnoxious to death, γεγόνασιν ἐξ ἐκείνου πάντες θνητοί, "all, that were begotten of him, became mortal," say all the Greek commentators here; and so by the obedience of Christ to the death in their stead who were thus obnoxious to death, or by his suffering that death which was the punishment of sin, we became justified; i. e. exempted from that punishment.

Obj. 2. Secondly, Whereas it is said, Rom. viii. 3, 4, that Christ by being "made sin for us," i. e. a sacrifice for sin, "condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," &c., hence some conclude that Christ's active obedience must be imputed to us; for, say they, the righteousness of the law can in no sense be said to be fulfilled, in or by us, but only by Christ's perfect obedience to the law imputed to us.

Ans. The text by no means will admit of this interpretation. For,

First, The righteousness here mentioned is not to be fulfilled, ἐν Χριστῷ, *in* or *by* Christ, but ἐν ἡμῖν, by us personally.

Secondly, It is not to be fulfilled by the imputation of Christ's righteousness to us, but by our "walking in the Spirit," for "to be spiritually minded is life," ver. 6, "and if through the Spirit we do mortify the deeds of the flesh, we shall live," ver. 13, "for as many as are led by the Spirit of God, they are sons of God," ver. 14, and, being sons, are "heirs of God, joint-heirs with Christ, and to be glorified with him," ver. 17. Whence it is exceeding evident, that the righteousness here mentioned is to be fulfilled, not by the

* Chrys. Œcum. Theophyl. † Hilar. D.

imputation of the righteousness of another to us, but by our own obedience performed by the assistance of God's Holy Spirit.

SECT. III.

I hope I have returned a sufficient answer to the texts alleged to prove the necessity of the imputation of Christ's active and perfect obedience to the law to us for righteousness.

It remains now that I should propound those arguments which, in my judgment, seem fully to confute that doctrine, and they are these.

Arg. 1. (1.) This doctrine is contrary to all those scriptures which expressly say, that faith is imputed to us for righteousness, and which prove this from the example of Abraham, the father of the faithful; for they inform us that "Abraham believed in God, and it (i. e. this faith of his) was imputed to him for righteousness," Rom. iv. 3, and ver. 5, that "to him that worketh not, but believeth in him that justifies the ungodly" (that is, in God the Father, for "it is God that justifieth," Rom. viii. 33), "his faith is imputed to him for justification;" and ver. 9, "We say then that faith was imputed to Abraham εἰς δικαιοσύνην, for justification;" and, ver. 20. 22, "He was strong in faith, giving glory to God, wherefore it (i. e. this faith) was imputed to him for justification." Whence the apostle makes this general conclusion, that what the scripture saith of Abraham, viz. that his faith was imputed to him for righteousness, "was not written for his sake alone, but for us also, to whom it (that is, the like faith) shall be imputed (for righteousness), if we believe on him who raised up Jesus from the dead" (that is, on God the Father). In the third chapter of the Epistle to the Galatians he repeats the same example of the faith of Abraham, saying, "Abraham believed in God, and it (i. e. his faith in God) was imputed to him for righteousness" ver. 6, and thence he makes this inference: "Know, therefore, that they who are (the children) of faith, are the sons of Abraham;" and ver. 9, that "they who are of faith are blessed with faithful Abraham:" and ver. 24, he adds, that "the law was our schoolmaster, to bring us to Christ, that we might be justified by faith, the scripture foreseeing that God would justify the gentiles through faith." Now hence,

First, It is evident that the doctrine of justification by the very act of faith is expressly and frequently delivered in the holy scriptures, whereas it hath been proved already, that the doctrine of the imputation of Christ's active righteousness to us for justification hath no ground in scripture.

Secondly, What interpretation of the apostle's words can be more uncouth and unsound than this, "Faith is imputed to us for righteousness;" i. e. it is not faith, but Christ's active righteousness, which is imputed to us for righteousness? Is not this evidently to convert the apostle's affirmative into a negative, to deny constantly what he as constantly asserts, and to make him always mean what, in relation to justification, he doth never say? "To him that believeth on him that justifieth the ungodly, his faith," saith the apostle, "is imputed;" it is not his faith, saith this interpretation, but Christ's righteousness which is thus imputed. And how then doth God justify the ungodly, if he only justifies them who have as true a title to Christ's perfect obedience, as if they had personally performed it, and upon that account alone are justified; can they be styled "the ungodly," who are and must be as righteous as Christ was, before they can be justified?

Thirdly, This interpretation cannot possibly agree to the faith of Abraham; for it is not only said that "he believed in God," not in the righteousness of Christ, but that his faith was in that "God who quickens the dead, and calleth the things that are not, as if they were" (ver. 17); "that he was strong in faith, being fully persuaded, that what God had promised, he was able to perform." It therefore is evident, that it was faith in God's promise, and in his power to perform it, by which Abraham was justified. Now what affinity hath this faith with Christ's obedience to the law, not yet given, as the apostle argues, Gal. iii. 17, though it hath an evident affinity with God's promise, of justifying him that believeth in Jesus, and who believeth "in that God who hath raised up Jesus from the dead?" (Rom. iv. 24.)

Arg. 2. (2.) This will be farther evident from all those places which show that our justification consists entirely in the remission of sin, and that to be justified and to be freed from condemnation, or to have the guilt and punishment of our sins remitted, are phrases of the same import. This we may learn,

First, From those arguments by which the apostle proves that Jew and gentile are to be justified by faith without the works of the law; viz. (1.) because both Jew and gentile lay under sin (Rom. iii. 9), and so both needed to be justified by faith, or by an act of grace, pardoning their sins, through faith in Christ (ver. 24); that therefore "by the law no flesh can be justified, because by the law is the knowledge of sin," rendering us obnoxious to condemnation; where then there remains the guilt of sin, there can be no justification; where therefore there is a remission of the guilt of sin by God, there is our justification. Again, "All have sinned, saith he, and fallen short of the glory of God," therefore absolution from this sin must be sufficient to make us obtain this glory of God. We who have thus sinned "are justified," saith he, "freely by his grace, through the redemption which is in Christ Jesus" (ver. 24). Now, what is this redemption? It is, saith the apostle twice, "remission of sins," Eph. i. 7, Col. i. 14. To the same effect, he saith, Gal. iii. 21, 22, that justification cannot be by the law, because the law cannot give life; and this it cannot do, because the scripture hath "concluded all under sin," and so hath shut out that way of being justified: our freedom therefore from the guilt of sin must be sufficient for our justification to life. In the fourth chapter to the Romans he describes that justification in which faith is accounted to us for righteousness, by the non-imputation and forgiveness of sin, and proves this from the words of David, saying, "Blessed is the man, whose iniquity is forgiven, and whose sin is covered; blessed is the man to whom the Lord imputeth no sin" (ver. 4—8). Since then the blessedness, of which the apostle there discourseth, is that of justification of the ungodly by faith; and since this blessedness is said to consist in the remission, the covering, the not imputing his sin to him, it cannot reasonably be denied, that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

Secondly, This will be farther evident from the consideration of the phrases the apostle useth as equivalent to justification, and interpretative of it. As,

First, Reconciliation to God; that this is the same with justification, appears by these words, "Much more, being justified by his blood, we shall be saved from wrath by him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 9, 10, where, being justified by his blood, and being reconciled by his death, seem plainly the same thing; now, that reconciliation is effected by the remission of sins is evident from these words, 2 Cor. v. 19, "God was in Christ reconciling the world to himself, not imputing their trespasses to them," and therefore justification must be so obtained.

Secondly, Justification stands directly opposed to condemnation in these words, "Who shall lay any thing to the charge of God's elect? τίς ἐγκαλέσει κατὰ, who shall object a crime against them? It is God that justifieth, who is he that condemneth them?" Rom. viii. 33, 34. And again, "If the ministration of condemnation," i. e. the law which renders us obnoxious to condemnation, "was glorious, much more the ministration, τῆς δικαιοσύνης, of justification exceeds in glory:" now, what is it that mankind is accused of, or charged with by the law, but sin? What do they stand condemned for at God's bar, but the transgression of his law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the guilt or the condemning power of sin.

Thirdly, Justification is said to be from sin; "By him all that believe are justified, ἐκ πάντων, from all those sins from which they could not be justified by the law of Moses," Acts xiii. 39, and again, "The judgment was from one sin to condemnation, but the free gift to justification, ἐκ πολλῶν παραπτωμάτων, from many sins," Rom. v. 16. Now, what can justification from sin signify, besides our absolution from the guilt of sin?

Fourthly, The justifying the believer, and the remission of

his sins, are only different expressions of the same thing, as is apparent from these words, "God hath justified us freely by his grace, having set forth Christ to be the propitiation for our sins, through faith in his blood, to declare his righteousness in the remission of sins to those who have this faith" (Rom. xxiii. 24, 25); i. e. to manifest the way of justification by faith, which he alone admits of for the remission of sins.

Fifthly, "We are justified," saith the apostle, "through the redemption that is in Jesus, through faith in his blood," Rom. iii. 24, 25, "through his blood," Rom. v. 9. Now what doth this blood procure for us? "Remission of sins," Eph. i. 7, Col. i. 14, it being "shed for the remission of sins," Matt. xxvi. 28. What benefit have believers by it? "He hath loved them, and washed them from their sins in his own blood," Rev. i. 5. "He hath made peace for them by the blood of the cross," Col. i. 20, with a God only angry for sin; he hath obtained eternal redemption from transgressions by it, Heb. ix. 12. 15, by all which equivalent expressions it appears that God's justifying the sinner, in Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment and condemnation by the law for them, by an act of grace, and free pardon of them through the blood of Jesus, his being as fully reconciled to us as if we never had offended against the former covenant we were all under, till that new covenant was established in the blood of Jesus, which promises God would be "merciful to our iniquities," and would "remember our sins no more," Heb. viii. 12.

Now this observation perfectly destroys the imputation of Christ's active obedience to us for righteousness, since they who contend for that doctrine do make remission of sins but one half of justification, and Christ's active obedience imputed to us still necessary to procure us a title to eternal life; and that by the first, p. 72, "God only looks upon us as perfectly innocent, and therefore not fit to be cast down to hell; whereas, by the other, he looks upon us as perfectly righteous, and therefore fit to be brought up to heaven." Secondly, These two things are plainly needless and inconsistent: for he that is discharged from the guilt of all his sins must also be discharged from that penal death which is the wages of sin, and so must, by that freedom, have a title to life; for, between freedom from condemnation and absolution, freedom from the death due to sin and the gift of life, in subjects capable of either,* there is no medium. Moreover, either this want of righteousness is our sin, or it is not; if it be not, then, as it is not our duty to be thus righteous in order to our justification before God, so neither can we be under that covenant which saith, "Do this, and live," nor can Christ's active obedience be necessary on that account; if it be our sin, then must the want of it be forgiven by the remission of all our sins: whereas, if God requires that Christ's perfect obedience should be imputed to us, the want of it neither is nor can be forgiven, since then God must impute that as sin to us. And hence ariseth a third argument against the imputation of Christ's active and perfect obedience to us for justification, viz.

Arg. 3. (3.) That it renders the death of Christ to procure the remission of our sins vain, and that upon many accounts.

First, Because the perfect righteousness of Christ, imputed to us, doth render his death unnecessary to procure any farther righteousness or justification in our behalf; for, if by virtue of this imputation we be as righteous as Christ was in his life, there can be no more need that Christ should die for us, than that he should die for himself, or any other should die for him; yea, then Christ, dying only for the benefit of believers, could not have died for the unjust, but only for the just, i. e. for them for whom there could be no necessity that he should die, but only that he should live for them; seeing faith in him as a Mediator, performing perfect obedience to the law for them, must make them persons for whom there could be no necessity that he should die, but only that he should live for them; seeing faith in him as a Mediator, performing perfect obedience to the law for them, must make them for whom he thus obeyed perfectly obedient, and therefore must have given them a full title to the promise, "Do this, and live." Add to this, that perfect obedience is unsinning obedience, and sure there can be no necessity that Christ should die for the sins of them who by his life had performed unsinning obedience. To strengthen this argument, consider that Christ performed his active obedience to the law entirely before he suffered for our sins; and so this righteousness, being first performed and purchased for us, should be first imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually suffered; yea, to all such persons, though he had returned to heaven without dying. For seeing nothing more can be required to a perfect justification from the condemnation of the law than a perfect righteousness, i. e. a perfect fulfilling of the law, there could be no need of satisfaction made to divine justice, for any violations of it, since that must necessarily suppose that law not perfectly fulfilled by Christ upon their account.

Secondly, According to this doctrine there remains no place for the remission of sins to believers, for God neither did nor could forgive any sin in Christ, because he was perfectly righteous, "and in him was no sin;" if then believers be righteous, with the same righteousness imputed to them with which Christ was righteous, they must be as completely righteous as Christ was, and so have no more sin to be pardoned than he had, and so no more need to be pardoned than he had; whereas the apostle saith that "if we (Christians) sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins" (1 John ii. 1): thus doth that doctrine destroy Christ's intercession for us, according to the words now cited; and also the necessity of his salutary passion, according to those words of Paul, "If righteousness (i. e. justification) come by the law, then Christ is dead in vain:" for if righteousness cannot come by the law, it cannot come by Christ's perfect obedience to the law; but if it can, then the apostle's inference is plainly this, that "Christ is dead in vain," i. e. there could be no necessity of his dying upon this account, that we had personally transgressed the law, since he who hath a righteousness, or an obedience to the law, imputed to him, as perfect as was that of Christ, can be no more condemned for transgressing the law than Christ himself.

Thirdly, According to this doctrine God can see no sin in believers; for certain it is, he saw no sin in Christ: if then believers be righteous, with a righteousness as perfect as Christ's was, imputed to them, he can see no more sin in them than he beheld in Christ.

Fourthly, This doctrine renders it unnecessary for a believer to repent, at least, of sins committed after he truly hath believed: for our repentance must suppose an antecedent failure, since that time, in our obedience; whereas, there being no such failure in the active obedience of Christ, if that, by imputation, be made as much and truly the obedience of believers as if they personally had performed it, there can be no failure in the obedience of a believer, and so no place for his repentance. The perfect obedience which Christ performed to the law, was the reason why he needed no repentance; if then, through faith, it be as much theirs by imputation as if they personally had performed it, must it not be equally a reason why they need no repentance? Lastly, The assertors of this doctrine say, Christ's perfect obedience must be imputed to believers, that they may have a just title to eternal life by virtue of this precept, "Do this, and live:" this title he who is a sinner, i. e. a violater of the law, requiring perfect obedience, can never have; and therefore he who needs repentance cannot have it, that being only needful for the remission of sins, and that we may live and not die.

Arg. 4. (4.) This doctrine renders it unnecessary to have any personal inherent righteousness; for as Christ's passive obedience, sustained in our stead, makes it unnecessary, if not unjust, that we should personally suffer any punishment for the remission of those sins which render us obnoxious to death; so in like manner must Christ's active and perfect obedience to the law, imputed to us, render it as unnecessary that we should personally be righteous, by doing righteousness, that we may live; for if we can be as righteous as Christ was without doing righteousness, sure we need not be more than so: yea, then we may have a title to life eternal, without any inherent righteousness; and so there can be no need of "having our fruit unto holiness," that the end may be eternal life.

* Inter privativa opposita non datur medium.

The good bishop saw the absurdity of a consequence so obstructive of all practical Christianity, and so plainly excusing all men from any necessity of living "righteously, soberly, and godly in this present world:" he therefore saith, p. 89, "I believe the active obedience of Christ will stand me in no stead, unless I endeavour after sincere obedience in my person; his active as well as his passive obedience being imputed to none but only to them who apply it to themselves by faith, which faith will certainly put such as are possessed with it upon obedience." Where the bishop did well to deny the conclusion, seeing the consequence was so evident from his own words that he could not formally deny it; for if, as he saith, p. 86, "Christ covenanted to perform those duties which were due from man to God, provided what he thus did should wholly be put on the account of man; and the Father was pleased to consent to this motion:" can the Father, after this consent, require that man himself should perform all or any of those duties to God which Christ already had performed on his account? If, as he saith, p. 87, "Christ performed that obedience only on the account of those whose nature he had assumed, as they, by faith, lay hold upon it; and God, by grace, imputes this obedience to them, as if it had been performed by them in their own persons:" can God require that, after Christ's performance of it perfectly, they should imperfectly perform the same again! Or, after the imputation of Christ's perfect obedience to them, as fully as if they had performed it personally, require that they should perform it personally? When Christ, "by his obedience imputed to them, hath entitled them to eternal life;" as he saith, p. 88; can it be still necessary that they should have their fruit unto holiness, that the end may be eternal life? (Rom. vi. 22;) when, as he saith, p. 89, under the new covenant, "obedience in our surety is accepted as completely sufficient;" can personal obedience be required of us by the same covenant?

To say, that "faith will put the person that is possessed of it upon obedience to God," is nothing to the purpose; for the question is, not what faith will do, but what he is obliged to do, who by this faith is as much entitled to Christ's perfect obedience, as if it had been personally performed by him; and what God, after this perfect obedience imputed to him, can require him to do, in order to that eternal life which this perfect obedience imputed hath given him a certain title to, whether it be necessary for him, after this, "by patient continuance in well-doing, to seek for glory and immortality, that he may have eternal life,"* and, "through the Spirit, to mortify the deeds of the flesh, that he may live;"† and to "live righteously, soberly, and godly, in this present world, that he may comfortably expect the blessed hope."‡ I conclude then in the words of the beloved apostle, Good Christians, "let no man deceive you," not he who applies Christ's active righteousness to himself, though he never did it, but "he that doeth righteousness is righteous, even as he (i. e. Christ) is righteous."§

Arg. 5. (5.) It is a thing impossible, that, by the obedience of another imputed to us, we can obtain a title to the life promised by that law, which saith, "Do this, and live."

1. Because the law requires personal obedience that we may live, by saying, "The man that doeth these things shall live by (doing) them;" and this the bishop grants by saying p. 89, "The obedience the old covenant required as absolutely necessary, was that of our own persons;" whereas the obedience of another cannot be our personal obedience, nor can it be imputed to us but by the relaxation of the law, which requires of us personal obedience; and so our personal obedience, which is the only thing required by the law must be remitted, that we may be made righteous with the righteousness of another. To make this farther evident, let it be noted, that men do generally mistake, when they say Christ, by his sufferings in our stead, made satisfaction to the law, which said, "In the day thou eatest thereof, thou shalt die the death:" this he could not possibly do, because the law expressly saith, "The soul that sinneth he shall die;" and only threatened death to the person that violates the law. He indeed made a satisfaction to divine justice, by suffering, in our stead, that death which justice might have personally inflicted upon us; but then this admission of another to suffer in our stead is a full relaxation of that law, which required us personally to suffer, and an entire remission of the punishment of the law required of us personally; and so it is also in this case.

2. Because the law requires unsinning obedience, saying, "Cursed is the man that continueth not in all things written in the law to do them,"* not promising any pardon to the sinner; so that, unless Christ's righteousness imputed to us can make us never to have been sinners, and so never to have needed forgiveness of sin, it cannot afford us a legal righteousness. Hence the apostle saith, "Christ hath redeemed us from the curse of the law," not by his continuance in all things written in the law to do them, but by suffering the punishment which the law threatened to offenders, to wit, by being hanged on the tree.

Arg. 6. (6.) This doctrine partly answers and partly confutes all the arguments which the apostle useth in his Epistles to the Romans and the Galatians, to prove that justification must be by faith only, and not at all by the works of the law. For,

First, This doctrine destroys that argument of Paul, by which he proves, that no man can be justified by the works of the law, because all men have sinned, and therefore stand condemned by the law of works; affording a full answer to it by saying, that though we could not be thus justified by our own personal obedience, we might be justified by Christ's active obedience imputed to us, that being perfect obedience to the law.

Secondly, Whereas neither the apostle nor the holy scripture saith, that Christ was righteous or obedient to the law for us, or that by his obedience to the law imputed to us we are made legally righteous, but absolutely denies that righteousness could have been by the law, because the law could not give life: "for," saith Paul, Gal. iii. 21, "had there been a law which could have given life, verily righteousness (i. e. justification to life) should have been by the law:" this doctrine plainly contradicts those words of the apostle, by introducing a necessity of perfect obedience to the law, that we may live; and contending that we must be entitled to eternal life, according to the tenor of that law, which saith, "Do this, and live," p. 88, 89.

Thirdly, Whereas this doctrine makes it necessary that the reward should be of works as well as of grace, yea, of the works of that law which saith, "Do this, and live;" Paul put these things in an absolute opposition to each other: and represents the one as entirely destructive of the other. "For," saith he, "to him that worketh, a reward is not reckoned, κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, of grace, but of debt; but to him that worketh not, but believeth in him that justifies the ungodly, his faith (without works) is imputed for righteousness, even as David speaketh of the blessedness of the man to whom the Lord imputeth righteousness, χωρὶς ἔργων, without works" (Rom. iv. 4—6); whereas God cannot impute justification or righteousness to any without works, if he impute it to them only to whom Christ's perfect works of righteousness belong: nor can this righteousness be "of grace, through faith," and "not of debt," if it belongs to them only who are "debtors to fulfil the whole law;" since the apostle saith expressly, that they who are thus debtors to fulfil the law, or sought for justification by fulfilling it, are "fallen from grace" (Gal. v. 4): nor can it be here said that they were not indeed debtors to fulfil it personally, but only to have that obedience by which Christ fulfilled it imputed to them: for the apostle saith, in the immediate preceding words, "Christ is become of none effect to you, whosoever of you are seeking to be justified by the law;" whereas he could not be of none effect to them, who was the only person by whom they were enabled to perform that law to their justification. Again, the apostle puts this plain difference betwixt that righteousness which is by faith, and by the works of the law, that the first requires only believing from the heart to salvation; the second requires works excluding grace, by saying, "He that doeth these things shall live by (doing) them" (Rom. x. 5. 9, 10); whence he argues thus, that "if justification be of grace, it is not of works, otherwise grace is no more

* Rom. ii. 7. † Chap. viii. 13.
‡ Tit. ii. 12, 13. § 1 John iii. 7.

* Gal. iii. 10.

grace; and, if it be of works, it is not of grace, otherwise work is no more work" (Rom. xi. 6).

Fourthly, This doctrine flatly contradicts all the places in which the apostle positively asserts, that "by the works of the law can no man be justified, but by faith only, or by faith without the works of the law;" as Rom. iii. 20. 22. 24; for, if a man be justified by the righteousness of Christ imputed to him, he must be justified by the works of the law, because the active obedience of Christ consists as truly in the performance of those works, as our own personal righteousness would have done. Moreover, if the righteousness of God consisted in the imputation of Christ's legal righteousness, it could not be manifested, as the apostle saith it is, "without the works of the law;" because, to such a righteousness, the works of the law are plainly necessary.

So again, when he saith, Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we ourselves have believed in Christ, that we might be justified by the faith of Christ, and not by the works of the law:" doth not this doctrine contradict these words, by teaching that we are to be justified by the works of the law performed by Christ, and imputed to us, as if we personally had performed them? For Christ's performance of them alters not the nature and property of the works, they being still the works of the law, whosoever doeth them: and so he that is justified by them, done by another in his stead, must be still justified by the works of the law.

Note also here, that the apostle doth not say a man is not justified by the works of the law, but by the works of Jesus Christ, or not by the works of the law, as performed by us, but only as performed by Christ; but on the contrary saith, "We have believed that we might be justified by faith in Christ, and not by the works of the law," excluding the works of the law from justification by faith in Christ; whereas this doctrine makes faith entitle us to the works of the law, performed by Christ, and made over to us for our justification.

Thirdly, When the apostle argues thus, "That no man is justified by the works of the law is manifest, because the scripture saith, The just shall live by faith, but the law is not of faith," i. e. it speaks nothing of, and promiseth no justification to any man by faith, but only saith, "The man that doeth these things (which are required of him by the law) shall live by (doing) them" (Gal. iii. 11, 12): doth not that doctrine fully contradict these words, which saith, The man that is justified by faith must do the things required by the law, that he may live, and must have a true title to a perfect observance of the law, in order to that end?

Fourthly, When the apostle saith, "If they who are (observers) of the law be heirs (with faithful Abraham, who was justified by faith) faith is made void," as being insufficient to justify us without the observation of the law (Rom. iv. 14): doth not this doctrine say also, that faith is insufficient to justify us, without the observation of the law, and so as plainly make void justification by faith? Doth it not also make them heirs who are observers of the law, as having life by virtue of a legal righteousness imputed to them, as fully as if it had been personally performed by them?

And though these things are so clear that they need no farther confirmation, yet may it here be noted, that whereas not one of these scriptures can be wrested from the plain sense they literally bear, or from asserting that no justification can be had by the works of the law, but by this distinction, that true indeed it is, that no justification can be had by the works of the law, personally performed by us, but it may be had by the perfect obedience of Christ imputed to us; the apostle, throughout this whole discourse against justification by the works of the law, never gives the least hint of this distinction: and whereas the bishop places the better half of justification, to wit, that which gives us a title to eternal life, in this perfect righteousness of Christ imputed to us by faith, the apostle mentions not one word of this in either of his epistles, but in both sums up the matter so as plainly to demonstrate that he meant no such thing. For in his Epistle to the Romans,* he thus concludes, τί οὖν ἐροῦμεν; "What is it then that we say? (even this,) That Israel following after the law of righteousness hath not attained to the law of righteousness, because they sought it not by faith, but as (if) it were (to be obtained) by the works of the law." Now, might they not, according to this doctrine, that the works of the law, performed by Christ, are upon our faith imputed to us for righteousness, as truly as if they had been personally performed by us, have sought it both by faith and by the works of the law? In his Epistle to the Galatians,* he concludes thus, "Stand fast, therefore, in the liberty (from the observance of the law to justification) in which Christ hath made you free, and be not again entangled in the yoke of bondage: behold, I testify to you, that, if you be circumcised, Christ shall profit you nothing;" mark the reason, ver. 3, "For every one that is circumcised is a debtor to the whole law:" whence the argument runs thus: Him that is a debtor to do the whole law, Christ will profit nothing; but (saith the bishop) every Christian is a debtor to perform the whole law, for what else can be the import of these words, p. 89, "The old covenant which saith, Do this, and live, Lev. xviii. 5, is not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth?" therefore (according to the apostle) Christ can profit him nothing. Now, how could the apostle have made this inference, had he believed, as the bishop did, that even faith itself could profit us nothing without entitling us to that obedience which the law requires from us, as performed by Christ our surety: surely this doctrine saith, in full contradiction to Paul, that nothing but Christ's active obedience can profit us as to the life which the law promiseth, and that for this very reason, that we are still debtors to perform the whole law. In fine, the great indignation of the Jews against the apostles, for teaching the doctrine of justification by faith, was this, that by it he made void the law as to justification; but had he only sought it in the sense of the bishop, he had, as the bishop contends, "not disannulled, but rather had established the law," even as to justification of life, and so must rather have ingratiated himself with, than so incensed the Jews against him; since then he must have said what would have been highly acceptable to them, viz. that their law was still of a perpetual and necessary obligation even in order to justification, and that Christ himself had so established it, as to enable both us and them to yield perfect obedience to it, in order to that life it promised.

Arg. 7. (7.) The apostle saith expressly, Rom. iii. 24, that "we are justified freely by God's grace, through the redemption that is in Christ Jesus," i. e. through the remission of sins purchased by his blood, for "we have redemption through his blood, even the remission of sins," Eph. i. 7, Col. i. 14, and ver. 25, that "God hath set forth Christ as a propitiation through faith in his blood, that he might be the justifier of him that believeth in Jesus;" and v. 9, that "we are justified by his blood, and reconciled to God by his death;" ver. 10, that "Christ hath redeemed us from the curse of the law," by suffering that death the law pronounced accursed, Gal. iii. 11, that Christ "entering once into the holy place, by his blood hath purchased eternal redemption for us," Heb. ix. 12; and that, through Christ's will to suffer for us, "we are sanctified through the offering of the body of Christ," Heb. x. 10, ascribing our justification, our reconciliation to God, our propitiation, our redemption from the curse of the law, our eternal redemption, our sanctification in the sacrificial sense, i. e. our freedom from the guilt of sin, for which alone we can be condemned to die, to the death and blood of Christ. Now all this, saith the bishop, p. 90, "makes him but a half Mediator, or half Saviour;" this indeed, says he, frees us from death, but gives us no title to eternal life. "Hence it is," saith he, "that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due to my sins," &c., p. 88; so that, according to the bishop, Christ cannot have redeemed us from the curse of the law, by his death for us, or by his blood have obtained eternal redemption for us, that being certainly redemption from dying for ever, or ἀπολύτρωσις τῆς περιποιήσεως, "redemption of life," Eph. ii. 14. And, if our Sa-

* Rom. ix. 29, &c.

* Gal. v. 1, 2.

viour's blood and passion gives to believers no title to eternal life, why doth the apostle say that "we have freedom to enter into heaven by the blood of Jesus" (Heb. x. 19), and that "by his death," undergone for the redemption of transgressions, "we receive the promise of an eternal inheritance?" (Heb. ix. 15.) Moreover, when God justifies from the guilt of sin, i. e. from transgressing the law, what charge can the law lay against us, as having not performed what it required? Can God be propitious, and fully reconciled to us by the blood shed for us, and yet exclude us from his blissful presence? Can Christ have "brought us nigh to God, and made him at peace with us through the blood of the cross" (Eph. ii. 13. 15), and yet exclude us from the glory of God, who, having peace with him, "rejoice in the glory of God?" (Rom. v. 1, 2.)

Arg. 8. (8.) This doctrine renders it impossible that God should make a covenant of grace with man, and consequently asserts that Christians must be under the same obligations as ever to perform the covenant of works, and this the bishop, p. 89, not only asserts, but contends for. For, how can a man be more under the law, and under the covenant of works, than by being under the obligation to do all that the covenant of works requires, and to yield perfect obedience to the law, that he may be accounted righteous before God? whereas the apostle saith expressly, "We are not under the law, but under grace," Rom. vi. 1; that δικαιοσύνη, "justification, is by faith, that it might be of grace," Rom. iv. 16, that "we are justified freely by the grace of God," not through the active obedience, but "through the redemption that is in Christ Jesus," i. e. through the remission of sins procured by his blood; that "by grace we are saved through faith, not of works," Eph. ii. 8, and, in fine, that "if justification be by grace, then is it not of works," Rom. xi. 6.

And this is still more evident from this consideration, that this doctrine plainly makes both the covenants the same; for, where the parties covenanting are the same, the thing covenanted for is the same, if the conditions of the covenants be the same, the covenants must be the same: now here it is certain that the persons covenanting, to wit, God and man, are the same; the thing covenanted for, life and acceptance with God, is the same; if then the condition of both, "Do this, and live," be the same (which is the thing asserted, p. 89), the covenants themselves must be the same.

Nor is it material to answer here in the bishop's words, that the condition of the first covenant was this, "Do this in your own persons, and live;" the condition of the new only, "Do this by yourself, or by your surety, and live;" for even this disjunctive was also contained in the first covenant, or it was not; if it was, then the condition of the first covenant could be only that which is said to have been the condition of the second also, i. e. Do this by thyself, or by another, and live; if it were not, then the doing this by another could not make us legally righteous; because "the law required this obedience in our own persons," saith the bishop, p. 89, "as absolutely necessary;" and so Christ's obedience to the law imputed to us, but not performed by us, could not fulfil that law, which only saith, "Do this in your own persons and live." And evident it is, that the allowing another to do that duty for me, or in my stead, which I owe personally to God, is as truly an exempting me from doing that duty in my own person, as the allowing another to suffer the punishment due to my sins in my stead is an exempting me from suffering that punishment in my own person. And had the bishop attended to his own words, he would have seen this consequence; for his argument, p. 82, "That one man can merit by that which another performs is a plain contradiction; for, in that he merits it is as necessarily implied that he himself acts that by which he is said to merit; but in that he depends upon another's action, it is as necessarily implied that he himself doth not do that by which he is said to merit," by changing the word *merit* into *obey*, runs thus, That one person can obey the law by the obedience which another performs, is a plain contradiction; for, in that he obeys, it is as necessarily supposed that he himself doth that by which he is said to obey; but, in that he depends on the obedience of another for the performing that which the law requires of him, it is as necessarily supposed that he himself doth not do that by which he is said to obey the law.

Arg. 9. (9.) As the foundation of this imputation is precarious, there being no evidence in scripture of such a covenant as is here mentioned, p. 86, but only a command laid upon Christ, that he should "lay down his life for his sheep;" so is there in the scripture no such notion of imputation as is here supposed. For,

1. Wheresoever this phrase occurs affirmatively, that such a thing was imputed to such a person, it is some personal action or thing which is thus said to be thus imputed: as when it is said, Rom. ii. 26, "If the uncircumcision (i. e. the uncircumcised person) keep the righteousness of the law, his uncircumcision εἰς περιτομὴν λογισθήσεται, shall be accounted for circumcision;" i. e. he shall be as well accepted, as if he was circumcised: so Rom. iv. 3, "Abraham believed God, and it (that is, his faith) was imputed to him for righteousness:" for so it is explained, ver. 5, in these words, "To him that worketh not, but believeth, his faith is imputed to him for righteousness;" and, ver. 9, "We say that faith was imputed to Abraham for righteousness:" so also, Gal. iii. 6, James ii. 23, and of our faith in him who raised Christ from the dead, it is said, Rom. iv. 24, "It shall be imputed to us for righteousness."

I also add, that the righteousness of one cannot be truly thus imputed to another by him who speaks of things as they really are. God indeed may and often doth good to one, especially in temporals, for the righteousness of another, as he did to the Jews for the sake of Abraham, Isaac, and Jacob, and at the prayer of Moses and Aaron, in which sense, saith James, "the effectual fervent prayer of the righteous man availeth much," v. 16; he also showeth mercy to the posterity of them that fear him, for their parents' sake, but he neither doth nor truly can λογίζεσθαι, reckon or repute them righteous, because Abraham, Isaac, and Jacob, or their parents, were so; because, as sin, so righteousness is a personal action or a habit inherent in the subject that doth it. And, therefore, to remove the common instances which are usually produced with relation to this matter, I add, as the conclusion of what I shall offer on this subject,

Lastly, That in the holy scripture there is no mention of the imputation of any man's sin or righteousness to another, but only of the imputation of his own good deeds for righteousness, or of his evil deeds for punishment. And therefore I say,

First, That it cannot be truly affirmed, that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience were imputed to us: for I have shown already, that the scripture nowhere maketh the least mention of any thing of any other's imputed to us, but only of some personal thing or action of our own, accounted to us for reward or punishment. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not; if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our own sin, and so not for the sin of one, but for the sin of all? whereas the apostle saith expressly, that death came upon us, τῷ τοῦ ἑνὸς παραπτώματι, "by the sin of one," Rom. v. 15. 17, δι' ἑνὸς ἁμαρτήσαντος, "by one man sinning," ver. 16, and δι' ἑνὸς παραπτώματος, "by the offence of that one man," ver. 18. Thirdly, I ask, whether this imputation made the posterity of Adam sinners, or whether it found them so before? if it found them so before, it must be plainly needless, seeing then they might have been condemned to death without it; if it made them so, then since this imputation is the act of God, and not of man, it plainly follows that God must be the author of that sin; because this imputation flows immediately from him, without the intervention of any action on the part of any of those men to whom it is imputed: moreover, then the imputation must be false, as charging them with sin, whom he did not find sinners, but only by his arbitrary imputation made them so. Now far be it from any Christian to assert that God should falsely impute sin to any man. In a word, λογίζεσθαι, *imputare*, is to reckon or account any thing to any man, to charge him with it, or lay the charge of it to him; this therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam, which is blameworthy, and may be justly charged upon them, before there can

be any ground for imputation of it; and this shows that it is impossible that this imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt; and yet, if the sin of Adam become ours only by imputation, it must be ours only because it is by God imputed to us, and not imputed because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the judge, and not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, that is, by the action of God; that therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to the action of Adam. Whence, therefore, is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin which by his imputation only we stand guilty of?

Secondly, It cannot be truly affirmed that our sins were so imputed to Christ, when he became our surety, as that he became partaker of the guilt of them, but only so, as that he suffered the punishment which was due unto us for them, it being absolutely necessary, not only in the case of Christ, but of all vicarial punishments, to separate the punishment from the guilt; for though a man may become obnoxious to the punishment or sufferings of another by an innocent consent, he can never partake of the guilt of another's action but by a criminal consent unto it; and so far as he suffers for that action of him, he becomes guilty by this criminal consent, he suffers for his own sin, because that consent made the sin his own; whence in such cases he suffers not as a subtitute, but as a party. Seeing then our blessed Lord could not be guilty of any criminal consent to any of our actions, it is impossible that he should contract the guilt of sin by his consent to suffer for us; when therefore the prophet saith,* that God "laid on him the iniquity of us all," we are to understand this only of the punishment, or the chastisement of our sin; and to extend this farther, and say, with some, that, by his consent thus to suffer, he suffered for those sins which he had truly made his own, is not only false for the forementioned reason, but is contrary to the whole tenor of the scripture, which saith negatively that he was "such a high-priest, who was holy, undefiled, separate from sinners, and who needed not to offer up sacrifices for his own sins;" that "he was in all things like to us, χωρὶς ἁμαρτίας, sin only excepted;" that we "are redeemed by the precious blood of Christ, as of a lamb without spot or blemish;" that "he did no sin," that "he knew no sin," that "he suffered, the just for the unjust:"* and affirmatively, that he died not for his own, but for our sins; that "he suffered for our sins, according to the scriptures;" he suffered "for the sins of the unjust;" he was "the propitiation for our sins," and "made reconciliation for the sins of the people."† In a word, this assertion borders upon blasphemy; for if Christ made all our iniquities his own, he made himself as guilty and as great a sinner as were all the sinners for whose sake he suffered. Nor is it any refuge here to say he was the greatest sinner only by *imputation* of sin to him, not by commission of sin personally: for as the righteousness of God cannot impute sin to him who did no sin, and gave no criminal consent to the sin of others; or whom he doth not first look upon as a sinner and a guilty person; so is it not consistent with the virtue, the intent, and nature of our Saviour's sufferings, that God should look upon him as a sinner, and a guilty person; for then he must have looked upon him as one who deserved to die for his own sin, or as one guilty of death, and then his death could have made no satisfaction for the sin of others; yea, then he must have suffered death, not for our sins, as they were ours, but as they were his own by imputation; whereas the scripture always saith he suffered death for our sins, but never for his own by imputation or inhesion. I conclude, therefore, in the words of Bishop Davenant‡ and Dr. Outram,§ "That Christ was willing so far to take our sins upon him, non ut inde peccator, sed hostia pro peccato constitueretur; not as to be made a sinner, but only a sacrifice for sin by and for them."

* Isa. liii.

* Heb. vii. 26, 27, iv. 15, 1 Pet. i. 19, ii. 21, 24, 2 Cor. v. 21, 1 Pet. iii. 18.

† 1 Cor. xv. 3, 1 Pet. iii. 18, Heb. vii. 27.

‡ Dav. de Just. Habit. p. 333.

§ Quæ mala corpori illius inerant, ea non ipsa vitia nostra seu peccata propriè dicta, sed quæ passim in sacris literis peccata appellari solent, peccatorum nostrorum pœnæ erant. Outr. lib. ii. cap. 5, sect. 9.

THE

SECOND EPISTLE TO THE CORINTHIANS,

WITH ANNOTATIONS.

PREFACE.

That this epistle was written a year after the first is probably collected from these words, ix. 2, "Achaia was ready a year ago;" for he having given instructions for that collection he in these words refers to, only at the close of his First Epistle, they could not have the forwardness there mentioned before that time. Now that the First Epistle was written early in the year 55, or 57, appears from these words in it, "I will stay at Ephesus till pentecost" (xvi. 8): for he stayed some considerable time in Asia after his purpose to leave Ephesus and go to Macedonia (Acts ix. 21, 22), and yet making here his apology for not wintering at Corinth, as he thought to do (1 Cor. xvi. 6), this epistle must be writ after winter, and so when a new year was begun. It therefore seems to be written after his second coming to Macedonia, mentioned Acts xx. 3, for (1.) it was written after he had been at Troas, and had left that place to return to Macedonia; now that was at his second going thither: see note on ii. 12. (2.) It was written when Timothy was with him; now when he left Ephesus to go into Macedonia Timothy went not with him, but was sent before him (Acts xix. 22), but at his second going through Macedonia, Timothy was with him (Acts xx. 4). (3.) He speaks of some Macedonians that were like to come with him, ix. 4; now, at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis

of Macedonia (Acts xx. 4). And (4.) the postscript saith, this epistle was written from Philippi, as we find it in Theodoret and Œcumenius, where St. Paul was till the days of unleavened bread (Acts xx. 6). It therefore seems to be sent from thence to them by Titus, and some other person, not long before Paul's coming to them, which he speaks of as instant, xiii. 1, and that which he was now ready to do, xii. 14, and did, saith Dr. Lightfoot, in his journey from Philippi to Troas, he sailing about from Philippi to Corinth, to make good his promise, whilst the rest that were with him (Acts xx. 4) went directly the next cut to Troas, and there waited for him.

CHAPTER I.

1 Paul, an apostle of Jesus Christ by the will of God, and [1] Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia (see note on 1 Cor. i. 1):

2 [2] Grace *be* (*given*) to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even (*our God and*) [3] the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation (*by that inward peace and earnest of the Spirit he gives under them*), that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God (*God's servants never wanting his comforts under all their sufferings*).

5 For as the [4] sufferings of Christ abound in us, so [5] our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual (Gr. *wrought*) in (*or by*) the enduring of the same sufferings which we also suffer (*and which by our example you are encouraged to endure*): or whether we be comforted, *it is* for your consolation and salvation, (*which is accomplished by your patient perseverance under all your sufferings, to which patience you are animated by the experience of that consolation God affords his servants under all their sufferings*, Matt. v. 12, xxiv. 13, 2 Cor. iv. 17, 2 Tim. ii. 11, 12, James i. 12.)

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings (*we endure*, 1 Cor. x. 13), so *shall ye be* also of the consolation (*we enjoy in all our sufferings:*

8 *Our sufferings, I say,*) For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we (*therefore*) had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who (*then*) delivered us [6] from so great a death, and (*daily*) doth deliver (*us*): in whom we trust that he will yet deliver *us;*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Καὶ Τιμόθεος ὁ ἀδελφός, *And Timotheus a brother.*] I have observed, in the Epistle to the Hebrews, that it is usual with St. Paul to call Timothy his brother (Col. i. 1, 1 Thess. iii. 2, Philem. 1, Heb. xiii. 23), and this he probably did, that he might not be despised for his youth, as he intimates he might be, 1 Tim. iv. 12, eight years after the writing of this epistle, this being written A. D. 57, that to Timothy A. D. 65.

[2] Ver. 2. Χάρις καὶ εἰρήνη, *Grace and peace.*] May that grace and favour of God on which your salvation and happiness depend (Tit. i. 1), and that peace which passeth understanding (Phil. iv. 7), and is the effect of the divine favour, be continually with you, and derived from God the Father, the fountain of all blessings, and from Jesus Christ, the procurer and dispenser of them (1 Cor. i. 4, Eph. i. 3) on you.

And from our Lord Jesus Christ.] See note on 1 Cor. i. 3.

Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Dr. Mills saith these words are inserted into this place from other epistles; whereas Origen, in Matt. p. 500, Cod. Alexandrinus, all the Greek commentators, and all the ancient versions, own them (see Examen Millii).

[3] Ver. 3. Καὶ πατὴρ, *The Father of our Lord Jesus Christ.*] Why, saith Schlictingius, should God be styled thus, "the Father of our Lord Jesus Christ," if Christ be God equally with the Father, seeing, by being thus distinguished from, he seems to be denied to be God?

I answer, He is by these words denied to be God the Father, since that would render him father to himself; but his being thus distinguished from God the Father hinders not his being God of God the Father, who by way of eminency is sometimes absolutely styled God, because he is the fountain of the Deity. For as the words "Our Lord," ascribed here to Christ, do not exclude the Father from being our Lord; so the word "God," ascribed to God the Father, excludes not Christ from being what Thomas styles him, "our Lord and our God," John xx. 28. And, as God was under the Old Testament styled "the God of Abraham, Isaac, and Jacob," to confirm the faith of the Jews in the promises made to them and their seed, so is he usually in the New Testament styled "the Father of our Lord Jesus Christ," to confirm to us his love in Christ Jesus, his "beloved Son, in whom he is well pleased;" and to assure us that he is, as here it follows, "the Father of mercies," in the plural, to signify, according to the Hebrew way of speaking, the greatness and multitude of his mercies; and "the God of all consolation," as being the giver of that "Paraclete," or Holy Spirit, whence all our comforts are derived.

[4] Ver. 5. Τὰ παθήματα τοῦ Χριστοῦ, *The sufferings of Christ.*] The sufferings of Christ's members, for his sake, are styled "his sufferings," because they are evils inflicted on his members out of enmity to him, and by reason of their mystical union to him, and because of the sympathy he has with them in their sufferings (Luke x. 16, Acts ix. 4, Isa. lxiii. 9). Hence is he said, συμπαθῆσαι, "to suffer with us" in our infirmities, Heb. iv. 15. But when the Greek fathers add here, that* "Christ suffered more in his members than he did in his own person;" this sounds harsh in the ears of most divines, and shows they had not those thoughts of our Lord's sufferings and satisfaction which we have.

[5] Ἡ παράκλησις ἡμῶν, *Our consolation*] Abounds by Christ, because, as he promised, so he conferred the Spirit of consolation on those who suffered for his sake; so that, though they received the word with much affliction, they did it also with "joy in the Holy Ghost," 1 Thess. i. 6, having "the Spirit of faith," 2 Cor. iv. 13, "of glory, and of God, resting on them," 2 Tim. i. 7, 1 Pet. iv. 14 (see here, ver. 21, 22).

[6] Ver. 10. Ἐκ τηλικαύτου θανάτου, *From so great a death.*] Most interpreters refer what is said in these three last verses to the commotion raised against Paul by Demetrius at Ephesus, Acts xix. from ver. 26 to the end of that chapter. But we read not that in that commotion any hands were laid upon Paul, or that he suffered any thing. He therefore had no occasion from it to say that he was "pressed above measure, and above strength, so as to despair of life;" that he had "the sentence of death within him;" and that he was "delivered from so great a death," and as it were raised from the dead: these high expressions rather seem to signify, that he indeed was put to fight with beasts at Ephesus (as

* Ὅτι οὐ μόνον τὰ ἐκείνου ἀλλὰ καὶ πλείονα ὑπομένομεν πάθη, Chrys. Πλείονα, ὧν ἔπαθεν ὁ Χριστὸς πάσχομεν. Œcum Theoph.

11 [7] Ye also helping together by prayer for us, that for [8] the gift *bestowed* upon us (*or the favour conferred on us*) by the means of many persons thanks may be given by many on our behalf.

12 For (*in all our afflictions*) our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but [9] by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 *And of the truth of this you may rest assured;*) For we write none other things unto you (*of it*), than what ye read (Gr. *know, remember*) or [10] acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part (*i. e. as to the sounder part of the church;* see note on ii. 5, *though some have represented us as walking according to the flesh*, x. 2), that we are (*just matter of*) your rejoicing, even as ye also *are* (*at present, and much more will be*) our's in the day of the Lord Jesus.

15 And in this confidence (*of you*) I was minded to come unto you before (*this time*), that ye might have [11] a second benefit (*or grace*);

16 [12] And to pass by you (*though not so as to see you in that passage*, 1 Cor. xvi. 7) into Macedonia, and to come again (Gr. *and again to come*) out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded (*or, resolved thus*), did I (*afterward*) use lightness (*in changing this resolution*)? or the things that I purpose, do I purpose (*them*) [13] according to the flesh (*or, carnal interests*), that with me there should be yea yea, and (*again*) nay nay? (*i. e. inconstancy and mutability to serve my carnal interests, so that you should hence gather, that, in preaching the gospel of Christ, I walk according to the flesh*, x. 2.

---

he speaks, 1 Cor. xv. 32, see the note there), and was by God delivered from them.

[7] Ver. 11. Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *You also helping together by prayer for us.*] Hence note that the more public prayers are, the more prevailing they will be; and also, that God will be more glorified by the thanksgivings rendered for the success of them. But whereas Esthius hence pleads for prayers to the souls of saints departed, the practice of the apostle here and elsewhere is a strong argument against them: for he passionately entreats the Christians living at Rome to strive together with him in their prayers to God, Rom. xv. 30; the Corinthians, to help together with him in prayer, 2 Cor. i. 11; the Ephesians, to pray for him for all perseverance, Eph. vi. 18, 19; the Colossians, to continue in prayer for him, Col. iv. 1—3; the Thessalonians, to pray for him, "that the word of the Lord might have free course, and be glorified," 1 Thess. v. 25, and that he may be "delivered from unreasonable and wicked men," 2 Thess. iii. 1, 2, and the believing Jews to pray for him that he might sooner be restored to them, Heb. xiii. 18, 19. But, in all his epistles, we have not one petition of like nature directed to any saint departed; whereas, had he thought them capable of hearing him, and their addresses more effectual for the same ends, we may reasonably think his zeal would have prompted him to put up his requests to them, and leave us some examples of this nature.

[8] Τὸ εἰς ἡμᾶς χάρισμα, *The gift bestowed upon us.*] The word χάρισμα in the New Testament always importing a spiritual gift, must be interpreted here of the gifts bestowed on Paul for the discharge of his apostolical function; and if the right reading here be ὑπὲρ ἡμῶν, "on our behalf," the sense of this verse may run thus, We trust that he will deliver us for the furtherance of the gospel, through the assistance of your prayers, that so the gift being exercised by us through the joint suffrage of many persons for the benefit of many, thanks may be returned by many for us. If ὑπὲρ ὑμῶν, "on your behalf," as other copies have it, be the right reading, the sense runs thus: I hope to be still preserved by your prayers for the benefit of the church, that so the gift bestowed upon us, being made useful to the benefit of others by the prayers of so many, thanks may be given to God by many on your behalf. Whichsoever be the true reading, that he speaks of the spiritual gift conferred upon him will be evident from the following words, ver. 12.

Or, Secondly, Τὸ εἰς ἡμᾶς χάρισμα, may signify that wonderful deliverance vouchsafed to them from so great a danger, by the prayers of many persons.

[9] Ver. 12. Ἐν χάριτι Θεοῦ, *In the grace of God.*] Τουτέστι, σημείοις, καὶ τεράσιν ἅτινα χαρίσματα ἦν Θεοῦ, "i. e. by signs and miracles;"* that is, according to the wisdom of the Spirit, and the miraculous power given us by the gace of God for the propagation of the gospel. So Chrysostom. Which exposition, saith he, is confirmed from these words, "And more abundantly to you-ward;" for the apostle's sincerity and care to walk according to the rules of the gospel was every where the same, but the powerful operations and gifts of the Holy Ghost seem to have been more abundantly exercised by him in, and vouchsafed by him to, that church in which he staid so long, and of which he had so particular a promise, that Christ would be with him in his preaching to them (Acts xviii. 10, 11). The connexion of this with the former verse seems rather to be thus: And there is good reason why you should thus pray for us, who have acted with the same sincerity towards you, and so much to your advantage.

[10] Ver. 13. Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε, "Which you yourselves know," Chrysostom. Τουτέστιν ὑπομιμνήσκεσθε, "Which you remember," Œcumenius, Theophylact.

[11] Ver. 15. Δευτέραν χάριν, *A second benefit of grace.*] I coming to establish you, Rom. i. 11, and to promote your joy, ver. 24. Hence it appears, that the apostle had been only once with them when he writ this.

[12] Ver. 16. Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *And to pass by you into Macedonia.*] Interpreters, ancient and modern, are much troubled how to reconcile these words with what the apostle hath said in his former epistle, "I will come unto you when I have passed through Macedonia," 1 Cor. xvi. 5, for there he expressly declares, his purpose was first to go into Macedonia, and then to come to Corinth from thence. Here, say they, he declares he purposed first to come to Corinth, and then to Macedonia, and return again from Macedonia to Corinth: but the apostle seems to say no more here than he did there. There he declares that he would first go to Macedonia; but he adds also, that he would go from Ephesus, passing by them into Macedonia; saying also, that he would not then see them ἐν παρόδῳ, "in his passage by them," ver. 7, and here he only saith he purposeth διελθεῖν, "to pass by them into Macedonia;" but saith not, that he would call upon them in that passage, but only when he came again from Macedonia, and intended to go to Syria; which he did not, partly by reason of Titus's absence, who was not yet returned to him to give an account of their affairs, but went again from Troas to Macedonia (2 Cor. ii. 12), where he met Titus (vii. 5, 6), and partly by reason of the Jews, who waylaid him in his passage to Syria (Acts xx. 3): and for this delay and nonperformance of his purpose, that he came not from Macedonia the first time he went thither, to winter with them, he makes this apology (see the preface to this epistle).

[13] Ver. 17. Κατὰ σάρκα, *According to the flesh.*] Perhaps the Judaizers might object this, because being in Greece (Acts xx. 2), and so near to Corinth, and having passed through Macedonia, he came not to go by them into Syria, because the Jews laid wait for him by the way, but returned back to Macedonia without seeing them (ver. 3); this, I say, they might interpret a consulting of his carnal interests.

* Cum multis donis spiritualibus. Grot.

18 *No surely;*) But [14] *as* (*sure as*) God *is* true, our word toward you [15] was not yea and nay (*i. e. our preaching was not variable, we now saying one thing, anon another*).

19 [16] For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 [17] For all the promises of God in him *are* yea, and in him Amen (*i. e. true and certain through him*), unto the glory of God (*demonstrated in the confirmation of them*) by us.

21 Now he which stablisheth us with you in (*the doctrine of*) Christ, and (*who*) hath anointed us (*with the Holy Ghost*), *is* God;

22 [18] Who hath also (*thus*) sealed us (*up to the day of redemption*, Eph. iv. 30), and given the earnest of the Spirit (*to the pledge and assurance of it*, 2 Cor. v. 5, Eph. i. 13, 14) in our hearts (see note on 1 Cor. i. 5—8).

23 Moreover (*it was not therefore out of lightness, but*) [19] I call God for a record upon my soul, that (*it was merely*) to spare you (*that*) I came not as yet unto Corinth.

24 (*Yet this I say,*) Not for that we have dominion over your faith, but are helpers of your joy: [20] for by faith ye stand (*τῇ γὰρ πίστει ἑστήκατε, for ye have stood in the faith*).

---

[14] Ver. 18. Πιστὸς δὲ ὁ Θεὸς, *But as God is true.*] The phrase πιστὸς ὁ Θεὸς, "God is faithful," is used where there is no oath intended; as 1 Cor. i. 9, "God is faithful, by whom we are called;" and, x. 13, πιστὸς ὁ Θεὸς, "But God is faithful, who will not suffer you to be tempted above what you are able." But here the phrase, being used absolutely, seems rather to be a form of swearing: and then, πιστὸς δὲ ὁ Θεὸς, will signify, Dei fidem testor, i. e. "I swear by the faith of God;" so Dominus vivit, i. e. "I swear by the life of God;" or, "As the Lord liveth," Jer. xii. 16, xliv. 26, Hos. iv. 15, compared with Jer. xxxviii. 16, Judg. viii. 19, Ruth iii. 13, 1 Sam. xiv. 39. 46, xix. 6, xx. 3. So to swear, "as thy soul liveth," is to swear by the life of another.

[15] Οὐκ ἐγένετο ναὶ καὶ οὔ, *Was not yea and nay.*] i. e. It was not with any variance, but by his assistance we all said still the same thing, and promised the same advantages to those who should believe in Christ; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of the phrase, "Yea, yea, nay, nay," we learn from the Jews from whom it is taken; for they say,* "There is a yea which is as nay, and a nay which is as yea," viz. when a man asserts and denies a thing ironically; but† "the just man's yea is yea, and his nay is nay;" that is, whatever he affirms or denies is true and certain. When a man gives a bill of divorce to his wife, we try him, say they, three times‡ "whether his nay be nay, and his yea be yea:" that is, whether he continue firm in his resolution to divorce her. And whereas the Hebrew saith, when Elijah said to the Jews, "How long will you halt betwixt two opinions? If God be God, follow him; if Baal, follow him: the people answered him not a word," 1 Kings xviii. 21: the Jewish gloss runs thus, "They would not say unto him, yea or nay, because they were doubtful." And whereas, Exod. xx. 1, we read thus, "And God spake all these words, saying," R. Solomon notes, that this word לאמר teacheth that "they answered to every yea, yea, and to every no, no;" that is, they engaged to do the affirmative, and not to do the negative precepts.

[16] Ver. 19. Ὁ γὰρ Θεοῦ υἱὸς—δι' ἡμῶν κηρυχθείς, *For the Son of God Jesus Christ preached by us.*] Here Theodoret well notes, that Christ preached is put ἀντὶ κηρύγματος, instead of preaching concerning him; the sense of these words being this, ὁ περὶ τοῦ υἱοῦ τοῦ Θεοῦ λόγος, "the word concerning the Son of God" preached by me, Timothy, and Silvanus, was still the same without any variance from one another; we all saying the same things of him, and confirming them by the like miracles.

[17] Ver. 20.] Or, all the promises of God made to you are true and certain, through Christ, the author of the new covenant, established upon better promises, to the glory of that God who made them by us.

[18] Ver. 22. Ὁ καὶ σφραγισάμενος ἡμᾶς, *Who hath sealed us.*] Sealing was used not only as a mark of distinction of what belongs to us, from what is others', but also for confirmation; as when we set our seal to a bond, indenture, will, covenant, or ordinance; to a covenant, Neh. ix. 38, to an evidence, Jer. xxxii. 10, to an ordinance, that it may not be reversed, 1 Kings xxi. 8, Esth. viii. 8, Isa. viii. 16, in which sense the circumcision of Abraham is styled a "seal of the righteousness of faith," Rom. iv. 11, and the Corinthians, the seal of Paul's apostleship; for preservation and security, as when we seal up our treasures, Deut. xxxii. 34, so the servants of God were "sealed in their foreheads," Rev. vii. 3, ix. 4; so "the foundation of God standeth sure, having this seal, The Lord knoweth who are his," 2 Tim. ii. 19, and so the Jews made the sepulchre secure, "sealing the stone," Matt. xxvii. 66. In all which senses was the Holy Spirit given to believers as a mark that they belonged to Christ, Rom. viii. 9, and were the sons of God, Gal. iv. 6, as a confirmation of the covenant God had made with them, and of the blessings promised, he being the earnest and pledge of them, and so a security to them against doubting of them; and also a preserver of them in the faith against all temptations (2 Tim. i. 7, 1 Pet. iv. 14).

[19] Ver. 23. Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, *I call God to record upon my soul.*] The apostle useth this form of speech so oft in this epistle, that I think it not amiss to give an account of the reason of his doing so; which may be best done from the consideration of the occasion, the reason, and the end of assertory oaths, which are the only oaths he uses.

First, Then, there must be some ἀντιλογία, i. e. some doubting of, or contradiction to, the thing asserted, which must give an occasion to an assertory oath (Heb. vi. 16), there being no need to confirm, in this solemn manner, what nobody doubts of. Now, in the church of Corinth, the authority and the sincerity of the apostle was much doubted of, he being acknowledged of them but in part (ver. 14), some seeking still "a proof of Christ speaking by him" (xiii. 3), and others looking on him as one that "walked after the flesh" (x. 2). This therefore gave occasion to the assertory oaths so frequent in this epistle.

Secondly, The end of an oath is εἰς βεβαίωσιν, "for confirmation" of the thing asserted (Heb. vi. 16); and if oaths were allowed, and thought necessary in civil matters for this end, they must be more allowable in sacred and spiritual matters, which concerned the truth of the gospel, and the salvation of souls for the same end, which manifestly was here the case.

Thirdly, The matter, thus confirmed by an oath, must be such as could not be sufficiently confirmed by other witnesses of the fact, he being only privy to them, who doth thus confirm them; for where sufficient testimonies of the matter of fact can be produced, an oath seems the less needful in the case. And that this was so, in all the instances in which the apostle thus confirms his sayings, will be easily discerned from the perusal of the places, in which the apostle thus asserts the truth of what he had affirmed, viz. i. 18. 23, xi. 10, 11. 31, xii. 19.

[20] Ver. 24. Τῇ γὰρ πίστει ἑστήκατε, *For you have stood in the faith.*] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιμέμφομαι, τὴν γὰρ ταύτης ὑγίειαν περίκεισθε, Theodoret; that is, "I do not by this threat challenge to myself a power to exercise any dominion over you on the account of your faith," as I did upon Hymenæus and Alexander (1 Tim. i. 12), and intend to do upon some of your false teachers, when your obedience is fulfilled (x. 6); for I acknowledge, you have generally stood firm in the profession of the Christian faith (though some among you once questioned the great article of the resurrection of the body, 1 Cor. xv. 12), but I design by it to excite you to cure your divisions and contentions, and re-

---

* Buxt. Lex. Talm. in voce יו, p. 642, et in hunc locum.
† Florileg. p. 329.
‡ Cartwright Mellif. Hebr. in hunc locum.

form your gross miscarriages (xii. 20, 21), that so I might not be found towards you "such as you would not," nor create to you any farther trouble, but may be a promoter of that joy which you will find in such a reformation of yourselves.

CHAPTER II.

1 (*And indeed a helper of your joy I would gladly be,*) But I determined this with myself, that I would not come again to you in heaviness (*i. e. so as to make you sad, if possibly I could avoid it*).

2 For if I (*be constrained by your disorders to*) make you sorry, [1] who is he then that maketh me glad, but the same which is made sorry by me? (*i. e. What can make me glad but the reformation, and so the joy of the same persons? the apostle's chiefest joy being in the welfare of his converts*, i. 14, Phil. ii. 2. 16, iv. 1, 1 Thess. ii. 19, 20.)

3 And I wrote this same unto you (*or, this very thing have I written to you before my coming, to excite you to this reformation*), lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that (*you stand so affected to me, that*) my joy is *the joy* of you all.

4 (*I say, lest I should have sorrow;*) For out [2] of much affliction and anguish of heart I wrote unto you (*my former epistle*) with many tears; (*which yet I say,*) not that ye should be grieved (*or made sorry*), but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief (*as the incestuous person hath already done*), he hath not grieved me (*only*), [3] but in part: that I may not overcharge (*or be too heavy upon*) you all.

6 Sufficient to such a man *is* [4] this punishment, which *was inflicted* of many.

7 [5] So that contrariwise ye *ought* rather (*now*) to

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Καὶ τίς ἐστιν, *Who is he then?*] The Hebrew ו rendered by καὶ, is very often in our translation, *then*. See Gen. xiii. 16, xxiv. 41, xxviii. 21, xxxi. 8, xlii. 34. 38, Exod. vi. 1, vii. 9. 11, Lev. iv. 3. 14. 23. 28, v. 5, vi. 4, Numb. v. 15. 21, Deut. vi. 21, viii. 10, Josh. i. 15, xxiv. 12, 1 Sam. i. 11, vi. 9. And thus also is καὶ translated by us in the New Testament, Matt. xxiii. 32, xxv. 27, Mark vii. 1. 10. 26, John iv. 35, vii. 33, xiv. 9, Acts xxvi. 20, Rom. viii. 17, xi. 5, 1 Cor. xv. 29, James ii. 4, Rev. xxii. 9.

[2] Ver. 4. Ἐκ πολλῆς θλίψεως, *With much affliction*, &c.] As the apostle's zeal for the good of souls made him rejoice at their welfare (ver. 2), so also did it cause him to weep for their miscarriages (Acts xx. 19. 31, 2 Cor. xii. 21, Phil. iii. 18).

[3] Ver. 5. Ἀπὸ μέρους, *In part.*] This phrase is commonly used by Paul for the distinction of one sort of persons from another: so Rom. xi. 25, "Blindness hath happened to Israel, ἀπὸ μέρους, in part," as to the unbelieving part of them; Rom. xv. 15, "I have written to you more boldly in part," ἀπὸ μέρους, i. e. as to that part of you who are gentiles, declaring that I was called by Jesus Christ to be "the apostle of the gentiles;" 2 Cor. i. 14, "You have acknowledged me ἀπὸ μέρους, in part," i. e. as to the sound part of you; and according to this use of the phrase, the words may be paraphrased thus, He hath not only grieved me, but, as to the sound part, you all; for there were some among them who grieved not for this crime, but "were puffed up," 1 Cor. v. 2; I therefore say in part, that I may not too much load that miserable person.

[4] Ver. 6. Ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, *This punishment*, &c.] Some learned persons, who exclude the laity from having any share in the excommunication or absolution of public offenders, tell us, this punishment was inflicted only by the clergy or the presbytery of Corinth in the presence of the laity. But it seems clear in both these epistles, that the apostle writes to the church of Corinth in the general: for when he commands that the incestuous person should be excluded from their society, and be "delivered up to Satan," he speaks to all that were assembled together, 1 Cor. v. 4, to all that ought to have mourned for that fact, ver. 2, to all that were obliged to abstain from eating with him, ver. 11, and asserts the power they had of judging those that were within the church, ver. 12, and here, speaking of the execution of that sentence, he saith it was ἐπιτιμία, "a punishment inflicted," not πρὸ, before, only, but ὑπὸ τῶν πλειόνων, "by the community:" hence he exhorts them all to forgive and comfort him, ver. 8, adding, ver. 10, "To whomsoever you forgive any thing, I forgive also:" but there is not in this whole affair the least mention of any of the clergy separately from the church, either executing or relaxing this censure. Indeed Paul here carries the matter so high, that he alone, by his apostolical authority, passeth the sentence, saying, ἤδη κέκρικα, "I have already judged him," 1 Cor. v. 3, and also that of absolution, saying here, ver. 10, ἐγὼ κεχάρισμαι, "I have forgiven him," committing only the execution of each sentence to them: so that this instance gives no colour to the pretences of the independents and other sectaries, especially if we add, what is highly probable, that the Corinthian church had then no ordinary or settled governors, or pastors, but all their offices were performed by prophets, or men enabled to perform them by the gift of prophecy (see note on 1 Cor. xiv. 29); and if so, it cannot be expected that the same practice should continue when these extraordinary prophets ceased, and bishops and pastors were every where appointed to rule over their respective flocks. In the primitive church, when any person was to be excommunicated, the laity were first consulted about the fact; the guilty person pleaded in their presence; they judged of the matter of fact, as do our juries in criminal causes, and by their suffrage they consented to his condemnation, as Cyprian* doth often inform us; but then he still asserts, that neither they nor the inferior clergy could pass the sentence of excommunication without the bishop,† who, as the president of the assembly, still pronounced the sentence. They also consented to the readmission of them into favour, and to the communion of the church, but then their actual admission was performed by the imposition of the hands of the bishop and clergy, the power of the keys, saith he, being given to them by Christ, saying, "Thou art Peter," &c.‡

[5] Ver. 7.] Note, Hence it appears, that in notorious crimes which give great cause of scandal to the church and to Christianity, the consolation of the offender depends not only on his inward grief and repentance towards God, but also on the relaxation of his censures by the church; for it is certain that the apostle is here speaking not, as Grotius thinks, of the taking off the disease which Satan had inflicted on the incestuous person, but of restoring him to communion by relaxation of the church's censures: for (1.) the word ἐπιτιμία, *punishment*, ver. 6, refers to the canonical censures of the church. (2.) He commands them not only χαρίζεσθαι, to "forgive" (ver. 7. 10), but also to "confirm their love to him;" both which expressions plainly seem to intimate, that he would have him restored to communion; and this he

* Præsentibus et judicantibus laicis, ed. Ox. 14, p. 33, Ep. 16, p. 34, Ep. 17, p. 39, Ep. 30, p. 59, Ep. 31, p. 63, Ep. 43, p. 82, Ep. 52, p. 97, Ep. 55, p. 102. Vide Albaspin. Observ. lib. ii. cap. 22. Du Pin, de Antiq. Eccles. Discipl. p. 247. Dodwell de Jure Laicorum Sacerd. p. 130.

† Inde per temporum et successionum vices episcoporum ordinatio et ecclesiæ ratio decurrit, ut ecclesiæ per eosdem præpositos gubernetur. Ep. 33.

‡ Per manus impositionem episcopi et cleri jus communicationis accipiunt. Ep. 16, p. 37. Nec ad communicationem quis venire possit, nisi priùs illi ab episcopo et clero manus fuerit imposita. Ep. 17, p. 39.

forgive *him*, and comfort *him* (*by receiving him again into the church, which is the proper consolation to one cast out, than continue your aversion to him*), [6] lest perhaps such a one should be swallowed up with overmuch sorrow (*and so fall into despair*).

8 Wherefore I (*who commanded the inflicting this censure on him, do now*) beseech you that ye would confirm *your* love toward him (*by readmitting him, thus penitent, to your society; for the church ought, after the example of God, to do so*).

9 For to this end also did I write (ἔγραψα, *have I written this*), that I might know the proof of you, whether ye be obedient (*to me*) in all things.

10 (*And be assured of this, that*) To whom ye forgive any thing, I *forgive* (*it*) also: for if I forgave any thing (Gr. *have forgiven heretofore*), to whom I forgave *it*, for your sakes *forgave I it* (*though I did it*) [7] in the person (*i. e. by the authority*) of Christ;

11 [8] (*And this forgiveness of the incestuous person I therefore press,*) Lest Satan should get an advantage of us (*by hurrying him into despair, or representing the church-discipline as that which tendeth to men's ruin, and so tempting him to apostasy*): for we are not ignorant of his devices.

12 Furthermore (*that ye may know my great concernment for you*), [9] when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord (*for the propagation of it there*),

13 I had (*notwithstanding*) no rest in my spirit, because I found not Titus my brother (*whom I had sent to know the state of your affairs, returned*): but taking my leave of them, I went from thence into Macedonia (*hoping to find him there, where he arrived, and gave me a very comfortable account of you*).

14 Now thanks (*therefore*) *be* unto God, which always causeth us to triumph in (*and through*) Christ, and maketh manifest the savour of his knowledge by us in every place (*where we come*).

15 For we are unto God a sweet savour (*in our preaching*) of Christ, (*both*) in them that are saved, and in them that perish:

16 To the one (*viz. to them that perish for rejecting Christ preached to them*) *we are* [10] the savour of death unto death; and to the other (*who believe in him*) the savour of life unto life. And who *is* sufficient for these (*great and weighty*) things?

17 (*We are, I say, very acceptable to God in this work;*) For we are not as many, [11] which corrupt the

---

would have performed according to the discipline now mentioned from Cyprian, with the consent of the pious laity.

[6] *Lest such a one should be swallowed up with sorrow.*] Hence also Chrysostom observes, that, in prescribing the measures of penance, regard is to be had, not only to the nature of the sin, ἀλλὰ καὶ πρὸς διάνοιαν καὶ ἕξιν τῶν ἁμαρτανόντων, "but also to the mind and temper of the sinner."

[7] Ver. 10. Ἐν προσώπῳ Χριστοῦ, *In the person of Christ.*] That is, saith Theodoret, Christ beholding and approving what was done; for as he delivered the incestuous person to Satan "in the name of the Lord Christ" (1 Cor. v. 4), so in his person and by his authority he relaxes the sentence. This places teaches us, saith Schlictingius, "that the providence of Christ reacheth to, and inspecteth, not only our actions, but even our minds and thoughts." Hence then I argue for his Godhead, God alone being the searcher of the heart, and of the secrets of it (1 Kings viii. 39).

[8] Ver. 11.] Note; Vain here is all the discourse of Esthius concerning indulgences, or the remission of the satisfaction required by the church; for the apostle here speaks only of the remission of this excommunication, and hath not one word of any satisfaction the incestuous person had voluntarily undertaken on the account of his offence, or any thing imposed on him to do on that account, but only of a delivery of him to Satan, and an exclusion of him from the church, in both which he was passive.

[9] Ver. 12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *But coming to Troas.*] That this was not the first time of St. Paul's coming to Troas is plain, seeing we find him there long before, Acts xvi. 8, though then he seems to have staid there but a night: it was not the time mentioned Acts xx. 6, for then he came from Macedonia to Troas, here he goes from Troas to Macedonia. It remains then that it was some intermediate time, which all interpreters I meet with think was in his way from Ephesus to Macedonia, Acts xx. 1, but at his first journey from Ephesus to Macedonia he sailed, not by Troas, but by Corinth, though not touching there (see note on i. 16): it was then after passing through those parts he came by Troas into Greece; and if so, this epistle could not be written till after St. Paul's coming the second time to Macedonia (see the preface).

[10] Ver. 16. Ὀσμὴ ζωῆς, καὶ θανάτου, *A savour of life and death.*] Here is a continual allusion to the phraseology of the Jews, who speak from the prophets of סם המות,* "a mortal savour," or as the Chaldee saith, סמא דמותא, (Esth. i. 21, Jer. xi. 19), and of סם החיים, "a savour of life," or "a vital unguent," and saying of the law, that "it is to Israel a savour of life, but to the nations of the world a savour of death;" of which the apostle seemeth here to give the reverse, saying, the gospel was to them, as being the rejecters of it, the savour of death, but to the gentiles, who embraced it, the savour of life.

Καὶ πρὸς ταῦτα τίς ἱκανός;] Here the Vulgar ridiculously read, Et ad hæc quis tam idoneus, i. e. quàm ego? and this reading is defended by Dr. Mills, against all the Greek scholia, the Syriac and Arabic versions, Cod. Alex. and Hilary the deacon, and that by surmises little better than that version (see Examen Millii in locum).

[11] Ver. 17. Καπηλεύοντες τὸν λόγον, *Who corrupt the word.*] Here is an allusion to those hucksters of whom the prophet Isaiah speaks, saying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, "Thy vintners mix wine with water" (Isa. i. 22); and so the meaning of the words is this, We do not adulterate the sincerity of the word, as your false apostles do. So Theodoret here.

Who these corrupters of the word of God were, we learn from xi. 22, where it is evident that they were not Samaritans, but Jews; not pretenders to be the Christ, or ministers of Simon Magus, but ministers of Christ, or such as owned our Jesus, not Simon Magus or Dositheus, to be Christ. Notwithstanding, a reverend persons asserts that they were Gnostics; and to this opinion he is inclined by two passages in the epistles of Ignatius: the first is in the Epistle to the Magnesians, where, saith he, "speaking of the Gnostic Judaizers, as enemies of the cross of Christ, whose God is their belly, who mind earthly things (Phil. iii. 18, 19), who were lovers of pleasure and not lovers of God, having a form of godliness, but denying the power of it, he adds, that they were οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, merchants of Christ, huckstering the word, selling Jesus." But,

1. The Gnostics were so far from being Judaizers, that they denied the God of the Jews, declared that he was not the supreme God, and taught men to despise the law and the prophets (see note on Col. ii. 12).

2. All these epithets or characteristics agree perfectly to the Jewish false teachers; they were the men of whom the apostle saith, "Their god is their belly," &c., as both Chrysostom* and Theodoret inform us. They were the men who were "lovers of pleasure more than lovers of God," and who had "a form of godliness," which the impure Gnostics had not (see note on 2 Tim. iii. 5). The Jews also were the persons who bought Christ for thirty pieces of silver; they corrupted the word here, by mixing the law and their

---

* Buxtorf. in voce סם. p. 1494.

* Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φησὶν, ἀεὶ γὰρ αὐτῶν γαστριμαργίας κατηγορεῖ, καὶ ἀλλαχοῦ φησὶν ὧν Θεὸς ἡ κοιλία. Theod. et Chrysost. in Rom. xvi. 17. Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Christo benè docebant. Pseud. Ambr. hic.

word of God: but (*act*) as (*men*) of sincerity, but as (*commissionated*) of God, (*and as*) in the sight of God speak we in (*preaching*) Christ (*unto you*).

traditions with the gospel, and they made a gain of Christ (see note on 1 Tim. vi. 5). So that what is here cited from the ninth section of this epistle, agrees exactly to them.

3. It chiefly is to be observed, that these words are not in the true Ignatius, but are the additions of his interpolator. And (2.) there is not a word in this place to show that they belonged to the Gnostics, or any other persons, who, owning the profession of the Christian faith, corrupted it; but are expressly said to belong to such enemies of Christ as denied him:* whereas the true Ignatius is plainly in this place speaking of the Jews,† of whom we interpret this; and the same is also evident from the interpolator.

The second passage is cited from the Epistle ad Trallianos, where he saith, "There are some vain speakers and impostors, not Christians, but merchants of Christ, ἁπάτῃ περιφέροντες τὸ ὄνομα τοῦ Χριστοῦ καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, carrying the name of Christ for deceit, and huckstering the word of the gospel." "And who these were he specifies in the process of the epistle, viz. Simon, the first-born of Satan, Menander, Basilides, the unclean Nicolaitans, τοὺς ψευδωνύμους, 'those that are falsely named,' that is, the Gnostics." But here again,

1. We have not the true Ignatius, but his interpolator imposed upon us.

2. This interpolator doth not say those persons, falsely named, were the Gnostics: no, that is the doctor's interpretation, against the true sense of the Greek; and the manifest words of the old interpreter, who says, they were the Nicolaitans,‡ so called, because they falsely bore his name, he being no such person as they represented him: and indeed, this is the common epithet of the Nicolaitans;† he himself, by Clemens Alexandrinus‡ and others being declared free from the doctrines these heretics vented in his name. And,

3. This interpolator plainly insinuates that, in the section cited by the doctor, he meant the Judaizers,§ as using the same words which he had used in the Epistle to the Magnesians concerning them.

* Οὐ τὰ τέκνα τῆς ἀπωλείας ἀριοῦνται——οἱ ἐχθροὶ τοῦ σωτῆρος. Ibid. §. 9.

† Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. §. 8. Ep. ad Magnes. 8, 9.

* Fugit quoque illos immundissimos falsi nominis Nicolaitas, amatores libidinis, malos calumniatores: nec enim talis fuit apostolorum minister Nicolaus. Sect. 11.

‡ Οἱ νῦν ψευδώνυμοι Νικολαΐται. Const. Apost. lib. vi. cap. 8. Vide Ep. interp. ad Philadelph. §. 6. Theod. Hær. Fab. lib. iii. cap. 1. Euseb. Hist. Eccles. lib. iii. cap. 29.

† Clem. Strom. iii. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

§ Ita et Judaizantes χριστεμπόρους, idem interpolator in Epistolâ ad Magnesianos nominaverat, et τὸν λόγον καπηλεύοντας, Usher. ib. n. 26.

CHAPTER III.

1 Do we (*by speaking thus of our sincerity*, ii. 16,) begin again to commend ourselves? or [1] need we, as some *others* (*have*), [2] epistles of commendation to you, or *letters* of commendation from you (*to others*)?

2 Ye are our epistle [3] written in our hearts, (*you being always in our minds, and evidently appearing to us so to be, and*) known and read of all men (*who have heard the fame of your conversion*):

3 *Forasmuch as ye are* (*by this conversion*) manifestly declared to be [4] the epistle of Christ ministered (*or penned*) by us, written not with ink, but with the Spirit of the living God; not in tables of stone (*as were the ten commandments*), but in fleshy tables of the heart.

4 And such (*confidence or*) trust have we through (*the grace and favour of*) Christ to God-ward (*viz. that he will still thus efficaciously assist our ministry*):

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Εἰ μὴ χρῄζομεν; *Do we need?*] These particles εἰ μὴ often signify *num* in the Old Testament; εἰ μὴ ἔβαγες; "Hast thou eaten of the tree?" Gen. iii. 11 (see Gen. iv. 9, xviii. 4. 17. 23. 27. 38, xxx. 15, xxxi. 14, xli. 38, xliii. 7). So μὴ also signifies, 1 Cor. ix. 4, μὴ οὐκ ἐξουσίαν ἔχομεν; "Have we not power?" and ver. 8.

[2] Συστατικῶν ἐπιστολῶν, *Letters of commendation.*] That commendatory epistles were ancient in the church, we learn from Tertullian* and Cyprian.† And that they had their rise from the tesseræ hospitalitatis among the heathens, is the opinion of the reverend Dr. Hammond on the place. But others think these letters were derived from the Jews, among whom they were in use, as their writings, so this very place shows; for the persons here mentioned were the Judaizers.

[3] Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *Written in our hearts.*] This is a frequent phrase in the Old Testament, and among the Jewish doctors, importing (1.) the clearness and perspicuity of what is said to be thus in our hearts, Deut. xxx. 11. 14, 15, Rom. x. 8, 9, and (2.) our care to have it continually in our minds, and upon our spirits, Deut. vi. 6, Prov. iii. 3, vii. 2 (see this proved, note on Heb. viii. 10).

And thus the phrase is commonly used in profane authors, both Greek and Latin. Thus Antisthenes saith to one, who had lost his register or note-book, "Thou shouldest ἐν τῇ ψυχῇ αὐτὰ, καὶ μὴ ἐν ταῖς χάρταις γράφειν,* write these things in thy soul, and not in thy papers." So Seneca† saith of Portius Latro, who made use of no books or notes, Aiebat se scribere animo, "He said he wrote all things in his mind." So Terence,‡ Scripta illa dicta sunt in animo Chrysidis; which in Pindar§ is, πόσθι φρενὸς ἡμᾶς γέγραπται, "It is written in my mind."

So that these words may be thus paraphrased, We need no letters of commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your conversion, so that "the seal of our apostleship are you in the Lord" (1 Cor. ix. 2); "the signs of an apostle being wrought among you in all patience, in signs, wonders, and in mighty deeds" (2 Cor. xii. 12); so that you are our best letters commendatory to yourselves: nor need we letters of commendation from you to others, the fame of your conversion by us, and of the gifts we, with the gospel, have imparted to you, being spread throughout the world.

[4] Ver. 3. Ἐπιστολὴ Χριστοῦ, *The epistle of Christ.*] His commendatory epistle, declaring and commending his power in your conversion, by such signs and gifts of the Holy Ghost imparted to you, and exercised by us among you, as he enabled us to do: and this epistle is written in the fleshy tables of your hearts, i. e. in your hearts made soft, pliable,

* Hæretici nullum jus capiunt Christianarum literarum. Præscript. cap. 37. Vide cap. 20.

† Cyprian, ep. 4, §. 1. Vide Dodw. Diss. Cypr. 2.

* Apud Laert. lib. vi. p. 139.

† Præfat. libri prim. Controvers.

‡ Andria.

§ Olym. 10, v. 2.

5 Not (*having any confidence in ourselves*) that we are sufficient of ourselves [5] to think any thing as of ourselves (*to bring men to the faith of Christ by our own reasonings, without the power and assistance of the Spirit of God*); but our sufficiency (*as to this matter*) *is* of God (*alone*);

6 Who also hath made us able ministers of the new testament (*promised in opposition to the old*, Jer. xxxi. 33, *and so*) not of the letter (*only, as was that of Moses*), but of the spirit, (*promised*, Ezek. xxxvi. 27): for [6] the letter (*of the law condemns the disobedient, and so*) killeth, but the spirit (*ministered by the gospel*) giveth life; (*for if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you*, Rom. viii. 11.)

7 [7] But (*then*) if (*that law which is*) the ministration of death, (*and was*) written *and* engraven in stones, was glorious (*in the ministry of it*), so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* (*yet was only such as*) was to be done away (*or vanish, as the law was to do*):

8 How shall not (*that gospel which is*) the ministration of the spirit be rather glorious (*both in itself and its ambassadors*)?

9 For if (*that law, which was*) the ministration of condemnation (*by pronouncing the sentence of death upon all that did not perfectly obey it*) *be* (*or was attended with*) glory, much more doth (*the gospel, which is*) the ministration of righteousness (*or of justification to life*, Rom. v. 18) exceed in glory.

10 For even that (*law*) which was made glorious (*at the first administration of it, may be said to have*) had no glory in this respect, by reason of the glory (*of the gospel*) that excelleth (*and so eclipseth it*).

11 For if that which is (*now*) done away (*and abolished*) *was* glorious, much more that which remaineth (*for ever*) *is* (*to be*) glorious (*in the powerful operations of the Spirit of God assisting the dispensers of it*).

12 Seeing then that we have such hope (*of the glorious efficacy of our ministry, and of the power of God*

and ready to obey the word by the operation of the Holy Spirit, according to the promise, "I will take away the stony heart from you, and give you a heart of flesh," Ezek. xi. 19, xxxvi. 26.

[5] Ver. 5. Λογίζεσθαί τι, &c. *To reason any thing as of ourselves.*] The apostle, in the second chapter of his First Epistle, contends that there was a necessity of a divine revelation, to enable them to make known to us the truths contained in the gospel, because human reason, without it, was not able to know or to discern them; and therefore here also he disclaims this sufficiency as of themselves, without divine assistance for this work; that is, without those illuminations and powerful operations of the Holy Spirit which made them "able ministers of the New Testament." This text, therefore, is impertinently cited to show that no man is sufficient of himself to think a good thought, and might as well have been produced to prove him not sufficient of himself to think at all.

[6] Ver. 6. Γράμμα ἀποκτέινει, *The letter killeth.*] From the exposition of these words given in the paraphrase, it appears, how vain are the imaginations of those men who, by the killing letter, understand not the law condemning to death, but the literal and historical sense of the scriptures in general; and by the life-giving spirit, the mystical and spiritual sense of them. Vain also are they who by the letter understand the law as it was understood by the Jewish doctors in a literal or grammatical sense, by the Spirit, the mind of the lawgiver; it being evident from the whole chapter, that by the letter the apostle understands the law engraved in stones, ver. 3. 7, the law as delivered by Moses, and as at first administered with an appearance of the glory of the Lord; and by the Spirit, the Spirit of Christ, ver. 17, or the Holy Spirit given to the apostles to enable them to preach the gospel, and conferred on those that believed it.

[7] Ver. 7—11.] That the allusion here from ver. 7 to the eleventh may be the better understood, let it be noted:

First, that the glory of God, or of the Lord, in the Old Testament, imports a bright light or flame included in a cloud, styled "the cloud of glory;" and because this, whenever it appeared, was a symbol of God's glorious presence, it is styled by the Jews Shechinah,* "the habitation:" so Exod. xvi. 7, "In the morning ye shall see the glory of God;" and ver. 10, "The glory of God abode upon mount Sinai, and the cloud covered it six days, and the light of the glory of the Lord was like devouring fire;" Exod. xl. 34, "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, שכן, the habitation of God."—"This glory," saith the author of Cosri,† "is the divine light which God vouchsafeth to his people."—"By the Shechinah," saith Elias, "we understand the Holy Spirit," as it is evident they do in these sayings, "The Shechinah will not dwell with sorrowful or melancholy men. The Shechinah will only dwell with the strong, rich, wise, and humble man. The Shechinah dwells with the meek. When ten sit, and study the law, the Shechinah dwells among them" (see many other instances in Buxtorf's Lexicon, p. 2396, &c.).

Secondly, Observe, that after the covenant made with God at mount Sinai, Exod. xxiv. 7, 8, was broken, and the law given from mount Sinai violated by the idolatry of the Jews, in making and worshipping the golden calf, Exod. xxxiii., Moses is again called up into mount Sinai to renew it, Exod. xxxiv. 27, and God there descends to him again in the cloud of glory, ver. 5, and then was it that the skin of his face shone, to the terror of those that saw him, so that he was forced to put a veil over his face, ver. 29, 30. And the allusion here is chiefly to this glory, or shining brightness of the face of Moses, when he received the law the second time, as is evident from ver. 7, and from the words here used by Paul, οὐδὲ δεδόξασται τὸ δεδοξασμένον, "That which was made glorious was not glorious;" for they are the very words used by the Septuagint, concerning the shining of the face of Moses, δεδόξασται ἡ ὄψις τοῦ χρώματος προσώπου αὐτοῦ, Exod. xxxiv. 29; καὶ ἦν δεδοξασμένη ἡ ὄψις, ver. 30.

Thirdly, Observe, that as the glory of the Lord descended on the mount, at the delivery of the law, so, to enable the apostles to be "able ministers of the New Testament," the Spirit of God descended on the apostles at the day of pentecost, in the likeness of cloven tongues, or tongues of fire, sitting upon them (Acts ii. 3); and as the tabernacle and temple were filled with the glory of God, so were they all filled with the Holy Ghost (ver. 4); and as the shining of the face of Moses signified the glory of that law which he delivered to the Jews, so the gifts of the Holy Ghost, shining forth in these ambassadors of Christ, signified the glory of the gospel. Now, saith the apostle, this glory is more excellent than that which attended the law given by Moses:

1. Because the glory appearing on mount Sinai made the people afraid of death, saying, "Let God not speak to us any more, lest we die" (Exod. xx. 19), "neither let us see this great fire any more, that we die not" (Deut. xviii. 16). And when the face of Moses shone, the people were afraid to come nigh him (Exod. xxxiv. 30), for the law being the ministration of death and condemnation, even the glory of it struck a terror into their hearts, and left a fear of death upon their spirits; and thus received they "the spirit of bondage unto fear" (Rom. viii. 15), whilst we have given to us "the Spirit of power and love" (2 Tim. i. 7), and "the Spirit of adoption, whereby we cry Abba, Father:" and to this difference the author to the Hebrews alludes, xii. 18—24.

2. Moses, with all his glory, was only the minister of the law, written in tables of stone; the apostles of the gospel, written in the heart of believers: he only gave the Jews the killing letter of the law, they with the gospel gave the quickening Spirit.

3. The glory which Moses received at the giving of the law did more and more diminish, because his law was to vanish away; but the glory which they received from Christ did increase "from glory to glory" (ver. 18), the doctrine they delivered by it being to remain for ever.

* Vide Buxt. Lex. p. 2396.
† Par. ii. §. 8.

so illustriously shining forth in it), we use great [8] plainness of speech:

13 And (*act*) not as Moses (*the minister of the law*), *which* put a vail over his face, (*even that of types and shadows, so*) that the children of Israel could not stedfastly look to the [9] end (*or the accomplishment*) of that which is (*now*) abolished:

14 But (*that which hinders them from seeing through this veil, is this, that*) their minds were (*then and still are*) blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is (*only*) done away (*by faith*) in Christ.

15 But (*or, whereas they not believing in him*) even unto this day, when Moses is read, the vail is (*still*) upon their heart.

16 Nevertheless (*as when Moses turned to the Lord, the veil was taken from his face*, Exod. xxxiv. 34, *so*) when [10] it (*the Jewish nation*) shall turn to the Lord (*Jesus*), the vail shall be taken away (*from them*).

17 [11] Now the Lord is (*the giver of*) that Spirit (*which is received by the gospel, and by which it is confirmed*): and where the Spirit of the Lord *is*, there *is* liberty, (*and so the law, which is as a yoke of bondage*, Acts xv. 10, Gal. v. 1, *is taken away, and we obtain our Christian liberty.*

18 [12] *And it is not with us as it was with the Jews, for they only saw the face of Moses shining through the veil, but received no impression from, or derivation of, his glory upon themselves;*) But we all (*under the gospel*), with open (*and unveiled*) face beholding as in a glass the glory of the Lord (*Jesus*), are changed into the same image (*with him*) from (*his*) glory to glory (*derived on us*), *even* as by the Spirit of the Lord (*or, as receiving it from the Lord and giver of the Spirit*).

[8] Ver. 12. Παῤῥησία.] This word seems to import openness and plainness of speech. So, "he spake this, saying, παῤῥησίᾳ, openly," Mark viii. 32; "If thou art Christ, tell us παῤῥησίᾳ, plainly," John x. 24; "Having spoiled principalities and powers, he triumphed over them, ἐν παῤῥησίᾳ, openly," Col. ii. 15 (see John vii. 4. 13, xi. 14, xvi. 25. 29, xviii. 20). And to this sense the opposition in these words, "We use great plainness of speech, and do not put a veil before our face, as Moses did," seems to lead.

[9] Ver. 13. Εἰς τὸ τέλος τοῦ καταργουμένου, *To the end of that which was to be abolished*,] i. e. Either to Christ and his gospel, as the body veiled under these types and shadows (Col. ii. 16), or they could not look unto that Christ, who is the end of the law for justification (Rom. x. 4), that being only "our schoolmaster to bring us to Christ" (Gal. iii. 24, 25). And here is the

Fourth excellency of the gospel above the law, that whereas that was veiled under types and shadows, the gospel was delivered with great perspicuity and plainness of speech; which is a confirmation of the perspicuity of the New Testament in all things necessary.

[10] Ver. 16. Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *When it shall turn to the Lord.*] The apostle discoursing, ver. 13, of the sons of Israel, of those to whom belonged the old covenant, and to whom the law of Moses was read, ver. 14, 15, must be supposed to speak here of the same persons; and then the apostle here plainly taketh it for granted, that there will come a time when the Jewish nation shall turn unto the Lord, or be converted to the Christian faith; and so, looking on Christ as the end of the law, and being enlightened by his Spirit, shall clearly discern the spiritual sense of the law, and the true meaning of their own prophecies concerning their Messiah. Nor is it any objection against this exposition that the word is ἐπιστρέψῃ, in the singular, for as that answers well to Israel, or the Jewish nation, so is it a known rule* that in the Hebrew tongue a verb of the singular number is joined to a noun or a participle plural.

[11] Ver. 17. Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν, *Now the Lord is that Spirit.*] The Ethiopian version reads not ὁ δὲ but οὗ δὲ Κύριος, "Where the Lord is, there is the Spirit," which makes the sense of these words clear; but this reading hath no authority from any ancient copy, or Christian writer. Origen† cites the words, according to the common reading, thrice; nor is it suitable to the Greek, which should have been, according to that reading, οὗ δὲ Κύριος ἐκεῖ τὸ Πνεῦμα. I therefore prefer the other interpretation, which saith, The Lord is the Spirit, as he is the way, the life, John xiv. 6, the resurrection and the life, xi. 15, as being the author and giver of them. He it is who "baptizeth with the Spirit and fire" (Matt. iii. 11), who giveth this good Spirit to all believers, and sends him to them from the Father (John vii. 38, 39, xv. 26, xvi. 7): he is ὁ Κύριος, the Lord who ministers to his church all the gifts and operations of the Spirit (1 Cor. xii. 5, Eph. iv. 8). And this interpretation is favoured by the last words of the chapter, ἀπὸ Κυρίου Πνεύματος, "from the Lord of the Spirit;" for, through the New Testament, wherever the Spirit of the Lord is mentioned, τὸ Πνεῦμα is put before, but never follows, the word Κύριος, as according to the common interpretation here it doth (see also Examen Millii in locum).

[12] Ver. 18.] Here are two farther excellencies of the glory of the gospel above that of the law, viz.

5. That the Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the gospel of Christ in the person of Christ, our lawgiver, with open face.

6. They saw it through a veil, which hindered the reflection or shining of it upon them, and so this glory shone only on the face of Moses, but not at all upon them; whereas the glory of God in the face of Jesus Christ shines as in a glass, which reflects the image upon us Christians, so that we all are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the gospel, from Christ the Lord and great distributer of them (1 Cor. xii. 5), and so the glory which the Father gave to him he hath given us (John xvii. 22). It is therefore rather with us as it was with Moses himself, concerning whom God speaketh thus, "To whom will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude, τὴν δόξαν Κυρίου, the glory of the Lord shall he behold," Numb. xii. 8. For as he saw the glory of God apparently, so "we, with open face, behold the glory of the Lord:" as he by seeing of this glory was changed into the likeness of it, and his face shone, or was δεδοξασμένη "made glorious;" so we, "beholding the glory of God in the face of Jesus Christ (iv. 6), are changed into the same glory." But then, though this may in some measure be enlarged to the church in general, in which these gifts were exercised, I think it chiefly, and more eminently, refers to the apostles mentioned ver. 12, and iv. 1.

* Glassius, lib. iii. tr. 3, can. 52, p. 397.

† Contr. Celsum, lib. v. p. 271; in Matth. ed. Huet. p. 219 et p. 253.

CHAPTER IV.

1 Therefore seeing we have this (*glorious*) ministry, as we have received mercy (*from God, in committing it to us*, 1 Tim. i. 12, *so*) we [1] faint not (*under the pressures to which it doth expose us*);

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Οὐκ ἐκκακοῦμεν,] Is *not to slacken* in, or cease from, the performance of an enterprise (Luke xviii. 1, Gal. vi. 9, 2 Thess. iii. 13), particularly μὴ ἐκκακεῖν ἐν θλίψεσι, "not to faint under tribulations," Eph. iii. 13, and here, ver. 16. And this sense is confirmed by the words following, from ver. 7 to 16.

2 But have renounced [2] the hidden things of dishonesty (*or shame*), not walking in craftiness (*and guile*), nor handling the word of God deceitfully, (*as do your false apostles and deceitful workers*, xi. 13;) but by manifestation of the truth commending ourselves to every man's conscience (*as persons acting*) in the sight of God.

3 [3] But if (*notwithstanding this manifestation of the truth*) our gospel be hid (*from any to whom it is preached*), it is hid (*only*) to them that are lost:

4 In (*or among*) whom [4] the god of this world hath blinded the minds of them which believe not, lest the

[2] Ver. 2. Τὰ κρυπτὰ τῆς αἰσχύνης, *The hidden things of shame.*] The apostle often speaks of some deceivers crept into the church, "whose glory was in their shame," Phil. iii. 19, whose exhortation was attended with uncleanness, deceit, and guile, 1 Thess. ii. 3, and here, who did "the hidden things of shame." Now these, say all the Greek scholiasts, were the "false apostles, τῇ τοῦ νόμου ἐπιμιξίᾳ τὸ θεῖον κήρυγμα διαβεβαιοῦντες, who corrupted the gospel, by mixing it with the law," as is apparent from the apostle's words; for speaking of these "false apostles and deceitful workers," xi. 13, he saith, ver. 22, "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." And that the Jewish doctors were prone to fornication, uncleanness, and adultery, we learn from the apostle's question, "Thou that sayest a man should not commit adultery, dost thou commit adultery?" Rom. i. 22, and from the testimony of their Josephus concerning their zealots, who professed great sanctity, but were indeed guilty of "theft, treachery, adultery, the hidden things of sin:"* from the exhortation of Paul to them to look diligently, "lest there be among them any fornicator, or profane person," Heb. xii. 16. And again, "Let marriage be honourable among all, and the bed undefiled; for whoremongers and adulterers God will judge," Heb. xiii. 4 (see the note there). But this is still more evident from these Epistles to the Corinthians, among whom these deceivers had taught that fornication was a thing lawful, 1 Cor. vi. 12, and so had taught them to "corrupt the temple of God," 1 Cor. iii. 16, 17; whence he says to them, "Let no man deceive you," ver. 18, and demonstrates to them by many arguments, that fornication was a sin inconsistent with the profession of Christianity, 1 Cor. vi. 13—20, that it excluded persons "from the kingdom of God," ver. 9, 10, and should exclude them from the society of Christians, v. 11. Upon all which accounts he saith, "Neither let us commit fornication, as some of the Jews did," 1 Cor. x. 8. And in his Second Epistle, and twelfth chapter, he expresses his fears, lest, when he came among them, he should find many who, through the seduction of those men, "had sinned, and had not repented of the uncleanness, fornication, and lasciviousness, which they had committed." That these men might be followers of Cerinthus, or of the Ebionites, see note on xi. 22. But these things do more plainly agree to the sect of Nicolas, one of the seven deacons resident at Jerusalem (Acts vi. 5), they being, saith Peter, "men walking after the flesh, in the lusts of the flesh," 2 Pet. ii. 10, and "alluring others through the lusts of the flesh," ver. 18, and, saith Jude, "men walking after their own lusts, and foaming out their own shame," ver. 13. That these men were at Pergamus, "teaching men to commit fornication," we learn from Rev. ii. 14, 15, that they were also at Ephesus, and so near to Corinth, from Rev. ii. 6, and so might probably be the persons noted by Paul, saying, Eph. v. 11, 12, "It is a shame to speak of τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, the things done by them in secret;" and that they were at Corinth, see note on 1 Cor. vi. 13—15.

[3] Ver. 3. Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *If our gospel be hid.*] Hence we learn, that the apostles delivered the gospel, in all things necessary to be believed or done, with sufficient plainness and perspicuity; for otherwise they could not be truly said to have "manifested the truth to every man's conscience." The apostle also, by declaring, that if this gospel was hid from any to whom it was preached, it was only hid to them "whose minds the god of this world had blinded, lest the light of the glorious gospel should shine in upon them," doth plainly teach, that the gospel was not hid from them for want of clearness on the part of them who preached it, but only by reason of that blindness which Satan had wrought in them that heard it; so that, if it were not manifest to all, "the fault is not in us, or in the obscurity of the gospel, but in their own blindness, for we hide nothing from them."* So the fathers.

But here, saith Esthius, the apostle speaks not of the scriptures to be read or understood by us, but of the gospel preached by him.

Ans. To this I answer, That the scriptures writ and read to them, contain the same gospel of Christ which they preached; and as the reading of the law of Moses is styled "the preaching of Moses every sabbath-day," Acts xv. 21, so is the public reading the scriptures of the New Testament, the preaching Christ and his gospel: what reason then can be assigned why they, who confessedly preach the gospel plainly, should write the same things to the same persons obscurely; especially if we consider that they did τὰ αὐτὰ γράφειν, "write the same things to them for their safety," Phil. iii. 1, to "put them in remembrance of those things which they knew, and in which they were established" by their preaching, 2 Pet. i. 13, 14, and to "stir up their pure minds by way of remembrance, that they might be mindful of the commandments of the apostles of our Lord," iii. 1, 2, that by "reading them they might understand their knowledge in the mystery of Christ!" Eph. iii. 4. And were these ends best prosecuted, or to be obtained, by writing that obscurely which they had plainly preached to them? Moreover, "whatsoever things were written aforetime," saith the apostle, "were written for our learning," Rom. xv. 4. And surely they, who writ after by the same Spirit, writ to the same end, that they to whom they wrote might be "wise to that which is good," Rom. xvi. 19, that they might "understand what the will of the Lord is," Eph. v. 17, or might "prove what is the good and acceptable and perfect will of God," Rom. xii. 2. And if they writ "for our learning and instruction" in these things, to be sure they writ plainly and clearly as to them, since otherwise they writ not so as to instruct and teach, but to confound the reader. Seeing therefore the great end of writing the scripture was to instruct the world in the will and mind of God, and the great things of the Christian faith; either we must say, that both the writers of the scripture, and the Holy Ghost that inspired them, were defective in skill, or in care, so to write as to obtain this end, or that their writings are an effectual means to obtain it, which yet they cannot be, unless they are plain and clear, as to the great things of religion.

In short, every wise agent pursues his end by the most proper and effectual means: now surely, to write plainly, and not obscurely, is the most proper means to instruct men by writing; and so the apostles must have used this means of instructing in their writings, or else they cannot be esteemed wise agents.

[4] Ver. 4. Ὁ θεὸς τοῦ αἰῶνος τούτου, *The god of this world*, &c.] Here observe (1.) an hyperbaton, the true sense and position of the words being thus, "Among whom are the unbelievers, whose eyes the god of this world hath blinded," &c. Note (2.) that Satan here is called by Paul "the god of this world," and Eph. vi. 12, "the ruler of the darkness of this world," agreeably both to the Jewish and Christian notion; the first ascribing to him the dominion over all that were not of the religion of the Jews, and introducing God speaking to the angel of death, or Satan, thus, "Though I have made thee κοσμοκράτορα, a ruler among the creatures of the nations, thou shalt have nothing to do with this people, because they are my sons;"† where also it presently follows "This is the angel of death, which is called Darkness."

* Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠξιώκατε, κλοπὰς λέγω, καὶ ἐπίβρας καὶ μοιχείας. De Bell. Jud. lib. xvi. cap. 26, p. 930, C.

* Οὐδὲν κρυπτὸν παρ' ἡμῖν. Œcum. Οὐκ ἡμῶν τὸ ἔγκλημα, ἡ τῆς ἀσαφείας τοῦ εὐαγγελίου, ἀλλὰ τῆς ἐκείνων τυφλώσεως. Theoph. in locum.

† Buxtorf's Lexicon, p. 2007.

light of the glorious gospel of Christ, who is the [5] image of God, should shine unto them.

5 (*I say the gospel of Christ;*) For we preach not ourselves (*as aiming at our own glory or profit in this work*), but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 (*And this gospel I style the gospel of the glory of Christ;*) For God, who (*by saying, Let there be light, and there was light*) commanded the light to shine out of darkness, [6] hath (*also*) shined in our hearts, to *give* (*us*) [7] the light of the knowledge of the glory of God in the face (*or person*) of Jesus Christ (*or, into the hearts of us apostles, to give us, and enable us to give to others, the light of the knowledge of God through Christ, whose ambassadors we are.* See ver. 7).

7 But we have this (*glorious*) treasure in earthen vessels (*i. e. in bodies subject to be broken with continual pressures*), that the excellency of the power (*which preserves such frail creatures under them, and enables them to do such great things in them*) may (*appear to*) be of God, and not of us.

8 (*For though*) *We are* troubled (*and griped*) on every side, yet (*are we*) not (*so*) distressed (*as to be brought unto extremities*); *we are* perplexed, but not (*brought*) in (*to*) despair (*of help from God*);

9 (*We are*) Persecuted (*or pursued*), but not forsaken (*or cast behind so as to lose the crown we run for*);

cast down, but not destroyed (*or killed by the fall: see these agonistical terms explained by Dr. Hammond*);

10 Always bearing about in the body (*a resemblance to*) the dying of the Lord Jesus, that [8] the life also of Jesus might be made manifest in our body.

11 For we which (*yet*) live are alway delivered unto death for Jesus' sake, (*dying daily, or standing in jeopardy of it every hour, whilst we are ministering the gospel unto you,* 1 Cor. xv. 30, 31,) that the life also of Jesus might be made manifest in our mortal flesh (*still exposed to death by our enemies, but still preserved in life by the power of Christ*).

12 So then (*the*) death (*of Christ*) worketh (Gr. *wrought*) in us, (*who fill up that which is behind of the sufferings of Christ in our flesh,* Col. i. 24,) but (*the*) life (*of Christ only*) [9] in you.

13 (*Yet*) We having the same spirit of faith (*i. e. the same faith wrought by the Spirit*), according as it is written, (*in the Psalms, viz.*) [10] I believed, and therefore have I spoken; we also believe, and therefore (*continue still, under all these sufferings, to*) speak (*and preach the gospel of Christ*);

14 Knowing that [11] he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you (*to enjoy his heavenly kingdom together*).

15 For (*or, and*) all (*these*) things (*we preach and*

And the Christians allowing him to be ruler over all that were not converted to Christianity, and speaking of that as of the dispensation which "delivered them from the power of darkness into the kingdom of Christ," Col. i. 13, 1 Pet. ii. 9, and "turned them from Satan unto God," Acts xxvi. 18, and of the gentile world, as walking before "according to the prince of the power of the air, the spirit that worketh in the children of disobedience," Eph. ii. 2; which, had the fathers considered, they would not have contended so stiffly against the Marcionites and Manichees, that the god of this world here mentioned was the true God, as both Irenæus* and Tertullian,† Chrysostom, Theodoret, Photius, Theophylact, and, as Austin‡ testifies, "almost all the ancients did;" whereas, indeed, the true God is never represented in scripture as the god of this world, but as the God of them who are called out of the world; nor is it the design of God, but of the devil, to hide the glorious light of the gospel from the world.

[5] Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *Who is the image of God.*] Christ seems here to be styled "the image of God," not in the sense of Theodoret, as being "God of God," but rather, as the text insinuates, with relation to the gospel and his mediatory office; in which he hath given us many glorious demonstrations of the power, wisdom, the holiness, purity and justice, the mercy, goodness, and philanthropy of God (Tit. iii. 4).

[6] Ver. 6. Ὅς ἔλαμψεν.] Ὅς here seems put for οὗτος, *he;* so 1 Cor. vii. 7, ὃς μὲν οὕτως, ὃς δὲ οὕτως, is quidem sic, ille autem sic; and xi. 21, ὃς μὲν πεινᾷ, is quidem sitit, ὃς μὲν μεθύει, ille autem inebriatur.

[7] Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *The light of the knowledge of the glory of God.*] Here seems to be an allusion to the shining of the face of Moses, after he had obtained his desire of seeing the glory of God, Exod. xxxiii. 16. 19, upon which δεδόξασται ἡ ὄψις, "his face was made glorious," Exod. xxxiv. 29, 30, by reason of the glory of God that he had seen. This now, saith Paul, belongs to us apostles, the glory of God shining more gloriously in the face or person of Jesus Christ, than ever it did in Moses, and we "beholding with open face the glory of the Lord," iii. 20; whereas the children of Israel "could not steadfastly behold the glory of the face of Moses." Note also, that ἐν προσώπῳ is the constant reading of the Greek scholiasts.

[8] Ver. 10. Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, &c. *That the life of Jesus might be made manifest.*] It being a certain demonstration that Christ is risen, and still lives, that we, who persuade others to believe this, are enabled to do such mighty wonders in his name, and patiently and constantly to suffer such fiery trials by his grace.

[9] Ver. 12. Ἐν ὑμῖν, *In you.*] As being made partakers of the vital efficacy of Christ, in his spiritual gifts, and of an assimilation to his resurrection by a life of holiness, but not of the like sufferings with us (1 Cor. iv. 8. 10).

[10] Ver. 13. Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I spoken.*] These words of David were spoken when "the sorrows of death compassed him round about, and the pangs of *sheol* caught hold upon him," and yet he believed he "should walk before God in the land of the living," Ps. cxvi. 3. 9, 10, and therefore are applied by the apostle in the spiritual sense of them to the resurrection, thus; That as David, notwithstanding all the persecutions which he suffered from the hands of Saul, firmly believed he should be preserved and raised to a temporal kingdom, so we apostles believe that, after all our sufferings for the gospel, we shall be raised and advanced to a heavenly kingdom.

[11] Ver. 14. Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *He that raised up the Lord Jesus.*] Here Schlictingius observes two things, (1.) That our Lord Jesus did not raise up himself, but was raised from the dead by the Father. (2.) That though Christ Jesus shall raise us up, yet shall he do this, not by his own power, but by the power he received from the Father.

First, Now here I acknowledge that the resurrection of our Lord is frequently ascribed in scripture to God the Father, Acts iii. 26, xiii. 32, xvii. 31, Rom. iv. 24, x. 9, 1 Cor. vi. 14, xv. 15, Gal. i. 1, Eph. i. 20, Col. ii. 12, 1 Thess. i. 9, 10, Heb. xiii. 20, 1 Pet. i. 3. 21, and the reason of the Christian dispensation requires it should be so, this being a demonstration that God the Father was satisfied with his performances and sufferings for us, and that he owned him as a true prophet, and his beloved Son, in that he raised him from the dead: but then this is not so to be understood as to exclude Christ wholly from the same action; for he himself promised to do this when he said of the temple of his body, "Destroy this temple, and in three days I will raise it up," John ii. 19. 22. And that he did so, we learn from this, that after his resurrection the disciples "believed the word which Jesus spake;" whereas, had he not raised up himself, they could not have believed his word.

Let it then be noted, that our Lord was "quickened by the Spirit," 1 Pet. iii. 18, even by the Spirit by which he offered up himself (Heb. ix. 15). Since then this Spirit of God dwelt in Christ, and is by him communicated to all believers, it is easy to be understood how Christ raised up himself, and

---

* Deus excæcavit mentes infidelium hujus seculi. Iren. lib. iii. cap. 7.

† Tertull. contra Marcion, lib. v. cap. 11.

‡ Quam quidem sententiam plerique nostrûm ita distinguunt, ut Deum verum dicant excæcâsse infidelium mentes. Contra Faust. Manich. lib. xxi. cap. 2.

suffer) *are* for your sakes, that the abundant grace (*conferred upon you by our ministry*) might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not (*under the tribulations we thus suffer*); but though our outward man perish, yet the [12] inward *man* is renewed (*with vigour and alacrity in the performance of our duty*) day by day.

17 For (*we know that*) our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal [13] weight of glory;

18 (*We faint not, I say,*) [14] While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

yet was raised up "by the power of God," as the Holy Ghost is styled, Luke i. 35. Thus also the resurrection of the just is ascribed to God the Father, Acts xxvi. 8, 1 Cor. vi. 14, Heb. xi. 19, 2 Pet. i. 3, and yet the same resurrection is frequently ascribed to Christ, John v. 28, vi. 39, 40, xi. 27, Rom. xiv. 19, 1 Cor. xv. 21, 22. 25, 26, Rev. iii. 18. And this he will effect by the power he hath in himself, John v. 26, by himself, John vi. 47. 54, "I will raise him up at the last day;" by his word, "The dead shall hear the voice of the Son of God and live," John v. 28; by "the power by which he is able to subdue all things to himself," Phil. iii. 21. Now to raise the dead being a thing proper to God himself (Rom. iv. 7, Acts xxvi. 8), an instance of the power of God (Matt. xxii. 29), and the belief of it being faith in God (Heb. xi. 19, 1 Pet. i. 3), whosoever hath the power of raising all men from the dead, must have the power of God; the Godhead, "the energy of the power of the might of God" (Eph. i. 19), and the whole fullness of the Godhead dwelling in him; and if Christ did receive this power from the Father, he must receive it from him by the communication of the Godhead to him.

[12] Ver. 16. Ὁ ἔσωθεν ἄνθρωπος, *The inward man.*] Hence we learn that the distinction betwixt the outward and inward man is not of the same import with that of the old and new man (Rom. vi. 6), "which is renewed after the image of God in righteousness and holiness" (Eph. iv. 22, Col. iii. 9, 10); but the "outward man" that perisheth signifies only the body, the "inward" is only the mind or spirit which is in man: so that when the apostle saith in the person of a man under the law, "I delight in the law of God after the inward man," Rom. vii. 22, he saith nothing which intimates that the person speaking was "renewed in the spirit of his mind," but only that his mind was inclined to obey the law of God, though, through "the law in his members" warring against it, he was "led captive to the law of sin."

[13] Ver. 17. Βάρος δόξης, *Weight of glory.*] The Hebrew word כבד which answers to *βάρος, weight*, signifies not only multitude, but greatness, and in the rabbins, as well as scripture, *honourable*: so Gen. xviii. 20, "Their sin was כבדה מאד, very great" (see Gen. l. 11, Exod. ix. 3): *honourable*, so Exod. xx. 12, כבד, "Honour thy father and thy mother" (see Deut. xxviii. 58): so that this word may signify the magnificence, the abundance, and the honour of the future glory which is prepared for the Christian sufferer.

[14] Ver. 18.] Note hence, that it is not only lawful, but even laudable, after the example of the apostles, in our actions and sufferings, to have respect to the recompense of reward, that being by the wisdom of the Holy Ghost propounded as our encouragement to do and suffer these things.

CHAPTER V.

1 For we know that if our earthly house of *this* tabernacle were dissolved, we have (*provided for us, at the restoring of it*) [1] a building of God, an house not made with hands, eternal in the heavens.

2 For in this (*tabernacle*) we groan, earnestly desiring [2] to be clothed upon with our house which is from heaven:

3 (*We are, I say, desirous of this,*) [3] If so be that (*or, seeing that at the resurrection*) being clothed we shall not be found [4] naked (*i. e. since then we shall not be found naked as the wicked, but clothed with a body not subject to death*).

4 For we that are in *this* tabernacle do groan, being burdened: not for that (*through impatience under our sufferings*) we would be unclothed (*by putting off the body*), but (*as desiring*, ver. 2, *to be*) clothed upon (*with our celestial body*), that mortality might be swallowed up of life.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Οἰκοδομὴν τοῦ Θεοῦ ἔχομεν, *We have a building of God.*] It was the doctrine of the Platonists,* That the soul was a kind of being which could not well subsist or act without a body, and therefore, after her separation from the body, wanted some vehicle or clothing by which she might subsist and act; and this notion was embraced by Origen, and this text was accordingly interpreted by him (see the note on 1 Cor. xv. 44, 45): and according to this notion, good Christians, as soon as they depart this life, are not found naked, but "clothed with their house from heaven," which, at the resurrection, shall be the ἐπένδυμα, or "clothing" of their raised bodies, which renders them immortal. But the apostle cannot here be supposed to mean, that as soon as ever good Christians die they shall be clothed upon with this house which is from heaven, but only that they shall be so at the resurrection. For (1.) we Christians, saith he, "groan, earnestly desiring to be clothed upon" with this house, ver. 2. Now, saith the same apostle, "we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of the body," Rom. viii. 23. (2.) They "groaned to be clothed upon, that mortality might be swallowed up of life," ver. 4. Now "when this corruptible shall have put on incorruption, and this mortal immortality, then (only) shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 24).

[2] Ver. 2. Ἐπενδύσασθαι, *To be clothed upon.*] By putting over this mortal body an incorruptible and eternal house. The Jews say that Adam, in his first creation, being made, ἐπ' ἀφθαρσίᾳ, "for incorruption" (Wisd. i. 23), his body was covered from corruption veste onychinâ, with a clothing like in colour to the nail of the hand. Accordingly, the apostle represents the future bodies raised incorruptible, as clothed with an immortal covering, 1 Cor. xv. 53, 54.

[3] Ver. 3. Εἴ γε καὶ, *If so be.*] That these words may be also rendered *since*, and *seeing that*, is evident from scripture, and good authors. Thus here, ver. 4, εἰ signifies *quandoquidem*, so εἴ γε ἠκούσατε, "Seeing ye have heard," Eph. iii. 2 (see the note there). And again, Eph. iv. 1. Or else, retaining our own version, we may give this sense to the words, If so be that (then) we shall be found clothed (with our celestial bodies, and so fitted for a blessed immortality), and not (as the wicked) naked (and without this heavenly building).

[4] Γυμνοὶ, *Naked.*] i. e. Not clothed upon with another body. So, 1 Cor. xv. 37, "Thou sowest, γυμνὸν κόκκον, naked grain," not covered with a blade, or cover of chaff, as when it riseth up out of the earth it is, or with a cod, as in beans,

* Σχῆμα ἄλλο ὁμοειδὲς τῷ αἰσθητῷ τούτῳ μετὰ τὴν ἐντεῦθεν ἐκδημίαν ἔχειν ἐκτιθέμενος τὴν ψυχὴν ἀσώματον ὑπὸ τὶ πλατωνικῶς ἀποφαίνεται αὐτήν. Τὸ γὰρ καὶ μετὰ τὴν ἀπὸ τοῦ κόσμου ἀποξύτητα σχήματος αὐτὴν ἐεῖσθαι, καὶ περιβολὴς λέγειν ὡς οὐ δυναμένην κατασχεθῆναι γυμνήν. Method. ap. Phot. p. 930.

5 Now he that hath [5] wrought us for the selfsame thing (*i. e. hath wrought in us this earnest desire*) *is* God, who also hath given unto us the earnest of the Spirit (*whereby we are sealed up to the day of redemption*, Eph. iv. 30, *and wait for the redemption of the body*, Rom. viii. 23).

6 Therefore (*having this earnest of the Spirit*) *we are* always confident, knowing (Gr. *being therefore always confident, and knowing*) that, whilst we are at home in the body, we are absent from the Lord:

7 (For (*whilst it is thus with us*) we walk by faith (*only*), not by sight:)

8 [6] We are confident, *I say*, and willing (*we in this confidence are willing*) rather to be absent from (*or travel out of*) the body, and to be present with the Lord (*or at home with him*).

9 Wherefore we labour, that, whether (*we be*) present (*in*) or absent (*from the body*), we may be accepted of him (*at his appearance*).

10 For we must all appear before the judgment seat

---

peas, and lentiles: and accordingly, the rabbins* introduce a Samaritan or gentile, inquiring of R. Meir, "Whether the dead rise naked or clothed?" and him answering thus, that "peas, which are sown naked, arise clothed, or covered with a cod, and much more the dead:" but then they seem to restrain this to the just, saying, that "the just shall rise clothed."

[5] Ver. 5. Ὁ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, *He that hath wrought us for the selfsame thing.*] Hence it appears, there is no ground for that dangerous opinion, that the apostle here speaks as one that believed the general resurrection and advent of our Lord to judgment would be suddenly; for, this persuasion being false, the apostle could not, in this sense, say, "We know that if this earthly tabernacle were dissolved, we have (immediately) a building of God," i. e. a heavenly body to put on. God could not "work them up" to this desire, that they might not be unclothed, i. e. not die, but live to the resurrection, to be then clothed upon; nor could the apostle, consistently with this persuasion, introduce the same Christians willing to be "absent from the body, that they might be present with the Lord." Moreover, in the preceding chapter, ver. 14, he plainly says, that they expected to be raised up by Jesus from the dead, and therefore must expect to die (see the note on 1 Thess. iv. 15).

[6] Ver. 8. Θαῤῥοῦμεν δὲ, *We are confident.*] i. e. We have not only confidence at his appearance (John ii. 28), but always, even in death itself, that, though it renders us absent from the body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, that according to the doctrine of all the ancients, the souls of pious men are not assumed into the highest heavens, or the immediate presence of God and Christ, instantly upon their departure hence: for thus only we shall be "ever present with the Lord," 1 Thess. iv. 16, 17, when, by the power of God, at the last trump, we shall be raised up to "meet him in the air;" this promise being made at his second coming to receive his disciples to himself, that "where he is, they may be also," John xiv. 3. But yet, according to all antiquity, the souls of pious men, in the mean time, are "in the place appointed for them, παρὰ τῷ Κυρίῳ, with the Lord," that is, with him in paradise, where they enjoy the sight and conversation of their Saviour by way of vision: for "Paul, and the rest of the apostles," saith Polycarp,† "are in the place appointed for them, with the Lord."—"Not only in heaven," saith Irenæus,‡ "but in paradise also, our Saviour shall be seen, as men are worthy to behold him." And this doth Pseudo-Justin§ gather from this very place, that "the souls of the just go to paradise, and converse there with Christ by vision."

Ver. 9.] I confess it is difficult to give the clear sense of the apostle's words from ver. 1 to 9, but, to do my endeavour farther towards it, observe,

First, That it cannot be proved from any thing said here, or in any other place of Paul's epistles, that the apostle himself either thought, or taught others to think, that the coming of Christ was not far off, as I have fully proved in the note on 1 Thess. iv. 15. And, indeed, this doctrine being found by experience to be false, had he himself asserted, or taught others to expect, that the coming of our Lord to judgment was at hand; seeing in that he must have been mistaken, and mislead others, what certainty can we have, that he was not mistaken, or did not mislead others, in what else he taught in his epistles? Thus, ver. 9, if when he said, 1 Cor. vii. 31, "Brethren, the time is short, and the fashion of this world passeth away;" he thus dogmatically spake not of the time of human life, and the relation we had to the world, and the world to us, but of Christ's coming to judgment, and the destruction of the world, he certainly taught false doctrine. If, when he saith, x. 11, that upon them the end of the ages was come; he meant not the last, that is the Jewish, concurring with the gospel age, but the end of the world, he then taught false doctrine. If, when he saith, Heb. x. 37, "Yet a little while, and he that shall come will come, and will not tarry;" he meant this not of Christ's coming to the destruction of Jerusalem, and of the Jewish state and nation, but of his coming to the final judgment, he again taught false doctrine, and endeavoured to support them with false hope, which sure must be sufficient to impair his credit in other matters taught in his epistles. Lastly, That there is no ground for this opinion is proved, note on ver. 5; they, indeed, who had "the first-fruits of the Spirit" in them might wait for his coming, as all good Christians do, but they could not by virtue of his words expect it suddenly.

Secondly, Observe, that the apostle here cannot intend to assert, that good Christians, as soon as they die, shall instantly be clothed upon with their house from heaven, but only that they shall be so at the resurrection; for, saith he, we desire to be thus clothed upon, "that mortality may be swallowed up in life:" now this he had told us, 1 Cor. xv. 54, was only to be expected, at the resurrection; for, "when this corruptible shall have put on incorruption, and this mortal immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Thirdly, Observe, that the time of the resurrection of the just, being declared to be the time of their recompense, their being crowned and like to the angels, and being "ever with the Lord," as hath been fully proved on the note on 2 Tim. iv. 5, they had good reason to be groaning after "the redemption of the body," and that crown of glory which God would give them in that day. But then, say they, we do not groan through impatience under our present afflictions; nor, as some philosophers, from an opinion that the body is the prison of the soul, and hinderance to the knowledge of the truth, and therefore counting it a happiness to be divested of it; but from a vehement desire of that glorious resurrection of it, which shall complete the happiness both of soul and body, and place it for ever with the Lord.

Lastly, Observe, that at the resurrection there shall not be only an ἔνδυμα, or clothing of the soul with its former naked body; but an ἐπένδυμα, a clothing of the body raised, with a covering that shall preserve it from corruption; and this is plainly the apostle's meaning in the similitude of grain rising not "naked," as it was sown, but "clothed upon," as is proved, note on ver. 3 here, and on 1 Cor. xv. 37. And this, I think, is the meaning of those words, ver. 3, "If so be," or "seeing we shall be ἐνδυσάμενοι, clothed upon," as the bodies of the just will be, and not γυμνοὶ, "naked," as the bodies of the wicked shall be: for, that the wicked shall have immortal bodies at the resurrection, I nowhere find clearly delivered in the holy scripture, but only that the destruction

---

* Pirk. Eliezer, cap. 30, p. 80. Midrash Coheleth, cap. 5, 11.

† Εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσι παρὰ τῷ Κυρίῳ. Ep. §. 9.

‡ Πανταχοῦ καὶ ὁ σωτὴρ ὀραθήσεται καθὼς ἄξιοι ἔσονται· οἱ ὀρῶντες. Iren. lib. v. cap. 36.

§ Ἐνθα συντυχία τε καὶ θέα ἀγγέλων τε καὶ ἀρχαγγέλων κατ' ὑπαστασίαν, ὲν καὶ τοῦ σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον, ἐκδημοῦντες ἐκ τοῦ σώματος, καὶ ἐνδημοῦντες πρὸς τὸν Κύριον. Pseudo-Justin. Quæst. et Resp. 75.

of Christ; that every one may (*then*) receive the things *done* [7] in *his* body (*or, by the body*), according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men (*to believe we act in all sincerity and truth, when we propound these things to them*); but (*in this*) we are made manifest unto God; and I trust also (*we*) are made manifest in your consciences (*and have given you good assurance that we act sincerely*).

12 For we commend not ourselves again unto you (*as if we doubted of your good opinion of us*), but (*we say these things to*) give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart (*or truth and sincerity, but either of other men's labours*, 2 Cor. x. 15, *or of things not really done by them*, 2 Cor. xi. 12—21).

13 For whether we be beside ourselves (*transported in speaking of our raptures, ecstasies, and visions*), *it is* to (*do service to*) God: or whether we be sober (*in our discourses, not desiring that others should think of us above what they see in us*, 2 Cor. xii. 6), *it is* for your cause.

14 For the love of Christ constraineth us (*thus to promote his glory, and to seek your good*); because we thus judge, that if one died for all, then were all dead (*i. e. obnoxious to death, and condemned to it for sin*):

15 And *that* [8] he died for all, that they which live (*by his death*) should not henceforth live unto themselves, but unto him which died for them (*i. e. for their sins*), and rose again (*for their justification*, Rom. iv. 24, 25).

16 Wherefore henceforth know we no man after the flesh (*i. e. according to carnal interests, the riches, honours, pleasures, and advantages of this world*, 2 Cor. i. 17, x. 2): yea, though we have known Christ after the flesh (*expecting him as a temporal king, and hoping for great advancements in his kingdom, as being his disciples*), yet now henceforth [9] know we *him* (*so*) no more.

17 (*And so it is with all his sincere votaries;*) Therefore if any man *be* in Christ, *he is* (*become*) a new creature: old things are passed away (*his affection to all temporal and carnal things*); behold, [10] all things are become new (*in him*).

18 And all (*these*) things (*belonging to the new creation, this change of our affections, this constraining love,*) *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given (*or committed*) to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, (*and*) not imputing their (*former*) trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye [11] reconciled to God.

---

of their bodies, as well as the torment of their souls, will be everlasting (see the reading of the text, ver. 3, vindicated, Examen Millii in locum).

[7] Ver. 10. Τὰ διὰ τοῦ σώματος, *The things done in the body.*] Some manuscripts read τὰ ἴδια τοῦ σώματος, propria corporis, "the things proper to the body;" so the Vulgar Latin: both readings do sufficiently confute the doctrine of the Roman purgatory, and their prayers for the dead, as teaching men shall receive hereafter, not according to the prayers of others for them, when they are out of the body, but according to what they themselves have done in the body. Now it is sure, that what the living do of this kind for them after death, they themselves do not in the body, and so no account will be had of it in the great day. And why should they before suffer such dreadful pains in purgatory, who afterward must receive rewards or punishments, according, not to what they have suffered there, but according to what they had done in the flesh? The fathers here do farther note,

First, That the same body, which was dissolved, shall be raised again, and not another; it being absurd to think that one body should sin, and yet another should be punished for it; one body suffer, another should be crowned for it: so Methodius, Chrysostom, and Theophylact.

Secondly, That the soul is to receive its retributions with the body, and not without it, according to Methodius,* Theodoret,† and Hilary‡ the deacon, who passeth under the name of St. Ambrose.

[8] Ver. 15. Καὶ ὑπὲρ πάντων ἀπέθανεν, *And he died for all.*] Here observe,

First, That Christ died for all, all that were dead, all who were by his death engaged to live to him; as all, to whom the knowledge of the gospel is vouchsafed, are.

Secondly, That they do certainly mistake the meaning of these words, "Then were all dead," who thus interpret them,§ Then were all obliged to be dead to sin; for, (1.) in these two verses the word ἀπέθανον, "dead," is four times used, once before, and twice after these words, "Then were all dead," and both before and after it, undeniably signifies death in the proper acceptation of the word: who then can think that, the second time in the same sentence, it should import only an obligation to die to sin, or to ourselves? Whensoever in the scripture it bears a metaphorical sense, some other word is joined to it, which doth enforce that sense; as when we are said to "die to sin," Rom. vi. 2, to "die with Christ," Rom. vi. 8, Col. ii. 20, to "die to the law," Gal. ii. 19, to "die to the world," Gal. vi. 14, Col. iii. 3. Here, therefore, nothing being added to enforce that sense, it must be deemed alien from the text (see Examen Millii in locum).

[9] Ver. 16. Οὐκ ἔτι γινώσκομεν, *We know him so no more.*] It is manifest, that the disciples, whilst Christ was with them, were much addicted to those temporal interests, still striving and contending who among them should be the greatest in Christ's kingdom, Luke ix. 46, xxii. 24, asking to "sit one at his right hand, the other on his left hand, in his kingdom," Mark x. 37, and saying, "We have left all, and followed thee, what shall we have therefore?" Matt. xix. 27, and presently after his resurrection inquiring, "Wilt thou now, Lord, restore the kingdom to Israel?" Acts i. 6. These expectations, saith the apostle, we have now laid aside, and serve Christ only for spiritual and eternal advantages. Or, we may interpret these words thus: We know (i. e. respect) no man according to the flesh (i. e. according to his circumcision or nation), as being an Israelite, or of the stock of Abraham, as "knowing that in Christ Jesus neither circumcision availeth any thing——but a new creature," Gal. vi. 15, and though we Jews at first knew Christ according to the flesh, adhering to circumcision and the law, even after faith in Christ, yet now do we not so; but all these old things are now passed away, we being "dead to the law, that we might live to God," Gal. ii. 20, and serving him now "in newness of spirit, not in the oldness of the letter," Rom. vii. 5.

[10] Ver. 17. Καινὰ τὰ πάντα, *All things shall become new.*] Καὶ ψυχὴ καινὴ, καὶ σῶμα καινὸν, καὶ λατρεία καινὴ, "The soul shall be renewed in the mind, will, and affections," the body new in its actions, as being made an instrument of righteousness, Rom. iv. 13, the worship new, Rom. vii. 6, Phil. iii. 3, the whole life new, Rom. vi. 4; so Chrysostom (see this reading vindicated, Examen Millii in locum).

[11] Ver. 20. Δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ, *Be ye reconciled to God.*] Here is observable against the Socinians a double reconciliation: (1.) a reconciliation of God to us; for "God was in Christ reconciling the world to him-

---

* Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος νομίζεται ταῦτα. Method. Apud Œcumen. in loc.

† Ἔδειξε δὲ καὶ τὰς τιμωμένας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων ἐκαστέρας τὰς ἀντιδόσεις. Theod.

‡ Si judicante Christo unusquisque nostrûm facta corporis recipiet, non utique sine corpore adjudicabitur bono aut malo. Hilar.

§ Esthius, Schlictingius.

21 For he hath [12] made him *to be* (*a*) sin (*offering*) for us, who (*himself*) knew no sin; that we might be made (*righteous with*) the righteousness of God in him.

self" through him; and that not by renewing our natures, but by "not imputing our trespasses to us." This reconciliation was effected, saith the next verse, by making Christ a sin-offering for us, "that we might be made the righteousness of God in him;" and this reconciliation is followed with an exhortation on our parts "to be reconciled to God."

Obj. But Crellius objects, That the reconciliation, here mentioned, is ascribed to God, and so it cannot be the appeasing of his anger by making any satisfaction to him; for can it be supposed, saith he, that God, being angry, should appease himself, and that by making satisfaction by another to himself?

Ans. I answer, That the text doth not barely say, God reconciled us to himself, but that he was reconciling the world to himself in Christ, that is, by Christ as the means of our reconciliation, or as the sin-offering by which this reconciliation was procured. It therefore is not necessary that these words should import that God, being angry, should appease himself, but only that he should declare himself so far appeased by Christ's sufferings for us, and so well satisfied with his blood shed for the remission of our sins, that he would not impute those sins to any that believed in him: the blood of Christ made a sin-offering making atonement for us, as the blood of the sin-offering under the law made atonement for the sinner, and procured the forgiveness of his sins: and if under the law satisfaction was made by the sinner to God, by a beast of his own appointing, why may it not be made under the gospel by a Saviour of his own sending?

[12] Ver. 21. Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *He made him sin for us.*] The words here, being sacrificial, must be explained by their use in the old law, when applied to legal sacrifices. Now the word *ἁμαρτία*, which we render "sin," is used there customarily for a *sin-offering*, and is well expounded by Œcumenius, τὸ περὶ ἁμαρτιῶν θῦμα. So αἴγες, ἔριφος, μόσχος ὑπὲρ ἁμαρτίας, Ezek. xliii. 22. 25, xliv. 29, xlv. 22, 23. 25. So "the law of the sin-offering" is ὁ νόμος τῆς ἁμαρτίας, Lev. vi. 25, the bullock appointed for a sin-offering is τὸ μοσχάριον τῆς ἁμαρτίας, ὁ μόσχος ὁ τῆς ἁμαρτίας, "the bullock of sin," Exod. xxix. 36, Lev. iv. 8. 20; the goat to be sacrificed for sin, is ἡ χίμαιρα ἡ τῆς ἁμαρτίας, "the goat of sin," Lev. iv. 29. To make such a beast a sin-offering for the people, is, in the sacrificial phrase, ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, "to make it sin," Lev. iv. 20, ix. 7, xiv. 18, xv. 19, Numb. vi. 11. 16, viii. 12. It cannot therefore be doubted, but that τοιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν τὸν Χριστὸν doth signify here to make Christ a sin-offering, or sacrifice for sin for us. The end for which he was thus made a sacrifice is this, "that we might be made the righteousness of God in him," i. e. that we might be justified by God, or might obtain forgiveness of sins, through faith in the blood of this sin-offering. For δικαιοσύνη Θεοῦ, "the righteousness" or "the justification of God," in Paul's style, still signifies the righteousness of faith, in Christ dying or shedding his blood for us; as in these words, δικαιοσύνη γὰρ Θεοῦ, "For the righteousness of God in him is revealed from faith to faith; as it is written, The just shall live by his faith," Rom. i. 17. Again, δικαιοσύνη Θεοῦ, "The righteousness of God without the law is manifest—to wit, the righteousness of God through faith of Christ," Rom. iii. 21, 22. And, x. 3, 4, "For they not knowing τὴν δικαιοσύνην τοῦ Θεοῦ, the righteousness of God, and going about to establish their own righteousness, have not submitted τῇ δικαιοσύνῃ τοῦ Θεοῦ, to the righteousness of God. For Christ is the end of the law for righteousness (that is, justification) to every one that believeth;" Phil. iii. 9, "That I may be found in him, not having my own righteousness, which is of the law, but that which is by the faith of Christ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, the righteousness of God by faith." The interpretation, therefore, given in the paraphrase, is very agreeable to scripture, whereas the gloss of the Socinians puts a continual force upon the words; for where in scripture doth ποιεῖν ἁμαρτίαν signify to treat an innocent person as a sinner? where is it that to be made the righteousness of God in Christ, doth signify our being made new creatures, or our being sanctified? where doth God's reconciling us by Jesus Christ import his converting the world to himself by Christ as his ambassador? why is God said not to impute to men their trespasses by the preaching of Christ, who preached "only to the lost sheep of the house of Israel," rather than by the preaching of the apostles to the whole gentile world? how was he "made sin" more than they, if he were only treated as a sinner on the account of the same doctrine, which they equally preached, and suffered for? and why may not men be said to be "made the righteousness of God" in the apostles, as well as in Christ, if this only imports our being converted, and so made righteous, by the doctrine they, as well as he, delivered?

CHAPTER VI.

1 We then, *as* workers together *with him* (1 Cor. iii. 9, *and his ambassadors*, 2 Cor. v. 20), beseech *you* also that ye receive not the [1] grace of God in [2] vain.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Χάριν τοῦ Θεοῦ, *The grace of God.*] The grace of God, in the Old Testament, imports his favour and kind affection to us; and in this sense it is said in general, "A good man obtaineth, רצון, χάριν παρὰ Κυρίου, favour of the Lord," Prov. iii. 34, xii. 2, or in particular, that such a pious man found חן, χάριν, "grace in the sight of God," 2 Sam. xv. 25, Gen. vi. 8, for as when it is said that "Joseph found grace in his master's sight," Gen. xxxix. 4, xliii. 14, xlvii. 25, Exod. iii. 21, xi. 3, xii. 36, the meaning is, his master showed favour to him; and when it is added, that "the Egyptians found grace in the sight of Joseph," the meaning is, he was inclined to show favour to them, and grant them corn for their subsistence: so when the scripture saith, that pious persons "found grace in the sight of God," the phrase must signify God's inclination to show mercy, and bear a kind affection to them. The grace of God in the New Testament, when it is not used to signify the miraculous gifts of the Holy Ghost, bears generally the same sense: as when the angel saith to Mary, "Thou hast found grace with God," Luke i. 30; Stephen of king David, that "he found grace with God," Acts vii. 46; Luke, that "Jesus increased, χάριτι, in grace with God and man," Luke ii. 52; when Paul and Silas are said to be "commended to the grace of God," for the work of the ministry, Acts xiii. 3, xiv. 26, xv. 40, this being done by their prayers to God for his favour and assistance in that work. When men said to be "justified by the grace of God," Acts xv. 11, Rom. iii. 24, Eph. i. 7, and so have forgiveness of their sins, "according to the riches of his grace," it must import the same; for justification and forgiveness of sin are acts of God's free grace and favour to the sinner. When it is said that "we are saved by the grace of our Lord Jesus," Acts xv. 11; "By grace ye are saved, not of works;" "By grace we are saved, through faith," Eph. ii. 8, 9; seeing this is spoken to men yet alive, and so obliged to "work out their salvation with fear and trembling," it cannot mean they were actually saved, but only that they were called to a state of salvation, enjoyed the means, and were put in the way of salvation by grace, according to those words of the same apostle, "He hath saved us, and called us with a holy calling, not according to our works, but the grace given us in Christ Jesus," 2 Tim. i. 9; and to be thus saved by grace, is to be saved by the mercy and favour of God to us, according to those words of the apostle, "When the kindness and love of God our Saviour to man appeared, not by works of righteousness which we have done, but by his mercy he saved us," Tit. iii. 4, 5, it being purely of the

2 (For he saith (Isa. xlix. 8),[3] I have heard thee in a time accepted (*i. e. of favour and acceptance*), and in the day of salvation have I succoured thee: behold, now *is* the (*well*) accepted time; behold, now *is* the day of salvation,) (*when God sends his ministers to preach, and offer it to you*, 2 Cor. v. 20.

3 *Which we are so careful to preach, as becomes workers with God*, ver. 1) Giving no (*just*) offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience,[4] in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults (*raised against us for preaching the gospel*), in labours, in watchings, in fastings (*i. e. in constant enduring all sorts of sufferings, and exercising all kinds of self-denial, for the gospel's sake*);

6 By pureness (*of conversation*), by knowledge (*of the divine mysteries*), by longsuffering (*under all provocations*), by kindness (*towards all men*), by the (*various gifts of the*) Holy Ghost, by love unfeigned,

7 By the word of truth (*preached*), by the power of God (*confirming it*, Rom. xv. 19), by the armour of righteousness (*which covers and protects us when assaulted*)[5] on the right hand (*by prosperous*) and on the left (*by adverse events*),

8 By (*going through the various conditions of*) honour and dishonour, by (*going through*) evil report and good report: (*being looked upon by the wise men of the world*) as deceivers, and *yet* (*being*) true (*dispensers of the word of life to them*);

9 As unknown (*and obscure persons*), and *yet* well known (*by the powerful works we perform*); as dying (*daily by our continual persecutions*), and (*yet*), behold, we live; as chastened, and (*yet*) not killed;

10 As sorrowful (*in outward appearance*), yet alway (*inwardly*) rejoicing; as poor (*in the concernments of the world*), yet making many (*truly and spiritually*) rich; as having nothing, and *yet* possessing all things (*in contentedness of mind*, Phil. iv. 18, *in the favour of that God who giveth all things richly to enjoy*, 1 Tim. vi. 17, *in Christ Jesus who is all in all*, Col. iii. 11, *and in whom we are blessed with all spiritual blessings*, Eph. i. 3, *and in the promise to inherit all things*, Rev. xxi. 7).

11 O *ye* Corinthians,[6] our mouth is (*freely*) open unto you (*in speaking well of you*, vii. 4), our heart (*and our affection*) is enlarged (*to you*).

12 Ye are not straitened in us (*you have a large room in our hearts*), but ye are straitened (*rather*) in your own bowels (*of affection to us*).

13 [7] Now for a recompence in the same (*kind*), (I speak as unto *my* children,) be ye also enlarged (*in your affections to me your spiritual father*).

14 [8] Be ye not unequally yoked together with unbelievers (*do not join with them in their idol-feasts, and*

---

mercy and the grace of God, that any nation is called to the knowledge of salvation by Christ. When the grace of God is said to have "abounded towards us," Rom. v. 15. 20, xv. 16, that grace is styled "the free gift of God." When Paul saith, "By the grace of God I am what I am," 1 Cor. xv. 10; that he was "called by his grace," Gal. i. 15; and that "the grace of God was abundant" to him, 1 Tim. i. 13, 14, he himself interprets this of God's great mercy to so great a sinner. When he saith, "I do not frustrate the grace of God," Gal. ii. 21, this he interprets to be God's favour to mankind, in sending his Son to die for us. "The exceeding riches of his grace," Eph. ii. 7, is God's great kindness to us in Christ Jesus; and "by the grace of God" it is that "Christ tasted death for every man," 2 Tim. i. 9, Heb. ii. 9. Hence is this gospel styled, "the grace of God, which brings salvation," Tit. ii. 11; "the grace of God, which is able to build us up, and procure us an inheritance among them that are sanctified," Acts xx. 32. This also must be the import of the word, when the apostles exhort their converts to "continue in the grace of God," Acts xiii. 43; and when they inform us, that God "confirmed the word of his grace by doing signs and wonders," Acts xiv. 3, and that "the law came by Moses, but grace by Jesus Christ," John i. 17 (see the notes on Heb. xii. 28, xiii. 9, James iv. 6).

[2] Μὴ εἰς κένον τὴν χάριν δέξασθαι, *Not to receive this grace in vain.*] This we do, (1.) when we do not obtain the end for which it was designed, viz. "to teach us, denying all ungodliness and worldly lusts, to live righteously, soberly, and godly in this present world." Thus those oblations, which are not acceptable to God, are styled "vain oblations," Isa. i. 13, and the worship which is not according to his will, "vain worship," Matt. xv. 9; because this worship, and these oblations, though designed to procure God's favour, will not do it. (2.) When we receive no benefit by the grace received, and it conveys no pardon or salvation to us, so upon supposition that there will be no resurrection, "your faith is in vain," 1 Cor. xv. 17, and, if you retain it not, "ye have believed in vain," ver. 2. So to "labour in vain," and "run in vain," Gal. ii. 2, iv. 11, is to do these things without profit to them for whose sakes they are done; and those are called "vain questions," and "vain words," Tit. iii. 9, Matt. xii. 36, which are unprofitable.

[3] Ver. 2. Καιρῷ δεκτῷ ἐπήκουσά σου, *I have heard thee in a time acceptable.*] These are the words of God the Father to Christ, signifying, that he had accepted his intercession for the conversion of the gentiles, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, "for a covenant to the nations, a light to the gentiles, and his salvation to the ends of the earth," Isa. xlix. 6. 8; and so the Jews interpret them, in Pug. Fid. par. ii. cap. 11, §. 21. That salvation, either in the prophet, speaking of Christ as "the salvation of the ends of the earth," or in the apostle, speaking of "the day of salvation," should mean the deliverance of the Christians from the persecuting Jews, is very improbable in itself, and is confuted by those words, "Now is the day of salvation;" for Christians then groaned under persecution, both from Jew and gentile; and the destruction of Jerusalem, which is supposed to have brought this deliverance to the Christians from the persecuting Jews, was fourteen years after the writing this epistle.

[4] Ver. 4. Ἐν θλίψεσιν,] Say some, imports afflictions in the general; ἀνάγκαι more grievous troubles; στενοχωρίαι such pressures as reduce us to the greatest straits (see iv. 8, 9, vii. 11. 13).

[5] Ver. 7. Δεξιῶν καὶ ἀριστερῶν, *On the right hand and on the left.*] All the Greek scholiasts here understand by δεξιὰ τὰ εὐθημότερα, "things prosperous and grateful;" by τὰ ἀριστερὰ, τὰ λυπηρὰ πάντα, "all things which are grievous, or afflictive;" instructing us, that both these things have their temptations, against which we are to arm ourselves; and to such things I have referred them in the paraphrase. But the scholiast upon Sophocles* informs us, that ἀριστερὰ οἱ παλαιοὶ τὰ μωρὰ ἐκάλουν, δεξιὰ δὲ τὰ συνετὰ, "the ancients styled foolish things left-handed, but wise things right-handed." And in Aristophanes,† μανθάνειν δεξιὰ, is "to learn wise things;" and so this armour may be to protect them against the follies of the vulgar, and the wisdom of the philosophers and wise men of the world.

[6] Ver. 11. Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, *Our mouth is opened to you.*] That is, say the Greek interpreters, we are so full of affection, that we cannot, σιγᾶν πρὸς ὑμᾶς, be silent, or abstain from declaring our affection to you, and our boasting of you, 2 Cor. vii. 14, ix. 2, 3.

[7] Ver. 13. Τὴν αὐτὴν δὲ ἀντιμισθίαν (ὡς τέκνοις λέγω).] The sense of these words seems to run thus, λέγω δὲ ὑμῖν ὡς τέκνοις, "And I say unto you as children, τὴν αὐτὴν δὲ ἀντιμισθίαν ἀναδείξαντες τὴν ἰσότητα τῆς φιλίας ἔχοντες, showing the same affection by way of recompense, πλατύνθητε καὶ ὑμεῖς, let your hearts or affections be enlarged towards us, as ours are towards you," ver. 11. So Œcumenius and Theophylact.

[8] Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *Be not unequally yoked with unbelievers.*] Here note, that these words cannot be duly brought to prove, that Christians must not communicate with vicious persons at the table of the Lord,

---

* In Ajace, f. 6, A. † Buxt. Lex. p. 403.

heathenish rites, or in the matrimonial yoke): for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? (*you therefore must have none with them,*) for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in (*i. e. among*) *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive (*and accept*) you,

18 And [9] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

---

though they be Christians in profession, since the apostle only speaks of unbelievers. (2.) The apostle here useth the very words by which the prophet Isaiah (lii. 11) exhorts the Jews to preserve themselves in Babylon from the contagion of their idolatry, and by which St. John exhorts all Christians not to partake of the sins, or the spiritual whoredom of the beast, Rev. xviii. 4. He, therefore, cannot be supposed to forbid all Christians all converse even with the unbeliever; for he permits the believing husband to live with his unbelieving wife, and will not suffer the believing wife to depart from her unbelieving husband (1 Cor. vii. 12, 13); he therefore only doth forbid communion with them in actions proper to them as heathens, and alien from the profession of Christianity; viz. their feastings and sacrifices in the idol temples (1 Cor. viii. 10, x. 21); and by analogy, he also may be supposed to forbid Christians to marry with an unbeliever; for this was always held unlawful for the Jews to marry with a heathen,* till they became proselytes to their religion; for they, looking upon themselves as the pure servants of God (Neh. ii. 20, see note on 1 Cor. vii. 14), thought it a corruption of the holy seed to marry with "the people of the earth;" and hence, when this was done Ezra complains, παρήχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τῆς γῆς, "the holy seed was mixed with the people of the earth," Ezra ix. 9. Now, the Christians being made "a holy nation, a peculiar people," the holy temple in which God by his Spirit dwelt, it seemeth as unfit that they should marry with heathenish idolaters; and therefore to such of them as were free, the apostle speaks thus, "Let them marry only in the Lord," 1 Cor. vii. 39, i. e. to one of their own religion: the marriage with an infidel being the closest conjunction with them, subjecting them many times to necessary abstinence from Christian assemblies, and to continual temptation to apostasy, or compliance with their evil manners.

[9] Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] These words are not to be found in Jer. xxxi. 9, but they are the words of God to Solomon, the ruler of his people, δικαστὴν υἱῶν σου καὶ θυγατέρων, "a judge over his sons and daughters," Wisd. iv. 7; and they begin thus, τὸ δὲ λέγει Κύριος παντοκράτωρ, "Thus saith the Lord Almighty,"

---

* Ran. act. iv. sc. 2, p. 264.

2 Sam. vii. 8, and ver. 14, ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσταί μοι εἰς υἱόν, "I will be to him a Father, and he shall be to me a son;" which words are by the apostle ascribed to Christ, Heb. i. 4, 5, and here to all Christians, as being members of his body, and joint-heirs with him. Moreover the Jews* boasted that "the divine Majesty dwelt among them." "After the days of Jacob," saith the book Cosri,† "holy men increased into a great assembly; and the Shechinah, or divine Majesty, rested upon them by love, to be their God." This favour God here promises to pious Christians, as being the true Israelites. Again, they also thought that purity from uncleanness was a necessary requisite to obtain this presence of God: "For God," say they, "doth not appropriate his name to Israel, to be called their God, but when their camps are holy; but at that very moment that they are so, he makes his presence to dwell among them and becomes their God;"‡ and these things the apostle, according to the scripture language, here applies to the society of Christians. And oh! what a powerful argument do they minister to all Christians, to "cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God," as they desire this Almighty Lord and Protector to be still present with them, and would not be obnoxious to the dreadful woe which will certainly follow upon his departure (Hos. ix. 12); as they would have this God to be "their God," which is a state of present bliss; for "blessed are the people who have the Lord for their God;" as they would have him related to them as a heavenly Father, which relation secures the enjoyment of all blessings to them, which they daily ask (Matt. vii. 12); lastly, as they desire to be his "sons and daughters," and, by that glorious relation, to be made "heirs of God, joint-heirs with Christ" (Rom. viii. 17), and to have "the Spirit of his Son in their hearts, crying Abba, Father" (Gal. iv. 6).

[See the Appendix to this chapter, at the end of this epistle.]

---

* Targ. in Cant. i. 4, 5.

† Par. iii. §. 17, p. 179.

‡ Cosri, ibid. p. 178. Bamidkar. Rab. §. 8, in Deut xxiii. 14.

CHAPTER VII.

1 Having therefore these promises, dearly beloved (*of a God thus related to and dwelling with us*), let us cleanse ourselves [1] from all filthiness of the flesh (*all uncleanness and intemperance*) and spirit (*all idolatry*), perfecting (*or still making progress in*) holiness in the fear of (*that holy*) God (*who dwelleth in, and stands so near related to, us.*

2 *And*) Receive us (*into your kind affections; for*) we have wronged no man, we have corrupted no man (*from the truth*), we have defrauded no man (*as your false apostles have done*, 2 Cor. xi. 3. 20).

3 I speak not *this* (*with an evil mind*) to condemn *you* (*as suspecting such things of us*): for I have said before, that ye are in our hearts (iii. 2, *so that we are ready*) to die and live with *you;* (*i. e. we love you so affectionately, that we could even die for the promotion of your welfare.*

4 *And therefore*) Great *is* my boldness (*or freedom*) of speech toward you, great (*also*) *is* my glorying of you: I am filled with comfort (*for your obedience*, ver. 14, *and your liberality*, 2 Cor. ix. 2), I am exceeding joyful (*on that account*) [2] in all our tribulation.

5 (*I say, our tribulations;*) For, when we were come into Macedonia, our flesh had no rest (*from them*), but we were troubled (*and pressed*) on every side; without *were* fightings (*with the opposers of the gospel*), within *were* fears (*lest the false apostles should have perverted you from the simplicity which is in Christ*, 2 Cor. xi. 3).

6 Nevertheless (*that*) God, that comforteth those

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. Ἀπὸ παντὸς μολυσμοῦ, &c. *From all filthiness of flesh and spirit.*] The sins of the Corinthians being uncleanness and idolatry (see the preface to the first epistle, and the notes on ch. x.), they seem to be here more especially intended.

[2] Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *Under all our tribula-*

that are cast down, comforted us (*also*) by the coming of Titus (*with good tidings from you*, ver. 13);

7 And not by his coming only, but by the consolation wherewith he was comforted in you, (*which he discovered to us*) when he told us your earnest desire (*to rectify what was amiss in the matter of the incestuous person*), your mourning (*for your miscarriage in it*), your fervent mind toward me (*and zeal against my adversaries*); so that I rejoiced the more (*for his consolation, than for his coming*).

8 For (*therefore*) though I made you sorry with a letter,[3] I do not repent (Gr. *I am not sorry*), though I did repent: (Gr. *though I was sorry*, viz. *that I was forced to make you so*, ii. 4,) for I perceive that the same epistle hath made you sorry, though *it were* but for a (*little*) season.

9 Now I rejoice, not (*barely*) that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation[4] not to be repented of (Gr. *not repented of*): but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you (*of obeying my directions*, ver. 15), yea, *what* clearing of yourselves (*from guilt, by inflicting censures on the guilty person, and putting away evil from among you*, 1 Cor. xv. 15), yea, *what* indignation (*against him who had so dishonoured his profession, and defiled the church*), yea, *what* fear (*of my displeasure, or the rod I threatened*, 1 Cor. iv. 21), yea, *what* vehement desire (*to rectify what was amiss in this matter*, ver. 7), yea, *what* zeal (*for me*), yea, *what* revenge (*in punishing the delinquent! So that*) in all *things* (*by this department*) ye have approved yourselves[5] to be clear (*from guilt*) in this matter.

12 Wherefore, though I wrote (*so severely*) unto you, *I did it* not for his cause that had done the wrong, (*as delighting in his punishment*,) nor for his cause that suffered wrong (*i. e. out of particular kindness to the father of the incestuous person*), but (*chiefly*) that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort (*i. e. in the comfort we received from your deportment in this matter*): yea, and exceedingly the more joyed we for the joy of Titus (*in you*), because his spirit was refreshed by you all.

14 For (*now*) if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth (*and sincerity*), even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection (Gr. *his bowels*) is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him (*lest there should be any thing found in you that might offend him, or require my rod*).

16 I rejoice therefore that I (*can*) have (*this*) confidence in you in all *things*.

---

tions.] As ἐπί signifies, Mark ii. 26, Luke iii. 2, iv. 17, Acts xi. 28, 1 Cor. vi. 1. 6, or, "amidst them," as Luke xii. 14, or, "after them," as Phil. ii. 27, Heb. ix. 15.

[3] Ver. 8. Οὐ μεταμέλομαι, *I do not repent*.] It seems incongruous that the apostle should repent of what he writ by the direction of the Holy Ghost, and to this very end to stir up a godly sorrow in them; and therefore it seems better to render the original, οὐ μεταμέλομαι εἰ καὶ μετεμελόμην, with Grotius and others, Non doleo quanquam doluit mihi, "I am not sorry now, though I was sorry when I writ this epistle," doing it with many tears (ii. 4). Or thus, "I do not repent, though I should have repented," viz. if it had not found this good effect upon you.

[4] Ver. 10. Ἀμεταμέλητον, *Not repented of*.] That is, such a change from the service of sin, to the service of God, as we do not revoke, or repent of, by relapsing again into the sins once left off. Note also, that godly sorrow is not itself repentance, but that which tends to work it in us, by preserving us from relapsing into that offence, which created so much bitterness and anguish to us. "The sorrow of the world worketh death," it dries up the moisture of the body (Prov. xvii. 22), and hath killed many (Ecclus. xxx. 23).

[5] Ver. 11. Ἁγνοὺς εἶναι, *To be clear*.] Note, here, that true repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian, to stigmatize or reproach any person for the sin we know, or believe, he hath truly repented of.

CHAPTER VIII.

1 Moreover, brethren, we do you to wit of (Gr. (*we make known to you*)[1] the grace of God bestowed on the churches of Macedonia, (*Philippi, Thessalonica, Berea*, &c.;)

2 How that in a great trial of affliction the abundance of their joy (*in the Holy Ghost appeared*, 1 Thess. i. 6) and their deep poverty abounded[2] unto the riches of their liberality (*or how they being very poor, and much afflicted*, Acts xvi. 20, xvii. 5. 13, *did notwithstanding, with great cheerfulness and joy, make a rich contribution towards the relief of their poor brethren in Judea*).

3 For to *their* power, I bear record, yea, and[3] beyond *their* power (*or abilities*) *they* (*unsolicited by us*) *were*

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. Τὴν χάριν Θεοῦ τὴν δεδομένην ἐν, *The grace of God bestowed on*.] Or the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them; for that χάρις signifies liberality, appears from ver. 6, "I exhorted Titus to finish in you χάριν ταύτην, this charitable contribution;" and ver. 7, that ye also may abound ἐν τῇ χάριτι ταύτῃ, "in this liberal contribution;" and ver. 19, "Who was chosen of the churches to travel with us, σὺν τῇ χάριτι ταύτῃ, with this charity" to be dispensed by us. So ix. 8, "God is able to make πᾶσαν χάριν, all liberality" abound among you; and 1 Cor. xvi. 3, "to bring τὴν χάριν, your liberality" to the poor Christians. Hence χάριν is by Hesychius and Phavorinus interpreted "a gift," as it is here, by the apostle saying of this abounding charity, "Thanks be to God for this unspeakable gift," ix. 14, 15. This charity is styled "the grace of God," either for its exceeding greatness, as "the cedars of God," and "mountains of God," signify great mountains and cedars (Ps. xxxvi. 7, lxxx. 11, see note on Acts vii. 20, Gen. xxiii. 6, xxx. 5, John iv. 3), or rather as proceeding from God as the giver of this disposition, and the motive to this charity, as "the zeal of God," 2 Cor. xi. 2, "the love of God," 2 Cor. v. 14, "the grace of God," Tit. ii. 11.

[2] Ver. 2. Εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν, *To the riches of their liberality*.] So the word ἁπλότης usually signifies both in the Old and New Testament. So Prov. xi. 25, ψυχὴ ἁπλῆ, "The liberal soul shall be made fat;" Rom. xii. 8, "He that giveth, let him do it ἐν ἁπλότητι, with liberality;" 2 Cor. ix. 11, "Being enriched in all things, εἰς πᾶσαν ἁπλότητα, to all liberality;" and again, ver. 13, James i. 5, "If any man lack wisdom, let him ask it of God, who giveth ἁπλῶς, liberally."

[3] Ver. 3. Ὑπὲρ δύναμιν, *Beyond their power*.] Thus Philo*

---

* L. Quis Rer. Div. Hæres. p. 376, B, C.

willing of themselves (*to contribute to the necessities of the poor saints of Judea;*

4 *Not being entreated by us, but*) Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints; (*or be one of those who should take care for the administration and conveyance of it to them*, ver. 19—21, ix. 12, 13, 1 Cor. xvi. 4, Acts xiv. 17.)

5 And *this they did*, [4] not as we hoped (*or thought the event would be, who could expect only a small collection from men so poor, and so exhausted*), but first (*they*) gave their own selves to the Lord (*i. e. to his service in it*), and unto us (*to be employed in the promotion of this charity, or the distribution of it to others,*) by the will of God (*moving them so to do, or according to his will*, 2 Cor. ix. 4).

6 Insomuch that (*seeing this forwardness in others*) we desired Titus, that as he had (*in his last visit of you*) begun, so he would also (*now*) finish in you the same grace (*or charity*) also (*and see that ye be not defective in it*).

7 Therefore (Gr. ἀλλ', *but*), as ye abound in every (*other*) *thing* (*or gift*), *in* faith, and utterance, and knowledge (1 Cor. i. 5), and *in* all diligence (*to amend what I had blamed you for*, 2 Cor. vii. 11), and *in* your love to us, (ibid. ver. 7, *so*) *see* that ye abound (*or, I pray that ye would abound*) in this grace also.

8 I speak [5] not (*this*) by (*way of*) commandment, but (*of advice only*, ver. 10) by occasion of the forwardness of others, and to prove the sincerity of *your love (*to Christ and his saints.*

* All the Greek scholiasts here read ὑμετέρας.

notes it as the excellency of a servant to engage in his master's service, not only readily and laboriously, but even ὑπὲρ δύναμιν, "beyond his strength."

[4] Ver. 5. Οὐ καθὼς ἠλπίσαμεν, *Not as we hoped.*] The word ἠλπίσας, *hoping*, is used by the Attics, say grammarians,* "not only touching good things, but simply touching the event of what is future." The word hath two senses which well agree to this place, viz. (1.) προσδοκᾶν, *to expect;* and so it is rendered by Hesychius and Phavorinus. (2.) To conjecture; so Eustachius says, ἀντὶ τοῦ στοχάζεσθαι κεῖται, τῷ ἐλπίσθαι, "The word signifies to *conjecture*" (see Aristotle ad Nichom. lib. ix. cap. 4).

[5] Ver. 8. Οὐ κατ' ἐπιταγὴν, *Not by way of commandment or injunction.*] i. e. The apostle commands not how much they should confer, much less that they should give all their substance and live upon a common stock, leaving nothing to themselves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

[6] Ver. 9. Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, &c. *Being rich, he became poor for you.*] These words the Socinians interpret thus; That Christ being the only Son of God, conceived by the Holy Ghost, and endued with the power of the Holy Ghost, and being one to whose power all things in the earth did yield, was therefore styled rich; and that he became poor when he was bound, led away, exposed to contempt, spit upon, smitten on the face, whipped, crucified. But this interpretation seems not well consistent with the words of the apostle. For,

1. All these sufferings are indeed proper indications of infamy cast upon him, and seeming infirmity in him, but not of poverty, seeing the richest man may be exposed to all or any of those things.

2. The words seem to imply some change in the person, of whom it is here said, that "being rich, he became poor;" whereas Christ was not less the Son of God, or less endued with power, when he thus suffered, as appears by the great miracles he then did. Others of them say, that he became poor by leading a poor life on earth. But (1.) it is not by

* Ἐλπίσας, οὐ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς ἐπὶ τῇ τοῦ μέλλοντος ἐκβάσει λέγεται παρ' Ἀττικοῖς. Suidas.

9 *And command you I need not;*) For ye know the grace (*or kindness*) of our Lord Jesus Christ, that, [6] though he was rich (Gr. *that being rich*), yet for your sakes he became poor, that (ὑμεῖς) ye through his poverty might be rich (*or, as Chrysostom and Œcumenius read, that* (ἡμεῖς) *we through his poverty might be rich; which is the same in sense with the other reading*).

10 And herein I give *my* advice: for this is expedient for you, who have begun before, [7] not only to do, but also to be forward [8] a year ago.

11 Now therefore perform (*or complete*) the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance (*of that will*) also out of that which ye have.

12 For if there be first a willing mind, (*whatsoever is given*) *it is* accepted according to that a man hath, [9] *and* not (*expected he should give*) according to that he hath not.

13 For *I mean* not that other men be eased (*or by your charity should live at ease*), and ye (*in the mean time*) burdened (*with want*):

14 But (*that Christian charity should be managed*) by [10] an equality, *that* now at this time your abundance *may be a supply* for their want, that (*another time*) their abundance also may be *a supply* for your want: that there may be equality:

15 (*That in your peregrination it may be*) As it is written (*of the Jews travelling in the wilderness, where*) he that *had gathered* much (*manna*) had nothing over; and he that *had gathered* little had no lack (Exod. xvi. 18).

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he (*not only*) accepted the exhortation

his poverty on earth that "we are made rich," but by the humiliation of himself. And (2.) he was thus poor from his birth and cradle, even before the Holy Spirit descended on him at his baptism. How much more naturally therefore are these words interpreted by that of the same apostle, that "being in the form of God, and thinking it no robbery to be equal with God, he emptied himself" of all his glory, when he came to take our nature on him, taking together with it "the form of a servant, and humbling himself to the death, even the death of the cross?" Phil. ii. 7, 8 (see the note there). Which death, saith Irenæus, he could only suffer ἡσυχάσαντος τοῦ Λόγου, "the divine nature being then quiescent," and not active in him. This is that "glory which he had with the Father before the world was," and which he, after his ascension, reassumed (John xvii. 5). Now, if Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us, in imitation of his great example, to part with our temporals, to supply the exigencies of his needy and afflicted members.

[7] Ver. 10. Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ δὲ τὸ θέλειν, *Not only to do, but to be willing or forward.*] It is known that the will goes before the deed; and therefore τὸ θέλειν here cannot barely signify to will, but either to do it μετὰ προθυμίας, with readiness and zeal, as the following verse interprets it, or with delight, as the word often signifies: so 1 Sam. xviii. 22, θέλει ἐν σοὶ βασιλεὺς, "The king delights in thee." See 2 Sam. xv. 26, Ps. v. 4, xxi. 8, xl. 12, Esth. vi. 6, 7, viii. 11, Mal. iii. 1, Matt. xxvii. 43, in all which places it answers to the Hebrew word חפץ.

[8] Ἀπὸ πέρυσι, *A year ago.*] The apostle had exhorted them in his epistle, writ a year ago, to this contribution (1 Cor. xvi. 2); and they, in obedience to his directions, had begun to lay up in store willingly this charity he now exhorts them to consummate; and this he says, to show they were not only moved to it by the example of the Macedonians, but rather were examples to them (ix. 2).

[9] Ver. 12. Οὐ καθὸ οὐκ ἔχει, *Not according to what he hath not.*] What is due to another, either by debt or duty of making provision for those of his own family, cannot be charitably given, as being not our own.

[10] Ver. 14. Ἰσότης, *An equality.*] So far Christianity seems to require this equality, as that we should not suffer others to

(*I made to him concerning this employment*); but being more forward (*than I thought to find him*), [11] of his own accord he went unto you.

18 And we have sent with him the brother, [12] whose praise *is* in the gospel throughout all the churches;

19 And not *that* (*or so*) only, but who was also chosen of the churches to travel with us with this grace (*or charity*), which is administered (*or dispensed*) by us to the glory of the same Lord, and (*to the*) *declaration of* your ready mind (*to relieve your poor brethren, or of our ready mind to perform this charitable office. Theodoret and Œcumenius read,* ἡμῶν:

20 *We, by taking such faithful companions with us,*) Avoiding (*or taking care of*) this, that no man should blame us (*or charge us with insincerity*) in this abundance (*of your liberality*) which is administered by us:

21 (*And so*) Providing for honest (Gr. *creditable*) things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them [13] our brother, whom we have oftentimes proved diligent in many things, but now much more diligent (*in this employment*), upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you (*in promoting your welfare and reformation*, 2 Cor. ii. 13, vii. 6, 7): or (*whether*) our brethren *be enquired of, they are* the messengers of the churches, *and* (*the promoters of*) the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love (*to me*), and of our boasting on your behalf (*i. e. that we did not vainly boast of your readiness to perform such works of charity.*

---

lack the necessaries of this present life whilst we abound in them.

[11] Ver. 17. Αὐθαίρετος, *Of his own accord.*] Here we see the sweet harmony there is betwixt the gifts of God and our persuasion and free-will. Titus was moved to this work by Paul's exhortation, and was also "willing of his own accord;" and yet God, saith the apostle, "put this earnest care into his heart."

[12] Ver. 18. Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *Whose praise is in the gospel.*] Who this brother was is much contested; antiquity hath carried it for Luke, worthy of praise in all churches for the gospel he writ. The authority of this assertion seems to rest upon the words of Origen,* the interpolated Ignatius,† and St. Jerome.‡ And this difficulty lies against it, that this brother is sent before Paul to Corinth with Titus, whereas Luke went with him to Troas, and from thence to Corinth (Acts xx. 4. 6). So Dr. Lightfoot. To which it may be answered, that it is not certain that Paul went from Troas to Corinth; perhaps he rather went from Philippi to Corinth, and so to Troas (see the preface). And so this person being chosen by the churches to travel with this charity (ver. 19), might be both sent before to prepare it; and being returned, to give notice to Paul that it was ready, might go back with him to receive it.

[13] Ver. 22. Τὸν ἀδελφὸν ἡμῶν, *Our brother.*] Apollos, say some of the ancients, viz. Theodoret and Œcumenius, who before doubted of them, and so was not disposed to come to them (1 Cor. xvi. 12): but now upon Paul's confidence of their readiness to obey his precepts, was prevailed upon to come.

---

* Orig. apud Euseb. lib. vi. cap. 25.

† Ὡς μαρτυρεῖ Λουκᾶς οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph. §. 15.

‡ Scripsit evangelium de quo idem Paulus, Misimus cum illo fratrem cujus laus est in evangelio per omnes ecclesias; verbo Lucas. Ita Titus Bostrensis in Luc. i. p. 763.

CHAPTER IX.

1 (*To me, I say, and to those messengers of the church:*) for as touching the ministering to the saints (*in Judea*), it is superfluous for me to write to you (*again*):

2 For I know the [1] forwardness of your mind (*in that affair,*) for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and (*the fame and example of*) your zeal hath provoked very many.

3 Yet have I sent the brethren (*mentioned* viii. 17, 18), lest our boasting of you should be in vain in this behalf; that, as I said (viii. 11), ye may be (*found*) ready:

4 Lest haply if they of Macedonia (*who gave themselves up to us*, viii. 5) come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the (*aforesaid*) brethren, that they would go before unto you, and make up beforehand [2] your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* (*free*) bounty, and not (*extorted from*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. Τὴν προθυμίαν ὑμῶν, *Your forwardness.*] Some tell us that St. Paul preached the gospel at Corinth freely for two reasons: (1.) Because he observed in them such a saving temper, as would hinder the progress of the gospel if it should prove matter of charge to them. But this cannot be a true account of the matter: (1.) because he doth the same at Thessalonica, the metropolis of Macedonia, "labouring night and day, because he would not become chargeable to any of them" (1 Thess. ii. 6. 9, 2 Thess. iii. 8), and throughout all Asia, saying thus to them, "You know that these hands have ministered to my necessities, and to those that are with me" (Acts xx. 33). And it seems plain from his own words, that "no church communicated" any thing to him, but that of Philippi (Phil. iv. 15, 16). (2.) Because he commends them for their readiness and willing mind here, and viii. 11. 19, and mentions the liberality of their contribution, and their "unspeakable gift," with thanks to God, ver. 13—15, in this chapter, in which he doth exhort them to complete it. (3.) Because they contributed to others, who were "false apostles," and suffered them to take of them; so he insinuates in these words, "If others are partakers of this power over you, are not we much more?" This he speaks, say Chrysostom and the Greek scholiasts, not of Peter or the other apostles; for then he would not have said, "Are not we much more" partakers of this power than they? ἀλλ' ἑτέρων τινῶν νόθων, "but of some false apostles," and corrupters of them, of whom he saith, 2 Cor. xi. 20, "You suffer if a man devour you, if he take of you;" which is also a confutation of the second pretended reason of this abstinence, that the apostle did this to disappoint the arts of these false teachers, who preached the gospel freely, and gloried in so doing (see the note on 2 Cor. xi. 12, 13). The apostle himself gives another reason of the doing this, both here and elsewhere, viz. not because we have not power, but "to make ourselves an example for you to follow us," 2 Thess. iii. 9. And again, Acts xx. 34, "I have shown you all things, how that so doing you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is better to give than to receive."

[2] Ver. 5. Τὴν εὐλογίαν ὑμῶν, *Your gift.*] Or present, to the

you with difficulty) as [3] (*a matter*) *of* covetousness.

6 But (*to preserve you from this temper*) this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (*from God again*, Prov. xi. 24, 25).

7 Every man (*then*) according as he purposeth in his heart, *so let him give*; not grudgingly, or (*as*) [4] of necessity (*to avoid shame, or only to comply with the example or importunity of others*): for God loveth a cheerful giver.

8 And (*to this end consider, that*) [5] God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good (*and charitable*) work:

9 (*According*) (As it is written (Psal. cxii. 9), He hath dispersed abroad; he hath given to the poor: [5] his righteousness (*i. e. his liberality*) remaineth for ever (*in remembrance before God*).

10 Now (*may*) he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your [7] righteousness;)

11 (*That you may still make progress in them,*) Being enriched in every thing to all bountifulness, which causeth through us (*who dispense it*) thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto (*the glory of*) God;

13 Whiles by the experiment of this ministration they (*who receive the benefit of it*) glorify God for your [8] professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And (*you also will receive advantage*) by their prayer for you, which long after you (*and earnestly desire your welfare*) for the exceeding grace of God (*they see*) in you.

15 Thanks *be* unto God for his unspeakable gift (*i. e. this admirable charity, by which God is so much glorified, the gospel receives such credit, others are so much benefited, and you will be so plentifully by God rewarded*).

churches in Judea; for as the Hebrew ברכה, so the Greck εὐλογία, oft signifies a gift, or present: as when Jacob saith to Esau, λάβε τὰς εὐλογίας μοῦ, "Receive my present," Gen. xxxiii. 11, and Abigail to David, λαβὲ τὴν εὐλογίαν ταύτην, "Receive this gift," 1 Sam. xxv. 27, and Naaman to Elisha, λαβὲ τὴν εὐλογίαν, "Receive a gift from thy servant," 2 Kings v. 15 (see also Judg. i. 15, 1 Sam. xxx. 26).

[3] Καὶ μὴ ὥσπερ πλεονεξίαν, *And not as a matter of covetousness.*] The Corinthians abounded, saith Chrysostom,* περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ, "in wealth above all other cities, as being a very famous mart," and so the apostle is concerned to stir them up to an abundant charity, as he did, ver. 14, and because riches begat covetousness, he here arms them against that vice. Note also, that to give alms out of shame, or to satisfy the importunity of others, rather than out of love and good-will, is a symptom of a covetous temper.

[4] Ver. 7. Μὴ ἐξ ἀνάγκης, *Not of necessity.*] Note, that necessity in scripture stands opposed not to coaction, but to the free election of the will (see the note on Philem. 14, and on 1 Pet. v. 2).

[5] Ver. 8. Δυνατὸς ὁ Θεός, *God is able.*] Here note, that not only the promise but the power of that God, who is good to all, is a motive to expect his grace and favour (see the note on Rom. xi. 23, Heb. ii. 18). Note, secondly, περισσεύσαι here signifies *to make*, or *cause to abound*; so Matt. xiii. 22, xxv. 29. Whosoever hath, to him shall be given, καὶ περισσευθήσεται, "and he shall be made to abound;" 1 Thess. iii. 12, "The Lord make you to increase, καὶ περισσεύσαι, and to abound in love."

[6] Ver. 9. Ἡ δικαιοσύνη αὐτοῦ, *His righteousness.*] That is, his liberality, as the word often signifies in the Septuagint. So Gen. xix. 19. Thou hast magnified τὴν δικαιοσύνην σου, "thy mercy, or kindness to me;" xx. 13, ταύτην τὴν δικαιοσύνην, "This kindness thou shalt show me;" xxiv. 27, He "hath not left τὴν δικαιοσύνην αὐτοῦ, his kindness to Abraham" (see ver. 49, xxxii. 10, Exod. xv. 13, xxxiv. 7, Prov. xx. 28, xxxi. 21, Isa. lxiii. 7). Hence צדקה is ten times by the Septuagint rendered ἐλεημοσύνη, "alms."

[7] Ver. 10.] Note, that all the Greek scholia read δικαιοσύνης not διακονίας, "ministry."

[8] Ver. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in the New Testament still signifies the confession of faith, 1 Tim. vi. 12, 13, Heb. iii. 1, iv. 14, x. 23, ὑποταγῇ, subjection to the precepts of that faith. So the apostle signifies, that men seeing in them, by this charity, the sincerity of their love (viii. 8), and so of their obedience to the gospel, will be induced to glorify God, and own the excellency of that religion which produceth such fruits of righteousness.

* Præfatio in Epist. Prim.

CHAPTER X.

1 Now I Paul myself (*who would not deal severely with you*) beseech you by the meekness and gentleness of Christ (*which I desire to imitate, even I*), who in (*or, as to my*) presence *am* (*esteemed*) base among you, but being absent am (*accounted*) bold toward you (ver. 10):

2 But (*whatsoever you esteem me*) I beseech *you*, that I may not (*find reason to*) be bold when I am present with that confidence, wherewith I think (*meet*) to be bold against some, which think of us as if we walked according to the flesh; (*now saying one thing, and then another, according to our carnal interests*, 2 Cor. i. 17.)

3 For though we walk in the flesh, we do not war after the flesh (*exercising our authority in weakness*):

4 (For [1] the weapons of our warfare *are* not (*weak*, Isa. xxxi. 3, *and*) carnal, but mighty through God to the pulling down of (*the*) strong holds) (*of the gentiles*);

5 Casting down (*their*) imaginations (*and reasonings*), and every high thing that exalteth itself against the knowledge of God, and [2] bringing into captivity every thought to the obedience of (*the gospel of*) Christ (*i. e. making the gentiles obedient to it in word and deed, by mighty signs and wonders, and by the power of the Spirit of God*, xv. 18, 19);

6 And having in a readiness to revenge all (*the*) disobedience (*of your dissolute members*, xii. 20, 21,

ANNOTATIONS ON CHAP. X.

[1] Ver. 4. Τὰ ὅπλα τῆς στρατείας ἡμῶν, *The weapons of our warfare.*] That these include the censures of the apostolical authority is certain; but that they are to be restrained to them I do not think; but rather that they chiefly do refer to the miraculous powers God hath given them for the conversion of the gentiles to the Christian faith. Moreover, the apostolical rod seems not to relate to the power of excommunication, but of inflicting corporal diseases on persons refractory and disorderly, and seemeth not to have been continued after the death of the apostles.

[2] Ver. 5. Αἰχμαλωτίζοντες πᾶν νόημα, *Captivating every thought.*] The apostle speaks not here of captivating the reason of a Christian to the articles of faith, by his belief of any thing proposed as such, though never so absurd, or con-

and of these deceitful workers, by punishing them with our spiritual rod, 1 Cor. iv. 21), [3] when your obedience is (*or shall have been*) fulfilled.

7 Do ye look on things after the outward appearance (*judging of me from my outward person, and the infirmities of my body*, v. 1, 2, *and not from the power of Christ resting upon me*, 2 Cor. xii. 9, *and working by me*)? If any man (*on account of his gifts*) trust to himself that he is Christ's, (*a minister of Christ*, 2 Cor. xi. 23, *an apostle of Christ*, ver. 13,) let him of himself think (*or conclude*) this again, that, as he *is* Christ's, even so *are* we Christ's; (*for the proofs of Christ speaking in me are not weak, but mighty*, 2 Cor. xiii. 3, *and in nothing are we behind the very chiefest apostles*, xii. 11.)

8 For though I should boast somewhat more (*than I do, or they can do,*) [4] of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed (*or put to shame*):

9 (*And this I say,*) That I may not seem as if I would terrify you by letters (*as you say I do*).

10 [5] For *his* letters, say they, *are* weighty and powerful; but *his* [6] bodily presence *is* weak, and *his* speech contemptible.

11 (*But*) Let such an one think (*or conclude*) this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present, (*for if I come again I will not spare*, xiii. 2, *but punish all disobedience.*

12 *This I say only,*) For we dare not make ourselves of the number, or compare ourselves with some (*among you*) that commend themselves (*for their own performances above measure, not considering how much they fall short of the performances of them they vilify*): but they (*thus*) measuring themselves (*only*) by themselves, and comparing themselves (*only*) among themselves (*one false apostle with another*), are not wise.

13 [7] But we will not boast (Gr. *neither will we boast*) of things without *our* measure (*or the commission given us by Christ to go to the gentiles*, Rom. xv. 16, Gal. ii. 7. 9), but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you (*gentiles, we having preached through all the interjacent provinces from Judea to you of Corinth*, Rom. xv. 19).

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come (*before any others*) as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you (*giving testimony to our labours*) according to our rule (Gr. *in respect of our line*) abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he (*of us*) that glorieth (*of his apostleship or ministry*), let him glory in the (*power or assistance the*) Lord (*affordeth to render it successful*).

18 For not he that commendeth himself is (*an*) approved (*minister or apostle of Christ*), but (*he*) whom the Lord commendeth (*by his gifts vouchsafed to, and by the power of Christ attending on him in that ministry*).

---

trary to the reason of all mankind, as some popish doctors lewdly talk; but of captivating the reasons of Jew and gentile against the Christian faith, by the demonstration of the Spirit and power (1 Cor. ii. 4). Captivat intellectum, dum contradicentem ratione vincit. Ambr.

[3] Ver. 6. Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, *When your obedience is fulfilled.*] His love to the Corinthians, whom he desired to spare, and the infirm state of their church at present, made him choose to defer the punishment of these offenders, till he had wrought off the affections of the Corinthians from their false apostles, and made them more unanimous in their regards to him: and this is the best excuse that can be made for the neglect of Christian discipline in any church, viz. that* "there is no place for severe remedies, when the disease hath infected the whole church:" the apostle being here forced to yield to this necessity, because the offenders in the church of Corinth being many, they could not easily be punished. Accordingly the primitive church relaxed the severity of its discipline, when great multitudes were concerned, or such as were like to draw great multitudes after them.

[4] Ver. 8. Περὶ τῆς ἐξουσίας ἡμῶν, *Of our authority.*] The apostle seems to refer to the authority peculiar to the apostles, of inflicting corporal punishments on refractory persons, and delivering them up to Satan (see note on 1 Cor. iv. 21, v. 5): which power none of these false teachers could pretend to (1 Cor. iv. 19, 20). And this, saith he, the Lord hath given me for edification, and not for destruction, it being designed for revenging men's disobedience (ver. 6), for the saving of the spirit (1 Cor. v. 5), and to teach men, by what they suffer, "not to blaspheme" the truth (1 Tim. i. 20).

[5] Ver. 10. Ἐπιστολαὶ, *Letters.*] It cannot be hence concluded, that Paul writ more than one epistle to them; for nothing is more common than this enallage of number. So Polycarp, writing to the Philippians, saith, that Paul, being absent, ἔγραψεν ὑμῖν ἐπιστολὰς, "writ epistles to you" (see Cotelerius there).

[6] Παρουσία τοῦ σώματος ἀσθενὴς, *His bodily presence is mean,*] Seems plainly to refer to that which Chrysostom,* Nicephorus, and Lucian, relate of Paul, that "his stature was low, his body crooked, and his head bald," and so he was literally κατὰ πρόσωπον ταπεινὸς, "low in person" (ver. 1). When it is added, that his speech was contemptible, this cannot be understood as if it were so for want of eloquence, or the floridness of the Greek, for that was as much wanting in his letters as his speech or sermons; it therefore seemeth to refer to some infirmity of his speech in teaching (see note on 2 Cor. xii. 7).

Οὐ συνιοῦσιν.] See this reading vindicated, Examen Millii in locum.

[7] Ver. 13, &c.] In these four verses the apostle seems to advance himself above the false apostles in these things: (1.) that whereas they could show no commission to preach to the Corinthians, no measure by which God had distributed the Corinthians to them as their province, he could do so, ver. 13. (2.) That whereas they went out of their line, leaping from one church to another, he went on orderly in conversion of churches to the faith, from Judea through all the interjacent provinces till he came to Corinth. (3.) Whereas they only came to and perverted those churches where the faith had been already preached, and so could only boast of things made ready to their hands (ver. 16), he had still "striven to preach the gospel where Christ was not named, lest he should build upon another man's foundation" (Rom. xv. 20).

---

* Neque enim duris remediis locus est, ubi tota ecclesia in morbo cubat. Grot. Neque potest esse salutaris correptio, nisi cùm ille corripitur qui non habet sociam multitudinem. Cùm autem idem morbus plurimos occupaverit, nihil aliud bonis restat quàm dolor et gemitus. August. contra Epist. Parmen. lib. iii. p. 61, B, D. Necessitate temporum succubuit. Cypr. ed. Ox. 55, §. 3, 6, 9, 10.

* Ὁ τρίπηχυς ἀνθρωπος. Chrys. tom. v. p. 992, lin. 40.

CHAPTER XI.

1 Would to God ye could bear with me a little in (*this*) [1] *my* (*seeming*) folly (*in boasting of my own performances*): and indeed bear with me.

2 For (*I therefore do it, because*) I am jealous over you with a godly jealousy: for I have espoused you to one husband, (*and desire*) that I may present *you as* [2] a chaste virgin to Christ (*your husband*).

3 But I fear, lest by any means, as the serpent beguiled [3] Eve through his subtilty, so your minds should (*by the subtlety of deceitful workers*) be corrupted from the simplicity (*of the faith*) that is in Christ (*by mixing the observation of the law with the gospel, as these Judaizers did, and so returning as it were to your former husband.* See note on Rom. vii. 3).

4 (*I say, I am jealous of you, lest you be corrupted by these false apostles;*) For if he that cometh (*after me*) preacheth another Jesus (*i. e. hath another Saviour to propound to you*), whom we have not preached, or *if* ye receive (*from him*) another spirit, (*affording such spiritual gifts*) which ye have not received (*from us*), or another gospel, which ye have not accepted (*or received already*), ye might well bear with *him* (*in his pretensions to exceed us; but this cannot be said;*)

5 For I suppose (*in these things*) I was not a whit behind the very chiefest apostles, (*Peter, James, and John, from whom these false teachers from Judea may pretend to come*, 1 Cor. i. 12.)

6 But though *I be* [4] rude in speech, yet (*am I*) not (*so*) in knowledge (*of Christ and his gospel*); but we have been throughly made manifest among you in all things (*of this nature*, xii. 11, 12).

7 Have I committed an offence in abasing myself (*so far as to labour with mine own hands*) [5] that ye might be exalted (*by the spiritual riches and advantages of the gospel, and in having an apostle more regardful of you than of other churches*), because (*being chargeable to some of them*) I have preached to you the gospel of God freely?

8 [6] I robbed (*i. e. made naked*) other churches, taking wages (*or a stipend*) *of them*, to do you service.

9 And when I was present with you, and wanted, [7] I was chargeable to no man: for that which was lacking to me the brethren which came from (*Philippi*, Phil. iv. 15, 16, *in*) Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 (*And*) Wherefore (*do I thus resolve? Is it*) because I love you not? God knoweth (*the contrary*).

12 But what I do (*of this kind*), that I will (*still*) do, that I may cut off occasion (*of boasting*) from them which desire occasion; [8] that wherein they glory, they may be found even as we.

13 For such *are* (*your*) false apostles, deceitful workers, transforming themselves into the apostles of Christ (*seeming to do as we do, or desiring to be thought equal to us in all things*).

14 And no marvel; for Satan himself is (*sometimes*) transformed into an angel of light (*pretending to do their work, and be a ministering spirit to them whom he intendeth to destroy*).

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness;

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Τῆς ἀφροσύνης μου, *My folly.*] Though the necessity which lay on the apostle thus to commend himself, for vindication of his apostleship, made him free from folly in this matter; yet, because self-commendation usually proceeds from vanity and folly, and they who know not the necessity which lay upon him so to speak, would be apt to impute this to him, he useth this word here, though saying, ver. 16, "Let no man think me a fool in this my boasting," and, xii. 6, "Though I did glory, I should not be a fool."

[2] Ver. 2. Παρθένον ἁγνὴν, *A chaste virgin.*] Here is thought to be an allusion to the ἁρμόσυνοι of the Lacedemonians, who formed the lives and manners of the virgins, and made them regular, and so prepared them for their husbands. But the Greek commentators agree with our translation, rendering the word ἡρμοσάμην by ἐμνηστευσάμην, "I have espoused you." So Phavorinus* doth interpret these very words; and so the word is used frequently by Herodotus,† and it bears the same sense in the Septuagint, παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρὶ, "The wife is espoused to the husband of the Lord" (Prov. xix. 14). As therefore the Jews say, that "Moses espoused Israel to God in mount Sinai,"‡ when he made them enter into covenant with them; so saith the apostle here, By converting you to the Christian faith, "I have espoused you to one husband, even Christ."

[3] Ver. 3. Εὔαν, *Eve.*] He mentions Eve, not Adam, because she was only personally deceived by the serpent, and was "first in the transgression" (1 Tim. ii. 14). And he calls this deceit, φθόρα, in allusion to the metaphor of virginity.

[4] Ver. 6. Ἰδιώτης τῷ λόγῳ, *Rude in speech.*] This cannot refer to his want of eloquence, or rhetorical artifice in his compositions; for this seems equally wanting in the epistles of Peter and James; it therefore must refer to some imperfection in his speech, which they had not.

[5] Ver. 7. Ἵνα ὑμεῖς ὑψωθῆτε, *That you might be exalted.*] So James useth the word, saying, "Let the brother of low degree rejoice ἐν τῷ ὕψει αὐτοῦ, in his exaltation" to the riches and privileges of the Christian faith, i. 9. So the song of the virgin mother saith, that God, by sending the Messiah, ὕψωσε ταπεινοὺς, "hath exalted them that were low," Luke i. 52; and Capernaum is said to be ὑψωθεῖσα, "exalted to heaven" by our Saviour's frequent preaching to them, Luke x. 15.

[6] Ver. 8. Ἐσύλησα, *I robbed.*] Συλᾶν, γυμνοῦν, the word signifies "to make naked," saith Phavorinus; "to spoil," say others: for the churches of Macedonia, from whom he received his gifts, being poorer than that of Corinth (2 Cor. viii. 2), might comparatively seem by this to be spoiled of what was necessary for them.

[7] Ver. 9. Οὐ κατενάρκησα οὐδενὸς, *I stunned nobody with complaints.*] I importuned none of them to supply my wants.

[8] Ver. 12. Ἵνα ἐν ᾧ καυχῶνται, *That in what they glory.*] This most interpreters thus gloss? That whereas the false apostles glory in preaching the gospel freely, they may be found even in that to do only what we have still done among you. And true it is, that the Jewish writers tell us, that their wise men of old would not be nourished so from the church, but rather chose to get their living by their own labour; and therefore used to say, "It is better to skin dead beasts, than to say to the people, I am a wise man, or a priest, therefore nourish me;" and that the most excellent and perfect of them clave wood, and carried timber, and drew water, and wrought in iron and coals, and neither asked nor would receive any thing of the church. And, therefore, to make himself equal with the best of these wise men of the Jews,

* Ἡρμοσάμην, ἐμνηστευσάμεν, ὡς ὁ ἀπόστολος, ἡρμοσάμεν ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνηστευσάμην ὑμᾶς.

† Ἡρμόσαι τὴν Μίλωνος θυγατέρα Δημοκήδης γυναῖκα. Herod. lib. iii. cap. 138. Ἁρμοσάμενος Τήλινος θυγατέρα. v. 47. Παυσανίης ἡρμόσατο θυγατέρα. Ibid.

‡ Devarim Rabba, cap. 7, col. 4.

whose end shall be according (*not to their specious and hypocritical pretences, but*) to their works (Phil. iii. 18).

16 I say again, Let no man think me a fool (*in boasting thus of myself*); if otherwise, yet as a fool receive (*i. e. suffer*) me, that I may boast myself a little.

17 That which I speak (*thus*), I speak *it* not after the Lord (*as commanded by him so to speak*), but as it were foolishly, in this confidence of boasting (*though the false apostles have made it necessary, and so a part of Christian wisdom so to do,* xii. 11, *to vindicate my apostleship, and to confirm you in the truth*).

18 Seeing that many glory after the flesh (*as being the seed of Abraham according to the flesh*), I will glory (*as to that*) also.

19 (*Nor can my seeming folly offend you, if you be indeed what you pretend,*) For ye (*will*) suffer fools gladly, seeing ye *yourselves* are wise (*in your own conceits; or, being wise, you must suffer fools gladly.*

20 *And sure I am, you can bear with greater matters;*) For ye suffer, if a man bring you into bondage (*to the Jewish rites,* Gal. iv. 9, v. 1), if a man devour *you* (*as did the pharisees widows' houses, living deliciously upon your substance*), if a man take *of you* [9] (*if he take away what is yours*), [10] if a man exalt himself (*above you*), if a man smite you on the face (*or use you contumeliously.*

21 *That which I said of smiting you upon the face,*) I speak as concerning (*the*) reproach (*they cast upon you as profane, uncircumcised, whereas they are all a holy nation*), [11] as though we had been weak (*i. e. inferior to them in these things, not able to ascribe to ourselves these advantages as well as they*). Howbeit whereinsoever any is bold (*in this kind*), (I speak foolishly,) I am bold also.

22 (*For,*) [12] Are they Hebrews (*speaking the Jewish language?* Phil. iii. 5) so *am* I. Are they Israelites (*descended from beloved Jacob,* Mal. i. 2, *not from*

Paul might refuse maintenance from the churches of Achaia (see Campegius Vitringa de Synag. Vet. lib. iii. par. i. cap. 18, p. 884, 885). But this exposition is liable to this great objection, That the apostle, speaking to the Corinthians of the same persons, saith, "Ye suffer if a man devour you, if a man take of you," ver. 20, and 1 Cor. ix. 12, "If others are partakers of this power, are not we much more?" and elsewhere, where he represents these Jewish teachers as "counting gain godliness," and doing all things for "filthy lucre," Phil. iii. 19, 1 Tim. vi. 5, 2 Tim. iii. 2, Tit. i. 11. Others therefore interpret the words thus: This I will do, that I may cut off occasion of glory from them who seek occasion, that they might be found even as us: in which thing they would glory; but now they cannot do it, because they are known to receive of you.

[9] Ver. 20. Εἴ τις λαμβάνει.] Supply ἀφ' ὑμῶν, "If a man take away what is yours;" for this word is used, saith Phavorinus, when we take that which the owner is not willing to part with. So the word signifies, in Christ's exhortation to the church of Philadelphia, to retain what she had, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου, "that none may take away thy crown" (Rev. iii. 11); and when it was given to the angel, λαβεῖν τὴν εἰρήνην ἀπὸ γῆς, "to take away peace from the earth:" so P. Gregory* interprets these words, Si quis rapit, accipere enim aliquandò dicimus auferre: so the Hebrew word לקח is rendered by the Septuagint, ἀπολαμβάνω, ἀποφέρω, αἴρω, ἀφαιρέω. Others render the words thus: "If a man makes a gain of you:" so Budæus saith, λαμβάνειν is κερδαίνειν, "to gain:" so 2 Cor. xii. 16, δόλῳ ὑμᾶς ἔλαβον; "Did I take you by guile?" is interpreted by ἐπλεονέκτησα ὑμᾶς; "Did I make a gain of you?" ver. 17, 18. And for this sense our Gataker pleads in his Adversaria, giving many instances where not only λῆμμα and λήψις, nouns derived from λαμβάνειν, but also where τὸ λαβεῖν bears this sense (Adversar. cap. 27, p. 293).

[10] Εἴ τις ἐπαίρεται, *If a man exalt himself.*] The Jews had a very high opinion of themselves, as being the seed of Abraham, and so of noble birth (see note on 1 Cor. i. 26); the people of God, and so holy and beloved of him; his "firstborn and only-begotten, for whom the world was made," 2 Esd. vi. 59, 60. Hence in their prayers to God they say, Populus tuus sumus fœderati tui, progenies Abrahami, amici tui, cui sacramento fidem tuam obstrinxisti in monte Moriæ, semen Isaaci dilecti tui, qui ligatus fuit super altari tuo, cœtus Jacobi filii tui, primogeniti tui, &c. And they had as mean and despicable thoughts of all other men, whom therefore they insulted over, calling them "the people of the earth, the profane:"† yea, likening them to "dogs" (see note on Phil. iii. 2) and "spittle" (2 Esd. vi. 56, 57): and from this opinion, that "the world was made for them" (see note on 1 Cor. iii. 22), they might easily conclude that it was lawful for them to take it away from others, as being usurpers of it. Hence Buxtorf‡ cites this passage from the Talmud, that "all the possessions of the gentiles are as common; he that first seizes on them is lord of them."

[11] Ver. 21. Ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *As if we were weak.*] To be weak, in this epistle, ch. xiii., is to be unable to exercise the apostolical rod, or the power that Christ had given them to inflict censures and diseases on the refractory, ver. 3, 4. 9. Τολμᾶν, "to be bold," is to exercise these censures on the disobedient, x. 2, where the apostle argues for this boldness, ver. 7, as here, "Are they Christ's ministers? so are we;" and adds, as here, ver. 8, that he could "glory of the power Christ had given him for edification, and not for destruction." So that the import of these words seems to be this; You suffer patiently from these false prophets, as if their power over you was to be dreaded (though indeed there was nothing in it besides big words, 1 Cor. iv. 19, see note on v. 3), but we to be despised as weak, and having no power you need to dread; whereas we shall be as bold as they, if you do not reform, as being much more the ministers of Christ, and having suffered more, to show our fidelity to him, and therefore having greater reason to expect his powerful assistance than they have.

[12] Ver. 22. Ἑβραῖοί εἰσι; Ἰσραηλῖταί εἰσι; *Are they Hebrews? Are they Israelites?*] Here is a certain indication that these false apostles and deceitful workers were not originally Samaritans, as Simon Magus, Dositheus, and their followers were, but of the Jewish extract. Secondly, That they were Jews converted to, and still owning and preaching up, the faith of Christ, as is evident from the words following; "Are they ministers of Christ? so am I:" as also from x. 7. It therefore seems that they must be of the sect of Cerinthus,* that great stickler against St. Paul for the necessity of circumcising the gentiles, and for their observation of the law of Moses; or the Nazarenes, or Ebionites: for these are not the names of persons who were the authors of any sects; but of the Jews,† which believed in Jesus, and yet were zealous observers of the law of Moses. Now these Jews, before they believed, were of two sorts; such as admitted other nations to live quietly among them, and even to embrace their religion without circumcision; and such as by no means would permit them so to do. Thus when Izates, the son of Helen queen of Adiabene, embraced the Jewish religion, Ananias‡ declared he might do it without circumcision; but Eleazar§ maintained that it was ἀσέβεια, great impiety to

---

* Lib. xxxiii. in Job. cap. 16.

† See Buxt. Lex. voce ם, p. 1626.

‡ Voce נכם, p. 1345.

* Iren. lib. iii. cap. 11. Euseb. lib. iii. cap. 28. Epiph. Hær. xxviii. §. 2. Theodor. Hær. Fab. lib. ii. cap. 3.

† Οἱ ἀπὸ Ἰουδαίων, εἰς τὸν Ἰησοῦν πιστεύοντες, οὐ καταλελοίπασι τὸν πάτριον νόμον. Βιοῦσι γὰρ κατ' αὐτὸν, ἐπώνυμοι τῆς κατὰ τὴν ἐκδοχὴν πτωχείας τοῦ νόμου γεγενημένοι. Ἐβίων τε γὰρ ὁ πτωχὸς παρὰ Ἰουδαίοις καλεῖται, καὶ Ἐβιωναῖοι χρηματίζουσιοἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδεξάμενοι. Origen. in Celsum, lib. ii. p. 56.

‡ Ananias ἔφη καὶ χωρὶς τῆς περιτομῆς τὰ θεῖον σέβειν, εἴγε πάντως κέκρικε ζηλοῦν τὰ πάτρια τῶν Ἰουδαίων, τοῦτο εἶναι κυριώτερον τοῦ περιτέμνεσθαι. Jos. Ant. Jud. lib. xx. cap. 2, p. 685, E.

§ Ibid.

Esau)? so *am* I. Are they the seed of Abraham (*and not proselytes*)? so *am* I.

23 [13] Are they ministers of Christ? (I speak as a fool) I *am* more (*so*); in labours more abundant (*than any of them*), in stripes above measure (Acts xvi. 22, 23), in prisons more frequent (ver. 24), in deaths oft (1 Cor. xv. 31, 2 Cor. iv. 11).

24 Of the Jews five times received I forty *stripes* [14] save one.

25 Thrice (*by the gentiles*) was I beaten with rods (Acts xvi. 23), once was I stoned (Acts xiv. 19), thrice I suffered shipwreck, a night and a day I have been [15] in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen (Acts xx. 3), *in* perils by the heathen, *in* perils in the city (*Damascus, Jerusalem, Ephesus*), *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often (2 Thess. iii. 8), in hunger and thirst, in fastings often, in cold and nakedness (1 Cor. iv. 11, 2 Cor. vi. 5).

28 (*And*) Beside those things that are without, that which cometh upon me daily (*is*), the care of all the churches (*planted by me*, 2 Cor. vii. 5, *or by others among the gentiles*, Col. ii. 1).

29 (*For*) Who (*of them*) is weak, and I am not (*as*) weak (*in compassionating them, and complying with their weakness?* 1 Cor. ix. 22) who is offended (*or ready to fall from his profession*), and I burn not (*with zeal to recover him*)?

30 If I must needs glory, I will glory of the things which concern mine infirmities (*i. e. rather in my sufferings for Christ, than in the great things he hath done by me*).

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not (*in any thing I have now said of my sufferings*).

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me (*in compliance with the Jews*):

33 And through a window in a basket was I let down by the wall, [16] and escaped his hands.

---

remain uncircumcised. And when two eminent persons of Trachonitis fled to Josephus, the zealots* among the Jews were urgent for their circumcision, if they would abide with them; but Josephus persuaded the multitude against it. And this controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to circumcision and the Jewish law; others contending, that without circumcision and the observance of the law they could not be saved. And these were the false apostles which troubled the churches of Corinth, Galatia, Philippi, and were great enemies to Paul, who taught the contrary. So Epiphanius informs us of the Cerinthians,† adding also of the Nazarenes, that they in all things accord with the doctrines of the Cerinthians. And certain it is, that such persons went from Judea, and gave great disturbance to all Christian churches, especially to those which had been planted by St. Paul; for, in the First Epistle to Timothy, and that to Titus, we have mention of those of the circumcision, who were vain talkers and deceivers, Tit. i. 10, 11, 1 Tim. i. 4. 6, vi. 4, 5 (see Gal. iv. 9, 10, vi. 12, 13, Phil. iii. 2, Col. ii. 26, 27).

[13] Ver. 23.] Note here, that the apostle proves the truth of his ministry and apostleship not, as elsewhere, from the miracles and gifts of the Holy Ghost which accompanied his preaching, but from his sufferings, as being the things these false apostles could not pretend to (Gal. v. 11, vi. 12), and so could not glory that they were like unto him in them (ver. 13).

[14] Ver. 24. Παρὰ μίαν, *Save one.*] The law assigned forty stripes to them that were worthy to be beaten, but forbade them to exceed that number, Deut. xxv. 3. But it being their custom to beat them with a whip that had three cords, and so every stroke with it going for three, they could only give them thirty-nine or forty-two, which would have exceeded the number appointed by the law; and therefore Josephus says,* "He that did contrary to the law received, by a public whip, forty stripes save one."

[15] Ver. 25. Ἐν τῷ βυθῷ, *In the deep.*] This cannot be well understood of the prison at Cyzicum; for we never read that Paul preached there; nor of the shipwreck mentioned Acts xxvii., for that happened after the writing of this epistle; but probably of some of the other shipwrecks mentioned here, in which he might be so long tossed to and fro in the sea, upon some broken piece of a ship, before he got to land, as Josephus† saith he was. Theodoret saith he was put into a prison so called at Lystra; but of this we read nothing in the Acts of the Apostles, ch. xiv., where Luke gives an account of his treatment there.

[16] Ver. 33. Ἐξέφυγον.] Of such a flight as only is designed to preserve us still in a capacity of preaching the gospel, especially where our charge is not any settled church, but the church in general, or as Paul's was, the whole gentile world, Austin‡ speaks well thus, Quicunque isto modo fugit, ut ecclesiæ necessarium ministerium, eo fugiente, non desit, facit quod Dominus præcepit, sive permisit; qui autem sic fugit, ut gregi Christi ea, quibus spiritualiter vivit, alimenta subtrahantur: mercenarius ille est, qui vidit lupum venientem et fugit, quoniam non est ei cura de ovibus.

---

* Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vit. Joseph. p. 1007, B. Οὐκ ὀφείλειν ζῆν λέγοντες μὴ μεταβῆναι θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p. 1010, C.

† Ἀποστάντων γὰρ τούτων, καὶ εἰς ψευδαποστόλους τραπέντων, καὶ ἄλλους ψευδαποστόλους ἀποστειλάντων εἰς τὴν Ἀντιόχειαν καὶ εἰς ἄλλους τόπους, λέγοντας ὅτι ἐὰν μὴ περιτμηθῆτε, &c. οὐχ ἡ τυχοῦσα τότε ταραχὴ ἐγένετο, καὶ οὗ τοί εἰσιν οἱ παρὰ τῷ Παύλῳ εἰρημένοι ψευδατόστολοι, καὶ ὅμοια κέκτηνται τὰ φρονήματα. Hær. xxviii. §. 4. Συγχρονοι ἦσαν ἀλλήλοις, καὶ ὅμοια κέκτηνται τὰ φρονήματα. Hær. xxix. §. 1, p. 117.

* Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶς λειπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβών, τιμωρίαν ταύτην αἰσχίστην ἐλεύθερος ὑπομενέτω. Antiq. lib. iv. cap. 8, p. 124, E.

† Βαπτισθέντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσον Ἀφρίαν, δι' ὅλης τῆς νυκτὸς ἐνηξιάμεθα. Joseph. de Vitâ suâ, p. 999.

‡ Ep. 80, ad Honoratum.

CHAPTER XII.

1 [1] It is not expedient for me doubtless to glory. (*But since it may be so to you*) I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) (*I say, I*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. Καυχᾶσθαι δὴ οὐ συμφέρει μοι.] All the Greek scholiasts own our reading of these words, which may from the Greek be rendered, "Surely it profiteth (or it advantageth) not me to glory, for I shall come to visions;" and then the sense may be supplied thus; But it may be so to you, for I shall come to visions and revelations of the Lord, in

knew) such an one caught up to the third heaven (*the habitation of the blessed angels, and of the majesty of God*).

3 And (*again*) I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was (*at another time*) [2] caught up into paradise, and (*there*) heard unspeakable words, which it is not lawful (*or possible*) for a man to utter.

5 Of such an one (*thus rapt out of himself*) will I glory: yet (*or, but*) of myself (*as I appear to you in my own person*) I will not glory (*willingly*), but in mine infirmities.

6 (*Not that I really esteem it a folly so to do, though in compliance with you I do styl. it foolishness*, 2 Cor. xi. 1. 16, 17, xii. 11;) For though I would desire to glory (*of these things*), I shall not be a fool; for I will (*shall only*) say the truth: but *now* I forbear (*even to speak of that*), lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me (*above what my constant words and actions testify of me*).

7 And lest I should be exalted above measure through the abundance of the revelations (*vouchsafed to me*), there was given to me a thorn in the flesh, [3] the messenger of Satan to buffet me (*or, that a mes-*

---

which I shall give such an evidence of the favour of Christ to me, such a testimony of my mission from heaven, as none of these false apostles or deceitful workers can pretend to.

Καυχᾶσθαι δε οὐ συμφέρει μοι, *It becomes not me to glory.*] Chrysostom, Theodoret, Œcumenius, and Theophylact, all agree in this reading, making no mention of the other, τί καυχᾶσθαι δεῖ; which therefore is to be rejected.

[2] Ver. 4. Ἁρπαγέντα.] Here (1.) it is inquired, Whether Paul was either, as to soul only, or as to soul and body jointly, rapt into heaven, or paradise, as the Spirit ἥρπασε, "caught up Philip," Acts viii. 39, or whether he had only a vision of these things on earth, as the Spirit took up Ezekiel in a vision, Ezek. xi. 24, and as John was "carried away into the wilderness?" I incline to the opinion that this was a real rapture, as being most agreeable (1.) to the words ἁρπάγη ἕως, "He was snatched up as far as to the third heaven," and ἁρπάγη εἰς παράδεισον, "He was snatched up into paradise;" for these words do not well agree to a vision, or to an ecstasy. As for the seeming raptures of Ezekiel and John, the text plainly informs us that they were not real, by saying, "The Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea," Ezek. xi. 24. And again, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley that was full of bones," xxxvii. 1. And of John, "He carried me away in the Spirit into the wilderness," Rev. xvii. 3; and xxi. 10, "He carried me in the Spirit to a great and high mountain." In these two instances all is expressly said to be done ἐν Πνεύματι, "in the Spirit;" but nothing of this nature is intimated in Paul's rapture. If you say he owns that this was done ἐν ὁπτασίᾳ, "in a vision;" I answer, he seems not to say so, but only that in this rapture he had a vision of the Lord. (2.) He says he cannot tell whether he was then in the body, or out of the body; whereas, in all imaginary visions, the soul continues in the body. (3.) He adds, that he "heard there unspeakable words;" which intimates that he was really in paradise.

Quest. 2. A second inquiry is, Whether Paul here speaks of one vision or rapture only, or of more? I answer, The opinion of all the ancients seems to have been this, that he was rapt at several times into several places, and, consequently, that he speaks of more raptures than one. Irenæus* saith, that "he was caught up into the third heaven, and again was carried into paradise." So also say Tertullian and Pseud-Ambrosius.† Epiphanius‡ speaks thus: "Who can hear the opinion of Origen, which placed paradise in the third heaven?" And this appears highly probable, (1.) from these words, "I will proceed to visions and revelations of the Lord;" which intimates that he would speak of more than one: and from ver. 7, "Lest he should be exalted ὑπερβολῇ τῶν ἀποκαλύψεων with this multitude of revelations." (2.) Methodius of old did well infer this from the repetition of those words, "Whether in the body," &c. for such a repetition must have been needless concerning one and the same vision. "For hence," saith he,* "he intimates that he had seen two great visions, being twice assumed, first into the third heaven, and then into paradise." Hence therefore it doth not follow that paradise is in the third heaven, as later writers have thence gathered against the opinion of all the ancient Christians: and therefore Epiphanius† answers to this text produced by Origen, by saying, "He was rapt up into the third heaven, and after adding into paradise, he shows heaven to be in one place, and paradise in another." Though therefore the third heaven here, according to the language and distinction of the Jews, doth signify the angelic heaven, it doth not follow hence, that paradise, into which the apostle was caught up at another time, and in another vision, must signify the third heaven.

3. Hence we may strongly argue for the distinction of the soul from the body, and its capacity to receive and understand celestial things in separation from the body; for if the soul be not distinguished from the body, nor is capable of any vision or revelation when out of the body, there remains no foundation for the apostle's doubt, whether he had these visions in the body, or out of the body, there being a necessity, upon that supposition, to have them in the body, or not at all.

[3] Ver. 7. Ἄγγελος Σατᾶν.] They who interpret this "messenger of Satan," and "thorn in the flesh," of the motions of concupiscence, and the suggestions of lust arising in Paul, are guilty of a great mistake: for this "thorn in the flesh" was given him of God, who raiseth in us no impure lustings (James i. 13—15), and never cures one sin by another; nor would Paul have wished that all men should have been as he, if he had felt these burnings, nor would he have refused that remedy against them he prescribed to others, 1 Cor. vii. 7. 9, nor could he have "gloried," much less "took pleasure," in these infirmities, as here, ver. 9, 10, he doth in this "thorn in the flesh." In a word, by confessing such impure motions lodged in his breast, he would not have defended his reputation against his adversaries, but rather have given them fresh occasion to reproach him, and would have rendered his threats against the unclean, xii. 21, less prevalent. Let it be then observed,

1. That this "thorn in the flesh" was surely some infirmity in the flesh or body of Paul. So doth Paul himself inform us, by saying, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, οὐκ ἐξουδενήσατε, οὐδὲ ἐξεπτύσατε, "You did not count me as nothing, nor spit upon me, because of my temptation, which was in my flesh," Gal. iv. 14, "but received me (notwithstanding) as an angel or messenger of God." Whence two things are observable: (1.) that this thorn, or this temptation, was in the flesh, or in his body: and (2.) that it was such as rendered him in his preaching obnoxious to great contempt, and made him despicable in the eyes of others.

2. It is highly probable that this infirmity in the flesh happened to him after these visions and revelations of which he here speaks; for he saith it was sent to, or befell him, "that he might not be exalted through the multitude of his revelations;" and therefore must be given him after he had that temptation they afforded to exalt himself.

3. It is certain that it was some infirmity of the flesh which

---

* Usque ad tertium cœlum raptum se esse significans, et rursùm delatum esse in paradisum——quid illi prodest aut in paradisum introitus, aut in tertium cœlum assumptio, lib. ii. cap. 54.

† Tertul. de Præscript. cap. 34. Ambros. in locum.

‡ Quis audiat in tertio cœlo donantem nobis Origenem paradisum? Ep. ad Joh. Hieros. cap. 3.

* Διὸς ἀναληφθεὶς ἐναργῶς, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὴν παράδεισον. Apud Epiph. Hær. lxiv. §. 47, p. 572, C, D.

† Ubi supra apud Hieron. tom. ii. 57, E.

senger of Satan might buffet me), lest I should be exalted above measure.

8 For this thing [4] I besought the Lord (*Christ*, ver. 9) thrice, that it might depart from me (*i. e. that I might be delivered from this thorn in my flesh*).

9 And he said unto me, My grace (*or favour*) is sufficient for thee: for my strength is made perfect (*and shown more illustriously*) in (*this thy*) weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may (*more conspicuously appear to*) rest upon me.

10 Therefore I take pleasure in (*these*) infirmities (*of the flesh*), in (*the*) reproaches (*I suffer upon that account*), in necessities, in persecutions, in distresses for Christ's sake: for when I am (*thus*) weak (*in myself*), then am I strong (*in the power of Christ. This latter clause is in all the Greek scholiasts*).

11 I am become (*as*) a fool in glorying (*thus; but*) ye have compelled me (*to it*): for I ought (*rather*) to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing (*of myself; but through the grace of God I am what I am*, 1 Cor. xv. 10).

12 Truly the signs of an apostle were wrought among you (*by me*) in all patience, in signs, and wonders, and (*in*) mighty deeds (see the note on Heb. ii. 4).

13 For what is it wherein ye were inferior to other churches, except *it be* (*in this*) that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third [5] time I am ready to come to you; and I will (*still continue*) not (*to*) be burdensome to you: for I seek not your's, but you: [6] for the children ought not to lay up for the parents, but the parents for the children.

15 And I (*like a good spiritual father*) will very gladly spend (*my spiritual treasures on you*) and be spent (*myself*) for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you (*myself*): nevertheless (*it may be suggested by some, that*) being crafty, I caught you with guile (*getting much from you by the means of others*).

17 (*I ask, therefore,*) Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus (*to go to you*), and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you (*by specious pretences, when we say that we deferred our coming, that we might spare you and be helpers of your joy?* 2 Cor. ii. 23, 24) we speak (*as*) before God in Christ (*calling him again to record that we use no such arts*); but *we do* all things, dearly beloved, (*as we did that*) for your edifying.

20 (*And too much reason had we so to do:*) For (*yet*) I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you (*by inflicting necessary censures and punishments upon you*) such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults (*the usual, and almost necessary consequences of schisms and factions in a church*):

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall (*find reason to*) bewail many which have sinned already, [7] and have not repented of the uncleanness and fornication and lasciviousness which they have committed (*after the*

---

naturally tended to obstruct the efficacy of his preaching, and rendered his ministry less grateful and acceptable to others, and made him subject to reproach and to contempt in the discharge of this his function. This is extremely evident from the place cited from Gal. iv. 14, where, saith Theodoret, καίτοι πολλὴν ἔφερον ἐπὶ τοῦ σώματος ἀτιμίαν, "Though I brought with me great ignominy in my body, you did not reject me;" and also from Christ's answer to him, That his power was perfected in Paul's weakness, i. e. The greater is thy infirmity in preaching the gospel, the greater is my power in rendering it efficacious when preached by one subject to so great infirmity.

4. It is also certain that this was objected to by the Corinthians and the false apostles, to the disparagement of Paul, and rendered him contemptible in their eyes, that he was ἰδιώτης τῷ λόγῳ, "rude in speech," 2 Cor. x. 10 (which, as I have observed upon that place, cannot refer to his want of eloquence, that being as much wanting in his epistles, which they allowed to be "powerful and weighty," as in his sermons to them); that "in presence he was base among them," ver. 1, that "the presence of his body was weak and mean, καὶ ὁ λόγος ἐξουθενημένος, his speech" such as rendered him "contemptible," where the apostle useth that very word which he had applied to the infirmity of his flesh, Gal. iv. 14.

5. It cannot be denied but that an ἰσχνοφωνία, a stammering in speech, or a squeaking shrillness in the voice, joined with a low deformed stature, does naturally tend to render a man contemptible in his preaching; and therefore Moses declines the message God sent him upon to Pharoah, because he was "slow of speech, and of a stammering tongue," Exod. iv. 10, ἰσχνόφωνος, καὶ βραδύγλωσσος.

6. These words, "a thorn in the flesh, a messenger of Satan," being here put by way of apposition, must signify the same thing; and so he must be buffeted by Satan, when, by these false apostles and ministers of Satan (2 Cor. xi. 15) he was contemned, and made the subject of their scorn, and laughter, for this infirmity in his speech. But it is observable, that these words may be rendered thus: "There was given me a thorn in the flesh, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, that the angel of Satan might buffet me." Since then he calls the false apostles ministers of Satan, it is not to be wondered that he here styles them, or the chief of them, who thus reviled and contemned him for this infirmity, and therefore laboured to take off the affections of the Corinthians from him, "an angel of Satan buffeting him" (see Œcumenius on the place).

[4] Ver. 8. Παρεκάλεσα, *I besought the Lord.*] "Here," saith Schlictingius, "is an instance of prayer directed to Christ;" ergo, say I, here is an instance of his divinity: prayer made to Christ by all Christians, in all times and places, and for all things, being an evidence of his omniscience, omnipotence, and omnipresence.

Note also, that though this "thorn in the flesh" was not removed upon the prayer of the apostle, yet was that granted for which he desired that it might be removed, viz. that he should preach the gospel more effectually, and to the honour of his Lord; and therefore he not only rests satisfied under this infirmity, but even glories in it on this account, that it tended to demonstrate the power of Christ residing in him. Thus doth God truly answer our requests, when he gives not what we would, but what he sees to be more for his glory and our good.

[5] Ver. 14. Τρίτον, *The third time.*] Most interpreters say that Paul had made two resolutions before to come to them; for proof of which they cite, 1 Cor. xvi. 5, 2 Cor. i. 16, but both the texts seem plainly to refer to one and the same resolution, and the last to be only an apology for nonperformance of the first. His meaning therefore may be this; I have once actually been with you: I was ready once more to come, though your disorders unreformed hindered the performing that intended journey (2 Cor. i. 23), and I am now ready the third time.

[6] *For the children ought not to lay up for the fathers, but,* &c.] i. e. If fathers of the flesh, they ought to lay up for them temporals; if spiritual fathers, as Paul was (1 Cor. iv. 15), to provide spirituals for them, good instructions, and advice for the welfare of their souls.

[7] Ver. 21. Μετανοησάντων.] Hence it is evident, against

example and by the instigation of their false teachers, who themselves practise the hidden things of shame, 2 Cor. iv. 2, *and whose exhortation is of uncleanness*, 1 Thess. ii. 3).

Novatian, that the Christian dispensation admits sinners to repentance, though they have, after baptism, committed great offences, and lapsed into the sins of the flesh, mentioned Gal. v. 19—21.

CHAPTER XIII.

1 [1] This *is* the third *time* I am coming to you. [2] In the mouth of two or three witnesses shall every word be established.

2 I told you before (*in my First Epistle*, iv. 19—21, *being then absent in body, but present in spirit*, v. 3), and (*I still continue in my resolution*) foretell (*-ing*) you, as if I were present, the second time (*or, I foretell you as present in spirit the second time*); and being absent (*in body*) now I write to them which heretofore have sinned (*and have not repented*, xii. 21), and to all other (*who shall fall into the like sins*), that, if I come again (*which I now am fully resolved upon*), I will not spare (*you*):

3 Since ye seek a proof of Christ speaking in (*and by*) me, (*even that Christ*) which to you-ward is not weak, but is mighty [3] in (*and among*) you (*you shall find it in the exerting the power he hath given us to chastise such offenders*).

4 For though he was crucified through (*the*) weakness (*of that human nature which he took upon him, and in that appeared to others as weak*), yet he liveth (*and discovers efficaciously that he doth so*) by the power of God (*so gloriously attending the invocation of his name, and faith in him*). [4] For we also (Gr. *and so we also*) are (*as yet, in your apprehensions,*) weak in him, but we shall (*appear to*) live with him by the power of God (*exerting itself by us*) toward you.

5 (*And for the farther evidence that Christ preached by me hath not been weak, but mighty towards you,*) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not (*of*) your own selves (*by the miracles done among you, and the variety of gifts conferred upon you*), how that Jesus [5] Christ is in (*among*) you, [6] except ye be reprobates (*i. e. disapproved by God, and so he hath withdrawn these gifts from you*)?

6 But (*however it may be with you*) I trust that ye shall know that we are not reprobates (*i. e. not disapproved of, but owned by God and Christ*).

7 Now I pray to God that ye do no evil (*which may force us to exercise and show our power among you, as desiring*) not that we should appear approved (*by our power in punishing your offences*), but (*rather*) that ye should do that which is honest, though we be (*in show*) [7] as reprobates (*i. e. as destitute of the power of Christ in your eyes*).

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Τρίτον τοῦτο, *This is the third time.*] Of his coming the third time, see note on xii. 14. These witnesses, saith Dr. Lightfoot, were Stephanas, Fortunatus, and Achaicus, sent to assure them of his coming: say others, his own reiterated testimony to them by letters, that if these admonitions did not prevail on them who had sinned to reform, he would not spare them.

[2] *In the mouth of two or three witnesses.*] Though these words seem to be cited from Deut. xix. 15, rather than from Matt. xviii. 16, it being rare to find this apostle citing any thing from the New Testament without calling it "an ordinance of the Lord;" yet it is probable that the apostle here alludes to the practice there prescribed for the reclaiming of offenders; and then his First Epistle being written with this introduction, "Paul an apostle, and Sosthenes;" his second thus, "Paul, and Timotheus," may pass for two or three witnesses; and his presence the third time in person, to exercise his censures on these offenders before the body of the church, may bear a fair resemblance to the prescription relating to the church.

[3] Ver. 3. Ἐν ὑμῖν, *Among you.*] Christ showed his power among them, by enabling Paul to preach the gospel to them, in "demonstration of the Spirit and power," so efficaciously, as to convert them to the faith, 1 Cor ii. 4; in that variety of gifts conferred on them, together with the gospel, by which their "testimony of Christ was confirmed," 1 Cor. i. 6; by his power, conspicuous in seconding St. Paul's delivery of the incestuous person up to Satan, 1 Cor. v. 4, 5; by the chastisements they suffered for communicating in the Lord's supper unworthily.

[4] Ver. 4. Καὶ γὰρ καί, *And so we also.*] These particles signify atque ita, *even so and so*, and *in like manner*; and accordingly are rendered by Pasor, sic et nos, as in this paraphrase. Again, it is evident from scripture, that though Christ appeared to the world weak, and unable to escape his sufferings, by permitting himself to be taken, and carried bound before the high-priest and Pilate, and at last to be lifted up upon the cross, and there die, yet was he only in appearance then weak; for he permitted not himself to be taken till he had with a word struck them to the ground who came to apprehend him (John xviii. 6), and had declared that he was able to deliver himself out of their hands (Matt. xxvi. 53). Even so, saith the apostle, we seem weak to you Corinthians, because we do not exercise that power among you which God hath given us, 2 Cor. x. 10, xi. 21, and here, ver. 9, but we shall show ourselves to live by the power of God exercised upon the offenders in your church.

[5] Ver. 5. Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *That Christ is in you.*] i. e. With, or among, you: so σὺ ἐν ἡμῖν εἶ Κύριε, "Thou, Lord, art with us," Jer. xiv. 9, οὐχὶ Κύριος ἐν ἡμῖν; "Is not the Lord among us?" see Gen. xxiii. 6, Ps. cxxiv. 1. The words seem to allude to those spoken by the tempting, contumacious Israelites, who, after all the signs and wonders God had shown to them, remained still doubtful of his presence with them, inquiring, εἰ Κύριος ἐν ἡμῖν; "Is the Lord among us, or not?" Exod. xvii. 7. So saith the apostle; Seeing, after all the miracles done among you, and the miraculous gifts received by you, you still seek a proof of Christ speaking in or by me, ask your own selves: know ye not by the gifts exercised among you, except ye be rejected of God, that his Spirit, conveyed by my ministry, is still among you? But then let it be noted here, that this place speaks not of their being in Christ, but of Christ's being in them; not of his being in them, by their faith in him, but his miraculous presence with them; not of his being in any private person, but in the church of Corinth in general.

[6] Εἰ μήτι ἀδόκιμοί ἐστε, *If ye be not reprobates.*] i. e. Christians in name only, and "not in deeds," so Grotius; "stupid and hardened," Dr. Hammond; "wicked and unfit for the faith," Vorstius; "unworthy of the name of Christians," Dickson; "deprived of faith, light, grace, and knowledge," Menochius; "Unless you by your crimes have cast off Christ," Calvin.

[7] Ver. 7. Ὡς ἀδόκιμοι, *As reprobates.*] It is to be observed, that the word ἀδόκιμος, which we render *reprobate*, hath no relation in scripture to any decree of God, either absolutely excluding men from a capacity of salvation, or doing it conditionally, on the account of the sin of Adam; but only doth denote such men as have made themselves unworthy, by the corruption of their faith or manners, to be approved and owned by God. Thus they who, "when they knew God, did

8 (*And then you will be secure from our chastisements;*) For we can do nothing against the truth, but (*only*) for the truth (*having our power given for edification only, and not for destruction*, ver. 10.

9 *Nor have we any desire to use our power thus;*)For we are (*rather*) glad, when we are weak (*as having no occasion to manifest our power*), and ye are strong (*in faith and good works*): and this also we wish, *even* your perfection (*in them.*

10 *And*)Therefore I write these things being absent (*to warn and reform you*), lest being present I should (*be constrained to*) use sharpness (*towards the unreformed among you*), according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect (*-ly knit together*), be of good comfort (*under all calamities*), be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with [8] an holy kiss.

13 All the saints (*here*) salute you.

14 [9] The grace of the Lord Jesus Christ, and the love of God (*the Father*), and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

---

not glorify him as God, neither were thankful, but changed the truth of God into a lie, and worshipped the creature more than the Creator, and liked not to retain God in their hearts" (Rom. i. 21—28), are the men "given up" by God, εἰς νοῦν ἀδόκιμον, "to a reprobate mind;" which prompted them to to those things God could not approve of, but abhor: and they who resisted the truth through the corruption of their minds, are styled ἀδόκιμοι περὶ τὴν πίστιν, i. e. "reprobates concerning the faith," 2 Tim. iii. 8, i. e. men whose faith cannot be owned or approved of. They also are in scripture, as to their manners, styled "reprobates," whose "mind and conscience is defiled;" so that though "in word they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work, ἀδόκιμοι, reprobate;" i. e. void, not of judgment only to discern, but of affection to approve of it. Thus, that earth is styled ἀδόκιμος, "reprobate," or rejected, which, after all the showers which fall upon it, "brings forth only thorns and briers," Heb. vi. 8, and that silver, ἀργύριον ἀδόκιμον, "reprobate silver," which, being false stamped, or coined, will not be received, but rejected (Prov. xxv. 4, Isa. i. 22): and in this sense Paul saith, he kept under his body, "lest whilst he preached to others, he himself should be, ἀδόκιμος, disowned" and rejected by God (1 Cor. ix. 27).

And though ἀδόκιμοι here seems to signify one that cannot give a proof of his power, as when it relates to the apostle, ver. 6, 7, yet seeing the apostle, pretending that the Lord had given him this power, must be ἀδόκιμος, one fit to be rejected as a false pretender if he had it not; and though, when it relates to the Corinthians, ver. 5, it signifies persons who could not give a proof that they belonged to Christ, or had his presence with them; yet, seeing the want of this proof showed they were to be rejected as persons not approved by Christ, this differs not much from the sense assigned of that word.

[8] Ver. 12. Ἐν ἁγίῳ φιλήματι, *With a holy kiss.*] As brethren: for this seems to be the Jews' osculum propinquitatis, of which see Buxtorf's Lexicon, p. 1404, 1405.

[9] Ver. 14.] Note, that here plainly, as in the form of baptism, Matt. xxviii. 19, we have the names of the sacred Trinity; and the Father and Son in both places being mentioned as distinct persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them.

APPENDIX

TO CHAP. VI.

Monsieur Le Clerc hath observed in his Ars Critica, par. i. cap. 8, p. 110, that "since the time of St. Austin scarce any word hath been used more frequently in speaking concerning the conversion of a sinner, than is that of grace; and yet if you ask them what use it what they mean by it, they can give you no clear answer: so that a Jesuit said, not unpleasantly, That it was nothing but a nescio quid, and that the grace of God in scripture doth always signify, not any secret afflatus, but his mercy and his kindness to us." Now that I may not seem, with his witty Jesuit, to ridicule, or with the Pelagians to deny, that grace, because my note on this chapter partly accordeth with his critics, I shall here briefly show two things:

1. That it seems necessary to assert, that God vouchsafes to men not only the outward dispensations of his word to be the ordinary means of their conversion and sanctification, but also some assistances and operations of the Holy Spirit.

2. I shall endeavour to show that these assistances may be so explained as to be no more unintelligible than are all the influences of God upon the soul, or the temptations of the evil spirit.

First, That it is necessary to assert, that God vouchsafes to men some inward operations or assistances of his Holy Spirit, to incline them to what is good, convert and sanctify them. For,

1. Why else is it expressly said that "God works in us both to will and to do of his good pleasure" (Phil. ii. 13), and "doth within us what is acceptable in his sight?" (Heb. xiii. 21:) for sure he cannot properly be said ἐνεργεῖν, καὶ ποιεῖν ἐν ἡμῖν, "to act and work within us," who does and worketh nothing in us. Yea, how doth the word of God itself, when heard or read, work on us, but by making impressions on our minds? And shall that be denied to God himself which we allow to his word? Or shall he not be believed when he saith he doth "work in us both to will and to do?" he "doth in us what is acceptable in his sight?"

Again; Does it not seem unreasonable to deny that influence to God and the good Spirit, to excite men to goodness, which generally is and must, according to the scripture, be allowed to the evil spirit tempting men to wickedness? Now though this evil spirit cannot lay us under a necessity of doing wickedly, yet he is frequently in scripture represented as a tempter to sin; which he can only be mediately, by raising some ideas in our brain which do excite, dispose, and move us, as our own thoughts or inward sentiments at other times were wont to do, to what is evil. He also is in scripture styled that spirit which ἐνεργεῖ, "works inwardly in the children of disobedience," Eph. ii. 2, and "leads them captive εἰς τὸ ἐκείνου θέλημα, to do his will," 2 Tim. ii. 26, which words seem plainly to import some inward energy of Satan to excite them to this disobedience to the will of God, and this compliance with his own will: since then "stronger is he that is in us than he that is in the world" (1 John iv. 4), i. e. that good Spirit which dwells in pious men is more powerful in them than Satan is in wicked men, we must allow this good Spirit ἐνεργεῖν, "to work" in the children of obedience, as Satan is allowed to work in his own children.

Moreover, the evil spirit is represented as "a lying spirit" in the mouth of Ahab's prophets, 1 Kings xxi. 21, he "moved David to number the people," 1 Chron. xxi. 1, he "entered into" Judas, Luke xxii. 3, he "filled the heart" of Ananias "to lie to the Holy Ghost," Acts v. 3. All which expressions can never be accounted for without allowing him some power to work upon the spirits of these persons, so as to raise within them some such ideas as would excite and stir them up to the performance of those actions: nor can we otherwise give any rational account of the snares, methods, wiles, and devices of Satan, mentioned 2 Cor. ii. 11, Eph. vi. 11, or tell how he comes and "takes away the word out of the heart," Luke viii. 12, or how he "takes advantage over us" when we are overwhelmed with grief, 2 Cor. ii. 10.

When, therefore, on the other hand, God is said to "put his fear and his law in our hearts," Jer. xxxii. 40, Heb. viii.

10, and "his Spirit within us," Ezek. xxxvi. 27, to "create in us a clean heart, and renew in us a right spirit," ibid., to "give us a new heart," Ezek. xi. 19, "to circumcise" and to "convert the heart," Deut. xxx. 6, Jer. xxxi. 18, if he by his good Spirit raiseth no good motions or ideas in us, which may dispose us to his fear, and by attention to them may convert and cleanse our heart; if he vouchsafes unto us no inward illuminations, by attending to which we may discern "the wondrous things of this law," what can these words or metaphors import? or why is his Spirit put within us if he hath nothing to do there? Yea, why are we said to be "strengthened with might through the Spirit in the inward man" to do his will? Eph. iii. 16; to be enabled, "through the Spirit, to mortify the deeds of the flesh?" Rom. viii. 13. Why is the Spirit said to "help our infirmities," ver. 26, to "purify our hearts," 1 Pet. i. 22, to be unto us a "Spirit of sanctification," 1 Cor. vi. 11, "the Comforter," the "Spirit of power, love, and of a sound mind?" 2 Tim. i. 7. For how is it possible he should be all or any of these things to us, or should do all or any of those things for us, by doing nothing in us? And seeing consolation ariseth only from the inward testimony of the conscience; seeing sanctification consists in the renewing of the inward man, and hath the soul for its subject; seeing the heart is purified by an inward change and temper, which renders it averse from sin, and sets the affections, desires, and inclinations of the soul against it; seeing the deeds of the flesh are only mortified by such a renovation of the mind as makes us to discern the pernicious effects and dreadful consequences of living still according to our fleshly appetites, and so begetteth a dread and hatred of them, a resolution to forsake them, a vehement desire to be freed from them, a sincere endeavour to resist the motions of the flesh, and a care that we do not for the future yield obedience to it in the lustings of it, if there be no renovation wrought in us by the Spirit, no testimony of him "with our spirits, that we are the sons of God," how can a man conceive that all this should be done by the Spirit without any energy in the mind and the affections of a man, and by that, consequently, on the will?

Moreover, if the Holy Spirit hath no hand in producing and carrying on the new life, why is he styled Πνεῦμα ζωοποιοῦν, "a quickening," or "life-giving, Spirit?" Seeing all vital operations issue from a spirit acting in us, why are we said to "live in the Spirit," Gal. v. 16, and to "walk in the Spirit," Rom. viii. 14, and ἄγεσθαι, "to be led," or conducted "by the Spirit" of God? For as in natural and moral actions we cannot be said to live or walk without an inward principle of life and motion, or to be led or guided in those actions but by the light of reason; so neither can we properly be said to live and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of piety, no inward motions to excite us to walk in them, no inward strength or vital efficacy for the performance of them. And were it otherwise, why are all those inward habits and dispositions which adorn the soul, and make it "meet for the inheritance of the saints in light," styled "the fruits," not of the preaching of the word, or of our own consideration, but "of the Holy Spirit?" For how are they his fruits, if he doth nothing to produce them? Why are they still ascribed, according to his doctrine, never to that which only doth, but to that only which doth not, produce them?

To say these things and those expressions concern only the times in which the extraodinary gifts and operations of the Holy Spirit were vouchsafed, is to make future ages, since the ceasing of these gifts, despair of being quickened, sanctified, or comforted, or even enabled to purify the heart, or to mortify the deeds of the flesh, to live or walk in the Spirit; and consequently to despair of being now the sons of God, united to Christ Jesus, or having any of the fruits of the Spirit wrought within them. And were it only then that no man could be regenerate or born again without water and the Holy Ghost, by what are we now regenerated? why are we now baptized? or why is baptism administered still in the name of the Holy Ghost?

In fine, it seems not possible, according to this hypothesis, to explain how, or to what end, the Holy Spirit is so often said to "dwell," or to "abide" within us; how we are "made a habitation of God through the Spirit;" how we are made "the temples of God through the Holy Ghost which is in us," or united to Christ by the Spirit, or to what end the Holy Ghost thus dwells or takes up his abode in them, in whom he acteth nothing, or rests upon those Christian sufferers whom he doth not inspire with inward courage: and yet this abode of the good Spirit with us, is represented not only as the highest privilege, but as the inestimable advantage of the Christian. By this Christ doth encourage his disciples to demonstrate their love to him by keeping his commandments, that then "the Father will love them, and we," saith he, "will take up our abode with him," John xiv. 23. By this, saith the apostle, God becomes our God, and we his people; he our Father, we his sons and daughters, 2 Cor. vi. 16; and from our union by his Spirit to our head Christ Jesus, such an ἐνέργεια, or "inward working," is said to be diffused through every part of his mystical body, as causeth "the whole body to increase, and edify itself in love," Eph. iv. 16, Col. ii. 19. Now what account can be offered of these things, without allowing some inward operations of the Holy Spirit, as the consequence of this spiritual union, and this inhabitation of the Holy Spirit in us? yea, who can tell what is the advantage of these promises, "I will put my Spirit in you," or "pour him upon you," Prov. i. 23, Jer. xxxvi. 27, xxxvii. 14, Zech. xii. 10, John vii. 37, 38, if we receive no influx from him thus put into our hearts? what, lastly, is it for the Holy Spirit to "depart," or to be "taken" from us? or what can be the dreadful misery and "woe" denounced upon us when he doth so? for if he did nothing in us, whilst he continued to be with us, what can we lose by his departure? or why did David so importunately beg God would not take his Holy Spirit from him? Ps. li. 12.

To say here the Holy Spirit only dwelt in Christians whilst the extraordinary gifts and afflatus of the Holy Spirit were continued to the church, and they lay under persecution from the heathen emperors, is not only to contradict the tenor of the scriptures, which declare that all Christ's living members are thus united by the Spirit to their Head (1 Cor. xii. 13), and that "if any man have not the Spirit of Christ," dwelling in him, "he is none of his" (Rom. viii. 9); he cannot be the son of God, for "as many as are led by the Spirit of God, they are the sons of God" (ver. 14); he hath no right to call God Father (ver. 15), no interest in the "adoption," and in the inheritance of sons (ver. 17); but it is also to enervate the virtue of the promises of Christ, and the consolation of Christians of all future ages under their sufferings for the sake of Christ; yea, it is in effect to make the dispensation of the gospel cease, the difference betwixt that and the law being by the apostle placed in this, that the one is "the ministration of the letter" only, the other also "of the Spirit;" and if this were so only whilst these extraordinary operations of the Holy Spirit lasted, then from the time that they have ceased, the gospel doth not in this differ from the law, or deserve to be preferred above it on that account.

Arg. 2. This doctrine seems to take off from the energy of prayer in general, and from the virtue of prayer for the Holy Spirit in particular, and so to make men slight and neglect that duty of which the scripture speaketh so magnificently, and to which it so frequently exhorts us; at least, it seems not well consistent with the tenor of those inspired prayers, or those prescriptions for it recorded in the holy scripture: for who can reconcile it with those expressions, in which holy men of God so often beg God "would incline their hearts" unto him, since this he cannot do without some operation on their hearts; that he would "draw them, that they might run after him;" that he would "open their eyes, and give them understanding to discern his law;" that he would "lead them in the right way, in the way everlasting," and "guide them by his eye?" For if God by his Spirit hath no influence upon the heart or soul, how doth he incline or draw it? if none upon the understanding, how doth he enlighten or instruct it? If this be done only by the word read, preached, and pondered in the heart, we may as well apply ourselves to that work without as with prayer, unless we in these cases pray for some new external revelation, or for some motives not contained in scripture.

Moreover, according to this doctrine, it seems both fruitless and absurd to pray for the assistance of the Holy Spirit, or to expect we should enjoy it. And so that passage of

Luke, "Ask, and ye shall receive; seek, and you shall find; knock, and it shall be open unto you: for if evil parents give good gifts to their children, how much more will your heavenly Father give his Holy Spirit to them that ask him?" Luke xi. 9. 13, must be of no use or virtue to us. For what in these expressions can we pray for, but the assistance of the Holy Spirit? and what assistance can he afford us, if he doth not operate at all upon our souls?

To say this promise is to be confined to the apostles' days seems not agreeable to reason: for why then do we hear of it in the sermon on the mount, which certainly was spoken εἰς ακοὰς λαοῦ, "in the audience of the multitude?" why doth it run in words so general, πᾶς γὰρ, "For every one that asks receives?" Moreover, those spiritual and ordinary efforts for which the Holy Spirit was then given, those fruits of the Spirit they produced in them, are as needful and as spiritually good for Christians now, as when our Saviour spake these words: for as the Holy Spirit was needful then to strengthen Christ's servants "in the inward man" to do his will, Eph. iii. 16, to comfort them in tribulations, and support them under fiery trials, and to preserve them from the subtleties of Satan, and the temptations of the wicked world; so is there the same need of his assistance now for all these gracious ends, and therefore the same reason to expect him still to all these purposes. Moreover, the conditions of this promise may be performed by us now as well as then; we may be now sincerely desirous to obey the holy will of God, and with true fervency and importunity may beg the Holy Spirit to this end. And if we may acceptably perform these duties to which this promise is annexed, why may we not as confidently expect the blessings promised from the God of truth? For the encouragement here given to expect the assistance of the Holy Spirit is this, that we ask him of our heavenly Father: now this most comfortable relation God bears to all his children, of what age soever; he is "the same yesterday, to-day, and for ever;" and therefore there is now, and ever will be, the same benignity in God, the same good-will and readiness in him to give his Holy Spirit now unto his children for all needful purposes, as in all former ages. If therefore in like manner we do ask, we must have equal reason to expect we should receive him. To proceed therefore,

Secondly, To explain, as far as I am able, and think it needful so to do, how those "fruits of the Spirit," which the schools call "graces," are wrought in us by the Spirit of God.

First, I assert, that the manner in which the Holy Spirit acts upon the minds and hearts of men, for the production of these fruits or graces, and the preparatory dispositions of the soul towards them, may reasonably be conceived to be such as is suitable to the reason and faculties of men, viz. the understanding and the will. Now it is certain, that what naturally makes the understanding to perceive, is evidence proposed and apprehended, considered or adverted to; for nothing farther can be requisite to make men "come to the knowledge of the truth," and "understanding what the will of the Lord is," and so be "wise unto salvation." Hence the apostle prays that his Philippians might "abound more and more in knowledge, and in all wisdom," ἐν πάσῃ αἰσθήσει, "in all perception," that so they may "approve the things that are most excellent," Phil. i. 9, 10. Hence he speaks to the Romans thus, "Be ye transformed by the renewing of your mind, εἰς τὸ δοκιμάζειν, that you may discern and approve what is according to the good, and acceptable, and perfect will of God," Rom. xii. 2, and saith to the Ephesians, "Be ye not unwise, but understanding what the will of the Lord is," Eph. v. 17, and ver. 8. 10, "Walk as children of the light, approving what is acceptable to the Lord." Again, what makes the will choose, is something approved by the understanding, and consequently appearing to the soul as good; and whatsoever it refuseth, is something represented by the understanding, and so appearing to the will as evil: whence all that God requires of us is, and can be, only this, to "refuse the evil, and to choose the good." Wherefore to say that evidence proposed, apprehended, and considered, is not sufficient to make the understanding to approve; or that the greatest good proposed, the greatest evil threatened, when equally believed and reflected on, is not sufficient to engage the will to choose that good, and to refuse that evil, is in effect to say, that which alone doth move the will to choose or to refuse is not sufficient to engage it so to do; that which alone is requisite to make me understand and approve, is not sufficient so to do. Now this being contradictory to itself, must of necessity be false.

Be it then that we have naturally an aversion to the truths proposed to us in the gospel, that can only make us indisposed to attend to them, but cannot hinder our conviction when we apprehend them and attend to them. Whence, for removal of it, the apostle only prays that "the eyes of our understanding may be enlightened, that we may know them," Eph. i. 18, adding, that where "the light of the knowledge of the glory of God in Christ Jesus" was revealed, if after this "the gospel was hid" from any, it was only so, "because the god of this world had blinded the conceptions of their minds, that the light of the gospel might not shine into them," 2 Cor. iv. 3, 4. Be it that there is in us a renitency to the good we are to choose, that only can indispose us to believe and to approve it as our chiefest good. Be it that we are prone to the evil which we should decline, that only can render it the more difficult for us to believe it is the worst of evils. But yet, what we do really conceive to be our chiefest good will still be chosen, and what we apprehend to be the worst of evils, will, whilst we do continue under that conviction, be refused by us. It therefore can be only requisite, in order to these ends, that the good Spirit should so illuminate our understandings, that we, attending to and considering what lies before us, should apprehend and be convinced of our duty, and that the blessings of the gospel should be so propounded to us, as that we may discern them to be our chiefest good, and the miseries it threatens, so as we may be convinced they are the worst of evils, that we may choose the one, and refuse the other. Now to consider, in order to approbation and conviction, to choose in order to our good, and refuse, that we may avoid misery, must be the actions not of God but man, though the light that doth convince, and the motives which engage him thus to choose and to refuse, are certainly from God.

To illustrate this more familiarly by an instance taken from ourselves, or our deportment towards others: When a man, in words plain and intelligible, speaks to another, if he will hearken to what he says, he must understand his mind; for, by that very impression the words make upon his brain, he immediately perceives his meaning: and cannot the divine impression on the brain, which is God's speaking inwardly to man, do the same thing? This action is indeed so necessary, that as it is not virtuous or praiseworthy in any man to understand the mind of him who doth thus speak to him, so neither seemeth it praiseworthy in us purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he desires I would do, backed with encouragements to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his exhortation; or they contain some dehortation from doing what he would not have me to do, because it will be hurtful to me, or will be certainly attended with some evil consequences. Is not this the method used by all the world in dealing with one another? And do they not all do this with hopes and expectation of success? And is it not a great disparagement to the word of God to think that his persuasions, admonitions, exhortations, promises, and threats, should be all insufficient to prevail with us to turn from our sinful courses, and turn to him, when all men who do use these methods towards their children, servants, friends, or relations, do it in hopes that they shall be successful by these means? Moreover, if the person they address be slow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same thing by such variety of expressions as he is best able to perceive? If he be averse from doing that which is desired, do they not hope to overcome that aversion by repeated exhortations, and vigorous impressions of those encouragements they tender to prevail upon him to comply with their desire? If he be strongly inclined to that from which they vehemently dehort him, do they not endeavor to turn the bent and current of his inclinations by the like repeated exhortations, and lively representations of the evils he will be certainly exposed to

by so doing? All men are therefore of this opinion in their practice, that acting with men by convincing reason, and by motives and persuasions, is acting with them suitably to their faculties; and is not God himself of the same mind? Hath he not revealed his will on purpose that we may know it? Hath he not directed his letters and epistles to us, that by reading we may understand in them, "and know the things which do belong to our peace?" Did not our Saviour utter all his discourses to the same end? Why else doth he inquire so oft, "Why is it that you do not understand my speech?" (John viii. 43.) "How is it that ye do not understand?" (Mark viii. 21.) Why doth he preface them with this instruction, "Hear and understand?" (Matt. xv. 10.) Doth not God call upon us to "consider our ways, and lay to heart" his sayings, and his dispensations? (Hag. i. 5. 7.) Doth he not prescribe this as the remedy for preventing his judgments, when he saith, "Oh consider this, ye that forget God?" (Ps. l. 22,) and of being wise, by saying, "Oh that they were wise, that they would consider their latter end!" (Deut. xxxii. 29.) Doth he not represent this as the source of all the wickedness and idolatry of his own people, that they "would not consider in their hearts?" (Isa. i. 3, xliv. 19.) Doth he not make conversion the effect of this consideration, when he saith, "Because he considereth and turneth away from all the transgressions that he hath committed, he shall surely live?" (Ezek. xviii. 29, Ps. cxix. 59;) yea, doth he not represent this as a just ground of hope, that even the most stubborn sinners may be reformed, when he saith to the prophet, "Remove by day in their sight; it may be they will consider, though they be a rebellious people?" (Ezek. xii. 3.) Does not the apostle pray, that his Colossians "may be filled with the knowledge of his will in all wisdom, that (so) they might walk worthy of the Lord, to all well-pleasing, being fruitful in every good work?" (Col. i. 9, 10,) that his Philippians might "discern and approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness?" &c. (Phil. i. 10, 11.) And must not then this knowledge and approbation of his will be a means of rendering us fruitful in all works of righteousness? Does not God require his people to "choose life" (Deut. xxx. 19), pronouncing a blessing on them who choose the things that please him (Isa. lvi. 4), and threatening destruction to them that "would not choose the fear of the Lord" (Prov. i. 20), but "choose the things in which he delighteth not?" (Isa. lvi. 4.) Now, doth he any thing more to prevail with them who do "not choose the fear of the Lord, do not the things that please him," to engage them so to do, or not to do the contrary, but teach them his way, and persuade them to walk in them? Must it not then be certain, that either he transacts with them as men who might by these things be induced to choose to fear him, and do the things that please him, and abstain from the contrary; or threatens to destroy them for doing what they could not help, and had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be "willing and obedient," promising a full pardon, and a blessing to them that do so? (Isa. i. 18, 19.) Doth not Christ resolve the destruction of the Jews into this, "You will not come unto me that you may have life?" (John v. 40,) declaring this to be the reason why they were not gathered, because he "often would have gathered them, but they would not" be gathered (Luke xiii. 34), because, being so graciously invited to the marriage-feast, they would not come? (Matt. xxii. 34.) Now what did he to engage them to come unto him, to gather them, to prevail upon them to come unto the marriage-feast, but show them the way of life, exhort them and invite them to come unto the feast? Either then he transacted with them as one who knew this was sufficient for these ends, and that these things might have prevailed upon them to be willing, or else he resolved on their exclusion from the mariage-feast; and their not tasting his supper, for not doing what they could not do; and condemned them for not coming when they could not, because the Father did not draw them or give them to him (John vi. 37. 44), and for not being gathered when indeed he would not, whatever he said to the contrary, seeing he would not do that for them without which they could not be gathered. Moreover, doth he not earnestly exhort and persuade men to repent, and turn from the evil of their ways? Doth he not say, "Oh that my people would have hearkened to me; that Israel would have walked in my ways!" (Ps. lxxxi. 13;) "Oh that they were wise, that they would understand this!" (Deut. xxxii. 29;) "O Jerusalem! wilt thou not be made clean? when shall it once be?" (Jer. xiii. 27;) "Oh that thou hadst known, in this thy day, the things which belong unto thy peace?" (Luke xix. 42.) Now either in these exhortations and persuasions he acts with men suitable to their faculties, exhorting them to do, and pathetically wishing they had done, what they might have done, though they did it not; or called them to repent that they did not do what they never could do; that they did not avoid what it was impossible they should avoid; and even to repent that God had not irresistibly done this for them, and seriously wished they themselves would have done what, if it ever had been done, must have been done by himself, and therefore was not done, because he would not irresistibly work the change in them.

In fine, doth not God encourage men to repent and believe, to be "willing and obedient," by great and precious promises of the most excellent and lasting blessings? Hath he not threatened eternal damnation to them that do not believe? (Mark xvi. 15, 16;) hath not he said, "He will come in flaming fire, taking vengeance on all that obey not the gospel?" (2 Thess. i. 7.) And must not all these things sufficiently convince us, that God acts with men as one who doth indeed suppose that men may hearken to his exhortations, and comply with his persuasions to believe and to obey his gospel? may be prevailed on, by his promises, to the performance of their duty, and terrified by the consideration of the judgments threatened from their disobedience? Why else is it said that God has given us these "great and precious promises, that by them we may be made partakers of a divine nature?" (2 Pet. i. 2;) or why are we exhorted, "having these promises, to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God?" (2 Cor. vii. 1;) or why doth the apostle say, "Knowing then the terrors of the Lord, we persuade men?" (2 Cor. v. 11.) If beyond all this there be some physical and irresistible operation on God's part, necessary to make men know, and knowing choose the good and refuse the evil, this being not wrought in them who are not born anew, why is the want of this new birth and this spiritual regeneration so oft imputed to their want of consideration, and their not laying to heart the things propounded to them; to their not inclining their mind to wisdom, and not applying their hearts to understanding; and their not framing their doings to turn unto the Lord? (Prov. i. 14. 30, Hos. v. 4.) It it be said, This may be done, because they had grace and strength sufficient in their first parents so to do; I answer, Admit that vain imagination, that we had what we never indeed had, or could have, because it was lost long before we had a being; yea, what Adam never had, because then he must have had power to repent after his fall, and then we must have it still; for what power he had to repent after his fall, he could not lose by his fall: I say, admit this supposition, what is it to the import of all the exhortations, persuasions, and motives, contained in the gospel, which are all directed to fallen man; and so, if God be serious in them, declare his great unwillingness that fallen man should perish, his passionate desire that he should be saved; and if he speaketh in them suitably to the capacities and faculties of fallen man, plainly suppose him still in a capacity, by these assistances and motives, to understand his duty, and to choose the good, and refuse the evil?

Prop. 2. I add, That this is not ordinarily, and needs not at all to be done now, by propounding to the understanding any truths, or to the will any motives or inducements, which are not contained in holy scripture. For, if the word of God be a perspicuous and perfect rule, "able to make us wise to salvation," and "furnished for every good work," sure the good Spirit may, by suggesting the truths contained in it, and bringing them to our remembrance, and "opening our understandings to perceive the scriptures," sufficiently remove the darkness that is in our minds; if it be a "light shining in darkness" (2 Pet. i. 19), and *πάντα τὰ ἐλεγχόμενα*, "all errors" to be corrected, all vices to be reproved, "are

made manifest by the light" (Eph. v. 13), then must it be sufficient to illuminate our understandings and direct our paths, or "lead our feet into the way of truth." Again, seeing the motives contained in the scripture to engage us to turn from those evil ways which tend to our disquiet, torment, and misery at present, and will hereafter subject us to eternal miseries, must be sufficient to turn us from the evil of our ways, or else the highest motives that can be offered must be insufficient to that end; all other motives to deter us from any action, as pernicious and disadvantageous to us, being as nothing when compared to that, "Depart from me, ye wicked, into eternal fire;" all evils we can dread or suffer from the hand of man, are little in respect of that we must have cause to fear from him who "can destroy both soul and body in hell-fire." Since, on the other hand, the promise of everlasting happiness, recorded in the same scriptures, as the result of our sincere obedience, must be sufficient to engage us in a sincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be sufficient to that end; seeing this motive eminently contains all other motives in it, there being more in those two words, the enjoyment of God and everlasting happiness, than kingdoms, thrones, and treasures, joy, pleasures, honours, and all that can express the good things of this world, import; and therefore a more vehement constraining power in them, to the performance of our duty, than in the united strength of worldly greatness, honour, pleasures, and that which representeth to our hopes and our desires that which incomparably excels all we can hope for, or desire, besides: I say, this being so, the Holy Spirit, by making deep impressions on the mind of the advantages and rewards promised to our conversion and sincere obedience, and of the dreadful evils threatened to the disobedient, and bringing these things oft to our remembrance, which, in the scripture-phrase, is "putting these laws in our minds, and writing them upon our hearts" (see note on Heb. viii. 10), must do what is sufficient to work in us conversion and sincere obedience. For what reason can be given why the Spirit of wisdom, having "enlightened the eyes of our understanding to know what is the hope of our calling, and the glorious riches of the inheritance of the saints" (Eph. i. 18), and these things being thus made present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? It is certain, Satan can only tempt us by suggesting some temporal allurements and advantages, or some temporal losses or affrightments to us: since then the scripture doth assure us, "this is our victory over the world, even our faith" (1 John v. 4), i. e. our "expectation of things hoped for, our evidence of things not seen" (Heb. xi. 1); these objects of our faith contained in the scriptures being presented to us, and impressed upon us by the Holy Spirit, must be sufficient to baffle all the temptations of sin, Satan, and the world. In fine, of this we may be sufficiently convinced from the experience of mankind; for, since the apprehension of good or evil is the sole motive to make us undertake or decline any action, the greater the good or evil is, the stronger motive it must be. Now, do not many millions in the world forego their present ease and pleasure, encounter difficulties, and venture upon dangers, and undergo most toilsome labours, in expectation of some finite temporal advantage, of which they cannot have assurance? Do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their appetites? Do they not sow, and plant, and trade, only in hopes of an increase? And should not, then, the hopes of infinite eternal happiness, and the dread of endless miseries, more powerfully engage us to obey God's precepts, and to resist all the temptations which flesh and blood suggest against them?

But, then, because the blessings and miseries of another world are things invisible, and only are discerned by the eye of faith, they being only moral and spiritual motives, which only work upon us as they are present to our minds by actual consideration and reflection on them, and this they are not always, when the temptations of the world, the devil, and the flesh, by sensual objects, are thus present with us; it is therefore necessary that at all times, when they are not thus present with us, and therefore cannot operate upon us, the Holy Spirit should, either by representing to us from the scriptures those divine truths with which our understandings have not been sufficiently enlightened, instruct and guide us, or else by reviving and impressing, i. e. inculcating on our spirits, those motives and inducements to resist those temptations, and to perform those duties which are required at our hands, assist us so to do.

Prop. 3. I therefore humbly conceive this inward operation of the Holy Spirit to consist in these two things:

First, In representing divine truths more clearly to our understandings, that we may have a fuller evidence, stronger conviction and assurance of them, which is in scripture styled "the illumination of the mind."

Secondly, In bringing these truths to our remembrance, that so they may be present with us, when this is requisite to enable us to resist temptations, and to encourage us to the performance of our duty. And upon supposition of these two things, that God acts with us suitably to the nature of our faculties (on our understanding, by representing the light to it, and on our wills by motives to choose the good and refuse the evil, and that the highest motives and inducements possible, when firmly believed, and present to the mind, must be sufficient to produce their ends), it can be only requisite to our conversion and sincere obedience, that the good Spirit should assist us in this work, by that illumination which is sufficient to produce this strong conviction and plerophory of faith, and should present those motives to our memories, and make a deep impression of them there; which, being present, will move our wills and our affections to prosecute the ends for which they are sufficient.

I am not ignorant that there may be many who, beyond all this, require a physical and irresistible motion of the Holy Spirit, in which we are wholly passive, to the conversion of a sinner; and I shall not dispute with them, that controversy being so fully handled by Dr. Claget, but shall endeavour briefly to compound and state the matter.

First, then, I say it must be granted, that in raising an idea in my brain by the Holy Spirit, and the impression made upon it there, the action is properly physical.

Secondly, That in these actions I am purely passive; that is, I myself do nothing formally to produce these ideas, but the good Spirit, without my operation, doth produce them in me. And,

Thirdly, That these operations must be irresistible in their production, because they are immediately produced in me without my knowledge of them, and without my will, and so without those faculties by which I am enabled to act.

But then I add, that, as far as they are so, they cannot be imputable to me; i. e. it cannot be praiseworthy in me, or rewardable, that I have such ideas raised in me; but only that, when they are thus raised in me, I attend to them, comply with, and improve them to the ends for which they were designed by the Holy Spirit. To make this evident by an example: It is on all hands granted, that Satan can so work upon the brain, as to raise up in it impure and blasphemous ideas; but then it is generally held, that the thoughts they immediately produce will never be imputed to us as our sins, nor will God be displeased with us for them, if we do not after show any good liking of them, or consent to them, but manfully resist, and rise up into detestation and abhorrence of them; and that, because the raising these ideas is the devil's action, not our own, we are purely passive in them till we consent to, or show some liking of, them: and they are also inevitable and irresistible, it being in the power of no man to prevent or resist them; i. e. to hinder them from being raised in his brain, or any ways to suppress them, till he doth first perceive them raised there. And therefore, for the same reasons, those ideas which are objectively good, being thus raised in us, cannot be imputed to us for reward, nor can God be well pleased with us for them, till we co-operate with them; because the raising of them is properly God's, not our own action, and we are purely passive in it, nor is it in our power to prevent or to resist them: but, then, God having planted in us a principle of reason and discretion, we can attend to them being raised, and so improve them to the illumination of our understandings, and to the approbation of them in our minds. He also having given us a will to choose the good

and refuse the evil, we may consent to the good suggestions, and pursue the good motions raised thus in us; for to what other ends can they be raised in us by the Holy Spirit? As, therefore, our attendance and consent to the suggestions of the evil spirit being free, and what we may avoid, is culpable; so our attendance to, and compliance with, these motions and ideas of the Holy Spirit, being things in which we are free and active, and that upon deliberation; and so in them we do perform the proper and free actions of a man, doing that which we might not do, and refusing to do that we have both power and temptations to perform; therefore these things must be praiseworthy and acceptable in the sight of God.

I also add, that these ideas being thus raised up in us by God alone, and even the power of attending and consenting to them being, together with our nature, entirely derived from God, and all the inducements which we have to attend to them, and comply with them, being properly of divine external revelation, or such divine internal operation as, if they had not intervened, we should have had none of these good effects produced upon us; these effects are properly to be ascribed to God, and all the praise and glory of them must be due to him alone, because the principle of acting, and the inducement thus to act, is solely from him.

To conclude: The greatest instance of powerful conversion I can call to mind is that of persecuting Saul. He is confounded by a light shining round about him, brighter than the sun; by this he is struck down to the earth, and hears a dreadful voice from heaven, saying, "Saul, Saul, why persecutest thou me?" Now in all this he was purely passive, and the action done upon him was physical and irresistible; and therefore this action being wholly Christ's, not his, there could be nothing in it on his part praiseworthy, or rendering him a better man. But then, when he inquires of the holy Jesus, "Lord, what wouldest thou have me to do?" when he prays earnestly for the forgiveness of his sins (Acts ix. 11); when he submits to that baptism which was appointed by the holy Jesus for that end, and for the dedication of himself to his service; when, being told what grievous things he was to suffer for the name of Jesus, he notwithstanding "was not disobedient to the heavenly vision," but went and preached up that faith which he had formerly opposed; these being actions of deliberation and free choice, proceeding from reflections on the heavenly vision, and the conviction it had wrought upon him, must be praiseworthy and acceptable in the sight of God: though, being the results of what our Lord had done upon him, he very properly ascribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, say Chrysostom and Œcumenius, he doth so magnify the grace of God in this matter, as *μὴ λυμήνασθαι τῷ αὐτεξουσίῳ*, "not to invalidate man's free-will" (see note on 1 Tim. i. 12). And that there is a perfect harmony betwixt the operation of God's grace and the co-operation of our wills, we learn from two examples recorded in one chapter, viz. 2 Cor. viii. 1. 3, where the apostle advertiseth the Corinthians "of the grace of God given to them of Macedonia:" for, saith the apostle, they were "according to their power, yea, and above their power, *αὐθαίρετοι*, of themselves willing" to contribute to the necessities of the saints; viz. the contribution was an act of their own free wills, proceeding from their choice; but the grace and favour of God given to them was the spring and motive of it. So again, ver. 16, 17, "Thanks be to God, *τῷ διδόντι*, to him that gave this care in the heart of Titus; for he accepted the exhortation, and being more forward, *αὐθαίρετος ἐξῆλθε*, he went to you of his own accord;" i. e. the exhortation was from Paul; that which gave the weight and vigour to it, and rendered him more forward in it, was the grace and favour of God to him: the reflection on both made this journey the matter of his own choice, and so he became "willing of his own accord:" yea, this is evident even from the very words, by some thought to assert the contrary, Phil. ii. 12, 13, "Wherefore, beloved—not only as in my presence (when you had me to be your monitor), but much more now in my absence (which God by the workings and inward teachings of his Spirit supplies), work out your salvation with fear and trembling: for it is God that worketh in you, both to will and to do of his own pleasure" (i. e. sometimes by outward, and sometimes by inward means): for if beyond these inward suggestions and persuasions some physical and irresistible operations be required on God's part, which make it necessary for us both to will and do, why are we then commanded to work out our own salvation; for can we act where we are truly passive? Or can that be a reason why we ourselves should work, that another will effectually do that very thing without our co-operation? Is it not rather a manifest reason why we should neither will nor work at all, since both is and will be irresistibly performed without us? Why, secondly, are we said to work out our salvation with fear and trembling? for, can there be any cause of fear and trembling, lest that salvation should not be wrought out which God works in us irresistibly? Surely, if God works in us irresistibly both to will and to do, there can be no possibility of miscarrying, and so no ground for fear and trembling. Why, thirdly, are the Philippians exhorted to do this, much more in Paul's absence than in his presence, if, when he was present, God wrought in them irresistibly to will and do, and could do no more in his absence? It is therefore evident from these considerations, that God works in us both to will and to do, by giving us our wills and faculties, and then stirring them up to put forth their own acts.

THE

EPISTLE TO THE GALATIANS,

WITH ANNOTATIONS.

PREFACE.

§. 1. Though, in the pure and primitive ages of the church I find no controversy touching the nature of faith, or of justification, they saying nothing of justification but as it is included in the article of "remission of sins;" yet seeing both this faith and the justification which is ascribed to it have, in the latter ages ministered occasion to many questions and disputes, canvassed with much contention, and prosecuted with the greatest zeal, as being judged matters of very high importance; and the Epistles to the Romans and the Galatians are the epistles which treat chiefly of this subject; I therefore shall, by way of preface to this epistle, endeavour to show,

1. What is the import of the word "faith," in scripture, especially as it relates to the matter of justification, or what the scripture representeth as true Christian faith.

2. What it is to be "justified," in Paul's acceptation of that word.

3. That this justification is by Paul ascribed to faith *alone*, in opposition to works of righteousness, done either by the Jew or gentile.

4. That it seems necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was then preached, that it should be so.

5. That though *this* faith doth not include sincere obedience, and much less perseverance in it to the end, which yet are necessary and essential conditions, even of the new covenant; yet,

1. It lays the highest obligations on us to perform them, under the penalty of forfeiting the blessings of it. And,

2. It tendereth sufficient motives to this obedience, and, where it is sincere and lasting, it will most certainly produce it.

§. 2. And (1.) as for the import of the word "faith," in scripture, I think scarce any thing is more evident throughout the whole New Testament, than that the faith there mentioned is only a cordial and firm belief that Jesus is the Christ, the Lord, the true Messiah, or Prophet, sent from God, to reveal his will to the world; the Son of God, the Saviour of the world. To make this manifest,

Consider, (1.) That divine faith, in general, is only a firm assent to, or full persuasion of mind concerning the truth of, what is testified, revealed, or reported by God himself, or persons commissioned by God to reveal, or to bear record to it: for, seeing human faith is only a persuasion of the truth of what is told us or testified by man, divine faith must be a firm persuasion of the truth of what is testified or revealed to us by God. And this description of faith is clearly taught us by John, 1 John v., who having declared, ver. 4, 5, that the faith by which we overcome the world, is the belief that Jesus is the Son of God, proceeds to show we have great reason to believe this proposition, that Jesus is the Son of God: 1. Because the Holy Spirit beareth witness to it, and he is the Spirit of truth, ver. 6. 2. Because "there are three that bear record in heaven to it, viz. the Father, the Word, and the Holy Ghost," ver. 7. Now, saith he, "if we receive the witness of men;" if we rely upon their testimony in any court of judicature; if by the mouth of two or three human witnesses our weightiest matters are determined, shall not the witness of God be greater? i. e. shall it not be of more validity for confirmation of our faith in this particular, that "Jesus is the Son of God?" ver. 9. Surely we cannot disbelieve this truth, but we must give the lie to him, saith the apostle, ver. 10, "because we believe not the record which God hath given of his Son;" but if we do receive this testimony on his authority, "we set to our seal that God is true," John iii. 33.

This being, then, the nature of divine faith in general, faith in our Lord Jesus Christ must be a full assent to, or firm persuasion of mind concerning, the truth of what is testified, revealed, or reported by God himself, or by persons commissioned by him to reveal his will, concerning our Lord Jesus Christ. Or briefly thus, It is a firm persuasion that he who suffered at Jerusalem was the true Messiah, the Saviour of the world, the Prophet who was for to come, that person who was constituted Lord of all things; or, which amounts to the same thing, that he was Christ, the Son of God. For explication of this proposition,

Consider, (1.) that the scripture mentions this as the great thing testified concerning him, by all the witnesses of the Messiah; as, v. g.

1. By John the Baptist, who came "for a witness to testify of the Light," John i. 7, and who "saw, and bare record that this is the Son of God," ver. 34: hence do John's disciples say, "He to whom thou barest witness baptizeth," John iii. 26, and Christ speaks thus to the Jews, "You sent to John, and he bare witness to the truth," John v. 33.

2. God the Father bare him record, and testified by divers methods, that he was the Son of God; so do we read expressly, John v. 32, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true; the Father himself, who hath sent me, beareth witness of me." And again, xvii. 18, "It is written in your law, that the testimony of two men is true," i. e. it is to be received as such: "I am one that bear witness of myself, and the Father which sent me beareth witness of me." Now God the Father bore witness to his Son (1.) by a voice from heaven, saying, "Thou art my beloved Son, in whom I am well pleased," Mark i. 11. This voice was personally directed to Christ himself, as being that commission which was sent him from heaven, to exercise the office of God's supreme minister, or legate, in the world; but it was also prefaced with an ἰδού, "Behold," directing the people to attend to it (Matt. iii. 17). (2.) By giving him the power of working miracles for confirmation of his doctrine and his own testimony; and therefore he speaks thus to the people, "I have a greater testimony than that of John: the works which my Father hath given me to do, they bear witness of me, that the Father hath sent me" (John v. 36).

3. The Holy Spirit beareth witness that Jesus is the Son of God (1 John v. 6); and this he did, not only by his descent upon our Saviour at his baptism, and by raising him from the dead, he being "put to death in the flesh, but quickened by the Spirit" (1 Pet. iii. 18), but by enabling him to cast out devils, and to perform such works as never any other person did, or could do. Whence he thus argues, "If by the Spirit of God I cast out devils, then is the kingdom of God come to you;" i. e. then is it clear that I am the Messiah, sent from God to preach the doctrine of this kingdom to you (Matt. xii. 28): since my commission is confirmed by these operations of his Spirit, and testified to "by the finger of God," as the phrase is varied, Luke xi. 20, and this, after our Lord's ascension, this Spirit was to do more fully: "for when," saith Christ, "the Comforter is come, even the Spirit of truth, he shall testify of me" (John xv. 26), and this he actually did; whence Christ is said to be "justified by the Spirit," 1 Tim. iii. 16, i. e. freed, by his testimony, from the suspicion of being an impostor, or false pretender, when he declared he was Christ, "the Son of God."

4. The apostles were men chosen for this very end: "Ye shall bear witness of me," saith Christ, "because ye have been with me from the beginning" (John xv. 27). "Ye shall be witnesses to me both in Jerusalem and Judea, and in Samaria, and to the uttermost parts of the earth." Hence are they styled "witnesses chosen of God," Acts x. 41, "eye-witnesses" of what he did and suffered, Luke i. 2, "eye-witnesses of his glory," 2 Pet. i. 16; "That which we have heard, and seen, and looked upon, μαρτυροῦμεν, we witness, and declare unto you," saith John, 1 John i. 2.

5. Moses also and the prophets are produced as his witnesses; for "unto him give all the prophets witness" (Acts x. 43). All the scriptures: "Search the scriptures," saith Christ, "for they are they which testify of me" (John v. 39); and Moses in particular; "for if you believed Moses, you would believe me: for he wrote of me" (ver. 46).

Consider, (2.) the things for which the witnesses are produced, the evidence they give in concerning the Messiah, and that will teach us what is faith in Christ. Sometimes it is said that they bear record that he is "the Son of God," John i. 34, 1 John v. 5. 10; sometimes they testify that he was "the Christ;" thus Paul "confounded the Jews, testifying that he was the Christ," Acts ix. 20. 22, Peter, testifying to all the house of Israel, that "God had made him Lord and Christ," Acts ii. 36: sometimes they testify that he was "the Saviour of the world;" so 1 John iv. 14, "We have seen and do testify, that God hath sent his Son to be the Saviour of the world;" or, that he was "the Lamb of God, that taketh away the sins of the world," John i. 29, that him "God hath exalted to be a Saviour, to give repentance and remission of sins to them that believed in his name," Acts v. 31, xiii. 38; sometimes they testify that he is "Lord of all things," Acts x. 36, and, as a consequent of this, that he, by God's appointment, was to be judge of all men, for "he commanded us," saith Peter, "to preach to the people, and to testify that it was he who was ordained to be the judge of the quick and the dead," Acts x. 42; sometimes they are said to bear witness of his resurrection, Acts i. 22, saying, "This Jesus hath God raised up, whereof we are witnesses," Acts xxiii. 2, for "we have testified of God that he raised up Christ," 1 Cor. xv. 15.

3. Observe that all these several testimonies, though they differ in expressions, they differ little in reality, and in effect do only signify that he is Jesus Christ our Lord: for, (1.) to say he is "the Son of God," is in effect to say he "is the Christ," that person by God anointed to be our prophet. Matthew gives us the confession of Peter thus, "Thou art the Christ, the Son of the living God," xvi. 16; Mark thus, "Thou art the Christ," viii. 29; Luke, "Thou art the Christ

of God," ix. 10. And when our Lord forbids them to divulge this to the world, he only saith, "Tell no man that I am Jesus the Christ," Matt. xvi. 20. "Art thou the Christ, the Son of God?" saith the high-priest to him, Matt. xxvi. 63; whereas St. Luke relates the question only thus, "Art thou the Christ?" xxii. 67. (2.) To be "the Son of God, is, in effect, to be "the Lord of all things," the person to whom all power is given in heaven and earth; that every knee should bow unto him, as their sovereign Lord and King: and, therefore, whereas Pilate is, in the other evangelists, said only to ask, "Art thou the Christ, the Son of God?" John relates the question thus, "Art thou the King of the Jews?" (3.) To be "the Son of God," must also signify to be "the Saviour of the world;" the testimony of the apostles being this, that "God had sent his Son to be the Saviour of the world," 1 John iv. 14; to testify that he was "risen from the dead," was in effect to testify he was "the Son of God;" for he was "declared to be the Son of God with power, by the resurrection from the dead," Rom. i. 4. It was in effect to testify that he was made "both Lord and Christ;" and therefore Peter, having proved Christ's resurrection and exaltation to the right hand of God, infers that we may all be hence assured, that "God hath made him Lord," Acts ii. 36, and Paul tells us it was a demonstration that God by him would judge the world, Acts xvii. 31. And since his resurrection was performed by the almighty power of God, it must be a sufficient demonstration of the truth of what Christ testified of himself, viz. that he was "Christ the Saviour of the world," and that he should hereafter "sit at the right hand of power," it being impossible that God should have employed so great power in raising him from the dead, had he not been his well-beloved Son, or that Messiah he declared himself to be.

This being then the thing which all those witnesses were so concerned to attest and to engage men to believe, we may be sure this is, according to the tenor of the holy scripture, faith in Christ; and that by heartily believing that Christ is the Messiah, sent into the world to instruct us in the will of God, the Saviour of the world, sent to redeem us by his death from death and misery, and give salvation to all his faithful servants; that he is our Lord and King, by whose laws we are to be governed, and by whose laws we shall be judged and rewarded at the last day: we truly do believe in Christ. Which yet will farther be apparent,

1. From plain texts which seem expressly to assert the same. We find Nathanael saying, "Rabbi, thou art the Son of God; thou art the King of Israel," John i. 49, and Christ thus answering to him, "Because I saw thee under the fig-tree believest thou?" Whence it is evident, that to acknowledge Jesus to be the Son of God, the king of Israel, was to believe in him. This was the faith of the Samaritan woman and her fellow-citizens, John iv. 26; for to this woman our Saviour testifies he was the true Messiah, saying, "I that speak unto thee am he," ver. 29, then the woman goes into the city, and saith to the men of it, "Come, see a man that told me all things that ever I did; is not this the Christ?" This being said, "many of the Samaritans believed on him, because of the saying of the woman;" and many more believed, "because of his own words," ver. 39; that is, they were persuaded, partly by what they heard her testify, partly by what they heard our Saviour speak, to acknowledge he was the true Messiah, or the Saviour of the world: for so they do themselves explain the meaning of believing on him, saying to the woman, "Now we believe, not because of thy word: for we ourselves have heard, and know that this is verily the Christ, the Saviour of the world," ver. 42. This was the faith of Martha: for Jesus having said to her, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: believest thou this?" she answers, "Yea, Lord: I believe thou art the Christ, the Son of God, who wast to come into the world," John xi. 25, 26; to believe this was, therefore, to believe in Christ, if Martha did so. We find Paul "opening and alleging that Christ must needs have suffered, and risen again from the dead," Acts xvii. 3, and that "this Jesus," whom he preached, "was the Christ;" and then it follows, that "some of them believed," ver. 4, ἐπείσθησαν, they were persuaded of the truth of what Paul had testified. Again, it follows that those of Berea, searching the scriptures, and finding that these things were so, believed, ver. 11, i. e. they were persuaded of the truth of what Paul had taught, that "Jesus was the Christ;" that he had suffered, and was risen from the dead: this therefore must be to believe. Again, Paul was "pressed in spirit, and testified to the Jews that Jesus was the Christ," Acts xviii. 5, whereupon Crispus, "a chief ruler of the synagogue, and many of the Corinthians, believed;" i. e. they acknowledged the truth of Paul's testimony, that "Jesus was the Christ." "The word of faith which we preach," saith the same Paul, is this, that "if thou confess with thy mouth the Lord Jesus, and in thy heart believest that God hath raised him from the dead, thou shalt be saved," Rom. x. 8, 9; and this he proves, because the scripture saith, "Whosoever believeth in him shall not be ashamed," ver. 10. To confess, therefore, and acknowledge that "Jesus is the Lord," and that God raised him from the dead, is to believe on him. Lastly, "This," saith John, "is the victory over the world, even our faith," 1 John v. 4; and then it follows, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" To believe therefore that "Jesus is the Son of God," is Christian faith.

3. This was the faith which the apostles did require in order to baptism; and where there was a due appearance of it, there persons were admitted into the number of "believers." For instance, Peter saith to the Jews, "Let all the house of Israel know that God hath made this Jesus, whom ye crucified, Lord and Christ," Acts ii. 36; this pricks them to the heart, and makes them to inquire, "What shall we do?" Peter answers, "Repent you, and believe every one of you in the name of the Lord Jesus Christ, for the remission of sins," ver. 38; and then it follows, that "they who gladly received his word were baptized; and there were added to the church three thousand souls," ver. 41; and, ver. 47, "The Lord daily added to the church, τοὺς σωζομένους, the saved," i. e. such who were by his faith put into a way of salvation; and if they persevered in it, would obtain it. Again, Philip went down to the city of Samaria, and "preached to them Christ," Acts viii. 5, and "when they believed Philip preaching the things concerning the kingdom of God," ver. 12, i. e. when they did heartily assent to them, "they were baptized, both men and women:" and when the eunuch puts the question to him, "What hindereth me to be baptized?" Philip returns this answer, "If thou believest with all thy heart, thou mayest," ver. 37; and when the eunuch answered, "I believe that Jesus Christ is the Son of God," then was he instantly baptized; so that the faith required to baptism was only a hearty acknowledgment that "Jesus Christ was the Son of God."

§. 3. And because there be many false, and, in my apprehension, dangerous descriptions of true faith, which have obtained in these latter ages, I will here briefly lay them down, and then proceed to other confirmations of the scripture notion of true faith, by which we may abundantly discern the falsehood of them. Now they are such as these, viz.

1. That "faith is a firm assent, by which every true believer is persuaded, not only that remission of sins is promised in the general, but to him in particular."* So Calvin; and after him the generality of the French and Dutch divines.

2. That faith consists "in the application of Christ's merits to ourselves, in casting ourselves upon the merits of Christ, in apprehending, relying, or laying hold upon Christ for salvation;"† or, as others say, "it is a recumbency on Christ for

* Synops. Purior. Theol. Disp. 31, §. 1. Hanc fidem justificantem sic definimus; nempè esse firmum assensum promissionibus evangelii, quo fidelis non tantùm credit eas esse veras, sed etiam ad se peculiariter pertinere. Thes. Sedan. vol. i. p. 633, §. 12. Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ erga nos benevolentiæ firmam certamque cognitionem. Calv. Instit. lib. iii. cap. 2, §. 7, 28.

† "The principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification." Assemb. Catech. chap. 14, q. 2.

Quo homo electus promissiones gratuitas de Christo sibi applicat, iisque suavissimè acquiescit. Wolleb. Christ. Theol. lib. i. cap. 29. Fides igitur ista propriè dicitur justificans, quâ recumbimus in Christum ad remissionem peccatorum ad salutem. Ames. Theol. lib. i. cap. 27, §. 17.

salvation." Of all which notions of justifying, or true Christian faith, this is a full confutation, that they are perfectly unscriptural: for the first cannot be contained in scripture, it being certain, to a demonstration, that scripture nowhere saith, that Daniel, John, or Thomas, &c., have remission of sins. This, therefore, cannot be divine faith, or faith built immediately on a divine revelation or record, but rests upon our own experience, or knowledge of ourselves; for the argument must run thus, "He that repenteth and believeth, shall be saved." I, Daniel, and Thomas, have done this; which may indeed be matter of their knowledge, but not of divine faith, as being not revealed in scripture.

3. Nor are the other opinions less unscriptural; for we do not once read in scripture any command to apply Christ's merits to ourselves, or to apprehend his merits, or to lean and roll ourselves upon him for salvation: we find no exhortation in scripture to do so; no reprehension of any person for not resting on, or not applying Christ's merits to themselves; no promise made to any upon the application of Christ's merits: in a word, the scripture is wholly unacquainted with these phrases. And is that likely to be the duty on which our justification, adoption, and all our happiness depends, which hath no precept, promise, or example in the holy scripture? But I shall add some farther confirmations of the scripture notion of true faith, by which all these unscriptural opinions will be at once confuted. And therefore,

4. The scripture frequently informs us, that the miracles done by Christ are propounded as the great motive to believe on him, and as the aggravation of their sin, who still continue in their infidelity; and also that the consideration of them caused many to believe. On this account he requires to be believed; "If you believe not me, believe my works" (John x. 38, xiv. 11): "for the works that I do bear witness of me, that the Father hath sent me" (John v. 36, x. 25). On this account he pronounces the infidelity of the Jews inexcusable, saying, "If I had not done among them the works that no other man did, they had not had sin; but now they have no cloak for their sin" (John xv. 22. 24). It was this consideration which induced many of them to believe; for "many believed on his name when they saw the miracles which he did" (John ii. 23, vii. 30). Now what were all his miracles designed to produce in them, but a firm belief that he was "Christ the Son of God?" So doth John expressly teach us, saying, "There be many other miracles which Jesus did, that are not written in this book; but these are written that ye might believe that Jesus is the Son of God" (John xx. 30). If you imagine that faith is a firm assent that Christ died for you in particular, and that you have remission of sins by him; that it is an application of Christ, or of his merits to yourselves, or a rolling yourselves upon him for salvation; how do his miracles convince you that you should thus believe on him? But if you say, it is a firm persuasion that he is the Christ, the Son of God, nothing can be more proper to convince us of the truth of what he thus declared, than these miracles; then may you say with Nicodemus, "We know thou art a teacher sent from God: for no man can do such miracles as thou doest, except God were with him" (John iii. 2).

5. This will be yet more evident from all those places which ascribe our justification and salvation to faith in God, or in him that sent this Jesus into the world. So doth our Lord himself in these words, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life" (John v. 24, xii. 44). The faith of Abraham is thus described, "Abraham believed God, and it was imputed to him for righteousness," Rom. iv. 3, i. e. this faith in God was imputed to him for righteousness: when therefore the apostle adds, that "he is the father of them that believe, that righteousness might be imputed to them also," ver. 9, must it not be imputed upon their believing in God, as he did? Doth not the apostle hence infer, that "unto him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness?" ver. 5. Now to "believe in him that justifieth the ungodly," is certainly to believe in God the Father, for "it is God that justifieth" (Rom. viii. 33). To be justified by this faith, must therefore signify to be justified by faith in God the Father, according to those words of Peter, "We through him believe in God, that our faith and hope might be in God" (1 Pet. i. 21). Now if faith is supposed to consist in believing that our own sins are pardoned, in application of Christ's merits to ourselves, or in rolling ourselves upon the person of Christ, what affinity or connexion is there betwixt believing in God, believing the truth of his promises, as Abraham did, and was justified, and believing that our own sins are pardoned, applying the merits of Christ to ourselves, or rolling ourselves upon him for salvation? But then if justifying faith doth primarily consist in a firm persuasion that Jesus is the Son of God, the Saviour of the world; the Prophet sent of God to show us the way of salvation; the Lord and King, by whose laws we are to be governed if we would obtain it, then faith in Christ and faith in God are one thing: for God having testified all this concerning his Son Jesus Christ, and also promised that "every one that hath seen the Son and believed on him, shall have eternal life" (John vi. 40); by thus believing we "receive his testimony," and "set to our seal that God is true."

6. This may be argued from all those places which ascribe our justification and salvation to the belief of the resurrection of Jesus Christ, or of God's power excercised in raising him from the dead. Thus doth Paul in that very chapter in which he professedly disputes of justification by faith; for he expressly declares, that to them that "believe in him who raised Jesus from the dead, that faith shall be imputed for righteousness," Rom. iv. 24, as Abraham's faith in him that quickened the dead was imputed unto him for righteousness. And again, "If we believe with the heart that God hath raised up the Lord Jesus from the dead, we shall be saved; for with the heart man believeth to justification," Rom. x. 9, 10. Now what agreement is there betwixt my believing my own sins are pardoned, or my applying Christ's merits to myself, or rolling myself upon him, and Christ's resurrection from the dead by the power of God? But then if we say, that faith is a firm persuasion that Jesus was the Son of God, the Saviour of the world, the Prophet that was to come into the world, the Lord and ruler over all; this, as he testified of himself whilst living, and God the Father also testified, so was he "declared to be the Son of God with power by the resurrection from the dead" (Rom. i. 4); by this all Israel might "know that God had made him Lord and Christ" (Acts ii. 24. 36), and that "God had exalted him to his right hand, to be a Prince and Saviour, to give repentance to Israel, and remission of sins" (Acts v. 31). Hence the apostle teacheth that Christ "died for our sins, and rose again for our justification," Rom. iv. 25, and puts the question, "Who is he that condemneth us? It is Christ that died, yea, rather that is risen again," viii. 34.

7. This appears farther from this consideration, that* in all the scriptures of the New Testament, there is not to be found one exhortation to any Christian to believe in Christ, or to act faith on Christ. When the apostles preached to Jews or gentiles, men not converted to the Christian faith, they still exhort them to believe that Jesus was the Christ, the Son of God, the Saviour of the world, or to "believe in the Lord Jesus." And this was necessary to be preached to them, to persuade them to believe in, and to obey him: for till they did believe he was a person sent from God, and that they should receive some benefit by doing so, they could have no inducement to own, and no encouragement to obey him. It was therefore necessary that this should be first preached to Jew and gentile, that Christ was a person sent from God to preach the doctrine which he taught, and that remission of sins and everlasting life was to be obtained by his name, and by obedience to this teacher. But then I say, the same apostles in their epistles directed to those persons who were already Christians, and who had testified their faith by being baptized in the name of Jesus, have not one exhortation to any of them to believe in Christ; but only to be steadfast in the faith, to increase and grow in faith, and to repent of what they had done contrary to the faith they had received. The exhortations of our Lord to the seven churches, and more particularly to that of Sardis, in which

* Concerning this passage, see an advertisement to the reader at the end of this preface.

there were but very few who had not defiled themselves (Rev. iii. 1—3), and that of Laodicea, which he threatened to spue out of his mouth for her lukewarmness (ver. 16. 18), are only to repent, and to renew their first works, not to believe in him, or to apply his merits to themselves. Now what account can be given of this thing by those who are so zealous in their sermons to exhort Christians to believe in Christ, to roll themselves upon him and apply his merits to themselves, and are so full of motives to persuade them so to do? I say what reason can they give, why men, assisted by the Holy Ghost, never exhorted any Christians to believe, but only to "show forth their faith by their works" (James ii. 18), and to "add unto their faith virtue?" (2 Pet. i. 5, &c.) But then if Christian faith be only a firm persuasion that Jesus is the Christ, the Son of God, the Saviour of the world, the reason is exceeding manifest why no Christian should be exhorted to believe, because whoever is a Christian not only doth believe all this already, but hath professed his belief of it by being baptized in the name of Jesus. There therefore needs no exhortation to any Christian to believe in Christ, but only to walk answerably to that faith, to be steadfast in it, and to "add to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity" (2 Pet. i. 5. 8), that they may not be "slothful and unfruitful in the knowledge of our Lord Jesus Christ."

Obj. If it be here objected that John saith, "These things have I written to you that believe on the name of the Son of God, that ye may know ye have eternal life, *καὶ ἵνα πιστεύητε*, and ye may believe in the name of the Son of God" (1 John v. 13); I answer,

First, That the Alexandrian and other Greek manuscripts, read not *καὶ ἵνα πιστεύητε*, but *πιστεύοντες*, "that ye may know ye have eternal life, *who believe* in the name of the Son of God." And this reading is confirmed by the Vulgar, the Syriac, and Ethiopic versions.

Secondly, They who retain our version interpret the words thus, That ye may "continue to believe in the name of the Son of God;" or, that ye may "more firmly and certainly believe."* Nor will the words bear any other meaning, unless you will suppose John should seriously exhort believers to begin to do what he had told them, in the immediate preceding words, was so effectually done by them already, that they might "know they had eternal life."

In a word, either it is true before we actually believe it, that our sins are pardoned, that we have a right to apply Christ's merit to us, and to roll ourselves upon his person for salvation, or it is not. If it be true before we have believed, we must have faith before, since nothing can produce his pardon of our sins, or give us any right to apply his merits to ourselves, or depend on him for salvation, but faith in Christ. If it be not true, we must obtain the pardon of our sins, and an interest in Christ's merits, by believing a lie: and so much for the first particular. To the next inquiry;

§. 4. Secondly, What is it to be "justified" in Paul's acceptation of the word? I answer,

First, That this justification which Paul speaks of, is an act of God terminated upon man. This the apostle expressly doth deliver in these words, "Who shall lay any thing to the charge of God's elect? It is God that justifies," Rom. viii. 33. And again, "It is one God that justifies the circumcision by faith, and the uncircumcision through faith," Rom. iii. 30. "It is God that justifieth the ungodly," Rom. iv. 5. "He is just, and the justifier of him that believeth in Jesus," Rom. iii. 26. Now, according to the clear tenor of the scripture,

Secondly, God justifies the sinner by absolving him from the guilt of his past sins, by a free act of grace in pardoning his iniquities, or not imputing his sins to him, and so his justification must import his absolution from the guilt of sin, and, as a necessary and immediate consequence of that, our being reconciled to God, and received into favour with him. This will be evident, if we consider,

First, What the Baptist testified concerning him, that all men might believe, viz. that he was "the Lamb of God, that taketh away the sins of the world" (John i. 29); and what Christ testified of himself, viz. that "he that believeth in him should not come into condemnation" (John iii. 36); that his blood was "the blood of the new covenant, which was shed for the remission of sins" (Matt. xxvi. 28), even of that covenant in which God promises to be "merciful to our unrighteousness, and to remember our iniquities no more" (Heb. viii. 13, x. 17). As also from what his apostles promised to win men to the faith of Jesus, viz. remission of sins. Thus, when the Jews were pricked to the heart, and said, "What shall we do?" Peter answers, "Repent ye, and be baptized in the name of Jesus Christ, for the remission of sins," Acts ii. 37. And again, "Repent you, and be converted, that your sins may be blotted out," Acts iii. 19: for "him hath God exalted to be a Prince and a Saviour, to give repentance and remission of sins," Acts v. 13. Peter begins his sermon to Cornelius thus, "The word which God hath sent us to preach, is peace by Jesus Christ," Acts x. 36. "To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins." Acts xiii. 23. Paul declares that "God had raised up to Israel a Saviour, Jesus:" and then he adds, "Known therefore be it to you, that through this man is preached to you remission of sins; and in him every believer on him shall be justified from all things, from which they could not be justified by the law of Moses," Heb. x. 1. 4, that law being not able to take away sins, Rom. iii. 23, i. e. to free men from the guilt of sin. Seeing then the benefit proposed to the believer, is the remission of sins to be obtained through Christ, through his name; seeing we are said to be justified through Christ, Rom. v. 9, through faith in his blood, Eph. i. 7, that blood which is so often said to be "shed for the remission of our sins," Col. i. 14. 20, and to procure our peace and our redemption; since, lastly, we are said by believing in Christ to be justified from sin, Acts xiii. 39, which phrase can only signify exemption from the condemnation of it: I say, from these expressions it appears, that God's justification of a sinner by faith, or through faith in the blood of Jesus, is chiefly the remission of the believer's sins, and the exemption of him from the condemnation of the law, by virtue of Christ's blood shed for the remission of sins.

2. This we may learn from the reasonings by which the apostle confirms his conclusion, or the arguments by which he proves, that both Jew and gentile are to be justified by faith without the works of the law, or without works. His conclusion is laid down, Rom. i. 17, thus, "The righteousness of God (which proceeds) from faith, is revealed in the gospel, to (beget) faith in Jew and gentile," ver. 16 (see the note there). And this way of obtaining righteousness or justification he proves to be absolutely necessary to them both, beginning first with the gentiles, whom he pronounces subject to the wrath of God, for "holding the truth" they by the light of nature knew "in unrighteousness," ver. 18. And this he proves to the end of that chapter, which concludes thus, that they, "knowing the judgment of God, that they who did such things were worthy of death, not only did the same, but had pleasure in them that did them." In the second chapter he declares the Jews guilty of the same things the heathens did, and so obnoxious to the same condemnation, and also guilty of violating the law of Moses; and thence concludes, that as to this matter there was no difference between them, he having proved both Jews and gentiles to be "all under sin" (iii. 9), and so both equally needing to be justified by faith, or to be justified freely by an act of grace, pardoning their sins through faith in Christ (ver. 24). His argument then is plainly this; both Jew and gentile lie under the guilt of sin, there being "none of them that is righteous" (Rom. iii. 9), i. e. free from sin, "no not one" (ver. 10). Neither of them can be justified by the law, because they by the sentence of it are *ὑπόδικοι τῷ Θεῷ*, "guilty before God" (ver. 19, 20), and obnoxious to punishment, as being both transgressors of it; therefore, saith he, "by the law can no flesh be justified, for by the law is the knowledge of sin," rendering us obnoxious to condemnation: where then there remains the guilt of sin, there can be no justification; where therefore there is re-

* Ut certiùs et firmiùs credant. Calv. Ut in fide perseveretis. Vorst. Episcop. "That ye may be encouraged to continue in the faith." Dr. Hammond. *Πιστεύειν ἀδιατάκτως*, Œcum.

mission of sin, and so a freedom from being guilty of it before God, there is justification. Again, "All have sinned," saith he, "and fallen short of the glory of God" (ver. 23); that is, either of his approbation, as that phrase signifies, John xii. 43, or of the fruition of the glory of God, as it imports, Rom. v. 1, 2; therefore absolution from this sin must be sufficient to make us obtain this glory of God. We who have thus sinned, saith he, "are justified freely by his grace through the redemption that is in Christ Jesus" (ver. 24). Now what is this redemption? It is, saith the same apostle twice, "remission of our sins," Eph. i. 7, Col. i. 14. The apostle argues to the same effect in the Epistle to the Galatians, that justification cannot be by the law, "because the law cannot give life;" and this it cannot do, because the scripture "hath concluded all under sin" (Gal. iii. 21, 22), and so shut out that way of being justified: our freedom therefore from the guilt of sin must be sufficient for our justification to life. In his fourth chapter to the Romans he describes justification by the not imputing sin, and the forgiveness of it, in these words, "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness, as David speaks of the blessedness of the man to whom the Lord imputeth righteousness without works, saying, Blessed are they whose unrighteousness is forgiven, and whose sin is covered; blessed is the man to whom the Lord imputeth not sin" (ver. 5—8). Since then the blessedness of which the apostle was discoursing was that of justification, the justification of the ungodly, and since this blessedness is said to consist in the remission, covering, the not imputing his sins to him, it cannot reasonably be denied, that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

3. This will be farther evident from the consideration of the phrases the apostle useth as equivalent to justification, and interpretative of it. As,

1. Reconciliation to God: that this is the same with justification, appears by these words; "Much more being justified by his blood, we shall be saved from wrath by him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 9, 10, where to be "justified by his blood," and "reconciled by his death," seem plainly the same thing. Now, that reconciliation is effected by the remission of sins, is evident from these words; "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 19, and therefore justification also must be so obtained: for if, upon the not imputing sin to us, God did not account us as righteous, he could not be reconciled to us, because he cannot be reconciled to any man continuing unrighteous, or under the notion of a sinner.

2. Justification stands utterly opposed to condemnation, in these words; "Who shall lay any thing to the charge of God's elect," or to believers? Τίς ἐγκαλέσει κατὰ, who shall object a crime against them? "It is God that justifieth, who is he that condemneth them?" Rom. i. 33, 34. And again, "If the administration of condemnation," i. e. the law, which chargeth us with guilt, and so rendereth us obnoxious to condemnation, "was glorious, much more the ministration, τῆς δικαιοσύνης, of justification, doth exceed in glory," 2 Cor. iii. 9. Now what is it that mankind is accused of, and charged with by the law, but sin? What is it that they stand condemned for at God's bar, but the transgression of his law? Justification, therefore, which stands opposed to it, must be a clearing and discharging them from the guilt or the condemning power of sin.

3. Justification is said to be from sin; "By him all that believe are justified, ἐκ πάντων, from all those sins from which they could not be justified by the law of Moses," Acts xix. 39. And again, "The judgment was from one sin to condemnation, but the free gift to justification, ἐκ πολλῶν ἁμαρτημάτων, from many sins," Rom. v. 16. Now what can justification from sin signify besides our absolution from the guilt of sin?

4. The justifying the believer and the remission of his sins are divers expressions of the same thing, as is apparent from these words, "God hath set forth Christ to be a propitiation through faith in his blood:" this he hath done, saith the apostle, "to declare his righteousness in the remission of sins," Rom. iii. 25, viz. to those that have this faith, i. e. to manifest the way of justification by faith, which he alone admits of for the remission of sins. He did this, saith the next verse, "to declare his righteousness, that he might be just," in requiring this propitiation for our sins, "and the justifier of him that believeth in Jesus," ver. 26. Is it not therefore manifest, that to justify the believer and to remit his sins, must be the same thing?

5. "We are justified," saith the apostle, "through the redemption that is in Jesus, through faith in his blood," Rom. iii. 24, 25, "through his blood," Rom. v. 9. Now what doth this blood procure for us? "Forgiveness of sins," Eph. i. 7, Col. i. 14, saith the apostle, it being "shed for the remission of sins," Matt. xxvi. 28, he appearing "in the end of the world to put away sin by the sacrifice of himself," Heb. ix. 26. What benefit have believers by it? "He hath loved them, and washed them from their sins in his blood," Rev. i. 5; he hath made peace for them "by the blood of his cross," Col. i. 20, with a God only angry for sin; he hath "obtained eternal redemption" from transgressions by it, Heb. ix. 12. 15. By all these equivalent expressions it appears, that God's justifying the sinner, in Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment and condemnation by the law for them, by an act of grace and free pardon of them through the blood of Jesus; his being as fully reconciled to us as if we never had offended against the former covenant we were all under, till the new covenant was established in the blood of Jesus.

§. 5. Thirdly, I add, that this justification is, by St. Paul, ascribed to faith alone, in opposition to works of righteousness done, either by the Jew or gentile. This plainly follows from that notion of justification which I have established as the true sense of the expression in Paul; for how could Jew or gentile be justified by the works of that law, whether Mosaical or natural, which rendered them both obnoxious to condemnation for sin, and guilty before God? Could they receive remission of sins by compliance with that law which left them under condemnation for it? Can any man imagine, after the charge he lays against the gentiles, ch. i., and against the Jews, ch. ii. iii., he could have any inclination to assert they should be justified, or absolved from the guilt of those offences, by their works, and not by faith only? The mistake in this matter seems to lie here, that men look upon justification, not as looking backward only, and procuring an absolution from our past sins; but as looking forward to our whole Christian conversation, and importing our absolution from all our sins committed against the tenor of the covenant of grace, or the new covenant; whereas it only doth consist, ἐν τῇ παρέσει τῶν προγεγονότων ἁμαρτημάτων, "in the remission of our past sins," Rom. iii. 25, in the "redemption of us from τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, the sins committed against our former covenant," Heb. ix. 15, in the purgation of the believer, τῶν πάλαι αὐτοῦ ἁμαρτιῶν, "from his old sins," 2 Pet. i. 9, and leaves us afterward to be absolved or condemned, as we obey, perform, or violate the conditions of the new covenant, and so to be judged hereafter, not according to our faith, but works (see the note on Rom. iii. 25).

Secondly, This is exceeding evident from the plain words of the apostle, and by the arguments by which he proves we must be justified by faith, and not by works. "For," saith he, "by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of (that) sin (which renders us obnoxious to condemnation)." Now this knowledge of sin, being chiefly produced by the moral law, Rom. vii. 7, shows the apostle excludes as well that as the ceremonial law from justification. And evident it is, that the antithesis runs all along not between ceremonial and moral works, or between works done by the law of Moses, or by the tenor of the law of nature, but between works in general, and faith, the law of works and the law of faith. Again, "We are," saith he, "justified freely by his grace," Rom. iii. 24, i. e. by a free act of grace, in pardoning our past sins, by which we had "fallen short of the glory of God." Now a free act of grace is still opposed to works. Thus, if our election or calling to the faith of Christ, "be of grace, then is it not of works," Rom. xi. 6. "By grace ye

are saved through faith, not of works," Eph. ii. 8, 9 (see the note there). "Not by works of righteousness which we had done," before the goodness and loving-kindness of God our Saviour appeared to us, "but according to his mercy he saved us," Tit. iii. 5 (see the note there). Moreover, "we reckon," saith he, "that a man is justified by faith without the works of the law," ver. 28, where it is on all sides granted, that the works of the law of Moses are entirely excluded from justification by faith, and then much more the works of the gentiles; it being "the same God who justifies the circumcision by faith, and the uncircumcision through faith," ver. 30. In the next chapter he saith, "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteousness," Rom. iv. 5. Now, how can the ungodly be justified by works, and by what words can works be more entirely excluded, than by not working?

Thirdly, That evangelical obedience, or works of righteousness, done by us after faith in Christ, are excluded from that faith which justifies, is evident, because they follow the faith which justifies, i. e. procures the pardon of our past sins. "For," saith the apostle, "we are saved" from the wrath due unto us for our past sins, Rom. v. 9, or, we are put into the way or state of salvation "by grace through faith, not of works; for we are created in Jesus Christ to good works, which God hath ordained that we should walk in," Eph. ii. 8—10. So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of evangelical righteousness. And this argument may be confirmed from many instances of persons who believed, and were immediately baptized the same day; for, being baptized "for the remission of sins," they must be justified. Thus, at Peter's sermon, three thousand believed, and were "baptized the same day," Acts ii. 41. Thus the Samaritans, upon the hearing Philip preach "concerning the kingdom of God, and the name of the Lord Jesus," were immediately baptized, Acts viii. 12; so also was the eunuch upon his preaching to him, ver. 38; so was Cornelius, and all that heard Peter's sermon, Acts x. 48; so was the gaoler, and "all his house straightway," Acts xvi. 33 (see Acts ix. 35. 42, xi. 21, xiii 12. 48, 49, xiv. 1, xvii. 4, 12. 34, xix. 18. Now what evangelical obedience could these men perform to render them justified by works!

Fourthly, This may be fairly argued from the example of Abraham's justification, and the passage whence St. Paul concludes it; "Abraham believed God, and it was imputed to him for righteousness:" for it deserves to be observed, that Abraham had faith, or was a believer, before this was said unto him; for "by faith Abraham, being called, obeyed, and went forth," Heb. xi. 8, and after by a strong faith he offered up his son Isaac, "believing that God was able to raise him from the dead," ver. 17. But neither of these instances is pitched upon by the apostle as fit for his purpose, because in both obedience was joined with faith, whereas here was a pure act of faith without works; and of this act of faith it is said, what is not said of either of the other, "it was imputed to him for righteousness." If therefore thus it was in the example of the "father of the faithful," we may hence conclude it was so also in the children of "faithful Abraham."

Lastly, The scripture is express and frequent in this assertion, that believers are justified by faith; in which expression either faith must include works, or evangelical obedience, or it doth not; if it doth not, we must be justified by faith alone: and that it doth not formally include works of evangelical righteousness, appears,

First, From the plain distinction which the scripture puts between them, when it informs us, Gal. v. 6, James ii. 18. 22, 2 Pet. i. 5, 6, Rom. xvi. 26, 1 Thess. i. 3, that "faith works by love, acts with our works, and is made perfect by them;" when it calls upon us to "show forth our faith by our works," and to "add to our faith, virtue, knowledge, godliness, temperance, patience, brotherly-kindness, charity;" and when it speaks of the "works of faith," and the "obedience of faith."

Secondly, Faith, in the nature of it, is only an assent to a testimony; divine faith, an assent to a divine testimony; faith in Christ, an assent to the testimony given by God of Christ. Now it is not reasonable to conceive, that Christ and his apostles, making use of a word which had this known and fixed import, should mean more by the word than what it signified in common use, as sure they must have done, had they included in the meaning of the word the whole of our evangelical righteousness. Though therefore faith is the spring and the foundation of that righteousness, and, where it is cordial and lasting, will most assuredly produce it; yet is not that righteousness included in the very nature, or contained in the very import of it.

Obj. But doth not St. James say expressly, that "a man is justified by works," and "not by faith only?" ii. 24.

Ans. In answer to this capital objection, I shall first produce the words of the apostle James, with a short paraphrase, and then return a positive answer to the objection. The words I paraphrase thus:

Ver. 14. (*And let not any Jew or Christian think his faith sufficient to justify and save him, without those works of charity and mercy here spoken of*, ver. 8—13, *for*) what doth it profit, my brethren, if a man say he hath faith, (*i. e. in words profess to have faith in God*, ver. 19, *or in Christ*, ver. 1,) and have no works (*to evidence the truth of that profession*)? can (*such a naked, fruitless*) faith save him?

Ver. 15. "If a brother or sister be naked, or destitute of daily food;

Ver. 16. "And one of you say unto them, Depart in peace, be you warmed and filled, (*making profession of compassion for and good will to them in your words, but*) notwithstanding ye give them not those things which be needful for (*the clothing or feeding of*) the body, what doth it profit (*them to hear your kind words*)?

Ver. 17. "Even so faith (*professed with the mouth*), if it hath not works (*answerable to that profession, or consequent upon it*), is dead (*and fruitless as those words*), being alone (*i. e. without works showing the truth of it*).

Ver. 18. "Yea, a man may say (*to such a solifidian*), Thou hast (*in profession*) faith, and I have (*real*) works: show me thy faith (*which thou professest*) without thy works (*which thou canst never do, faith being seated in thy heart, and only discoverable by its effects*), and I will show thee by my works my faith (*as the cause is demonstrated by the effect*).

Ver. 19. "Thou (*being a Jew*) believest there is one God; thou (*in this*) doest well: (*but doest no more than the very devils; for*) the devils also believe and tremble (*and if thou hast no better faith than they, thou hast the same reason to tremble which they have*).

Ver. 20. "But wilt thou know, O vain man (*who makest profession of such a naked faith*), that faith without works is dead? (*and so unable to justify or save thee: see it in the example of that very Abraham, in thy relation to whom thou so confidest:*

Ver. 21. "*For*) was not Abraham (*whom we style*) our father justified by works (*proceeding from his faith*), when he had offered his son Isaac upon the altar? (*counting that God was able to raise him from the dead*, Heb. xi. 17. 19.)

Ver. 22. "Seest thou how (Gr. *thou seest by this example that*) faith wrought with his works (*to produce them*)? and by works was faith made perfect (*and advanced in him to the greatest height*).

Ver. 23. "And the scripture was (*again*) fulfilled, which saith, Abraham believed (*in*) God, and it (*viz. that faith which produced these works*) was accounted to him for righteousness: and (*upon that account*) he was called the Friend of God.

Ver. 24. "Ye see then how that by works (*proceeding from faith*) a man is justified, and not by faith only (*i. e. being alone, and without them.*)

Now, in answer to the objection from these words, I say, That when Paul saith, we are justified "by faith without the works of the law," and that "to him that worketh not, but believeth in him that justifieth the ungodly, faith is imputed for righteousness," or to justification; justification there ascribed to faith without works, imports only our absolution from condemnation by reason of our past sins committed before faith in Christ, and our reconciliation to God by the pardon of them, or the not imputing them to those who believe in him. This I have shown already, and it is apparent, from the chief argument the apostle useth, to prove

that both Jew and gentile should be justified freely by his grace, and not by works, because they were all under sin, and become guilty before God, all having "sinned, and come short of the glory of God," Rom. iii. 9. 19. 23, whereas, saith he, "being justified by faith, we have peace with God, and rejoice in the hope of the glory of God," Rom. v. 1, 2. Therefore, ch. iii., he must be speaking of the condition both of Jew and gentile, before faith in Christ. So again when the apostle saith, "The scripture hath concluded all under sin, that the promise (of justification) by (the) faith of Jesus Christ might be given to them that believe (in him). Wherefore the law was (then) our schoolmaster to bring us to Christ, that we might be justified by faith (in him); but now, after that faith is come, we are no longer under a schoolmaster (i. e. under the pedagogy of the law); for ye are all the children of God through faith in Jesus Christ," Gal. iii. 22—26, he plainly insinuates that we cannot be justified by the works of the law, because the law leads us to Christ for justification. And again, "We are justified by grace, not of works; for we are God's workmanship, created in Christ Jesus to good works," Eph. ii. 10; where the argument seems plainly to run thus, We cannot be justified by works preceding faith, because we do no good works till by faith we are interested in Christ Jesus: whereas James speaks plainly of those works which follow faith, are wrought by it, and are the effects of it, and of their necessity in order to our continuance in a state of justification, and our freedom from final condemnation. James speaks of a mere profession of faith with the mouth; Paul of believing from the heart: James of a faith dead and fruitless, when we have it; Paul of a faith working by love when we have it, and of a person only justified without works, because he had no faith to produce them.

§. 6. Fourthly, It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was first preached, that they should be justified, or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the commandments of Christ; though not without that faith which did engage them to it, and was sufficient to produce it. For,

First, This was all that could be done by the convinced Jews or gentiles, who at one sermon or discourse believed, and were baptized for the remission of sins. It is manifest they then knew but little of the commandments of Christ, and so could not be doers of them. Either then they were not justified, and faith is not "imputed to them for righteousness," nor did baptism consign to them "remission of sins;" or they were justified by that faith which did not include actual obedience to all the commandments of Christ, as the condition of that justification. And seeing perseverance to the end, and being "faithful to the death," are by our Lord himself made the condition of salvation, and of receiving from his hands "the crown of life;" if these be also the conditions of the justification promised to faith in Christ, no person is or can be justified by faith till he dies. This faith, therefore, in Jew and gentile, thus converted, could only import three things: (1.) By way of preparation for it, an owning the true God, who gave this testimony to his Son, and so a "turning from dumb idols to serve the living God," and a sorrow for their sins committed against him in the time of their ignorance; and in the Jews, a sorrow for their past sins, and in particular for having "crucified the Lord of life;" and in this sense repentance goes before faith: and Christ's apostles preached to the Jews "repentance for the remission of sins through faith in his name," Acts. xiv. 15, and to the gentiles, to "turn from these vain things to the living God, who made heaven and earth;" and to both, "repentance towards God, and faith in our Lord Jesus Christ," Acts xx. 21. (2.) As a means to obtain this remission of sins, faith in our Lord Jesus Christ. (3.) An engagement for the future to cease from sin, and to give up themselves to the service of God, according to the rules and precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance and their faith in Christ, and was solemnly made by them at their baptism, as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do, in order to their justification; and yet it is certain, that a promise of obedience is not obedience, and that even the new covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised: so that the conditions of salvation, and of justification from our past offences, can never be the same.

Secondly, This will be farther evident, if we consider that no man can enter into covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to serve him acceptably, till his sins be pardoned; for God cannot be reconciled to sinners whilst they continue under the guilt of sin unpardoned; nor can he enter into covenant with them, or receive them to his grace and favour, or accept their services, till he be reconciled to them. When God entered into covenant with his own people, a sacrifice was first offered to make atonement for their sins, and the blood of it was sprinkled upon all the people (Heb. ix. 19); and the new covenant, in which he promised to "be merciful to our iniquities, and to remember our sins no more," was established in the blood of Jesus shed for the remission of our sins: so that the sins of a believer must be immediately pardoned upon his faith in Christ, or he can have no peace with God, no reconcilement to him, no interest in the new covenant, and be in no capacity to do him any acceptable service. This is the import of those words, "Christ suffered for our sins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God," 1 Pet. iii. 18, for "to bring us to God," in all other places of the New Testament in which this phrase is used with respect to Christ, is to give us freedom of access to God, who by our sins were formerly excluded from it, and banished from his gracious presence: "By him," saith the apostle, "we have προσαγωγὴν πρὸς τὸν πατέρα, admission to the Father," Eph. ii. 18. By him we do obtain "a freedom εἰς τὴν προσαγωγὴν, of access to God with confidence," Eph. iii. 12. This is obtained, saith the same apostle, by virtue of Christ's blood; for "we, who sometimes were afar off, are by the blood of Christ brought nigh unto him, for he is our peace," ver. 13, 14, and he hath reconciled both Jew and gentile to God by his cross. If then the blood of Christ procured this freedom of access to God, it is certain we had no freedom of access to him without it; and it is as certain we must have it by that faith which giveth us an interest in the propitiation purchased by it.

To set this matter in the clearest light, and show the reason why it was necessary that such an act of grace in pardoning our past sins upon our faith in Christ should be vouchsafed, that so we might be reconciled to God, capacitated for his friendship, and fitted for his service, let it be observed,

First, That "to come to God," is to approach him in the way of worship, as in those words, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6 (see Psal. xlii. 2, lxv. 2, lxxxvi. 9, xcv. 26, Isa. i. 12).

Secondly, That God being a holy God, none were to come into his presence who had any pollution or defilement upon them, upon pain of death, till they were sanctified, or cleansed from it, by some purification or atonement made for them to God. He dwelt in the whole camp of Israel, and so those lepers, who were so unclean as to pollute the camp, were driven from it (Lev. xiii. 46, Numb. v. 2, 3, 2 Kings xv. 5): and those sin-offerings which were polluted with the sins of the whole congregation, were carried out of the camp (Lev. xvi. 21, 22. 27, Heb. xiii. 11). God dwelt more especially in the temple, and therefore they who had lesser impurities, i. e. who were defiled by the dead, or by an issue, and all menstruous women, were not to come thither till they were cleansed from those defilements (Lev. xii. 14, xv. 21). Moreover, he being a God "of purer eyes than to behold iniquity," they who had committed any sin of ignorance, or lay under the guilt of it, were not permitted to come into the court of the God of Israel till they had brought their offering of atonement (see Ainsworth on Numb. v. 3).

Thirdly, They who had no ceremonial defilement to be purged away, and no known sin to make atonement for, were admitted to come near to God, as being holy; they had προσαγωγὴν τῷ Θεῷ, "a freedom of access to God" in his tabernacle, and in his temple; whence they are styled, ὁ λαὸς ἐγγίζων αὐτῷ, "the people that draw near to God," Ps. lxv. 4, cxlviii. 14, Lev. x. 3. And God is said to be ὁ Θεὸς

ἐγγίζων αὐτοῖς, "a God drawing near to them," Deut. vii. 4, both by relation, as having owned them as his children, and entered into covenant to be their God, and by his more especial presence with them; for the Shechinah, or the glorious presence, dwelt among them in the holy place, and so to them belonged, ἡ λατρεία, the privilege of coming to his court to worship him, and a promise of his blessing if they sincerely did it: whereas the heathens, who by reason of their idolatry were not permitted to serve him, are said to be "afar off," and so far without God in the world, as to have no freedom of access to his service, no such converse with him, or relation to him (Eph. i. 12, 13. 17. 19).

Now God being still as holy a God as ever, and still "of purer eyes than to behold iniquity," the scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified in the sacrificial sense, i. e. our being purged and delivered from the guilt of sin by an atonement made for us by the blood of Christ, that our sins being thus pardoned through faith in his blood, we may have peace with God, and an access to his favour. This plainly seems to be the import of those words, "If the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh" (and by so doing procureth an admission of the person cleansed to serve God in the sanctuary), "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God (for us), purge your conscience from dead works, (or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted) to serve the living God!" Heb. ix. 12 (see the notes there). So again, the apostle having said that the covenant established in the blood of Christ was this, that he would "be merciful to our iniquities, and remember our sins no more;" and having thence inferred, that having thus obtained remission for us, there was no need that he should make himself again "an offering for sin," he adds, that "therefore we may draw near to God with full assurance of faith," that we shall be accepted through the Beloved, "as having our hearts sprinkled" by his blood, and therefore cleansed from all guilt of conscience, "and our bodies washed (by baptism) with pure water" (Heb. x. 16—21).

Two things observed by the judicious Dr. Barrow seem here considerable:

First, "That the apostle in this discourse implies that no precedent dispensation had exhibited any manifest overture or promise of pardon, and upon that account we were in a main point defective; for the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind and silent: and the law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors of it in any part; and so it was a law, οὐ δυνάμενος ζωοποιῆσαι, 'not able to give life' (Gal. iii. 21), or save us from death. Hence doth the apostle lay down this as the foundation of this whole dispute, that the gospel alone was the 'power of God through faith to the salvation' both of Jew and gentile, Rom. i. 16, 17, because in that alone was 'the righteousness of God by faith revealed' to beget faith in them, even the faith by which 'the just shall live,' declaring that no precedent dispensation could justify any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the gospel tendereth. Λογιζόμεθα οὖν, 'We therefore collect,' saith he, 'that a man is justified by faith without the works of the law,' whether natural or Mosaical; which justification must therefore import their receiving that free pardon which the criminal and guilty world did stand in need of, and without which no man could have any comfort in his mind, or peace with God: for if the state of man was a state of rebellion, and so of heinous guilt, of having forfeited God's favour, and of obnoxiousness to his wrath, then that justification, which he needed, must be a dispensation of mercy removing that guilt, and restoring him to the favour of God."

And this may also strongly be argued from the objections which the Jew and gentile made against this doctrine of justification by a free act of grace, that it seemed to render it unjust in God to take vengeance on those sins which tended so highly to the glory of God's grace (see the note on Rom. iii. 5); and to encourage us to "do evil that good may come" (see the note on ver. 8); and more especially from the objections which he answers, vi. 1. 15. For thus they run; τί οὖν ἐροῦμεν; "What do we say then? (do we say this,) Let us (who have received this grace) continue (still) in sin, that grace may abound (towards us)?" And ver. 15, "What then, shall we (go on in) sin, because we are not under the law (which condemns us to death for every transgression), but under (that covenant of) grace (which allows the pardon, and promises the forgiveness of it)?" That is, do we, by declaring that "we are justified freely by his grace, through the redemption that is in Christ Jesus" (iii. 24), and that "as sin abounded, grace did more abound," give just occasion for these inferences? Now, if the faith to which Paul, in this discourse, ascribed our justification, did not oblige us to, but even comprehend and include evangelical and constant obedience, what colour could there be for these objections? And therefore,

Secondly, The doctor (p. 83) proposes it as his conjecture, that the apostle in this discourse designedly sets himself to answer this objection of the Jew and gentile against this doctrine of Christianity; viz. That it did upon so slender a condition or performance as that of faith, tender to all persons indifferently, howsoever culpable their former lives had been, a plenary remission of their sins, and reception into God's favour. The Jews could not conceive or relish, that any man so easily should be translated into a state equal or superior to that which they supposed they did enjoy. The gentiles themselves could hardly digest it, that the Christians said, "Believe, and ἡ πίστις σου σώσει σε, thy faith shall save thee:" this is one of the exceptions which Celsus makes against it. And Zosimus* having said, that the heathen priests having told Constantine that their religion afforded no purgation for his crimes, he was persuaded to embrace Christianity, as being told the Christian doctrine would take away all sin; and had this promise annexed to it, "That the ungodly who would embrace it, should presently be absolved from all sins," intimates, that he looked on this as a just exception against the Christian faith.† This prejudice against the gospel, saith he, Paul removes, by showing, that "because of all men's guilt and sinfulness, such an exhibition of mercy, such an overture of acceptance and remission of sins, was necessary in order to salvation; so that without it no man could be exempted from wrath and misery, and that consequently all other religions, as not exhibiting such a remission, must be esteemed in a main point defective."

§. 7. Obj. 1. But against this it may be objected, that our justification seems to be connected with our glorification; for "whom he justifies, them he also glorifies" (Rom. viii. 30). Now it is certain that our future state of glory depends not only on our faith, but works; and by the same apostle, in the same epistle, is promised to him that "worketh good" (Rom. ii. 6, 7. 10), we being all to be hereafter recompensed "according to our works."

Ans. 1. To this it may be answered in the words of the reverend Dr. Hammond (Pr. Cat. p. 89), "That whom God justifies, if they pass out of this life in a justified state, them he will certainly glorify;" or, as in this paraphrase, "Whom he called to suffer after the example of his Son, them, upon patience and perseverance under those sufferings, he justifies, i. e. he approves of as sincere and worthy, as they suffer for, so to be glorified with him, Rom. viii. 17, 2 Tim. ii. 11, 12, 1 Pet. iv. 13, and whom he thus justifies, them he will also glorify." And according to this import of the words, justification doth not signify, as in the great dispute of the apostle, the remission of our past sins committed before faith in Christ; but rather our justification at the great day of our accounts, as his sincere and faithful servants. As it seems to import most clearly in those words of the same apostle, "I know nothing of myself (whereby to condemn myself of unfaithfulness in the discharge of my office), yet I am not thereby justified, but he that judgeth me is the Lord," 1 Cor.

* Προσίη τοῖς ἱερεῦσι καθάρματα τῶν ἡμαρτημένων· αὐτῶν δὲ εἰπόντων ὡς οὐ παραίνοιτο καθαρμοῦ τρόπος ἀνοσιήμασι τηλικαῦτα καθῆραι ἐνιάμενος. Hist. lib. ii. p. 61.

† Πάσης ἁμαρτάδος ἀναιρετικὸν εἶναι τὴν τῶν Χριστιανῶν δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα τὸ τοὺς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς, πάσης ἁμαρτίας ἔξω παραχρῆμα καθίστασθαι. Ibid.

iv. 4. And in those words of the Epistle to the Romans, "Not the hearers of the law only shall be δίκαιοι, just before God, but the doers of the law, δικαιωθήσονται, shall be justified" (Rom. ii. 13): and so James, "Abraham was justified by works, and he was called the friend of God."

Ans. 2. But secondly, There is another ancient interpretation of these words, which cuts off the whole force of this argument, viz. "Those he glorified, by giving them that Spirit of glory," and of God, who is the earnest of their future inheritance. "He glorified them," say Chrysostom,* Theodoret, Œcumenius, and Theophylact, "by the Spirit of adoption, calling them sons, and giving them the grace of the Holy Spirit." To strengthen this interpretation, let it be considered, that our Saviour is said, whilst he was on earth, to have wrought his miracles by the Spirit of God; and by those miracles he is said sometimes to be δοξαζόμενος, "glorified" (Luke iv. 15), sometimes to "show forth τὴν δόξαν αὐτοῦ, his glory" (John ii. 11), and sometimes it is said that God ἐδόξασε, "glorified him" (John viii. 54, xi. 4, xiii. 31, 32, xvi. 14). And when Christ gave to his apostles and believers the Holy Spirit, to enable them to work the like miracles, he expresses himself thus to his Father, "The glory which thou gavest me I have given them, that the world may know that thou hast sent me" (John xvii. 22, 23). Moreover, by reason of this Spirit given with the gospel, the ministration of justification is said to be ἐν δόξῃ, with, or "in glory" (2 Cor. iii. 8—11), as being the ministration of the Spirit; and believers, by the participation of this Spirit of the Lord, are said not only to "behold the glory of the Lord," but also to be "changed into the same image with him from glory to glory" (ver. 18), and so to be "conformed to the image of his Son." And thus, saith Origen on this place,† "they may be said to be glorified in this life." Note also, that when the apostle speaks of our final glorification in this chapter, he still speaks of it as a thing future, saying, "We shall be glorified with him" (ver. 17, 18. 21), whereas here he speaks of it as a thing past already, saying, οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε, "Whom he hath justified, them he hath also glorified;" which confirms this interpretation. And, lastly, thus it connects well with the foregoing words, "The Spirit which helpeth our infirmities, intercedeth according to the mind of God for the saints; οἴδαμεν δὲ, we know therefore that all things shall work together for good to them who love God, who are called according to his purpose (of making them the sons of God by adoption, and giving them the Spirit of his Son in their hearts, Gal. iv. 6, Eph. i. 5. 13), for whom he (thus) foreknew, them he predestinated (or appointed) to be thus conformed to the image of his Son; and whom he (thus) predestinated, them he also called (to the Christian faith); and whom he called (upon their cordial embracing of that faith) he justified (we being made the sons of God through faith in Christ Jesus, Gal. iii. 26), and whom he (hath thus) justified, them he hath also glorified."

§. 8. Obj. 2. It may be said, that not only our justification, but salvation, is by the apostle ascribed to faith: as when he says, "By grace ye are saved through faith," Eph. ii. 8, 9, and, "If thou believest with the heart, thou shalt be saved," Rom. x. 9, Tit. iii. 5, whereas doubtless salvation dependeth on our works, which therefore must be included in this faith.

Ans. To this objection I answer, that salvation may very well in scripture he ascribed to faith upon these two accounts:

1. Because faith puts us in the way of salvation; that way of owning the Saviour of the world, and subjecting ourselves to his government, which gives us a present right to salvation, should God take us hence soon after baptism into this faith, or a sincere belief in Christ; as in the case of those many martyrs who believed and suffered the same day; and if we live by, and suitably to, this faith, still owning the Lord Jesus, and still subjecting ourselves to his laws and government, will keep us in the state of salvation; for "he that (thus) believeth in the Son hath eternal life," John iii. 36 (see ver. 16), i. e. he hath a present right to it, and may "rejoice in the hope of the glory of God," and by continuing so to do, he shall receive "the end of his faith, even the salvation of his soul." It puts us in a present state of freedom from condemnation, by procuring the pardon of all our past sins; for he that thus "believeth shall not come into condemnation, but is passed from death to life" (John v. 24, iii. 18). It doth at present save us from the wrath of God, he being only angry with us on the account of sin unpardoned; for "being justified," saith the apostle, "by faith in his blood, we shall be saved from wrath by him" (Rom. v. 9). Now this is all which very frequently is signified by the words *saved* and *salvation*: as when it is said of Zaccheus, "This day is salvation come unto this house;" and "The Lord daily added to the church τοὺς σωζομένους, the saved," Acts ii. 47, and again, "The word of the cross is τοῖς σωζομένοις ἡμῖν, to us the saved, the power of God," 2 Cor. i. 18. See this farther proved in the notes on Eph. iii. 8, Tit. iii. 5.

Secondly, Salvation may be well ascribed to faith, not indeed in opposition to, or exclusion of works, but rather as the cause and the producer of all works of piety and righteousness: and both the wisdom and the excellency of this method for the procuring the great ends of Christian piety, of purity of life, and of sincere obedience to the whole will of God, will be extremely evident from these considerations:

1. That this faith consigned by baptism doth lay the highest obligations on us to a life of holiness and obedience, under the pain of forfeiting all the blessings of the new covenant, or all the privileges of Christianity. For (1.) faith in him as the true Messiah, the prophet sent from God to declare his will, and make known his precepts, and to lay down the terms on which we say expect salvation from him, must surely oblige us to perform that will, and to submit to the terms on which alone salvation is thus tendered to us, not only that we may not miss of that salvation, but that we may not be condemned as despisers of so great salvation.

Again, Faith in him as our Saviour, one who hath, by his death, purchased deliverance to us from death, and from the wrath to come, must surely oblige us, as well in point of duty as of gratitude, to "live to him who died for us" (2 Cor. v. 15), and being bought with such a price, "to glorify him with our souls and bodies which are his" (1 Cor. vi. 20); especially we consider that this was one great end of these his sufferings; he having "died for all, that they who live should not henceforth live to themselves, but to him that died for them;" that he might "redeem us from this present evil world" (Gal. i. 4), "and purify us to himself, a people zealous of good works" (Eph. v. 25, 26), and that we, "being dead to sin, might live to righteousness" (1 Pet. ii. 24): and surely, they cannot expect the blessings of his salutary passion, who defeat the design and frustrate the purpose of it.

Faith in him, as our Lord and King, as it doth presuppose his right to require service from, and prescribe laws to us, so must it engage us to the honour and service of this Lord (for "why" saith he, "call ye me, Lord, Lord, and do not the things that I say?" (Luke vi. 46;) to fear and to obey this King of saints, as knowing he will say to all his disobedient subjects, "Bring these mine enemies, which would not I should reign over them, and slay them before me" (Luke xix. 27).

Faith, lastly, in him as our Judge and our Rewarder, must cause us herein to "exercise ourselves always to have consciences void of offence towards God and man" (Acts xxiv. 16), as we desire to be found blameless at that day, and to be steadfast and abounding in the work of the Lord, which will so plentifully be rewarded (1 Cor. xv. 58).

In a word, to what other end can we think a holy God was so concerned that we should firmly be persuaded of, and yield a free assent to, these things? Can it be only this, that he should fill our heads with notions, but leave us still at liberty to disobey the message sent us from heaven by his only Son? why then said he, "This is my beloved Son; hear him?" (Matt. xvii. 5). Can he suffer us to slight the terms on which alone salvation is thus tendered to us? why then were they at all propounded? Can he permit us to be disobedient to this Lord, or rebels to this King of saints? why then was this authority conferred upon him? Hath he made him the judge and rewarder of all men at the great day? and will he not reward them all according to their works?

But then if we consider farther this faith, as it hath baptism annexed to it, according to these words of Christ, "He

* Ἐδόξασε διὰ χαρισμάτων διὰ τῆς υἱοθεσίας· διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. Chrys. Œcum. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ Πνεύματος ἁγίου δωρησάμενος χάριν. Theodor. Theoph.

† De glorificatione in præsenti seculo possumus illud intelligere quod dicit apostolus, Nos autem omnes revelatâ facie gloriam Domini speculantes, eâdem imagine transformamur á gloriâ in gloriam.

that believeth and is baptized shall be saved;" our obligation to obedience by it will still be more evident. For is not our baptism "in the name of the Father, Son, and Holy Ghost," an entire dedication of ourselves to the service of the blessed Trinity, a solemn entrance into covenant that we will own no other God, will serve no other Lord, will not be led by the unclean, but by the conduct of the good and Holy Spirit? Did not Christ command his disciples to teach them whom they baptized, to "observe all things which he commanded?" (Matt. xxviii. 20,) and must they not be obliged to obey what they were to be taught in his name? What is it to baptize, but μαθητεύειν, to "make disciples" to the holy Jesus? and hath he not said, "Then only are ye my disciples indeed, when ye continue in my word?" (John viii. 31.) What is it to be baptized, but to make "the stipulation of a good conscience towards God?" (1 Pet. iii. 21;) and are not we obliged to be true to this solemn promise made to God? or can we neglect to do so without mocking him, and taking his sacred name in vain? Are we not baptized in the name of Christ? and are not they who name that name engaged to "depart from all iniquity?" (2 Tim. ii. 19). Hath not Paul informed us, that "as many as are baptized into Christ, are baptized into his death?" (Rom. vi. 3,) and so are by that baptism obliged to "die to sin" (ver. 6. 11), "not to obey it in the lusts thereof; not to yield their members instruments of sin to unrighteousness," but to "walk in newness of life" (ver. 12, 13); to "live to God," and to "present their members instruments of righteousness to God" (ver. 4. 10. 13), and to "have their fruit to holiness, that the end may be eternal life" (ver. 22); and that upon this conformity to Christ's death and resurrection depends our hope that we "shall live with him?" (ver. 8.) So that it is evident, to a demonstration, that both our faith and baptism do lay upon us the strictest obligations to depart from all iniquity, and yield sincere obedience to the laws of God and Christ, as we expect the blessings purchased by him for or promised to believers. As then Peter saith on this account, that "baptism now saveth us" (1 Pet. iii. 21), so may salvation be on the same account ascribed to our faith in Christ.

Secondly, Faith is the spring and the foundation of all the obedience we afterward perform, and therefore may be well said to save as many as obtain salvation, because it worketh in them that obedience by which they are saved, and moves them to perform those conditions on which their actual salvation doth depend. Thus of faith in God, the apostle teacheth, that it must be necessarily laid as the foundation of all the service we perform unto him; for "he that cometh to God must believe that he is a rewarder of them that diligently seek (to please) him" (Heb. xi. 6). And thus he shows it was with all the patriarchs and holy people of God before the revelation of the gospel; they by that faith, which was "the expectation of things hoped for, the evidence of things not seen, obtained testimony that they were righteous" (Heb. xi. 4), and that they "pleased God" (ver. 5. 8. 18, 19), obeyed his call in the most difficult instances, "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; wrought righteousness, and suffered death, not accepting a deliverance" (ver. 25, 26. 33. 35). And so it is with faith in Christ; it is the foundation of all our obedience, which therefore is in scripture styled "the obedience of faith," Rom. i. 5, xvi. 26, and of all our good works, they being all the "work of faith," 2 Thess. i. 11. It is by virtue of this faith that we are enabled to "overcome the world," to "resist the devil," and to "quench all the fiery darts of Satan" (1 John v. 5, 1 Pet. v. 9, Eph. vi. 16). It is "faith that works by love" to God, and to our brother; which love we testify to God, by "keeping his commandments," and to our neighbour, by fulfilling the laws of justice and charity; and this is very evident, even from the nature of faith: for can any man obey the precepts this Prophet hath delivered in his Father's name, unless he believes he was that prophet which was sent by him to reveal his will, and that king by whose laws we must be governed? Can he submit to the terms of salvation propounded by him, till he believes "he is the author of salvation to all that obey him?" Can he herein "exercise himself to have always a conscience void of offence towards God and man," but by that faith which doth assure him that he will judge all men by these laws, awarding "glory and immortality to every man that worketh righteousness" Rom. ii. 8), and "punishing them with everlasting destruction from his presence that obey not his gospel?" (2 Thess. i. 8.) And is not then this faith the true foundation of all Christian piety? Thus doth "the just man live by his faith," and doing so "believeth to the salvation of his soul." As therefore we are said to be "saved by hope," Rom. viii. 24, because it is the motive to steadfastness in our obedience, so may we be said to be saved by faith upon the same account. And,

Thirdly, We may be well said to be saved by faith, because where faith is hearty and constant it will produce sincere obedience, and holiness will follow in the life: and when it doth not follow, this is to be ascribed to the want of faith. This will be evident if we consider the material objects of our faith, the blessings promised to the obedient, and the evils threatened to the disobedient: for it is certain that the blessings promised in the gospel do far exceed all other blessings that we can enjoy; and that the evils threatened there are far more lasting and intolerable than any other evils we can suffer: and it is no less certain that these blessings are by our Lord confined to the obedient; for "not every one that saith unto me, Lord, Lord, shall enter," saith he, "into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. vii. 21); and it is as sure that these tremendous evils are entailed upon the wicked, Christ having solemnly declared he will say to them at the great day, "Depart from me, I know ye not, ye workers of iniquity" (ver. 23): and if we do believe our Saviour was a prophet sent from God, we must believe these revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now, can a man at the same time believe these are the greatest blessings that he can enjoy, and yet prefer a lesser good before them? if not, whenever he doth this, he ceases in effect to have this faith. Can a man fully be persuaded, that what he is about to do, will render him obnoxious to the worst of evils, and yet be moved to do it to avoid a lesser evil? if not, whenever he doth choose to do what renders him obnoxious to the worst of evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain and to secure our eternal interests, and venture upon that to which he threateneth everlasting misery, it is certain that we have no lively full persuasion of these truths then present to our minds, and therefore do not actually believe them then. So that although we may have still such an habitual assent to all that this great Prophet hath delivered, as that we do not doubt the truth of what he taught: yet doth not Christ "dwell in our hearts by faith," nor have we any living sense or permanent persuasion of these truths on our souls, but faith is at the present dead, and so no more deserves the name of faith than a dead man can properly be called a man. Thus, for example, when Christ saith to his disciples fearing to perish in the storm, "How is it that ye have not faith?" (Mark iv. 40,) he lays this to their charge, not that they disbelieved his power to save them, for this they testify, by saying, "Master, save us;" but they did not actually exert this trust by an entire commission of themselves to the protection of his providence. As therefore, when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love and hope and trust in God: so when we do what is opposite to the great objects of our faith, there must be in us a like want of faith; and so when this is customarily done, there must be a defect as to the habit, or the grace of faith.

Secondly, This will be still more evident, if we consider all the glorious things which are ascribed in scripture to this faith, and do compare them with other passages of the same scripture: for instance, "Whosoever believeth that Jesus is the Christ, is born of God," saith the apostle John, 1 Epist. v. 1; but then he adds in the same chapter, "Whosoever is born of God overcometh the world," ver. 5, by virtue of this faith: and again, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not," ver. 18, iii. 9. Whence it must follow, that he believeth not in the apostle's sense, that "Jesus is the Christ," who overcometh not, by virtue of that faith, the temptations of the world the

flesh, and the devil. "Whosoever confesseth," saith the same apostle, "that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 15), but then he also saith, "He that abideth in him ought also to walk as he walked," 1 John ii. 6, that we do hereby "know that we are in him, by keeping of his word," ver. 5, that "whosoever abideth in him sinneth not, and he that sinneth hath not seen him, neither known him; that if we say we have fellowship with him, and walk in darkness, we lie:" so that if this faith doth not preserve us from sin, and engage us to walk in the light, and as he walked, it is not that faith in the Son of God the apostle speaks of. We are not "justified by the works of the law, but by the faith of Jesus," saith Paul to the Galatians, Gal. v. 6, vi. 15; but then it is, saith he, that "faith which works by love," and renders us "new creatures." The same he saith in the Epistle to the Romans, declaring that his gospel was "the power of God through faith unto salvation," Rom. i. 16, ver. 5; but then it is "the obedience of faith," in the same chapter; "obedience in word and deed," xv. 18, "obeying from the heart the form of doctrine delivered to them," vi. 16, which makes this faith become the power of God to salvation. Whence it is evident that he esteemed that alone true faith which was productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause: so that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere obedience to the laws of Christ.

AN ADVERTISEMENT

RELATING TO THE

FOREGOING PREFACE

TO THE

EPISTLE TO THE GALATIANS.*

One passage in the preface to the Epistle to the Galatians hath met with very hard usage from different hands; but more especially from one who styles his book, "The Preacher," but gives full demonstration that he is no Solomon. His words are these, p. 153,† "And can we imagine that that other author hath a better opinion of the writings of the New Testament, who tells us, that 'in all the scriptures of the New Testament, there is not to be found one exhortation to believe in Christ, or to act faith on Christ?' and accordingly he adds afterward; 'Now what account can be given of this thing by those who are so zealous in their sermons to exhort Christians to believe in Christ, and are so full of motives to persuade them so to do?' It seems we have been in a great error and mistake hitherto; and all our sermons to our Christian auditors, to persuade them to exert faith in our Lord Christ, have been idle and vain; and the more zealous we have been in this matter, the more foolish we have been; for Christians are nowhere exhorted in the New Testament to believe in Christ; they are only unconverted Jews and gentiles who are called upon to do this." And such were the apostles and disciples, when our Saviour exhorted them to believe in God, and to believe also in him: "who sees not that is abusing the scriptures?" Now here,

First, Sure I have reason to complain of very hard measure, and of great injustice, that after all the pains I have taken to prove this proposition, That the apostles and evangelists indited these scriptures by the assistance of the Holy Ghost;* and that, therefore, I allow no slips of memory, no rules of human prudence, without the guidance and direction of the Holy Spirit, §. 3, I should be publicly traduced as one, that "cannot be imagined to have a better opinion of the writings of the New Testament," than one who asserts, that "there are several repugnances in several parts of it; that it is altered in very many places, and some of the greatest moment; and hath too many disagreements, which are material and weighty."† How far I am from thinking any thing of this nature, how zealous in my opposition to such sentiments, the world will shortly farther see. And, that the words here cited by the Preacher have no relation to, and contain no detraction either from the authority or veneration due to that inspired book, is evident to all discerning persons: such vile and scandalous suggestions, without all ground or show of reason, is that of which I hope I never shall be guilty.

Secondly, I add, that the assertion here exposed, as "a visible abuse of scripture," is as certain and demonstrable as any proposition in the book of Euclid. Thus,

Definition. A Christian is one that believes in Christ; nor can he cease to do so whilst he is a Christian; as a man cannot cease to have a human nature whilst he lives.

Postulatum. It cannot be consistent with the wisdom of the Holy Ghost, or of the holy scripture, to exhort any Christian to do what he knows every Christian must do, and cannot choose to do, any more than a living man can cease to have a human nature.

Ergo. It cannot be consistent with the wisdom of the Holy Ghost to exhort any Christian to believe in Christ; this being the same in effect as to exhort a living man to retain his human nature during life.

Thirdly, To the argument of the Preacher, from John xix. 1, I have returned a full reply in my answer to a late pamphlet, p. 20—23, to which I add, that it is not certain that these words contain any exhortation to believe in Christ; even the Synopsis informs us, that they may be rendered in the indicative mood thus, Creditis in Deum, et me creditis: in which sense they contain no exhortation, but an assertion only of this great truth, that the disciples of Christ believed in God the Father, and in Christ his only Son; and from that faith had ground of comfort under all the troubles they should meet with in the world.

Fourthly, Had he not changed my words, he would have had no show of ground for his vain imagination, that I count it "a great error to persuade Christians to exert faith in our Lord Christ." Now this I nowhere say, but only that there is no exhortation in the New Testament to any Christian to believe in Christ, or (in the sense of the presbyterians, and independents, against whom I there dispute) to "act faith on Christ;" to exert that faith we have in Christ, by showing forth the fruits of it, and walking answerably to it, and comforting and supporting ourselves from the consideration of it; and the encouraging ourselves to the performance of all Christian obedience, is the duty of all Christians, to which I there say the scripture doth exhort them; but to act faith on Christ for justification, or that Christians may be believers, which is the sense those writers put upon the phrase, is an unscriptural expression.

In fine, it might have reasonably been expected, that after all these hideous outcries, after these terrible accusations, that by this assertion I have visibly abused the holy scriptures, and made it unimaginable that I have any good opinion of the writings of the New Testament, some plain text should have been produced from those scriptures exhorting those, who were already Christians, to believe in Christ; and though I judge my assertion a truth, equally certain to a demonstration, yet when either the Preacher or the Pamphleteer, or any other bold condemner of it, shall show the contrary by one plain text containing such an exhortation, I promise to renounce it publicly.

* §. 3, Arg. 7. † Pref. p. 255.

* Gen. Preface to the Gospels, §. 1. † Preacher, p. 152.

CHAPTER I.

1 (*I*) PAUL, (*who am*) an apostle,[1] (not of men, neither by man (*for I received not my call or my commission to that office from man, nor was I chosen to it by man, as Matthias was*), but by Jesus Christ (*appearing to me in person for that end, that he might send me to the gentiles*, Acts xxii. 21, xxvi. 16, 17), and God the Father, (*who chose me that I should know his will, and see that Just One, and be his witness to all men of what I had seen and heard*, Acts xxii. 14, 15, *and revealed his Son to me*, ver. 13, *even that God*) who raised him from the dead;)

2 [2] And all the brethren which are with me (*and own the doctrine which I preach, send greeting*) unto the churches of Galatia:

3 (*Wishing that*) Grace (*may*) *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself (*an expiatory sacrifice*) for our sins,[3] that he might deliver us from (*the wrath and condemnation of, or from conformity to,*) this present evil world,[4] according to the will of God and our Father (Gr. *of our God and Father*):

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed[5] from him that called you into[6] the grace of Christ unto another gospel:

7 Which (*whatsoever some may suggest, who preach another thing, under the special title of the gospel*) [7] is not (*indeed*) another (*gospel, nor would be so esteemed by any of you*); but (*that*) there be some that trouble you (*with false stories*), and would pervert the gospel of Christ (*by mixing with it the necessary observance of the law of Moses*).

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *Not of man, neither by man.*] It is no objection against the truth of these words, that the Holy Ghost, saying by the prophets at Antioch, "Separate me Barnabas and Saul to the work of the ministry, to which I have called them," they fasted and prayed, and laid their hands on them, and sent them away (Acts xiii. 2, 3): for that this was not a mission to the apostolical office, appears, because Paul, at least nine years before, was immediately called to it by God, and sent to exercise it by Jesus Christ; and because Barnabas is here equally separated to this office, and sent with him, who yet was never an apostle properly so called. This separation and mission therefore of them was only by way of prayer and benediction of them in their ministry; or by way of special commission to preach in the synagogues of the Jews (ver. 5). And this mission they presently completed, and then returned to Antioch, declaring to them what they had done in pursuance of it (Acts xiv. 26, 27).

[2] Ver. 2. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *And all the brethren that are with me.*] It is the conjecture of the reverend Dr. Hammond, that the word "brethren" here denotes those that accompanied St. Paul in his travels, and assisted him in preaching the gospel; in which sense Sosthenes is called "a brother," 1 Cor. i. 1, as also Apollos, 1 Cor. xvi. 12, Timothy, 2 Cor. i. 1, Titus, ii. 12, Tychicus, Eph. vi. 23, Epaphroditus, Phil. ii. 25, Onesimus, Col. iv. 9, Sylvanus, 1 Pet. v. 12, Paul, 2 Pet. iii. 15. And in this sense the word "brethren" seems to be distinguished from that of "saints," Phil. iv. 21; and mention is made of the "brother whose praise is in the gospel," 2 Cor. viii. 18, of Titus, Paul's "fellow-worker;" of the brethren who are the "apostles of the church," and of the brethren who, for his name's sake, went forth to preach the gospel, "taking nothing of the gentiles," 3 John 3. 7, or else it may be said, that the apostle writes according to the form of epistles, used in the beginning of Christianity, when bishops sent to other churches, not in their own names only, but in the names of the whole church where they resided: so Clemens* begins his epistle to the church of Corinth thus, "The church of God in Rome, to the church of God at Corinth;" and so this epistle being writ from Rome, shows the consent of that church with him in his doctrine.

[3] Ver. 4. Ἵνα ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *That he might deliver us from this present evil world.*] That "this present evil age" should signify "the present Jewish constitution and nation together," is very improbable: for did Christ die for our sins, to deliver the Galatians and other gentiles from the Jewish nation, or from that constitution they were never under? How much more natural is it to say, with the fathers, he died for our sins, that he might deliver us ἐκ τῶν πονηρῶν πράξεων καὶ διεφθαρμένης ζωῆς, "from the evil actions and corrupt manners of this present world," or age; from those lusts of the flesh, and that corruption of mind, in which the heathens formerly lived, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, "according to that course of life" the men of the world then led (Eph. ii. 2, 3), when they were guided by the wisdom, τοῦ αἰῶνος τούτου, "of this world" (2 Cor. iv. 4), and under the power of the rulers, τοῦ σκότους τοῦ αἰῶνος τούτου, "of the darkness of this world" (Eph. vi. 12).

[4] Κατὰ τὸ Θέλημα τοῦ Θεοῦ, *According to the will of God.*] These words may refer to our deliverance, ἐκ τῶν πονηρῶν πράξεων καὶ τῆς διεφθαρμένης ζωῆς, Œcum., from the evil manners of this world; this being "the will of God, even our sanctification" (1 Thess. iv. 3), and the great end of our Lord's salutary passion, "who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works; and bare our sins in his body on the tree, that we, being dead to sin, might live to righteousness" (1 Pet. ii. 24, 2 Cor. v. 15, Eph. v. 25, 26): whence it is evident that Christ's inherent righteousness is not imputed to us; for sure he died not to this end, that we might do ourselves what he already had done for us, and so what he had made it needless for us to do. Or else these words may be connected thus; Christ gave himself for us according to the will of God, viz. that he should die for our sins; and then the apostle here asserts, in opposition to the Judaizing Christians, that our justification by faith in Christ's death is according to the will of God, and that he died in pursuance of his decree to establish that new covenant in his blood by faith, by which we are translated from that wrath and state of alienation from God in which the world lies, and have obtained peace with God, and are become his church and people.

[5] Ver. 6. Ἀπὸ τοῦ καλέσαντος ὑμᾶς, *From him that called you.*] i. e. From God: for the apostle scarce ever ascribes this work to himself, but constantly to God the Father: see Rom. ix. 24, 1 Cor. vii. 15, Gal. i. 15, 1 Thess. ii. 12, iv. 7, v. 24, 2 Thess. ii. 14, 2 Tim. i. 9.

[6] Ἐν χάριτι Χριστοῦ, *To the grace of Christ.*] Or rather, "by," or "through, the grace of Christ" offered you in the gospel; for though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elsewhere used, doth either signify, "in the grace," or "through the grace," as Rom. v. 15, 2 Cor. i. 12, 2 Thess. ii. 16, 2 Tim. ii. 1; nor do I find where it is ever used in the epistles for εἰς χάριν.

[7] Ver. 7. Ὃ οὐκ ἔστιν ἄλλο.] These words cannot signify, "Which is not any thing else;" or, "Which is not owing to any thing else," as one here thinks: for the pronoun ὅ hath no other antecedent but ἕτερον εὐαγγέλιον, ver. 6. Nor is it any objection against our translation that the apostle doth not say, ὃ οὐκ ἔστιν ἕτερον, as before, but ἄλλο; it being noted by Budæus and others, that the Greeks use, ἄλλο καὶ ἕτερον ἐκ παραλλήλου, these two words as equivalent: and when two ἄλλος come together, the second is always rendered, ἕτερος, "another;" ἄλλος τρὸς ἄλλον λέγοντες, "Saying one to another," Acts ii. 12, xxi. 34; so ἄλλη σὰρξ ἀνθρώπων, ἄλλη δὲ

* Ἡ ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

8 But (*whatsoever they suggest to you of another gospel, taught by Peter, James, and John,*) though we (*apostles*), or (*even*) an angel from heaven, (*should*) preach any other gospel unto you than that which we (*Paul and Barnabas*) have preached unto you, let him be accursed.

9 (*And that ye may not think this proceeds rashly from me, but may the more regard it,*) As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received (*from us*), [8] let him be accursed.

10 (*But this you cannot reasonably suspect concerning me,*) For do I now (*in the execution of my apostleship*) [9] persuade (*obey, or seek to please*) men, or God? [10] or

---

κήνων, "There is one flesh of men, and another flesh of beasts," &c. 1 Cor. xv. 31; and again, ver. 41. The apostle's meaning then is, that the preaching of the gospel to you, παρ' ὃ εὐαγγελισάμεθα, "besides that which we have preached," would be the preaching of another gospel: but that which these perverters of the Galatians taught as such, was not indeed another gospel, but rather a setting up of the law in opposition to the gospel. Note also, that εἰ μὴ here is used as ii. 16, 1 Cor. vii. 17, Rev. ix. 4. 21. 27.

[8] Ver. 9. Ἀνάθεμα ἔστω, *Let him be anathema.*] Hence it follows, (1.) that the doctrine of justification by faith, as it stands opposed to the contrary doctrine of the necessity of the observance of the Mosaical law to justification, is a fundamental doctrine, to which he that opposeth himself, maintaining the necessity of observing the law of Moses to that end, deserveth an anathema, as introducing another gospel: whence commentators here observe, that the apostle calls not the Galatians "saints," because they had begun to decline from the gospel, by seeking thus to be justified by the law; but speaks of them as those who had Christ yet to be formed in them, and who were to be "born again," iv. 19.

(2.) Hence it appears, that a man may err fundamentally, not only by rejecting a fundamental article of faith, but also by maintaining and teaching in the name of Christ things unnecessary to be necessary, so as to say, salvation cannot be obtained without them: and herein consists the great guilt of the church of Rome, and particularly of the Trent council, that they have added many unnecessary articles to the Christian creed, and have defined them to be so necessary to be believed by all Christians, that no salvation can be obtained without the belief of them: and so they seem plainly to have fallen under the anathema of St. Paul, more dreadful than all the vain anathemas they have thundered out against the protestants.

Mr. Obadiah Walker and Grotius note, that the apostle speaks here only of doctrines contrary to his gospel; but this exposition is (1.) contrary to the very words of the apostle, who saith not "against," but παρ' ἃ, "besides what I have delivered:" and it is contrary to the exposition of the fathers,* Chrysostom, Œcumenius, among the Greeks, and Austin among the Latins, whose note is this: "He saith not, If they preach things contrary, but, If they preach things never so little different from the gospel which I have preached to you." It is very true, as Esthius suggests, that the apostle doth not pretend to propound an anathema against any man who shall suggest any thing farther in confirmation of Christ's gospel, as John after did, or give any farther rules pursuant to the precepts of it, by the suggestion of that Spirit by which the gospel was indited, for then he would have pronounced an anathema upon all that writ after him, and even upon himself, who writ many epistles after this; but yet he pronounceth an anathema upon all those who preached a gospel which differed from the gospel which they preached, to whom alone it was by Christ committed to propound the terms of salvation; and this is that of which we do accuse the church of Rome, that they propound terms of salvation nowhere delivered by Christ or his apostles.

Secondly, This exposition of Mr. Walker will not free them from the anathema of the apostle; for by this very thing, that they add any thing to the gospel of Christ as necessary to be believed, or done to salvation, they do no less oppose the doctrine of the apostle, than they did who joined the observation of the law of Moses, as necessary to the faith of Christ: for therefore did they oppose his doctrine, because they teaching this was needful to salvation, did thereby teach, that what the apostle had taught as sufficient to salvation, was not so without their additions, which is the very thing the papists do by their new articles and traditionary doctrines, for if they be indeed necessary to salvation, what is delivered in the gospel, in which confessedly some of their doctrines are not, cannot be sufficient to salvation. Moreover, it is extremely evident, that prayer in unknown tongue is plainly contrary to the apostle's doctrine, 1 Cor. xiv., and that communion in one kind is opposite both to Christ's institution, and to Paul's discourse upon that sacrament, 1 Cor. xi.

[9] Ver. 10. Πείθειν, *To persuade.*] The critics here observe, that the word πείθειν signifies to *pacify* and *appease* any one incensed against us. So when David's soldiers, hunted and harassed by Saul, were earnest, when they found Saul in the cave, that they might have liberty to slay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, "David pacified his men with words," 1 Sam. xxiv. 7. So, to induce the soldiers to own that Christ's body was stolen away by his disciples from the sepulchre whilst they slept, the chief priests and elders promise, that if this come to the governor's ear, πείσομεν αὐτὸν, "we will appease him," Matt. xxviii. 14. And Menelaus promised Ptolemy to give him much money, πρὸς τὸ πείσαι τὸν βασιλέα, "if he would pacify the king towards him," 2 Macc. iv. 5. Or (2.) the word may signify *to obey*; for so the word is used by Paul in this epistle, when he says, "Who hath bewitched you, τῇ ἀληθείᾳ μὴ πείθεσθαι, that you should not obey the truth?" iii. 1, and, "Ye did run well, who hindered you, τῇ ἀληθείᾳ μὴ πείθεσθαι, that you should not obey the truth?" v. 7, and elsewhere: so τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, "To those who obey not the truth, but obey unrighteousness," Rom. ii. 8, πείθεσθε τοῖς ἡγουμένοις, "Obey your governors," Heb. xiii. 17 (see also Acts v. 36, 37, James iii. 3). And so is the word often used by heathen authors when they treat of moral subjects: so Plato* saith, philosophy "compels the irrational affections to obey reason," and introduceth Socrates† saying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, "I will obey God rather than you." Plutarch‡ saith, "It is the same thing, ἕπεσθαι Θεῷ, καὶ τὸ πείσεσθαι λόγῳ, to follow God, and obey reason." So Arrian,§ "This is to be placed among the highest pleasures, ὅτι πείσῃ τῷ Θεῷ, that thou obeyest God; I am free, and the friend of God, ἵν' ἑκὼν πείθωμαι αὐτῷ, that I might willingly obey him. I know to whom I ought to be subject, τινὶ πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, and to obey God, and those that are next to him." And Zeno, "That it is fit, τὸ πείθεσθαι παῖδας τοῖς παιδαγωγοῖς, that children should obey their masters" (Diog. Laert. lib. vii. p. 432). So then the import of these words is this: Do I in preaching the gospel act in obedience to men, who every where persecute me and oppose me for it, or in obedience to that God who called me to be an apostle of the gentiles? (ver. 15, 16.) And this sense is confirmed by the verse following.

[10] Mr. Clerc here is positive that πείθω signifies only to *persuade*; whereas the lexicographers say expressly,‖ Tria significat pareo, morem gero, suadeo, persuadeo. So Hesy-

---

* Καὶ οὐκ εἶπεν ἐὰν ἐναντία καταγγέλλουσιν, ἀλλὰ κἂν μικρόν τι εὐαγγελίζονται παρ' ὃ εὐαγγελισάμεθα. Restat ergò, ut non ex divinis scripturis, sed ex vobis ista dicatis. Proinde dignissimè respondebitur, Anathema sitis. Tenent enim ecclesiæ apostolico labore fundatæ, cum quantâ curâ sibi prædictum sit; Si quis vobis evangelizaverit præterquam quod accepistis, anathema sit. De Unitate Eccl. contra Epist. Peril. tom. vii. cap. 15, p. 542. Sive de Christo, sive de ejus ecclesiâ, sive de quâcunque aliâ re, quæ pertinet ad fidem vitamque nostram, si angelus de cœlo nobis evangelizaverit præterquam quod in scripturis legalibus et evangeliis accepistis, anathema sit. Lib. iii. contra Lit. Peril. cap. 6, p. 167.

* Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. Locr. p. 1096, C.

† Apol. p. 23, B. ‡ De Audit. p. 37, F.

§ Arrian. lib. iii. cap. 4, p. 343, lib. iv. cap. 3, 12.

‖ Constantine.

do I seek to please men? (*no sure,*) for if I yet pleased men (*if I made that my business*), [11] I should not be the servant of Christ (*in that work of the gospel which creates me so much hazard from them*).

11 But (*however others may lessen my gospel*) I certify you, brethren, that the gospel which was preached of me (*i. e. by me to you and others*) is not after man.

12 [12] For I neither received it of man (*as the Jews do their traditions from their fathers*), neither was I taught *it*, but by the (*immediate*) [13] revelation of Jesus Christ.

13 *And of this you may be farther satisfied from my former conversation, and my deportment since I began to preach the faith of Christ:*) For (*doubtless*) ye have heard of my conversation in time past in the Jews' religion, (*which was such*) how that beyond measure I persecuted the church of God, and wasted it (Acts viii. 3, ix. 1. 13, 14, xxii. 4, xxvi. 10, 11):

14 And profited in the Jews' religion above many my equals in mine own nation (*or above many Jews of the same age with me*), being more exceedingly zealous (*than they were*) [14] of the traditions of my fathers.

15 (*Thus, I say; was my conversation in times past;*) But when it pleased God, who separated me from my mother's womb (*as he had formerly done Jeremiah, to be a prophet of the nations*, i. 5), and (*after*) called *me* by his grace (*to preach the gospel*, Acts xxii. 14),

16 To reveal his Son [15] in (*to*) me, that I might preach him among the heathen; immediately I conferred not [16] with flesh and blood (*i. e. with any man so as to receive any mission from them to that work, or any instructions how to perform it*):

17 Neither went I up to Jerusalem to them which were apostles before me (*as, if I had wanted either authority or instruction, I should have done*); but I went (*from Damascus, the place of my conversion*) into [17] Arabia, and returned again unto Damascus (*preaching the gospel there*).

18 Then after three years (*of my conversion*) I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But [18] other of the apostles saw I none, save

---

chius, πείθω σε τόδε τὸ πράγμα, "I obey thee in this thing;" and πείθομαί σοὶ τοῦτο, saith Stephanus, ought to be rendered, pareo tibi in hâc re, or, pareo consilio tuo in hâc re. And whereas he fancies an ellipsis of μὴ ἀγανακτεῖν μοι, "not to be displeased with me;" making the sense to run thus, For do I now persuade men, or God, not to be displeased with me? he is still out; for who can see either any connexion of these with the former words, or any force in the apostle's reason, according to this strained sense? "If any man," saith he, "preach any other gospel than that which ye have received from us, let him be anathema" (ver. 9): for do I in preaching this gospel obey men or God? saith our interpretation, making both the connexion clear, and the reason strong; seeing God could not command him to preach one gospel and others another. "Let him be anathema," saith Mr. Clerc, "for do I now persuade God not to be displeased with me?" where, let him that can, show either reason or connexion. Secondly, how could Paul say, he did not persuade men not to be displeased with him, when in this epistle he so often doth it, saying, "Brethren, I beseech you be as I am," iv. 12; "Am I therefore become your enemy, because I tell you the truth?" ver. 16; "From henceforth let no man trouble me," vi. 17 (see v. 11). And, thirdly, why should he tell the Galatians he persuaded God not to be displeased with him, when he was so honestly discharging his office, that he knew nothing of insincerity by himself in the execution of it (1 Cor. iv. 4), and surely had no mind to give them any reason to suspect he had displeased him.

Ἢ ζητῶ ἀνθρώποις ἀρέσκειν;] These words, which Dr. Mills saith crept in from the margin, are owned by all the Greek scholiasts, by the Vulgar, the Cod. Alexandrinus, Hilarius Diac. and Jerome (see Examen Millii in locum).

[11] Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I should not be the servant of Christ.*] That is, say the Greek commentators, I should not have left Judaism to embrace Christianity; i. e. I should not have quitted honour, friends, and kindred, for dangers, persecutions, and dishonours, which I continually suffer for the cause of Christ. And this exposition is confirmed from those words, "If I preach circumcision, why do I yet suffer persecution, since then is the offence of the cross ceased?" v. 11, and from this account, that others preached up circumcision only "lest they should suffer persecution for the cross of Christ," vi. 12.

[12] Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the first verse he saith, he was not an apostle by man, "but by Jesus Christ:" here, that he was not taught his gospel by man, but "by Jesus Christ;" whence Chrysostom, Theodoret, Jerome, Œcumenius, and Theophylact conclude, that our Lord was not only man, but God; and so Novatian (ch. xiii.) argued before the Nicene council, "If Paul was not constituted an apostle of, or by man, and yet was constituted such by Jesus Christ, meritò Christus est Deus, Christ must be God: for though the scripture sometimes calleth magistrates and judges gods, as Crellius here notes, it never saith, that what was done by them was not done by man. Crellius adds farther, that our Lord, being the only-begotten Son of God, and having now obtained his celestial kingdom, was exempted from the common rank of men; "and from the state of mortal men," saith Grotius: and so the apostle might speak of him not as a man, as Samson saith of himself, "If they bind me with wreaths I shall be as a man" (Judg. xvi. 7. 11. 17), but כאחד אדם, "as one man;" i. e. as weak as one man only, or having no more strength than another man. Crellius therefore hath not said any thing apposite in answer to this argument: nor doth the apostle here oppose man to man, or mortal man to those blessed spirits who are immortal, but only to Jesus Christ and God the Father.

[13] Δι' ἀποκαλύψεως, *By revelation.*] At what time this revelation was made to him is uncertain, but it is probable it must be before he went to preach the gospel to the gentiles; for the words following, "I consulted not with flesh and blood, but preached at Damascus," seem plainly to imply this revelation was made to him before he preached there, or went to Jerusalem.

[14] Ver. 14. Τῶν πατρικῶν παραδόσεων, *Of the traditions of my fathers.*] He being a pharisee, and speaking of the traditions not of the law, but of the fathers, seems to mean the oral traditions that sect so highly magnified, even above the law and the prophets (see note on Mark vii. 3, Acts xxvii. 17). Now there is reason to believe, that a man so exceeding zealous for the religion of the Jews, and so full of hatred to that of Christians would not have renounced a religion he had so great a reverence for, to embrace that he was so incensed against, without some more than human motive.

[15] Ver. 16. Ἐν ἐμοί, *To me.*] So ὁ λαλῶν ὁ ἐν ἐμοί, "He that speaketh to me shall be a barbarian," 1 Cor. i. 11 (see Mark i. 15, Acts iv. 12, 1 Cor. ix. 15, 2 Cor. iv. 3, viii 1).

[16] Σαρκὶ καὶ αἵματι, *With flesh and blood*]. This phrase in scripture and among Jewish writers is only a periphrasis for man, as Matt. xvi. 17, 1 Cor. xv. 20, Eph. vi. 12, Heb. ii. 14, Ecclus. xiv. 18, and so all other interpretations of it must be alien from the scope of the apostle.

[17] Ver. 17. Εἰς Ἀραβίαν, *Into Arabia.*] Of this journey into Arabia, St. Luke, not being with him, saith nothing.

[18] Ver. 19. Ἕτερον τῶν ἀποστόλων, *Other of the apostles.*] Hence it appears,

First, That only Peter and James were then at Jerusalem, for Barnabas brought him to the apostles that were there (Acts ix. 27).

Secondly, That James, the Lord's brother, was an apostle in the strict and proper sense of the word, since Peter, who is mentioned with him, was doubtless so, and Barnabas, who brought him to Peter and James, is said to bring him to the apostles: and Peter, James, and John, who are here called the "men of reputation," and "pillars of the church," ii. 6. 9, seem plainly to be the same persons who, in his Second Epistle to the Corinthians are called λίαν ἀπό

James the Lord's brother (*and therefore could not learn my gospel from them*).

20 Now (*of the truth of*) the things which I write unto you (*you may rest assured, for*), [19] behold, before God, I lie not.

21 Afterwards I came into the regions of Syria (*i. e. to Cæsarea*, Acts xxii. 17, 18) and Cilicia (*to Troas*, Acts ix. 30, xxii. 3, *in Asia Minor*);

22 And was (*all the while*) unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us (*Christians*) in times past now preacheth the faith [20] which once he destroyed.

24 [21] And they glorified God (*for the conversion he had wrought*) in me.

στολοι, "the chief of the apostles:" and Origen* saith expressly of James the Just, "This is that James whom Paul, in his Epistle to the Galatians saith he saw," citing these very words for the proof of it. See this confirmed in the preface to the Epistle of James. Note,

Thirdly, That the apostle's argument is to this effect, Having therefore preached the gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the gospel from them.

Note also, that Nicephorus† saith, this James was τοῦ

* Ἰάκωβος δέ ἐστιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν ἕτερον δὲ τῶν ἀποστόλων, &c. Hom. 13 in Matt. ed. Huet. p. 223, C, et lib. i. contra Celsum, p. 35.

† Hist. Eccles. lib. ii. cap. 3.

μνήστορος τοῦ Ἰωσὴφ παῖς, "the son of Joseph, the husband of the mother of our Lord."

[19] Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *Behold, before God.*] Hence it is evident that the apostle, when it was necessary to confirm the truth of the gospel, or of his commission to, or his sincerity in preaching it, i. e. when the benefit of souls required him thus to attest to men, what otherwise they could not be assured of, refused not to swear, and so esteemed not our Saviour's prohibition of an oath to be absolute (see Rom. i. 2, ix. 1, 2 Cor. i. 23, xi. 31, 1 Thess. ii. 5, see the note on 2 Cor. i. 23).

[20] Ver. 23. Ἦν ποτε ἐπόρθει.] See this reading vindicated, Examen Millii in locum.

[21] Ver. 24.] This testimony of the Jewish Christians was a confirmation of his doctrine; for if they could have found any just exceptions against it, they would not have glorified God for his preaching of it.

CHAPTER II.

Then [1] fourteen years after (*my first journey thither*) I went up again to Jerusalem with Barnabas, and took Titus with *me* also (*though uncircumcised, to show the liberty I took of conversing with persons not circumcised*).

2 And I [2] went up by revelation, and communicated unto them (*at Jerusalem*) that gospel which I preach (*every where*) among the Gentiles, but (*this I did*) [3] privately to them which were of reputation, (*or the chief men there; not that I distrusted my doctrine, or needed their instructions, but*) lest by any means (*or false suggestions of the Judaizers, that my doctrine was con-*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Διὰ δεκατεσσάρων ἐτῶν, *Fourteen years after.*] I cannot assent to those critics who, for ἐκατεσσάρων, "fourteen," would read τεσσάρων, "four years after;" for not only all the manuscript copies and versions read "fourteen," but Irenæus, lib. iii. cap. 13, doth confirm this reading in these words: "Then after fourteen years I went up to Jerusalem, &c. If any man carefully examine, by the Acts of the Apostles, the time mentioned of his ascent to Jerusalem for the question aforesaid, he will find the years agreeing with those mentioned by Paul." Now these years must be reckoned from the time of his conversion, mentioned here, i. 18, which happened in the year of our Lord 35, his journey to Peter was A. D. 38, and then between that and the council of Jerusalem, assembled anno Christi 49, will be fourteen intervening years; for whereas some reckon these fourteen years from the third year of his conversion to the council met at Jerusalem, and so make that council meet anno Domini 52, because it is said here, ἔπειτα "afterward," and πάλιν ἀνέβην, "I went up again;" it may be answered, that the word ἔπειτα, "afterward," doth not connect these words with the three years mentioned i. 18, as is evident, because there follows another ἔπειτα, "afterward," ver. 21, nor doth πάλιν ἀνέβην, "I went up again," relate to his first journey to Jerusalem, mentioned i. 18, for he had been twice at Jerusalem; three years after his conversion to see Peter, and nine years after that to carry alms to the brethren at Jerusalem (Acts xi. 30), though, seeing then none of the apostles, he makes no mention of that journey here, as being nothing to his purpose (see Dr. Pearson's Annal. Paulin. p. 8, 9): so that whereas he had said, i. 18, that "three years after" my conversion "I went up to Jerusalem to see Peter," he saith here, "and fourteen years after it I went up again." Now, that the apostle here speaks of the journey to Jerusalem mentioned Acts xv. will appear,

First, From the agreement of what he here relates with what then happened, as that he "communicated to them the gospel, which he preached among the gentiles," ver. 2, as he then did. Acts xv. 4, that circumcision was not then judged necessary to the gentiles, ver. 3, as we find, Acts xv. 24, that "when they saw the gospel of uncircumcision was committed to him, they gave to him and Barnabas the right hand of fellowship," ver. 9, as then they did, sending their very decree, with one consent, to the gentiles, "by the hands of Paul and Barnabas," Acts xv. 22. 25, who were received by the "whole church," ver. 4, and styled "beloved," ver. 25.

Secondly, It seems not likely that the apostle, writing this epistle about nine years after the decree of that council, should make no mention of a thing so advantageous to the cause he is pleading here, and so proper to confute the pretences of the adversaries he disputes against. And

Thirdly, James, Peter, and John, being all the apostles that were present at the council then held at Jerusalem, the mention of their consent to his doctrine and practice was all that was necessary to his purpose to be mentioned concerning that council. It is no objection against this opinion, that we find no mention, Acts xv., of Titus's being with him; for he is not mentioned in the whole book of the Acts, during which interval this journey must have happened.

[2] Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by revelation.*] Made to the apostle, saith Dr. Hammond, to comply with this determination of the church of Antioch; made to the prophets of the church of Antioch, to send them, saith Dr. Lightfoot, which I do not gainsay. But the apostle doth not say he went up, δι' ἀποκαλύψεως, "by revelation," but κατὰ ἀποκάλυψιν, "according to revelation:" now he had said before he received not his doctrine or gospel by men, or of men, "but by the revelation of Jesus Christ;" and here he may be supposed to add, that in his journey he acted suitably to the revelation which constituted him the apostle of the gentiles; telling the church of Jerusalem what things he had done among the gentiles in pursuance of it, not inquiring what they did, but declaring what God did by him, not permitting Titus, a Greek, to be circumcised, "not giving place for an hour" to the "false brethren," &c.

[3] Κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *Privately to them of reputation.*] Not that his doctrine might be confirmed by the concurrence of Peter, or others with him in it, as Esthius from Jerome and Austin here suggests; for sure that doctrine, which he received by immediate revelation from Jesus Christ and God

trary to what they who were called before me preached, and such as they would not own) I should run (*hereafter*), or had run (*hitherto*), in vain.

3 But (*even then was nothing done by me, which showed any change in my doctrine or practice, or any opposition made by them to it; for*) neither Titus, who was (*then*) with me, being a Greek, was (*upon that account*) compelled to be circumcised (*as they would have contended he should, had they thought circumcision necessary to the gentiles*):

4 And that (*which concerns the bringing and retaining Titus with me uncircumcised was done*) [4] because of false brethren (*who came down to Antioch*, Acts xv. 1) unawares brought in (Gr. *introduced into the assembly*, Acts xv. 5, *or insinuating themselves into the church of Antioch*, ver. 1), who came in privily to spy out (Gr. *to ensnare us in*) our liberty (*from the observance of the Jewish law*) which we have in (*and through*) Christ Jesus, that they might bring us into bondage (*to it, they pleading for the necessity of circumcising the gentiles, and commanding them to keep the law*, Acts xv. 1):

5 [5] To whom we gave place by subjection, no, not for an hour (*by submission to their demands, but continued firm to our resolution, not to subject the gentiles to this yoke of bondage*); that the truth of the gospel (*of Christ, which frees the gentiles from the obligation of the law*) might continue with (*or among*) you.

6 But of these who seemed to be somewhat, (whatsoever they were (*or, but whatsoever they were who seemed to be somewhat*), it maketh no matter to me (*their seeming, or their real greatness, affects not my doctrine*): God accepteth no man's person:) for they who seemed *to be some what* in conference added nothing to me (*or to my doctrine, nor corrected any thing in it; and so neither am I concerned for their greatness, nor doth God respect them the more upon that account*:

7 *They added, I say, nothing to my doctrine,*) But contrariwise (*they approved of it; for*) when they saw that the gospel of the uncircumcision was committed unto me (*and I was authorized to preach to the gentiles*), as *the gospel* of the circumcision *was* unto Peter (*he being appointed to preach to the Jews:*

8 *As evidently it was;*) (For he that wrought effectually in (*with*) Peter to the apostleship of the circumcision, the same was mighty in me (Gr. *wrought also in me*) toward the Gentiles:) (Rom. xv. 19:)

9 [6] And when James, Cephas, and John, who seemed to be pillars (*of the church*), perceived the grace (*of God*) that was given unto me (*for the apostolic office*), they gave to me and Barnabas the right hands of fellowship; (*concluding*) that we *should* (*still*) *go* (*on to preach*) unto the heathen, and they (*should still continue preaching*) unto the circumcision.

10 [7] Only *they would* that we should remember the poor (*Christians in Judea*); the same which (Gr. *which same thing*) I also was forward to do.

---

the Father, needed no farther confirmation from the authority of man; but only to obviate the cavils of those who laboured to hinder the effect of his gospel, by suggesting that it was contrary to, or disowned by, those apostles who were called before him.

[4] Ver. 4. Διὰ τοὺς ψευδαδέλφους. *Because of false brethren.*] These false brethren, saith Epiphanius,* were Cerinthus, and those of his party.

Διὰ δὲ, &c.] Here also it seems necessary to supply the sense from the first verse thus; συμπαρέλαβον δὲ Τίτον διὰ τοὺς ψευδαδέλφους; "And I took with me Titus, because of the false brethren." Examples of the like ellipsis, or deficiency, to be supplied from the precedent words, in the Old Testament, are very numerous; see Glassius de Figuris Grammaticis, lib. iv. tract. 2, observ. 11. So Matt. ii. 10, ἰδόντες δὲ τὸν ἀστέρα, "seeing the star," ἑστῶτα ἐπάνω οὗ ἦν τὸ παιδίον, add, "standing over the place where the child was, (ver. 9), they rejoiced." This addition was necessary, because they before saw the star going before them (ver. 9). So John ix. 3, "Neither hath he sinned, nor his parents;" add, from ver. 2, ἵνα τυφλὸς γεννηθῇ, "that he should be born blind," ἀλλὰ ἵνα, but add again, "he was so born, that the works of God might be made manifest in him;" 1 John ii. 19, "They went out from us, but they (who thus went out) were not of us; for if they had been of us, they might have remained with us," ἀλλ', supply, ἐξῆλθον ἐξ ἡμῶν, "but (they went out from us) that it might appear they all were not of us."

[5] Ver. 5. Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ.] Here Dr. Mills contends from the authority of the Vulgate, Tertullian, and Hilary the deacon, that οὐδὲ is an addition to the text; though Jerome positively saith, that this was only the reading quorundam Latinorum codicum, reclamantibus Græcis, "of some Latin copies against the authority of the Greek fathers:" see this reading confuted, Examen Millii in locum. And there also, οἱ δοκοῦντες, ver. 6, is proved against the doctor, not to be irreptitious.

Ver. 6. Οἱ ἀπὸ δέ,] As some would read, if not suitable to the Greek idiom; begin the words as you must the construction, ὁποῖοι δέ ποτε ἦσαν ἀπὸ τῶν δοκούντων εἶναί τι, and the sense is plain. But of what quality they were, who seemed to be somewhat, or were of reputation, οὐδέν μοι διαφέρει, I was not the better for it; where note, that the scholiast on Thucydides saith thus, διαφέρει, i. e. ὠφελεῖ, the word signifies "to profit, or be advantageous." Phavorinus and Hesychius say, that it signifies βέλτιον εἶναι, "to be the better;" so that the words may be thus rendered: "It was no advantage to me, I was not the better for it;" and this sense is confirmed by the following reason, "For they who were of reputation added nothing to me."

[6] Ver. 9.] Note, that the beginning of this verse from the Greek runs thus, "And James, Cephas, and John, who seemed to be pillars of the church, knowing the grace," &c.

[7] Ver. 10.] Note, that from these four verses, the supremacy of Peter over the rest of the apostles, and the whole church, may be by many arguments refuted. For,

1. James is here mentioned first among the apostles of the circumcision, according to the common doctrine of the ancients, who style him,* "the first bishop, archbishop, prince, and bishop of bishops, τὸν τῆς νέας Ἱερουσαλὴμ ἀρχιστράτηγον, τὸν τῶν ἱερέων ἡγεμόνα, τῶν ἀποστόλων τὸν ἔξαρχον τὴν ἐν κεφαλαῖς κορυφὴν, the chieftain of the new Jerusalem, the leader of the priests, the prince of the apostles, the top of the heads." And this agrees with the ecclesiastical tradition mentioned by Eusebius,† that the brethren and kinsmen of our Lord, whilst they lived, were preferred before other apostles and bishops, and that therefore Peter and John contended not with James, the Lord's brother, but "chose him bishop of Jerusalem, and after his death judged Simeon, his cousin-german, worthy of that see, ὡς ἀπὸ γένους ὄντος τοῦ Κυρίου, as being of the kindred of our Lord."

Secondly, He puts no difference betwixt these "pillars" or "chief of the apostles;" which no more agrees with the supposed supremacy of Peter, than it would with the pope's supremacy to be reckoned among or after some of the cardinals; which as it is never done by them who own the pope's supremacy, so neither would this have been done by Paul, had he owned the supremacy of Peter.

Thirdly, He says the gospel of the uncircumcision was committed to him, as was that of the circumcision to Peter, by which words "he shows himself equal to Peter," say the scholiasts.‡ By these words, saith Hilary the deacon, Plena

---

* Καὶ ἄλλοτε στάσιν ὁ Κήρινθος, καὶ οἱ μετ' αὐτοῦ εἰργάσαντο, ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ὅτηνίκα Παῦλος ἀνῆλθε μετὰ Τίτου—διὸ καὶ Παῦλος λέγει, ἀλλὰ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. xxviii. §. 4, p. 112.

* Hesych. apud Phot. Cod. 275, p. 1525. See Cotel. Not. in Barnab. p. 6.

† Eccles. Hist. lib. ii. cap. 1, lib. iii. cap. 11, lib. iv. cap. 20, 32.

‡ Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν ἐξισοῖ τῷ Πέτρῳ Chrys. Œcum. Theoph.

11 But when Peter was come to Antioch, [8] I withstood him to the face, because he was to be blamed.

12 For before that certain (*brethren of the Jews*) came from James, he did (*freely*) eat with the Gentiles: but when they were come, he withdrew and separated himself (*from them*), fearing (*to exasperate or scandalize*) them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that (*even*) Barnabas also was carried away with their dissimulation.

14 But when I saw that (*in this matter*) [9] they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew (*one of that nation to which alone the law of Moses was given*), livest after the manner of Gentiles (*conversing freely with them, and eating of their meats, as, since the vision which thou sawest, thou hast done*), and not as do the Jews (*abstaining from their meats and persons as unclean*), why (*now*) compellest thou the Gentiles (*by thy example*) to live as do the Jews?

15 We *who are* Jews by (*birth or*) nature, and not [10] sinners of the Gentiles (*not idolatrous heathens*),

16 Knowing that a man is not justified by the works of the law, but (*only*) by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and (*thereby have testified to our conviction, that we could*) not (*be justified*) by the works of the law (*as indeed we cannot be*): for by the works of the law shall no flesh be justified.

17 [11] But if, while we (*thus*) seek to be justified by Christ, we ourselves also are found sinners (*as we must be, if we be still obliged to observe that law we have renounced as unable to justify us*), *is* therefore Christ (*who taught us thus to renounce the law, and to seek justification by faith in him*) the minister of sin? God forbid (*that we should charge this on him.*

18 *And yet we, by asserting the necessity that the gentiles should observe the law, and so much more the Jews, do in effect say that Christ hath taught us to be sinners;*) For if I (*thus*) build again the things which I destroyed (*urging the necessity of observing that law to justification which I declared unable to justify, and therefore renounced for faith in Christ*), I make myself a transgressor (*by not observing it to that end.*

19 *But whatsoever others may think fit to do, far be it from me to imitate them,*) For I through the law (*teaching me that it condemns all men to death, and bearing witness to the justification which is of God by faith,* Rom. iii. 21) am (*become*) dead to (*the observance of*) the law, that I might (*for the future*) live unto God (Rom. vii. 4).

20 I am crucified with Christ (*and so dead to the law,* Rom. vi. 4): nevertheless I live; yet not I (*as formerly, a Jew and an observer of the law*), but Christ liveth in me (*and I am acted by his Spirit:* Rom. vii. 6): and the life which I now live (*lead*) in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God (*as I should do, did I seek for righteousness by the law*): for if righteousness *come* by the law, then Christ is dead in vain (*there being then no necessity that he should die to purchase justification for us, and no sufficient virtue in his death to procure it*).

---

autoritas Petri in prædicatione Judaismi data dignoscitur, et Pauli perfecta autoritas in prædicatione gentilium invenitur. So that then Peter's supremacy was not owned at Rome.

Lastly, "It makes no matter to me," saith he, "what they were;" which sure could not fitly be said of him whom Christ had constituted to be his head and judge.

[8] Ver. 11. Αὐτῷ ἀντέστην, *I withstood him,* &c.] Quis ergò auderet Petro, primo apostolo—resistere, nisi alius talis qui fiduciâ suæ electionis, sciens se non esse imparem, constanter improbaret quid ille sine consilio fecerat!*

[9] Ver. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *They walked not uprightly,* &c.] By this action Peter is charged with a sinful fear, ver. 13, "not walking uprightly according to the truth of the gospel," ver. 14, with hypocrisy and dissimulation against his own knowledge and practice elsewhere, ver. 13, with "building again what he had pulled down," ver. 18, and with "compelling the gentiles to live as do the Jews." ver. 14; where observe, that he is said to "compel," in scripture, not only who doth violently force, but who, being of authority, provokes by his example, as here; as also they who lay a necessity on others to do any thing, either by their deportment, as the Corinthians who "compelled" Paul to glory, 2 Cor. xii. 11, or by their doctrine, as did the Judaizers, "compelling the gentiles to be circumcised," Gal. vi. 12, and in this sense our Saviour says to his disciples, "Compel them to come in," Luke xiv. 23.

[10] Ver. 15. Ἁμαρτωλοί, *Sinners of the gentiles.*] This word in the scripture phrase signifies a great and habitual sinner; and because the gentiles were by the Jewish nation still esteemed such, and generally were so, therefore the word is used to denote the gentiles that knew not God. So what is ἐθνικοί, "the heathens," in many copies, Matt. v. 46, 47, is ἁμαρτωλοί, "sinners," Luke vi. 32—34, and to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, "into the hands of sinners," Matt. xxvi. 45, Mark xiv. 41, is, to be delivered τοῖς ἔθνεσι, "to the gentiles," Matt. xx. 19, Mark x. 33, Luke xviii. 32.

[11] Ver. 17, 18.] This exposition of these two verses, which I have taken from Hilary, and all the Greek scholiasts, seems much better than that of late commentators, who make the seventeenth verse to be an objection against Paul's doctrine of justification by faith, and the eighteenth an answer to it; for which I see no ground in the apostle's words.

Or these words may be paraphrased thus: εἰ γὰρ ἃ κατέλυσα, If the things which (by Christ's authority committed to his apostles, Matt. xvii. 18) I have loosed (by declaring men absolved from the ritual precepts of the law of Moses), I again build up (by teaching they are to be observed), I make myself a transgressor.

* Hilar. in locum.

CHAPTER III.

1 [1] O FOOLISH Galatians, [2] who hath bewitched you, (*or envied your happiness, and so endeavoured*) that

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ὦ ἀνόητοι, *O foolish,* &c.] The apostle, by calling the Galatians "foolish," doth not contradict our Saviour's precept, because he doth it not εἰκῇ, "rashly and without cause," saith Theophylact, nor out of anger and ill-will to them, but from an ardent desire to make them sensible of their folly.

[2] Τίς ὑμᾶς ἐβάσκανε; *Who hath bewitched you?*] Τίς ἐβάσκανε; "Who hath looked upon you with an evil or envious eye," as envying you the blessings of the gospel? So the Greek scholiasts. The word also signifies, oculis prestigia imponere, "to put delusions," or, as we say, "mists before the eyes," which import suits best with the following words. The reverend Dr. Hammond observes here, that this seduction may refer to the Ebionites, if the time would permit, as doubtless it will; for they were only a branch of the Nazarenes or Cerinthians, who were contemporary with

ye should not obey the truth, [3] before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit (*in his gifts and powerful operations*) by (*obedience to*) the works of the law, or by the hearing of faith? (*i. e. the belief of the gospel: if by the latter, this is a manifest token that your justification and acceptance with God was the fruit of your faith, and not of your obedience to the law; since God, by giving you his Spirit whilst uncircumcised, as well as to the believing Jews, bare witness to this very thing, that he puts no difference betwixt you and them on that account,* Acts xv. 8, 9.)

3 Are ye (*then*) so foolish? having (*thus*) begun in the Spirit (*as to receive his miraculous gifts by faith, without the works of the law*), are ye now (*seeking to be*) made perfect by the flesh (*by circumcision, and observing the carnal ordinances of the law*)?

4 Have ye suffered so many things (*from the persecuting Jews,* Acts xvii. 5) in vain? [4] if *it be* yet (*or even*) in vain.

5 (*To reassume my argument:*) He therefore that ministereth to you the Spirit (*in his extraordinary gifts*), and [5] worketh miracles among you, *doth he it* by (*virtue of your obedience to*) the works of the law, or by the hearing of faith? (*i. e. that faith which taught you to believe in a crucified Saviour.*

6 *For we must be justified*) Even as Abraham (*the father of the faithful was, who*) [6] believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith (*and seek justification by it*), the same are the (*true*) children of (*faithful*) Abraham.

8 And the (*Holy Ghost in*) scripture, foreseeing that God would justify the heathen through faith, [7] preached before (*the giving of the law, and before his circumci-*

Paul; and all his epistles show that then there were many who maintained and eagerly promoted, among the gentile converts, the chief doctrine of those sects, viz. "that they were obliged to observe the legal constitution,* as being not capable of salvation only by faith in Christ, and a life agreeable to it." And if this once be granted, there will be no need of his Gnostics in this, and perhaps not in any other of Paul's epistles.

Τῇ ἀληθείᾳ μὴ πείθεσθαι;] These words, saith Jerome, are not extant, in exemplaribus Adamantii, "in the copies of Origen;" but they are extant in the Arabic version, the Vulgar, Hilary the deacon, Theodoret, Œcumenius, and Theophylact.

I cannot sufficiently wonder at Mr. Le Clerc's wild conjecture, that the Ebionites were Samaritans, especially after he had given us the words of Origen, in which he twice saith, they were οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πιστεύοντες, "those of the Jews that believed in Jesus," lib. ii. contr. Cels. p. 56. Had he not read in Irenæus that they did prophetica curiosiùs exponere, et Judaico charactere vitæ uti, et Hierosolymam adorare, quasi domus sit Dei? lib. i. cap. 26. And could the Samaritans do this? doth not St. Jerome say of them, Dum volunt Judæi esse, et Christiani, nec Judæi sunt, nec Christiani? Ep. ad August. Yea, even his own Epiphanius informs us (Hær. x. Anaceph. p. 240), that Ἰουδαῖοι ὄντες, "being Jews," they used the gospel.

[3] Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος.] These words may bear this construction, "Before whose eyes Jesus Christ crucified, hath been evidently set forth to, or among you;" viz. in and from the scriptures of the Old Testament; for the words ἐν ὑμῖν are not in the Alexandrian manuscript, and so may be here omitted, or construed with the word προεγράφη; and so they accord both with the context and with the way of preaching used by the apostles, whose custom it was to prove, out of the Old Testament, that "Jesus was the Christ," and that "Christ ought to have suffered for us according to the scriptures" (Acts xvii. 3): and then the argument runs thus, If he died to procure the pardon of our sins, and so our justification, why do we render his death upon the cross vain, by seeking to be justified by the law? He having by his sufferings "blotted out the hand-writing which was against us, and nailed (these ordinances) to the cross, why is it that you, who are dead with Christ from these elements of the world, are still subject to ordinances?" (Eph. ii. 15, 16, Col. ii. 14. 20).

[4] Ver. 4. Εἴ γε καὶ εἰκῇ, *If it be in vain.*] As it must be upon your hypothesis of the necessity of the observance of the law, for "then is the scandal of the cross ceased" (v. 11), and all necessity of suffering persecution is removed; these deceivers themselves doing and urging others to these things, only "lest they should suffer persecution for the cross of Christ" (vi. 12): for the first persecutions which the church suffered, were either from the Jews in person, or by the incitation of the Jews (Acts viii. 1, 1 Thess. ii. 14—16, Acts xiii. 15, xiv. 19, xvii. 5. 13), who being every where dispersed, "sent chosen men from Jerusalem to all places, where they and the Christians were, to stir up the heathen governors against them," as Justin Martyr* testifies. Note also, that they were chiefly scandalized at the doctrine of the cross (1 Cor. i. 23), not only as it contradicted their pleasant dream of a temporal Messiah, under whom they should live gloriously and triumphantly, but as being that which put an end to the Jewish ceremonies, and taught men to expect justification, not by observance of the law, but by faith in the blood of Christ shed for us; upon which account they were incensed against all who thus taught or thus believed it.

Note also hence, that all the good actions we have done will be done in vain, if we persevere not in well-doing to the end.

[5] Ver. 5. Ἐνεργῶν δυνάμεις, *He that worketh miracles among you.*] This is the observation of all the ancients,† that comment upon this and the second verse, that "to commend the beginning of the Christian faith, the gift of tongues, prophecy, and working of miracles, were vouchsafed to believers, as to the apostles at the beginning, according to our Lord's prediction," Mark xvi. 17, 18.

And let those that question the truth of Christianity observe, that this was the chief argument which carried the cause in the council at Jerusalem, that the miraculous gifts of the Holy Ghost were equally vouchsafed to the uncircumcised gentile and to Jews, Acts xv. 8, 9; and that this is here urged by Paul as a thing undeniable, to confirm the Galatians, and to confute those who endeavoured to prevail on them to admit of circumcision, and the observance of other legal rites. This confirmation, therefore, of the truth of Christian faith, was such as none, concerned to do it then, were able to gainsay, much less can any now find reason to doubt of it.

[6] Ver. 6. Ἐπίστευσε τῷ Θεῷ, *Believed God.*] Hence it is evident, that it is the act of faith, and not the object of it, which doth justify; for Abraham believed God והאמין, et imputavit eam fidem, "and he imputed that faith in him for righteousness," Gen. xv. 6. "The blessed God," saith R. Salom, "imputed this to Abraham for righteousness, for the faith by which he believed in him."

[7] Ver. 8. *Preached the gospel to Abraham, saying,* &c.] Well might the apostle argue thus from the example of Abraham, he being styled by the Jerusalem Talmud, "Abraham the just," Gen. xv. 1, xviii. 2; and these words being paraphrased thus, "In thy righteousness shall all the families of the earth be blessed." Here Jerome saith, Hoc autem in omnibus penè testimoniis, quæ de veteribus libris in Novo

---

* Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν, καὶ τοῦ κατ' αὐτὸν βίου σωζησομένους. Euseb. Eccl. Hist. lib. iii. cap. 27.

* Dial. cum Tryph. p. 234.

† Ad rudimenta fidei commendanda, Hilar. in locum. Κατ' ἐκεῖνον τὸν καιρὸν οἱ τῆς πνευματικῆς χάριτος ἀξιούμενοι, καὶ γλώτταις ἑτεροίοις ἐλάλουν, καὶ προεφήτευον, καὶ ἰαματούργουν, ἀπὸ τῶν θυμάτων λαμβάνοντες τοῦ κηρύγματος τὴν βεβαίωσιν. Theodoret. Chrysost. Œcum. Theophylact.

sion) the gospel unto Abraham, (*by*) *saying* (Gen. xii. 3), [8] In thee shall all nations be blessed.

9 So then they which be of faith (*and seek justification by it*, Rom. ix. 32) are blessed with faithful Abraham, (*and as he was;*

10 *And not by the works of the law;*) For as many as are of the works of the law (*and seek to be justified by them*) are under the curse (*of it, and so incapable of justification by it*): for it is written (*there*), Cursed *is* every one that continueth not in all things which are written in the book of the law to do them (Deut. xxvii. 26. *Now this being perfectly done by none, all that are under the law are under the curse of it*).

11 But that no man is justified by (*observance of*) the law in the sight of God, *it is* (*farther*) evident: for (*the prophet Habakkuk saith*, ii. 4), [9] The just shall live by faith.

12 And (*now, or whereas*) the law is not of faith: but (*saith*), The man that doeth them (*i. e. that perfectly observes what is required by the law*) shall live in (*or by*) them.

13 (*This being so*) Christ hath redeemed us from the curse of the law, (*by*) being made (*according to the sentence of the law*) a curse for us: for (*there*) it is written, [10] Cursed *is* every one that hangeth on a tree (*as you know he did upon the cross:*

14 *And this he suffered,*) That the blessing of Abraham might come on the Gentiles through (*faith in*)

---

assumpta sunt Testamento, observare debemus, quòd memoriæ crediderunt evangelistæ, vel apostoli, et tantùm sensû explicato, sæpè ordinem transmutaverunt, nonnunquam vel detraxerint verba, vel addiderint: for which wild note this verse ministers no occasion: for though the words "in thy seed," occur not, ch. xxii., yet xii. 2, they are found expressly as they are cited here, only with the addition of ἀπὸ γῆς, of the earth, which adds nothing to the sense. So again, on ver. 10, he makes this note, Incertum habemus utrùm Septuaginta interpretes addiderint 'omnis homo,' et 'in omnibus,' an in veteri Hebraico ita fuerit, et postea à Judæis deletum sit; in hanc me suspicionem illa res stimulat, quòd verbum 'omnis,' et 'in omnibus' apostolus vir Hebrææ peritiæ, et in lege doctissimus, nunquam protulissit, nisi in Hebræis voluminibus haberentur; whereas, as I have shown, that nothing is here added, but what was necessarily included in the full sense of the words, and therefore is in the version of the Septuagint; so to imagine, that all the apostles who understood Hebrew must have cited all that they produced out of the Old Testament, exactly according to the Hebrew, and not at all according to the Septuagint, is an imagination contrary to ocular demonstration.

[8] Ἐν σοι, *In thee.*] That is, "in thy seed," ver. 6; so Acts iii. 25, "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying, And in thy seed shall all the families of the earth be blessed;" that is, in Christ: for so it follows, ver. 26, "To you first, God having raised up his child Jesus, sent him to bless you." And this confutes them who, with the Jews, interpret these words as a form of benediction thus, "God make thee like to Abraham."

[9] Ver. 11. Ὁ δίκαιος, &c. *The just shall live by faith.*] Thus do the Jews themselves expound these words of Habakkuk, "Faith is the cause of blessedness, as it is the cause of eternal life, according to these words, The just shall live by his faith" (Sepher Ikkarim, lib. i. cap. 21).

[10] Ver. 13. *For it is written,* ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.] Here again St. Jerome's note is, Scire non possum, quare apostolus in eo, quod scriptum est, 'maledictus à Deo omnis, qui pendet in ligno,' vel subtraxerit aliquid, vel addiderit; si enim semel autoritatem Septuaginta interpretum sequebatur, debuit, sicut ab illis editum est, et Dei nomen adjungere, sin verò, ut Hebræus ex Hebræis, id quod in linguâ suâ legerit, putabat esse verissimum, nec 'omnis,' nec 'in ligno,' quæ in Hebræo non habentur, assumere; ex quo mihi videtur, aut veteres Hebræorum libri (libros) alitèr habuisse quàm nunc habent, aut apostolum sensum scripturarum posuisse, non verba; aut quod magis æstimandum est, post passionem Christi, et in Hebræis, et in nostris codicibus ab aliquo Dei nomen appositum, ut infamiam nobis inureret, qui in ligno Christum maledictum à Deo credimus. But to omit the incredible supposition, that the Jews should have falsified both the Hebrew and Greek text, and the Samaritan copy should agree with them in that falsation;

First, The words ἐπὶ ξύλου are no addition to the text, על עץ being in the former verse, which saith, "You shall hang him on a tree;" and ἐπικατάρατος is in effect κατάρατος ἀπὸ τοῦ Θεοῦ.

Secondly, The business of the apostle here is, to show that Christ had redeemed us, ἐκ τῆς κατάρας, "from the curse, by being made a curse for us;" i. e. by suffering that death which by the law was counted execrable: now to prove this, it was sufficient to show, that by being hanged on the tree Christ suffered that punishment which by the law was styled execrable.

Thirdly, The Hebrew saith, תלוּיה האלהים "accursed by the judges," is he that is hanged on a tree. Now these judges being the ordinance of God, he that receives an execrable sentence from them may be said to lie under the curse of God, as receiving that execrable punishment, which his vicegerents do inflict upon him, by the determinate counsel of God; in which sense Christ is said to be "smitten of (that) God," who made our sins to meet upon him (Isa. liii. 4. 6), and to be "delivered up for our offences;" and he who suffers a death which the law styles accursed by the אלהים or magistrates, who are appointed to execute the judgment of the Lord, may be said to undergo his curse.

Ἐπικατάρατος πᾶς, *Cursed is every one.*] When all were obnoxious to the curse of the law, saith Theodoret, he undertook that death which by the law was accursed, to free us from the curse. To restrain the words, "He redeemed us from the curse of the law," to the Jews only, is in effect to say, Christ only suffered for the Jews, seeing he only suffered by hanging on the cross, the tree on which he did expire. The gentiles were not indeed subject to the particular maledictions contained in the law of Moses, because that law was not given to them, but only to the Jews: but they were subject to that death, which was the general punishment threatened to the violators of the law, and was the curse denounced against Adam and his seed. And since it was by virtue of Christ's hanging on the cross that "the blessing of Abraham came upon the gentiles," he must have been thus made a curse for them also, and not for the Jews only.

Now here seems to be a plain evidence that our Lord suffered in our stead, by way of surrogation, the punishment the law denounced against us for sin: for we were obnoxious by the law to a curse; he, that he might redeem us from it, did for our sakes, and in our stead, willingly submit himself to that death which, by the sentence of the law, did render any man accursed; for "he bare our sins in his own body on the tree." Now the law expressly saith, "Cursed is every one that hangeth on a tree;" and Crellius here is forced to own a double commutation, both of the person suffering and of the evils suffered; for whereas we ought to have suffered, Christ, saith he, suffered for us; and whereas we ought to have suffered a curse, Christ suffered a curse for us. But then he adds, that we ought to have suffered a real curse, Christ only suffered a curse improperly so called for us. The curse threatened by the law to us was death eternal, the curse Christ suffered for us was only temporal death. But,

First, If the curse threatened to us was only the curse of the law, and Christ suffered the curse of the law, both which things the apostle here affirms, what ground hath Crellius to put these differences betwixt the curse Christ suffered, and the curse threatened by the law? or does he not hereby seem to make the apostle's argument sophistical and unconcluding?

Secondly, The sins to which the curse is threatened, Deut. xxvii., were either such to which God elsewhere threatened death, or cutting off, or such as he required them to abstain from, that they might live, and not die. Now, seeing the Socinians so stiffly do contend that the life promised to the observers of the law was only temporal, why

Jesus Christ; that we (*gentiles, believing in him*) might receive the promise of the Spirit [11] through faith; (*for we are all the sons of God through faith in Christ Jesus; and because we are sons, God hath sent forth the Spirit of his Son into our hearts*, iv. 5, 6.)

15 Brethren, I speak after the [12] manner of men; (*using an example taken from the common practice of all men, and speaking what is owned in all civilized nations:* see note on 1 Cor. ix. 8;) Though *it be* but a man's covenant (*that is made*), yet *if it be* (*legally*) confirmed, no man disannulleth (*it*), or addeth thereto.

16 Now to Abraham and his [13] seed were the promises made. He (*God*) saith not, And to seeds, as of many; but as (*speaking*) of one, And [14] to thy seed, which is Christ.

17 And this I (*farther*) say, *that* the covenant, that was confirmed before of God in Christ (*i. e. the covenant made in Christ the promised seed, and confirmed by God to Abraham before the law was given*), the law, which was (*given*) [15] four hundred and thirty years after, cannot disannul, (*so*) that it should make the promise (*be*) of none effect (*as it must have done, were justification to be obtained by the law; for then none could be blessed in and by the promised seed only, or without the law*).

18 For if the inheritance (*of the blessing promised to Abraham*) *be* (*to be obtained by observance*) of the law, *it is* no more (*the effect*) of (*the*) promise: but (*that cannot be said, for*) God gave *it* to Abraham by promise.

19 (*But you will inquire,*) Wherefore then *serveth* the law? (*I answer,*) It was added (*after the promise made*) [16] because of transgressions, till the seed

---

should they say, that the death threatened to the violation of it is eternal death? It is true, all death must be eternal to them that cannot raise themselves, and have no promise of a resurrection; upon which two accounts our Saviour's death was not eternal, because he had power to revive himself, and had a promise that "he should not see corruption;" but the death threatened by the law, in its own nature, being only the separation of the soul and body, this our Lord did as truly suffer, as they could do who should never live again.

The distinction, therefore, which the case requires, is only that which results necessarily from the difference of the person; i. e. we should have suffered the curse of the law for our own sins, and consequently should also have been accursed in the sight of God. Christ actually suffered the legal curse to obtain pardon for the sins of others, and therefore only was accursed in the eye of the law, and in the sight of men; but being in his own person wholly innocent, he could not be accursed in the sight of God: and thus it is, and must be, in all vicarial sufferings, the person sinning, and he that undertakes to suffer for him, are both guilty in the eye of the law, and suffer the punishment the law requires, but one of them alone is guilty in the sight of God. Christ therefore was so made a curse, as he was "made sin for us" (2 Cor. v. 20), not by contracting the guilt, but by suffering the punishment of our sins, by being "numbered with transgressors," and condemned with them to the death which the law styles "accursed."

[11] Ver. 14. Διὰ τῆς πίστεως, *Through faith.*] It seems to follow from these words, and from 2 Cor. ii. 7, 8, that the ministration of the Spirit belonged not to the law, but to the gospel, the law being rather the ministration of death: hence the apostle here opposes to the curse of the law, "the blessing of Abraham, which," saith he, "is the promise of the Spirit through faith."

[12] Ver. 15. Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἐπιδιατάσσεται.] Here I would read ὁμῶς, which signifies ὁμοίως, *similiter*, in like manner; in which sense ὅμως is plainly used in these words, ὅμως τὰ ἄψυχα, and is translated, "in like manner," 1 Cor. xiv. 7.

[13] Ver. 16. Αἱ ἐπαγγελίαι, *The promises.*] Made to Abraham, Gen. xii. 3; and repeated, Gen. xxii. 18; and to Isaac, Gen. xxvi. 4.

[14] Καὶ τῷ σπέρματί σου, *And to thy seed, which is Christ.*] This interpretation is owned by the Jews,* who observe, that "it is not written here, thy son, but thy seed; that is, the King Messiah." And, as Theodoret observes, the words are capable of no other sense; for by Christ only was the promise fulfilled, and in him alone did the gentiles receive this blessing. He, therefore, in whom alone this promise was verified, must be the person of whom it was chiefly, if not only, intended. And so Peter, assisted by the Holy Ghost, interprets these words, saying, "You are the children of the prophets, and of the covenant which God hath made to your fathers, saying, And in thy seed shall all the families of the earth be blessed: to you first, God having raised up his child Jesus, sent him to bless you:" this child therefore is

---

* Moses Haddarsan ad Gen. xix. 34.

the seed. We need not the gloss of Mr. Clerc, that Paul here argues "according to the allegorical interpretation of that age; but if it be considered in itself, it cannot be thought of any force by those who have other sentiments, because the Hebrew זרע is a collective name:" for this is the very objection of R. Isaac, that great enemy of the Christian faith, and is answered by the right reverend Bishop of Bath and Wells, by showing that the Hebrew word is used of one, Gen. iii. 15, iv. 25, xv. 3, xxxviii. 8, 9, and that the Jews themselves so expound it (Demonstrat. of the Messiah, par. ii. p. 256): nor his other corrupt gloss, that "by Christ is meant Christ's disciples;" for is this sense, In thy seed, i. e. in Christ's disciples, shall all the families of the earth be blessed? Is not this to ascribe that to Christ's disciples which belongs to him alone; and to make them the saviours of the world? And why does he say that "nothing was promised to Christ," when the apostle tells us, that "in thee" and "in thy seed" signifies Christ, who was to be the blessing both of Jew and gentile? for though indeed the promise was to Abraham, the first subject of it was Christ, which is all the apostle here intends.

[15] Ver. 17. Μετὰ ἔτη τετρακόσια καὶ τριάκοντα, *Four hundred and thirty years after.*] Hence it is evident, that the apostle here refers primarily to the promise made, Gen. xii. 3; since from that only are the four hundred and thirty years to be computed; for then Abraham was seventy-five years old (Gen. xii. 4); from thence to the birth of Isaac, which happened when Abraham was a hundred years old (Gen. xxi. 5), is five-and-twenty years; from his birth to the birth of Jacob was sixty years; for Isaac was sixty years old when Rebecca bare him (Gen. xxv. 26); from Jacob's birth to his descent into Egypt was one hundred and thirty years, as he saith to Pharaoh, Gen. xlvii. 9; the abode of him and his posterity in Egypt was two hundred and fifteen years; so that, with their sojourning in Canaan, was four hundred and thirty years (Exod. xii. 40), according to the Septuagint.

[16] Ver. 19. Τῶν παραβάσεων χάριν, *Because of transgressions.*] Maimonides,* in his More Nevochim, acknowledges, that the ceremonial law was given for the extirpation of idolatry: "For (saith he) when God sent Moses to redeem his people out of Egypt, it was the usual custom of the world, and the worship in which all nations were bred up, to build temples in honour of the sun, moon, and stars, and to offer divers kinds of animals to them, and to have priests appointed for that end: therefore God, knowing it is beyond the strength of human nature instantly to quit that which it hath been long accustomed to, and so is powerfully inclined to, would not command that all that worship should be abolished, and he should be worshipped only in spirit; but that he only should be the object of this outward worship; that these temples and altars should be built to him alone; these sacrifices offered to him only, and these priests should be consecrated to his service" (Exod. xx. 24, xxv. 24, xxxiv. 14, Lev. i. 2, xxii. 19. And the like is said by Cedrenus† of their festivals, separations, purgations, oblations, decimations, that God enjoined them, that

---

* Par. ii. cap. 32, p. 432, 433. † Comp. Hist. p. 239.

should come to whom the promise was made; *and it was* ordained (*or delivered, not as the promise, immediately by God himself to Abraham, but*) by angels (*it being the word spoken by angels*, Heb. ii. 2, *not as the promise, without a mediator betwixt God giving and Abraham receiving, but*) in the hand of a mediator (*even Moses, who stood between them and the Lord at that time, to show them the word of the Lord*, Deut. v. 5, *and ratify the covenant on the people's part*).

20 Now (*but the promise required no mediator, for*) [17] a mediator is not *a mediator* of one (*party only*), but God (*who made the promise to Abraham*) is one (*only*).

21 *Is* the law then against the promises of God, (*as it must be, if it condemns them to whom the promise doth assign a blessing? or is it against those promises which say, The just shall live by faith, and the blessing of Abraham shall come upon us by faith; as it must be, provided we are to be justified not by faith, but by the works of the law? but*) God forbid (*it should be thought he had given a law which disannulled his promises; as it must have done, had justification to life depended on the observance of it*): for if there had been (*such*) a law given which could have given life, verily righteousness (*i. e. justification to life*, Rom. v. 18) should have been by the law; (*whereas it subjecting us to death, we may be sure God never did intend it for that end.*)

22 But the scripture hath concluded all (*men of all nations*) under sin, (*and so under condemnation by the law moral and ceremonial, and sentenced not to life, but death by it, and thereby shown the necessity*) that the promise (*of justification*) by faith of Jesus Christ (*the promised seed*) might be given to them that believe (*in him; and thus the law is not contrary, but subservient to the promises of living by faith*).

23 But before faith came (*to be revealed*), we were kept under (*the discipline of*) the law, [18] shut up unto the faith which should afterwards be revealed.

τῆς πολυθέου πλάνης εκστήσωνται, "being employed in doing these things to the true God, they might abstain from idolatry." And thus, saith Dr. Spencer, were they kept or guarded under the discipline of the law, and shut up from the idolatrous rites and customs of the heathen world, by the strictness of these legal observations, and the penalties denounced against the violators of them. And it is well known that all the ancient fathers were of this opinion, that God gave the Jews only the decalogue, till they had made the golden calf, and that afterward he laid this yoke of ceremonies upon them to restrain them from idolatry. Thus when God first brought them out of Egypt, and commanded them not to "defile themselves with the idols of Egypt" (Ezek. xx. 7), he is said to have "given them his statutes, and showed them his judgments, which if a man do he shall live in them" (ver. 11). But, saith he, still their hearts were after their fathers' idols, the Egyptian Apis, &c. "Wherefore I gave them statutes which were not good, and judgments whereby they should not live" (ver. 24, 25), that is, that law of carnal commandments, which, saith the apostle, was abolished for "the weakness and unprofitableness of it," Heb. viii. 16. 18. And those words of Maimonides give us a clear reason why these rituals were called by Paul στοιχεῖα τοῦ κόσμου, "the rudiments of the world," Gal. vi. 3, Col. ii. 28, namely, because, for matter, they were the same which heathens used before to their false gods. This is a very ancient exposition, and is partly true, but it containeth not the whole truth; for the apostle, in the Epistle to the Romans, which is the best expositor of this, informs us, that "the law entered, that sin might abound," Rom. v. 20, i. e. that it might appear to abound unto death, that "sin might appear sin, working death in us," vii. 13, and that "the law worketh wrath," iv. 15, iii. 20, by giving us the knowledge of that sin which deserveth it: and this answers to that which the apostle here saith, that "the law was added because of transgressions," viz. to discover them and their punishment; that "the scripture hath concluded all men under sin," viz. by virtue of the law; that "as many as are under the law are under the curse," ver. 10, and that upon these accounts, "the law is our schoolmaster, to bring us to Christ, that we may be justified through faith in him," who are condemned by the law, ver. 24, "Christ being the end of the law for justification to every one that believeth," Rom. x. 3.

[17] Ver. 20. Ὁ δὲ μεσίτης.] Perhaps these words may better be expounded thus:* "But this mediator (viz. Moses) was only the mediator of the Jews; and so was only mediator of one party, to whom belonged the blessing of Abraham, ver. 8. 14, but God who made the promise, that in one should all the families of the earth be blessed, is one," the God of the other party, the gentiles, as well as of the Jews, and so as ready to justify the one as the other; ἐπείπερ εἷς ἡ Θεός, "seeing he is one God who will justify the circumcision by faith, and the uncircumcision through faith" (Rom. iii. 30). To strengthen this exposition, let it be noted, that the ancient Jews thought, that in those words, "The Lord thy God is one God" (Deut. vi. 4), was contained this mystery, that God should be owned and celebrated not by the Jews only, but by the gentiles; that he should be the king over all the earth, and in that day the Lord should be one, and his name one. So Jarchius on these words, "The Lord our God is one God," says, "It is intimated that Jehovah, who is now our God, and not the God of the gentiles, shall hereafter be one God, as it is written, Zeph. iii. 9, Then will I turn to the nations the pure lip, that they may all call upon the name of the Lord; and Zech. xiv. 9, The Lord shall be king over all the earth, and in that day shall the Lord be one, and his name one" (see Campegius Vitringa de Synag. Vet. lib. iii. par. ii. cap. 17, p. 1084. 1086).

Secondly, This exposition is confirmed from the place parallel to this, Rom. iv. 14. 16; for as there it is argued, that if οἱ ἐκ νόμου κληρονόμοι, "they that are of the law be heirs," faith is made void, "and the promise is of no effect:" so here he argues, ver. 18, that if ἐκ νόμου κληρονομία, "the inheritance be of the law, it is no more of promise." And as there the apostle adds, ver. 16, that "therefore the inheritance is of faith, that the promise might be made firm to all the seed; not to that of the law only," but to that part also which becomes so by the faith of Abraham, "who is the father of us all:" so here he must be supposed to argue, that the inheritance could not be by the law delivered by Moses to the Jews, as the mediator betwixt God and them, because he was not the mediator, παντὶ τῷ σπέρματι, "to all the seed of Abraham," but to that part of it only which was of the law, that is, to the Jews only: or the words may be paraphrased thus; "The promise, I say, was made to the seed of Abraham, ὡς ἀφ' ἑνός, "as of one," ver. 16, ὁ δὲ μεσίτης, but this mediator, Moses, is not the mediator of one (i. e. of that one seed, Christ, which was to bring the blessing), but God (who made the promise, that in one seed all the nations of the earth, whether Jew or gentile, should be blessed) is one (and the same, always true to his word)." So Dr. Allix.

[18] Ver. 23. Συγκεκλεισμένοι.] The apostle having said in the foregoing verse, συνέκλεισεν, "The scripture hath shut up all, both Jew and gentile, under sin," it seems most reasonable to interpret the word here, of men shut up as prisoners, condemned by the law to death, the punishment of sin, till that faith came to be revealed, by which we obtain a happy freedom from condemnation to death.

Or this may be spoken of the Jews, who only were under the law, and were, by virtue of the peculiar observations it required, an enclosed people, separated from communion with all other nations, till the Messiah, the great object of their faith, should be revealed.

And having thus explained the apostle's argument, it seemeth necessary a little to consider what Mr. Clerc here offers in his notes upon this chapter, from ver. 10 to the end.

---

* Λέγει τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὴν δόσιν τοῦ νόμου, ἀλλ' ἑνὶ μόνον ἐμεσίτευσεν ἔθνει, δεῖ δὲ τὸν ὡς ἀληθῶς μέλλοντα μεσιτεύειν πρὸς τὴν τῶν ἁπάντων ἔθνων ἕνα Θεόν, οὐκ ὑπὲρ ἑνὸς ἔθνους ἀλλ' ὑπὲρ πάντων κοινὴν τὴν μεσιτείαν ποιήσασθαι, ἐπειδὴ καὶ πάντων ἐθνῶν εἷς ἐστι Θεός. Gennadius in locum.

24 [19] Wherefore the law was (*then*) our schoolmaster *to bring us* unto Christ (*and cause us, thus condemned by the law, to fly to him who is the end of the law for righteousness*, Rom. x. 3), that we might be justified by faith (*in him*).

25 But (*now*) after that faith is come, we are no

1. Therefore when he says, "It was very difficult indeed to observe all the rites of Moses, yet he supposes his law might be observed, and that it did not require a degree of holiness above human strength:" I answer, with the distinction mentioned note on ver. 24, This is all true as to such a sincere performance of it as God would accept of; but it is not true as to the most exact, perfect, and unsinning observation of it in the highest import of the words.

Obj. But doth then God command what is impossible? Is it not absurd to make laws that cannot be kept, and to punish men for what they cannot do?

Ans. God never commands what is naturally impossible, and which when we offend against, we can justly plead, that had we used our utmost strength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is so impossible no man can rationally repent, nor can his conscience condemn him for it; but he may require what, through the weakness of the flesh, is morally impossible to be always done or avoided; v. g. an infinitely holy God cannot but command that we should not sin against him, "sin being a transgression of the law:" but though there be no particular sin of which we can truly say, it is impossible we should have avoided it; yet, through the infirmity of human nature, we have too much cause to say that it is morally impossible we should live without or always be free from sin.

Secondly, When he says, "The laws of Moses are not so severe as not to pardon the least sin, God having instituted sacrifices for some sins:" this also I grant, according to the distinction mentioned, viz. that God for the sake of those sacrifices cleansed them from ceremonial defilements, and freed them from the civil and ecclesiastical punishments which by the law of Moses they would have been subject to, had no such sacrifice been offered for them. God also fully pardoned the sins of the upright Jews, and freed them from the punishments of the other life, but not by virtue of "the blood of bulls and goats," for the reasons there alleged, but by virtue of their faith in the Messiah, owned by them to be "the Messiah their righteousness."

Thirdly, When he says that "the Jews in Paul's time had got quite another notion of it than the law of Moses, as it is set down in the Pentateuch, had, and boasted it to be the most complete and perfect pattern of sanctity imaginable; as appears by several places in Josephus, and particularly in his books against Apio:"

Ans. I answer, that neither is Josephus in this matter of much credit; neither saith he more than Moses had said before him in these words, "What nation is there so great, that hath statutes and judgments so righteous as all the law which I set before you this day?" Deut. iv. 8, and much less than David, when he saith, "The law of the Lord is perfect," Ps. xix. 8. Besides, our Saviour seems to give us a contrary account of this matter, in his sermon on the mount, where though it be disputed whether he added to the law itself, yet no man questions but that he added to the gross senses the Jews had then of it, and had upon it.

Fourthly, When he adds, that "the rabbins used (as appears by the version of the Septuagint and the citations of St. Paul in this place) to interpret Deut. xxvii. 26 as if the meaning of Moses was there, that God required of them the most perfect holiness, which if they did not perform, they must expect to be cursed by him; but in reality all that Moses says, is only, that the people were to curse him that did not confirm the words of the law to do them."

Ans. In all this there is scarce one word of truth: for, (1.) the rabbins were so far from expounding this, or any other text of Moses, in so high a sense, that they thought it sufficient to exempt them from God's curse, that they were "of the seed of Abraham," and had him "for their father" (Matt. iii. 8, 9), that they should be accepted for "the merit of circumcision," and that it was enough to be "hearers of the law, though they were not doers of it" (James i. 22), and that the observation of some precepts of the law would excuse their neglect of the rest (see note on Rom. ii. 13, and James ii. 10, 11, and the note there).

(2.) Whereas he saith, "This appears by the version of the Septuagint:" if that way of arguing be of any force, then the contrary appears from the Targum of Onkelos, and B. Uziel, who have added nothing to the words. Moreover, what hath the Septuagint here added, which is not necessarily contained in the sense of the words, as they lie in the Hebrew? For (1.) whereas they add, πᾶς ἄνθρωπος, "every man;" do not all interpreters add "he," and is not that the same in sense? Ought not every man, who committed the sins against which any of these curses were denounced, to think himself subject to these curses? (2.) Whereas they add ἐν πᾶσι to the Hebrew, doth not the context plainly lead them to that addition? when it saith, ver. 3. 8, "Thou shalt write, כל דברי, all the words of this law," were not the Jews obliged to do all the words of the law, i. e. all things commanded by the law of Moses? Deut. xix. 9. Yea, are not the blessings in the next chapter promised to them only who "observe to do all the commandments," ver. 1, and the curses denounced against them who "do not observe to do all his commandments and statutes?" ver. 15. Doth not the Holy Ghost, assisting the sacred penman, warrant this addition in other places? "See that thou make according to the pattern," say the Hebrew and the Septuagint, Exod. xxv. 43, "See that thou make πάντα, all things according to the pattern," saith Paul, Heb. viii. 5. "At the mouth of two or three witnesses shall a word be established," saith the Hebrew: σταθήσεται πᾶν ῥῆμα, "shall every word be established," say the Septuagint and Paul. Nor (3.) hath Paul added any thing to the sense of the words; for all the words of the law being written by Moses in the book of the law, it is plainly the same thing to say, "all the words of the law," and "all the words written in the book of the law."

(4.) When he saith, "Doubtless St. Paul would never have altered any thing in the words of Moses, nor followed the Septuagint at all, but rendered the Hebrew himself exactly, if he had reasoned from the bare authority of the prophet, and not from the opinion of the Jews:" I answer,

First, That he casts the vilest imputation on St. Paul, by saying here, that he argues only upon the false supposition of the Jews: for St. Paul lays down this general proposition, "As many as are under the law are under the curse:" "This is false," saith Mr. Clerc: "for in reality all that Moses says is only, that the people were to curse him that did not confirm the words of the law to do them." It is so, saith St. Paul, γέγραπται γάρ, "for it is written:" By your good leave, St. Paul, you are out again, there is no such thing; but you are guilty of adding to the word of God; if you understand yourself, you do not, and if you understand the words of Moses, you cannot in this argument depend upon what is written, but only on the false and rotten notion of the Jews touching these words: so Le Clerc.

Secondly, Through the sides of Paul here he wounds our blessed Saviour, and all the sacred penmen: for if it be true of Paul, it must be also true of them, that if they had reasoned from the bare authority of the prophets, and not from the opinion of the Jews (not grounded on the true sense of the prophets), they would have rendered the Hebrew exactly, and never have altered any thing in the words of Moses, nor followed the Septuagint at all; which, seeing ocular demonstration shows, that both our Lord and his apostles have often done, "you must not think," saith Mr. Clerc, "that they have given us the true sense of the prophets," but only some corrupt opinions which the Jews had of them. And let Mr. Clerc say as dogmatically as he pleases, that "it is common with St. Paul to cite the Old Testament," so as it was usually alleged by the doctors of the Jews, whom they call דרשנים, that is to say, "with little regard to the circumstances of the place, or the proper signification of the words, and to argue from them so alleged," I cannot but look upon it as a very bad suggestion.

[19] Ver. 24.] Note, for the right explication of these words from ver. 21 to this verse,

First, That it cannot be denied that good and holy men under the law were justified, and obtained the pardon of

longer under a schoolmaster (*being no longer children in minority*, Rom. vii. 3).

26 For ye are all the (*adult*) [20] children of God (*and so heirs of God*) by faith in Christ Jesus.

27 For as many of you as have (*believed in Christ, and upon that faith have*) been baptized into Christ have put on Christ, (*and so are become sons of God; for to as many as believed in him he gave power to be the sons of God*, John i. 12.)

28 There is (*under the gospel dispensation*) neither (*distinction made of*) Jew nor Greek, there is neither (*of*) bond nor free, there is neither (*of*) male nor female (*as under the Jewish economy, the male only bearing the sign of the covenant*): for ye are all one (*as to the privileges of the gospel*) in Christ Jesus.

29 And if ye *be* Christ's, then are ye (*indeed*) Abraham's seed (*not from Ishmael, but Isaac*), and (*therefore*) heirs [21] according to the promise.

---

their sins; since otherwise they could not be accepted by God here, or saved hereafter.

Secondly, It also seemeth evident from the discourse of the apostle in this and the Epistle to the Romans, that they could not be justified by the observance of the law; for he lays down this as the foundation of his discourse, that "by the works of the law no man is justified," Rom. iii. 20, and "no flesh shall be justified," Gal. ii. 16. The proofs he offers to confirm this position do equally concern all times and persons, from the giving of the law to the revealing of the gospel: as, v. g. (1.) Because "by the law is the knowledge of sin," condemning us to death, Rom. iii. 20, vii. 9—11. 13, Gal. iii. 22. (2.) "Because the just," saith the prophet Habakkuk, "shall live by his faith," Rom. i. 17; whereas "the law is not of faith;" whence he infers, that "no man is justified in the sight of God by the works of the law," Gal. iii. 11. (3.) Because "as many as are under the law are under the curse," ver. 10. (4.) Because it was impossible, through the weakness of the flesh, that the law should justify (Rom. viii. 3), or that it should give life (Gal. iii. 21), and so it never was designed for that end. It had indeed its expiatory sacrifices, but they procured only pardon of that guilt which rendered them obnoxious to the violent death threatened by the law to such and such offenders, but gave no remedy against natural death, by the promise of a resurrection to eternal life, and so exempted no man from the punishment of Adam's sin; or they only released offenders from the obligation to civil and ecclesiastical punishments, but could not free them from the punishment of the other life: for the apostle assures us, that "the blood of bulls and goats could not take away sin," Heb. x. 4, and that they did only "sanctify to the purifying of the flesh," Heb. vii. 13 (see the note there).

Now, Thirdly, Hence it follows, that they also must be justified by faith from all those sins from which they could not be justified by the law of Moses (Acts xiii. 39).

Obj. But are not the Jews styled "righteous before God," by virtue of their obedience to the law of Moses? As in these words of David, "The Lord rewarded me according to my righteousness; for I have kept the ways of the Lord, and have not wickedly departed from my God; for all his judgments were before me, and I did not put away his statutes from me: I was also upright before him, and kept myself from mine iniquity, therefore hath the Lord recompensed me according to my righteousness," Ps. xviii. 20—24. Is it not said of Zacharias and Elizabeth, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless?" Luke i. 6. Yea, doth not our apostle say, "Not the hearers of the law are δίκαιοι, just before God, but the doers of the law δικαιωθήσονται, shall be justified!" Rom. ii. 13.

Ans. Now to this I answer, That there is a double justification of which the scripture speaks: (1.) that which consists in the absolution of a sinner from the guilt of sin, by God's free pardon or remission of it, or his not imputing it to the sinner. And thus no man is or can be justified by the law, either ceremonial or moral, since neither of them does contain any promise of the pardon of it. Now all men being sinners, this justification must be necessary to all men, to put and keep them in a state of favour with God. And this is that justification which Paul ascribes to faith, and which, saith he, could never be obtained from the works of the law. But,

(2.) There is justification to be undergone by all men at the great day of their accounts; and this is only the pronouncing them sincere in the performance of their covenants, legal or evangelical, or in compliance with the laws of nature, Moses, or of grace, the providence of God had placed them under; and in this sense we find mention of men "working righteousness" under the law of nature, Job i. 1, Acts x. 35, under the law of Moses, Ps. xviii. 20. 24, Luke i. 6, and under the law of grace, 1 John iii. 7, Rev. xxii. 11. And thus all pious persons, who made it their sincere endeavour to obey the law of Moses, were righteous before God; though still the imperfections which cleaved to their obedience were pardoned through faith. To explain this, note,

First, That the whole nation of the Jews believed in the promised Messiah, or the Messiah that was to come, and that in the seed of Abraham should all the families of the earth be blessed; this being one of their fundamental articles.

Secondly, They believed that this Messiah should confer upon them not only temporal, but spiritual, yea, eternal blessings; they expected spiritual blessings from him, even remission of sins. So Zacharias speaks of the Baptist, that "he should go before the Lord to prepare his way, to give knowledge to his people of salvation through the remission of sins," Luke i. 76, 77. "To him," saith Peter, "give all the prophets witness, that through his name all that believe in him should receive remission of sins," Acts x. 43. So the Jews say, that the Messias* was to remove חרון כולל, "the general sin of mankind," or "the sin of the first man." 2. They expected by him justification, he being styled by the prophet, "the Lord our righteousness," and by the Jews, משיח צדקנו, "Messiah our justification." Now this, say the ancient fathers, might be a justifying faith in them, without explicitly believing that Christ should die for their sins; though we have no reason to think, that they who were so plainly taught this by the prophet Isaiah, by the type of Isaac, the lifting up of the serpent, and by their sacrifices, should he wholly ignorant of it.

[20] Ver. 26. Υἱοὶ Θεοῦ διὰ τῆς πίστεως, *The sons of God, through faith.*] Hence, saith the antipædobaptist, it appears, that infants cannot be made the sons of God by baptism, because we are all made the sons of God "by faith in Christ Jesus:" now infants have no faith. Ans. They might as well argue thus: "By grace you are saved, through faith," Eph. ii. 7, but infants have no faith, therefore they cannot be saved. Or thus: "He that believeth not shall be damned," Mark xvi. 16, no infants do believe, ergo, all infants shall be damned. The apostle plainly speaks here of persons converted from heathenism to Christianity, who were therefore baptized, being adult persons, as he doth in the Gospel of Mark and the Epistle to the Ephesians. This place can therefore with no more reason be applied to the case of infants, than the places cited from Mark and that Epistle (see the preface to this epistle).

[21] Ver. 29. Κατ' ἐπαγγελίαν κληρονόμοι, *Heirs according to the promise.*] It is to be observed, for the explication of many places in these epistles, that there is frequent mention in the New Testament of the promises in the plural number; to the Israelites "belong the promises," Rom. viii. 4, "Jesus Christ was a minister of the circumcision to confirm the promises," Rom. xv. 8; "To Abraham and his seed were the promises made," Gal. iii. 16; and, ver. 21, "Is the law then against the promises? These all died in faith, not having received the promises," Heb. xi. 13. 17, and, ver. 39, "They all having obtained a good report through faith, received not the promises."

Now there is mention made in the New Testament of three sorts of promises:

First, The promise of a seed, "in which all the families of the earth shall be blessed," viz. in Christ, Acts iii. 25,

---

* Voisin de Leg. Div. lib. i. cap. 8, p. 6. 66—68.

xii. 23. 33, xxvi. 6, Rom. iv. 13, 14. 20, ix. 9, Gal. iii. 21, 22 (see the note there).

Secondly, The promise of the Holy Spirit, in his extraordinary gifts and operations, Acts ii. 33. 39, by which believers were then "sealed up to the day of redemption," Eph. i. 13, and this is called "the promise of the Father," Luke xxiv. 49, Acts i. 4. And this promise was not immediately made to Abraham, but was the consequent of the blessing which God had promised to his seed; "the blessing of Abraham" being first to come upon the gentiles, that they might receive the promise of the Spirit, i. e. that being made "the sons of God through faith in Christ Jesus," the seed promised, "God might send the Spirit of his Son into their hearts, crying, Abba, Father," iv. 6.

Thirdly, The promise of a future rest, and an eternal inheritance; there being "a promise made of entering into rest," Heb. iv. 3. 9 (see the note there), peculiar to believers, and to the people of God, after the rest which God had given them in Canaan, and a promise of "an eternal inheritance," Heb. ix. 15, x. 36. For that the patriarchs did by faith expect "a city having foundations, whose builder and maker was God," and "a heavenly country," we learn from Heb. xi. 9. 14, 15; yea, they expected to obtain "a better resurrection," ver. 35, viz. by virtue of their Messiah, this being their common saying, "The Messiah shall raise up those that sleep in the dust;"* and one of their fundamental articles is this, That the Messiah will come, מחיה המתים, "and will raise the dead," and bring them into paradise. This faith generally obtained among them before our Saviour's advent, as we learn, not only from the book of the Maccabees, but from Paul's plain words, Acts xxiv. 15, xxvi. 7, 8. If you inquire, where any such promise was made to Abraham or others, I answer, That such a promise was made to him and to the patriarchs, we are assured from this, that they by faith expected such things, all faith being built upon a promise; this promise therefore might be made to Abraham, Gen. xvii. 7, where God saith, "I will establish my covenant betwixt thee and thy seed after thee, in their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee;" for that to be "the God of Abraham, Isaac, and Jacob," is to be the God that will raise them up from the dead, we learn from our Saviour's argument, Matt. xxii. 32 (see the note there), and that he therefore was "called their God, because he had prepared for them a city," from Heb. xi. 15. And in reference to this future recompense it is that the apostle saith, "These all died in faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect," Heb. xi. 39, 40 (see the note there); now this seems to be the promise mentioned here, of which Christians are said to be the heirs, they "being heirs of God, joint-heirs with Christ," Rom. viii. 15, Gal. iv. 7.

* Maim. Expl. cap. 10. Tract. Sanhed. p. 136. Pocock, not. p. 109, 110.

CHAPTER IV.

1 Now I say (*to show how you, who are heirs of the promises, should be kept in bondage under a schoolmaster*, iii. 23. 25), *That* the heir, as long as he is a child, differeth nothing (*as to the possession and free use of his estate*) from a servant, though he be (*by right of inheritance*) lord of all (*his father left*);

2 But is under tutors and governors until the time appointed of the father (*in his last will and testament*).

3 Even so we (*the seed of Abraham*), when we were children (*as till faith came we were*), were in bondage under the [1] elements of the world (*as servants were of old to their masters*):

4 But when the fulness of the time (*appointed for the appearance of the Messiah for the benefit of the Jew and gentile, that they might be made sons by him,*) was come, God sent forth his Son, made of a woman, made under (*subjection to*) the law,

5 To redeem them that were under the law (*from the bondage of it*), that we (*together with them*) might receive the adoption of sons.

6 And because ye are (*now made*) sons (*of God by faith*, iii. 25), God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father (*i. e. witnessing to your spirits that ye are the sons of God, and that he is your Father*, Rom. viii. 15, 16, *and enabling you to use the language, not of servants, but of sons*).

7 Wherefore thou art (*after this redemption wrought*) no more a servant, [2] but a son; and if a son, then an heir of God through Christ.

8 (*I say, thou art no more a servant,*) Howbeit then, when ye knew not God, [3] ye did service [4] unto them which by nature are no gods.

9 But now, after that ye have known God, or

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. Στοιχεῖα τοῦ κόσμου, *The elements of the world.*] i. e. The Jewish rites so called; because, as was observed, iii. 19, they were for matter mostly the same which had before obtained in the world, only they were directed to a better object and a better end.

[2] Ver. 7. Ἀλλ' υἱός, *But a son.*] That the notion of adoption includes a state of immortality; and that the sons of God were to be "sons of the resurrection," I have shown upon the parallel place, Rom. viii. 16—23, and that the Jews were not ignorant of this import of the phrase, we learn from the author of the Book of Wisdom (ii. 12), who introduces the wicked atheists speaking thus, "Let us lay in wait for the righteous, for he calleth himself a child of God. He maketh his boast that God is his Father. Let us see if his works be true——for if the just man be the Son of God, he will help him.——Let us condemn him to a shameful death, for by his own saying he shall be respected. Thus," saith he, "were they deceived, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him an image of his own eternity.——The souls of the righteous are in the hands of God, and their hope is full of immortality. Having been a little chastised, they shall be greatly rewarded; for God tried them, and found them worthy of himself." And ch. v. he introduced the same wicked persons, saying, "We fools counted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints!" where,

1. The righteous are represented as "the sons" and "children of God:" and it is farther said,

2. That as such they are to be rewarded in their souls, which are to be received "into the hands of God," and to be at rest: and in their bodies, which are to be immortal.

3. That, at the day of recompense, they shall "stand in great boldness," and shall, as being "the sons of God," have their "lot and portion with the saints," ἐν ἁγίοις ὁ κλῆρος αὐτοῦ, that is, he shall be ὁ κληρονόμος, "an heir" with the saints.

[3] Ver. 8. Ἐδουλεύσατε, *Ye did service.*] Hence we learn how frivolous is the distinction of the papists, that *latria* is indeed service proper to God, but *dulia* is such worship as may be paid to saints and angels; for seeing saints and angels are by nature no gods, the giving *dulia* to them must be the thing condemned here in the heathens, that being only this, that they did δουλεύειν, "give *dulia* to them which by nature were no gods."

[4] Τοῖς μὴ φύσει οὖσι θεοῖς, *To them which are not gods by nature.*] Hence we learn the consequence of the Socinian

rather are known of God (*being made his sons by adoption*), how (*after this freedom purchased by Christ*) turn ye [5] again to the weak and beggarly elements (*of the law*), whereunto ye desire again to be in bondage?

10 (*For*) Ye observe (*the Jewish sabbath*) [6] days, and months (*the new moons*), and times (*of their solemn festivals*), and (*sabbatical*) years.

11 [7] I am afraid of you, lest I have bestowed upon you labour in vain (*in preaching the gospel to you*).

12 Brethren, I beseech you, be as I *am*; for [8] I *am* as ye *are*: ye have not injured me at all.

13 Ye know how (*that*) through infirmity of the flesh I preached the gospel unto you at the first.

14 And (*notwithstanding*) [9] my temptation which

---

hypothesis, that Jesus Christ is not by nature God, and yet is to be honoured with the same worship, which all Christians give to him who is by nature God, seeing it teacheth us to do what Paul here condemneth in the very heathens: and surely it must be absurd to make that an article of Christian faith, and a part of Christian worship, which the apostle here makes a great crime of the heathen world, and a certain evidence of their ignorance of the true God. That the Socinians cannot answer this objection, appears from what they here return to it; viz. that "'gods by nature' is not here opposed to 'gods by grace,' or to those who have received their divinity from the one true God; for to serve and worship such a God, by reason of the empire which he hath received from God, is not profane and wicked, but pious and necessary."* Now in answer to this, I say,

First, That it is very evident from the text, that those who "are not gods by nature," are opposed to him who is God by nature; viz. to him whom the heathens knew not, and to him whom the Galatians, being Christians, knew, and by whom they were known. Since then the Socinians' "God by grace" is not a "God by nature;" since he is not the God intended in these words, "Ye knew not God:" he must be ranked among those who are here opposed to him.

Secondly, I have elsewhere shown, that the heathens had the very same sentiments with the Socinians, as to the worship of their inferior deities; and it is wonderful to see how they concur in sense, and almost in words.

SOCINIANI.

1. Qui divinitatem habet ab illo uno Deo acceptam. Crell.
2. Christum pro ratione imperii, quod à Deo accepit, colendum sentiunt. Crell.
3. Eum sic colere pium et necessarium est. Crell. Christi enim honor et adoratio spectat ad gloriam Dei patris. Wolf.

ETHNICI.

1. Dii minores ab uno illo facti, et sublimitêr collocati. Apud August. de Civ. Dei, lib. iv. cap. 1.
2. Τοῦτον οὖν, τὸν ἐκεῖθεν ἐξουσίας τετυχηκότα, οὐ θεραπεύει διὰ καίως ὁ σέβων τὸν Θεόν; Cels. apud Orig. lib. vii. p. 377.
3. Τὸν θεραπεύοντα θεοὺς πλείονας τῷ ἔν τι τῶν τοῦ μεγάλου θεραπεύειν φίλον καὶ ἐν τούτῳ ἐκείνῳ ποιεῖν. Cels. ibid. lib. viii. p. 381.

Indeed, there is scarce any plea they use for the worship of Jesus Christ, as a "made God," which was not before used by the philosophers† for the worship of their inferior deities.

Secondly, Hence also it appears to be a mistake, to say that the Galatians, to whom the apostle here writes, before they received the gospel, were, as to the greatest part of them, proselytes of the gate, or also of righteousness; seeing it is plain that they were heathens, not knowing the true God, but serving them which "by nature were no gods," iv. 8, 9, and by the gospel were to be delivered ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, "from the present evil age," i. 4, from which they who were made proselytes of the gate, and worshipped the true God, were in a good measure delivered. Thirdly, The great endeavour of the Judaizers that crept in among them, was to persuade them to be circumcised (Gal. v. 2, vi. 12), whereas all the proselytes of righteousness, all the gentiles which had before been subject to the Jewish rites, must be circumcised when they were admitted to be proselytes of righteousness, they being made such by circumcision, and a promise of obedience to the law of Moses.

Obj. It is the Jewish law which is styled "the elements of the world, to which they were in bondage," iv. 3.

Ans. The Jewish law is indeed so called, but it was for this reason, that it was made up of ceremonies, which for the matter were the same with those which had been used by other nations of the world, the object of them only being changed (see the note on iii. 19): and they are nowhere called the "elements of piety," as Mr. Clerc supposes.

[5] Ver. 9. Πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *Again to the weak and beggarly elements.*] Here interpreters find great difficulty to show how the Galatians, who were never under the law, can be said to be "again," and "anew, in bondage to these elements." But the observation made on iii. 19, that the rites of the Jews and heathens were for the matter mostly the same, removes that difficulty; and shows that they are said to return to these elements, not because they before observed the Jewish ceremonies, but because the ceremonies of the law, being for the matter mostly the same with those the gentiles used to their heathen deities, by returning to them, they returned to those elements. These rites are also weak and beggarly elements in comparison of the riches of the Holy Ghost, and the power of the Holy Ghost; they are weak, as having no power to cleanse the soul; and beggarly, as not being able to confer upon us the spiritual riches of the gospel, pardon of sins, adoption, the gifts and graces of the Spirit, eternal redemption.

[6] Ver. 10. Ἡμέρας καὶ μῆνας, *Days and months.*] That this verse is to be interpreted of the Jewish solemn times, and the festivals observed by them, as far as they could be observed out of Judea, the whole drift of this epistle shows, which is to bring off the Galatians from thinking they were obliged to observe the rites and ceremonies of the law: for that the Jews did ἑορτάζειν, "keep their feasts" in Egypt and Alexandria, and wherever they were settled among the heathens, we learn from Philo,* in his oration against Flaccus; that they were very numerous in Asia Minor, of which Galatia was a part, see the note on James i. 1, that in those places where they dwelt, they had converted a great many to the Jewish worship, and made them as it were a part of themselves, Josephus testifies (see note on 1 Pet. i. 1): and if it were so at Galatia, this might make them so ready to relapse to their old Jewish rites.

[7] Ver. 11. Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] As well he might; for by this practice they must revolt again from Christ to the Jewish synagogues: for it belonged only to their great Sanhedrin,† or to the doctors of the law, to state the certain times of their new moons and other festivals; so that for the due observation of them they must entirely depend upon the Jewish Sanhedrin.

[8] Ver. 12. Ὅτι κἀγὼ ὡς ὑμεῖς, *I am as you are.*] That is, say the fathers, I was once zealous for the law as you are; but now I live as do the gentiles, and not as do the Jews; do you who are not Jews, but gentiles, live in like manner, as men exempted from the law: but this exposition seems not to cohere with these words, "Ye have not injured me at all." They may therefore be thus interpreted: Brethren, be still as affectionate to me as I am to you, and count me not your enemy, because I tell you the truth; for I am still as affectionate to you as ever you were to me (ver. 14). I do not look upon you as persons who have done any thing with an intent to injure me;" and though your false teachers have done you this injury, by their pernicious doctrines, yet have they not prevailed on you to speak evil of me, or act injuriously towards me.

[9] Ver. 14. Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκὶ, *My tempta-*

---

* Naturâ dii non opponuntur diis ex gratiâ, qui divinitatem habent ab illo uno Deo acceptam; tali enim Deo, pro ratione imperii quod à Deo accepit, servire, eumque colere, non est profanum et impium, sed pium et necessarium. Crellius in locum.

† Vide Tract. de Verâ Christi Deitate.

* P. 760, A, B. † Mechilta Parasch.

was in my flesh ye despised (*me*) not, nor rejected (*me*); but received me (*rather*) as an angel of God, *even* as Christ Jesus (*thinking yourselves very happy in having such an apostle*).

15 Where is then the blessedness ye spake of (*in having me for your apostle, who taught you no such thing as this, that you were to be justified by the observance of the law*)? for I bear you record, (*you had once such a great affection to me,*) that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 (*And after this*) Am I therefore become your enemy (*or looked upon as such*), because I tell you the truth?

17 They (*who seduce you, do indeed*) zealously affect you, *but* not well (*and in a due manner*); yea, they would exclude you (*from your affections*), that ye might affect them (*only*).

18 But *it is* good (*for you*) to be zealously affected always in *a* good *thing* (*as your affection to me, and to the truth I preached, is*), and not only when I am present with you.

19 My little children, of whom I travail in birth again (*to renew you in the faith from whence ye are fallen*) until Christ be (*fully*) formed in you (*as the child is in the womb*),

20 I desire to be present with you now, and to [10] change my voice; for I stand in doubt of you.

21 [11] Tell me, ye that desire to be under the law, do ye not hear (*what is contained in the Pentateuch, the book of*) the law?

22 For it is (*there*) written, that Abraham had two

tion which was in the flesh.] It is the opinion of the Greek commentators, and of the reverend Dr. Hammond, that the ἀσθένεια τῆς σαρκὸς, "the infirmity of the flesh," ver. 13, and "the temptation in the flesh," here, only signify the persecutions the apostle suffered for preaching the gospel; but that this cannot be the full import of the words, is evident from these considerations: (1.) That the persecutions which he suffered for the cause of Christ could administer no reason to the Galatians, ἐξουθενῆσαι καὶ ἐκπτύειν, "to condemn, vilify, despise" him as nothing, and even to "spit upon him," who preached the gospel with such great demonstration of the Spirit, and such power of miracles under all his persecutions. Moreover, the apostle, in the Epistles to the Corinthians, represents these sufferings as a vindication of the truth of his apostleship; yea, as an argument of the "life and power of that Jesus" who did such mighty things by his apostles under all their sufferings, and as that which should create the greater respect to him; and gives them a large catalogue of them, confirming it with an oath, 2 Cor. xi. 31; which shows, that though he sometimes feared the greatness of his tribulations might make them faint, or shake them who were taught that they must also be partakers of the like sufferings; yet did he not conceive himself more contemptible or vile in his own person for his persecutions; and therefore, as he mentions this to the Thessalonians as a proof of his sincerity, that "having before suffered, and been shamefully entreated at Philippi, he was still bold to preach the gospel to them," 1 Thess. ii. 2; as he mentions his sufferings to the Ephesians, as "their glory," iii. 13, so here he declares to his Galatians, that he still suffered persecution; and he concludes his epistle thus, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus," Gal. v. 11, insinuating that these sufferings were so far from giving any person a just reason to despise him, that they were rather an inducement to a more honourable treatment of him.

Secondly, Though ἀσθένεια and πειρασμὸς, "infirmity" and "temptation," absolutely put, do sometimes signify afflictions or persecutions; yet do we never elsewhere read that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an "infirmity, temptation, or thorn in the flesh," is used in that sense. Nor was it only the sufferings he endured in his body, but the very presence of his body, which was weak: see note on 2 Cor. xii. 7—9. Having therefore in that place proved, that besides his persecutions, he had a weakness and imperfection in his body; which rendered both his person and his speech contemptible, I think it reasonable to refer these words to it.

Ver. 18. Ἐν καλῷ.] It is thought, that by this expression Paul means himself; but it seems not reasonable to think that he would call himself "a good man," when he was speaking to them who had so bad an opinion of him; but he might say this of his doctrine, nor will the Greek bear the other sense.

[10] Ver. 20. Ἀλλάξαι τὴν φωνήν.] To temper my voice to you, as your affairs require; lamenting the fall of some, and striving to recover them, and commending the steadfastness of others in the faith.

[11] Ver 21. Τὸν νόμον οὐκ ἀκούετε; *Do not you hear the law?*] i. e. Do not you, Christians, to whom the law and the prophets are read every Lord's-day, and which you have the liberty to read at all times, hear what the law speaks? Here, saith Mr. Clerc, "it is to be noted, that St. Paul argues from some received *midrash* vulgarly known; for if that allegory whereof he here speaks had not been before heard of, he would have had no reason to wonder that the Galatians had never collected any such thing from the story which he refers to."

Ans. 1. To this I answer, That no such interpretation of this passage was vulgarly known among the Jews, is apparent from the silence of all the Jewish paraphrasters upon the place, and of all those interpreters who have conversed most in the writings of the Jewish rabbins; and yet produce not the least hint of any such thing, nor can Mr. Clerc do it. It is true indeed that the Jews had this canon, that proles sequitur matrem, and so allowed that the offspring of a bondwoman must be born in bondage, the offspring of a freewoman must be free; but it is not true that they ever deemed Agar the representative of those under the first or legal covenant, and Sarah only of those who were under the new and gospel covenant.

Secondly, This supposed *midrash* is contrary to their known and avowed principle, that their law was to be eternal, and so that there was no new covenant to succeed for the abolishing of it, as is plain from the apostle's dispute against them, both here and in the Epistle to the Romans, and in that to the Hebrews. Moreover, doth not Mr. Clerc tell us, in his annotations on the former chapter, that "the law, and a perfect pattern of holiness, was the same in the opinion of the Jews?" and must this "perfect pattern of holiness" here, in the opinion of the same Jews, be only a "covenant gendering to bondage," and represented by Agar, a bondwoman?

Thirdly, The apostle doth not wonder that the Galatians had collected no such allegory from the story referred to; but only asks, if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Obj. "Farther, seeing this interpretation could not be urged against those who might deny that the scripture ought to be so understood, and the apostle doth not make use of his authority to confirm it; it is evident that he argues here from what was generally allowed, which kind of things it is not material should be true, or well-grounded, as long as they contain nothing prejudicial to true piety, and are believed by those against whom we dispute. So that from St. Paul's using such an allegory against the Judaizing Galatians, it does not follow that we in this age are bound to admit it as a secret revealed from heaven to the apostle."

Ans. To this I answer, (1.) That it is too confidently said, that "the apostle doth not make use of his authority to confirm this interpretation;" for is it not "Paul an apostle, not of man, but of Jesus Christ, and of God the Father" (i. 1), who writes thus to the Galatians? And had not the apostles from the Holy Ghost "the word of wisdom, and of knowledge," to direct them in the understanding the mysteries of the Old Testament? Does he not declare, they spake "the wisdom of God in a mystery?" 1 Cor. ii. 7. That wisdom "which God had revealed to them by his Spirit?" ver. 10, that they had "received the Spirit which is of God that they might know the things which are freely given us of God; which things they also spake not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; com

sons, the one (*to wit, Ishmael*) by (*Agar*) a bondmaid, the other (*to wit, Isaac*) by (*Sarah*) a freewoman (*a lady or princess, as her name imports*).

23 But he *who was* of the bondwoman [12] was born after the flesh (*and so was not to be accounted for the seed*); but (*whereas*) he of the freewoman *was* by promise, (*and so was only to be accounted for the promised seed*, Rom. ix. 8.)

24 Which things are an allegory (*expressing one thing, and by that hinting another to us*): for these (*two, Agar and Sarah,*) are (*intended typically to represent to us*) the two covenants; the one (*viz. that of the law, given*) from the mount Sinai, (*is that covenant*) which gendereth to bondage, (*i. e. subjects its children to bondage, and is the covenant*) which is (*typified by*) Agar (*the bondwoman*).

25 [13] For this Agar (*whose name signifies a rock*) is (*in the allegory*) mount Sinai in Arabia (*whence the law was given*), and (*so she*) answereth to (*that*) Jerusalem which now is (*they living long in the wilderness, and receiving the law from mount Sinai, in Arabia*), and is in bondage with her children (*to the law given there*).

26 (*Thus it was and is with the terrestrial Jerusalem,*) But (*the*) [14] Jerusalem which is (*from*) above (*and is signified by Sarah, the type of the second cove-*

---

paring spiritual things with spiritual?" see the note, ver. 12, 13, there. And is not this a sufficient confirmation of all which they declared they writ, as the apostles of Jesus Christ?

Secondly, I add, that it cannot reasonably be said, "He argues here from what was generally allowed," not only because I have proved that nothing of this nature ever was, or could be, allowed by the Jews; but also because no one instance can be produced where the apostle useth any such argument ad hominem, or from their own mistaken principles; but where it is evident from his own words and declarations that he doth so. Had the apostle said, as he is forced in his paraphrase to make him speak, "These things used to be allegorically explained by the Jews, and may be interpreted so as to signify what I a little before said;" or, as he begins his Christian allegorist, "We take you at your word, O Jews!" there might have been some probability in this fancy: but the apostle having not given us the least hint of any thing of this nature, it must pass for mere romance; and the other things he adds can be no better than a reflection on the authority and writings of the apostles; for "Do you not hear the law?" saith the apostle: No, saith Mr. Clerc, that they do not, yea, they cannot in this case; "it being not at all necessary that the words of scripture should have any such allegorical interpretation as that which is supposed (here) to belong to them."—"Do you not hear the law, for it is written?" saith the apostle: What then, saith Mr. Clerc, you grossly impose upon us in these words, connecting them to the former by a γὰρ, "for," and saying gravely, "It is written;" when indeed you argue not from what is written, but from some whimsies of the Jews, perhaps neither true nor well-grounded. These things "are an allegory," saith the apostle: So you say, St. Paul, quoth this critic: but "if we thoroughly consider it, we shall find that most that hath been said by learned men against this way of interpreting scripture in the general, may be objected against this particular allegory."—"These are the two testaments," saith St. Paul; "But," saith Mr. Clerc, "we of this age are not bound to admit this as a secret revealed from heaven to you:" and by your good leave, "this interpretation cannot be urged against those who deny that the scripture ought to be so understood."

To conclude, what shall we say to the unbelieving Jews, objecting thus from this interpretation? "Finding that your apostle hath produced against us a weak argument, false and ill-grounded, you pretend to help him out by saying, it is a Jewish *midrash* vulgarly known: this we must take for an officious lie, till you can show that either we, or our fathers, or Philo the allegorist, who speaks of Agar and Sarah in a quite different way of allegory, had any such sentiments. And if your apostle hath imposed upon you here with such ill-grounded arguments and interpretations, without giving you the least hint that he was arguing only from our concessions, how know you that he hath not often done the like in all his other writings?"

[12] Ver. 23. Κατὰ σάρκα γεγέννηται, *Was born after the flesh.*] i. e. By natural generation, and the strength of the flesh, before Abraham's body became dead (Rom. iv. 19); the other by virtue of the promise made to him by God, when his body and Sarah's womb were both dead (ver. 20), and only quickened by that Spirit which is the power of God.

[13] Ver. 25. Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν, *For this Agar is mount Sinai in Arabia.*] i. e. She represents it (1.) in her name, for הגר, in the Arabian language, signifies a rock, as mount Sinai is called. (2.) By her flight, she flying twice into Arabia from her mistress, Gen. xvi. 7, into the wilderness of Shur, called by the Chaldee "Chagra," there and Gen. xxv. 18, and after flying again into the same wilderness. And (3.) by her station, for there dwelt the posterity of Ishmael, called from her name Hagarens, as the oriental writers witness: see Bochart. Geogr. Sacr. lib. iv. cap. 11, p. 255, cap. 27, p. 312, and Grotius here.

Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ.] Note, that it seems very unreasonable to me to expunge these words, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ, against the plain evidence of all the ancient versions, and the current suffrage of all the ancient interpreters, Chrysostom, Theodoret, Œcumenius, and Theophylact, among the Greeks; Ambrose and St. Jerome among the Latins, who take not the least notice of any various reading here; and to add δὲ for γὰρ, only to solve a difficulty: for if this liberty may be allowed, we may take the same liberty in all other places, and strike out such words as spurious or suspected, which create the difficulty. And this is less to be allowed when the words rejected, according to the descants of the ancients, give a plain reason why Agar is made the symbol of the covenant given from mount Sinai, viz. τὸ γὰρ ὄνομα τοῦ Ἄγαρ, "because the name Agar," saith Bochart, "is by interpretation a rock;" and, say the Greek interpreters, "is the name given to mount Sinai, ἐν Ἀραβῶν γλώσσῃ, in the Arabian tongue." But we need here no various lection, the interpretation which Dr. Mills hath excellently given us of this place being very clear, only by adding κατ' ὑποτύπωσιν, "by representation," after the word ἐστὶν, which is the sense it usually bears in allegorical propositions, and by referring συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, not to the mountain, but to Agar, for then the sense of the whole runs thus: These two sons of Abraham, Ishmael born of Agar his handmaid, and Isaac born of Sarah the freewoman, contain an allegory, in which the name is put for the thing signified or represented by it; for these two women and their children are, by representation, the two covenants; the one covenant being that from mount Sinai, gendering to bondage, ἥτις ἐστιν, which is, by representation, Agar the bondwoman, and so bearing a child which also was in bondage, τὸ γὰρ Ἄγαρ, for that which is signified by Agar, from whom Ishmael descended, is mount Sinai in Arabia, whence the law was given; and this Agar answers to Jerusalem that now is, and is in bondage with her children to the law, as the bondwoman and her child were to Abraham; but the Jerusalem which is above, ἐλευθέρα ἐστὶν, is by representation Sarah the freewoman, whose son was born, not according to the flesh, but "according to the promise;" and this woman is the mother of us all; for "we, brethren, as Isaac was, are the children of the promise," and so the spiritual seed of Abraham, and "heirs according to the promise." And this interpretation is confirmed by the conclusion of the whole allegory thus: "So then, brethren, we are not the children of the bondwoman, but of the free." O si sic omnia!

[14] Ver. 26. Ἡ ἄνω Ἱερουσαλὴμ, *The Jerusalem which is above.*] As the state of the church under the gospel is styled, by the evangelists, "the kingdom of heaven;" so here the Jerusalem which is from above, the gospel-state, or new kingdom, being erected by the Holy Ghost sent down from heaven, and leading us to it, is styled "the heavenly Jerusalem." Note also, that the Jews tell us,* that "the inferior Jerusalem is a type of that which is above."

---

* Voisin de Lege, p. 369.

nant) is free, (*is the freewoman, and so her children cannot be in bondage to the law, as the Jews were, and it is this Jerusalem*) which is the mother of us all.

27 For (*of this Jerusalem*, Isa. liv. 1) it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not (*and so in this art like to Sarah*): for (*now*) the desolate hath many more children than she which hath an husband (*the gentile, than the Jewish church*).

28 Now (*to apply these things to us*) we, brethren, as Isaac was, are the children of promise (*as being born, not of the flesh, but of the Spirit, by virtue of the promise, In thy seed shall all the families of the earth be blessed*).

29 But as then he that was born after the flesh (*i. e. Ishmael*) [15] persecuted him *that was born* after the Spirit, (*i. e. Isaac, the seed produced by the Spirit of God, and the representative of us who are born of the Spirit*, John iii. 3. 5) even so *it is* now; (*the Jews, the seed of Abraham according to the flesh, every where persecuting us Christians*, 1 Thess. ii. 14—16.)

30 Nevertheless what saith the scripture? (*i. e. What is contained in the scripture? even these words, approved by God*, Gen. xxi. 12,) Cast out the bondwoman and her son: for the son of the bondwoman [16] shall not be heir with the son of the freewoman.

31 So then, brethren, we (*being children of the promise*, ver. 28) are not children of the bondwoman (*and so in subjection to the law*), but of the free (*woman, and therefore at liberty from the obligation or bondage of it*).

Ver. 27.] Note, that the Jews themselves interpret these words, cited from Isa. liv. 1, of the times of the Messiah (Midrash Shir Hashirim, ad Cant. i. 5).

[15] Ver. 29. Ἐδίωκε, *Persecuted.*] Jerome here saith, "Ishmael struck Isaac;" but the text, Gen. xxi. 9, saith only, that he mocked him: this derision therefore must be reputed as a persecuting him with the tongue.

[16] Ver. 30. Οὐ κληρονομήσῃ, *Shall not be heir.*] Hence we may learn what that persecution, mentioned ver. 29, was, even a derision of Isaac's pretensions to be the heir of Abraham; (so among the Jews Rabbi Salom,* cited by Cartwright on Gen. xxi. 9, and Jerome in his Questions and Traditions upon Genesis;) even as the carnal Jews contended with the believing gentiles, that they must be the true heirs of the promise made to Abraham, who were his seed according to the flesh.

* R. Sal. ait, Ismaelem cum Isaaco de hæreditate contendisse, dicentem, ego sum primogenitus, et duplex portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, sive quod idola ludo fecerit, sive quod adversùm Isaac quasi majoris ætatis joco sibi et ludo primogenita vendicaret. Tom. ult. f. 73, L.

CHAPTER V.

1 Stand fast therefore in the liberty wherewith Christ hath made us (*Christians*) free, and be not entangled again with the yoke of bondage (*to the law*, Acts xv. 10).

2 Behold, I Paul say unto you (*Galatians*), that if ye be circumcised (*in order to your justification*), Christ shall profit you nothing (ii. 1. 3, 4).

3 For [1] I testify again to every man that is circumcised, that he is a debtor (*by virtue of that circumcision*) to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are (*seeking to be*) justified by the law (*and not by faith in him only*); ye are fallen from (*justification by*) grace.

ANNOTATIONS ON CHAP. V.

[1] Ver. 3. Μαρτύρομαι πάλιν, *I testify again.*] These words must not be thought to import, that he had testified this before in this epistle, and now did it again, there being nothing said before of this matter; but thus, "I Paul say to you, that if ye be circumcised Christ shall profit you nothing:" and again, "I testify that you are debtors, by admitting this circumcision, to yield obedience to the whole law of Moses:" for as by baptism we Christians do oblige ourselves to observe all the institutions of the Christian faith; so did the Jews by circumcision oblige themselves to yield obedience to the whole law of Moses. This the apostle elsewhere intimates, by saying to the Jews, "Circumcision verily profiteth, if you keep the law," Rom. ii. 25, to which thou art obliged by it; and by objecting to them who were so zealous for the circumcision of others, that they acted insincerely in that zeal, because they themselves did not keep the law, Gal. vi. 13. When any one became a proselyte of justice, or turned from heathenism to Judaism, they first instructed him in the law of Moses, and when he declared himself resolved to obey it, then they circumcised him, and so admitted him into the congregation, and he became as one of them. For circumcision being the sign by which they entered into covenant with God, when the Mosaical law became the covenant betwixt God and the seed of Abraham; that circumcision, by which they entered into covenant with him, must lay an obligation on them to observe the law of Moses. And hence the Judaizing Christians, who held that the law of Moses was an everlasting covenant, thought that the believing gentiles were to be dealt with as their proselytes; that is, unless they were circumcised, and observed the law, they could not be saved (Acts xv. 1).

But still it remains a great inquiry, whether the words contained in the second, third, and fourth verses, are to be taken generally, so as to exclude all believing Jews from any benefit by Christ, or by the covenant of grace, who sought for justification by the works of the law? or whether they are to be restrained only to the believing gentiles? Now in answer to this question, let it be noted,

First, That it is not the being circumcised, which is here said to exclude from grace and salvation, but the being circumcised to obtain justification and salvation by it; as is apparent from the words, "Christ is become of none effect to you, whosoever of you are justified by the law." Had the bare use of circumcision rendered Christ unprofitable to the Jew and gentile, or put them under the curse of the law, Paul would not have circumcised Timothy, nor have owned the believing Jews as Christian brethren, who were still zealous for the law.

Secondly, Observe, that the law of Moses, being given to the Jews, and some of its precepts being styled "everlasting covenants and commandments," and they having all engaged to observe it, might think themselves obliged still to be circumcised, and observe the law, by virtue of God's precept, till it was more solemnly by God declared to be abrogated, though they expected not to be justified by it: for so we find it was with the believing Jews: they all continued "zealous of the law," Acts xxi. 20, and thought all Jews obliged to observe it, ver. 24, but then they thought to be saved, not by the law, "but by the grace of our Lord Jesus Christ," Acts xv. 11, as the believing gentiles were, and they "believed in Christ, that they might be justified by faith in Christ, and not by the works of the law," Gal. ii. 16. But now the gentiles being not under the obligation of the law of Moses, they having first believed in Christ, and received,

5 For we (*Christians*) through the Spirit (*which we have received*) wait [2] for the hope of righteousness by faith.

6 (*We expect it, I say, by that faith which ministers this Spirit, and not by circumcision;*) For in (*the economy of*) Jesus Christ neither circumcision availeth any thing, nor uncircumcision (*as to our acceptance with God, and our reward from him*); but [3] faith which worketh by love.

7 Ye did run well (*in the beginning of your Christian race*); who did hinder you that ye should not (*continue to*) obey the truth?

8 [4] This persuasion (*of the necessity of your being circumcised, and obeying the law of Moses*) *cometh* not of him (*i. e. that God*) that calleth (Gr. *called*) you (*to the faith of Christ.*

9 *Nor ought this circumcision to seem a little thing to you, nor are these Judaizers to be disregarded because they are few, for they are like to leaven; now ye know*) [5] A little leaven leaveneth (*and so corrupteth*) the whole lump (see the note on 1 Cor. v. 6).

10 (*But*) I have confidence in you through the Lord, that (*after consideration of what I have written*) ye will be none otherwise minded (*than I exhort you to be*): but he that troubleth you shall bear his judgment (τὸ κρῖμα, *the sentence of condemnation due to him on that account*), whosoever he be.

11 And I (*whereas some of the Judaizers have suggested, that I elsewhere preach up that circumcision I oppose in you*), brethren, (*you may learn the falsehood of that suggestion from my sufferings, for*) [6] if I yet preach circumcision, why do I yet suffer persecution (*from the Jews? since*) then is the offence (*they take at preaching*) of the cross ceased.

12 [7] I would they were even cut off (*from the communion of the church*) which (*do thus*) trouble (*and unsettle*) you.

13 For, brethren, ye have been called (*by Christianity*) unto liberty (*from the Jewish yoke*); only (*be careful that ye*) *use* not (*your*) liberty [8] for an occasion to the flesh, but by love serve one another.

---

upon that faith, the Holy Ghost, they could not afterward submit to the observance of the law; but by so doing, they must testify they thought not faith in Christ sufficient to justification, or acceptance with God, without the observance of the law; and therefore must submit to it for these ends, and so must in effect deny that faith in Christ would justify them, or that the giving of the Holy Ghost was a sufficient evidence of their acceptance with God; which was a tempting or distrusting of God, after so full a demonstration of his grace and favour to them (Acts xv. 8—10).

I therefore think these words concern as well those Jews as gentiles, who sought for justification still, not by their faith in Christ, but through the works of the law (Rom. ix. 31, 32), and held circumcision necessary to all; not by way of precept only, but as a necessary means of salvation: for by these things, saith the apostle, they in effect declared that "Christ was dead in vain," and "frustrated the grace of Christ" (Gal. ii. 21), and so fell from it. Nor is it easy to perceive how they should have justification and salvation from him, from whom, after the revelation of him, they did not expect it; or have faith in him to justification, by whom they thought not that they should be justified.

[2] Ver. 5. Ἐλπίδα δικαιοσύνης, *Hope of righteousness.*] Or justification, i. e. the hope of glory, the consequent of our justification: for, "being justified by faith, we have peace with God, and rejoice in the hope of the glory of God:" it is through the Spirit that we wait for, and expect this glory: for he is the pledge and earnest of it; "by him we are sealed up to the day of redemption, and wrought up to the expectation of it" (Rom. v. 1, 2, Eph. i. 14, 2 Cor. i. 22, Eph. iv. 33, 2 Cor. v. 5, Rom. v. 5); and therefore are not ashamed of our hope, "because the love of God is shed abroad in our hearts by the Spirit he hath given us:" and thus we do, "who have the first-fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the sons of God" (Rom. viii. 21. 23).

[3] Ver. 6. Πίστις δι' ἀγάπης ἐνεργουμένη, *Faith working by love.*] There be great disputes about, and divers interpretations of, these words, which I think may be rendered, Faith working or made active by love, or excited to perform our duty to God, and to our neighbour for his sake, by that love which we bear to him; or from considerations of his great love to us, according to those words of the apostle, "The love of Christ constraineth us," 2 Cor. v. 14. And here, "The life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20.

[4] Ver. 8. *This persuasion cometh not of him that calleth you.*] Here Jerome's note runs thus: Persuasio nostra non est ex eo qui vocavit nos, sed ex nobis qui consentimus, vel non consentimus vocanti; aliud quippe Dei opus, aliud hominum: Dei opus est vocare, hominum credere, vel non credere; et sicubi alitèr de scripturis liberum hominis affirmatur arbitrium, ut ibi, Si volueritis, et si audieritis me, Exod. xix. 2, et iterùm, Et nunc Israel, quid petit à te Dominus Deus tuus? Deut. x., et ex hôc loco vel maximè comprobatur. Accusat enim, quare non obediverint veritati, ostendens in eorum arbitrio positum vel obedire vel non obedire. And in this he speaks the sense of all the ancients till Austin's time.

[5] Ver. 9. *A little leaven*, &c.] That is, saith Chrysostom, circumcision, though it be but one command, brings us under an obligation to obey the whole Jewish law, as the apostle teacheth, ver. 3.

[6] Ver. 11. Εἰ περιτομὴν ἔτι κηρύσσω, *If I yet preach circumcision.*] All the Greek interpreters say, this verse returns an answer to the suggestions of the patrons of the law, viz. that* "he was a hypocrite, in some places preaching up circumcision, in others not" (see the note on iii. 4).

[7] Ver. 12. Ὄφελον καὶ ἀποκόψονται, *I wish they were even cut off.*] The interpretation of all the Greek fathers, and of Ambrose, Austin, and Jerome on this place, is this, Utinam non solùm circumcidantur, sed etiam abscindantur, "I wish not only they were circumcised, but even made like the priests of the mother of the gods, worshipped formerly by you of Galatia, who had that member cut off." But if this interpretation seem too light to be affixed to the words of the apostle, I rather choose to interpret them as a wish, that they were cut off from the communion of the church, because this seems agreeable to a like passage, 1 Cor. v. 6, 7, where having said, as here, "A little leaven leavens the whole lump," he adds, "Purge out therefore the old leaven," i. e. "Put away from yourselves the wicked person," which he himself here would not do alone; because he saw his authority among them was impaired, and he feared this rather might exasperate, than cure their distemper (see note on 2 Cor. x. 16). That ὄφελον is sometimes joined with an aorist, and sometimes with an imperfect of the indicative mood, we learn from these examples, ὄφελον ἐν ᾅδῃ με ἐφύλαξας, "I wish thou wouldest hide me in the grave," Job xiv. 13; ὄφελον γὲ ἐβασιλεύσατε, "I wish you did reign," 1 Cor. iv. 8.

[8] Ver. 13. Εἰς ἀφορμὴν τῇ σαρκὶ, *For an occasion of the flesh.*] This is done (1.) by a carnal use of it to gratify the motions of the flesh, as they who "turned the grace of God into lasciviousness," and thought they might sin more freely, "because they were not under the law, but under grace" (Rom. vi. 1. 15): or, (2.) by an uncharitable use of it, to the scandal of their weak brethren; or the contempt of those who did not fully understand their liberty; or by contending with, or biting one another (ver. 16), which was an evidence that they were carnal (1 Cor. iii. 3): or, lastly, by refusing obedience to their masters (see note on 1 Tim. vi. 1, 2), and subjection to superiors (see note on 1 Pet. ii. 16); the remedy of which distempers is true Christian love; for "he that loves sincerely will not refuse to serve him whom he loves."†

---

* Ὑποκριτής ἐστιν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ οὔ. Theodoret.

† Ὁ γὰρ εἰλικρίνως ἀγαπῶν οὐδὲ δουλεύειν παραιτεῖται τῷ φιλουμένῳ. Theophylact.

14 [9] For all the (*moral*) law (*respecting our neighbour*) is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But [10] if ye (*in contradiction to this law*) bite (*calumniate*) and devour one another, take heed that ye be not (*in the issue*) consumed one of another.

16 [11] *This* I say then (*to prevent these miscarriages*), Walk in the Spirit (*i. e. according to the motions of the Holy Spirit*, Rom. viii. 1, 2. 9. 12—14), and ye shall not fulfil the lust of the flesh: (*i. e. these carnal motions*, ver. 13, *and those uncharitable contentions*, ver. 15.)

17 For the flesh (*indeed*) lusteth against the Spirit (*and so incites you to these things*), and (*but*) the Spirit (*lusteth*) against the flesh: and these (*two principles*) are contrary the one to the other: so that ye (*who are led by the Spirit*) cannot do the things that ye would (*according to the flesh; nor ye who are led by the flesh, the things that ye would according to the Spirit*).

18 But if ye be led of the (*conduct of the Holy*) Spirit, ye are not under the law (*and so sin shall not have dominion over you*, Rom. vi. 14).

19 [12] Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such [13] there is no law (*that can condemn or render them obnoxious to the wrath of God*).

24 And they that are Christ's have crucified the flesh with the affections and lusts (*of it*).

25 If (*then*) we (*pretend to*) live in (*and by*) the Spirit, let us also walk in the Spirit (*according to the motions, not of the flesh but of the Spirit*).

26 Let us not be desirous of vain glory (Gr. *vainglorious*), [14] provoking one another, envying one another.

[9] Ver. 14. *The whole law is fulfilled in this, That thou shalt love thy neighbour as thyself.*] So that if thou be still desirous to fulfil the law, thou mayest do it by observing this comprehensive law of love. So Œcumenius.

[10] Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *If ye bite*, &c.] Theodoret here notes, that the contentions and quarrels which arose betwixt them that stood firm, and those who warped to the legal observances, gave occasion to these words: and as I have observed, that the zeal of the Jews would not suffer an uncircumcised person to live among them, so might it be also with these zealous Judaizers.

[11] Ver. 16, 17.] Note, that I have interpreted these verses as most commentators do; but I conceive, they may be best interpreted from Rom. vii. thus:

Ver. 16. "But this I say (*to take you off from this bondage to the law*), Walk in the Spirit (*in newness of the Spirit, and not in the oldness of the letter*, Rom. vii. 6) and ye shall not fulfil the lusts of the flesh; (*i. e. the motions of the flesh shall not have dominion over you, and bring you captive to the law of sin, as it doth in them; because ye are not under the law, but under grace*, Rom. vi. 14.)

Ver. 17. "For (*in them*) the flesh lusteth against the Spirit (*or inward man not renewed*, ver. 23. 25), and the Spirit lusteth against the flesh (ver. 19—22), and these two are contrary; so that ye (*who are under the law, and walk not in newness of the Spirit*) cannot do the things that ye would (*for the good that ye would, ye do not*, ver. 19)."

[12] Ver. 19. Τὰ ἔργα τῆς σαρκός, *The works of the flesh.*] That some of these may very properly be called works of the flesh, cannot be doubted; but seeing some of these sins seem chiefly to consist in errors of the mind, as heresy and idolatry, and others of them to derive from evil dispositions of the spirit, as envy, malice, witchcraft, it seems not easy to perceive with what propriety they are here called the works of the flesh. But,

1. That "strife, contentions, bitter zeal," are indeed works of the flesh, we may discern from a reflection on the usual objects of them; for we do not use to contend with or envy men on the account of things truly spiritual, because they bring forth the fruits of the Spirit, or have the pleasures of an upright conscience; but our contentions generally are about worldly, carnal things, the pleasures, honours, or enjoyments of the present world: for "whence come zeal and envy?" saith James, "come they not from your lusts which war in your members?" James iv. 1.

Moreover, "murder" and "witchcrafts," or φαρμακεῖαι, as that word imports, those poisonous ingredients which are used to destroy human life, are the fruits of this hatred, envy, malice; and so must have their rise from the same sensual lusts.

The idolatry of the heathens, not only as it was attended with revellings and uncleanness, but as it represented God to corporeal eyes in images, and brought him down unto the senses, may well be deemed a sensual crime.

And, lastly, heresy, according to the scripture notion, being not a pure mistake of judgment, but an espousing a false doctrine out of disgust, pride, or envy, or from worldly principles, or to avoid persecution or trouble in the flesh, may well be ranked among carnal lusts. Hence are such men said, "not to serve God, but their own belly" (Rom. xvi. 17, 18), to "teach what they ought not for filthy lucre's sake" (Tit. i. 11), to "account gain for godliness" (1 Tim. vi. 5), and "through covetousness, with feigned words, to make merchandise of others" (2 Pet. ii. 3); and therefore the apostle doth not advise us to convince, but only to admonish and reject the heretic, as knowing that "he sins, being convinced of his own conscience" (see note on Tit. iii. 10).

[13] Ver. 23. Οὐκ ἔστι νόμος, *There is no law.*] The exposition of those who say, "Such persons had no law," is not to be approved, because it suits not with the word κατὰ τοιούτων, "Against such there is no law." Moreover, the law of liberty they are under was given to oblige them to the practice of these virtues; and so was needful to that end.

[14] Ver. 26. Ἀλλήλους προκαλούμενοι, *Provoking one another*, &c.] Theodoret here observes, that they who stood firm in the faith, and so enjoyed their spiritual gifts, might be apt to condemn, and glory over the weak on that account; and others might envy their gifts: and this shows the seasonableness of this exhortation, and connects these words with the beginning of the following chapter, where the apostle condemns them who had high thoughts of themselves, and upon that account were apt to overlook and to neglect their fallen brother.

CHAPTER VI.

1 Brethren, if a man be overtaken in [1] a fault, [2] ye which are spiritual (*endowed with those spiritual*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Παραπτώματι, *With a fault.*] They seem not well to have considered the use of this word in scripture, who say it is, lapsus hominis ex improviso impingentis, "a fault committed unawares, or for want of circumspection;" since the apostle applies it to all the sins of the heathen world, styling them νεκροὶ ἐν τοῖς παραπτώμασι, "dead in trespasses," Eph. ii. 1. 5, Col. ii. 13, and to all the sins forgiven us through faith in Christ, Rom. iv. 25, v. 16, 2 Cor. v. 19, Eph.

gifts which enable you for the public ministrations in the church), restore such an one [3] in the spirit of meekness (*to a right understanding of his duty, and a suitable practice*); considering thyself, [4] lest thou also be tempted (*and so fall as he did*).

2 Bear ye one another's burdens (*infirmities in judgment or in manners*), and so fulfil the law of Christ (*which requires you by love to serve one another*, v. 13).

3 For [5] if a man think himself to be something, when (*wanting charity*, 1 Cor. xiii. 2, 3) he is nothing, he deceiveth himself.

4 But (*to avoid this deceit*) [6] let every man prove his own work, and then shall he have rejoicing in himself alone, and not (*only*) in (*comparing himself with*) another.

5 For every man shall bear [7] his own burden.

(*The apostle having thus instructed their teachers, or spiritual men, not to despise or undervalue their Christian brethren, proceeds now to instruct these brethren how to behave themselves towards their teachers, saying,*)

6 Let him that is taught in the word [8] communicate unto him that teacheth in all good things (*he stands in need of, as God's blessing may enable him*).

7 Be not deceived (*by your false teachers*); God is not mocked: for whatsoever a man soweth, (*of*) that (*kind*) shall he also reap.

8 For he that soweth to his flesh (*by doing the works of the flesh*, v. 20, 21) shall of the flesh reap corruption; but he that soweth to the Spirit (*by bringing forth the fruits of the Spirit, mentioned* v. 22, 23) shall of the Spirit (*raising him up to it*, Rom. viii. 11) reap life everlasting.

9 And (*but then*) let us not be weary in well doing (*or of exercising these fruits of the Spirit*): for [9] in due season we shall reap (*the rewards of them*), if we faint not (*but hold out unto the end*).

10 As we have therefore opportunity (*ability*), let us do good (*and charitable offices*) unto all *men*, [10] especially unto them who are of the houshold of faith.

11 Ye [11] see how large a letter I have written unto you with mine own hand.

---

i. 7. The word προληφθῇ seems rather to import such a surprise.

[2] Ὑμεῖς οἱ πνευματικοί, *You that are spiritual.*] I have noted on 1 Cor. xiv. 32, that in the beginning of Christianity, when churches were first converted, they had for a time no settled church-governors; but all their church-offices were performed by men who had spiritual gifts; and by them are said to prophesy in the church, to their edification, exhortation, and comfort, ver. 3. So I conceive it was when Paul writ to the Galatians: for, here is no direction of this epistle to any stated church-governors; no salutation of any in the close; no charge against any for suffering these great miscarriages in the church; no exhortation to them to take heed of their ministry, and to oppose themselves to these deceivers: and then the spiritual men here mentioned must be the prophets, who then performed all spiritual offices among them.

[3] Ἐν πνεύματι πραΰτητος, *In the spirit of meekness.*] 2 Tim. ii. 24, that so they may not provoke them to fly off to Judaism (v. 26), whom they should restore to a right understanding of their Christian liberty, and to a freedom from that yoke of bondage.

[4] Μὴ καὶ σὺ πειρασθῇς, *Lest thou also be tempted.*] i. e. Lest thou fall by temptation: for to stand firm against temptation, when it assaults us, is not a proper consideration to engage us to pity those that fall by it. This is the import of the word, when we are taught to pray, That we enter not into temptation, Matt. vi. 13, when the apostle bids the married persons live together, "that Satan tempt them not for their incontinence," 1 Cor. vii. 5; when he is solicitous for the Thessalonians, "lest the tempter should have tempted them, and rendered his labours vain," 1 Thess. iii. 3; and when James saith, "Every man is tempted when he is led away by his own lust," James i. 14.

[5] Ver. 3. Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὤν, *If a man thinks himself something, being nothing,*] Of himself, but "by the grace of God being what he is" (1 Cor. xv. 10, 2 Cor. xii. 11): so some truly, but not so pertinently to the scope of the text: say others, "Being nothing in the sight of God;" who regards him not for his knowledge, but his charity (1 Cor. xiii. 2, 3); i. e. if upon this account he overlooks and despiseth his weak offending brother, not sympathizing with him (ver. 2), or endeavouring to restore him (ver. 1), but rather glorying in this, that he is a strong Christian in comparison of others; he is then nothing in the sight of God.

[6] Ver. 4. Δοκιμαζέτω ἕκαστος, *Let every man prove.*] i. e. Let him approve his actions to God and his own conscience; and then he may take comfort simply in himself, that he is a good man, and not in this only, that he is better than others. So the word signifies, Rom. i. 28, οὐκ ἐδοκίμασαν, "They approved not" of God; Rom. ii. 18, δοκιμάζεις, "Thou approvest the things which are most excellent;" Rom. xii. 2, "Be transformed by the renewing of your mind, εἰς τὸ δοκιμάζειν, that you may approve the good, and acceptable, and perfect will of God;" and, xiv. 22, "Happy is the man who doth not condemn," or act against his conscience, ἐν ᾧ δοκιμάζει, "in that which by his actions he approves of" (see Eph. v. 10, Phil. i. 10, 1 Thess. ii. 4, 1 Tim. iii. 10, and note on 1 Cor. xi. 28).

[7] Ver. 5. Τὸ ἴδιον φορτίον, *His own burden.*] i. e. This every man is concerned to do; viz. to make his own work good, and approved in the sight of God: for another man's greater sins will not excuse thee from bearing the burden of thy own.

[8] Ver. 6. Κοινωνείτω, *Let him communicate.*] This he elsewhere styles, "communication, εἰς λόγον δόσεως, καὶ λήψεως, by giving" their good things, and "receiving" his good instructions (Phil. iv. 15), by "sowing spirituals" and "reaping" of them "carnal things" (1 Cor. ix. 11): and if this was their duty towards such teachers, as had no need of books or study to fit themselves for the work, they being enabled for it by immediate assistance and gifts of the Holy Ghost; how much more towards them who spend much time and money to fit themselves for that work, and must be still employed in studying and reading, to make themselves such "workmen as need not to be ashamed?"

The following words, ver. 7, are by most interpreters referred to the same subject thus, "Make no false excuses in this case, God will not be mocked with vain pretences." But I rather think the apostle proceeds to a new general exhortation against the carnal doctrines of their deceivers, "the hidden things of dishonesty," which he charges them with, 2 Cor. iv. 2, vii. 1, 2, xii. 21, whose "exhortation was attended with uncleanness," 1 Thess. ii. 2 (see note on 2 Cor. iv. 2), against which doctrines this is his usual preface, "Let no man deceive you with vain words," Eph. v. 6, 1 Cor. vi. 9, James i. 16.

[9] Ver. 9. Καιρῷ ἰδίῳ, *In due season.*] i. e. In the proper time of recompense: for the encouragement Christ gives unto the works of charity is this, "Thou shalt be recompensed at the resurrection of the just," Luke xiv. 14.

[10] Ver. 10. *Let us do good to all men.*] By this precept, saith Chrysostom, he extends the love of the Christian beyond that of the Jews, which was confined, πρὸς τοὺς ὁμοφύλους, "to men of their own nation and religion."

[11] Ver. 11. Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί, *See how large a letter I have written to you with my own hand.*] It is true that γράμματα sometimes signifies "epistles," as when the Jews say to Paul, οὔτε γράμματα περὶ σου ἐδεξάμεθα, "We have received no letters concerning thee," Acts xxviii. 21; but then it is also true, that Paul elsewhere uses seventeen times the word ἐπιστολαί, but never the word γράμματα, when he speaks of his epistles. Though, therefore, it be true that Paul wrote his other epistles by an amanuensis (Rom. xvi. 22), adding only in the close of them the salutation with his own hand, as an indication that he indited the epistles (see note on 2 Thess. iii. 17); whereas this whole epistle was written with his own hand for their greater assurance, and as a testimony of his great

12 As many as desire to make a fair shew in (*things concerning*) the flesh (*endeavouring to gratify men, and avoid their displeasure*), they (*would*) constrain you to be circumcised; only lest they should suffer persecution (*from their hands*) [12] for the cross of Christ.

13 (*I say, it is upon this account, and not out of regard to the law, that they so zealously plead for circumcision, and the observation of it;*) [13]For neither they themselves who are circumcised keep the law; but desire to have you circumcised, [14] that they may glory in your flesh.

14 But (*whatsoever they may glory in*) God forbid that I should glory, save in the (*knowledge and in the profession of the*) cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (ii. 20, *as being dead to sin*, Rom. vi. 3, 4, *to the flesh*, Gal. v. 24, *to the law by the body of Christ, and separated from the world to live unto God*).

15 For [15] in (*the economy of*) Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (*one dead to sin, the flesh, and the world, but living unto God*).

16 And as many as walk according to this rule (*being chiefly concerned that the new covenant may be formed in them*), peace (*shall*) *be* on them, and mercy, and (*or, that is*) upon the Israel (*not of the flesh, but*) of God.

17 From henceforth let no man [16] trouble me (*with their contentions against my office; because I renounce circumcision, and my legal righteousness*): for I bear in my body the marks of (*a servant, not of the law, but of*) the Lord Jesus (*these wounds and stripes which testify me to be a faithful servant of that Jesus for whose sake I suffer them*).

18 Brethren, the grace (*favour and good-will*) of our Lord Jesus Christ *be* [17] with your spirit. Amen.

¶ Unto the Galatians written from Rome.

---

affection and concernment for them: yet πήλικα γράμματα, "what kind of letters," may not refer to that; but, as the Greek scholiast conceives, to the largeness or inelegancy of the characters in which it was written, this inaccurateness in writing or forming the Greek characters being the most probable account why all his other epistles were written by another hand.

[12] Ver. 12. Τῷ σταυρῷ, &c. *For the cross of Christ.*] I have shown (note on v. 11) that this was the great stumbling-block of the Jews, partly because their law pronounced a curse on those that "hanged on a tree" (see note on 1 Cor. i. 23); partly because the cross, and sufferings of Christ on it, was the foundation of the doctrine of justification by faith in his blood, of the cessation of the ceremonial law, and the removal of the partition-wall betwixt the Jew and gentile (Col. ii. 14. 16); on which account chiefly they were scandalized at it, and persecuted those who thought that this was the result of our Lord's death and sufferings. St. Jerome here saith, that Octavianus Augustus, Tiberius, and Caius Cæsar had made laws that the Jews dispersed through the whole Roman empire should live according to their own laws and ceremonies; whosoever therefore was circumcised, though he believed in Christ, was by the gentiles deemed a Jew; but they who had not this token of a Jew, viz. the circumcision of the flesh, were persecuted both by Jew and gentiles: has igitur persecutiones hi, qui Galatas depravaverant, declinare cupientes, circumcisionem pro defensione discipulis persuadebant; "and hence they who perverted the Galatians persuaded them to be circumcised, that they might avoid persecution."

[13] Ver. 13. Οὐδὲ γὰρ νόμον φυλάσσουσιν, *For neither do they keep the law.*] This was unquestionably true of these Judaizing Christians: for how, saith Theodoret, could they in Galatia regularly observe the Jewish feasts, or offer sacrifice, or cleanse themselves from their defilements, by touching any thing that was unclean?

[14] Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, *That they might glory in your flesh.*] i. e. Might boast of this among the Jews, that they promoted circumcision even among the gentiles, and by that pretence might avoid persecution from them.

[15] Ver. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Dr. Mills omits the words scored, and reads οὐ περιτομή τι ἐστὶν· but the words, as they are in the text, are not only owned by the Vulgar, Arabic, Theodoret, Œcumenius, and Theophylact, but are exactly the same in v. 6 (see Examen Millii in locum).

[16] Ver. 17. *Let no man trouble me,* ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, *for I bear in my body the marks of the Lord Jesus.*] i. e. Let no man henceforth question, whether I truly style myself Paul the servant of Jesus Christ, or fight the good fight of faith, as a good soldier under this Captain of salvation; seeing whereas servants and soldiers have only one στίγμα, as a mark of their relation to their masters and generals, in their hands or wrists, I bear many marks of these relations to the Lord Jesus, throughout my whole body, in those many wounds and stripes I have received for his sake.

[17] Ver. 18. Μετὰ τοῦ πνεύματος ὑμῶν, *With your spirit.*] That is, "with you;" for in other epistles it is μεθ' ὑμῶν, "with you," 1 Cor. xvi. 23, Col. iv. 18, 1 Thess. v. 28, or μετὰ πάντων ὑμῶν, "with you all," Rom. xvi. 24, 2 Cor. xiii. 13, Phil. iv. 23, 2 Thess. iii. 18, Tit. iii. 15, Heb. xiii. 25.

THE

EPISTLE TO THE EPHESIANS,*

WITH ANNOTATIONS.

PREFACE.

§. 1. That this Epistle to the Ephesians was indeed written by Paul, and directed to them, and not to any other church, we cannot doubt, if we believe either the epistle or Paul himself. For,

First, It begins thus: "Paul, an apostle (writeth these things) to the saints that are at Ephesus." And in this reading all the versions and all the manuscripts agree.

Secondly, In the close of this epistle he speaks thus to them: "That you may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you," vi. 21, 22: and in the Second Epistle to Timothy he saith, "Tychicus I have sent to Ephesus," iv. 12.

* Ἡ πρὸς Ἐφεσίους Ἐπιστολή. See this title confirmed by the clear testimony of the fathers of the four centuries, and the mistakes of Dr. Mills discovered, Examen Millii.

Moreover, all antiquity agrees in this, that this epistle was written by Paul: Ignatius* is express for it in his Epistle to the Ephesians. Irenæus,† Clemens of Alexandria,‡ and Origen,§ in divers places of their works. We learn, indeed, from the argument of this epistle in Œcumenius, and more fully from Theodoret,‖ that some of the ancients thought this epistle was writ by Paul before he had seen the Ephesians, or at least before his three years' converse with them: but not any of the ancients, excepting Marcion, ever thought that this epistle was not written among other churches to that of Ephesus, but that of Laodicea; and therefore Tertullian¶ takes notice of it as a thing proper to those heretics, though indeed both might be true; for this epistle being writ not only to the saints at Ephesus, but also "to the faithful in Christ Jesus," might be writ also to the Colossians, the Laodiceans, and others, who had not seen his face (Col. ii. 1, see note on Col. iv. 16). And this observation gives a sufficient answer to the arguments from i. 15, iii. 2, from which some have conjectured, that this epistle could not be writ to them after St. Paul had staid three years in Asia, though they more fully are considered in their respective places.

§. 2. That this epistle was written when Paul was prisoner at Rome, is evident from iii. 1, where he is styled "Paul the prisoner of Jesus Christ;" and, iv. 1, "a prisoner in the Lord." Now, it must be at soonest in the third year of Nero that he was sent prisoner to Rome; for Felix was made procurator of Judea by Nero in his first year, saith Josephus,* and after two years he left Paul prisoner at Cæsarea (Acts xxiv. 27). Portius Festus succeeds him, and after some time hears him twice at Cæsarea, and sends him afterward to Rome; which interval, if we consider how long it was before he reached Rome, may very well be supposed to take up another year: he therefore could not write this epistle till the fourth or fifth of Nero. He did not write it, saith Bishop Pearson, till the eighth of Nero, A. D. 62.

§. 3. That this epistle was writ against Simon Magus, and his followers, as Esthius hints, none of the ancients say. More probable is the conjecture of Grotius, that the apostle rather designed by it to arm them against the doctrines of the philosophers, and of those Jews who endeavoured to bring them to the observation of their rites; for that there were then many Jews at Ephesus, and throughout Asia, we learn both from the Acts of the Apostles, which inform us, that Paul being at Ephesus, "entered into a synagogue of the Jews" (Acts xviii. 19, xix. 8—10), and discoursed with them, till by their perverseness he was forced to separate from them; and that by his preaching, "all that were in Asia heard the word of the Lord, both Jews and Greeks:" as also from Philo,† who informs us, that "the Jews inhabited the most and best cities in the provinces and islands both of Europe and Asia." And that these Jews were disturbers of the churches of Asia, and of Ephesus in particular, and sticklers to introduce a mixture of Judaism with Christianity, we learn from both the Epistles to Timothy. Against their doctrine of the necessity of the observance of the law of Moses to justification and salvation, he seemeth to oppose these words, "By grace ye are saved, not of works, lest any man should boast," ii. 8, 9, which manifestly answer to his discourse upon that subject, Rom. iii., where he asserts, that "we are justified freely by his grace," ver. 24, "and not by the works of the law," ver. 20, and that all "boasting is excluded, not by the law of works, but of faith."‡ Against that other notion of theirs, depending on the former, that the gentiles should be admitted into the church only as proselytes, and not assumed to the same privileges with the Jews, he declares himself more largely, ii. 12—20, iii. 6—10.

* Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Ep. ad Eph. §. 12.

† Apostolus Ephesiis ait, lib. v. cap. 8, 14. Quemadmodùm beatus apostolus in eâ quæ est ad Ephesios Epistolâ, cap. 2. Paulus, lib. i. p. 16, A. p. 37, A, D. lib. iii. cap. 20, Apostolus Paulus, lib iv. cap. 55.

‡ Percurre ecclesias apostolicas——apud quas ipsæ adhuc authenticæ literæ eorum recitantur——si potes in Asiam tendere habes Ephesum. De Præscript. cap. 36.

§ Ὁ ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. Pædag. lib. i. cap. 5, p. 88, C. Paulus, Strom. lib. iii. p. 496. Φησὶ δὴ ὁ τοῦ Ἰησοῦ ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστὶν. Orig. adv. Cels. lib. iv. p. 197. 211.

‖ Τὸν θειότατον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθεαμένον, τὴν ἐπιστολὴν πρὸς αὐτοὺς γεγραφέναι.

¶ In epistolâ quam nos ad Ephesios præscriptam habemus, hæretici verò ad Laodicenos. Adv. Marc. lib. v. cap. 11, Paulus ad Ephes. In the fourth century, Athanas. Or. 3, adv. Ar. p. 446, ibid. p. 416, ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους, Epiphan. τῆς πρὸς Ἐφεσίους, p. 371, 372, Gr. Nyssen. φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 396, διὰ τῶν πρὸς Ἐφεσίους λόγων, Orat. 1, de Resur. p. 828.

* Εἰς δὲ τὴν λοιπὴν Ἰουδαίαν Φήλικα κατέστησεν ἐπίτροπον. De Bello Jud. lib. ii. cap. 22. Τῷ πρώτῳ τῆς Νέρωνος ἀρχῆς ἔτει. Antiq. lib. xx. cap. 5 vel 11, p. 694, P.

† Ἰουδαίους γὰρ χώρα μία διὰ πολυανθρωπείαν οὐ χωρεῖ, ἧς αἰτίας ἕνεκα τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ πόλεων, κατά τε νήσους καὶ ἠπείρους ἐκνέμονται. In Flaccum, p. 752, et Leg. ad Caium, p. 768, C.

‡ See also the note on iii. 15, 16.

CHAPTER I.

1 Paul, an apostle of Jesus Christ by the will of God (*calling me to that office*), [1] to the saints which are at Ephesus, [2] and to the faithful in Christ Jesus (*throughout all Asia*):

2 [3] Grace *be* (*given*) to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the (*that*) God and (*who is*) Father of our Lord Jesus Christ, who hath blessed us with [4] all

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Τοῖς ἁγίοις, *To the saints.*] See the note on 1 Cor. i. 1.

[2] Καὶ, *And, that is.*] See note on Col. i. 3.

Καὶ πιστοῖς, *And* (that is) *to the faithful.*] So οἱ ἐκ περιτομῆς πιστοὶ, are "the believers of the circumcision," Acts x. 25; τίς μέρις πιστῷ μετ' ἀπίστου, "What portion hath a believer with an infidel?" 2 Cor. vi. 15; so Acts xvi. 1, 1 Tim. iv. 3. 10. 12, Tit. i. 6; yet it is very probable, as Mr. L. here suggests, that here and Col. i. 2, these words may particularly relate to such Christians as kept the doctrine of Christ from the corrupt mixtures of those Judaizers, who went about, καπηλεύοντες, 2 Cor. ii. 17, καὶ δολοῦντες τὸν λόγον, "corrupting and handling the word of God deceitfully."

[3] Ver. 2. Χάρις, *Grace.*] This grace is given by the communication of the Holy Ghost from the Father and the Son to the church (John xiv. 23), which is the reason that the Holy Ghost is not mentioned in these salutations.

[4] Ver. 3. Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] These words ἐν τοῖς ἐπουρανίοις, "in heavenly places," may probably refer to the gifts of the Holy Ghost then conferred upon the church, and styled by the prophet, εὐλογίαι Θεοῦ, "the blessings of God:"—"Fear not, Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy seed, καὶ τὰς εὐλογίας μου, and my blessings on thy children," Isa. xliv. 2, 3, where the word in the Hebrew and Chaldee is וברכתי, "and my benediction," and so well correspondeth with the words of the apostle, "God hath blessed us with all spiritual blessings." The same apostle styles these gifts εὐλογία τοῦ εὐαγγελίου, "the blessings of the gospel;" for having said to the Romans, "I long to see you that I may impart unto you χάρισμα τὸ πνευματικὸν, some spiritual gift, to the end you may be established," i. 11, he adds, "When I come to see you, I shall come in the fullness, τῆς εὐλογίας,

spiritual blessings in heavenly *places* (*or, things*) in (*and through*) Christ:

4 According as he hath [5] chosen us (*gentiles*, iii. 6) in him before the foundation of the world, (ch. ii., *designing*) that we (*thus chosen*) should be [6] holy and without blame before him in love, (*by virtue of our faith in Christ, and love to one another*, iii. 17, Gal. v. 6:)

5 Having predestinated (*or foreappointed*) us unto the [7] adoption of children by (*through*) Jesus Christ to himself (Gr. εἰς υἱοθεσίαν εἰς αὐτόν, *unto the adoption of sons to him through Christ Jesus, we being all the sons of God through faith in Christ Jesus*, Gal. iii. 26, John i. 12), according to the good pleasure of his will,

6 (*And this he hath done*) To the praise of the glory of his grace, wherein he hath made us accepted (*or, with which he hath favoured us*, ἐχαρίτωσεν ἡμᾶς) in (*and through*) the beloved.

7 In whom we have [8] redemption (*from the curse of*

of the blessing of the gospel," xv. 29. And the promise of the Spirit is styled, εὐλογία τοῦ Ἀβραὰμ, "the blessing of that Abraham in whom all the families of the earth were to be blessed," in these words, "That the blessing of Abraham might come upon the gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith," Gal. iii. 14. These gifts are also called ἐπουράνια, "heavenly things:" thus when our Saviour had discoursed of the Spirit to be received in baptism, he saith, he had told them τὰ ἐπουράνια, "heavenly things," John iii. 12, and they who were made partakers of these gifts were said to have tasted τῆς δωρεᾶς τῆς ἐπουρανίου, "of the heavenly gift," Heb. vi. 4. Or (2.) God's blessing us ἐν ἐπουρανίοις, "with heavenly things in Christ Jesus," may signify his exalting us to a blessed state of immortality in the heavens through him; his giving us "a house not made with hands eternal in the heavens" (2 Cor. v. 1, 2), and "clothing us with a house from heaven;" his giving us "an inheritance incorruptible, undefiled, reserved in the heavens for us;" on the account of which incorruptible and immortal bodies, we are styled ἐπουράνιοι, "heavenly," as Christ is, 1 Cor. xv. 58; and the apostle saith, that as we have borne the image of the earthly Adam by our mortal bodies, so by our bodies made immortal, "we shall bear, εἰκόνα τοῦ ἐπουρανίου, the image of the heavenly Adam," ver. 49, and hence we are said to be partakers, κλήσεως ἐπουρανίου, "of our heavenly calling." In a word, Christ, having delivered us from that death and mortality which came upon us by the sin of Adam, hath blessed us with this heavenly blessing, having "made us sit together with him in heavenly places," Eph. ii. 6. And this is the hope of our calling, ver. 18 of this chapter.

[5] Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the opinion of the Jews, that God in framing the world had a particular regard for them, and that the world was made for their sakes (Esd. ii. 55. 59), and that the Messiah being created before the world, God entered into covenant with him, that he should redeem the world, and them especially. "The holy blessed God," say they, "began to covenant with the Messiah when he created him, and said unto him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young heifer, whose eyes are dim, and fill thy spirit with anguish; and because of their iniquity, thy tongue shall cleave to the roof of thy mouth: wilt thou undergo their condition for them? The Messiah said, I undertake it with joy, and exultation of heart, on this condition, That not one of Israel may perish; and that not only they may be saved, who live in my days; but also they who are dead from the days of the first man to this very day."* And again, "When God created the world, he held forth his hand under the throne of glory, and created the soul of the Messiah and his company, and said to him, Wilt thou heal, and redeem my sons after six thousand years? He answered, Yes. God said to him, If so, wilt thou bear chastisement to expiate their iniquities? according to what is written, Isa. liii. 4, Surely he bare our griefs. He answered, I will endure them with joy."† Now because the Jews held, that God thus elected them from the beginning of the world, and sent the Messiah that none of them should perish, the apostle, to take from them all cause of boasting against the gentiles upon that account, declares the gentiles were thus elected in Christ Jesus, even before the foundation of the world; i. e. that he designed then to choose them to be his church and people, i. e. a holy people to the Lord.

[6] *That we may be* sancti et immaculati, *holy and unblameable.*] There is a difference, saith Jerome, betwixt these two things, parvuli quippe immaculati sunt, quia integro corpore nullum fecerunt peccatum; et tamen non sancti, quia sanctitas studio et labore comparatur; "so children are unblameable, as having done no sin in the body; and yet they are not holy, because holiness proceeds from the will and the endeavour." This in other men would be styled Pelagianism.

[7] Ver. 5. Εἰς υἱοθεσίαν, *To the adoption of children.*] This in the scripture phrase imports adoption to a blessed resurrection, and a state of immortality both of soul and body: for being sons of God, saith Luke (xx. 36), we are "sons of the resurrection;" "and if sons," saith the apostle, "then heirs of God, joint-heirs of Christ" (Rom. viii. 16, 17). The "revelation of the sons of God" is their future glory to be revealed at Christ's appearing (ver. 18, 19, see Col. iii. 4). Their adoption is "the redemption of their bodies" from corruption (ver. 23). This being so, God's "electing us in Christ before the foundation of the world," is his purpose before the world was made, or from the fall, to give to those that should believe in Christ this adoption, i. e. the redemption of their bodies from that mortality to which the fall of Adam had subjected them (Gen. iii. 15); whence he is said to have elected us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, "foreordained as to this adoption, κατὰ τὴν εὐδοκίαν, according to the good pleasure of his will," or his free grace and favour, there being nothing in us, or even in our faith, that could deserve this glorious adoption.

[8] Ver. 7. Τὴν ἀπολύτρωσιν, *Redemption.*] All mankind lying under the sentence of condemnation on the account of sin, "all having sinned, and fallen short of the glory of God" upon that account (Rom. iii. 23), it was necessary that something should be done to take away the guilt of sin, and reconcile us to a God displeased with us for it, that so we, as to our persons and performances, might find acceptance with him: this could not be done by any righteousness of our own before faith in Christ, we "being in Christ Jesus created to good works" Eph. ii. 10), and therefore was necessary to be done by an act of grace on God's part, accepting us as righteous through faith in Christ, and justifying us freely through faith in his blood. Hence do the scriptures of the New Testament seem plainly to make our reconciliation, and so our access to God, depend on our being purged from the guilt of sin, by an atonement made by the blood of Christ for our iniquities, that so, they being pardoned, we may have peace with God, and freedom of access to him; "Christ suffered," saith Peter, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, "that he might bring us to God," 1 Pet. iii. 18; i. e. to give us freedom of access to God; "for, by him we have, προσαγωγὴν, admission to the Father," Eph. ii. 18 (see the note there); and "God was in Christ, reconciling the world to himself, not imputing their trespasses to them," 2 Cor. v. 18, 21; and this reconciliation was effected by making Christ ἁμαρτία, "a sin-offering for us, though he knew no sin, that we might be made the righteousness of God (or righteous with that righteousness which God only will accept through faith) in him" (see the note on that verse). And the author to the Hebrews having said, that the covenant established in the blood of Christ was this, that he would "be merciful to our iniquities, and remember our sins no more," Heb. x. 16, 17; and having thence inferred, that having thus obtained remission for us by his blood, there was no need that he should again make himself an offering for sin, ver. 18, he adds, that therefore we may "draw near with full assurance of faith," that we should be accepted through his Beloved, as "having our hearts sprinkled by his blood," ver. 19—22, and therefore cleansed from any guilt of conscience on that account.

* Cartw. Mell. lib. i. Crit. Sac. tom. ix. p. 2974.

† Cartw. ibid. p. 2975. Huls. de Jud. Mess. par. ii. p. 309.

the law, Gal. iii. 13, *and from the condemnation due to us for sin*, Rom. iii. 24, 25) through his blood, (*the blood of atonement shed for*) the forgiveness of sins, according to the riches of his grace;

8 Wherein (*or*, *in which dispensation*) he hath abounded toward us in [9] all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath

---

And this remission was also necessary, that we might obtain that adoption of sons to which believers were afore appointed, because into the new Jerusalem can "nothing enter that is defiled, or unclean:" nor can there be any enjoyment of God till "the blood of Christ hath cleansed us from all sin;" and therefore, saith the apostle, "he became the mediator of the new covenant," that having suffered death for the redemption of us from the sins we formerly had committed under the old covenant, "they that were called might receive the promise of an eternal inheritance," Heb. ix. 15.

Redemption through his blood.] Here Jerome saith, Duplicitèr sanguis Christi et caro intelligitur; vel spiritualis ista, atque divina, de quâ ipse dixit, Caro mea est verè cibus, et sanguis meus verè est potus; nisi manducaveritis carnem meam et sanguinem meum biberitis, non habebitis vitam æternam,—vel caro, et sanguis, quæ crucifixa est, et quæ militis effusa est lanceâ: where he plainly distinguishes the flesh and blood received in the sacrament, from the flesh of Christ crucified, and his blood shed upon the cross; calling the first spiritual, in opposition to his material flesh and blood.

[9] Ver. 8. Ἐν πάσῃ σοφίᾳ καὶ φρονήσει, *In all wisdom and prudence.*] That is, say some, in the spiritual gifts of wisdom and prudence; but though σοφία be reckoned among spiritual gifts, I find not that φρόνησις is so. Moreover, he hath thus "abounded towards us in all wisdom and prudence," saith the apostle, "by making known to us the mystery of his will;" which leads to the other exposition, that refers this to the manifold wisdom of God, shown in contriving this dispensation (iii. 10), and his prudence in executing the counsel of his will by this means, viz. by sending of his Son to be our Saviour. And whereas the deists seem to side with the Socinians, in denying the wisdom of this dispensation of God, in sending his Son into the world to suffer for our sins, and by his sufferings to make an atonement for them, it seemeth easy to demonstrate, as well the manifold wisdom, as the rich grace and favour of God to us in this dispensation. For,

First, It seemeth absolutely requisite, either that the substitution of another to suffer in our stead should be admitted, or that we ourselves should suffer the reward of our iniquities, or that a full remission and free pardon of our sins should be vouchsafed us without any suffering: now the admission of another to suffer in our stead is the thing pleaded for; if therefore that be granted, the wisdom of that God who acteth all things "according to the counsel of his will," must also be acknowledged in this dispensation: if we ourselves must suffer the reward of our iniquity, that being death eternal, or death without recovery from it by a blessed resurrection, all mankind must inevitably be subject to that punishment, "all having sinned, and fallen short of the glory of God" (Rom. iii. 33): and, thirdly, should God have issued out a free pardon, and given us a full remission of our sins, without any thing required by way of reparation for the violation of his law, he must have pardoned sinners without any thing required to show his hatred of sin, and his resolution not to let it go unpunished; and so without sufficient motive to deter us from it for the future, which seems not well consistent with his holiness and justice, and the relation of a governor, which seemeth plainly to require the vindication of his honour, and the preservation of the laws he hath established from contempt: it was then an act of grace not to require we should personally suffer the reward of our iniquities; it was an act of wisdom not to afford a full remission of our sins, without requiring any thing by way of reparation for the violation of his law; it must be therefore an act of wisdom also to admit another to suffer in our stead; especially if we consider,

Secondly, That by the obedience of our Lord Christ to the death in our stead, all the great ends of punishment designed by governors were very signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted upon us, and so God by it may be truly said to have been satisfied; seeing that justice, which consists in punishing for the transgression of a law, is truly satisfied, when all those ends for which the punishment of the offenders could be desired are obtained. Now the ends of punishment are,

1. Παράδειγμα, That they who suffer may be exemplary to others; and may, by what they do endure, deter others from the commission of the offences for which they suffer.

2. Νουθεσία, That the offender may learn wisdom by the rod; that the remembrance of what he suffered for it might prevent the repetition of his sin, and that he may be fitted to embrace the counsel of our Saviour, "Sin no more, lest a worse thing come upon thee."

3. Τιμωρία, The vindication of the prince's honour, and the preservation of the laws he hath established from contempt.

Now, First, God by this dispensation hath given us the most effectual example to deter us from sin. For, (1.) by what our Saviour suffered in our stead, we see that God is certainly in earnest when he threateneth death to sinners; that he is thoroughly resolved upon the punishment of sin, since he inflicted so great punishment on the Beloved of his soul, when he became our surety; for if on this account "God spared not his only Son" (Rom. viii. 32), we may be sure he will not spare his stubborn enemies. But let us say with the Socinians, that Christ suffered all his bitter agonies, his ignominious and painful death, not as the punishment of sin, or to make an atonement for it, but from a pure act of God's dominion; how will it follow hence, that God will surely punish sin, and with severity avenge the transgressions of his law, if he laid none of these sufferings on Christ for the punishment of sin? Seems it not strange to say that the severities laid on Christ without respect to sin, should be designed as an instance of God's severity against sin? "This shows," saith Crellius,* "that he, who laid such bitter sufferings on his innocent and well-beloved Son, will inflict the severest punishments on wicked men."

I answer, This will indeed follow in respect to sufferings for the same cause; for "if the righteous be recompensed upon earth, much more the sinner, and the wicked" (Prov. xi. 31). If good Eli and holy David suffered so great punishments for their sins, much more shall a wicked Cain, and a profane Esau. But will it follow, that because holy Job suffered so much by way of trial, or St. Paul for propagation of the Christian faith, that therefore sinners shall be obnoxious to greater punishment? Crellius† himself saith, Christ's sufferings cannot be an exemplary punishment, because, abundè fuerint à Deo compensatæ, "they were so abundantly rewarded by God;" and doth not the same reason show that they could not be a warning to us, if he only suffered "with respect to the recompense of reward?" For are the light afflictions which Christians suffer here in prospect of an eternal recompense, ever made an instance of God's severity against sin? Moreover, this example shows how insupportable the punishment will be, which justice will inflict upon the sinner; for if the apprehension of it produced such agonies and consternations in the soul of Christ, that God saw need to send an angel to support him (Luke xxii. 43), how must the sinner sink under the burden when it is laid upon his shoulders? If he, who was the well-beloved Son of God, found it so dreadful to lie under the burden for some hours, to lie exposed for ever to it must be far more intolerable.

Secondly, Whereas inevitable ruin must have followed upon the execution of the deserved punishment on the offending person, God by this method hath taken a fit way for reformation of the sinner, which was the second end of

---

* Nam si Deus Christo licèt innocentissimo, et unigenito filio suo non pepercit, sed tam diræ, tamque ignominiosæ morti eum subjecit; quanta censemus, quámque acerba supplicia Deum sumpturum de hominibus impiis? Resp. ad Grot. cap. 1, par. 57.

† Ibid.

purposed in himself, (*viz. his secret purpose to choose us gentiles to be fellow-heirs of the same body*, iii. 6:)

10 That (*so*) in the dispensation (*which was to be accomplished by sending of Christ*) of the fulness of times he might [10] gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we (*believing Jews*) have [11] obtained an inheritance (*or, are become his portion*), being predestinated (*or foreordained to it*) according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, [12] who first trusted in Christ (*the glorious gifts he hath*

punishment; for what can be a more effectual motive to abstain from sin than this example, which represents the greatness of the provocation in the greatness of the punishment, and shows it is impossible the guilty person should avoid the stroke of God's vindictive justice, or bear the weight of his almighty arm. But the Socinian tenet, which denies that God was angry with us on the account of sin, or that he did require any punishment or satisfaction, in order to the pardon of it, so far obstructs this reformation, as it affords the sinner hopes that he may not hereafter be angry with him on that account, or require any punishment or satisfaction in order to the pardon of his future sins.

Thirdly, God by this dispensation hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws; which was the third great end of punishment: he, by declaring that he would not pardon our offences, without a satisfaction made for the violations of his law, hath fully vindicated his institutions from contempt, seeing, by this example, he hath let all men know, that though he be a God of mercy and long-suffering, he will by no means "clear the guilty," or let the transgressor of them go unpunished.

Again, God by this dispensation hath vindicated his honour more than if he had destroyed the sinner, having more evidently showed his hatred of, and great displeasure against, sin, by punishing it so severely in his own Son; for the greater is the inducement to remit the punishment of sin, the greater must be his hatred of it who inflicts it. That therefore this consideration, that he who suffered was his only beloved Son, would not induce him to remit the punishment, must be the strongest demonstration of his most perfect hatred of all iniquity.

But now remove this supposition, and say, with the Socinians, That God pardoned all men's sins against him without any valuable consideration, and with an absolute freedom forgave men all the punishments his law had threatened to them; and ceased from all his anger and displeasure against sinners, without any atonement made unto, or required by, him; and how will it appear God was at all concerned to vindicate the honour of his laws, or show his hatred against sin? Hence Crellius* saw it necessary to own, that "the sufferings of Christ are a demonstration of God's hatred of iniquity, because our sins were the cause of them;" but he means not that they were the *meritorious*, but only that they were the *final* cause of his sufferings; not that he suffered to prevail with God to pardon sinners, but only to prevail with sinners to break off their sins. Now hence, indeed, we may conclude that God is very desirous that sinners should desist from sin; but it follows not hence, that they must certainly expect the most heavy punishments if they do not: for if God could freely pardon the sins of the whole world, without any satisfaction made to his offended justice; if there be nothing in God, as rector of the universe, that requires he should punish sin, or show his displeasure against it; if the punishment of sin depends purely upon his arbitrary will, why may not sinners hope, notwithstanding all that Christ hath suffered for their good, for a like act of his free grace hereafter, in the remission of their sins, without a reformation; and that God may be reconciled to them again, whilst they continue in their sins?

Since then no laws require the punishment of the offender himself, rather than of another who is willing to be his surety, and suffer for him, on any other account than this; that the punishment of the offender, and not another for him, will only answer the forementioned ends of punishment; when that can equally be done by what another suffers, the law given must equally be satisfied, because the ends of the law are equally obtained.

* Hinc enim manifestissimè apparet summum Dei adversùs peccatum odium, si quidem Deus, ut ab illis nos penitùs abstraheret, unigenito filio suo non pepercit. Ibid.

Ver. 9.] From this ninth verse it appears, that the election and foreappointment, mentioned ver. 4, 5, is as large as is his manifestation of his will to the gentiles: for as προώρισεν, "he foreappointed them to sonship by Jesus Christ," ver. 5, so here, προέθετο, "he purposed before to make known his will unto them; ἐν αὐτῷ, in him," according to the same "pleasure of his will." Note also, that the words being not ἐν ἑαυτῷ, but ἐν αὐτῷ, should not have been rendered "in himself," that is, in God the Father, but "in him," that is, in Christ (ver. 4), as the following preceding verses show.

[10] Ver. 10. Ἀνακεφαλαιώσασθαι, *To gather together in one.*] i. e. God hath now by the gospel accomplished the secret purpose of his will; to "make the gentiles fellow-heirs of the same body" and privileges with the Jews; having reconciled both Jew and gentile to him in one body on the cross (Eph. ii. 14. 16), and so "gathered together in one all things on earth;" and by procuring for us that adoption, which is the redemption of the body from mortality (Rom. viii. 23), and making us like to the angels, by being "children of the resurrection," he hath "summed up in one all things in heaven;" for they being styled the sons of God, Job i. 6, ii. 1, xxxviii. 7; because they live already in their Father's house, and are an image of his immortality; when the resurrection hath put us into that happy state, that we "can die no more, but are equal to the angels, and are the children of God, being the children of the resurrection" (Luke xx. 35, 36), then shall we be made one with them. The interpretation of the ancient fathers seems to give this sense, That God hath by this dispensation gathered under one head, viz. Christ, the head of the church, "all things on earth," i. e. Jews and gentiles; and "all things in heaven," Christ being the "head over all angels and principalities;" they being all ministering spirits to him. And this sense seems agreeable to the like words, Col. i. 20 (see the note there).

[11] Ver. 11. Ἐκληρώθημεν, *We have obtained an inheritance.*] The Jews were before chosen of God, to be a people of inheritance, Deut. iv. 20, and "a peculiar people," Exod. xix. 5; and as such, God provided for them a habitation and inheritance in the land of Canaan; but the Jewish church being now to be dissolved, the Jews being to be banished from their own land, and the unbelieving Jews cut off from their relation to God as his people; the believing Jews were through faith in Christ to be chosen again, to be God's portion, and inheritance, and his peculiar people (1 Pet. ii. 9, Tit. ii. 14), and to be admitted to a better inheritance, εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, viz. "to the portion of the inheritance of saints in light" (Col. i. 12). And to this, saith the apostle, they believing were appointed, God having foreordained that this inheritance should be the portion of believers, and the consequent of faith in Christ; by virtue of which we become the sons of God.

Ἐν ᾧ καὶ ἐκληρώθημεν.] Note also, that here the Alexandrian copy and the Syriac read ἐκλήθημεν, "we are called," and the note of Jerome here is this: Vult Deus quæcunque sunt rationis plena et consilii, vult 'salvari omnes, et in agnitionem veritatis venire;' sed quia nullus, absque propriâ voluntate servatur, liberi enim arbitrii sumus, vult nos bonum velle, et cùm voluerimus, vult in nobis ipse suum implere consilium.

[12] Ver. 12. Τοὺς προηλπικότας, *Who before trusted in Christ.*] I see no reason why *us* and *we*, in the first ten verses, may not signify believers in the general, and then *us* and *we*, ver. 11, may signify the believing Jews, who literally were προηλπικότας, believers in Christ before the gentiles; nor could any thing tend more to the establishment of the freedom of the believing gentiles from Judaical ob

bestowed upon us, and the eminent graces he hath wrought in us, tending highly to the glory of his grace, ver. 6, Phil. i. 11).

13 In whom ye also *trusted*, after that ye heard (*or, hearing*) the word of truth, the gospel of your salvation: in whom also after that ye believed (*or, believing*), ye were sealed with that Holy Spirit of promise, (*i. e. the Spirit promised to the sons of God; for because ye are sons, God hath sent the Spirit of his Son into your hearts*, Gal. iv. 6,)

14 Which is the earnest of our inheritance until [13] the redemption of the purchased possession (*for the procuring this salutary redemption*), unto the praise of his glory.

15 Wherefore I also, [14] after I heard (Gr. *having heard*) of your (*steadfast*) faith in the Lord Jesus, and (*your increasing*) love unto all the saints (*i. e. that the faith and love wrought in you continue steadfast, and abound*),

16 Cease not to give thanks for you, making mention of you in my prayers;

17 (*Praying*) That the God of our Lord Jesus Christ, the Father of glory, may give unto you (*in greater measure*) [15] the spirit of wisdom and revelation in the knowledge (*or to the farther acknowledgment*) of him:

18 The eyes of your understanding being enlightened (*or, that he would give you understandings enlightened*); that ye may know what (*i. e. how glorious*) is the hope of his calling (*i. e. to which he hath called you*), and what the riches of the glory of his inheritance in the saints (*i. e. how great is the inheritance he hath designed for the saints*),

19 And what *is* [16] the exceeding greatness of his power (*which he will exert*) to us-ward who believe

---

servances than this consideration, that the Jews themselves could only obtain the benefits of Christianity, by being chosen anew to be God's people through faith in Christ.

[13] Ver. 14. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *Till the redemption of life.*] There is a twofold ἀπολύτρωσις, "redemption," mentioned here, and in other places of the New Testament. The first consists in the remission of sin, or our redemption from the guilt of it; and of this we have mention, ver. 7, Rom. iii. 24, Col. i. 14. The second in the redemption of the body from corruption, that it may be partaker of eternal life: and of this the apostle speaks, Rom. viii. 23, calling it "the adoption," and ἀπολύτρωσιν τοῦ σώματος, "the redemption of the body," or "the glorious deliverance of the sons of God from the bondage of corruption," ver. 21. Thus 1 Cor. i. 30, "Christ is made to us justification, καὶ ἀπολύτρωσις, and redemption:" where redemption being distinguished from, and following justification and sanctification, it must import the redemption of the body from corruption. And Eph. iv. 30, where we are said to be "sealed by the Spirit, εἰς ἡμέραν ἀπολυτρώσεως, to the day of redemption:" the first delivers us from the guilt which condemns us to death; the second confirms the promise of eternal life on them who are thus delivered. Heb. ix. 15, περιποιεῖν, is to *save alive*, and περιποίησις is *preservation*, περιποίησις ψυχῆς, "the salvation of the soul," Heb. x. 39. So Gen. xii. 12, "They will kill me, σὲ δὲ περιποιήσονται, but they will save thee alive;" Numb. xxii. 23, "I had killed thee, ἐκεῖνον δὲ περιεποιησάμην, but him I have saved alive:" Josh. vi. 17, "As for Rahab, περιποιήσασθε αὐτὴν, ye shall save her alive." "Go slay Amalek, οὐ περιποίησασθε ἐξ αὐτοῦ, ye shall save none of them alive," 1 Sam. xv. 3; "but Saul, περιεποιησάτο, saved Agag alive," ver. 9. 15; 2 Chron. xiv. 13; "The Ethiopians were overthrown, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, so that none of them were left alive." So Phavorinus, περιποιησάντες ἀντὶ τοῦ διασώσαντες. See also Ps. lxxix. 11, Exod. i. 16. Whence it appears that ἀπολύτρωσις τῆς περιποιήσεως, is fitly rendered "the redemption of life;" or, the redemption of those who are to be preserved from death.

Ὅς ἐστιν ἀρραβών, &c. *Who is the earnest of our inheritance.*] It was the custom, both of the Jews and heathens, to confirm a promise or a bargain, by giving something as an earnest of, or an obligation to perform it. This the Latins styled *arra*, the Greeks ἀρραβῶν, καὶ ἐνέχυρον (see Plaut. Mostell. act. iii. sc. 1, Miles Glorios. act. iv. sc. 1); the Jews *eraban*: so when Judah had promised Tamar a kid, he gives her ἀρραβῶνα, "an earnest," that he would perform his promise, Gen. xxxviii. 17, 18. And in like manner God having promised to his faithful servants an eternal inheritance, gives them his Holy Spirit as "the earnest" of it.

[14] Ver. 15. Ἀκούσας, *Having heard.*] Hence some infer, that Paul could not write this to the church of Ephesus, where he abode about three years (Acts xx. 31), and had converted many to the faith throughout most parts of Asia (Acts xix. 26): he therefore could not need to hear of their faith.

To this it is answered by the Rev. Dr. Hammond, that the word ἀκούειν, as the Hebrew שמע not only signifies to hear, but to understand and know; and therefore should be rendered here, Cùm sciverim, "knowing," or "Having known your faith." And indeed the word bears this sense undoubtedly in those words, 1 Cor. xiv. 2, "He that speaketh in an unknown tongue, speaketh not to man, οὐδεὶς γὰρ ἀκούει, for no man understands him:" so Gen. xi. 7, "Let us confound their language, ἵνα μὴ ἀκούσωσιν, that they may not understand one another's speech:" and xlii. 23, "They knew not, ὅτι ἀκούει, that Joseph understood them, for he spake to them by an interpreter" (see Deut. xxviii. 29, 2 Kings xviii. 29, Jer. v. 15, Ezek. iii. 6). But,

Secondly, I answer, that this epistle was writ, not only to the metropolis of Ephesus, but to "the faithful in Christ Jesus" in the general, and more especially to those of the Lesser Asia; among whom many might have been converted by Apollos and others, and Paul might have only heard of it; he preaching only at Ephesus, and they of Asia hearing the gospel only by their resort unto him there (see the note on Acts xix. 10). Yea, he insinuates that this epistle was read at Laodicea; and gives order for the reading of it at Colosse, Col. iv. 16 (see the note there); at both which places he had never been (Col. ii. 1). And,

Thirdly, From the epistle of Paul to Timothy it appears, that a dangerous and almost epidemical apostasy from the purity of the Christian faith happened among the Jewish churches in Asia; which verified Paul's prediction concerning them, that "after his departure," not only "grievous wolves should enter in among them," but that "among themselves should arise men speaking perverse things, to draw away disciples after them," Acts xx. 29, 30; and made it proper for him, after eight years' absence, to give thanks to God for the steadfastness in the faith, which he had heard of in the rest (see 1 Thess. iii. 6).

[15] Ver. 17. Πνεῦμα σοφίας, *The Spirit of wisdom*]. Paul having asserted the necessity of the revelation of the Spirit, "that we may know the things that are freely given us of God," they being not naturally to be perceived (1 Cor. vi. 2. 12), doth therefore pray, that the Spirit of wisdom, knowledge, and revelation, may be imparted to Christians for that end.

[16] Ver. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *The exceeding greatness of his power.*] Some interpret these two verses of the power of God, working faith in believers, making it equal to that which effected the resurrection of our Lord, and thence concluding, that we are merely passive in the whole work of our conversion: but as this power is not consistent with persuasion and a rational choice, and, if it were exerted, would not render it praiseworthy in us to turn to God; nor could it truly and properly be said that we turned, but only that we were turned to God; so is not this exposition agreeable to the words: for the apostle speaks not of the power exercised on us, to render us believers; but of the power which shall be exercised on us, who believe already; not of the power exercised upon our souls, to raise them from a death in sin; but of the power to be exercised upon our bodies, to give them a glorious resurrection to eternal life.

Καὶ τί τὸ ὑπερβάλλον μέγεθος, *And what is the exceeding greatness of his power towards us.*] The apostle doth not here pray, as Mr. L. suggests in his paraphrase, that the

(*by raising us up to the enjoyment of this inheritance*), according to the working of his mighty power,

20 Which (*power*) he (*hath already*) wrought in Christ (*our head*), when he raised (Gr. *raising*) him from the dead, and set *him* (*whom he hath set*) at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, [17] not only in this world, but also in that which is to come:

22 And (*he*) hath put all *things* under his feet, and gave him *to be* the head over all *things* to (*the benefit of*) the church,

23 Which is his body, (*and so*) the fulness of him (*even that Jesus*) that filleth [18] all in all.

Ephesians might have the Spirit of wisdom and revelation, that they might know the exceeding greatness of that power God "had employed already in bringing them to the faith;" for that they knew already; it being the mighty power of those miracles they had seen done before their eyes, which induced the gentiles to believe (Rom. xv. 18, 19), but he prays, that by these means they might know, what at present they had no experience of, viz. how glorious was the object of their hope, how great their future inheritance, and how excellent was the power God would show in raising them up from the dead, as he had done Christ, to the enjoyment of it.

[17] Ver. 21. Οὐ *μόνον ἐν τῷ αἰῶνι τούτῳ, Not only in this world.*] By comparing these words with Col. ii. 10, where Christ is said to be "the head of all principality" and power; and with Phil. ii. 9, where God is said to have "given him a name above every name," I am inclined to think these words only signify, that our Lord Christ is exalted above all power that is, or ever shall be; for, not to be done "in this world, nor in the world to come," Matt. xii. 32, is never to be done, Luke xii. 32 (see note on Matt. xii. 32). Note also, that the word *ὄνομα, name*, doth also signify persons: (see the note on Acts i. 15): and that men of great power and dignity are styled, both in scripture and in other writings, אנשי השם, *οἱ ἄνδρες οἱ ὀνομαστοί*, men of name," that is, renown; so are the giants styled, Gen. vi. 4, and "the princes of the congregation," Numb. xvi. 2; so that to be "exalted above every name that is named," is to be advanced, even in his human nature, above men and angels of the highest power and dignity, by being exalted to the right hand of the Father (Heb. i. 4, 5). After the dignity of Christ was contested by the Arians, the fathers, to avoid their argument from these words, chose rather to interpret this of the name of the Son, mentioned by Paul, Heb. i. 5, "To which of the angels said he, Thou art my Son?" So Theodoret, Œcumenius, Theophylact, on this place, and Epiphanius, Hær. lxix. p. 325, though the words, ver. 20, "He hath raised him from the dead, and set him on his right hand in heavenly places," strongly plead for the first interpretation (see the note on Heb. i. 4).

[18] Πάντα *ἐν πᾶσι, All in all.*] For he ascended up on high, that he might fill the members of his church with all gifts necessary for the edification of his saints, till they came "to the fullness of the measure of the stature of Christ" (iv. 10—12); "In him all fullness dwells, and we are *πεπληρωμένοι*, filled full in him, who is the head of the principalities and powers" (Col. ii. 9, 10).

CHAPTER II.

1 And you (*also*) *hath he* (*raised and*) *quickened* (*with and by Christ*, i. 20, ii. 5), who were [1] dead in trespasses and sins;

2 Wherein (*in which sins*) in time past ye walked (*living*) [2] according to the course (*and fashion*) of this (*evil*) world, [3] according to (*the suggestions of*) the prince of the power of the air, the spirit that (*even*) now worketh in the children of disobedience (*the heathen world*):

3 Among whom also we all (*who are gentiles*) had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind (*or of our hearts*); and were by [4] nature (*indeed by birth among heathens, and in our natural estate before*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Νεκροὺς *ταῖς ἁμαρτίαις, Dead in sins.*] They who interpret the phrase thus, "You who are dead to sins by baptism," seem not to have looked to the fifth verse, where they who are here said to be "dead in trespasses and sins" are said to be "quickened;" or to the parallel place, Col. ii. 13, where it is said, "You who were dead in sins, and the uncircumcision of the flesh, he hath quickened;" nor indeed to the phrase, which is never used in the plural number in that sense, but only in the singular, viz. Rom. vi. 2, x. 11.

Καὶ, *And.*] That this glorious hope, this blessed inheritance, this happy resurrection, will be your portion, you may learn from what God hath already done for you; "for he hath quickened you who were dead in trespasses and sins," ver. 1, and so hath brought you into a state of salvation, ver. 5, "and made you meet to be partakers of the inheritance of the saints in light," Col. i. 12. He also hath raised up your head, and placed him, and in him your nature in heavenly places, and so hath, in a manner, "raised you up, and made you sit together with him there," ver. 6, you being hence assured that all his living members shall be raised up to live for ever with him: for "if we believe that Christ is risen, we must believe that them who sleep in Jesus will God bring with him, to be for ever with the Lord," 1 Thess. iv. 14. 17. "And to him that overcometh," saith Christ, "will I give to sit down with me on my throne, even as I also have overcome, and am set down with my Father on his throne," Rev. iii. 21.

[2] Ver. 2. Κατὰ *τὸν αἰῶνα, According to the course of this world.*] That is, according to the life which men of this world, destitute of faith in Christ, do live: for, as Phavorinus saith, αἰών, "the word age is *ἡ ζωὴ, καὶ ὁ βίος*, the life of man, or *τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς*, the measure of human life." Thus, *τὸν αἰῶνα διάγειν*, in Isocrates and Xenophon, is to pass the time of life; *τελευτῆσαι τὸν αἰῶνα*, in Herodotus, and Sophocles, is to end this life, or to *die*.

[3] Κατὰ *τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, According to the prince of the power of the air.*] It was the opinion both of Jews and heathens, *εἶναι τὸν ἀέρα ψυχῶν ἔμπλεον*, "that the air was full of spirits," called "demons," as Diogenes* saith in the life of Pythagoras: and the Jews in the Pirke Avoth teach, *à terrâ usque ad firmamentum omnia esse plena turmis et præfectis*, that "from the earth to the firmament all things were full of these companies and rulers;" and that there was a prince over them, who was called *ὁ κοσμοκράτωρ*, "the governor of the world," that is, of the darkness of it, see note on vi. 12. This evil spirit is here said, *ἐνεργεῖν*, "inwardly to work in the children of disobedience;" and elsewhere, to "lead them captive at his will," 2 Tim. ii. 26; and their conversion is styled a recovery of them "from the power of Satan," Acts xxvi. 18. And hence we may rationally conclude, that the good Spirit doth also inwardly work in pious persons, enabling them to will and to do; it being unreasonable to conceive the evil spirit should have more power over those wicked men in whom he dwells, than the good Spirit hath in those pious persons in whose hearts he is said to dwell.

[4] Ver. 3. Καὶ *ἦμεν τέκνα φύσει ὀργῆς, And were by nature children of wrath.*] The ancient fathers generally affirm, that sin cannot owe its original purely to that nature in which we were born, but only *τῷ αὐτεξουσίῳ*, i. e. to the choice or

* Lib. viii. p. 221.

Christ) the children of wrath, even as others (*of the gentiles were.*

4 *This, I say, was our former state;*) But God, who is rich in mercy, for his great love wherewith he loved us (*gentiles*),

5 Even when we were (*thus*) dead in sins, [5] hath quickened us together with Christ, (*through his rich grace; for*) (by grace ye are saved) (*i. e. are brought into a state of salvation*);

6 And hath raised *us* up together, (*not only by a spiritual conformity to his resurrection*, Rom. vi. 5. 11, *but also by an assurance of a like resurrection*, 1 Pet. i. 3; *he being risen as the first-fruits*, 1 Cor. xv. 20, *and the first-born from the dead*, Col. i. 18,) and made *us* sit together in heavenly *places* in Christ Jesus: (*our head thus raised and exalted, and thus ascended into heaven, as our forerunner*, Heb. vi. 20, x. 13, 14:)

7 That in (*and through*) the ages to come he might (*by this means*) shew the exceeding riches of his grace in (*this*) *his* kindness toward us through Christ Jesus.

8 (*I say, the riches of his grace,*) for [6] by grace are ye saved through faith (*in Christ*); and that (*faith*

---

consent of the will; and that they who make us to be sinners, merely by the derivation of our natures from our progenitors, do make God, the author of our nature, to be the author of our sin. The same they seem to do, who say that sin is propagated by generation, and that an infant is therefore properly by birth a sinner, it being God who hath established that order in the generation of mankind, which neither he that begets, nor he that is begotten, can correct, and by whose benediction mankind increase and multiply: and reason will instruct us, that to be born or not is not in our power, and that what is not in our power to avoid can never be our crime, nor render us obnoxious to the eternal wrath of God.

Moreover, the circumstances of the text demonstrate, that the apostle here intendeth no such thing, because he speaks of persons "dead in (actual) trespasses and sins, in which in times past they had walked, according to the course of the (heathen) world," and the suggestions of Satan; of men "who had their conversation in times past in the flesh; fulfilling the desires of the flesh and of the mind, and were (on that account) the children of wrath as well as other heathens." And therefore Suidas, agreeably to the context, saith, that "nature is here put for customary practice," according to the frequent import of that word in the profane authors; in Philo,* in whom custom is ἐχθρὰ φύσει ἀληθείας, "a nature opposite to truth;" and in our common proverb, that "custom is a second nature." His words are these;† "When the apostle saith, We are by nature the children of wrath, he saith not this according to the proper acceptation of the word nature, for then he had cast the blame on the Author of nature; but he understands by it a long and evil custom." And Didymus Alexandrinus saith,‡ the apostle intends by it τὸ προκείμενον τῇ φύσει, οὐ τὸ κατὰ φύσιν, "not that which is according to nature, but that which is accessory to it."

2. The fathers do more generally say, That to be by nature the children of wrath, is here the same as to be "truly and indeed so;"§ and that the Ephesians and other nations are styled such here, because in that estate they continually provoked God to wrath by their idolatries and fleshly lusts; and so they are here styled, say they, "children of wrath," partly as being born in heathenism, and therefore indole idolatræ,‖ and so out of covenant with God (in which estate the whole body of the heathens are represented, as having no hope of the blessings promised to those who were in covenant with God), and "without (the favour and protection of) God in the world:" and persons so abandoned by him are in scripture styled the objects of his hatred, comparatively to those who are in covenant with him, as in these words, "Jacob have I loved, and Esau have I hated," Mal. i. 2. And when God determined to reject and to forsake his people, he styles them "the generation of his wrath," Jer. vii. 29, as being worthy of his wrath, as wicked persons are styled "sons of death and of perdition," as having done those things which rendered them worthy of death and destruction, i. e. not for original sin, but for a long series of actual and habitual transgressions. So Abiathar is, ἀνὴρ θανάτου, "a man of death," 1 Kings ii. 26. And whereas Esthius saith, that τέκνα, "children," shows that this phrase relates to what they were from their nativity; this may be easily confuted from these following expressions, some of them frequent in the holy scripture, viz. τέκνα Θεοῦ, "the children of God:" John i. 12, τέκνα σοφίας, "the children of wisdom," Matt. x. 19, τέκνα ὑπακοῆς, "children of obedience," 1 Pet. i. 14, τέκνα τῆς ἐπαγγελίας, "children of the promise," opposed to children of the flesh, Rom. ix. 1, Gal. iv. 28, κατάρας τέκνα. "accursed children," 2 Pet. ii. 14; for we are not sons of God, of wisdom, of obedience, of the promise, or curse, by nativity; but by our own good or evil actions. And whereas he adds, that the apostle writes this in the person of the Jews, this is most plainly false, the Jews being not under "the prince of the power of the air," i. e. the conduct and government of Satan, as were those heathens, whose gods were demons, and who "sacrificed to devils, and not to God." Moreover, they who are here said to be quickened, when they were "dead in trespasses," are said, Col. ii. 13, to be quickened when "dead in trespasses, and the uncircumcision of the flesh," which cannot possibly agree to the Jews. "We all" here therefore is only all the gentiles, whatsoever Mr. Clerc says to the contrary; nor is there any thing more common than for Paul to speak thus. So Tit. iii. 3, "We ourselves also were sometimes foolish, disobedient, deceived; serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;" not we apostles, or we Jews, but we gentiles. And this is here evident to demonstration; for what is here *we*, ver. 2 and 5, is *ye*, ver. 8; what is *we*, ver. 10, is again *ye*, ver. 11, 12, 13; what is *we*, ver. 18, is *ye*, ver. 19.

Καὶ ἦμεν τέκνα φύσει ὀργῆς, *And were by nature children of wrath.*] We were children of wrath, saith Jerome, vel propter corpus humilitatis, corpusque mortis, "by reason of the vile mortal body to which our souls were condemned," which was the opinion of Origen; or, quòd ab adolescentiâ mens hominum apposita sit ad malitiam, "because the mind of man is prone to iniquity from his youth; vel quòd ex eo tempore quo possumus habere notitiam Dei et ad pubertatem venimus omnes aut operâ, aut linguâ, aut cogitatione peccamus; or, because, when we come to ripeness of years, and attain to the knowledge of God, we offend all in thought, word, and deed:" where it is observable, that though he brings in Origen's peculiar opinion, as one reason of this appellation; yet hath he not the least hint of our being "the children of wrath," on the account of Adam's sin. See my interpretation confirmed by Mr. Thorndike, &c.

[5] Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *Hath quickened us together with Christ.*] Not only by giving us a new birth, or renovation of life, but an assurance also of eternal life; for "because I live," saith Christ, "you shall live also" (John xiv. 19), "We shall be saved by his life" (Rom. v. 10).

[6] Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *For by grace ye are saved.*] That we may understand aright how we are here, and in other places, said to be saved by grace and mercy, and not by works, it may deserve to be observed,

First, That though the apostle here saith, "By grace ye are saved, not of works;" yet, lest any man should hence be tempted to infer, that Christians may be saved without doing works of righteousness, when they have time and opportunity to do them, he expressly adds, and that by way of reason of what he had asserted, that "we are his workmanship, created in Christ Jesus to good works, which God hath or-

---

* De Temul. p. 205, C. Μελιτὴ χρονισθεῖσα εἰς φύσιν καθίσταται. Stob. Eccl. &c., p. 181.

† Ὅταν δὲ λέγει ὁ ἀπόστολος, καὶ ἦμεν τέκνα φυσει ὀργῆς, οὐ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγει, ἐπεὶ τοῦ ποιήσαντος ἦν τὸ ἔγκλημα, ἀλλὰ τὴν ἔμμενον καὶ κακίστην διάθεσιν, καὶ χρονίαν, καὶ πονηρὰν συνηθείαν, intelligit.

‡ Apud Combes.

§ Τὸ δὲ φύσει ἀντὶ τοῦ ἀληθῶς καὶ γνησίως. Œcum. Theoph. prorsùs et omninò apud Hieron. vel τὰ τῆς ὀργῆς ἄξια πράττοντες. Chrysost. Theodoret. Hieron.

‖ See Cl. Art. Crit. par. ii. cap. 7, §. 6, p. 104.

is) not of (*and from*) yourselves: *it is* the gift of God (*the objects of our faith being only made known by divine revelation*, 1 Cor. ii., *and only confirmed and so made creditable to us, by the testimony which God hath given to them*):

9 Not of works (*done before faith by us*), lest any man should boast (*as doing any thing which might antecedently deserve, or make him meet to be acquainted with, and made partaker of this saving grace.*

10 *Not of works, for this reason also;*) For we are his workmanship, created in Christ Jesus unto good works, which God [7] hath before ordained (οἷς προητοίμασεν (sub.) ἡμᾶς ὁ Θεὸς, *to which God hath prepared us*) that we should walk in them.

11 Wherefore remember, that ye *being* (*were*) in time past Gentiles in the flesh, who are called the Uncircumcision by that (*nation of the Jews*) which is called the Circumcision (*by reason of their circumcision*) in the flesh made by hands;

12 (*And*) That at that time ye were without (*the knowledge of*) Christ, being aliens from the commonwealth of Israel (*to whom the Messiah primarily be-*

dained that we should walk in them." Since then to "walk in righteousness," according to the import of that phrase in scripture, implies, that the tenor of our lives be spent in works of righteousness; surely we cannot reasonably hope to be accepted by God, if we neglect the very end for which we are created in Christ Jesus, or decline that way in which God hath ordained us to walk. Hence the apostle tells the same Ephesians, that if they had been taught the Christian faith, "as the truth was in Jesus," they knew themselves obliged to "put off the old man, and to put on the new, which after God is created in righteousness and true holiness;" and that it was their duty to "walk as children of light, proving what is acceptable to the Lord," and bringing forth those fruits of the Spirit, which "are in all goodness, righteousness, and truth," iv. 21, 22, v. 8, 9.

Note, Secondly, That when the apostle saith, "We are saved not by works," his meaning is not to exclude all works from having any influence on our salvation; but only to exclude those works, which are done antecedently to faith, and to the renovation of the Holy Ghost, or antecedently to their being called by the gospel to salvation: this is apparent from the reason here assigned, why we are not saved by works, viz. because we were not fitted or prepared to do good works till we were first in Christ; which, as it doth exclude good works performed before faith in Christ, so doth it as effectually establish those which are afterward to be performed by virtue of the new nature given to us, and the renewing of the Holy Ghost.

Obj. And whereas some object against this answer, that the apostle saith, "We are saved by grace, not of works, lest any man should boast," which boasting doth not seem to be excluded, if our salvation doth any way depend on works done by us, whether they be legal or evangelical, done before or after faith:

Ans. To this I answer, That though salvation doth depend upon good works, or on sincere obedience to be performed by us after faith; yet is all boasting utterly excluded; (1.) Because the good works we do proceed not from ourselves, but purely from the grace and Spirit of God, for "it is God that worketh in us both to will and to do of his good pleasure." As therefore the apostle saith, of the gift of tongues, and healing, and the like, which were so frequent in the church of Corinth, and were occasions of their boasting, "Who maketh thee to differ in these things from others? or what gift hast thou which thou hast not received? and if thou hast received it, wherefore dost thou boast, as if it were thine own, and thou hadst not received it?" 1 Cor iv. 7, so may we here: What good work dost thou, which thou hast not received grace and the good Spirit to perform? And if thou hast received strength from God, for the performance of them, wherefore dost thou boast? This being the apostle's rule, that we can boast of nothing but of that which we have not received, or which is purely from ourselves.

(2.) Though God is pleased to make the doing good works a necessary condition of salvation, so that without them we shall not obtain it; yet is all boasting utterly excluded, because it is of grace, that our imperfect works are counted good, and that they are at all rewarded by God. For it is alone through that new covenant which God hath established in Christ Jesus, that all the imperfections which adhere to our best performances are pardoned; seeing the covenant of works requires perfect obedience, and tendereth no pardon to the least offence. Now upon what account can any of us boast of doing that which in itself deserves condemnation, though through grace it finds acceptance? Boasting, saith the apostle, is not excluded by the law of works (Rom. iii. 27, iv. 4), because "to him that worketh, the reward is not reckoned of grace, but of debt" (Rom. xi. 6), grace and works that deserve justification and salvation, being perfectly opposite to one another. Where therefore the reward is still of grace, and not of debt; where it is given on the account of works imperfect, which deserve nothing from God, there boasting is excluded. Note,

Thirdly, That when the apostle saith, "We are saved by grace," there the word "saved" doth not signify the final and complete salvation which we shall enjoy in heaven; but only our being placed in the way of salvation, and put into that estate, in which "if we continue grounded and settled in the faith, and be not moved from the hope of the gospel" (Col. i. 23), we shall undoubtedly be saved. That this may be the sense of these expressions, "We are saved by grace," and "According to his mercy he saved us" (Tit. iii. 5), cannot be doubted, if we consider that this is frequently the import of this phrase in other places; as when it is said at the conversion of Zaccheus, "This day is salvation come to this house," Luke xix. 3, that "baptism doth save us," 1 Pet. iii. 21, that "there were added to the church οἱ σωζόμενοι, the saved," Acts ii. 47 (see John iv. 22, Rom. viii. 24, 1 Cor. i. 18). That this must be the proper import of it in these places, is evident from this consideration, that the persons to whom the apostle here speaks were not actually and completely saved, but only by embracing the gospel, which is styled "the word," "the gospel of salvation," "the power of God through faith to salvation," were placed in that way which leadeth to eternal life, and which is called the way of salvation. It being therefore of God's free grace and mercy that any church or nation is called to the knowledge of salvation, and hath the word of life revealed to them, it being by that faith which is the gift of God that they are justified, and so placed in the way of salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their salvation; they may well be said to be saved by grace, through faith, according to those words of the same apostle (2 Tim. i. 9), "He hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ." But then this hinders not our complete salvation at the great day, from being conferred upon us, with respect to our works, by him who hath declared, "He will render to every one according to his works: glory, honour, and immortality, to every one that worketh good, and that by patient continuance in well-doing seeketh for it" (Rom. ii. 6, 7).

[7] Ver. 10. Προητοίμασεν, *He hath before prepared us.*] i. e. Before we do them, by giving us the knowledge of his will, and the assistance of his Spirit to perform them: i. e. our entire renovation or new creation, by which alone we are enabled to do works good and acceptable in his sight, is from God, who by Christ Jesus hath given us the knowledge of our duty, and by his grace and Spirit hath enabled us for the performance of it. They mislead men who extend this to our whole salvation, from the beginning to the end, which though it be so of grace, as to be carried on from the beginning of the new nature to the end of our life, by the assistance of God's grace and Holy Spirit; yet is not so of grace as to exclude those works of righteousness God hath prepared us to walk in, they being the conditions requisite to make faith saving, the terms on which alone we are to enter into life (Matt. vii. 21, Luke x. 25. 28, Rom. ii. 6, 7. 10, 2 Pet. i. 5. 11, Rev. xxii. 14), and according to which we shall receive our future recompense (Rom. ii. 6, 1 Cor. iii. 8, 2 Cor. v. 10, Gal. vi. 4, 5).

longed), and strangers from the covenants of promise (*made to their forefathers*), [8] having no (*firm and lively*) hope (*of spiritual and future blessings*), and (*being*) [9] without (*the knowledge of the true*) God in the world:

13 But now in Christ Jesus ye who sometimes were far off (*from God, and from the blessings imparted to the Jews,*) are made [10] nigh (*to God, as they were*) by the blood of Christ.

14 For he is our peace (*maker*), who hath made both (*Jew and gentile*) one (*as to the privileges of the gospel*, John x. 16, Gal. iv. 28), and hath broken down the [11] middle wall of partition *between us* (*i. e. abolished the ceremonial law, which was a partition wall betwixt Jew and gentile*);

15 Having abolished in (*or by*) his (*own*) flesh (*that which made*) the enmity (*betwixt Jew and gentile*), *even* the law of commandments *contained* (*consisting*) in ordinances (*peculiar to the Jews*); for to make in himself (*or create*) of twain [12] one new man, (*to whom as their head they are both united into one body,*) *so* (*thus*) making [13] peace (*betwixt both*);

16 And that he might reconcile both unto God in one body [14] by the cross, having slain the enmity (*betwixt both to God*) thereby (*or, upon it; for when we were enemies we were reconciled to God by the death of his Son*, Rom. v. 10, 2 Cor. v. 18, Col. i. 21, *or, having slain, that is, abolished by his cross, those ordinances which were ὑπεναντία ἡμῖν, contrary to us*, Col. ii. 14, *as excluding us from the society of God's people, and causing the enmity betwixt the Jews and gentiles*, ver. 15):

17 And (*having procured this reconciliation, he*) came and (*ἐλθὼν εὐηγγελίσατο, he coming by his apostles*) preached peace to you (*gentiles*) which were afar off, and to them that were nigh (*i. e. Jews*).

18 For through him (*thus reconciling us to God*) [15] we both (*Jew and gentile*) have access by one Spirit (*of adoption conferred upon us*) unto the Father, (*and are*

---

[8] Ver. 12. Ἐλπίδα μὴ ἔχοντες, *Having no hope*] After this life (1 Thess. iv. 13); "I would not have you sorrowful for them that sleep, as οἱ λοιποὶ, the residue of the world, who have no hope" (see note on 2 Tim. i. 10).

[9] Ἄθεοι, *Without the true God.*] For then not knowing God, they served τοῖς μὴ φύσει οὖσι θεοῖς, "those which by nature were not gods" (Gal. iv. 8); even their wise men "changed the truth of God into a lie," and worshipped the vulgar deities (Rom. i. 25); they were heathens, "carried about to dumb idols" (1 Cor. xii. 2). Hence at their conversion they are said to "turn from idols to serve the living and true God" (1 Thess. i. 9). In this sense the Christians styled the heathen ἄθεοι "atheists," because τὸν μὲν ὄντως ὄντα Θεὸν ἠγνοήκασι, "they knew not the true God." So Clem. Alex. Protrept. p. 14, and Theodoret here. And the heathens styled the Christians so, because they denied those to be gods whom they esteemed truly such; so Just. Mart. Apol. ii. p. 56, Athenag. p. 6. And the stoics reckoned two kinds of atheists; one that "contemned the gods, τόν τε ἐναντίως Θείῳ λεγόμενον, the other that "spake things contrary to the Deity," Laert. lib. vii. §. 119.

[10] Ver. 13. Ἐγγὺς, *Nigh.*] Those Jews who had no ceremonial defilement to be purged away, and who had made an atonement for their known sins, were admitted to come near to God, as being holy; they had a freedom of access to God in his tabernacle and temple, whence they are styled, ὁ λαὸς ἐγγίζων αὐτῷ, "the people that draw near to God," Lev. x. 3, Ps. lxv. 4, cxlviii. 14, and God is said to be, ὁ Θεὸς ἐγγίζων αὐτοῖς, "a God near to them," Deut. vii. 4, both by relation, as having owned them as his children and family, and entered into covenant to be their God, and by his more especial presence with them; for the Shechinah, or the glorious presence, dwelt among them in the holy place. Now all these privileges, saith the apostle, are equally conferred upon the gentiles, they are now made near to God, ver. 13, have "access to him," ver. 18, are "fellow-citizens of the saints, and of the family of God," ver. 19, the Shechinah dwells in them as in a temple, and they "are made a habitation of God through the Spirit," ver. 21, 22.

[11] Ver. 14. Τὸ μεσότοιχον, *The middle wall.*] This refers to that partition-wall in the temple which separated the court of the gentiles from that into which the Jews entered, on which was written, "That no alien might go into it;" it being, saith Josephus,* a sanction of Antiochus, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου προσιέναι, "that no alien should enter into the court of the sanctuary, which was enclosed with the sept:" and this inscription was writ in Greek and Latin.

[12] Ver. 15. Εἰς ἕνα καινὸν ἄνθρωπον, *Into one new man.*] As being both to walk in newness of life, and by the new law of Christianity, and by Christ's new commandments of love.

[13] Εἰρήνην, *Peace.*] This peace Christ hath made between Jew and gentile, by abolishing the ceremonial law, which made the enmity; and with God, by reconciling both to him by his death.

* Antiq. lib. xii. cap. 3, De Bello Jud. lib. v. cap. 14.

[14] Ver. 16. Ἐν αὐτῷ.] i. e. Ἐν τῷ σταυρῷ, "By the cross." So Chrysostom, Theodoret, Œcumenius, and Theophylact, read. Other copies read, ἐν ἑαυτῷ, "in himself:" but this reading, saith Jerome, is only of the Latin copies, and it seems to have had its rise from the former verse (see Examen Millii).

[15] Ver. 18. Οἱ ἀμφότεροι, *We both.*] Hence we learn (1.) that Christ not only reconciled Jew and gentile to one another, but that he reconciled both to God, "for by him we have, προσαγωγὴν, access to the Father," a freedom of access to God, ver. 28, and iii. 12. Now where this phrase in the New Testament is used with respect to Christ, it still imports the freedom of access vouchsafed to them who formerly were by their sins excluded from God's gracious presence: this is obtained, say these words, by virtue of his blood, making our peace by him, reconciling us to God by his cross, and bringing them near to God who were afar off. How is he our peace? because "the chastisement which procured our peace was upon him," Isa. liii. 5. How did he reconcile us to God, but "by the cross;" i. e. "by bearing our sins in his body on the cross?" 1 Pet. ii. 24. By virtue of his blood the gentiles, who formerly were aliens, are made near to God; they who were strangers were made God's domestics; they who emphatically were "sinners," Gal. ii. 15, were made "fellow-citizens of the saints;" they who were "children of wrath," ver. 2, to them is God "reconciled:" and after all this can it be reasonably denied, that Christ hath pacified God to the gentiles by his blood? or doth not all this import a reconciliation, on God's part, to them?

To show the reason of this reconciliation let it be noted, that God being a holy God, none were to come into his presence who had any pollution or defilement on them, upon pain of death, till they were sanctified or cleansed from it by some purification, or atonement made for them to God. He dwelt in the camp of Israel; and so those lepers which were so unclean as to pollute the camp were driven from it (Lev. xiii. 46, Numb. v. 2, 3, 2 Kings xv. 5), and those sin-offerings, which were polluted with the sins of the whole congregation, were carried out of the camp (Lev. xvi. 21, 22, Heb. xiii. 11).

God dwelt more especially in the temple, and therefore they who had lesser impurities, i. e. who were defiled by the dead, or by an issue, or a menstruous woman, were not to come thither, till they were cleansed from those defilements (Lev. xii. 4, xv. 31).

Moreover, he being a God of purer eyes than to behold iniquity, they who had committed any sin of ignorance, and lay under the guilt of it, were not permitted to come into the court of the men of Israel, till they had brought their offering of atonement (Ainsworth on Numb. v. 3).

Now God being still the same holy God, of purer eyes than to behold iniquity, the scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified, or purged from our defilement, and our being delivered from the guilt of sin, by an atonement made by the blood of Christ for our iniquities·

enabled to come unto him as our Father, Rom. viii. 15.)

19 Now therefore ye (*gentiles*) are no more (*to be reckoned as*) [16] strangers and foreigners, but (*as*) fellowcitizens with the saints, and of the houshold of God;

20 And are built upon the foundation of the apostles (*of the new*) and prophets (*of the old covenant*), Jesus Christ himself being the chief corner *stone* (*who supports and cements the whole building, both of believing Jews and gentiles, and unites both into one body by the Spirit*, Ps. cxvii. 22);

21 In whom all the building (*being thus*) fitly framed together (*or compacted*) groweth unto an holy temple in the Lord: (*they then belong not to this building, whose bodies are not a holy temple to the Lord:*)

22 In whom ye (*Ephesians*) also are builded together for [17] an habitation of God through the Spirit.

that so they being pardoned, we may have peace with God, and an access to his favour. This plainly seems to be the import of the words, Heb. ix. 13, "If the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," and by so doing procureth an admission of the person cleansed to serve God in the sanctuary (Numb. xix. 9. 12. 17), "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works (or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted) to serve the living God?"

[16] Ver. 19. Ξένοι, *Strangers.*] The proselytes who joined themselves to the God of Israel, were by the Jews, and by the scriptures, styled "strangers." He that only took upon him to worship the true God, and observe the precepts of Noah, was גר תושב, a stranger permitted to dwell among them, and to worship in the court of the gentiles: he that was circumcised, and became obedient to the law of Moses, was גר צדק, "a proselyte of righteousness:" but both were called strangers, according to that maxim of the Jews, "All the nations of the world are called גרים, strangers before the God of Israel:" but the Jews are said to be קרבים, "near to him." But now, saith the apostle, there is no such difference, the believing gentiles being equally admitted with the believing Jews to the privileges of the new Jerusalem, and equally related to God, as part of his family.

[17] Ver. 22.] Thus Philo* saith, that good men are Θεοῦ οἶκος καὶ ἱερὸν, "God's house and holy temple" (see note on 1 Cor. vi. 20).

* L. de Somnis, p. 456, E.

CHAPTER III.

1 [1] For this cause I Paul, (*am*) the prisoner of Jesus Christ for you Gentiles,

2 (*I am, I say, a prisoner for you gentiles, as you must know,*) [2] If (*since*) ye have heard of the dispensation of the grace of God which is given me to youward (*or, for you gentiles*):

3 How that (ὅτι, *for he, or that he,*) by (*particular*) revelation he made known unto me the mystery (*of the calling of the gentiles*, Gal. i. 16, Acts ix. 15. 21, 22); (as I wrote afore in few words, (*viz.* i. 9—12, ii. 19,)

4 Whereby, when ye read (εἰς ὃ ἀναγινώσκοντες, *to which attending*), ye may understand my knowledge in the mystery of Christ) (*touching the calling of the gentiles,*)

5 Which in other ages was not made known unto the sons of men, [3] as it is now revealed unto his holy apos-

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Τούτου χάριν, *For this cause.*] i. e. Because I assert that these privileges belong equally to the believing gentiles, though they be not circumcised: this being the reason why the Jews so fiercely persecuted him, and forced him to appeal to Cæsar (Acts xxii. 22, xxv. 11, 12, xxvi. 17); and why, after he came to Rome, the Jews preached Christ not sincerely, but out of envy to him, to "add affliction to his bonds" (Phil. i. 15, 16).

[2] Ver. 2. Εἴγε ἠκούσατε, *If ye have heard.*] Hence some raise a second objection against this epistle's being written by Paul to the Ephesians; for, say they, to them with whom he had so long conversed, there could be no doubt, whether they had "heard of the dispensation of the grace of God given him towards them." But indeed this is no objection to them who will consider, that this epistle was not written to the Ephesians only, but also to "all the faithful in Christ Jesus;" many of whom had never seen his face, nor heard his voice. And, secondly, if we consider, that he speaks here particularly of the manner of his receiving this dispensation, viz. "by immediate revelation from Christ Jesus;" of which the Galatians, among whom he had also preached, were ignorant: and therefore the apostle in his epistle to them, saith, γνωρίζω ὑμῖν, "Of this I certify you," confirming his assertion with an oath (Gal. i. 11, 12. 16). Add to this, thirdly, that the particle εἴγε is not here a particle of doubting, but of affirmation, and is to be rendered, as Theophylact doth, ἐπειδὴ, "since:" so the Hebrew אם is often rendered quandoquidem; and so Philo uses this particle in these words,* εἴγε τὰ ἀκούσια, καὶ τὰ κατ' ἄγνοιαν οὐδὲ ἀδικημάτων λόγον ἔχειν φασί τινες, "Seeing some say of things done involuntarily, and out of ignorance, that they are not to be accounted sins; and when he says, "Abel yet lives,* εἴγε καὶ ἱκέτης ὢν Θεοῦ καὶ φωνῇ χρώμενος εἰρίσκεται, seeing that he had still a voice to cry to God;" and that Sarah is represented by Moses both as barren and very fruitful,† εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γενέσθαι, "since he confesses, that from her should proceed the most populous of nations" (see also the note on i. 15).

[3] Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made known, that in Abraham should "all the families of the earth be blessed;" and that Christ should be "a light to the gentiles;" of which see note on ver. 10. But it was not made known to the Jews, that the gentiles should be "fellow-heirs with them" of the same salvation and celestial inheritance: for that this was matter of admiration to the first Jewish converts, we learn from these words, "Then hath God also given to the gentiles repentance unto life," Acts xi. 18. They did know, or believe, that the gentiles should be made members of the same body, and admitted to the same privileges, and made partakers of the same Spirit with them. Hence the believing Jews, ἐξέστησαν, "were in an ecstasy," when they saw that the gift of the Holy Ghost was poured on the gentiles (Acts x. 45, Gal. ii. 14); and much less did they know, that the partition-wall, which made the distance and enmity between them, should be taken away by the Messiah as the apostle here teacheth (ver. 14, 15), that "the hand-writing of ordinances" was to be blotted out on this account (Col. ii. 24), and that these privileges were to be conferred upon them without circumcision, or observation of the law of Moses. They rather thought they were either first to be made Jews, and then Christians, or only were to come as slaves and drudges to them, who were the children of the kingdom. And hence the apostle spends a great part of the

* Alleg. lib. i. p. 36, G.

* Quod. deter. p. 230, E.

† De Congressû Quær. p. 532. B.

tles and [4] prophets by the Spirit (*of wisdom and of knowledge, given them to discern all mysteries*, 1 Cor. xii. 8, xiii. 2;

6 *It being not before revealed as now it is,*) That the Gentiles should be fellowheirs (*of God with the believing Jews*), and of the same body (*with them*), and partakers of his promise (*the promise of his Spirit*, Gal. iii. 14) in (*and through*) Christ (*only*) by (*virtue of*) the gospel (*preached to them, and believed by them*):

7 Whereof (*gospel*) I was made [5] a minister, [6] according to the gift of the grace of God given unto me (*to be the apostle of the gentiles; for which work I was enabled*) by the effectual working of his power (*in signs and wonders*, &c., Rom. xv. 19).

8 Unto me (*I say*), who (*by reason of my former persecutions of the church of Christ*, 1 Cor. xv. 9) am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ (*i. e. the exceeding blessings to be obtained by faith in him*);

9 And to make all *men* (*Jews and gentiles*) see what *is* the fellowship of the mystery (*of the calling of the gentiles to be thus fellow-heirs with the Jews*), which from the beginning of the world hath been hid (ἀπὸ τῶν αἰώνων, *from former ages*) in (*the purpose of*) God, [7] who created all things (*belonging to the old and new creation*) by Jesus Christ:

10 To the intent that (Gr. ἵνα, *that*) now unto the [8] principalities and powers in heavenly *places* might be known by the (*things done in and by the*) church the manifold wisdom of God,

---

Epistles to the Romans and Galatians, to assert this privilege of the gentiles against the Judaizing Christians. In a word, to the Jews anciently belonged υἱοθεσία, "the sonship," and so the inheritance, for "if sons, then heirs" (Rom. viii. 17); and "the promises" (Rom. ix. 4); and they conceived that none were ever to be admitted into their body, or partake of those privileges, unless they were circumcised, and become obedient to the law of Moses (Acts xv. 1), which they thought never was to cease, or to be antiquated. And therefore, say the Greek fathers, the apostle here declares, that God now, under the gospel dispensation, equally admitted the unbelieving gentiles to these privileges by faith without circumcision, or obedience to the law of Moses.

[4] Καὶ προφήταις, *And to the prophets.*] That the apostle here understands the prophets of the New Testament, or those who in the first ages of the church received the prophetical grace, and by it understood "all mysteries" (1 Cor. xiii. 2), the words ὡς νῦν, "Now it is revealed" under the gospel to the prophets, will not suffer us to doubt. And this fully answers all the objections of Esthius against the expositions I have given of the former words.

[5] Ver. 7. Οὗ ἐγενόμην διάκονος, *Of which I am made a minister.*] Mr. L. thinks, that "this strongly implies a denial, that others were made ministers of the same doctrine;" but as it cannot imply that Barnabas, and others appointed to go with him, or that Silas and Timotheus, who preached the same doctrine (2 Cor. i. 19), were not also ministers of that doctrine; so the commission Christ gave to all his apostles, being to preach the gospel, and to make disciples through all the gentile world, it is not easy to conceive, that those nine, who were sent to preach to the gentiles, as well as Paul, should none of them understand their commission aright; especially if we consider how fully the council met at Jerusalem establish Paul's doctrine, with respect to the gentile converts, declaring, as Peter doth, that they, being Jews, expected to be saved by faith in Christ as did the gentiles; that God had put no difference betwixt them and the circumcised Jews, "purifying their hearts by faith," and giving them the Holy Spirit, as he had done to his believing Jews; and that therefore to endeavour to put the yoke of circumcision on their necks, was to "tempt God;" that is, to distrust the evidence that he had given of his acceptance of them without circumcision (Acts xv. 8—11). And the whole synod declare that they who said, they ought to be circumcised, and to keep the law, troubled them with words tending to the subversion of their souls (ver. 24); whereas "it seemed good to the Holy Ghost, and to them, to lay upon them none of these burdens" (ver. 28). And lastly, that they who were pillars of the church of the circumcision, knowing the grace given to Paul, approved his commission of preaching to the gentiles, as he did, Gal. ii. 9.

[6] Κατὰ τὴν δωρεὰν τῆς χάριτος, *According to the gift of grace.*] That the apostolate is by Paul oft styled grace, see the note on Rom. i. 5. And that in this sense he understands the gift of grace here, is evident from the following words.

[7] Ver. 9. Τῷ πάντα κτίσαντι, *Who created all things.*] The ancients commonly say, that God the Father is ὁ πρῶτος δημιουργός, "the prime and chief Creator of the world," as being the original of all creating power, and he as it were commanding, and the Son executing his command, who is hence styled,* ὁ προσεχὴς δημιουργός, "the immediate Creator," or αὐτουργὸς τοῦ κόσμου, "the Artificer of the world." Hence Irenæus† so often saith, Patrem omnia fecisse per Verbum, or Verbo virtutis; and that the Son and Holy Spirit are‡ quasi manus, "as it were the hands of God by which he made all things," and to both which all the angels are subject.

Διὰ Ἰησοῦ Χριστοῦ.] See these words vindicated, Examen Millii in locum.

[8] Ver. 10. Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the principalities and powers.*] This phrase, though used of evil spirits, vi. 12, may be understood of good angels, the mystery of godliness being then "seen of angels," 1 Tim. iii. 16, and the things which the apostles preached by the Holy Ghost, being such as "the angels desired to look into," 1 Pet. i. 12. That the words ἐπουράνιος, and ἐπουράνια, always signify things, or persons in heaven, is very evident. So πατὴρ ἐπουράνιος is "our heavenly Father," Matt. xviii. 25, ὁ ἐπουράνιος, "the Lord from heaven," 1 Cor. xv. 48, 49, τὰ ἐπουράνια, "heavenly things," to be taught only by him "who was in heaven," John iii. 12, 13, σώματα ἐπουράνια, "heavenly bodies," viz. the stars, 1 Cor. xv. 40, βασιλεία ἐπουράνιος, "the kingdom to be enjoyed in heaven," 2 Tim. iv. 18, Heb. xi. 16, Ἱερουσαλὴμ ἐπουράνιος, "the Jerusalem that is above," Heb. xii. 22, ὑπόδειγμα τῶν ἐπουρανίων, "the pattern of things in heaven," Heb. viii. 5, τὰ ἐπουράνια, "heavenly things," Heb. ix. 23. Hence are they distinguished from "things on earth," or "under the earth," Phil. ii. 10. The words are five times used in this epistle, and always signify "heavenly places." So it doth when we are said to "sit down with Christ, ἐν τοῖς ἐπουρανίοις, in heavenly places," ii. 6, when Christ is said to be "sat down with God, ἐν τοῖς ἐπουρανίοις, in heavenly places," i. 10; that being the consequence of his ascension into heaven (1 Pet. iii. 22, Heb. xiii. 10. 12), and therefore it is well rendered "in heavenly places," ver. 3. So it signifies, when the apostle speaks of "principalities, powers, and spiritual wickedness," ἐν τοῖς ἐπουρανίοις, vi. 12, and so it must signify, when he speaks here of good angels in the same places; nor can it be well joined with σοφία, because διὰ τῆς ἐκκλησίας intervenes.

To Mr. L.'s objection, that "it is not easy to conceive that the declaration of this mystery should be to this intent, that the angels, good or bad, should be acquainted with it," it may be answered,

First, That the apostle doth not say this was God's sole intent in the revelation of this mystery; but only, that this, amongst others more important, might be one.

Secondly, That the particle ἵνα signifies, adeò ut, "so that" (see note on 1 Cor. xiv. 13); and then the words will not respect God's intention in this revelation, but only the consequence of it. But whereas from those words, ver. 6, "Was not made known," &c., Mr. Le Clerc saith thus, "The same thing which is there said in other ages not to have been made known to the sons of men, is said here to have been unknown also to angels; which being so, I confess I do not well understand how they who are neither prophets nor angels can find out so many places in the prophets, in which

---

* Orig. in Cels. lib. vi. p. 317.
† Lib. ii. cap. 2. lib. iii. cap. 8, 11.
‡ Lib. iii. Præf. cap. 17.

11 [9] According to the eternal purpose which he purposed (*or made*) in Christ Jesus our Lord:

12 In whom we have boldness (*or freedom*) and access with confidence (*to God the Father*) by the faith of him (*i. e. the faith we have in him as our Mediator:* see note on ii. 18).

13 Wherefore I (*Paul the prisoner of Jesus Christ for you gentiles*, ver. 1) desire that ye faint not (*that you be not disheartened*) at my tribulations for you, which is (*rather matter of*) your glory, (*you having cause to glory, that I, your apostle, suffer so much for the gospel I preach to you, this being to you a confirmation of the truth of it.*

14 *And*) For this cause I bow my knees unto the Father of our Lord Jesus Christ (*praying to him*),

15 Of whom [10] the whole family in heaven and earth is named (*the angels in heaven and saints on earth being styled the sons of God*),

16 That he would grant you, according to the riches of his glory (*i. e. according to his glorious riches*), to be (*still more*) strengthened with might by his (*Holy*) Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being (*firmly*) rooted and grounded in love (*to him, who sent his Son to die for you*),

18 May be able to comprehend (*together*) with all saints what *is* [11] the breadth, and length, and depth, and height (*of this mysterious love towards you*);

19 And to (*be able to*) know the love of Christ, which (*in its full extent, even*) passeth knowledge, that ye might be filled with all the [12] fulness of God.

20 Now unto him that is able to do exceeding abun-

---

the calling of the gentiles is manifestly and directly foretold: for certainly if it was revealed to the prophets, they understood it; and if it could be gathered from the literal sense of any prophecies, the angels might have understood it by those prophecies:" whereas, I say, he descants thus: What would he have? Would he deny against the plain and frequent sayings of Paul, that the calling of the gentiles was revealed to, and plainly foretold by, the prophets, as his words do import? Let him, if he can, confute Paul proving it against him, that the Lord had commanded the gentiles should be called in these words of the prophet Isaiah, "I have set thee to be a light to the gentiles, and to be for salvation to the ends of the earth" (Acts xiii. 46, 47): and his four other proofs from the prophets, Moses, David, and Esaias, that the gentiles were to glorify God for his mercy to them, in Christ Jesus, that root of Jesse, who was to rise up to govern the gentiles, and in whom the gentiles were to trust (Rom. xv. 9—12): yea, let him confute the apostle James, saying, "Simeon hath declared how God at first did visit the gentiles, to take out of them a people for his name: and to this agree the words of the prophets, After this I will build again the tabernacle of David, &c. that the residue of men might seek after the Lord, and all the nations upon whom my name is called" (Acts xv. 14. 17). Nor doth the apostle any where hint, that the calling of the gentiles was not revealed to or by the prophets; but only that it was not so made known in all the particularities of it, ὡς νῦν, "as it is now discovered" by the apostles and prophets of the New Testament (see the note on ver. 6). Secondly, It was also known to, and preached by, the angels, declaring the glad tidings of great joy "which should be to all nations" through Christ (Luke ii. 10, 11), he being as well "a light to lighten the gentiles," as "the glory of his people Israel." Nor does the apostle here say, as he suggests, that this was unknown to the angels, but only that what was before made known to them by prophecies, was now made known to them by the church, i. e. the gentiles actually called; though all the circumstances mentioned note on ver. 6, might not be fully known before, even to them.

[9] Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *According to the foredisposing of the ages.*] In the first of the ages his wisdom seeing fit to give the promise of a Saviour to a fallen Adam; in the second age to typify and represent him to the Jews in sacred persons, rites, and sacrifices; and in the age of the Messiah, or the last age, to reveal him to the Jews, and preach him to the gentiles.

[10] Ver. 15. Πᾶσα πατριὰ, *The whole family.*] It is frequent with the Jews to make mention of the angels as "the family in heaven;" and of men, especially those that are in covenant with God, as his "family on earth;" as when they say, "God doeth nothing but he first consults with his family שלמעלה above," that is, with the angels: and that "he that addicts himself to the study of the divine law for the sake of the law, conciliates to himself peace with the family above, and with the family below;" that is, with angels in heaven, and men on earth. They are also called קדישי מעלה "the saints above," Targ. in Job xv. 15, and "the sons of God," as in these words of Job i. 6, and ii. 1, "And on a day came ἄγγελοι Θεοῦ, the sons of God," and xxxviii. 7, "Where wast thou when ἄγγελοί μου, all the sons of God shouted for joy?" And so are all true believers styled, for "to as many as believed, he gave power to be the sons of God," John i. 12, and they at the resurrection shall be "like the angels, and be the sons of God," Luke xx. 36.

[11] Ver. 18. Τὸ πλάτος καὶ μῆκος, &c. *The breadth, length, depth, and height.*] By "the breadth" of this love, some of the fathers understand the great extent and generality of Christ's affection: his death being designed for the benefit of all persons, Jew and gentile, through all ages, from Adam to the end of the world, and in all places, he having by it "reconciled things in heaven, and things in the earth" (i. 10). By "the depth" of it, say they, is signified the greatness of his humiliation; love to mankind having induced him to change "the form of God" for that of a servant, humbled the Lord of life to an ignominious and painful death, and brought him from the highest heaven to the lowest hell, into which, they conceive, he descended for our sakes. "The length" of it imports, say they, his love to us from the beginning of the world, we being "chosen in Christ from the beginning (i. 4, iii. 11). "The height" of his affection is manifested, say they, in that being now exalted to the right hand of Majesty, he is still there employed in acts of greatest kindness to us, using his whole power in heaven and earth for the benefit of his church. But it seems more natural to say, that the apostle, by enumerating these dimensions, only intends to signify the exceeding greatness of "the love of Christ, which passeth knowledge." Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these inquiries: "Canst thou search him out to perfection? It is higher than the heaven, what canst thou do? Deeper than hell, what canst thou know? The measure of it is longer than the earth, and the breadth of it than the sea" (Job xi. 7, 8); and the son of Sirach saith, "The height of heaven, and the breadth of the earth, the abyss and wisdom, who can search out?" (Ecclus. i. 3), and the apostle cries out, "O the depth of the wisdom and knowledge of God, how unsearchable are his judgments," &c. (Rom. xi. 33). And in this sense these four dimensions will chiefly be designed to import what the apostle styles, (ver. 8), "the unsearchable riches of the love of Christ." It therefore seems unreasonable to think, that "the love of Christ passing knowledge," should import only the love of Christ passing, i. e. "excelling the knowledge or skill in mystical interpretations, which the Gnostics pretended to:" for, as the word γνῶσις put absolutely hath no such import, that I know of, in the holy scripture; so after the mention of all these dimensions, and "the unsearchable riches" of it (ver. 8), it seems a very faint expression to say, it surpasseth that vain and insignificant knowledge to which the Gnostics pretended; their mystical interpretations, recorded by Irenæus, being above measure vain and impious, even a mystery of iniquity: and as for the phrase ὑπερβάλλουσα τῆς γνώσεως, it is justified by Aristotle,* who hath it twice in one chapter, viz. ὑπερβάλλειν τῆς συμμετρίας, "to exceed the measure," ὑπερβάλλειν τῶν πλωτήρων, "to excel other navigators."

[12] Ver. 19. Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *With all the fullness of God.*] Εἰς pro ἐν (see note on Col. i. 20), that is, say some, with the highest degrees of faith and love; or with all fullness of spiritual gifts, especially those of knowledge

* Polit. lib. iii. cap. 13, p. 447, 448.

dantly above all that we ask or think, according to the power (*of the Holy Ghost*) that worketh in us (*and so miraculously confirms his doctrine to the world*),

21 Unto him (*I say*) *be* (*ascribed all*) glory in the (*assemblies of the*) church by (*and through*) Christ Jesus (*through whom we offer up all prayers and praises*, Heb. xiii. 15, Eph. v. 20) throughout all ages, world without end. Amen.

and wisdom, which might enable them to comprehend the greatness of his love. Thus iv. 10, "He ascended up on high, that he might fill all things" with spiritual gifts, mentioned ver. 10, that he might "give gifts unto men," ver. 8; and i. 23, his church is styled, "the fullness of him that filleth all in all;" i. e. who filleth all his members with those gifts.

CHAPTER IV.

1 I THEREFORE, the prisoner of the Lord (ἐν Κυρίῳ, *in bonds for Christ*), beseech you that ye walk worthy of the vocation wherewith ye are called,

2 [1] With all lowliness and meekness, with long-suffering, (*and so*) forbearing one another in love;

3 Endeavouring (*thus*) to keep the unity of the Spirit in the bond of peace.

4 (*For ye know, that*)*There is* one body (*of the whole church*), and [2] one Spirit (*which animates the whole body*), even as ye are called in one hope of your calling; (*i. e. and you know also, that you are all called to the same hope of eternal life.*

5 *There is also to us Christians*)One Lord, [3] one faith (*in this Lord*), one baptism (*by which we do profess this faith*),

6 [4] One God and Father of all, who *is* above all (*by his essence*), and through all (*by his providence*), and in you all (*by his Spirit*).

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2, 3.] Note here from the fathers, that ἐὰν τὴν ἀγάπην ἔχωμεν ἀνεξόμεθα ἀλλήλων, "where love is retained, there will be mutual forbearance;" and from Zanchy, that peace cannot be preserved without that mutual forbearance, and that humility, which exclude, and that meekness, which is opposite to, anger and contention.

[2] Ver. 4. Ἓν Πνεῦμα, *One Spirit.*] From these and the former words, "the unity of the Spirit," it seems plain to me that the union of the mystical body of the church catholic consists in this, that they all have the same Spirit communicated to them from their head Christ Jesus. For the whole body of Christians is here said to have "one Spirit," and their unity is styled, "the unity of the Spirit." "The body is one," saith the apostle, 1 Cor. xii. 12, "for by one Spirit we are all baptized into one body," ver. 23. And to the whole body of the church of Corinth he speaks thus, "Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16; "Know ye not that your body is the temple of the Holy Ghost, that is in you?" vi. 19. Christ, saith the apostle here, ii. 16—18, hath reconciled both Jew and gentile into one body unto God, and hath made peace between them; "for by him we have both access by one Spirit to the Father;" ἄρα οὖν, and therefore having thus one Spirit, by which we are made one body, and sons of the same Father, "we are all fellow-citizens of the saints, and of the family of God;" and are "built up all together into a habitation of God through the Spirit." Now hence it follows,

First, That only sincere Christians are truly members of that church catholic of which Jesus Christ is the head, since the whole body is united to him by the communication of the Holy Spirit, whom the wicked of the world "cannot receive" (John xiv. 17), they being "sensual, having not the Spirit" (Jude 19).

Secondly, That nothing can unite any professor of Christianity to this one body, but the participation of the Spirit of Christ; and therefore nothing else can make him a true member of that church which is his body. Hence the apostle doth inform us negatively, that "if any man have not the Spirit of Christ" dwelling in him, "he is none of his," Rom. viii. 9. 11, and affirmatively, that "by this we know that he abideth in us, by the Spirit that he hath given us," 1 John iii. 24. And again, "By this we know that he abideth in us, and we in him, because he hath given us of his Spirit," iv. 13. For "as many as are led by the Spirit of God, they are sons of God," Rom. viii. 14, and "because we are sons, God hath sent the Spirit of his Son into our hearts," Gal. iv. 6. It therefore must be owned as a certain truth, that nothing can unite us to that church and body, of which Christ Jesus is the head, but the participation of the Spirit.

Thirdly, That no error in judgment, or mistake in practice, which doth not tend to deprive a Christian of the Spirit of Christ, can separate him from the church of Christ.

Fourthly, Hence it demonstratively follows, that no church-governors, jointly or severally, can be by God appointed to be the living judges, or the infallible directors of our faith. For since in matters of faith we must have a judgment of certainty, we cannot own him as such by virtue of that assistance of the Holy Ghost, which alone can make them such, till we are certain they belong to that church of which Christ Jesus is the head, and to which only the promise of the Spirit doth belong; i. e. till we are certain they are sincere and upright Christians. Since therefore God hath given us no certain rule to know this by, we may rest satisfied, that he designed no such magisterial guides should be continued in his church.

[3] Ver. 5. Μία πίστις, *One faith.*] It plainly is asserted in the holy scriptures, that there is one "common faith," Tit. i. 4, one "like precious faith," 2 Pet. i. 1, of all that bear the name of Christians; a "unity of faith," and "of the knowledge of the Son of God," to which we must all arrive, Eph. iv. 13; a "faith once delivered to the saints," Jude 3, for which we must "strive earnestly," and in which we must "build up ourselves;" a "faith of the gospel" for which we are exhorted to "contend as with one soul," Phil. i. 27. But vain is hence the inference of the papists, that this one faith must be either theirs, and then we cannot be saved without it; or ours, and then they cannot be saved: for this "one faith," into which all Christians were baptized, contains neither the doctrines in which they differ from us, nor we from them, but only the Apostles' Creed, which the whole church of Christ, for many centuries, received as a perfect system of things necessary to be believed in order to salvation; as I have fully proved, Treatise of Tradition, par. ii. chap. vii. §. 4—8.

[4] Ver. 6. Εἷς Θεός, *One God.*] Here, say the Socinians, that God who is styled "one," is also styled "the Father," and to him is ascribed this epithet so common among the philosophers, to denote the supreme Deity, that he is ὁ ὢν ἐπὶ πᾶσι, "God over all." But to this it is answered,

1. That we deny not that God the Father is "one God over all," or that there is one who is both God and the Father; only we add, that there is also one who is one God of the same essence, and the Son; and so also say we of the Holy Spirit: and that as the one Lord, and the one Spirit here, do not exclude the Father from being both Lord and Spirit, so neither doth the "one God and Father" exclude the Son, or Holy Spirit, from being God, but only from being God the Father. It is also to be noted, that the primitive fathers before the Nicene council did not scruple to distinguish Christ from God the Father, by styling him another God from the maker of all things, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, "above whom there is no other God." Justin Martyr* twice describes the Father by this distinctive character, that he is God, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, "above whom there is no other God;" saying, that Christ did nothing but what ὁ τῶν

* Dial. cum Tryph. p. 275, cap. 276, D.

7 But (*though the body is but one, yet*) unto every one of us (*who are members of this body*) [5] is given grace (*enabling us to serve this body*) according to the measure of the gift of Christ.

8 [6] Wherefore (*to manifest this*) he (*the psalmist*) saith, When he (*Christ*) ascended up on high, he led captivity (*Satan and death*) captive (Judg. v. 12, Heb. ii. 14), and [7] gave gifts unto men (*i. e. received them*, Ps. lxviii. 19, *to give to them*).

9 (Now that he ascended, what is it but (*a demonstration*) that he also descended first [8] into the lower parts of the earth?

10 He that descended (*thus into the lower parts of the earth*) is the same also that (*after his resurrection*) ascended up [9] far above all heavens, that he might fill all things) (*with his gifts, according to his promise, that when he was ascended he would send the Spirit upon his apostles and disciples*, John xiv. 17, xv. 26, xvii. 5, Luke xxiv. 49).

11 And (*accordingly*) he gave some, apostles (*to reveal his will*); and some, prophets (*to explain the mysteries of faith*); and some, evangelists (*to propagate this faith to other nations*); and [10] some, pastors and teachers (*to instruct others in it.*

12 [11] *And this variety of gifts was conferred upon them*) for the perfecting (Gr. *compacting*) of the saints (*into one body*), For the work of the ministry (*that they who had them might minister to the temporal necessity,*

κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεός, "the Maker of the world, above whom there is no other God, would have him do;" and yet he at least twenty times asserts, that Christ is "God and Lord," and that he is the person, ἀφ' οὗ οὐρανὸν καὶ γῆν,* "by whom he made the heaven and earth," and by whom he will renew them; the Word of God, δι' οὗ οὐρανὸς καὶ γῆ, καὶ ἡ πᾶσα κτίσις ἐγένετο, "by whom the heaven and the earth, and the whole creation was made." So Irenæus† often saith that "the Father is only to be called God and Lord;" and yet he adds, that this is not said to exclude the Son, "who is in the Father, and hath the Father in him, and hath his principality in all things."

[5] Ver. 7. Ἐδόθη ἡ χάρις, *Is given grace.*] These graces being therefore the gift of Christ, and not our own, no one should be puffed up, or despise others on the account of them; nor should envy any others to whom he thinks fit to give them in a higher measure.

[6] Ver. 8. Διὸ λέγει, *Wherefore he saith.*] That this psalm relates to the Messiah, we learn from the Jews themselves, who interpret this psalm of him; for the words, ver. 32, are by them thus paraphrased, "All nations shall bring gifts to the King Messiah," Schemoth Rabbah, §. 15. Let it be also noted, that Christ triumphed over death and Satan on the cross" (Col. ii. 15), but he led Satan captive more gloriously, when, after this ascension, he poured his Holy Spirit on his apostles and disciples, and by that Spirit enables them to cast out devils in his name, and turn men from the power of Satan to God (Acts xxvi. 18). He also then triumphed over death most signally, when, thus ascending, he became Lord over the dead, and "had the keys of death and hades in his hand" (Rom. xiv. 9, Rev. i. 18). Note also, that to "lead captivity captive," is a phrase common in the Old Testament, to signify a conquest over enemies, especially over such as formerly had led them captive: so Judg. v. 12, "Arise, Barak, αἰχμαλώτισον αἰχμαλωσίαν, lead captivity captive" (see 1 Kings viii. 46, 2 Chron. xxviii. 5. 11. 17, Numb. xxi. 1, Deut. xxi. 10).

[7] Καὶ ἔδωκε δόματα, *And gave gifts.*] That is, saith Dr. Hammond, "he received gifts to give to men," from the nature of the Hebrew לקח, which signifies both to give and to receive, and thus it is rendered by the Targum, Syriac, and Arabic: but, saith Mr. Clerc, "When the word signifies to give, there follows a dative case, Exod. xxv. 2, whereas the Hebrew here hath באדם, which has made learned men conjecture, that St. Paul read לאדם, to man." But, first, this is not always true, for, Hos. xiv. 2, we read thus, "Take away iniquity, וקח טוב, and give good;" and where a dative case is added, an accusative either goes before it, as, "Thou hast received, מתנות, gifts for men," and Judg. xiv. 2, קחו אותה לי, "Give her to me," and ver. 3; or else follows after it, as 1 Kings iii. 24, קחו לי חרב, "Give me a sword" (see xvii. 10, Exod. xviii. 12, xxv. 2): and as for ב in באדם, who knows not that it sometimes signifies pro, *for*, and sometimes only is the sign of the dative case? (see Noldius de Partic. Hebr. p. 158. 163.)

[8] Ver. 9. Εἰς τὰ κατώτερα μέρη τῆς γῆς, *Into the lower parts of the earth.*] That is, into the grave: so Ps. lxiii. 9, "They that seek my soul to destroy it, shall go into the lower parts of the earth," i. e. they shall fall by the sword, ver. 19; Isa. xliv. 23, "Sing, O heavens! shout, the lower parts of the earth." "We cannot be assured," saith Bishop Pearson,* "that the descent of Christ, which St. Paul here speaketh of, was performed after his death, nor can we be assured that 'the lower parts of the earth' do signify hell; they may as well refer to his incarnation," according to that of David, Psal. cxxxix. 15, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth;" or to his burial, according to that of the prophet, "They that seek my soul to destroy it shall go into the lower parts of the earth; κατώτερα γὰρ μέρη τὸν Θάνατον ἐκάλεσεν, "He calls his death his descent into the lower parts of the earth, say Chrysostom and Theodoret on the place.

[9] Ver. 10. Ὑπεράνω πάντων τῶν οὐρανῶν, *Far above all heavens.*] He being made "higher than the heavens," Heb. vii. 26, that is, than the airy and the starry heavens, and ascending above them into the presence of God, who hath "set his glory above the heavens," Psal. viii. 1, and is exalted above them, Psal. lvii. 5. 11, cviii. 4, 5.

[10] Ver. 11. Τοὺς δὲ ποιμένας καὶ διδασκάλους, *And some pastors and teachers.*] That these "pastors and teachers" were in the first ages men of extraordinary gifts, is evident from this very place; for the preceding words, "He gave gifts unto men, some apostles, some prophets," &c., show that all the persons mentioned here were partakers of the gifts which Christ, ascending up on high and sending down the Holy Spirit, gave to men. Hence, among the different χαρίσματα, gifts of the Holy Ghost, are reckoned, διδασκαλία, "teaching," Rom. xii. 6, 7; and among the gifts exercised in their assemblies, διδαχὴ, "doctrine," 1 Cor. xiv. 6. 26; among the persons who had received the διαιρέσεις χαρισμάτων, "diversities of gifts," are reckoned, after prophets, διδάσκαλοι, "teachers," 1 Cor. xii. 28, Rom. xii. 6, 7, and here: and so Tertullian† makes mention of them, as persons "endued with the grace of knowledge." The "pastors" seem probably the same with the κυβερνήσεις, "governments," 1 Cor. xii. 28, and the προστάτις, Rom. xii. 8: and it is evident, from both those places, that there were also men endued with those spiritual gifts there mentioned. Hence it is observable of these doctors, that when the extraordinary gifts of the church ceased, their very names grew out of use, they being very rarely mentioned in the succeeding ages of the church.

[11] Ver. 12—15.] From these five verses the papists argue for an infallible guide, thus: "Christ gave apostles, pastors, and teachers, that Christians might not be tossed to and fro with every wind of doctrine: this end could not be compassed by giving us such guides and instructors in belief as were merely fallible, and who might lead us into circumvention of error. Moreover, God gave such pastors to his church, till

---

* P. 340.

† Nemo igitur alius Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus et Dominus—Et hujus filius Jesus Christus Dominus noster, lib. iii. cap. 6.—Qui et solus Deus super quem alius Deus non est, &c. 9. Ipsum Dominum sequi nos oportet; patrem tantùm Deum et Dominum eum qui solus est Deus, et Dominator omnium, tradentem discipulis, et tamen hæc dicta esse pronuntiat de prophetis quidem, et apostolis patrem, et filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus, lib. iii. cap. 6. Filius est in patre, et habet in se patrem, et in omnibus principatum ejus habet.

* Art. v. p. 228.

† Est itaque frater aliquis doctor gratiâ sapientiæ donatus De Præscript. cap. 3.

as did the deacons, and the spiritual concerns of others, as did the apostles, prophets, evangelists, pastors, and doctors), for the edifying of the body of Christ (*in faith and love*):

13 Till we all come in the unity of the faith, and of the knowledge (*or acknowledgment*) of the Son of God, unto a perfect man (*i. e. to perfection in knowledge of the faith and of the will of God*, Col. i. 28), unto the measure of the stature of the fulness of Christ (*i. e. so as to be Christians of a full maturity and ripeness in all the graces derived from Christ Jesus to the body*):

14 That (*so arriving to perfection in faith and knowledge*) we *henceforth* (*may*) be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive (Gr. *by the subtlety of men, through their craftiness, for the managing of deceit*);

15 But speaking (*or keeping*) the truth in love, may grow up into (*or increase in*) him in all things, which is the head, *even* (*into*) Christ:

16 [12] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part (Gr. *compacted and cemented together by every joint of supply, according to its power in proportion of every part*), maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye (*who have these assistances in faith and piety*) henceforth walk not as other (*unconverted*) Gentiles walk, [13] in the vanity of their (*own*) mind,

18 Having the understanding darkened, (*and*) being [14] alienated from the life of God [15] through the ignorance that is in them, because of the [16] blindness of their heart:

---

we all come to the unity of the faith, which will not be till the last days of all; wherefore, till the end of the world, the world shall be provided of them, and by them be secured from being 'like children tossed to and fro.'"

Ans. I answer, That this text is so far from proving a succession of infallible guides, in matters of faith, to the world's end, that it seems rather to establish the doctrine of the protestants, touching the fullness and perspicuity of the holy scripture in all necessary articles of Christian faith, and to overthrow the pretended necessity of infallible guides in order to that end. For

First, To "come to a perfect man," as to the unity of faith and knowledge of the Son of God, is, in the scripture language, to be sufficiently instructed in the articles of the Christian faith and knowledge. Thus, when our Lord saith to the young man, "If thou wilt be perfect, sell all that thou hast," Matt. xix. 21, by comparing these words with those in Mark and Luke, Mark x. 21, "One thing is lacking," or, is wanting to thee, Luke xviii. 22, it is evident, that to "be perfect" there, is not to be wanting in the knowledge or practice of any thing to be done, that this young man might have eternal life.

When Paul saith, "We speak wisdom, ἐν τοῖς τελείοις, among them that are perfect," 1 Cor. ii. 6, the meaning is, say the Greek commentators,* παρὰ τοῖς τελείαν παραδεξαμένοις πίστιν, "among those who are perfectly instructed in the faith:" and when he saith, "As many as are perfect, let us mind the same thing," he speaks of persons fully instructed in their Christian liberty: and when he saith, "Leaving the principles of the oracles of Christ, let us go on to perfection," he calls us to advance to a more full instruction in the faith and knowledge of Christ (see note on 1 Cor. ii. 6).

Secondly, Note, that the apostles and first preachers of the gospel were made ministers of his church, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, "to teach fully the word of God," Col. i. 25, 26; "to teach every man in all wisdom, that they might present every man perfect in Christ Jesus," ver. 28. And accordingly, departing from the churches planted by them, they commended them only "to the word of grace, which was able to build them up, and give them an inheritance among all that are sanctified," Acts xx. 32.

Thirdly, Observe, that the apostles, prophets, evangelists, pastors, and teachers, here named, were given at our Lord's ascension for these ends; for "when he ascended up on high, ἔδωκε, he (actually) gave some apostles," &c.; and that even those pastors and teachers had their χαρίσματα, or supernatural gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that these gifts ceasing soon after, a succession of such persons was neither promised nor was necessary to this end; for if so, Christ must be charged with breach of promise, and being wanting to the church in what is necessary for the obtainment of those ends.

Fourthly, Observe, that these apostles, prophets, evangelists, pastors, and teachers, endued with these supernatural gifts, "for the work of the ministry, for the edifying of the body of Christ into a perfect man," not doing all or any of these things in person since their death, and yet being given for the accomplishing these ends, must be acknowledged to have done all these things, as far as they were needful, by some other way. Now there being no other way in which they could do it, but by their writings left behind them as a rule of faith, and by which "they being dead yet speak;" it follows, that these writings, duly attended to, must be sufficient for these ends; and consequently they must, both with sufficient fullness and perspicuity, instruct us in all the necessary articles of Christian faith and knowledge. Hence Chrysostom* informs us, that they writ the gospel, πρὸς καταρτισμὸν τῶν ἁγίων, "for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ." In a word, it is evident this text doth as much prove a necessity of apostles, prophets, and evangelists, in all future ages of the church, to keep her members fixed in the truth, as of pastors and doctors; these apostles, prophets, and evangelists, being here placed in the first rank of those whom God hath given for this end: since therefore these apostles, prophets, and evangelists were only given in the first ages of the church, it evidently follows, that the persons mentioned in this text were not given them to do this personally to the world's end, but only to do it by the doctrine they then taught.

[12] Ver. 16. Ἐξ οὗ, *From whom.*] That is, from which head the whole body of Christians, duly compacted together, some sustaining the office of an inferior head, some of an eye, some of a hand, some of a foot (1 Cor. xii. 15—17), by the assistance which every of these parts, thus united together, gives to the whole, according to the particular proportion of its gifts, increaseth or grows in love, and so each member edifies one another.

[13] Ver. 17. Ἐν ματαιότητι τοῦ νόος, *In the vanity of the mind.*] The heathen idols are frequently in the Old Testament styled μάταια, "vain things;" and the apostles preached to the gentiles to abstain and turn ἀπὸ τῶν ματαίων τούτων, "from those vain things," Acts xiv. 15, by compliance with which they became "vain in their imaginations, and their foolish hearts were darkened," Rom. i. 22, and this seems to be the "vain conversation" from which, saith Peter, they were redeemed, 1 Pet. i. 18, and the "vanity of the mind" here mentioned.

[14] Ver. 18. Ἀπηλλοτριωμένοι, *Alienated from the life of God.*] i. e. Not only from that way of life which God approves of, but which resembles him in purity, righteousness, truth, and goodness.

[15] Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *By the ignorance that is in them.*] This seems to refer to their ignorance of the nature, the attributes, and the providence of God, and of a future state of happiness and misery.

[16] *The blindness of their hearts,*] Here mentioned, they had contracted by wicked habits and customs, the frequency of vile examples, and by those corrupt principles which made them insensible of their impurity and lasciviousness; for they committed whoredom and adultery, saith Origen,†

---

* Theodoret.

* In locum.

† Contra Celsum, lib. iv. p. 177, et Hom. v. in Joh. p. 79.

19 Who being past feeling (*insensible of the vileness of their actions*) have given themselves over unto lasciviousness, to work all uncleanness [17] with greediness.

20 But ye have not so learned (*the doctrine of*) Christ;

21 If so be (*or since*) that ye have heard him (*by our preaching*), and have been taught by him (Gr. *instructed in him*), as the truth is in Jesus:

22 (*To wit,*) That ye put off concerning the former conversation (*in heathenism*) [18] the old man, which is corrupt according to the deceitful lusts; (*i. e. the lusts which deceive you, promising that pleasure and satisfaction which they cannot yield; or which you practised whilst heathens, being deceived by your heathen priests, declaring that they were acceptable to the gods, and the philosophy and vain deceit of those men who allowed them;*)

23 And be renewed in the spirit of your mind;

24 And that ye (*may*) put on the new man, which after (*the image of*) God is created in righteousness and true holiness.

25 Wherefore putting away [19] lying (*a vice too common among heathens, and opposite to truth and righteousness*), speak every man truth with his neighbour: for we are members one of another: (*now lying tends to dissolve societies, and hurt the members of the same body.*

26 *If you*) [20] Be ye angry (*take heed*), and sin not: [21] let not the sun go down upon your wrath:

27 [22] Neither give place to the (*temptation of the*) devil.

28 [23] Let him that stole (*before his conversion*) steal no more: but rather let him labour, working with *his* hands the thing which is good, that he [24] may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, [25] that it may minister grace unto the hearers.

30 [26] And grieve not the holy Spirit of God, where-

διδάσκοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι, "teaching that in these things they did nothing contrary to good manners."

[17] Ver. 19. Ἐν πλεονεξίᾳ, *With greediness.*] Hoc totum fecerunt in avaritiâ, dum nunquam luxuriando saturantur, nec eorum terminum habet voluptas (Hieronymus in locum).

[18] Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The old man,*] Signifies those evil habits they so long practised in the state of heathenism; "the new man," that divine life, that life of righteousness and holiness which Christianity requires: and it is called "holiness of truth," or inward holiness, in opposition to the outward and ceremonial holiness of the Jews.

[19] Ver. 25. Τὸ ψεῦδος, *Lying.*] Which the heathen philosophers thought lawful, when it was good or profitable for them; as owning that rule of Menander, κρεῖττον δὲ ἑλέσθαι ψεῦδος, ἢ ἀληθὲς κακόν, "A lie is better than a hurtful truth:" and that of Proclus, τὸ γὰρ ἀγαθὸν κρεῖττόν ἐστι τῆς ἀληθείας, "Good is better than truth:" and that of Darius in Herodotus,* ἔνδα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, λεγέσθω, "When a lie will profit, let it be used:" and that of Plato,† "He may lie, who knows how to do it, ἐν δέοντι καιρῷ, in a fit season:" for "there is nothing decorous in truth," saith Maximus Tyrius,‡ "but when it is profitable: yea, sometimes," saith he, καὶ ψεῦδος ὤνησεν ἀνθρώπους, καὶ τ' ἀληθὲς ἔβλαψεν, "truth hurts, and a lie profits men." And to countenance this practice, both Plato§ and the stoics‖ seem to have framed a Jesuitical distinction between lying in words, and with assent to an untruth, which they called "lying in the soul:" the first they allowed "to an enemy in prospect of advantage; and for many other dispensations of this life:" that is, their wise man may tell a lie craftily, and for gain; but he must not embrace a falsehood through ignorance, or assent to an untruth.

[20] Ver. 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry, and sin not.*] These words, though spoken imperatively, are not a command to be angry, but a caution to avoid sinful anger; as when the prophet saith to Nineveh, "Fortify thy strong holds, the sword shall cut thee off," Nah. iii. 14, i. e. though thou dost fortify them, it shall do so. And the son of Sirach, "Cocker thy child, and he shall make thee afraid," xxx. 9, i. e. this will be the issue of it. So Isa. viii. 9, 10.

---

* Lib. iii. p. 191.

† Apud Stob. Serm. 12.

‡ Diss. iii. p. 29.

§ Τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δὲ ἐν τοῖς λόγοις ψεῦδός ποτε καίτοι χρήσιμον, ὥστε μὴ ἄξιον εἶναι μίσους. Plato de Republ. lib. ii. p. 607. Τοῖς ἄρχουσι τῆς πόλεως προσήκει ψεύδεσθαι, ἢ πολεμίων ἢ πολιτῶν ἕνεκα. Lib. iii. p. 611.

‖ Τῷ μέντοι ψεύδει ποτε συγχρῆσασθαι νομίζουσιν αὐτὸν κατὰ πολλοὺς τρόπους ἄνευ συγκαταθέσεως, καὶ γὰρ κατὰ στρατηγίαν ἀντιπαλῶν, καὶ κατὰ τὴν τοῦ συμφέροντος προόρασιν, καὶ κατ' ἄλλας οἰκονομίας τοῦ βίου πολλὰς, ψεῦδος δ' ὑπολαμβάνειν οὐδέποτε φασὶ τὸν σοφόν. Stob. de Stoicis, tom. i. lib. ii. tit. 4, §. 4, et Eccl. &c. p. 183.

[21] Ὁ ἥλιος μὴ ἐπιδυέτω, *Let not the sun go down upon thy wrath.*] This precept, saith Plutarch,* the scholars of Pythagoras observed, who, when they had been angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, &c., "before the sun went down, they shook hands, and embraced one another." This must the Christian do, before he offers up to God his evening sacrifice, that so he may lift up to God "pure hands without wrath" (1 Tim. ii. 8).

[22] Ver. 27.] Let a man be always careful that he be not angry, say the Jews;† for whoso is angry, omnes species gehennæ ei dominantur, "is subject to the dominion of the infernal fiends."

[23] Ver. 28. Ὁ κλέπτων, *Let him that stole,* &c.] This exhortation was needful, because "in many nations it was not counted a sin to steal," saith Sextus Empiricus:‡ "nor were they much ashamed at it, when it was objected to them," saith Bardesanes.§

[24] Ἵνα ἔχῃ μεταδιδόναι, *That he may have to give.*] This charity the primitive Christians expected even from them that laboured with their own hands. So Hermas‖ saith, "It is good to give liberally to all that are in need, out of the labour of our own hands."

Ver. 29. *Let no corrupt communication proceed out of your mouth, but that which is good for edification*]. Severe here are the words of Jerome; Quotiens loquimur aut non in tempore, aut opportuno loco, aut non ut convenit audientibus, totiens sermo malus procedit de ore nostro ad destructionem eorum qui audiunt; consideremus itaque quid loquimur, quia 'pro omni verbo otioso reddituri sumus rationem in die judicii,' et etiamsi non lædamus, non tamen edificemus, mali verbi nobis luenda sit pœna. To qualify the rigid severity of these words, see the note on Matt. xii. 36. See the reading of this and the thirty-second verse vindicated, Examen Millii ibid.

[25] Ἵνα δῷ χάριν, *That it may minister grace.*] That is, saith Theodoret, that it may be acceptable to as well as good for the hearers: see the note on Col. iii. 16.

[26] Ver. 30. Καὶ μὴ λυπεῖτε, *And grieve not the Holy Spirit.*] The Holy Spirit being a divine person, it is certain that he cannot properly be grieved or vexed as we are. We therefore must remove from this expression, when it is applied to him, all turbulent motions, all real pain, disquiet, discontent, and look upon it as spoken ἀνθρωποπαθῶς, i. e. so as to intimate we do that to him, which, when it is done to men, creates grief to them. As (1.) when we refuse to hearken to his counsels, rebel against his government, and do

---

* De Fratr. Amor. p. 488.

† Buxt. Floril. p. 135.

‡ Τὸ δὲ λῃστεύειν παρ' πολλοῖς τῶν βαρβάρων οὐκ ἄτοπον. Pyr. Hypot. lib. iii. cap. 24. Bessi, Coralli, Medi quidam ac Danthelitæ, πάντα ταῦτα λῃστρικώτατα ἔθνη. Strabo, lib. vii.

§ Ἀπὸ Εὐφράτου ποταμοῦ, καὶ μέχρι τοῦ ὠκεανοῦ, ὡς ἐπὶ ἀνατολὰς, ὁ λοιδορούμενος ὡς κλέπτης οὐ πάνυ ἀγανακτεῖ. Apud Euseb. Præpar. Evan. lib. vi. cap. 10.

‖ Καλὸν οὖν ἐστιν, ἐκ τῶν ἰδίων κόπων, ὧν Θεὸς ἐπιχορηγεῖ, πᾶσιν στερουμένοις παρέχειν ἁπλῶς. Lib. ii. Mand. 2, p. 45.

by ye are sealed unto the day of redemption (i. 13, 14).

31 (*And to this end*) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

---

that which is opposite to his holy nature. (2.) He is said to be grieved, by a metonymy of the effect, when he acts so towards us, as men are wont to do when they are grieved by us, and displeased at us, withdrawing their wonted kindness, flying our company, and abandoning us to our enemies.

CHAPTER V.

1 Be ye therefore followers of (*this love of*) God, as (*becomes his*) dear children;

2 And walk in love, as Christ also (*hath given an example, who*) hath loved us, and hath given himself for us [1] an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness (*inordinate desire*), let it not be once named among you, (*that you may walk*) [2] as becometh saints;

4 Neither (Gr. καὶ, *and let not*) [3] filthiness, nor (*and*) foolish talking, nor jesting, which are (*things*) not convenient (*to your calling, be used among you*): but rather (*let your employment be that of*) giving of thanks.

ANNOTATIONS ON CHAP. V.

[1] Ver. 2. Προσφορὰν καὶ θυσίαν, *An offering and oblation.*] That the death of Christ is here styled an oblation offered up to God for us, cannot be denied: but Crellius saith that the apostle speaks not here of an expiatory oblation; because the oblation here mentioned is said to be offered for a sweet-smelling savour, which phrase is scarce ever used concerning expiatory sacrifices, but chiefly of burnt-offerings, which were not of themselves expiatory, and are by Moses distinguished from sacrifices for sin.

But (1.) that sacrifices of a sweet-smelling savour were used to make atonement for, and to expiate the sin of, men, is proved from the sacrifice of Noah: for, whereas in the Greek we read, that when that sacrifice was offered, God smelled ὀσμὴν εὐωδίας, "a sacrifice of a sweet savour;" in the Hebrew he is said to smell את ריח הניח "a savour of rest;" that is, which made God's anger to rest, say the Jewish writers. Josephus* informs us, that Noah by this sacrifice "entreated that God would now be atoned, and would no more conceive such displeasure against the earth," i. e. the inhabitants of it. And by the Syriac version it is rendered an "odour or placability," because, as Vatablus and Munster on the place observe, God then ceased from his anger, and was appeased: so that the first time this phrase is used it is taken for an expiatory sacrifice, and is designed to appease the wrath of God. The sacrifices which Job offered for his sons and daughters, and for his three friends, were burnt-offerings, as the phrase עלות shows, and yet they were offered, the one to expiate for the sin of his children (Job i. 5), the other to appease the wrath of God kindled against his three friends (xlii. 7). Moreover, it is evident from scripture that this phrase ὀσμὴ εὐωδίας, "a sweet savour," is used, not only of burnt-offerings, but of sacrifices for sin: thus, "If any people of the land sin through ignorance—when his sin comes to his knowledge," the text saith, "he shall bring his offering, a kid of the goats, a female without blemish, περὶ τῆς ἁμαρτίας a sacrifice for the sin he hath sinned, and the priest shall burn it upon the altar, εἰς ὀσμὴν εὐωδίας, for a sweet savour to the Lord; and the priest shall make atonement for him, and it shall be forgiven him." To this importance of the phrase doth David manifestly allude, when he saith to Saul, "If the Lord hath stirred thee up against me, ὀσφρανθείη ἡ θυσία, let him smell an offering." And when this ὀσμὴ εὐωδίας, "sacrifice of a sweet-smelling savour" is applied to burnt-offerings, they are declared to be "favourably accepted, to make atonement for him that offers them." This the son of Sirach seems plainly to say, of their sacrifices of sweet savour in the general, when he speaks thus of Aaron;† "He chose him out of all the people to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make a reconciliation for his people." Thus of the burnt-offerings in Leviticus it is said, that he that brings them "shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him," Lev. i. 4. Now, as the Hebrew doctors* tell us, that this imposition of hands was always joined with confession of sins over the sacrifice, which confession still concluded with a prayer, that the sacrifice might be an expiation for them: so the phrase, "It shall be accepted to make atonement for him," Lev. xiv. 20, used here and elsewhere concerning holy things, is as much as is ever said of expiatory sacrifices: nor is it any objection to the contrary, that burnt-offerings are usually distinguished from sin-offerings; the reason of that being this, saith Ainsworth,† that burnt-offerings were for the atonement of general sins, and such as often were unknown to men, whereas for special sins there was appointed a special sacrifice and sin-offering. This, saith Dr. Outram,‡ was the opinion of the Jews, that burnt-offerings were intended for the expiation of sin. And this, saith Mr. Selden,§ was their practice, to offer these as expiatory sacrifices for strangers.

[2] Ver. 3. Καθὼς πρέπει ἁγίοις, *As becometh saints.*] Worthy of observation is the note of Jerome here, Ex quo sanctus non potest appellari, quicunque, extra fornicationem, in aliquâ immunditiâ, et avaritiâ voluptatum, quâ se delectaverit, invenitur.

[3] Ver. 4.] That the words μωρολογία and εὐτραπελία, are to be interpreted to an impure sense, may probably be gathered from the words joined with them, fornication, uncleanness, filthiness, and more probably from the reason rendered for the abandoning them all; viz. that "no fornicator, or unclean person, hath any inheritance in the kingdom of God, or of Christ." Μωρολογία is in the rabbinical phrase, נבלות פה, turpitudo oris, of which they‖ proverbially say, כל המנבל פי, Quicunque fœdè loquitur, perinde est ac si introduceret porcum in sanctuarium. To commit נבלה, "folly in Israel," is to commit whoredom, or adultery: and the word by the Septuagint is sometimes rendered τὸ ἄσχημον, "indecency," sometimes ἀφροσύνη, sometimes μωρία, "folly," and sometimes ἀκαθαρσία, "filthiness." And the soliciting a woman to fornication by filthy words is in the Targum expressed thus, לא תנבל, Non deturpabis verbum oris, "Thou shalt not speak impurely with thy mouth, to cause thy flesh to sin," Eccles. v. 6.

Εὐτραπελία is by Suidas rendered μωρολογία, κουφότης, "scurrility, levity;" by Phavorinus, βωμολοχία. Now βωμολόχος, is a filthy scurrilous man; and in Aristophanes, βωμολόχοις ἔπεσι χαίρειν, is "to be pleased with filthy scurrilous words." Hence Œcumenius and Theophylact reckon them both as ὀχήματα τῆς πορνείας, "the forerunners or incentives to fornication."

---

* Εὐμενῶς οὖν αὐτὸν προσδέχεσθαι τὴν θυσίαν παρεκάλει, καὶ μηδεμίαν ὀργὴν ἔτι τὴν γῆν ὁμοίαν λαβεῖν. Antiq. Jud. lib. i. cap. 4.

† Καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου. Ecclus. xlv. 16.

* Vide Outram, lib. i. cap. 15, §. 8—11.

† In Lev. i. 4. ‡ Ibid.

§ De Jure Nat. et Gent. lib. iii. cap. 2, 6.

‖ Buxt. Lex. in voce נבל.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God (*the Father*).

6 [4] Let no man deceive you with vain words (*as if these things might be consistent with the favour of God*): for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them (*in those sins*).

8 For ye were [6] sometimes (*children of*) darkness, (*being subject to those deeds of darkness*, ii. 1—3, iv. 18, 19,) but now *are ye* (*children of the*) light (*by your faith*) in the Lord: walk (*therefore*) as children of light:

9 (For the fruit [6] of the (*Holy*) Spirit (*by which you are enlightened*) *is* in all goodness and righteousness and truth;) (*and so instructs you to avoid these deeds of wickedness.*

10 *Walk then as children of the light;*) Proving (δοκιμάζοντες, *approving*) what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness (*committed by the heathens*), but [7] rather reprove *them.*

12 (*They being such as deserve to be reproved;*) For it is a shame even to speak of those things which are [8] done of them in secret.

13 But all things that are reproved are made manifest by the light (*or being discovered by the light are made manifest*): for whatsoever doth make (*any thing*) manifest is light.

14 Wherefore (*to show that Christians are light, and so obliged to avoid the works of darkness*) [9] he (*the Lord*) saith (*to those gentiles who are yet in darkness*), Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly (*or how exactly you walk*), not as fools (*running yourselves into*

As for the word πλεονεξία, that it hath sometimes an impure sense, see note on 1 Thess. iv. 6; though being here styled "idolatry," it seems more naturally to relate to the love of riches, which renders us most truly guilty of that sin: though it be also true that he who loveth pleasures more than God is guilty of that sin, and this impurity was a frequent and almost general appendix of idol-worship.

That the Ephesians stood in need of these instructions we learn from Democritus Ephesius,* who, speaking of the temple of the Ephesian Diana, hath much περὶ τῆς χλιδῆς αὐτῶν, "of the softness and luxury of the Ephesians;" and from Euacles in his book de Ephesiacis,† who saith, ἐν Ἐφέσῳ ἱερὰ ἱδρύσασθαι ἑταίρᾳ Ἀφροδίτῃ, "In Ephesus they built temples to Venus, the mistress of the whores;" and from Strabo, who informs us that "in their ancient temples there were old images, but in their new σκολιὰ ἔργα, vile works were done," lib. xiv. p. 640.

[4] Ver. 6. Μηδεὶς ἀπατάτω, *Let no man deceive you.*] Among the heathens, simple fornication was held a thing indifferent; the laws allowed and provided for it in many nations; whence the grave Epictetus counsels his scholars, "only to whore, ὡς νόμιμον ἔστι,‡ according to law:" and in all places they connived at it. "He that blames young men for their meretricious amours," saith Cicero,§ "does what is repugnant to the custom and concessions of our ancestors, for when was not this done? when was it not permitted?" This was suitable both to the principles and practices of many of their grave philosophers, especially of the stoics,‖ who held it "lawful for others to use whores, and for them to get their living by such practices." Hence even in the church of Corinth some had taught this doctrine (see note on 1 Cor. vi. 13).

[5] Ver. 8. Ποτε σκότος, *Sometimes darkness.*] That the state of the gentile world, both in the Old and the New Testament, is represented by a state of darkness, and that of Christians by a state of light, see note on Rom. xiii. 12.

[6] Ver. 9. Τοῦ Πνεύματος, *Of the Spirit.*] Many Greek copies, and all the Latin and the Syriac, read τοῦ φωτὸς, "the fruits of the light," with which you are enlightened; and so doth Jerome here, taking no notice of the other reading.

[7] Ver. 11. Ἐλέγχετε.] Reprove them, make them ashamed of them, by bringing them to the light, ἐλέγχειν γὰρ ἀντὶ τοῦ αἰσχύνειν, ἐλέγχω, τὸ κεκρυμμένον ἀτόπημά τινος εἰς φῶς ἄγω. Phavorinus.

[8] Ver. 12. Τὰ κρυφῇ γινόμενα, *Done of them in secret.*] In their mysteries, which therefore were styled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of death. Hence even the word μυστήριον hath its name, say grammarians, from μύειν τὸ στόμα, "to stop the mouth." The Eleusinia Sacra were performed in the night, agreeably to the deeds of darkness committed in them; so were the Bacchanalia, hence called Nyctelia; and they were both full of detestable iniquity; and upon that account, saith Livy,* were banished by the Roman senate out of Rome and Italy: ἀκόλουθα γὰρ τῷ διονυσιακῷ πότῳ τὰ ἀφροδίσια, "lust being a consequent on the bacchanalia," says the scholiast† on Aristophanes. Hence is that of Aristippus,‡ ἐν βακχεύμασιν οὐδ' ἡ σώφρων οὐ διαφθερήσεται, "A chaste woman will not be corrupted at the bacchanalia:" and those precepts, that a married woman should abstain§ τοῖς ὀργιασμοῖς καὶ ματρωσμοῖς, "from the feasts of Bacchus, and the mother of the gods," because they tended to drunkenness, and the corrupting of chaste women.

[9] Ver. 14. Λέγει, *He saith.*] Epiphanius‖ saith these words were spoken by Elias; and Georgius Syncellus,¶ that they were taken from the apocryphal books of Jeremiah; others think they are cited from Isa. lx. 1. 19. 22, "Awake, thou that sleepest, and arise from the dead, καὶ ἐπιφαύσει σοι ὁ Χριστός, and Christ shall enlighten thee, or shine upon thee:" and yet our translation, that "Christ shall give thee life," is very justifiable as giving the true sense of the metaphor: so Ps. xiii. 14, "Lighten my eyes, that I sleep not in death," i. e. preserve my life: Prov. xxix. 13, "The poor and rich meet together, the Lord enlighteneth both their eyes" (see Job iii. 20, xxxiii. 30). Mr. Dodwell, citing these words, saith, "Christ shall give thee light, is the same with the immortal light; and this is an address to the dead, who are frequently said to sleep, in the prophetic style of the New Testament; and the light seems to allude to the baptismal illumination of the Spirit, upon owning of the true faith:" but as in this he is singular, and hath not one authority, ancient or modern, agreeing with him in this interpretation, or to the application of it to Christ preaching to the dead in hades, and baptizing them; St. Chrysostom, Theodoret, Photius, and Theophylact, among the Greek interpreters, Ambrose, or Hilary the deacon, and St. Jerome among the Latins, all saying positively, that the words are to be understood metaphorically of a sleep, and death in trespasses and sins; so is it also evident, that the words cannot bear this sense: for,

First, If "they that sleep," here signifies literally those whose bodies sleep in the grave, the address to them to rise from the dead, must be an address to their bodies to rise from the grave; and so they must be first raised from the dead before Christ gives them light.

Secondly, To "sleep," when it is used to signify death, in the New Testament, always relates to the body sleeping in

---

* Athenæus. lib. xii. p. 585.

† Idem, lib. xiii. p. 573. ‡ Enchir. cap. 47.

§ Abhorret non modò à licentiâ hujus sæculi, verùm etiam à majorum consuetudine atque concessis: quandò enim hoc non factum est? quandò non permissum? quandò reprehensum? quandò denique fuit ut quod licet non liceret? Orat. pro Cœlio, p. 533. n. 37.

‖ Καὶ τοὺς στωϊκοὺς δὲ ὁρῶμεν, οὐκ ἄτοπον εἶναι λέγοντας τὸ ἑταίρᾳ συνοικεῖν, ἢ τὸ ἐξ ἑταίρας ἐργαζίας διαζῆν. Sext. Empir. Pyr. Hypot. lib. iii. cap. 24.

* Lib. lxxxix. dec. 4. † Aristoph. p. 384.

‡ Apud Stob. Serm. v. p. 66.

§ Ibid. Serm. 72. p. 444, 445.

‖ Hær. xlii. p. 372.

¶ Non posse suavitèr vivi. Secunp. Epic. p. 1101, F

unnecessary dangers, by an indiscreet zeal), but as wise (*to manage your affairs so as to avoid them by all lawful means*),

16 [10] Redeeming the time (*i. e. using all prudent means to prolong your lives*), because the days (*in which you live*) are evil (*and therefore perilous, and such as will require much wisdom to preserve you from dangers*).

17 Wherefore be ye not unwise (*in managing this and other affairs*), but (*act as*) understanding what the will of the Lord *is* (*viz. that in such cases he requires you to be as wise as serpents, and not to cast pearls before swine who will tear you from them; and sembably not to sacrifice your lives by an indiscreet zeal in discovering those mysteries, but to show the vileness of them with such prudence as may preserve you from perishing by the discovery*).

18 [11] And be not drunk with wine (*as the heathens use to be in the festivals of their gods, and especially in their bacchanalia*), [12] wherein is excess (Gr. ἀσωτία, *dissoluteness*); but be (*ye*) filled with the (*Holy*) Spirit (*as Christians use to be in their assemblies:* see Prov. xxiii. 30, xx. 1);

19 Speaking to yourselves [13] in psalms and hymns

---

the grave, or in the dust, as John v. 28, 29, 1 Cor. xi. 30, xv. 20. 51, 1 Thess. iv. 14, v. 10, and never to the soul in hades, or to the spirits in prison there: for, as Jerome notes on the place, spiritûs mortem nunquam legimus; "we never read in scripture of the death of the spirit" in the literal sense. And,

Thirdly, The preceding verses plainly show, that the apostle introduceth these words as a call to the gentiles, sitting in darkness, to awake out of their sleep in sin, their death in trespasses and sins (ii. 1. 5), that they might enjoy the light of Christ's gospel: for, saith he, ver. 8, "Ye were once darkness, but now are ye light in the Lord; walk as children of the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them," ver. 11, which you, who are "children of the light, and on whom God hath shined to give the light of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6), may do; "for all that maketh manifest is light," ver. 13. Wherefore, λέγει, "the scripture saith" to those gentiles who are yet in darkness, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light:" so again, 1 Thess. v. 5, 6, "Ye are the children of the light, and of the day, not of the night, nor of darkness; therefore let us not sleep as others do" (see the note on Rom. xiii. 12). So Clemens Alexandrinus,* in his exhortation to the Gentiles, saith, ἀφυπνίζει γε τοι, καὶ τοῦ σκότους αὐτοῦ τοὺς πεπλανημένους ἀνίστησιν, "He, by his exhortation, raises out of sleep those that erred in and through darkness." See also the reading of the text confirmed, Examen Millii in locum.

[10] Ver. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, *Redeeming the time.*] Here note,

First, That the times of peril and trouble are styled "evil days:" in this sense Jacob saith, his days were "evil," πονηραὶ ἡμέραι, by reason of the troubles he met with from Laban and his brother Esau, Gen. xlvii. 9; the psalmist, that the righteous shall not be ashamed, ἐν καιρῷ πονηρῷ, "in the evil day," lxxvii. 19; the wise man shall be silent, saith Amos, in that time, for it is, καιρὸς πονηρὸς, "an evil time," v. 13; i. e. "a time of lamentation," ver. 16, "of darkness," ver. 18; and that is by the prophet Micah styled, ὁ καιρὸς πονηρὸς, "an evil time," Micah ii. 2, which brought those judgments on them which they could not escape. And in the close of this epistle, to stand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to stand in the times of fiery trials and severe persecutions, by the instruments of Satan, vi. 13.

Ἐξαγοράζειν τὸν καιρὸν, *To redeem the time,*] Is, by all honest ways and prudent methods, to endeavour to avoid the dangers, and to escape the persecutions, to which these perilous times may render us obnoxious. So when king Nebuchadnezzar had threatened that the Chaldeans and magicians should be cut in pieces, if they declared not his dream, and they still put him off with this answer, "Let the king tell the dream, and we will tell him the interpretation:" the king replies, "Of a truth I know, ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, that you would gain the time;" i. e. you hope by these answers to delay the time of your punishment, and to contrive some way to escape it. So the scholiast upon the place expounds it, καιρὸν ὑμεῖς ἀγοράζετε, τουτέστιν ὑπέρθεσιν θεραθε διασκεδάσαι τῇ ἀναβολῇ τοῦ καιροῦ σκωτιοῦντες τὸ παρ' ὑμῶν ζητούμενον, "You hunt after delays; seeking, by the protracting of the time, to make me forget what I asked of you:" and Theodoret expounds it thus; "You prolong the time, τῆς ἐκβάσεως τὸν καιρὸν ἀναμένοντες, hoping for time to escape:" so also, Col. iv. 5, "Walk in wisdom towards those that are without," i. e. your heathen governors and magistrates, "redeeming the time;" i. e. endeavouring, by all Christian prudence, to avoid the calamities they are still ready to bring upon you, answering them with as much wisdom and gentleness of speech as you are able; for, walking among wolves, it concerns you to be "wise as serpents." And though it may be so pertinent to this text, yet will it be very profitable to the men of this age to consider the practice of the heathen in this case: for Ælian* informs us of the Lacedemonians, that they were much concerned that men should spend their time well, ταμιεύμενοι πανταχόθεν εἰς ἐπειγόμενα, "employing it still upon urgent business, and suffering no man either to be idle, or to employ himself about trifles, ὡς ἂν μὴ πρὸς τὰ ἔξω τῆς ἀρετῆς ἀναλισκόμενος, so that he might employ his whole time in virtuous actions:" and Stobæus† saith that the Lucani, a people of Italy, and the Athenians, punished those that were idle as well as those that were guilty, ἄλλου τινὸς ἀδικήματος, of any other crime. And seeing time is a talent given us by that God in whose hand our lives are, it must be given us for some good end, and must be misspent when it is not employed to such ends.

[11] Ver. 18. Μὴ μεθύσκεσθε οἴνῳ, *Be not drunk with wine.*] The heathens, who held drunkenness unlawful at other times, thought it a duty at the solemnity of Bacchus, and of other gods. Plato saith, that "no man should be allowed to be drunk, but at the solemnities of the god that gave them wine." And when Megillus, the Lacedemonian, had told the Athenians that he saw their whole cities drunk at the solemnities of Bacchus, and that the inhabitants of Tarentum did the same, "Marvel not at that," saith the Athenian, "for the law with us requires it:"‡ and Plutarch saith, that ὀργιάζοντες ἢ θυσίαις πάροντες, ἢ τελεταῖς, "when they celebrated the orgia of Bacchus, or were present at their sacrifices or sacred mysteries, they allowed themselves to be delighted, μέχρι μέθης, even to drunkenness." This was the usual appendix of their sacrifices, they thinking this a duty, saith Athenæus,§ in the service of their gods. Hence Aristotle and others say, that drunkenness had its name from the intemperance they used after they had offered sacrifice.

[12] Ἐν ᾧ ἐστιν ἀσωτία, *In which is excess.*] That ἀσωτία signifies *luxury*, is proved from the prodigal, of whom it being said, that he lived ἀσώτως, Luke xv. 13, this is interpreted, ver. 30, by "devouring his living with harlots;" and from Hesychius, who interprets ἀσώτως by the word αἰσχρῶς, "filthily." Phavorinus saith, the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, "lustful and unchaste person;" and hence ἀσώτιον signifies a stew, or brothel-house. Now that this drunkenness ministers to this lasciviousness, as the poets often teach, so the practice and experience of the heathens found it true, their compotation and banquetings seldom concluding without the introduction of lewd women, and their bacchanalia ending in whoredom and adultery, ἀκόλαστον οἶνος, Prov. xx. 1.

[13] Ver. 19. Ψαλμοῖς καὶ ὕμνοις, *In psalms and hymns,*

---

* P. 54.

* Var. Hist. lib. ii. cap. 5. † Serm. 42. p. 291.

‡ Πίνειν δὲ εἰς μέθην οὔτε ἄλλοθί που πρέπει πλὴν ἐν ταῖς τοῦ τὸν οἶνον δόντος Θεοῦ ἑορταῖς. De Leg. lib. vi. p. 870, F. Μὴ δαῦμαζε, ὦ ξένε, νόμος ἐσθ' ἡμῖν οὗτος. Ibid. lib. i. 777.

§ Σέλευκος δὲ φησὶ τὸ παλαιὸν οὐκ εἶναι ἔθος οὔτ' οἶνον, οὔτ' ἄλλην ἡδυπάθειαν προσφέρεσθαι, μὴ θεῶν ἕνεκα τοῦτο ὁρῶντας, διὸ καὶ θοίνας, καὶ θαλίας, καὶ μέθας ὠνόμαζον, τὰς μὲν διὰ θεοὺς οἰνοῦσθαι ὑπελάμβανον——τὸ δὲ μεθύειν φησὶ Ἀριστοτέλης τὸ μετὰ θύειν χρῆσθαι. Athen. lib. ii. p. 40, C.

and spiritual songs (*with which the Christians were inspired in their assemblies*, 1 Cor. xiv. 15. 26), singing (*them with the mouth*) and (*also*) making melody in your heart to the Lord;

20 Giving thanks [14] always for all things unto God and (*or, who is*) the Father (*of us all*, iv. 6) in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another (*according to the divine ordinance*) in the fear of God (*who is the author of that order.*

22 *And therefore*) Wives, submit yourselves unto your own husbands, as unto the (*ordinance of the*) Lord (*the husband of his spouse the church*).

23 For the husband is the head of the wife, even as Christ is the head of the church: and (*this*) he is (*as being*) the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every (*lawful*) thing.

25 (*And ye*) Husbands, (*also, see that you*) love your wives, even as Christ also loved the church, and gave himself (*up to the death*) for it;

26 That he might sanctify (*or consecrate and fit it for his service*) and cleanse it (Gr. *having cleansed it*) with the washing of water (*i. e. by that baptism which is the laver of regeneration*, Tit. iii. 5, *and*) [15] by the word (*of his grace, which is able to sanctify us*, Acts xx. 32, John xvii. 17),

27 That (*so*) he might present it to himself a glorious church, [16] not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives [17] as their own bodies (*they two being made one flesh; so that*) he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as (*doth*) the Lord the church (*which is his spouse*):

30 For we are members of his body, [18] of his flesh, and of his bones.

31 For this cause (*was it said at the production of Eve, and her being given for a meet-help to Adam*, Gen. ii. 24, *that*) shall a man leave his father and mother, [19] and shall be joined unto his wife, and they two shall be one flesh.

32 [20] This is a great mystery: but (*when I represent*

&c.] In their bacchanalia they sung their drunken hymns to Bacchus, saying, εἰοῖ Σαβοῖ, εὐοῖ Βακχέ, and had their φαλλικὰ ἄσματα. In opposition to which drunken and impure songs, the apostle here exhorts the Christians to sing the psalms of David, or the hymns composed by spiritual men, such as Zacharias and Simeon, or by the afflatus of the Spirit vouchsafed unto them, 1 Cor. xiv. 15. Jerome here saith, Canere igitur et psallere, magis animo quàm voce debemus, hoc est, quippe quòd dicitur 'cantantes, et psallentes in cordibus vestribus Domino.' Audiant hæc adolescentuli, audiant hi, quibus psallendi in ecclesiâ officium est, Deo non voce sed corde cantandum, nec tragœdorum ad modum guttur et fauces dulci medicamine colliniendas, ut in ecclesiâ theatrales moduli audiantur, et cantica, sed in timore, in opere, in scientiâ scripturarum; which shows that choristers, or choir-men, had then obtained an office in the church, though he seems not much to approve them.

[14] Ver. 20. Πάντοτε, *Always.*] See note on 1 Thess. v. 17; ὑπὲρ πάντων, "for all things;" for his sparing mercies, Ps. ciii. 3, 4, his preventing mercies, Eph. i. 4, Tit. i. 2, his distinguishing and peculiar mercies, Heb. ii. 16, for his common mercies and benefits bestowed daily upon us, as well as his extraordinary favours; for past mercies to be celebrated by annual festivals, Exod. xii. 14. 17. 24, Lev. xxiii. 21, for the mercies we hope for, 1 Pet. i. 3, 4, for adverse as well as prosperous events, blessing him who doth thus give us warning, Ps. xvi. 17, but chiefly for spiritual blessings.

[15] Ver. 26. Ἐν ῥήματι, *By the word.*] That is, saith Chrysostom, by the words used in the form of baptism; to wit, 'I baptize thee in the name of the Father, Son, and Holy Ghost."

[16] Ver. 27. Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *Not having spot or wrinkle.*] This seems to refer to the accuracy of the Jewish baptism, who thought not the person well baptized, if there were any wrinkle which kept the flesh from the water, or any spot or dirt which was not thoroughly washed by it. And thus the church is cleansed at present from the guilt of sin by the blood of Christ, 1 John i. 7, 2 Cor. xi. 2, Col. i. 22.

[17] Ver. 28. Ὡς ἑαυτῶν σώματα, *As their own bodies.*] The Jews say, "He that loveth his wife as his own body, and honoureth her more than his own body, of him the scripture saith, Peace shall be in his tabernacle, and he shall visit his tabernacle, and shall not sin" (Talmud. Sanh. fol. 76, 2).

[18] Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, *Of his flesh, and of his bones.*] This phrase being not only used to express an intimate relation, Gen. xxix. 14, Judg. ix. 2, but being the very words which Adam used concerning Eve, made out of his rib, Gen. ii. 23, shows that the apostle had his eye upon the mystical sense of the production of the woman from the man, of which the Jews speak.

[19] Ver. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Jerome being an enemy to wedlock, insinuates that these words are an addition to the text; but the contrary is evident, they being found in all versions, all the Greek scholiasts, in the Codex Alex., and Hilary the deacon.

[20] Ver. 32. Τὸ μυστήριον τοῦτο μέγα ἐστὶν, *This is a great mystery.*] He doth not say as Mr. Clerc interprets the words, "But I speak concerning the love of Christ to his church;" nor was that any mystery at all, as being long ago revealed, and a thing known to all Christians. But this was indeed a mystery, till the apostle here revealed it to the Ephesians, that, as the learned Dr. Allix* saith, "The first match between Adam and Eve was a type of that between Christ and his church; and in this," saith he, "the apostle followed the Jewish notions; for the Jews say,† according to Voisin, 'The mystery of Adam is the mystery of Messiah,' who is the bridegroom of the church." These two great persons, therefore, confirm the observation of Munster, that "the creation of the woman from the rib of the man, was made by the Jews to signify the marriage of the celestial man, who is blessed, or of the Messiah, with the church;" whence the apostle applies the very words which Adam said concerning Eve his spouse, to those Christians, who are the spouse of Christ, saying, "We are members of his body, of his flesh, and of his bones," ver. 30. For the fuller explication of these words, note from the bishop of Ely,‡ "that the profoundest of the Hebrew divines, whom they now call cabbalists, having such a notion as this among them, that sensible things are but an imitation of things above, conceived from thence, that there was an original pattern of love and union, which is between a man and his wife in this world; this being expressed by the kindness of Tipheret and Malcuth, which are the names they give to the invisible bridegroom and bride in the upper world; and this Tipheret, or the great Adam, in opposition to the terrestrial and little Adam here below; as Malcuth (i. e. the kingdom) they call also by the name of *cheneseth Israel*, 'the congregation of Israel,' who is united, say they, to 'the celestial Adam,' as Eve was to the terrestrial. So that, in sum, they seem to say the same that the apostle doth, when he tells us that 'marriage is a great mystery; but he speaks concerning Christ and his church:' for the marriage of Tipheret and Malcuth, or *cheneseth Israel*, is the marriage of Christ, the Lord from heaven, with his spouse the church, which is the conjunction of Adam and Eve, and of all other men and women descended from them." Origen§ seems to have had some notice of the relation this passage had to Adam and Eve, when he speaks thus, "If any man deride us for using the example of Adam and Eve, in these words, 'And Adam

---

* The Judgment of the Jewish Church.
† Tzeror. Hamor. SS. Berischitz.
‡ Preface to the Canticles, ii. 4.
§ Com. in Joh. p. 264.

it as such) I speak (*chiefly of the mystical sense of it*) concerning Christ and the church.

33 Nevertheless (*on the other account also*) let every one of you in particular so love his wife even as himself; and (*let*) the wife *see* that she reverence *her* husband.

knew his wife,' when we treat of the knowledge of God, let him consider these words, 'This is a great mystery.'" Tertullian frequently alludes to the same thing, saying, This is a great sacrament, carnalitèr in Adam, spiritualitèr in Christo, propter spirituales nuptias Christi et ecclesiæ; "carnally in Adam, spiritually in Christ, by reason of the spiritual marriage betwixt him and his church" (Exhort. ad Castitat. lib. v. p. 521; de Animâ, cap. 11, 12; et adv. Marcion. lib. iii. cap. 5).

CHAPTER VI.

1 Children, obey your parents [1] in (*compliance with the commandment of*) the Lord: for this is right (*that you should yield obedience to them who gave you life.*

2 *For*) Honour thy father and mother (*with reverence, obedience, and maintenance, saith the fifth commandment*); which is the first commandment (*in the decalogue*) [2] with (*a*) promise (*annexed to it;*

3 [3] *And the promise is this,*) That it may be well with thee, and (*that*) thou mayest live long on the earth.

4 And, ye fathers, provoke [4] not your children to wrath (*by severe treatment and rigid injunctions:* see Col. iii. 21): but (*rather*) [5] bring them up in the nurture and admonition of the Lord (*instructing them in the principles of piety towards God, and faith in our Lord Jesus*).

5 Servants, be obedient to them that are *your* masters (*though they be only so*) according to the flesh (*the spirit being immediately subject to God alone*), with fear (*of displeasing them*) and trembling (*lest you justly should incur their anger, serving them*) in singleness of your heart, as (*knowing that in thus serving them, you do service*) unto Christ (*who requires this of you; whose gospel you will credit by your sincere obedience to your masters for his sake,* Tit. ii. 2, *and whose doctrine you will blaspheme by your disobedience, under pretence of any Christian liberty from the observance of your duty to them,* 1 Tim. vi. 1, 2;

6 *Serve them therefore*) Not with eyeservice (*and whilst they behold you*), as menpleasers (*use to do*); but as (*becomes*) the servants of Christ, (*in this relation*) doing the will of God (*who requires this obedience to them,* 1 Pet. ii. 18—20) from the heart;

7 With good will doing (*them*) service, as (*considering you do it*) to the Lord (*himself*), and not to men (*only*):

8 (*And*) Knowing that whatsoever good thing any man doeth (*out of obedience to the Lord, a reward of*) the same shall he receive [6] of the Lord, whether *he be* (*a*) bond (*man*) or free.

9 And, ye masters, do the same things unto them (*show the like good-will to and concern for them*), forbearing threatening (Gr. ἀνιέντες, *remitting oft the evils which you threaten to them*): [7] knowing that your Master also is in heaven; neither is there respect of persons (*or conditions*) with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 (*And to this end*) Put on the whole armour of God, that ye may be able to stand (*your ground*) against [8] the wiles of the devil.

12 For we wrestle not (*only*) against flesh and blood (*i. e. men who are compounded of them,* see note on Gal. i. 16), but (*also*) against (*evil*) principalities, against powers (*such as Christ triumphed over,* Col. ii. 15), against the rulers of the darkness of this world (*i. e. those evil spirits which still rule in those heathen nations which are yet in darkness,* v. 8, 1 Thess. v. 5, see note on Rom. xiii. 12), against spiritual wickedness in high *places* (*i. e. against those evil spirits which have their stations in the regions of the air:* see note on ii. 2).

13 Wherefore (*I again exhort you to*) take unto you

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Ἐν Κυρίῳ, *In the Lord.*] That is, say Œcumenius and Theophylact, as far as their commandments are consistent with the will of God.

[2] Ver. 2. Ἐν ἐπαγγελίᾳ, *With the promise.*] i. e. A special promise; for that which is annexed to the second commandment, is rather a general assertion than a special promise.

[3] Ver. 3.] The apostle doth not add these words, "Which the Lord giveth thee;" because they particularly belonged to the Israelites, who were to be excluded from their own land, and he would give them no ground to think they should continue in it. Note also hence, that the gospel hath its temporal promises as well as spiritual, Matt. vi. 33, 1 Tim. iv. 8, 1 Pet. iii. 10—12. That this promise did not at all concern the Ephesians, is Mr. Clerc's mistake; for God is not the God of the Jews only, but also of the gentiles, and will reward moral duties performed by them as well as by the Jews.

[4] Ver. 4. *Provoke not your children to anger.*] By disinheriting them, by laying heavy burdens upon them, and using them rather as slaves than sons, but "bring them up in the nurture and admonition of the Lord." For it is not, saith Aristides, a thing of a small consideration, what principles are put into them in their youth; but it is, τὸ πᾶν, the foundation of all they do hereafter. "And if lovers of horses, birds and dogs, are careful of their education; is it not just," saith Chrysostom, "that Christians should be more careful of the education of their children?" especially if they consider, that upon this education depends much their eternal state; and that they will contract the guilt of their eternal ruin, who neglect this duty.

[5] Ver. 4. Ἐκτρέφετε, *Bring them up in the nurture.*] This, saith Œcumenius, is the way to make them obedient; and if you furnish them with spirituals, temporal things will follow: "Make them read the scriptures," saith Theophylact, "which is the duty of all Christians; for is it not a shame to instruct them in heathen authors, whence they may learn bad things, and not to instruct them in the oracles of God?"

[6] Ver. 8. *The same shall he receive of the Lord.*] So that though he be not rewarded for the good he doth by his earthly and unbelieving master, he will, most certainly, be recompensed by his Lord Christ.

[7] Ver. 9. Εἰδότες, *Knowing.*] (1.) That you with respect to God are servants, and that as you mete to your servants he will mete to you. (2.) That his compassion and readiness to forgive your trespasses should make you also ready to remit the trespasses of your servants. (3.) That the relation of servants doth not make God less ready to show kindness to them, and own them as his children, and therefore should not induce us to despise and deal severely with them.

[8] Ver. 11. Τὰς μεθοδείας, *The wiles.*] That is, saith Phavorinus, ἐπιβουλὰς, ἐνέδρας, δόλους, the deceits he puts upon us, the snares he lays for us, the machinations he contrives against us.

[9] the whole armour of God, that ye may be able to withstand (*these dangerous enemies*) in the evil day (*of trial, persecution, and temptation*), and having done all, to stand (*firm against them*).

14 Stand therefore, having your loins girt about [10] with truth, and having on the breastplate of righteousness;

15 [11] And your feet shod with the preparation of the gospel of peace;

16 Above all (*the rest*), taking [12] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (*one*).

17 And take the [13] helmet of salvation (*for a helmet the hope of salvation*, 1 Thess. v. 8), and the sword of the Spirit, which is the word of God (*by hiding which in your hearts you will be preserved from sin*, Ps. cxix. 11):

18 Praying always (see 1 Thess. v. 17) with all prayer and supplication (1 Tim. ii. 1) in the Spirit (see note on 1 Cor. xiv. 6), and watching thereunto with all perseverance and (*with*) supplication (*not for yourselves only, but*) for all saints (*your charity to others being a means to procure God's favour to yourselves*);

19 And for me (*in particular*), [14] that (*a door of*) utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But (*and*) that ye also may know my affairs, *and* how I do (*at Rome*), Tychicus, a beloved brother and faithful minister in (*the things of*) the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [15] in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

---

[9] Ver. 13. Τὴν πανοπλίαν τοῦ Θεοῦ, *The whole armour of God.*] Here, and ver. 10, 11, which makes us "strong in the Lord, and in the power of his might," consists of such things as either are in us, as truth, faith, righteousness, peace, the hopes of salvation; or are to be used by us, as prayer, and attendance on the word of God; and not in any immediate influx of the power of God without the use of these. Yea, this is here styled, "the whole armour of God," nothing more being requisite to enable us to come off victors in this combat; so that in these things doth consist the power of his might; or by these it is certainly to be obtained.

That "the evil day" is the day of trial, and persecution, see note on v. 16.

[10] Ver. 14. Ἐν ἀληθείᾳ, *With truth.*] That the gospel is throughout the epistles emphatically styled "the truth," see note on Rom. ii. 8. And this seems to be the truth here mentioned, viz. a full persuasion of the truth of that religion we profess, or that steadfastness in the faith, by which we are enabled to resist the roaring lion (1 Pet. v. 8, 9, see 1 Thess. iii. 5, James i. 6). The "breast-plate of righteousness" is an exact observance of our duty to God, and a righteous deportment towards men, in all the offices of justice, truth, and charity, which will beget in us that good conscience which will support us in the day of temptation, and procure honour and esteem, love and compassion, from men. The phrase is taken from Isaiah lix. 18.

[11] Ver. 15. Ὑποδησάμενοι τοὺς πόδας, *And your feet shod*, &c.] For explication of this phrase observe, first, that shoes were anciently a part of military armour; for in the story of Goliath there is mention of his "greaves of brass upon his legs" (1 Sam. xvii. 6), and in the story of the Trojan wars, χαλκοκνημίδες Ἀχαιοί, "the Grecians which were shod with greaves of brass," are the armed Grecians. Note, secondly, that to "be shod" doth signify our being ready for the work we go about: thus the Israelites were commanded to eat the passover "shod," i. e. ready for their journey out of Egypt: and the apostles are required to be "shod with sandals," that they might be ready to go whither their Master should be pleased to send them (Mark vi. 8). "The gospel of peace" is either that gospel which proclaims peace with God, through faith in Christ, or which lays upon us the highest obligations to live peaceably with all men: so that the meaning of these words seems to be this, That ye may be ready for the combat, be ye shod with the gospel of peace, i. e. endeavour after that peaceable and quiet mind the gospel calls for; be not easily provoked or prone to quarrel, but show all gentleness and long-suffering to all men; and this will as certainly preserve you from many great temptations and persecutions, as did those shoes of brass the soldiers from those sharp sticks and gall-traps, which were wont to be laid privily in the ways, to obstruct the marching of the enemy.

[12] Ver. 16. Τὸν θυρεὸν τῆς πίστεως, *The shield of faith.*] That faith which is the confident "expectation of things hoped for, the evidence of things not seen" (Heb. xi. 1,) "for this is the victory over the world, even our faith" (1 John v. 5).

[13] Ver. 17. Τὴν περικεφαλαίαν τοῦ σωτηρίου, *The helmet of salvation.*] i. e. We must be well assured, that if we "fight the good fight of faith," there will be "laid up for us an immortal crown of glory, which God the righteous judge will give us" (2 Tim. iv. 8): that he who cannot lie, hath promised "to him that overcometh, to eat of the tree of life" (Rev. ii. 7), to taste "the hidden manna" (ver. 17), to be "a pillar" in the new Jerusalem (Rev. iii. 12): that you strive and fight for "an incorruptible crown" that fadeth not away (1 Cor. ix. 25): and this hope will be as a helmet to defend your heads from all the strokes of a temptation. This in Isaiah lix. 17, is περικεφαλαία σωτηρίου, "the helmet of salvation upon the head."

[14] Ver. 19. Λόγος ἐν ἀνοίξει στόματος, *That utterance may be given to me.*] "A door of utterance," Col. iv. 6. This is a rabbinical phrase,* פתחון פה, "the opening of the mouth signifying an occasion of speaking, and confidence in speaking:" so that the apostle here requests their prayers, that he, being loosed from his bonds, may have again an opportunity of preaching the gospel, and also that he may do it publicly and plainly, μετὰ παῤῥησίας, "with due confidence and boldness."

[15] Ver. 24. Ἐν ἀφθαρσίᾳ, *In sincerity.*] i. e. Not only with a sincere love, uncorrupted by the opposite love of any lust forbidden by him; but with a constant and perpetual love, which no temptation can abate, or cause to cease, or to wax cold. Or, as Mr. L., without the mixture of those legal observations, by which the enemy, saith Paul, φθαρῇ, corrupts the minds of Christians from the simplicity of the gospel (2 Cor. xi. 3. See the note on i. 2).

---

* Buxt. Lex. Talm. p. 1872.

THE

EPISTLE TO THE PHILIPPIANS,

WITH ANNOTATIONS.

PREFACE.

It is the observation of Theodoret, Œcumenius, and others, that Philippi was a city of Macedonia, under the metropolis of Thessalonica, which is confirmed, note on the first verse.

This epistle is by the same Greek scholiasts said to be written by Paul when he was in bonds at Rome. That he had been in bonds some time before, we may gather from i. 12. 14, from the Philippians sending Epaphroditus to him with relief, and his return to them with this epistle, after a dangerous sickness, and from his hopes to come quickly to them, ii. 24; and therefore he is supposed, by the most exact chronologers, to have writ this epistle in the eighth year of Nero, and the sixty-second of our Lord.

That the apostle here warns them against the Gnostics, or that "these Gnostics joined with the Judaizing Christians to persuade the gentiles to Judaize," I have not read in any of the ancients; but the Greek scholiasts agree in this, that he warns against* τὴν ἐξαπατὴν τῶν ἐξ Ἰουδαίων μὲν πεπιστευκότων, "the deceit of the believing Jews," who endeavoured to corrupt them, προφάσει τῆς σκιᾶς τοῦ νόμου, καὶ περιτομῆς, "by imposing on them circumcision, and the shadows of the law, and saying, that without these they could not be justified" (iii. 18, 19). And this is abundantly confirmed from the whole third chapter, where the apostle declares, he judges it for their safety to write to them to "beware of dogs, of evil-workers, and of the concision," and his styling them "the enemies of the cross of Christ," ver. 18 (see note on iii. 2, 3. 15, 16).

And, lastly, it is noted by Theodoret, and others of the fathers, that Epaphroditus, mentioned in this epistle as "their messenger" (ii. 15, and iv. 18), was also their bishop,† ὃς τῶν ψυχῶν αὐτῶν ἐπιστεύθη ἐπιμέλειαν, or "the person to whom the care of their souls had been committed;" though, I confess the words τὸν ἀπόστολον ὑμῶν, "your apostle," do not prove it.

* Theod. Chrys. Theoph. † Ibid.

CHAPTER I.

1 [1] Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at (Gr. *in*) Philippi, [2] with the bishops and deacons (*there:*

2 *I wish*) Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 (*And*) I (*Paul*) thank my God upon every remembrance of you (*in my prayers*),

ANNOTATIONS ON CHAP. I.

[1] Ver. 1.] Note, that Timothy is here joined with Paul in the salutation, not in the writing this epistle (see ver. 3).

[2] Σὺν ἐπισκόποις καὶ διακόνοις, *With the bishops and deacons.*] Various are the expositions of these words, and great are the contentions about the true import of them. For,

1. Some, with the Pseud-Ambrosius, interpret these words thus: "Paul and Timothy, the servants of Jesus Christ, with the bishops and deacons that are with us, to the saints in Philippi." But as none of the Greek fathers thought fit to take any notice of this strained exposition, so may the harshness of it appear by comparing it with the like prefaces to some of the other epistles; v. g. 1 Cor. i. 1, 2, "Paul, an apostle of Jesus Christ, to the church of God that is at Corinth, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, with all that call upon the name of the Lord;" 2 Cor. i. 1, "Paul, an apostle of Jesus Christ, to the church of God that is at Corinth, σὺν τοῖς ἐν ὅλῃ τῇ Ἀχαΐᾳ, with all the saints that are in all Achaia," are places exactly parallel to these words, "Paul and Timothy, the servants of Jesus Christ, to all the saints that are in Philippi, with the bishops and deacons:" and yet can any man think, that Paul the apostle, with all that call upon the name of the Lord Christ, or with all the saints that were in all Achaia, writ to the church of Corinth, which was part of that Achaia? (2.) When the apostle takes in those that were with him as copartners in writing to another church, he doth it thus, "Paul an apostle καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, and all the brethren that are with me," write to the churches of Galatia, Gal. i. 1. 3. Had he then intended to greet the Philippians in the like manner, he would have writ in the like style, "Paul and Timothy, καὶ οἱ σὺν ἐμοὶ ἐπίσκοποι καὶ διάκονοι, and the bishops and deacons that are with me," to the church in Philippi.

The learned Dr. Hammond saith, that Philippi was a metropolis, which had many bishops under it, on which account it is styled, πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, "the chief city of that part of Macedonia," Acts xvi. 12, and by Photius, τῆς Μακεδόνων ἐπαρχίας μητρόπολις, "the metropolis of the province of the Macedonians." And "by this," saith he, "it appears, that in Philippi there might be more bishops than one, even as many as there were cities under that metropolis." But this solution was,

First, Unknown to the ancient fathers, Chrysostom, Theodoret, and Jerome, who all contend that "bishops here must signify presbyters, because there could not be more bishops than one, properly so called, in one city;" whereas had they known this to have been a metropolis, they must have known that this had been a satisfactory answer to that objection.

Secondly, They tell us, that Philippi was then under the metropolis of Thessalonica, which was the metropolis of all Macedonia. Thus Chrysostom on these words, iv. 16, "When I was in Thessalonica ye ministered to my necessity," &c., observes, this was a great encomium of the Philippians, that ἐν μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, "being in the metropolis, he was nourished by a little city." Thus Theodoret,* in his preface to this epistle, saith, Φιλιππήσιοι τῆς Μακεδονίας ἦσαν ὑπὸ μητρόπολιν τότε Θεσσαλονίκην, "The Philippians were inhabitants of Macedonia under the metropolis of Thessalonica:" and Theophylact, that they were, ὑπὸ μητρόπολιν τότε Θεσσαλονίκην τελοῦντες,

* Apud Œcum.

4 Always in every prayer of mine for you all making request with joy,

5 (*Which joy I have*) For your [3] fellowship in the gospel from the first day until now (*i. e. for your continuance in the faith and the profession of the gospel*);

6 [4] Being confident of this very thing, that he which hath begun a good work (*the good work of faith*) in (*or among*) you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all (Gr. τοῦτο φρονεῖν, *to have this care for you all, which I show in my prayers, and my continual remembrance of you*, ver. 4), [5] because I have you in my heart (*or you have me in your heart*); inasmuch as both in my bonds, and in the defence and confirmation of the

then, when the apostle writ this to them, "under the metropolis of Thessalonica." That Thessalonica was then the metropolis of Macedonia, is plain from Antipater, the Thessalonian poet, who flourished in the time of Augustus Cæsar, and calleth Thessalonica* "the mother of all Macedonia." It is called also "the metropolis of Macedonia" by Socrates: and in the ecclesiastical sense it is so called by Ætius,† the bishop thereof, in the council of Sardica: and so say all the Notitiæ Antiquæ, at the end of Carolus Paulus, who saith that Philippi was no metropolis for the first six centuries; but after that Macedonia was divided into Prima and Secunda, it came to have the honorary title of the metropolitan city, and therefore might be styled so by Photius, who lived in the ninth century: but by Luke it is not styled the first city, τῆς ἐπαρχίας, "of the province;" but τῆς μερίδος, "of that part of Macedonia" which they that came from Thrace thither touched at; as appears by Dion's‡ description of it, and chiefly from Diodorus Siculus,§ who saith, ἡ δὲ πόλις αὐτὴ κειμένη κατὰ τῆς Θράκης, that "this city," being taken by Philip, was very serviceable to him, as "lying near Thrace," and other places very conveniently.

Thirdly, The Greek and Latin fathers do with one consent declare, that τοὺς πρεσβυτέρους οὕτως ἐκάλεσε, "the apostle here calls their presbyters their bishops." So Chrysostom, Theodoret, Œcumenius, and Theophylact, among the Greeks, and among the Latins, Jerome,‖ Pseud-Ambrosius,¶ Pelagius, and Primasius; and that not only for the aforementioned reason, that "there could be but one bishop properly so called in one city;" but for another alleged by them all, that τέως ἐκοινώνουν τοῖς ὀνόμασι, "then the names were common to both orders," the bishops being called presbyters, and the presbyters bishops. And this, saith Theodoret, is manifest in this place, because "he adds here deacons to the bishops, making no mention of their presbyters."** The learned Dr. Pearson therefore seems δουλεύειν τῇ ὑποθέσει, too much to favour his own hypothesis, when, against all these testimonies both of Greek and Latin fathers, he saith, "It is not yet proved, that there was then at Philippi any presbyters of the second order;" for surely this is proved from the authority of all these fathers. He therefore saith, (1.) That before the converted Jews and gentiles did unite into one church, there were two bishops of the same church. This he proves from those words of Epiphanius,†† "Alexandria never had two bishops at a time, ὡς αἱ ἄλλαι ἐκκλησίαι, as other churches had:" but if I am not much mistaken, this relates not to the primitive and apostolic time, but to the times of the Meletians, who founded bishops, presbyters, and deacons, and by them ἐκκλησίας ἰδίας, "private churches," calling them "churches of the martyrs;" whereas those of Peter's party called theirs catholic churches. But though this schism continued long, and even in the time of Theodoret prevailed in Egypt, and, as Danæus notes, infected almost all Christian regions; yet, saith Epiphanius, it never so prevailed in Alexandria as in other churches, there being never there two bishops, one of the catholic, another of the Meletian churches, as there were in many other places: and if this be the true import of these words, it is easy to discern how impertinent they are to the true exposition of this place. He adds also from the same Epiphanius, that Paul and Peter were both apostles and bishops of Rome, as doubtless they also were at Antioch, and wherever they met; but they were only bishops there, because apostles there, one of the Jews, the other of the gentiles, and in this they had no successors. Jerome* indeed takes notice of this evasion, but then he lays the censure of contentious persons upon them that made it.

The same learned bishop adds, That were it true, that there were but one bishop in one city, it would not follow that the word "bishops" here could not be taken in the proper sense, because the apostle doth not here call them bishops of the church or city of Philippi, but only saith, they were then at Philippi; he might write therefore to them whom he knew to be then at Philippi, though they were bishops of other churches. But, (1.) as none of the ancients have ever said one word of any other bishops than those met at Philippi, so the words seem not well consistent with this evasion; for writing τοῖς οὖσιν ἐν Φιλίπποις, he doubtless writes "to the saints dwelling in Philippi;" writing therefore to them with the bishops and deacons, he must be supposed to write also to the bishops and deacons dwelling at Philippi.

I therefore acquiesce in the opinion of Theodoret, who says, that Paul then writ to the presbyters and deacons of that city, because their bishop Epaphroditus, whom he styles his brother and companion in labour, and fellow-soldier, and their apostle, was then with him at Rome, ii. 25, and that he therefore mentions them, because they were so instrumental in sending the contributions to him, mentioned iv. 15.

[3] Ver. 5. Κοινωνία.] That "fellowship;" for that κοινωνία here doth not signify their liberality towards the propagation of the gospel, but their communion with the apostles in the gospel, as it doth, 1 John i. 3. 7, I gather (1.) from the phrase ἔργον ἀγαθὸν, which is emphatically put to signify τὸ ἔργον πίστεως, "the work of faith;" as when we are said, καὶ' ὑπομονὴν ἔργου ἀγαθοῦ, "by patient continuance in the good work to seek for glory," Rom. ii. 7, that "being the work of God that we should believe in his Son," John vi. 29. (2.) From the phrase, "He that hath begun the good work in you, will perform it to the day of the Lord Jesus Christ," that being still used by the apostle to testify his hopes, that they would continue steadfast in faith and obedience, till they received their crown, 1 Cor. i. 8, 1 Thess. iii. 13, v. 23.

[4] Ver. 6. Πεποιθὼς αὐτὸ τοῦτο, *Being confident*, &c.] This the apostle speaks, not out of any opinion of the election of all the Philippians to eternal life, or of the certainty of their perseverance to the end by virtue of that election; for then why doth he exhort them to "work out their salvation with fear and trembling," ii. 12; "to stand fast in the Lord," iv. 1; and to "retain the word of life, that he might have joy in the day of Christ, that he had not run in vain, or laboured in vain among them?" (ii. 16.) He speaks this therefore from a judgment of charity, ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μελλόντων στοχαζόμενος, conjecturing, saith Theophylact, from what was past, what they would be for the future; because, saith he, it seems just or fit for me to conceive this good hope of you, by reason of that great affection you retain to me, and your patience in enduring the like afflictions: now he that only gives these reasons of his confidence, gives us just reasons to conceive, he knew nothing of the necessity of their perseverance by virtue of any absolute election to salvation.

[5] Ver. 7.] i. e. Because you have had your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities (ii. 25), and contributing of your own substance to me (iv. 14), sending once and again to me, whilst I was in bonds for the defence of the faith (ver. 15, 16),

---

* Σοί με, Ορηϊκίης σκυληφόρε, Θεσσαλονίκη,
Μήτηρ ἡ πάσης πέμψε Μακηδονίης. Anthol. lib. i.

† Cap. 16. ‡ Lib. xlvii. 327.

§ Lib. xvi. p. 514; al. 412.

‖ Ep. 89, ad Evagr. et Ep. ad Tit. i. 9.

¶ Com. in Ep. ad Eph.

** Καὶ ἐνταῦθα δὲ δηλόν τοῦτο πεποίηκε· τοῖς γὰρ ἐπισκόποις διακόνους συνέζευξε, τῶν πρεσβυτέρων οὐ ποιησάμενος μνήμην.

†† Hær. lxviii. §. 6, p. 722.

* Ac ne quis in unâ ecclesiâ contentiosè plures episcopos fuisse contendat. Epist. ad Evagrium.

gospel, ye all are partakers of my grace; (Gr. *as those who are all my copartners of grace in my bonds*, &c.

8 *And of this my care for you I can call God to witness:*) For God is my record, how greatly I long after you all in the bowels of Jesus Christ (*or the most passionate degree of Christian love*).

9 And this I pray (*for you*), that your love may abound yet more and more in knowledge and *in* all [6] judgment;

10 That ye may approve (*the*) things that are excellent; [7] that ye may be sincere and without offence till the day of Christ,

11 [8] Being filled with the fruits of righteousness, which are (*taught*) by Jesus Christ, unto the glory and praise of God.

12 But (*to proceed to my own affairs, about which you have been so solicitous*, ver. 7) I would ye should understand, brethren, that the things *which happened* unto me (*through the malice of my adversaries*) have fallen out rather unto the furtherance (*than the hinderance*) of the gospel;

13 So that my bonds in (*and for the cause of*) Christ are manifest in all the palace, and in all other *places* (*i. e. it is manifest not only in the palace, but throughout all Rome, that I am in bonds for the faith of Christ*);

14 [9] And many of the brethren in the Lord, waxing confident by my (*patience and courage in my*) bonds, are (*become*) much more bold to speak the word (*of God*) without fear.

15 Some indeed (*there are who*) preach Christ even of envy and strife; and some also of good will (*and kind affection to me and to the gospel*):

16 The one (*party*) preach Christ of contention, not sincerely, (*not from love to him, but disaffection towards me,*) supposing (*by this means*) to add affliction to my bonds (*or to bring farther tribulation on me now in bonds*):

17 But the other (*party preach Christ out*) of love (*to him, and me his servant*), knowing that I am set (*or lie in bonds*) for the defence of the gospel.

18 What then? (*shall this afflict me? No, since*) notwithstanding, every way, whether in pretence, or in truth, Christ is (*still*) preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall (*be so far from accomplishing their end of adding tribulation to my bonds, that it shall*) turn to my salvation (*i. e. my deliverance*) through your prayer (*for me*), and the supply of the Spirit of Jesus Christ, (*enabling me to plead so as shall tend to my enlargement*, ver. 25,)

20 According to my earnest expectation and *my* hope, that (*through the assistance of the Spirit of courage which God hath promised and given to us*, 2 Tim. i. 7) in nothing I shall be ashamed, but *that* with all boldness, as always (*hitherto*), *so* now also [10] Christ shall be magnified in my body, whether *it be* by (*my*) life (*now*), or by (*my*) death (*hereafter*).

21 For (*the motive*) to me to live *is* (*the service of*) Christ, and to die (*for him*) *is* (*my greatest*) gain.

22 But if (*it happen that*) I live in the flesh, this *is* the fruit of my labour (Gr. *is worth my labour*): yet what I shall choose [11] I wot not (*i. e. were it left to my choice, I should be in a strait which of the two conditions to choose*).

23 For I am in a strait betwixt (*these*) two, having a desire [12] to depart, and to be with Christ; which is

---

those things, which, being "a sweet savour, a sacrifice acceptable and well-pleasing to God" (ver. 18), confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, "having the same conflict which you saw in me," when I was among you (Acts xvi.), "and now hear to be in me" (i. 30).

[6] Ver. 9. Ἐν πάσῃ αἰσθήσει.] The outward senses being the instruments by which we discern and distinguish material objects; the word αἴσθησις, which is here rendered "judgment," is from them derived to the mind discerning and passing judgment on spiritual things; and is by Phavorinus styled ἡ νοὸς γεῦσις ἀκριβὴς τῶν διακρινομένων, "the exact taste of things that differ, or are to be discerned by the mind:" in which sense the word is often used by the LXX., especially in the book of Proverbs, where it is twenty times so used; and hence it bears the like sense in the apostle; and they, who have this exactness of judgment, are said to have αἰσθητήρια, "senses exercised" to discern betwixt good and evil (Heb. v. 14).

[7] Ver. 10. Ἵνα ἦτε εἰλικρινεῖς, καὶ ἀπρόσκοποι.] Εἰλικρινεῖς πρὸς τὸν Θεὸν, ἀπρόσκοποι κατ' ἄνθρωπον, "Sincere in their deportment towards God, inoffensive in their behaviour towards man."

[8] Ver. 11.] For all that Christ does as a prophet sent from God, or as assuming the person of a mediator, must refer ultimately to the glory of the Father (ii. 11).

[9] Ver. 14—18.] For explication of these four verses, let it be noted in the general, that they, who preached Christ ἐξ ἐριθείας, "out of contention," did not preach Christ, or the gospel in truth, and out of love to it (ver. 17, 18), but only in pretence, or upon this occasion, from strife and envy against Paul, being grieved that he had free liberty of preaching Christ to all that came to him for two years (Acts xxviii. 30), and also that they did not acknowledge Paul to be "set up," or by God appointed for the defence and propagation of the gospel. Whence it appears, that they could be only the persons who did contend with Paul for the glory of being the most diligent and successful promoters of the gospel; or as such, envying the apostle's glory, set up for themselves, boasting as if they were the only publishers of the gospel: but yet it is difficult to assign the persons here intended by Paul: Œcumenius and Theophylact say, they were the unbelieving Jews, who, by divulging every where about Rome what was the doctrine of Christianity which Paul preached; how opposite it was to the Roman gods and their worship; what tumults it had caused; how many it had turned from their old religion to the faith of Christ; and who he was in whom the Christians did believe; thought to enrage the emperor against Paul, the great promoter of this doctrine: and in this, say they, might Paul rejoice, as giving occasion to others to inquire into the Christian faith, and so to come unto it; for, saith Tertullian, desinunt odisse quod desinunt ignorare; "when they once know they cease to hate it;" but such cannot be said to preach Christ without an intolerable catachresis; nor can Paul be supposed to rejoice in such a representation of the Christian faith as they made. Others therefore say, with a greater likelihood, these were the Judaizing Christians, who with the gospel taught the observation of the law; for from these arose ἐριδες καὶ διχοστασίαι, "strife and dissensions," 1 Cor. i. 11, iii. 3, "zeal, animosities, and contentions," 2 Cor. xii. 20, and that on the account of this apostle, whom they would scarce own as an apostle of Christ, 2 Cor. vii. 2, but rather looked upon as one that "walked according to the flesh," x. 2, and would have "excluded him" from the churches, Gal. iv. 16, 17, and yet at their preaching Christ, though not sincerely, the apostle may be supposed to rejoice, because he knew the time was near when the "hay and stubble" they built on the foundation should be revealed, and the destruction of the temple and city of Jerusalem would sufficiently confute their vain additions to the faith.

[10] Ver. 20. Ἐν τῷ σώματί μου, *Christ shall be magnified by me in my body.*] For if I live in the body, the power of Christ will be magnified in delivering me out of so great danger: but if I be put to death for his sake, that power will be magnified which enables me so cheerfully to die for the faith, as I am ready to do.

[11] Ver. 22. Οὐ γνωρίζω, *I know not.*] Ἅπαξ λεγόμενον ἐν τούτῳ τῷ σημαινομένῳ. This γνωρίζω, saith J. Gregory, is but once used in this sense; which is true, if he confines this to the New Testament. But Phavorinus mentions another Gregory who used it in this sense; and Constantine says it occurs thus in Isocrates and Lucian.

[12] Ver. 23. Πολλῷ μᾶλλον κρεῖσσον, *To depart and to be*

far better (*for me than continuing here, were I only to respect my own interest*):

21 Nevertheless (*for me*) to abide in the flesh *is* more needful for you.

25 And having this confidence (*that you will receive this advantage by my abiding in the flesh*), I know that I shall abide and continue with you all for your furtherance (*in*) and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by (*or through*) my coming to you again.

27 Only let (*this be your care, that*) your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear (*a comfortable account*) of your affairs, that ye stand fast [12] in one spirit, with one mind striving together for the faith of the gospel;

28 And (*being*) in nothing terrified by (*the threats and persecutions of*) your adversaries: which is to them an evident token of (*your*) perdition (*viz. that you are an obstinate people, bent on your own ruin*), but to you (*it is a token*) of salvation, and that of God, (*it being righteous with God to recompense tribulation to them that trouble you, but to you rest*, 2 Thess. i. 5.)

29 For [14] unto you it is given (*by God as an especial favour*) in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict (*with the enemies of the faith*) which ye saw in me (*when I was among you*, Acts xvi. 23, 1 Thess. ii. 2), and now hear *to be* in me (ver. 16).

---

with Christ, which is much better.] "Because," saith Crellius, "the time betwixt death and the resurrection is not to be reckoned, therefore the apostle might speak thus, though the soul hath no sense of any thing after death." But could Paul think a state of insensibility much better than a life tending so much as his did, to the glory of God, to the propagation of the gospel, and the furtherance of the joy of Christians? Could he call such an insensate state, a being "with Christ," and a "walking by sight," in opposition to the life of faith? (2 Cor. v. 7, 8). Others say the apostle speaketh thus because he expected that the general resurrection, and the day of judgment, should be in his time: but the words will not bear this sense; for the apostle saith, he is in a constraint betwixt these two, whether he should choose that life which would enable him to gain many to Christ, and minister greatly to the necessities of his church; or that which would cause him to live with Christ, viz. as to his better part, i. e. whether his body and soul should be dissolved, or he should live in the flesh. Now it is impossible that the same man, at the same time, should expect the resurrection and the day of judgment, and yet expect to live in the flesh, and to abide with the church in the flesh, when none of the members of the church should abide in the flesh, but should enjoy that resurrection which would place them with Christ, as well as himself; that he should desire his soul should be dissolved, or separated from the body, that he might be present with the Lord, and yet at the same time expect that day when he should be clothed upon with his celestial body. Moreover, he himself informs us, that the apostles expected only the resurrection, when other Christians should arise, at the great day; for thus he speaks, "He that raised up the Lord Jesus from the dead, will raise us also by him, and will present us with you," 2 Cor. iv. 14, and this confutes their gloss, who say the apostle expected to be with Christ, as an especial privilege belonging to him as an apostle, or a martyr for Christ (see the note on 2 Cor. v. 8).

[13] Ver. 27. *In one spirit, with one mind.*] That is, with love and concord, saith Œcumenius (see note on 1 Cor. i. 10, 11), or with full consent: so ψυχῇ μίᾳ, 1 Chron. xii. 38; so in Irenæus, lib. i. cap. 3, to act, συμφώνως, "with one accord and consent," is to act as having, μίαν ψυχὴν, καὶ τὴν αὐτὴν καρδίαν, καὶ ἓν στόμα, "one soul, heart, and mouth."

[14] Ver. 29. *To you it is given not only to believe in him, but also to suffer for his name.*] Where note, (1.) that to suffer for Christ's sake is, χάρις, "grace and favour," ver. 7; it is a gift which is matter of great joy, Matt. v. 12, Rom. v. 13, James i. 2. (2.) That they who, from these words, "To you it is given to believe," infer, that faith is so far the gift of God as that men are purely passive in it, have as much reason to infer that we suffer for the name of Christ without the concurrence of our own wills both being said to be equally given.

CHAPTER II.

1 If *there be* therefore any consolation (παράκλησις, *any force of exhortation*) in (*beseeching you in the name of*) Christ, if (*there be*) any comfort of (*mutual*) love, if (*there be*) any fellowship of the Spirit (*of love exciting you to it*), if (*ye have*) any bowels and mercies (*for me the prisoner of Christ*),

2 Fulfil ye my joy (*in this*), that ye be (*all*) like-minded, having the same love (*one to another*), *being* of one accord, of one mind (*or minding the same thing*).

3 *Let* nothing *be done* (*among you*) through strife (*who shall be the greatest*) or (*through desire of*) vainglory; but in lowliness of mind [1] let each esteem (*an*) other better than themselves.

4 Look not every man on his own things (*or concernments only*), but every man also on the things of others (*being concerned for their welfare*).

5 Let this mind be in you (*with respect to these matters*), which was also in Christ Jesus:

6 Who, being [2] in the form of God (*when he ap-*

ANNOTATIONS ON CHAP. II.

[1] Ver. 3. *Let each esteem*, &c.] This refers not to judgment, it being not in our power always thus to esteem of others, but to practice; as if he should have said, Be as ready to assist and help others, as if you were their subjects and inferiors: so the example of Christ requires, and so the precept runs, that "he who is the greatest should be a servant" to others.

[2] Ver. 6. Ἐν μορφῇ Θεοῦ, *In the form of God.*] By this expression most interpreters do understand, that the apostle doth intend Christ was essentially and truly God; but though this be a certain truth, yet I conceive this cannot be the import of this expression in this place.

First, Because the apostle exhorteth his Philippians to humility, after the example of our Lord: now humility consists not in the change of nature, but of condition; and therefore his exinanition of the form of God seems rather to respect our Lord's condition, than his nature.

Secondly, There is no more reason to say, "the form of God" signifies the essence of God, than that "the form of a servant" signifies the essence of a servant; but evident it is, that "the form of a servant" doth not signify the essence, but the state and the condition of a servant, which is a mere relation; nor doth his manumission change his nature, but his state.

Thirdly, According to this import of the phrase, it cannot well be shown how he did "empty himself," or lay aside this form: for though by taking of a body, he concealed, yet could he not be said to empty himself of, or lay aside, the Godhead; especially when in that body he gave such numerous and signal demonstrations of divine power and wisdom, both in his miracles, his doctrine and knowledge of the hearts of men.

Fourthly, This word μορφὴ, "form," both in the Old and New Testament, doth often signify the external shape: as when it is said of Belshazzar,* Dan. v. 6. 10, and of Daniel,† vii. 28, that their "forms were changed;" of Nebuchadnezzar, that‡ "his form returned to him," Dan. iv. 46; of Christ, that he appeared to two of his disciples, ἐν ἑτέρᾳ μορφῇ, "in another form," Mark xvi. 12, and that μετεμορφώθη, "he was transfigured" before three of them, Matt. xvii. 2; but it nowhere seems to signify the essence of a man either in the Old or the New Testament.

Grotius and the Socinians say, that Christ is said to be "in the form of God," by reason of the miracles he wrought on earth, they being indications of the power of God residing in him. But this interpretation cannot stand. For,

First, Christ is here plainly said to have been "in the form of God," before he took upon him "the form of a servant," or the similitude of a man; for as these words, "being found in the fashion of a man, he humbled himself, and became obedient unto death," do show that he was "found in the fashion of a man" before "he humbled himself to become obedient to the death;" so, by parity of reason, these words, "Being in the form of God, &c., he emptied himself, and took upon him the form of a servant, being found in the likeness of man," do show that he was first in the form of God, before that, being found in the likeness of man, he took upon him the form of a servant.

Secondly, It is plainly here asserted, that Christ "emptied himself" of this "form of God" at his humiliation; whereas he never laid aside his power of working miracles, but did continue to exert it to his death.

Thirdly, This power of miracles is never in the scripture styled "the form of God;" and were this all that was intended by that phrase, both Moses and Elias, and our Lord's apostles, might upon that account be said to have been "in the form of God;" seeing both Moses and Elias wrought many miracles on earth, and Christ declared concerning his disciples, that they should work "greater miracles than those which he had done," John xiv. 12.

I therefore by this "form of God," do understand that glorious form in which God on his throne is represented; that majesty in which he is said to appear in scripture, and in which the Λόγος, or the Word, did show himself of old to Moses and the patriarchs. For explication of this sense, I shall show, (1.) how God in the Old Testament is represented as appearing, showing his form and glory to the sons of men.

Secondly, That Christ did in this form appear to Moses and the patriarchs of old.

Thirdly, That since our Lord's ascension he hath been invested with the form of God, he hath appeared in it, and hath declared it belongs to him; though, for the time of his humiliation, he was pleased to dispose, or put it off. And,

First, The appearance or similitude of God is represented in the Old Testament in a bright shining cloud or light, a flame of fire, or the attendance of a host of angels. Thus in that vision of the prophet Daniel, "The Ancient of days did sit; his throne was like the fiery flame, and his wheels as burning fire; a stream of fire did issue from before him, thousand of thousands ministered unto him, and ten thousand times ten thousand stood before him," Dan. vii. 9, 10. Thus God appeared on mount Sinai, where his presence was attended with a host of angels, according to that saying of the psalmist, "The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai," Ps. lxviii. 17, where the Targum adds, "The Word of the Lord desired to place his majesty upon it;" Jehovah dwelleth only in the heaven of heavens for ever. He appeared there also in a bright shining cloud, or flame of fire; for "the glory abode upon mount Sinai, and the cloud covered it six days, and the sight of the glory of the Lord was like devouring fire," Exod. xxiv. 16, 17. And seeing of these majestic symbols, is to see God, ver. 12, to "see the God of Israel," ver. 10; that is, say Onkelos and Jonathan, "the glory of God." And when Moses doth again repeat the decalogue he adds these words, Deut. v. 22. 24, "The Lord spake to all your assembly in the mount, out of the midst of the fire of the cloud: and you said, Behold, the Lord God hath shown us his glory, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth."—"The Word of the Lord our God showed the divine majesty of his glory," saith the Targum of Jonathan; and "We heard the voice of his words," saith Onkelos. And the prophet Habakkuk, in his song of God, saith thus, "His glory covered the heavens, his brightness was as the light, and bright beams came out of his side," Hab. iii. 3, 4. There he discovereth "his Shechinah," i. e. "his glorious majesty," saith the Targum. When Jacob had a vision of angels ascending and descending, he presently cries out, "This is no other than the house of God; this is the gate of heaven: surely Jehovah is in this place; and I knew it not," Gen. xxviii. 17; שכינתי דיי, "The glory of the Lord is here," say the Targums. And when God showed himself to the people in the cloud, then did the glory or similitude of God appear, as the expression is, Numb. xii. 8, τὴν δόξαν Κυρίου, "The glory of the Lord," saith the Septuagint; so 1 Kings viii. 11. Thus doth the scripture represent that God who dwelleth in light inaccessible, before whose face the angels do continually stand as ministering spirits. And this also is the rabbinical exposition of the כבוד דיי,* "the glory of the Lord;" that it is either a ray of divine light, or a guard of angels.

Secondly, That Christ was in the form of God, even before he took upon him human nature, will be apparent, if we consider, that even before he purged our sins, he was "the brightness of his Father's glory," light of light, Heb. i. 3, and, in the language of the book of Wisdom, "A pure stream flowing from the glory of the Almighty, the brightness of the everlasting light," Wisd. vii. 25, 26, and that he at the conclusion of his humiliation prays, that God would "glorify him with the glory, which he had with him before the foundation of the world," John xvii. 5. (2.) That it was the opinion both of the ancient Jews and of the Christians, from the beginning, that it was the Λόγος, or the Messiah, who appeared to the patriarchs of old in light and splendour, and sometimes with the attendance of holy angels. And, (3.) that we have great evidence of this matter, both in the Old and New Testament. In the books of Exodus and Numbers we read, that the children of Israel tempted the Lord, saying, "Is the Lord among us, or not?" Exod. xvii. 7, Numb. xxi. 6, and that the Lord sent therefore fiery serpents among them; but in the tenth chapter of the First Epistle to the Corinthians, we are informed that "they tempted Christ, and were destroyed of serpents." See this reading justified, note on 1 Cor. x. 9. Christ, therefore, as to his divine nature, was then present with, and tempted by them. God also saith to his people thus, Exod. xxiii. 20. 23, "Behold, I send an angel before thee to keep thee in thy way, and to bring thee to the place which I prepared. Beware of him, and obey his voice, provoke him not; he will not pardon your transgressions: for my name is in him." Now the ancient rabbins† say, this was "the Angel, the Redeemer;" or an uncreated angel, in whom was Jehovah: and the words plainly seem to intimate this to us, seeing the power of remitting sins, ascribed here to him, belongeth only to that God against whom they were committed. Moreover, when God, being incensed against Israel for making the golden calf, had threatened to withdraw himself, and only send an angel before them to drive out the inhabitants of Canaan before them, Exod. xxxiii. 2, this seems an evil word to the people, and they mourn because of it, viz. of those words, "I will not go up in the midst of thee;" that is, say Onkelos and Jonathan, "I will not cause שכינתי, my glorious presence to go up with thee." Nor doth Moses himself rest in this answer, but speaks thus to God, "If thy presence go not with me, carry us not up hence," ver. 15; "If the Shechinah go not with us," saith Onkelos, εἰ μὴ αὐτὸς σὺ, "If thou thyself go not with us," say the Septuagint, R. Salomon, and Aben Ezra: which sense the following words require, "For wherein shall it be known that I and thy people have found grace in thy sight, is it not in that thou goest with us?" ver. 16. Whence it is evident, that they were not contented with the promise of a created angel, but

* Τοῦ βασιλέως ἡ μορφὴ ἠλλιώθη.
† Ἡ μορφή.
‡ Ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ.

* Cosri, par. ii. §. 2, p. 81, par. iv. p. 277, 278.
† See Ambr. in locum, et Cartw.

peared to the patriarchs), [3] thought it not robbery to be [4] equal with God (Gr. *did not covet to appear as God*):

7 But (*divesting himself of his former glory*) made himself of no reputation, and took upon him the [5] form of a servant (*by ministering to others*), and

required God's presence to go with them; and that God granted this request, ver. 17. Thus Philo Judæus* often informs us, that the angel who went before them was no created angel, but the divine Word, or God himself: "For," saith he, "Moses prays to God himself to be his governor, in the way that leadeth to himself, saying, If thou go not with us, carry us not up hence." And again, "He uses the divine Word for a guide, for so speaks the oracle, Behold, I will send my angel before thy face, to lead thee in the way," Exod. xxiii. 20.

Thirdly, That after his ascension to the right hand of majesty and glory, the Lord Christ did again reassume this form, and appear in his majestic splendour, is evident from the New Testament: thus he appeared to Stephen, who, looking up steadfastly to heaven, "saw the glory of God, and the Son of man standing at the right hand of God," Acts vii. 55. Thus he appeared to a persecuting Saul, in "a light from heaven, above the brightness of the sun, saying to him, I am Jesus whom thou persecutest," Acts xxvi. 13. Thus in the vision of John, Rev. i. 14. 16, "His eyes were as a flaming fire, and his countenance as the sun shining in its strength." Thus he declared he would appear at the destruction of Jerusalem, to punish that rebellious people, "The Son of man," saith he, "will come in the glory of his Father, with his holy angels," Matt. xvi. 27, Luke ix. 26. 28. And his second advent shall be with the same tremendous glory, for "he shall be then revealed from heaven with his mighty angels, in flaming fire," 2 Thess. i. 7, 8.

Fourthly, Seeing then this splendour, and this attendance of holy angels, is represented in scripture as the similitude, the shape, the face, and majestic presence of God; seeing it is evident, before the incarnation, the Λόγος, or divine Word, had this glory, and in it did appear to Moses and the patriarchs, and that in order to the exercise of a regal power over his church; seeing it is certain from the New Testament, that after his ascension he again reassumed this form and power, it is highly probable this was the form of God here mentioned; this was the likeness to God in which, at his humiliation, he "did not covet to appear," but rather chose to lay it aside, that so he might appear amongst us, not as the Lord of heaven, attended with a host of angels, or in the dazzling brightness of his Father's glory, but in the fashion of a man.

[3] Οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *Thought it no robbery to be equal with God.*] This Greek phrase is only to be met with in Plutarch, saith Grotius (though I cannot find it there), and in Heliodorus; in which writer it plainly signifies, to "covet earnestly," or look upon a thing as much to be desired, and snatched at. Thus when Cybele went about to allure Theagenes to the lustful embraces of Arsace, finding him out of the temple, in a bye apartment, she did† ἅρπαγμα ποιεῖν τὴν ξυντυχίαν, i. e. "she snatched at the occasion," or looked upon it as a thing desirable for her purpose; and when none of her proposals or allurements would prevail with Theagenes to gratify the queen's desires, she brake forth into this admiration,‡ "What adverseness from love is this! A young man in the flower of his age thrusts from him, or refuses a woman like unto himself, and desirous of him, καὶ οὐχ ἅρπαγμα οὐδὲ ἔρμαιον ἡγεῖται τὸ πράγμα, and does not look upon this as a great offer, and a thing very desirable:" and when she had found out that his affection to Chariclea was the cause of this averseness, she proposes to Arsace the death of Chariclea, as an expedient to gain his affection, and§ ἅρπαγμα τὸ ῥηξεῖν ἐποιήσατο ἡ Ἀρσάκη, "Arsace embraces the motion as a thing very desirable, or to be coveted." So that ἅρπαγμα ἡγεῖσθαι, saith Semidius, is rem optatam persequi, et studiosissimè occupare.

[4] Τὸ εἶναι ἴσα Θεῷ.] Is to be, or appear as God, or in the likeness of God: so the word ἴσα is adverbially used frequently in the Septuagint, answering to the Hebrew כ, Job v. 14, "They grope in the noon-day, ἴσα νυκτί, as in the night," x. 10, "Hast thou not curdled me, ἴσα τυρῷ, as cheese;" xi. 12, "Man is born, ἴσα ὄνῳ ἐρημίτῃ, like a wild ass's colt;" xiii. 12, "Your remembrance is, ἴσα σποδοῖ, like unto ashes;" and, ver. 20, "He consumeth, ἴσα ἀσκῷ, as a bottle;" xv. 16, "Man drinketh in iniquity, ἴσα ποτῷ, as drink;" xxiv. 20, "Wickedness shall be broken, ἴσα ξύλῳ, as a tree;" xxvii. 16, "He prepareth raiment, ἴσα πηλῷ, as the clay;" xxviii. 2, "Brass is molten out of the stone, ἴσα λιθῷ, as the stone;" xxix. 14, "I put on judgment, ἴσα ἐπιλοίδι, as a robe," xl. 15, "He eateth grass, ἴσα βουσίν, as an ox;" Isa. li. 23, "Thou hast laid thy body, ἴσα τῇ γῇ, as the earth;" Wisd. vii. 1, "I myself am a mortal man, ἴσον ἅπασι, like to all men; and the first voice I uttered was πᾶσιν ἴσα κλαίων, weeping as all others do," ver. 3. So that the sense of these words seems to me to be this, That though Christ in his former appearances still represented himself in the form and likness of God; yet coming now into the world for the salvation of mankind, he did not covet or desire to appear in that majestic splendour and authority, but rather chose to come in the similitude or a man, and in the form of a servant. Nor doth this exposition give any advantage to the Socinians, but equally confutes their heresy, and gives a better answer to their arguments than the usual exposition can give. For,

First, Hence the pre-existence of Christ, before his being born of the blessed virgin, is proved to a demonstration.

Secondly, Hence also it is evident, that there must be two natures in Christ; that of the Λόγος, which appeared from the beginning to the patriarchs; and that which he received, when as man he was conceived in the virgin's womb.

Thirdly, Hence it appears that this nature in which he appeared before his conception in the virgin's womb must be divine. For what other nature could appear in the form of God, and challenge to itself the glory, which by the Jews was still a certain indication of the divine presence, and in the New Testament is styled "the glory of the Father?" Especially if we consider, that he who thus appeared hath the incommunicable name Jehovah so oft ascribed to him, is styled "the Judge of the whole earth," and either challengeth to himself the divine attributes and offices, or never doth refuse them when they are offered to him by men. Moreover, where is the humiliation, or the exinanition here mentioned in that Christ would not be, or appear as God in the world, if having only a human nature, he could not do so without being guilty of the blasphemy the Jews laid to his charge, "That he, being a man, made himself God?" Whereas he differed in nothing from an ordinary man, but only in the extraordinary gifts conferred by God upon him. And if his nature was divine, it of necessity must be eternal, since the divine nature can have no beginning of existence.

[5] Ver. 7. Μορφὴν δούλου λαβών. *He took upon him the form of a servant.*] This phrase cannot import only his taking of the human nature, that being sufficiently expressed by saying that "he was made in the likeness of man:" besides, he still retains the human nature, but doth not now retain the form of a servant, but of "the Lord of all things." Nor are we to understand by it "his outward poverty, which equalled him to servants," saith the learned Grotius, "as having nothing of his own;" for that is not the state of a servant only, but of a son in his minority, and of many unfortunate persons who were never servants. Nor, thirdly, must we understand by it, as the Socinians do, his submission to be used as a slave or servant, by being whipped, and bound, and crucified; for that is the humiliation which he suffered after he had taken upon him the form of a servant, as those words plainly show, "He took upon him the form of a servant, and being found in the fashion of a man, he became obedient to the death;" nor is this proper to a servant, but to a malefactor; for a servant is not less a servant when he is not whipped or scourged; he therefore may be rather said to have taken upon him the form of a servant, by ministering to men, and being among them "as one that

* Διόπερ εὔχεται Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι πρὸς τὴν αὐτὸν ἄγουσαν ὁδόν· λέγει γὰρ, εἰ μὴ αὐτὸς σὺ συμπορεύσῃ, μὴ με ἀγάγῃς ἐντεῦθεν. De Migrat. Abrah. p. 334, C. Ἡγεμόνι τῇ ὁδοῦ χρῆται Λογῷ Θείῳ, χρησμὸ γάρ ἐστιν, ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

† Heliodor. lib. vii. p. 322. ‡ P. 340. § P. 337.

[6] was made in the likeness of men (Gr. *being in the likeness of man*):

8 And being found in fashion as a (*n ordinary*) man, he humbled himself (*yet more*), and became obedient unto death, even the death of the cross.

9 Wherefore [7] God also hath highly exalted him (*even as to his manhood*), and given him a name (*a dignity and majesty*) which is above every name (*of majesty*, Eph. i. 21, Heb. i. 4):

10 That at the name of Jesus every knee should bow, (*humbly acknowledging his superiority, even those*) of *things* in heaven (*i. e. the holy angels*), and *things* in earth (*i. e. men*), and *things* under the earth (*the dead, who, being raised by him, shall acknowledge his power; for to them the apostle doth apply these very words of the prophet Isaiah*, Rom. xiv. 11, 12, Rev. v. 13, Isa. xlv. 23);

11 And *that* every tongue (*i. e. men of all nations and languages*, Rev. vii. 13) should confess that Jesus Christ *is* Lord, [8] to the glory of God the Father.

12 Wherefore, my beloved (*remembering the dignity of Christ, and your subjection to him*), as ye have always obeyed, not as in my presence only (*when you had me to be your monitor*), but now much more in my [9] absence (*which God by the workings of his Holy Spirit supplies*), work out your own salvation with fear and trembling.

13 For it is God which (*in my absence, by his inward teachings*) worketh in you both to will and to do of *his* good pleasure.

14 (*And*) [10] Do all things without murmurings and disputings (*i. e. obey the precepts of the Christian faith and of your spiritual monitors cheerfully, and*

---

served;" for as the business of a servant is to do nothing for himself, but for the good of others, and to spend himself in ministering to their advantage; so the Son of man "came not to be ministered to, but to minister, and" at the close of that ministry, "to give his life a ransom for many."

[6] Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *And being in the likeness of man.*] That our Lord had the real nature, and not only the outward shape or resemblance of a man; that he had a body consisting of flesh, blood, and bones; a soul and spirit; and so all the constituent parts of a man, the scripture plainly testifies. Nor doth this phrase ἐν ὁμοιώματι, "in the likeness of man," contradict it, it being used of a real likeness by the participation of the same nature as to kind. Thus Adam is said to beget a son, ἐν ὁμοιώματι αὐτοῦ, "in his own likeness," who yet was certainly of the same nature with him: and Christ is said, ὁμοιωθῆναι, "to be made like to his brethren," by the participation of the nature of Abraham, and his communion with them in the same flesh and blood, Heb. ii. 14. 16, 17, and it was both proper and elegant for the apostle to use this expression here, by reason of the opposition he designed to show, betwixt Christ's former glorious and his then present humble state, he being then ἐν μορφῇ τοῦ Θεοῦ, "in the form of God," now ἐν ὁμοιώματι τοῦ ἀνθρώπου, "in the likeness of a man."

[7] Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The fathers on this place advise us, εἰς τὴν ἀνθρώποσιν, καὶ οὐκ εἰς τὴν θεότητα ταῦτα διανοεῖν, "to refer these things not to the divine, but to the human nature," the apostle not speaking here of the exaltation of the divine nature of Christ, by the manifestation of his concealed glory and power, but of the exaltation of that nature which had suffered; this exaltation being in scripture represented as the reward of our Lord's salutary passion: for "we see him," saith the apostle, "who was made a little lower than the angels, for the suffering of death, crowned with glory and honour," Heb. ii. 9; and again, the elders about the throne say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory," Rev. iv. 11, v. 12. Moreover, John declares, that this dominion and power was given to the Son of man because he was so (John v. 17), though it was given to the man Christ Jesus, because the fullness of the Godhead dwelt in him.

[8] Ver. 11. Εἰς δόξαν, *To the glory.*] He does not say, as the Socinians contend, that Christ is exalted to the glory of God the Father, though that be true of the advancement of his human nature; but he saith, that being thus exalted, he is to be acknowledged of all tongues and nations as their Lord, to the glory of the Father; nothing more tending to his glory, than that all persons owning Christ as their Lord, and yielding obedience to him, should abound in these works of righteousness, "which are through Jesus Christ to the glory of God the Father," i. 11, Eph. i. 12. Moreover seeing the Father thus exalted the humanity of Christ since he united the Λόγος to the human nature (for "it pleased the Father that in him should all fullness dwell"), what hinders that this exaltation should be said to be to the glory of God the Father, from whom he received even the divine nature?

[9] Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *In my absence.*] i. e. When I was present with you, I by my counsels and exhortations stirred you up to desire and do what was according to the mind of God: he, in my absence, is more immediately present with you, by the inward motions of his Holy Spirit to excite you both to will and to do what is well pleasing to him. Having therefore now all things administered more immediately by God, which are requisite to make you willing and able to perform your duty, it doth more highly concern you to work out your salvation. Thus Ignatius* saith that he being now in chains, and going to Rome to receive the crown of martyrdom, the church of Syria had God, instead of him, to be her pastor, and that Christ alone was bishop over her. This sense I gather from these words, "much more in my absence;" for what other reason can be offered of these words than that which this interpretation gives?

Hence it is evident, that God worketh in us to will and to do, not by a physical operation, which makes it necessary for us to will and to do what he would have us do; for why then doth the apostle admonish his Philippians to "work out their salvation with fear and trembling?" For what is more absurd, than to exhort another to do himself what God doth for him without his concurrence; or to require him to will what he cannot but will and do for this reason, because another renders it necessary for him so to will? and what ground of fear can there be, lest God should fail in his work? That the word ἐνεργεῖν doth not require this sense, is evident, because in scripture it occurs very often, where it must be understood, not of a physical, but only of a moral operation; as when Satan is said, ἐνεργεῖν, to "work in the children of disobedience," Eph. ii. 2, and of the mystery of iniquity, that ἐνεργεῖται, "it now works," 2 Thess. ii. 7. (2.) When it is attributed to those causes which produce not their effects by any physical, but only by moral operations, as when the word is said to be ἐνεργὴς, "powerful," Heb. iv. 12; "The word ὃ ἐνεργεῖται, which effectually works in them that believe," 1 Thess. ii. 13; that "faith that worketh by love," Gal. v. 6; that charity is ἐνεργὴς, "effectual," Philem. 6; and of concupiscence, that ἐνεργεῖται, it "worketh in our members," Rom. vii. 5. (3.) When it is ascribed to God sending upon men ἐνέργειαν πλάνης, "the efficacy of deceit;" for surely God worketh no evil physically. In a word, did God thus work in us to will and to do, the work could no more be ascribed to us, than the motion which was impressed on the body of Lazarus, when he came out of the grave, or upon Paul, when rapt up to the third heavens, could be ascribed to them; and the will would not deserve that name, as being neither free nor praiseworthy. And therefore all the Greek interpreters observe, that the apostle saith, "It is God that worketh in us both to will and to do, οὐχ ὡς ἀφαιρῶν τὸ αὐτεξούσιον, not as denying our free-will, or τοὺς ἄκοντας βιαζόμενος, constraining the unwilling,"† ἀλλ' ὅτι προθυμίαν εὑρίσκων, αὔξει ταύτην διὰ τῆς χάριτος· "but, because finding a readiness of mind, he increaseth it by his grace; and because he works together with those who work out their salvation with fear and trembling, τοῖς γὰρ τοιούτοις συνεργεῖ, for with such he co-operates," saith Œcumenius.

[10] Ver. 14. *Do all things without murmurings*, καὶ διαλο-

---

* Ἀντὶ ἑμοῦ ποιμένι τῷ Θεῷ χρῆται, μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπεσκόπησε. Ep. ad Rom. §. 9.

† Theodoret in locum.

without grudging, and readily, without exacting a reason of every command they lay upon you):

15 That ye may be blameless and harmless, (*as becomes*) the sons of God, (*being*) without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth (ἐπέχοντες, *holding fast*) the word of life (*under all persecutions and temptations*); that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 (*And as for me, a prisoner, if I not only should continue absent from,* ἀλλ' εἰ καὶ,) Yea, and if I be (*also*) [11] offered upon the sacrifice and service of your faith (*i. e. that I may present you gentiles an acceptable sacrifice to God, through faith, and the sanctification of the Holy Spirit,* Rom. xv. 16), I joy, and rejoice with you all: (*I count these sufferings the matter, not of my sorrow, but my joy.*

18 *And if this come to pass,*) For the same cause (*or in the like manner*) also do ye joy, and rejoice with me.

19 But (*though I speak thus*) I trust in the Lord Jesus (*that he will work such a deliverance for me,* i. 19. 25, *as that, not needing him so much here, I may be able*) to send Timotheus shortly unto you, that (*whatever be my condition here*) I also may (*or I may yet*) be of good comfort, when I know your state (*i. e. your steadfastness in the faith, and your charity to one another.*

20 *To send Timothy, I say:*) For I have no man (*with me*) likeminded, who will (*so*) naturally (*and with like affection*) care for your state.

21 For all (*here*) seek their own (*interests and safety, and*) not the things which are Jesus Christ's (*that is, comparatively to Timothy and Epaphroditus, mentioned* ver. 25, *for I find others too generally more concerned for their own safety, than for advancing the kingdom of Christ with the hazard of their own lives and fortunes*).

22 But ye know the proof (*ye have had experience*) of him, that, as a son with the father, he hath served with me in the gospel (*yielding honour and obedience to me, and with the like spirit labouring to promote the affairs of the gospel*).

23 Him therefore I hope to send (*to you*) presently, so soon as I shall see how it will go with me (*i. e. what will be the issue of my bonds*).

24 But I trust (*or I trust also*) in the Lord that I also myself (*being set at liberty*) shall come shortly (*to you*).

25 Yet (*being not hitherto able to come myself, or to send Timothy,*) I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your [12] messenger, and he that ministered to my wants.

26 For he longed after you all (*i. e. desired much to see you*), and was full of heaviness, because that ye had heard that he had been sick (*as knowing your affection to him would render you full of sorrow upon his account*).

27 [13] For (*and*) indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest (*by his death*) I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again (*recovered*), ye may rejoice (*on the account of it*), and that I may be the less sorrowful (*finding your sorrow for him turned into joy*).

29 Receive him therefore in the Lord (*and for his sake*) with great gladness; and hold such (*as stand thus affected to his service*) in reputation:

30 Because for the work of Christ (*i. e. the promotion of his gospel, and the ministration to me, the prisoner of the Lord*) he was nigh unto death, [14] not regarding (*but freely hazarding*) his (*own*) life, to supply your lack of service toward me.

γισμῶν, *and disputings.*] That is, say the Greek commentators, without murmuring under your sufferings for the sake of Christ (i. 20), or doubtings, or reasonings, whether you should continue steadfast in the faith, or not.

[11] Ver. 17. Εἰ σπένδομαι, *If I offered.*] The apostle here hath an elegant allusion to the Jewish sacrifices: they were prepared for the altar, on which they were to be offered, by the Levites and the priests, and this was their λειτουργία, "service," and there was poured upon the sacrifice oil or wine, which was the σπονδή, or "libation:" if then, saith the apostle, whilst I am thus, λειτουργῶν, wholly employed in rendering you gentiles an acceptable sacrifice to the Lord, my blood should be the libation to be poured out upon this sacrifice; I should rejoice even thus to die in your service, and for the confirmation of your faith (see Rom. xv. 16).

[12] Ver. 25. Ὑμῶν ἀπόστολον, *Your apostle.*] So they were usually styled, who gathered sacred money, and carried it up to Jerusalem: and so, say some, he calls Epaphroditus, because he brought the contributions of the Philippians to him at Rome. But the word *apostle* is never used in the New Testament, but either of those who were in the strict sense "apostles of the Lord," or else were eminent ministers and preachers of the gospel: thus Titus and the brother of Paul (which is the usual appellation of Timothy, see note on Heb. xiii. 23) are ἀπόστολοι, "the apostles of the churches," 2 Cor. viii. 22, 23, and Andronicus and Junia, who had long preached the gospel, are styled ἐπίσημοι ἐν τοῖς ἀποστόλοις, "eminent among the apostles of Christ." I therefore conclude with Theodoret* upon the place, and upon i. 1, that "the episcopal care of this church was committed to him;" and that this is the import of the word *apostle* here. This being the note of the same Theodoret, that formerly, τοὺς νῦν καλουμένους ἐπισκόπους, ἀποστόλους ὠνόμαζον, "they who are now called bishops were styled apostles;" and Hilary the deacon saying here, Erat enim eorum apostolus, ab apostolo factus, "He was constituted their apostle (i. e. bishop) by Paul," who therefore commands them to receive him "in the Lord," ver. 28, i. e. for the sake of the Lord Christ, whose minister he was.

[13] Ver. 27.] Note, that here we find Epaphroditus was not recovered by the gift of healing, then frequent in the church, that gift being not exercised by them to whom it was imparted at their own pleasure; but as God was pleased by a special instinct, and a strong faith, to incite them to the exercise of it: these gifts being therefore given for the sake of unbelievers, to convince them of the truth of the Christian faith, God thought not fit that it should be ordinarily exercised upon believers, lest it should be looked upon not as a gift, but as the effect of art or skill, or a thing done among them by confederacy.

[14] Ver. 30. Παραβολευσάμενος, *Not regarding his life;*] Or as others read, παραβολευσάμενος, or παραβολησάμενος, "hazarding his life;" that is, say the Greek commentators, εἰς κίνδυνον ἐρίψεν ἑαυτόν, "He brought himself in danger of death;" not by venturing on the emperor's displeasure, but by labouring so as to contract a dangerous disease (which he did, saith the apostle, "to supply your lack of service towards me"), which is not so to be understood, as if he charged them with any want of service or affection to him (see iv. 10); but thus, that Epaphroditus did this, being present with him, to supply that service, which they, being absent, were not in a capacity to perform. Note also, that παραβουλευσάμενος is the reading of all the Greek scholia, Photius, and Cod. Alexand., and, say Hesychius and Phavorinus, is in sense the same with παραβολευσάμενος, and so it is not certain that there was ever any other reading. And therefore Theodoret on the place saith, the apostle speaks thus, οὐκ ἐπειδὰν καὶ τοὺς ἄκοντας βιάζεται, ἀλλ' ὅτι προθυμίαν εὑρίσκων αὖξει ταύτην διὰ τῆς χάριτος, "not as if God constrained the unwilling, but because, where he finds a readiness of mind, he increaseth it by his grace."

* Σαφῶς τοίνυν ἐδίδαξεν, ὡς τὴν ἐπισκοπικὴν οἰκονομίαν αὐτὸς ἐπεπίστευτο, ἔχων ἀποστόλου προσηγορίαν.

CHAPTER III.

1 FINALLY (τὸ λοιπὸν, *henceforth*), my brethren, rejoice in the Lord. To write the same things (*which I have delivered*) to you (*by word of mouth*), to me indeed *is* not grievous, but for you [1] *it is* safe.

2 (*I therefore exhort you again, to*) Beware of [2] dogs, beware of [3] evil workers, beware of the [4] concision.

3 For we are the (*true and spiritual*) circumcision, which worship God in the spirit (*of our mind*, Eph. iv. 23), and rejoice in Christ Jesus, and have [5] no confidence in the (*circumcision of the*) flesh (*as if this would commend us to God*).

4 Though (*were this any proper ground of confidence*) I might also have confidence in the flesh (*as well as they who boast of this: for*) if any other man thinketh that he hath whereof he might trust in the flesh, I (*have*) more (*reason so to do:*

5 *For I was*) [6] Circumcised the eighth day, (*the very day prescribed by the law*, Gen. xvii. 12,) of the stock of Israel (*my parents and ancestors being all of Israel*), of the tribe of Benjamin, (*that tribe which cleaved to Judah, and revolted not with Jeroboam to the worship of the calves*, 1 Kings xii. 21,) an Hebrew of the Hebrews (*both by nation and language*, 2 Cor. xi. 22, Acts xxi. 40); as touching (*the observance of*) the law, a Pharisee (*one of the strictest sects of our religion*, Acts xxvi. 5);

6 Concerning zeal (*for the Jewish religion, I have shown that above others, in*) persecuting the church (*of Christ*, Acts xxii. 3, 4, xxvi. 11); touching the righteousness which is in (*and by*) the law, (*I have lived*) blameless (*as to that*, Acts xxxiii. 1).

7 But what things (*of this nature*) were (*then reputed*) gain to me, those I (*have*) counted (*as*) loss for Christ ('*s sake*).

8 Yea doubtless, and I count all things (*of this world*) *but* loss [7] for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ (*i. e. obtain an interest in him, and the blessings purchased by him*),

9 And be found in him, not having mine own righteousness, which is of the law, (*which cannot justify me, but leaves me still under the curse of it*, Rom. iii. 20, Gal. iii. 10,) but that which is through the faith of Christ, (*viz.*) [8] the righteousness which is (*approved*) of God (*i. e. the righteousness which is*) by faith (*in Christ*):

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ἀσφαλὲς, *It is safe.*] viz. Because things only delivered by word of mouth may slip out of memory; litera scripta manet. Here is Paul's judgment against oral tradition.

[2] Ver. 2. Τοὺς κύνας, *Dogs.*] It is the observation of the fathers,* that the name of "dogs" was anciently given to the gentiles, as being without the covenant, according to those words of Christ, "It is not meet to take the children's bread, and give it to dogs:" but with the things the names are now changed, they being now without the covenant, and the believing gentiles admitted to it; and therefore they are called the children, but the Jews dogs. And it is well noted by Dr. Lightfoot,† that our Lord used this language, Matt. xv. 26, "not to express his own sentiments of the gentiles, but in compliance with the common language of the Jews, who proverbially said, The gentiles are likened to dogs, whereas we are God's peculiar people, even his sons and daughters." Where also is observed by the same worthy person, that even the Talmudists say of the generation in which the Messiah, or the Son of David, should come, that "the synagogues should become stews, and the faces of that generation shall be as dogs.

[3] *Evil-workers.*] For they labour only to pull down God's building, and to destroy the church of Christ. Elsewhere he styles them "deceitful workers," 2 Cor. xi. 13, not speaking of the Gnostics, as some imagine, but of the Jews; for so it follows: "Are they Hebrews? Are they Israelites? so am I," ver. 22.

[4] Τὴν κατατομὴν, *The concision.*] For circumcision being no longer a rite of entering into covenant with God, it is no better than a cutting off the flesh; and they, who still insisted on it as a thing necessary to justification and salvation, cut themselves off from Christ (Gal. v. 2, 3).

[5] Ver. 3. *No confidence in the flesh.*] That the Jews had a great confidence in the merit of circumcision, see note on Rom. ii. 13.

[6] Ver. 5. Περιτομὴ ὀκταήμερος, *Circumcised the eighth day.*] The Jews themselves say, that circumcision before that time was no circumcision, and after that time it was of lesser value (see Buxtorf. Synag. Jud. cap. 4, p. 109): and Origen* informs us, that "the Jews held, that the circumcision performed on the eighth day was that which was chiefly intended, and that the performing it on any other day was only allowed in case of sickness." Hence they thought it necessary to circumcise a child on the sabbath-day, though all manner of work was forbidden on that day, rather than defer circumcision a day beyond the time (John vii. 22), and made it a rule, that† "the rest of the sabbath gives place to circumcision." And this opinion, as it agrees with the text, Gen. xvii. 12, so it seems to have obtained long before our Saviour's time; for the Septuagint and the Samaritan version read thus, "The uncircumcised male, who is not circumcised, τῇ ἡμέρᾳ τῇ ὀγδόῃ, the eighth day, shall be cut off, he hath broken my covenant," Gen. xvii. 14.

[7] Ver. 8. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ, *For the excellency of the knowledge of Christ Jesus.*] There hath been a sharp contention about the import of these plain words; some contending that the apostle here intends the knowledge of the person of our Lord, and of his offices, and of the benefits which he hath purchased for us in his person, and doth convey to us by his offices: and others pleading, that it is the knowledge of the gospel of Christ which is here intended, and the excellency of it which is here commended; whereas I think there is no real difference betwixt these two opinions: for we know nothing of the person and of the offices of Christ, or of the benefits which he hath purchased for us, and conveys to us by them, but by the revelation of the gospel, and so the excellency of his person and offices, and of that gospel which reveals them to us, must be in effect the same; nor would the knowledge of the gospel be so excellent, were it not for the revelation of the dignity of his person and of his offices, and of the benefits we receive from them.

[8] Ver. 9. Τὴν ἐκ Θεοῦ δικαιοσύνην, *The righteousness of God.*] That the righteousness of God, in Paul's style, doth always signify the righteousness by faith in Christ Jesus dying for us, see note on Rom. i. 17. And hence it is evident, that the apostle cannot here speak of the righteousness

---

* Τοῦτο πάλαι τῶν ἐθνῶν ἦν ὄνομα, οὐκ ἔστι γὰρ, φησὶν ὁ Κύριος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἀλλὰ μετέβη μετὰ μὲν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη υἱοὶ, Ἰουδαῖοί γε προσαγορεύονται κύνες. Theod. Chrysost. Œcum. Theophylact.

† Harm. p. 136.

* Λέγουσι δὲ οἱ Ἰουδαῖοι τὴν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν προηγουμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιστάσεως. Contra Celsum, lib. v. p. 263.

† Buxt. cap. 16 p. 366.

10 That I may know him (*to be the Messiah, and the Saviour of the world, which knowledge is necessary to life eternal*, John xvii. 3, 1 Cor. ii. 2), and the [9] power of his resurrection, and the [10] fellowship of his sufferings, being made conformable unto his death;

11 If by (*these, or*) any (*other*) means I might attain unto the resurrection of the dead (*promised by him to all his faithful servants and sufferers.*

12 [11] *For I can*) Not (*look upon myself*) as though I had already attained (*or caught hold of the prize of my high calling*, ver. 14, *the resurrection of the dead*, ver. 11), either were already perfect (*i. e. crowned with it*): but I follow after (*or pursue it*), if that I may apprehend (*or reach*) that (*prize*) for (*the obtaining of*) which also I am apprehended of Christ Jesus. (*For when I fled from him, he caught hold on me, converted me to the faith, that believing in him I might obtain life everlasting*, 1 Tim. i. 15, 16, εἰ καὶ, *if that, or that also*: see note on 1 Tim. v. 10.)

13 Brethren, I count not myself to have apprehended (*i. e. caught hold of the prize*): but *this* one thing *I do*, forgetting (*not looking after*) those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark (*the goal*) for the (*obtaining the*) prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be [12] perfect (*or thoroughly instructed in our Christian duty*), be thus minded (*as I have told you I am, i. e. so as to believe the circumcision of the spirit, not that of the flesh, and the righteousness which is of God by faith, are the things especially to be regarded for the obtaining of this prize*): and if in any thing ye be otherwise minded (*imagining the Judaical performances may also commend you to God*), God shall (*in due time*) reveal even this unto you (*i. e. he will convince you of the no necessity of these things in order to his favour*).

16 Nevertheless (*in the mean time*), whereto we have already attained (*i. e. as far as we have attained to the knowledge of it*), let us walk by the same rule, (*viz. that circumcision availeth nothing, but a new creature*, Gal. vi. 15, 16,) let us mind the same thing.

17 Brethren, be (*ye*) followers together of me (*in this matter, who have renounced all my Jewish privileges*), and mark them (*for your patterns*) which walk so as ye have us for an ensample (*of the spiritual circumcision, and of minding the prize of our high calling*).

18 (For many (*zealots of the law so*) walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 [13] Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

---

of Christ imputed to us: for, (1.) he does not oppose to his own righteousness, which is of the law, the righteousness of Christ imputed to him, but his own faith in Christ "imputed unto him for righteousness," Rom. iv. 5. (2.) He speaks of his faith in Christ dying and shedding his blood for him; and therefore not of his active obedience, constituting us righteous as Christ was, but of his passive obedience, procuring for us justification, or the remission of sins.

[9] Ver. 10. Καὶ τὴν δύναμιν, &c. *The power of his resurrection.*] i. e. The power exercised in his resurrection, "by which we are begotten to a lively hope of an inheritance incorruptible," (1 Pet. i. 3, 4), and are assured of our own resurrection (2 Cor. iv. 14, Col. ii. 12), this being that knowledge he so earnestly requests for his Ephesians (i. 19, 20), and also the power of it, to assure us of our justification through faith in him (Rom. iv. 24, 25), and of our freedom from condemnation (Rom. viii. 34).

[10] Τὴν κοινωνίαν, &c. *The fellowship of his sufferings.*] By being conformed to his death: (1.) spiritually, by dying unto sin; as knowing that "if we be (thus) conformed to him in the likeness of his death, we shall be like unto him in his resurrection," and shall live with him (Rom. vi. 5. 8). And (2.) by suffering and taking up the cross for his sake; as knowing that "if we (thus) suffer with him, we shall be also glorified with him" (Rom. viii. 17, 2 Tim. ii. 11, 12, 1 Pet. iv. 13).

[11] Ver. 12—14. Ὡς ἐπὶ ὁρμέως τὰ πάντα λέγει.] He in these verses makes a continual allusion to the race run in the Olympian games, where he that ran was still ἔμπροσθεν ἐκτεινόμενος, "upon the stretch, and pressing forwards," without looking back to those whom he had left behind; and pursuing the goal, that first coming to it, he might catch hold of the prize, and so be crowned with it. And two things are here noted by the fathers, worthy of our observation:

(1.) That if this great apostle, who had suffered so many things, and was "in deaths often," and who had laboured so abundantly, οὕτω ἐθάρρει περὶ τῆς ἀναστάσεως ἐκείνης, "was not yet confident of a blessed resurrection, but only striving, if so be he might attain unto it:" such as we must have less ground of confidence.

(2.) What continual diligence and labour this pursuit requires: for you know, saith Chrysostom, with what great stretch the pursuer runs; he looks upon no man, he throws out of the way every thing that might hinder him; he employs his body, eye, strength, soul, and mind, upon the work, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς δὲ τὸ βραβεῖον μόνον, "looking to nothing else, but only to the prize."

[12] Ver. 15. Τέλειοι, *Perfect.*] That to be perfect, is to be sufficiently instructed in the true grounds and principles of Christian faith, hath been shown, note on 1 Cor. ii. 6, and on Matt. xix. 21, and by comparing this passage with the discourse of the same apostle in his fifth and sixth chapters to the Galatians, we may learn what it is, τῷ αὐτῷ στοιχεῖν κανόνι, to "walk by the same rule:" for as there he sharply inveighs against the Galatians, for hearkening to the teachers of the necessity of circumcision; so here he warns his Philippians to beware of them and their doctrine, from ver. 2 to 7, as there he opposeth to circumcision the cross of Christ, in which alone he gloried, Gal. vi. 14, so here he opposeth to it "the fellowship of his sufferings," ver. 8, 9, as there he says, he is persuaded of his Galatians, that οὐδὲν ἄλλο φρονήσουσιν, "they will be no otherwise minded," Gal. v. 10; so here he exhorts his Philippians, τοῦτο φρονεῖν, to "mind the same thing," ver. 16, as there he teaches them by his own example, not to yield to those who urged on them circumcision, Gal. ii. 14. 20, so here he exhorts the Philippians to "walk" in this case, "as they had him for an example," ver. 17; which example he had laid before them, ver. 4. 9, and as there he promised mercy and peace, τοῖς κανόνι τούτῳ στοιχήσασιν, "to them that walked by the rule," or canon, he had laid them down, Gal. vi. 15, 16, so here he admonisheth the Philippians, τῷ αὐτῷ στοιχεῖν κανόνι, to "walk by the same rule:" this rule must therefore be that which he there lays down, that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Those who are fully persuaded of this, he styles "the perfect," requiring of them a life exactly conformed to this rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand, when God, by destroying the Jewish temple, and dissolving the Jewish church and economy, would farther reveal this truth to them, and convince them of the vanity of these Judaical performances.

[13] Ver. 19. Ὧν τὸ τέλος, *Whose end is destruction.*] That the description here given of these men agrees well with the manners of the Gnostics, cannot be denied; but yet that the apostle speaketh not of them, but of the Jews, most ancient and modern commentators do assert: and there seems reason to prefer this latter exposition (1.) because he saith, he had told his Philippians often of these men: now, ver. 1, he informs them, that he then writ to them of the same things which he had before spoken to them by word of mouth, viz. that they should beware of those Jews whom he there styles "dogs," "evil-workers," "the concision." (2.) He opposes his own example, who had renounced all his Jewish privileges, and the example of those who "worship God in the Spirit," and "rejoiced in Christ Jesus," and "had no confi-

20 (*Imitate us, I say,*) For[14] our conversation (*or our city*) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change[15] our vile body (*now subject to corruption, passions, and sorrows*), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

dence in the flesh," ver. 3. 17, to the example of these men. And, (3.) the description he gives of them is agreeable to what he elsewhere saith of the same Jews. For,

First, They were "enemies to the cross of Christ;" that being not only a stumbling-block to the unbelieving Jews (1 Cor. i. 23), but being also overthrown by them who preached up the necessity of circumcision and of legal observations to salvation: from hence, saith the apostle, it follows, that "Christ is dead in vain," Gal. ii. 21, and that then, "the scandal of the cross is ceased," Gal. v. 10, and that "Christ would profit them nothing, who were upon this account circumcised," Gal. v. 2, and that they were "fallen from grace," ver. 4. And from the apostle's discourse in the beginning of this chapter, it appears, saith Esthius, that he here speaketh of these men.

Secondly, That their end was to be destruction, the apostle teacheth in these words, "Such are false apostles, deceitful workers, whose end shall be according to their works," 2 Cor. xi. 13. 15. And this he speaks of them who were Hebrews and Israelites, ver. 22, as also here, ver. 4.

Thirdly, That their "god was their belly," i. e. that they chiefly had regard to that, as we learn from the same apostle, saying, "These serve not the Lord, but their own bellies;" which, saith Theodoret, he speaks of the evil defenders of the law (see note on Rom. xvi. 18), and that they were γαστρίμαργοι, "slow bellies," or luxurious people (Tit. i. 12, see note there): and that they devoured those they perverted (2 Cor. xi. 20). Their "glory was in their shame;" that is, say the ancient fathers, in the circumcision of the shameful member: say others, in those evil works (ver. 2) which ought to be the matter of their shame, they being such as "blasphemed the name of God among the gentiles," Rom. ii. 24, they "minded earthly things," "counting gain godliness," 1 Tim. vi. 5, Tit. i. 11.

[14] Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our conversation is in heaven.*] So Philo* represents God's priests and prophets; for having said of men, οἱ μὲν γῆς, οἱ δὲ οὐρανοῦ, "Some are of the earth, some of heaven," he adds, that of the latter sort are priests and prophets, who transcending all sensual things would not be called κοσμοπολῖται, "citizens of the world;" but translating themselves into the intellectual world, dwell there, ἐγγραφέντες ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτείᾳ, "being enrolled in the polity of incorporeal and incorruptible beings." They, saith the apostle, "mind earthly things," and so are κοσμοπολῖται, "men who have this world for their city;" nos autem civitatem cœlum habemus; "but we have heaven for our city" (as Budæus renders the words), as living in expectation of "a city whose builder and maker is God," Heb. xi. 10.

[15] Ver. 21. Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Our vile body.*] "The body of our humiliation;" that is, saith Methodius, our body which ταπεινοῦται ἀπὸ σφάλματος, "is humbled by the fall, and become mortal."—"That body," saith Irenæus,* "which is humbled by falling into the earth, and which shall be transformed from a mortal and corruptible, into an immortal and incorruptible body."

Note here, (1.) what a value is put upon the resurrection and redemption of the body from corruption, as if it were the chief thing which Christians waited for, and expected from our Saviour at his coming (Rom. viii. 23).

(2.) Note, the divine power is Christ, to whom is here ascribed that resurrection, which is frequently made an indication of the Godhead, it being "God who raiseth from the dead" (Rom. iv. 17, Acts xxvi. 6), and which is ascribed to the exceeding greatness and to the energy of his mighty power (Eph. i. 19), and yet is here ascribed to the energy of Christ. And,

(3.) Note the pious observation of the fathers, that their folly can never be sufficiently lamented, who deprive themselves of such a glorious resurrection. So Œcumenius and Theophylact.

Note, (4.) That Philo† and the Platonists so call these bodies, ὡς ταπεινωσιν ἐπάγουτα τῇ ψυχῇ, because these earthly tabernacles do "humble and depress the soul." See also the reading of the text defended, Examen Millii, ibid.

* Lib. de Gigant. p. 227, E.

* Quid est humilitatis corpus manifestum est, quòd est corpus, quòd est caro, quòd et humiliatur cadens in terram; transfiguratio autem ejus, quoniam cùm sit mortalis et corruptibilis, immortalis sit et incorruptibilis. Lib. v. cap. 13.

† Quis Rerum Divinarum Hæres. p. 405, C.

CHAPTER IV.

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved, (*as those who do expect his coming to confer these blessings on you*, 1 Cor. xv. 58, *or, so stand fast in the liberty wherewith Christ hath made you free, as I have taught you*, Gal. v. 1.)

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind[1] in (*the concerns of*) the Lord.

3 And I intreat thee also, true[2] yokefellow, help those women which laboured with me in the (*promotion of the*) gospel, with Clement also, and *with* other my fellowlabourers, [3] whose names *are* in the book of life.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. Τὸ αὐτὸ φρονεῖν, *To mind the same thing.*] Here, is not to be of the same judgment in all things; for no man can become of the same judgment with another by entreaty, but only by conviction: the exhortation therefore is, (1.) to have the same love to one another (ii. 2), with the same soul and spirit to promote the gospel of Christ (i. 27), to walk by the same rule, as far as they have attained to the knowledge of it (iii. 16, 17).

[2] Ver. 3. Σύζυγε, *Yoke-fellow.*] That this yoke-fellow cannot be Paul's wife, is certain; because he declares himself an unmarried man, 1 Cor. vii. 7, i. e. either a virgin or a widower. Secondly, Because a woman cannot be styled γνῆσιε, but γνησία σύζυγε· it is unlikely he should mean Epaphroditus, he being not then at Philippi, but with him at Rome (ver. 11): it may be therefore one of the rulers of the church, whom he saluted in the front of this epistle.

[3] Ἐν βίβλῳ ζωῆς, *Whose names are written in the book of life.*] This is a Judaical phrase, viz. "They are written for life," Isa. iv. 3 (see the Targum there); and "They shall not be written in the book of eternal life, which is written for the just of the house of Israel," Targum in Ezek. xiii. 9; and it doth not signify the absolute election of any to eternal life, but only their present right to that inheritance, by virtue of the obedience of faith (Rev. xx. 15, xxi. 7). For (1.) the apostle declares of all the Jews to whom he writ, that they were come to the general assembly of the firstborn, who "were written in heaven," Heb. xii. 23, and yet he in the following verse saith to them, "See that ye refuse not him that speaketh." (2.) Christ threateneth to some that he would "blot their names out of the book of life," Rev. xxii. 19, and promiseth to him that over-

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let [4] your moderation be known unto all men: (*for*) the [5] Lord *is* at hand.

cometh, that he would "not blot his name out of the book of life," Rev. iii. 5; and God himself saith to Moses, "Whosoever hath sinned against me, him will I blot out of the book which I have written," Exod. xxxii. 32, 33, that is, "out of the book of the just," saith the Targum of Jonathan.

The Apostolical Constitutions say,* we come to be written in this book τῇ ἡμετέρᾳ εὐνοίᾳ καὶ σπουδῇ, "by our good affection and industry." Basil,† that "as men are written in this book, when they are converted from vice to virtue; so may they be blotted out of it, when they backslide from virtue to vice," according to the saying of the psalmist, Ps. lxix. 28, "Let them be blotted out of the book of the living and not written with the righteous;" that is, saith Ainsworth, "Let them be cut off from being any longer thy people, or registered in the writing of the house of Israel." And, saith Jerome,‡ "They were written in the book of God, who in the days of Antiochus Epiphanes, legem fortissimè defenderant, firmly continued in the law, and they were blotted out of it, qui legis prævaricatores extiterant, who were deserters of it."

[4] Ver. 5. Τὸ ἐπιεικὲς, *Your moderation.*] Your meekness and patience under all your trials: "Be ye patient," saith James, "for the coming of the Lord is at hand," v. 8 (see Heb. x. 36, 37). This is almost the constant sense of the Greek word in the Septuagint, where it answers to חנן and טוב, and signifies to *be gracious* and *propitious*, 1 Sam. xii. 22, Ezra ix. 4, Ps. lxxxv. 4, ἐποίησας εἰς ἡμᾶς κατὰ πᾶσαν ἐπιείκειάν σου, "Thou hast dealt with us according to all thy goodness, and thy great mercy." So Song of the Three Children, ver. 18;—"Let us torture the just man, that we may know, τὴν ἐπιείκειαν αὐτοῦ, his meekness," Wisd. ii. 19; "Thou judgest, ἐν ἐπιεικείᾳ, with mildness," xii. 18; "He will yield to your desires, ἐπιεικῶς καὶ φιλανθρώπως, favourably and kindly," 2 Macc. ix. 27. So the Syriac and Arabic, who render it mansuetudo vestra. So Phavorinus, ἐπιεικὴς, πραΰς, παρὰ τὸ εἴκειν, τὸ ὑποχωρεῖν; and yet that τὸ ἐπιεικὲς is well rendered "moderation," is certain; for, ἐπιείκεια is rendered by Phavorinus, μετριότης, "moderation," ἐπιεικῶς by Suidas and Phavorinus, μετρίως ἤτοι συμμέτρως, "moderately," or "in measure;" ἐπιεικὴς and ἐπιεικὸς by Hesychius and Suidas, μέτριος, that is "moderate," and in the same Suidas, ἐπιεικῶς ζῆσαι, is "to live moderately," that is, temperately; and ἐπιεικῶς γεγράφθαι, is "to be written moderately," without bitterness or passion.

Now because this moderation is much talked of, but neither rightly understood nor duly practised, I shall endeavour to show what is the proper import of the word, and what are the proper objects of it. And,

First, Moderation is not derived from the word *medium*, but from *modus*; and that is from the Hebrew, *madad*, he measured; or *middah*, a rule, or measure; and in the Greek is styled, μετριότης, from μέτρον, a measure; whence it is evident, that moderation, properly so called, and in the moral sense of the word, belongs only to things in which we are subject to a vicious excess, or to act beyond that rule, or measure, which scripture or religion doth prescribe for the due regulation of our actions and passions; and it respects, first and principally, the government of our passions; whence the due government of them is by philosophers styled μετριοπαθεία, "the moderation of our passions." Now they are either our concupiscible passions, that is passions of desire, and then the moderation required of us must consist in such a government or restraint of our affections and desires, that in our love, desire of, or our delight in, any thing, we never do exceed the worth or excellency of the object, or of the end we do pursue; or,

Secondly, Our angry passions, which render us averse from things or persons, or displeased with them, and then we moderate these passions, when,

(1.) We have no aversion from, or hatred to, or displeasure against, those things, which have no real evil in them, and so can be no proper objects of our aversation, or displeasure; or, (2.) when we are not more displeased at, or grieved for, any thing, than reason, or the laws of Christianity permit us so to be; for then we can never exceed the measure of that aversation and displeasure, which reason and Christianity allow, and so we never should offend in the exertion of our angry passions. And with respect to this, the wise man saith, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (3.) This moderation must be extended to the effects of these passions; (1.) in the tongue, by evil speeches; whence the good man is said to "moderate his words with discretion," Ps. cxii. 5. (2.) In his actions proceeding from those appetites, as in our pursuit of temporal good things; and in our strife and contentions about them. And, (3.) in the effects of our angry passions, that is, in our deportment to, and our punishment of, offenders. Now, hence it follows,

First, That moderation can have only place in things which are not always evil in themselves, but become so by exceeding that rule and measure which is prescribed for the due management of them. This word must therefore be abused, and falsely used, when it is applied to things which are always evil in themselves, in what degree soever they are done. They therefore abuse this word, who talk of whoring moderately, or being moderately wicked; for what we neither ought to be, or do at all, can never be done moderately, or without exceeding the rule we ought to walk by.

Secondly, Hence it is demonstratively evident, that moderation is always a virtue, it being always virtuous to restrain the excesses of our passions and appetites, and the exorbitances of our angry passions, and to regulate our words and actions according to the rule and measure by which we ought to act.

Thirdly, Hence observe, that they who render the word ἐπιείκεια, here used, meekness and patience, mildness or gentleness, mean the same thing as they who render it moderation; for meekness, gentleness, mildness, is only the due moderation of our angry passions, in respect to those injuries and provocations which we meet with in this world. And patience is that virtue which teacheth us to suffer any worldly evil without murmuring, discontent, or discomposing our spirits, and results evidently from a due moderation of our affections to these things; and this seems clearly to be the import of the word in this text: for, saith the apostle, ver. 4, though you are sufferers with me for the sake of Christ, yet "rejoice always;" and, ver. 6, μὴ μεριμνᾶτε, "Be not anxious about any temporal concerns," or events; let not either your care for them, or fear of losing them, distract your spirits, but "let your moderation," as to these things, "be known unto all men," ver. 5, "for the Lord is at hand," to protect, preserve, support you, and to reward your patience and resignation, as to these affairs.

Fourthly, And whereas, by a late author, this moderation of the passions, and of our concerns about things, suitably to their nature, is commended highly; but, saith he, "the moderation pleaded for by many hath no affinity with this virtue:" in this he is exceedingly mistaken, for all the moderation that hath, or can be pleaded for by men of sense and reason, is only this, that men would be concerned for things suitably to their natures; that as for things indifferent and mutable, they would be indifferent in their concerns about them; neither quarrelling with the church established, nor refusing communion with her, because she doth enjoin them; nor being so stiff in the retaining of them, as not to suffer mutable things to be changed by the same power by which they were at first appointed, when the wisdom of our governors shall think this fit for the good of the church, which is the moderation of the church of England;* and that men would set such a true value upon peace, union, and charity, which are great Christian virtues, and very beneficial

* Lib. viii. cap. 1.
† In Isa. iv. 3. tom. ii. p. 123.
‡ On Dan. xii. 5.

* Rubr. of Cerem.

6 Be careful (*anxiously solicitous*) for nothing; but in every thing by prayer and supplication (Gr. *deprecation*) with thanksgiving let your requests be made known (*i. e. presented*) unto God.

7 And [6] the peace of God, which passeth all understanding, shall keep your hearts and minds (*steadfast*) through Christ Jesus.

8 [7] Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things

---

to the church, as to let indifferent and circumstantial rites give place to those more necessary things, when these governors, the proper judges in that case, think there is ground of hope, that they may be promoted by a little yielding in those things which do not commend us to God, or by a change of some doubtful, and even innocent expressions, into expressions which remove the doubt, and minister no occasion of offence to the weak.

This I conceive is the true import of the word *moderation*, when it refers to actions and passions, words and censures, subject to a vicious excess.

Sometimes the adjective *moderate*, or adverb *moderately*, hath respect to measures either of things dry or liquid; and then it is not a measure of things moral, or as they are capable of being good or evil; but as they are more or less, great or small, high or low, long or short, or of a middle nature betwixt both; and in this sense, a man is said to be moderately learned, wise, or rich; and hence you may perceive the fallacy they put upon us, who say moderation is not always a virtue, because it is no virtue to be moderately learned, or wise; this being that which logicians call *μετάθεσις εἰς ἄλλο γένος*, or "a transition from one meaning of the word to another," which always makes the syllogism to consist of four terms, and therefore the conclusion false: for whensoever moderation is required, or commendable, there the excess is always vicious and blameworthy; whereas it is rather commendable, and an ornament of the mind, to be more than moderately wise and learned, and no disparagement to be more than moderately rich.

[5] Ὁ Κύριος ἐγγύς, *The Lord is at hand.*] "So the apostles thought," saith Grotius upon the place; tacitly insinuating that they were mistaken in this matter: but this exposition reflecting very injuriously upon the authority of the apostles, and the Spirit by which they spake; and that of the fathers, *ἡ κρίσις ἤδη ἐπέστη*, "The day of judgment is at hand," being found by experience false, we of necessity must have recourse to some other exposition of their words, when they so often tell the Christians to whom they write, that "the Lord is at hand;" that he "stands even at the door," James v. 9, that "the coming of the Lord draweth nigh," ver. 8, that "the end of all things is at hand," 1 Pet. iv. 7, that "the day of the Lord is near," Heb. x. 25, that "it is but a little while, and ὁ ἐρχόμενος, he that is coming will come, and will not tarry:" I say, we must of necessity, for exposition of these places, have recourse to some other advent of our Lord: for it is by no means to be granted, that the apostles were mistaken in their apprehensions of this matter, and that they confidently asserted, that the great day of judgment was then at hand; when after sixteen hundred years it is yet far off, the destruction of antichrist, the calling of the Jews, and the millennium, succeeding these great epochas, being to precede that day. For this bold conjecture shakes the foundations of the Christian faith; it imputes not only fallibility, but actual falsehood, to the writers of these epistles, and makes them guilty of falsehood in the promises of the New Testament, and in the motives which they used, to encourage believers to a Christian patience under the pressures they endured, and renders them deceivers of their hopes. Let it be therefore noted,

First, That these expressions are chiefly used in the catholic epistles, and the Epistle to the Hebrews; that is, in the epistles directed to the Jewish churches, who were no strangers to these phrases, and who were well acquainted with a tremendous advent of the Lord to punish the rebellions and infidelity of that nation: so, for instance, Joel ii. 1, "All the inhabitants of the land (of Judah) shall be confounded, *ὅτι πάρεστιν ἡμέρα Κυρίου ὅτι ἐγγύς*, because the day of the Lord is at hand, a day of darkness and gloominess; a day of clouds and of thick darkness." And, ver. 11, "The day of the Lord is great and very terrible; who can abide it?" And, ver. 31, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;" Zech. xiv. 1, 2, "Behold, the day of the Lord cometh, and I will gather all nations against Jerusalem to battle;" Mal. iii. 2, "Who may abide in the day of his coming, and who shall stand when he appeareth?" And iv. 1, "Behold the day cometh that shall burn as an oven."

Secondly, There is also frequent mention of this time and day in the New Testament, when the Lord would come to destroy the unbelieving Jews, and also of the nearness of that time; for the Baptist calls them to repentance from this very motive, that "the axe was then laid to the root of the tree," Matt. iii. 10, that "one was coming whose fan was in his hand," ver. 12. Our Saviour spends a whole chapter in speaking, *περὶ ἡμέρας ταύτης*, "of that day," Matt. xxiv. 36, and "of the coming of the Son of man" to the destruction of that nation, ver. 27. 37, "of the coming of the Lord," ver. 42, of the age in which he would thus come, ver. 34, of the signs when his coming was, *ἐγγύς*, "near at hand, *καὶ ἐπὶ θύραις*, and at the door" (which are the very words, both of Paul and James); when there would be a *τέλος*, "an end of all things" belonging to the Jewish temple and constitution, ver. 14. Now to this coming of the Lord, foretold by his own self in the very expressions of the prophets, and in the words used here by the apostles, in their writings to the Jewish converts, we may very well refer the words forecited, and if there be any other of like nature.

And the fitness of these exhortations to meekness and patience, on the account of the nearness of this day, and the advent of the Lord to punish the unbelieving Jews, will be apparent from this consideration, that they were the chief persecutors of those of their own nation who embraced the Christian faith (Rom. xv. 31, 1 Thess. ii. 14), and they also sent out their messengers to other nations, to represent the Christians to them as the worst of men, and to excite them to join with them in the persecution of them, as Justin Martyr doth inform us; and therefore it must be very acceptable to the poor persecuted Christian Jews, to hear that these enemies of the cross of Christ, these instigators of the heathen to persecute them, should, by the coming of the Lord to destroy their church and nation, be disabled from doing them any farther mischief; and also, that those deceitful workers of the same nation, who troubled the churches with preaching the necessity of circumcision, and the observation of the law of Moses, should not be able long to instil those doctrines, their church and temple being to be shortly ruined, and they themselves being no longer able to observe the law.

[6] Ver. 7. Εἰρήνη Θεοῦ, *The peace of God.*] As *ἀγάπη Θεοῦ* and *χάρις Θεοῦ* do generally signify the love and favour of God to us, so *εἰρήνη Θεοῦ*, "the peace of God," most naturally imports the peace and reconciliation which we have with God through faith in Christ; for "being justified by faith, we have peace with God:" hence is the gospel, which proclaims this pardon and justification to believers, styled "the gospel of peace," Eph. vi. 15, "the preaching peace by Jesus Christ," Acts x. 30, Eph. ii. 17, "who is our peace," ver. 14, and in the preface to all the epistles, the apostle wisheth to the Christians, *χάριν καὶ εἰρήνην*, "grace and peace through God the Father, and our Lord Jesus Christ:" and this peace is styled, *εἰρήνη ψυχῆς*, "the peace of the soul," Hag. ii. 9. So that the sense of these words seemeth to be this; The sense and experience of the divine favour, and the inward peace and security which arise from it, shall be sufficient to keep you steadfast in the faith of Christ. He promiseth not deliverance from calamities, but inward peace and tranquillity of mind under them, and that as the effect of constant prayer, and a sense of the divine favour to them.

[7] Ver. 8.] Hence two things may be noted: (1.) That there are things naturally honest, just, lovely, and praiseworthy. (2.) That there is no virtue, nothing praise-

are lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any (*thing*) praise (*-worthy*), think on these things (*to do them*).

9 Those things, which ye have both learned, and received, and heard (*from me*), and seen in me, do: and the God of peace (*the giver of internal peace*) shall be with you.

10 But[8] I rejoiced (*ἐχάρην δὲ, for this cause I rejoiced*) in the Lord greatly, that now at the last your care of me (*i. e. to supply my wants*) hath flourished again; [9] wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak (*this*) in respect of (*any desire in me, that you, or others, should supply my*) want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 [10] I can do all (*these, and other*) things (*required by Christianity*) through Christ which strengtheneth me.

14 (*But*) Notwithstanding (*this my proficiency*) ye have well done, that ye did (*thus*) communicate with (*me in*) my affliction.

15 Now ye Philippians know also (*for your honour*), that in the beginning of (*my preaching*) the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only (*i. e. I have received supplies from no other church but yours.*

16 *You indeed kindly did it;*) For even (*when I was*) in Thessalonica ye sent once and again unto (*supply*) my necessity.

17 (*And of this I remind you*) Not because I desire a (*farther*) gift (*for my own benefit*): but (*because*) I desire fruit that may abound to your account (*in the day of the Lord, who will not then forget your labour of love, in ministering to his saints*, Heb. vi. 10.

18 *I say, not that I desire more:*) But I have (*received*) all (*that can be needful for me*), and abound: I am full, having received of Epaphroditus the things *which were sent* from you, (*which are*) an odour of a sweet smell, [11] a sacrifice acceptable, wellpleasing to God.

19 But (*and*) my God shall supply all your need according to his riches in glory (*i. e. his glorious riches*) by Christ Jesus (*i. e. he shall return you a supply of your spiritual wants, for your charity to me in temporals*).

20 Now unto God and (*i. e. who is*) our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's houshold.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

---

worthy, but what falls under the compass of this general precept.

[8] Ver. 10. *I rejoiced in the Lord.*] i. e. In your liberality, not as a thing tending only to supply my wants, but as a thing highly acceptable to the Lord (ver. 8), and as a fruit of your affection to him, which he will reward (ver. 17).

[9] Ἐν ᾧ ἐφρονεῖτε, ἠκαιρεῖσθε δὲ, *Of which thing you were still mindful, but you wanted ability.*] Οὐκ εἴχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε, "You had it not in your hands, you were not in a condition to help me;" so Theodoret, Chrysostom, Theophylact, though Œcumenius and Phavorinus render it, with our translation, καιρὸν οὐκ εἴχετε, "You lacked opportunity."

[10] Ver. 13. Hence the fathers observe three things: (1.) That the art of contentment requires much learning, exercise, and meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more than penury, and exposed them to more pernicious lusts. (3.) That our proficience in this, or any other virtue, is to be ascribed not to ourselves, but to the divine assistance.

[11] Ver. 18. Ὀσμὴν εὐωδίας, *A sacrifice acceptable.*] There were two altars, saith Dr. Hammond, in the temple of the Jews, the altar of incense within the temple, and that of sacrifice without in the court: on these two were offered all things that were offered to God, and under these two heads, an odour of incense and a sacrifice, are works of charity here represented, as being the prime things now under the gospel to obtain God's favour and acceptation.

THE

EPISTLE TO THE COLOSSIANS,

WITH ANNOTATIONS.

PREFACE.

That St. Paul writ this Epistle to the Colossians when he had not yet seen them, is the opinion of most of the ancient scholiasts: this is confessed even by Theodoret, though he saith this doth not follow from the words cited to confirm this opinion, but the contrary. The words are these: "I would have you know what great solicitude I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh," Col. ii. 1, which he renders thus; "Not for you only, and for them of Laodicea, but also for them that have not seen my face in the flesh:" but the connective particle being not ἀλλὰ, or ἀλλὰ καὶ, *but also*, but only καὶ, *and*, seems to favour our translation, and the opinion of the ancients.* He adds, that the apostle went from Phrygia, of which Colosse was the metropolis; whence he collects he must have preached there: but this will not follow; since the first time he only went through Phrygia en passant, Acts xvi. 6, and the second time, xviii. 23, he only stayed to confirm the brethren already converted; but that he came to Colosse, is not said. The arguments offered to prove he had not seen them seem stronger, as appears not only from the words now cited, but from other expressions in the same epistle; for he intimates, i. 4, that he had only "heard of their faith in Christ;" and, ver. 7, that they had learned the

---

* Chrysost. Œcum. Theoph. Οὐχ ἑωρακὼς μὲν αὐτοὺς, his quos in carne minimè vidit. Ambros.

faith not from him, but Epaphras, whom he styles, "to them a faithful minister of Jesus Christ."

Note also, that this epistle was writ at the same time with that to the Philippians, and so A. D. 62.

As for the occasion of it, Theodoret* informs us, that it was writ against those Jewish Christians who endeavoured to impose the observation of the law upon the gentile converts, as is apparent from his caution to them, to beware of them who "spoiled them after the rudiments of the world," ii. 8, and that because they were "circumcised in Christ, ver. 11, and he had "blotted out the hand-writing of ordinances which was against them," ver. 14, and from the inference thence made, "Let no man judge you therefore in meat, or in drink, or in respect of a holiday, or of the new moons, or of the sabbath-days; which are a shadow," ver. 16, 17. The rest say that it was written against them who sowed among them Jewish and heathenish doctrines;* and in particular against them who endeavoured to bring in the worship of angels;† of the Gnostics, here mentioned by Esthius, they have not one word to say.

* Ἡ δὲ ὑπόθεσις τῆς ἐπιστολῆς ἐστιν αὐτὴ· τινές τῶν Ἰουδαίων πεπιστευκότων ἐξηπάτησαν, καὶ παρεσκεύασαν τούτους φυλάττειν τοῦ νόμου τὰ περιττά.

* Παρατηρήσεις εἶχον πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικάς. Chrys. Τοὺς Κολοσσαεῖς ἐβούλοντό τινες ἀπατῆσαι σοφίσμασιν Ἑλληνικοῖς κατὰ τῆς εἰς Χριστὸν πίστεως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ περιτομῆς. Œcum.

† Πονηρόν τι δόγμα αὐτοῖς ἐνεπολιτεύετο· ὤοντο γὰρ, οὐ διὰ τοῦ υἱοῦ, ἀλλὰ δι' ἀγγέλων προσαχθῆναι τῷ Θεῷ, ἄτοπον οἰόμενος τὸν υἱὸν τοῦ Θεοῦ ἐν ἐσχάτοις καιροῖς φανῆναι, ὅπου γε ἐν τῇ παλαιᾷ πάντα δι' ἀγγέλων ἐγένοντο. Theoph.

CHAPTER I.

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 [1] To the saints and faithful brethren in Christ which are at Colosse (*writeth thus*): Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God [2] and (*who is*) the Father of our Lord Jesus Christ, praying always for you,

4 Since [3] we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 (*which love is still the fruit of a true faith*, 1 Cor. xiii. 2, Gal. v. 6.

We give thanks, I say,) For the hope (*of an eternal inheritance*, 1 Pet. i. 3) which is laid up for you in heaven, whereof ye heard before (*from Epaphras*) in the word of the truth of the gospel (*preached by him*);

6 Which (*gospel*) is come unto you, as *it is* (*also heard of*) [4] in all the world; and bringeth forth fruit (*in them*), as *it doth* also in you, since the day ye (*first*) heard *of it*, and knew (ἐπέγνωτε, *acknowledged*) the grace (*and favour*) of God (*to you*) in truth (*and sincerity*):

7 As ye (*have*) also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love (*to me*) in the Spirit (*your spiritual and affectionate love to me, wrought in you by that Spirit whose fruit is love*).

9 For this cause we also, since the day we heard of *it* (*i. e. this your affection to us*), do not cease to pray for you, and to desire (*of God*) that ye might be filled with the knowledge of his will (*advancing*) [5] in all (*the gifts of*) wisdom and spiritual understanding;

10 That (*having thus attained to the knowledge of the things of God*) ye might walk worthy [6] of the Lord unto all pleasing (*i. e. so as to please him in all things*), being fruitful in every good work, and increasing (*still more*) in the knowledge of God;

11 (*That knowing the hope of your calling, and the riches of the glory of the inheritance of the saints*, Eph. i. 19, Rom. xv. 13, *ye may be*) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; (Eph. iii. 16, *i. e. that through the Spirit of glory and power*, 1 Pet. iv. 14, 2 Tim. i. 7, *given to you, you may be*

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. *To the saints.*] See note on 1 Cor. i. 1. Note also, that the Holy Ghost is mentioned in these places, because he is the fountain of this grace, and by him God the Father and the Son dwell in us (John xiv. 23); so that praying for this grace is praying for the communion of the Holy Ghost.

[2] Ver. 3. Εὐχαριστοῦμεν, *We give thanks.*] From this and the ninth verse note, that the good shepherd should not only feed his flock, but pray continually for them, and give thanks for the spiritual blessings conferred on them.

Καὶ.] As the Hebrew ו hath oft the import of id est in the Old Testament (see Noldius, p. 280. 27); so Matt. xxiii. 5, "Thy King cometh, sitting upon an ass, καὶ πῶλον, i. e. a colt, the foal of an ass" (see Matt. xi. 2. 7, Luke xix. 30. 35, John xii. 14, 15): and frequently it signifies nempè, *to wit*: so, "That mountain, יהלבנן to wit, Lebanon," Deut. iii. 25; so Judg. vi. 25, 2 Sam. xx. 14, Jer. xxi. 7. So John xii. 23, "We stone thee for blasphemy, καὶ ὅτι, to wit, because thou, being a man, makest thyself God;" Rom. xv. 6, "That with one mouth ye may glorify God, καὶ πατέρα, who is the Father of our Lord Jesus Christ;" so Gal. i. 4, Phil. iv. 20, Col. ii. 2, James vii. 3. 9. As therefore God, who is "the God of Israel," was the characteristic of the true God to the Jewish nation; so God, "who is the Father of our Lord Jesus Christ," is the characteristic of the same God to the Christians, who worship him under that title, as being "the Father of our Lord Jesus Christ," and in him, "our Father," we being the sons of God through faith in him, and deriving all our blessings from the Father through him.

[3] Ver. 4. Ἀκούσαντες, *Hearing.*] From this verse, and from ii. 1, it is evident that Paul did not in person preach to the Colossians, and indeed that he never had seen them, they being converted by Epaphras (i. 7. 23), and perhaps also by the means of Timothy, who therefore is mentioned in the beginning of this epistle, as saluting them together with Paul.

[4] Ver. 6. Ἐν παντὶ τῷ κόσμῳ, *In all the world.*] And "which is preached to every creature under heaven," ver. 23. This, by a usual hyperbole, is to be understood of the most noted parts of the world, from which the rest might hear of it. In which sense Cyrus saith, that God had given him "all the kingdoms of the earth," Ezra i. 2, and God, saith Jeremiah, will call for a sword upon "all the inhabitants of the earth," xxv. 29, i. e. of the whole kingdom of Babylon; "and the slain of the Lord shall be from one end of the earth to the other, over all the kingdoms of the world," ver. 26, and the Romans, Asiatics, Egyptians, &c. are styled, "devout men of every nation under heaven," Acts ii. 5.

[5] Ver. 9. Ἐν πάσῃ σοφίᾳ, *In all wisdom.*] Among the spiritual gifts vouchsafed for the edification of the church, are reckoned "the word of wisdom and of knowledge," 1 Cor. xii. 8, whereby they were enabled, "through the Spirit, to know the things which are given them of God," 1 Cor. ii. 12, and to "compare spiritual things with spiritual," ver. 13. For the abundance of these gifts vouchsafed to the churches, he sometimes gives thanks, as 1 Cor. i. 4, 5. 7, Eph. i. 3, and for the increase of them he sometimes prays, as here, and Eph. i. 17.

[6] Ver. 10. Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου, &c. *That you may walk worthy of the Lord, to all well-pleasing.*]

enabled constantly to suffer all afflictions you endure for the sake of Christ, and of the glory he hath promised, with patience and joy ;)

12 Giving thanks unto the Father, [7] which hath (*thus prepared and*) made us meet to be partakers of the inheritance of the saints in light (*for which we suffer*, 2 Thess. i. 5):

13 Who hath delivered us from the [8] power of darkness, and hath translated *us* into the kingdom of his dear Son (*or the Son of his love*):

14 [9] In whom we have redemption through his blood, *even* the forgiveness of (*our*) sins (see note on Eph. i. 7):

15 [10] Who is the image (*and representation to us*) of the invisible God, [11] the firstborn (*or Lord*) of every creature:

Note here the end of all our Christian knowledge, viz. a conversation fruitful in good works, and a life acceptable and well-pleasing to God.

[7] Ver. 12. Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτί, *Who has made us meet to be partakers of the inheritance of the saints in light.*] The other reading, viz. καλέσαντι, "who hath called you," for ἱκανώσαντι, "who hath made you meet," is contrary to all the old versions, the Syriac, Arabic, and Vulgar, and all the Greek scholiasts; and therefore not to be admitted as a various lection, but only as the mistake of some copyist. Note also, that here is an allusion to the inheritance of the Jews in Canaan, styled "the land of their inheritance;" for it was divided into so many μερίδες, or places measured out by line, to be possessed by the several tribes, excepting that of Levi, and then by lot assigned to every respective tribe (Josh. xiii.), according to God's commandment, Numb. xxvi. 55, xxxiii. 54, and that division which thus came to any of them by lot, was his μερὶς κλήρου, "the portion which by lot befell him;" but, saith the apostle, We are made meet, not for an earthly inheritance, as that was in Canaan, but for that heavenly portion God hath allotted us in heaven, the region of light and happiness, we being already translated into the kingdom of his Son Christ, become his subjects, and so under his care and conduct and protection, ruled by his word, which is "the word of life;" and by his Spirit, the earnest of this inheritance, and shall hereafter be advanced by him into his heavenly kingdom.

[8] Ver. 13. Ἐκ τῆς ἐξουσίας τοῦ σκότους, *The power of darkness.*] That "darkness" signifies the state of heathen ignorance, see note on Rom. xii. 2. The power of it, is that power which Satan, the prince of darkness, had over the heathen world, to keep them in idolatry and brutish lusts: (Eph. ii. 2): hence the apostle saith, he was sent unto the gentiles, "to turn them from darkness to light, and from the power of Satan unto God," Acts xxvi. 17 (see Luke xxii. 53).

[9] Ver. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] That these words do indeed belong to the text is evident, not only from Theodoret, Œcumenius, Iren. lib. v. cap. 2, p. 395, and the Arabic, but from Paul himself, Eph. i. 7.

[10] Ver. 15. Εἰκὼν τοῦ Θεοῦ, *The image of the invisible God.*] The Socinians contend that Christ is here styled the image of the invisible God, because he, by his gospel, hath made known the will of God unto us: in this sense, say they, he is styled the image of God, 2 Cor. iv. 3, and in this sense he saith to Philip, "He that hath seen me, hath seen the Father." Schlictingius notes, that he is called the image of God, now that he is in heaven, and so not according to any thing appertaining to him which is invisible, but according to something by which he may be seen and known, i. e. saith he, as he hath made himself known to us in the gospel.

But the more natural import of the phrase seems to be this, that Christ is "the image of God," as making him, who is invisible in his essence, conspicuous to us by the divine works he wrought, they being such as plainly showed that in him "dwelt the fullness of the Godhead bodily;" for an invisible God can only be seen by his effects of power, wisdom and goodness, by which, saith the apostle, "from the creation of the world, the invisible things of God, to wit, his power and Godhead, have been made known by the things that are made," Rom. i. 20. He therefore who, in the works both of the old and new creation, hath given us such clear declarations of the divine power, wisdom, and goodness, is upon this account as much an image of God as any thing can be. To this sense the image of God here seems necessarily restrained by the connective particle ὅτι, He is the image of God, "for by him all things were created." Moreover, that this place is parallel to that in the Epistle to the Hebrews, the words sufficiently declare: here he is "the image of God," there "the brightness of his glory, and the express image of his person:" here he is the first-born, or Lord of every creature; there, "the heir of all things:" here it is said, that "all things were created by him;" there, that he "made the world:" here, that "by him all things do consist;" and there, that "he supporteth all things by the word of his power:" now that there he is styled, "the image of God's glory," and "the character of his person," by reason of that divine power, wisdom, and majesty, which shined forth in his actions, Schlictingius is forced to confess. It is not therefore to be doubted, that he is here styled "the image of God" in the same sense; and it is highly probable that he is called the image of the invisible God, as appearing to the patriarchs, and representing to them that God, who lives "in light inaccessible, to which no mortal eye can approach," according to these frequent descants of the Ante-Nicene fathers,* that "God the Father being invisible, one whom no man hath seen, or can see, he appeareth to the patriarchs by his Son:" and that in this sense Christ saith to Philip, "He that hath seen me, hath seen the Father," he himself intimates, by adding, that "the Father, abiding in him, did the works" he performed, John xiv. 9—11, and that they ought to believe "he was in the Father, and the Father in him, for the works' sake." And in the Epistle to the Corinthians, he is plainly styled "the image of God," for the like reason, viz. because that God, "who at first created light out of darkness, had shined upon the gentiles, to make known to them the glory of God, in the person of Jesus Christ." Now this glory of God is, ch. iii., those miraculous gifts of the Holy Ghost, by which the gospel was confirmed, and, iv. 7, ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, "the excellency of the power of God."

[11] Πρωτότοκος πάσης κτίσεως, *The first-born of every creature.*] Since, say the Socinians, the first-born is of the order and number of those things of which he is the first-born: Christ therefore being here styled "the first-born of every creature," must be in the order and of the number of creatures. But this inference is neither consistent with their own principles, nor with the words of the apostle. Not with their own principles: for, in what rank of creatures will they place Christ? if among the old, then they must allow him an existence before the beginning of the world, which yet they peremptorily deny; if among the new, they must confess he had a nature which wanted to be renewed, changed, and reformed; that in him, as well as in us, though in him before us, all "old things passed away, and all things became new;" since otherwise he cannot be of the order and number of them who underwent this change.

Secondly, This opinion cannot consist with the words of the apostle, who styles Christ "the first-born of every creature, because by him all things were created," ὃς ἐστι πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα. Now he, who is therefore the first-born of the whole creation, because he created all things, cannot himself be any part of the creation, either in heaven or earth, or be numbered amongst his creatures; but only be so called, because he was πρὸ πάντων, "before all things:" so is אני מקך πρωτότοκος ἐγὼ ἤ σν, 2 Sam. xix. 43, "I am before thee." (2.) Christ, saith our excellent primate, is here styled ὁ πρωτότοκος, the first-born, as being the Lord of all things. For, first, it is reasonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, "the first-born of every creature," should be the same in sense with that of the same apostle in the parallel place, where he is styled, ὁ κληρονόμος πάντων, "heir of all things." Now thus it will signify in this

* Iren. lib. iv. cap. 37, p. 372. Vide cap. 26. Tetull. adv. Prax. cap. 16. Novatian. cap. 26. Euseb. Demonst. Evangel. lib. i. cap. 5, p. 11, D.

16 For [12] by him (*who is the first-born of every creature*) were all things created, that are in heaven, and that are in earth, visible (*the sun, moon, and stars,*) and invisible (*the whole host of angels*), whether *they be* (*named*) thrones, or dominions, or principalities, or powers: all things were created by him (*as the cause*), and for him (*as the end of their creation*):

17 And he is before all things (*as to his being*), and by him all things consist.

18 And he is the head of the body, the church

---

sense, according to that of Justinian, "To act as an heir is to act as lord; for the ancients used the word heir for a lord," Pro hærede se gerere, est pro domino gerere; veteres enim hæredes pro dominis appellabant (Instit. lib. ii. tit. 19, §. 6).

In this sense also is the word *primogenitus* used in the scriptures; for because the dominion and principality anciently followed the primogeniture, according to those words, "He gave the dominion to Joram, ὅτι οὗτος ὁ πρωτότοκος, because he was the first-born," 2 Chron. xxi. 5, it came in common use to signify that dominion. So of David, saith God, "I will give him to be בכור, πρωτότοκον, the first-born, high above the kings of the earth."—"I will give him τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, power over all kings," saith Aquila;* "I will set him ἀνώτατον τῶν βασιλέων τῆς γῆς, the supreme over the kings of the earth;" so Symmachus. No, saith Mr. Clerc, "this doth not signify a lord over other kings, but a most excellent and glorious king." But for this we shall not acquiesce in his bare word against the opinion of all the ancient commentators on the place, seeing the foregoing words, ver. 26, "I will set his hand in the sea, and his right hand in the river," are equivalent to these;—"I will give him power over the kings of the Philistines," on the one hand (see 2 Sam. viii. 12), and over the Syrians on the other (ver. 6); "He shall have," saith the Chaldee, שלטנותי, "his empire over the kings of the earth;"—"I will elevate him over them," saith the Syriac; and so accordingly we find he did; exalting him over the Syrians, who were tributaries to him (2 Sam. viii. 6), "and over all the kings," which were servants to Hadarezer (2 Sam. x. 19); and this was necessary to be done, to render him a fit type of that "Son of David," who was to be "King of kings, and Lord of lords." And thus he is also πρωτότοκος ἐκ τῶν νεκρῶν, "the first-born from the dead" (ver. 18), as being "Lord over the dead," since "for this cause he died, and rose again, ἵνα κυριεύσῃ, that he might be Lord over the dead, and over the living" (Rom. xvi. 9), and so might be ἐν πᾶσιν πρωτεύων, primas tenens, imperium habens in omnibus, "pre-eminent in all things." Since then the first-born is naturally the heir, and so the lord of the family, and therefore the word *heir* amongst the ancients did signify *lord;* seeing Paul, who here styles him "the first-born," doth in a place parallel to this, style him "the heir of all things," why may we not conceive the person of whom David was a type, may be also here styled "the first-born," as being Prince over, and high above, all creatures, they being all the work of his hands? for so the reason follows.

[12] Ver. 16. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *All things were created by him, that are in heaven, and that are in the earth.*] The gloss of Grotius,† and the Socinians,‡ runs thus: That "to Christ is here ascribed, not the creation of the old world and all things that are in it, but only the creation, that is, the renovation of all things under the gospel-state, or the reformation of mankind by Jesus Christ," and the gospel preached to them, and the reconciliation of angels to men. But this interpretation is so forced and remote from the most usual sense of the words, and it is so flat and mean to say, that "Jesus Christ was before every new creature;" that is to say, before the renovation made by himself, or rather by his apostles after his exaltation; and to prove this by that very renovation, that even Mr. Clerc is forced to reject it as evidently false, which it will certainly appear to be from these considerations:

---

* Vide Theodor. in locum.

† Rectius est ἐκτίσθη interpretari, ordinata sunt, novum quendam statum sunt consecuta, angeli hominibus, homines inter se reconciliati sunt sub Christo. Grotius.

‡ Quia ex Christi exaltatione, et divino quod accepit imperio, consecuta est hæc angelorum hominumque reformatio, ac renovatio, per illum et in illo facta esse dicitur, seu illi creati, id est, renovati dicuntur. Crell. in loc.

First, That the apostle speaks here of the creation of such things as are not capable of this moral creation, viz. the creation πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, "of all things visible upon earth." Now the τὰ ὁρατὰ, Rom. i. 20, and τὰ βλεπόμενα, Heb. xi. 31, i. e. "the things which are made and seen," comprise the whole visible creation, all things without life, metals, stones, elements, all vegetables, and all beasts; and did the gospel come to make a moral renovation among these? did Christ and his apostles preach to stones and trees? (2.) Under "all things in heaven," and "all things invisible," must be comprised all the good angels, which are therefore elsewhere styled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, Eph. i. 21, iii. 10, 1 Pet. iii. 22. Now they cannot be proper subjects of this new creation, or moral renovation; for of this new creation the scripture never speaks, but in relation to an old, which was to be abolished, changed, and done away by it; for in them who are made καινὴ κτίσις, "a new creation, all old things are passed away, and all things are become new" in them, 2 Cor. v. 17. They "put off the old man, and put on the new, which is created after God in righteousness and holiness," Eph. iv. 22. 24, Col. iii. 9, 10. Now it is manifest that nothing of all this can agree to the good angels, and much less to the evil angels, who are still creatures, and therefore not to be excluded from expressions so general as these are.

Secondly, The words in this sense were far from being true when the apostle spake them; for a very small remnant of the Jews were then converted to the Christian faith, and of the gentiles few, in comparison of those multitudes which afterward embraced the faith; and yet the apostle plainly speaks of a creation wholly past already, using the aorist in these words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, "By him have all things been created;" and the perfect tense in these words, δι' αὐτοῦ πάντα ἔκτισται, "By him all things were created."

Thirdly, Though the Socinians may be able to produce some few instances where the words κτίσις and κτίζειν are to be taken in a moral sense, yet cannot they show one instance where the creation of "all things in heaven and in earth, visible and invisible," is ever used in a moral sense, or concerning any other creation than that of which Moses speaks, saying, "Thus the heavens and the earth were made, and all the host of them," Gen. i. 2.

Fourthly, The apostle afterward begins his discourse of this moral creation or reconciliation of the world to God by Christ, and the renovation of his church, in these words, ver. 18—21, "And he is the head of the body of the church, &c. For it pleased the Father——by him to reconcile all things to himself, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh by death, to present you holy and unblameable, and unreprovable in his sight." Now these things being thus connected by the particle καὶ, to what he had before said of the creation of all things by Christ, demonstratively show that he was not then speaking of that renovation which he begins to speak of in the following words.

Fifthly, This exposition of this place touching a true and proper creation of all things by Jesus Christ, is by the fathers,* from the beginning, laid down as "a rule, to which the orthodox keeping close, might easily show that the heretics, who

---

* Cùm teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per Verbum suum, nam omnia per ipsum facta sunt, et sine ipso factum est nihil, ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quandam dispositionem, sive æterna, et ea omnia non per angelos——sed per Verbum et Spiritum suum omnia faciens, et disponens, et gubernans, et omnibus esse præstans——hanc ergò tenentes regulam, licèt valdè varia et multa dicant, facilè eos à veritate deviâsse arguimus. Iren. lib. i. cap. 19.

(Gr. *of the church, as to government and gracious influences*): who is the beginning (*of the Christian church*), the firstborn [13] from the dead; that in all *things* he might have the preeminence.

19 [14] For it pleased *the Father* that in him should all fulness (*of divine power*) dwell (*all fullness of power to create, redeem, preserve, and raise the church, which is his body*);

20 And, having made peace through the blood of his cross, by him to [15] reconcile all things unto himself (Gr. *and by him to make all things friendly in him, making peace betwixt them by the blood of his cross*); by him, *I say* (*did he thus reconcile all things*), whether *they be* things in earth, or things in heaven.

21 And you (*gentiles*), that were sometime alienated (*from the life of God*, Eph. iv. 18) and enemies in *your* mind (*to him*) by wicked works, yet now hath he reconciled (*to the Father*)

22 In the body of his flesh through death, to present you (*to the Father*) holy and unblameable and unreproveable in his sight (Eph. i. 4, v. 7:

23 [16] *As you will be,*) If ye continue in the faith grounded and settled (*in it*), and *be* not moved away (*by the floods of affliction, or by the blasts of persecution, which may come upon you*, Matt. vii. 24, 25) from the hope of the gospel (*i. e. the hope laid up for you in heaven*, ver. 5), which ye have heard (*of from Epaphras, viz. the hope*), *and* which was preached to every creature under heaven (*i. e. gentile as well as Jew*); whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the [17] afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you (*gentiles*), to fulfil (πληρῶσαι, *fully to preach*) the word of God;

26 *Even* the mystery (*of the calling of the gentiles to the same hopes and privileges with the believing Jews*, Eph. iii. 3—6) which hath been hid from (*past*) ages and from (*former*) generations (ver. 5), but now is

---

held the world was created by angels, deviated from the truth." Now this was the heresy of Simon Magus* and Cerinthus, as Irenæus there informs us.

[13] Ver. 18. Πρωτότοκος ἐκ τῶν νεκρῶν, *The first-born from the dead.*] Εἰς γὰρ ἀθάνατόν τε καὶ ἀφθαρτὸν ζωὴν οὔπω γέγονέ τινος ἡ ἀνάστασις, πλὴν τοῦ σωτῆρος Ἰησοῦ Χριστοῦ, "For none besides our Saviour ever yet rose to an immortal and incorruptible life" (Author. Quest. Resp. ad Orthod. qu. 85). See the following note.

[14] Ver. 19.] For explication of these words it is to be noted, That the great end of our Saviour's sufferings was to rescue our bodies, condemned for sin unto death, from that mortality, and to bestow on all, whom God shall give him, eternal life, by raising of their bodies to a state of incorruption; for, "because the children were partakers of flesh and blood," and thereby subject to mortality, "he also took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and might deliver them who, through the fear of death, were all their lifetime subject to bondage" (Heb. ii. 14, 15).

That therefore the church, which is his body, is represented as "the church of the first-born, enrolled in the heavens," Heb. xii. 23, a church against which "the gates of hades," or of death, "shall not prevail" to hinder their enjoyment of this resurrection to a life of happiness; they are the sons of God, and therefore "children of the resurrection," Luke xxi. 36; therefore "heirs of God, joint-heirs with Christ," who shall be glorified with him, Rom. viii. 17, "shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God," ver. 21, shall have "the adoption, to wit, the redemption of the body," ver. 23; and they are also represented as persons forordained to be conformed to the image of Christ, by having their "vile bodies changed into the likeness of Christ's glorious body," ver. 29.

Note, Secondly, That to this end was Christ raised, that he, "the first-born from the dead," might raise up his whole body from the dead, he being raised from the dead as "the first-fruits of them that slept," 1 Cor. xv. 20; for "to this end Christ both died and rose again, that he might be Lord both of the dead and of the living," Rom. xiv. 9, and God hath therefore exalted him, that "at the name (i. e. the power) of Jesus, every knee should bow, of things in heaven, in the earth, and under the earth," Phil. ii. 10; that is, the bodies of the dead; for by this argument, and from these very words, the apostle proves the resurrection, and a future judgment, Rom. xiv. 10—12. He is therefore so "the first-born of the dead," as to be the Lord of them, according to our former interpretation of the word "first-born," and as to have power to "raise them up who sleep in him, and bring them with him," 1 Thess. iv. 14, to "give eternal life unto them, and raise them up at the last day," John v. 28, 29, xvii. 2. And thus hath he the pre-eminence in all things,

* A quibus et mundum hunc factum dicit. Cap. 20, de Cerinth. cap. 25, V. lib. ii. cap. 9.

being Lord of all creatures dead and living, and giving both their first and their new being to them, and rendering his members conformable to his glorious image, that so they may be joint-heirs with him in glory: and this is the constant doctrine of Irenæus,* who informs us, that "Christ died, that he might be the first-born from the dead, and the prince of life. That the death of this just man gave him the principality of things under the earth, he having before the principality in heavenly things; that they who denied the resurrection of the flesh, contradicted the salvation of that for which the whole dispensation of the Son of God was designed; that he died, that exiled man might be delivered from condemnation, and might return without fear to his inheritance."†

[15] Ver. 20. Ἀποκαταλλάξαι, *To reconcile.*] This word, say Hesychius, Suidas, and Phavorinus, signifies φιλοποιῆσαι, "to make friends," or "to reduce persons to their former amity." This by the fathers,‡ is thus explained, That whilst man continued in his obedience to God, angels and men were in a perfect friendship; but when men became disobedient to their sovereign Lord, the angels became averse to them, because their Lord was dishonoured by them. But God being reconciled to us by the death of his Son, they also became friends and ministering spirits to us, and we became of the same church and body with them, under the same head Christ Jesus (Heb. xii. 22); and so "all things in heaven and earth were gathered into one Christ," Eph. i. 10.

[16] Ver. 23.] Note, hence it follows, that they who have true faith, and just ground of hope, may fall away from them.

[17] Ver. 24. Τῶν θλίψεων τοῦ Χριστοῦ, *The afflictions of Christ.*] Christ having told us that what was done to his members is done to him, Matt. xxv. 40. 45, the afflictions of his members are styled "the persecutions and afflictions of Christ," Acts ix. 4, 5. Now the Jews speak much of the afflictions of Christ and his disciples, comprehending both

* Usque ad mortem pervenit ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vitæ, prior omnium, et præcedens omnes. Lib. ii. cap. 39.

† Verbum caro factum est, ut quemadmodùm in cœlis principatum habuit Verbum Dei, sic et in terrâ haberet principatum, quoniam homo justus, qui peccatum non fecit, principatum autem habeat eorum quæ sunt sub terrâ, ipse primogenitus mortuorum factus. Lib. iv. cap. 37. Quæcunque enim cum gravitate summâ dixerunt hæretici, in ultimum ad hoc deveniunt, ut blasphement fabricatorem, et contradicant saluti plasmatis Dei, quod quidem est caro, propter quam omnem dispositionem fecisse filium Dei multis modis ostendimus. Lib. iv. prefat. Ipse moriens ut exiliatus homo exiret de condemnatione, et reverteretur intrepidè ad suam hæreditatem. Ibid. cap. 19.

‡ Ἀπεστρέφοντο γὰρ ἡμᾶς καὶ τῶν ἀγγέλων οἱ ἴδιοι διὰ τὸ ὑβρίζεσθαι τὸν αὐτῶν δεσπότην ὑπὸ τῶν ἀνθρώπων. Theod.

made manifest (*by the apostles and prophets*) to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles (Eph. iii. 8, 9); which is Christ (*preached to and received*) in (*i. e. among*) you, (*as*) the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all (*spiritual*) wisdom; that (*so*) we may present every man perfect (*i. e. fully instructed*, see note on Eph. iv. 13) in Christ Jesus:

29 Whereunto (εἰς ὅ, *for which thing*) I also labour, (*earnestly*) striving according to his working, which worketh in me mightily (*i. e. according to the mighty power of God assisting me to confirm the doctrine of Christ, by signs, and miracles, and mighty deeds*, Rom. xv. 19).

---

under the name of חבלי משיח, * "the afflictions of the Messiah," dividing them into three parts, of which, say they, the fathers and the preceding generation suffered one part; another part was suffered by the generation of destruction, or the Jews destroyed by Titus; and a third by the generation of the Messiah, or by his disciples. Of these afflictions of Christ, I, saith the apostle, have already had a share, and I go on to fill up the residue of these my sufferings in the flesh, which I am to bear in the discharge of my ministry, for the benefit of his church. And suitable to this interpretation is that of Lyranus on the place, Passiones Christi dupliciter accipiuntur, uno modo pro illis quas sustinuit in corpore proprio, et sic nihil ibi restat ad implendum; alio modo quas in finem usque seculi patietur in corpore mystico, et sic restant multarum passionum reliquiæ adimplendæ.

* Midrash Tehillim, in Psal. ii. 7, et Sanhedrin, cap. 10. Vide Buxtorf. Lex. Talm. p. 700.

CHAPTER II.

1 (*I say, I labour,* ἀγωνιζόμενος, *striving to make every man perfect in Christ Jesus:*) For I would that ye knew what great conflict (γλίκον ἀγῶνα, *what contention in prayer*, iv. 2) I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 (*Praying*) That their hearts might be comforted, being knit together in (*mutual*) love, and (*that they may advance*) unto all riches of the full assurance of understanding, [1] to the acknowledgement of the [2] mystery of God, and (*i. e.*) of the Father, and of Christ;

3 [3] In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words (see note on ver. 8).

5 For though I be absent (*from you*) in the flesh, yet am I (*present*) with you in the spirit (*by which I discern your affairs, as Elisha did his servant*, 2 Kings v. 26, see 1 Cor. v. 3), joying and beholding (*beholding with joy*) [4] your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord (*by the teaching of Epaphras*, i. 7), *so* walk ye (*steadfastly*) in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (*to him who called you to it*).

8 Beware lest any man spoil you (*or make a prey of you*) through (*heathen*) [5] philosophy and vain deceit, (*leading you*) after the tradition of men, (*or*) after

---

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Εἰς ἐπίγνωσιν, for ἐν ἐπίγνωσει, *In the knowledge.*] See note on i. 20.

[2] Τοῦ μυστηρίου τοῦ Θεοῦ, *The mystery of God, even the Father, and of Christ.*] i. e. The dispensation of the divine grace of God, in offering salvation to the gentiles by Christ, and conferring on them, equally with the Jews, the blessings of the gospel. This is the mystery which, saith he, "in the former ages was hid, but now is manifested to the saints, to whom God would make known what was the riches of the glory of this mystery among the gentiles, which is Christ (preached) among you (as) the hope of glory," ver. 26, 27. "This," saith he, "is the mystery, which from the beginning hath been hid in God," Eph. iii. 9, "the mystery of God and of Christ," ver. 3—5, "That the gentiles should be fellow-heirs (with the believing Jews) and of the same body, and partakers (with them) of his promises in Christ by the gospel," ver. 6 (see also Rom. xvi. 25, 26, Col. iv. 3). And that the gentiles might have a perfect knowledge of this mystery, and of the riches of divine grace, and love to them in it, is the apostle's prayer, Eph. iii. 16—19. But whereas Crellius and Schlictingius here note, that the particle καὶ, "and," added to the word "Christ," distinguishes him as well from God as from the Father: it doth no such matter, but only distinguisheth the mystery of the Father, sending his Son into the world to be a Saviour to the gentiles, from the mystery of Christ, procuring this salvation for them by his blood. "The ecclesiastical tradition," saith Irenæus,* "teaches us to believe in God the Father omnipotent, who made heaven and earth, and in one Jesus Christ the Son of God, incarnate for our salvation, our Lord, God, Saviour, and King." And so these words may be construed, "the mystery of both the Father and Christ" (see note on i. 3).

[3] Ver. 3. Ἐν ᾧ, *In whom.*] Some make these words relate to the mystery mentioned in the foregoing verse: but it seems rather to respect the person of Christ as Mediator, the knowledge of whom, saith the apostle, hath an excellency beyond all other knowledge (Phil. iii. 8). For ἐν ᾧ περιετμήθητε, "In whom ye are circumcised," ver. 11 of this chapter, and ἐν ᾧ, "In whom ye are risen again," ver. 12, plainly relate to Christ's person and his performances as Mediator; and the whole following chapter speaketh of him, and of the benefits we have received, ἐν αὐτῷ, by him. The apostle also doth apply this to him, by saying, ver. 8, "As you have received the Lord Jesus Christ, so walk in him:" and by warning us against the deceit of vain philosophy, because "in him dwelleth all the fullness of the Godhead." But yet seeing these hid treasures of Christ's wisdom are revealed to us by his gospel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the offices he sustains as such, there seemeth to be no great difference betwixt referring this to his person, and referring it to his doctrine.

[4] Ver. 5. Τὴν τάξιν ὑμῶν, *Your order.*] As, to "walk disorderly," in the apostle's style, is not to walk according to the traditions they had received from the apostles, or preachers of the gospel (2 Thess. iii. 6), so their order may import their compliance with them in manners, discipline, and union.

[5] Ver. 8. Διὰ φιλοσοφίας, *By philosophy*, &c.] What is the πιθανολογία, the "enticing speech," ver. 4, and the "philosophy and vain deceit," which the apostle warns them against, is not so easy to determine. Some good interpreters refer what follows in this chapter to the heresy of Simon Magus, and the Gnostics, to which many passages in this chapter may be well applied. Others refer them to the Jewish doctors, who had then mixed the philosophy of the heathens with their ceremonial worship, and had thence

* Τὴν εἰς ἕνα Θεὸν πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τῆς ἡμετέρας σωτηρίας—ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ καὶ Θεῷ ἡμῶν, καὶ βασιλεῖ πᾶν γόνυ κάμψῃ. Lib. i. cap. 2.

the rudiments of the world, (*the Jewish rudiments and traditions*, Gal. iv. 3,) and not after (*the doctrine of*) Christ.

9 (*Of which philosophy you can have no need;*) For in him dwelleth [6] all the fulness of the Godhead bodily.

10 And ye are complete in him (*as to all saving knowledge and virtue*, 1 Cor. i. 30), which is [7] the head of all principality and power (Eph. i. 20):

11 In whom also ye are circumcised with the circumcision made without hands, (*as that of the Jews is, but consisting*) in [8] putting off the body of the sins of

learned to allegorize it; and others divide the matter betwixt Jew and gentile. And that the Jewish doctors are very much concerned in this chapter, we learn from ver. 14 to 16, and "the rudiments of the world," relate to the legal observations, as being common to them with the gentile world (see note on Gal. iv. 8). "The commandments of men," or their traditions, may also have respect to them who were the zealous assertors of them (Matt. xv., Acts xxi. 21). And indeed this verse seems to be the key to, or the foundation of, all that follows in this chapter, ranking the discourse of the apostle under these two heads, viz. cautions against the seductions of the Jews, zealous for the observation of their rites and ceremonies; and against the seductions of heathens by their "vain philosophy," dressed up by them anew, both as to its doctrines and morals, and set off with the most specious pretences, styled here πιθανολογία, "enticing speech."

[6] Ver. 9. Πᾶν τὸ πλήρωμα τῆς Θεότητος, *All the fullness of the Godhead.*] This fullness, according to the Gnostics, was made up of their thirty æons. The heathens, besides the Supreme God, owned many other local gods, presiding over nations, and so made up the plenitude of the Godhead of them all, as of so many partial deities. Against such opinions the apostle here asserts, that "the whole fullness of the Godhead dwelt" in Christ, and that "bodily," i. e. in his body, as its temple: and, say the fathers, as the soul dwelleth in the body; say others, bodily, that is, essentially. The apostle doth not roundly say that Christ is God, but expresses his divine nature thus, partly to represent to the Jews the divinity of Christ, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the πλήρωμα of the Gnostics, and to the partial deities of the heathens. Here therefore it is to be observed,

First, That the apostle doth not here say that the divinity is assistant to Christ, but that the fullness of it doth κατοικεῖν, "reside in him;" which is never said in scripture of any other person, but of him alone, who having styled his body a "temple," John ii. 19. 21, "the fullness of the Deity" may be properly said to dwell in him bodily, as it dwelt symbolically in the ark.

Note, Secondly, That Christ is not here said to be "filled with the fullness of God," as the church is, by reason of the gifts with which she was replenished, and the doctrine she had received from God, Eph. i. 23, but "the whole fullness of the Godhead" is here said to reside in him. Now Θειότης and τὸ Θεῖον do never signify the gifts of God, or the doctrine of the gospel, but the divine nature only; nor can the will or revelation of God be said to "dwell bodily" in any person. I conclude, therefore, that* "the body born of the virgin, receiving the whole fullness of the Godhead bodily, was immutably united to the divinity, and deified; which made the same person, Jesus Christ, both God and man."

[7] Ver. 10. Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *The head of all principality and power.*] Epiphanius informs us,† that Simon Magus devised some names of principalities and powers, saying, that "none could be saved, who learned not the sacred discipline, and how to offer his sacrifice to the Father of all things, by these principalities and powers." In opposition to these things, say some, the apostle asserts that Christ created all these principalities and powers (i. 15), and was

* Τὸ ἐκ τῆς παρθένου σῶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς, τῇ θεότητι ἀπτέπτως ἡνωται, καὶ τεθεοποίεται, οὗ χάριν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἰησοῦς Χριστός. Conc. Antioch. ad Paul. Samos. tom. i. p. 848. Porrò legunt σωματικῶς patres Græci omnes, et de Latinis Hilarius, August. pluresque alii. Grab. in Iren. p. 18.

† Ὀνόματα δέ τινα ὁ αὐτὸς ὑποτίθεται ἀρχῶν τε καὶ ἐξουσιῶν ——μὴ ἄλλως δὲ δύνασθαι σώζεσθαί τινα, εἰ μή τι ἂν μάθοι ταύτην τὴν μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων καὶ ἐξουσιῶν προσφέρειν. Hær. xxi. §. 4, p. 58.

10 And ye are complete in him (*as to all saving knowledge and virtue*, 1 Cor. i. 30), which is [7] the head of all principality and power (Eph. i. 20):

11 In whom also ye are circumcised with the circumcision made without hands, (*as that of the Jews is, but consisting*) in [8] putting off the body of the sins of

the Head and Lord of them, and so in him, without their assistance, the Colossians were complete, and fully instructed to salvation.

Or else these things may be referred to Cerinthus and his followers. For,

First, He lived in the apostle's times, and was a great opposer of the truth of the gospel, and particularly an enemy to Paul,* because he contended it was not necessary for the Jews, nor lawful for the gentiles, to observe the law of Moses, for which Cerinthus was a zealot. And he, saith the same Epiphanius,† "reproved Peter for going in to the uncircumcised, and raised the tumult in Antioch about circumcision."

Secondly, He lived long in Egypt,‡ and was instructed in philosophical sciences, and from thence went and set up his sect in Asia the Less, and Syria, say Theodoret and Epiphanius.§ Being therefore skilled in philosophy, and setting up his heresy in Asia Minor, where Colosse was, he may well be here reflected on by St. Paul, especially if we consider how much his opinions agreed with those which are here censured by him. For,

Thirdly, He was zealous for circumcision, and other observances of the law of Moses, and so concerned in what is here said, ver. 11. 14—17. (2.) He said,‖ "The world was made by angels, or inferior virtues, and not by the supreme God; and that he himself received his doctrine by the revelation of angels." (3.) He held Jesus to be born of Joseph and Mary, as other men, and Christ to have "descended upon him, and at his passion to have returned to his *pleroma*."

And John refuted him, saith Irenæus, "by establishing the principle of one God omnipotent, who made all things visible and invisible by his Word;" which is the very thing the apostle in this chapter doth assert.

[8] Ver. 11. Τῇ ἀπεκδύσει, &c. *The putting off the body of the sins of the flesh.*] Thus Philo informs us,¶ that circumcision imports "the cutting off our sinful pleasures and passions, and our impious opinions" (see Rom. ii. 28, 29; and the reading of the text defended, Examen Millii).

* Τὸν δὲ Παῦλον ἀζητοῦσι διὰ τὸ μὴ πείθεσθαι τῇ περιτομῇ. Hær. xxviii. §. 4, 5, 8.

† Οὗτος δέ ἐστιν εἷς τῶν ἐπὶ τῶν ἀποστόλων τὴν ταραχὴν ἐργασαμένων, ὅτι οἱ περὶ Ἰάκωβον γεγράφασιν εἰς τὴν Ἀντιοχείαν ἐπιστολήν· οὗτος παρεκίνει περὶ τοῦ Πέτρου ἀνελθόντος εἰς Ἱεροσαλὴμ τὰ πλήθη τῶν ἐκ περιτομῆς, λέγων ὅτι εἰσῆλθε εἰς ἀκροβυστίαν ἔχοντας. Hær. xxviii. lxii. §. 2.

‡ Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ἐπιστημὰς, ὕστερον εἰς τὴν Ἀσίαν ἐφίκετο. Hær. Fab. lib. ii. cap. 3.

§ Ἐγένετο δ' οὗτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων, κἀκεῖσε τοῦ κηρύγματος τὴν ἀρχὴν πεποιημένος. Hær. xxviii.

‖ Cerinthiani à Cerintho mundum ab angelis factum esse dicentes, et carne circumcidi oportere, atque alia hujusmodi legis præcepta observare. August. de Hær. cap. 8, Epiph. Hær. xxviii. §. 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεως ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τηρατολογίας ἡμῖν, ὡς δι' ἀγγέλων αὐτῷ δεδειγμένας, ψευδόμενος ἐπεισάγει. Caius apud Euseb. Hist. Eccl. lib. iii. cap. 22.

Illi dicunt alterum quidem fabricatorem mundi, alium autem patrem Domini, et alium quidem fabricatoris filium, alterum verò de superioribus Christum, quem et impassibilem perseverâsse descendentem in Jesum filium fabricatoris, et iterùm revolâsse in suum pleroma, et eam conditionem quæ est secundùm nos non à primo Deo factam, sed à virtute aliquâ valdè deorsùm subjectâ et abscissâ ab eorum communicatione, quæ sunt invisibilia et innominabilia. Iren. lib. i. cap. 25, lib. iii. cap. 11, p. 257.

¶ Ὅτι τὸ περιτέμνεσθαι ἡδονῶν, καὶ παθῶν πάντων ἐκτομήν, καὶ δόξης ἀναίρεσιν ἀσεβοῦς ἐμφαίνει. De Migrat. Abr. p. 315, A, B. De Circumcis. p. 626.

the flesh (*which is done*) by the (*spiritual*) circumcision of Christ, (*and so ye need not any legal rites, to make you complete Christians:*

12 *We being*) Buried with him in baptism, (*the outward symbol of our spiritual circumcision, and so dead unto sin*, Rom. vi. 2—4) wherein also ye are risen with *him* (*to newness of life*, Rom. vi. 4, *and to the expectation of a future life through him*, ver. 8,) through the faith of the operation of God, who hath raised him from the dead (*by which faith we believe that he will raise us also from the dead*, Eph. i. 19, 20, 1 Thess. iv. 14, 1 Pet. i. 3).

13 And you (*gentiles*), being dead (*before*) in your sins and (*by reason of*) the [9] uncircumcision of your flesh, hath he (*God*, ver. 12) quickened together with him (*by his Spirit*), having forgiven you (*through faith*) all (*your former*) trespasses;

14 (*And*) Blotting out the [10] handwriting of (*legal*) ordinances that was against us, which was contrary to us, and (*doing this so that he*) took it out of the way, nailing it to his cross;

15 *And* having spoiled [11] principalities and powers, he made a shew of them openly (*thus despoiled of their authority*), triumphing over them [12] in it (*i. e. by virtue of the same cross*).

16 Let no man therefore judge (*or condemn*) you in

The apostle here plainly discourseth against those heretics, or false apostles, who laboured to introduce the necessity of circumcision. Now that Cerinthus was one who pleaded for the necessity of it, Epiphanius, St. Austin, and others, do inform us; but that Simon Magus did so, I find not in church history. The Apostolical Constitutions* speak of some false apostles, who held it necessary περιτέμνεσθαι νομίμως, "to circumcise men according to the law;" but then they are distinguished from the impure heresy of Simon Magus, who was so far from contending for the observation of the law and prophets, that he taught his followers,† νόμῳ καὶ προφήταις μὴ χρᾶσθαι, "not to regard them,‡ μηδὲ φρίττειν, not to fear the threats of the law," as being not the law of God, ἀλλ' ἀριστερᾶς δυνάμεως, "but of some evil power," saith Theodoret; and declaring, saith Epiphanius,§ that "whosoever believed the Old Testament incurred death." Note,

Secondly, That the apostle speaking here of the circumcision made without hands, and of the circumcision made in baptism, and consisting in the putting off the sins of the flesh, cannot, by the circumcision of Christ, mean his own personal circumcision which was made with hands, but that which he hath instituted in the room of it, viz. baptism. Note,

Thirdly, That baptism therefore is a rite of initiation to Christians, as circumcision was to the Jews; for, by virtue of our spiritual circumcision in baptism, he proves we have no need of the outward circumcision to be a type of the purity obtained by baptism.

Fourthly, Hence I infer, that baptism is Christ's ordinance for infants of believing parents, as circumcision was of old for the infants of the Jews; for if it had been otherwise, and infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision as to them would have still held, they entering into covenant by no other rite, and so remaining strangers from the church, and as much aliens from the adoption, the covenant, and promises, as the gentiles were; which sure the Jews would have objected, if truly they could have done it, to the reproach of Christianity. That institution therefore must, for the comfort and satisfaction of their parents, afford some way of sanctifying these infants, or of admitting them among the number of God's children, which being confessedly no other than that of baptism, it must be supposed to allow that to them, that by it, in the phrase of Irenæus,‖ infantes et parvuli renascantur in Deum, "infants and little children may be regenerated."

[9] Ver. 13. Καὶ τῇ ἀκροβυστίᾳ τῆς σαρκος, *And the uncircumcision of the flesh.*] By the defect of circumcision, they being, saith the parallel place, on that account without Christ, being "aliens from the commonwealth of Isreal, and strangers from the covenant of promise," Eph. ii. 11, 12.

[10] Ver. 14. Χειρόγραφον τοῖς δόγμασιν, *The hand-writing of ordinances.*] Δόγμα is a rescript or ordinance concerning any thing, a royal or imperial decree (Dan. ii. 13, iii. 10. 12. 29, vi. 8. 10. 13. 15. 26, Luke ii. 1, Acts xvii. 7). Hence ritual prescriptions are called δόγματα, Ezek. xx. 26. "The hand-writing of ordinances," in the parallel epistle, Eph. ii. 15, is "the law of commandments, ἐν δόγμασι, in ritual ordinances," or the ceremonial law; and it is said here to be against and contrary to the gentiles, as being "a middle wall of partition," hindering them from coming to God, and putting an emnity betwixt them and God's people (ver. 14, 15), which Christ hath taken away by abolishing and dissolving the obligation of it, and admitting the gentiles "fellow-heirs of the same promises" and blessings with the Jews without it; or it is contrary to us, as being the ministration of death and condemnation (2 Cor. iii. 7. 9).

[11] Ver. 15. Τὰς ἀρχὰς καὶ ἐξουσίας.] The principalities and powers here mentioned, are the powers of wickedness, the spirits of Satan, who is styled ἡ ἐξουσία τοῦ σκότους, "the power of darkness," Luke xxiii. 53, and "of the air," Eph. ii. 2; ὁ ἄρχων, "the prince of the world," John xii. 31, xiv. 30; whose emissaries are "the principalities and powers, the rulers of the darkness of this world, the spiritual wickednesses in high places," against which we wrestle, Eph. vi. 12. These powers Christ destroyed by his cross, because, as the apostle saith, "through death he destroyed him that had the power of death, that is, the devil; and delivered them who, through the fear of death, were all their lives subject to bondage," Heb. ii. 14, 15. Moreover, the heathen lay under two great infelicities; (1.) That they were "aliens from the commonwealth of Israel, and strangers from the covenant of promise, and without God in the world." The remedy which divine wisdom found out, and our Lord's salutary passion effected, with respect to this, is discoursed of in the preceding verse. (2.) That they were subject to the power and delusions of evil and apostate spirits, "walking according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." These principalities and powers Christ despoiled on the cross, by the name of a crucified Jesus, and by the very sign of the cross, casting out the prince of the world from his dominions, temples, and oracles, and from those human bodies he possessed; and so openly convincing the heathens, that the deities they so long had worshipped, were evil spirits, and, by the miracles wrought in his name, drawing them from their heathen worship to him. And this exposition is confirmed from these words, "He made a show of them openly," which plainly seemeth to refer to this conquest over them. Moreover, it may be noted, that Simon and Cerinthus held, εἶναι τὸν αἰῶνα ἀπὸ ἀρχῶν τούτων καὶ ἐξουσιῶν τῆς κακίας κατεσκευασμένον, "that the world was made by these evil spirits," and men were subject to the power of them; "and were per eum et Helenam suam ex illis angelicis potestatibus liberandos,* to be delivered by Simon and his Helen from them." This, saith the apostle, our Lord hath fully done upon the cross, and so we need no assistance of Simon or Cerinthus to perform this work; and much less need we the assistance of those demons which the heathens worshipped as good angels, who had the government of the inferior world committed to them, Christ having triumphed over them, and wholly spoiled them of that power. And from these heathen deities he passes on again to the rudiments of the Jews, making that inference from what had been discoursed from ver. 11 to the 14th, which we see in the following verses.

[12] Ἐν αὐτῷ, *In it.*] It is certain that Origen† and others of the ancients read, ἐν ξύλῳ, "on the wood;" so did the Arabic

---

* Lib. vi. cap. 10.
‡ Hær. Fab. lib. i. cap. 1.
‖ Lib. ii. cap. 39.
† Ibid.
§ Hær. xxi. §. 4.

* Iren. lib. i. cap. 20. Tert. de Angelis, cap. 34. Theod. Hær. Fab. lib. i. cap. 1.
† Hom. in Matt. p. 282, 288, 289, in Joh. p. 144.

(*not observing a distinction in*) meat, or in drink, or in respect of (*your neglect of*) an (*Jewish*) holyday, or of the new moon, or of the sabbath *days* (*observed by them*):

17 Which are (*all only*) [13] a shadow of things to come; but the body (*and substance of those shadows*) *is* of Christ (*and exhibited by him*).

18 [14] Let no man beguile you of (*damnify you as to*) your reward [15] in a voluntary humility (Gr. *pleasing himself in, or affecting humility,*) and (*upon that*

version; others read, ἐν ἑαυτῷ, "in himself;" but seeing that reading, as St. Jerome testifies, is only in the Latin copies, and since Chrysostom, Theodoret, Œcumenius, Theophylact, read as we and most copies do, without taking notice of any other reading, we may rely securely on it.

[13] Ver. 17. Σκία τῶν μελλόντων, *A shadow of things to come.*] Dr. Spencer well observes, that there is no necessity from these words, of asserting that these, and all the ritual constitutions of the law of Moses, shadowed forth some Christian mystery: but only that they were but as mere shadows, compared to that solid and substantial truth Christ by his gospel hath discovered to us, as Josephus, speaking of Archelaus, who exercised the kingly power without the title of it, saith, ἦκει παρὰ τοῦ δεσπότου σκίαν αἰτησάμενος βασιλείας, τῆς ὕστερον ἑαυτῷ τὸ σῶμα, "He came to request of Cæsar the shadow of that kingdom, the body of which he had usurped or snatched to himself before" (De Bello Jud. lib. ii. cap. 4, p. 777).

Note, Secondly, That ἐν μέρει ἑορτῆς, is well rendered "in respect," or "on account of a feast;" as when the apostle saith, "That which was made glorious was not glorious, ἐν μέρει τούτῳ, in this respect," 2 Cor. iii. 10, and, "I have sent the brethren, lest our boasting of you should be found vain, τούτῳ μέρει, in this respect," ix. 3; and when Peter saith, "If any man suffer as a Christian, let him glorify God, ἐν τούτῳ μέρει, on this account." So 2 Macc. xv. 18, "The care they took for their wives and children, was ἐν ἥττονι μέρει, of no account with them, their chief care being for the temple." Now hence, to make out the argument against the Sabbatarians, note,

First, That the hand-writing of ordinances here mentioned respecteth ceremonial ordinances; for of them only it can be truly said, they were "against us," and were "contrary to us;" they were blotted out, and "nailed to the cross" of Christ, and were "shadows of," or in respect of "things to come."

Secondly, That when it is said, "Let no man judge you in respect of those things," the meaning is, Let no man censure or condemn the Christian for not observing these new moons, feasts, or sabbaths.

Thirdly, That the apostle here by "sabbaths" does not mean the first and last days of the great Jewish feasts, which were by them observed as sabbaths; or the sabbath of the seventh year, or of the year of jubilee: but only, or chiefly, the weekly sabbaths of the Jews.

First, Because the apostle having said before, "Let no man condemn you" for not observing the Jewish festivals, or any part of them, cannot rationally be supposed in the words following to condemn only the same thing.

Secondly, In the New Testament the word "sabbath," or "sabbaths," is used above sixty times, and in fifty-six of those places it doth unquestionably signify the Jewish weekly sabbaths, and in the other the whole week. Since, then, the "sabbath" in the New Testament is never used for the first or last days of the Jewish feasts, but is there ordinarily used for their weekly sabbath, we ought in reason to conclude, it here imports that seventh-day sabbath which it doth usually import in other places; and not those solemn days of the Jewish feasts, those jubilees, or seven years' sabbaths, which it doth never elsewhere signify in the New Testament.

Thirdly, Where the word "sabbath" is mentioned in the Old Testament, in conjunction with new moons, or Jewish feasts, it doth import the seventh-day sabbath distinctly from all others; as will appear from the persual of all the places where these things are jointly mentioned, as 2 Kings iv. 23, Isa. i. 13, lxvi. 23, Lam. ii. 6, Ezek. xlv. 17, xlvi. 1, Hos. ii. 2, Amos viii. 4. Being then here mentioned with new moons and Jewish feasts, it is reasonable to conceive it signifies the seventh-day sabbath.

Fourthly, The sabbath-day in the Old Testament is often contradistinguished to all other solemn feasts, and more particularly to new moons and anniversary feasts; and therefore, being here mentioned with them, we may presume it cannot signify them, or any portion of them, but rather that it doth import that Jewish sabbath which in other places is put in opposition to them, as 1 Chron. xxiii. 31, 2 Chron. ii. 4, xxxi. 3, Neh. x. 32, 33. Seeing then the word "sabbath," wherever it is used in conjunction with new moons or feasts, in scripture, still signifies the Jewish weekly sabbath, we cannot doubt, but, in conjunction with them here, it signifies the same thing. Seeing the word is often put in opposition to new moons and solemn feasts, indefinitely taken, what reason have we to conceive, that in this place it should be taken for any part or portion of them? Hence then I argue thus:

No man ought to condemn the Christian for not observing the Jewish sabbath, because Christ hath "blotted out the hand-writing of ceremonial ordinances which was against them;" wherefore the Jewish sabbath being a ceremonial ordinance, therefore it is blotted out; therefore the Christian is not obliged to observe it. Again, that which is joined with meats and drinks, and with new moons, which are things confessedly ceremonial, no difference at all being observed by the apostle, as to their being named hand-writings, things cancelled, shadows, and the like, that must be ceremonial. Lastly, That which is a shadow of, or in respect of things to come, of which Christ by his advent exhibited the body, that must be ceremonial, that must be cancelled and abolished by Christ, and then the Jewish sabbath must be so.

[14] Ver. 18. Καταβραβευέτω, *Let no man beguile you of your reward.*] So Suidas, παραλογιζέτω, "Let no man put a cheat upon you." So Phavorinus, ἐπηρεαζέτω, "Let no man damage you" (Chrysostom and Theophylact).

Καταβραβεύειν.] This word signifies to give the prize to one, when the victory was obtained by the other; so Chrysostom, Theodoret, Theophylact; accordingly Suidas* saith, This is the thing which the apostle means by the word, and because, by this unjust sentence, the person to whom it is due is deprived of his reward, hence it comes to bear that sense; and so the whole is by Stephanus rendered, Nemo vos debito brabio fraudet; which, as it justifies our translation, so it shows the damage Christians will sustain by thus worshipping angels, even the loss of that crown of glory, which Christ hath purchased for his faithful subjects.

[15] Θέλων ἐν ταπεινοφροσύνῃ, *Pleasing himself in his humility.*] Or, affecting it, and so not addressing to God immediately, but by angels; for so the word θέλειν answers to the Hebrew חפץ, which imports pleasing or delighting ourselves in any thing. So 1 Sam. xviii. 12, θέλει ἐν σοὶ ὁ βασιλεὺς, "The king is pleased with thee;" 2 Sam. xv. 26, "If he say, οὐκ ἐθέλησα ἐν σοὶ, I am not pleased with thee;" Matt. xx. 26, 27, ὃς ἂν θέλῃ ἐν ὑμῖν, "Who among you affects to be great or first;" and, xxvii. 43, "Let him deliver him, εἰ θελεῖ αὐτόν, if he delighteth in him." As for the persons here referred to, note,

First, That the Greek commentators affirm generally, that the apostle doth through this whole epistle oppose himself to some false Christians, who held δεῖν συνάγεσθαι ἡμᾶς πρὸς τὸν πατέρα διὰ τῶν ἁγίων ἀγγέλων, "that we ought to address to the Father by the holy angels." But then some of them add, that the pretence of humility was this,† "that it was too much for us to come to God immediately by Christ, this being above our infirmity." But this, though it agrees well with the humility here mentioned, it seems not to accord either with the principles of Simon Magus, who held himself to be both the Father and the Son; or of Cerinthus, who

* Τοῦ ἄλλου ἀγωνιζομένου τὸν ἄλλον στεφανοῦσθαι λέγει ὁ ἀπόστολος καταβραβεύεσθαι.

† Ἡσάν τινες οἱ λέγοντες οὐ δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν ἀγγέλων, ἐκεῖτο γὰρ μεῖζόν ἐστιν ἢ ἡμᾶς Chrysost. Photius, Œcum. Theoph. in locum.

account) worshipping of angels, [16] intruding (*or searching*) into those things (*by the strength of his natural reason*) which he hath not seen, (*being*) vainly puffed up by his fleshly mind (*as if he were able by it to know the nature and the offices of angels*),

held Christ was only a man, born after the common way of generation, and so could not exalt him thus above the angels; and much less doth it accord with the sentiments of the heathens. Œcumenius saith, the apostle speaketh here of them who did, τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, "mix legal observances with the gospel;" and Theophylact, that he speaks περὶ τῶν Ἰουδαιζομένων, "of the Judaizers." And Theodoret* explains this more fully thus: "They who were zealous for the law, persuaded men to worship angels, because, say they, the law was given by them: this they advised men to do, pretending humility, and saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the divine favour by means of angels." Now if this be so, this passage cannot well agree to Simon Magus and his followers; for though they worshipped angels, as Irenæus,† Tertullian,‡ Epiphanius,§ Theodoret‖ note, and held that their *proarche* or *propator*, was so inaccessible and incomprehensible; yet did they not seem to worship God by angels, but rather to perform their magical operations by invoking them. He also, and his followers, as hath been shown, were enemies to the law, and so could not introduce the worship of good angels upon this account, that the law was given by them.

But then as for Cerinthus, and other false apostles of the Jews, they owned Christ Jesus as the Messiah, and yet were stiff assertors of the obligations of the law; and they by their philosophy had introduced the worship of angels, after the heathen manner. For Epiphanius informs us of Cerinthus, that he said,¶ "The law and the prophets came from the angels; and that he who gave the law was one of the angels that made the world." They had imbibed the philosophy of Plato,** which saith, "The demons are of a middle nature betwixt gods and mortals; that they brought our prayers and offerings to them, and their commands to us, and were to be worshipped and invoked upon that account:" that God had no immediate commerce with men, but all his converse with us was by the mediation of these demons. And suitably to this philosophy we find the angel, Tobit xii. 12. 15, saying that he was "one of the seven angels οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, who offered up the prayers of the saints:" and that when Tobit and Sara prayed, he "brought the memorial of their prayer before the Holy One." And Philo,†† in several places declares, that as the philosophers said of their demons and heroes, so Moses "introduces the angels, πρεσβευομένας, doing the office of ambassadors, καὶ διαγγελλούσας τάτε παρὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ βασιλεῖ ὧν εἰσιν ὑπήκοοι χρείας, and being messengers of good things from God to his subjects, and carrying back to God their needs." In his book of the Giants* he styles them "ambassadors of good communications of men to God, and of God again to men." And in his book de Somniis,† he represents them as "the ears and eyes of the great King, seeing and hearing all things, for," saith he, "they bring the commands of the Father to his children, and the needs of the children to the Father: not that God needs their ministry, but that it is very needful and beneficial for us frail men to have such mediators, as being unable, not only to receive God's chastisements, but even his very benefits, should he immediately confer them on us by himself." If Cerinthus had imbibed this philosophy, which had then obtained among the Jews, and was so well known in the world, that one so much instructed in it, as Theodoret saith he was, could not well be ignorant of it, here is a sufficient foundation for his introducing the worship of those angels which gave the law, under pretence of humility; Philo‡ declaring, that when the law was first given, "the people desired it might be so, and requested of God these mediators; saying, Speak thou to us, and let not God speak to us, lest we die."

[16] Ἃ μὴ ἑώρακεν ἐμβατεύων, *Intruding into those things he hath not seen.*] So read all the Greek and Latin copies now extant; Esthius. Now this did the philosophers, and those Christians, which embraced their sentiments, in all their inducements to worship these angels and inferior spirits; as, v. g.

First, In their pretence that§ "the divine nature could not immediately be conversed with, but that all the intercourse betwixt God and men was by the intermediation of these demons; it being a debasing of the divine nature, to think we could converse with him without their intervention."

Secondly, In saying that they were to be worshipped, χάριν τῆς εὐφήμου διαπορείας, "for their laudable intercession; and, διὰ τῆς εἰεργεσίας, for the benefits of common life we receive from them."‖

Thirdly, As having from the supreme Deity their power and authority, and presiding over us, κατὰ τάξιν ἥ ἕκαστος ἐτάχθη, "according to the order appointed to them;" and being therefore worshipped, θείῳ νόμῳ καὶ θείᾳ βουλήσει, "by the divine law and counsel;" and only, saith Celsus, as he will have them to be honoured (Plato in Phædro, p. 264. Hierocles in Carm. Pythag. p. 9, 18. Celsus apud Orig. lib. viii. p. 381).

Fourthly, Because, by worshipping these ministers of his, we do a thing, φίλον ἐκείνῳ, "grateful to him," saith Celsus.¶ Now in all these things they did manifestly ἐμβατεύειν, "intrude into things" of which they neither had, nor could have, any knowledge from the light of nature. And so do also the Romanists, in saying that saints and angels see all things, or perceive our prayers, by seeing him who seeth all things; that they are worshipped by the divine law and counsel; and that by invoking them we do a thing grateful to him: it being certain that nothing of this nature can be proved from scripture, or from primitive tradition.

Moreover, Theodoret and Œcumenius here observe, that this worship of angels continued long in Pisidia, Phrygia, and Laodicea, near to Colosse, where they had** εὐκτήρια τοῦ

* Οἱ τῷ νόμῳ συνηγοροῦντες καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγοροῦνται, διὰ τοῦτους λέγοντες δεδόσθαι τὸν νόμον, τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι, ταπεινοφροσύνῃ δήθεν κεχρημένοι καὶ λέγοντες ὡς, ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε, καὶ ἀνακατάληπτος προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμενείαν πραγματεύεσθαι. In locum.

† Simonianæ disciplinæ magia angelis inserviens. Tertull. de Præscript. cap. 33, p. 214.

‡ Iren. lib. i. cap. 23, lib. ii. cap. 57.

§ Epiphan. Hær. xxi. §. 4.

‖ Theodoret, Hær. Fab. lib. i. cap. 5, p. 12. Ἀχώρητος ἀνεξιχνίαστος, ἀκατάληπτος. Iren. lib. i. p. 10. 12. 14.

¶ Φάσκει δὲ οὗτος τὸν νόμον καὶ προφήτας ὑπὸ ἀγγέλων δεδόσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν ἀγγέλων τὸν κόσμον πεποιηκότων. Hær. xxviii. §. 1. p. 110.

** Πᾶν γὰρ τὸ δαιμώνιον μεταξύ ἐστι τοῦ Θεοῦ τε καὶ θνητοῦ ——ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1194, A, B. Θεὸς δὲ καὶ ἄνθρωπος οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσά ἐστιν ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid. Δαίμονας τῆς ἑρμηνείας αἴτιον εὐχαῖς τιμᾶν μάλα χρεὼν χάριν τῆς εὐφήμου διαπορείας. Epin. p. 1010, 1011.

†† Lib. de Plant. No. p. 168. Vide insignem hâc de re locum in Platonis Symposio, apud Stob. Eclog. Phys. p. 24, 25.

* P. 222, F.

† Καὶ γὰρ τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ πατρὶ διαγγέλλουσι, p. 455, 456.

‡ Οὗ λάβοντες ἔννοιαν ἐδεήθημέν ποτέ τινος τῶν μέσων λέγοντες, λάλησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibid.

§ Τὸν Θεὸν αὐτὸν καταμιγνὺς ἀνθρωπίναις χρείαις οὐ φείδεται τῆς σεμνότητος, οὐδὲ τηρεῖ τὸ ἀξίωμα αὐτοῦ τῆς ἀρετῆς. Plutarch. de Orac. Defect. p. 414. Οἱ δαιμόνων γένος μὴ ἀπολείποντες ἀνεπίμικτα τὰ τῶν Θεῶν καὶ ἀνθρώπων ποιοῦσι, καὶ ἀσυνάλλακτα τὴν ἑρμηνευτικὴν ὡς Πλάτων ἔλεγεν, καὶ διακονικὴν ἀναιροῦντες φύσιν P. 416, E.

‖ Euseb. Præp. Evang. lib. v. cap. 3, p. 128, D.

¶ Ibid. p. 381, 382.

** Œcum. apud. Hœschel. Not. in Orig. p. 233.

19 And (*so*) [17] not holding the Head (*Christ*), from which all the body [18] by joints and bands having nourishment ministered, and (*being*) knit together, increaseth with the increase of God.

20 Wherefore if ye (*by your profession*) be dead with Christ from the [19] rudiments of the world (*which he hath nailed to his cross, and took out of the way*, ver. 4), why, as though living (*yet*) in (*conformity to*) the world, [20] are ye subject to (*the*) ordinances (*and decrees of men?*

21 *Such as these are,*) [21] (Touch not (*what is offered to an idol; or, touch not a woman*, 1 Cor. vii. 1); [22] taste not (*forbidden meats*); [23] handle not (*an unclean thing*);

22 [24] Which all are to perish with the using) (*or tend to corruption by the using or abusing them*); after the commandments and doctrines of men?

23 Which (*are*) [25] things have indeed a shew of wisdom in will worship, and humility (ver. 8), and neglecting of the body (ver. 21); (*and*) not in (*giving*) any honour (*to it*) to the satisfying of the flesh.

ἁγίου Μιχαὴλ, "oratories of St. Michael, the captain of the Lord's host," as he is called, Josh. v. 14; which leads us to the very rise of this worship, both among Jews and Christians. For the Jews generally held, that he who is styled "the captain of the Lord's host," was the angel Michael (see note on Heb. ii. 5). And his office, saith Origen,* is mortalium preces, supplicationesque curare, "to present the prayers of men;" and in the book of the Pastor we read, saith he, that Christians, ἅμα τὸ πιστεύειν ὑπὸ τοῦ Μιχαὴλ γίνονται, "as soon as they believe are under the government of Michael."—"The good messenger," saith Hermas,† "being Michael, qui populi hujus habet potestatem, et gubernat eos, who hath the government over his people." Whence by Nicephorus,‡ he is styled, ὁ τῆς Χριστιανῶν πίστεως ἔφορος, "the president or overseer of the Christian faith."

[17] Ver. 19. Καὶ οὐ κρατῶν τὴν κεφαλὴν, *And not holding the head.*] Hence it appeareth, First, That the apostle here speaks of such persons as had embraced Christianity, owning Christ Jesus to be the head of the church, and being by profession "dead with Christ from the rudiments of the world," ver. 20.

Secondly, That the fault they were guilty of, was not the worshipping angels, as mediators of redemption, but of intercession only; i. e. as mediators to bring us to God, and to present our prayers to him, as appears from the foregoing note.

Thirdly, That Jesus Christ is represented in the holy scripture as he by whom we have, προσαγωγὴν πρὸς τὸν Θεὸν, "access to God" in prayer with confidence (Eph. ii. 18, iii. 12, Heb. x. 19—22); and so having access to him by prayer, through any other mediator of intercession, must be intrenching on the office of the head of the church, and so not holding the head: and that the practice of the church of Rome in praying to angels is here condemned, I have fully proved in a discourse of the idolatry of the church of Rome, ch. xi.

[18] Ἐπιχορηγούμενον, *By joints and bands having nourishment ministered.*] i. e. From which head communicating the gifts of the Spirit to his mystical, as the head doth its spirits to the natural body, the whole body of Christians (duly compacted together, by the assistance which every part of it gives to the whole; some sustaining the office of inferior heads, some of an eye, some of a hand or foot, 1 Cor. xii. 15—17,) increaseth in that love which proceedeth from the God of love, which he requires and approves, and which tends to his glory, and is therefore styled "the increase of God;" as that righteousness which he approves and accepts of, is styled "the righteousness of God," Rom. i. 17, 2 Cor. v. 21, Phil. iii. 9, Jam. i. 20 (see the note on Eph. iv. 15, 16).

[19] Ver. 20. Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *From the rudiments of the world.*] That these rudiments signify the Mosaical institutions, as being, for matter, mostly the same with the rites used by the heathens, is proved by the note on Gal. iv. 3. And this is also evident from the argument here used to restrain the Colossians from being still in bondage to them, viz. that they are blotted out, cancelled, and done away by the death of Christ, to which we profess to be conformed (ver. 14). To "live in the world," is to live after the prescripts of the men of the world, by whom these rites were used.

[20] Δογματίζεσθε; *Are ye subject to ordinances?*] Δογματίζεσθαι is to make rules and constitutions concerning these things. Thus of the feast of dedication of the temple purged from defilement, ἐδογμάτισαν μετὰ κοινοῦ προστάγματος, "they ordained by a common statute and decree, that every year those days should be kept" (2 Macc. x. 8). So when Judas had slain Nicanor, ἐδογμάτισαν πάντες μετὰ καινοῦ ψηφίσματος, "they ordained all with a common decree, in no case to let that day pass without solemnity" (xv. 36, see Esth. iii. 9, 3 Esdr. vi. 34). And so that may be rendered here, "Why, as living yet in conformity to the world, are ye subject to the decrees and constitutions about them?" Such as are,

[21] Ver. 21. Μὴ ἅψῃ, *Touch not.*] This may refer either to what is mentioned by Paul, as the aphorism of some philosophers or heretics, "It is good for a man, μὴ ἅπτεσθαι, not to touch a woman:" or it may be referred to things suffocated, or dead of themselves, or offered to idols; which, as Clemens of Alexandria saith,* the Jews were not allowed to touch.

[22] Μηδὲ γεύσῃ, *Taste not.*] This, doubtless, refers to meats and drinks, either flesh and wine, which some of the philosophers, particularly the Pythagoreans, would not taste of. And some false apostles, mentioned by the Apostolical Constitutions,† forbade marriage, and "required men to abstain from flesh and wine; representing marriage, and the procreation of children, and the eating of flesh, as things abominable."

[23] Μηδὲ θίγῃς, *Handle not*] Any thing which may pollute you by touching it, or being offered to idols.

[24] Ver. 22. Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *All which things perish in the using.*] The word φθόρα is used often by Peter speaking of such men, not for a natural, but a moral corruption, as when he saith, they were partakers of the divine nature, "who have escaped τὴν φθορὰν, the pollution which is in the world through lust," 2 Pet. i. 4, and that "they, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall perish, ἐν τῇ φθορᾷ αὐτῶν, in their own corruption," 2 Pet. ii. 12, and ver. 19, "Whilst they promise them liberty, they themselves are the servants, τῆς φθορᾶς, of corruption." And so the meaning of these words may be, That when these things are observed in compliance with the commands and doctrines of men, as things necessary, they corrupt men who use them thus. But I prefer the other sense, which saith, that these meats perish in the using, according to that aphorism of the civil law,§ "We use those things which remain after the use of them;" his verò abutimur, quæ nobis utentibus pereunt.

[25] Ver. 23. Ἅτινά ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *Which things have a show of wisdom.*] These words plainly refer to the former verses; ἐθελοθρησκείᾳ, "will-worship," to the θέλων ἐν θρησκείᾳ τῶν ἀγγέλων, "pleasing themselves in the worshipping of angels;" and so it must be as bad as that; the "show of humility," to the doing this from a pretence of humility, ver. 18, the "neglecting of the body, and making no provisions for it, to the satisfying of the flesh," to the abstinence from flesh, wine, and women, and from things offered to idols.

It remains only to consider who were the persons here intended. That they were not the Gnostics, or followers of Simon Magus, is evident: "For they," saith Irenæus,§

---

* Περὶ Ἀρχῶν, lib. i. cap. 8, in Matt. ed Huet. p. 361, D.
† Lib. iii. sim. 8, §. 3. ‡ Hist. lib. vii. cap. 50.

* Ὧν γὰρ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θνησιμαῖα, τάτε εἰδωλόθυτα, τάτε ἀποπεπνιγμένα, οὐδὲ γὰρ τούτων ψαύειν θέμις. Pædag. lib. ii. cap. 1, p. 149.

† Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν, καὶ οἴνου, βδελυκτὰ λέγοντες εἶναι, καὶ παίδων γένεσιν, καὶ ὀρωμάτων μεταλήψιν. Const. Apol. lib. vi. cap. 10.

‡ Cicero, Top. c. 8. Pandect. lib. vii. tit. 5.

§ Ταῖς τῆς σαρκὸς ἡδοναῖς κατακόρως ἐουλεύοντες, καὶ λάθυν

"were men who indulged to the flesh, and who privily corrupted the women whom they taught; they were carefully to meditate upon the mystery of wedlock, and upon that account enticed other men's wives to themselves." And Epiphanius adds,* that "they participated of all manner of flesh: that they indulged to drunkenness and venery, execrating them who were used to fastings." They therefore could not be the men who neglected the body, by abstaining from meats, and made no provision for the flesh. They therefore seem to me to have been partly the Essenes, and partly the Pythagorean philosophers. For,

First, Of the Essenes, Josephus saith, that οὐτὲ γαμετὰς εἰσάγονται, &c.,† "they neither would have wives nor servants:" as thinking servitude an injury to our common nature, or tending to injustice: and marriage, to sedition. And again, γάμου μὲν, ὑποψία παρ' αὐτοῖς,‡ "They contemn marriage, not because they would have marriage taken away, or the succession of mankind to cease; but to avoid the intemperance of women, and because they think none of them can keep their faith to one." Philo says,§ "They have women with them, but they are only such as are γηραιαὶ, old women, or, παρθένοι τὴν ἁγνείαν, virgins as to their chastity, not out of necessity, but, διὰ ζῆλον καὶ πόθον σοφίας, from their zeal to, and desire of, wisdom." He adds, σιτοῦνται δὲ πολυτελὲς οὐδὲν, ἀλλὰ ἄρτον εὐτελῆ καὶ ὄψον ἁλῆς, &c.,‖ "They eat nothing that is delicate, having only mean bread, and salt for their meat; and if they be delicate, hyssop for their sauce, and river-water for their drink. ¶They use no wine in their feasts, οἶνος μὲν γὰρ ἀφροσύνης φάρμακον, for wine (say they) is the incentive to madness." He goes on, τράπεζα καθαρὰ τῶν ἐναίμων, "Their table is pure from all things that have blood in them, or from the flesh of living creatures; for such things (say they) irritate concupiscence." And of this abstinence from certain meats they are so tenacious, saith Josephus,** that "they will rather endure all sorts of torments, ἢ φάγωσί τι τῶν ἀσυνήθων, than eat any thing they were not accustomed to eat." Moreover, there were some things they must not touch, as oil;†† "for κηλίδα ὑπολαμβάνουσιν τὸ ἔλαιον, they look on oil as a defilement; so that if any of them be unwillingly anointed with it, he must wash it off from his body. The younger amongst them must not touch the elders,‡‡ ὥστε εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολούεσθαι, καθάπερ ἀλλοφύλῳ συμβέροντας, and if they touched them, the elders washed themselves as if they had touched an alien." They were such strict observers of the sabbath, that they would provide no meat for themselves, nor go to stool on that day. They had also* τὰ τῶν ἀγγέλων ὀνόματα, "certain names of angels which they held in veneration;" and also proper δόγματα, "opinions or decrees, which they swore never to deliver to others, otherwise than as they had received them." And thus they dogmatized. And, lastly, all this was the effect τῆς περὶ φιλοσοφίας ὁρμῆς, "of their passion for philosophy," of which Philo† so often speaks in his description of them. So great reason is there to conceive they may be concerned in this chapter.

Secondly, These things being introduced as the rudiments of the world, and living according to these δόγματα, "prescriptions," being living as in the world, I chiefly incline to refer these things to the abstinence from touching and tasting flesh and wine, and handling women, and from all the objects which gratify the senses, the taste, the eye, the touch, taught by the followers of Pythagoras and Empedocles; and defended with such variety of learning by Porphyry, the very title of whose book is, De Abstinentiâ ab Esû Animalium, "Of abstinence from eating the flesh of any living creature." This he founds upon this principle, that τὸ ζῆν κατὰ τὸν νοῦν,‡ "to live the intellectual life, and to enjoy the contemplation of the most perfect Being, it is necessary we should abstract our minds, as much as is possible, from all sensual objects;" from the pleasures which arise, διὰ γεύσεως, "from the taste," particularly of wine; and from the touch: for, saith he, ἁφαὶ, "the sensual objects which we touch are not only σωματοῦσαι τὴν ψυχὴν, such as transform the soul into the body, but also such as stir up swarms of lusts and passions in it." Hence he infers, that all these things are, τὰ αἰσχρὰ, "filthy and polluting, and such as hinder τῆς ψυχῆς καθαρὰν ἐνέργειαν, the pure operations of the soul;" therefore, he that would live the intellectual life, must abstain§ "not only from the use of women, but from all sensual things, they being such as do defile the soul." Moreover, what the apostle speaks of the deceit of philosophy, exactly agrees with the sentiments of those men. Doth he say, that it is κατὰ τὴν παράδοσιν ἀνθρώπων; i. e. "according to the tradition of men?" this abstinence is styled by Porphyry,‖ νόος ἄγραφος καὶ θεῖος, "a divine, but unwritten law." Doth he say of them, δογματίζονται, "They make decrees and ordinances?" this opinion is by Porphyry¶ styled δόγμα παλαιὸν καὶ θεῖος φίλον, "an ancient decree, and acceptable to the gods;" and, τὸ διοριζόμενον, "a constitution," or a thing defined. Doth the apostle style it ἐθελοθρησκεία, "will-worship?" it is also by Heraclides Ponticus** styled δεισιδαιμονία, "superstition;" and said by Porphyry especially, to be done on the account of wisdom, and the subduing of the body: so full an agreement is there betwixt this philosophy, and that which the epistle hath here said concerning it.

τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. lib. i. cap. 1, p. 28, A. Διὰ παντὸς τρόπου δεῖν αὐτοὺς ἁεὶ τὸ τῆς συζυγίας μελετᾷν μυστήριον. Ibid. Ταύτας ἀπ' ἄνδρων ἀποσπάσαντες ἰδίας γαμετὰς ἠγήσαντο. Ibid.

* Καὶ πάντων μεταλαμβάνουσι κρεῶν——καὶ ταῖς μέθαις σχολάζοντες, καὶ καταρῶντες τὸν νηστεύοντα. Epiph. Hær. xxvi. §. 4, 5, 9.

† Antiq. lib. xviii. cap. 2, p. 618, A, B.

‡ De Bell. Jud. lib. ii. cap. 12, p. 785.

§ De Vitâ Contemp. p. 695, F.

‖ P. 692, B. ¶ P. 696, D.

** De Bell. Jud. lib. ii. cap. 12, p. 787, F.

†† P. 785, C. ‡‡ P. 777, D.

* P. 786, F, G.

† De Vitâ Contemp. p. 695, F. 698, D.

‡ Οὐκ ἔστιν ἄλλως τυγχεῖν τοῦ τελείου μὴ προσηλωθέντα μὲν, εἰ χρὴ φάναι, τῷ Θεῷ, ἀφελωθέντα δὲ ἐκ σώματος, καὶ τῶν διὰ τοῦτο τῆς ψυχῆς ἡδυπαθειῶν. Lib. i. §. 57.

§ Αἰσχρὰ γὰρ πάντα ὡς πρός γε τὴν κατὰ νοῦν ζωὴν, καὶ πάντων ἐκτέτον, καθάπερ τῶν ἀφροδισίων. Lib. i. §. 41. Διὸ καὶ τὰ ἀφροδίσια μιαίνει, P. 173, 174, et lib. i. p. 44, §. 52.

‖ Lib. i. §. 28

¶ Lib. i. §. 3. ** Lib. i. §. 6.

CHAPTER III.

IF ye then be risen with Christ (*through faith*, ii. 12, *and by newness of life*, Rom. vi. 4, 5), [1] seek those things which are above, where Christ (*now raised from the dead*) sitteth on the right hand of God.

2 Set your affections on things above, not on things on the earth.

3 For ye are dead (*to sin*, Rom. vi. 6—8, *and to the world*, Gal. vi. 14, *and from the rudiments of it*, ii. 20), [2] and your (*future*) life is hid with Christ in God.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1, 2. Τὰ ἄνω ζητεῖτε, ver. 1, φρονεῖτε, ver. 2.] These phrases seem to import (1.) that we should put the highest estimate and value on things above. (2.) That we should have them fixed on our spirits, and familiarly occurring to our thoughts, by fervent meditations and serious reflections on them. (3.) That we should have our wills inclined to them, and our affections possessed with frequent love, and passionate desires of them; for φρονεῖν is, saith Phavorinus, λογίζεσθαι, καὶ ἐνθυμεῖσθαι, στέργειν καὶ ἀποδέχεσθαι. (4.) That we should employ our faculties and members in pursuit of them with diligence and constancy; for ζητεῖν is *niti, curare*, summo studio quærere, as ζητῶ ποιῆσαι in Demosthenes, ζητῶ ἀφελεῖσθαι, nitor auferre, Plutarch, ζητεῖν δὲ πολυπραγμονεῖν, Schol. Aristoph. p. 289.

[2] Ver. 3. Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.] i. e. Your true life,

4 [3] When Christ, *who is (the author and purchaser of)* our life, shall appear, then shall ye also appear with him in glory.

5 [4] Mortify therefore *(in order to the enjoyment of this life with God)* your members which are upon the earth *(i. e. your earthly carnal members)*; fornication, uncleanness, inordinate affection, [5] evil concupiscence, and [5] covetousness, which is idolatry:

6 For which things' sake *(done by them)* the wrath of God cometh on *(men, as being)* the children of disobedience *(or upon those who obey not the commands of God, to abstain from them)*:

7 [7] In the which ye *(of Colosse)* also walked some time, when ye lived in them.

8 But now ye also put off all these *(following vices; viz.)* anger, wrath, malice, blasphemy *(i. e. evil-speaking)*, [8] filthy communication *(or reproachful words, which arise from wrath,)* out of your mouth.

9 *(And)* [9] Lie not one to another, seeing that ye have put off the old man with his deeds (see note on Eph. iv. 22);

10 And have put on the new *man*, which is renewed in [10] knowledge *(or by the acknowledgment of the truth*, Eph. iv. 22) after the image of him that created him *(in righteousness and holiness of truth*, Eph. iv. 24):

11 Where *(or under which economy)* there is neither *(respect had to any man, as being)* Greek nor Jew, *(of the)* circumcision nor uncircumcision, *(as being)* Bar-

---

which consists in fruition of God, and which you shall live for ever with him, is hid with Christ, who is now removed from your sight, and placed at the right hand of God; for "it doth not yet appear what we shall be," 1 John iii. 2.

[3] Ver. 4.] Note, hence we learn that Christians are not to expect to reign with Christ on earth a thousand years, because they are not to mind or seek, τὰ ἐπὶ γῆς, "the things upon earth," but only "those above, where Christ sitteth at the right hand of God:" whereas, were this life on earth a blessing and reward, which God had promised to them for their sufferings, they might mind it, and set their affection on it: as also from all those places where the hope, reward, inheritance of Christians, is said to be reserved in the heavens for them: for, as Œcumenius notes, εἰ ἐν οὐρανοῖς ἡ κληρονομία μυθώδης ἡ χιλιοέτης ἀποκατάστασις, "if our inheritance be in heaven, the supposed millennium on earth must be but a fable." "Great is your reward in heaven," saith Christ to the Christian sufferer, Matt. v. 12, Luke ix. 23, "Your hope is laid up for you in heaven," Col. i. 5 (see 1 Pet. i. 4).

[4] Ver. 5. Νεκρώσατε οὖν, *Mortify therefore your earthly members.*] There being in us naturally "the old man," ver. 9, Eph. iv. 22, and "the body of sin;" the inordinate affections and lustings of it are styled the members of that body; partly, because they exert themselves by the members of the natural body; and partly, because, as the members of the body are employed to fulfil and accomplish the desires of the natural body, so these affections are employed to gratify the desires of the body of sin: these members are styled "earthly members," because they respect only earthly things, they fix our hearts upon, and employ our minds about them; to mortify them is to resist and to suppress their motions, that we do not obey them, or gratify them in their inordinate desires and affections, but carefully shun all the occasions of sin, and use those means which tend to the subduing of it. And this exhortation being directed to believers, shows that as they are, by profession and by baptismal obligation, dead to sin, so have they continual need to proceed in the practice of this duty, that they be not overcome by the deceitfulness of sin, by their fleshy lusts, which tend to fornication and uncleanness, their desires of worldly honours and vain-glory, which are evil concupiscences, and by the inordinate love of the world, which is styled "covetousness."

[5] Ἐπιθυμία κακὴ, *Evil concupiscence.*] If hence it follows that all concupiscence is evil, then from διαλογισμοὶ κακοὶ, mentioned Mark iii. 21, it follows, that all thoughts and reasonings are evil: and from ὁμιλίαι κακαὶ, mentioned 1 Cor. xv. 33, it also follows, that all our conversation with one another must be evil: so certain is it, that this place doth not prove that all concupiscence is evil. And to be sure the very first motions of concupiscence, which arise naturally in the sensual appetite, and prevent our reason and deliberation, cannot be here intended, because the apostle reckons this concupiscence among those members of the body which must be mortified, which the first motions of the body can never be.

Secondly, Because he adds, that "because of these things cometh the wrath of God upon the children of disobedience:" now these first motions, if suppressed, and not consented to when they arise, can never render us "children of disobedience," and much less subject to the wrath of God. And if Satan hath the power to inject such motions, or raise such ideas in the brain, if they be our sins, though not consented to, it must be in his power to make us sin, whether we will or no. From all which considerations, it seems necessary to understand this of deliberate fleshly lustings indulged to, and not restrained by us.

[6] Ἥτις ἐστιν εἰδωλολατρεία, *Covetousness, which is idolatry.*] Because, as heathens place their confidence in idols, even so the avaricious man doth place his confidence in gold and silver, which are the matter of their idols; he chiefly doth pursue them, and for their sakes only doth other matters. And that such actions do partake of the true nature of idolatry, reason as well as scripture will evince; for reason shows that love, hope, trust, obedience, are parts of that internal worship which we owe to God in the most excellent degrees, and which he more regards than building temples, or erecting altars, the bending of the knee or body, or any act of outward worship; and therefore in those acts doth more especially consist God's worship; wherefore he that confers them upon any creature in that degree, or in those actions in which they only ought to be ascribed to God, must be as truly an idolater, as he that payeth to a creature any outward act of religious and divine worship; and as the covetous person, though he doth not indeed believe his riches or his money to be a god, yet by so loving, and so trusting in them, as God only ought to be loved and trusted in, he is as truly guilty of idolatry as if he so believed. So, though the Roman catholics do not believe their saints and angels to be God, yet by addressing to them even mental prayers,* and giving them the inward worship of the soul, which, as Austin† well observes, "the catholic church always reserved to God," they are as guilty of idolatry, as if they did believe them to be gods, since thereby they ascribe to them the knowledge of the heart, and of the inward motions of the soul, which only do belong to God.

[7] Ver. 7.] The Colossians dwelling in Phrygia celebrated the sacra of Bacchus,‡ and of the mother of the gods, called therefore Phrygia Mater, and doubtless complied with all the luxury of Asia Minor, of which they were a part.

[8] Ver. 8. Αἰσχρολογίαν, *Filthy communication.*] This is usually referred to obscene and impure words; but Hesychius, Phavorinus, and J. Pollux, lib. ii. cap. 4, have informed us, that the word signifies "reproachful words," such as tend to put a man to shame; and to this sense the words preceding make it most proper to refer it, "wrath, anger, malice," or evil machinations of the heart, being the inward dispositions which render us disaffected to, and prone to do evil to others; railing and opprobrious speeches, which tend to render our brother infamous to others, being the usual effects of these evil dispositions.

[9] Ver. 9.] Hence it appears, that to be addicted to lying is an evidence that we have not yet put off the old man.

[10] Ver. 10. Εἰς ἐπίγνωσιν, *In knowledge.*] The Christian faith being "the knowledge of the truth which is after godliness," Tit. i. 1, it being that by which "we escape the pollutions of the world through lust," 2 Pet. ii. 20, and "recover

---

* Qui dicit stultum esse (sanctis) in cœlo regnantibus voce vel mente supplicare, Anathema sit. Concil. Trid. sess. 25.

† Divinè et singularitèr in ecclesiâ catholicâ traditur, nullam creaturam colendam esse animæ (libentiùs enim loquor his verbis, quibus hæc mihi insinuata sunt) sed ipsum tantummodò rerum, quæ sunt omnium, creatorem. De Quantit. Animæ, cap. 34.

‡ Strabo, lib. x. p. 469—471.

barian, Scythian, bond *nor* free: but (*his belonging to*) Christ *is* all, and in all.

12 Put on therefore, as (*becometh new creatures, and*) [11] the elect of God (*or persons chosen to be his church and people*), holy and beloved (*of him*), bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a (*ground of*) quarrel against any: even as Christ (*freely*) forgave you (*the greatest sins out of mere grace and mercy*), so also do ye (*to others*).

14 And above all these things *put on* charity, which is the bond of perfectness (*i. e. the most perfect bond of union among Christians*, Eph. iv. 15, 16, *the end, and the perfection of the commandments*, 1 Tim. i. 5, *that which fulfils the rest*, Rom. xiii. 8, Gal. v. 14, *and that which renders us perfect, and unblameable in holiness before God*, 1 Thess. ii. 12, 13).

15 And let the peace of God rule (*or be the umpire*) in your hearts, to the which also ye are called in one body (*by being all made members of one body*, Eph. iv. 4); [12] and be ye thankful (*unto him that hath called you to peace*, 1 Cor. vii. 15).

16 [13] Let the word of Christ dwell in you richly in all wisdom; (*so that you may be employed in your assemblies, by virtue of this gift of wisdom, in*) teaching and admonishing one another in psalms and hymns and spiritual songs, [14] singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in [15] the name of the Lord Jesus, giving thanks to God and (*or, who is*) [16] the Father by him.

18 Wives, submit yourselves (*or be subject*) unto your own husbands (*in the offices belonging to that relation*), as it is fit (*for them to do that are*) in the Lord (*that the name of the Lord may not be blasphemed, by your pretending a Christian liberty from the observances of the duty of a wife*, Tit. ii. 5, *but that, by your greater exactness in it, you may commend Christianity to others*, 1 Pet. iii. 5, *or, in obedience to the Lord, requiring this submission*, Eph. vi. 6).

---

out of the snare of Satan," 2 Tim. ii. 25, 26; that by which we have "all things given us which appertain to life and godliness," 2 Pet. i. 3, and that, saith the apostle here, by which we are enabled to "walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in them," as we increase, εἰς ἐπίγνωσιν τοῦ Θεοῦ, "in the knowledge of God:" the being "renewed in this knowledge," may well import our being "renewed in righteousness and true holiness," as the apostle speaks, Eph. iv. 24; especially if we consider, that whilst the judgment still continues to "approve the things which are most excellent," the will still chooses, and the inferior faculties will be employed in prosecution of them.

[11] Ver. 12. Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *As the elect of God.*] That the apostle speaks not here of any absolute election of some particular persons to eternal life, but of their being chosen out of the heathen world to be his church and people, is evident, because he speaks to the church in general; and yet to these elect he promiseth the blessings of Christianity, only if they "continue in the faith rooted and grounded, and be not moved away from the hope of the gospel," i. 23, ii. 2. 4. 18, expressing his care and fear, lest they should "be deceived, and robbed of their rewards."

[12] Ver. 15. Βραβευέτω, *Rule.*] Μεσιτευέτω, ἰδυνέσθω, saith Phavorinus; i. e. Let that peaceable disposition which God requires from all Christians be the umpire and director to compose all differences among you, for peace hath God for its author. He hath called us to it, he hath made us all one body, and nothing is more unseemly or pernicious, than that the members should be at discord with each other. In Josephus* it signifies, "Let him have the chief place:" thus of Jehoshaphat he saith, he did βραβεύειν, ὕπασι ἴσος, "excel, as being equal to them all."

[13] Ver. 16. Ὁ λόγος τοῦ Χριστοῦ, *The word of Christ.*] The word dictated by the Holy Spirit is therefore the word of Christ (1 Pet. i. 11), as proceeding both from the Father and the Son.

[14] Ἐν χάριτι, *Singing with grace.*] That is, say some interpreters, χαριέντως, בחן, so as that their hymns may be grateful to others, and be received by them with spiritual delight; which is, say they, the import of the phrase, Eph. iv. 29, Col. iv. 6, but this seems rather to depend on others than ourselves. Say others, he exhorts them to sing with a grateful mind, full of the sense of divine goodness, in which sense, χάρις τῷ Θεῷ is often used (see 1 Cor. xv. 27, 2 Cor. ii. 14): but according to the ancients,† he exhorts them, ἀπὸ χαρίσματος ᾄδειν "to sing by the gifts given them by the Holy Ghost," of which one is the word of wisdom; and this exposition is confirmed by the parallel place, Eph. v. 18, 19, "Be ye filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs." Now these gifts being chiefly exercised in their assemblies, where especially they did ψάλλειν τῷ Πνεύματι, "sing in the Spirit," 1 Cor. xiv. 15, 16, and every one had his psalm, and his διδαχὴν, "doctrine," ver. 26, I conceive these spiritual songs, in which they were to teach and to admonish one another, may refer chiefly to their assemblies, then managed by their prophets, in which they met together for that end. So Pliny doth inform us, that the Christians used to meet together on a certain day, carmenque Christo quasi Deo dicere secum invicem, "and sing a hymn to Christ as God," lib. x. ep. 97.

[15] Ver. 17. Ἐν ὀνόματι Κυρίου, *In the name of the Lord.*] To do all in the name of the Lord, is, First, To have respect in all things to his will, as knowing we are obliged to live to him (2 Cor. v. 14), to the honour of his name and doctrine. Secondly, To be desirous that our actions may be well-pleasing to him (2 Cor. v. 8, 9). Thirdly, To expect acceptance of our actions, prayers (John xiv. 13—16), and praises, through him (Heb. xiii. 15), and a recompense of them hereafter (Eph. vi. 8, here, ver. 25). And, saith Chrysostom,* ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος, "Praying to him before we begin our work."

[16] Πατρὶ δι' αὐτοῦ, *To the Father by him.*] "It is the manner of the scriptures," saith Bishop Davenant, "to refer our prayers and praises to the person of the Father, because he is the fountain of the Deity;" add, and because they are to find acceptance through the intercession of, and the presenting of them by, the Son (Rev. viii. 3, 4). Our prayers must be offered to the Father in his name (John xvi. 23), and yet the blessing asked is to be given by him (John xv. 16); that the Father may be glorified in the Son (John xiv. 13, 14). Our praises must be offered up to the Father in the name of the Lord Jesus Christ (Eph. v. 20), by him we must "offer the sacrifice of praise to God continually" (Heb. xiii. 15), these spiritual sacrifices being "acceptable to God through Jesus Christ" (1 Pet. ii. 4). And yet it is very frequent in these epistles to pray as well to our Lord Jesus Christ as to God the Father (see note on Rom. x. 13); and in the Revelation, to give praise and glory to him (iv. 9. 11, v. 12, 13): but it is especially to be noted, that all the Greek interpreters here observe that this is spoken against the worship of angels or demons, which the philosophers, and especially the Platonists, had introduced, as thinking them the persons who carried up all our prayers and praises to God, and conveyed down all his blessings to us.

Do all, ἐν ὀνόματι Κυρίου, *in the name of the Lord.*] It is well worth the observation, that all the ancient commentators on this epistle do frequently inform us, that it was written to "prevent the worship of angels," and to fix Christians to the worship of Jesus Christ only. Hilary's preface to

---

* Arch. lib. ix. cap. 1.

† Καὶ τῷ Θεῷ δὲ καὶ πατρὶ εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν ἀγγέλων. Theod. Τὸ δι' υἱοῦ προσάγεσθαι αὐτῷ ἀνθρώπους, καὶ μὴ δι' ἀγγέλων. Œcum.

* In Col. hom. ix.

19 Husbands, [17] love *your* wives, and be not [18] bitter against them (*in the asperity of words, or the severity of your actions, to the alienation of your affections from them*).

20 Children, obey *your* parents in all (*lawful*) things: for this is well pleasing unto the Lord (*and in all things to which the power of the parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his paternal authority*).

21 Fathers (*whose names speak clemency and kindness*), provoke not your children *to anger* (*irritate them not with sourness and hard usage, immodcrate or undeserved stripes*), lest they be discouraged (*i. e. despair of pleasing you*).

22 [19] Servants, obey in all (*lawful*) things (*those who are*) *your* masters according to the flesh; not (*as those who do business*) with eyeservice, as (*being*) menpleasers; but in singleness of heart, (*as persons*) fearing God (see the reason of this precept, note on ver. 25):

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men, (*having respect to his glory and his recompense.* See the notes on Eph. vi. from ver. 1 to ver. 9.)

24 [20] Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he (*of you*) that doeth wrong (*to his master*) shall receive (*of the Lord punishment*) for the wrong which he hath done: and (καὶ, *for*) there is no [21] respect of persons.

---

this epistle saith, it is an exhortation to the Colossians, ne alicui præter Christum aliquam esse spem putarent, "to place no hope in any other but in Christ." Chrysostom notes on the first verse of the first chapter, that the disease of the Colossians being this, that *δι' ἀγγέλων προσάγεσθαι ᾠοντο τῷ Θεῷ*, "they thought they were to come to God by angels," the apostle endeavours to correct this distemper, by telling them that what he said in this epistle to them was according to the will of God: and Œcumenius brings in the apostle speaking thus; "Know, therefore, that it is according to the will of God: *ὑπὸ υἱοῦ ὑμᾶς προσάγεσθαι*, that you should come to him by his Son;" and then, *πῶς δι' ἀγγέλων προσαγωγὴν εἶναι ὑπειλήφατε*; "How is it that you think you should come to him by angels?" And again, "This is the will of the Father, *δι' υἱοῦ προσάγεσθαι αὐτῷ τοὺς ἀνθρώπους, καὶ μὴ δι' ἀγγέλων*, that men should have access to him by the Son, and not by angels." The same words he repeats on ver. 16, and on ii. 3. Chrysostom notes, that by saying that "all the treasures of wisdom and knowledge are hid in him," he teaches *πάντα δι' αὐτοῦ αἰτεῖν*, "to ask all things by Christ:" Œcumenius, that "the mystery of the Father and the Son is this, *τὸ τὴν προσαγωγὴν, τὴν πρὸς τὸν πατέρα διὰ τοῦ υἱοῦ γίνεσθαι, καὶ οὐ διὰ τῶν ἁγίων ἀγγέλων*, that the introduction to the Father should be by the Son, and not by the holy angels." Theodoret upon this verse saith thus, *ἐπειδὴ γὰρ ἐκεῖνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ· ὥστε καὶ τοὺς λόγους καὶ τὰ ἔργα κοσμῆσαι τῇ μνημῇ τοῦ ἐσσπότου Χριστοῦ, καὶ τῷ Θεῷ δὲ καὶ πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν*, "Because they (who perverted the Colossians) persuaded them to worship angels, he enjoins the contrary, that they should adorn their words and deeds with the commemoration of the Lord Christ, and send up thanksgiving to God the Father by him, *μὴ δι' ἀγγέλων*, and not by angels." Chrysostom here having said that "he commands us to do all things according to God, *μὴ τοὺς ἀγγέλους ἐπεισαγαγεῖν*, and not to introduce the angels," adds that "the devil, envying our honour, *τὰ τῶν ἀγγέλων ἐπεισήγαγε*, hath introduced the worship of angels;" and concludes thus, "Be he an angel, an archangel, or a cherubim, endure it not, *ἐπεὶ οὐδὲ αὐτοὶ οἱ δαίμονες καταδέξονται, ἀλλὰ καὶ ἀποσείσονται*, for neither will they receive but reject it when they see their Lord dishonoured; *ἐγώ σε ἐτίμησα καὶ εἶπον, ἐμὲ κάλει, καὶ σὺ ἀτιμάζεις αὐτόν*, I have honoured thee, and said, Call upon me, and thou dishonourest me."

[17] Ver. 19. Ἀγαπᾶτε, *Love your wives.*] Delighting in their conversation (Prov. v. 18, 19), desiring to promote their welfare both temporal and eternal; for this is surely comprehended in loving her as we do ourselves (Eph. v. 33), providing for her all things necessary to the happiness and comfort of her life; for this is loving her as Christ did love his church (ver. 25). This, say the very heathens, is the property of a *sincere affection in the general, and therefore much more of that affection which we are to bear to our own flesh and body, as the wife is to be esteemed (Eph. v. 28, 29).

[18] Καὶ μὴ πικραίνεσθε πρὸς αὐτὰς, *And be not bitter against them.*] For, as Ambrose saith, Non es dominus, sed maritus; non ancillam sortitus es, sed uxorem; gubernatorem voluit te esse Deus sexûs inferioris, non tyrannum, Hexam. v. 7. Hence they who sacrificed to Juno Nuptialis, saith Plutarch,* "did separate the gall from the sacrifice, and throw it away, signifying, *τὸ μηδέποτε δεῖν χόλην μηδὲ ὀργὴν γάμῳ παρεῖναι*, that there should be no bitterness or wrath betwixt those that were married."

[19] Ver. 22. *Servants, obey,* &c.] In omnibus ad quæ jus domini quod in servum habet, extenditur, et in quibus dominus carnis Domino spiritûs contrarius non est. Hieron.

Κατὰ πάντα, and κατὰ σάρκα, iv. 2, ἐν εὐχαριστίᾳ, ver. 3, τοῦ λόγου, ver. 10, ὁ συναιχμάλωτός μου, are all defended from the censure of Dr. Mills, that they are additions to the text; see Examen Millii.

[20] Ver. 24.] Note, "We are," saith Schlictingius, a Socinian, "to serve Christ as our heavenly Lord, which," saith he,† "comprehends faith in him, obedience in him, and worship and adoration of him, the giving him the honour which agrees to him, and invocation of him." Now, saith Christ, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv. 10, and God alone is worthy of religious invocation from all Christians, as being only omniscient, omnipresent, and the searcher of all hearts; Christ therefore must be truly God. Moreover, the apostle reckons it part of the idolatry of the heathens that they served or paid religious worship "to them which by nature were no gods," Gal. iv. 8. The Socinians therefore either must confess Christ is by nature, as well as by office, God; or else acknowledge that they are guilty of idolatry, in giving this religious worship to him.

[21] Ver. 25. Προσωποληψία, *Respect of persons.*] Christ, in judging men at the last day, will have no respect to the quality or external condition of any man's person; but whether he be bond or free, he shall receive recompense "for the good that he hath done" in obedience to him; whether he be master or servant, he shall be punished "for the wrong that he doth" in those relations. It being certain from the second chapter, that the Judaizers were got into the church of Colosse; and that many of them denied that the Jews ought to be servants to any; and the Essenes judging all servitude unlawful (see note on 1 Pet. ii. 15, 1 Tim. vi. 1, 2), this might be the reason why here, and Titus ii., the apostle is so large in charging this duty upon servants.

---

* Τὸ φιλεῖν ἐστι βούλεσθαί τινι ἃ οἴεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. Arist. Rhetor. lib. ii. cap. 8.

* Præcepta Conjugalia, p. 141.

† Quod servitium et fidem in ipsum, et obedientiam, et cultum, adorationem, honorem ei convenientem, et invocationem complectitur.

CHAPTER IV.

1 Masters, give unto *your* servants that which is [1] just and equal; knowing that ye also have a Master in heaven (*who, with what measure you mete to others, will mete to you again*, Matt. vii. 2, *and deal with you his servants, as you deal with yours*).

2 Continue (*instant*) in prayer, and watch in the same (γρηγοροῦντες, *being vigilant in it*) with thanksgiving (*for the mercies you have already received*);

3 Withal [2] praying also for us, that God would open unto us a door of utterance, (*by enabling us*) to speak (*with freedom*) the mystery of Christ, for which I am also (*now*) in bonds (see note on Eph. vi. 19, 20):

4 That I may make it manifest, as I ought to speak (*it*).

5 Walk in wisdom (*or discretion*) toward them that are without (*the church, i. e. the heathens*, 1 Thess. iv. 12), redeeming the time (*i. e. endeavouring to avoid, as much as you are able, by careful circumspection and inoffensive carriage, the dangers you may be exposed to from them.* See the note on Eph. v. 15.)

6 Let your speech *be* alway [3] with grace (*mild and courteous*), seasoned with salt (*wise and discreet*), that ye may know how ye ought to answer every man, (*so as conduceth to the credit of Christianity*, 1 Pet. iii. 15, *and to your own safety in these evil times*, Eph. v. 16, 17.

7 *And as for what concerns me,*) All my state shall [4] Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the (*work of the*) Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts (*under your pressures;*

9 *And*) With (*him I have sent*) [5] Onesimus, a faithful and beloved brother, who is *one* of you (*being servant to Philemon, a chief man in Colosse*). They shall make known unto you all things which *are done* here (*at Rome*).

10 Aristarchus my fellowprisoner saluteth you, and [6] Marcus, sister's son to Barnabas, (touching whom (*i. e. which Marcus*) ye received commandments: if he come unto you, (*to*) receive him) (*kindly*);

11 And Jesus, which is called Justus (Acts xviii. 5—7), who are of the circumcision. These [7] only (*of the Jews*) *are my* fellowworkers unto (*the promotion of*) the kingdom of God, which have been a comfort unto me.

12 [8] Epaphras, who is *one* of you (*a citizen of Colosse*, see ver. 9), a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis (*two other cities in Phrygia*).

14 Luke, the beloved physician, and Demas, greet you.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Τὸ δίκαιον, *What is just and equal.*] Hence it is evident, that justice is to be observed towards servants, and that there be offices of humanity and charity due to them: as, (1.) that we do not look upon them as vile persons, but as partakers of the same grace and nature with us, and so not only servants, but as brethren, Philem. 16. (2.) That we do not always punish all their miscarriages, but sometimes do remit the punishments which in anger we threatened to inflict, Eph. vi. 9. (3.) That we do not make them serve with rigour; οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ, "Thou shalt not oppress, afflict, or wear him out with labour, but shalt fear the Lord," Lev. xxv. 43. (4.) That we permit them to plead their cause, and to defend their right; provided they do it with humility, not contradicting or speaking against the commands of their masters, Tit. ii. 9. "If I did despise the cause of my man-servant, or maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him?" Job xxxi. 13, 14. (5.) That to well-deserving servants we give something even above their wages; and after a long and profitable service, we do not suffer them to go empty from us: "When thou sendest him out from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him," Deut. xv. 13, 14. These things the Lord commanded under the Old Testament, because their servants were his servants also, redeemed by him out of Egypt (Lev. xxv. 15, Deut. xv. 15): and therefore they seem as strongly to oblige under that economy where we are all the servants of Christ, our common Lord, and redeemed by his precious blood (Eph. vi. 6, 1 Cor. vii. 22, 23).

[2] Ver. 3. Προσευχόμενοι περὶ ἡμῶν, *Praying for us.*] That this apostle, who so passionately writes to Christians, desiring that they would "strive together with him in their prayers to God," Rom. xv. 30, 31; "that they would always with all perseverance pray for him;" that they would "continue in prayer, that God would open to him a door of utterance to speak the mystery of Christ" (Eph. v. 18, 19, Col. iv. 2, 3), and that he might be "delivered from unreasonable and wicked men" (1 Thess. v. 25, 2 Thess. iii. 1, 2), should never pray to the Virgin Mary, and to angels, or to saints departed, for any of these things, is an evidence that he approved not of those prayers.

[3] Ver. 6. Ἐν χάριτι, *With grace.*] i. e. "With sweetness and courteousness," saith Theodoret, "that it may be acceptable to the hearers;" ἵνα αὐτοῖς κεχαριτωμένους ἐργάζοιτο, "that it may render you gracious to and favoured by them;" so Theophylact. "Seasoned with salt;" salt is the symbol of wisdom, and in this sense the word is used, Matt. v. 13, Mark ix. 15. "Have," saith Theodoret, σύνεσιν πνευματικὴν, "spiritual wisdom, that ye may know," &c.

[4] Ver. 7. Τυχικός.] That this epistle was written at the same time with that to the Ephesians, is pleaded from this, that it was sent by the same person Tychicus, with the very same words contained in this and the following verse, Eph. vi. 21, 22.

[5] Ver. 9. *Onesimus.*] Of whom Jerome saith, "We read, that of a servant he was made a deacon."*

[6] Ver. 10. Μάρκος.] It seems evident hence, that Paul's displeasure against him, mentioned Acts xv. 38, lasted not long; for he desires Timothy to bring him with him, as being "profitable to him for the ministry," 2 Tim. iv. 11, and styles him his "fellow-labourer," Philem. 24.

[7] Ver. 11. *These only are my fellow-workers in the* (promotion of the) *kingdom of God which have been a comfort to me.*] Hence it is evident, that either St. Peter was not at Rome when St. Paul was, or that he was no comfort to him, no promoter of the kingdom of God with him: which sure is no compliment to St. Peter.

[8] Ver. 12. Ἐπαφρᾶς.] That Epaphras was about this time prisoner at Rome, is concluded very probably from Philem. 23, where he is styled by Paul his "fellow-prisoner;" for that the Epistle to Philemon and this were written at the same time, may be conjectured, by the naming Timothy at the beginning, and all the same persons, save only Justus, viz. Epaphras, Marcus, Aristarchus, Demas, Lucas, at the end of both

* Legimus Onesimum, inter Pauli renatum vincula, diaconum esse cœpisse à servo. Contra Error. Joh. Hieros.

15 Salute the brethren which are in Laodicea, and Nymphas, [9] and the church which is in his house (*i. e. his Christian household*).

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and (*see*) that ye likewise read [10] the *epistle* from Laodicea.

17 And say to [11] Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation (*written*) by the hand of me Paul (*is in token that this is my epistle*, 2 Thess. iii. 17). Remember my (*being in*) bonds (*so as to pray for my deliverance*, ver. 3, *and to prepare for patient suffering, by my example*). Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

---

of them; but that he was bishop of Colosse, is not said by any of the Greek commentators on the place: he might have this zeal for them mentioned in these two verses, either as being one of them (ver. 12), or as being employed in preaching the gospel to them.

[9] Ver. 15. *The church which is in his house.*] i. e. His Christian household; for all the brethren are mentioned before. So Theodoret, Œcumenius, Chrysostom, and Theophylact, note, that, τὸν οἶκον πάντα πιστοὺς εἶχεν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, "he had made his whole family Christians, so as to be called a church."

[10] Ver. 16. Καὶ τὴν ἐκ Λαοδικείας, *And that from Laodicea.*] Some say, that the epistle here mentioned, as from Laodicea, was the First Epistle of Paul to Timothy, because the postscript saith it was written from Laodicea; but that subscription is easily confuted, both from this consideration, that the First Epistle to Timothy was written two or three years after this (see the preface to it); and from this very epistle, in which the apostle mentions them of Laodicea among those who had not seen his face in the flesh, ii. 1. Chrysostom, Theodoret, Œcumenius, and Theophylact, understood by it some epistle writ by them of Laodicea to Paul; but the apostle doth not say, Read the epistle sent from me to Laodicea; nor doth he mention one word of such an epistle sent from them to him here, or elsewhere; nor is it to be doubted but he would have answered their epistle, had they sent any, as he did that which the church of Corinth sent to him. Others understand this of an epistle sent by Paul to them which is now lost; but all the ancients are not only silent in this matter, but some of them expressly do explode this imagination, observing, that the apostle proposes to their reading, not τὴν πρὸς Λαοδικείας, ἀλλὰ τὴν ἐκ Λαοδικείας γραφεῖσαν, "an epistle writ to the Laodiceans, but only from Laodicea, to be sent to Colosse." I therefore acquiesce in their opinion, who understand this of the Epistle to the Ephesians, sent, by the admonition of Paul, from Ephesus, the metropolis of Laodicea, subject to it; as the epistles to the church of Corinth belonged to all the churches of Achaia, 2 Cor. i. 1. For Tertullian* witnesseth, that this Epistle to the Ephesians was, by Marcion, styled the Epistle to the Laodiceans; and the place which Marcion cites in Epiphanius,† as from the Epistle to the Laodiceans, is in the Epistle to the Ephesians, iv. 5, 6, viz. "There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Moreover, the Epistle to the Colossians, as I have shown, and as Theodoret notes, was writ soon after that to the Ephesians, and sent to them both by the hands of Tychicus; and there is a great resemblance observable betwixt them, both in the doctrines and exhortations, and in the very expressions: so that it is not to be wondered, that the apostle would have that epistle also read to the Colossians, to let them see, that he writ the same doctrine, and gave the same instructions, to other churches of the saints.

[11] Ver. 17. Ἀρχίππῳ, *Archippus.*] That this Archippus should be then bishop of Colosse, as Jerome, on the Epistle to Philemon, thinks; and that Paul should not write one word, or send one salutation to him, but send to the people of Colosse to admonish him of his duty, is not very credible in itself, nor do the ancients testify that he bore that character.

---

* Præterea hic de aliâ epistolâ quam nos ad Ephesios præscriptam habemus, hæretici verò ad Laodicenos. Adv. Marcion, lib. v. cap. 11, p. 476, et cap. 17, p. 481. Ecclesiæ veritate epistolam istam ad Ephesios habemus emissam, sed Marcion ei titulum interpolare jussit.

† Προσέθετο δὲ ἐν τῷ ἰδίῳ ἀποστολικῷ καλουμένῳ, καὶ τῆς καλουμένης πρὸς Λαοδικείας, εἷς Κύριος, μία πίστις, &c. Epiph. Hær. xlii. p. 374, B.

THE

FIRST EPISTLE TO THE THESSALONIANS,

WITH ANNOTATIONS.

PREFACE.

That Paul laid the foundation of the gospel among the Thessalonians,* ἀντιλεγόντων μὲν Ἰουδαίων, "the Jews contradicting, and openly contending against it," we learn from the history of the Acts; and this church consisting, as Œcumenius† notes, "partly of Jews, and partly of gentiles," they were persecuted both by the unbelieving Jews and gentiles; the Jews exciting the gentiles to this persecution (Acts xvii. 5). The apostle therefore writes to confirm them in the faith, and to prevent their being shaken by these persecutions: informing them that it was nothing strange they should thus suffer from those Jews, who had "killed the Lord Jesus, and had persecuted both the apostles and their own prophets:" or that they should suffer from their own countrymen, as the Jews in Judea did from theirs (ii. 14).

Moreover, concerning this epistle, the first note of the fathers is this;* "Thessalonica was the metropolis of Macedonia, whence we may certainly conclude that Philippi was not so."

This epistle must be written after the council held at Jerusalem, A. D. 49. From thence Paul goes to Antioch,

---

* Theodoret in Acts xvii. 5.

† Ἦσαν Ἕλληνικαὶ καὶ Ἰουδαϊκαὶ ἐκκλησίαι, in cap. i. v. 1.

* Θεσσαλονικὴ πρωτεύει μὲν τῆν Μακεδονίας.

Acts xv. 30; stays there some considerable time, ver. 35; from thence goes through Syria and Cilicia, confirming the brethren, ver 41; thence to Derbe and Lystra, xvi. 1, through Phrygia and Galatia, ver. 6; then to Troas, ver. 8, to Samothracia and Neapolis, ver. 11; and so to Philippi, ver. 12; then to Amphipolis and Apollonia, and so to Thessalonica, xviii. 1, there planting the gospel: thence they are expelled by the Jews and gentiles, and go to Berea, ver. 10; thence to Athens, ver. 15; and from thence to Corinth, xviii. 1, where Timotheus coming to him, and giving him a comfortable account of their faith and constancy, he writes this epistle to them, iii. 6. Whence it appears that it could not be written in less time than a year or two after that council; and that the inscription of it running thus, "Paul, and Silvanus, and Timotheus, to the church of the Thessalonians," it must be written after their return to him; and so not from Athens, as the subscription hath it, but from Corinth, Acts xviii. 1. 5, A. D. 51 or 52; for it was written after he had been "separated from them but a little while," ii. 17.

CHAPTER I.

1 (*I*) PAUL, (*the apostle of Jesus Christ*), and Silvanus, and Timotheus, (*my fellow-labourers, write*) [1] unto the church of the Thessalonians *which is* (*established*) in (*the knowledge and worship of*) [2] God the Father and *in* the Lord Jesus Christ: (*wishing*) grace (*may*) *be* unto you, and peace, from God our Father, and (*from*) the Lord Jesus Christ.

2 (*And advertising you, that*) We give thanks to God always for you all, making mention of you in our prayers;

3 [3] Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, (ver. 10, *when we appear*) in the sight of God and (*even*) our Father;

4 (*And*) Knowing, brethren beloved, (*by your proficiency in the Christian virtues,*) [4] your election of God.

5 For our gospel came not unto you in word only, but also in (*the*) power (*of miracles*), and in (*or with the distributions of*) the Holy Ghost, and in much assurance (*or full conviction both to you of the truth of our doctrine, and to us, that God had chosen you to be his church and people*); as ye know what manner of men we were among you for your sake (*or how we were enabled by these things to give full proof of our ministry*).

6 And ye became followers of us, and of the Lord (*in your sufferings for his sake*), having received the word in much affliction, (Acts xvii. 5, *and yet*) [5] with joy of the Holy Ghost:

7 So that ye were ensamples (*of faith and patience*) to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia (*and so they could not be ignorant of your good works*), but also in every place (*the fame of*) your faith to God-ward is spread abroad (*or hath gone forth*); so that we need not to speak any thing (*to others of the grace of God given us towards you*, Eph. iii. 3, Col. i. 25).

9 [6] For they themselves shew of us what manner of entering in we had unto you (*i. e. with what power and assistance of the Holy Ghost we preached the gospel to you*, ver. 5), and how (*thereupon*) ye turned to God from idols to serve the living and true God;

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Τῇ ἐκκλησίᾳ Θεσσαλονικέων, *To the church of the Thessalonians.*] "He names not the presbyters and deacons," saith Grotius, "because the church was newly planted, and had not received its full form:" and yet in his note on those words, v. 12, "I entreat you, brethren, know them that labour among you, and are over you in the Lord," he saith, οἱ κοπιῶντες, "the labourers are the princes of the assembly, called bishops; οἱ προϊστάμενοι, they that are over you, are the presbyters;" but against this, see the note there.

[2] Ἀπὸ Θεοῦ πατρὸς, *From God the Father*, ver. 1, and *in the sight of God and our Father*, ver. 3.] The Spirit of God vouchsafed under the gospel, enables us to cry "Abba, Father," i. e. to come to God with the assurance of his fatherly affection to us, as being now the sons of God through faith in Jesus Christ; on which account is God "our Father," or the Father of us Christians (Eph. iii. 15), so often mentioned for their consolation in those times of peril.

[3] Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembering without ceasing.*] i. e. As often as we appear before God our Father, thankfully remembering your faith, fruitful in good works; your love to the saints making you laborious to promote their good, and your hope in the Lord Jesus (ver. 10), rendering you patient in all tribulations for his sake, ver. 17 (see note there).

Your labour of love and patience.] Œcumenius here notes, that it is the property of true love, τὰ πάντα ὑπὲρ τοῦ ἠγαπημένου πάσχειν, "to suffer all things for the sake of the beloved."

[4] Ver. 4. Τὴν ἐκλογὴν ὑμῶν, *Your election of God.*] The gospel came to some in word only, i. e. they heard the sound of it, but did not believe and obey it, and so "the word did not profit them, not being mixed with faith in them that heard it," Heb. iv. 2, and these were only κλητοὶ, "called," but not ἐκλεκτοὶ, "chosen," Matt. xxii. 14. To others, the preaching of the apostles was attended with a greater power of miracles, and extraordinary effusions of the Holy Ghost, prevailing on many to embrace it as the word of God; so that from hence the apostles had a full assurance, that it was the good pleasure of God to gather a church of believers, and faithful people there; and these were called the elect, ἐκλογὴ Θεοῦ, "the election of God," "the election of grace," i. e. men chosen to be partakers of the blessings of the gospel, and to be God's peculiar church and people. For the apostle doth not here speak of any absolute election of the whole church of the Thessalonians to eternal life, because he could have no certain knowledge of it; or if he had, he could not have been under any just grounds of fear, as we find he was, "lest by some means the tempter should have tempted them, and his labour be in vain among them" (iii. 5). Moreover, the reason of his knowledge here assigned, viz. the miracles and gifts of the Holy Geost, with which his preaching was attended, gave him a certain knowledge that God designed to gather there a church of Christians; but it was no certain indication of their election to eternal life, seeing the apostle informs us, that they who had "tasted of these powers of the world to come," and received these gifts of the Holy Ghost, might "fall away," so as not to be "renewed to repentance" (Heb. vi. 4—6), and many of the converted Jews actually did so afterward.

[5] Ver. 6. Μετὰ χαρᾶς, &c. *With joy of the Holy Ghost.*] In the foregoing verse he lays before them the outward testimonies of the truth of Christianity from the miracles wrought, and the gifts of the Holy Ghost exercised among them: here he appeals also to the inward testimonies they had received of it, even a strong spiritual joy wrought in them by the Holy Ghost, under the sharpest sufferings, according to those words of Peter, "If ye suffer for the sake of righteousness, and be reproached for Christ's sake, happy are ye, for the Spirit of glory and of God rests upon you" (1 Pet. iv. 14).

[6] Ver. 9.] These words, saith Theodoret,* instruct us

* Οὐ γὰρ τῷ υἱῷ συγκρίνων, ἀλλὰ τοῖς οὐσι θεοῖς, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν, αὐτὸν προσηγόρευσε.

10 And to wait for (*the coming of*) his Son from heaven (*to be glorified in his saints*, 2 Thess. i. 10), whom he (*hath already*) raised from the dead, *even* Jesus, which (*by his death hath*) delivered us from the wrath to come.

how to expound our Saviour's words, "This is life eternal, to know thee the only true God," teaching us that he is so styled, in opposition not to Jesus Christ, but to idols only.

CHAPTER II.

1 (*We need not, I say, speak any thing farther of the effectual working of God with us in our entrance in unto you:*) For yourselves, brethren, know our entrance in unto you, that it was not [1] in vain (*i. e. not without demonstration of divine assistance*, i. 5):

2 But (*we had such assurance of God's call to preach to you, that*) even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi (Acts xvi. 23), we were (*still*) bold in (*the strength of*) our God to speak unto you the gospel of God (*though this we did*) with much contention (*and opposition from the unbelieving Jews*, Acts xvii. 5).

3 For our exhortation (*made to you to embrace the gospel*) *was* not of deceit, nor of uncleanness, nor in guile (*as are the exhortations of the philosophers among you, and the deceitful workers of the Jewish nation, who endeavour to corrupt you*):

4 But as we were allowed (Gr. *have been approved*) of God (*as persons fit*) to be put in trust with the gospel, even so we speak (*the truth sincerely*); not as pleasing men, but (*as approving ourselves to that*) God, which trieth our hearts (Gal. i. 10).

5 For neither at any time used we [2] flattering words, as ye know, nor a cloke of covetousness; God *is* witness (2 Cor. ii. 17):

6 Nor of men sought we glory (*or high estimation*), neither of you, nor *yet* of others (*provisions*), when we might (*not only with a fair pretence, but with just reason*) have been (*thus*) [3] burdensome, as (*being*) the apostles of Christ.

7 (*I say we sought not high esteem, or rich provisions:*) But we were [4] gentle (*meek and unburdensome*) among you, even as a nurse cherisheth her children (*bearing herself the burden of them, and giving them her milk, as we dispense to you the sincere milk of the word freely:*

8 *And*) So being affectionately desirous of you (*your good*), we were willing to have imparted unto you, not the gospel of God only, but also our [5] own souls (*i. e. to have spent our lives in your service*), because ye were dear unto us.

9 (*And of this affection you cannot well be ignorant;*) [6] For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you (*freely*) the gospel of God.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Οὐ κενὴ, *Not vain.*] I grant that the apostle doth not intend to signify by this phrase, only that his word was not ineffectual among them, but also to declare the reason why it was not so; to wit, because it wanted not a demonstration of divine authority and power to confirm them in the faith that heard it, and those that heard it in their expectations of success, and their assurance that the Thessalonians were by God designed to receive the faith; as it would have been had it come to them in word only, and not "in power, and the Holy Ghost, and much assurance." For the word "vain," when it is applied to God's message, signifies the not accomplishing the great ends for which it was designed; so Isa. lv. 11, "The word that goeth out of my mouth shall not return to me in vain, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it:" and, Jer. viii. 8, "How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain:" and, Jer. ii. 33, "In vain have I smitten your children, they have received no correction." "Our entrance therefore to you was not in vain;" that is, it was not without such divine assistance as was sufficient to work conviction in you, and to embrace the truth to you.

[2] Ver. 5. Ἐν λόγῳ κολακείας,] Here signifies "in flattering words," or words that are flattery, as λόγος ἀκοῆς, ver. 13, is "the word heard;" λόγος ἀληθείας, "the word which is the truth," 2 Cor. vi. 7, Col. i. 5, and πρόφασις πλεονεξίας, is "a pretence to gratify their covetousness:" for that the apostles never were under a defamation or accusation of these things, neither could the Thessalonians know, nor was it a thing proper to call God to witness to; but that no such guilt could truly be charged upon them, the Thessalonians might know, and that they inwardly designed no such thing God only could be witness, as being alone the searcher of the heart.

[3] Ver. 6. Ἐν βάρει εἶναι, *Be burdensome.*] This seems not to refer to the censures of the church, but to the apostles living at the charge of their converts; for he saith, ver. 9, that he and his companions "laboured night and day, πρὸς τὸ μὴ ἐπιβαρῆσαί, that they might burden none of them." So 2 Cor. xi. 9, "Other churches supplied my wants, so that in all things I have kept myself, ἀβαρῆ, unburdensome to you:" and 1 Tim. v. 16, "If any man or woman that believeth have widows, let them relieve them, καὶ μὴ βαρείσθω ἡ ἐκκλησία, and let not the church be burdened with them."

When we might have been burdensome.] Here Theophylact cries out, βαβαὶ τῆς προθυμίας καὶ τῆς ὑπὲρ τοῦ μὴ σκανδαλίσαι τίνα σπουδῆς, "Oh the study and sedulity of the apostle, not to scandalize any person!"—And the descant of Esthius upon the words is this, We accommodated ourselves to you in all things, neque jus nostrum, neque imperium urgentes, ut vestram promoveamus salutem, "forbearing our own right to promote your happiness." And if the apostles forbore to exercise their own power, that they might not be burdensome to the weak Thessalonians, how much more would they have done it to prevent their ruin?

[4] Ver. 7. Ἤπιοι, *Meek.*] If the various lection noted by Theodoret, Œcumenius, and Theophylact, who here read νήπιοι, "children," were the original, the sense would run thus: "But, we, O children, were among you as a nurse that cherisheth her children" (see ver. 11). And that Origen read so is certain from his commentary on Matthew, p. 372. 375.

[5] Ver. 8. Τὰς ἑαυτῶν ψυχὰς, *Our own souls.*] i. e. Our own lives; as when Christ is said to give τὴν ψυχὴν αὐτοῦ, "his life a ransom for many," Matt. xx. 28, to "lay down, τὴν ψυχὴν αὐτοῦ, his life for his sheep," John x. 11. 15. 17, xv. 13, 1 John iii. 16; and when we are bid to "lay down, τὰς ψυχὰς, our lives for the brethren," 1 John iii. 16, or said to lose or gain, τὴν ψυχὴν, "our life," Luke ix. 24, John xii. 15 (see Acts xx. 10, Rom. xi. 3, xvi. 4, 2 Cor. xii. 15, Philem. ii. 13, 1 Pet. iv. 19).

[6] Ver. 9.] It is the opinion of Dr. Hammond, that the apostle here, from the third to the fourth verse, refers to the Gnostics, and clears himself from the vile arts they used, and ill designs they had in promoting their delusions. But this epistle being writ, saith the same reverend person, about the year 50, and whilst Simon Magus was yet living, it cannot be proved that these Gnostics were then in being, much less that they ever were at Thessalonica.

10 Ye *are* witnesses, and God *also*, how holily (*towards God*) and justly and unblameably we behaved ourselves (*whilst we conversed*) among you that believe:

11 As (*and likewise*) ye know [7] how we exhorted and comforted and charged every one of you, as a father *doth* his children, (Gr. *how we loved every one of you as a father doth his children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying*)

12 That ye would (*ought to*) walk [8] worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also (*or, and for this thing*) thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men (*speaking from their own human wisdom*), but as it is in truth, the word of God, [9] which effectually worketh also in you that believe (*the fruits of Christian patience*).

14 For ye, brethren, (*in this*) became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered (*patiently*) like things of your own countrymen, even as they *have* of the Jews (*their countrymen*):

15 Who both killed the Lord Jesus, and (*before him*) their own prophets, and have (*since*) persecuted us (*his apostles*); and they please not God, and are [10] contrary to all men (*who are not of their own nation or religion:*

16 *And this they show in*) Forbidding us to speak to the Gentiles that they might be saved (*by the preaching of the gospel*), [11] to fill up their sins alway (*i. e. which they are given up to do, to fill up the measure of their sins, which, being thus disposed, and thus deserted by God, they will do*): for the wrath (*of God*) is come upon them to the uttermost.

17 But we, brethren, being (*by their impatient malice*) taken from you for a short time (Acts xviii. 5, 10, *and this*) in presence (*only*), not in heart, endeavoured the more abundantly to see your face (*again*) with great desire.

We read in scripture of some teachers of the law, who "gave heed to fables," 1 Tim. i. 4. 7, and who "counted gain godliness," vi. 5; of some Jews who were "deceitful workers," 2 Cor. xi. 13. 22, 1 Cor. iv. 2, and had their πανουργίαι, "subtleties," 2 Cor. xi. 3; and who were given to uncleanness, Rom. ii. 22, and taught unclean doctrines, 1 Cor. iii. 16, 17, vi. 13. 19, 2 Cor. xii. 21 (see the note there): and it is likely the apostle might in these words respect those deceivers.

Or we may refer these thing to the philosophers of those times, who did συλαγωγεῖν, "make a prey of men by philosophy and vain deceit," Col. ii. 8; who were, saith the poet in Athenæus,* μειρακιεξαπάται, "deceivers of young men, and δοξοματαιόσοφοι, desirous of vain-glory," whose business it was χαριτογλωσσεῖν, "to speak to please men,"† who taught only "for stipends," or ἐργολαβίας ἕνεκεν, as Diodorus Siculus‡ saith of the Grecian philosophers; and τοῦ κατὰ τὴν ἐργολαβίαν κέρδους σοχαζόμενοι, "philosophized," saith Plato,§ "out of love of gain;" and who are every where represented as "given to impurity,"‖ and exercising the vilest practices with those they taught their vain philosophy. Whence they were sometimes banished from the places of their abodes, saith Athenæus,¶ ὡς διαφθείροντες τοὺς νέους, "as corrupters of the youth," and did κυνικῶς ζῆν, "lead the lives of cynics." And Plato** himself confesseth, That one reason why they were so generally decried, was this, that most of them were παμπόνηροι, "the worst of men."

[7] Ver. 11, 12. Οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς, *You know how we exhorted, and comforted, and charged every one of you, as a father does his children.*] Here our translation puts the μαρτυρούμενοι, "persuading," testifying, or charging, which begins the twelfth verse, before the beginning of the eleventh, which is an unusual transposition, and changes the participles into verbs, which, though it be usual, cannot here be admitted, because of the ὑμᾶς following παρακαλοῦντες. I think therefore it is better to own an ellipsis or deficiency of the word ἐφιλήσαμεν, or ἠγαπήσαμεν, or ἐθάλψαμεν, from ver. 7, of which ellipsis we find many instances; v. g. there is an ellipsis of the verb ἐποίει, Rom. viii. 3, of ἐλπίζετε, Eph. i. 13 (see 1 Cor. iv. 15, Gal. ii. 7, 2 Thess. ii. 7, 1 John ii. 19, Matt. xx. 23). And then the words may be thus translated, "Ye know how I loved every one of you, as a father doth his children," exhorting and comforting you (ver. 12), and charging you.

[8] Ver. 12. Ἀξίως τοῦ Θεοῦ, *Worthy of God.*] i. e. That you would walk, (1.) so as is best pleasing to him: (2.) as becomes them who are called to enjoy a glorious kingdom: (3.) as most conduceth to his glory: and, (4.) so as to resemble his imitable perfections in your conversation.

[9] Ver. 13. Ὃς ἐνεργεῖται, *Which effectually worketh in you.*] For, saith Theodoret, προφητικῆς καὶ αὐτοῖ χάριτος ἀπολαῦσαντες, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ Σαῦματα ἐπετέλουν περίδοξα· "They, partaking of the prophetical grace, both prophesied, and spake with tongues, and did great miracles;" for to those who in those times embraced the gospel, were granted χαρίσματα καὶ ἐνεργήματα, "the gifts and operations of the Holy Ghost," 1 Cor. xii. 6. 10—12, Eph. iii. 20. So that as Satan was πνεῦμα ἐνεργοῦν, "a spirit working in the children of disobedience," Eph. ii. 2, and they that were possessed by him were styled ἐνεργουμένοι; so they who had the afflatus of the Holy Spirit found him effectually working in them (James v. 16). And as the antichrists, or adversaries of the truth, wrought "lying wonders, κατ' ἐνέργειαν τοῦ Σατανᾶ, according to the deceitful working of Satan," in and by them (2 Thess. ii. 9. 11), so had the Christians, from the Holy Spirit, their ἐνεργήματα δυνάμεων, "miraculous operations," by which they were enabled to confirm their faith: and these spiritual gifts were to them strong confirmations of the faith, the seals, and earnest of the blessings promised; and that which did enable them not only to suffer patiently, but also to "rejoice in tribulations," Rom. v. 3—5, 1 Thess. i. 6, 2 Tim. i. 7, 8, 1 Pet. iv. 14.

[10] Ver. 15. *Contrary to all men.*] Thus Tacitus* saith of them, Apud ipsos fides obstinata, misericordia in promptû, sed adversùs omnes alios hostile odium: "They have great fidelity and kindness towards men of their own nation, but as great hatred to all others." But that which the apostle chiefly here respects, was their fond imagination, that God would grant no salvation to the gentiles upon any other terms than their being circumcised, and obedient to the law of Moses (Acts xv. 1), on which account they became enemies to the gospel, and the preachers of it: because they offered salvation to the gentiles, through faith in Christ, without observation of the law (Rom. xi. 28, Gal. iv. 16). Hence also note, that none are greater enemies to the good of mankind, than they who do obstruct the preaching and the propagating of the gospel through the world.

[11] Ver. 16. Ἀναπληρῶσαι, *To fill up the measure of their sins.*] Our Lord hath said to them, "Fill ye up the measure of your fathers," by adding to the murder of the prophets the murder of me, and of those prophets and wise men I shall send to you (Matt. xxiii. 32—35), "that upon you of this generation may come all the blood shed from Abel to this present time" (Luke xi. 49. 51). This prediction, saith the apostle, is now fulfilled; and they, by fulfilling it, have filled up the measure of their sins; and God's wrath is so incensed against them, that it will now destroy their church and nation, εἰς τέλος, "to the uttermost;" so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their ene-

---

* Lib. iv. p. 162.
† P. 165.
‡ Hist. lib. ii. p. 115, 116.
§ Men. p. 422. Phæd. p. 1245, 1246.
‖ Plutarch de Lib. Educ. p. 11.
¶ Lib. xiii. p. 610, 611, lib. iv. p. 162.
** De Repub. lib. vi. p. 675, B.

* Hist. lib. v. p. 616.

18 Wherefore we would have come unto you, even I Paul, once and again; but [12] Satan (*by his ministers still*) hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye (Gr. ἢ οὐχὶ καὶ ὑμεῖς, *will it not among others be you also when we stand*) in the presence of our Lord Jesus Christ at his coming?

20 For ye are (*even at present*) our glory and joy.

mies; sometimes were captives, and then returned again, after seventy years, to their own land; found God for awhile angry, and anon reconciled to them: but this wrath shall now remain upon them to the uttermost, "till the times of the gentiles are come in" (Luke xxi. 24, see note on Rom. xi. 25), or εἰς τέλος, "till they be consumed;" so the phrase is used often in the Old Testament, as εἰς τέλος ἀπολώμεθα, "Shall be consumed without dying," Numb. xvii. 13; "They fell by the sword, εἰς τέλος, till they were consumed," Josh. viii. 24, "Slaying them, εἰς τέλος, till they were consumed;" and x. 30; i. e. God's wrath hath begun to fall upon them; and they will still continue under it till they are consumed by it.

[12] Ver. 18. Ὁ Σατανᾶς, *Satan.*] Hence note, that they who obstruct the progress of the gospel, and persecute the promoters of it, are the ministers of Satan, and therefore bear his name (see iii. 5, 2 Cor. xi. 15, Rev. ii. 10).

CHAPTER III.

1 Wherefore when we could no longer forbear, (μηκέτι στέγοντες, *no longer enduring to want the certain knowledge of your affairs, though we had given commandment to Timothy to come quickly to us to Athens*, Acts xvii. 15, *yet, as for me and Silas,*) we thought it good to be left at Athens alone; (*rather than to continue ignorant of the state of your faith*, ver. 5;)

2 And (*therefore*) sent Timotheus, our brother (*in Christ*, Philem. 16, Heb. xiii. 23), and (*the*) minister of God, and our fellowlabourer in (*advancing*) the gospel of Christ, to [1] establish you (*in*), and to comfort you concerning your faith:

3 That (*so*) no man should (*might*) be moved (*from his steadfastness in the faith*) by these afflictions (*and not you especially*): for yourselves know (*from us*) that we (*Christians*) are appointed thereunto; (*for hereunto are we called*, 1 Pet. ii. 21.)

4 For verily, when we were with you, we told you before (*it came to pass*) that we should suffer tribulation; even as it (*shortly after*) came to pass (Acts xvii. 5—10), and ye know (*it did so*).

5 For this cause, when I could no longer forbear, I sent (χἀγὼ μηκέτι στέγων ἔπεμψα, *I also, not bearing longer the uncertainty of your affairs, have sent*) to know (*the steadfastness of*) your faith, lest by some means the [2] tempter (*may*) have tempted you, and (*so*) our labour (*among you should*) be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and (*in particular*) that ye have (*still*) good remembrance of us always, desiring greatly to see us, as we also (*do*) *to see* you:

7 Therefore (διὰ τοῦτο, *by this*), brethren, we were comforted over you (ἐφ' ὑμῖν, *concerning you, or in you,*) in all our affliction and distress by (*reason of*) your (*constancy in the*) faith:

8 For [3] now we live (*joyfully*), if ye stand fast in the Lord.

9 [4] For what (*sufficient*) thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day (*also*) praying exceedingly that we might see your face, and might perfect that which is (*yet*) lacking in your faith (*by reason of our very small stay with you*, Acts xvii. 1. 10)?

11 [5] Now God himself and (*or, who is*) our Father, and our Lord Jesus Christ, direct our way unto you.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Στηρίξαι ὑμᾶς, *To establish you*] In it, by consideration of that miraculous power and those gifts of the Holy Ghost which accompanied our preaching, and your receiving of it (1 Thess. i. 5, 6), and which are still exercised among you (v. 19, 20), to comfort you concerning it; by consideration of the joys of the Holy Ghost, which you have found already under your afflictions (i. 6); by the salvation you are to obtain by Christ, the life you shall for ever live with him in glory (iv. 17, 18, v. 9—11), the eternal rest you shall have when the Lord Jesus Christ shall come to be "glorified in his saints;" and of which your constancy in the faith under these sufferings will make you to be "accounted worthy," 2 Thess. i. 5—7. 10.

[2] Ver. 5. Ὁ πειράζων.] Here note, First, That the persecutions of the saints are ascribed to Satan the tempter, who by his ministers endeavours to hinder the progress of the gospel (ii. 18), and by their persecutions to terrify men, and seduce them from the profession of it (see Rev. ii. 10).

Secondly, That πειράζειν here doth signify, not barely to tempt, but to succeed in his temptation; for otherwise the labour of the apostle could not be rendered vain among them (see note on Gal. vi. 1).

Thirdly, Note, that it is hence evident, that the apostle did not think them secure (by the election of them, mentioned i. 4), from falling so as that his labour might have been in vain among them.

Fourthly, Note, from Esthius, that a faithful person, truly justified, may so fall from the faith as that it shall become in vain to him.

[3] Ver. 8. Νῦν ζῶμεν, *Now we live.*] Ζῆν, saith Suidas, "is to live, μετὰ τρυφῆς καὶ πολυτελείας, with delight and magnificence;" according to that of Horace, Vivendum hodiè, which is the frequent import of the Hebrew word חיה, as in that wish, "Let the king live," 1 Sam. x. 24, 1 Kings. i. 25, 2 Kings xi. 12; i. e. let him have a prosperous and happy reign: and in the words of the psalmist, xvi. 11, "Thou wilt show me the way of life; in thy presence is fullness of joy:" xxxiv. 13, "He that would live, i. e. see good days:" so xxii. 26, xxxviii. 19, Eccles. vi. 8, vii. 12; "Our masters teach," saith Maimonides,* "that the just are called living, even in their death: the wicked, dead while they live; because the first are happy in their death; the second, miserable in their life."

[4] Ver. 9.] Esthius observes from the ninth verse, that both the apostle's joy and their faith and constancy were the gift of God; nam gratiarum actio non est nisi de beneficiis acceptis. He might also have observed with others, the excellent pattern the apostle here gives to all the bishops and pastors of the church, to be continually solicitous to know of the welfare of their flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very felicity of their own lives.

[5] Ver. 11.] Here the note of Schlictingius runs thus: "You see that our Lord Jesus takes care of our affairs and actions, and therefore we deservedly invoke him in our necessities;" as the apostle again doth, ver. 12. But since this invocation of him by all Christians in all places must suppose him omniscient, omnipresent, and the searcher of the heart; and these are the properties of God alone; it also must suppose him to be truly God.

* More Nevoch. lib. i. cap. 43.

12 [6] And the Lord make you to increase and abound in love one toward another, and [7] toward all *men*, even as we *do* (*abound in love*) toward you:

13 [8] To the end he may stablish your hearts unblameable in holiness before God, even our Father (τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, *our God and Father*), at the (*glorious*) coming of our Lord Jesus Christ with all his saints.

[6] Ver. 12. Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] These are optative aorists, which signify transitively, μεταβατικῶς, say the grammarians; and therefore are well rendered by our translation, "The Lord make you to increase, and make you to abound" (see note on 2 Cor. ix. 8, Ecclus. xlv. 5).

[7] *And towards all men.*] "This," saith Theophylact,* "is the character of divine love, to comprehend all; whereas human love hath respect to one man, and not to another."

[8] Ver. 13. Ἀμέμπτους, *That he may stablish your hearts unblameable in holiness.*] Hence note, that a general and abounding charity to all men, being that by which we become most like to God, and that which tends to cover our own sins (1 Pet. iv. 8), especially if it be charity to the souls of men (James v. 20), tends to "stablish our hearts unblameable before God in love," and to procure our acceptance with him at the great day of our accounts (Matt. xxv. 35, 36).

Note also, that to stablish our hearts unblameable at Christ's coming, is so to confirm us in holy living, that we may be found unblameable by him at that day (see note on 1 Cor. i. 8, 1 Thess. v. 23, 2 Pet. iii. 14).

* Τοῦτο γὰρ τῆς κατὰ Θεὸν ἀγάπης ἴδιον, τὸ πάντας περιπλέκεσθαι· ἐὰν δὲ τὸν δεῖνα μέν, τὸν δεῖνα δ' οὐ, κατ' ἄνθρωπον ἡ φιλία.

CHAPTER IV.

1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us (*directions*) how ye ought to walk and to please God, *so* ye would abound more and more (*in your care to conform yourselves to them.*

2 *In which thing you need no farther instructions:*) For ye know what (*holy*) commandments we gave you [1] by the Lord Jesus.

3 For (*we have already told you, that*) this is the will of God, *even* your sanctification, (*and this sanctification requires*) that ye should abstain from fornication:

4 [2] (*And*) That every one of you should know how (*much it is your duty*) to possess his (*body, which is the*) vessel (*of the Holy Spirit*) in sanctification and honour (*i. e. free from those lusts which are* πάθη ἀτιμίας, Rom. i. 26, *dishonourable passions*);

5 Not in the lust of concupiscence, [3] even as the Gentiles (*do*) which know not God:

6 That [4] no *man* go beyond (*the bounds of matrimony*) whom these lusts abounded, and by whom they were allowed. For whoredom was esteemed no crime;* they taught, μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι. Their orator† speaks thus; Si quis est qui etiam meretriciis amoribus interdictum juventuti putet——abhorret non modò ab hujus seculi licentiâ, verùm etiam à majorum consuetudine atque concessis. Quandò enim hoc non factum est? quandò reprehensum? quandò non permissum? quandò denique fuit, ut quod licet, non liceret? Epictetus‡ advises them who cannot abstain, to use it only, ὡς νομιμόν ἐστι, "as the laws allowed it." Now that, saith Plato,§ was τῶν ἐλευθέρων γυναικῶν μὴ ἐρᾶν, "not to meddle with free-women, but only libertines, and servants, and those that sold themselves to it." And Demosthenes‖ declares of all the Grecians thus: τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίους.

The τὸ παρὰ φύσιν τόλμημα, as Plato styles it, obtained in Greece without blame, saith Bardesanes;¶ amongst the Grecians and many barbarians, saith Plato;** amongst the Cretians and Lacedemonians, saith the same Plato. How prone the Romans, and other nations were to it, Plautus, Petronius Arbiter, Aristophanes, and Athenæus,†† sufficiently inform us, as also that it was the sin of the philosophers especially.

7 Ver. 6. Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *Not to go beyond or defraud.*] It is the opinion of all the Greek scholiasts, that this verse contains a prohibition of adultery, πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε. "By the word πλεονεξία, he denotes adultery," say Theodoret and Theophylact. God hath put bounds to this appetite, say Œcumenius and Theophylact, by tying us to one wife, ὥστε ἡ πρὸς ἑτέραν μίξις, παράβασίς τις καὶ πλεονεξία ἐστὶν, "so that to be familiar with one another is excess and covetousness;" and when this is

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. Διὰ τοῦ Κυρίου, *By the Lord.*] Note hence, that the instructions and commandments which the apostles gave to the churches, are to be looked upon as the commandments of the Lord, and as the will of God; they being dictated by his Spirit (ver. 8), and delivered by his authority who said, "He that heareth you heareth me; and he that heareth me heareth him that sent me" (Luke x. 16).

[2] Ver. 4, 5.] Here note (1.) That these instructions were very necessary for the Thessalonians, ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία, for "there was all manner of disorder and impurity," saith Socrates.* And Athenæus† informs us, τὴν τούτων τρυφὴν, that "their luxury invited the Persians into Greece:" that it was their custom in their banquets to bring in their‡ "wenches dancing naked," and afterward "they enjoyed them at their pleasure."

Secondly, Note also, that having mentioned fornication, ver. 3, he seems, ver. 4 and 5, to advance to other heathenish lusts, desiring them to keep their vessels in sanctification and honour: (1.) By preserving their bodies from unnatural lusts, which are by the apostle styled πάθη ἀτιμίας, "dishonourable passions;" and their matrimonial bed from defilement, by the use of other women (Heb. xiii. 4). Accordingly, these things in scripture are expressed by ignominy and vileness: in the Septuagint, by τὰ ἄσχημα, "things indecorous and dishonourable;" which word the apostle applies to unnatural lusts, Rom. i. 26; and in the language of the Targum and the rabbins, they are styled קלנא, "ignominy and vileness." Thus Shechem is said to have wrought קלנא, saith the Chaldee; τὸ ἄσχημον, the Septuagint; i. e. "ignominy in Israel," by knowing Dinah. This is the name the Chaldee gives to the adultery committed by the men of Benjamin upon the Levite's concubine, Judg. xix. 24, the incest committed by Amnon on his sister Tamar, 2 Sam. xiii. 1, 2; and in the rabbinical language,§ "to abuse boys," בקלן, is to use them to the satisfying of unnatural lusts.

[3] Ver. 5. Καθάπερ τὰ ἔθνη, *Even as the gentiles.*] Among

* Apud Plat.
† Lib. xiv. p. 663; vid. eundem, lib. xii. p. 527.
‡ Lib. xiii. p. 607, lib. vi. p. 206.
§ Buxtorf. in voce קלן, p. 2035.

* Orig. in Celsum, p. 177. † Orat. pro Cœlio.
‡ Cap. 47.
§ Conv. p. 1180; de Leg. lib. viii. p. 914, A, B.
‖ Orat. contra Neræam, apud Athen. p. 573.
¶ Apud Euseb. Præparat. Evang. lib. vi. cap. 10, p. 276, B.
** De Leg. lib. viii. p. 913, D. ibid. p. 910, D, E. lib. i. p. 776, E.
†† Athenæus, lib. xiii. p. 605.

mony) and defraud his brother in *any* matter (Gr. *or exceed towards his brother in this matter*): because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 (*He is, I say, the avenger of all such Christians, as acting oppositely to their holy calling;*) For God hath not called us (*Christians*) unto uncleanness, but unto holiness.

8 He therefore that despiseth (*this command*), despiseth not man (*only*), but God, who hath also given [5] unto us his Holy Spirit.

9 (*This I thought necessary to say, to warn you against that uncleanness which so reigneth in the heathen world, and to which you so strongly were addicted, whilst you were without the knowledge of God in the world:*) But as touching brotherly love ye need not that I write (*so fully*) unto you: for ye yourselves are [6] taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more (*in this Christian virtue*);

11 And that ye study to be quiet, and [7] to do your own business (*not meddling with other men's matters*), and to work with your own hands, as we commanded you;

12 That (*so*) ye may walk honestly (εὐσχημόνως, *decently, and in good behaviour*) toward them that are without, and *that* ye may have [8] lack of nothing.

13 But (*especially*) I would not have you to be ignorant, brethren, concerning (*the state of*) them which are asleep, that ye sorrow not (*for them*), [9] even as others (*other gentiles do*) which have no hope (*of a resurrection of the body*).

14 For if we believe that Jesus died and rose again (*as the first-fruits of them that slept*, 1 Cor. xv. 20),

---

done to another man's wife, it is to accede to the injury of his brother. And as Jerome* hath observed, the words preceding, which speak of "abstaining from fornication, and keeping our vessels in sanctification and honour, and not in the lusts of concupiscence;" and the words following, which give this reason of the precept, that "God hath not called us to uncleanness, but to holiness," seem also plainly to enforce this sense, which the Greek, in the judgment of the forecited fathers, will bear: for,

1. The words ὑπερβαίνειν and ἐπιβαίνειν bear this sense in other authors. Thus Philo,† speaking of unnatural lusts committed by men, saith ἄνδρες ὄντες ἄῤῥησιν ἐπιβαίνουσι. And Plutarch‡ saith of the Egyptians, that "they call that land which Nile ascends, mixing and engendering with it, the body of Isis." And when Nile is thus, ὑπερβαλὼν καὶ πλεονάσας, "filling and ascending, they call this the joining of Osiris with Nephthe." So the Hebrew word בוא, from which βῶ and βάω, and from them βαίνω, is derived, hath this signification, as Josh. xxiii. 12, "If you contract affinity with the heathens, ובאתם בהם, and go in unto them; εἰ ἐπιγαμίας ποιήσητε, καὶ συγκαταμιγῆτε αὐτοῖς, "If you marry and mix with them," saith the Septuagint, "the Lord will not drive them out." And in the Mishna, הבועל אחותו is, "he that revealeth the nakedness of his sister," and may be rendered ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ.

2. The word πλεονεξία bears the same sense in that verse in which Venus promises to him that finds and brings her Cupid to her, "not a bare kiss, but something more," saying οὐ γυμνὸν τὸ φίλαμά τοι ξένε, καὶ πλέον ἕξεις. And Socrates§ tells Callicles, pleading for those pleasures, that men ought not to be ἐπιθυμίας ἀκολάστους, "of unbounded lusts; οὐ δὲ πλεονεξίαν οἴει δεῖν ἀσκεῖν, but thou," saith he, "thinkest that a man may exceed in these matters." And in the scholiast of Aristophanes,‖ these are put as words equivalent, ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas against this interpretation it is objected, that the words following, viz. "in any matter," being general, will not admit of this restrained sense:

I answer, that in the Greek the words are ἐν τῷ πράγματι, and may be rendered, "in this matter," or "in the matter;" viz. forementioned; or absolutely, in the matter; for so it plainly signifies in these words, 2 Cor. vii. 11, "You have approved yourselves clear ἐν τῷ πράγματι, in this matter:" And it being observed by Phavorinus and Suidas,¶ that the word πρᾶγμα is used by the ancients in an evil sense; and the Apostolical Constitutions complaining that the younger widows marrying again, under pretence that they* could not contain, were "engaged in an evil matter;" and by Œcumenius being glossed thus, ἐν τῇ μίξει· I hope I have sufficiently vindicated this interpretation of Dr. Hammond and the ancients, from the exceptions of Mr. Le Clerc.

'Εν τῷ πράγματι, *In this matter.*] So it plainly signifies in those words, 2 Cor. vii. 11, "You have approved yourselves clear ἐν τῷ πράγματι, in this matter."

[5] Ver. 8. Εἰς ἡμᾶς, *To us.*] To us apostles, to enable us to give you these commandments; and to us Christians, to render us the temples of the Holy Ghost, which temples we corrupt by our uncleanness (1 Cor. iii. 15, 16, vi. 15—17, xi. 19, 2 Cor. vi. 16).

[6] Ver. 9. Θεοδίδακτοι, *Taught of God.*] By this new commandment, "that we love one another," 1 John iii. 11. 23, iv. 21, Matt. xxii. 39. Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τοῦ νίοῦ τοῦ Θεοῦ παιδεύομενοι, saith Clemens of Alexandria,† "We are taught by God, having the holy scriptures; and by the example of that God, who loved us, and gave his Son for us" (Eph. v. 2). Hence they who are taught of God are said to hear his commands, and learn by his example (John vi. 45).

[7] Ver. 11. Τὰ ἴδια, *To do your own business.*] I follow here the sense of Dr. Hammond, and other interpreters; though the following words, "to work with your own hands," seem to lead to the doing their own business themselves, and not to leave all to slaves and servants, as the idle and luxurious of old were wont to do (see Athenæus, lib. xii.).

[8] Ver. 12. Καὶ μηδενὸς χρείαν ἔχητε, *And that ye may have lack of nothing.*] i. e. From the heathen. So the Greek scholiasts: for, say they, if Christians, seeing a Christian beg when he is able to live by his work, are scandalized, how much more will heathens be so? And indeed, this was one objection of the heathens against Christians, that they were‡ infructuosi in negotiis, "useless creatures." The apostle therefore doth exhort them so to provide for their necessities by their honest labour, that they may not need the help of infidels, and never may be forced by their wants to ask it of them.

[9] Ver. 13. Καθὼς οἱ λοιποὶ, *As do others.*] Though many heathens believed the immortality of the soul, none of them had any expectation of the resurrection of the body. This the philosophers, who styled the body "the prison of the soul," and thought it the great hinderance of knowledge and of virtue, represented as a very despicable thing, τὸ σφῶϊρα μιαρὸν, καὶ ἀπόπτυστον ὦμα καὶ ἀξύνατον. So Celsus;§ "It is vile," saith he, "abominable, and impossible; σκωλήκων ἡ ἐλπὶς, a hope fitter for worms than men." And he confutes the possibility of it, not only from the repugnancy of the thing to nature, but also from the vileness of it, declaring

---

* Diligenter observa, quia ad castitatem nos provocans, et volens uxoribus tantùm esse contentos, dixerit, Ne quis supergrediatur, et circumscribat negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere queat uxorem. In Eph. iv. 19.

† De Abrahamo, p. 285, B.

‡ Ἴσιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν οὐ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπεβαίνει σπερμαίων καὶ μιγνύμενος——τοῦτο μίξιν Ὀσίριδις πρὸς Νέφθην καλοῦσιν. De Isiride et Osir. p. 366, A, B. Ita ἐπιβαίνειν, Aristoph. Βάτραχ. p. 211.

§ Apud Platon. Gregor. p. 346, C, D.

‖ Ἐκκλησ. p. 757.

¶ Πράγματος ἐπὶ τοῦ κακῶ χρῶνται τῇ λέξει οἱ παλαιοί. Phav.

* Μήποτε πρόφασει τοῦ μὴ δύνασθαι κρατεῖν τῆς ἀκμῆς, ἐπὶ ἑτερογαμίαν, ἐλθοῦσαι ἐν πράγματι γένωνται——ἐν πράγματι ἁπρεπεῖ ὀχεδῶσι. Lib. iii. cap. 2.

† Strom. i. p. 318, L, D. ‡ Tertul. Apol. cap. 42.

§ Apud Orig. p. 240.

even so (*are we to believe, that*) [10] them also which sleep in Jesus will God bring with him (*when he comes to judge the world, and reward all his faithful servants*).

15 For this we say unto you (*not from ourselves, but*) by the word of the Lord, that [11] we which are (*then*) alive *and* remain unto the coming of the Lord shall not prevent them which are asleep (*so as to receive our happy change, before their resurrection*).

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, [12] and with the trump of God: and (*then*) the dead in Christ shall rise first:

17 Then we which are alive *and* remain (*on the earth*) shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be [13] with the Lord.

18 Wherefore comfort one another (*concerning your deceased friends*) with these words.

God therefore cannot do it,* "because as he will not do what is against nature, so he cannot do what is vile." Plotinus saith, that such a resurrection would only be *ἀνάστασις εἰς ἄλλον ὕπνον*, "a resurrection to another sleep." And all the other heathens held it a thing impossible, and without example, and therefore made it a matter of their sport; it being, saith Origen, *μυσταγώγιον γελώμενον ὑπὸ τῶν ἀπίστων* (see Justin. M. Apol. 2, p. 57, C, D. Theophilus ad Autol. 1. p. 77. De Minuc. p. 11. Arnob. lib. ii. p. 51. Lact. lib. vii. cap. 22).

[10] Ver. 14. *Τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, Those that sleep in, or through Jesus.*] That the martyrs are not here excluded is certain; but I see no reason to grant that this expression should peculiarly respect them. All the Greek scholiasts interpret the words generally: Chrysostom and Theophylact say, that they who sleep in Jesus are "the faithful," in general: Œcumenius, "those that sleep in the faith of Jesus." The apostle, treating of this subject, calls all the dead, *τοὺς κοιμηθέντας ἐν τῷ Χριστῷ*, "those that sleep in Christ," 1 Cor. xv. 18, and the context here requires this sense; for the apostle speaks, ver. 13, of them that sleep in general, and of the hope of the resurrection in general. And when Christ comes to judgment, he will not bring the martyrs only, but all the faithful with him. See ver. 15, 16, where the same persons are "the dead with Christ."

[11] Ver. 15. *Ἡμεῖς οἱ ζῶντες, We who are alive.*] It is well observed by the Greek scholiasts, that the apostle speaks these words, *οὐκ ἐπὶ τοῦ ἑαυτοῦ προσώπου, ἀλλ' ἐπὶ τῶν κατ' ἐκεῖνον τὸν καιρὸν περιόντων ἀνθρώπων*, "not of himself, but of the Christians that were to remain alive at the day of judgment:" so Chrysostom, Theodoret, Œcumenius, and Theophylact; for he well knew he was not personally to live till the resurrection; yea, he himself expected a resurrection, saying to the Corinthians, "He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you," 2 Cor. iv. 14; he laboured that he "might attain to the resurrection of the dead," Phil. iii. 11. Yet there are some divines who, from this and some other places in the epistles, conceive that the apostles sometimes thought and declared to other Christians, that they themselves might live until the resurrection; and that Paul afterward changed this opinion, and admonished the Thessalonians of it, 2 Thess. ii. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian faith, and the authority of the apostles; for if the churches of Christ had once received this doctrine from them, and afterward had understood, even from their own confession, that it was a mistake, this would have naturally led them to conceive that they might have been mistaken also in any other doctrine contained in their epistles, and to suspect the certainty and truth of all that was contained in them. And this the apostle seemeth to insinuate in these words, 2 Thess. ii. 1, 2, "I beseech you, brethren, that you be not soon shaken in mind, or troubled, either by word or letter, as from us, as that the day of Christ is at hand:" for these words seem plainly to import, that in the apostle's own judgment, the belief that the apostles had taught by word or by epistle, this doctrine, would tend to the unsettling of their minds in the faith.

---

* *Ἀλλ' οὔτι γε τὰ αἰσχρὰ ὁ Θεὸς δύναται οὐδὲ τὰ παρὰ φύσιν βούλεται.* Ibid.

But that Paul taught no such doctrine in any of his Epistles to the Thessalonians, will be exceeding evident,

First, From the following words in that chapter: for there, saith he, ver. 3, "Let no man deceive you by any means;" declaring them deceivers who either taught this doctrine, or imposed it on them as spoken or indited by them: there also having said, in opposition to that vain imagination, that day was not to come till there was "a falling away first, and the man of sin was revealed," he adds, "Remember you not that when I was yet with you, I told you these things?" (ver. 5.) He therefore had taught them the contrary before he had indited either of these epistles, and therefore in them cannot rationally be supposed to contradict himself.

Secondly, From the very words used for proof of this opinion; for they are introduced with this solemnity, "This we say unto you by the word of the Lord, that we that are alive:" in which words he most plainly voucheth the authority of Christ Jesus for the truth of what he saith; and therefore, if he were mistaken, either our Lord himself must err with him, or the apostle must vouch Christ's word and his authority, when Christ had spoken no such word, and given him no authority to speak this doctrine in his name; both which assertions overthrow the certainty and truth of all Paul's epistles. Now hence it follows, that the apostle could not deliver this assertion in any other of his epistles; for all the learned do agree in this, that these epistles to the Thessalonians were the first epistles Paul wrote; whence it must follow, that he could not deliver, in his following writings, to that church or any other churches, that doctrine which he had so industriously before confuted, and declared very dangerous, in his epistle to the church of Thessalonica.

The truth seems therefore to be this: That as our Lord had told them, it was not for them to know the times and seasons (Acts i. 7), so were they left still in the dark touching the time of the general judgment; and therefore they continually speak of it as a day that was to come upon men "as a thief in the night," ipsis insciis, as here, v. 1. They, perhaps, did not know when it might happen; and so they say nothing at any time dogmatically, but only *ἐνδοιάστως*, and disjunctly, "If we shall be found clothed, and not naked;" and here, v. 10, "Whether we sleep or wake." Nor are these sayings to be taken personally, as meant of the apostles, but rather as spoken by them in the person of Christians in the general, some of which would be then surviving. See a discourse at the end of 2 Thessalonians, by way of inquiry, whether the apostles, in their writings, spake as conceiving the day of judgment might be in their days, &c.

[12] Ver. 16. *Καὶ ἐν σάλπιγγι Θεοῦ, And in the trump of God.*] Pious here, and fit to be regarded, is the note of Theodoret, That if the loud sound of the trumpet, when the law was given from mount Sinai, was so dreadful to the Jews, that they said to Moses, "Let not the Lord speak to us, lest we die:" how terrible must be the sound of this trumpet, which calls all men to the final judgment!

[13] Ver. 17. *Σὺν Κυρίῳ, With the Lord.*] From which words it may be probably collected, that even the souls of the faithful were not ever with the Lord, or in his celestial presence, before the resurrection.

CHAPTER V.

1 [1] But of the (*exact*) times and the (*critical*) seasons, brethren (*when the coming of the Lord shall happen*), ye have no need that I write unto you.

2 For (*you*) yourselves know perfectly (*from what I taught when present with you*) that the day of the Lord so cometh as a thief in the night (*of the time of whose coming the master of the house can have no certain knowledge*, Matt. xxiv. 42, 43, xxv. 13, Mark xiii. 33, Luke xii. 39, 40, xxi. 36).

3 [2] For when they (*they of the Jewish nation then, and the wicked at the great day of wrath*) shall say, Peace and safety (*expecting no such thing as wrath and judgment*); then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape (*it*).

4 But ye, brethren, are not (*as formerly*) in (*a state of*) darkness, that that day should overtake you as a thief (*or come upon you unexpected, or unprepared for it*).

5 Ye are all (*by virtue of your faith, and knowledge, and your profession of Christianity,*) the children of light (*as having the light, and believing in it*, John xii. 36, Eph. v. 8), and the children of the day (*of grace*, Rom. xiii. 12, 13, *and of salvation*, 2 Cor. vi. 2): we are not of the night, nor of darkness (*as the Jewish nation at present is, upon whom the darkness is come*, John xii. 35, *and who are cast into utter darkness*, see note on Matt. viii. 12, *and as the heathen always were:* see note on Rom. xiii. 12).

6 Therefore let us not sleep, as *do* others (*securely in their sins, without expecting judgment, or preparing for it*, Matt. xxviii. 38, Luke xvii. 26. 30); but let us watch and be sober (*that that day do not come upon us unawares, nor finding us overcharged with surfeiting and drunkenness*, Luke xxi. 34. 36, *this being only proper to them who are of the night*).

7 For they that sleep sleep in the night; and they that be drunken [3] are drunken in the night.

8 But let us, who are (*children*) of the day, be sober (*and vigilant*, 1 Pet. iv. 7, v. 8), putting on the [4] breastplate of faith and love (*that firm assurance of faith, which will not suffer us to doubt of the divine assistance, and that love which casts out fear of any thing we may suffer for the cause of Christ*); and for an helmet (*to your head*), the hope of salvation.

9 (*Which hope of salvation we Christians have*) For God hath not appointed us to wrath (*as he hath done the heathen world, who are children of wrath,*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1, 2.] That all this, to the twelfth verse, doth evidently belong only to the destruction of the persecuting Jews and Gnostics, at the time of Christ's coming to destroy the Jewish church and nation, is confidently asserted by a reverend and learned commentator on this place; but is not once hinted by the ancients, who all interpret these words; *περὶ τῆς κοινῆς συντελείας*, "of Christ's general advent." Nor do his arguments prove his assertion.

Arg. 1. First, Whereas he saith, *ἡμέρα Χριστοῦ*, "The day of Christ (here mentioned) is, without question, the same which is so often called the coming of Christ for the destroying of the enemies of Christianity:"

Ans. It is certain that this "day of Christ," in the epistles, doth almost generally signify the day of our Lord's coming to the final judgment, as in the following words: "He shall confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ," 1 Cor. i. 8; "That the spirit may be saved in the day of the Lord Jesus Christ," 1 Cor. v. 5; "You are our rejoicing in the day of the Lord Jesus," 2 Cor. i. 14; "He that hath begun a good work in you, shall perfect it to the day of the Lord Jesus," Phil. i. 6; "That ye may be sincere and blameless until the day of Jesus Christ," ver. 10; "That I may rejoice in the day of Christ," Phil. ii. 16 (see 2 Tim. i. 12. 18, iv. 8).

Arg. 2. Secondly, Whereas he adds that "this cannot belong to the last coming of Christ to judgment, because the apostle had made that the subject of his former discourse (ch. iv.), and enters upon this as a distinct matter with a *περὶ δὲ*," &c.

Ans. It is granted, That the time when this judgment shall be, is a distinct matter from the judgment itself; which is all that this argument proves.

Arg. 3. Thirdly, Whereas he argues thus, "From the end of this discourse, which is to comfort the Christians which are under persecution, and give them patience and constancy; for which this was a fit consideration, That this judgment of God would come suddenly, and when it was least expected, and so would surprise them if they were not watchful; all which belonged peculiarly to this doom upon the Jews, and not to the general judgment, which those who then lived were not concerned in:"

Ans. First, It is certain that the apostle, both in this epistle, iv. 18, and in his other epistle, ch. i., doth comfort his Thessalonians under their persecutions, from the consideration of Christ's coming to reward them at the day of judgment.

Secondly, It is also certain, that Christ and his apostles exhort Christians to be watchful that they may not be "surprised at the day of judgment." So doth Christ, Matt. xxv. 13, Luke xii. 35. 40, so doth Paul, 2 Cor. v. 9, 10, so doth St. Peter, 2 Pet. iii. 11, 12. 14, as being that which all men, who must die, and after that be judged "according to what they have done in the flesh," must be as well concerned to prepare for, by watchfulness, as if it were to come while they were living; and upon this account it is that the apostle, in this chapter, ver. 23, and in the forecited places, prays so oft that Christians "may be confirmed, and kept blameless to the day of the Lord Jesus."

Let it be then observed, that the apostle had spoken, i. 10, of their "waiting for the coming of the Lord from heaven," iii. 13, of his "coming with all his saints," iv. 16, of his "coming with the voice of the archangel, and of the trump of God." He had also hinted, ii. 10, that the unbelieving Jews were, by their opposition to the gospel preached to the gentiles, and by their persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that day of wrath upon them, which is mentioned Matt. xxiv. I therefore shall descant on these words, as relating to both these days of judgment.

[2] Ver. 3.] Josephus* informs us, that when the tumults, foretold by our Saviour, were begun, the Jews were expecting *σημεῖα ἐλευθερίας*, "signs from God of their liberty;" and that "after all the clear signs God hath given them of their approaching ruin, and when it was even accomplished, they were confidently expecting,† *τὴν ἀπὸ Θεοῦ βοήθειαν*, the divine aid:" and, which is more remarkable, that the promise of a Messiah, which their sacred books declared was to come, *κατὰ τὸν καιρὸν ἐκεῖνον*, "about that time,"‡ was *τὸ ἐπάρας αὐτοὺς μάλιστα πρὸς πόλεμον*, "that which chiefly incited them to the war."

[3] Ver. 7.] Note, Oh, the sad dissoluteness of the manners of the Christians of our age, who frequently are guilty of that drunkenness in the day time, which heathens only practised in the night!

[4] Ver. 8. *Θώρακα, The breastplate of the faith*, &c.] This metaphor, relating to our Christian warfare, is taken from soldiers, who anciently watched or kept sentinel in their ar-

* De Bell. Jud. lib. ii. cap. 22, p. 796.
† Lib. vii. cap. 30, p. 960. ‡ Cap. 61, p. 961, F.

Eph. ii. 3, *and the unbelieving Jews, who are vessels of wrath fitted for destruction*, Rom. ix. 22, *and upon whom wrath is coming to the end*, 1 Thess. ii. 16), but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we [5] wake or sleep (*i. e. whether he come in the night, and so finding us taking our natural rest, or in the day, when we are waking*), we should live together with him (*when he comes*).

11 Wherefore comfort yourselves together (*with this hope*), and [6] edify one another, even as also ye do.

12 And we beseech you, brethren, to know (*and reverence*) them which labour among you, and [7] are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now (παραχαλοῦμεν δὲ, *and*) we exhort you, brethren, warn them that are unruly (*as walking not according to the doctrine they have received from us*, 2 Thess. iii. 6. 14), comfort the feebleminded (*who are of a wounded spirit under afflictions*, ὀλιγόψυχοι, Prov. xviii. 14, *that are of a fearful spirit under them*, Isa. xxxv. 4, *of a grieved spirit*, Isa. liv. 6, *whose spirit fails under them*, Isa. lvii. 16, *whose hands hang down, and whose knees are feeble*, Heb. xii. 12), support the weak (*in faith, who are soon scandalized, and apt to perish by it*, Rom. xiv. 1, 2. 21, 1 Cor. viii. 7. 9—12, be patient toward all *men*.

15 See that none render evil for evil unto any *man* (*whatever the provocation may be*, Rom. xii. 27); but ever follow that which is good, both among yourselves, and to all *men*, (*even them that hate you*, Matt. v. 44.)

16 [8] Rejoice evermore.

17 Pray [9] without ceasing.

---

mour, having especially their helmet and breastplate on; for, as Livy* notes, scuto præ se erecto stabant galeati, "they stood with their shield before them, and their helmet on their heads." Whence he says of Paulus Æmilius, that milites novo more scutum in vigiliam ferre vetuit; "after a new manner he forbade the soldiers to wear their shield when they watched." Now the head and heart being the two chief fountains of life and sensation, the preserving them safe is, in effect, the preserving of the whole man.

[5] Ver. 10. Εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν.] That is, say some, "whether we live or die." And true it is that Christians dying, are said to "fall asleep." So 1 Cor. xi. 30, κοιμῶνται ἱκανοί, "Some are fallen asleep:" xv. 51, πάντες μὲν οὐ κοιμηθησόμεθα, "We shall not all sleep." So here, iv. 13, "I would not have you ignorant, περὶ τῶν κεκοιμημένων, concerning them that are fallen asleep," and, ver. 14, τοὺς κοιμηθέντας, "Them that sleep in Jesus will God bring with him:" but because in all these places the Greek word is never καθεύδω, but always κοιμάομαι, I prefer the exposition of the paraphrase.

But then, that the "hope of salvation," ver. 8, the περιποίησις σωτηρίας, "the obtainment of salvation by Christ Jesus," ver. 9, the "living with him," ver. 10, should refer chiefly to the purchase of deliverance from Jewish persecutions, and the enjoyment of this present life, I can by no means grant; for the Christian's hope is, "the hope of the glory of God," Rom. v. 3, "the hope of the redemption of the body from corruption," viii. 23, 24, "the hope which is laid up for us in heaven," Col. i. 5, "the hope of glory," ver. 27, "a blessed hope," Tit. ii. 13, "the hope of eternal life," iii. 7.

The salvation purchased for us by Christ's death, is not deliverance from persecutions; for "all that will live godly in Christ Jesus must suffer persecutions," 2 Tim. iii. 12. In these we are to be "conformed to his death," Rom. viii. 17, 2 Tim. ii. 12, "he having suffered; leaving us an example, that we should follow his steps," 1 Pet. ii. 21.

And to "live with Christ," is to live in a state of glory with him, and be conformed to his resurrection, Rom. vi. 8, 2 Tim. ii. 12, Col. iii. 3, 4, 1 Pet. iv. 13, and this is the comfort which the apostle had given him, iv. 18, and to which he now proceeds.

[6] Ver. 11. Οἰκοδομεῖτε εἰς τὸν ἕνα, *Edify yourselves into one body*,] By your mutual love to one another, as being members of the same body (Eph. iv. 16), and by your strict union, and peaceable conversation with one another, which is the edification of one of us unto another, commanded, Rom. xiv. 9 (see note on Rom. xv. 2).

[7] Ver. 12. Καὶ προϊσταμένους ὑμῶν.] That the persons here mentioned as labouring among them, as being over them, in the plural, should be the bishops of the metropolis of Thessalonica, seems very improbable; there being scarcely any ordinary fixed officers then placed in the church, anno Christi 49 or 51, when this epistle was written: and therefore the learned Mr. Dodwell,† notwithstanding these words, saith, quòd nulla sit rectorum mentio in utrâvis Epistolâ ad Thessalonicenses; "that there is no mention of any fixed rulers in either of the Epistles to the Thessalonians." And (1.) we find no notice taken of them in the front of these epistles, as there is of the bishops and deacons, Phil. i. 1; no salutation of them in the close of these epistles, the words of salutation being only these, "Salute all the brethren with a holy kiss." (2.) We find no directions given to them in particular (but only to the brethren in general) touching such matters as must have related to their office only, or chiefly, had they been settled rulers in the church. The charge in the very next verse runs thus: "We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak." In the Second Epistle, iii. 6, thus: "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not according to the tradition which ye received from us:" and, ver. 13, 14, "And ye, brethren, ——if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother;" and, lastly, to these brethren the adjuration is here directed, ver. 27, "charging them by the Lord, that this epistle be read to all the holy brethren." It is therefore to be noted, that the apostles, prophets, preachers, evangelists, who were all extraordinary officers, are reckoned among those whom God had settled in the church, 1 Cor. xii. 12, and Christ ascending up on high, had given for the edification of his body, Eph. iv. 11, 12. Some of these prophets and teachers were in most churches, as at Antioch, Acts xiii. 1, and officiated in them, ver. 3, at Rome, xii. 6, 7, at Corinth, 1 Cor. xiv., at Galatia, see note on vi. 1. Some of them were itinerants, sent by the apostles, or prophets, to teach other churches, and by the Holy Spirit separated to that work, Acts xiii. 2—4, exhorting and confirming the Christians where they came, as being prophets authorized so to do, Acts xvi. 32, and travelling up and down for the converting and establishing of the gentiles, 3 John 7, 8 (see note on 1 Cor. xii. 28). Of one of these two kinds of prophets, and teachers, and spiritual men, the apostle may here be understood.

Know them who labour among you, and are over you in the Lord.] Here saith Theophylact, "If you honour them who preside over you in temporal affairs, how much more should you respect them who do it in spiritual things, who regenerate you in baptism, pray for you, visit you in sickness, and minister physic to your souls."

[8] Ver. 16. Πάντοτε χαίρετε.] Thus κἂν εἰς πειρασμοὺς, κἂν εἰς λύπας ἐμπέσητε, Œcumenius; "Though you fall into manifold temptations and afflictions" (James i. 2), and be brought into a very low condition in this world; yet "rejoice in the Lord always" (Phil. iv. 4), "rejoice in the hope of the glory of God" (Rom. v. 3), and of that great reward you shall receive for all your sufferings (Matt. v. 11, 12, Heb. x. 34), and in the spiritual fruits they work in you (Rom. v. 4, James i. 3).

[9] Ver. 17. Ἀδιαλείπτως, *Without ceasing*.] To give, once for all, the true sense of those injunctions, so frequent in the scripture, to "pray, and give thanks always," and "without ceasing;" observe,

---

* Lib. xliv.

† Lib. de Jure Laic. Sacerdotali, cap. 3, 18. p. 232.

18 [10] In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 [11] Quench not the Spirit.

20 [12] Despise not prophesyings.

21 [13] Prove all things (*by the spirit of discretion which is in the church, and the consonancy of their pretended prophecies and interpretations with what we have delivered to you; and then*) hold fast that which is good.

22 (*And*) [14] Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* (*that*) your [15] whole spirit and soul

---

First, That these phrases do, in the mildest sense, import, that these should be the employment of every day, our morning and evening sacrifice; that so beginning and ending the day with them, we may be, in the scripture language, said to do them "always." Thus Luke tells us, xxiv. 53, that the apostles "were continually in the temple, διαπαντὸς, praising God;" that is, they were, καθ' ἡμέραν, "daily in the temple," Acts ii. 46, 47, resorting thither at the third hour of the morning, and at the ninth of the evening sacrifice (Acts iii. 1). The sacrifice which was appointed to be thus offered daily at morning and evening, is in the Hebrew, התמיד, "the continual sacrifice," Dan. viii. 11, and accordingly is rendered by the Septuagint, ἡ θυσία διαπαντός. Thus the *mincha*, which the high-priest offered every day, half of it in the morning, and half in the evening, is styled by them, ἡ θυσία διαπαντὸς, "the continual sacrifice," Lev. vi. 20. The burnt-offering which was offered, without intermission, twice a day, is, in the Hebrew, על התמיד; and in the LXX., ὁλοκαύτωμα τὸ διαπαντὸς, "the continual sacrifice," Numb. xxviii. 24. 31. And in allusion to it, the author to the Hebrews saith of our high-priest, "By him let us offer up the sacrifice of praise to God continually." This therefore is the prime import of the phrase.

Secondly, These phrases do import, that we should be employed in the performance of these duties, as Providence doth minister occasion for them. In this sense is the word "always" used twice, when our Lord saith, "I was always in the temple, whither the Jews always resort," John xviii. 20; for neither did the Jews always resort unto the temple, but only at the hours of prayer; nor did Christ always teach in it, but only when he went up to Jerusalem. And thus the Holy Ghost, in scripture, leads us to expound these phrases, enjoining us to "abound always in every good work," 2 Cor. ix. 8, and elsewhere, to "do good, ὡς καιρὸν ἔχομεν, as we have occasion," Gal. vi. 10. So, to "pray always," Luke xviii. 1, is to pray ἐν παντὶ καιρῷ, "in every season," xxi. 36. And, to "pray without ceasing," here, is to pray, ἐν παντὶ καιρῷ, "in every opportunity," Eph. vi. 18. So 1 Macc. xii. 11, ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως, "We at all times, without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer;" i. e. we do it as oft as we have occasion to offer sacrifice.

Thirdly, In reference to our prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the blessing we implore (Luke xviii. 1), but should still προσμένειν, "abide in supplication," 1 Tim. v. 5, and ἀγρυπνεῖν, "watch unto it with all perseverance," Eph. vi. 18.

[10] Ver. 18. Ἐν παντὶ, *In every thing.*] For sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual mercies; not only for prosperous and grateful, but also for afflicting providences, for chastisements, and seasonable corrections; πάντας γὰρ πρὸς τὸ συμφέρον ποιεῖ ὁ Θεὸς, κἂν ἡμεῖς ἀγνοοῦμεν αὐτοῦ τὰς οἰκονομίας, "for God designs them all for our good, though we at present see not how they tend unto it."

[11] Ver. 19. *Quench not the Spirit.*] Τουτέστι χάρισμα μὴ ἐκβράσατε καὶ κωλύετε, τῷ ἀποστρέφεσθαι καὶ μὴ ἐᾶν λαλεῖν, Œcumen, i. e. "Hinder not the gifts of the Spirit, by turning away from them that have them, and not suffering them to speak." These gifts were quenched by strife, emulation, schisms, and contention about them (1 Cor. iii. 1. 3): (2.) By a disorderly use of them, not to the edification of the church, but to vain ostentation, confusion in the church, and the scandal of heathens (1 Cor. xiv.), by a neglect to exercise them: "Forbid not to speak with tongues" (1 Cor. xv. 39).

[12] Ver. 20. *Despise not prophesyings.*] Προφάσει τῶν ψευδοπροφητῶν, καὶ τοὺς ἀληθεῖς διέπτυον, Œcumenius. Some of these false prophets had crept into the church at Thessalonica, as is hinted in those words, "Be not troubled by (them, who pretend a revelation from the) Spirit, as if the day of Christ were at hand" (2 Thess. ii. 2), which made them less regardful of what was delivered by men pretending to this gift: and made it necessary for John to say, "Believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world" (1 John iv. 1). And to prevent the mischief the Thessalonians might receive from them, the apostle here adds, "Try all things," &c. ver. 21.

[13] Ver. 21. Δοκιμάζετε, *Try.*] Note, That the apostle doth not here bid the guides of the church try all things, and the people hold fast that which they delivered to them; but gives an injunction common to all Christians, "having their senses exercised to discern betwixt good and evil;" to all who are obliged to hold fast that which is good, and not to believe false prophets; which is a strong argument for the perspicuity and the sufficiency of holy scripture for this work, and against the necessity of a living judge: for he that must try all things, must also try the doctrine of this living judge; and therefore till he hath made this trial, must not admit his doctrine as an article of Christian faith; for these words plainly teach that what we must hold fast, must first be tried. "Hearers," saith Basil, "who are instructed in the scriptures, ought to try the things spoken by their teachers, καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δὲ ἀλλότρια ἐκβάλλειν, and receive those doctrines which are consonant, and reject those which are alien from the holy scriptures; because St. Paul hath said, Try all things; hold fast that which is good." See Clem. Alex. Strom. i. p. 354. Strom. vi. p. 655. Orig. in Joh. tom. xix. ed. Huet. p. 268, and Hom. 2 in Ezek. f. 135, G. Jerome in Ep. ad Eph. lib. iii. cap. 5, p. 101. Cyril of Alex. in Joh. lib. iv. p. 374. 407, and lib. i. adv. Nestor. p. 2.

[14] Ver. 22. Ἀπὸ παντὸς εἰδους πονηροῦ, *From all kinds or sorts of evil.*] So the Syriac doth render these words. So Chrysostom and Theophylact upon this place. So Basil and Leontius, cited by Dr. Hammond, who descant thus upon the words: "Fly not from this or that only, but from every sin." Or, secondly, if the apostle here exhorts us to abstain from "all appearance of evil;" his meaning cannot be this, that we should abstain from what appears evil to others: it being, in many cases, impossible to know what appears so, and impracticable to act by such a rule; because it would destroy our Christian liberty in things indifferent, and create in our minds continual perplexities, there being scarcely any thing which may not appear evil, to some or other of those numerous sects which swarm among us: he therefore only must enjoin us to abstain from that which, after trial, seems evil to ourselves, and is judged by us so to be; for the apostle makes these two things, the "holding that which is good," and the "abstaining from all appearance of evil," the consequent of trying all things. Now we try all things, that, after trial, we may hold that which seemeth to us good, and abstain from that which seemeth to us evil, not to abstain from that which seemeth so to others only.

[15] Ver. 23. Ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα, *Your whole spirit, and soul, and body.*] Here the apostle justifies the ancient and true philosophy, that man is, as Nemesius styles him, τριμερὴς ὑπόστασις, "a compound of three differing parts." This was the doctrine of the Pythagoreans, as we learn from Jamblichus,* who, having told us that man consists of soul and body, adds that "the soul consists of two parts; one endued with reason, and one without reason." This also was the philosophy of the Platonists, as we learn from Nemesius,† Sallust, and Laertius,

---

* Ψυχῆς εἶι, τὸ μὲν ἦν ἔχον λόγον, τὸ δὲ οὐκ ἔχον. Protrept. p. 34, 35.

† Καὶ ἡ μὲν ἄλογος τοῖς σωματικοῖς ἕπεται πάθεσιν· ἡ δὲ λογικὴ αἰσθησεῶς, καὶ φαντασίας ἄρχουσα——τοῦ δὲ σώματος

and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 [16] Faithful *is* he that calleth you (*to this holiness*), who also will do (*his part towards*) *it*.

25 Brethren, pray for us (see note on Col. iv. 4).

26 Greet all the brethren with an holy kiss.

27 [17] I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

---

who inform us, that "there is in man a soul irrational, which follows the affections of the body; and a mind, which useth the body as its instrument, and fights against it." This also was the doctrine of the stoics; whence Antoninus saith, the three constituent parts of man are, σῶμα, ψυχὴ, νοῦς, "the body, soul, and mind." Irenæus,* and Clemens† of Alexandria, and Origen,‡ say the same. Mr. Le Clerc here is very positive, that "this philosophy is false," and that "there is nothing in man but his body, and his reasonable soul." But he saith nothing to sustain this confidence against those two excellent philosophers, Gassendus,§ and Dr. Willis,‖ who have established this philosophy beyond all reasonable contradiction. Nor can the conflict betwixt the mind and spirit, and the flesh, mentioned Rom. viii. from ver. 14 to the 25th, and Gal. v. 16, 17, be explained; nor can any man tell what the τὸ ἀρχικὸν, or ruling principle in us, is to govern, without admitting this inferior soul as the fountain of our sensual appetites, or even tell us what it is to die; unless it be to make this inferior soul, which consists in the motion of the animal spirits, and the sensitive appetites they produce in us, to cease to act, or move, as formerly. He will have ψυχὴ here to signify *life*, as indeed it doth in other places; but never where constituent parts of a man are enumerated as here they are; and seeing the spirit and the body are unquestionably the constituent parts of a man, it is reasonable to conceive, that the ψυχὴ mentioned here must be so also, especially since it is divided from the spirit and the body by the particle καὶ. Moreover, by following the motions of this brutish appetite, is a man styled ψυχικὸς, "the animal man," and by being animated and informed by this ψυχὴ, is the body called σῶμα ψυχικὸν, "an animal body," 1 Cor. xv. 44, 45; and by conveying of this ψυχὴ, or inferior soul, to his posterity, is the first Adam said to be made εἰς ψυχὴν ζῶσαν, to convey this animal life to his posterity; though this at last may be only a strife about words, the animal spirits being included in the body.

[16] Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he that calleth you.*] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the fidelity of God required that he would sanctify and preserve us blameless to the end, without our care and industry, or should work in us absolutely and certainly that care, and the apostle believed this, how could he fear lest the Thessalonians should be so overcome by Satan's temptations, as that his labour with them might have been in vain (1 Thess. iii. 5), this being in effect to fear that God might be unfaithful to his promise?

[17] Ver. 27. Ὁρκίζω ὑμᾶς, *I adjure you by the Lord.*] In judicial oaths the custom among the Jews was, not for the person who came under the obligation of an oath to pronounce the words of swearing with his own mouth, but an oath was extracted from him by the magistrate or superior, and so he became bound to answer upon oath, "by hearing the voice of adjuration," φωνὴν ὁρκισμοῦ, so the Septuagint, Lev. v. 1. So Gen. l. 16, "Our father, ὥρκισε, made us swear before he died;" Josh. vi. 26, ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, "Joshua adjured them, saying, Cursed is the man before the Lord, that raiseth up and buildeth Jericho;" 1 Sam. xiv. 24, "Saul had adjured the people, ὁρκίσας ὥρκισε τὸν λαὸν, saying, Cursed be the man that eateth any food;" that is, he charged the people with an oath: 1 Kings xxii. 16, ποσάκις ὁκρίσω σε; "How oft shall I adjure thee?" So in the New Testament, the high-priest saith to Christ, ὁρκίζω σε κατὰ τοῦ Θεοῦ ζῶντος, "I adjure thee by the living God." Now hence two things are evident; (1.) That Paul did not judge all judicial oaths unlawful, for then he would not have laid this oath upon his Thessalonians. (2.) That Christ did not forbid judicial, but only voluntary oaths, because it was not in the power of the Jews, to whom he spake, to avoid judicial oaths, nor would he then have answered to the adjuration of the high-priest.

μετὰ λόγου καταφρονεῖ· De Diis, &c. cap. 8. D. Laert. lib. iii. p. 219.

* Perfectus homo constat carne, animo, et spiritû, Iren. lib. v. cap. 9, p. 446, et lib. ii. cap. 62.

† Οἱ μὲν τρεῖς σὰρξ δὲ, καὶ ψυχὴ, καὶ πνεῦμα. Strom. iii. p. 454.

‡ Ὁ ἄνθρωπος συνέστηκεν ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Orig. Philoc. p. 8.

§ Phys. lib. ix. cap. 11, §. 3.

‖ De Animâ Brut. cap. 7.

THE

SECOND EPISTLE TO THE THESSALONIANS,

WITH ANNOTATIONS.

PREFACE.

Having offered a new interpretation of the second chapter of this epistle, which treateth of "the man of sin," commonly called "antichrist," there mentioned, I shall here give the reasons why I could not acquiesce in any of the expositions already given either by protestants or papists, and answer some objections against the exposition I have put upon the words of the apostle in that chapter. And,

§. 1. First, Whereas Mr. Obadiah Walker hath taken a great deal of pains to apply all that the apostle saith to Mahomet and his followers, that vain conceit will be demonstratively confuted from the following considerations:

1. That the apostle here exhorts the Thessalonians "not to be shaken in mind, or troubled, either by spirit, or by letter, or by word, as from us (the apostles), as if the day of the Lord were at hand," ver. 2. Now what day doth the apostle mean? Surely that day when "the Lord shall consume the wicked one by the breath of his mouth, and by the brightness of his coming," ver. 8. Now sure it is, that Mahomet came not till five hundred and sixty-seven years after the writing this epistle, viz. A. D. 608, nor is our Lord yet come to "consume him with the breath of his mouth," nor know we when he will do so. How therefore could it be, that they, who were foretold so punctually of the apostasy which should introduce "the man of sin," and what yet hindered the revelation of him in his season, as the

Thessalonians were (ver. 5, 6), should think the day of the Lord's coming to destroy Mahomet and his followers was at hand? or that they should be led into this apprehension by any word, epistle, or revelation, made, spoken, or written, by the apostles or prophetic men concerning him. Could they then know from the mouth of Paul, that this man of sin was one Mahomet, who was not to appear till five hundred and sixty-seven years after his speaking of him; and when he did appear, was to continue above a thousand years before the coming of our Lord to consume him, and yet by any of his words be induced to conceive "the day of the Lord was at hand?"

Moreover, If the coming of our Lord here mentioned, was to consume the beast, or Roman antichrist, seeing this beast was to arise out of the ruins of the Roman empire, and if Paul had told them any thing from Daniel of this matter, he must have let them know that this was so; and also that this antichrist, when risen out of the ruins of that empire, was to continue for "a time and times, and half a time," that is, twelve hundred and sixty years before the coming of our Saviour to destroy him. It is as difficult to conceive how, after this, the Thessalonians could think Christ's coming to consume the beast could be then instant when this epistle was indited.

§. 2. Arg. 2. I argue, Secondly, against this opinion, from those words, "Remember ye not that when I was with you, I told you of these things?" ver. 5—7. That is, I told you of the apostasy that was to precede the man of sin; how he should "exalt himself above all that is called God," &c. and what it was that hindered his being revealed in his season: now can any one believe that the apostle, who was not with the Thessalonians long enough to "perfect what was lacking in their faith" (1 Thess. iii. 10), should yet employ his time in telling them a long story of the apostasy of the Arians and Nestorians, saith Mr. Walker, and of one Mahomet, who should thus exalt himself, and what then hindered his being revealed? Could he say that very "mystery of iniquity," this Mahomet was to bring into the world, then wrought, only because there were some heretics, already come, who "confessed not that Jesus Christ was come in the flesh," though Mahomet confessed this very freely? As well may it be said, that the mystery of quakerism was wrought in the second and third centuries, because some heretics of those times taught doctrines like those they now profess.

And since it is equally improbable the apostle, in that little time, should speak to them of the apostasy of the church of Rome from the faith, and how the bishop of Rome should lord it over Christian emperors, and over the laws of God and Christ, and "wear out the saints of the Most High" for twelve hundred and sixty years; and is still more improbable, that he should say all this then to them, and here again bring the same thing to their remembrance, and yet that not the least intimation of any thing of this nature should appear in any Christian writers on this subject for six following centuries: since, I say, this is so, this argument must be of equal strength against those who conceive the papal antichrist should primarily and chiefly be intended here.

§. 3. Arg. 3. Thirdly, I argue against this opinion from those words, "And then shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth," &c. ver. 8. For hence it seems plain this wicked one was to be destroyed by the coming of our Lord soon after the time of his revelation, and not above a thousand years after; as both the opinion of those papists, who say that he is Mahomet, and of those protestants, who say that he is the pope and his clergy, must make the interval betwixt his revelation and destruction be; for the same thing that hindered his revelation, hindered the coming of our Lord to destroy him thus revealed; and these two things seem to be thus connected: The day of the Lord will not come, till there come first an apostasy, and by that a revelation of the man of sin; when therefore this apostasy, and this revelation of the man of sin happens, then will Christ come to consume him. And otherwise the Christians of after ages might have been subject, from the apostle's words, to a like mistake to that here mentioned, seeing, to tell them they had no reason yet to expect this day of the Lord, because it was not to come till the man of sin was revealed; and to add, when that which hindered the revelation of him in his season was once taken away, then should he also be revealed whom the Lord should consume with the brightness of his coming, must fairly lead them to expect this day soon after his revelation, and not after he had been thus revealed above a thousand years.

§. 4. Those arguments are such as equally confute the opinion of those protestants, who conceive the apostle primarily to characterize the pope and his clergy, and of those who apply these words to Mahomet.

Arg. 4. But, Fourthly, I argue against them, who suppose Mahomet to be the man here intended, from these words of the apostle, that the coming of this wicked one shall be "according to the working of Satan in all power, signs, and lying wonders," ver. 9; for the words δυνάμεις, σημεῖα, τέρατα, "powers, signs, and wonders," are never used in scripture for any wonderful things done by God upon men, or any ecstasies or conferences of angels with them, but always for outward signs done by men upon other things or persons: such as were the healing of the sick and lame, the casting out of devils, the raising of the dead (see note on Heb. ii. 4). Now Mahomet every where professeth that he came not with any such miracles, and therefore he could not be the person here designed: for his opposers demanded of him such miracles, saying, "Moses and Jesus, according to thy own doctrine, wrought miracles to prove their mission from God; and therefore if thou be a prophet, and greater than any that were ever sent before thee, as thou boastest thyself to be, do thou the like miracles to manifest it to us; do thou make the dead to rise, the dumb to speak, the deaf to hear, &c., and then we will believe in thy word." This objection, saith Dr. Prideaux,* he endeavoured to evade by several answers: "one while he tells them, he is only a man sent to preach to them the rewards of paradise, and the punishments of hell: at another time, that their predecessors contemned the miracles of Salch and the other prophets, and that for this reason God would work no more among them: and a while after, that those whom God had ordained to believe, should believe without miracles; and those whom he had not ordained to believe, should not be convinced, though all these miracles should be wrought in their sight, which they required. But this not satisfying, as being a plain confession that he wanted that power of miracles which all other prophets had to prove their mission, several of those that were his followers departed from him. Having therefore got the sword into his hand, and an army to back his cause, his doctrine then was, that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him, in the last place, *without miracles*, to force them by the power of the sword to do his will.

"However (says he) it is not to be denied, that there are several miracles reckoned up which Mahomet is said to have wrought; as that he did cleave the moon in two; that the trees went forth to meet him; and that the stones saluted him;" which are the miracles here mentioned by Mr. Walker. But then he adds, that "they who relate them are only such as are reckoned among their fabulous and legendary writers; their learned doctors renounce them all, as doth Mahomet himself, who in several places of his Alcoran owns that he wrought no miracles."

§. 5. Against the opinion of Grotius, that Caius Caligula was the man of sin, it is superfluous to say much, it being grounded upon an error in chronology, that St. Paul writ this epistle, A. D. 40, when Caius appeared; whereas it is certain, from 1 Thess. i. 5, that Paul had been at Thessalonica before this epistle was writ; for Paul went up to Jerusalem, say the best chronologers, A. D. 49, and it is evident that then he had not been at Thessalonica, and so had writ no epistle to them, it being writ after "his entrance in to them," ver. 9, after he had "spoken to them the gospel of God," ii. 2, after he had been "taken from them a short time," ver. 17. Now that he had not been at Thessalonica before his going up to the council at Jerusalem, appears from the history of the Acts, which saith, that after this council he went to Antioch, xv. 30, then through Syria and Cilicia, ver. 41, then to Derbe and Lystra, xvi. 1, 2, then through Phrygia, Galatia, and Mysia, and so to Troas, ver. 6—8,

* Life of Mahomet, p. 30—32.

then to Samothracia, Neapolis, and Philippi, ver. 11, 12, and having passed through Amphipolis and Apollonia, he came to Thessalonica, xvii. 1. He therefore coming only thither eight years after the death of Caius, and not writing this epistle till after he had left them, could not then write of Caius, as "the man of sin" to be yet revealed.

§. 6. I pass on to the interpretation of Dr. Hammond, which is this:

1. "That the man of sin, the son of perdition, was Simon Magus, together with his followers the Gnostics, designed for destruction (Paraph. on ver. 3).

2 "That Simon Magus setting himself at the head of them, Christ should destroy him by extraordinary means, as the preaching and the miracles of St. Peter; and the Gnostics that adhered to him, at the destruction of the unbelieving Jews (Paraph. on ver. 8).

3. "That the falling away first, must be a great departure or defection from the faith to the heresy of the Gnostics, or the Christians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the gentiles (Paraph. on ver. 3).

4. "That which withholdeth, and he that letteth, was the apostles not giving over preaching to the Jews, as hopeless and refractory, and going to the gentiles (Paraph. on ver. 6); and the Christians walking warily, and doing nothing contrary to the Mosaical law.

5. "That the mystery already working was this sort of men already formed into a sect under their ringleaders Simon and Carpocrates" (Paraph. on ver. 7).

Now against this opinion I argue,

First, From "the day of the Lord" here mentioned, ver. 1, 2; for that indeed doth often signify in scripture the day of the Lord's coming to the destruction of the temple, city, and nation, of the Jews; which, saith the reverend Dr. Hammond, is the true import of the phrase here; but it never signifies his coming to destroy Simon Magus. Moreover, it is plain from the eighth verse that this coming of the Lord is to destroy "the man of sin," he being to be destroyed "by the brightness of his coming;" how then can this day be the time appointed for the destruction of Simon Magus, who perished some years before Christ's coming to the destruction of Jerusalem? for, according to Valesius,* Eusebius, and Symeon Metaphrastes, Simon perished in the reign of Claudius; he coming then to Rome, and St. Peter then also coming after him, to detect his frauds; whence he well argues, that "it is not probable he should long there insult over the Christian faith, St. Peter being then present to oppose him."† Now if this be true, he perished at the least sixteen years before the destruction of Jerusalem, and Christ came to destroy him within four years after the writing this epistle. If he perished, as others will have it, in the fourth of Nero, he must die twelve years before Christ came to destroy Jerusalem; or if he continued till the twelfth of Nero, opposing Christianity twelve years at Rome, under the very nose of the two chief apostles, which is not very probable, yet must he die four years before Christ's coming to the destruction of Jerusalem, and therefore could not be destroyed, "by the brightness of his coming."

Must we then refer this only to the destruction of his followers the Gnostics? That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of Jerusalem. I know the doctor cites Eusebius,‡ as saying, that the Gnostics "in a moment were utterly extinct;" whereas it is manifest, Eusebius says this not of the Gnostics, but the Nicolaitans; nor could he say it of them, who flourished chiefly in the second century; whence it is styled, sæculum Gnosticum: moreover, it is a plain flaw in this, or any like interpretation, to make the head of any party, with his followers, to be the "man of sin" to be consumed by the coming of our Lord; and yet to make the *antisignanus* perish before his coming, and his followers only at it.

Add to this, that the whole foundation of this opinion depends upon the tale of Simon Magus's§ flying in the air at Rome, and his falling down and breaking his bones at the prayer of St. Peter;† which is a thing not only uncertain, but, in the judgment of many learned persons, absolutely false. Cotelerius, a Romanist, is forced, ἐπέχειν, to suspend his judgment about it: First, By reason of the original of the story, which, saith he, had its rise, è libris apocryphis et pseudepigraphis,‡ "from apocryphal and spurious authors."

Secondly, By reason of the great discrepancy to be found among them, in their relations of divers circumstances of this story: some of them saying, that Simon Magus made himself "wings to fly;" some, that he was "held up by two devils;"‖ others, that he made himself "a chariot,"¶ or ascended in a fiery chariot, drawn by four horses; and all say that he did this "by magic."

Again, they differ equally as to the effects this fall had upon this magician; some saying that he died by it, and was seen dead upon the spot,** that it dashed out his brains,†† broke his whole body,‡‡ yea, broke it into four parts:§§ others, that Peter prayed he might not die, and so he only broke his thigh, say some;‖‖ or his hands and feet, as others.

Some tell us, this was done in the reign of Claudius; and others, that it was done in the reign of Nero; some, that it was done by Peter¶¶ only; others, that it was done by Peter and Paul;*** some, that it was done by prayer;††† and others, that they added fasting to their prayer: so little agreement is there amongst them in any circumstance of this action. And,

Thirdly, The story may deserve to be suspected, by reason of the silence of all the ancients of the three first centuries, who speak much of his being at Rome, and of his being honoured with a statue there; but say nothing of his flight or fall, by virtue of the prayers of Peter, though they had just occasion to speak of it, had they believed the story. For Justin Martyr,‡‡‡ in his Apology, speaks twice of this statue; and desires the emperor and senate, that, learning

---

* Eusebium secutus Symeon Metaphrastes Simonis interitum Claudii temporibus accidisse scribit. Not. in Euseb. lib. ii. cap. 15.

† Ego Eusebii sententiam veriorem esse puto; cùm enim constet ex Justino (Apol. ii. p. 69, E. et p. 91, B. et Irenæo, lib. i. cap. 20) Simonem sub Claudio Romam venisse, et fraudulenta edidisse miracula, cùmque etiam constet Petrum ejusdem Claudii temporibus Romam se contulisse, ad Simonis fraudes confutandas, verisimile non est Simonem tamdiù, præsente et adstante Petro, insultâsse fidei Christianæ.

‡ Lib. iii. cap. 29.

* Hæc fabula à scriptoribus ecclesiasticis passim inculcatur. Heraldus ad Arnob. lib. ii. p. 50.

† Viderant enim currum Simonis Magi et quadrigas igneas, Petri ore difflatas, et nominato Christo evanuisse: viderant, inquam, fidentem diis falsis, et ab eisdem metuentibus proditum, pondere præcipitatum suo, cruribus jacuisse perfractis. Arnob. p. 50. Tum illustris illa adversùs Simonem Petri ac Pauli congressio fuit, qui cum magicis artibus, ut se deum probaret, duobus suffultus dæmoniis evolâsset, orationibus apostolorum fugatis dæmonibus, delapsus in terram, populo inspectante, disruptus est. Sulp. lib. ii. cap. 41. Petrus Simonem alta cœli magico volatû petentem, dissolutâ carminum potestate, dejecit et stravit.

‡ Constit. Apost. lib. vi. cap. 9. Abdias Hist. lib. i. cap. 15. Hegesip. de Bello Jud. lib. iii. cap. 2. Autor Actorum Petri et Pauli.

§ Hegesippus, Abdias, Patres vi. Syn. Act. 18.

‖ Μετεωρισθεὶς ὑπὸ δαιμόνων ἵπτατο μετάρσιος εἰς ἀέρα. Const. Apost. Ἐπ' ὀχήματος δαιμόνων ἐπ' ἀέρος φερομένου. Cyril. Cat. vi. p. 54, A. Sulpitius.

¶ Arnobius. Magicis artibus volare cœpit. August. tom. x. serm. 2, de Petro et Paulo Apostolis.

** Νεκρὸν εἰθὺς ἀπέδειξαν. Cyril. Hieros. ibid.

†† In caput collapsus cerebro viam dispersit. Nicet. Thess. lib. iv. cap. 1.

‡‡ Συντριβεὶς ἅπαν τὸ δύστηνον σῶμα. Metaphrast.

§§ Τέσσαρα μέρη γενόμενος. Act. Petri et Pauli apud Cotel. Not. in lib. vi. Const. Apost. p. 269.

‖‖ Ῥῆξαντα δὲ, μὴ δυνατῶσαι, ἀλλὰ συντρίψαι—συντρίβεται τὸ ἰσχίον, καὶ τῶν πολλῶν τοὺς ταρσούς. Const. Apost.

¶¶ Arnobius. Constit. Apost. S. Ambros. S. Austin.

*** Sulpitius Sev. Cyrillus Hieros. Pridiè cum ejusdem urbis ecclesiâ jejunaverit. August. Ep. ad Casul.

††† Διὰ τῆς προσευχῆς. Cyril. Hieros. &c.

‡‡‡ Τὴν τε ἱερὰν σύγκλητον, καὶ τὸν δῆμον τὸν ὑμέτερον συνεπιγνώμονας ταύτης ἡμῶν τῆς ἀξιώσεως παραλαβεῖν αἰτοῦμεν· ἵν' εἴ τις ἐν τοῖς ἀπ' ἐκείνου διδάγμασι κατεχόμενος, τ' ἀληθὴς μαθὼν, τὴν

the truth, they would abolish that statue; but he saith not one word of this illustrious combat, which was so admirable a conviction of his fraud. Clemens of Alexandria* saith, that Simon heard Peter preach a little while, but addeth not one word of what he suffered by Peter's prayers. Tertullian† having noted, that after the coming of the gospel magicians were always punished, speaks only of Simon Magus as ejected out of the church; though he observes, that Elymas was struck blind: and that in the Acts of the Apostles,‡ he received a just sentence, and worthy of himself, from the apostle Peter, but addeth not one word of what he suffered from Peter at Rome. Origen§ proves, that there was οὐδὲν θεῖον, "nothing divine" in Simon, from the nature of his doctrine, which made "idolatry a thing indifferent;" and from the success of it, it being in his time almost extinct, and that he perished with his silver; but adds not a hint of his perishing by the prayers of the apostles, which was the strongest proof against his pretensions that he was "the power of God." Eusebius‖ declares, how the devil raised up Simon as the great adversary to the apostles, and how the divine grace, by their appearance and presence, extinguished that flame; and how the providence of God sent Peter after him to Rome, in the days of Claudius, to set himself against him; and how he prevailed, by causing the light of the gospel to shine there; but gives not the least hint of his being thus overcome, or thrown down, by the prayers of Peter. The bishops of Rome, who, saith Cotelerius, sua tacere non solent, "use not to be silent in matters relating to themselves," say nothing of it. Nor is it credible, saith Hornius,¶ scriptores Romanos tam memorabilem rem præterituros fuisse; "that all the Roman writers of those times, Suetonius, Tacitus, Pliny, &c. should pass over so memorable a thing in silence;" especially if Simon was so honoured by Claudius, and beloved by Nero, as some authors of this story say he was. It seems inconsistent, saith Valesius, with that other story, of Simon's being honoured at Rome "as a god, by the emperor, senate, and the people, and the continuance of his statue there in Justin Martyr's days;" which sure it would not have done, had he been so remarkably defeated or destroyed before their eyes. And, lastly, Austin** freely owns, that "at Rome this story was by most people deemed false." And is such a tale fit to be laid as the foundation of the interpretation of this chapter?

§. 7. Arg. 2. This opinion may also be confuted from those words, "This day shall not come, unless there be an apostasy first, and the man of sin be revealed." For,

1. It is intolerable to think that act, which was so necessary for the promotion of the gospel among the gentiles, viz. the not imposing on them circumcision and the Jewish yoke, and the ceasing to preach in the synagogues of the Jews, was the apostasy intended by the apostle in these words. The zealots among the Jews might say of Paul, "Thou teachest apostasy from the law of Moses;" for afterward the Ebionites rejected all his epistles,* ἀποστάσην ἀπεκάλουν αὐτὸν τοῦ νόμου, "calling him an apostate from the law;" but that Paul himself, speaking to the gentiles, should call this his own practice an apostasy, is incredible.

Moreover, what advantage would it do them in this matter, to tell them of an apostasy which had happened before their conversion (Acts xiii. 46). "Lo, we turn unto the gentiles, for so hath the Lord commanded us," and happened again about the time of writing this epistle (Acts xix. 9); and finally, saith the doctor, was completed when Paul came to Rome, about five or seven years after, at the most? Might not the coming of the Lord be at hand, though an apostasy, so near to be completed, were to go before it? (see James v. 8, 9, 1 Pet. iv. 7.)

2. As for the apostasy of a considerable part of Christians to the abominable impiety of the Gnostics, I have all along, in the interpretation of these epistles, considered that, and find no reason to assert it, nor any thing that favours it, till we come to 2 Pet. ii. 20, 21. It is true, indeed, as Justin Martyr† and Eusebius testify, that most of the Samaritans worshipped Simon "as the chief god; but ὀλίγοι ἐν ἄλλοις ἔθνεσιν, few in other nations," say they, "did it;" but that one single person fell off from Christianity to him, they say not. Eusebius‡ is express, that, "neither the heresy of Simon Magus, nor of others, had any prevalency in the times of the apostles." The great apostasy, which, after the writing this epistle, first appeared, and against which the catholic epistles of James, Peter, and John, and especially the epistle to the Hebrews, were written, was that of the converted Jews to Judaism again: and to this Dr. Lightfoot probably refers the apostasy here mentioned; our Lord having foretold, that the devil, once cast out of them by the gospel, should return to them with seven more evil spirits than himself; and concluding that parable with those words, "So shall it be with this present generation," Matt. xii. 43—45. Which opinion is well consistent with my interpretation of this chapter, and may be embraced by them who like not my notion of this apostasy.

Secondly, This man of sin was yet to be revealed, ver. 3, and there was yet a season to come, in which he was to be revealed, ver. 6. 8; whereas, by the confession of Dr. Hammond, Simon Magus was revealed as an opposer of Christ, and an ἀντίπαλος, or "antagonist" to the apostles long before: for he saith, that§ "being denied the power of working miracles, which he would have bought of the apostles, soon after he set up, and opposed himself against Christ; and accordingly is here called, ὁ ἀντικείμενος, the adversary, or he that opposeth himself." Now the time when he would have bought of them this power of working of miracles was A. D. 35; that is, fourteen years before Paul wrote this epistle: if then soon after he set up, and opposed himself against Christ, he must discover himself soon after the year 35, and so before the writing this epistle. He adds in the same note, "that Simon Magus came to Rome in the beginning of Claudius's reign, and there did such miracles by the help of the devils, that he was taken for a god, and accordingly had a statue erected to him, with this inscription, Simoni Deo Sancto." Eusebius there adds, that the devil had set him up as the great and equal antagonist of the divine apostles. Jerome‖ also saith, that "in the second year of Claudius, Peter came to Rome to oppose him." He, therefore, who was then set up as the great adversary of the apostles, and as such opposed by them, in the second year of Claudius, that is, A. D. 42, must be discovered then, that is, nine years before the writing this epistle. Eusebius there adds, that the flame he had there raised, by the appearance and presence of the apostles, i. e. of Peter, as the words following show, ᾗ τάχος ἐσβέννυ, "was soon extinguished;" which seems to prove, that Simon Magus's opposition to Christ was not only discovered, but even extinguished with his person before the writing this epistle. And indeed Irenæus, and almost all the ancients agree in this with Dr. Hammond,

πλάνην φυγεῖν δυνηθῇ, καὶ τὸν ἀνδριάντα, εἰ βούλεσθε, καθαιρήσητε. P. 19, B, C.

* Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ὑπήκουσεν. Strom. vii. p. 764, D.

† Post evangelium nusquam invenies magos nisi planè punitos. Simon Magus jam fidelis—maledictus ab apostolis de fide ejectus est: alter Magus qui cum Sergio Paulo, quoniam iisdem adversatur apostolis, luminum amissione mulctatus est. De Idol. cap. 9.

‡ Ex quibus est primus Simon Magus, qui in Actis Apostolorum, condignam meruit ab apostolo Petro justamque sententiam. De Præscript. adv. Hær. cap. 46.

§ Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. Lib. i. contra Celsum, p. 45. Οὐδαμοῦ γὰρ τῆς οἰκουμένης Σιμωνιανοί. Lib. vi. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν, ἀναγορεύοντα ἑαυτὸν δύναμιν Θεοῦ, ἴσμεν ἅμα τῷ ἀργυρίῳ αὐτοῦ, εἰς ὄλεθρον καὶ ἀπώλειαν κεχωρηκέναι. Com. in Johan. p. 36, D.

‖ Ὡσπερεὶ μέγαν ἀντίπαλον τῶν θεοπεσίων τοῦ σωτῆρος ἡμῶν ἀποστόλων—ὅμως δ' οὖν ἡ θεῖα καὶ ὑπερουράνιος χάρις τοῖς αὐτοῖς συναιρομένη διακόνοις, δι' ἐπιφανείας αὐτῶν καὶ παρουσίας ἀναπτομένη, τοῦ πονηροῦ τὴν φλόγα ᾗ τάχος ἐσβέννυ, &c. Hist. Eccl. lib. cap. 2, 14.

¶ Not. in Sulpitium, p. 369.

** Est quidem hæc opinio plurimorum, quamvis eam perhibeant esse falsam plerique Romani. Ep. 86, ad Casulanum, p. 387.

* Euseb. Hist. Eccl. lib. iii. cap. 27.

† Just. Mart. Ap. ii. p. 69, E.

‡ Διὸ δὴ οὔτε Σίμωνος, οὔτε ἄλλου τοῦ τῶν τότε φυέντων συγκρότημά τι, κατ' αὐτοὺς ἐκείνους ἀποστολικοὺς ὑπέστη χρόνους. Hist. Eccl. lib. ii. cap. 14.

§ Note E.

‖ Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον τῇ Ῥώμῃ ἐφίσταται. In Petro.

that Simon Magus, having suffered this repulse from Peter at Samaria, "began to search still more into the depths of magic, that he might be more able to contend with the apostles,"* and that by this means he astonished many, was honoured by Claudius with a statue, and glorified by many as a god. "He soon returned," saith Theodoret,† "to his former arts." Now, can we think that a man who designed to be reckoned μέγας τις, "some great one," and to seem glorious in the world, should pursue that design, by hiding, and not discovering himself about fifteen years?

In a word, it cannot reasonably be thought that almost all Samaria should worship him; that he should be honoured in the days of Claudius as a god at Rome, by the emperor, the senate, and the people; and that the devil should set him up as the great adversary of the apostles, long before this time; and that the season of his being revealed should be yet to come.

§. 8. Arg. 3. Thirdly, I argue against this opinion from these words, "He sitteth in the temple of God," ver. 4; for whether we interpret this of the temple of Jerusalem, or of the church of God, which are all the interpretations known to the ancient fathers, or applied by them to these words, it is certain that neither Simon Magus, nor his followers, sat in any of them. The doctor‡ therefore is forced to say, this agrees to Simon, as being worshipped at Samaria, in those places which had been set apart to the worship of the true God, they worshipping him there, θυμιάμασι καὶ θυσίαις, καὶ σπονδαῖς, "with all sorts of sacrifices." But would Paul style the Samaritan temple, had it been then standing, as it was not, "the temple of God?" Would he have done this, after our Lord's declaration made against them, that they "worshipped they knew not what?" The truth is, that the temple built upon their holy mountain was long before destroyed by Hyrcanus; and that which Herod built them, they regarded not, as standing not upon that mountain. Where therefore was the temple in which they offered all kind of sacrifices to this magician? Indeed, the doctor useth too much artifice, in thus connecting these things; for that almost all the Samaritans did worship Simon Magus as the first or principal god, Eusebius doth say from Justin Martyr, Hist. Eccl. ii. 13; but that they then worshipped him with any kind of sacrifices, he doth not say; but only, that some of his followers, "who pretended to embrace the Christian religion"§ (which Simon Magus then professedly opposed), "fell back to the worship of demons, and had got images of Simon and Helen, which they thus worshipped with sacrifices."

§. 9. Arg. 4. "Remember you not," saith the apostle, "that I told you of these things?" Now is it probable that, in the short time he stayed with them, he should tell them how Simon Magus sat in the temple of God, and that Christ's coming was to destroy him; and that so soon as Paul should leave off preaching in the Jewish synagogues, Simon Magus and his followers would be revealed? Credat Judæus apella. "For the mystery of iniquity doth already work," ver. 7, that is, saith Dr. Hammond, this sort of men are already formed into a sect, under their ringleaders, Simon and Carpocrates. Wonderful! that Carpocrates, who, say Clemens of Alexandria,‖ Eusebius, and Theodoret, appeared only in the time of Hadrian, that is, A. D. 107, at the soonest, should be the ringleader of a sect at the writing of this epistle; that is, at least fifty-six years before he began his heresy.

It follows, ver. 8, "And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth," &c. "That is," saith Dr. Hammond, "then immediately shall ye see the sect of the Gnostics show itself, join with, and stir up the Jews, and bring heavy persecutions upon the Christians; and having this opportunity to calumniate them to the Jews, behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them, whom, as a professed enemy of Christ, Christ shall destroy, by extraordinary means, by the preaching and miracles of Peter; and for all the apostatizing Gnostics that adhere to him, they shall be involved in the destruction of the unbelieving Jews, with whom they have joined against the Christians." In which long paraphrase there is nothing certain, and nothing which can be confirmed, either from scripture or antiquity. That there were then any Gnostics in being; that they ever then did, or were in a capacity to persecute the Christians; that any single person of them perished, at the fatal time of the destruction of the unbelieving Jews, I never yet saw proved. That Simon Magus should set himself at the head of these Gnostics, or of any other of his followers, who was extinct before they bore that name, it is not credible. That his followers, who pretended that Simon himself was the chief or principal god; who worshipped him, and the very images of Simon and Helena, with all kind of sacrifices; who held, "the law and prophets were not to be regarded," should ingratiate themselves, and join with the Jews, is still more incredible. And, lastly, that Simon Magus perished by the miracles of Peter, I have shown to be improbable. And this I think sufficient to be offered against this interpretation.

§. 10. I should proceed to those considerations which seem to lie against that opinion, which holds that the apostle primarily intends the papal antichrist; but I have already done this, both in this preface, and in the following annotations; and therefore shall at present only add, that this "man of sin" is to sit "in the temple of God," and probably to do it then when the apostle writ: for he gives it as a character, by which the Thessalonians, to whom he writ, might know him, and then he could be no other than the Jewish doctors. Moreover, this "temple of God" must either be the temple of God, properly so called, which was destroyed by Titus, A. D. 70, and then again, "the man of sin," who was to sit in it, must denote the same persons; or, as some of the most ancient fathers, Irenæus,* Hippolytus,† Cyril,‡ and Ambrose,§ thought, either the ruins of that temple, or another to be built by antichrist in behalf of the Jews; and then, as it is not reasonable to think the apostle would absolutely style that "the temple of God," which had never been so, and which was only built by one who "magnified himself against," and openly blasphemed the true God; so is it more unreasonable to think the pope and his clergy should sit in it. They therefore who think that they are here especially intended, embrace the sentiments of the fathers of the fifth and the following centuries, viz. of Chrysostom,‖ Theodoret, Austin, and Jerome, that by "the temple of God," we are to understand the Christian church. But this interpretation is liable to this objection, that it is not reasonable to conceive the Holy Spirit, without any mark of distinction, would give that name to the apostate church, in which "the beast" and "the false prophet" did preside, she being by the same Spirit, when he speaks more unquestionably of her, still represented as "spiritual Sodom and Egypt, mystical Baby-

* Cupidiùs intendit contendere adversùs apostolos, uti et ipse gloriosus videretur esse, et universam magiam adhuc ampliùs inscrutans, ita ut in stuporem cogeret multos hominum, quippe cùm esset sub Claudio Cæsare, à quo etiam statuâ honoratus esse dicitur propter magiam; hic igitur à multis quasi deus glorificatus est. Lib. i. cap. 20.

† Εὐθὺς ἐκεῖνος πρὸς τὴν προτέραν ἐπανῆλθε κακοτεχνίαν. Her. Fab. lib. i. cap. 1.

‡ Note E and G.

§ Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὲν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἰδώλα δεισιδαιμονίας, οὐδὲν ἧττον αὖθις ἐπιλαμβάνονται, καταπίπτοντες ἐπὶ γραφὰς, καὶ εἰκόνας αὐτοῦ τε τοῦ Σίμωνος, καὶ τῆς Ἑλενης θυμιάμασι τε, καὶ θυσίαις, καὶ σπονδαῖς τοῦτους θρησκεύειν ἐπιχειροῦντες. Ibid.

‖ Ἀδριανοῦ βασιλεύοντος. Theod. Hær. Fab. lib. i. cap. 6. Περὶ τοὺς Ἀδριανοῦ τοῦ βασιλέως χρόνους. Clem. Strom. vii. p. 764. Euseb. Hist. Eccles. lib. iv. cap. 7.

* In templo Dei sedebit, seducens eos qui adorant eum, quasi sit Christus. Lib. v. p. 475.

† Templum construet Hierosolymis, quod confestim excitatum tradet Judæis. P. 27, 33.

‡ Ποῖον ἄρα ναόν; τὸν κατάλελυμένον τῶν Ἰουδαίων φησί. Catech. 15, p. 164, 165.

§ Ergò sedebit in templo interiori Judæorum, qui Christum negant. In Luc. xxi.

‖ Ναὸν δὲ Θεοῦ τὰς ἐκκλησίας ἐκάλεσεν. Theod. Τὰς πανταχοῦ ἐκκλησίας. Chrys.

Hierosolymis ut quidam putant, vel in ecclesiâ, quod verius arbitramur. Hieron. ad Algas. qu. 11, f. 60. D. August. de Civ. Dei, lib. xx. cap. 19.

lon," and "the mother of fornications and abominations," Rev. xi. 8, xvii. 5. Hence Bellarmine* makes this inference from the interpretation of the protestants, that, if it be true, the Roman church, in which the pope presides, must be the church of God. To this our writers answer, that this name was given to the church of Rome because she once was so. But when was that? Was it not before "the man of sin" sat in her, and exalted himself above God and Christ? and can he properly be said to sit in the church of God, who, whilst he sitteth in it, is not "the man of sin," nor does those things which belong to him; and when he is "the man of sin," sitteth no longer in the church of God, but in "spiritual Egypt," the oppressor of God's people, in "mystical Babylon," the mother of idolatry, and the great enemy of the church of God, and in the "synagogue of Satan?"

But that I may not wholly differ from my brethren in this matter, I grant these words may, in a secondary sense, be attributed to the papal antichrist, or man of sin, and may be signally fulfilled in him, in the destruction of him by "the spirit of Christ's mouth," he being the successor to the apostate Jewish church, to whom these characters agree, as well as to her; and therefore in the annotations I have still given a place to this interpretation also.

§. 11. Lastly, As for the objections which may be raised against the sense which I have put upon these words, I shall answer most of them in the annotations, therefore shall only give a more full answer to these two; viz.

Obj. 1. That all the fathers and ancient interpreters seem not only silent as to this import of these words, but generally seem to refer the τὸ κατέχον, that which withheld this revelation of the man of sin, to the Roman empire.

Ans. To this I answer, (1.) That this objection may be retorted upon all the other opinions with equal strength; for what is there said by any of the fathers or ecclesiastical writers for six hundred years, whence it may be concluded that either Mahomet or the pope of Rome was the "man of sin" here mentioned? What hint hath any commentator, Greek or Latin, in his notes upon this chapter, for a thousand years given, that the pope and his clergy were the persons here intended?

If it be here replied, that they do consequentially overthrow this opinion, by making the Roman empire to be the τὸ κατέχον, "that which withheld;" I answer, that they more fully overthrow the opinion, which saith the papal government is antichrist, or the man of sin.

1. By saying that antichrist† was coming, and at hand, long before the appearance of "the little horn," which sprung up only from the ruins of the Roman empire, which happened A. D. 475.

2. By teaching, so generally as they did, that antichrist, being once revealed, was to continue not twelve hundred and sixty years, but only "three years and a half" (see note on ver. 8).

3. That he was to be of the Jewish extract, one‡ "of the tribe of Dan," who was also to be circumcised. And,

4. That he should be an enemy to§ idolatry and image-worship, as Irenæus, Hippolytus, Cyrillus Hieros., St. Chrysostom, and Theodoret, say.

In a word, they generally held, as I have shown, note on ver. 10, that antichrist was to come with signs and wonders to deceive the Jews, that they might be punished for their infidelity. All which things must be manifestly inconsistent with the common notion, that the pope's hierarchy must be the man of sin here primarily intended by St. Paul.

Thirdly, I answer, that though the fathers do not expressly say the Jewish nation was "the man of sin," which the apostle here intended; yet many of them have said those things on which this our interpretation doth depend; as, v. g. that this man of sin was to be of Jewish extract, that he was to sit in the temple of Jerusalem, and that he was to come chiefly to deceive the unbelieving Jews, that so they might be punished for their infidelity. And,

Lastly, As to the τὸ κατέχον, or rather ὁ κατέχων, "he that letteth," I only in this differ from them, that whereas they refer this to the Roman empire, I do refer it to a Roman emperor; and as some of them held that Nero* was this antichrist, and man of sin, and others, that he was Domitian;† so do I hold that Claudius, the predecessor of that Nero, was the person that withheld.

§. 12. Obj. 2. It farther is objected, That the Jews were long before revealed to be the great opposers of Christianity, and the scribes and pharisees had long sat in the temple of God; wherefore the revelation of the man of sin, being only to take place for some considerable time after the writing of this epistle, the Jewish nation cannot be reasonably deemed "the man of sin."

Ans. I shall answer this objection in the paraphrase, by showing that these are the descriptions of the man of sin, by which the Thessalonians and others might then know him; and that they were all spoken in the present tense, showing what he already did, and that he was yet more fully to be revealed, either by his actual apostasy from the Roman government, which happened in the twelfth of Nero, or by the great apostasy of the believers of that nation from the faith.

Secondly, I add, That the Jewish nation not only had a great opinion of their dearness to the God of heaven, but were also looked upon by their proselytes, and others, as God's peculiar and beloved people; and therefore such a change of providence as made it appear to all men, they were become "the generation of his wrath," must also be a revelation of them as the greatest of sinners. And since this came upon them after they had rejected our Messiah, and crucified the Lord of life, it must be a discovery that they became "sons of perdition" upon this account; and in this sense the removing that which letted, must make way for the revelation of that "wicked one, whom the Lord would consume with the breath of his mouth." As then the Roman church, though she is thought by us to be the antichrist here spoken of, and the beast mentioned in the Revelation, is yet, by many other Christian churches in the west, thought to be the true catholic church of Christ, and her bishop to be the vicar of Christ, the successor of Peter, and the head of the universal church, and so will only be revealed to them to be what we now deem her, when she shall "go into destruction" and be destroyed "by the sword of Christ, and by the breath of his mouth;" so was the church of Jerusalem then only fully revealed to Jew and gentile, and to the Judaizing Christians, to be not what they did erroneously think her, but what the apostle here doth represent her, when our Lord did thus "consume her by the breath of his mouth," and God so signally demonstrated she was a "vessel of his wrath fitted for destruction." See the parallel betwixt the Jewish and the papal antichrist, &c. as at large set forth after the annotations on 2 Thessalonians.

§. 13. This epistle seems to have been written soon after the First, and, as Bishop Pearson probably conjectures, in the same year, Silvanus and Timotheus being still with him when he writ it, as they were at the writing of the First Epistle (2 Thess. i. 1). Now Paul staid at Corinth only "a year and six months" (Acts xviii. 11), and there he had preached a considerable time every sabbath-day before they came to him (Acts xviii. 45), and so before he writ his First

---

* Lib. iii. de R. Pont. cap. 13.

† Antichristo jam instante. Tertul. de Fugâ, &c. Antichristi tempus infestum appropinquare nunc cœpit. Cyprian. Exhort. ad Martyr. Scire debetis, et pro certo tenere, et credere antichristi tempus appropinquâsse. Ep. 58, p. 120, 59, p. 139, Et de Judâ Euseb.

Ὃς καὶ τὴν Σρυλλουμένην τοῦ ἀντιχρίστου παρουσίαν ἤδη τότε πλησίαζειν ὤετο. Hist. Eccl. lib. vi. cap. 7.

‡ Hieremias tribum ex quâ veniet, manifestavit, dicens ex Dan. Iren. lib. v. cap. 30. Hippol. p. 24, 25. Ambros. de Benedict. Patriarch. cap. 7. Aug. tom. iv. qu. 22, in Jos. p. 295. Prosper. Dimid. Temp. cap. 9. Theodor. in Gen. qu. 110, p. 75.

§ Idola quidem seponens. Iren. lib. v. cap. 25. Idololatriam non admittet. Hippolyt. p. 33. Μέλλει δὴ ἐν τὰ εἰδώλα μισεῖν ὁ ἀντίχριστος, p. 164. Chrysost. in 2 Thess. ii. 4. Theod. ibid. et Com. in Dan. xi. 30.

* Opinione multorum receptum est ipsum antichristum venturum. Sulp. Hist. S. lib. ii. cap. 10.

† Multi nostrorum putant, ob sævitiæ ac turpitudinis magnitudinem, Domitianum Neronem antichristum fore. Hieron in Dan. xi. f. 267, M.

Epistle, it being written after that Timothy was come to him (1 Thess. iii. 6), and they seem to be gone from him before he left Corinth to go to Syria, for then he had only with him Priscilla and Aquila (Acts xvii. 18); so that the interval betwixt these two epistles could not be above a year.

CHAPTER I.

1 Paul, and Silvanus, and Timotheus, (*write*) unto the church of the Thessalonians (*established*) in (*the kingdom and worship of*) God our Father and the Lord Jesus Christ:

2 (*Wishing*) [1]Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet (*for us to do*), because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you (*or boast of you*) in the churches of God for your patience and (*for your*) faith (*which produceth this patience*) in all your persecutions and tribulations that ye endure:

5 *Which* (*dispensation of divine wisdom appointing you to suffer*, 1 Thess. iii. 3, *and permitting others thus to persecute you*) *is* a manifest token of the [2]righteous judgment of God, (*these sufferings befalling you*) that ye may be counted worthy of the (*celestial*) kingdom of God, for which ye also suffer (*and so are in assurance of a day when God will thus reward you*):

6 [3]Seeing *it is* a righteous thing with (*that*) God (*to whom belongeth recompense*, Rom. xii. 19, *and who will avenge his elect, that cry unto him day and night*, Luke xviii. 7,) to recompense tribulation to them that trouble you;

7 And to you who are troubled (*as we are*) rest with us, (*which rest we both completely shall enjoy*) when the Lord Jesus shall be revealed from heaven (*attended*) with his mighty angels, (*as he shall be at the last day*, 1 Thess. iv. 16, *when he will come to give every one according to his works*, Matt. xvi. 27, Mark viii. 38, *and gather all the nations of the world before him*, Matt. xxv. 32, Jude 14, 15.

8 *When he shall come, I say,*) In flaming fire taking vengeance on them (*among the heathens*) that know not God, and (*of those Jews and gentiles*) that (*having heard*) obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, (*from whose blissful presence they shall for ever be excluded*, Matt. xxv. 41. 46,) and (*shall find that destruction inflicted on them*) [4]from the glory of his power; (*that being the time when God will make known his power on the vessels of wrath fitted for destruction*, Rom. i. 23.

10 *And it is also a righteous thing with him, then to recompense to you eternal rest*) When he shall come to

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. *Grace and peace from God the Father,* καὶ Κυρίου Ἰησοῦ Χριστοῦ, *and our Lord Jesus Christ.*] Because he saith not by our Lord, but, "and our Lord Jesus Christ:" hence Theodoret pleads for an equality in power, and by consequence in essence of the Father and the Son.

[2] Ver. 5. Τῆς δικαίας κρίσεως, *Of the righteous judgment of God,* &c.] "This place," saith Esthius,* "proves against the heretics, that life eternal is not so to be ascribed to the grace of God, as not to be attributed also to the worth and merits of men, proceeding from the grace of God."

But the true import of these words will be sufficiently contained in these following particulars:

First, That the justice of God obligeth him to recompense the obedience and sufferings of his faithful servants, either in this or in the world to come; since, were it otherwise, we could have no sufficient motive to perseverance in obedience to him, or suffering for his sake; and therefore this by the apostle is laid as the foundation of all the service which we pay unto him, even the firm belief that "God is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6.

Secondly, That since God doth not, and, according to the nature of the thing, he cannot, recompense them in this life, who suffer all calamities and losses they can endure here, and even death itself for his sake, his justice will oblige him to do it in the next. Hence the apostle saith to himself and all his fellow sufferers, "If in this life only we have hope in Christ, we are of all men the most miserable," 1 Cor. xv. 19; and puts the question thus, "If the dead rise not at all—why stand we in jeopardy every hour?" ver. 29, 30. But,

Thirdly, That this reward should be for kind so excellent, as is the beatific vision, the being "heirs of God, joint-heirs with Christ," the being "like to him in glory," and for duration should be eternal, can never be on the account of that strict justice which "rendereth to every one his due," seeing there can be no proportion betwixt a finite action or passion and an infinite reward; and therefore the same apostle who saith here, ἀξιωθῆναι ὑμᾶς, we for these sufferings "are accounted worthy of this kingdom," doth elsewhere positively declare "the sufferings of this present life, οὐκ ἀξία, not worthy of the glory which shall hereafter be revealed," Rom. viii. 18. Nor can the grace of God, vouchsafed to enable us thus to perseverance in sufferings, enhance the merit of those sufferings, or make the reward in justice due unto us; since, "if it be of grace" that we thus suffer, "then it is not of debt" that we are thus rewarded; God being not in strict justice obliged to reward his own free gifts and graces he confers upon us. But,

Fourthly, Even this eternal recompense being promised to those who suffer for the sake of Christ, by him who hath said, "Be thou faithful to the death, and I will give thee a crown of life," Rev. ii. 10, and propounded as the chief encouragement thus to endure with patience to the end, Matt. v. 12, it may be said, by virtue of that promise, to be in justice due to them who do thus suffer for it, it being a part of justice to perform our promises, and be faithful to our words. This therefore is a faithful saying, "If we suffer with him, if we endure, we shall live and reign with him," 2 Tim. ii. 11, 12, and we may rest assured, that "God the righteous judge will give this crown of righteousness to us at that day," 2 Tim. iv. 8, that, being approved, "we shall receive that crown of life which the Lord hath promised to them that love him," James i. 12. But then God being not obliged in strict justice to promise so great a recompense, he cannot be said to confer it, ex dignitate, merito, aut æqualitate rei, "by reason of the dignity or worth of these our sufferings," or because the reward is only equal to the merit of them, but only, ex justitiâ pacti, because his promise hath made it just and equal for him so to do.

[3] Ver. 6. Εἴπερ δίκαιον, *Seeing it is a righteous thing.*] Here the Greek scholiasts note εἴπερ is put for ἐπείπερ or ἐπειδήπερ, that is, siquidem for quandoquidem, as it is, Rom. viii. 9, and so the Hebrew כִּי oftentimes signifies (see Nold. de Partic. Heb. p. 88): and therefore, say they, it is not a particle ἀμφιβολίας ἀλλὰ βεβαιώσεως, "of doubting, but of confirmation."

[4] Ver. 9.] This phrase, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, "and from the glory of his power," is taken from Isa. ii. 19. 21.

[See the Appendix to this chapter at the end of this epistle.]

* Monstrat hic locus contra hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiæ Dei tribuendam esse, ut non etiam dignitati, et meritis hominum à gratiâ Dei profectis, retribuatur.

be glorified in (*his dealings with*) his saints, and to be admired (*for his great love*) in (*and by*) all them that believe (*and particularly by you*,) (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy (ἀξιώσῃ τῆς κλήσεως, *would make you worthy*, ver. 5,) of *this* calling (*to his kingdom and glory*), and fulfil all the good pleasure of *his* goodness (*in you*), and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you (*by your continuance in your faith*), and ye in him (*or by him*), according to the grace of our God and the Lord Jesus Christ (*by which you are enabled to continue in the faith, and fulfil the good pleasure of his will*).

CHAPTER II.

1 Now we beseech you, brethren, by (*or, concerning*) [1] the coming of our Lord Jesus Christ, and *by* our gathering together unto him (*mentioned* Matt. xxiv. 31),

2 That ye be not soon shaken in mind (ἀπὸ τοῦ νοὸς, *from the sentence you formerly received from me*), or be troubled, neither by spirit (*i. e. by any pretended revelation*), nor by word (*spoken by us, and by others misunderstood*, 2 Pet. iii. 15, 16), nor by letter as from us, (*i. e. by any thing contained in our former epistle*, iv. 15, v. 2, *or rather in those words*, ii. 16, *Wrath is come upon them*, εἰς τέλος, *to the uttermost, so*) as (*to conceive*) that the day of Christ [2] is at hand.

3 Let no man deceive you (*by these pretences*) by any means: for *that day shall not come*, except there come [3] a falling away first (*of the Jews from the Ro-*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *By the coming of the Lord.*] That ὑπὲρ, with a genitive case, signifies de, or circa, *about*, or *concerning*, cannot be doubted. It is rendered "concerning," Rom. ix. 27 (see 2 Cor. xii. 5. 8). It is thrice rendered *of*, in the same import as 2 Cor. i. 7, "Our hope, ὑπὲρ ὑμῶν, of you is certain;" viii. 23, "Whether any inquire, ὑπὲρ Τίτου, of Titus;" and, ver. 24, "Our boasting, ὑπὲρ ὑμῶν, concerning you;" Phil. i. 7, "It is meet for me to think thus, ὑπὲρ πάντων ὑμῶν, of you all." Hence Phavorinus saith it is used, ὁμοίως τῇ περί (see 2 Cor. vii. 5, ix. 3).

The coming of Christ is, by the reverend Dr. Hammond, referred to Christ's coming to destroy the unbelieving Jews, and throw down their temple, and their worship which depended on it. This is the παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, "the coming" of Christ, or "of the Son of man," so often mentioned in our Lord's prediction of the destruction of Jerusalem, and of the temple, Matt. xxiv. 3. 27. 37. 39. This is most certainly the import of the phrase in James twice, when he exhorts the brethren to "be patient, ἕως τῆς παρουσίας τοῦ Κυρίου, till the coming of the Lord;" adding, that this παρουσία τοῦ Κυρίου, "coming of our Lord was at hand, and the Judge stood before the door," James v. 7—9.

As for the phrase, "our gathering together to him," it seems parallel to the words of Christ, Matt. xxiv. 31, ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ, "His angels shall then gather his elect." And to apply it to the Thessalonians, let it be noted, that they were partly converts of the Jews and proselytes. For the converts made by Paul's preaching to them, were of the believing Jews and "the devout Greeks," Acts xvii. 4, who, in expectation of our Lord's prediction, as well as from their observation of the Jewish festivals, might be inclined to go up to Jerusalem. Moreover, till the writing of this epistle, if not long after, even till the destruction of Jerusalem, the Jewish converts kept up their synagogue worship; and many proselytes and other Christians did not scruple to assemble with them; the Jewish converts thought themselves obliged to do it, they being all "zealous of the law," Acts xxi. 20; and many of the gentile Christians complied with it at Corinth, Galatia, and Philippi; but after the destruction of Jerusalem there was an end of this synagogue worship, the day having revealed that God was no longer pleased with it, and then they met together still as churches of Christ, and this might be their ἐπισυναγωγὴ πρὸς αὐτὸν, "the gathering together to him," here spoken of.

But yet, considering that this παρουσία, or coming of Christ, in the former epistle, is used four times with relation to Christ's coming at the day of judgment, viz. ii. 19, iii. 13, iv. 15, v. 23, it may be thought more reasonable to refer this passage to the same advent, and paraphrase it thus; "I beseech you, brethren, by (the blessing you expect at) the coming of our Lord Jesus Christ, and at our gathering together to him."

[2] Ver. 2. Ἐνέστηκεν, *Is*, or *hath been, instant.*] To conceive that signal day of the destruction of their enemies the Jews, and the deliverance of the Christians, mentioned Joel ii. 31, 32, Mal. iv. 1, 2, come, and find themselves deceived in that conception, might cause great trouble to them, and even shake their steadfastness in the faith.

[3] Ver. 3. Ἀποστασία πρῶτον, *A falling away first.*] The rebellion of the Jews against the Chaldeans was always styled "apostasy," and the Jews, upon that account, "apostates." So Jerusalem is represented as πόλις ἀποστάτις, "a city that rebelled against kings;" and in which ἀποστάσεις γίνονται, "rebellions were found," Ezra iv. 12. 15. 19. Thus, Ezra iii. 2. 18. 22, they are styled Ἰουδαῖοι ἀποστάται, "rebellious Jews;" and, ver. 27, it is said, that they were given to rebellion and war (see Neh. ii. 19, vi. 6, 1 Macc. xiii. 16, 2 Macc. v. 11). And, in like manner, their revolt from the Roman government is by Josephus generally expressed by the same word:* "Coming from Rome," saith he, "in the time of Nero, when Felix was procurator of Judea, I found then the beginnings of innovations, καὶ πολλοὺς ἐπὶ τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, and many much addicted to apostasy from the Roman government." "One Justus,"† saith he, "provoked the people, εἰς ἀποστασίαν, to rebellion; but John, the son of Levi, seeing some of them, διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦντας, prone to apostasy from the Roman government, endeavoured to keep them to their duty."

But if any like not this notion of apostasy, they may understand these words of the great apostasy of the Jews, foretold by Christ, Matt. xxiv. 11, 12, and which happened not only in Judea and Palestine, but throughout Asia, 2 Tim. i. 15, and in all other places where they had embraced the gospel. Of which apostasy, note,

First, That when the apostle wrote this epistle, it was yet to come; for though "the mystery of iniquity was already working," in the seductions of the false apostles and deceitful workers of the Jewish nation, endeavouring to corrupt the minds of the gentile converts "from the simplicity that was in Christ" (2 Cor. xi. 3), and to bring them into bondage to the Jewish law (Gal. ii. 4), and so deprive them of that "liberty wherewith Christ had made them free;" yet the greater defection of the Jewish converts to their old Judaism seems to have had its rise about ten years after the writing of this epistle. For it is certain, that A. D. 63, when the apostle wrote the Epistle to the Hebrews, it was begun already, and many of the Jewish converts then were in great danger of falling back unto perdition, as appears from the vehement admonitions and exhortations of the apostle to them, to "beware lest there should be in any of them an evil heart of unbelief in departing from the living God;" and to "exhort one another daily to this steadfastness," as knowing we are only "partakers of Christ, if we hold the beginning of our confidence firm to the end," iii.

* De Vitâ suâ, p. 999, E. † P. 1001, B

12—14, to "labour to enter into that rest" Christ had prepared for them, "lest any man fall, after the same example of unbelief," iv. 11; "not to forsake the assembling of themselves together, as the manner of some was," x. 25, nor to "cast away their confidence," ver. 35; to "lift up the hands which hang down, and the feeble knees, and make straight paths for their feet, lest that which is lame be turned out of the way," and to "look diligently lest any man fall from the grace of God," xii. 12, 13. 15. And also from the representation of the dreadful state of all who should apostatize after this manner, that it was "impossible to renew them to repentance," vi. 46, that they were "nigh to cursing;" and "their end was to be burned," ver. 8; that there was "no more sacrifice for their sin, but a fearful looking-for of destruction, and fiery indignation," x. 26, 27, and "vengeance from the living God," ver. 30, 31; that it would certainly be a "falling back to perdition," ver. 38, 39; that there would be no escaping for them who "turned away from him who spake to them from heaven," xii. 25. The same we learn from the like exhortations of James, to joy and patience under their afflictions, i. 1—12, v. 7—12, of Peter, 1 Pet. iii. 14, 15, iv. 12—19, v. 8—10, and from John's frequent exhortation, to hold to that which they had received from the beginning, and to continue "walking in the truth." Now the occasions of this great apostasy seem to have been these three.

First, Their zeal for the observation of the law, which they conceived to be of eternal obligation, especially to the Jews, to whom particularly it was given; and for the covenant of circumcision, which they esteemed highly meritorious (see note on Rom. ii. 13), that which made them perfect, gave them life, and delivered them from hell, according to these sayings of theirs,* "He that is circumcised is perfect: he that is circumcised shall not go to Gehinnom: and I said unto thee, in thy blood, Live (Ezek. xvi. 6); this is the blood of the circumcision." This they endeavoured to impose upon the gentile converts: and all the myriads of Jewish converts were all "zealous" for the observation of it by the Jews, and looked upon it as downright apostasy for them to "forsake Moses," and "not to circumcise their children, and walk according to their customs" received from Moses, or from their traditions, ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, Acts xxi. 21. And this seems to be the reason why Paul, in the Epistle to the Hebrews, discourseth so largely of the "necessity of the change of the law;" viz. that by establishing that truth he might put a stop to the apostasy occasioned by their contrary persuasion.

Secondly, Their beloved dream of a temporal kingdom to be erected by their Messiah at his coming, the halycon days that were then expected by them, and the dominion they should then have over the nations, who were not, according to their sentiments, to come in to the Messiah, otherwise than as their slaves or servants. How deeply this imagination was fixed even in the hearts of Christ's apostles, we learn, as from many other things, so especially from their question to him after his resurrection: "Lord, wilt thou at this time restore the kingdom unto Israel?" Acts i. 7. And because our Lord gave this answer to it, viz. "It is not for you to know the times and seasons, which the Father hath put in his own hands; but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses in Jerusalem, and all Judea, and Samaria, and to the ends of the earth," ver. 7, 8. They were prone to think, that, at least, after the apostles had done this, they might expect our Lord should come "in the clouds of heaven," to set up this kingdom; they therefore believed in him rather as a temporal than a spiritual king; they owned him rather as a true prophet, to persuade them to be righteous, than as a Saviour, to procure to them remission of sins, and a new covenant established in his blood. Hence Origen, speaking of those words of Christ, "If I say the truth, why do you not believe?" which, he conceives, were spoken to those Jews which believed; he saith, "They might be said to believe in one sense, and not to believe in another." So, v. g. "They that believe in Jesus Christ crucified in the days of Pontius Pilate, but believe him not to be born of the Virgin Mary (i. e. the Ebionites), believe in him, and do not believe in him."* And again, "They who believe in Jesus, who did in Judea the signs and wonders which were written of him,† but believe him not to be the Son of that God who made heaven and earth, believe in him, and believe not in him;" and this relateth to others of the Jews. And hence it seems to be, that the apostle is so large in treating of the sacerdotal office of our Lord, and of the new covenant established in his blood. Moreover, the Jews were generally possessed with this opinion, that "about that time their Messiah should set up this temporal kingdom;"‡ and they generally expected, not a Messiah to suffer for their sins, of whom they seem then to have had no notion, John xii. 34, but a great king to "subdue their enemies under them." And this was their great stumbling-block, that§ our Jesus appeared not to be such a one; and this was the great thing that animated them to the war. When therefore the gospel had been preached to the world, and there was no appearance of Christ's coming in the clouds to be their king, and their deliverer, but rather to destroy their temple and their nation, they began to fall off from him, as not answering their expectation, or the predictions of their prophets, and to give ear to their false prophets, saying to them, "Lo, here is Christ, and there is Christ," according to our Lord's prediction, Matt. xxiv. 22, and promising freedom and deliverance, saith Josephus,‖ to as many as should follow them.

And, Lastly, The great cause of this apostasy, of which the scriptures take a more special notice, was the grievous persecutions they suffered in all places from their fellow Jews, and from those heathens they had instigated against them. This, by Paul, is styled "a great fight of afflictions," against which he desires them to arm themselves by faith and patience, and the consideration of the coming of their Lord, and by the example of that "cloud of witnesses," which they had set before them (Heb. x. 11, 12). By Peter it is styled, the "fiery trial, which was come to try them," 1 Pet. iv. 12, and by which they were "in heaviness, through manifold tribulations," 1 Pet. i. 6; and against which James endeavours to strengthen them, by the consideration of the blessed fruits, and glorious recompense, their patience under them would produce, ch. i., and of the presence of their Lord, who would shortly come to rescue them, and give a happy issue of them, ch. v. By reason of which persecutions some began to use great compliances with the Jews, to avoid their rage; others, to fall away from the Christian faith, hoping perhaps that they might still obtain salvation in that religion in which they expected to find it before they embraced Christianity.

Others, who refer this to the church of Rome, understand by this apostasy, a falling away from the doctrine, and the true worship of God and Christ, by idolatry in the worship of a consecrated wafer, of angels, saints, images, and relics; on which account that church is represented under the cha-

* Targum in Gen. xvii. 18.

* Οἱ πιστεύοντες μὲν εἰς τὸν ἐπὶ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγενημένον ἐκ τῆς Μαρίας τῆς παρθένου, οὗτοι εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Vide Euseb. lib. iii. cap. 24. Orig. contra Celsum, lib. v. p. 272.

† Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὸν ποιήσαντα ἐν τῇ Ἰουδαίᾳ τὰ ἀναγεγραμμένα τέρατα καὶ σημεῖα Ἰησοῦ, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, υἱὸν τοῦ ποιήσαντος τὸν οὐρανὸν, καὶ τὴν γῆν, εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Tom. ii. in Joh. p. 322, A, B.

‡ Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de Bell. Jud. lib. vii. cap. 31.

§ Ὦ ἄνδρωπε, αὗται ἡμᾶς αἱ γραφαὶ, καὶ τοιαῦται ἔνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ παλαιοῦ τῶν ἡμερῶν ὡς υἱὸν ἀνδρώπου παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναγκάζουσιν. Tryph. ad Just. p. 249, B.

Ὅταν ἐμφανὴς καὶ ἔνδοξος γένηται· τότε γνωσθήσεται ὃς ἐστι φασί. P. 336, C.

Οὐκ ἔστι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τοῦ Ἰουδαίου, ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριον, φασὶν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Orig. contra Celsum, lib. ii. p. 78.

‖ Τὰ σημεῖα τῆς σωτηρίας, καὶ τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν. De Bell. Jud. lib. vii. cap. 30, p. 960, et lib. ii. cap. 23.

man empire, or from the faith), and (*by that means*) that [4] man of sin be revealed, (*who is*) the [5] son of perdition;

racters of "spiritual Egypt," of "mystical Babylon," and "the mother of fornication," Rev. xi. 8, xvii. 5.

[4] Ὁ ἄνθρωπος τῆς ἁμαρτίας, *The man of sin.*] If you read here, ὁ ἄνθρωπος ἀνομίας, "The man of disobedience," who will not submit to law and government, as do the manuscripts of Stephanus and Lincoln, nothing can more exactly agree to the Jewish nation, which, in the times of Josephus,* had this character, that it was ἔθνος ἀνσάρκτον καὶ ἀνυπεύθυνις φύσει πρὸς τοὺς βασιλέας, "a nation naturally averse from subjection to kings." If we retain the common reading, no nation under heaven more deserved to be styled "the man of sin," than did the Jewish nation, after the spirit of slumber and blindness was come upon them (Rom. xi. 8), for the rejection of the promised Messiah. Their own Josephus saith, "It is impossible to recount severally the particulars of their wickedness; but in the general it may be said, that never any city suffered such calamities, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, nor was ever any generation, since the memory of man, more fruitful in iniquity." See this more fully proved, note on Rom. ii. 1. Then therefore more especially was this "man of sin" revealed to be so. This character doth also very well agree to the beast mentioned in the Revelation, which being spiritual Sodom and Egypt (Rev. xi. 8), the mother of fornications, and the abominations of the earth (xvii. 5), may very well deserve the title of "the man of sin."

Obj. If it be here objected against the application of this character to the Jewish nation, that "the man of sin" seems to relate to some single person, and therefore cannot be interpreted of a whole nation, especially if they act not under some head or other:

Ans. I answer, That I have for this the authority of the prophet cited here, ver. 8, who saith, "He shall smite the land (Chald. the sinners of the land) with the word of his mouth, and with the breath of his lips; ימות רשע, ἀνελεῖ ἀσεβῆ, he shall consume the wicked one;" which wicked one, whether we understand it with the fathers of antichrist, or with the Jews of Armillus, i. e. the Romans, or with the protestants of the papal polity, under the name of one, must comprehend all his associates and followers, though they be many nations. Thus also doth the prophet Isaiah introduce God speaking to all the inhabitants of Jerusalem and Judah: "And now יושב, inhabiter of Jerusalem ואיש, καὶ ἄνθρωπος τοῦ Ἰούδα, and man of Judah," v. 3; and ver. 7, καὶ ἄνθρωπος, "The man of Judah is my pleasant plant." And Jeremiah speaks in the person of the whole Jewish nation, saying, "I am the man that have seen affliction," Lam. iii. 1, and so on to ver. 22. So in the parable, Matt. xxii. 11, our Saviour represents the Jewish nation, from whom the kingdom of God was to be taken away, and who were to be cast out into outer darkness, ver. 13, by the man who had not on his wedding-garment. So the "two witnesses," Rev. xi. 3, and the "woman clothed with the sun," Rev. xii. 1, represent the whole body of true Christians; and the beast, xiii. 1, "the woman arrayed in purple and scarlet," xvii. 4, and "the great whore," xix. 2, include all the members of the Roman church. And therefore it is evident, that this objection of a single person seems equally to lie against all the other hypotheses. And as they had their heads in which they were united, so had the Jewish nation their high-priest and sanhedrin, their rulers of the people, their scribes and pharisees, the heads of this man of sin, as the pope and his clergy are the head of the beast.

[5] Ὁ υἱὸς τῆς ἀπωλείας, *The son of perdition.*] This also perfectly agrees to the Jews, not only because Christ was to "smite them with the breath of his mouth" (see note on ver. 8), and to "smite the land with a curse," Mal. iv. 6, but because they are set forth as "vessels of wrath fitted, εἰς ἀπώλειαν, for destruction," Rom. ix. 22, as men "appointed to wrath," 1 Thess. v. 9, to "sudden destruction," ver. 4, as men whose end is ἀπώλειαν, "destruction," Phil. iii. 19. Note also, that this agrees exactly to the great

* De Bello Jud. lib. ii. cap. 8, p. 782, F.

4 Who [6] opposeth (*himself now to the Christian church*) and exalteth himself above all that is called

whore, who is to go, εἰς ἀπώλειαν, "into destruction," Rev. xvii. 8. 11.

[6] Ver. 4. Ὁ ἀντικείμενος, *Who opposeth himself.*] This word in the Old Testament represents the adversaries of God and his church. So Isa. lxvi. 6, "The voice of the Lord rendering recompense, τοῖς ἀντικειμένοις, to his enemies." And Esth. ix. 2, "They who sought the hurt of the Jews" are οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the New Testament, ὁ ἀντικείμενος, is in the general the adversary of Christ, and of Christianity; as in those words, "Give no occasion, τῷ ἀντικειμένῳ, to the adversary to blaspheme" (1 Tim. v. 14). In particular the Jews, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, "the adversaries of Christ" (Luke xiii. 17); so, in our Lord's discourse on the destruction of Jerusalem, they are styled the adversaries of the apostles, in these words, "I will give you a mouth and wisdom, which οἱ ἀντικείμενοι ὑμῶν, your adversaries shall not be able to resist, or gainsay" (Luke xxi. 15). They are the ἀντικείμενοι πολλοί, of which Paul speaks, saying, "A great door and effectual is opened to me in Ephesus, and there be many adversaries" (1 Cor. xvi. 9); as you may learn from Acts xix. 9, where we find them speaking evil of the way of Christianity before the multitude, and Paul separating from them upon that account; and in those words of Paul to the Philippians, i. 58, "In nothing be ye terrified by (the malice and persecution of) your adversaries, ὑπὸ τῶν ἀντικειμένων, which malice and persecution is to them ἔνδειξις ἀπωλείας, an evident token of perdition, but to you of salvation" (see 2 Thess. i. 5). And with good reason is this name given to them especially, they being the men "who killed the Lord Jesus, and persecuted his apostles; who pleased not God, and were adversaries to all men; forbidding the apostles to preach to the gentiles, that they might be saved" (2 Thess. ii. 15, 16). When they began to preach the word of life, the high-priest, "the captain of the temple, and the sadducees" (Acts iv. 1), and the whole order of the priesthood (ver. 6), styled, τὸ συνέδριον, "the sanhedrin" (ver. 15), command them "not to speak at all in the name of Jesus" (ver. 18), on which account these rulers are said to be "assembled against the Lord, and against his Christ" (ver. 26). And the answer of the apostles to them is, That God was rather to be obeyed than man. After this, the high-priest and all his associates place the apostles, ἐν τῷ συνεδρίῳ, "in the sanhedrin" (Acts v. 17. 27), calling them to an account for disobeying their commands; and having received this answer from the apostles, that "God must be obeyed rather than man," they beat them in the sanhedrin, and again command them "not to speak in the name of Jesus" (ver. 40, 41). Soon after we find Stephen brought before the scribes and elders, εἰς τὸ συνέδριον, "into the sanhedrin" (vi. 12), and the high-priest (vii. 1), and they who sat ἐν τῷ συνεδρίῳ, "in the sanhedrin," having examined him, and the witnesses against him, "they stoned Stephen" (ver. 59), which death could only be inflicted on him by the sanhedrin. After this Saul receives "letters from the high-priest" (ix. 1), and "from all the elders" (xxii. 5), to bind all Christians he could find in any of their synagogues, and bring them to Jerusalem (Acts ix. 2. 14). Yea, in the second, or as Bishop Pearson saith, in the fourth year of Nero, the high-priest, καὶ ὅλον τὸ συνέδριον, and the whole sanhedrin meet (Acts xxii. 30), and Paul is brought before them (xxiii. 1). By all which passages, as we see how they are still showing themselves adversaries to Christ, and his disciples; so we learn the falsehood of that Jewish story, that forty years before the destruction of Jerusalem, the Jewish sanhedrin removed from thence to Joppa; which, saith Mr. Selden,* as I have never read any such thing in the ancients, so it may be confuted from the life of Josephus. It was this sanhedrin that admitted that public prayer against the Christians called ברכות המינים, "the cursing of the heretics." They therefore called Jesus accursed, 1 Cor.

* Seld. de Syn. lib. ii. cap. 15, p. 629. Non ejusmodi quid apud veteres legi, p. 745.

God, [7] or that is worshipped (Gr. ἢ σέβασμα, *or worshipped*); so that he as God [8] sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, [9] I told you (*of*) these things (*viz. of the man of sin to be revealed, and of these characters of him*)?

---

xii. 2; and so, as Justin Martyr* saith, they dishonoured Christ as much as they could, καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν, "cursing in their synagogues those that believe in him." Thus did they "crucify afresh the Son of God, and put him to an open shame;" yea, saith the same Justin,† ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, "they sent chosen men from Jerusalem throughout the whole earth, representing the Christian faith as an atheistical heresy." Now this could be done only by the sanhedrin. It was, lastly, by the high-priest and his sanhedrin assembled at Jerusalem, that‡ James the brother of our Lord, with some other Christians, was condemned to be stoned for blasphemy against the law. Yea, when the war was begun, affairs seem still to be ordered by the high-priest and sanhedrin: for it was after the flight of Cestius Gallus from Jerusalem, that Josephus§ was made governor of Galilee, and thence he writes,‖ τῷ συνεδρίῳ τῶν Ἱεροσολυμιτῶν, "to the sanhedrin of Jerusalem" for instruction. And Ananias¶ the high-priest acknowledges that they had engaged in the war against the Romans only for their liberty. So that things seem to have been managed to that time by the high-priest and sanhedrin, who appearing thus upon all occasions with the utmost rage against Christ and Christians, might well be deemed not only ἀντικείμενοι, "their adversaries," but antichrists. But then the Roman antichrist being also to "wear out the saints of the Most High," Dan. vii. 25, and "cast down some of the host of heaven," Dan. viii. 10, the beast being to slay the witnesses, Rev. xi. 7, to "make war with the saints, and overcome them," xiii. 7, and even to be "drunk with the blood of the saints, and of the martyrs of Jesus," xvii. 6, xviii. 24, she doubtless must emphatically deserve this title.

[7] Ὑπεραιρόμενος ἐπὶ πᾶν τὸ λεγόμενον Θεὸν, ἢ σέβασμα, *Exalteth himself above all that is called God, or is worshipped.*] The word λεγόμενος, "called," shows the apostle here speaks of magistrates, who are "called gods" in scripture, Ps. lxxxii. 6, and particularly of the Roman emperor, whose title was σεβαστὸς, "Augustus," and who are here signified by σέβασμα, as God is by the word Θεὸς. And how the Jews "exalted themselves against every thing that is called God," or the magistracy, we may observe, saith Dr. Lightfoot, in such passages as these, 2 Pet. ii. 10, "They despise government;" Jude 8, "They despise dominion, and speak evil of dignities:" and in their own stories to endless examples. How they stood affected to them, we may learn from the question they put to our Saviour, "Shall we pay tribute to Cæsar or not?" Matt. xxii. 17; for had he answered No, they then thought they should have ground to represent him as an enemy to Cæsar; if Yea, to represent him to the people as a betrayer of his country's liberty and freedom,** τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες, "they looking on this tribute-money as a sign of slavery:" and from their Talmudical saying, "We have no king but God:" and from their imagination, that it was a wicked thing†† μετὰ τὸν Θεὸν φέρειν θνητοὺς δεσπότας, "to own any mortal governor under God" (see note on 1 Pet. ii. 16). And that the pope and his church have thus exalted themselves above kings and emperors, church history and their own canon law will not suffer us to doubt (see Downham de Antichristo, lib. iv. cap. 2, 3).

[8] Ὥστε αὐτὸν εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that he sitteth in the temple of God as God, showing himself that he is God.*] Only the Jewish sanhedrin, their priests, high-priests, and doctors, or expounders of the law, sat in the temple of God, then properly so called, and there the high-priest and the sanhedrin took upon them the power of judging in capital causes. Thus they stoned Stephen; thus also they stoned James the brother of our Lord, and others with him; and Paul persecuted the Christians even to death by their authority (Acts xxii. 4, 5); and thus "they sat in the temple of God as gods." The scribes and pharisees also showed themselves "as God," by setting up their traditions above the commandments of God, pretending to dispense with them, and, by so doing, saith our Saviour, ἀκυροῦν, ἀφιέναι, ἀθετεῖν, "to lay aside, reject, and to make void, the commandments of God" (Matt. xv. 16, Mark vii. 8—10. 13), to establish their traditions. And, secondly, by preferring them to, and requiring greater reverence to be given to their traditions and their doctrines, than to the written word of God; saying that "the words of the scribes are more amiable than the words of the law, and more weighty; that a prophet was not to be believed without a sign or a miracle, but they were to be believed without them;" with other blasphemous sayings, cited by Dr. Lightfoot* on Matt. xv. 2, and by Dr. Pocock, who shows that they held their vows so sacred, that they were obliged to violate the laws of God to keep them, and that in such cases they could not observe God's precept without great sin. And thirdly, this they did by taking to themselves the titles of "guide" and "father," which, in our Saviour's interpretation, belonged only to God and Christ, Matt. xxiii. 8—10 (see the note there). And, fourthly, as being by their own confession ψεύσται, "fighters against God," by their opposition to the apostles commissionated by God (Acts v. 39, xxiii. 9). Here then let it be noted.

First, That these are the descriptions of "the man of sin," by which the Thessalonians might then know him, and they run all in the present tense, showing what he already did; and therefore it is no objection against my interpretation of these words, that the sanhedrin, the scribes and pharisees, had long sat in the temple of God, and done the things here attributed to "the man of sin."

Secondly, Let it be noted, that it is prophesied, Dan. xi. 35, 36, that "a king shall do according to his will, and shall exalt himself, and shall magnify himself above every god;" and that this, by Jerome and Theodoret upon the place, is interpreted concerning antichrist. And that the pope of Rome hath manifestly not only thus "exalted himself above all that is called god," by usurping a power over kings and emperors, as in the former note; but also shown himself in the church "as God," by claiming that infallibility which is the property of God, and by dispensing with his laws, and also by equalling himself to Christ, who is God (see Downham de Antichristo, lib. iv. cap. 5): and therefore, according to the sentiments of all those fathers, who by "the temple" do understand the church of God, he hath by these things shown himself "that he is God."

Ὡς Θεόν.] I doubt not, saith Dr. Mills, that these words are added to the text, they being wanting in Irenæus, lib. v. cap. 25, in Origen, contra Celsum, p. 89, 307, in Cyril Hieros. p. 161, in the Vulgar, and Cod. Alex.; which, if true, would be a great advantage to my hypothesis; but they being owned by all the Greek scholiasts, the Syriac and Arabic versions, by Cyril. Alex., Glaph. in Gen. p. 178, and by Theodoret, Hær. Fab. lib. v. cap. 23, I dare not depend upon his confidence.

[9] Ver. 5. Ταῦτα ἔλεγον ὑμῖν, *I told you of these things.*] These are the words which seem to me to settle my interpretation of this chapter: for of the Jews, and their opposing of themselves to the doctrine of Christianity, and the professors of it, he told them in the first epistle (ii. 15, 16); and when he was with them, the persecutions that both he

---

* Dial. cum Tryph. p. 234, et p. 323, C.

† P. 234, D.

‡ Ὁ Ἅνανος καθίζει συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καί τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joseph. Antiq. lib. xx. cap. 8, p. 698, B.

§ De Bello Jud. lib. ii. cap. 32.

‖ De Vitâ suâ, p. 1003, B.

¶ Τίνα δ' οὖν ἔχει πρόφασιν, οὐ τὴν ἐλευθερίαν. Be Bello Jud. lib. iv. cap. 13, p. 874.

** Joseph. Antiq. lib. xviii. cap. 1.

†† De Bello Jud. lib. ii. cap. 12, 32.

* P. 415.

6 And now ye know [10] what withholdeth that he might be revealed [11] in his time.

7 For the [12] mystery of iniquity doth already work (*i. e. the Jews are already making some efforts towards*

and they suffered from them (Acts xvii. 15, 16) gave him a just occasion to speak both of their opposition to the gospel, and of the deliverance they shortly might expect from such enraged persecutors; this being hinted for the encouragement of Christians, in most of his epistles: but that he should tell them any thing of Mahomet or of the papal antichrist, who were not then in being, or to be known then to the Thessalonians by any of the characters here mentioned, is not so easy to conceive. Though since the characters here referred to are partly to be found, Dan. xi. 35, 36, and that place by the ancients* is thought to relate to antichrist, and to be here referred to by St. Paul, this is by some expositors thought to refer to something the apostle might have taught them from the prophet Daniel, touching antichrist (see the Preface, §. 1—3).

[10] Ver. 6. Καὶ νῦν τὸ κατέχον οἴδατε, *And now ye know what withholdeth.*] Or rather, "And ye know what now withholdeth;" and according to this sense of the words, that which hindered the full revelation of this man of sin, must be in being, and actually withholding, when this epistle was indited. Some of the fathers† have conjectured, that the τὸ κατέχον, or that which hindered, was "the gifts of the Holy Spirit" then given to believers, and exercised in the assemblies of Christians; but they more generally do refer this to the Roman empire,‡ saying, that the apostle here teacheth, that "till that be taken away, antichrist shall not come." "This," say they, "the apostle here expresseth so covertly and obscurely,§ that he might not incense the Roman emperors against the Christians;" as he must have done, had he openly and boldly said, "Antichrist shall not come until the Roman empire be destroyed" (see note on 1 Pet. v. 13). What I conceive to be the τὸ κατέχον, see note on the verse following.

[11] Ἐν τῷ ἑαυτοῦ καιρῷ, *In his season.*] i. e. In the time prefixed for the false Christs and antichrists to come, Matt. xxiv. 5. 24, in "the last hour" of the Jewish church and economy, according to these words of St. John (1 John ii. 18), "Little children, it is the last hour, and as ye have heard (from Christ) that antichrist shall come, so now are there many antichrists, by which ye may know that this is the last hour."

They, who refer this to the papal antichrist, say that this season relates to the tempus statutum, "the time prefixed" (Dan. xi. 35); for antichrist, saith he, shall prosper "till the indignation be accomplished," or till God's indignation against the Jewish nation ceaseth: and to the "time, times, and half a time," mentioned Dan. vii. 25; during which time "the little horn" was to "wear out the saints of the Most High;" and to the twelve hundred and sixty days in which the beast should triumph, and "the witnesses should be clothed in sackcloth," Rev. xi. 3, or to the "time, times, and half a time," mentioned Rev. xii. 6. 14.

[12] Ver. 7. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται ἀνομίας, *For the mystery of iniquity doth already work.*] That is, the Jews have already imbibed their pernicious principles, that it is not lawful to pay tribute to Cæsar, or to be subject to any other government under God: they have already made some seditious attempts, not only in Babylon, but in Judea,

under Theudas Gaulonites;* and also have been incited farther to do so by one Dortus, and his associates, who persuaded the multitude, ἐπὶ τῇ Ῥωμαίων ἀποστάσει, "to revolt from the Romans." Josephus also doth inform us,† that before that time there were many tumults in Judea, καὶ σπυνοὺς βασιλείαν ὁ καιρὸς ἀνέπειθε, and that "the time prevailed with many to usurp the kingdom." This mystery was also working by the false apostles and deceitful workers of the Jews, causing some of the gentile Christians to warp from the simplicity of the faith to the Jewish rites, to mix Judaism with Christianity, and so to "turn from him that called them to another gospel." The fathers, Theodoret only excepted, say this mystery of iniquity was already working, "in Nero, the forerunner of antichrist,"‡ and the calamities he brought upon the Christians; on which account some of them taught that he was antichrist; and others, that he was to be raised again to be so: but this is an extravagancy sufficiently confuted from this one observation, that these words were written in the reign of Claudius, whereas the persecution of the Christians happened only twelve years after, in the reign of Nero. Others, who say this mystery was working in the false prophets then in being, till they can show us any false prophets then in being, which were not of the Jewish nation, do not contradict, but establish our assertion. And, lastly, others, though they do zealously contend against Dr. Hammond, that Simon Magus could not be the "man of sin" here mentioned, yet say, it is probable he was the "mystery of iniquity" then working, and the forerunner of antichrist, because he did "set up himself as the supreme God, brought in the invocation of angels, and the worship of images, and taught idolatry to be a thing indifferent, and was the father," as the beast is styled the mother "of abominations:" but thus they seem to me to build up again what they had so industriously pulled down: for it is highly reasonable to conceive "the mystery of iniquity" then working, should be that very mystery which after was to be completed by a more full appearance of the "man of sin," as will appear from the connexion of the words, "Remember ye not, that when I was with you, I told you these things?" (who was the man of sin to be revealed, and what were his characters, ver. 3, 4, and what it was that hindered at present the revealing of him) "for the mystery of iniquity is already working" (i. e. he is doing that covertly, which when he is revealed he will do more openly); "only he that hinders (his full appearance) will do so, till he be taken away; and then shall this wicked one be revealed." Who sees not now, that all those interpretations must be false, which make the "mystery of iniquity" to be one person, or one kind of persons; and the "man of sin," or antichrist, another; as they must do, who make the "mystery of iniquity" to be Simon Magus, or the false prophets or heretics in being when this epistle was indited; and the "man of sin," the pope of Rome and his clergy? This "mystery of iniquity," saith Dr. Lightfoot, cannot be understood but of the Jewish nation. And so it is explained, again and again, by John, saying, "This is the last hour; and as you have heard that antichrist cometh, so now are there many antichrists, by which we know this is the last hour," 1 John ii. 18; and ch. iv.; "Every spirit that confesseth not Jesus Christ, who is come in the flesh, is not of God; and this is the spirit of antichrist; this is the deceiver, and the antichrist," ch. ii. 7. Here, therefore, is a plain ac-

* Ab hôc loco Judæi dici de antichristo putant——quod quidem et nos de antichristo intelligimus. Hieron. in locum. et Theodoret.

† Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνόησαν βασιλείαν, τινὲς δὲ τὴν χάριν τοῦ Πνεύματος. Οἱ μὲν τοῦ Πνεύματος τὴν χάριν φασὶν, οἱ δὲ τὴν Ῥωμαϊκὴν, οἷς ἔγωγε μάλιστα τίθεμαι. Theod. Chrysost.

‡ Nisi, inquit, fuerit Romanum imperium ante desolatum, et antichristus præcesserit, Christus non veniet. Hieron. Ep. ad Algas. q. 11, f. 60. Post defectum regni Romani appariturum antichristum,—dicit Ambros. in locum. Ita Chrysost. Œcum. Theoph. in locum. Severianus apud Œcum. Iren. lib. v. cap. 26.

§ Si enim apertè et audactèr dixisset, Non veniet antichristus nisi priùs Romanum deleatur imperium, justa causa persecutionis in orientem tunc ecclesiam consurgere videbatur. Hieron. ibid. Chrysost. in locum.

* Joseph. Antiq. lib. xx. cap. 5, p. 692.

† De Bello Jud. lib. ii. cap. 6.

‡ Multis malis——quibus Nero impurissimus Cæsarum mundum premit, antichristi parturitur adventus, et quod ille operatus est posteà, in isto ex parte completur. Hieron. Ep. ad Algas. ibid. Mysterium iniquitatis à Nerone inceptum est, qui zelo idolorum apostolos interfecit, &c. Ambros. Νέρωνα, ἐνταῦθα φησὶν, ὡσανεὶ τύπον ὄντα τοῦ ἀντιχρίστου. Chrys. Œcum. Theoph. Dignus extitit qui persecutionem in Christianos primus inciperet, nescio an et postremus expleret. Siquidem opinione multorum receptum sit, ipsum antichristum venturum. Sulpitius de Nerone, lib. ii. cap. 40.

this apostasy): only he [13] who now letteth *will let* (*or, only there is that withholdeth as yet, and will continue so to do*), [14] until he (*or it*) be taken out of the way.

8 And then shall [15] that Wicked be [16] revealed, whom the Lord shall [17] consume with the spirit (*or breath*) of his mouth, and shall [18] destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of

---

count of the working of the "mystery of iniquity" in the false Christs and prophets of the Jewish nation, who also were the great incendiaries to, and agents in, the apostasy of that nation from the Roman government (see note on ver. 10).

[13] Ὁ κατέχων, *He that letteth.*] Quis nisi Romanus status? "Who but the Roman state?" saith Tertullian:* so many of the fathers, as hath been noted on the foregoing verse; and whereas it may be objected against this sense, that it seems plainly from the word ὁ κατέχων, that he must be a person, rather than a state; they who are of this opinion answer, he is here spoken of as one single person, though the government consisted of a succession of emperors, because one of them reigned only at a time, and the government was dissolved, by taking away the last governor. My conjecture is this, "He who now letteth," i. e. the emperor Claudius, "will let till he be taken away;" i. e. he will hinder the Jews from breaking out into an open rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his government; for he had made two edicts in their favour, the one concerning the Alexandrian Jews, to this effect,† "That the just Jews should suffer nothing, because of the madness of Caius, who would be worshipped as a god, and that they should have liberty to observe their own laws and customs." And that other edict,‡ in which he gives them "liberty over his whole empire, without molestation, to observe their own laws and customs;" declaring that he did it, "because he judged them worthy of that favour for their affection and fidelity to the Roman government."

After his death, the affairs of the Jews, saith Josephus, became worse and worse, not only by reason§ γοήτων ἀνδρῶπων οἱ τὸν ὄχλον ἠπάτων, "of those magicians who deceived the people," and of those thieves who stirred them up to the war against the Romans,‖ μηδὲν ὑπακοῦειν αὐτοῖς λέγοντες, "persuading them not to be subject to them;" but because Nero, in his third year, sends a letter to Portius Festus, governor of Judea, by which the Jews are deprived of their ἰσοπολιτεία, "equal share of government" in Cæsarea; whence, saith Josephus, was the rise of all our calamities, the Jews persisting still in sedition, μέχρι δὴ τὸν πόλεμον ἐξῆψαν, "till they broke out into the war." In the seventh of Nero, Albinus succeeds Festus, then dead, who, saith Josephus, was ὁ μάλιστα λυμαινόμενος τὴν χώραν,¶ "one who exceedingly wasted the country," and laid the seeds of their future captivity. In the tenth of Nero, Gessius Florus succeeds him, who** πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, "brought many calamities upon the Jews," saith Josephus; which having tragically represented, he concludes thus, "What shall I say more? τὸν γὰρ πρὸς Ῥωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἄρασθαι Φλῶρος, for it was this Florus who compelled us to the war against the Romans, which began in the twelfth of Nero."

[14] Ἕως ἐκ μέσου γένηται, *Till he be taken away.*] i. e. Say some, till the Roman government be taken away; as it was by the exile of Augustulus, A. D. 476; say I, till Claudius be taken away, as he was by poison, saith Suetonius; for, as tolli de medio, among the Latins, so in the Greek, ἐκ μέσου γενέσθαι, imports, one to be taken away by death, and oftimes by a violent death; so ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς is "to destroy them out of the middle of the camp," till they were consumed: so of Korah and his company it is said, ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, "They were destroyed from the midst of the congregation," Numb. xvi. 33. Thus of the righteous, saith the prophet, ἦρται ἐκ μέσου, "He is taken away," he rests in his grave, Isa. lvii. 2; so Jeremiah, ἐξῆρε ἐκ μέσου, "The Lord hath taken away all my mighty men from the midst of me," Lam. i. 15. And so God saith of the false prophet, Ezek. xiv. 8, 9, ἐξαρῶ αὐτὸν, ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, "I will cast him off from the midst of my people."

[15] Ver. 8. Ὁ ἄνομος, *The wicked;*] Who will not be subject to the laws to which their forefathers, from the time of Pompey, have submitted.

[16] Ἀποκαλυφθήσεται, *Shall be revealed;*] Either by his actual apostasy from the Roman government, or by the great apostasy of the unbelievers of that nation; of which, see note on ver. 3.

[17] Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *Whom the Lord shall consume by the spirit of his mouth.*] That the apostle here refers to Isaiah x. 4, appears by his using the very words of that prophet, which run thus: "He shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked one." Now what is the *land* there is well expounded by Malachi in these words (iv. 6), "Lest he smite the earth with a curse." Where both the Hebrew and the Greek use the same words. Now in Malachi it is evident, and confessed, that by "the earth," the land of Judea must be meant, as it is usually in the book of Psalms, Ps. xvi. 3, xxv. 13, xxxvii. 3. 9. 11. 22. 29. 34; seeing to them alone the prophet was then sent to prophesy: it is therefore reasonable to conceive, that the same phrase should have the same import in the prophet Isaiah; to smite this land "with the breath (or spirit), of his mouth," is, to "smite in his wrath and indignation." So, Job iv. 9, "By the blast of God, by the breath of his nostrils, (ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or, of his anger,) are they consumed;" and to "consume with his fiery indignation." Thus "Tophet is ordained of old, the pile thereof is fire and much wood; the breath of the Lord, (Θυμὸς Κυρίου, the indignation of the Lord,) like a stream of brimstone, doth kindle it." So Ps. xviii. 8, "A smoke ascended in his anger, and fire out of his mouth devoured." And, ver. 15, "At thy rebuke, O Lord, at the blast of the breath of thy nostrils," ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, "by the breath of the wind of thine anger." This therefore again answers to the words of Malachi, iv. 1, "Behold, the day cometh that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up;" and to that of the Baptist, Matt. iii. 10, "And now the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, shall be hewn down, and cast into the fire:" which also evidently belongs to the Jewish nation, which said, "We have Abraham for our father," ver. 9, and to whom alone the Baptist is there speaking; and again, ver. 12, he saith of Christ, "His fan is in his hand, and he will thoroughly cleanse his floor—and burn the chaff with unquenchable fire:" plainly alluding to the words of Malachi, that "all the wicked shall be as chaff, or stubble." This being so, "the earth" to be "smitten with the rod of his mouth," must be "the people," or "inhabitants of the land;" or, as the Chaldee, "the sinners of the earth," the unbelievers and wicked of Judea, to be consumed by that indignation and fire of the Lord, Mal. iv. 1. So saith Procopius on the place, "Doth the Lord threaten to Judea, ἐπὶ τῇ κατ' αὐτοῦ παροινίᾳ, for her contumely against him? saying, Thy house is left unto thee desolate; and ἐγκαταλειφθεῖσα πολέμῳ καὶ πυρὶ δαπανᾶται, being left desolate, is consumed by sword and fire."

That these words may have a more full completion in the destruction of "the beast," or "mystical Babylon," which is also to be "slain by the sword" proceeding from the mouth of Christ, and destroyed by "the fierceness of his wrath," and, with "the false prophets," to be "cast alive into the lake of fire and brimstone," I deny not: but that this should be the primary intent of the words of Isaiah, and that he should be

---

* De Resur. Carnis, cap. 24.

† Βούλομαι μηδὲν διὰ τὴν Γαΐου παραφροσύνην τῶν δικαίων τῷ Ἰουδαίων ἔθνει παραπεπτωκέναι, φυλάσσεσθαι δὲ αὐτοὺς πρότερον δικαιώματα, ἐμμένουσι τοῖς Ἰουδαίων ἔθεσι. Joseph. Antiq. lib. xix. cap. 4, p. 678.

‡ Καλῶς οὖν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ἐφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεπικωλύτως φυλάσσειν——ἀλλὰ καὶ αὐτοὺς, ὑπὲρ ὧν παρεκλήθην, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν. Joseph. ibid.

§ Joseph. Antiq. lib. xx. cap. 6, p. 690. ‖ Ibid.

¶ Ibid. cap. 7, p. 696, 697. ** Lib. ii. cap. 24.

Satan with [19] all power and signs and lying wonders,
10 And with all deceivableness of unrighteousness in them that perish; [20] because they received not the love of the truth, that they might be saved.

there prophesying of the destruction of the church of Rome, seems to me a rabbinical gloss, not much to be insisted on, especially since the apostle, Rom. xv. 12, applies the tenth verse of this chapter to the first calling of the gentiles.

[18] Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *And shall consume with the brightness of his coming.*] The day of the Lord's coming to destroy Jerusalem, is styled by Joel, ii. 31, ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπίφανὴς, "the great and bright day of the Lord:" and, Mal. iv. 5, "Behold, I send you Elias the prophet" (i. e. the Baptist, in the spirit and power of Elias, Luke i. 17), πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, "before the coming of the great and bright day of the Lord." And that our Lord's coming in his day, after he had suffered, and been rejected of that age, or generation, in which he suffered, should be "as lightning shining from one end of the heaven to the other," he expressly tells his disciples, Luke xvii. 24. And when this ἐπιφάνεια καὶ παρουσία, "brightness and appearance of the Son of man" was to happen, he sufficiently instructs them in these words, "As the lightning, φαίνεται, shineth from the east to the west, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, so shall the coming of the Son of man be, ὅπου γὰρ, for wheresoever the carcase is, there shall the eagles be gathered together," Luke xvii. 24. 37; which sensibly applies this matter to the destruction of the Jews by the Roman army, whose ensign was the eagle. This therefore is a farther confirmation of our exposition.

Lastly, Observe the connexion of these verses; there is a τὸ κατέχον νῦν, something, or person, "that withholdeth now;" and, ὁ κατέχων ἄρτι, "he that now withholdeth, will do so, until he be taken away, καὶ τότε, and then shall the wicked one be revealed, whom the Lord shall destroy." Now would not any one here think, that if the Roman government were that which withheld, antichrist should presently be revealed, and appear to the world to be so (as all the fathers,* who were of that opinion, held), soon after the dissolution of that government, according to those words of Jerome,† Qui tenebat de medio fit, et non intelligimus antichristum appropinquare; quem Dominus Jesus Christus interficiet spiritû oris sui? "He that withheld is taken away; and do we not understand that antichrist is at hand?" And again, would not any one hence be prone to think, that the Lord should be as quick to consume him, when he was revealed, as all the fathers‡ thought, allowing but "three years and a half" for the whole reign of antichrist, and declaring, that they had this not from apocryphal writings,§ but from the holy scriptures? and were it otherwise, those Christians which saw the dissolution of the Roman empire, A. D. 476, might lie under the same doubts as did the Thessalonians here, touching "the man of sin;" for then they saw no Roman antichrist appearing, nor that "mystery of iniquity" yet working; for the pope and clergy of Rome were then orthodox, free from "exalting themselves above all that is called God," or from "wearing out the saints" with persecution, till some hundred years after. And if, after his appearing thus, he were to continue twelve hundred and sixty years before our Saviour's coming to destroy him, as he must do, according to that hypothesis; might not the Christians be tempted, in that long interval, to say, "Where is the promise of his coming?" This therefore seems to lie as a strong bar against that, as the primary sense and meaning of these words.

[19] Ver. 9. Ἐν πάσῃ δυνάμει καὶ σημείοις, *With all power and signs.*] This our Lord foretold, that before his advent to destroy Jerusalem, there should appear "false prophets, and false Christs, who should deceive many," Matt. xxiv. 11, who should "show signs and wonders, to deceive, if it were possible, the very elect," ver. 24. Now that these "false prophets," ver. 11. 24, were the same, we learn from Luke, who sums both up in one, xxi. 8, and, from the work of both, which was to "deceive many." That they were all to appear in the same age in which his disciples, to whom he spake these words, lived, is also evident from Christ's caution to them, in respect of both; "See to it, lest any man deceive you," Matt. xxiv. 4; "See to it: behold, I have foretold you all things," Mark xiii. 23, Matt. xxiv. 26. It cannot then be doubted, but that there were such persons as are here mentioned, which then arose among the Jews. Such were the Jews of whom Paul speaks, comparing them to Jannes and Jambres, the celebrated magicians of Egypt, because of their resistance of the truth of the gospel, as those magicians resisted Moses, and whom he styles, πονηροὶ ἄνθρωποι καὶ γόητες, "wicked men and jugglers," 2 Tim. iii. 8. 13, or those who did strange things by the invocation of devils, as the word imports, say Phavorinus and Suidas. The magicians were men of the same art and tricks. Now to these Josephus doth ascribe the beginning of the apostasy from the Roman government, and by them, he informs us, that it was carried on to the last: the affairs of the Jews, saith he, became worse daily, by reason* γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, "of those impostors who deceived the people," of which he immediately gives an instance in the Egyptian, who set up for a prophet. He adds, that in the beginning of the reign of Nero,† "impostors and deceivers, under a pretence of divine impulse, endeavouring innovations and changes, made the people mad, and led them into the wilderness, promising there to them signs of liberty from God:" and that‡ γόητες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, "the impostors prevailed with many to revolt." And even when their temple was in flames, he saith, there were many prophets§ who encouraged them to expect τὴν ἀπὸ Θεοῦ βοήθειαν, "help from God," and that they gave credit to them. Accordingly of the dragon it is said, that "the unclean spirits which went out of his mouth, were the spirits of devils, working miracles," Rev. xvi. 13, 14; that "the false prophet wrought signs before the beast," Rev. xix. 20; and that the beast "wrought great signs, so as to make fire descend from heaven," Rev. xiii. 13; and that by these things they did πλανᾶν, "deceive the inhabitants of the earth," Rev. xiii. 13. 19, 20, xx. 10. Of which miracles done by the members of the Roman church, to establish their idolatry and superstition, see Downham de Antichristo, lib. vi. cap. 1.

[20] Ver. 10. Τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, *They received not the love of the truth.*] From these words some conceive that antichrist, or "the man of sin," must in profession be a Christian; because he is said "not to receive the love of the truth" only. But all the fathers,‖ and many others say, "not to receive the love of the truth," is, "not to receive the truth which is worthy to be loved," and which would have taught them charity to those they persecuted, it being the same with "not believing the truth," ver. 12. And this emphatically belonged to those unbelieving Jews to whom Paul speaks thus, "It was necessary that the word of God should be first spoken to you: but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the gentiles" (Acts xiii. 46): and to whom he

* Ἔρχεται ὁ ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων βασιλείας. Cyril. Catech. 15, p. 163. Ambros. et Chrysost. in 2 Thess. ii. Hieron. q. 11, ad Algas. August. de Civ. D. lib. xx. cap. 19.

† Epist. ad Geront. f. 33, I., H.

‡ Usque ad tempus temporum et dimidium tempus, hoc est triennium et sex menses, in quibus veniens regnabit super terram. Iren. lib. v. cap. 25. Dimidium hebdomadæ, hoc est, tres annos cum dimidio regnabit antichristus super terram; post auferetur regnum illius et gloria. Hippol. de Consum. Mundi, p. 36.

§ Βασιλεύσει δὲ ὁ ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τοῦ Δανίηλ. Cyril. Hieros. Catech. 15, p. 163, 165. Hieron. et Theodoret. in Dan. cap. vii. 25. August. de Civ. lib. xx. 23.

* Antiq. xx. cap. 6.

† Πλάνοι ἄνθρωποι, καὶ ἀπατεῶνες, προσχήματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονᾶν τὸ πλῆθος, ἀνέπειθον, καὶ προῆγον εἰς ἐρημίαν, ὡς ἐκεῖ τοῦ Θεοῦ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας. De Bello Jud. lib. ii. cap. 23.

‡ Ibid. p. 797. § Lib. vii. cap. 30, 31.

‖ Τὴν ἀγάπην τῆς ἀληθείας τὸς Χριστὸν λέγει. Chrysost. Theod. Œcum. Theoph. Spiritum Dei. Hieron. Ep. ad Algas. qu. 11.

11 And for this cause [21] God shall send (*among*) them strong delusion, (*which will have this effect upon them*) that they should (*shall*) believe a lie:

12 That they all might be damned (Gr. *judged and condemned*) who believed not the truth, (*the gospel preached to them*, see note on Rom. ii. 8,) but had pleasure in unrighteousness (*or, falsehood*, see note on 1 Cor. xiii. 6).

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning (*of our preaching to you, shown*, 1 Thess. i. 4, 5, *that he had*) chosen you to salvation through sanctification of the Spirit (*which gives the earnest of it, and makes us meet for it*,) and belief of the truth (*which promiseth it*):

14 [22] Whereunto (*i. e. to which faith and sanctification*) he called you by (*the preaching of*) our gospel, [23] to the obtaining of the glory (Gr. *to the glorious salvation*) of our Lord Jesus Christ.

15 Therefore, brethren, stand fast (*in the faith*), and [24] hold the traditions which ye have been taught, whether by word (ver. 5, 6), or (*by this*) our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father (*through him*), which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

---

applieth that of the prophet, "Behold, ye despisers, and perish; for I will work a work in your days, which ye will in no wise believe," ver. 41 (see Acts xxviii. 27, Heb. iv. 2. 12, 1 Pet. ii. 7, 8), and all the fathers which speak of antichrist, and "the man of sin," not one of them excepted, declare, that this and the two following verses belong to the unbelieving Jews,* that "he is thus to come with signs and wonders to deceive them;" and that "they who would not receive Christ, confirming his doctrine with true miracles, shall be deceived by the lying miracles of antichrist." And if this be so, that these things are intended of the unbelieving Jews, they can agree in the primary import of them to them only.

[21] Ver. 11. Πέμψει ὁ Θεὸς, *God shall send.*] As he sent a lying spirit into the mouths of Ahab's prophets (1 Kings xvii. 21, 22), by permitting the evil spirit to go forth for that end; or as he is said to deceive his people (Jer. iv. 10), because he suffered them to be deceived by false prophets (Jer. vi. 14). And as he deceived the false prophets, by giving them up unto a spirit of delusion (Ezek. xiv. 9), this must be the true interpretation of all such passages as these; for,

First, God cannot secretly inspire into us any evil, or infuse any evil principle into our hearts; for evil can never proceed immediately from him who hath an absolute and entire freedom from it; were it his offspring, it must cease to bear that name, his works being all very good, and "wrought in righteousness." Nor,

Secondly, Can he incline, excite, encourage, or entice to sin: for then he must excite men to perform "the abominable thing which his soul hates," to do that which is infinitely displeasing to him, and must incline them secretly to that which he openly deters all persons from; and that he cannot truly be offended with such persons, he cannot punish them for their iniquities: or else he must be angry with them because they do obey his motions, and sentence them to endless misery because they do comply with his own inclinations. Nor,

Thirdly, Can he necessitate any man to sin: for then he must by force compel them to it, and then the action done by virtue of that force cannot be theirs, but God's; nor would our consciences condemn us for sin, were we assured we could not help it.

[22] Ver. 14. Εἰς ὅ.] Here Beza notes, that many copies read εἰς ὃν, which agrees with πίστιν, ver. 13, and that many Latin copies accord with them. But it is common for this pronoun to vary in gender from the noun to which it relates; so σκεῦη ἐλέους οὗς, Rom. ix. 23, 24, τεκνία μου οὓς, Gal. iv. 19 (see Phil. ii. 15, Col. ii. 19, Philem. 10, 2 John 1).

[23] Εἰς περιποίησιν δόξης, *To the glorious life* or *salvation.*] That περιποιεῖν is to save alive, see note on Eph. i. 14, and περιποίησις is חיה "life," 2 Chron. xiv. 13, "They fell down, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, so that there was no life in them;" Mal. iii. 17, "The day which I make εἰς περιποίησιν," LXX.

[24] Ver. 15. Κρατεῖτε τὰς παραδόσεις, *Hold the traditions which ye have been taught.*] This passage proves not in the least, that, in the judgment of Paul, there were any traditions wholly extrascriptural; that is, such as were neither then committed, nor after to be committed to writing, by himself or any other inspired person; but only, that he himself had not writ all things to them by epistle, being absent, but had preached many things to them being present.

Now that the word which Paul preached orally was after written by Luke, his amanuensis and companion, we learn from the tradition of the church of Christ, recorded by Irenæus* and Eusebius.

Secondly, All that the apostle here exhorts the Thessalonians to do, is to retain the traditions they had immediately received from the mouth of an apostle, and which he personally had delivered to them; which traditions, when we know them to be such, there is no doubt but they ought with all reverence to be received: when therefore the church of Rome hath proved that the traditions she obtrudes upon us were immediately received from the mouth of an apostle, then, and not till then, will this text oblige us to receive them.

Thirdly, This text is so far from being an argument for receiving doctrinal traditions, nowhere writ in scripture, upon the sole authority of the church of Rome, or even of the church catholic, that it is rather a demonstration that she is no sure preserver of them, she having actually lost those very traditions touching the "man of sin," which are mentioned in this chapter, and particularly referred to in this text; "I told you these things when I was with you," ver. 8, and "Now ye know what letteth; wherefore stand fast, holding the traditions" touching his coming, which when I was with you I delivered by words, and now hint to you by epistle, and which, as it appeareth by this epistle and his exhortation, were of great moment to be known. Now, hath this tradition been preserved by the Roman, or by the catholic church? or must she not confess with Anselm,* and their own Esthius on the place, "Truly the Thessalonians knew what letted, but we know it not?" So that the tradition which the church received from the apostles, touching this matter, is wholly lost; how therefore can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment, deposited with the Thessalonians, and the primitive church?

---

* Apud eos omnes signa edet et horrenda miracula—— ad seducendos sui similes impios. Hippol. p. 32, 34. Iren. lib. v. cap. 25. Facit hæc omnia propter Judæos, ut qui noluerunt caritatem recipere veritatis. Hieron. Ep. ad Algas. q. 11. August. tom. ix. tr. 29, p. 246, C. Ἰουδαίους τοὺς ἠλεμμένον προσδοκῶντας ἀπατῶντα. Cyril. Hieros. Catech. 15, p. 163, B. 164, D. Ἰουδαίοις μᾶλιστα. Theod. Chrys. Œcumen. Theoph. in locum.

Ad quem fugiet vidua oblita Dei, i. e. terrena Jerusalem, Iren. lib. v. cap. 25. Cùm autem alius venerit in nomine meo, illum recipietis, alium dicens antichristum. Ibid.

* Lucas autem sectator Pauli, quòd ab illo prædicabatur evangelium, in libro condidit. Iren. lib. iii. cap. 1. Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Euseb. Hist. Eccl. lib. v. cap. 8.

† Nos nescimus quod illi sciebant. Anselm. Noverint utique Thessalonicenses, at nos nescimus. Esth.

CHAPTER III.

1 FINALLY (τὸ λοιπὸν, *furthermore, I entreat you*), brethren, (*to*) pray for us (*apostles and ministers of the gospel*), that the word of the Lord (*preached by us*) may have *free* course, (τρέχῃ, *may run to*) and be glorified (*among other gentiles*), even as *it is* (*hath been*) with (*or among*) you:

2 And (*pray also*) that we may be delivered [1] from unreasonable and wicked men, (*such as the unbelieving Jews, the great opposers of our preaching to the gentiles, are*, 1 Thess. ii. 15, 16:) [2] for all *men* have not faith.

3 But (*though men may prove unfaithful*) the Lord is (*always*) faithful (*to his promises*), who (*therefore*) shall (*or, will do all things requisite on his part, to*) stablish you, and keep *you* from evil.

4 And (*therefore*) we have confidence in the Lord touching you, that ye (*through his assistance*) both do (*at present*) and will (*still*) do the things which we (*by his authority*) command you.

5 And (*that we may not be mistaken in this confidence, we pray that*) the Lord (*would*) direct your hearts into the love of God, (*which will constrain you to this obedience*, 2 Cor. v. 14, *and from which nothing shall separate you*, Rom. viii. 35. 39,) and into the [3] patient waiting for (*of*) Christ (mentioned 1 Thess. i. 10, 2 Thess. i. 10, Phil. iii. 20).

6 Now we (*being thus confident of your obedience*) command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after [4] the tradition which he received of (*i. e. from*) us.

7 For yourselves know how ye ought to follow us: for [5] we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail (*weariness and toil*) night and day, that we might not be chargeable to any of you:

9 Not because we have not power (*to live of the gospel, for the labourer is worthy of his hire*, Luke x. 7, *and so hath the Lord appointed, that they that preach the gospel should live of the gospel*, 1 Cor. ix. 14), but to make ourselves an ensample unto you to follow us (*in this our industry; for if we, who might lawfully live upon other men's labours, choose rather to work for our own living, how much more ought ye to do so?*

10 *And this we have formerly taught,*) for even when we were with you, this we commanded you, that if any (*being able*) would not work, neither should he eat.

11 (*And of this we have cause to remind you:*) For [6] we hear that there are some which walk among you disorderly, working not at all, but are busybodies (*meddling with that which belongs not to them*).

12 Now them that are such we command and exhort by (*the authority and in the name of*) our Lord Jesus Christ, that with quietness they work, and (*so*) eat their own bread.

13 (*Thus I hear it is with them:*) But ye, brethren, [7] be not weary in well doing (*let not their example make you neglect your industry*).

14 And if any man (*among you*) obey not our word by this epistle (*in which we exhort and command them thus to work*), [8] note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the [9] Lord of peace himself give you peace

ANNOTATIONS ON CHAP. III.

[1] Ver. 2.] Note, It is well known, and hath been often observed, that the unbelieving Jews were in all places bitter enemies to the preachers of the gospel, and sent their emissaries into all places to incite the governors against them, and therefore, as here, so Rom. xv. 31, the apostle entreats Christians to contend with him in prayer, that he might be delivered from the unbelievers in Judea; whereas Simon Magus and his followers were a despicable crew at the writing of this epistle, and could have no power to persecute the apostles or preachers of the gospel on this account: and therefore Eusebius* informs us, that his heresy prevailed little in the apostles' days, and that his power was presently extinguished with his person.

[2] *For all men have not faith.*] Here, saith Theodoret, Θεοῦ γὰρ ἴδιον καλεῖν, ἡμῶν δὲ τὸ πείθεσθαι, "It is of God to call us, but of men to obey his call. Whence Christ saith (Luke ix. 23), If any man will come after me, οὐ γὰρ ἀνάγκῃ βιάζεται, ἀλλὰ γνώμην ζητεῖ, for he compels no man."

[3] Ver. 5. Or, εἰς ὑπομονὴν τοῦ Χριστοῦ, *Into the patience of Christ.*] i. e. Into an imitation of his patience, in suffering "the contradiction of sinners against himself," that ye may "run with patience the race which is set before you, looking unto Jesus," &c. (Heb. xii. 1, 2).

[4] Ver. 6. Κατὰ τὴν παράδοσιν.] The tradition here mentioned is, say Chrysostom, Theodoret, Œcumenius, and Theophylact, the tradition which he delivered διὰ τῶν ἔργων, "by his works," in which he was an example to them of industry; and therefore he adds, at ver. 7,

[5] Ver. 7. Οὐκ ἠτακτήσαμεν, *We behaved not ourselves disorderly.*] That is, saith Theophylact, "We were not idle;" for God having ordered man to labour, and fitted him with members for that end, he that will not do so, ἐκλέλοιπε τὴν τάξιν, "deserts the order" in which God hath placed him; and so the apostle expounds himself, ver. 11.

[6] Ver. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.] Not working at all, but being busy-bodies, or, but being employed about vain things: so περιεργάζεσθαι, πράττειν τὰ περισσὰ, Hesych. Phavorinus. So Ecclus. iii. 23, ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου, Inanem vanamque operam ne suspicias, "Be not employed in vain things."

[7] Ver. 13.] Note, The fathers interpret these words thus, Let not their sloth hinder your charity, in giving them what is necessary to preserve life: but this exposition suits not with ver. 10.

[8] Ver. 14. Σημειοῦσθε.] Most interpreters say, that the apostle, ver. 6, and here, requires the church-governors to use the censures of the church upon these disorderly walkers; but I have shown it to be highly probable, that when this epistle was writ, there were no such governors settled in this church (see note on 1 Thess. v. 12).

Secondly, These exhortations plainly are directed to all the brethren in general; if therefore they relate to excommunication, and such like censures, it will hence follow, that the power of the keys belongs to all the brethren in general.

Thirdly, The apostle exhorts them still to own them as Christian brethren, which they at present are not, who by excommunication are excluded from the church in the society of Christians.

[9] Ver. 16. Ὁ Κύριος, *The Lord.*] Both here, and ii. 16, the apostle prays to the Lord Jesus Christ for peace, which, in the Hebrew phrase, imports all happiness; and for establishment "in every good word and work," which is a strong

* Ἡ μὲν τοῦ Σίμωνος ἀνέδην καὶ παραχρῆμα σὺν τῷ ἀνδρὶ καταλέλυτο δύναμις. Hist. Eccl. lib. ii. cap. 15; vide cap. 14.

always by all means. The Lord *be* with you all.

17 The salutation of (*me*) Paul with mine own hand, which is [10] the token in every epistle (*that it comes from me*): so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

---

argument for his divinity, especially considering that every good work derives from God.

[10] Ver. 17. Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *Which is the token in every epistle.*] Hence Grotius concludes, that this must be the first of his epistles; for, had he, saith he, writ any epistle before, this admonition had been needless. I should rather think that this supposes he had writ some epistle before, because he saith not this shall be, but this is the sign in every epistle. And this is evident, almost to a demonstration, from these words, ii. 2, "Be not troubled by epistle as from us, as if the day of the Lord were at hand" (see the note there); and from these words, ver. 15, "Hold the traditions you have (formerly) received, whether by word, or our epistle." To which words Grotius hath nothing to answer. Add to this the note of the learned Mr. Dodwell,* cited in the margin.

* Ex quo intelligimus, salutationem in epistolis apostoli propriâ ejus manû subscribi solitam: eamque notam in omnibus ejus epistolis (excipias forsan eam quæ ad Galatas propriâ manû integra sit scripta, cap. vi. 11), adhibitam, ut proinde quæ illâ notâ carerent, commentitiæ haberentur. Dissert. Cypr. ii. in Epist. 4.

A DISCOURSE

BY WAY OF APPENDIX TO THE FIRST CHAPTER;

SHOWING,

That the endless miseries or torments of the wicked are well consistent both with the justice and the goodness of God.

The apostle in this chapter seems plainly to assert, That wicked persons "shall be punished with everlasting destruction," and also to resolve this punishment into the δικαιοκρισία, or just judgment of God.

Whereas it is pretended that "it is contrary to the justice of God, to punish temporary crimes with eternal punishments, because justice always observes a proportion between offences and punishments; but between temporary sins and eternal punishments there is no proportion. And if it be hard to reconcile this with divine justice, it will be much more so, to show how it comports with that great goodness we suppose to be in God;"

They who assert the eternity of future torments inflicted on the wicked, abiding in a state of misery, attempt by several ways to answer this objection. I shall begin with those answers which to me seem not satisfactory, and briefly show the reasons why I think they are not so; and then return that answer which I think fully clears the justice and the goodness of God in this dispensation, from the strength of this objection. And,

§. 1. First, Some make out the proportion thus, That "because sin is infinite in respect of the object against which it is committed, therefore it deserves an infinite punishment: now because a finite creature cannot suffer a punishment, which is infinite as to intension; therefore he suffers that which is infinite as to pretension or duration."

But to this it is replied, That if all sins be for this reason infinite as to demerit, then the demerit of all sins must necessarily be equal, and so there must be equal reason for the pardon of all sins; for the demerit of no sin can be more than infinite. Secondly, Hence it will follow, that God cannot "render unto every man according as his works shall be;" because, though they commit innumerable sins, he can only lay upon them the punishment due to one only; because he cannot lay upon them a punishment which is more than infinite.

§. 2. Secondly, Others say, That "if wicked men lived for ever in this world, they would sin for ever, and therefore they deserve to be punished for ever." But,

1. Who can be certain of this, since, whilst we live in this world, we are in a state of trial, and so may be in a possibility of repenting and growing better?

2. God hath expressly declared, that men should be judged hereafter, not according to what they would have done, had they lived longer, but according to what they actually have done in this present life, according to their "works done in the body;" and so he hath sufficiently declared, he doth not punish them for what they would have done, had they lived longer; but for what they actually had done whilst they lived. So that this answer recoils thus; Wicked men, by God's declaration, are only to be punished for what they did whilst they lived here; now they did not live here for ever in a state of sin: therefore they are not to live forever hereafter in a state of punishment.

§. 3. Thirdly, Others say, That "God having set before the sinner life and death; and having so expressly forewarned him this would be the certain consequence of his iniquity, he cannot charge God with injustice, in allotting to him the portion which he chose, and would incur, after all admonitions to the contrary."

But though this may be sufficient to stop the sinner's mouth, it will do little to stop the mouth of infidels; because it seemeth not to answer the objection arising from the disproportion between the fault and the punishment: for it renders not the fault less finite, or the punishment less infinite; and so it doth not render it less inconsistent with divine equity and goodness to threaten so to punish finite crimes, and execute that punishment upon the sinner.

§. 4. A very great and learned person hath attempted a solution to this objection from these considerations:

First, That "the measure of penalties is not to be taken from any strict proportion betwixt crimes and punishments, but from one great end and design of government, which is, to secure the observation of wholesome and necessary laws; and consequently whatever penalties are proper and necessary to this end are not unjust.

Secondly, "That whosoever considers how ineffectual the threatening, even of eternal torments, is to the greatest part of sinners, will soon be satisfied that a less penalty than that of eternal suffering would, to the far greatest part of mankind, have been, in all probability, of little or no force; and that if any thing more terrible could have been threatened to the workers of iniquity, it had not been unreasonable; because it would all have been little enough to deter men effectually from sin." But then he adds,

Thirdly, "That after all, he that threateneth hath still the power of execution in his own hands: for there is this remarkable difference betwixt promises and threatenings, that he who promiseth passeth over a right to another, and thereby stands obliged to him, in justice and faithfulness, to make good his promise: but in threatenings it is quite otherwise; he that threatens keeps the right of punishing in his own hand, and is not obliged to execute what he hath threatened, any farther than the reasons and ends of government do require; and that he may, without any injury to the party threatened, remit and abate as much as he pleaseth of the punishment that he hath threatened; and because in so doing he is not worse, but better than his word, nobody can find fault or complain of any wrong or injustice thereby done him.

"Nor is this any impeachment of God's truth and faithfulness, any more than it is esteemed among men a piece of falsehood, not to do what they have threatened."

But here, with submission to better judgments, I conceive are many things propounded which are not exactly true, or reach not the objection; since that relates not to God's threats of punishment, but to his execution of the threatened punishment.

And, First, When it is said, that "what proportion ought to be appointed betwixt crimes and penalties, is not so properly a consideration of justice as of prudence in the lawgiver;" and thence inferred, that "whatever the disproportion may

be between temporary sins and eternal punishments, justice cannot be said to be concerned in it."

It is owned, that by the sanctions annexed to his laws, the lawgiver designs the preservation of his laws from being violated; which is an effect of prudence, but still of prudence tempered with equity, not unregardless of it, since it cannot be prudence to threaten what I know I cannot justly execute: for this, in human laws, doth null the penalty; and could it be supposed in divine, would even frustrate the end of all God's threats, since every body would rest assured that a just God would never execute them.

But, Secondly, The execution of the threatened judgment, which is the only thing against which the objection lies, is certainly an act of distributive justice, and is so represented in the holy scriptures, when it said to be done "according to our works," and "according as our works shall be," Rom. ii. 16, 2 Cor. v. 10, Rev. xxii. 12, Matt. xvi. 27; and when it is declared to be δικαιοκρισία, "the just judgment of God;" and δίκαιον παρὰ τῷ Θεῷ, "just with God, to render this vengeance to those who obey not the gospel," which consists in their "everlasting destruction," 2 Thess. i. 6. 8, 9. So that though prudence was properly concerned in promulging the penalty, because it is prudence which directs us to choose the means most proper to the end we aim at; yet seeing the primary end of the lawgiver, i. e. the preventing the transgressing of his law, is wholly lost, and entirely defeated, before this punishment comes to be executed, justice alone can be concerned in the execution of it; and if the continuance of the sinner under misery for ever be the execution of the threatened punishment, justice alone can be concerned in the subjection of the sinner to that punishment: so far is it from being true, that if prudence be requisite for the proportioning penalties to crimes, justice cannot be concerned in the disproportion that may be between them, and much less that it cannot be concerned in executing a penalty which bears so great a disproportion to the crime.

I confess also, that in human governments prudence may fitly be called in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened penalty; as when the government is feeble, and the multitude or power of offenders may render it hazardous to do justice on them; but nothing of this nature can happen in theocracy, where there can neither be a want of wisdom in appointing, or equity in proportionating, the penalty to the offences, and much less want of power to execute what in his equity and wisdom he saw fit to threaten.

Secondly, When it is said, that "a less penalty than eternal sufferings would not have been sufficient to deter men from sin; and therefore it could not be unreasonable, but rather suitable to divine prudence, to threaten eternal miseries:"

I am not willing to admit that God should threaten what he knows he cannot with consistence to his justice or his goodness execute; this being, in effect, to threaten in this wise, "If you will do to me what you in justice ought not to do, I will execute upon you what I in justice ought not to do to you." It is also to insinuate that an all-wise God could not so well provide for human government, or carry on his great designs, without abusing men's credulity, and scaring them with dreadful expectations of what he never did intend to execute. Lastly, this seemeth even to insinuate, that prudence in God may act without regard to equity and goodness, and even be separated from them; as it must be, in appointing, and even proportionating, those penalties to crimes which it is not consistent with his equity or goodness to inflict.

Thirdly, When it is added, that "God is not obliged to execute what he hath threatened, any farther than the reasons and the ends of government do require;" and that "he may, without any injury to the party threatened, remit and abate as much as he pleaseth of the punishment that he hath threatened, and that without any impeachment of his truth and faithfulness:"

This I allow of in the case of temporal punishments in this world, designed not for excision, but the amendment of the sinner; because there may be a just ground for the remission of such threatened penalties, even the repentance and reformation of the sinner, by which the primary end of all God's threats, in some good measure, is obtained: and also because these threats, in what expressions soever they are made, if they be only threats, are still conditional; the meaning of them being only this,—I will inflict this judgment, if you repent not of your evil ways: "For at what instant I shall speak," saith God, "against a nation, and concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against which I have pronounced these things, turn from their evil ways, I will repent me of the evil which I thought to do unto them" (Jer. xviii. 7, 8). And again, "When I say unto the wicked, O wicked man, thou shalt surely die; if he do not turn from his way he shall die in his iniquity. Say therefore to them, As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but that the wicked turn from his way and live; wherefore, turn yourselves, and live ye" (Ezek. xviii. 32, xxxiii. 8, 9. 11). Thirdly, Because God threateneth judgments, not that he takes any pleasure in his punishments, but rather to awaken and reform the sinner: when, therefore, by his comminations, he hath wrought this good effect upon him, it is not to be wondered that he doth not proceed to execute that judgment which hath already done its work by being threatened. And all this well comports, not only with divine justice, but also with his immutability and truth, because this reformation and repentance change the subject of the threat; the change in every instance of this nature being not in God, but man. Thus, v. g. we cannot charge God with mutability, because he doth not execute the threatened judgment on repenting Nineveh; because it was impenitent, and not repenting Nineveh, he threatened: nor with injustice, because it was only her impenitence which rendered her the proper object of vindictive justice.

But then this notion seems to be stretched too far, when it is extended to God's threats of future and eternal punishments to be inflicted upon those who die in an impenitent and unreformed estate. For,

First, In all these cases, the evil threatened hath entirely lost its first and salutary end upon them, and therefore must be threatened to such persons to no end, or else to show the justice of God in punishing these "vessels of his wrath," thus "fitted for destruction." Thus, v. g. when Christ saith, "Except ye repent, ye shall all perish" (Luke xiii. 3. 5), that "in the day of wrath, and revelation of his righteous judgment," God will "give to every one according to his works; to them that obey not the truth, but obey unrighteousness, indignation and wrath" (Rom. ii. 5—8); "to them that obey not the gospel, everlasting destruction;" these threats are plainly made to those who die in their impenitence and disobedience, by that God "who will judge every man according to his works;" declaring, that in the day of the revelation of his wrath and righteous judgment they shall perish everlastingly; because, "through the hardness and impenitency of their hearts, they have treasured up wrath against the day of wrath," and rendered themselves "vessels of his wrath fitted for destruction." Can it be reasonably said then, because God does them no injury if he do not execute his wrath upon them, that though they do not repent, they may not perish? that indignation and wrath may not be the portion of the disobedient? and that this righteous Judge may not give to them according to their works? May we not rather say unto them, as doth this very person in another place,* "If thou continuest impenitent, however he may defer the execution of temporal evils, his truth and veracity is concerned to inflict eternal punishments upon thee?"

Secondly, God's threats of everlasting miseries have for their object the impenitent, and therefore do exclude the supposition of any change in them, which may induce God to remit or to abate the threatened judgment: if then this punishment may be remitted to them, either in part or in whole, it must be either by a change in God, or by a secret intention in him not to inflict what he thus threateneth. That there was in God no such secret intention, this learned person thus declares, by saying,† "When God did threaten, he spake what he did really purpose and intend, if something did not intervene to prevent the judgment threatened." And indeed, these threats declaring what a righteous God

* Sermon on the Truth of God, vol. vi. p. 361.

† Sermon on the Unchangeableness of God, vol. vi. p. 110.

will do, and what they who are finally impenitent and disobedient shall suffer, such a secret will must plainly be repugnant to his revealed will, and therefore must suppose in God two contrary wills. Moreover, to say that such a secret intention may be in God, notwithstanding these declarations to the contrary, is in great measure to enervate even the primary intention of these threats, viz. the deterring the sinner, by the greatness and duration of them, from a continuance in his sin; for this intention, if it may be in God, it follows, that it may be his will not to inflict what he hath threatened to the sinner: now so much hopes as you give the impenitent sinner, that he may escape eternal punishment, so much encouragement you give him to continue still in his impenitence. Now "the belief of the threatenings of God, in their utmost extent, is of so great moment to a good life, and so great a discouragement to sin," saith this reverend person,* "that if men were once set free from the fear and belief of this, the most powerful restraint from sin would be taken away."

That this cannot be expected, by reason of any change in God, this excellent person thus declares and evinceth:† "Let but the sinner consider what God is, and his unchangeable nature must needs terrify him; he is a holy God, who therefore 'hateth all the workers of iniquity;' a just God, who 'will by no means clear the guilty,' nor let the sinner go unpunished. He is also omnipotent, and able to execute the vengeance threatened against sinners. And, which gives a sad accent to all this, he that is thus holy, and just, and powerful, continues ever the same; he will never cease to hate iniquity, and to be an implacable enemy to all impenitent sinners.—Let, then, all obstinate sinners hear this, and tremble; you cannot be more obstinately bent to continue in your ways, than God is peremptorily resolved to make you miserable; if you be determined on a sinful course, God is also determined how he will deal with you; that 'he will not spare,' but that 'his anger and jealousy shall smoke against you;' and, that 'all the curses which are written in this book shall light upon you.' He hath sworn in his wrath, that unbelieving and impenitent sinners 'shall not enter into his rest;' and for the greater assurance of the thing, and that we may not think that there is any condition implied in these threatenings, he hath confirmed them by an oath, that by this 'immutable sign, in which it is impossible for God to lie,' sinners might have strong terrors, and not be able to fly to any hopes of refuge."

Thirdly, Either God may in justice inflict upon the wicked these punishments which he hath threatened, or else it is unjust in God to execute upon them the judgment written; i. e. the punishment which he hath threatened to them in the word of truth. If it be said, it is unjust in God to execute them on the sinner dying in his impenitence, either we cannot be obliged to believe that word in which these threats are contained; or else an obligation must lie upon us to believe that God will act unjustly. If, to avoid this, it be said, these threats do not discover certainly what God will do, but only what the sinner doth deserve to suffer, read them once more, and you will find, that they expressly say of those who shall be at the great day condemned, that "they shall go away into eternal punishment," Matt. xxv. 46, that they "shall be punished with eternal destruction from the presence of the Lord," 2 Thess. i. 8, and that they "shall be tormented day and night for ever and ever," Rev. xiv. 10, 11, xx. 10.

Moreover, when our Saviour argues thus, to induce men to cut off their offending hands, and pluck out their offending eyes, "It is better to enter into life halt and maimed, than to be cast into eternal fire (or in hell), where the worm dieth not, and where the fire is not quenched, Matt. xviii. 8, 9, doth he not sufficiently inform us, there is an absolute necessity of doing the one, or suffering the other? When he saith, "He that blasphemeth against the Holy Ghost shall never be forgiven in this, or in the world to come, but shall be obnoxious to eternal judgment," Matt. xii. 32, Mark iii. 29, doth he not insinuate, that he who never is forgiven, must be for ever subject to this judgment? It is therefore certain, that our judge hath expressly taught us, not only that the impenitent sinner doth deserve, but that he shall actually suffer, "the worm that never dies, the fire that shall not be quenched."

If God in justice may inflict upon the wicked these punishments which he hath threatened, then the objection cannot need this answer; yea, what can move him not to inflict what he, by threatening, hath engaged his truth to do? What, I say, can move him not to do it, but an act of mercy exercised to them, of whom the scripture saith, "They shall have judgment without mercy?" James ii. 13. What, but remission of that sin, which, saith the scripture, "shall never be remitted?" What, but mercy in the day of wrath and judgment? What, but remission exercised to the impenitent, without any interest in the blood of our redemption? To which imaginations I conceive the scripture gives but little countenance.

Nor are we to conclude, that the non-execution of these threats lays no impeachment on God's truth and faithfulness; because it is not esteemed, among men, a piece of falsehood, not to do what they have threatened. For men may reasonably be moved to remit their threatenings; because they oft are made in passion, or may exceed the rules of justice: but these are things not incident to an all-perfect God; or, because the person threatened repents, begs pardon, and returns unto his duty, which the damned cannot be supposed to do.

§. 5. It is farther said, in answer to this objection, that macula peccati est æterna, "the stain of them who die in their impenitence will be perpetual;" and he that dies thus filthy, will be "filthy still;" now it seems equitable that, is qui nunquam desinit esse malus, nunquam desineret esse miser, "he who never ceases to be wicked, should never cease to be miserable." Now this, rightly explained, affords a clear and satisfactory answer to the objection, as showing that the sinner becomes for ever miserable, not by any positive act of God inflicting everlasting stripes upon him, or loading him perpetually with fresh torments, but wholly from his own sin, which renders him incapable of the enjoyment of a holy God, and so perpetually excluded from his blissful presence; which, to a soul that is immortal, and can never die, must be the source of everlasting torment, and from the natural workings of its faculties, will necessarily subject it to the worm that never dies.

I own, and really believe, that positive torments, such as the schools call pœna sensus, shall be inflicted on the body; but then I have insinuated my present notion of them to be this:

First, That these positive torments on the body are not to begin until the raising of the body, when Christ "shall come in flaming fire, to take vengeance on them who would not obey his gospel; the world that now is, being reserved to (be set on) fire, for the day of judgment, and perdition of ungodly men." At which time, I conceive, the righteous shall be snatched up "into the air, and be for ever with the Lord" (1 Thess. iv. 17), and the wicked shall be left to the devouring flames. See for this, the note on 2 Pet. iii. 7.

Secondly, I also do conjecture, that this fire may be called "eternal;" not that the bodies of the wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies, as that they never shall subsist again, but shall perish, and be destroyed for ever by it. In which sense "Sodom and Gomorrah were set forth for an example, suffering the vengeance of eternal fire" (see the note on Jude, ver. 7). And if so, this punishment being only temporary, the objection doth not lie against it; God being no more obliged, either in justice or in goodness, to snatch the wicked out of these flames, when they thus kindle on them, than he was to snatch the wicked of the old world out of that deluge which overwhelmed them. These I call my conjectures, or my private sentiments. But then I add, as certain matter of my faith,

First, That the soul, even from the time of its separation from the body, in its impenitency, shall find itself in such a dismal state, as shall then fill it with perpetual horror, and dreadful expectation of the punishment which God hath threatened to the wicked. And thus it shall be like those devils which "believe and tremble" (James ii. 19), as know-

* Ibid. p. 4.
† Ibid. p. 112—115.

ing that there is reserved for them "a time of torment" (Matt. viii. 29).

Secondly, That when the final sentence shall be passed upon the wicked, and they shall be for ever separated from the presence of the Lord, their soul shall be perpetually subject to the height of misery, or to that worm which never dies; and that this misery will be the natural and the perpetual result of such separation.

To explain this, let it be considered,

1. That there is scarce any thing in which the heathen moralists so universally accord, as in this fixed rule, μὴ καθαρῷ καθαροῦ ἐπόπτεσθαι οὐ θεμιτόν ἦ, "that an impure soul can have no commerce with a pure God;" and that "it is not congruous to his nature to admit such soul into his presence." And this assertion is built upon a sure and incontestable foundation: for seeing God is absolute in holiness, he cannot but retain the greatest hatred to, and abhorrence of, all actions and persons that are unrighteous and impure; and since his nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and therefore to suppose an interruption of his hatred of evil-doers, is to imagine he can cease to be a pure and holy God. Consider,

2. That the soul of a wicked man being immortal must abide for ever, if it be not annihilated; and that God neither is obliged to annihilate it, nor hath he any where declared that he will do so.

I say, he is not obliged to annihilate the souls of wicked men, for then it must be so on this account, because he is obliged to put them out of that misery which they have brought upon themselves by their own folly and rebellions; and if so, since this must certainly be an act, not of strict justice, but of grace and favour, God must be bound to show an act of grace and favour towards men, purely because they have provoked and rebelled against him, i. e. because they have done that which renders them the proper objects of his hatred and his indignation; and be obliged to save men from that misery, which by their stubborn disobedience to all his calls and admonitions, his exhortations, and all the gracious methods his providence had used to preserve them from it, they wilfully have brought upon themselves. Whereas indeed "the riches of his goodness" being designed to "lead men to repentance," or to encourage them in the ways of holiness and piety, hath only for its proper object such as are capable of being made the better by it; it cannot therefore be the goodness and mercy of a God, to show kindness to persons obstinately and incorrigibly wicked; because it cannot be the goodness and mercy of a Being infinitely just and holy. For seeing all the divine perfections must agree together, that cannot be a divine perfection, which contradicts any other perfection.

The original of our mistakes in matters of this nature seems to arise from our own imperfection, which naturally leads us to consider of the divine attributes apart, and as it were in separation from each other, and, by so doing, to frame such wide and large notions of the one, as to exclude the other: whereas indeed they ought to be considered as really they are in God himself, i. e. goodness and mercy joined with infinite holiness and justice; and as it is the goodness and mercy of a lawgiver, governor, and righteous judge, which never regularly can be exercised without some prospect of reclaiming, or doing good unto the object of it. And thus it is well consistent with the prayer of David, "Be not thou merciful to them that offend of malicious wickedness," Ps. lix. 5.

§. 6. I add, that God hath not declared in scripture, that he will annihilate the souls of wicked men, or that this is the punishment which he designeth to inflict upon them. This is generally said to be the doctrine of the Socinians, though Crellius* expressly says, Animas impiorum Deum post judicium annihilaturum nec scriptura asserit, nec ratio evincit; that "neither reason doth evince, nor scripture assert, it will be so." And,

Obj. 1. It is certain that this follows not from any of those places of the Old Testament in which the dead are said to be no more, or not to be: as, v. g. "Let the sinners be consumed out of the earth, and let the wicked be no more," Ps. civ. 35. "Our fathers have sinned, and are not," Lam. v. 7. "I have made Esau bare—his seed is spoiled, and he is not," Jer. xlix. 10; see x. 20, xxxv. 15.

For (1.) if any of these places speak of annihilation, they must speak of such a one as was then past already, and so is inconsistent with the future judgment of those persons; because it is not said they *shall not be*, but they *are not*; they therefore cannot refer to any future annihilation at the day of judgment.

(2.) Then must the righteous be annihilated as well as the wicked; for of righteous Enoch it is said, "He walked before God, and was not," Gen. v. 24; of Joseph, "One is not," Gen. xlii. 13; and David prays thus for himself, "O spare me a little, that I may recover my strength, before I go hence and be not," Ps. xxxix. 13. It is therefore evident these places only were intended to import, those persons were not "in the land of the living."

Obj. 2. But it is objected, that the wicked after the resurrection shall be punished with "the second death:" wherefore they cannot in any proper sense be said to live, and to subsist, and to have sense of pain, this being not consistent with a state of death.

Ans. I answer (1.) That this second death cannot consist in the annihilation of the wicked, or in their exemption from all sense of punishment, because it is promised, that "he who overcometh shall not be hurt by the second death" (Rev. ii. 11), whence it is manifest, that they who die this second death shall be hurt by it; but were it to the wicked, condemned to an eternal separation from God, and from all hopes of happiness, a conclusion of their being, and of all sense of misery, it would be no more hurtful, but highly beneficial to them, as being a conclusion of that life which they must otherwise have spent in endless misery. And therefore even Hierocles represents this as the choice of wicked men, by saying in his commentary on the verses of Pythagoras, p. 164, οὐ βούλεται γὰρ ὁ κακὸς ἀθάνατον εἶναι τὴν αὐτοῦ ψυχὴν, ἵνα μὴ ὑπομένη τιμωρούμενος, "The wicked man would not have his soul to be immortal, that he might not abide under punishment." Moreover, those very torments which the damned suffer, are declared to be the second death; and wicked men are therefore said to die the second death, because they do endure eternal torments: for "the fearful and unbelievers, &c. shall have their part in that lake of fire and brimstone, which is the second death," Rev. xxi. 8. This death, then, when it is threatened as the final punishment of the wicked, cannot import a state of non-existence, or insensibility, but only an unhappy miserable state, a separation of the soul from him who is the fountain of our life and all our comforts; an absolute exclusion from that felicity which only renders life a blessing; and a life of infelicity and misery. To make this still more evident,

Consider, (2.) That this is a Jewish phrase used often by and borrowed from the ancient Hebrews, with whom it doth import the punishment of damned persons in the life to come. So, Deut. xxxiii. 6, "Let Reuben live, and not die the second death," saith the Targum of Onkelos; i. e. "Let him not die that death, which the wicked die in the age to come," saith the Targum of B. Uziel: "Let him not die the second death, which the wicked die in the age to come," saith the Jerusalem Targum. Now that the death of the wicked, in the age to come, did really subject them to eternal torments, the Jews still thought, as is apparent not only from the plain testimony of Josephus,* who saith, the pharisees assigned to the wicked εἱργμὸν ἀΐδιον, "an eternal prison," in which they were to be tormented, ἀϊδίῳ τιμωρίᾳ,† "with eternal punishment;" and from Philo,‡ who saith, that "some conceive death to be the last of punishments, whereas it scarcely deserveth to be named the beginning of them, seeing the punishment reserved for the wicked person is, ζῆν ἀποθήσκοντα ἀεὶ καὶ τρόπον τινὰ θάνατον ὑπομένειν ἀτέλευτον, to live for ever in a dying state, and suffer such a death as hath no end;" but also from the apocryphal books, which say, κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, "They shall feel them, and weep for ever," Judith xvi. 17. So again, Isa. xxii. 14, "This sin shall not be forgiven till the second death;" that is, saith

* Solut. Problem. tom. iv. p. 533.

* Antiq. lib. xviii. cap. 2.

† De Bell. Jud. lib. ii. cap. 12, p. 788, F.

‡ De Præm. et Pœnis, p. 713, D.

Kimchi, "till the soul dieth in the world to come." And, Iv. 5, 6. 15, of the same persons it is said, "God will kill them with the second death; and he will deliver them up to the punishment of hell, where the fire burneth all the day."

Obj. 3. It farther is objected, That eternal life is said to be peculiar to the saints in bliss, whereas unto the wicked it is threatened that "they shall not see life," John iii. 36.

Ans. To this I answer, that "life," in scripture, when it is mentioned as the end of our faith, and the reward of our obedience, is not intended only to signify our permanence in being, but to assure us of our advancement to a state of happiness, and is equivalent to everlasting life. So to the lawyer asking, "What good thing shall I do that I may inherit eternal life?" our Saviour answers, "Do this, and thou shalt live," Luke x. 25. 28. So Christ saith, "He that eateth me shall live by me," John vi. 57, i. e. he shall live for ever, ver. 58; "I came that my sheep might have life," John x. 10; "I give unto them life eternal," ver. 28. And that this is the life denied to the wicked, John iii. 36, is evident from the preceding words of the same verse, "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life. This is a phrase so known, and this use of it is so frequent, saith Maimonides, that hence our masters say, "The just are styled living in their death, because they then are happy." And that the phrase, "not to see life," cannot import the state of non-existence, or insensibility, is evident, because it is said of them who do not see life, that "the wrath of God abideth on them;" they therefore must abide under a sense of it.

Obj. 4. Lastly, it is objected, that the wicked are in scripture said to "perish utterly," 2 Pet. ii. 12, and to be "punished with everlasting destruction:" now these expressions seem to signify a deprivation of all sense and being.

Ans. But nothing is more common, both in Greek and Latin, and in other languages, than to say, when we conceive our future life is likely to be miserable, ὄλλυμι, perii, "I am undone, I perish." See the note of Taubman* upon these words of Plautus, Qui per virtutem periit, is non interit.

That only in this moral sense the damned are in scripture said to perish, viz. by having all their hopes of future happiness destroyed, and being sentenced to those torments, which are exceedingly more heavy than the loss of being, is evident first, from the scripture, which informs us, that to cast the soul and body into hell-fire is to destroy them; as is apparent from these two expressions, "Fear him who can destroy both soul and body in hell-fire," Matt. x. 28; "who after he hath killed hath power to cast into hell," saith Luke, xii. 5, that is, into that place "where the worm dieth not, and where the fire is not quenched." Moreover, the devils put the question to our Saviour thus, ἦλθες ἀπολέσαι ἡμᾶς, "Art thou come to destroy us before the time?" Luke iv. 34, and yet that "to destroy" is only βασανίσαι, "to torment" them, is evident from the same question recited by Matthew thus, "Art thou come to torment us before the time?" viii. 29. And had the devils thought, that at Christ's coming they might have been reduced into the state of non-existence, or insensibility, they could have had no reason to dread, or deprecate so vehemently that perdition, which would so long ago have freed them from that horror which they still endure.

Moreover, this opinion is so far from being contained in the holy scripture, that it is plainly contrary to many things contained in it: for, (1.) the scripture plainly intimates, some in the other world shall suffer more, some less; for "it shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for Capernaum, Matt. xi. 21. 25; that some shall be beaten with fewer, some with many stripes, Luke xii. 47, 48, some shall receive "greater damnation" than others, Matt. xxiii. 14. But if annihilation only be the second death, the punishment and perdition threatened to sinners in the other world, they must all suffer equally; because if there be no degrees of annihilation, or not being, then all will equally not be, or lose their being, and nothing by annihilation can lose more. (2.) It is said of the wicked that they shall be cast into the place "where their worm dieth not;" of them that shall not see life, that "the wrath of God abideth on them;" of them that are cast into utter darkness, that "there is weeping and wailing." Now that of the schools is absolutely true, that non entis nullæ sunt affectiones, "that which is not, cannot be in misery;" that which abides not cannot abide under the wrath of God; that which so dieth as to cease to be, cannot be subject to a worm that dieth not, whatever be the import of that phrase. Consider,

§. 7. Secondly, That we have two passions of the soul, which are still conversant about good present and to come; viz. desire of the good we want, and joy in that which we at present have. When therefore we are in a state in which we cannot possibly enjoy the good we above all things want and naturally desire, we must for ever lie under the torment of dissatisfaction and despair; and when we fall into that state in which we can enjoy no comfortable or real good, we never can have any joy. Again, we have two other passions, which are employed about a present or a future evil, fear that it may befall us, and grief when it hath actually taken hold upon us. It therefore being natural to all men to desire to be freed from an afflictive evil, when they lie under it without all hopes or prospects of any end of, or deliverance from, the worst of evils, they must be swallowed up of grief; and when their guilt hath rendered them still obnoxious to the divine displeasure, they must be subject to eternal fears. Consider,

Thirdly, That the proper action of the soul is thought, and that whilst she continues, she must be conscious to herself of her own actions; when then the soul hath nothing comfortable to employ her thoughts upon, but an eternal scene of misery, to which her wilful sin and folly have everlastingly confined her, to be the doleful subject of her continual reflections, when she hath nothing to divert her from these rueful thoughts, she must become an endless torment to herself. Now from these three considerations it will demonstrably follow, that the soul, which in this life hath not been purged from the dominion or the guilt of sin, and therefore is excluded from a state of happiness, and from enjoyment of that God in whom its happiness consists, must be for ever miserable.

For, it must be perpetually tormented with the thoughts of its eternal separation from God's blissful presence, and its exclusion from the state of happiness which saints made perfect do enjoy. Now, as a heathen, Plutarch,* puts the question, "Must it not be very sad to be deprived of the hope of everlasting blessings, and to be excluded from the completest happiness?" Were the damned obnoxious to no other punishments besides this loss, even this would beget in them such a worm of conscience, as would perpetually subject them to the worst of miseries; as will be evident, if we consider,

First, That the earnest and impetuous desire, which is in all men, to be happy, is rooted in their very nature, and therefore must continue as long as they retain that nature; and yet it is impossible that this desire should in the least be gratified, when we are once condemned to an eternal separation from the place and object of our happiness, there being no hope that they should ever see his face, who at the coming of their Judge shall be "punished with everlasting destruction from the presence of the Lord." Now the wise man tells us, that even "hope deferred makes the heart sick" (Prov. xiii. 12). Hope therefore irrecoverably disappointed must create in it an excess of torment. A wicked Cain accounted it an insupportable calamity to be excluded from God's gracious presence here on earth; "My punishment" (saith he) "is greater than I am able to bear; for from thy face shall I be hid" (Gen. iv. 13, 14). How dreadful therefore must that sentence be, which doth eternally exclude us from his blissful presence, and force us to a continual despair of that which we most ardently desire! For as it is one great ingredient of our future happiness, that it is that which can never be lost, so must it be a signal aggravation of our future misery, and loss of happiness, to know it is irreparable.

Secondly, This loss will be enhanced from the great change the other world will make in our condition. The terrors of

* Cap. act. iii. s. 3, ver. 32.

* Πῶς οὖν ἀνιαρὸν αἰωνίων ἀγαθῶν ἐλπίδος στερεῖσθαι, καὶ τὴν ἀκροτάτην εὐδαιμονίαν ἀποβαλεῖν; L. Non posse suaviter, &c. P. 1006, D.

an awakened and guilty conscience, even in this life, are very grievous; but here we may be able to mitigate the gripings of it by the society of others, or by the pleasures of the world; we may deceive it with false opinions, and flatter it with false hopes and promises of reformation and amendment; but when we are passed hence into another world, our vain imaginations will be all confuted, our hopes of reformation will be at an end, and we shall be eternally deprived of all those enjoyments in which we once placed our happiness, and shall have nothing to divert us from our saddest thoughts: now, what condition can be more deplorable than this, viz. to be deprived of all those comforts in which we placed our former happiness, and find it utterly impossible to purchase the least glimpse of real happiness, or to divert our thoughts from a continual remorse for our irreparable loss?

For, Thirdly, The sinner's memory reflecting on this punishment of loss, will create fresh and never-ceasing torments to him. It will torment him to remember what an inestimable blessing he hath lost, in losing the enjoyment of that God, who is the chiefest good, and of that happiness, which passeth understanding: for the greater still we apprehend the good to be, the greater will the trouble we endure be, when we have wholly lost the hopes of its enjoyment. Again, it will add still to the torment of the sinner, to consider that he hath exchanged this exceeding and eternal weight of glory for things of no intrinsic value and duration; that for the pleasures of a moment, which are now turned into sadness, he should forego those pleasures which are at God's right hand for ever; that for a little fading earth, which he soon left behind him, he should deprive himself of an "inheritance incorruptible, reserved in the heavens for him." It will also torment him to consider in what a fair capacity he was once placed of being happy; what frequent calls and invitations he hath had to be for ever so; what importunity the God of heaven used to bring him thither; and with what stiffness he resisted all these gracious motions. These, and such-like considerations, will fill the miserable soul with constant matter of most sad reflections. "Now," saith the heathen orator,* "suppose a person subject to the extremest miseries which can be incident to soul and body, without all hope of the alleviation of this misery, or expectation of any future good, what can be imagined farther to complete his misery?"

And now to answer the objection, by removing the foundation of it: hence it is easy to demonstrate, that all these evils, which the soul suffers after death, may rather be esteemed the necessary consequents, as Irenæus† hath observed, than positive and formal punishments of sin by an immediate hand of God. For being destitute of all good things, "they are," saith Irenæus, "in all torment, τοῦ Θεοῦ μὲν προηγητικῶς μὴ κολάζοντος, ἐπακολουθούσης δὲ ἐκείνης τῆς κολάσεως διὰ τὸ ἑστερῆσθαι πάντων τῶν ἀγαθῶν, God not internally tormenting them, but their torment following upon the deprivation of all good; and likewise because the good things proceeding from God are eternal and without end, therefore the want of them is an eternal and endless punishment." Mercurius Trismegistus‡ saith in like manner, that ἀσεβὴς ψυχὴ μένει ἐπὶ τῆς ἰδίας οὐσίας ὑφ' ἑαυτῆς κολαζομένη, "the soul of the wicked man continues in its proper essence, being tormented from itself." Apollodorus adds, that ἀδίκων εἶναι τὰ κολαστήρια διὰ τοῦ λογισμοῦ, καὶ τῆς μνήμης τῶν βεβιωμένων τὰς κολάσεις ἐχόντων, "the unjust are punished from their own reasonings, and their punishment results from the remembrance of what they had done in this life: and when the remembrance of these things ceaseth, καὶ ἡ κόλασις τῆς ψυχῆς πέπαυται, the punishment of the soul ceaseth." For instance, That souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, happeneth not merely because they are souls separated from the body; for pious souls, after their separation, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, which renders it incongruous to him to admit such souls into his presence, and the defilement and impurity which these unhappy souls lie under, and by which they are rendered unable to converse with the God of holiness. The worm of conscience, the desperation, the direful expectations which follow from this sense of loss, and the divine displeasure, are also the natural results of the soul's separation in an impure and unsanctified condition, and therefore being "filthy still." Moreover, it being natural to all men, say the very heathens,* "to give good things to them they love, and in whom they delight, and to inflict evil things on those to whom they stand affected contrariwise," how can it be, but that the soul, thus conscious of those abominable things which the Lord hates, and which most justly have incensed this righteous Judge, should live under most dreadful expectations of his wrath? Now, true is that of the tragedian, Pœnas dat qui expectat, qui autem meruit expectat; he suffers, whose conscience tells him he deserves, and therefore cannot but expect to suffer. Lastly, That he is thus to be eternally a torment to himself, ariseth from the immortality of the soul, which cannot cease to be, without an immediate dissolution from the hand of God; and whilst it doth continue, cannot cease to be desirous of that happiness from which it will for ever be excluded, or cease to be tormented with the thoughts of that stupendous folly which did subject it to this heavy doom.

And now what a poor comfort is it to the sinner, to laugh at what is said touching hell-fire, and a lake of brimstone, as unphilosophical; and say, that these are things improper to torment a spiritual soul, if undeniably it may be subject to the loss of all that is desirable to make it happy, to endless grief, to remediless remorse, and dreadful expectations of the wrath of God, and a perpetual despair of being ever freed from these tormenting evils, which, as the heathen hath observed, are πυρὸς καὶ σιδήρου βεβαιότερα, "more violent and insupportable than any punishment by fire and sword." What if the fire, in which the bodies of the wicked are to be tormented, should not be kindled till our Saviour "come in flaming fire to take vengeance on them?" What comfort will this yield the sinner, if, from the day of its departure from the body, his soul will be obnoxious to this greater misery? What, lastly, if that fire of the damned, in which their bodies are to be tormented, should only be eternal, in that sense in which Jude informs us, that "Sodom and Gomorrah, and the cities round about them, have been set forth for an example, suffering the vengeance of eternal fire;" if this amazing torment of the soul, which, in propriety of speech, is only capable of feeling torment, will be eternal, in the highest and most intensive import of that word?

If it be still objected, That it seems not consistent with divine goodness, to have framed man so, as that he should be miserable from himself; this, at one blow, cuts off both heaven and hell: for it is to find fault with God, and represent him as less good, for making any beings capable of vice and virtue. For all our virtue, in a state of trial, consists in choosing well, when we had freedom, and some temptations to do otherwise; and all our vice, in choosing to do ill, when we had laws directing us to avoid the evil, and to choose the good, and had the highest motive so to do: to say, then, a good God could not create a creature capable of vice and virtue, is in effect to say, it is inconsistent with divine goodness to create such creatures as should be subject unto government; since government supposes laws, and laws must be attended with the sanction of rewards and punishments. Here then again the mistake lies in separating the divine goodness from his holiness and justice; whereas justice and holiness are as essential to the notion of a God as goodness: for it is impossible that justice should belong to the idea of God, if it were irreconcilable with the divine goodness to make such creatures as may deserve well or ill; i. e. to be rewarded or punished. And seeing the holiness of God renders it necessary for him to retain the greatest hatred to, and abhorrence of, incorrigible sinners, if it be inconsistent with divine goodness to make any creature which may deserve to be the object of his hatred, goodness and holiness cannot both belong to the idea of God.

* Statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem cadere maximi possunt, nullâ spe propositâ fore levius aliquandò, nullâ præteritâ, nec præsenti, nec expectatâ voluptate, quid eo miserius dici aut fingi potest? Torquat apud Cic. de Finibus, lib. i. n. 33.

† Lib. v. cap. 7.

‡ Apud Stob. Eclog. Phys. 129—131.

* Πάντες γὰρ οὓς μὲν ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τοιούτοις διδόασι τ' ἀγαθὰ, πρὸς οὓς δὲ ἐναντίως ἔχουσι, τὰ ἐναντία, Pythag. apud Jamblic. cap. 48, p. 89.

If, lastly, it be still inquired, why divine goodness and mercy doth not leave condemned sinners in a capacity of that repentance and reformation, which might, after a season, fit them for the enjoyment of himself, and thereby put a happy end to all their misery?

I answer, That both the Christians and heathens do accord in this, that these eternal punishments shall only be inflicted,* *ἐπὶ τοὺς καταλαμβανομένους ἐν τῇ ἀνιάτῳ κακίᾳ*, "on those that are incurably wicked:" and they who shall hereafter be found thus confirmed in wickedness are by the heathens† given up to torments without end. Yea, Celsus‡ dogmatically says, that "they judge rightly who say, The just shall be happy; *οἱ δὲ ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέξονται*, but the unjust shall be always subject to eternal evils." And this was the opinion of the heathens as well as of the Christians, and that no man ought ever to depart from it. Now that which haply may render their state incurable may be,

1. That their day of grace is past and turned into a day of wrath; their time of trial and probation is expired, and they are come to the time of retribution. For, as the Christians teach, that a man cannot be truly good and holy without the assistance of the Holy Spirit; so did the heathens§ teach, that there was an absolute need of a divine afflatus, or good assisting genius, to preserve them from sin, and to advance them to a virtuous life. Now, why is it unjust with God to say, his "Spirit shall not always strive" with them who have so long resisted all his motions, and hardened their hearts against him? whom all the riches of his goodness could not lead to repentance, or preserve from "treasuring up wrath against the day of wrath?" Either the day of grace must never end, or there must be a time when they that are filthy will "be filthy still."

Moreover, To assert, it is unjust with God, or inconsistent with his goodness, to "appoint a day in which he will judge the world in righteousness, and render to men according to their works;" as it seems plainly to border on a contradiction in the terms, so it cuts off all future judgment; it being certain, God neither will nor can do what is inconsistent with his goodness to do; and according to this hypothesis, he must never pass the final and decretory sentence upon wicked men.

2. The place and company to which the damned shall be sentenced, seem to render them incapable of growing better; for when they are once given up to the tormentor, and kept in chains of darkness, what expectation can there be they should grow better under this enemy of God and goodness? and yet that this is one ingredient of their future state, is not the sentiment of Jews and Christians only from the holy scripture, but also of the heathens from the tradition they had received, as is evident both‖ from their own words, and from their Adrastia, Nemesis, Alastores, their furies, hurtful demons, and their evil geniuses.

3. The alteration of their condition and their state, seems to exclude all place for reformation, and for the exercise of piety and virtue. For the sentence of condemnation and exclusion from God's blissful presence being passed upon them, they have no hope of being happy, or of escaping the misery to which they are exposed; and so can have no motive to be better, nor can they be in a capacity to love that God from whom they can expect no good. There also seems to be no place for virtue in a future state; no room for temperance, where there is no capacity of enjoying meats or drinks, or any pleasures of the flesh; no place for justice, where there is no meum and tuum; no possibility to kill or maim, or be cruel to another, when none can be defamed to their prejudice, and hurt in their concerns: lastly, no place for charity, where there is either none that can want any thing, or none that can receive advantage by us.

* Orig. contra Cels. p. 403.

† *Οἱ δ' ἂν τὰ ἔσχατα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνίατοι γένωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ οὗτοι αὐτοὶ μὲν οὐκέτι ὀνίνανται, ἅτε ἀνίατοι ὄντες*, Plat. Georg. p. 357, 358.

‡ Apud Orig. lib. viii. p. 409.

§ *Οὐδὲ γὰρ ἄλλός τις ὑνηθείη πρὸς τὸ θειότατον αὐτοῦ, καὶ κυριώτατον τῆς οὐσίας ἀναδραμεῖν, εἰ μὴ τῷ τοιαύτῳ δαίμονι ἡγέμονι χρήσαιτο.* Jamb. Protrept. p. 11, see the note on Rom. ii. 15.

‖ *Τῶν ἁμαρτημάτων θεοὺς μὲν ἡμῖν οὐκ ἐόντων ἐκλάμπειν, δαίμοσι δὲ κολαστικοῖς συναπτόντων*, Sallust. de Diis, &c. cap. 14. *Κολάζονται δὲ τοῦ σώματος ἐξελθοῦσαι ὑπὸ δαιμόνων ταραττόμεναι*, p. 18.

A DISCOURSE

BY WAY OF INQUIRY,

Whether the apostles, in their writings, spake as conceiving the day of judgment might be in their days; and accordingly suited their phrases and exhortations.

I HAVE shown in the note upon 1 Thess. iv. 15, and in an additional note on 2 Cor. v. 1. 9, that the apostles of our Lord neither did nor could use any expressions importing "that the day of judgment might happen in their days," or in that age in which they lived: but Mr. Whiston, in his excellent essay on the Revelation of St. John, hath very largely endeavoured to prove the contrary; I shall therefore impartially consider what he hath offered for the support of his two corollaries, and shall endeavour to show the weakness of his arguments, and the pernicious consequences of his assertion, and then shall leave the reader to judge of this important point, and where the fatal mistake lies. Now his first assertion is, that "Our Saviour himself, as man, whilst he was on earth at least, did not know the duration of the days of the Messiah, nor the time of the rise and the duration of antichrist, which was included in it." Now in this proposition I have no concern, and so shall not be long either in answering what he alleges for, or in the confirmation of it. I therefore grant that our Saviour, whilst he acted as a prophet, or a revealer of his Father's will, whilst he was here on earth, did not by the revelation of the Spirit know the day or hour of the day of judgment; but I deny that hence it follows, that he did not know the age in which it was to happen, or what great occurrences or previous mutations were to happen that day. (2). I grant, that he that was the "Lamb slain," was therefore "worthy to open the sealed book;" but I deny that hence it follows that he was not able to know the contents of it before. (3.) I grant that to the question of his disciples, "Wilt thou at this time restore the kingdom unto Israel?" our Saviour answers, "It is not for you to know the times and the seasons, which the Father hath put in his own power" (Acts i. 6, 7); but I deny that hence it follows, that he "in whom were hid all the treasures of wisdom and knowledge" (Col. ii. 3) did not know them. When Mr. Whiston proves all or any of these consequences, he will have something to support his corollary; but till this be done, it must pass for an assertion which hath no foundation in the holy scripture. Let us now see what just ground he had to own, "that this is a strange assertion." And surely it must be exceeding strange to any considering person, that he in whom "dwelt the fullness of the Godhead," and in whom were "hid all the treasures of wisdom," should be thought ignorant, whether his own kingdom, to which he was advanced, should continue only for a few or for some thousand years; that he should be ignorant of the reign of his own saints a thousand years, and of the time when all the prophecies of the Old Testament, concerning the glorious conversion of the Jews, should happen; that Daniel should so plainly say, that in the time of the fourth monarchy, "the God of heaven should set up a kingdom which should never be destroyed, but should consume all other kingdoms, and should last for ever (ii. 44), an everlasting kingdom that should not pass away;" and yet our great Prophet, who was "the wisdom of the Father," and the very king who was to rule over this kingdom for ever, should be so ignorant of the import of these prophecies relating to his own kingdom, as not to know it was to last one quarter of the duration of some of the other kingdoms, but might be, for any thing he knew to the contrary, res unius ætatis, only the business of one age. Lastly, Is it not very strange, that these masters of revelations should be able so punctually to declare to us the very year of the fall of the Roman empire; the time of the rise of the little horn, and the period of his duration;

and the true import of the words of that prophet, "a time, and times, and half a time;" and yet our blessed Lord should be so much an ignoramus as to the true import and extent of that whole prophecy, as to imagine, that it might be fulfilled in the very first century; and that what they knew imports one thousand two hundred and sixty years, he should imagine might only signify three years and a half? And so much for the first corollary.

Secondly, He positively asserts,* Christ's apostles seem to have really imagined, "that the great day of judgment might not be very long deferred beyond the destruction of Jerusalem, which was to be in that age (A. D. 70), and accordingly to have suited their phrases and exhortations."

Now against this corollary I argue as before, that either these inspired apostles knew and understood the import and meaning of the prophecy of Daniel, concerning the "kingdom to be given to the saints," the fall of the Roman empire, the rise of antichrist; or, "the little horn," "the time, times, and half a time," of his duration, and the millennium that was to follow; and also of the prophecies of the Old Testament, concerning "the blindness of the Jews," and the time of their general conversion; or they did not, but were ignorant of all these things. If they did know these things, it is certain that either they must think that these things were to happen after the day of judgment; or that they could not think that the day of judgment might happen in that age, or while they lived. If they knew not these things, which were spoken for their instruction, by their own prophets, how came these men to be so positive and certain of all these things, of which inspired apostles, "led by the Spirit into all truth," should know little or nothing? That the apostles should be ignorant of that exact time of the day of judgment, which divine wisdom still conceals from all men, and never made the matter either of revelation or prediction, I very heartily believe; but that they should be so ignorant of all the famous epochas, foretold by their own prophets, concerning the state of Christ's church, and their own nation; that they should not know whether the Roman empire was to fall in their own days, or in the fifth century; whether antichrist was to come in their days, or only was to arise after that fall; whether being come he was to continue only three years and a half, or to last one thousand two hundred and sixty years; or whether Daniel's "time, times, and half a time," did signify the one or the other period; whether the mystery of the glorious conversion of the Jews, "when deliverance should come to them out of Sion, and so all Israel shall be saved;" and the "new heaven and new earth" they expected, according to God's promise, was to be expected in their days, or about one thousand seven hundred years after their decease; whether the kingdom, which was to "be given to the people of the saints of the Most High," and the millennium promised, was to begin and end in their days, or to commence and end so long after, according to the time assigned for these epochas by these more knowing men; these, I confess, are things I cannot easily believe.

In particular, who can imagine, that Paul should say to the first persons to whom he wrote any epistle,† That the day of judgment should not come till that which letted, i. e. the Roman empire, was taken away, and that then the man of sin was to be revealed, and was only to be consumed by the coming of our Lord to judgment; that he should endeavour to remove their scruple, touching the nearness of his coming, by remembering them, that when he was with them, he told them these things; and yet should tell them, the very next year, that this day might happen whilst he was alive! for if indeed he told them truly when these things were to happen, it was impossible that he should tell them the day of judgment might happen in his days or age; but if he told them, that they might expect that all these things should happen in his days or age; that being, as experience shows, manifestly false, why doth he, by the direction of the Holy Ghost, conclude that discourse thus? "Wherefore, brethren, stand fast, and hold the traditions which ye have received, whether by our word or our epistle," ver. 15. Again, who can think that the same apostle should tell the Christians of this time, that "the Spirit had said expressly, that in the latter times some should depart from the faith, giving heed to deceivers, and to doctrines of devils; speaking lies in hypocrisy; forbidding to marry, and commanding to abstain from meats," 1 Tim. iv., &c., i. e. that he should, as Mr. Mede saith, "use these words ('the latter times') as a mark to inform them, to whom he wrote, when these things should come to pass;" and, as he adds, that "the Holy Ghost had marked out these times in Daniel, by the time of the fall of the Roman empire, and the rise and duration of the little horn;" and yet that Paul himself, in express contradiction to this declaration of the Holy Ghost, should teach that the day of judgment might happen in his time. Could Peter arm the believing Jews against the scoffers at the promise, or prediction of the day of judgment, by bidding them "remember the words of the holy prophets, Esaias and Daniel," says Mr. Mede,* who prophesied of things not yet come to pass, and yet tell the same persons, that God was then ready to judge the quick and the dead?† Could he say dogmatically, in Mr. Whiston's sense, "The end of all things is at hand;"‡ and yet soon after tell the same persons, as Mr. Whiston§ saith he did, that the day of judgment might, through the long-suffering of God, be prolonged for a thousand years, without any impeachment of his veracity?

And whereas he absolutely denies, "that the apostles, who thus conceived of the day of judgment, and accordingly suited their phrases and exhortations, were herein properly deceived, or that they ever preached or declared, as from God, that the day of judgment was to be in that age; or that they were deceived in any part of their doctrine, or that they preached false doctrine;" I, on the contrary, undertake to prove, that if the places, produced by Mr. Whiston, bear the sense which he hath put upon them, all these things must follow with the clearest evidence. And,

First, I say, That on this supposition they must have preached false doctrine; for if, when Paul saith to the believing Jews, "Christ hath appeared in the consummation of ages," Heb. ix. 26, this signifies his positive assertion, that he appeared "but a little time before the day of judgment," as Mr. Whiston doth interpret his words; if, again, when he says dogmatically, "Yet a little while, and he that shall come will come, and will not tarry,"‖ he saith this of the day of judgment, must he not preach false doctrine, in saying so dogmatically, he would come in a little time, and would not tarry, when in truth he was to tarry nigh two thousand years, and Paul knew nothing to the contrary, but he might do so?

Moreover, James, Peter, and John, according to this hypothesis, must have taught false doctrine. For doth not James say dogmatically, "The coming of the Lord draweth nigh, and the Judge standeth at the door;"¶ and if he saith these things of the day of judgment, must he not speak what experience shows to be notoriously false? When he adds, ver. 5, that God was "ready to judge the quick and the dead," if he meant, as Mr. Whiston saith he did, "that he was then ready to begin the fatal judgment," must he not speak the plainest falsehood? When John saith as dogmatically, "Little children, this is the last hour," and that, by the coming of the many antichrists, who are now upon the stage, "you may know this is the last hour,"** he meant "this is the time of the last judgment," did he not manifestly teach false doctrine?

Secondly, They must delude their hearers, and all those Christians to whom they wrote, and all those Christians who were obliged to believe their writings, with false hopes, false motives and encouragements to the performance of their duty. For instance; when Paul exhorts the Romans to "awake out of sleep, εἰδότες τὸν καιρὸν, knowing the season, that now is their salvation nearer than when they believed;"†† when he advises them to "put off the works of darkness, and to put on the armour of light," because "the night was far spent and the day was at hand;" here are not only two assertions notoriously false, if, according to Mr. Whiston, these passages relate to the nearness of the day of judgment, but also two motives to Christian duties, both grounded on these false assertions. When he exhorts his Philippians to

* Corol. ii. p. 130. † 2 Thess. ii.

* 2 Pet. iii. 2. † 1 Pet. iv. 5.
‡ 1 Pet. iv. 7. § P. 134.
‖ Heb. x. 37. ¶ James v. 8, 9.
** 1 John ii. 18, iv. 3. †† Rom. iii. 11, 12.

moderation because "the Lord is at hand,"* if he meant this of the day of judgment, there is another motive to a Christian duty grounded upon a false assertion. When he exhorts the believing Jews to patient suffering, because after a little while Christ will come, and would not tarry, he again, according to this supposition, endeavours to support them under their afflictions by false hopes. When James, v. 8, 9, saith to the same Jews, "Be patient: stablish your hearts; for the coming of the Lord draweth nigh. Speak not evil one of another, brethren, that ye be not condemned; behold, the Judge standeth at the door:" and when Peter saith, "The end of all things is at hand; be ye therefore sober, and watch unto prayer:" if all these passages spake of the day of judgment as near at hand, and "even at the door," must not all these motives to patience, to forebear evil speaking, to sobriety, to vigilance in prayer, be built upon false grounds? When John exhorts them not to love the world, "because the world passeth away, and they knew it was the last hour;"† if these words relate to the day of judgment, he must build his exhortation upon a manifest falsehood, it being impossible that either he or they should know what was not true.

Moreover, they speak of these things as both known to themselves, and visible to those to whom they write, by certain tokens, as when John saith, "Now there are many antichrists, by which we know this is the last hour;" when Paul saith to the Romans, that "now is the hour to awake out of sleep," and to the Jews, "exhort one another, and this so much the more, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν, as you see the day approaching," Heb. x. 25. Since it is certain they could not know that to be true which by experience we know to be false, or see that day was then near, or approaching, which is not yet come, how impossible is it that these things should relate to their knowledge of the day of judgment?

Lastly, The apostle Paul, discoursing of the desire that the Christians had to be "clothed upon" with their celestial bodies, saith expressly, 2 Cor. v. 5, "He that hath wrought in us this very thing is God, who hath also given us the earnest of his Holy Spirit;" and 1 Thess. iv. 15, he speaks thus, "This I say unto you by the word of the Lord, that we who are alive shall not prevent them that are asleep." Now if these things relate, as Mr. Whiston thinks they do, to the coming of the day of judgment whilst the apostles were alive, must not the apostle deliver that as a truth taught by "the word of Christ," and a desire erected in them by God himself, which experience shows to have been a great mistake and manifestly false? and sure these things must be sufficient to impair the credit of these apostles in other matters. I therefore heartily wish that learned, good, and ingenious men would be more careful to avoid those things which do so plainly shock the very foundations of Christianity, and strengthen the hands of those who question the authority of these sacred books.

And having thus vindicated my notes upon these two places, I have done also that which shows my arguments, to prove that the pope and church of Rome could not be the primary subject of Paul's discourse in 2 Thess. ii., were not grounded, as Mr. Whiston thinks, on a mistake, but on those solid grounds, which I believe he never will be able to evert, and therefore wisely waved.

But though he was not pleased to consider my arguments, I can assure him, that in the very place I had considered and even answered his, before he produced them; for indeed the excellently good man is so intent upon what he conceiveth to be right, that, as it plainly appears from this, and the discourse on Matt. xxiv., he is not at leisure to consider what is said against him.

He begins with a bare citation of the apostle's words, and then adds,‡ "This description is so lively and clear, that I look upon it so far from needing any large paraphrase itself, that it serves well for a paraphrase to all the other prophecies hereto relating, viz. the little horn, and the second beast;" where he manifestly begs the question, supposing that it manifestly relates to those other prophecies, one of which was not then in being, and neither of them rightly understood, saith Mr. Whiston, by the apostle; he thinking that the day of judgment might happen in his time, that the fall of the empire might be then, and that the "time, times and half a time," might only signify three years and a half; whereas I verily believe that Paul's discourse had no relation at all to them, unless it be by way of accommodation; and desire him to be so merciful to such blind creatures as I am, as to let us see by any good proof that there is any affinity betwixt them, save in this one thing, that the man of sin is to be destroyed with the spirit, and the beast with the sword of Christ's mouth, but with this difference, that the man of sin, saith Mr. Whiston, is only to be destroyed by his coming at the day of judgment, and the beast above a thousand years before; the millennium of the saints, the conversion of the Jews, the fullness of the gentiles, and the war with the saints, being all to precede the day of judgment.

I know that our revelation-men call the apocalyptical beast, "antichrist," but that the scripture doth, or ever intended so to do, I find no reason to believe, but rather reason to believe the contrary; for,

First, An antichrist, or a false Christ, in the scripture sense, is one who sets up himself for a true Christ, saying to others, "Lo, here is Christ;" he is "another, who shall come in his own name," and be received by the Jews (John v. 43); the antichrists of John were such as "denied that Jesus was the Christ," 1 John ii. 22, or "that Christ was come in the flesh," 1 John iv. 3. 2 John, ver. 7: and that the church of Rome either was John's antichrist, or concerned in John's description of him, no ancient commentator ever said.

Secondly, The false Christs and antichrists belonged only to the first age of Christianity; the false Christs mentioned by our Lord, Matt. xxiv. 24, and who should come in his name, saying, ἐγώ εἰμι, "I am Christ," Mark xiii. 6, Luke xxi. 8, were to come before the destruction of Jerusalem; and, as John saith, they heard that he was to come in the last hour, so, saith he, from his being "now in the world," you may "know that it is the last hour," 1 John ii. 18, iv. 3. Let then that be granted which no authority affirms, and therefore none of us can know, that this epistle was written after the destruction of Jerusalem: why may not the words of John refer to the then present age, and the false Christs among the Jews and Samaritans, since he doth not say that the last hour is near, or is yet to come, but that it was already come, and represents this as a thing known to them by the antichrists that were "then in the world?" That he cannot be interpreted of the day of judgment, hath been fully manifested; and of any antichrists that were yet to come, of which these come already were the forerunners, he saith not one word: and so there is no reason to imagine that any such thing was intended by him.

Thirdly, The church-history assures us, that Simon Magus, Dositheus, Barchochebas, and others among the Jews, were such as answered these descriptions; but of any antichrist that was to be amongst the Christians of the church of Rome, neither the scripture nor antiquity for many ages give us any intimation.

He adds, that* I "allow the agreement of this description to the great antichrist mentioned in the Revelation;" whereas indeed I do not allow that any antichrist at all is mentioned in the revelation, but only say, that "in a secondary sense this may be attributed, i. e. accommodated, to him who is commonly called the papal antichrist, and may be signally fulfilled in him, in the destruction of him by the spirit of Christ's mouth;" and this I say, not from any conviction of the thing, but only *that I may not wholly differ from my brethren in this matter;* giving in my annotations first what I think is the true sense and intendment of the apostle's words, and then the sense which protestants put upon the words, and introducing it thus, "Others who refer this to the church of Rome," I proceed to show that the arguments brought against my exposition were answered in the exposition.

Arg. 1. "What need of all this solicitude of Paul to free himself from the scandal of having affirmed, that the destruction of Jerusalem was at hand, when the greatest part

* Phil. iv. 5. † 1 John ii. 16. 18.
‡ P. 453.

* P. 254.

within which our Saviour expressly had asserted that destruction was to come, was already past?"

Ans. Paul expressly says, his solicitude was to prevent the trouble of the Thessalonians on the imagination that the day of the Lord ἐνέστηκε, "was," or "had been instant," for which solicitude he had good reason; for, saith the note there, to conceive that signal day of the destruction of their enemies the Jews, and the deliverance of the Christians, mentioned Joel ii. 31, 32, Mal. iv. 1, 2, come; and find themselves deceived in that conception, might cause great troubles to them, and even shake the steadfastness of their faith." To which add,

Secondly, That the Judaizing Christians, who could hardly think of "wrath coming to the uttermost" on this once beloved people, might persuade the Thessalonians that the slaughter threatened to them was already executed, by the great desolation made of them in Egypt by Flaccus, in the time of Caius, of which Philo* speaks, and the great slaughter made of them at the same time in Mesopotamia, Babylon, Syria, and Seleucia, which, saith Josephus,† was ἀλλὰ πολλῷ; καὶ ὁπόσος οὐκ ἱστορούμεις πρότερον, "a greater destruction than ever was before recorded of them."

Arg. 2. "How absurd is it to interpret the παρουσία, or solemn 'coming of Christ,' in the former epistle, nay in this epistle, and in the first verse of this very chapter, of his coming to judgment at the last day, and yet in the eighth verse to interpret it of his coming to destroy the Jews only, especially when no example can be shown, that ever St. Paul uses that word in that acceptation?"

Ans. To this imputation of absurdity the answer is returned (note on ver. 1) in these words: "The coming of Christ is by the reverend Dr. Hammond referred to Christ's coming to destroy the unbelieving Jews; this is the παρουσία, 'coming of the Son of man,' so often mentioned in our Lord's prediction of the destruction of Jerusalem and of the temple, Matt. xxiv. 3. 27, Luke xvii. 24." This is most certainly the import of this phrase in St. James twice, when he exhorts the brethren to be "patient, ἕως τῆς παρουσίας τοῦ Κυρίου, till the coming of the Lord," adding, that this παρουσία, "coming, was at hand," v. 7, 8. And to his saying that I "interpret the first verse of the coming of our Lord to judgment," and therefore do absurdly interpret the eighth verse of his coming to destroy the wicked Jews, I have answered in the note on the eighth, by showing that the words there are taken from Isaiah, xi. 4, and that they necessarily refer to the smiting of the land of Judea, and therefore cannot be referred to Christ's coming to judge all men at the last day; to which I do not find that any good interpreter refers these words.

Arg. 3. "How comes the apostle to inform the Thessalonians, who were almost all gentiles, of the destruction of Jerusalem in Judea at a thousand miles' distance, which was of little more consequence to them than the destruction of any other church or city in a remote country?"

Ans. To the ignorance and mistake on which this argument is wholly founded, he hath had one answer in the note on ver. 1, in which words let it be noted, "That the church of the Thessalonians were partly converts of the Jews and proselytes; for the converts made by Paul preaching to them were of the Jews and the devout Greeks (Acts xvii. 4), who, in expectation of our Lord's prediction, and their 'redemption' by it 'drawing nigh' (Luke xxi. 28), might long for the execution of it."

Secondly, Had he mentioned the destruction of the wicked Jews, "by the spirit of Christ's mouth," as the apostle doth, there would have been no appearance of any strength in that argument, to which a farther answer is given (note on ver. 5), in these words: "Of the Jews, and their opposing themselves to the doctrine of Christianity, and the professors of it, the apostle had told them in his First Epistle, ii. 15, 16, and when he was with them, the persecutions that both he and they suffered from them (Acts xvii. 15, 16), gave him a just occasion to speak both of their opposition to the gospel, and of the deliverance they shortly might expect from such enraged persecutors, who not only fell severely on the converted Jews throughout all their dispersions, but, as Justin Martyr* assures us, stirred up the heathen governors in all places where Christians were, to do the like, and sent chosen men from Jerusalem for that very end." Nor was the slaughter of them in those "days of vengeance" confined to Judea, but, as I have fully proved from Josephus,† they suffered the like calamities in the remotest places from it. Though therefore the Thessalonians might be less concerned for the destruction of the city or temple of Jerusalem, they might be very much concerned that these men should be disabled from executing any more their rage upon them, or against the church of Christ.

Arg. 4. "Lastly, How comes the church of the Thessalonians to be in such a consternation and disturbance, ἐροεῖσθαι, at the supposal that Jerusalem should be destroyed, since therein none but the unbelieving Jews and the enemies of Christ were to perish?"

Ans. How came you to fall into this imagination? Their trouble, saith the text, being only this, that they conceived the apostle had spoken of the destruction of the wicked and persecuting Jews as instant, whereas by sad experience they found that they lay still as much as ever under such rage and cruel persecution of these men (1 Thess. ii. 15), that the apostle was afraid lest these temptations should have rendered his labour vain among them (iii. 5).

Secondly, The opinion having obtained among the Jews that the destruction of their temple, and the destruction of the old world, should be contemporary, this might be among the believing Jews a farther reason of their trouble. And this should be more considerable to him who earnestly contends that the apostles spake, in all their epistles, as men who believed the day of judgment might happen soon after the destruction of Jerusalem.

In the following words he attempts to answer an objection thus: "If it be still wondered at that St. Paul should here say that 'the mystery of iniquity doth already work:' I say it is not strange, that he that knew that the great man of sin was to corrupt and spoil the purity of the Christian religion, and turn the mystery of godliness into a mystery of iniquity, and who found already the beginnings of such mischiefs creeping into the church, and that in some of the same points which antichrist was to corrupt, looks upon such beginning of antichristianism as preludes and forerunners of that grand corruption to come afterward."

But this evasion is fully confuted, in the note on ver. 7, by this argument: "It is highly reasonable to conceive, that 'the mystery of iniquity' already working should be that very mystery which after was to be completed by the more full appearance of 'the man of sin,' as will be evident from the connexion of the words, 'Remember ye not, that when I was with you, I told you these things?' (viz. who was the man of sin to be revealed, what were the characters of him, and what it was that did at present hinder him from a full revelation of himself, ver. 3, 4;) for 'the mystery of iniquity is already working,' i. e. he is doing that covertly, which, when he is revealed, he will do more openly; only 'he that hinders (his full appearance) will do so till he be taken away, and then shall this wicked one be revealed, whom the Lord shall destroy with the spirit of his mouth;' whence it seems clear, that the man of sin, then covertly working his mystery, and only hindered from appearing openly by something that then letted, must be that man of sin, who after was to be revealed, and then destroyed 'by the spirit of Christ's mouth.' All those interpretations therefore must be false, which make the mystery of iniquity to be one person, or one kind of persons, and 'the man of sin,' or 'antichrist,' another, as they must do who make the mystery of iniquity to belong to Simon Magus, the false prophets, or heretics, in being when this epistle was indited, and the man of sin to be the pope and his clergy." In a word, dolosus versatur in generalibus; till Mr. Whiston can name some false prophets, or false apostles, or corrupters of the gospel, by turning it into a "mystery of iniquity," in being when this epistle was indited, who were not of Jewish extract, or appeared not then amongst them; and in what

* Contr. Flac.
† Antiq. lib. xviii. cap. 12.

* Dial. cum Tryph. p. 234, 235.
† Pref. to the Ep. of St. James, §. 5.

particulars of that pernicious influence they conspired with the present church of Rome (which neither yet hath been, nor I think can be done to satisfaction), it is evident he hath said nothing which hath the least appearance of an answer to the objection he himself hath started.

A PARALLEL

BETWIXT

The Jewish and the Papal Antichrist, in their apostasy from, and corruption of, the doctrine delivered to them.

Having given my conjecture, that the Jewish church, with their rulers, were the antichrist mentioned by Paul, I proceed to show how their apostasy, when they were thus deserted by God, resembled and ran parallel to the apostasy of the Roman church, when she began in like manner to apostatize from and to corrupt the Christian faith.

And here it cannot be expected that I should draw the parallel betwixt them, in those doctrines which never were nor could be owned by the unbelieving Jews, viz. in the doctrines of transubstantiation, the adoration of the host, the sacrifice of the mass, communion in one kind, and the number of the Christian sacraments; but yet in most of their other doctrines, it is very easy to discern it.

First, In the doctrine of infallibility, the mother of incorrigible errors.

For, First, As Roman catholics assert the infallibility of councils, which they are pleased to call general councils, and plead for a living and infallible judge of controversies; so the Jews looked upon the judgment of their great sanhedrin, and the concurring suffrage of their rulers and pharisees, as free from error, and not to be gainsaid by any of the people. Their way of arguing, John vii. 38, seems plainly to insinuate, that they thought themselves the only fit and proper judges of the true sense and meaning of the law; that the people were wholly to be guided by them; and that they who would not submit to their judgment were deceived, and would be accursed for their obstinacy in things in which they neither had, nor could have, any certain knowledge without their guidance and assistance; for thus they speak to those officers whom they had sent to apprehend our Saviour: "Are ye also deceived? Have any of the rulers, or of the pharisees, believed on him? But this people which knoweth not the law (and yet will take upon them to dissent from their judgment) are accursed;" which is the very language of the church of Rome in her anathemas. They were the supreme judges, and the keepers of oral traditions; and the fear that, when the sanhedrin was dissolved, these traditions might be lost, produced the Mishna, or the second law, commonly called by them, "the oral law," or the law given to Moses by word of mouth, as they gather from Exod. xxxiv. 27. They also took upon them to be authentic interpreters of the written law; and that by virtue of these traditions, given, say some of them, to this end. Now this, as the excellent Mr. Chillingworth* observes, is indeed to make men "apostates from God, and to dethrone him from his dominion over men's consciences, and to set up themselves;" and why else doth our Saviour charge these men with "making void the commandments of God," not in one only, but in many cases, "by their traditions,"† and in opposition to these teachers of traditions, as received from their forefathers, require them to "call no man father upon earth," because "one only was their Father" in that sense, in which the Jewish doctors claimed that title, even "their Father which was in heaven:" and that he had great reason to speak thus, we learn from the Jewish canon cited by Dr. Pocock,‡ vota cadere in res mandati, "that vows reach even to things commanded, or take place as well in things commanded by the law, as in things indifferent; and that a man may be so bound by them, as that he cannot, without great sin, do what God had by his law required to be done; so that if he made a vow which laid him upon a necessity to violate God's law, that he might observe it, the vow must stand, and the law be abrogated."

Secondly, The like infallibility they ascribe to the words of their rabbins, wise men, and scribes. Thus R. Isaac Abuhaf* saith, that "to all things which their rabbins have taught in their homilies, the same faith is to be given as to the law of Moses." In the Talmud† they say, that "all their words are the word of the living God;" and that‡ "the righteous nation that keepeth the truth (mentioned Isa. xxvi. 2), are they who receive all their wise men have said for undoubted truth, and say Amen to it:"§ and that when two of them differ in their opinions, neither of them is to be condemned, "for the words of them both are the words of the living God." That they are‖ "to attend more to the words of the scribes than to the words of the law; and that they are more amiable than the words of the prophets; the prophets being obliged to work a miracle, that they might be credited; whereas they were to be believed without a miracle, it being said (Deut. xvii. 10), Thou shalt observe to do according to all that they shall teach thee" (see of this more in Buxtorf's Recensio Operis Talmudici, from p. 221 to 228). Maimonides¶ saith, "If a thousand prophets, who were equal to Elias and Elisha, bring one interpretation; and a thousand and one wise men bring a contrary to it, they must incline to the most; and be obliged rather to act according to the sentence of their wise men, than that of the thousand prophets." In his explication of the thirteenth treatise of the sanhedrin, he distributes men who interpreted the sayings of their wise men into three ranks: first, those who thought their sayings were figurative and tropological; secondly, those who said their words were to be interpreted according to the letter, as thinking, sapientes in omnibus indubitatæ veritatis in dictis suis,** "the wise men were of undoubted truth in all their sayings;" thirdly, those who allude the words of the wise men, judging themselves more wise, and saying, that†† "they were deceived;" these he pronounces fools, and accursed, for saying these things of those great men of whose wisdom they were well assured. Josephus‡‡ says, that "they who were of the sect of the pharisees, ἔπονται τῇ ἡγεμονίᾳ followed their guidance, and thought it necessary to observe and contend for every thing their guide commanded. The sadducees," saith he, "held it a virtue to contend πρὸς τοὺς διδασκάλους σοφίας, against the teachers of wisdom, but they yielded such honour, τοῖς ἡλικίας προήκουσι, to their ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed." Here we have, in express words, the teachers, guides, and fathers mentioned by our Lord, Matt. xxiii. 8, 9, and all of them represented as persons whose doctrines none ought to doubt of, and whose sayings none should gainsay. This then was the authority the Jews of those times lodged in their fathers, teachers, rabbies, their scribes and pharisees, who "sat in Moses' chair," and gloried in the name of "Rabbi, Rabbi," Matt. xxiii. 7. And this usurped authority is the very thing our Saviour forbids, as prejudicial to his office, in these words, Matt. xxviii. 8, "Be not ye called Rabbi, for one is, ὑμῶν ὁ διδάσκαλος, your teacher, even Christ;" and ver. 10, "Be not ye called καθηγηταί, guides, for one is your guide, even Christ." And therefore it is observable, that though the apostles had an express commission from Christ to teach all nations all that he had commanded, and a promise, that in the execution of this office the Holy Spirit should "bring these things to their remembrance," and so were infallible revealers of the mind and the commandments of Christ, which the church of Rome neither doth nor can pretend to, without falling under Paul's anathema for preaching "another gospel;" yet none of them pretended or ever attempted to be interpreters of the words of Christ, or infallible judges of the true sense of what he had already taught or commanded; which is the thing the Romanists now challenge to themselves, and which the Jewish doctors did pretend to be, with respect to the mind of God, revealed in the scriptures of the Old Testa-

* Preface, sect. 10. † Mark vii. 9. ‡ Miscell. p. 45.

* Buxt. Synag. † Lib. iii. p. 69.
‡ Ibid. p. 70. § P. 71. ‖ P. 72.
¶ Pref. in Seder Zeraim, edit. Pocock, p. 32.
** Ibid. p. 144. †† P. 146, 147.
‡‡ Antiq. lib. xviii. cap. 2.

ment. And indeed this claim of the church of Rome to be the infallible judges, interpreters of the laws, doctrines, and commands of Christ, must give them power without control to alter any of the laws of Christ, and under pretence of interpreting to overthrow them, and so to dethrone Christ from his dominion over men's consciences, and instead of Christ, set up themselves: for he that requires that all his interpretations of the laws of Christ should be obeyed as the true mind of Christ, seem they to the understandings of many myriads never so dissonant or discordant from it, requires indeed that his interpretations should be received as Christ's laws, and that all men should obey rather what he, than what they think Christ hath taught them; and whosoever is firmly prepared in his mind to believe and obey all such interpretations without judging them, though to his own judgment they seem most unreasonable, whatsoever he may pretend, he makes both the law and the law-maker stales, and obeys only the interpreter; for seeing the true sense of the law is indeed the law, he must be to me the only giver of the law, who alone gives me the true sense of it. Thus, if any person should pretend he would submit to the laws of the king of England, but should resolve to obey them only in that sense, whatsoever it were, which the French king should put upon them, I presume every understanding man would say, that he obeyed only the French king, not the king of England.

§. 2. Secondly, Whereas the Trent council, in her fourth session, determines that "besides the written word contained in the canon of the New Testament, there were also oral traditions, concerning both faith and manners, received by the apostles from the mouth of Christ, or dictated to them by the Holy Spirit, and preserved in the church catholic by a continual succession, which therefore they received pari pietatis affectû, with the same pious affection as the holy scriptures of the New Testament:" in all this they plainly copied from the apostatizing Jewish church. For,

1. As the Romanists plead, that their traditions are of a divine original, as being derived partly from the mouth of Christ, partly from his inspired apostles; so do the Jews expressly teach, that their "oral law came from the mouth of God,"* and that "God delivered it to Moses on mount Sinai with the written law, and that he received it by divine revelation."†

2. As the Romanists say, that their unwritten traditions were preserved, and handed down to this present age, by the "catholic church in a continual succession;" so the Jews say their traditions were "deposited with the whole congregation, the great sanhedrin, and the high-priest;" and give us the very names of the eminent persons through whose hands their traditions came down to their days (Voisin, Proem. Pug. Fid. à p. 10 ad p. 16).

3. As the Romanists affirm,‡ that the scriptures are imperfect and obscure without their traditions, and consequently make their traditions necessary to the expounding of the scriptures; so also do the Jews say, that the§ "oral law is the foundation of the written law," and that "they cannot come to the knowledge of the scriptures, unless they insist on the words of their wise men of blessed memory; that the written law cannot be expounded without the oral; that they cannot be established upon the written law without the oral, which is the explication of it; that it is rather the oral than the written law, which is the foundation of all their religion, there being no demonstration to be taken from the written law, because tradition explains the secret of it" (Cod. Jur. Chagiga, t. x. 1).

4. As the Trent council declares concerning the unwritten traditions, "that they are to be received and reverenced with the same pious affection as the holy scriptures;" so must the Jews do in consequence of that opinion, which makes them both to proceed immediately from the same divine authority, and both derived to them by the same means; for, say they, "As we have received the written word, so have we received the oral law, מן האבות, from the fathers:" hence, like good Roman catholics, they are "more exceedingly zealous for the traditions of their fathers," than for the law itself, Gal. i. 14: they accuse all that walk not according to the customs of their fathers, as persons who forsook the law of Moses, Acts xxi. 21; and it was esteemed a great crime to do any thing against the custom of their fathers, or the traditions of the elders, Matt. xv. 2, Acts xxviii. 17.

5. As the Jews call them קראים "scripturists," and מינים, "heretics," who reject their oral traditions; so do the Romanists style us heretics and scriptuarii for rejecting their supposed apostolical and ecclesiastical traditions (Prateolus Elencho, lib. xvii. cap. 16). And as the קראים were, saith Manasseh ben Israel,* exclusi communione Israelitarum, "excluded from the communion of Israel;" so do the Romanists exclude us from their communion upon the same account.

§. 3. Thirdly, As the church of Rome† hath received many apocryphal books as canonical scripture, pronouncing an anathema on all who deny them so to be; so did her apostatizing sister also receive many such books, as of equal strength and authority with the scripture. As,

1. The Targums of Onkelos and Jonathan; for their Talmudical doctors declare, that Jonathan received his Targum, or exposition of the prophets, from the mouth of Haggai, Zachary, and Malachi, three prophets, and keepers of the oral traditions belonging to the consistory of Ezra; and so they make them equal to the writings of these three prophets. Moreover, they say, that "if any other person, interpreting any verse of scripture in the Chaldaic tongue, add any thing to it, he blasphemes; because he may do this contrary to the mind of the author:" but then they add, that Onkelos and Jonathan "did not offend in any of their additions, because they did this always according to the mind of the author" (so Buxtorf, in *voce targum*). Hence Raymundus‡ saith, that this translation of Onkelos, tantam inter Judæos autoritatem obtinet, "is of so great authority among the Jews, that none of them dares presume to contradict it."

And Paulus Burgensis§ saith, that the Chaldaic translation among them tantæ autoritatis est sicut textus, "is of equal authority with the text" (see N. Lyranus, in Isa. cap. viii.). Such

2. Is their Mishna, or fardle of traditions, collected by R. Jehudah Hakkadosh "the Holy," or R. Jehudah Hannisi "the Prince," anno Christi 150; which, saith Buxtorf,‖ is publicly received by all the Jews, both in the Holy Land and in Babylon, as an authentic body of their law: hence, as we have shown before, they call it a "secondary law received from the mouth of God," and prefer it much before the written law, comparing the text only to water,¶ but these traditions to wine: and the school of Elias used to say, "that whosoever learned the traditions of the Mishna might be assured he should have eternal life."

3. The Talmud, which contains the explications of their doctors upon the Mishna, is of such veneration among them that they place the Talmud, or Gemara, which by way of eminence they call the Talmud, "among the books given by tradition from the mouth of God" (see Cartwright's Mellif. lib. iv. cap. 5, p. 30, 70; saying that "nothing is superior to the most holy Talmud; and that by reading in the scriptures they can get little profit; more by reading in the Mishna, but by reading in the Talmud most of all:" with many other things of a like nature, collected by Buxtorf, Synag. Jud. cap. 3, Recensio Operis Talmudici, p. 225, 226, et Lex. Talmud. in voce *talmud*, p. 2475.

§. 4. Fourthly, As the church of Rome pretends to be the catholic church, out of whose communion there is no salvation, requiring all men to own her faith, and to "receive her mark," Rev. xiii. 16; so also did the apostatizing church of the Jews: for when the gospel was first preached, they thought that the salvation promised by it belonged to them alone, and therefore "forbade" the apostles "to preach to the gentiles that they might be saved" (1 Thess. ii. 16). They also earnestly contended, that unless they who believed in Jesus

* Cartw. Mellif. lib. iv. cap. 5, p. 3070.
† Buxtorf. Synag. Jud. cap. 3.
‡ Bell. de Verbo Dei, lib. iv. cap. 5, §. Nunc ut. et §. 7.
§ Aben Ezra Præf. in Pentateuchum. R. Becha, lib. Hakkemah. Altare Aureum, cap. 5. Buxtorf. Synag. Jud. cap. 3, p. 63.

* Conciliator, p. 177.
† Concil. Trid. sess. 4.
‡ Pug. Fid. par. ii. cap. 4, §. 2.
§ In Gen. iv.
‖ Bibl. Rab. p. 230, 232.
¶ Ibid. p. 233.

would be circumcised and "keep the law" and so receive the mark of, and became proselytes to, their religion, "they could not be saved" (Acts xv. 1. 24). Even those Christians who were dispersed into other parts by the persecution of their fellow Jews, preached the word only to the Jews of their own language (Acts xi. 19), and to the Hellenistic Jews (ver. 20); and the rest of them thought it a great sin in Peter to "go in to the uncircumcised and converse with them," though this was only done to convert them to the Christian faith (Acts xi. 3), and it was matter of great admiration to them, that God should "grant repentance to salvation to the gentiles" (ver. 18). So deeply was this Jewish principle then rooted even in the first converts of that nation to the Christian faith.

§. 5. Fifthly, As the church of Rome hath introduced the religious worship of saints and angels; so also did the apostatizing church of the Jews: for they had imbibed the philosophy of the Platonists, who taught,* "that demons were of a middle nature betwixt gods and mortals; that they brought our prayers and offerings to the gods, and their commands to us, and that it was very fit, εὐχαῖς τιμᾶν, to honour them with our prayers upon these accounts:" and that "God had no immediate commerce with men, but all his converse with them was by the mediation of those demons." And suitably to his philosophy we find the angel saying, Tobit xii. 12. 15, that he was one of the seven angels, οἱ προσφέρουσι τὰς προσευχὰς τῶν ἁγίων, who offered up the prayers of the saints, and that when Tobit and Sarah prayed, he "brought the memorial of their prayers before the Holy One." And Philo in several places declares, that as the philosophers said of their demons and heroes, so Moses "introduces the angels as messengers of good things from God to his subjects, and carrying back their needs, not that God needs their ministry, but that it is very needful and beneficial for us frail men to have such mediators" (see the full proof of this in the note on Col. ii. 18). Accordingly Theodoret on that place saith, "They who were zealous for the law persuaded men, τοὺς ἀγγέλους σέβειν, to worship angels because the law, say they, was given by them. And this they persuaded men to do out of humility, saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the divine favour by the means of the angels." Hence Clemens Alexandrinus† brings in Peter forbidding Christians "to worship God as the Jews did, because, pretending that they only knew God, they indeed did not know him, as worshipping angels and archangels."

In their office for the dead, saith Voisin,‡ "they pray thus, Ye fathers of the world, who sleep in Hebron, open to him the gates of the garden of Eden, and say, Let him come in peace." And again, "Ye angels of peace, come forth to meet him, and unlock for him the gates of the garden of Eden, and say, Let him come in peace" (Theolog. Judaic. lib. i. cap. 1, p. 80, 81).

§. 6. Sixthly, As the church of Rome gives an inferior kind of veneration to images, and by some nice distinctions eludes the prohibition of the second commandment; so do the apostate Jews, by the same arts, declaring "that he who worships an idol, taking it for God, is guilty, but if not, he is free;" and the gloss there adds, "that if he adore God in it, it is no crime, for his heart is towards God." And again, "If a Jew see a statue, such as useth to be set up for a king, if he adore it not under the notion of an idol, but in honour to the king, it is nothing." And this corrupt notion prevailed upon the Corinthians to eat freely "in the idol's temple" of their sacrifices, as thinking they did not offend, because they did not own the idol to be God (see for this Dr. Lightfoot on 1 Cor. viii. 10).

§. 7. Seventhly, The apostatizing Jews do so plainly symbolize with the Romanists in the doctrine of purgatory and prayers for the dead, that Bellarmine confirms those doctrines from the practice of the Jews recorded in the book of Maccabees, lib. ii. cap. xii. 39. 46, from Tobit iv. 18, and from their other writings, Bellarm. de Purgatorio, lib. ii. cap. 3. §. Hinc etiam, §. Secundus, et cap. 11, §. Tertia ratio.

And indeed the parallel is very clear, for as the papists pray for the souls of the dead, that they may be delivered from the pains of purgatory, and go thence to heaven; so do the Jews in their liturgy pray "for the souls of their friends, and kindred, grandfathers, and grandmothers, that they may be admitted to the rest of the righteous in the garden of Eden" (see Dr. Lightfoot, vol. i. p. 1017, 1018). As the papists say, those souls they pray for go to purgatory, "in order to their purgation from some defilements they have contracted in this world, and afterward to heaven;" so the Jews say, that anima gehennæ igne purgatur, ut pura evadat et candida, "the soul is purged with hell-fire, that it might be made pure and white, and then put into the hands of the angel Michael, who offers up the souls of the just" (Voisin, Theolog. Jud. lib. i. cap. 1, p. 78). As the papists give so much money to have so many masses said for the deliverance of souls out of purgatory; so the Jews vow "to give alms, that they may be conveyed into the garden of Eden;" and the priest pronounces a blessing upon him "who hath vowed so many alms for the souls of the dead" (see these prayers and benedictions in Lightf. ibid.). And in relation to this opinion, the son of Sirach seems to say, vii. 33, "A gift hath grace in the sight of every man living, and for the dead detain it not."

§. 8. Eighthly, As the papists hope to be helped, both living and dead, by the merits of the saints, and especially by the martyrs; so the Jews pray, that God would show kindness to them, "for the sake of all those who are slain and massacred for his sake, and went through fire and water, for the hallowing of his name" (Lightf. ibid.). They thought, in the time of the Maccabees, that the death of their good men, or martyrs, might be an expiation for their sin. This being among them a received rule, that σπουδαῖος τοῦ φαύλου λύτρον, "the good man is the redemption of the wicked;"* and hence Josephus† brings in Eleazar praying thus to God, "Be thou gracious to thy nation, being satisfied with the punishment I suffer for them; make my blood an expiation for them, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν, and accept my life instead of theirs." Hence have we frequent mention of merita patrum, "the merits of the fathers," in their books, and of the merits of Abraham, Isaac, and Jacob; from which they did expect great things, even deliverance from hell, saying, that "hell-fire hath no power over the sinners of Israel; because Abraham, Isaac, and Jacob descend thither to fetch them thence." Pocock, Miscellan. p. 172. 227.

* Plato, Epin. 1010, 1011.

† Καὶ γὰρ ἐκεῖνοι μόνον οἰόμενοι τὸν Θεὸν γινώσκειν, οὐκ ἐπίστανται λατρεύοντες ἀγγέλους καὶ ἀρχαγγέλους. Strom. vi.

‡ P. 635, D.

* Philo, de Sacr. Cain, p. 118, D.

† L. de Maccab. p. 1050, C.

THE

FIRST EPISTLE TO TIMOTHY,

WITH ANNOTATIONS.

PREFACE.

That this epistle was written after Paul's departure from Ephesus to Macedonia, some gather from these words, "When I went into Macedonia, I besought thee to abide at Ephesus," i. 3. And that it was written when he was in expectation of returning shortly thither, they conclude from these words; "I write to thee, hoping to come unto thee quickly," iii. 14. It therefore, say they, must be writ before he came to Melitus, Acts xx. 17. For then he, sending for the bishops of Ephesus thither, speaks thus to them: "And now I know, that all you, among whom I have gone preaching the kingdom of God, shall see my face no more," ver. 25. For then he must have laid aside all thoughts of returning any more to Ephesus. It therefore must, say they, be written while he was in Macedonia, or thereabouts; and so, A. D. 55, and the first of Nero. So Dr. Lightfoot.

Bishop Pearson grants, that it was written after Paul was gone into Macedonia; but then he adds, that it was writ after his enlargement from his bonds at Rome, A. D. 65. That it could not be writ at any time of Paul's going to Macedonia, before his journey to Jerusalem, he proves, because before that time Paul could not have exhorted him to "abide at Ephesus;" for the first time he went to Macedonia, by the direction of the Holy Ghost, Acts xvi. 9, 10, he had not seen Ephesus, for he came not thither till a long time after, Acts xix. 1. The second time he came to Macedonia was after the tumult which forced him to leave Ephesus, Acts xx. 1, when he could not exhort him to abide at Ephesus, for he had sent him thence to Macedonia at that very time when that tumult began, Acts xix. 22, 23. This argument, I confess, is not very strong; it being plain, from his First Epistle writ to Corinth, while he was at Ephesus, 1 Cor. xvi. 8. 10, 11, that he expected then his return to him: but then it appears, that Timothy was with him when he went first from Macedonia to Achaia, and at Corinth writ his Epistle to the Romans, xvi. 21; and also when he returned from Achaia to Macedonia, for then he accompanied him from Achaia to Macedonia, and so to Asia, and so he abode not then at Ephesus, Acts xx. 4. Now from thence Paul goes to Jerusalem, and from thence bound to Rome, and so he could not after go to Macedonia till he was set at liberty. This therefore, saith he, was done afterward, in the tenth year of Nero, A. D. 65, and soon after he writ this epistle to him.

And whereas against this it is objected, that in this epistle he speaks twice of his coming to Ephesus, saying, "I write unto thee, hoping to come to thee shortly," iii. 14, and "Till I come, give thy diligence to reading," iv. 13, whereas before his going up to Jerusalem he had expressly said to them of Ephesus, "I know that all you shall see my face no more;" whence it is gathered, that this epistle must be writ before that time.

To this I answer, that Paul saith plainly in this epistle, that he proposed to come to him; but he saith not, that he purposed to come to him to Ephesus. If you reply, that in this epistle he commands him to stay at Ephesus, and so must be supposed to speak of coming thither to him, i. 3: this, I confess, is true, according to our version, which adds unto the words, "so do:" but if you read the words thus, "As I exhorted thee to abide (some time) at Ephesus, when I went into Macedonia, (so I did it) that thou mightest admonish some to teach no other doctrine;" it will be left uncertain, whether he were at Ephesus at the inditing this epistle; for then, having done the work for which he was bid to stay at Ephesus, he might go on to other places, doing the work of an evangelist, and settling ordinary church-governors, bishops, presbyters, and deacons, where they were wanting, and doing all the other things mentioned in this epistle, as things to be performed in the church of God. For,

First, It is certain, that when the Second Epistle was writ to Timothy, he was not at Ephesus, as I have there proved, note on iv. 12. He therefore might have been gone thence also at the writing of this epistle, to settle the affairs of other churches.

Secondly, It is certain, that this First Epistle was writ to him, that, in Paul's absence he might know "how to deport himself in the church of God," especially in reference to the prescriptions here laid down, iii. 15. Now there was little need that he should stay there, to do the great work prescribed in this epistle, touching bishops and deacons, they being settled among them by Paul himself before he left Ephesus; and they being after, in his journey to Jerusalem, summoned to Miletus, and taught how to demean themselves in the respective provinces committed to their trust; it is therefore highly probable, that these directions were given him, in reference to other churches to which this evangelist was to travel, and in some of which he might then be. If this conjecture may take place, the difficulty is fully answered; if not, I must confess myself unable to return any satisfactory answer to it, and so leave the reader to his choice, whether he will follow the opinion of Dr. Lightfoot or Bishop Pearson, in this matter.

But though there be a great difference as to the time of writing this epistle, the ancient commentators all agree in this, "That St. Timothy* was left at Ephesus, to preserve that church from the endeavours of the Judaizing Christians to introduce circumcision, and the observance of the law, and to amuse them with their Talmudical fables, and with their genealogies from Abraham and the patriarchs." A reverend person saith, "It is evident, the Gnostics were now scattered in Asia, and so characterized by the apostle, ch. iv. and vi., and there distinctly specified, under the title of ψευδώνυμος γνῶσις, 'science falsely so called,' ver. 20, they being the men who assumed to themselves the names of 'Gnostics,' or knowing men." And it must be confessed, that Theodoret† accords with him in this matter, saying, "That the apostle styles the pretended knowledge of the Gnostics, 'science falsely so called.'" And Chry-

* Obsecrat episcopus coepiscopum suum, ne pateretur Judæos alitèr populum quam ab apostolo tradebatur docere, ne oblectarentur fabulis quas narrare consueti sunt Judæi de generatione suarum originum, de Abraham, et de circumcisione, et his quæ posteà tradita sunt à Moyse. Ambros. in locum. Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βουλόμενοι πάλιν ἐπὶ τὸν νόμον ἕλκειν τοὺς πίστους—τοῦτό ἐστιν ἑτεροδιδασκαλεῖν. Chrysostom. in cap. i. 3.

Οἱ ἐξ Ἰουδαίων πεπιστευκότες ἐπὶ τῇ γνώσει τῆς παλαίας διαθήκης μέγα φρονοῦντες, ζητήματα ἄττα τοῖς ἐξ ἐθνῶν πεπιστευκόσι προσέφερον, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων πειρώμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν παραπείθειν ἐπιχειροῦντες. Œcum. et Theoph. proleg. in locum.

† Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theod

sostom* saith, "Perhaps this was spoken by reason of some who were then called Gnostics." And Theophylact† says, "I think the apostle speaks this concerning some then called Gnostics." But yet there lies this strong objection against this exposition of this phrase, or the ascribing of it to the Gnostics, that, according to all the accounts we receive from the ancients, these Gnostics were not then in being, at least under that name; for whether, with Irenæus, we derive their original from Valentinus,‡ or Carpocrates; or, with Clemens Alexandrinus, from Epiphanes the author of the sect of the Carpocratians; or, as Jerome saith, from Basilides;§ it is evident, and confessed by all these authors, that all these, and even Menander, whom Irenæus sometimes makes the father of the Gnostics, were long after the writing of this epistle. Whereas the Judaizing Christians were, saith Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, "great boasters of their knowledge of the law;" and yet, that their pretended knowledge was false knowledge, we learn from those words of the apostle, that these teachers of the law, "knew not what they said, or whereof they affirmed," 1 Tim. i. 7. Hence is their doctrine styled ματαιολογία, "vain-talking," ver. 6, and here κενοφωνία, "empty babbling;" as also, 2 Tim. ii. 16, ἄ ποια, "foolishness." 2 Tim. iii. 9, and they are said to be ματαιολογοί, "vain-talkers," Tit. i. 10, "men puffed up, and knowing nothing, but doting about questions, and strife of words," 1 Tim. vi. 4 (see the note on vi. 20). So that I can see no objection against that opinion which refers this phrase to those Judaizers whom the apostle elsewhere styleth "false apostles and deceitful workers."

[See the preface to the Epistle to Titus.]

* Τάχα τοῦτο φησὶ διότι τινὲς ἑαυτοὺς ἐκάλουν τότε γνωστικούς. Chrys.

† Οἶμαι δὲ ταῦτα λέγειν τὸν ἀπόστολον περὶ τῶν τότε λεγομένων Γνωστικῶν.

‡ See the note on chap. vi. 20.

§ Mortuus est autem Basilides, à quo Gnostici, temporibus Hadriani. Hieron. in voce Agrippa. Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ Γνωστικοί. Euseb. Chr. A. D. 134. Valentinus venit Romam sub Hygino, increvit sub Pio, et prorogavit tempus usque ad Anicetum. Iren. lib. iv. cap. 4. Euseb. Eccl. Hist. lib. iv. cap. 11, et Chron. ad An. Christi 141, de Carpocrate et Epiphane Theodoretus hæc habet, Ἀέριανοῦ δὲ καὶ οὗτοι βασιλεύοντος τὰς πονηρὰς αἱρέσεις ἐκράτυναν. Hær. Fab. lib. i. cap. de Menandro. Vide Dodwel. dis. iv. in Iren. sect. 10, p. 308.

CHAPTER I.

1 PAUL, an [1] apostle of Jesus Christ by the [2] commandment (*κατ' ἐπιταγήν, according to the appointment*) of God our Saviour (*who called me to this office by his grace*, Gal. i. 15), and (*by the appointment of the*) Lord Jesus Christ, *which is* our hope (*of glory*, Col. i. 27);

2 Unto Timothy, [3] *my* own son in the faith: (*do I wish*) grace, mercy, *and* peace, from God our Father and (*from*) Jesus Christ our Lord.

3 (*Declaring, that*) As I besought thee to abide still at Ephesus, when I went into Macedonia (*so I did it to this end*), that thou mightest charge some (*Judaizers there*) that they teach no other doctrine (*than that which is according to godliness*, vi. 2),

4 Neither give heed (*or incline*) to (*Jewish*) fables and endless genealogies, which minister questions (*or disquisitions into pedigrees*), [4] rather than godly edifying which is in faith: *so do.*

5 Now (*for*) the [5] end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which (*commandment*) some having swerved have turned aside unto vain jangling (*vain discourses of Talmudical fables and endless genealogies*);

7 [6] Desiring to be teachers of the law; (*and yet*) understanding neither what they say (*of it*), nor whereof they affirm (*i. e. neither the sense, scope, or true meaning of that law of which they speak, nor having any*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἀπόστολος, *An apostle*, &c.] Thus he writes to Timothy and Titus, not to assert his apostolical authority to them who doubted not of it, but for their sakes over whom they were to preside, that they might not despise what they did and enjoined by so great authority.

[2] Κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου, &c.] Some construe these words thus, "According to the commandment of Jesus Christ, who is God our Saviour;" but the words τῆς ἐλπίδος ἡμῶν, "our hope," must be construed with the words "Jesus Christ:" and this sufficiently confutes that version, which, as none of the ancients followed, so it is not supported by the word "Saviour" added to "God," that epithet being twice applied to God the Father in this epistle, viz. ii. 3, iv. 10, and twice in the Epistle to Titus, viz. i. 3, ii. 10. Moreover, some ancient copies read τοῦ πατρὸς, "of God our Father."

[3] Ver. 2. Γνησίῳ τέκνῳ ἐν πίστει, *My own son in the faith.*] This phrase compared with 1 Cor. iv. 14, 15, seems plainly to import, that Timothy was converted to the Christian faith by Paul; as also he seems to intimate when he saith, he "served with him in the gospel, as a son with the father," Phil. ii. 22; and again calls him his "beloved Son," 2 Tim. i. 2. Nor find I any thing in scripture to the contrary; for though it is said that he had learned the scriptures of the Old Testament from his youth, 2 Tim. iii. 15; yet is that true also of Paul, when yet he was no convert to the Christian faith, but a zealous persecutor of it. And though he was a disciple when Paul circumcised him, and took him with him from Lystra (Acts xvi. 1), that hinders not but that he might be made so by Paul himself.

[4] Ver. 4. Μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει, *Rather than godly edifying, which is in faith.*] Here first the grammarians note, that comparative particles, and especially this of μᾶλλον, "rather," are often in sense negative, as Luke xviii. 14, "He went to his house justified, ἢ ἐκεῖνος, rather than the other:" i. e. the publican, and not the pharisee; 1 Pet. iii. 17, "It is better to suffer for well-doing, than for evil-doing;" John iii. 19, "Men loved μᾶλλον τὸ σκότος ἢ φῶς, darkness rather than light;" 2 Tim. iii. 4, φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. "lovers of pleasure, and not of God" (see John xii. 43, Heb. xi. 25). The edification in the faith here mentioned, is styled the edification of God, because it hath God for its object and its end, as tending to the true knowledge and right worship of God; it is efficiently from him (on which account justification by faith is styled "the righteousness of God"), and tendeth highly to his glory.

[5] Ver. 5. Τὸ τέλος τῆς παραγγελίας, *The scope of the commandment.*] This some refer to the law, which, saith the apostle, "is fulfilled by love," Rom. xiii. 10; but ἀγγελία, 1 John iii. 11, παραγγελία, 1 Thess. iv. 2, and ver. 18 of this chapter, and ἐπαγγελία, being in the epistles always used of the gospel, and the latter word spoken of it in opposition to the law, which saith the apostle was not ἐξ ἐπαγγελίας, "of promise" (Rom. iv. 13, Gal. iii. 18), I rather think it here refers unto the gospel, or to that dispensation, in which nothing availeth but faith working by love (Gal. v. 6), and which requires fervent and unfeigned love out of a pure heart, from all that do obey the truth (1 Pet. i. 22).

[6] Ver. 7. Θέλοντες εἶναι νομοδιδάσκαλοι, *Desiring to be teachers of the law.*] That those persons were not Gnostics, but ἐξ Ἰουδαίων, "the Jews," is manifest, say the Greek commentators, from these words: for the Gnostics were the greatest adversaries of the law and the prophets; and even rejecters of that God who gave the one and inspired the other. Simon Magus taught, that the prophets* "received their

* Prophetas autem à mundi fabricatoribus angelis inspiratos, dixisse prophetias; quapropter nec ulteriùs curarent eos

certainty of the traditions of which they talk so confidently).

8 But (*though they are thus ignorant*) we know that the law (*in itself*) *is* good, [7] if a man use it lawfully; (*not as a means of justification, but as a restraint from sin*, Gal. iii. 19, *and as a schoolmaster to bring him to Christ, the end of the law*, Gal. iii. 24, Rom. x. 4;)

9 Knowing this, that [8] the law is not made for a righteous man (*to condemn, or work wrath to him*, Rom. iv. 15, *as failing in the strict observance of it*), but for (*restraining and condemning*) [9] the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 (*That is the doctrine which is*) According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me (*by the assistance of the Spirit and power of wisdom, who of myself was insufficient for this work*, 2 Cor. iii. 5, 6), [10] for that he counted me (*one that would be*) faithful (*in the discharge of it*), putting me (*therefore*) into the ministry;

13 (*Me, I say,*) Who was before (*this gracious call*) a blasphemer (*of Christ*, Acts xxvi. 11), and a persecutor (*of his servants*, Acts viii. 3), and injurious (*to*

---

prophecies only from angels," and that therefore "they that believed in him, and his Selene, should not regard them;" Saturninus, that "Christ came to destroy the God of the Jews;"* which God Simon himself denied, saith the Pseud-Ignatius.† They taught men "not to use the law and the prophets,"‡ nor to fear their threats. Now they who held and taught these things must be the greatest adversaries to, and not the teachers of, the law.

Hence it follows, first, that the fables and the genealogies, mentioned ver. 4, and the vain janglings, ver. 6, cannot relate to the æons of the Gnostics, which seem not then to be hatched; but that the apostle rather here respects, as Theodoret observes, *τὴν Ἰουδαϊκὴν ἑρμηνείαν τὴν ὑπ' αὐτῶν καλουμένην δευτέρωσιν*, "the vain traditions, or Talmudical fables, of the Jews," as the apostle explains himself, when he instructs Titus to teach the Cretans, *μὴ προσέχειν Ἰουδαϊκοῖς μύθοις*, "not to give heed to the Jewish fables of men," who turn from the truth (i. 14), especially those traditions and fables they had received of a Messiah ben Joseph that was to suffer, and a Messiah ben David that was to triumph gloriously and abide for ever (John xii. 34), if that distinction was so ancient; and of the golden days they were to have at the coming of this Messiah, of which Trypho in his dialogue with Justin speaks, p. 249, B, saying, that their prophets taught them, *ἔνδοξον καὶ μέγαν ἀναμένειν—παραλαμβάνοντα τὴν αἰώνιον βασιλείαν*, "to expect a great and glorious Messiah, who should have an endless kingdom;" and, p. 306, 307, of the halcyon days they should enjoy in Jerusalem, rebuilt at his coming. The endless genealogies are, say the fathers, *γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαβίδ*, "their genealogies from Abraham and David," which they were concerned for, that they might know they came from the promised seed, or their title to the privileges belonging to the children of Abraham; or that they might have the preference: for those of the tribe of Judah and of the family of David were held more honourable than those of other tribes (see Campeg. Vitringa, de Syn. Vet. lib. iii. cap. 71, p. 871). They were, saith Dr. Lightfoot, the long and intricate pedigrees they stood upon to prove themselves priests and Levites; for, as Josephus§ notes, they thought themselves obliged to be very exact in that affair, and therefore "had genealogies of them preserved two thousand years." To these we may add the genealogy and pedigree of their traditions, which they derived from Joshua in a long line of succession to their times. That they were genealogies belonging to the Jews, we learn from Tit. iii. 9, where they are joined with "strifes about the law."

[7] Ver. 8. Ἐάν τις αὐτῷ νομίμως χρῆται, *If a man use it lawfully,*] That is, saith Theodoret, ἐάν τις ἀκολουθῇ αὐτοῦ τῷ σκόπῳ, "if he complieth with the scope of it, which is to bring him to Christ."

[8] Ver. 9. Δικαίῳ νόμος οὐ κεῖται.] i. e. "The law was not made to condemn the just man; for against such there is no law" condemning them (Gal. v. 23), ἀντίκειται δὲ, but "it lies against the lawless," to condemn them.

[9] Ἀνόμοις, &c.] From this enumeration of offenders against the law, we learn that the apostle is here speaking of the moral law contained in the ten commandments; for the sins here mentioned respect them; "the ungodly" being sinners against the first commandment; the ἁμαρτωλοὶ, "sinners" (as that word signifies the idolatrous gentiles, Gal. ii. 15) the transgressors of the second, the perjured persons of the third, the unholy and profane of the fourth, the murderers of fathers and mothers of the fifth, the manslayers of the sixth, the fornicators and defilers of themselves with mankind of the seventh, menstealers of the eighth, liars of the ninth; as also from the following words, "If there be any other thing contrary to the sound doctrine of the gospel." Note,

Thirdly, That fornication is here reckoned among sins committed against the law of nature, or the moral law; as it is also Rom. i. 29, and among the manifest "works of the flesh" (Gal. v. 19), yea, among the things "for which the wrath of God comes upon the children of disobedience," or unbelief, that is, the heathens (Eph. v. 5, 6), for which men are to be excluded from the kingdom of God (1 Cor. vi. 10, Rev. xxii. 15), and to be cast into "the lake of fire and brimstone" (Rev. xxi. 8); whence it is to be wondered that this sin should be so generally committed by some, and pleaded for by others, who are called Christians.

[10] Ver. 12. Ὅτι πιστόν με ἡγήσατο, *He accounted me faithful.*] Paul was "a vessel of election" to bear Christ's name before the gentiles (Acts ix. 15); in order thereunto he was by him to be filled with the Holy Ghost (ver. 17), and so enabled to perform this work with "the power of signs and wonders, and of the Spirit of God" (Rom. xv. 19). Christ also appeared to him for this very end, προχειρίζεσθαι, "to constitute him first," and set him apart, as it were, by laying hands upon him, to make him a minister and witness of what he had seen and heard (Acts xxvi. 16, xxii. 14, 15), and accordingly he sent him to the gentiles (Acts xxvi. 17), and thus he put him into the ministry. Christ did this because "he accounted him one that would be faithful" in the discharge of his duty (1 Cor. iv. 2, vii. 25); i. e. such a one who, by the consideration of so great a mercy and abundant grace, vouchsafed to one so unworthy, would patiently suffer for (Acts ix. 16), and labour more abundantly in propagation of the gospel, when thus assisted by the grace and Spirit of Christ (1 Cor. xv. 10). Whence it is observed by the fathers here, that* "there was not only something of God, but also something of himself, for which he was chosen to this ministry; and that he so magnifies the grace of God, as not to invalidate man's free-will."

---

hi qui in eum, et in Selenen ejus spem habeant. Lib. i. cap. 10.

* Advenisse Christum ad destructionem Judæorum Dei. Cap. 22.

† Ἀρνεῖται δὲ τὸν Θεὸν τοῦ νόμου, καὶ τῶν προφητῶν. Ep. ad Philadelph. sect. 6.

‡ Νόμῳ καὶ προφήταις μὴ χρᾶσθαι. Constit. Apost. lib. vi. cap. 20. Μηδὲ φρίττειν τῶν νόμων τὰς ἀπειλάς. Theodoret. Hær. Fab. lib. i. cap. 1.

§ Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν. Lib. i. contra Ap. p. 1036, A. Τεκμήριον δὲ μέγιστον τῆς ἀκριβείας, οἱ γὰρ ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ δισχιλίων ἐτῶν ὀνομαστοὶ παῖδες ἐκ πατρός εἰσιν ἐν ἀναγραφαῖς. Ibid. D.

* Δείκνυσιν ὅτι δεῖ παρ' ἡμῶν εἰσενεχθῆναί τινα, οὐ γὰρ ἀκρίτως Θεὸς ἐπιλέγεται τινάς. Œcum. Ὅρα πῶς καὶ τὸ αὐτοῦ τίθησι, καὶ τὸ τοῦ Θεοῦ, τὸ πλέον νέμων τῇ τοῦ Θεοῦ προνοίᾳ, τὸ δὲ αὐτοῦ συστέλλων, πλὴν ὅσον μὴ λυμήνασθαι τῷ αὐτεξουσίῳ—χάριν ἔχω, &c. Τοῦτο τοῦ Θεοῦ, εἶτα πάλιν τὸ αὐτοῦ, ὅτι πιστόν με ἡγήσατο Chrysostom.

them): but I obtained mercy (*from him*), because [11] I did *it* (*not against knowledge, for I verily thought I ought to do many things against the name of Jesus*, Acts xxvi. 9, *but*) ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant (*in its power to enable me to promote the faith*, Rom. xv. 19) with (*through that*) [12] faith and love which is in Christ Jesus.

15 This (*therefore*) *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world [13] to save sinners; of whom [14] I am (*the*) chief (*and so a great example of the truth*).

16 Howbeit for this cause (*even*) I (*the chief of sinners*) obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern (*of it*) to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge (*of remaining some time at Ephesus, for the benefit of the churches there*, ver. 3) I commit unto thee, son Timothy, [15] according to the prophecies which went before on thee, that thou (*encouraged and excited*) by them [16] mightest war a good warfare; (*even that of faith*, vi. 12, *fighting and suffering as a good soldier of Jesus Christ*, 2 Tim. ii. 3;)

19 Holding faith, and a good conscience; which (*last*) some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus (2 Tim. ii. 17) and Alexander (2 Tim. iv. 14); [17] whom I have delivered unto Satan (*for the destruction of the flesh*, 1 Cor. v. 5), that they (*by what they suffer*) may learn not to blaspheme (*or speak evil of the faith*).

---

[11] Ver. 13. Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *I did it ignorantly.*] Being an unbeliever, as he might be by reason of those many prejudices the learned Jews and zealous assertors of their traditions laboured under. For to this Peter doth ascribe their crucifixion of our Lord, saying, "I know you did it, κατ' ἄγνοιαν, through ignorance" (Acts iii. 17), and Paul saying they did it, τοῦτον ἀγνοήσαντες, "not knowing him (Acts xiii. 27, 1 Cor. ii. 8), and Christ himself, when he prays thus, "Father, forgive them, they know not what they do" (Luke xxiii. 34), giving the same reason of his prayer for their forgiveness, as Paul here doth of his own actual forgiveness; so that it is needless to endeavour, as some do, to wrest these words to another sense.

[12] Ver. 14. Μετὰ πίστεως καὶ ἀγάπης, *Through faith and love.*] Love constraining him to labour more abundantly (2 Cor. v. 14), and his strong faith enabling him to do it in the power of "signs and wonders, and of the Holy Ghost" (Rom. xv. 29).

Μετὰ πίστεως, *With faith.*] Or, per fidem, "through faith," or by faith: so Paul and Barnabas declared what things God had done, μετ' αὐτῶν, "by them," Acts xiv. 27, xv. 4, which is, ver. 12, δι' αὐτῶν.

[13] Ver. 15. Ἁμαρτωλοὺς σῶσαι, *To save sinners.*] Hence divines have well observed, that if man had not sinned Christ had not come into the world.

[14] Εἰμὶ ἐγώ, *I am.*] He saith not, "I was," but "I am;" because even when sin is pardoned, we ought to have the prospect of it still before our eyes, to keep us humble and sensible of the grace of God to us.

Ver. 17. Μόνῳ σοφῷ Θεῷ.] Dr. Mills seems very averse from the word σοφῷ, admitting it neither here nor Jude 25; but see it defended in both places, Examen Millii in locum.

[15] Ver. 18. Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, *According to the foregoing prophecies concerning thee.*] So iv. 14, "Neglect not, τὸ χάρισμα, the gift of the Holy Ghost which was given thee, διὰ προφητείας, according to the prophecy." I have shown (note on 1 Cor. xii. 10) that among the gifts of prophecy and discerning of spirits, this was one, to foretell and choose out persons meet to do God service in the ministry. Hence Paul charges the bishops of Ephesus to feed the flock, "over which the Holy Ghost had made them overseers," or bishops, Acts xx. 28. And Clemens Romanus saith, the apostles "chose bishops and deacons, with full assurance of the Holy Ghost, πράγνωσιν εἰληφότες τελείαν (Ep. ad Cor. §. 42, 44), having a perfect knowledge of them, and making trial of them by the Spirit." So was it in the case of Timothy, say all the Greek scholiasts on the place. Chrysostom* saith, he was "chosen by prophecy, that is, by the Spirit of God;" Theodoret,† that "he received imposition of hands, not by man's calling, but by divine revelation;" Œcumenius,‡ that "by the revelation of the Spirit, he was both chosen by Paul to be a disciple, and was circumcised, and ordained a bishop;" and Theophylact affirms the same. Being thus designed and notified by the spirit of prophecy, they were, by prayer and imposition of hands, consecrated to their office. Thus, when the Spirit in the prophets had said, "Separate me Barnabas and Saul for the work of the ministry to which I have called them" (Acts xiii. 2—4), "they prayed, and laid their hands upon them, and sent them away;" and they are said to be "sent forth by the Holy Ghost." And with this imposition of hands they, who had them not before, received χαρίσματα, gifts answerable to their calling. Thus Paul charges Timothy to stir up χάρισμα Θεοῦ, "the gift of God that was in him, by the laying on of his hands," 2 Tim. i. 6. And Irenæus saith, lib. iv. cap. 33, that "the bishops who succeeded the apostles, with their succession into their bishoprics, received a certain χάρισμα of truth, according to the good pleasure of the Father" (see note on 1 Cor. ii. 16, xii. 10). Vain therefore are they who, pretending to an internal call of the Spirit, which they cannot prove to others, think imposition of hands, and consecration to the work of the ministry, unnecessary to the performance of the ministerial office.

[16] Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *That thou mayest war a good warfare.*] i. e. Perform the office of an evangelist well (2 Tim. iv. 5), so as to be "a good minister of Jesus Christ" (1 Tim. iv. 6). Thus in the Old Testament, the Levite that entered upon the service of the tabernacle of the congregation, is, in the Hebrew, one that enters "into the host," Numb. iv. 3. 23. 30. 35. 39. 43, viii. 24, and goes צבא צבא, "to war the warfare," i. e. "to serve the service," saith the Chaldee; and so the following words explain it: and to be superannuated, and so to cease from the work, is to "return from the warfare," viii. 25. Thus also in the New Testament, the Christian minister is "a soldier of Jesus Christ," 2 Tim. ii. 3, στρατευόμενος, "a warrior," ver. 4. He hath "the weapons of his warfare," 2 Cor. x. 4; and ought to have his wages, because "no man goeth to warfare at his own charge," 1 Cor. ix. 7.

[17] Ver. 20. Οὓς παρέδωκα τῷ Σατανᾷ, *Whom I have delivered to Satan.*] I have shown (note on 1 Cor. v. 5), that the ancients say, this phrase signified that some disease was to be inflicted on them by Satan. Thus Theodoret, Chrysostom, and Œcumenius, here say of these men,* that, "being separated from the church, they were cruelly chastised by the adversary, falling into diseases and grievous afflictions, and other damages and calamities;" and this, in the forementioned place, is argued, from the ends of this delivery to Satan, viz. "for the destruction of the flesh; that they might learn not to blaspheme" that doctrine which could so severely punish them that did so. Note also, that Hymenæus and Alexander "made shipwreck of the faith," not by renouncing Christianity, for "what have I to do," saith the apostle,

---

* Τί ἐστιν ἀπὸ προφητείας, ἀπὸ Πνεύματος ἁγίου. Chrysost. in locum.

† Οὐ γὰρ ἀνθρωπίνης τετύχηκας κλήσεως, ἀλλὰ κατὰ θείαν ἀποκάλυψιν τὴν χειροτονίαν ἐδείξω. Theod.

‡ Κατὰ γὰρ Πνεύματος ἀποκάλυψιν καὶ ἠρέθη παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. Œcum.

* Τοῦ γὰρ ἐκκλησιαστικοῦ σώματος χωρισθέντες, καὶ τῆς θείας χάριτος γυμνωθέντες, πικροὺς παρὰ τοῦ ἐνυπνοῦς ἐδέχοντο μάστιγας, καὶ νόσοις καὶ παθήμασι χαλεποῖς παραπίπτοντες, καὶ ζημίαις, καὶ συμφοραῖς ἑτέραις. Theod.

"to judge them that are without?" (1 Cor. v. 12) but by maintaining such doctrines as overthrew the faith, i. e. by denying the resurrection of the body, as Hymenæus did (2 Tim. ii. 18).

CHAPTER II.

1 I EXHORT therefore, (*in pursuance of the design of Christ's coming to save sinners*, i. 15, and here, ver. 3, 4) that, first of all, (Gr. *first*, *that*) [1] supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 (*Particularly*) [2] For kings, and *for* all that are in authority; that we (*under their government*) may lead a quiet and peaceable life in all godliness and honesty.

3 For this (*prayer for them, and for all men*) *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come (Gr. *who wills that all men should be saved, and come*) unto the knowledge of the truth.

5 For *there is* one God, (*who is the God of the gentiles, as well as of the Jews*, Rom. iii. 29, 30, *the Creator*, Eph. iii. 9, *the Father*, Matt. ii. 10, *the Lord*, Acts xvii. 24, *the Saviour of all men*, iv. 10,) and [3] one

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. *Δεήσεις προσευχὰς ἐντεύξεις, Supplications, prayers, intercessions.*] Δεήσεις are deprecations for the pardon of sin, and the averting divine judgments: προσευχὰς, prayers for the obtaining of all spiritual and temporal blessings; and in this we have the suffrage of the Greek scholiasts and lexicographers: but as for the word ἐντεύξεις, they almost unanimously say it is a complaint or accusation made to God, against those who deal injuriously with them, and a desire that he would avenge their injuries; to which I cannot think the apostle would so passionately exhort them. Nor is the word capable of this sense, when the apostle saith, iv. 5, "The creature is sanctified to us, *διὰ ἐντεύξεως*, by prayer."

I therefore prefer the other import of the word mentioned in Phavorinus, that it is *παράκλησις ὑπό τινος προταγομένη Θεοῦ περὶ σωτηρίας ἑτέρων*, "an address presented to God for the salvation of others." And by this rule were the devotions of the church continually directed: for, saith the author of the book De Vocatione Gentium,* "The devotion of all the priests and all the faithful doth so unanimously observe this rule of prayer, that there is no part of the world in which the Christian people do not put up such prayers as these, praying not only for the saints, but for infidels, idolaters, the enemies of the cross, and the persecutors of Christ's members, for Jews, heretics, and schismatics." But then, as these addresses had a particular respect to men in these circumstances, so the other must have respect to men in general; all these addresses being to be made, not only for ourselves, but for all men.

[2] Ver. 2. *Ὑπὲρ βασιλέων*, &c. *For kings, and all that are in authority.*] So the Jews prayed, and offered sacrifices for the Persian kings,† and the welfare of their government, Ezra vi. 10. Thus Jeremiah sends to them in their captivity, "to pray for the peace of the city whither God had caused them to be carried captive," xxix. 7. And the Jews in Babylon send to those in Judea, to pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthazar his son, "that their days may be upon the earth as the days of heaven," Baruch i. 11. When they came under the government of the kings of Egypt, Eleazar, their high-priest, writes to Ptolemy thus:‡ "We continually offer sacrifice for thee, thy sister, thy children, and friends; and the people pray for thy happy success in all things, and for the peaceable state of thy kingdom." And so when they were under the Seleucidæ. And, lastly, when they came under the Roman government,* this was their constant practice, till they began that rebellion under which their city, country, religion, and nation, were destroyed. This being, saith Josephus, the cause of the war, that the seditious did *θυσίαν τοῦ Καίσαρος ἀποβρίπτειν*, "reject the sacrifice offered for Cæsar," though the priests and nobles earnestly entreated them *μὴ παραλείπειν τὸ ὑπὲρ τῶν ἡγεμόνων ἔθος*, "not to desert the custom concerning their rulers which always had obtained among them."

And that the Christians, following their examples, thus prayed continually, from the beginning, for their kings,† we learn from Polycarp,‡ Justin Martyr,§ Tertullian,‖ Cyprian,¶ Origen,** Lactantius,†† and from all the ancient liturgies. And this it became them to do, that the heathen emperors, finding them thus solicitous for the welfare and prosperity of their government, might permit them quietly and peaceably to enjoy their religion.

[3] Ver. 5. *Μεσίτης, Mediator.*] That is, saith Suidas, *εἰρηνοποιὸς*, "a peace-maker." This, say the Socinians, is not necessary, that a mediator should appease or reconcile parties at variance; but only that he should deliver the mind of one to the other, and strike a covenant or league betwixt them, as in the case of Moses, Gal. iii. 9. To this I answer;

First, That though this be not necessarily contained in the signification of the word, yet it is evidently implied in that which is annexed to our Mediator, wherever he is mentioned in the New Testament, viz. here and in the Epistle to the Hebrews; for he is "such a mediator" as "gave himself a ransom to God for us," ver. 6, and there he is "a mediator of the new covenant of his blood," the covenant made by intervention of his death, *εἰς ἀπολύτρωσιν*, "for redemption of the transgressions of the former covenant," ix. 15, viii. 6, xii. 24.

Secondly, This seemeth to have been the Jewish notion, both of "a mediator" in the general, and of our Mediator, or the divine Logos, in particular. Thus Philo saith,‡‡ that

---

* Quam legem supplicationis, ita omnium sacerdotum, et omnium fidelium devotio concorditèr tenet, ut nulla pars mundi sit in quâ hujusmodi orationes non celebrentur à populis Christianis; supplicat ergò ubique ecclesia Deo, non solùm pro sanctis, et in Christo jam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius prosequuntur, pro Judæis, quorum cæcitati lumen evangelii non refulget, pro hæreticis et schismaticis, qui ab unitate fidei et charitatis alieni sunt. Lib. i. cap. 4.

† Ὑπὲρ ἐμοῦ καὶ Περσῶν εὐχόμενοι τῷ Θεῷ. Darius apud Joseph. Antiq. lib. xi. cap. 4.

‡ Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σοῦ, καὶ τῶν τέκνων, καὶ φίλων προστάγομεν θυσίας, καὶ τὸ πλῆθος εἴχὰς ἐποιήσατο γενέσθαί σοι τὰ κατὰ νοῦν, καὶ φυλαχθῆναί σου τὴν βασιλείαν ἐν εἰρήνῃ. Jos. Antiq. lib. xii. cap. 2, p. 392. Τὰς θυσίας ἐπιδείκνυον ἃς ὑπὲρ τοῦ βασιλέως ἔλεγον προσφέρειν τῷ Θεῷ. Ibid. cap. 17.

* Περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ῥωμαίων ἵις τῆς ἡμέρα θύειν ἔχασαν. Joseph. de Bell. Jud. lib. ii. cap. 17, &c. 30 per totum.

† Ἐν καιρῷ μυστηρίων μέμνηται βασιλέως πολλάκις, καὶ ἀπίστου ὄντος. Œcumen.

‡ Orate pro regibus et potestatibus et principibus. Polyc. §. 12.

§ P. 52, 395. ‖ Apol. cap. 30—32.

¶ Ad Procunsulem.

** Contra Celsum, lib. viii. p. 427.

†† In fine Theoph. ad Autol. p. 76. Dionys. Alexand. apud Euseb. Hist. Eccles. lib. vii. cap. 11, p. 258. Const. Apost. lib. ii. cap. 57.

‡‡ Τῷ δὲ ἀρχαγγέλῳ καὶ πρεσβυτάτῳ Λόγῳ ἔωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεινήσας πατὴρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιηκότος, ὁ δ' αὐτὸς ἱκέτης μὲν ἵστι τοῦ ζνητοῦ κηράιοντος ἀεὶ πρὸς ἄφθαρτον, πρεσβυτὴς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον——

mediator between God and men, the man Christ Jesus;

6 Who gave himself (*up to death, as*) [4] a ransom [5] for all (*men*), to be testified in due time (Gr. *for a testimony in due time of God's love to all*, Tit. iii. 4).

7 Whereunto (*i. e. for the accomplishment of which will of God*) I am ordained (*appointed of Christ*) a preacher, and an apostle, [6] (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lift-

"the Father of all things hath granted to his most ancient Word an excellent gift, viz. that, standing in the confines of both, he should put a difference betwixt the maker and the thing made, as being an intercessor for mortal man to the immortal God, and an ambassador from the king to his subjects; in which gift he rejoiceth, saying, *κἀγὼ εἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν*, 'And I stood betwixt God and you, being neither unbegotten as God, *οὔτε γενητὸς ὡς ἡμεῖς*, nor made as we are,' but a middle of the extremes, and a pledge to both; to the Creator, engaging that all mankind shall not corrupt itself and apostatize, choosing disorder before order; to the creature, that he may have good hope that the merciful God will not wholly overlook his own work; for I denounce *τὰ εἰρηνεῖα*, 'peaceable things to the creature from the God of peace.'" And speaking of their high-priest, who was a type of Christ, he saith,* "The law will have him raised above human nature, and coming near to the divine; and, if I may say the truth, a middle betwixt both, that men may atone to God by a mediator, and God may reach forth and distribute his favours to men by a certain minister." And again,† "It was necessary that he who performs the office of a priest to the Father of a world, should have for his advocate his Son most perfect in virtue, to obtain the pardon of sins, and the participation of the greatest blessings." So that here it is made the office of a mediator, to procure peace to the creature from God, to make atonement to God, and to be an advocate to obtain the pardon of sins; and if Christ, our mediator and advocate with the Father, was, by virtue of his office, to do this, surely it must be part of his office to appease and reconcile God to us.

[4] Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A ransom for all;*] And Matt. xx. 28, *λύτρον ἀντὶ πολλῶν*, "a ransom in the stead of many." Hence then it is evident beyond contradiction, that our Lord Jesus suffered in our stead. For when the scripture saith, *οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος*, "Ye shall admit no satisfaction for the life of a murderer who is worthy of death," Numb. xxxv. 31, 32, "but he shall surely be put to death; for, *οὐ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος*, the land cannot be cleansed or expiated from the blood that is shed therein, but by the blood of him that shed it:" is not this the plain import of these words,—that no price shall be admitted instead of his life? Again, when Ahab passed this judgment on the disguised prophet, *ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ*, "Thy life shall go for his life whom thou hast let go," 1 Kings xx. 39, 40, and when the prophet thus returns upon him, "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I have appointed to utter destruction, *καὶ ἔσται ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ*, therefore thy life shall go for his life:" and when Jehu saith to the men appointed to slay the priests of Baal, "If any of them escape, he that letteth him go, *ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ*, his life shall be for his life that escapeth of them," 2 Kings x. 24, do not all these expressions plainly signify, Thou shalt die instead of him? When therefore Christ elsewhere declares, that he would "give his flesh for the life of the world;" that he "gave his life a ransom for many," "a ransom for all;" must he not signify by these expressions that he would give up his life to the death,

---

οὔτε ἀγενήτος ὡς ὁ Θεὸς ὢν, οὔτε γενητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἄκρων ἀμφοτέροις ὑμηρεύων. Lib. Quis Rerum Divin. Hæres, p. 397, G. 398, A.

* *Βούλεται γὰρ αὐτὸν ὁ νόμος μείζονος μεμοιρᾶσθαι φύσεως ἢ κατὰ ἄνθρωπον, ἐγγυτέρω προσίοντα τῆς θείας, μεθόριον, εἰ δεῖ τ' ἀληθὲς λέγειν, ἀμφοῖν· ἵνα διὰ μέσου τινὸς ἄνθρωποι μὲν ἱλάσκωνται Θεὸν, Θεὸς δὲ τὰς χάριτας ἀνθρώποις ὑποδιακόνῳ τινὶ χρώμενος ὀρέγῃ καὶ χορηγῇ.* Lib. ii. de Monarch. p. 369, E.

† *Ἀναγκαῖον γὰρ ἦν τὸν ἱερώμενον τοῦ κοσμοῦ πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν υἱὸ, πρός τε ἀμνηστείαν ἁμαρτημάτων, καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν.* De Vitâ Mosis, lib. iii. p. 521, B.

instead of them who had deserved death? which sure he could not do, but he must suffer in their stead. Moreover, by the Jewish law, the first-born of every beast was to die; or, to rescue him from it, the owner was to pay, *λύτρον ἀντὶ ψυχῆς*, "a price to redeem his life," Numb. xviii. 15, and the pushing ox, provided the owner did not pay, *τὸ λύτρον τῆς ψυχῆς αὐτοῦ*, "a price or ransom for his life," Exod. xxi. 31. Every Israelite was also to bring in yearly his half-shekel, *λύτρον τῆς ψυχῆς αὐτοῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν*, "to be the ransom of his life, that he die not" (Exod. xxx. 12. 15, 16): and this money was appointed to buy the daily sacrifice which was to expiate or make atonement for their lives. Moreover, among the Jews it was a received opinion, that *σπουδαῖος τοῦ φαύλου λύτρον*, "the good man was the redemption of the wicked" (Philo de Sacrif. Cain, p. 111, D.): and hence Josephus* brings in Eleazar praying thus to God, "Be thou gracious to thy nation, being satisfied with the punishment I suffer for them: make my blood an expiation for them, *καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχὴν*, and take my life instead of theirs" (see the note on Matt. xx. 28). When therefore, in allusion to these things, it is said Christ gave himself, *ἀντίλυτρον*, or *λύτρον ἀντὶ πολλῶν*, "a ransom for many," can we put any other sense upon these words than this,—that he gave his life instead of ours, to expiate and atone for those lives which we, by sin, had forfeited?

[5] Ὑπὲρ πάντων, *For all.*] These verses contain several convincing arguments that God wills the salvation of all men in particular, and that Christ thus died for all. For,

First, The apostle here enjoins us to pray for all men, because "God will have all men to be saved." Now it is unquestionably the Christian's duty, and was the constant practice of the church, to pray for all men in particular; and therefore the reason here assigned of this duty must reach to all men in particular.

Secondly, The apostle reasons thus: "God will have all men to be saved," because he is the God of all, the common Father, Creator, Governor, and Preserver of all men: now thus he is the God of all men in particular; and so this argument must show he would have all men in particular be saved. For, as the apostle argues for God's readiness to justify the gentiles by faith as freely as the Jews, by asking, "Is he the God of the Jews only? Is he not also of the gentiles?" Rom. iii. 29, and answering that there is no difference betwixt them, "the same God being rich unto all that call upon him," Rom. x. 12; so may we argue in this case by a like inquiry, Is he the God of a small remnant of the Jews and gentiles only? Is he not the God and Saviour of them all? (iv. 10.)

Thirdly, He would "have all men to be saved," saith the apostle; "for there is one mediator betwixt God and man, the man Christ Jesus, who gave himself a ransom for all." Now if the argument from one God was, as we have proved, designed to show he was the God of all men in particular, the argument from this one Mediator must also prove Christ the mediator of all men in particular. Hence he is here emphatically styled "the man Christ Jesus," to intimate unto us, that having taken upon him the nature common to us all, to fit him for his office, he must design it for the good of all who were partakers of that nature; for, as he was a man, he surely was endued with the best of human affections, universal charity, which would excite him to promote the welfare of all; as he was a man, he was subject to the common law of humanity, which obliges us to endeavour the common benefit of men (see the note on iv. 10).

[6] Ver. 7. Ἀλήθειαν λέγω, *I speak the truth in Christ.*] This oath or vehement affirmation could not be necessary to confirm Timothy in the belief of this matter. But this epistle being sent to Ephesus, or some other place where there were many Jews, who either denied that salvation was

---

* Lib. de Mac. p. 1090, C.

ing up [7] holy hands, [8] without wrath and [9] doubting.

9 In like manner also, (*I will*) that (*Christian*) women adorn themselves in modest apparel, with [10] shamefacedness and sobriety; not (*setting out themselves*) with broided hair, or gold, or pearls, or costly array;

10 But (*with that ornament*) (which (*best*) becometh women professing godliness) (*that is*) with good works.

11 Let the women learn in silence with all subjection (*to the better sex*).

12 But (*for*) [11] I suffer not a woman to teach (*pub-*

---

to be preached to the gentiles, or only on the terms of being also circumcised, which this apostle did so stoutly oppose, it might be necessary for their sakes.

[7] Ver. 8. Ὁσίους χεῖρας, *Holy hands.*] It is certain that it was the custom of the heathens to wash sometimes their heads, sometimes their whole bodies, but generally their hands, before they came to their temples to pay their homage to their gods. And to this purpose they had their χερνίβια, or χειρόνιπτρα, basins, or lavers, placed before the temples, which they were to use before they sacrificed: it being thought so great a crime to come to the gods with hands unwashed, illotis manibus libare, that it is* proverbial with them to signify, by that phrase, those who come irreverently and unprepared to their service, say Diogenianus and St. Gregory; and to come reverently to the gods is,† περιῤῥαινόμενον, ἀποῤῥῳφώμενον, ἀπονιφόμενον, ὑσιωμένον προσιέναι, to come cleansed and washed; and therefore holy. As for the Jews, the learned Dr. Pocock saith that this is a law among them, that "every one must wash his hands when he arises from his bed, that he may be pure when he offers up his prayers to God," not thinking any man טהור (ὅσιος, Prov. xxii. 11) "pure," till he hath washed his hands. This they were to do, say their rabbins, "lest God, seeing his creature defiled, should be angry;" and because prayer succeeded to those sacrifices, which were not to be touched by the priest till he had washed his hands (Exod. xxx. 27, 28). This they looked upon as a part of sanctification, and therefore pray thus, "Blessed be thou, O Lord God, אשר קדשנו, who hast sanctified us by thy precepts, and commandest us to wash our hands." This washing was to signify three things:

First, That the hands should be innocent and pure from all blood and cruelty, injustice and bribery, all filthiness and impurity, before we come to this sacred Majesty, as David saith, "I will wash my hands in innocency, and so will I compass thine altar," Ps. xxvi. 6, and Philo, of the Essenes,‡ that they lifted up pure hands to heaven; that is, hands, καθαραὶ λημμάτων, καὶ ὑπ' οὐδεμίας προφάσεως τῶν εἰς πορισμὸν μιαινόμεναι, "pure from gifts, and stained with no unjust gain;" and so, saith he, must the person who lays his hand upon his offering be able to say,§ αἱ χεῖρες αὗται οὔτε δῶρον ἐπ' ἀδίκοις ἔλαβον, "These hands have received no gift to do injustice, are not polluted with innocent blood; they have maimed, wounded, done violence to no man; they have been employed in no culpable action, but have ministered to all good and profitable things."

Secondly, That our hearts should much more be purified from all lusts and filthiness of spirit, pride, hatred, malice, covetousness, &c.; so "clean hands" and "a pure heart," in the psalmist, go together, Ps. xxiv. 4; "He that offers sacrifices," saith Philo‖, "must be καθαρὸς σῶματι καὶ ψυχῇ, pure in body from whatsoever defileth that; and in soul from all evil passions and vices: for it is folly to think we may not come to the temple till we have washed the body, and yet may pray and offer sacrifice with a spotted and defiled mind."

Thirdly, That we be purified from all worldly and distracting thoughts, that the mind may be at leisure to attend purely to heavenly things, that we may bring to God, saith Philo,¶ τὴν ψυχὴν τοῦ τῶν αἰσθήσεων καὶ αἰσθητῶν ὄγκου παντελῶς ἐπικουφισθεῖσαν, "a soul eased of all the weight of the senses and sensible objects." These are the things which the apostle here enjoins, when he commands us to lift up holy hands; not that we should wash them with water, which Tertullian** reckons among things vacuæ observationis, of vain observation, superstitious, and rather curious and affected than reasonable devotion, when introduced by some Christians, from the heathen or the Jewish practice, as a preface to prayer.

[8] Χωρὶς ὀργῆς, *Without wrath.*] As being contrary to that charity and forgiveness, and that sedateness of spirit, we ought to have when we address to God in prayer, and being the forerunner of that cruelty which defiles the hand.

[9] Καὶ διαλογισμοῦ, *And doubting.*] I find not that the Greek ever bears the sense of *doubting*, but always imports, in the New Testament, either inward reasonings, or tumultuating thoughts; διαλογισμοὶ πονηροὶ, "evil thoughts" in the heart, Matt. xv. 19, Mark vii. 21, James ii. 4, διαλογισμοὶ καρδιῶν, "the thoughts of men's hearts," Luke ii. 35, ix. 46; διαλογισμοὶ αὐτῶν, "their thoughts," Luke v. 22, vi. 8, or their imaginations, Rom. i. 21, Luke xxiv. 38, or contention and disceptation among them, Luke ix. 46, or inward murmurings, Phil. ii. 14; all which are plainly opposite to that peace, concord, and sedateness of spirit we should bring to our devotions, and are apt to distract us in them, especially "evil imaginations."

The scripture itself seems to direct us to the prime sense of this word: for what is διαλογισμοὶ, Luke ix. 47, is ἐνθυμήσεις, "inward thoughts," and "reasonings," Matt. ix. 4; and this sense the word will bear in all places where we render it either "doubting" or "disputing." So Phil. ii. 14, "Do all things without murmuring," καὶ διαλογισμῶν, and inward reasonings, whether you should continue in the faith or not; or why such commands should be laid upon you; and here, without inward thoughts or resentments of the injuries done to you. Theodoret here interprets it agreeably to the matter in hand, ἀμφιβολίας χωρὶς, "without hesitation, firmly believing thou shalt receive what thou askest;" and of this, saith Theophylact, thou mayest be assured, if thou still askest according to his will; if thou askest, μηδὲν ἀνάξιον τοῦ Βασιλέως, "nothing unworthy of God," but all things spiritual, and askest these things without wrath and hesitation, or a mind wavering betwixt hope and fear.

[10] Ver. 9. Μετὰ αἰδοῦς καὶ σωφροσύνης, *With shamefacedness and sobriety, or chastity.*] It seems impossible to fix a certain rule for the attire of women of all states and conditions, at all times and in all places; but from what the apostle saith here, and 1 Pet. iii. 3 (see the note there), it seems evident, first, that περιπλοκαὶ τῶν τριχῶν ἐταιρικαὶ, all attire which suspected women used, either to provoke lust in others, or to show any inclination to it in themselves; and all attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the modesty and chaste behaviour of a godly matron: and, secondly, all attire which, by the richness and costliness of it, shows any pride, or vanity of spirit, or an ambition to excel others: and, thirdly, all great concernment, care, and study to appear in such attire, as if it were indeed our truest ornament, and that which made us truly to excel, and be more honourable than others: this vanity and pride, this esteem of and concern for these things, being not well consistent with sobriety, and much less with the profession of true godliness. And here it is worthy to be noted by the women, first, that this precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief apostles of the Jew and gentile, Peter and Paul; and the contrary is represented as a practice opposite to godliness. Secondly, Let them especially mark the character here given of a Christian woman, viz. that she is one who doth not only profess and declare, that she serves and worships God, but also doth ἐπαγγέλλειν, "show forth godliness in her life and conversation." And, Thirdly, Let the men note hence that of Esthius, That if it be so unbecoming a Christian woman, to be thus concerned in adorning and tricking up her body, it must be much more unbecoming a Christian man to put on such attire, which makes him truly to deserve the name of fop.

[11] Ver. 12. Οὐκ ἐπιτρέπω, &c. *I suffer not a woman to*

---

* Vide Erasm. Adag. chil. i. cent. ix. p. 246.
† Pol. lib. i. c. sect. 24.
‡ De Vitâ Contemplat. p. 695.
§ De Vict. p. 649.
‖ De Vict. Offer. ab Init.
¶ De Vitâ Contemplat. p. 691, B.
** De Orat. cap. 12.

licly), nor to usurp authority over the man (*to whom she was subjected by God's precept*, Gen. iii. 16), but (*I command her rather*) to be in silence.

13 For Adam was first formed, (*and*) then Eve (*after him, and out of him, to denote subjection to him; and for him, to show she was to serve him*, 1 Cor. xi. 8).

14 [12] And Adam was not (*immediately*) deceived (*by the serpent as Eve was*), but the woman being deceived was (*first*) in the transgression.

15 Notwithstanding she (*i. e. the female sex*) shall be saved in [13] childbearing (διὰ τεκνογονίας, *through child-bearing; i. e. they shall go through the sorrow threatened to her sex for that sin with safely*), if they continue in faith (*i. e. trusting in God*) and charity (*to others, especially in the like condition,*) and holiness (Gr. *in sanctification, i. e. in chastity of manners, and freedom from uncleanness,*) with sobriety (ἐν σωφροσύνῃ, *in temperance, or freedom from excess*).

---

teach.] i. e. Publicly, 1 Cor. xiv. 34, 35 (see the note there). They may privately instruct, as Priscilla did Apollos, Acts xviii. 26, and as a believing wife may instruct her unbelieving husband, when he requires a reason of her faith; but then she must not challenge any authority to do this, this being to usurp an authority not due unto her.

[12] Ver. 14. Οὐκ ἠπατήθη, *He was not deceived.*] i. e. By the serpent, who never attempted him, but was only seduced by the woman; she therefore was both guilty of her own and of her husband's sins.

[13] Ver. 15. Διὰ τῆς τεκνογονίας, *In child-bearing.*] That is, some say, by bearing the Messiah, the promised seed; but there is no instance that can be produced, where this phrase is used in this sense. Say others, by education of her children; but neither is there any instance of this signification of the word; nor is it fit that her salvation should depend on the faith, and charity, and holiness of her children, these being things not in her power to produce in them. And (3.) what then shall become of barren women, and those that live and die virgins? To establish therefore the sense given in the text, let it be noted,

First, That this enallage numeri, or change of the number, in words that comprehend all of the same kind, is very common both in the Old and New Testament, and in profane authors: so Gen. xxxiii. 13, Morientur totus grex; Gen. xli. 57, Universa terra venerunt; "The whole land came into Egypt;" Psal. cxl. 8, "Grant not the desires of the wicked, further not his wicked devices, lest they exalt themselves;" Prov. ii. 12, 13, "The evil man—who leave the paths of uprightness" (see Numb. x. 3, 1 Kings i. 40, 1 Chron. x. 6, Ezra x. 12, Ps. lxviii. 11, Esd. xxv. 3, xxxiv. 10, Mark iii. 7, 8); and here, v. 4, χῆρα—μανθανέτωσαν, "If any widow—let them learn." Note,

Secondly, That the preposition διὰ doth not always signify a means or a condition, but sometimes a term to be passed through; as when it is said, διὰ πολλῶν θλίψεων, "Through many tribulations we must enter into the kingdom of God," Acts xiv. 22; "He shall be saved διὰ πυρός, as one passing through the fire," 1 Cor. iii. 15; "Let us behave ourselves as the ministers of God, passing inoffensively, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, through honour and dishonour, through good and evil report," 2 Cor. vi. 8; in which sense we are said ambulare per viam, per plateam. But against the interpretation given in the paraphrase, it is objected, that the following words, "If they continue in the faith," &c. cannot be mentioned here as a condition of their safe deliverance in child-bed, since that deliverance is common to the believer and the pagan, the charitable and temperate, and the uncharitable and intemperate, the chaste and the unchaste women.

Ans. Now to this I answer, That this objection seems to be of no force against the sense here given: for though health, riches, a good name, and other temporal blessings, be common to the pagan and believer, to the good and bad, that hinders not but godliness may "have the promise of this life;" as health, riches, a good name, and other outward blessings, are promised to those that fear God; it being sufficient to make good this promise, that God is pleased sometimes to vouchsafe this safe deliverance from the dangers of child-birth to women, by virtue of their trust in God, their charity to others, especially in the like condition, their temperance, sobriety, and chastity, as to the observation of the matrimonial vow; and that others may sometimes miscarry through the want or neglect of these duties. In a word, seeing it cannot be denied that these things are likely to engage God's providence to be with them in that needful hour, and the neglect of them may provoke him to abandon others, they must be deemed fit matter of a temporal promise.

CHAPTER III.

1 [1] This *is* a true saying, If a man desire the office of a bishop, he desireth a good work (*i. e. a work that*

ANNOTATIONS ON CHAP. III.

[1] Ver. 1.] Note, concerning the import of the word "bishop" here, I find three different opinions among the ancients; viz. that of Theodoret, that "the apostle here calls the presbyter* bishop," which he thus proves; "because, after the rules prescribed concerning bishops, he descends to those concerning deacons, omitting presbyters; because," saith he, "anciently the same persons were styled presbyters and bishops, the name apostles being then given to them who are now called bishops; but in process of time, they left the name of apostles to them who were apostles indeed, and gave this name of bishop peculiarly to them who anciently were styled apostles. And though," saith he, "these rules are given to the presbyters by name, it is clear that they more eminently belonged to bishops, ἅτε δὴ καὶ μείζονος μεταλαχόντας τιμῆς, as being of a higher dignity."

And this opinion, if true, is a full confutation of the presbyterian hypothesis; for it declares, that there were three distinct orders from the beginning of the church, apostles or bishops, presbyters, and deacons; and that the bishops were of a higher dignity than the presbyters.

Secondly, The second opinion is that of Epiphanius, that* "the apostles could not order all things at one time, there being then a necessity of presbyters and deacons, by both which ecclesiastical matters were to be administered; they placed no bishops there, where they found no persons worthy of that office; in other places, where they found persons worthy of it, but by reason of the paucity of converts found scarce any fit to be presbyters, they constituted only bishops and deacons. And this account," saith he, "is taken, βαθυτάταις ἱστορίαις, from the most ancient histories of the church;" I suppose from the known passage of Clemens

---

* Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει· μετὰ γὰρ τοὺς ἐπισκοπικοὺς νόμους τοὺς τοῖς διακόνοις προσήκοντας γράφει, τοὺς πρεσβυτέρους παραλιπών, τοὺς αὐτοὺς γὰρ ἐκάλουν ποτε πρεσβυτέρους· καὶ ἐπισκόπους, τοὺς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ὠνόμαζον· τοῦ δὲ χρόνου προιόντος, τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθῶς ἀποστόλοις κατέλιπον, τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις ἀποστόλοις ἐπέθεσαν. In locum.

* Οὐ γὰρ πάντα εὐθὺς ἠδυνήθησαν οἱ ἀπόστολοι καταστῆσαι· πρεσβυτέρων γὰρ ἐγίνετο χρεία, καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ διέφυγαν πληροῦσθαι. Ὅπου δὲ οὐκ εὑρήθη εἰς ἄξιος ἐπισκοπῆς, ἔμεινεν ὁ τόπος χωρὶς ἐπισκόπου· ὅπου δὲ γέγονε χρεία, καὶ ἦσαν ἄξιοι ἐπισκοπῆς, κατεστάθησαν ἐπίσκοποι, πλήθους δὲ μὴ ὄντος, οὐκ εὑρήθεσαν ἐν αὐτοῖς πρεσβύτεροι κατεσταθῆναι, καὶ ἠρκέσθησαν ἐπὶ τῷ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι. Epiphan. Hær. lxxv. §. 5.

is honourable in itself, and so requires such dispositions and qualifications in the person who desireth it, as may render him worthy of that honour).

2 A bishop then must be [2] blameless (*i. e. free from just ground of blame*), the [3] husband of one wife (*i. e. not guilty of polygamy, or of divorcing one woman and marrying another, as many of the Jews and Greeks then were*), vigilant (*in his functions*), sober (*governing his passions*), of good behaviour (*in words, in habit, or in aspect*), [4] given to hospitality (*or the entertainment of strangers*), apt to teach (*not so much for his eloquence, as for his skill in divine things, and knowledge of what is fitting to be taught:* so Theodoret);

3 Not given to (*much*) wine (ver. 8), no striker, not greedy of filthy lucre; but [5] patient, not a brawler (*or contentious person*), not [6] covetous;

4 One that ruleth well (*in*) his own house, having his children in (*due*) subjection (*and behaving himself in it*) with all gravity;

5 (For if a man know not how to rule (*well in*) his own house, how shall he (*be able to*) take care of the church of God?) (*which is a larger family, and so requires greater skill in government;*)

6 [7] Not a novice (*in religion*), lest being lifted up with pride (*ἐκ τῆς προεδρίας, by reason of his high advancement*) he fall [8] into the condemnation of the devil.

7 Moreover he must have a good report of them which are without (*i. e. the unbelieving Jew or gentile, with whom he formerly conversed*); lest he fall into reproach (*from them*) and (*into*) the [9] snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, (*not fraudulent and deceitful*, Chrysostom: *not saying one thing to one, another to another*, Theo-

---

Romanus to this effect. And this also yields a full confutation of the presbyterian hypothesis; for it declares, that it was the design of the apostles to institute three several orders in the church, viz. bishops, presbyters, and deacons; and where this was not done, it was only through want of persons fit to complete these orders, and only during that defect; and this being writ in answer to Ærius's heresy, that "a bishop differed not from a presbyter, they being both one order, dignity, and honour,"* shows that opinion was then counted not only false and novel, but heretical.

Thirdly, The third opinion is that of Chrysostom,† Œcumenius,‡ and Hilary the deacon, on the place,§ that "the apostle includes presbyters under the name of bishops, because there is no great difference between them, they being appointed, as well as bishops, to teach, and to preside over the church; and being only inferior to the bishops, as to the power of ordination, which belongs alone to bishops, and not to presbyters." Now even according to this opinion; the bishop is above the presbyter, and all ordinations which are not performed by the bishop are irregular, and performed by them who have no power to ordain.

[2] Ver. 2. Ἀνεπίλημπτος, *Blameless.*] For "the life of a bishop," saith Chrysostom, "should shine so bright, and be so free from spot, that others may not only behold it, but live by his example."

[3] Μιᾶς γυναικὸς ἄνδρα, *The husband of one wife.*] For "the Jews and Greeks," saith Theodoret,‖ "were wont to be married to two or three wives together." The apostle, therefore, doth not say this to depreciate second marriages, which he elsewhere allows (1 Cor. vii. 8. 39), and from which it may not be in a man's power to abstain: "If then a man, τὴν προτέραν ἐκβαλὼν, ἑτέρᾳ συνεζύγη, rejecting his former wife, be joined to another, he deserveth blame; but if death have disjoined him from his former, and nature, urging, doth necessitate him to take another, it is otherwise." Considering these and other things, I approve of this interpretation of some of the ancients, which is also mentioned by Jerome,† and by Chrysostom, declaring, that the apostle doth not here oblige the bishop to be married, but only corrects the immoderateness of some; because among the Jews it was lawful both to marry twice, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, "and to have two wives together;" and it was more common with them to divorce one, and take another. And whereas against this interpretation it is objected, that the apostle requires also, that the widow should be "the wife of one husband;" whereas it never was permitted, among any but barbarians, for women to have more than one husband at once; this objections hath some strength against the interpreting that passage of polygamy, but none against that interpretation which relates to marriage after dismission of the former husband; the law allowing this in Greece, and the practice having made it common among the Romans, and not unusual among the Jews (see note on v. 9). Origen* seems plainly to insinuate, that this law, in the strict sense, seems harsh and unreasonable, since he that hath a wife might lose her in his youth, and so have need of a second; and this law allowed the bishop to enjoy his first wife even to old age, ἐσθ' ὅτε μήδὲ γυμνάζόμενον εἰς ἁγνείαν, καὶ σωφροσύνην, "though he never exercised himself to chastity and continence:" and therefore he things fit to interpret these words by analogy to the bill of divorce, plainly declaring against the church of Rome, that neither bishop, priest, nor deacon, of whom there he speaks, were either by scripture, or the laws of the church, restrained from cohabiting with their wives, after their promotion of those orders. See the confirmation of our exposition in Suicerus, vocibus *δίγαμία* and *δίγαμος*.

[4] Φιλόξενον, *Given to hospitality.*] Not in our common sense, of keeping a good table, or an open house, for all comers; but, τοὺς ὑποδημοῦντας ὑποδεχόμενον, "an entertainer of strangers," as the fathers say, that the word *φιλόξενος*, signifies.

Ver. 3. Μὴ αἰσχροκερδῆ.] These words, saith Dr. Mills, crept into the text from Tit. i. 7, whereas they are found in Chrysostom, and Œcumenius, Cod. Alex. and Basil, tom. ii. p. 416, 417; and are fully confirmed from the words following, διακόνους ὡσαύτως μὴ αἰσχροκερδεῖς, and from Tit. i. 7, where Paul treats of the same subject.

[5] Ἐπιεικῆ, *Patient* or *gentle*;] i. e. Saith Theodoret, in reference to offences committed against himself; for it is no part of meekness or patience, when others are injured, to overlook the injury.

[6] Ἀφιλάργυρον, *Not covetous, or a lover of money.*] Theodoret here notes, that the apostle doth not say he must be ἀκτήμονα, "one who possesseth none;" for a man may possess these things, and yet distribute them as he ought, so as not to be a slave to them, but a lord over them.

[7] Ver. 6. Μὴ νεόφυτον, *Not a novice.*] This, say Chrysostom and Theodoret, is not spoken with respect to age; for Timothy himself, to whom he writes, was a youth (iv. 12), but in respect to his knowledge of the faith.

[8] Εἰς κρῖμα τοῦ διαβόλου.] That the devil fell by pride, Theodoret here notes: but yet both he and Chrysostom say that by "condemnation" here, the apostle means not his sin, but his punishment for it.

[9] Ver. 7. Καὶ παγίδα διαβόλου, *And the snare of the devil.*] i. e. Saith Theodoret, lest, being tempted by Satan, he relapse into his former sins; or lest, being reproached by

---

* Τί ἐστιν ἐπίσκοπος πρὸς πρεσβύτερον; οὐδὲν διαλλάττει οὗτος τούτου· μία γάρ ἐστι τάξις, καὶ μία φησὶ τιμὴ, καὶ ἓν ἀξίωμα.

† Ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέροις ἁρμόττει· τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους. Chrysost. in locum.

‡ Ὁμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τέ εἰσι, καὶ διδασκαλίαν εἰσὶ πεπιστευμένοι. Œcumen.

§ Post episcopum tamen diaconatus ordinationem subjecit; quare? nisi quia episcopi et presbyteri una ordinatio est, uterque enim sacerdos est, sed episcopus primus est. Hilar. in locum.

‖ Πάλαι γὰρ εἰώθεισαν καὶ Ἕλληνες καὶ Ἰουδαῖοι, καὶ δύο καὶ τρισὶ καὶ πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν.

¶ Com. in Tit. i.

* A. in Matt. ed. Huet. tom. i. p. 362, 363

doret:) not given to much wine, not greedy of filthy lucre (*i. e. of lucre gained by sordid and filthy arts*);

9 Holding the mystery of the faith in a pure conscience (*i. e. in a life so pure that conscience may not smite him; for when a good conscience is once put away, the loss of faith will follow*, i. 19).

10 [10] And let these also first be proved (*by the examination of the soundness of their faith, and the purity of their former lives*); then let them (*be admitted to*) use the office of a deacon, being (*thus*) *found* blameless.

11 Even so *must their* [11] wives *be* (γυναῖκας ὡσαύτως, *the women in like manner must be*) grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife (see ver. 2), ruling their children and their own houses well.

13 For they that have used the office of a deacon well (*i. e. according to these rules, do by so doing*) purchase to themselves [12] a good degree (*or higher office in the church*), and great [13] boldness in (*preaching*) the faith which is in Christ Jesus.

14 These things write I (*now*) unto thee, hoping to come unto thee shortly (*and furnish thee with other instructions*, iv. 13):

15 [14] But if I tarry long (*they will be the more needful*), that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, [15] the pillar and ground of the truth.

---

those he is set over, for his former life, Satan tempt him to apostasy, v. 15.

[10] Ver. 10. Καὶ οὗτοι δοκιμαζέσθωσαν πρῶτον, *And let these be first proved.*] These words καὶ αὗτοι, show that this trial belonged also to the higher orders; and so it seems to have been from the beginning, where the Holy Ghost did not immediately interpose in designation of the person. The emperor Severus takes notice of it,* as of "a practice observed both by the Jews and Christians, in order to the ordination of their priests, and fit to be imitated in choosing a rector, or procurator of the provinces subject to the Roman government." The epistles of Cyprian† make frequent mention of this practice observed in the church, in imitation of the Jews. "This," saith he, "was observed in the Acts of the Apostles in the ordination both of bishops, priests, and deacons: and therefore this," saith he, "is derived from a divine and apostolical tradition, observed almost throughout all provinces, that the bishops of that province where the bishop is to be placed, should come thither and choose the bishop, the people being present who were acquainted with his life and conversation."

[11] Ver. 11. Γυναῖκας ὡσαύτως, *The women also,*] i. e. That are admitted to be deaconesses, Tit. ii. 3; περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἐχούσων λέγει, Chrysostom, Theodoret.

[12] Ver. 13. Βαθμὸν καλόν, *A good degree.*] It being the custom to choose presbyters out of the deacons, and bishops out of the presbyters; and therefore, at his ordination, they prayed, that he, using the office of a deacon unblameably, might‡ μείζονος ἀξιωθῆναι βαθμοῦ, "be held worthy of a higher degree."

[13] Παῤῥησίαν, *Boldness*, or *freedom.*] The deacons sometimes preached and converted men to the faith, as Stephen and Philip; and this they could more freely and more successfully perform, when they lived suitably to the qualifications of their function, and to the rules of the gospel they professed and taught.

[14] Ver. 15. Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here Theodoret well notes, that neither the holy prophets, nor apostles, knew all things, the grace of the Spirit dictating to them only the things which were expedient; as appears from these expressions, "hoping to come shortly," and, "but if I tarry."

[15] Στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, *The pillar and the ground of truth.*] Here, say the Romanists, the church is styled "the pillar and the ground of truth," surely from her teachers being so; they being elsewhere styled "pillars," Gal. ii. 9, and "foundations," Eph. ii. 20. Now, say they, may not all securely rely in their faith on the pillar of truth? May they not securely ground their faith upon the ground of truth? The church therefore being the pillar and the ground of truth, we may, without fear of ever erring, rely upon her.

Ans. 1. Whereas the objection represents it as certain that the church is here styled "the pillar and the ground of truth," in respect of its teachers, the text seems clearly to intimate the contrary: for whether we supply the sense of the words thus, πῶς δεῖ (σε), "How thou oughtest;" or with Theophylact, πῶς δεῖ τὸν ἐπίσκοπον, "How a bishop ought to behave himself in the house of God, which is the church," it is evident, that the church,* here mentioned, is put in opposition to the bishop of it, and is, according to Theodoret on the place, σύλλογος τῶν πιστευόντων, "the collection of believers:" and therefore not the church representative, which is only σύλλογος τῶν ἐπισκόπων, "an assemby of bishops," according to the doctrine of the church of Rome; and therefore the infallibility of the church representative can never be concluded from these words, which so expressly do relate to the whole system of believers, in distinction from their bishops.

Ans. 2. The church here is "the church of the living God;" not as it comprehends the major part of her visible members, but only as it comprehends the true and living members of Christ's body, they being only "the church of the living God;" so that we must first know who they are, before we can be guided by them. Now, because this is impossible to be known with any assurance, it is impossible that we should be obliged to rely on their judgment in deciding what is truth.

Ans. 3. There is nothing more common, in the language of the writers of the church, than to style any eminent father of the church, or assertor of her faith, "the pillar and the ground of faith." This title is by Basil† given to Musonius bishop of Cæsarea, to Athanasius, and to the orthodox bishops banished for the truth; by Nazianzen,‡ to Basil, to Athanasius, and to Eusebius, bishop of Samosata; by Lanfranc and Rupertus Tuitiensis, it is given to Austin; and yet sure they were far from thinking that any of these single fathers were infallible. Whence it must follow, that, according to the judgment of the church, this phrase did not import infallibility.

---

* Ubi aliquos voluisset vel rectores provinciis dare, vel procuratores, id est, rationales ordinare, nomina eorum proponebat, hortans populum, ut si quis quid haberet criminis, probaret manifestis rebus.—Dicebatque grave esse quum id Christiani et Judæi facerent id prædicandis sacerdotibus, qui ordinandi sunt, non fieri in provinciarum rectoribus, quibus et fortunæ, hominum committerentur, et capita. Lamprid. in Vitâ Severi, cap. 45.

† Coram omni synagogâ jubet Deus constitui sacerdotem, id est, instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientiâ fiere oportere; ut plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit ordinata——Quod posteà, secundùm divina magisteria, observatur in Actis Apostolorum——Nec hoc in episcoporum tantùm, et sacerdotum ordinibus, observâsse apostolos animadvertibus, de quo et ipso in Actis eorum scriptum est——Propter quod diligentèr de traditione divinâ, et apostolicâ observatione, servandum est et tenendum, quod apud nos quoque, et ferè per provincias universas tenetur, ut ad ordinationes ritè celebrandas, ad eam plebem cui præpositus ordinatur, episcopi ejusdem provinciæ proximi quique conveniant, et episcopus delegatur, plebe præsente, quæ singulorum vitam plenissimè novit, et uniuscujusque actum de ejus conversatione perspexit. Ed. Ox. ep. 67, §. 2, p. 172.

‡ Constat. Apost lib. viii. cap. 18.

* See Const. Apost. lib. iii. cap. 15.

† Epist. 62, 67, 70, 349.

‡ Orat. 19, 21, 23, 29.

16 And without controversy (*or, confessedly*) great is the mystery of godliness: (*consisting in these articles,*) [16] God was manifest in the flesh, justified in (*or by*) the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Ans. 4. The church cannot here be styled "the pillar and the ground of truth," as being the foundation on which truth is built, and which giveth it authority; truth being, saith Chrysostom,* τῆς ἐκκλησίας καὶ στύλος καὶ ἑδραίωμα, "the pillar and the ground of the church," which is, saith the apostle, "built on the foundation of the apostles and the prophets," Eph. ii. 19, 20. She therefore is the church of Christ, because she holds the truth; as is demonstrative from this, that purely ceasing to do so, her members cease to be the members of the church: she therefore cannot, by me, be known to be the church, until I know she holds the truth, and doth not cease to make profession of it: and when I first know this, what need have I of her infallible direction to find out the truth? She therefore may be rather said to be "the pillar and the ground of truth," because it is essential to her being, to maintain and teach all necessary truths; and because her living members do and will maintain them, when concealed, denied, or misrepresented by hypocritical professors: and because she doth preserve and own those oracles in which the saving truth of Christ is fully and perspicuously maintained; and doth baptize her children into that symbol, which was always held to be a perfect summary of Christian faith.

Lastly, The church of that age might be well said to be "the pillar and the ground of truth," because then the apostles presided in it, who were the pillars and foundations of the Christian faith, according to the scriptures and the ancient fathers: thus Theodoret† styles Peter and John, τοὺς στύλους τῆς ἀληθείας, "the pillars of truth;" and Œcumenius,‡ στύλους τῆς πίστεως, i. e. "the pillars of the faith." Then also did the apostles and evangelists deliver, and the church receive, those scriptures which were to be the standard of the Christian faith, and which were written, saith Irenæus,§ "by the will of God, to be hereafter, columna et fundamentum fidei nostræ, the pillar and foundation of our faith:" and which are, saith Athanasius,‖ τῆς πίστεως ἡμῶν ἀγκυραὶ καὶ ἐρείσματα, "the anchors and stabiliments of our faith." Then did her members confirm the Christian faith by miracles, which, by St. Hilary¶ upon this place, are styled, "the confirmation of this truth;" and by their sufferings for it: on which account the martyrs are peculiarly styled by the fathers "the steady pillars and the grounds of Christians." Now seeing none of these reasons can be applied to the present church, it will not follow, that she can, in like manner, claim this title.

[16] Ver. 16. Θεὸς ἐφανερώθη, *God was manifested in the flesh.*] Here Grotius saith, Suspectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs, et Ambrosius, qui omnes legunt ὃ ἐφανερώθη, i. e. "The Latin, Syriac, Arabic versions, and Ambrose, all read, 'The mystery which was revealed in the flesh;' which gives us reason to suspect the other reading, viz. 'God manifested in the flesh.'" But, (1.) this is a great mistake as to the Arabic version, for that reads thus, Quòd Deus, "That God was manifested in the flesh;" and so doth the Syriac, according to the version of Tremellius: in the Polyglot it runs thus, Magnum est arcanum justitiæ quod justificatus est carne; which cannot refer to mystery, but must refer to God or Christ: and though the Vulgar Latin, and the commentator under the name of Ambrose, read, Quod manifestum est in carne; yet he adds, agreeably to the opinion of the Latins, that this mystery is Christus in carne, "Christ manifested in the flesh, but concealed in the Spirit," or, as to his Godhead (see Dr. Pearson's Vindication of this place against Grotius, Creed, p. 128). In a word, the reading which our translation follows is owned by all the Greek scholiasts, Chrysostom, Theodoret, Œcumenius, and Theophylact, and is found in all the manuscripts, excepting that of Clermont and Lincoln College, and the phrases here used do make it necessary to expound the words, not of the gospel, but of Christ, the subject of it. For,

1. That exposition, which refers these words unto the gospel, puts such a strained sense on some of these expressions, of which we meet with no example in the whole New Testament: for where doth "manifestation in the flesh" signify the manifestation of a thing by weak and mortal men? and where is the gospel said to be manifested in the flesh? where doth ἀνελήφθη signify the exaltation of the gospel? or where is it said, that the gospel was received into glory?

2. It turns many of those expressions into a metaphorical sense, which are literally true of Christ; for, according to this exposition, "flesh" signifies weak men; to be "justified," to be owned and approved; to be "seen," is to be known or revealed; to be "taken up," is to be exalted in the minds of men.

3. This strained exposition reduces three of these articles into one; it being, in effect, the same, to be "believed on in the world," by reason of those glorious miracles by which it was confirmed; and to be owned and approved, by reason of the operations of the Holy Spirit, which did assist the preachers of it; and, by that approbation, gloriously exalted in the minds of men.

These are the inconveniences which attend that exposition; whereas the other interpretation, which refers this mystery to Christ, affords a very plain and literal exposition of the words, confirmed by parallel expressions frequent in the holy scripture. For,

1. "The Word," saith John, "was made flesh, and dwelt among us (John i. 14), and we have seen his glory;" ἐφανερώθη, "He was manifested," 1 John iii. 5. 8; iv. 2, "and came in the flesh, who was the Son of God;" "He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeness of a man," Phil. ii. 6, 7; "He that was God, blessed for evermore, was also of the seed of David, according to the flesh," Rom. ix. 5.

2. He was "justified by the Spirit," as doing those miracles on earth, by which he justified his mission against all the accusations of the Jews, by the Spirit of God, Matt. xii. 28, being "declared to be the Son of God with power, by the Spirit of holiness," Rom. i. 3, 4, by sending that Spirit after his ascension into heaven, Acts ii. 32, which he had promised to his disciples upon earth, and by which the world was convinced, περὶ δικαιοσύνης, "of his righteousness," John xvi. 10.

3. He was "seen of angels," who at his entrance into the world did worship him, Heb. i. 6; who celebrated his birth, and gave notice of it to the world, Luke ii. 9. 13; who ministered to him in the desert, Matt. iv. 11, and in his agonies, Luke xxii. 43, xxiv. 4; who were present at his resurrection, and attended him at his ascension into heaven, Acts i. 10.

4. The whole history of the gospel shows, that he was "preached to the gentiles," and "believed on in the world."

5. And, lastly, he was "received up into heaven;" ἀνεφέρετο, ἀνήφθη, ἀνελήφθη, "He was taken, he was carried up into heaven, and sat at the right hand of Majesty in glory," Matt. xvi. 19, Luke xxiv. 51, Acts i. 2. 11. And sure so plain, so full, and literal an exposition of these articles, deserves to be preferred before the strained and metaphorical interpretations of Grotius, Erasmus, and the Socinians.

* In locum.
† Orat. de Provid. tom. iv. p. 441.
‡ In Gal. ii. 9.
§ Lib. iii. cap. 1.
‖ Tom. ii. p. 61.
¶ Firmamentum veritatis hujus sunt signa et prodigia.

CHAPTER IV.

1 Now (*but though the mystery of godliness be so fully confirmed,*) [1] the Spirit (*in the scripture*) speaketh expressly, that [2] in the latter times [3] some shall depart from the faith (*once embraced by them*),

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Τὸ Πνεῦμα ῥητῶς λέγει, *The Spirit saith expressly.*] Hence Mr. Mede concludes, That the apostle must refer to some prophecy of these things recorded in the scriptures; for though the Spirit in the apostles advertised them of many things, viz. "The Spirit said to Peter, Behold three men seek thee," Acts. x. 19; "The Spirit said, Separate me Barnabas and Saul, for the work of the ministry," Acts xiii. 2 (see Acts xvi. 6, xxi. 11); yet he did this only, ἐν ὁράματι, "in a vision," Acts x. 19, or by secret inspirations (and so not ῥητῶς, "expressly"). But to this the fathers answer, That the word ῥητῶς here signifies only φανερῶς, σαφῶς, "clearly and perspicuously;" to which it may be added, that in those times of prophecy, when the prophets had the government of the churches, and spake still in the public assemblies, it might reasonably be said, "The Spirit speaketh expressly," what they taught expressly in the church. And whereas hence he infers, that this prophecy must be found somewhere in the Old Testament, the reverend Dr. Hammond thinks that unnecessary, this apostasy being foretold by our Prophet, who had the Spirit without measure, saying, Matt. xxiv. 11, 12, "Then many shall be scandalized, and many false prophets shall arise, καὶ πλανήσουσι, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold." I confess, Mr. Mede seems to have found this prophecy, Dan. xi. 36—39. But to omit all other objections against his interpretation of the words, I can by no means think that Daniel, so well acquainted with the import of "strange gods," both in the law and the prophets, should give that infamous name, אלוה נכר "a strange god," to our blessed Saviour; or that he should at the same time prophesy, that antichrist should acknowledge and increase Christ with honour, and yet divest Christ of his glory and honour, by setting up *mahuzzim* in opposition to his offices. But considering that this epistle, according to Bishop Pearson, was writ in the eleventh of Nero, A. D. 64, why may we not refer this prediction, either to the apostasy, ῥητῶς, "expressly" mentioned 2 Thess. ii. 3. 9, or to the predictions of the apostles mentioned by Jude, ver. 17—19?

[2] Ἐν ὑστέροις καιροῖς, *In the latter times.*] The Jewish doctors lay this down as a rule, that wherever we find this phrase, באחרית הימים, "in the latter days," we are to understand it of the age and times of the Messiah: so, Gen. xlix. 1, "Gather yourselves together," saith Jacob to his sons, "that I may tell you what will befall you, ἐπ' ἐσχάτων τῶν ἡμερῶν, in the last times, i. e. the days when "the sceptre shall depart from Judah, and Shiloh (the Messiah) shall come;" Numb. xxiv. 14, "Come," saith Balaam, "and I will tell thee what shall befall thy people ἐπ' ἐσχατου τῶν ἡμερῶν, in the latter days," i. e. when "the Star comes out of Jacob, and the Sceptre ariseth out of Israel;" i. e. "when the Messiah comes," saith the Targum of Onkelos, on ver. 17; Isa. ii. 2, "In the last days the mountain of the Lord shall be established on the top of the mountains, and all nations shall flow into it:" "In the times of the Messiah," say R. Salomon, and other Jews. Jer. xxiii. 20, "In the latter days ye shall understand this;" "In the days of the Messiah," Targum on ver. 5; Dan. ii. 28, "There is a God of heaven who maketh known to the king what shall come to pass," ἐπ' ἐσχάτων τῶν ἡμερῶν, from his times, till the kingdom of the Messiah be set up, ver. 44; see also x. 14; Hosea iii. 5, "Afterward they shall return, and shall seek the Lord, and David their king" (Targ. "Messiah their king, the Son of David"), "in the latter days;" Micah. iv. 1, "In the last days shall the mountain of the Lord be established upon the top of the mountains:" where Dr. Pocock saith, that "by 'the last days' are meant, the days or times of the Messiah or Christ, is agreed on by some Jews and most Christians." And wherever we meet with this phrase in the New Testament, it manifestly refers to the beginnings of Christianity, and signifies the last times of the Jewish state or economy, concurring with the times of the Messiah, and the erecting of his kingdom, by calling the gentiles, and settling a Christian church, to succeed that of the Jews. Thus, when the Holy Ghost fell down on the apostles and disciples, "This is that," saith Peter, "which was spoken of by the prophet Joel, saying, In the last days I will pour my Spirit upon all flesh," Acts ii. 17; so, Heb. i. 1, "God, who of old spake to our fathers by the prophets, ἐπ' ἐσχάτων τῶν χρόνων, in these last days hath spoken to us by his Son," i. e. by him who, saith Peter, was "foreordained from the beginning of the world, but was manifested, ἐπ' ἐσχάτων τῶν χρόνων, in the last times;" where the times of Christ's manifestation to the world, and of his preaching to the Jews, are manifestly styled "the last times." So, James v. 3, "You have treasured up your gold and silver, as fire, which shall eat your flesh, ἐν ἐσχάταις ἡμέραις, in the last days;" 2 Pet. iii. 3, "This know ye, ἐπ' ἐσχάτου τῶν ἡμερῶν, in the last times there shall come mockers," &c., and that they were then come, we learn from ver. 5, "This they are ignorant of;" and Jude, ver. 17, 18, "Remember the words spoken before by the apostles of our Lord Jesus Christ, that they said unto you, that ἐν ἐσχάτῳ χρόνῳ, in the last time there should be mockers, walking after their own lusts:" and that they were then come, is evident from the following words, "These are they who separate themselves," &c. ver. 19. And, 1 John ii. 18, "Little children, ἐσχάτη ὥρα ἐστί, it is now the last hour, and, as you have heard, that antichrist shall (then) come, so now are there many antichrists, whereby you may know that this is the last hour:" so 2 Tim. iii. 1, 2, "This know, that in the last days, ἐν ἐσχάταις ἡμέραις, there shall be perilous times, for men shall be lovers of themselves;" and that those times, or days, and persons, were then come, is evident from his exhortation to "turn away" from them, ver. 5, and his character of them, ver. 6, ἐκ τούτων, "Of these are they that creep into houses," &c. And that the "last times" here mentioned were already come, we learn from his admonition to Timothy, to "put the brethren in mind of these things," ver. 4. Here, then, is another defect in Mr. Mede's ingenious interpretation of these words, that he hath not made it out that "the last times" are to be extended beyond the first century, or the age of the apostles. Mr. Mede saith, "These words are not a narration of things present, but a prediction of what shall betide the Christian faith in aftertimes." I answer, they are indeed a narrative of what the Spirit had foretold should happen "in the latter times," by an apostasy from the faith; but the determination of the time when what was thus foretold should be accomplished, depends on the fixed import of "the latter times:" for these "last times," saith Mr. Mede, being mentioned as the indication when this apostasy should take place, must therefore be sufficient to determine the time of this apostasy: and so they plainly do, according to my interpretation. But if, with others, you refer these "last times" to the whole times of antichrist, they began not till above four hundred years after the writing of this epistle; and why then is the apostle so concerned that Timothy then should "put the brethren in remembrance of these things?" ver. 6, and they contain twelve hundred and sixty years; and so cannot inform us in what period, or precise portion of that time, this apostasy should have its rise.

[3] Ἀποστήσονταί τινες τῆς πίστεως, *Some shall depart from the faith.*] Here seems another defect of Mr. Mede's hypothesis, that he makes these words to signify only a partial declining from the faith, and that again only virtual and consequential, by setting up doctrines opposite to or inconsistent with it, though not owned to be so by them that embrace them; whereas apostasy from the faith seems plainly to im-

[4] giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in [5] hypocrisy; (Gr. ἐν ὑποκρίσει ψευδολόγων, *through the hypocrisy of liars, and of men*) having their conscience seared with a hot iron; (*i. e. of corrupt and profligate consciences;*

3 *Of men*) [6] Forbidding (*those whom they have seduced*) to marry, *and commanding* (*them*) to abstain

port a falling off from it wholly, or at least an actual and professed renouncing of some essential part of it.

[4] *Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, Giving heed to seducing spirits, and to doctrines of devils.*] These words, by all the ancient commentators, seem to be taken actively for those doctrines which are introduced by men led by the suggestions of Satan and of evil spirits; these doctrines being, saith Theodoret, *ἐκείνων κινήματα*, "the productions of those evil spirits;" and they who vent them are, saith Chrysostom, *οἱ ὑπ' ἐκείνων ἐνεργούμενοι*, "men acted by them." The false prophets and false apostles, saith the author of the interpolated Epistle to the Philadelphians, had *λαοπλάνον πνεῦμα* (§. 5), "a spirit that deceived the people;" they preached *ἀπάτην καὶ πλάνην*, "deceit and error," and had dwelling in them, *τὸν ἐρῶκοντα τὸν ἀποστάτην*, "the apostate dragon." These false prophets had, saith John, *πνεῦμα τῆς πλάνης*, "a spirit of error;" as the apostles had *Πνεῦμα τῆς ἀληθείας*, "the Spirit of truth," 1 John iv. 1. 6. So far it is from being true, that the word *spirit* signifies doctrines, and not those "deluding spirits" which taught them; yet because "the prince of devils," Matt. ix. 34, "the spirit of the devil," Luke iv. 33, Rev. xvi. 14, the "sacrifice," the "table," the "cup of devils," 1 Cor. x. 20, 21, the "habitation of devils," Rev. xviii. 2, are phrases where *δαιμόνια*, "devils," are still taken objectively, I admit that sense also here: and then the apostasy, procured by "the spirits of deceit," is that of the Judaizers, relapsing from the profession of the Christian faith, through those false Christs and false prophets, of which our Saviour foretold they should "deceive many," Matt. xxiv. 11. 24; whereas they, who apostatized by falling back to heathenism, are they who give heed to the doctrines of demons: for dii gentium dæmonia, "the gods of the heathens are demons."

[5] Ver. 2. *Ἐν ὑποκρίσει ψευδολόγων, Through the hypocrisy of false speakers.*] Ἐν pro *διὰ, through*, is very common; so *ἐν πάσῃ ἀπάτῃ ἀδικίας*, "Through all deceivableness of unrighteousness," 2 Thess. ii. 9, 10 (see Mark ix. 29, Luke i. 17, Acts xvii. 31, Rom. xii. 21, Tit. i. 9, 2 Pet. iii. 1), *κεκαυτηριασμένων τὴν συνείδησιν*, "of seared consciences," i. e. of consciences, which have lost the sense of good or evil, and no longer do their office: for this expression, saith Theodoret, signifies, *τὴν ἰσχάτην αὐτῶν ἀναλγησίαν*, "the extreme stupor of their consciences;" for the member seared, *νεκρωθεὶς τὴν προτέραν αἴσθησιν ἀποβάλλει*, "being mortified, hath lost its former sensation."

[6] Ver. 3. *Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, Forbidding to marry, and commanding to abstain from meats.*] It is here to be noted from Theophylact, that in construing these words, *οὐκ ὀφείλεις ἀπὸ κοινοῦ λαβεῖν τὸ κωλυόντων ἀλλ' ἔξωθεν προσθεῖναι τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων*, "we must not repeat the word 'forbidding,' but add, in lieu of it, 'counselling to abstain from meats:'" so all the ancients have interpreted these words of Clemens Alexandrinus,* when he saith, *οὐ κωλυτέον γαμεῖν, οὐδὲ μὲν κρεωφαγεῖν*, "We must not forbid to marry, nor yet to eat flesh." The apostle, saith Tertullian,† notes them who wholly forbade marriage, and interdicted meats. And Epiphanius saith,‡ This of the apostle is fulfilled in the Cataphrygæ and other heretics, for most of them, *τοῦ γαμεῖν κωλύουσιν, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν*, "forbid marriage, and command to abstain from meats." This, in effect, is the interpretation of all the ancient commentators on the place, who give us the same sense of the words as do the fathers cited; and of all the translations, which, though they do not add the word *commanding*, yet they add a copulative, and change the infinitive into a participle, thus, Prohibentes nubere, et abstinentes à cibis, Syriac; Prohibentes matrimonium, et amoventes cibos, Arabic. And Bochart gives us instances of the like nature from the Old Testament, viz. Gen. xxxi. 40, "By the heat of the day was I burnt, and by the frost of the night (obrigescebam) I waxed stiff with cold;" Ps. cxxi. 6, "The sun shall not burn thee by day, nor the moon (refrigerate thee) by night:" so Luke xiii. 9, "If it bring forth fruit (it shall stand), if not, thou shalt cut it down."

That all these things happened in the apostle's times, and many of them were to happen before the destruction of Jerusalem, is evident; that there was to be a great apostasy before that time, carried on by prophets and false Christs, our Lord expressly had foretold; and that in great measure it had obtained, especially among the Jews, we learn from the Epistle to the Hebrews, writ purposely to put a stop to it; that the great promoters of it were "deceitful workers, false apostles," and that they carried on that work in hypocrisy, esteeming gain godliness, this apostle doth often inform us (see 2 Cor. ii. 17, xi. 13—15); that they were men whose minds and consciences were defiled, see Tit. i. 15; that their doctrine was this, "It is good for a man not to touch a woman," 1 Cor. vii. 1; their vain philosophy this, "Taste not" (forbidden meats), "handle not" (an unclean thing), see Col. ii. 21. It remains only to consider, who they should be: that they could not be the Gnostics, the followers of Simon Magus, I have proved against Dr. Hammond, note on Col. ii. 21. Moreover, according to his exposition, they were to appear before the destruction of Jerusalem; for he interprets these words, "The Spirit speaketh expressly" of our Lord's prediction, Matt. xxiv. Now there were no such heretics among the Gnostics until the second century. Saturninus, saith Theodoret,* "was the first who named matrimony the doctrine of devils, and taught men to abstain from living creatures." Now this Saturninus was before Basilides,† who by Jerome,‡ is often called "the father of the Gnostics;" whereas that these men were in the apostle's times, we learn, saith Tertullian,§ from the apostles themselves. I have noted on 1 Cor. vii. 1, and on Col. ii. 21 conjectured, that they were the Essenes among the Jews; and that with them agreed the magicians and idolaters among the heathens, we learn from Clemens of Alexandria, who speaking of those heretics, who said "the resurrection had passed on them already, *καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον*, and therefore rejected matrimony," he saith this was not peculiar to these Menandrians,‖ "but they who worshipped idols did also abstain from meats and venery; and the magicians, who worshipped angels and demons, did also carefully abstain from wine, from living creatures, and from venery."

And if Saturninus, who succeeded Menander, who flourished in the time of Domitian and Trajan, did in this, as in most other things, *τὰ αὐτὰ τῷ Μενάνδρῳ ψευδολογῆσαι*, "agree in sentiments with Menander," as Eusebius¶ saith he did, the apostle may reasonably be conceived to include him: for Epiphanius saith of him in the very words of Irenæus,** that†† "he affirmed that to marry, and beget chil-

* Strom. lib. iii. p. 462.

† Notat apostolus eos qui in totum nubere prohibebant, qui et de cibis interdicebant quos Deus condidit. De Monog. cap. 15.

‡ Hær. xlviii. p. 410, sect. 8.

* *Τὸν δὲ γάμον οὗτος πρῶτος τοῦ διαβόλου διδασκαλίαν ὠνόμασε, νομοθετεῖ δὲ καὶ ἐμψύχων ἀπέχεσθαι.* Hær. Fab. lib. i. cap. 3.

† Mortuus est autem Basilides, à quo Gnostici in Alexandriâ, temporibus Hadriani in Agrippâ.

‡ *Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί.* Euseb. Chr. ad An. 134. A quo Gnostici. Hieron.

§ Quæ sub apostolis fuisse ab ipsis apostolis discimus. De Præscr. cap. 33, 34.

‖ *Ἀλλ' οἱ καὶ τὰ εἰδώλα σεβόμενοι βρωμάτων τε ἅμα καὶ ἀφροδισίων ἀπέχονται——ἀμέλει διὰ φροντίδος ἐστὶ καὶ τοῖς μάγοις οἴνου τε ὑμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύουσιν ἀγγέλοις, καὶ δαίμοσιν.* Strom. iii. p. 446, B, C.

¶ Hist. Eccl. lib. iv. cap. 7.

** Nubere et generare à Satanâ dicunt esse, multi autem ex iis sunt qui ab eo et ab animalibus abstinent, per fictam hujusmodi continentiam seducentes multos. Iren. lib. i. cap. 22.

†† *Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν——ἐκ τοῦ Σατανᾶ ὑπάρχειν λέγει,*

from meats, which God hath created to be received with thanksgiving of them which believe and know the truth (*i. e. who are instructed aright in their Christian liberty; for though nothing be unclean of itself, yet to him who through weakness esteemeth any thing unclean, to him it is unclean*, Rom. xiv. 14).

4 For every creature of God *is* good (*for food*), and nothing (*is*) to be refused (*as polluted*), if it be (Gr. *being*) received with thanksgiving:

5 For it is [7] sanctified by the word of God (*giving us commission to eat of all things*, Gen. ix. 2, 3, *or by the gospel, taking off the difference betwixt things clean and unclean*, Rom. xiv. 14,) and (*by*) prayer (*for a blessing on it, and thanksgiving for it*).

6 If thou put the brethren in remembrance of these things (*to preserve them from these impostors*), thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained (*or, which thou hast followed hitherto*).

7 But refuse (*avoid*) profane and old wives' fables, (*such as the Jewish doctors tell*, i. 4. 6, Tit. i. 14, iii. 9,) and exercise thyself *rather* (*in those things which tend, not as they do, to endless questions, and law-strifes, and the perversion of the faith, but*) unto godliness.

8 For [8] bodily exercise profiteth little: but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying and worthy of all acceptation (*a truth most worthy to be relied on, viz. that godliness hath the promise of that life which is to come*).

---

dren, was from Satan, and that hence many of them abstained from living creatures; and by this feigned continence seduced many to their heresy." And this is the more likely, because it is noted of this Menander, that he proceeded εἰς ἄκρον τῆς μαγίας, "to the height of that magic," which was attended with that abstinence, Iren. lib. i. cap. 21, Euseb. H. Eccl. lib. iii. cap. 26. It is no objection against this interpretation, that the Essenes mentioned by Philo and Josephus were not Christians, and so could not "depart from the faith:" for who can prove that none of them embraced the faith of Christ, or that they could not do it, and yet retain their old sentiments concerning meats and marriage? It may be also true, that the Menandrians were not yet formed into a sect when this epistle was indited; but that affects not my interpretation, since it is certain from 1 Cor. viii. 1, Col. ii. 16 (see the notes there), that their doctrines obtained before; and that the persons here intended must be Judaizers, is fairly gathered from ver. 7, and from these words, "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth;" for those last words show, that these persons were such as had no faith, or knowledge of that Christian truth, that "every creature of God was good (for food), and nothing was to be refused," as polluted or unclean, ver. 4. Add to this, that Dr. Lightfoot, note on Acts xv. 20, quotes this passage from Bava Bathra, fol. 602, viz. that "when the temple was destroyed the second time, the pharisees (i. e. separatists) were greatly multiplied in Israel, who taught that it was not lawful to eat flesh, or to drink wine," and a little after say, "It is but just that we should ordain among ourselves not to marry wives, nor beget children:" and if these pharisees then espoused these tenets, they may be the persons here noted by the apostle. Thus I have given my own opinion concerning the true and primary import of these words. Others, I know, conceive that they refer to the apostasy of the church of Rome, and therefore descant on them thus:

Ver. 1. "But (*in opposition to this mystery of godliness*, mentioned iii. 15, 16, *there is another mystery of iniquity, of which*) the Spirit speaketh expressly (Dan. xi. 36—39, saying), that in the latter times some shall depart from the faith, giving heed to erroneous spirits and doctrines of devils."

Ver. 1. Ἐν ὑστέροις, *In the latter days.*] That is, in the times of antichrist, 1 John ii. 18, Dan. ii. 44 (see Hos. iii. 5, Micah iv. 1).

Ἀποστήσονται τῆς πίστεως, *Some shall depart from the faith.*] Idolatry being represented in the Old Testament as apostasy from the law of Moses, and the God of Israel, the like idolatry in the church of Rome may well be counted an apostasy from the Christian faith.

Προσέχοντες πνεύμασι πλάνοις, *Giving heed to seducing spirits.*] i. e. Men acted by seducing spirits; for πνεύματα doth often signify the impulses or afflatuses of good or evil spirits; of good, so 1 Cor. xiv. 12, "You are zealous, πνευμάτων, of spiritual gifts," or afflatuses, and so throughout the chapter; of evil spirits, as 1 John iv. 1, "Believe not every spirit, but try the spirits." Accordingly, the coming of the man of sin is to be κατ' ἐνέργειαν τοῦ Σατανᾶ, "according to the energy of Satan, with all lying wonders" (2 Thess. ii. 9): so was the idolatrous worship of the gentiles promoted, say Tertullian,* Eusebius,† and Chrysostom;‡ so also was the worship of saints promoted in the church of Rome (see Mr. Mede, lib. iii. cap. 3, 4).

Καὶ διδασκαλίαις δαιμονίων, *And to doctrines of devils;*] i. e. To the heathen theology concerning demons, or giving heed to the doctrine concerning the worship of dead men, or departed saints, brought in by their pretended apparitions and wonders wrought at their tombs after death, which were indeed, if at all done, wrought by the illusions of devils.

Ver. 2. Ἐν ὑποκρίσει, *Which apostasy shall be promoted.*] By the hypocrisy of liars, which have their conscience seared.

Through the hypocrisy, &c.] Hence it is argued, that they, who thus promote and carry on this apostasy, must not be open deserters, but hypocritical professors of that faith, from which they by their actions virtually depart.

Ver. 3. Κωλυόντων γαμεῖν, *Forbidding to marry.*] "(*And the men I speak of may be discerned by these marks, that they are*) of those who forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth:" as is done in the Roman church to monks and nuns, (see Mr. Mede, lib. iii. cap. 7), and to the clergy; and that, saith pope Siricius, quoniam qui in carne sunt, Deo placere non possunt, "because they that are in the flesh cannot please God."

Ἀπέχεσθαι βρωμάτων, *To abstain from meats.*] That this is done in the Roman church, by a law obliging some orders of monks to abstain from all flesh, see Mr. Mede, ibid.: and this may well be reckoned as a character of apostasy from the Christian faith, because it seems to be a reducing of them back from their Christian liberty, to a conformity to the legal rites.

[7] Ver. 5. Ἁγιάζεται, *It is sanctified.*] So the Jews from these words, Ps. cxxxiv. 2, "Lift up your hands (קדש, ad sanctitatem), and bless the Lord," gather, that the benediction is the sanctification of the meat, and that it is not lawful to eat of it till it be thus sanctified (Buxt. Syn. Jud. cap. 12, p. 241).

[8] Ver. 8. Σωματικὴ γυμνασία, *Bodily exercise.*] The apostle in the former verse exhorted Timothy, γυμνάζειν, to exercise himself unto godliness, as the athletics did, in the Olympic games, exercise themselves for their combats; adding here, that their exercises, though they were very hard and difficult, tended little to profit, they striving for mastery only that they might obtain "a corruptible crown," 1 Cor. ix. 25; whereas that piety, in which he did advise him to exercise himself, was "profitable for all things;" or, because Philo makes mention τῶν συνεχῶν πόνων, "of the continual labours" of the Essenes,§ and Josephus,‖ of their ἐργασίαι, or "exercises morning and evening," he perhaps may oppose unto them this exercise of piety.

ἔνθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχονται, ὅπως διὰ τῆς προσποιητῆς ὄψεν πολιτείας αὐτῶν τινα ἐπαγάγωνται εἰς τὴν αὐτῶν ἀπάτην. Hær. xxiii. §. 2.

* Apol. cap. 21.
† Præf. Evang. lib. v. cap. 2.
‡ Orat. contra Judaiz. tom. vi. p. 375.
§ De Vitâ Cont. p. 692, B.
‖ De Bello Jud. p. 785, 786.

10 For therefore we both labour and suffer reproach, because we trust in the living God, [9] who is the Saviour of all men, specially of those that believe.

11 These things command (Gr. *exhort*) and teach (*men to believe*).

12 Let no man (*have occasion to*) despise [10] thy youth (*or thy function, by reason of it*); but be thou an example of (*and to*) the believers, in word (*of doctrine*), in (*gravity of*) conversation, in charity (*to all*), in (*fervency of*) spirit, in faith, in purity (*of life*).

13 [11] Till I come (*to thee*), give attendance to reading (*the holy scriptures, whence thou mayest learn to teach others*), to exhortation (*to what they ought to do, and to avoid*), to doctrine, (*teaching them what to believe*).

14 Neglect not (*to stir up*) the gift that is in thee, (see note on 2 Tim. i. 6) which was given thee by prophecy (*according to the foregoing prophecies concerning thee*, see note on 1 Tim. i. 18), [12] with the laying on of the hands of the presbytery.

15 Meditate upon these things (*which thou readest in the holy scriptures, and in which thou instructest others*, ver. 15); give thyself wholly to them (*to exhortation and doctrine*, ver. 13); that (*so thou mayest perform them with such readiness and exactness, that*) thy profiting may appear to all.

16 [13] Take heed unto thyself (*that thou livest exemplarily*, ver. 12), and unto the doctrine (*that it be sound and edifying*, ver. 6); continue in them (*in the exercises*

---

[9] Ver. 10. Ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, *Who is the Saviour of all men.*] The author of the book De Vocatione Gentium expounds this very well, telling us, that "by saying (lib. ii. cap. 31), 'He is the Saviour of all men,' he confirms the general goodness of God towards all men; and by adding, 'especially of them that believe,' he shows there is one part of mankind, which, through the benefit of divinely-inspired faith, is, by special benefits, advanced to the highest and eternal felicity." He is the Saviour of all men, (1.) Leaving none of them without some testimonies of his goodness (Acts xiv. 17), sufficient to engage and direct them so to seek the Lord, that they may find him (Acts xvii. 27), lib. ii. 5, Nulli nationi hominum bonitatis suæ dona subtraxit, saith the same author. (2.) Showing to them so much of himself, i. e. of his eternal power and godhead, as might render them inexcusable, in that they "did not glorify him as God, neither were they thankful" (Rom. i. 20, 21); and writing in their hearts the law of nature, which enabled them by nature to do the things of the law, and made their consciences accuse them, when they neglected so to do; (Rom. ii. 14, 15), they knowing so far the righteousness of God, that "they who did those things" which were contrary to the law of nature, "were worthy of death" (Rom. i. 32): for, adhibita est semper universis hominibus quædam supernæ mensura doctrinæ, quæ etsi occultioris, parciorisque gratiæ fuit, suffecit tamen quibusdam ad remedium, omnibus ad testimonium. (3.) Accepting every where him that worked righteousness, of what nation soever he might be (Acts x. 35), and accounting him as circumcised who kept the righteousness of the law (Rom. ii. 26): and, lastly, rewarding the good deeds of all that diligently sought him (Heb. xi. 6). Mr. Clerc understands this salvation of deliverance from temporal dangers, in which sense it is also true; but that cannot be the entire sense of the apostle, who had said before, ver. 8, that "godliness had the promise of this life, and that which is to come," i. e. both of temporal and eternal salvation; and adds, ver. 9, "This is a faithful saying, and worthy of all acceptation;" i. e. that not temporal only but eternal blessings are to be expected from him, and that therefore they, the apostles, laboured and suffered reproach, "because they trusted in the living God, who is the Saviour of all men;" whereas, doubtless, they did this, not only with respect to temporal, but especially to eternal salvation (1 Cor. iv. 17).

[10] Ver. 12. Τὴν νεότητα, *Thy youth.*] The presbyters were generally in those times aged, as their name imports; but Timothy, because the gift of prophecy had pointed him out for that work (ver. 14), and because the gifts of the Spirit had rendered him fit, was made an evangelist in his younger age, and therefore the apostle doth exhort him to make up in the excellency of his doctrine, and the gravity of his conversation, what was wanting in his age.

[11] Ver. 13.] Here, First, It is well noted by the fathers, and by Esthius, that if Timothy, who had spiritual gifts, was yet, by Paul, commanded to be thus diligent in reading the scriptures, that in his exhortations he might profit others, then much more should other bishops and ministers be so, quos omnes Paulus in Timotheo instruit; then also should they not depend upon extemporary effusions, without attendance unto reading.

Secondly, That the illumination or gifts of the Holy Spirit should not hinder our diligence in reading and studying what we are to exhort others to, and instruct them in: for, saith Theodoret, it becomes us to bring our labour, καὶ οὕτω λαμβάνειν τὴν χάριν τοῦ Πνεύματος, "and so to receive the grace of the Spirit.

[12] Ver. 14. Μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, *With the imposition of the hands of the presbytery.*] The χάρισμα, or spiritual gift here mentioned, is expressly said to be given, διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, by the laying on of the hands of Paul, 2 Tim. i. 6; the giving of the spiritual gifts seeming to be peculiar to this or some other act of an apostle, Acts viii. 17, xix. 6. But other seniors, or presbyters, as Irenæus, lib. iv. cap. 43, calls them, qui cum episcopatus successione *charisma* veritatis certum acceperunt, "who with their succession received the certain *charisma* of truth," might and did lay on their hands together with him. This ceremony of imposition of hands in ordination is confirmed from the practice of the apostles and apostolical men, thus ordaining deacons, Acts vi. 6, pastors, or teachers of the word, Acts xiii. 3, elders, whether bishops or presbyters, in every city, Acts xiv. 23, and evangelists, here. And this practice they certainly derived from the Jews, who created governors of criminal causes, or ruling elders, and masters, doctors, and rabbins, to be teachers of the law; i. e. to labour in the word and doctrine, by that imposition of hands which they called סמיכה, as Moses did to Joshua, Numb. xxvii. 18, Deut. xxxiv. 9, and as Maimonides* saith he did when he assumed the Seventy to assist him; and as the first-born† "laid their hands upon the Levites," Numb. viii. 10, who were chosen to serve in their stead, and so consecrated them to God in their name. And this way of consecration, by imposition of hands, say they, came down from Joshua,‡ "by a perpetual succession to their rabbins." Though therefore I scarce find any footsteps of it in the first century, or second, yet Cyprian, in the third, speaks of it as that which, de traditione divinâ et apostolicâ observatione servandum est et tenendum, "was to be observed and held from divine tradition, and apostolical observation, in the collation of the episcopal office," and as that which they§ practised in the ordination of Sabinus to that office. Eusebius saith,‖ Origen also was thus advanced to the presbytery by the bishops of Cæsarea: and the Apostolical Constitutions give us this as an ordinance of John the apostle,¶ who, doubtless, when he returned from Patmos to Ephesus, regulating the churches, and constituting bishops, did it according to the rites of the Jews, and practice of the other apostles; whence I conclude, this is no accidental but a necessary rite of the due ordination of bishops, presbyters, and deacons.

[13] Ver. 16. Ἐπίμενε ἐν αὐτοῖς.] See the defence of these words, Examen Millii.

---

* Sanhed. cap. 4. † See Chaskuni on the place.

‡ Morin. de Sacr. Ordin. par. iii. ex. 7, §. 3.

§ Quod et apud vos factum videmus in Sabini collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, et de episcoporum qui in præsentiâ convenerant judicio, episcopatus ei deferretur, et manus ei in locum Basilidis imponeretur. Ed. Ox. ep. 67, p. 172.

‖ Ὁ Ὠριγένης πρεσβυτερίου χειροθεσίαν ἐν Καισαρείᾳ πρὸς τῶν τῇδε ἐπισκόπων ἀναλαμβάνει. Hist. Eccl. lib. vi. cap. 23.

¶ Ὅπου μὲν ἐπισκόπους. κατασήσων, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόσων. Euseb. Hist. Eccl. lib. vi. cap. 23, p. 92. Πρεσβύτερον χειροτονῶν, ὦ ἐπίσκοπε, τὴν χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτός. Const. Apost. lib. viii. cap. 16. Vide De Diaconis, cap. 17.

mentioned ver. 12, 13): for in doing this thou shalt both save thyself (*by doing faithfully thy duty*), and them that hear thee (*by engaging them to perform theirs*).

CHAPTER V.

1 [1] Rebuke not [2] an elder (*with severity*), but intreat *him* as a father; *and* the younger men as brethren (*in respect of thy youth*, iv. 12);

2 [3] The elder women as mothers; the younger as sisters, (*being careful to converse with them, when necessity requires it,*) with all purity (*with gravity in your words and countenance, observance of your eyes and heart, at times and places which can minister no suspicion of undue behaviour towards them*).

3 [4] Honour widows that are [5] widows indeed.

4 But if any widow have children or nephews, [6] let them (*i. e. those children or grand-children*) learn first (*or chiefly*) to show piety at home (*i. e. to their own family or household*), and to requite their parents (*who have bred them up*, ver. 10): for that is good and acceptable before God (*and then, if they be able, extend their charity to others*).

5 Now she that is a widow indeed, and [7] desolate (*being left quite alone, without any children to relieve her*), [8] trusteth in God, and continueth in supplications and prayers night and day.

6 But [9] she that liveth in pleasure (*licentiously*) is dead (*to God*) while she (*thus*) liveth (*and so is not to be respected as a vital member of the church, or nourished by her*).

7 And these things give in charge, that they (*i. e. the widows*) may be blameless.

8 But if any (*having ability*) provide not for his own

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Μὴ ἐπιπλήξῃς, *Rebuke not.*] The word signifies to chastise, or rebuke with severity, and sometimes with stripes.

[2] Πρεσβυτέρου, *An elder.*] In the judgment of Chrysostom, Theodoret, Œcumenius, and Theophylact, the "elder" here signifies, οὐ τὸν ἱερέα, ἀλλὰ τὸν γεγηρακότα, "not a priest, but a grave ancient man," such being, in all ages and nations, styled fathers; and this sense the distinction here, of ages and of sexes, seems to plead for.

[3] Ver. 2. Πρεσβυτέρας, *The elder women.*] "The widows of the church," saith Dr. Hammond, very improbably; they being mentioned particularly in the sequel of the chapter.

[4] Ver. 3. Τίμα, *Honour.*] i. e. Yield them reverence and alimony; for that provision for them is included in this "honour," is evident from ver. 4 and 8. Thus, not to give parents what is needful for them, is to transgress the precept which commands us to "honour our father and our mother," Mark vii. 10—12. So Acts xxviii. 10, πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, "They honoured us with many honours, giving us, τὰ πρὸς τὴν χρείαν, such things as were necessary," Hence, in the Jerusalem Targum,* Honorare, est viaticum providere; "To honour is to make provision for any person:" so here, "Honour widows;" that is, saith Theophylact, τὰ ἀναγκαῖα χορήγει, "provide them necessaries" (see note on Mark vii. 10).

[5] Τὰς ὄντως χήρας, *That are widows indeed.*] Answering that name, by being χηρεῦσαι, "desolate," and destitute of any other to relieve them, and being also exemplarily pious (ver. 5). "Widows," saith Cotelerius, hath divers significations; it signifies, (1.) Any woman that survives her husband. (2.) Poor women, who, after the death of their husbands, need the alms of the church (as here). (3.) Such as consecrated themselves to God, professing perpetual widowhood (ver. 5). (4.) Such as were chose into the ecclesiastical ministry, or made deaconesses (ver. 9). That there should be any ἀειπαρθένοι, or persons that were always virgins, called, τὰς παρθένους, τὰς λεγομένας χήρας, widows; though the passage of Ignatius, according to Vossius's reading, seems to make for it; yet, according to the reading of Bishop Usher (ἀειπαρθένους καὶ χήρας), it makes against it; and virgo vidua, "a virgin widow," that is admitted to the degree of a deaconess, is, in Tertullian's language,† a miracle or monster in the church. It is certain, such a one could be none of the apostle's widows here; for he supposeth his widows may have children, ver. 4, and expressly forbids any to be chosen into the number of widows, that hath not nourished or brought up children, ver. 9, 10; and it is not reasonable to conceive the church of Smyrna should so soon transgress against this rule of the apostle, or that this famous martyr should approve such a violation of the apostle's precept.

Note also, That the reading of Bishop Usher is confirmed from the like words, ἡ παρθένος, καὶ ἡ χήρα, found in the Apostolical Constitutions, lib. iii. cap. 6.

[6] Ver. 4. Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn first to show piety at home.*] The apostle here speaks of the care the children should take to nourish their parents, which are widows, πρῶτον, before they suffer them to be burdensome to the church, as it is evident from ver. 16, which saith, "If any man or woman have widows (belonging to their families), let them relieve them, and let not the church be charged with them;" and also from the following words here, "and to requite their parents," which only can belong unto the children, and was always reckoned an act of piety towards them,* "as, after God, the authors of our being;" whence anciently they were so reverenced, saith Simplicius,† "as to be called gods."

[7] Ver. 5. Μεμονωμένη, *Solitary.*] So Philo saith, the widow of the priest, which hath no children, must return to her father's house, as ἀνδρὸς καὶ παίδων ἔρημος, οὐδεμίαν ἔχουσα καταφυγήν, "having no other refuge, when destitute of husband and children, but her father;" but if she have sons, or daughters, it is necessary that the mother should be placed with her children, υἱοὶ καὶ θυγατέρες τῆς τοῦ γεννήσαντος οἰκίας ὄντες,‡ "for sons and daughters, being of the house of their parents, draw the mother to it:" whence also we learn, what it is to "show pity to their own house," ver. 4, viz. to do it to their parents.

[8] Ἤλπικεν ἐπὶ τὸν Θεόν, *Trusteth in God.*] i. e. Having no other helper, she reposeth herself on him alone, committing herself to him, by constant prayer, for his help. This is Cotelerius's third kind of widows, compared, by the author of the Apostolical Constitutions, lib. iii. cap. 1, to the widow of Sarepta, and to Anna the daughter of Phanuel, mentioned Luke ii. 36, who does not oblige herself, by vow or promise so to do, but only remains single, ἐῶσαν ἔχουσα χηρείας, "as having the gift of widowhood." So Jerome describes those widows in these words, Honora viduas, quæ verè viduæ sunt, hoc est, quæ omni suorum auxilio destitutæ sunt, quæ manibus suis laborare non possunt, quas paupertas debilitat, ætasque conficit, quibus Deus spes est, et omne opus oratio (Ep. ad Gerontiam).

[9] Ver. 6. Ἡ δὲ σπαταλῶσα, *She that liveth in pleasure.*] This word properly signifies to *feed deliciously*, and drink choice liquors; τῇ γαστρὶ ζῆν μόνῃ, "to live only for the

* In Deut. xv. 14.

† Ne tale nunc miraculum, ne dixerim monstrum, in ecclesiâ denotaretur virgo vidua. De Virgin. Veland. cap. 9.

* Χρὴ οὖν ἐπιμελεῖσθαι παντοίως αὐτοῦ, ὅτι αἴτιος ἡμῖν, κατὰ Θεὸν, τοῦ εἶναι γέγονε, καὶ ὅτι διὰ τὰς ἐπεμελείας αὐτοῦ καὶ συμπαθείας ἐτράφημεν.

† Οἱ δὲ ἔτι παλαίτεροι τοσοῦτον τοὺς γόνεας ἐσέβοντο, ὡς καὶ θεοὺς αὐτοὺς ὁρμῆσαι καλεῖν. Simpl. in Epict. cap. 37, p. 178, 179.

‡ Lib. ii. de Mon. p. 641, in fine.

(*kindred*), and specially for those of his own house, he hath (*in works*) denied the faith, and is [10] worse than an infidel.

9 [11] Let not a widow be taken into the number (*of widows to be maintained by the church*) under [12] threescore years old, having been the wife [13] of one man (*not one that hath divorced herself from one husband, and married again,*

belly," saith Chrysostom. So Ezek. xvi. 49, "This was the sin of thy sister Sodom, in pride, in fullness of bread, καὶ ἐν εὐθηνίᾳ ἐσπωράλων, and in abundance, she and her daughters rioted;" Amos vi. 4, "They lie upon beds of ivory, καὶ κατασπαταλῶντες, and, abounding with superfluities, they eat lambs out of the flock, and the calves out of the midst of the stall:" and because such eating and drinking provoke to carnal pleasures, it is joined with them; as when the apostle saith, "Ye have lived in pleasure and been wanton," Gr. ἐσπαταλήσατε, James v. 5. Such a woman "is dead while she liveth," according to that of the Jews,* "The just in their death are styled living; the wicked, whilst they live, are styled dead" (Maimonides).

[10] Ver. 8. Ἔστιν ἀπίστου χείρων, *He is worse than an infidel.*] For they put this among the first and most indissoluble principles of nature, requiring us, πρῶτα θεοὺς τιμᾶν, μετέπειτα τοκῆας;† "first to honour the gods and then our parents;" placing among the things in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, "the making provision for them, and serving them with our bodies." So Aristotle‡ saith, "We must rather make provision for them than for ourselves, and yield them, τιμὴν καθάπερ θεοῖς, honour, as they do unto the gods." Plutarch§ saith, that "all men, though some may think otherwise, say, that nature, and the law of nature, require, that parents should have the highest honour next the gods; that men can do nothing more acceptable to the gods, than by readily heaping favours upon their parents, and that nothing is a greater evidence of atheism or impiety, than to despise them." Some here are guilty of a great mistake, scraping together great fortunes, and hoarding them up for their children, with a scandalous neglect of that charity to their Christian brethren, which alone can sanctify those enjoyments to them, and enable them to "lay up a good foundation against the time to come;" pleading these words to justify, or to excuse their sordid parsimony, and want of charity, that "he that provideth not for his own household, hath denied the faith, and is worse than an infidel;" whereas these words plainly respect the provision which children should make for their parents, and not that which parents should make for their children.

See the defence of the text, ver. 16 and 19, Examen Millii, ibid.

[11] Ver. 9. Χήρα καταλεγέσθω μὴ, *Let not a widow be taken into the number.*] The apostle now comes to speak of such widows as were not only to be maintained by the church (for they were doubtless to receive her alms, if really they were poor, without these qualifications), but of such as were to be admitted into the number of deaconesses, whose office it was to instruct the younger women, to attend the women when sick and in labour, and to assist at the baptism of the female sex.

[12] Μὴ ἔλαττον ἑξήκοντα, *Not less than sixty years old.*] It is the mistake of Zonaras, Balsamon, and Blastares, to think to reconcile this with the fifteenth canon of the council of Chalcedon, and the fourteenth of Trullo, by saying, That widows might only be admitted deaconesses at sixty, but virgins at forty. This last was done in after-ages, and after that Apostolical Constitution, which, agreeably to Paul,

10 *Being also*)Well reported of for good works; [11] if (εἰ, *that*) she have brought up children, if (*that*) she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to [15] wax wanton against (*or, grow weary of*) Christ, they will marry;

saith, lib. iii. cap. 1, χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν ἑξήκοντα, "Let not the widows be constituted under sixty years;" and they who first began to alter the time, did at last take away the office.

[13] Γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ, *Being the wife of one husband.*] i. e. One who had not divorced herself from one, and married another husband; for otherwise, the younger widows, whom Paul bids to marry, could never be admitted deaconesses, though they had all the other qualifications. That such divorces were then common on the wife's side both among Jews and gentiles, we learn, concerning the Romans, from the complaint of Seneca,* that "none in his time blushed at it, their noble women marrying that they might divorce themselves, and there being scarce any marriages without divorces." Cicero† complains of many things of this kind, which happened in his time. Plutarch‡ mentions it as a thing common, and customarily done by any women that were jealous; and the law among the Athenians§ allowed it: instances we have of it in Justin Martyr‖ and Tertullian.¶ And that this also was frequent in the practice of the Jews, and allowed by their rabbins, see note on 1 Cor. vii. 11. I confess that *univira*, the wife of one husband, in Livy, lib. x. cap. 23, is one, quæ uni viro nupta fuisset, ad quem virgo deducta sit, who from her virginity had been married only to one man; and that univira sacerdos bears the same sense in Trebellius Pollio, c. de Tito, p. 795, and that this monogamy was counted honourable, even among the heathens; and they who were content with it, wore pudicitiæ coronam, "the crown of chastity" (Val. Max. lib. ii. cap. 1); whereas they who proceeded to a second marriage, sacerdotio arcebantur, "were thought unworthy of the priesthood," as Servius notes upon those words of Virgil (Æn. iv. 19), Huic uni forsan potui succumbere culpæ: and the flamines, among the Romans, were to be the "husbands of one wife," and the flaminicæ, the "wives of one husband" (Rhodig. Lect. Antiq. lib. xxviii. cap. 22). That therefore the sacred ministers in the church of Christ might be nothing inferior to those of heathens, the apostle may require that, in this sense, the bishop should be the "husband of one wife," and the deaconess the "wife of one husband."

[14] Ver. 10. Εἰ ἐτεκνοτρόφησεν, *If she hath brought up children.*] That εἰ signifies *that*, as well as *if*, see note on Acts xxvi. 23, Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c., "That Christ hath suffered," and "that he was the first that rose from the dead;" and that so it should be rendered here, the word μαρτυρουμένη, "testified," seems to require: for a testimony of the good works of others is, that they have done such and such laudable actions.

[15] Ver. 11. Ὅταν καταστρηνιάσωσι τοῦ Χριστοῦ, *When they*

* More Nev. lib. i. cap. 14.

† Hieroc. in hæc verba Pythag. τοὺς τε γονεῖς τίμα.

‡ De Mor. lib. ix. cap. 2.

§ Πάντες λέγουσι γοῦν, ὡς γονεῦσι τιμὴν μετὰ θεοὺς πρώτην καὶ μεγίστην ἥτε φύσις, ὅ τε τὴν φύσιν σώζων νόμος ἀπέδωκε· καὶ οὐκ ἔστιν ὅτι ἄνθρωποι μᾶλλον κεχαρίσμενον θεοῖς ἔρῶσιν, ἢ τοκεῦσιν ἑαυτῶν, καὶ τροφεῦσι, παλαίαις ἐπὶ νέας ἀντισθείσας χάριτας εὐμενῶς καὶ προθύμως ἐκτίνοντες· οὗ δ' αὖ πάλιν μείζων ἐπίδειξις ἀθέου γέγονε τῆς περὶ γονεῖς ὀλιγωρίας καὶ πλημμελείας. De Fraterno Amore, p. 479, E, F.

* Desinit esse probri loco commune maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles fœminæ non consulum numero sed maritorum annos computant, et exeunt matrimonii causâ, nubunt repudii? Tamdiù istud timebatur, quamdiù rarum erat; quia verò nulla sine divortio acta sunt, quod sæpè audiebant, id facere didicerunt. De Benef. lib. iii. cap. 16.

† Paula, Valeria, soror Triarii, divortium sine causâ, quo die vir è provinciâ venturus erat, fecit, nuptura est D. Bruto ——multa in hoc genere incredibilia, te absente, acciderunt. Cic. Epist. Famil. lib. viii. ep. 7.

‡ Γυνὴ τοίνυν διὰ ζηλοτυπίαν ἀπόλειψιν γράφουσα. De Præcept. Conjug. p. 144, A.

§ Ἐξεῖτο τῆς ἀπολείψεως γράμματα παρὰ τῷ ἄρχοντι θέσθαι, μὴ δι' ἑτέρων, ἀλλ' αὐτὴν παρεῖναι, ὡς οὖν παρῆν τοῦτο πράζουσα κατὰ τὸν νόμον, loquens de uxore Alcibiadis. Plut. de Alcib. p. 195.

‖ Ubi mulier Christiana viro τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα, ἐχωρίσθη. Apol. i. p. 42, B.

¶ Repudium verò in fœminis jam et votum est quasi matrimonii fructus. Apol. cap. 16.

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women (*rather*) marry, bear children, guide the house, (*and so*) give none occasion to the adversary (*of Christianity*) to speak reproachfully (*of it*.

15 *The necessity of which precept is too great,*) For some (*of these young widows*) are already [16] turned aside after Satan.

16 If any man or woman that believeth have widows (*belonging to their family*), let them relieve them, and let not the church be charged (*with them*); that (*being free from that charge*) it may (*the better be able to*) relieve them that are widows indeed (*that is, are wholly destitute of help*, ver. 5).

17 Let the elders that rule well be counted worthy of [17] double honour (*i. e. of a more liberal maintenance*), [18] especially they who labour in the word and doctrine.

18 [19] For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 [20] Against an elder receive not an accusation, but before (ἐπὶ, *upon the testimony of*) two or three witnesses.

20 [21] Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus

---

have waxed wanton against Christ.] That is, say Chrysostom and Œcumenius, ὅταν ἀκκισθῶσιν, "when they have cast off or fastidiously refused and rejected Christ; ὅταν καταβλακευσθῶσιν, when they have contemned, and made light of him; when they do βαρέως φέρειν, καὶ ἀποσπᾶν τὸς ἡνίας, bear Christ's yoke grievously, and cast off his reins:" so Hesychius and Phavorinus. So that this phrase signifies to cast off Christ and Christianity, and, as the apostle afterward explains it, ἐκτρέπεσθαι, "to turn from him after Satan," or to fall off from him to heathenism or Judaism; and then, πρώτην πίστιν ἀθετεῖν, "to violate their first faith," cannot be to violate the promise made, when chosen into the order of widows, not to marry, but their faith given unto Christ at baptism; the other, if any such promise were then made, being not their first, but second faith. So Chrysostom and Œcumenius expound it, from those words of the apostle to the Corinthians; "I have espoused you to one husband, that I may present you as a chaste virgin unto Christ."

[16] Ver. 15. Ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ, *Have turned aside after Satan.*] The converting men to the Christian faith, being the turning men "from the power of Satan unto God" (Acts xxvi. 18); the "rescuing men from the snare of the devil, who were taken captive by him at his will" (2 Tim. ii. 26), and who "walked according to the prince of the power of the air" (Eph. ii. 2); the casting off the faith may well be styled, the "turning aside after Satan."

[17] Ver. 17. Διπλῆς τιμῆς, *Double honour.*] That is, τῆς ἐλευθερίου τροφῆς, "of a liberal maintenance" out of the public stock; it signifies, saith Chrysostom, τὴν τῶν ἀναγκαίων χορηγίαν, "provision of things necessary," as is evident from the reason following, ver. 18, "The labourer is worthy of his hire."

[18] Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *Especially those who labour in the word and doctrine.*] Οἱ πρεσβύτεροι, the elders among the Jews were of two sorts: first, such as governed in the synagogue; and, secondly, such as ministered in reading and expounding their scriptures and traditions, and from them pronouncing what did bind or loose, or what was forbidden, and what was lawful to be done:* for when, partly by their captivity, and partly through increase and traffic, they were dispersed in considerable bodies through divers regions of the world, it was necessary they should have governors or magistrates to keep them in their duty, and judge of criminal causes, and also rabbins to teach them the law, and the traditions of their fathers, the first were ordained, ab judicandum, sed non ad docendum de licitis et vetitis, "to judge and govern, but not to teach;" the second, ad docendum, sed non ad judicandum, "to teach, but not to judge or govern:" and these the apostle here declares to be the most honourable, and worthy of the chiefest reward: accordingly the apostle, reckoning up the offices God hath appointed in the church, places "teachers" before "governments," 1 Cor. xii. 28.

[19] Ver. 18. Λέγει γὰρ ἡ γραφὴ, *For the scripture saith.*] The former words, "Thou shalt not muzzle the ox that treadeth out the corn," being expressly found in Deut. xxv. 4, and the latter, expressly in the Gospel of Luke, x. 7, and with a little variation, Matt. x. 10, and in no other place in scripture (for in Lev. xix. 13, and Deut. xxiv. 14, there is nothing to this purpose), it follows, that Paul must here reckon the gospel of Luke among the holy scriptures; from which such doctrines, as he is now teaching, may be infallibly confirmed. Note,

Secondly, That the apostle, both here and 1 Cor. ix. 9, proves this from what was written in the law of Moses, applying in both places that which primarily must belong to the Jewish priesthood, to the preachers of the gospel; and hence allowing us to argue for the maintenance of the latter, by analogy to what was appointed for the former; as the apostle himself doth in this very case, in these words, "Do you not know, that they who minister about (legally) holy things, eat of the things of the temple; and that they which wait at the altar, are partakers with the altar?" i. e. are fed and liberally maintained, by the portions God allowed them of what was offered at his altar; "even so hath the Lord Christ appointed, that they who preach the gospel should live of the gospel," 1 Cor. ix. 14. Whence note,

Thirdly, That this is a standing ordinance of Christ, to continue as long as the preaching of the gospel doth, built upon reasons of equal obligations at all times; the labourer being always worthy of his hire; the shepherd to eat of the milk of the flock, and he that soweth spirituals, to reap carnals, 1 Cor. ii. 7. 10, 11. Note,

Fourthly, From whom this reward is to be received; from them amongst whom these pastors labour, to whom they sow spiritual things, and who are taught by them: for, "Let him," saith the apostle, "who is taught in the word communicate to him that teacheth in all good things," Gal. vi. 6. So that he is to have a supply of all things needful for the discharge of his function here, double honour, i. e. a liberal maintenance. Note,

Fifthly, That as the command of being charitable to the poor, gives just occasion to those laws which are made in all communities to oblige men, according to their abilities, to distribute to the necessities of the poor; because, otherwise, the general rules of scripture would not be obeyed, nor the poor provided for: so the standing ordinance of Christ and his apostles, concerning the "double honour" due to them who "labour in the word and doctrine," and the "communicating to them in all good things," justifies these laws which ascertain what shall be communicated to them; since otherwise, it is much to be feared, the general rules of scripture concerning this matter would not be obeyed, nor the clergy sufficiently provided for.

[20] Ver. 19. Κατὰ πρεσβυτέρου.] The "elder" here seems to relate not to one who was such by age, but by office, because the apostle was before speaking, ver. 17, of "elders which rule well," or "laboured in the word and doctrine:" and whereas the law had taken care that no man should be condemned, but "by the mouth of two or three witnesses," the apostle, knowing how much the church would suffer by the rash accusations of her governors, bishops, and presbyters, seems to rise higher, not suffering an accusation to be admitted against them, without the like number of witnesses.

[21] Ver. 20. Τοὺς ἁμαρτάνοντας, i. e. *Them that sin*]

---

* Morin. de Ordin. par. iii. exer. 7, cap. 4. Buxt. in voce, סמיכה.

Christ (*whom thou servest, and by whose authority thou actest in this ministry*), and [22] the elect angels (*who are inspectors and observers of what is done in the churches*, 1 Cor. xi. 10), that thou observe these things without preferring one before another (*out of favour to their persons*), doing nothing by partiality.

22 [23] Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure (*from them*).

23 [24] Drink no longer water (*only*), but use a little wine (*together with it*) for thy stomach's sake and (*for*) thine often infirmities.

24 (*And, to preserve thee from mistake, or rash proceeding, either in ordinations*, ver. 22, *or in rebuking the scandalous offender, consider, that*) Some men's sins are open (*and discernible*) beforehand (*i. e. before any witnesses are come in against them*), going before to (*or, for*) judgment (*or, to bring the censures of the church upon them*); and (*in*) some *men* they follow after (*i. e. their evil dispositions appear afterward*).

25 [25] Likewise also the good works *of some* are manifest beforehand (*and so less examination is needful concerning them*); and they that (*i. e. whose works*) are otherwise cannot be (*long*) hid (*their vices will, by information of others they converse with, or by temptation, and their own evil inclinations, be at last discovered*).

Grievously and scandalously, and are convinced of their offences before two or three witnesses, were to be rebuked, saith Theodoret, *πάντων παρόντων*, "in the presence of all;" such public censures being, according to the custom of the church, done by the presidents or rulers of the church, *ὑπὸ πλειόνων*, "before and with the consent of all," as Tertullian* saith (see note on 2 Cor. ii. 6).

[22] Ver. 21. *And our Lord Jesus Christ, and the elect angels.*] He joins the angels with Jesus Christ, saith Theodoret, *οὐχ ὡς ὁμοτίμους, ἀλλ' ὡς δούλους*, "not as equal in honour, but as servants to him," and those who are to attend him at the great day of judgment.

[23] Ver. 22. *Χεῖρας ταχέως μηδενὶ ἐπιτίθει, Lay hands suddenly on no man.*] This, saith the reverend Dr. Hammond, belongs to "the laying on of the bishop's hand in absolving penitents:" saith the reverend Bishop of Worcester, to "the laying of hands on bishops, priests, and deacons;" (1.) Because Paul had not mentioned laying on of hands in relation to penitents in this epistle, but he had done it with respect to ordination, and that in Timothy's own case, iv. 14. (2.) Because the apostle, in this epistle, gives no rules concerning the qualifications of penitents, saying nothing what penitents were to be reconciled, and after what time, and under what conditions they were to have hands laid on them, in token of reconciliation; nor is there a concurrent evidence of such a practice so early in the church; but he had given rules touching bishops and deacons, and their qualifications; and therefore we have more cause to apply it according to the chief intention and design of this epistle. (3.) Because the great use of laying on of hands, in the New Testament, is for the setting persons apart for the discharge of a sacred office; so it was in the first institution of deacons, Acts vi. 6, and of Paul and Barnabas to a particular charge, Acts xiii. 2, 3. This was an ancient ceremony among the Jews, in the solemn designation of persons to sacred offices, Numb. xxvii. 18. 23, Deut. xxxiv. 9, either to be rulers or teachers in their synagogues; and from thence it was brought into the church, in the solemn designation of persons to the ministry. And, (4.) if these words do not relate to ordination, Paul would have given Timothy no particular direction about that which was one main part of his office; wherefore, as he left Titus at Crete, to "ordain elders in every city;" so, doubtless, Timothy had the same commission, which yet is nowhere intimated but in these words. And, according to this sense, the following words are capable of a very good meaning, thus; Be not partaker of the sins of them, who rashly, and without due qualifications, rush upon sacred offices; for by want of due examination, and trial of them, thou wilt become partaker of their guilt.

[24] Ver. 23.] So Justin Martyr* saith, that wine is to be used "for the help of the body, and the cure of inward distempers." And Plato† saith it was given for the health and strength of the body. The Essenes abstained wholly from wine (see note on Col. ii. 21), but the Gnostics‡ freely used it, when they went to the heathen feasts, and otherwise.

[25] Ver. 25.] I find three expositions of these words: the first is that of Basil and Austin, which refers them to the judgment of God, thus: The good and evil works of some men are so manifest, that they may be discerned of all men before the day of judgment, and so, in discerning them, thou canst not err; but if they be latent here, and so escape thy examination and censure, they will be manifested at the great day of their accounts.

2. Others, referring this to the censures of the church, the *ἐπιτιμία*, mentioned ver. 20, make the sense run thus: Some men's sins are so open and notorious, as to bring them under the censures of the church, by way of precedent merit; others appear more criminal after the censures passed upon them, and so less fit to be absolved; and some men's reformation, or good works, are so manifest after censure, as to evidence they deserve absolution; and if they continue evil, or do but few good works, that also will be in time discernible: so that thou mayest know who are fit to be absolved, who not. But against this exposition there lies this objection, That no man should incur the censures of the church, but by way of precedent merit; and so no man's evil works, for which he is to be censured, should follow after that act of discipline: and, secondly, the last clause of the last verse seems, by the antithesis, to refer not to evil, but to good works, though done as the works of charity ought to be, so as not to be observed by men.

3. The ancient Greek expositors, with Grotius, refer these words to ordination, thus: When I said, "Lay hands suddenly on no man," I spake not of men whose good or bad works are manifest beforehand; for they, without farther discussion or examination, may be admitted, or are to be rejected: but of those whose vices or good works are latent; for they, after examination and inquiry, cannot be long hid: and so, if thou be not hasty in laying on of hands, thou timely mayest discover them; or if by this means thou canst not do it, thou wilt not be partaker with the sinner, as having done as much as was in thy power to discover them.

---

* Summum futuri judicii præjudicium est, si quis ita deliquerit ut à communione orationis, et conventûs, et omnis sancti commercii relegetur; præsident probati quique seniores. Tertul. Apol. cap. 39.

* *Βοηθείας χάριν τοῦ σώματος, καὶ διὰ τὴν τῶν ἐντὸς θεραπείαν.* Ep. ad Zen. p. 512, A.

† *Σώματος δὲ εὐγιείας, καὶ ἴσχνος ἕνεκα.* De Leg. p. 800, D.

‡ Iren. lib. i. p. 26, D. Epiph. Hær. xxvi. §. 5.

CHAPTER VI.

1 Let as many servants as are under the yoke (*of bondage to the heathens*) count their own masters worthy of all (*due*) honour, that the name of God and *his* doctrine be not blasphemed (*or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations*, Tit. ii. 10, *and more subject even to hard and froward masters*, 1 Pet. ii. 18).

2 And they that have believing masters, let them not despise *them*, because they are (*advanced to be*) brethren (*and so equal to them in Christ*); but rather (*let them*) do *them* service, because they are faithful (*of the household of faith*) and beloved (*of God*), [1] partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, [2] *even* the words of our Lord Jesus Christ, (Matt. xx. 27, *He that would be first among you, let him be your servant; or, servant of all*, Mark x. 44,) and to the doctrine which is according to godliness;

4 He is proud (Gr. *puffed up*), knowing nothing, but doting (*sick*) about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: [3] from such withdraw thyself.

6 But (*whatsoever they esteem so, we know that*) godliness with (*that*) [4] contentment (*which attends it*) is great gain.

7 (*I say, with contentment, which it becometh us to have;*)For we brought nothing into *this* world, *and it is* certain we can carry nothing out (*of it*).

8 And having (ἔχοντες δὲ, *having therefore*) food and raiment let us be therewith content.

9 But (*for*) they [5] that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 2. Οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.] These words, being not connected to the preceding by καὶ, and the article οἱ showing that they relate not to the predicate, but to the subject, will be best rendered thus; "Because they who partake of the benefit of the service are faithful and beloved;" and therefore more worthy of their service, the more they are honoured of God, and of the number of them whom we stand bound to serve in love.

That the Gnostics taught any such doctrine, that Christian servants were not obliged to obey their heathen or their Christian masters, there is not the least hint in any of the commentators on this place, or in any of the fathers, who have given us the largest account of their doctrines: I find, in the epistle of Ignatius to Polycarp, these words,* "Despise not men and maid-servants, nor let them be puffed up: but let them serve the more for the glory of God, that they may obtain a better liberty; let them not covet to be free from their masters:" but neither doth the martyr, nor any of his commentators, intimate that this relates to any doctrine of the Gnostics; and considering how much he endeavoured to imitate Paul, we may more probably conjecture it hath relation to this very place: moreover, though I have given you the words as Dr. Hammond translates them, yet I think the true meaning of these words, μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, is this, "Let them not be importunate to be delivered, and made free by the church, or by her common stock;" for τὸ κοινὸν signifies "the community;" and so, τὸ κοινὸν τῆς ἐκκλησίας, in Eusebius,† is "the community, or body of the church;" and also in Lucian,‡ where he speaks of the Christians; and τὰ κοινὰ in Aristophanes, Demosthenes, and Lucian, signifies the common stock: now it is evident from Justin Martyr and Tertullian, that the common stock of Christians was employed to buy their brethren out of bonds and servitude (see note on 1 Cor. vii. 23, and Lucian, de Pereg. ed. Gr. p. 594, 595).

But that many of the Jews were of this opinion, and might be apt to introduce it into Christianity, we find just reason to believe: for they thought themselves privileged, by their relation to God, from being the servants of men: some of them, saith Josephus, thought it a wicked thing, μετὰ τὸν Θεὸν φέρειν θνητοὺς ἐσπότας, "to own, besides God, any mortal lords or masters." Their rabbins thought it unbecoming any Jew to be a bond-slave to a heathen or idolater; for that was, say they, to be servi servorum, "servants of servants," which the servants of the Lord must not be (see Dr. Lightfoot on 1 Cor. vii. 23).

[2] Ver. 3. Λόγοις τοῖς τοῦ Κυρίου ἡμῶν, *The words of our Lord Jesus.*] This phrase being often used of the very words which Christ spake, as Matt. xxvi. 75, Acts x. 16. 20. 35, I thought fit to refer it to those words which might most likely be aimed at by the apostle; though seeing they also may refer to the doctrine of Christ, preached by the apostle, this phrase being so used, Acts xix. 10, and the doctrine of the Lord very often, 1 Thess. i. 8, 2 Thess. iii. 1, in this sense it affords this useful observation, That the words written by Paul in these epistles are the words of the Lord Jesus.

[3] Ver. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων, *From such withdraw thyself.*] From these words it is plain that the apostle speaketh here of persons then in being; that they were Jews, seems evident from the foregoing note, showing, that they were in this matter, ἑτεροδιδάσκαλοι, "men that taught otherwise;" that these νομοδιδάσκαλοι were men knowing nothing, or not knowing what they said, or whereof they affirmed, see 1 Tim. i. 9, that they did ἑτεροδιδασκαλεῖν, "teach otherwise" than the doctrine which is after godliness, ver. 3; that they had their fables which ministered ζητήσεις, "questions," ver. 4; that they had their ματαιολογίας, "vain wranglings" about words, ver. 6; that they had their "foolish questions, which begat strifes and contentions about the law," see Tit. iii. 9; that they of the circumcision were "vain talkers, teaching things which they ought not for filthy lucre's sake," see Tit. i. 10, 11, and so "accounted gain for godliness;" that their minds and "consciences were defiled" and perverted, see Tit. i. 14; that they "turned aside from the faith to vain janglings," see 1 Tim. i. 6; how they were puffed up, see note on 2 Tim. iii. 4. See the defence of these words, Examen Millii in locum.

[4] Ver. 6. Αὐτάρκεια, *Contentment.*] This the apostle well explains by being satisfied ἐν οἷς εἰμι, "in the condition we are in," Phil. iv. 4, and τοῖς παροῦσιν, "with the things we have at present," with "food and raiment," ver. 8, i. e. "with those things which are needful for this present life," Matt. vi. 31, 32, in opposition to anxiety, distrust, or murmuring; and it is never separable from true piety, but is the natural result of that love to, and that value the good man hath for God, and the things of God; that trust he hath in God, and the entire resignation of his will, in all affairs, to the conduct of his providence.

[5] Ver. 9. Οἱ βουλόμενοι πλουτεῖν, *They that will be rich,*] i. e. On whom the love of money so prevails, that they are resolved they will be rich, if by any means they can compass wealth, are in the ready way to yield to any lust which will gratify their greedy humours; μηδενὸς χρηματισμὸν συντελοῦντος αἰσχροῦ μηδ' ἀνιαροῦ φειδόμενοι, "abstaining," saith Plutarch,* "from nothing that is base or impious that tends to enrich them:" whence the ancients, agreeably to the apostle here, avaritiam omnia vitia habere putabant, "thought covetousness to comprehend all vices;" as A. Gellius, lib. xi. cap. 2, from Cato, and Cicero, n. 45, in his oration, pro Roscio Amerino, have observed: it also causeth us to make "shipwreck of faith, and a good conscience," and whatsoever else is sacred, when they cannot be held without the loss of that wealth we so love and admire: whence Cicero notes,† nullum esse officium tam sanctum atque solenne, quod non avaritia comminuere, atque violare soleat; "that there is no duty so holy or solemn which covetousness is not wont to impair and violate."

---

* Δούλους καὶ δούλας μὴ ὑπερηφάνει, ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλὰ εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι. §. 4. See Coteler. in locum.

† Hist. Eccl. lib. ii. cap. 1. Ὑπηρεσίας ἕνεκα τοῦ κοινοῦ.

‡ Christiani mittebant Peregrino ἀπὸ τοῦ κοινοῦ. Lucian.

* Περὶ Φιλοπλουτ. p. 524. † Pro P. Quinto, n. 13.

11 But thou (*thou therefore*), O man of God, flee these things; and follow after righteousness, [6] godliness, faith, love, patience, meekness.

12 [7] Fight the good fight of faith, (*and so*) lay hold on eternal life, whereunto thou art also (*both*) called, and (*according to that calling*) hast professed a good profession (*by enduring persecutions for it*) before many witnesses.

13 I give thee charge in the sight of (*that*) God, who quickeneth all things (*and therefore is able to raise them that suffer for him from the dead*), and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession, (*confirming truth to the death*, John xviii. 37;)

14 That thou keep *this* commandment (*given to thee*, ver. 11, 12) without spot, unrebukeable, [8] until the appearing of our Lord Jesus Christ:

15 Which (*appearance*) in his times (*or, in the proper season*) he shall shew (*forth*), *who is* the blessed and only (*absolute*) Potentate, the [9] King of kings, and Lord of lords (*who therefore is more to be feared than all earthly potentates, and will more assuredly punish those who submit not to his laws and government*);

16 Who only hath (*of himself*) immortality (*and so only can confer it upon others, and only lives for ever, to reward and punish*), dwelling in the light which no man can approach unto (*and live, and so, whom no man fully can enjoy in this life*); whom no man hath seen, nor can see: to whom *be* (*ascribed*) honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, (*the two diseases of rich men; for the rich man's wealth is his strong city, and as a high wall in his own conceit*, Prov. x. 15, xviii. 11, *and riches and strength lift up the heart*, Eccles. xl. 26), but in the living God, who giveth us richly all things to enjoy (*and in whom therefore we may safely trust*);

18 [10] That they do good, that they be rich in good works, ready to distribute, willing to communicate (*to others of their wealth*);

19 Laying up in store for themselves [11] a good foundation against the time to come, that (*when these things fail*) they may lay hold on eternal life.

20 O Timothy, keep that (*truth*) which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing [12] have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

---

[6] Ver. 11. Δικαιοσύνην, πίστιν, &c.] That "godliness," which gives contentment, with food and raiment, and what at present we enjoy; that "faith," which assures us of "a better and a more enduring substance, reserved in the heavens for us" (Heb. x. 34); that "justice," which requires us to injure no man, but to let every man enjoy his own; that "love," or "charity," which makes us "ready to distribute, and willing to communicate" of these things to others (ver. 11); that "patience," which makes us, with tranquillity and equanimity, submit to a low fortune and adversity; that "meekness," which suppresses our wrath and indignation against them who are injurious to us in temporals, and take away that which is ours: all these are proper preservatives against, or indications of a mind free from, covetousness.

[7] Ver. 12. Ἀγωνίζου τὸν καλὸν ἀγῶνα, *Fight the good fight.*] These words are plainly agonistical, relating to the Olympic games, and particularly to that of racing, to which the apostle doth so oft allude, where the crown being hung up at the end of the goal, he that came first did ἐπιλαμβάνειν, "lay hold of it," and take it to himself: and because these games were performed in the presence of many spectators, the apostle continues the allusion, saying that Timothy had, in the presence of "many witnesses," shown his readiness to suffer for the faith.

[8] Ver. 14. Μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, *Till the appearing of our Lord Jesus Christ.*] Here, saith Grotius, it appears, that Paul speaks to Timothy, as one who might live to the last judgment: but this vain conceit hath been sufficiently confuted, note on 1 Thess. iv. 15. Nor doth this exhortation prove it; it being used, rather than that, "until death," saith Theophylact, to mind us of that glorious appearance: and, because, saith Austin,* the day of our death is, to us, as that day: Tunc enim unicuique veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus est illo die: in quo enim quemque invenerit suus novissimus dies, in hôc eum comprehendet mundi novissimus dies.

[9] Ver. 15. Ὁ βασιλεὺς, &c. *King of kings, and Lord of lords.*] This title the great empires took to themselves: the king of Babylon is so styled by Daniel, ii. 37; by Jeremiah, xxvii. 6: of Persia, Ezra vii. 12 (see Brisson. de Regno Pers. lib. i. p. 3, 4). And therefore the apostle saith here, that it truly belongs to God only, and to our Lord Jesus Christ, Rev. xvii. 14, xix. 16.

[10] Ver. 18. *That they do good.*] See note on Tit. iii. 8.

[11] Ver. 19. Θεμέλιον καλὸν, *A good foundation.*] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκληκεν ἀκίνητον, "The enjoyment of good things to come, he calls an immoveable foundation," say the Greek commentators. So the doctrine of the resurrection is styled "the foundation of God," 2 Tim. ii. 19; and the heavenly Jerusalem, "a city that hath foundations," Heb. xi. 10; and the "good foundation," here, being, in the words following, "eternal life," confirms their interpretation. They who think the word θεμέλιος signifies here "a treasure," or an obligation on the part of God to give them life eternal, mean the same thing, though they give us no just evidence that the word hath any such signification.

[12] Ver. 21. Περὶ τὴν πίστιν ηστόχησαν, *Have erred from the faith.*] These, in all reason, must be the same with the τῆς πίστεως ἀστοχήσαντες, "those who erred from the faith" (i. 5, 6); and that they were the νομοδιδάσκαλοι, "the assertors and teachers of the law," and so the opposites to the Gnostics, who were, saith Irenæus, legis adversarii, "adversaries of the law," the seventh verse demonstrates; as Theodoret* well observes upon the place: of them it is also certain, that they pretended, above all men, to be γινώσκοντες τὸ θέλημα, "skilled in the knowledge of the will of God," and ἔχοντες τὴν μόρφωσιν τῆς γνώσεως, "men that had the scheme or form of knowledge" (Rom. ii. 18—20). They were the great assertors and promoters of the cabbala, or cabbalistical doctrine, which was in their account, scientia arcana divinitus accepta,† "a secret mystical knowledge of divine things received from God," and equal, in their opinion, to the scriptures, according to their rule, Verba cabbalæ æquiparantur verbis legis. And they, doubtless, opposed this their knowledge of the law, and of these cabbalistical traditions, to the gospel taught by Paul, which opposed and slighted them; and their stiff adherence to them caused them, ἀστοχεῖν, "to shoot off from the faith" of the Messiah, which was the mark they aimed at: that therefore the ψευδώνυμος γνῶσις, the "falsely-named knowledge," mentioned here,‡ may agree to them as well as to the Gnostics, is manifest from these things, that it cannot agree to the Gnostics, if these persons were teachers of the law, as it is very probable they were (see note on i. 7); and that it cannot be attributed to Simon Magus, the father of the Gnostics, of whom alone the apostle can be supposed here to speak, appears from this —that he cannot properly be said to err concerning the faith, who was so far from being then of it, that he himself set up for the Christ, and opposed the profession of the gos-

---

* Epist. 80, ad Hes. p. 350.

* Ὅτι καὶ ἐξ Ἰουδαίων οὗτοι ἦσαν σαφῶς διδάσκει, τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

† Buxt. in voce, קבלה.

‡ Quæstiones Judæorum quæ videntur quæstiones esse scientiæ. Haymo in loc.

pel with all his might. As for the Gnostics, it is agreed among the learned, that though they conspired with former heretics, yet were they not known by that name, nor had they taken it upon them, till the time of Anicetus bishop of Rome, and the reign of M. Aurelius Antoninus and L. Verus, that is, not till the year 129. Hence Dr. Cave makes them a heresy of the second century. Eusebius says,* that Carpocrates, who flourished in the time of Hadrian, gave rise to the sect of the Gnostics: but Clemens Alexandrinus seems to affirm, that one Epiphanes,* the author of the sect of the Carpocratians, gave birth to this name and sect; and if it went so, it is improbable that the "knowledge falsely so called," here mentioned, should have relation to the Gnostics.

* Γράφει δὲ καὶ Εἰρηναῖος συγχρονίσαι τούτοις Καρποκράτην ἑτέρας αἱρέσεως τῆς τῶν Γνωστικῶν ἐπικληθείσης πατέρα. H. Eccl. lib. iv. cap. 7, p. 120, B. See the note on iv. 3. Gnosticos se vocant de Carpocrate. Iren. lib. i. cap. 24.

* Καθηγήσατο δὲ τῆς μοναδικῆς γνώσεως, ἀφ' οὗ καὶ ἡ τῶν Καρποκρατιανῶν αἵρεσις. Strom. lib. iii. p. 428, C.

THE

SECOND EPISTLE TO TIMOTHY,

WITH ANNOTATIONS.

PREFACE.

The ancients,* from these words of this epistle, "I am ready to be offered, and the time of my departure is at hand," iv. 6, do generally conclude this was the last of Paul's epistles, he being, πρὸς τῷ τέλει, "near the end of his life," when he writ it. And truly the words of the apostle are not well capable of any other sense; for he says expressly, ἤδη σπένδομαι, "I am now offered, and the time of my dissolution, ἐφέστηκε, is instant," ver. 6; "I have finished my course," ver. 7, 8, λοιπόν, "from henceforth there is laid up for me a crown of glory." Whereas he not only expected to be delivered from his first bonds, but saith expressly, "I know that I shall abide and continue with you all, for your furtherance and joy of faith, that your rejoicing may be more abundant in Christ Jesus, for my coming to you again," Phil. i. 25, 26 (see ii. 24, Philem. 22); yea, he was actually delivered, and ready to go to Judea, when he writ the Epistle to the Hebrews, xiii. 23. Secondly, This epistle, saith Bishop Pearson, was writ from Rome (i. 17), by Paul in bonds (i. 8, ii. 9). Now these bonds could not be his first bonds; for then he was in liberâ custodiâ, "in his own hired house, receiving all that came to him, none forbidding it," Acts xxviii. 30, 31; yea, his bonds were "known throughout Cæsar's palace, and to all others," Phil. i. 13. Here he is in aretâ custodiâ; so that Onesiphorus was forced to "inquire more diligently" after him, that he might find him out, i. 17. Again, in his first bonds, saith he, "many of the brethren of the Lord being encouraged by my bonds, were bold to speak the word more abundantly without fear," Phil. i. 14; here, all men forsake him, iv. 16. See a third argument for this opinion, iv. 13, a fourth, ver. 16, a fifth and sixth, ver. 20; so that I conclude, with the postscript, that this epistle ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, "was writ from Rome, when Paul stood the second time before Nero."

That this epistle was writ to "stir up Timothy to caution, diligence, and discharge of his office, on occasion of the creeping heresy of the Gnostics (ii. 17), stolen in among them, which had much debauched the Asiatics (i. 15), and made use of magic to oppose the truth of the gospel (iii. 8)," is said by a reverend and learned person: but there is nothing in any of the ancient commentators of this nature, which speak here only of the "heresies arising from the Jewish doctors,"* as that which gave occasion to the writing this epistle. And, secondly, the places cited by this reverend person do not prove that the apostle speaketh of the Gnostics: for, i. 15, he only says, "All those that were in Asia had forsaken him;" which they might do by cleaving to the Cerinthians and Ebionites, rather than to the Gnostics (see the note there). That they who taught "the resurrection was past already," were not Gnostics, is proved, note on ii. 17; and that the words, iii. 8, 9, agree not to the Gnostic heretics, but to the Jewish false teachers, who were also great magicians, is there shown (see note on 2 Thess. ii. 10).

* Chrysostom, Theodoret, Œcumenius, Theophylact, &c.

* Αἱρέσεις ἦσαν ἐξ Ἰουδαϊκῶν διδασκάλων ἀρχόμεναι, ἅπερ ἐν τῇ προτέρᾳ ἐνέρηνεν ἐπιστολῇ. Chrysost. Præfat.

CHAPTER I.

1 Paul, an apostle of Jesus Christ by the will of God, [1] according to the promise (*for declaration of the promise*) of (*eternal*) [2] life which is (*made to us*) in Christ Jesus,

2 (*Writeth*) To Timothy, *my* dearly beloved son: (*wishing to him*) grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord (*by whom all mercies are derived to us from the Father through the Spirit*).

3 I thank God, whom I serve from *my* forefathers

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Κατ' ἐπαγγελίαν.] Ὥστέ με τὴν ἐπαγγελθεῖσαν αἰωνίον ζωὴν τοῖς ἀνθρώποις κηρύξαι, "That I might declare that eternal life which is promised to men:" so Theodoret. So, Tit. i. 1, "Paul, an apostle of Jesus Christ, κατὰ πίστιν, for (the promotion or declaration of) the faith of God's elect:" so κατὰ πᾶσαν αἰτίαν, "for every cause," Matt. xix. 3; Phil. iv. 11, "I speak not καθ' ὑστέρησιν, for the want of any thing."

[2] Ζωῆς ἐν Χριστῷ, *Life which is in Christ Jesus.*] Adam

[3] with pure conscience, that [4] without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears (*shed when thou departedst from me*), that (*as then I was filled with sorrow, so, by seeing thee again*) I may be filled with joy;

5 (*I thank God, I say,*) When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and (*in*) thy mother Eunice (*converted to the faith before thee*, Acts xvi. 1); and I am persuaded that (*it dwells*) in thee also.

6 Wherefore I put thee in remembrance that thou [5] stir up the gift of God, which is in thee [6] by the putting on of my hands.

7 For God hath not given us the spirit of fear (*as under the Mosaical dispensation*; Rom. viii. 15); [7] but (*the spirit*) of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord (*i. e. of giving testimony to the death and resurrection of Christ*, 1 Cor. vi., *which were the great things they chiefly were to testify*, Acts i. 8. 22, iv. 33, v. 32), nor of me (*though I am now*) his prisoner (*for that testimony*): but be thou partaker of the afflictions of the gospel (Gr. συγκακοπάθησον, *suffer thou evil with the preachers of it*) according to the power of God (*given thee for this end*, ver. 7;

9 *Even that God*) Who hath saved us, (*i. e. designed us for salvation*, 1 Thess. v. 9, see note on Eph. ii. 7, 8) and (*in pursuance of that design, hath*) called *us* with an holy calling, not according to our works, but according to his own purpose and grace (see note on Tit. iii. 5, 6), which was given (*i. e. determined to be given*) us in Christ Jesus [8] before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ (*the Lord and giver of life*), who (*by his death*) hath abolished death, and hath brought (*this*) [9] life and immortality to light through the gospel:

11 Whereunto (εἰς ὃ, *for which thing*) I am appoint-

---

brought the sentence of death upon us all, and the promise of deliverance from that death is only made to us in and through Christ Jesus, by virtue of that death he suffered in our stead.

[3] Ver. 3. Ἐν καθαρᾷ συνειδήσει, *With a pure conscience.*] So, Acts xxiii. 1, "I have lived in all good conscience to this day before God;" i. e. a conscience free from insincerity, or wilful disobedience to the dictates of his mind, or the rule by which he thought himself obliged to walk: for, as "touching the righteousness" which was required by the law, he was "blameless;" and as for his blasphemies against Christ, and his persecutions of his church, that he did "ignorantly in unbelief," 1 Tim. i. 13, thinking he "ought to do many things against the name of Jesus," Acts xxvi. 9. But yet he was not free from sin; for he confesses, that upon this account he was "the chief of sinners," 1 Tim. i. 15.

[4] Ἀδιάλειπτον, *Without ceasing, day and night.*] To pray morning and evening is to pray continually, or without ceasing: thus Zadok, and his brethren, offered burnt-offerings before the Lord continually, διαπαντός, morning and evening (1 Chron. xvi. 42, 43, see note on 1 Thess. v. 17, 18).

[5] Ver. 6. Ἀναζωπυρεῖν.] Philo* saith, that "where there is any spark of true probity, being ventilated, it will shine and break forth into a flame." And this is also true, as well of spiritual gifts as graces; even the gifts of miracles, of healing, and casting out of devils, were strengthened and increased by prayer (Matt. xvii. 21), and by faith (ver. 20), and the internal gifts of wisdom and knowledge, by reading and meditating on the word; the illumination of the Holy Spirit coming then upon gifted persons when they were so employed (1 Cor. xiv. 23—26, 1 Tim. iv. 13—15). How they may be extinguished, see Eph. iv. 30, 1 Thess. v. 19. Thus Pythagoras, saith Jamblichus,† purged the souls of the scholars from ignorance and sensual passions, and then ἀνεζωπύρει τὸ θεῖον ἐν ἑαυτῷ, cap. 16.

[6] Διὰ τῆς ἐπιθέσεως, &c. *By the laying on of my hands.*] The presbytery also laid their hands upon him, 1 Tim. iv. 14, but the χάρισμα, or gift here mentioned, being the gift of the Holy Ghost, was usually conferred by laying on of the hands of an apostle, Acts viii. 17, xix. 6. Vain therefore is the inference of Esthius from these places, that ordination is a sacrament, seeing the grace here mentioned is no ordinary grace, but an extraordinary gift conferred only in those times by the hands of an apostle, and now wholly ceased.

[7] Ver. 7. Πνεῦμα δυνάμεως, *The Spirit of power,*] Used Luke xxiv. 19, Acts i. 8, partly to assist us in the preaching of the gospel, ἐν δυνάμει, "in the power of miracles," and in the power of the Spirit of God (Rom. xv. 19), and to render it effectual to the hearers, it being "the power of God through faith to their salvation" (Rom. i. 16), and preached by the apostles "with great power" (Acts iv. 33, 1 Thess. i. 5, Col. ii. 9); and partly to enable us to endure afflictions, for the sake of Christ, τὸ Πνεῦμα τῆς δυνάμεως, "the Spirit of power resting upon us" for that end (1 Pet. iv. 14, and here, ver. 8); and the Spirit of "love to Christ," which "constrains" us to our duty (2 Cor. v. 14), and casteth out the fear of any thing we may suffer for the performance of it (1 John iv. 18); and "of a sound mind," Gr. σωφρονισμοῦ, "of wisdom" to discharge that duty, so as either to avoid dangers (Eph. v. 15, 16, Col. iv. 5), by giving no offence to the heathens, or else to speak the word with convincing power (Luke xxi. 15), and to walk so exactly, that they may be "ashamed to speak evil of us," or to do evil to us, "who behold our good conversation in Christ" (1 Pet. iii. 16): all these were spiritual gifts, not now conferred in ordination, as Esthius vainly conceives.

[8] Ver. 9. Πρὸ χρόνων αἰωνίων, *Before any age hath passed.*] The promise that the seed of the woman should break the serpent's head being made at the beginning of the world, the promise of that life to which we were to be restored by the seed, and had lost by the subtlety and malice of the serpent, is said to be given πρὸ χρόνων αἰωνίων, Tit. i. 3 (see the note there).

Note also, that these words may be connected thus, "According to his purpose before all ages, and the grace given us in Christ Jesus." And this import of the words may be confirmed from the like passages of the apostle, saying, God hath elected us in him before the foundation of the world (Eph. i. 4), and promised us eternal life before the world began (Tit. i. 2).

[9] Ver. 10. Φωτίσαντος ζωὴν, &c. *Hath brought life and immortality to light.*] It is to be acknowledged, that the heathens had by tradition, and the light of nature, conceived some hope of some future good things to be received after this life was ended; that being absolutely necessary, saith the apostle, that they might "come to God," or do him any acceptable service; for, "he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6). But yet this hope was very weak and feeble in them, and scarce credited by their philosophers. It is styled by Cicero, Tusc. Q. 1, futurorum quoddam augurium seculorum, "a surmise of future ages." It is, saith Seneca,* "that which our wise men do promise, but they do not prove." Socrates,† even at his death, speaks thus: "I hope to go hence to good men, but of that I am not very confident; nor doth it become any wise man to be positive that so it will be. I," saith he, "must now die, and ye shall live; but which of us is in the better state (the

---

* Μόνον ἓν τι ὑφεστάσθω καλοκαγαθίας ἐμπύρωμα ταῖς ψυχαῖς, ὅπερ ἀναγκαῖόν ποτε ἐμπιζόμενον ἐκλάμψαι. L. de Joseph. p. 442, F. et p. 318, D.

† De Vitâ Pythag. p. 76.

* Credebam opinionibus magnorum virorum rem gratissimam promittentium, magis quàm probantium. Ep. 102.

† Καὶ τοῦτο μὲν οὐκ ἂν πάνυ διϊσχυρισαίμην. Phæd. p. 48, B, C. Τὸ μὲν οὖν ταῦτα διϊσχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί. Ibid. p. 84, F. Ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ, Apol. in fine.

ed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless (*though I suffer thus*) I am not ashamed (*of my hope*): for I know (*in*) whom I have believed, and am persuaded that he is able to keep [10] that which I have committed unto him (*i. e. my soul and life*, 1 Pet. iv. 19) against (*or to*) that day (*of recompense*).

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus (*i. e. with a firm faith, and true Christian love*: see note on ii. 2).

---

living or the dead) God only knows." Both he and Cebes* do ingenuously confess, that these things relating to the soul were disbelieved by the greatest part of mankind."

Aristotle† held, that death was therefore φοβερώτατον, "the most terrible," as putting an end to all things: "neither good nor evil happening to any man after his death." Yea, he says, "It is absurd to say that any man can be happy after death, since happiness consists in operation." Hence Atticus‡ reckons him among those who held that souls could not remain after their bodies. And Origen§ saith, that he did τοῦ περὶ τῆς ἀθανασίας τῆς ψυχῆς λόγου κατηγορηκέναι, "condemn the doctrine of the soul's immortality." The poets Sophocles, Euripides, Astydamas, agree in this, that ἄλγος δ' οὐδὲν ἄπτεται νεκροῖς, "the dead are sensible of no grief or evil" (Vide Stob. Serm. 119, p. 602).

Lipsius‖ confesseth, that amongst the stoics this was a controverted point, and was not received by them with any full consent; and whosoever reads, will find them still at their *ifs* and *ands*,¶ not knowing whether there were any thing after death, εἰ ὂὴ μηδὲν ἐστι τελευτήσαντι, "or nothing," as Socrates in Phædo speaks; whether their souls should be extinguished, or only change their place; whether they were in a state of sense, or ἐν ἀναισθησία, "without sense;" whether soul and body were extinguished together, or not, as Cicero, Seneca, and others; or else were still at their disjunctives,** ἢτοι, σβέσις, ἢ μετάστασις, fluctuating still betwixt extinction or translation, a profound sleep, a long peregrination, or an utter dissolution (see Hyperides, apud Stob. Serm. 124, p. 618).

Cæsar†† declares, that "death removes all our evils and our torments, as leaving no farther place for joy or fear." And Pliny,‡‡ that "neither soul nor body hath any more sense after death, than before it was born."

Cicero§§ begins his discourse upon this subject with a profession, that he intended to deliver nothing as fixed and certain, but only as probable, and having some likelihood of truth. And having reckoned up the different sentiments of the philosophers about it, he concludes thus,‖‖ "Which of these opinions is true, some god must tell us; which is most like to truth, is a great question." And when he had confirmed, as much as he was able, the doctrine of the soul's immortality, he ingenuously confesses, Caterva veniunt contradicentium, that his "opinion was contradicted, not only by whole troops of the sect of Epicurus, but also by the most learned of the other sects."*

Plutarch† saith, that if men will be restrained from their evil courses by fear, they must be kept "under the superstition of the dread of hades;" but to them who have cast off those fears must be propounded, ἡ περὶ τὸ μυθῶδες τῆς ἀϊδιότητος ἐλπὶς, "the fabulous hope of immortality." And this, saith he, is one great benefit of philosophy, that it hath taught us to look upon that death which others fear, ὡς μηδὲν πρὸς ἡμᾶς, "as nothing to us." Now the philosophers themselves saw the evil effects that this denial or doubting of these things would have upon the lives of men; viz.

1. That it would yield a great encouragement to men to go on in their evil ways; for if death, saith Socrates, in Phæd. p. 80, A, be the extinction of the whole, or a freedom from all evils, ἐρμαῖον ἂν αὖ τοῖς κακοῖς ἀποθανοῦσαι, "this will be good news to the wicked, that they have nothing to suffer."

2. That it tended to discourage men from leading virtuous and pious lives, as cramping all their hopes of happiness: for, as Dionysius Halicarnasseus‡ well observes, "If the soul, when separated from the body, perisheth, it is not easy to discern how good men can be happy, who receive no fruit of their virtue here, but often perish by it."

3. That it very much staggers our patience and perseverance in virtue, and our concern for fidelity and equity, when we must suffer for them in this world: for it is truly said by Cicero,§ that "it is not possible for any one to have that esteem for faith and equity, as to endure the most dreadful punishments to preserve them, unless he be assured that the things he hath assented to cannot be false" (see note on Heb. xi. 6). And yet, after all this uncertainty, it is worthy of our deists to reflect on Plato's inference from his discourse upon this subject; viz. that though no wise man could be positive in these things, yet it became him to do his utmost to obtain virtue and wisdom, καλὸν γὰρ τὸ ἄθλον, καὶ ἡ ἐλπὶς μεγάλη, "because great was the hope, and the prize excellent," and that it was worthy of them, κινδυνῆσαι, "to make a trial, though with hazard, as if we did believe them; καλὸς γὰρ ὁ κίνδυνος, for it is," saith he, "a noble trial, and it behoves us to have these things impressed upon our souls."

As for the immortality the body shall obtain at the resurrection, the heathens knew and believed nothing of it: they laughed at it, and looked upon it as a thing impossible, and unworthy of God to do, and without any example to convince them that it might be done. Hence then we see the necessity that this "life and immortality" should be "brought to light by the gospel;" and what continual thanks we owe to the blessed Jesus, who hath, by his death, not only removed the fear and sting, but even the being of death, and hath procured a blessed immortality, not only for the soul, but for the body also.

[10] Ver. 12. Τὴν παρακαταθήκην μου, *My soul*;] Which persons dying used to commit into the hands of God. So Josephus, De Bello Jud. lib. iii. p. 852, "The immortal soul, which hath its original from God, dwells in the body:

---

* Τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει—τοῖς ἀνθρώποις τοῖς πολλοῖς. In Phæd. p. 53, A.

† Πέρας γὰρ, καὶ οὐδὲν ἔτι τῷ τεθνεῶτι δοκεῖ οὔτε ἀγαθὸν, οὔτε κακόν. Moral. lib. iii. cap. 9. Ἆρά γε καὶ ἐστιν εὐδαίμων τότε ἐπείδαν ἀποθανῇ; ἢ τοῦτό γε παντελῶς ἄτοπον, ἄλλῳ τε, καὶ τοῖς λέγουσιν ἡμῖν ἐνεργείαν τινα τὴν εὐδαιμονίαν.

‡ Apud Euseb. Præp. Evang. lib. xv. cap. 5.

§ Cont. Celsum, lib. ii. p. 67.

‖ Phys. Stoic. lib. iii. diss. 11.

¶ Anton. lib. iii. §. 3. Si est aliquis defunctis sensus, Sen. Consol. ad Polyb. cap. 27. Eph. 63, 71, 76. Val. Max. lib. iv. cap. 6. Si supremus ille dies non extinctionem, sed commutationem affert loci. Cic. Tusc. Qu. 1. n. 105, 106.

** Anton. lib. iv. 14, vi. 24, vii. 32, x. 7. Aut beatus, aut nullus. Polyb. apud Sen. Consol. cap. 27. Aut finit, aut transfert. Seneca, Cur bonis mala, cap. 6. Cic. Tusc. Qu. 1, n. 22. Plut. de Consol. ad Apollon. p. 107, D.

†† Ultrà neque curæ, neque gaudio locum esse. Apud Sallust. in Catilinâ.

‡‡ Omnibus à supremâ die eadem quæ ante primam, nec magis à morte sensus ullus aut corpori, aut animæ, quàm ante natalem. Plin. Nat. Hist. lib. vii. cap. 55.

§§ Ea quævis, ut potero, explicabo, nec, tamen quasi Pythius Apollo, certa ut sint, et fixa, quæ dixero; sed ut homunculus unus è multis, probabilia conjectura sequens; ultrà enim quò progrediar quàm ut verisimilia videam, non habeo. Tusc. Qu. lib. i. n. 15, 16.

‖‖ Harum sententiarum quæ vera est, Deus aliquis viderit; quæ verisimillima est, magna quæstio est, n. 20.

---

* Nescio quomodò doctissimus quisque contemnit. Ibid. n. 63.

† Non posse suavitèr vivi, &c. p. 1104.

‡ Εἰ μὲν οὖν ἅμα τοῖς σώμασι διαλελυμένοις, καὶ τὸ τῆς ψυχῆς ὅ, τι δήποτέ ἐστιν ἐκεῖνο συνδιαλύεται, οὐκ οἶδα ὅπως μακαρίους ὑπολάβω τοὺς μηδὲν ἀπολαύσαντας τῆς ἀρετῆς ἀγαθὸν, ἀι' αὐτὴν δὲ ταύτην ἀπολλυμένους. Lib. viii. p. 529.

§ Nullo igitur modo fieri potest, ut quisquam tanti æstimet æquitatem et fidem, ut ejus conservandi causâ nullum supplicium recuset, nisi iis rebus assensus sit, quæ falsa esse non possunt. Acad. Quæst. lib. ii. n. 25.

14 That good thing which was committed unto thee (*i. e. the doctrine of the gospel*, 1 Tim. vi. 20) keep by the Holy Ghost which dwelleth in us (*and confirms it to us*, 1 John ii. 20. 27).

15 This thou knowest (*by messengers from Rome, or those who travel from thence to Rome*), that all they [11] which are in Asia be turned away from (Gr. *have forsaken*) me; of whom are Phygellus and Hermogenes.

16 The Lord give (*i. c. show*) mercy unto the [12] house of Onesiphorus (*the Ephesian*, iv. 19); for he oft refreshed me (*with his presence and relief*), and was not ashamed of my chain (*as the rest of the Asiatics were*):

17 But, when he was (Gr. *being*) in Rome, he sought me out very diligently, and found *me*.

18 [13] The Lord (*therefore*) grant unto him (*who showed such mercy to me*) that he may find mercy of the Lord in that day (*of recompense we Christians expect*): and in how many things he ministered unto me at Ephesus, thou knowest very well.

---

now if any one embezzles, or evilly entreats that which is committed to him by man, he is accounted a wicked and perfidious man, *εἰ δέ τις τοῦ σφετέρου σώματος ἐκβάλλει τὴν παρακαταθήκην τοῦ Θεοῦ, λελῆσθαι δοκεῖ τὸν ἀδικούμενον*; if therefore any one casts the *depositum* of God out of his body by self-murder, can he hope to conceal himself from him that is injured?" And Philo* in like manner saith, that "God hath given to man a soul, speech, and sense, which he must endeavour so to keep, that he who committed them to him may find no cause to blame him for his custody." And again,† "This is the praise of the wise man, that he keeps the sacred *depositum* of the soul, sense, speech, the divine wisdom, and human understanding, purely, and without deceit, not to himself, but only to him who committed them to him." And again, lib. De Abr. p. 302, "No wise man," saith he, "is offended that any one calls for *τὴν παρακαταθήκην*, his *depositum*: why therefore should he be offended, that God, or nature, calls for that which they have intrusted with us?" And Hermes saith, lib. ii. mandat. 2, "They that lie defraud the Lord, not rendering to him *τὴν παρακαταθήκην ἣν ἔλαβον*, the *depositum* they received from him; for they received a spirit free from falsehood; and therefore by lying, *ἐμίηναν τὴν τοῦ Θεοῦ παρακαταθήκην*, they have defiled God's *depositum*." The Jews,‡ make mention of two depositums of God: the lamp which is in us, or the soul: and the lamp without us, which is the law; or according to Philo,§ *θείων παρακαταθήκη ὀργίων*, "the *depositum* of the divine mysteries:" and they introduce God speaking thus; "My light or lamp is in thy hand, and thy lamp, which is thy soul, is in mine; if thou shalt diligently keep my lamp, I will keep thine; if thou extinguishest mine, I will put out thine." This depositum they, dying, did commit into the hands of God; as you may see Sepher Tephiloth Lusitanorum.‖ The apostle seems to have respect to both these depositums in his Epistles to Timothy; to the light of the gospel, when he saith, *τὴν παρακαταθήκην φύλαξον*, "Keep that which is committed to thee," 1 Tim. vi. 20, and here, ver. 14, to the lamp within us, ver. 13.

[11] Ver. 15. Ἐν τῇ Ἀσίᾳ, *Which are in Asia.*] This Œcumenius and Theophylact expound thus, *οἱ ἐν τῇ Ἀσίᾳ, τουτέστιν, ἐκ τῆς Ἀσίας*, "Those of Asia, that either went with him to Rome, or came to him there, or were found there at his coming, in the time of his distress, forsook all converse with him,

---

* *Παρακατέθετο δέ σοι αὐτῷ ψυχὴν λόγον, αἴσθησιν*, quæ ita conservanda sunt, ut *ὁ παρακαταθέμενος, μηδὲ ἔχῃ τῆς παρὰ σου φυλακῆς αἰτίασθαι.* Quis Rerum Divinarum Hæres, p. 387, B.

† *Τοῦτ' ἔπαινός ἐστι τοῦ σπουδαίου, τὴν ἱερὰν ὡς ἔλαβε παρακαταθήκην ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρῶς καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ πεπιστευκότι φυλάξαντος.* Ibid. p. 389, F, G.

‡ In Elle Haddabarim Rabba.

§ De Sacrif. Cain, p. 108, D.

‖ Vide Cartw. in locum.

for fear of Nero." But this exposition seems not consistent with the words. For, (1.) he saith, *οἶδας τοῦτο*, "This thou knowest:" now Timothy, being not at Rome, could not well know what was done there; and therefore the apostle gives him an account how all men had deserted him in his first defence, iv. 16. But then in Asia, or Achaia, he might know what happened there. (2.) The words *ἀπεστράφησάν με*, "have been averse from me," seem to import a departure from Paul and his doctrine; and may be rendered "They have turned me off." He having therefore told them long before, that "after his departure grievous wolves should enter in, not sparing the flock; and that from themselves should arise men speaking perverse things, to draw away disciples after them" (Acts xx. 29, 30); and charging Timothy to stay some time at Ephesus, to oppose himself to the false teachers of the Jewish nation, and to exhort the Ephesians not to give heed to these teachers of the law (1 Tim. i. 7), it seems most proper to refer these words to the rejecting St. Paul, as an adversary to the law, by the persuasions of the Cerinthians and Ebionites, who laid this charge against him.

[12] Ver. 16. Ὀνησιφόρου οἴκῳ, *The household of Onesiphorus.*] Onesiphorus seemed to be dead when Paul writ this, saith Grotius on the place: and if so, saith Esthius, here is a strong confirmation of the practice of praying for the saints deceased. I answer, (1.) That it follows not that Onesiphorus was dead, because Paul here mentions, and in the close of this epistle salutes his family, without mention of him; the reason of that being this, because Onesiphorus was not yet returned from Rome to Ephesus, where his family was; but, as Chrysostom, Theodoret, Œcumenius, and Theophylact say, on 2 Tim. iv. 19, was then *ἐν Ῥώμῃ*, "at Rome," serving Paul. (2.) The apostle here only prays that he might "find mercy at the great day" of recompense, as doth our liturgy, and all the ancient liturgies, "for deliverance in the hour of death, and at the day of judgment;" which is perfectly exclusive of prayers supposed to be made for souls in purgatory, which, if they do them any good, must be supposed to do it before that day.

[13] Ver. 18. Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου. *The Lord grant he may find mercy from the Lord.*] Here is a plain example of the known rule of the grammarians, that the noun is frequently repeated for the pronoun: so, Gen. xix. 24, "Jehovah rained fire and brimstone, מאת יהוה, Κύριος παρὰ Κυρίου, from Jehovah." So Exod. xxiv. 1—3, "He," i. e. Jehovah, ver. 3, "said to Moses, Ascend" אל יהוה, i. e. to me. And, 1 Sam. iii. 21, "Jehovah appeared to Samuel in Shiloh, ברבר יהוה, by the word of the Lord." So Chrysostom, Œcumenius, and Theophylact, say here, *τουτέστι, παρ' ἑαυτοῦ*· and that it is the custom of the scriptures so to speak, they prove from Gen. xix. 24, not fearing the anathema, which the great council of Sirmium, through ignorance of the Hebrew tongue, pronounced against them who did so interpret it.

CHAPTER II.

1 Thou therefore, my son, (*follow not the example of those that turn from me, but*) be (*thou*) strong in (*and through*) the grace that is (*given thee*) in Christ Jesus (see i. 6—8).

2 And [1] the things that thou hast heard of (*from*) me (*established*) among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Ἃ ἤκουσας παρ' ἐμοῦ, *The things which thou hast heard from me.*] "That *depositum*, cap. i. 14, which I committed to thee, in the public assembly, at thine ordination, do thou also, in like manner, deposit with other faithful men, that the truth may be continued in an uninterrupted succes-

3 Thou therefore (*assisted by his grace*) endure hardness, as a good soldier of Jesus Christ.

4 (*Not loving this present world, or entangling thyself with the affairs of it, for*) No man that warreth [2] entangleth himself with (*any other of*) the affairs of *this* life; (*but quits all these concerns,*) that he may (*be more at leisure to*) please him who hath chosen him to be a soldier.

5 And (*it is in this militia, as in the wrestling at the Olympic games, where*) if a man also strive (*with another*) for masteries, *yet* is he not crowned, except he strive lawfully, (*according to the rules of wrestling, i. e. unless he wrestle naked, and have put off all the clothes which might hinder him in wrestling, or give another advantage to take hold of him.*

6 *Nor let it discourage thee, that thou dost not receive thy wages presently, as other soldiers do; for*) The husbandman that laboureth (Gr. *first labouring*) must be (*afterward*) first partaker of the fruits (*of his labour*).

7 Consider what I say; and the [3] Lord give thee understanding in all things (*belonging to thy duty*).

8 (*And, to fortify thee under thy sufferings,*) [4] Remember that Jesus Christ [6] of the seed of David (*after all his sufferings*) was raised from the dead according to (*the testimony of*) my gospel:

---

sion of such persons:" so Mr. Obadiah Walker. "The things agreed on, and consented to by all the other apostles, do thou commit to able men, and appoint them as bishops of the several churches under thee:" So Dr. Hammond. I think there is no foundation for all this in the text; no intimation that these things were taught him at his ordination, or that they were things agreed on, and consented to by all the apostles, as if they had met and consulted about a system of articles of faith and good life, to be held by all that taught the Christian faith; or that God chose this way to continue down the faith, in an uninterrupted succession, from age to age, of such persons; or, that this was a commission to Timothy to appoint bishops under him in the several churches of Asia: for he doth not appoint him as he did Titus, "to ordain elders in every city" (i. 5), the bishops of Ephesus, and the adjacent cities, being before not only appointed but convened by himself (Acts xx. 27, 28): the things which Timothy had heard "confirmed by many witnesses," seem to refer to Christ's death, his resurrection, and ascension, which were matters of testimony, and contained the prime doctrines which Paul delivered to the churches, 1 Cor. xv. 3, 4, and which were confirmed by the testimony of Paul, the twelve apostles, and five hundred brethren, ibid. ver. 5—8, Luke xxiv. 50—52; or to the mystery of godliness, mentioned 1 Tim. iii. 16, and testified in every part of it by men and angels. I grant also that the apostle seems to refer to some form of doctrine delivered to them who received the Christian faith, when he speaks of "the mystery of faith," and "the mystery of godliness," 1 Tim. iii. 9. 15, 16, of "the first principles of the oracles of God," Heb. v. 12, and of "the principles of the doctrine of Christ," vi. 1—4, enumerating them in the Epistle to the Hebrews; there being a faith once, and at once delivered to the saints, Jude 3, in which they were to "stand fast," and for which they were to "contend" (Phil. i. 27): and that there was also a παρακαταθήκη, or depositum of Christian doctrine delivered to them who were to preach and instruct others in the faith; and which he commands Timothy, to keep, 1 Tim. vi. 20, 21, as being entrusted with it, in opposition to those who had erred from the faith, which he calls "the form of sound words which he had been taught," and which he was to keep, "in faith and love of the truth" (5 Tim. i. 13); and "that good thing committed to him" (ver. 14), which he was to "keep by the Holy Ghost," the Spirit which leadeth into all truth, the unction which taught them all things belonging to their office (1 John ii. 20. 27), the things in which he was to "continue, knowing of whom he had learned them" (2 Tim. iii. 14). I lastly grant, that all the fathers, from Irenæus downwards, speak of such a symbol of faith delivered to the church by the apostles and their disciples, which the church received from them, and distributed to her sons, being the one and the same faith which the church retained throughout the world, than which they believed neither less nor more, and which, for substance, was the same with the Apostles' Creed. This I have* elsewhere largely proved, and thence demonstrated the falsehood of the whole doctrine of the church of Rome, and of her new creed, delivered as necessary to be believed unto salvation: and if Obadiah Walker means no more, I shall not contend with him.

[2] Ver. 4. Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, *Entangleth himself with the affairs of this world.*] The apostle here, by two plain similitudes, requires Timothy, as a good soldier and bishop of the church of Christ, and an evangelist, not to engage himself in any temporal affairs or secular negotiations; of which the first is taken from the comparison of a soldier, who was, by the Roman laws,* armis, non privatis negotiis occupari: "to be employed wholly at his arms, and not in any private business." The second is taken from the similitude of wrestlers,† who did not strive according to the laws, unless they wrestled naked, and put off all their garments, and therefore could not win the crown of laurel. Hence is that inquiry of St. Basil, τίς στεφανοῖ ποτε τὸν μηδὲ ἀποδύοντα πρὸς τὸν ἀντίπαλον; "Who crowns him who comes not naked to his adversary?" And those words of Chrysostom,‡ "If thou art a wrestler, thou must come naked to the combat; thou must put off the affairs of this life, and be made a wrestler; divest thyself of worldly cares, for it is the time of conflict." Hence the Apostolical Canons declare, can. iv., those bishops, priests, or deacons, ought to be deposed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν, "immerse themselves in worldly affairs." Cyprian§ represents it as a thing worthy of the divine judgments, that bishops, contemning the office, "become proctors for secular affairs." And this practice was condemned by the general council of Chalcedon,‖ can. ii. 12, and by a council of Carthage, as repugnant to these words of the apostle; and by the council of Sardica, can. viii. And even before Cyprian was bishop, this was established in¶ Africa by council, from this very text, "No man that warreth, entangleth himself with the affairs of this life."

[3] Ver. 7. Δώῃ.] Other manuscripts read, δώσει γὰρ, "For the Lord will give thee understanding," &c. And δώῃ is oft put for δώσει. So Gen. xxvii. 28, δώῃ σοι ὁ Θεὸς, "The Lord shall give thee of the dew of heaven."

[4] Ver. 8. Μνημόνευε, *Remember.*] To maintain this against the unbelieving Jews, that Jesus Christ, the promised Messiah, of the seed of David, not of Joseph, was raised from the dead, according to the gospel that I preach, 1 Cor. xv.

[5] *Of the seed of David.*] It is certain that the Jews, before our Saviour's time, thought the Messiah, the Son of David, was not to die; and therefore, when Christ had told them he was to be "lifted up," they answer, "We have heard, out of the law, that the Messiah abideth for ever;

---

* Treatise of Tradit. par. ii. ch. 7, 8.

* Militares viros civiles curas arripere prohibemus. Col. lib. xii. 12. Tit. 39, 9, 13, 15, 16. Ambros. Offic. lib. i. cap. 36.

† See Faber's Agonist. lib. i. cap. 3, p. 118, 119.

‡ Πρὸς τοὺς ἀγῶνας ὁ ἀθλήτης ἀποδύεται καὶ γυμνοῦται——καὶ ὡς ἀθληταὶ πρὸς τοὺς ἀγῶνας ἀποδυσώμεθα——εἰ ἀθλητὴς εἶ, γυμνόν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδύσαντα βιωτικὰ πράγματα, καὶ γέγονας ἀθλητὴς——γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Ἀνδριαντ. 3, tom. vi. p. 475, 476.

§ De Lapsis, ed. Oxon. p. 123.

‖ Ὀφείλουσι γὰρ ἀποβλέψαι εἰς τὸ γεγραμμένον, οὐδεὶς στρατευόμενος τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. Can. 16.

¶ Cùm jampridem in concilio episcoporum statutum sit, ne quis de clericis, et Dei ministris, tutorem vel curatorem testamento suo constituat, quandò singuli divino sacerdotio honorati, et in clerico ministerio constituti, non nisi altari, et sacrificiis deservire, et precibus atque orationibus vacare debeant: scriptum est enim, Nemo militans obligat se molestiis secularibus, &c. Ed. Oxon. ep. 1.

9 [6] Wherein (*for which gospel*) I suffer trouble (*from the Jews*, Acts xxv. 19. 26, and vi. 7, *and others*), as an evil doer, *even* unto bonds; but (*though I am bound*) the word of God (*which I preach*) is not bound, (*but hath its free course.*

10 *And*) Therefore (*for this cause*) I endure all (*these*) things (*cheerfully*) [7] for the elect's sakes (Col. i. 24), that they (*being confirmed by an example in suffering*, 2 Cor. i. 6, xiv. 15) may also obtain the salvation which is (*tendered*) in (*and through*) Christ Jesus with eternal glory.

11 *It is* a faithful saying (*that by Christ Jesus we shall obtain this salvation*): For if we be dead (Gr. *have died*) with *him* (*in baptism, by dying unto sin*), we shall also live with *him* (*in conformity to his resurrection*, Rom. vi. 8):

12 If we suffer (*as he did*), we shall also reign with *him*: (*but*) if (*through persecutions*) we deny *him*, he also will deny us (Matt. x. 33):

13 If we believe not (*these promises of salvation to his faithful sufferers*), *yet* he abideth faithful: he cannot deny (*what he*) himself (*hath promised*).

14 Of these things put *them* in remembrance (*in the churches of Christ*), charging *them* before the Lord that they [8] strive not about words (*which tend*) to no profit, *but* (*rather*) to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, [9] rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness (*rendering men more and more profane*).

17 And their word will eat as doth a canker (*or, gangrene, infecting the whole body*): of whom (*i. e. of the number of which profane talkers*) is [10] Hymenæus and Philetus;

18 Who concerning the truth have erred, saying

---

and how sayest thou, that he must be lifted up?" (John xii. 34.) And when first he tells his disciples of it, Peter began to rebuke him, with an *absit*, "This shall not be unto thee" (Matt. xvi. 22). When he tells them again of it, "They understood not the word," saith Mark ix. 32; "It was hid from them that they perceived it not," saith Luke ix. 45. And again, "They understood none of these things, and this saying was hid from them; neither knew they the things which were spoken" (xviii. 34). Surely Christ's words were plain, "They shall put him to death;" but they knew not how to reconcile them with their received doctrine, that he was to "abide for ever" (John xii. 34); and therefore, because Isaiah speaks so plainly of a Messiah, who was to suffer death, they invented, afterward,* a distinction betwixt "Messiah of the tribe of Ephraim," the son of Joseph, who was to die, and "Messiah of the tribe of Judah," the Son of David, who was to reign, and conquer, and never die. This distinction is to be found in their Talmud, in the Targum upon the Canticles, iv. 5, vii. 3, in Bereschith Rabba, in Gen. xlix. 14, in R. Solomon, and Kimchi on Zech. xii. 10. Now if this invention obtained in the times of Paul, he might here have respect unto it; if not, because in the dialogue of Justin with Trypho we read nothing of it, their notion, that the Messiah "of the seed of David" could not die, must be confuted by his resurrection from the dead.

Remember that Jesus Christ, of the seed of David, was raised from the dead.] Theodoret here observes, that Simon Magus† began to broach his heresies about this time; and he and all his followers denied that Christ had taken flesh upon him, saying, that his incarnation, or anthropism, was only in appearance, or ἐν φαντασια; and, in opposition to this heresy, he is here styled Jesus Christ "of the seed of David;" and because from that heresy it must follow, that he could not truly die or suffer in the flesh, and so could not be truly raised from the dead; therefore the apostle bids Timothy remember, that he was raised from the dead, who was of the seed of Abraham, according to the promise.

[6] Ver. 9. Ἐν ᾧ,] Pro ἐι' οὗ, cujus causâ, more Hebræo, Grotius. So, Matt. vi. 7, "They think to be heard, ἐν τῇ πολυλογίᾳ, for their much speaking." So, ἐίσμιος ἐν Κυρίῳ, "A prisoner for the Lord;" Heb. xi. 2, ἐν ταύτῃ, "For this the elders received a good report." See Nold. Concord. p. 158: see in the LXX. Gen. xxxi. 41, 2 Sam. xxiv. 24, 1 Kings x. 28, Lam. i. 11, v. 4, Hos. xii. 12, 13, Amos viii. 6, see here, ver. 10.

[7] Ver. 10. Διὰ τοὺς ἐκλεκτοὺς, *For the elect's sake.*] i. e. For the sake of Christians, who are all γένος ἐκλεκτὸν, "a chosen generation" (see the note on 1 Pet. ii. 9), and who may be confirmed in the faith, by the example of my patient sufferings, and continuing in it may obtain that salvation to which they are called. Vain therefore are these following notes of Esthius; first, that there is a certain election of God, which hath infallibly chosen us to salvation: unless he means this of a conditional election, God having infallibly determined to save them who "make their calling and election sure," by perseverance in good works (2 Pet. i. 10). Secondly, that as Paul suffered those things only for the elect, so Christ died only for them: for, "he tasted death for every man," Heb. i. 9; "he died for all," 1 Tim. ii. 6; "not for our sins only, but for the sins of the whole world," 1 John ii. 2; "for them that perish," Rom. xiv. 15. Thirdly, that neither Christ did, nor ought we to do, any thing that the reprobates may obtain salvation: which is horribly false; Christ's preaching to the unbelieving Jews being intended for their salvation, John iii. 17, xii. 47, and v. 34. 40. For the blinded Jews the apostle prays and labours that they might be saved, Rom. ix. 1. 11. 14.

[8] Ver. 14. Μὴ λογομαχεῖν, *That they strive not about words.*] Here we learn, First, What are the things which ought not to be matters of contention among Christians: (1.) Such things in which we differ from each other rather in words than sense; mean the same thing, but differ only in the expressing of our sentiments: which rule observed would put an end to many of our controversies. (2.) Such things as tend to little or no profit, either as to edification in the faith, or edifying of the body in love (Eph. iv. 16, see note on 1 Tim. i. 4, vi. 3, Tit. iii. 9), or, by knowing which, we may be the more learned, but not the better Christians. Again, Hence we learn why we should not contend about such things, viz. because they tend to beget strife and contentions (ver. 23, 1 Tim. i. 4), which divide Christians into parties, and dissolve or obstruct Christian charity. (2.) Because they tend to the disturbance of the hearers, they not knowing to which party to adhere; and also to their subversion, causing them to doubt of the truth of that faith about which the contending parties cannot agree.

[9] Ver. 15. Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing, or handling, the word of truth.*] This word ὀρθοτομεῖν is a sacrificial word, relating to the right dividing of the sacrifice which was to be laid upon the altar, by cutting off and laying aside those parts which were not to be offered, and severing them from those that were: and to this sense Chrysostom, Œcumenius, and Theophylact, refer the word here, saying, that he requires Timothy to separate from the preaching of the word all noxious and idle questions, πάντα τὰ περιττὰ, all superfluous things, and give his hearers only "the sincere milk of the word:" and this sense agrees well with the preceding and the following words. Others think it refers to the cutting out a straight path to walk in; and so it is an admonition, saith Theodoret, to keep close to the truth of the gospel, in all his exhortations, τῷ κανόνι τῶν θείων λόγων ἑπόμενος, "following the canon of the holy scriptures."

[10] Ver. 17. Ὑμέναιος, &c. *Hymenæus and Philetus.*] That these two were Gnostic teachers, none of the ancients do insinuate; nor did the Gnostics teach, that "the resurrection was past already," but that the flesh was not fit to rise, and that it was incapable of salvation and of incorruption. So Irenæus* often doth inform us, by saying, they deny the salvation of the flesh, denying it to be capable of incorruption,

---

* In Maseechel Succa, dist. 5.

† Vid. Theod. Hær. Fab. lib. i. cap. 1.

* Carnis salutem negant, dicentes non eam esse capacem incorruptibilitatis. Lib. v. cap. 2.

that the resurrection is past already; and (*by that doctrine*) overthrow the faith of some.

19 Nevertheless [11] the foundation of God (*the hope and promise of the resurrection*) standeth sure, [12] having this (*as the*) seal (*of it*), [13] The Lord knoweth them that are his. And (*therefore*), Let every one [14] that nameth the name of Christ depart [15] from iniquity.

20 (*And be not disturbed, that such heretics as these arise out of the members of the church;*) But (δὲ, *for*) in a great house (*such as the church is*) there are not only vessels of gold and of silver, but also of wood and of earth; and some (*viz. those vessels of gold and of silver, representing the orthodox Christian*, 1 Cor. iii. 12, *are*, εἰς τιμήν,) to honour, and some (*viz. those of wood and earth, representing the heterodox*) to (*uses of*) dishonour.

21 If a man therefore purge himself from these (*false doctrines, and the teachers of them*), he shall be a vessel unto honour, [16] sanctified, and meet for the master's use (*serviceable to Christ, the master of the family*), *and* prepared unto every good work.

22 (*Avoid these, therefore, and*) [17] Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But (*the*) foolish and unlearned questions (*of the Jews*, see note on 1 Tim. iv. 7, Tit. iii. 9) avoid, knowing that they do gender strifes.

24 And (*for*) the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves (*to the gospel*); if God [18] peradventure will give them repentance to the acknowledging of the truth (*they contend now against*);

26 And *that* they may recover themselves (*or awake*)

---

and with him agree Pseud-Ignatius,* the Apostolical Constitutions, and others. Valentinus,† who flourished only A. D. 145, and so could not be touched at in these words, was of the same opinion, say all the ancients. So that Tertullian must either be mistaken, when, speaking of them, who held the resurrection was past already, he adds, Id de se Valentiniani adseverant, or means this, not of Valentinus himself, whom he there numbers with those, qui resurrectionem carnis infringunt, "who deny the resurrection of the flesh," but of some of his followers. But then Irenæus‡ informs us, that this was part of the heresy of Menander, who taught resurrectionem per id quod est in eum baptisma accipere ejus discipulos; "that his disciples obtained the resurrection by his baptism, and so could die no more, but were to persevere immortal." Justin Martyr§ also saith, he persuaded his disciples, ὡς μὴ ἀποθνήσκοιεν, "that they should not die." He taught, saith Timothy,‖ priest of Constantinople, that "they who received his baptism should be immortal, ὡς μηκέτι ἀποθνήσκειν, and should never die." Now he was contemporary to Simon Magus, and so might be also with Paul (see note on 1 Cor. xv. 12. 44, and Euseb. Hist. Eccles. lib. iii. cap. 26, Tertul. de Animâ, cap. 50).

[11] Ver. 19. Θεμέλιος τοῦ Θεοῦ, *The foundation of God.*] The fundamental doctrine of the resurrection to life eternal is so styled, in these words, "Let us not lay again, τὸν θεμέλιον, the foundation of the resurrection of the dead," Heb. vi. 1, 2. This is the "faithful saying," mentioned ver. 11, which he exhorts Timothy to bring to their remembrance, ver. 14, and by denying which, saith he, the Christian faith is overturned, ver. 18. But notwithstanding all the vain babblings of Hymenæus and Philetus, "this foundation," saith the apostle "standeth sure."

[12] Τὴν σφραγῖδα ταύτην, *Having this seal.*] Sealing seems always mentioned in the New Testament for confirmation and assurance; as when the apostle saith, "The seal of my apostleship are you in the Lord," 1 Cor. ix. 2, i. e. the effects I have wrought upon you, and the gifts of the Spirit imparted to you, prove the truth of my apostleship: and when he tells his converts, that by the Spirit they were "sealed up to the day of redemption," 2 Cor. i. 22, v. 5, Eph. i. 13, iv. 30, and were established in the truth of the gospel: the gifts of the Spirit they had already received, according to Christ's promise, being a confirmation of that glorious redemption he had farther promised.

[13] Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, *The Lord knoweth who are his.*] i. e. He owns and approves those he hath commissioned to reveal his mind to others: for this expression is taken from Numb. xvi. 5, where Korah, Dathan, and Abiram, rise up against Moses and Aaron, declaring they took too much upon them, in pretending the one to be their prophet, and the mouth of God to them, the other to be the high-priest, whom God had consecrated to his peculiar service above all others of the tribe of Levi. Now to this imputation Moses replies, according to the Septuagint, ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, "God knoweth who are his," and by him separated to his service, and will maintain their cause and calling against all opposers; as in that instance he did in a wonderful manner, causing the earth to open, and swallow them up: so also will God own us his apostles against Hymenæus and Philetus, and all that set up against us and our doctrine. As therefore Moses said then to the Israelites, "Depart you from the tents of those men, καὶ ἀπέστησαν, and they departed;" so say I now to all Christians, Let them depart from this impiety, i. e. from these pernicious doctrines, which increase to ungodliness, and cause men to make shipwreck of faith and a good conscience.

[14] *That nameth the name of Christ.*] i. e. That professeth to own him, or to be his disciple: so Isa. xxvi. 33, τὸ ὄνομά σου ὀνομάζομεν, "We have no other God but thee, we name thy name" (see Isa. xliii. 7, lxiii. 19, Ps. lxxx. 19, Gen. iv. 26, 2 Chron. xii. 13).

[15] Ἀπὸ ἀδικίας.] Justum pro vero, et injustum pro falso, frequentes tam nos quam Attici ponimus, saith Priscian: "Both Greeks and Latins frequently use the word *injustice* to denote falsehood" (see note on 1 Cor. xiii. 6), so that these words may thus be rendered, "Let every one that names the name of Christ depart from falsehood;" i. e. let him preserve himself from the pernicious errors of these apostates from the truth.

[16] Ver. 21. Ἡγιασμένον, *Sanctified.*] The vessels of the sanctuary were consecrated to the service of God, and were also, saith the apostle, purified by the sprinkling of the blood upon them (Heb. ix. 21). And so are Christians sprinkled by the blood of Jesus from their sins, and consecrated by baptism to his service, and so made meet for the service of God (see the reading of the text justified, Examen Millii, in locum).

[17] Ver. 22.] Note, that hence it follows, that we must maintain peace with, and therefore must not separate from our communion, any person who serves Christ with a pure heart

[18] Ver. 25. Μήποτε, *If peradventure.*] This word in the Septuagint answers to the Hebrew particle אוּל, *si forte* or *fortassè*. So, Gen. iii. 25, xxiv. 5. 39, μήποτε οὐ πορεύσεται ἡ γυνὴ, "Perhaps the woman will not come with me;" xxvii. 12, μήποτε ψηλαφήσῃ, "Perhaps my father will handle me;" μήποτε ἀγνοήμά ἐστιν, "Perhaps it is an error," Gen. xliii. 12; 1 Kings xviii. 27, μήποτε χρηματίζει, ἢ μήποτε καθεύδει, "If perhaps he be busy, or perhaps sleepeth" (see also Job i. 5, Luke iii. 15). So Philo,* ἀλλὰ μήποτε δ λέγει τοιοῦτόν ἐστιν, "Perhaps that which he saith is to this effect;" and again, μήποτε οὖν τὴν τοῦ παντὸς οὐρανοῦ περιφορὰν, δι' ὑπόνοιαν εἰσάγει —μήποτε δὲ καθ' ἑτέραν ἐκδοχὴν,† "Perhaps he signifies the

---

* Docent ἀνάστασιν πιστεύειν. Apost. Const. lib. vi. cap. 10. Vide cap. 26. De Simone et Cleobio. Docent non esse futuram corporis resurrectionem. Epist. Corinth. ad D. Paulum; Usher Not. in Epist. ad Tral. p. 29. Ὅτι ἡ σὰρξ αὐτὴ οὐκ ἐγείρεται. Pseud-Ignat. Ep. ad Tars. §. 2. ad Smyrn. §. 7.

† Vani igitur qui â Valentino sunt dogmatizantes uti excludent salutem carnis. Iren. lib. v. cap. 4. Epiph. Hær. xxxi. p. 171, D. Οὐδὲν γὰρ τῶν ἐκ τῆς ὕλης ἐπιδέχεται σωτηρίαν. Theodoret. Hær. Fab. lib. i. cap. 7, p. 200. August. adv. Hær. cap. 11, Carnis resurrectionem negat. Οἱ σαρκὸς μὲν ἀπαγορεύουσιν ἀνάστασιν. Damasc. de Hær. sect. 3, presb. 1. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν, καὶ οὐχὶ τοῦτο. Timoth. Presb. Ep. apud Coteler. tom. iii. p. 381.

‡ Et ultra mori non posse, sed perseverare non senescentes, et immortales. Iren. lib. i. cap. 21.

§ Apud Euseb. Hist. Eccl. lib. iii. cap. 26.

‖ Apud Cotel. tom. iii. p. 386.

* Alleg. lib. ii. p. 52, B. † Cherub. p. 85, G. 86, E.

out of the snare of the devil, [19] who are (*now*) taken captive by him at his will (Gr. εἰς τὸ ἐκείνου θέλημα, *to the performance of the will of God; penitents being turned from the power of Satan unto God*, Acts xxvi. 18, Col. i. 13).

circumference of the whole heaven—or perhaps, by another interpretation, either hemisphere:" and, p. 88, F, μήποτε εἰκότως, "Perhaps fitly;" p. 110, D, μήποτε διὰ τὴν αὐτὴν αἰτίαν, "Perhaps for this cause;" and De Abrahamo, p. 285, E.

[19] Ver. 26. Ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *Who are taken captive by him at his will.*] Some refer this to the devil, as being the nearest substantive to the relative ἐκεῖνος. But (1.) this seems not agreeable to the use of the two relatives, which, when they come together, seldom relate to the same person. (2.) Satan is the nearest substantive rather in place than in sense, the words being capable of this construction; "If peradventure God will give them repentance to do his will, that they who are taken captive by the devil, may awake out of his snare." This is the sense which best accordeth with the work of conversion and repentance, which is a recovering men from the service of Satan to the service of God (Acts xxvi. 18); a freeing them from sin, that they may be servants of God (Rom. vi. 17); a delivering men from the power of darkness, and translating them into the kingdom of his Son (Col. i. 13).

CHAPTER III.

1 THIS know also, that in the last days (*of the Jewish economy, and the erecting of Christ's kingdom*, see note on 1 Tim. iv. 1) perilous times shall come.

2 [1] For men shall be lovers of their own selves (*i. e. their own temporal pleasures and profits*), covetous, boasters, proud, blasphemers (*evil speakers*), disobedient to parents, unthankful, unholy (*or profane*),

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce (*or cruel*), despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which [2] creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning (*of new teachers*), and never able to come to the knowledge of the truth.

8 Now as [3] Jannes and Jambres withstood Moses (*when working his miracles in Egypt before Pharaoh*),

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Ἔσονται γὰρ οἱ ἄνθρωποι.] That the apostle here speaks of such persons as were in being when this epistle was indited, is evident from his command to Timothy, to "turn away" from them, and from the description of them.

That they were not the Gnostics, or the followers of Simon Magus, seems apparent; first, because Simon Magus could not make the times perilous by any opposition he could make to Christianity, he being a despicable and beggarly magician, of whose power or endeavour to persecute the Christians, I remember not one word in church history applicable to the times of this epistle; but that the Jews were zealous persecutors of them, not only in Judea, but through all parts of the world where they were dispersed, both scripture and Justin Martyr fully testify; and the supposed combination betwixt the Jews and Gnostics is not only groundless, but incredible: for what accord could there be betwixt him who set up for a god, yea, for a father over all, and them who were zealous for the true God, and hated idolatry with a perfect hatred? or between them who had the highest veneration for the law and the prophets, and him who taught they were not at all to be regarded? Secondly, because the Jews had "a form of knowledge" (Rom. ii. 20), and "a zeal for God" (Rom. ix. 1), and a settled form of worshipping the true God; they were great zealots for the observation of the sabbath, and all the sacrifices and institutions required by the law of Moses; and served God frequently day and night (Acts xxvi. 7), and so they had "a form of godliness," though not worshipping God in the spirit (Phil. iii. 3); but only with these carnal ordinances "they denied the power thereof:" but what form of godliness do we find in Simon Magus and his followers in the times of the apostles? what profession of Christianity could he make, who set himself to oppose the apostles, and the doctrines which they taught? See a third argument against this exposition, ver. 9.

But that these characters agree to the Jews, and particularly to the Judaizing Christians, and false teachers, is evident from scripture and church history, and from the writings of Josephus: for, Rom. i. 29—31, we have mention of gentiles that were "covetous, proud, boasters, disobedient to parents, without natural affection, truce-breakers, unclean, unthankful;" and, ii. 21, the Jew is condemned as doing the same things; and, ver. 22. 24, as guilty of adultery and blasphemy. They were blasphemers and false accusers of the apostles, as if they walked after the flesh (2 Cor. x. 2), contradicting and blaspheming Christianity (Acts xiii. 45); they represented it to all the world, when it was first preached, as an atheistical sect,* and were the authors of all the vile stories which the heathens objected against it: and in despising of the apostles and Christians, they were despisers of those that were good. They were great lovers and admirers of themselves, proud, boasters, and high-minded, boasting of God as their Father, and of their knowledge of the law (Rom. ii. 17. 23), magnifying themselves above others (see note on 2 Cor. xi. 12. 20), glorying in their circumcision (ver. 18), and in their being of the seed of Abraham (ver. 22, Phil. iii. 5), and exalting themselves upon these accounts above the gentiles, whom they styled dogs, and sons of the earth, and uncircumcised; whilst they were the noble, the "sons of God," and his beloved people. They were διάβολοι, "contentious, and obeyed not the truth" (Rom. ii. 8, Phil. i. 15, 16); they were covetous, perverting others "for filthy lucre's sake" (Tit. i. 11), "counting gain godliness" (1 Tim. vi. 5), "minding earthly things" (Phil. iii. 10); they were fierce, heady, cruel in their persecutions of the Christians (1 Thess. ii. 15, 16); they were traitors and truce-breakers in their revoltings from the Roman government: they were disobedient to their parents in their *corban* (Matt. xv. 5), and without natural affection, not in that only, but in their persecutions of Christians of their own family and blood (Luke xxi. 16): they were unholy and incontinent, defiled, and abominable (Tit. i. 14, 15), in their adulteries, and continual divorces; lovers of pleasure, making "their belly their god" (Phil. iii. 19), feasting luxuriously on their sabbaths, and given to drunkenness in their feasts of Purim (see the reading, ver. 3, justified, Examen Millii, ibid.).

[2] Ver. 6.] That these perverters of men from the truth and creepers into houses, were of the circumcision, and addicted to Jewish fables, see Tit. i. 10, 11. 14.

[3] Ver. 8. *Jannes and Jambres.*] Though we have no mention of the names of these magicians in the Old Testament, yet were their names celebrated both among the hea-

* Ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον Χριστιανῶν πεφηνέναι, καταλέγοντες ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Justin Martyr. Dial. cum Tryph. p. 234, E. 235, A.

so do these also resist the truth: (*being*) men of corrupt minds, [4] reprobate concerning the faith (Tit. i. 14—16).

9 But [5] they shall proceed no further (Gr. *not much farther*): for their folly shall be manifest unto all *men*, as their's also was (*i. e. the folly of Jannes and Jambres*).

10 But (*be not troubled at such times or persons, having in me good experience of the power and readiness of God to deliver them who suffer for his sake, for*) [6] thou hast fully known my doctrine, (*my*) manner of life, (*my*) purpose (*to adhere to Christ, seeking his glory, not my own, and to promote his gospel to the uttermost, my*) faith, longsuffering (2 Cor. vi. 6), charity (1 Cor. viii. 13, ix. 22, 2 Cor. xi. 29, *my*) patience,

11 (*The*) Persecutions, afflictions, which came unto me at Antioch (Acts xiii. 50), at Iconium (xiv. 2), at Lystra (*where I was stoned*, ver. 19); what persecutions I endured (*from the Jews*): but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution (*especially in such perilous times; and at all times, either openly or secretly, from the hatred and malice of wicked men, or from their taunts and calumnies, which are styled persecutions*, Gal. iv. 29, *nor is it to be expected that it should be otherwise*).

13 But (δὲ, *for*) evil men and [7] seducers (*impostors*) shall (*till the wrath of God takes hold upon them*) wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned (*from me*) and hast been assured of, knowing of whom thou hast learned *them*;

15 And that [8] from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 [9] All scripture *is* given by inspiration of God,

---

thens, as Pliny* and Numenius† inform us, who represent them as Egyptians skilled in the art of magic; and in the Jewish writings,‡ who do not only say that they were principes præstigiatorum, "the chief of the magicians;" but also that they were the two sons of Balaam. Origen§ informs us, that there was a book writ by them, bearing this title, Jannes et Mambres liber.

[4] Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the faith.*] So they are styled in scripture, who, through their resistance of, and contentions against, the truth, are unworthy to have the faith made known to them, or indisposed to receive it. Thus the heathens, who, "when they knew God, did not glorify him as God, neither were thankful" (Rom. i. 22, 25), are therefore delivered up εἰς νοῦν ἀδόκιμον, "to a reprobate mind:" and they here who resist the truth, being "men of corrupt mind," are therefore "reprobate concerning the faith" (see note on 2 Cor. xiii. 5).

[5] Ver. 9. Οὐ προκόψουσιν, *They shall proceed no farther.*] This agrees well with the Jewish false doctors, who were soon disabled from carrying on their false doctrines, by the destruction of Jerusalem; but not so well with the Gnostic heretics, who spread themselves wide in the second century. The fancy of a reverend person, that Paul here prophesies, that as Jannes and Jambres perished in the Red sea, so should Simon Magus at Rome, falling down headlong, when he was flying in the air, perish at the prayers of Peter and Paul, is in every part of it uncertain. For,

First, Though the Jews tell us Jannes and Jambres were with Pharaoh at the Red sea, they say not that they perished there, but say they rode with Balaam to meet Balak, and lived to the making of the golden calf, and then perished (Targ. Jon. in Numb. xxii. 22).

Secondly, I have shown in the preface to the Epistle to the Thessalonians, §. 6, that the story of Simon Magus's flying in the air in a fiery chariot, and being thrown down by the prayers of those two apostles, in the sight of the people at Rome, is of no credit among learned men.

[6] Ver. 10. Παρηκολούθηκας, *Thou hast fully known.*] Παρακολουθεῖν, relatum ad animum, est συνιέναι, saith Constantine. So the Greek commentators thought it here signified, rendering it οἶδας, μεμάθηκας ἀκριβῶς, "Thou hast known, thou hast learnt exactly," as the word imports, Luke i. 4. The primary sense of it, "Thou hast followed, or resembled me, in my persecutions," may also be applied to Timothy, who was in bonds at Rome also, Heb. xiii. 23 (see the note on 1 Tim. vi. 12).

[7] Ver. 13. Καὶ γόητες, *Impostors.*] That the impostors among the Jews continued till the very time of the destruction of Jerusalem, more and more deceiving the people, and that the whole nation of the unbelieving Jews grew then to the highest pitch of wickedness, Josephus fully testifies (see notes on Rom. ii. 2, 2 Thess. ii. 10).

[8] Ver. 15. *From a child thou hast learned the scriptures.*] Note here, the care of the Jews to teach their children the scriptures even from their childhood: from five years old, say the Talmudists, we put our children to read the Bible. Josephus* informs us, that their children "learning their laws, ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως, from the first dawnings of sense and reason in them," had them engraven in their souls: which, as it condemns the practice of the church of Rome, in withholding those sacred oracles from old and young, so also it does reprehend the generality of Christians, who are more concerned to teach their children things unnecessary, or, at the best, things only needful for this present life, than to instruct them in that word of God, "which is able to make them wise to salvation."

[9] Ver. 16. Πᾶσα γραφὴ, *All scripture.*] Here note,

First, That the scriptures of the Old Testament, not of the New, must be the scriptures here intended, they only being the scriptures which Timothy had known from a youth; that is, before the scriptures of the New Testament were written; and so he could not speak of the scriptures, as interpreted by them who were then guides of the church, viz. the Jewish sanhedrin, or the scribes and pharisees; seeing they so interpreted them, as to make void the commandments of God, and to deny our Saviour to be the promised Messiah.

Secondly, Observe, that the apostle doth not say, that these scriptures were of themselves sufficient to make Timothy wise to salvation; but only, that with "faith in Christ Jesus" they were sufficient for that end. Now faith in Christ Jesus doth only signify a firm belief that Jesus was the Christ, the true Messiah, the Son of God, the Saviour of the world; as is evident from these words, "This is the victory over the world, even our faith," 1 John v. 4, i. e. our belief that "Jesus is the Son of God," ver. 5 (see the preface to the Epistle to the Galatians, §. 2). Hence then I argue for the perfection of the scriptures thus: If the scriptures of the Old Testament were sufficient to make a man wise unto salvation, provided only that he believed that "Jesus was the Christ;" the scriptures of the Old and the New Testament must much more be so, because the scriptures of the New Testament must needs more plainly and fully contain the faith and duty of all Christians, than the scriptures of the Old only can be supposed to do.

Obj. But, saith Esthius, "If the scriptures of the Old Testament were sufficient to make men wise unto salvation, then there is no need of the gospels, or of the epistles, of the New Testament."

Ans. I answer, Yes: there was need of them, both to beget in men, and to confirm this faith in Christ, they being written "that we might believe, and believing might have life through his name" (John xx. 31); and also to give the Christians of succeeding ages a more full, plain, and perspicuous knowledge of those things, which were not so fully and plainly, to the capacity of the meanest, to be learnt in

---

* Hist. Nat. lib. xxx. cap. 1.

† Apud Euseb. Præpar. Evang. lib. ix. cap. 8.

‡ Buxt. Lex. Talm. col. 945, 946. Targ. Jon. in Ex. i. 15, vii. 11.

§ Sicut Jannes et Jambres restiterunt Moisi non invenitur in publicis scripturis, sed in libro secreto qui suprascribitur Jannes et Mambres liber. Tract. 35 in Matth.

* Contra Apion. lib. ii. p. 1072, E.

and *is* (Gr. *being inspired by God, is also*) profitable for doctrine (*to teach us what we are to believe*), for reproof (*or conviction of error*), for correction (*and reformation of vice, and*) for instruction in (*the way of*) righteousness:

17 That the man of God (*or teacher of it*) may be perfect, (*both as to his own practice and his teaching others, and so*) thoroughly furnished (*not to this or that only, but*) unto all good works (*belonging to his office*).

the Old Testament. Thus, though the five books of Moses sufficiently contained the whole Jewish law, it follows not that the historical and prophetical books, or the hagiographa, were superfluous.

Thirdly, Observe, that the apostle saith, these scriptures were therefore able to make Timothy, a Christian bishop, "wise to salvation," because they were "profitable for doctrine," to teach the Christian all that he was to believe, πρὸς ἔλεγχον, "for the correction" of every error in the faith, "for the conviction" of every vice which they were obliged to eschew, and for their "instruction in" every way of "righteousness;" even so profitable for these ends, as "to make the man of God perfect;" i. e. wanting in nothing he ought to practise or believe himself or teach others, for the edification of a Christian into "a perfect man in Christ Jesus," and to make him "thoroughly furnished to every good work." So Chrysostom, Theodoret, Œcumenius, and Theophylact, upon the place.

False therefore here is the note of Esthius, That the scriptures are here said to be profitable, but not sufficient to these ends; vain is his subterfuge, that the apostle, by "every good work," understands only singula generum, "every kind of good works," but not "every good work of that kind," i. e. every work of faith and instruction in righteousness: for if these good works be requisite "to make the man of God perfect, and thoroughly furnished" for his office, they must be here included; if they be not, they must be needless in order to the discharge of it.

CHAPTER IV.

1 I CHARGE *thee* therefore before God (*the Father*), and the Lord Jesus Christ, who shall judge the quick and the dead [1] at his appearing and his kingdom;

2 [2] Preach the word; be instant (*in that work*) in season, (*and*) out of season (*publicly and privately, by day and night, in times of peace and of danger*); reprove (ἔλεγξον, *repel false teachers*), rebuke (*evil livers*), exhort with all longsuffering (*though they long seem not to regard thy exhortations*) and doctrine (*i. e. all manner of instructions.*

3 *Thus it becomes thee to be instant now,*) For the time will (*shortly*) come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto [3] fables.

5 But watch thou in all things (*which respect thy office*), endure afflictions (*patiently*), do the work of an evangelist (see the note on Eph. iv. 11), make full proof of (Gr. *fulfil*) thy ministry.

6 For I am now ready to be offered (Gr. *I am already poured out*), and the time of my departure (*or dissolution*) is at hand. (See the Preface.)

7 (*But be it so, this is my comfort, that*) I have fought a good fight (*suffering hardship as a good soldier of Jesus Christ*), I have finished (*or run*) *my* course, I have kept the faith:

8 (*So that*) Henceforth (*I may be confident*) there is

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, *At his appearance, and his kingdom.*] "This appearance," saith Mr. Mede, "is the appearance of Christ, the word ἐπιφάνεια always importing Christ's advent, who, after the resurrection, and the judgment of the quick and dead, must give up his mediatory kingdom to the Father; it therefore must signify some other kingdom, proper to Christ's second coming; and what can that be, but the kingdom of the millennium?" But,

First, This appearance of Christ is his glorious appearance, when we shall receive "the blessed hope," i. e. the eternal happiness we hope for, Tit. ii. 13, when "we shall appear with him in glory," Col. iii. 4, when we shall be "made like unto him, and see him as he is," 1 John iii. 2; which cannot be expected till after this supposed millennium. It is the same with "the revelation of our Lord Jesus Christ from heaven," 2 Thess. i. 7, his "glorious revelation," 1 Pet. iv. 13, and with his παρουσία, second "coming" which is, "a coming with all his saints," 2 Thess. iii. 13, "a coming of our Lord from heaven," 1 Thess. iv. 15, 16. Now Mr. Mede himself confesses, That he dares not so much as imagine, that the presence of Christ in the millenary kingdom would be visible upon earth: for the kingdom of Christ, saith he, p. 603, ever hath, and shall be regnum cœlorum, "a kingdom, whose throne and kingly residence is in heaven." And, thirdly, at this appearance, and his kingdom, saith the apostle, he shall judge the quick and the dead; not the dead only, but the quick and the dead; not some of them only, but all of them without exception. Now the judgment of the dead, is to be after the conclusion of the supposed millennium, Rev. xx. 12.

Secondly, Though Christ will, after the judgment of the quick and dead is completed, give up his mediatory kingdom; yet, since that very judgment consists in retribution of his final punishments upon his enemies, and crowning of his loyal subjects with eternal glory, which are the two chief acts of kingly government, and the very end for which all power was committed to him (John xvii. 2), it very properly is styled his "kingdom:" and though he shall then deliver up this kingdom, as it is a kingdom, which respects the rewarding of his servants, and the punishment of his enemies, when the first shall be crowned with eternal glory, and the last doomed to endless punishments; yet shall he still continue to be "King of saints," highly exalted above them in honour and dignity, and honoured still by them with religious respect and veneration.

[2] Ver. 2. Κήρυξον, *Preach*, &c.] In Timotheo omnes pastores officii sui commonitos esse voluit Spiritus Sanctus, Esthius.

Εὐκαίρως, καὶ ἀκαίρως, *In season, and out of season.*] That is, saith Chrysostom, not only when thou art in the church, but also in thine house; not only in times of peace and safety, but also when thou art in prison; not only in time of health, but even when thou art about to die.

[3] Ver. 4. Ἐπὶ τοὺς μύθους, *To fables.*] To the fabulous divinity of the Gnostics, and made up of gentilism and Judaism, say some; but it doth not appear that the fabulous divinity of the Gnostics, mentioned by Irenæus, was then hatched: it is far more probable, that he here speaks of the Jewish doctors, and their fabulous traditions; for in his First Epistle he saith, he left Timothy at Ephesus, that he might charge some among them not to teach other doctrines, "nor to give heed to fables and endless genealogies," 1 Tim. i. 3, 4, which, as it relates to the genealogies of the Jews, touching their tribes, their relation to the house of David, and their traditionary men (see the note there); so, ver. 7, the apostle plainly tells us, they were "teachers of the law;" which Simon and his followers said was not to be regarded. And in his Epistle to Titus, he sends a like exhortation to him, to preserve the Cretians from giving heed to Jewish fables (Tit. i. 14), and "doctrines of men that turn from the truth;" which the Gnostics, who never sincerely em-

laid up for me a crown of righteousness, which the Lord (*Jesus*), the righteous judge, shall give me [4] at that day: and not to me only, but unto all them also that love (Gr. *have loved*) his appearing (*and shown that love by patient suffering for his sake*).

9 Do thy diligence to come shortly unto me:

---

braced the truth, could not do; and to avoid "foolish questions, and genealogies, and contentions, καὶ μάχας νομικὰς, and quarrels about the law," as being unprofitable and vain (iii. 9).

[4] Ver. 8. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *At that day.*] The council of Florence hath defined "That pure and cleansed souls, when they quit the body, are presently received into heaven, and there have a clear vision of the holy Trinity." And the Trent council, sess. 25, hath laid this as the foundation of the invocation of saints departed, that they do now, cum Christo regnare, et æternâ felicitate in cœlu frui; "reign with Christ, and enjoy eternal felicity in heaven." But in this they seem to deviate from scripture and the primitive antiquity: I say, from scripture; for,

First, Charity is represented by Paul as the most excellent of Christian virtues, and therefore that which will obtain the highest recompense; and yet the motive by which our Lord excites us to perform it runneth thus, "Thou shalt be recompensed at the resurrection of the just" (Luke xiv. 14).

Secondly, To those who suffer death and persecution for the name of Christ, our Lord hath promised "a great reward in heaven" (Matt. v. 12), but this reward will only be conferred upon them "at the revelation of our Lord Jesus Christ from heaven with his mighty angels" (2 Thess. i. 7). "The trial of their faith shall be found to praise, glory, and honour, ἐν ἀποκαλύψει, at the revelation of Jesus Christ" (1 Pet. i. 17). Then they, who communicate with him in sufferings, shall rejoice with him, ἐν τῇ ἀποκαλύψει, "at the revelation of his glory" (1 Pet. iv. 13); till then, the souls of them who were slain for the word of God are represented as "under the altar," Rev. vi. 9.

Thirdly, To those who "feed the flock of Christ," a great reward is promised, even a never-fading "crown of glory;" but it is to be received then only, "when the great Shepherd doth appear" (1 Pet. v. 4). A reward is to be rendered to the servants of God, the saints, and prophets; but it is to be rendered, "when the time comes that the dead shall be judged" (Rev. xi. 18). The apostles are to have their mansions in heaven with Christ, but not till he comes again from heaven: for then, saith he, "I will receive you to myself; that where I am, you may be also" (John xiv. 2, 3).

Fourthly, The retribution "to every man according to his works" is also to be made at the same time; for "the Son of man will come in the glory of his Father, with his holy angels; and then will he render to every man according to his works" (Matt. xvi. 27): "At the end of the world shall the righteous shine as the sun, in the kingdom of their Father" (Matt. xiii. 40. 43): this shall be done, "in the day when God shall judge the secrets of men's hearts" (Rom. ii. 15), and when we shall "appear before the judgment-seat of Christ" (2 Cor. v. 12, Rev. xxii. 10).

Fifthly, Hence, in the scripture, the time of recompense and the time of judgment are represented as the same; as in these words, "The time is come that the dead shall be judged, and that thou shouldest give rewards to thy servants the prophets, and to the saints" (Rev. xi. 18). The time of glory, and of the apparition of our Lord; as in these words, "When Christ, who is our life, shall appear, then shall you appear with him in glory" (Col. iii. 4). The time of Christ's appearance, and of our salvation; for, "he shall appear a second time without sin unto salvation" (Heb. ix. 28). The time of his appearing, and of our beatific vision; for, "when he doth appear, we shall be like him; for we shall see him as he is" (1 John iii. 2).

Sixthly, Hence Christians are so often said to expect "the adoption of the sons of God, viz. the redemption of the body" from corruption (Rom. viii. 23); to "expect the revelation of our Lord Jesus Christ" (1 Cor. i. 7); to "expect the Son of God from heaven" (1 Thess. i. 10): to "expect the blessed hope and glorious appearance of the great God, and our Saviour Jesus Christ" (Tit. ii. 14); to "hope for the grace that shall be given them at the revelation of our Lord Jesus Christ" (1 Pet. i. 13).

Now let it be observed, That the body, compared to the soul, is the vilest and least considerable part of man; and therefore, the hope, the glory, the reward, inheritance, adoption, bliss, and happiness, reserved to the time of the resurrection, cannot respect the body only. Moreover, the apostle saith of the incestuous person, that his body was "delivered up to Satan, for the destruction of the flesh, that his soul might be saved in the day of the Lord Jesus" (1 Cor. v. 5), which shows, that the complete salvation of the soul is then to be expected.

As for the judgment of primitive antiquity in this matter, it may be learned from these considerations:

First, That they ascribe this opinion of the soul's immediate ascent to heaven, and its enjoyment of God's immediate presence after death, to the heretics of those times; representing it as proper to the followers of Valentinus, Basilides, and Marcion; and, after them, as a part of the heresy of the Manichees. Thus Justin Martyr, speaking of those who were called Christians, but blasphemed the God of Abraham, Isaac, and Jacob, saith, in his Dialogue with Trypho, p. 307. 354, "They denied the resurrection, and held, ὅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, that as soon as they died, their souls were received into heaven." Irenæus saith in like manner,* that "the heretics despised the formation of God," i. e. the body formed by him, "and not receiving (the doctrine of) the salvation of the flesh, simul atque mortui fuerint, dicunt se supergredi cœlis et demiurgum, et ire ad matrem vel ad eum qui ipsis affingitur patrem, say, that as soon as they are dead, they ascend above the heavens, and go to him whom they call their Father." And having said, that "our Lord's soul went not to heaven, but continued in the place of the dead till the resurrection;" he saith, "This is sufficient to confound these men, qui dicunt interiorem hominem ipsorum derelinquentem, hoc corpus in super-cœlestem ascendere locum, who say, that their inward man, leaving the body here, ascends to the super-celestial mansions." And then he gives the orthodox opinion thus;† "It is manifest that the souls of the disciples of our Lord shall go into the invisible place appointed for them by God, expecting the resurrection; and then receiving their bodies, and rising with them, as our Lord did, shall come in the presence of God." Tertullian, having produced the same instance of the death of Christ, and the continuance of his soul apud inferos, till the resurrection of the body, positively concludes, that,‡ nulli patet cœlum, terrâ adhuc salvâ, cum transactione enim mundi reserabuntur regna cœlorum; "heaven is open to none whilst the earth remains; the kingdom of heaven being only to be opened at the dissolution of the world." And in his fourth book against Marcion, he saith,§ "The bosom of Abraham, which is higher than the inferi, but not so high as heaven, is that which gives refreshment to the souls of the just, till the consummation of all things produces the resurrection of all, with a full reward."

The Manichees, who also denied the resurrection of the body, contended, that good souls had their whole reward immediately after death; because Christ promised to the thief, that he should be that day with him in paradise. To which objection Chrysostom answers, by concession, that the thief was indeed admitted to paradise; but then he adds, that paradise was not the same with heaven, μὴ γὰρ ταὐτά ἐστι τὰ ἀγαθὰ, ἅπερ ὁ Θεὸς ἡμῖν ἐπαγγέλλεται, "for it contains not the good things which God hath promised to us;" and then con-

---

* Adv. Hær. lib. v. cap. 31, p. 491.

† Manifestum est, quia discipulorum ejus animæ abibunt in invisibilem locum definitum eis à Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem, post recipientes corpora, et perfectè resurgentes, hoc est corporaliter, quemadmodùm et Dominus resurrexit, sic venient ad conspectum Dei. Ibid.

‡ De Animâ, cap. 55.

§ Sinum dico Abrahæ, etsi non cœlestem, superiorem tamen inferis, interim refrigerium præbiturum animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expugnat, cap. 34.

10 For Demas hath forsaken me, [5] having loved this present world (*i. e. the safety of his life*), and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia (*these two not deserting St. Paul, as Demas did, but going thither for the promotion of the gospel*).

11 Only [6] Luke is with me. Take Mark, and bring him with thee: for [7] he is profitable to me for the ministry (*Mark therefore was not then in Egypt*).

12 (*I say, only Luke is with me,*) And (Gr. *for*) Tychicus have I sent to [8] Ephesus.

13 [9] The cloke that [10] I left at Troas with Carpus, [11] when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord (*shall*) [12] reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 [13] At my first answer no man stood with me, but all *men* (*of my acquaintance at Rome*) forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord (*Jesus*) [14] stood with

cludes, that if God promised "the kingdom of heaven," and only brought the thief into paradise, οὐέπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, "he hath not yet given to him the good things promised."

2. That they expressly teach, that the souls of good men remain till the day of judgment in a certain place, extra cœlum beatorum, "out of heaven," expecting the day of judgment and retribution. Thus Justin Martyr* saith, that no souls die; but, τὰς μὲν τῶν εἰσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον, that "the souls of good men remain in a better place, the souls of bad men in a worse, expecting the day of judgment." Irenæus† gives us the tradition of the church touching this matter, thus; "The presbyters, who were the disciples of the apostles, say, Those that were translated, were carried into paradise; for that place is prepared for just men, and such as have the Spirit, and there they remain till the consummation, expecting, or beginning immortality;" and that there shall be "new heavens and new earth;" and then, οἱ μὲν καταξιωθέντες τῆς ἐν οὐρανῷ ἐιατριβῆς ἐκεῖσε χωρήσουσιν, "they that are worthy of the celestial mansions shall go thither." Tertullian,‡ having cited those words of the apostle, "And the God of peace sanctify you throughout, in body, soul, and spirit, and keep you unblameable to the coming of the Lord" (1 Thess. v. 23), saith thus, Habes omnem substantiam hominis saluti destinatam, nec alio tempore quàm in adventû Domini, qui clavis est resurrectionis; "Here you see the whole substance of man designed for salvation, nor at any other time but the appearance of our Lord, who is the key of the resurrection." There is a place, saith Novatian,§ quò piorum animæ impiorumque ducuntur, futuri judicii præjudicia sentientes, "whither the souls of good and wicked men are carried, having some foretastes of their future judgment." And Caius,‖ a presbyter of the church of Rome, saith, that just souls being celebrated by the angels placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, "are led by them into a place of light, called the bosom of Abraham, where the just from the beginning have been; where they are delighted with the vision of the just fathers, expecting, τὴν μετὰ τοῦτο χωρίον ἀνάπαυσιν, καὶ αἰωνίην ἀναβίωσιν ἐν οὐρανῷ, after this place, their rest and everlasting habitation in heaven." Let no man think, saith Lactantius,¶ animas post mortem protinùs judicari, "that souls are forthwith judged after death; they are all held in one common custody, till the time may come that the great Judge shall make a trial of their merits" (see Dall. de Pœn. et Satisf. lib. v. cap. 3—6).

[5] Ver. 10. Ἀγαπήσας τὸν νῦν αἰῶνα, *Having loved this present world.*] He doth not say, that Demas had forsaken the Christian religion, or that he betook himself to his own secular affairs, forsaking his attendance on the service of God in the church, or preferred the things of this life before those of a future; but, as the ancients do expound the words, he left the apostle in this time of danger, consulting the safety of his own life; for ὁ νῦν αἰὼν, in the scripture phrase, still signifies "this present life:" so, οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι are "those that are rich in this life" (1 Tim. vi. 17). "To live soberly, righteously, and godly," ἐν τῷ νῦν αἰῶνι, is to do it in "this present life" (see Mark x. 30, 1 Tim. iv. 8). He seems therefore only to say of him here, what he says of others, ver. 16, "In my first apology no man stood by me, but all left me."

[6] Ver. 11. *Luke.*] Hence it appears that Luke must be alive at the twelfth or thirteenth of Nero, when this epistle was indited.

[7] Εὔχρηστός εἰς διακονίαν, *He is profitable for the ministry.*] i. e. For the work of an evangelist (ver. 5). As Peter, being shortly to put off his tabernacle, was the more diligent in giving instruction to the churches of the Jews (2 Pet. i. 13, 14), so was Paul, now in bonds, in sending his messengers to the churches of the gentiles (ver. 10. 12).

[8] Ver. 12. *To Ephesus.*] Hence it is evident, that Timothy, at the writing of this epistle, was not at Ephesus; for if so, why should the apostle advertise him, that he had sent Tychicus thither?

[9] Ver. 13. Τὸν φελόνην, *The cloak.*] Or rather, "the roll:" for φελόνη, saith Phavorinus, is εἰλητάριον μέμβρανον, "a parchment rolled up; φελόνη εἴλητον τομάριον μέμβρανον, a folded vellum or parchment:" and Hesychius saith the same.

[10] Ὃν ἀπέλιπον ἐν Τρωάδι, *Which I left at Troas.*] Not when he went from Troas to Assos, in his journey to Jerusalem; for then, saith Bishop Pearson, he could have no cause to leave any thing of moment with him, having so many that accompanied him in that journey (Acts xx. 4. 6), and a ship still attending on them (ver. 13): but in his travels, after he was set at liberty, and had left Rome.

[11] Ἐρχόμενος, *Coming,*] Probably from thence; for he does not bid him send thither for them, or go thither to fetch them: whence it follows, that Timothy was then at Troas, when this epistle was directed to him.

[12] Ver. 14. Ἀποδώη.] The king's manuscript reads ἀποδώσει, "will or shall reward him." And all the ancients note, that this is not an imprecation, but προφήτησις πρέπουσα ἀνδρὶ ἀποστόλῳ, "a prediction becoming an apostle." So Pseudo-Justin, Qu. et Resp. 125. So Chrysostom, Theodoret, Œcumenius, Theophylact, on the place. Who this Alexander was, or where he lived, is uncertain; as also whether he were a Christian, but zealous for the Jewish rites, as he must be, if he were the Alexander delivered up to Satan (1 Tim. i. 20), or a heathen, zealous, as Demetrius was, for his trade, and on that account opposing the apostle.

[13] Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my first apology.*] If the date of this epistle, contended for in the preface, stand good, this could not be his first defence of the gospel, of which he speaks, Phil. i. 17. For after that, he was set at liberty; whereas after this, he is still a prisoner (i. 8, ii. 9). Moreover, Timothy was then with him at Rome, as appears from the salutations then sent to the churches of Philippi (i. 1) and Colosse (i. 1), from Paul and Timothy; yea, he was a prisoner there, even after that Paul was set at liberty, and so needed not to be taught how things went with the apostle then. He therefore calls this his "first apology," or defence, because, after he had made it, he was still kept in bonds (i. 8, ii. 9), and so reserved for another hearing. He escaped then, say Chrysostom* and Œcumenius: "but when he instructed Nero's butler or cupbearer in the faith, he was cut off."

[14] Ver. 17. Παρέστη, *Stood by me*] In a vision, to comfort

* Dial. cum Tryph. p. 223.

† Quapropter dicunt presbyteri qui sunt apostolorum discipuli, eos qui translati sunt illic translatos esse; justis enim hominibus, et spiritum habentibus, præparatus est paradisus ——Et ibi manere eos, qui translati sunt, usque ad consummationem, coauspicantes incorruptelam. Lib. v. cap. 5.

‡ De Resur. Carn. cap. 47. § De Trin. cap. 1.

‖ Apud Hœschel. Not. in Phot. p. 10.

¶ De Vit. Beat. lib. vii. cap. 21, p. 717.

* Ποίαν δὲ πρώτην ἀπολογίαν λέγει; παρέστη ἦδη τῷ Νέρωνι καὶ διέφυγεν· ἐπειδὴ δὲ τὸν οἰνοχόον αὐτοῦ κατήχησε, τότε αὐτὸν ἀπέτεμεν. Chrysost.

me, and strengthened me; that by me (*thus standing up in defence of the gospel*) the preaching (*of it*) might be fully known (Gr. *fulfilled*), and *that* all the Gentiles might hear (*my defence of it*): and I was (*then*) delivered out of the [15] mouth of the lion.

18 And the Lord [16] shall (*will*) deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom (*therefore*) *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the houshold of Onesiphorus. (See note on Acts xviii. 18).

20 [17] Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

---

and support me; as, Acts xviii. 9; so ἐπιστὰς is used Acts xxiii. 11, and παρέστη, Acts xxvii. 23; or to "give me mouth and wisdom," according to his promise, Luke xii. 12, xxi. 14, 15.

[15] Ἐκ στόματος λέοντος, *From the mouth of the lion;*] i. e. Of Nero, or of Helius Cæsareanus. So when Tiberius* died, Marsyas said to Agrippa, τέθνηκεν ὁ λέων, "The lion is dead." And so speaks Esther, touching Artaxerxes, "Put a word in my mouth, ἐνώπιον τοῦ λέοντος, before the lion" (Esth. xiv. 13).

[16] Ver. 18. Καὶ ῥύσεταί με, *And will deliver me.*] If he will deliver him, saith Chrysostom, why saith he, "I am now offered?" Mark therefore his words, he saith not, He will again deliver me out of the mouth of the lion; but only, that "he will preserve me from every evil work, and to his heavenly kingdom."

[17] Ver. 20.] That Paul was in bonds when he writ this epistle, and at Rome, he himself saith, i. 8. 17. Now this verse affords two arguments, to prove he could not be then in his first bonds: first, from these words, "Erastus abode at Corinth:" when was it? when Paul went from Corinth to go to Jerusalem? then Timothy accompanied him, at least as far as Asia, and so needed not to be told that, from Rome, so long after: it therefore must refer to the time when, saith the reverend Bishop Pearson, Paul went from Nicopolis to Corinth, A. D. 65, and the twelfth of Nero. Secondly, From these words, "Trophimus have I left at Miletum sick:" now this cannot relate to the time when Paul went to Miletus, near Ephesus (Acts xx. 17); for as Timothy was then with him (Acts xx. 4. 15), so was not Trophimus then left at Miletum, but carried up thence with Paul to Jerusalem (Acts xxi. 29); nor did Paul ever return thither (Acts xx. 25): he must be therefore left at Miletus in Crete, where Paul was, saith Bishop Pearson, after his first bonds, A. D. 64, Ner. 10.

* Joseph. Antiq. lib. xviii. cap. 8.

THE

EPISTLE TO TITUS,

WITH ANNOTATIONS.

PREFACE.

§. 1. That Paul was at Crete, we learn from these words of this Epistle to Titus, "I left thee in Crete:" when he went thither is uncertain. Dr. Lightfoot conjectures that he touched there when he went from Macedonia to Greece, Acts xx. 2. "For," saith he, "if we consider that after their parting at Ephesus, when Titus was sent to Corinth with his first epistle to them, they never met till Titus cometh up to him, when he was come from Ephesus to Macedonia, 2 Cor. vii. 5, 6; we may thence learn, that in that first journey to Macedonia, he left him not at Crete, because Titus and he were not yet met again after their parting at Ephesus; and yet, after his second return thither, he had not only left him there, but writes to him to come thence to Nicopolis, bordering on Macedonia, iii. 12, so that this epistle must be writ in his return, or at his coming thither, A. D. 55; and not from Nicopolis, as the postscript dates it; for he saith not, I have determined to winter ἐνταῦθα, *here*, but ἐκεῖ, *there*; which shows he was not yet come thither."

§. 2. But that it could not be written at that time, the learned Bishop Pearson proves, not only from the silence of Luke in that very chapter, where he so particularly enumerates all Paul's journeys, after he came from Ephesus, till his arrival at Jerusalem, without the least mention of his being at Crete; but saith expressly, that διελθὼν, "passing through those parts (viz. of Macedonia), and exhorting them with many words, he came to Achaia," representing him still in transitû, and as passing immediately from Macedonia to Greece, not going from Macedonia farther beyond it than was to it, and then returning back to Greece, as he must have done had he gone from Macedonia to Crete, and so to Achaia. Secondly, This opinion he more demonstratively confutes from these words, iii. 12, "When I send to thee Artemas, or Tychicus, make haste to come unto me to Nicopolis, for I have determined there to winter:" for, besides that Artemas, before his going to Jerusalem, seems not to have joined Paul, and Tychicus then was part of his retinue, there is not any mention of Paul's going to Nicopolis, in the whole history of his journey to Jerusalem; nor is it possible he should then determine to winter at Nicopolis, who being at Philippi in the days of unleavened bread, made all the haste he could to be at Jerusalem before pentecost, Acts xx. 6. 16 (see more to this purpose, Dissert. 1, de Success. Prim. Romæ Episc. cap. 9, §. 7). He therefore places Paul's journey to Crete after his freedom from his bonds at Rome, A. D. 63, and the tenth of Nero, and saith, that this epistle was written the year following: that it was writ after his freedom from the bonds in which he was from his going to Jerusalem till his freedom at Rome, he gathers from this note of Chrysostom* and Theophylact, That the apostle seemeth

* Δοκοῦσι δέ μοι χρόνοι εἶναι μεσοί τινες, καὶ ἐν ἀδείᾳ Παῦλος γράφει ταῦτα· οὐδὲν γὰρ περὶ πειρασμῶν φησί. Proem.

to have been then at ease, as making mention in it of his bonds, or his temptations, as he doth in his Epistle to the Ephesians, iii. 1, iv. 1, to the Philippians, i. 7. 13, 14, to the Colossians, iv. 18, to Philemon, ver. 1. 9; and in his Second Epistle to Timothy, i. 8, ii. 9. That after his freedom he determined to go to Philippi in Macedonia, he himself intimates, Phil. i. 26, ii. 24. "And this," saith Bishop Pearson, "he did in the twelfth of Nero, in which year he wrote this epistle." And that he writ it a little after he had been at Crete, may be gathered from these words, Tim. iv. 20, "Trophimus have I left at Miletum sick;" which cannot be understood of Miletus near Ephesus, mentioned Acts xx. 17, for from thence he carried him to Jerusalem, Acts xxi. 29, *never returning* thither, Acts xx. 25. He must be therefore left sick at Miletus in Crete, mentioned by Homer,* and by Strabo.†

§. 3. It is the opinion of all the ancient commentators upon this epistle, that Titus was left in Crete, not only to ordain bishops in every city, and deacons to minister to them, but also to rebuke sharply, and with authority, unruly walkers; and this epistle was writ to him, say the ancients,‡ "to make him watchful over, and to oppose himself against the Jews and Judaizers in that island, as many passages in this epistle do sufficiently demonstrate.

§. 4. But the great controversy concerning this, and the Epistle to Timothy, is, whether Timothy and Titus were indeed made bishops, the one of Ephesus and the Proconsular Asia, the other of Crete, having authority to make, καὶ τοσούτων ἐπισκόπων κρίσιν,§ "and jurisdiction over so many bishops as were in those precincts." Now of this matter, I confess I can find nothing in any writer of the first three centuries, nor any intimation that they bore that name: but this defect is abundantly supplied by the concurrent suffrage of the fourth and fifth centuries. For,

First, As for Timothy, he is styled bishop of Ephesus by Eusebius,‖ and that with respect to former histories; and the same he saith of Titus. And the council of Chalcedon¶ reckons from Timothy to their time twenty-seven bishops. The anonymous author of his life,** in Photius, makes him bishop of the metropolis of Ephesus, with seven assistants; and either he, or Photius, say that he was constituted bishop by Paul; and the Apostolical Constitutions say the same,†† as do also Jerome,‡‡ and all the ancient commentators on his epistles.

Secondly, That Titus had τὴν νῆσον ὁλόκληρον, "the whole island" of Crete committed to his care, is testified not only by Eusebius, but also by Jerome in his Catalogue, by Ambrose, Chrysostom, Theodoret, Œcumenius in the preface to this epistle, to omit many others cited by Dr. Cave in the Life of Titus, p. 58, 59. Now to pass my judgment in this case:

First, I assert, that if by saying Timothy and Titus were "bishops," the one of Ephesus, the other of Crete, we understand that they took upon them those churches or dioceses, as their fixed and peculiar charge, in which they were to preside for the term of life, I believe that Timothy and Titus were not thus bishops: for,

First, Both Timothy and Titus were evangelists, and therefore were to do the work of an evangelist: now the work of an evangelist, saith Eusebius* was this, "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of those new plantations, they passed on to other countries and nations."

Secondly, As for Titus, he was only left at Crete to "ordain elders in every city, and to set in order the things that were wanting;" having therefore done that work, he had done all that was assigned him in that station: and therefore Paul sends for him the very next year to Nicopolis, Tit. iii. 12. And so, according to Bishop Pearson's chronology, he was left at Crete only A. D. 64, and sent for thence A. D. 65, and returned thither, as the ancients conjecture, after the death of Paul: for they say† he died in the ninety-fourth year of his age, and was buried in Crete.

As for Timothy, Paul saith he exhorted him to abide at Ephesus when he went into Macedonia: now, as he writes to the church of Philippi in Macedonia A. D. 62, and the ninth of Nero, that he hoped to be shortly with them, Phil. i. 25, 26, ii. 24; so, saith Bishop Pearson, he went thither A. D. 64, and the eleventh of Nero, and writ his First Epistle to him, A. D. 65. Two years after this he sends for him to Rome, 2 Tim. iv. 9. 21; and there he continued, as the ancients conjecture, till the martyrdom of St. Paul; after which time he must, as they suppose, return to Ephesus: for they tell us, that in the reign of Domitian he was martyred in that city, and lay buried there. But since we read not any thing in scripture of their return to either of these places afterward, and the authorities on which his return dependeth are not very ancient, we cannot much rely upon them.

Prop. 2. But if by "bishops" we only understand persons who had authority to ordain, and to govern the clergy of their province, and to exercise acts of discipline and censure over more than one single congregation, I believe both Timothy and Titus had this episcopal jurisdiction, and so might properly be styled "bishops."

First, That the jurisdiction of Titus extended to all the Christians in the whole island of Crete, is apparent from these words, "For this cause left I thee in Crete, that thou mightest set in order the things that are wanting, and ordain elders in every city," Tit. i. 5. Hence is he said to have received "the episcopal care, τῶν ἐπὶ Κρήτης ἐκκλησιῶν, of the churches in Crete," and to have the whole island committed to him.

And if the church at Ephesus, committed to the care of Timothy, did not exceed the compass of one particular congregation, Paul had very little success in the great pains he took "for three whole years to teach them publicly, and from house to house, exhorting every one of them night and day," Acts xx. 30, 31. Whereas Paul himself informs us, that at Ephesus "a great door, and effectual, was opened to him," 1 Cor. xvi. 8, 9; Luke, that "all that dwelt in Asia heard the word of the Lord Jesus, both Jews and gentiles;" that "the word of God prevailed and grew mightily, and that fear fell upon them all, and the name of the Lord Jesus was magnified," Acts xix. 10. 17. 20. But that which puts this matter beyond doubt, is the observation of the learned Bishop Stillingfleet, that the elders Paul sends for to Miletus were all of Ephesus, and to them he commits, not only the church of Ephesus, but all the flock over which the Holy Ghost had made them overseers, i. e. all that had been converted in Asia through his means, during his abode there three years. Irenæus, indeed, saith he summoned them "from the neighbouring cities," as well as Ephesus: "but," saith he, "Paul was in so great haste, that he would not so much as go to Ephesus, nor send any whither but to that city; and yet those to whom he committed the whole flock, then in Asia, came from Ephesus to Miletus:" which makes it probable that there Paul had raised a nursery for the churches thereabout; as Clement observes the apostles were

---

* Αὔκτον, Μίλητόν τε, πόλεις εὖ ναιεταόσας. Iliad. B.

† Strabo, lib. xiv. p. 634.

‡ Ἀποστέλλεται καὶ πρὸς τοὺς Ἰουδαίους ἐπιστολή. Chrysost. Theod. Œcumenius. Πολλῶν ὄντων ἐκεῖ ἐπιχειρούντων παράγειν τοῦ νόμου ἀπατᾶν τοὺς λαούς, μαθὼν ὁ Παῦλος γράφει, καὶ ἐπιτιμᾶν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαινούσῃ πίστει, μάλιστα δὲ τοῖς ἐκ περιτομῆς. Œcum. Theoph. Hi sunt de circumcisione Judæi, qui tunc temporis nascentem Christi ecclesiam subvertere nitebantur, et introducere præcepta legalia. Hieron. in cap. i. ver. 10.

§ Chrysost. Præfat.

‖ Τιμόθεός γε μὲν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι, ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν. Eccl. Hist. lib. iii. cap. 4.

¶ Act. 11, tom. iv. col. 600.

** Καὶ αὐτὸς δ' ἑαυτοῦ, ἑπτὰ συμπαρόντων ἐπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως——ὑπὸ τοῦ μεγάλου Παύλου, καὶ χειροτονεῖται τῆς Ἐφησίων μητροπόλεως ἐπίσκοπος, καὶ ἐνθρονίζεται. Phot. Bibl. Num. 254, p. 1403.

†† Lib. vii. cap. 46. ‡‡ Verbo Timotheus.

* Οὗτοι δὲ Θεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὰ μόνον καταβαλλόμενοι, ποιμένας τε καθιστάντες ἑτέρους, τούτοις τε αὐτοῖς ἐγχειρίζοντες τὴν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὖθι πάλιν χώρας τε καὶ ἔθνη μετῆϊσαν.

† Sophronius apud Hieron. in Tito. Isidor. de Vitâ et Obitû. S.S. p. 542.

wont to do in fruitful soils, with a prospect of such churches as were to be formed, τῶν μελλόντων πιστεύειν, "of those that should after believe:" and the same Clement observing that they did this, δοκιμάσαντες τῷ Πνεύματι, "making trial of them by their spiritual gifts," he very probably conjectures that the twelve persons who, "when he laid his hands upon them, received the Holy Ghost, and spake with tongues, and prophesied," Acts xix. 6, 7, being thus qualified in an extraordinary manner to be teachers of others, might be in the number of those elders whom Paul charges to "take heed to themselves, and to all the flock over which the Holy Ghost had made them overseers," ver. 28.

As to the jurisdiction belonging to them in their several districts, it is also manifest concerning Timothy, that he was set over the house of God, 1 Tim. iii. 14, 15; that in that house he was to ordain, and to lay hands on the elders to be chosen to that office, v. 22; to choose such to the episcopal office, or to the office of elders, who were duly qualified for that work, iii. 2. 7; to admit and consecrate others to the office of deacons, ver. 8; to take widows into the number of deaconesses, under such qualifications, and to refuse others, v. 9. 11; to receive accusations against the elders, v. 19; and to rebuke them, ver. 20. Which plainly shows there was a right of judging and censuring offenders in Timothy, by virtue of his office. He had power also to order the maintenance of the elders, ver. 17; to take care that the public offices of divine worship were performed regularly, ii. 1. 8; to "charge others not to teach any other doctrine" than what they had received, i. 3; to "command and teach with authority," v. 11; and not to suffer others to "despise his authority," ver. 12. And all these things seem plainly to belong to the trust committed to him, vi. 20.

And as for Titus, it is certain he was left in Crete by Paul, "to set in order the things which were wanting," i. 5; and, in order to this end, to inspect the qualifications of them who were to be admitted to the episcopal office, ver. 17; and so "to ordain elders in every city." And he was also to admonish and reject heretics, iii. 10.

Now I confess that these two instances, absolutely taken, afford us no convincing arguments for a settled diocesan episcopacy, because there is nothing which proves they did or were to exercise these acts of government rather as bishops than evangelists; for it is certain that the order of evangelists was superior to that of governments, and so included an authority to do those acts of government which belonged to bishops. Accordingly, in those places where these evangelists preached they did, ποιμένας καθιστάναι,* "constitute pastors," and then went on to preach in other places. Yet these things evidently follow hence:

1. That such superiority over other pastors cannot be contrary to the gospel rule; or that the nature of church government doth not imply an equality among the governors of it: and that the apostles, if they pleased, might have fixed persons in any other churches, to exercise these acts of ecclesiastical authority and jurisdiction, as well as Paul placed these two persons, the one at Ephesus, the other at Crete, for these ends.

2. That it is not repugnant to the constitutions of churches in the apostolical times, for men to have jurisdiction over more than one particular congregation; for such a power Titus had over all Crete, and Timothy over many elders: which, had it been contrary to the nature of church-government, would not have been permitted, and much less ordained, by St. Paul, in any of the churches planted by him.

3. Hence also it appears, that the apostolical power of governing churches and ordaining elders in them, was not so limited to the persons of the apostles but that it might be communicated to others, whom the apostles would entrust with it; and therefore might be continued in the church after their decease: and if it be granted that such an apostolical power of governing churches might be committed to others, and was actually so, by the apostles; it remains only to inquire, whether, upon their remove or departure, they did entrust any persons in such a manner as, it is certain from scripture, Paul did Timothy, as to the churches of Asia: of which we shall discourse hereafter.

4. From these words, "The things which thou hast heard from me, confirmed by many witnesses, commit thou to faithful men, who shall be able to teach others also;" it may be fairly argued that the apostle here appoints Timothy* to constitute a succession of men vested with ecclesiastical authority, to teach them, and command others to observe them. And from those words to Titus, "I left thee in Crete, to ordain elders, κατὰ πόλιν, ὡς ἐγώ σοι διεταξάμην, in every city, as I ordered thee," Tit. i. 5; "for a bishop must be blameless, as the steward of God," ver. 7, it is also fairly gathered that a succession of bishops was to be constituted in every city, as persons that were to take care of the church of God there, 1 Tim. iii. 5. And my conjecture is, that Paul, after his liberty from his first bonds, having travelled into Spain and Judea, and from thence to Macedonia, began to settle this church-government in all the churches where they before were wanting; that so, after his death, they might be all provided with them: that upon this account Titus was sent by him to Crete, i. 5, and afterward to Dalmatia, 2 Tim. iv. 11; and that the First Epistle to Timothy was not writ to him to require him to stay at Ephesus, where bishops had been settled long before, but to instruct him "how to behave himself in the church of God" in general, iii. 15; doing the office of an evangelist, by ordaining church-governors where he found them wanting, and ordering other matters, as he saw them needful, in any of those places to which he resorted. But then, if we take in the suffrage of antiquity, and consult them who were nearest to the fountain of church-government, we shall find still greater reason to believe that it was διάταξις ἀποστολικὴ, "an apostolical ordinance," to appoint bishops with the chief jurisdiction over cities: for we find plainly, by the forementioned instances, that the apostles had this power in themselves, and did convey it to some others; but whether they did this universally, and with a design to continue this order, being an inquiry about matter of fact, must be proved by the best means we can use in a matter of fact of so great antiquity. Now there can be no stronger proof of such a matter of fact, than the general sense and concurrent practice of the Christian church in the ages next succeeding the apostles. And this general sense of the Christian church may be demonstrated,

1. From undoubted testimonies affording a clear evidence of this succession in the most conspicuous churches. And as for the undoubted testimonies of this succession in the most conspicuous churches, "I shall first appeal," saith the learned Bishop of Worcester, "to Irenæus and Tertullian, at least liable to exception." The former not only mentions a succession of persons to the apostles, but he saith,† "The apostles committed the care of the churches to them, and left them to succeed in their places:" which implies, that as the apostles had themselves the care of ministering to the church, and the power of governing and presiding over it, so they committed it to the bishops whom they chose to succeed them. Tertullian not only mentions them in general who succeeded the apostles,‡ but particularly instances in Polycarp, placed by John at Smyrna, and Clemens, by Peter at Rome; and then he adds, that "the other churches had bishops placed in them like to these:" so that what authority Clemens had at Rome, and Polycarp at Smyrna, that, Tertullian affirms, the bishops had in other churches.

* Euseb. Eccles Hist. lib. iii. cap. 37.

* Πιστοῖς ἀνθρώποις, ἤγουν, ἐπισκόποις καὶ πρεσβυτέροις, οἷς ἔμελλεν ὁ Τιμόθεος χειροτονεῖν. Photius apud Œcumen. Δῆλον ὅτι περὶ πρεσβυτέρων καὶ ἐπισκόπων αὐτῷ διατάττεται. Theoph.

† Habemus annumerare eos qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, quibus etiam ipsas ecclesias committebant, quos et successores relinquebant, suum ipsorum locum magisterii tradentes. Lib. iii. cap. 3. Lino episcopatum administrandæ ecclesiæ tradebant. Ibid.

‡ Evolvant ordinem episcoporum suorum (hæretici), ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis, vel apostolicis viris, qui tamen cum apostolis perseveraverit, habuerit auctorem, et antecessorem; hôc enim modo ecclesiæ apostolicæ census suos deferunt, sicut Smyrnæorum ecclesia Polycarpum ad Joanne conlocatum refert, sicut Romanorum Clementem à Petro ordinatum itidem: perinde utique et cæteræ exhibent, quos ab apostolis in episcopatum constitutos apostolici seminis traduces habeant. De Præscript. Hæret. cap. 32.

Now Irenæus saith that Linus and Clemens had the episcopal power of governing the church: and as for Polycarp, he, even by the Jews* and gentiles‡, was styled, ὁ τῆς Ἀσίας διδάσκαλος, "the master, or teacher of Asia;" by Jerome,† πάσης τῆς Ἀσίας ἀρχηγός, "the governor of all Asia;" and by Ignatius,‡ κυβερνήτης, "the governor of the church of Smyrna."

Add to this, these words of Mr. Dodwell, to those who denied the presidency of bishops over the church in those ages: "What can they say to the angels in the Revelation? What, to the testimony of Irenæus, concerning Polycarp? What, to the testimony of Clemens Alexandrinus,§ who mentions bishops among other officers of the church, settled by John? What, to the testimony of Hegesippus,‖ who makes the kinsmen of our Saviour, ἡγήσασθαι τῶν ἐκκλησιῶν, 'to have been governors of the churches, from Domitian's time to that of Trajan?' What to those who mention James¶ as made bishop of Jerusalem by the apostles themselves? What, of the seven Polycrates mentions as bishops in his own see before himself? Nay, what, to all those catalogues of bishops succeeding in the four patriarchal sees, particularly the fifteen in Jerusalem, from James, to the destruction of the Jews under Hadrian? Nay, what, to the succession of all the apostolical sees, to which the fathers of the second century do so solemnly appeal, to prove their own doctrine apostolical, in opposition to the contrary pretences of the heretics? Can they think them all to have been either wilful forgeries, or general mistakes, in a matter of fact, so near their own time, without so much as any likely ground in history? How will they then assure us, that they were not mistaken, in delivering to us the books of the apostles, which were not more notorious to them than their government."

2. This general sense of the church may be demonstrated, from the unreasonableness of the supposition, that the form of government, left to the churches by the apostles, should be so quickly changed, as they suppose, who do conceive that the apostles left no governors superior to presbyters, or pastors of one congregation, in the church: for it is clearly proved, by the learned bishop of Chester, that the writers of the second century distinctly mentioned the several orders of bishops, and their inferior presbyters in the same church; and thereby give us reason to conclude, that disparity was settled in that age, and therefore it is very improbable it should be otherwise in the preceding age of the apostles: for that, in the frame and substance of the established government of the church, a thing always in use and practice, there should be so sudden a change, so universal a corruption, in so short a time; and that all Christians, all the degraded clergy, without the least degree of opposition that we meet with, or we read of, should conspire in, or consent to this innovation and corruption, is a thing morally impossible: for, as Tertullian** argues in a like case, "What all Christian churches did so early agree in practising uniformly, came not by error, but by tradition." The improbability of this sudden and general innovation will be farther evident, if we consider,

1. The subjects of this constitution, viz. the persons appointed by the apostles, or apostolical men, to govern and preside in every church; they being constant objects of every person's common sense, seen in every assembly, employed in every ecclesiastical affair, public or private, in which Christians, sick or well, living or dying, were concerned. Now in a matter of this kind, which was the daily object of the senses of all Christians, we cannot easily conceive how they could possibly mistake, and not perceive that such a change was made, if really it was done.

Again, We shall be more convinced, that this was not performed by conspiracy, or by a joint consent of Christians, to make this alteration in that form of government which the apostles had established, if we consider,

1. The general agreement of all churches in this matter; since not one single church can be produced, in which this government did not obtain. For how can we imagine, that, in a time when no general council could meet to appoint it, and when there were no Christian princes to set it forward on a political account; and when, by reason of the heat of persecution, and the distance of Christian churches, there was so little commerce and intercourse between them, from the churches of Armenia and Persia in the east, to those of Spain in the west; from the African churches in the south, to our British churches in the north; this constitution should universally be received, and submitted to, if it had not been established by the apostles, or the first founders of those churches?

2. If we consider how much it did concern all churches, that such an innovation should not obtain amongst them, and tamely be submitted to; for all the people were obliged to know their governors, to which they were by scripture obliged to submit, and so they could not yield to this innovation, without the greatest danger to their souls: the presbyters, if they had by the apostles been advanced to the highest power, would not so weakly have submitted to an authority usurped over them; but either out of a just zeal to assert their freedom, or out of indignation at the insolence of the usurping bishops, or out of that unwillingness to submit and obey, which is natural to all men, would have asserted their equality.

3. This will be farther evident, if we consider, that even the persons then exalted could have no motive or temptation to accept of this advancement: for men do not easily desire a change, but upon prospect of some ease or temporal advantage; much less when they perceive the change is like to add to their trouble, and increase their danger. Now this was really the case of the first Christian bishops, they being still exposed to the sharpest fury of their persecutors, and commonly begun with first, when any storm was raised against the church: their labours also were very great; for the care of the flock lay on them, and they were unwearied in the discharge of the pastoral care. Can we then reasonably think, that they could be so fond of so much toil and peril, as to violate the institution of the blessed Jesus or his apostles to obtain it?

* De Martyr. Polycarp. §. 12.
† Catal.
‡ Epist. ad Polycarp. §. 2.
§ Ὅπου μὲν ἐπισκόπους καταστήσων, apud Euseb. lib. iii. cap. 23, p. 92.
‖ Apud Euseb. Hist. Eccl. lib. iii. cap. 20.
¶ Euseb. Eccl. Hist. lib. v. cap. 24, p. 192.
** Variâsse debuerat error doctrinæ ecclesiarum, quod autem apud omnes unum est, non est erratum, sed traditum. De Præscript. cap. 28.

CHAPTER I.

1 PAUL, [1] a servant of God, and an apostle of Jesus Christ, [2] according to (κατὰ, *for the promotion of*) the faith of God's elect, and the acknowledging of [3] the truth which is after godliness;

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Δοῦλος Θεοῦ, *A servant of God.*] He writes not this to confirm his authority to Titus, who doubted not at all of it; but to confirm it to others with whom he did converse, or to whom this epistle might come; it being of use not only to direct Titus then, but all bishops and rulers of the church for ever.

[2] Κατὰ πίστιν, *For the promotion of the faith of God's elect.*] i. e. The faith of Christians in the general, they being all γένος ἐκλεκτὸν, "an elect generation," 1 Pet. ii. 9, and Paul being an apostle in reference to them all, to them to whom he was "a savour of death," as well as to them to whom he was "a savour of life," 2 Cor. ii. 16.

[3] Τῆς κατ' εὐσέβειαν ἀληθείας, *The truth which is after godliness.*] The "mystery of godliness," 1 Tim. iii. 16, the "doctrine which is after godliness," 1 Tim. vi. 3. This is therefore only necessary to be believed, so far as that belief

2 [4] In (*ἐπ', with that*) hope of eternal life, which God, that cannot lie, (*hath*) promised before the world began (*i. e. from the beginning of ages*);

3 But hath in due times manifested (*ἐφανέρωσε δὲ καιροῖς ἰδίοις, and hath, in its proper season, manifested this*) his word (*of promise*) through preaching (*of it to the gentiles*), which (*office*) is committed unto me according to the commandment of God our Saviour;

4 (*I, Paul, write this*) To (*thee, O*) Titus, *mine* own son after the common faith: (*wishing to thee*) grace, mercy, *and* peace, from God the Father and (*from*) the Lord Jesus Christ our Saviour.

5 (*Advertising thee, that*) For this cause left I thee in Crete, that thou shouldest set in order the things that (*as yet*) are wanting, and ordain [5] elders in every city, as I had appointed thee:

6 If any be blameless, [6] the husband of one wife (*neither guilty of polygamy, nor married again after*

---

is necessary to a holy life. To confirm this inference, let these following arguments be considered:

First, That which "hath the promise of this life, and that which is to come," must be sufficient to secure us of the enjoyment of the life to come; but godliness, saith the apostle, "hath the promise of this life, and that which is to come," 1 Tim. iv. 18. Ergo, again, that which hath contentment is great gain, and must sure avail us to salvation, seeing, without salvation, we can gain nothing which is truly good; but "godliness with contentment is great gain," 1 Tim. vi. 6. Ergo,

Secondly, If this be the great end, for which *ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος*, "the saving grace of God hath appeared to us, viz. To teach us that, denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godlily, in this present world;" and if, by doing so, we may "expect the blessed hope and glorious appearance of our Lord" with comfort, then must this holiness administer to us an assurance of our future happiness. Now all this is the express saying of Paul, Tit. ii. 11, 12. 14. Ergo,

Thirdly, By what we do entirely attain the end for which our Saviour died, or suffered on the cross, by that we must attain assurance of the benefits of his death and passion, viz. remission of sins, justification, and salvation; but this we do, by "dying to sin and living unto righteousness;" that is, by being holy in our lives and conversations: for "Christ bore our sins in his own body on the tree, that we, being dead to sin, might live to righteousness," 1 Pet. ii. 24. And to as many as are thus conformed to his death, by dying unto sin, he hath promised that they "shall be conformed to him in likeness of his resurrection," Rom. viii. 11. Faith therefore can be no farther necessary, than it is requisite to engage us "to die unto sin, and to live to righteousness."

Fourthly, This will be farther evident even from the nature of true holiness; for seeing that consisteth in a participation of the divine nature, 2 Pet. i. 4, in "putting on the new man, which is created after God in righteousness and true holiness," Eph. iv. 24, in being "holy in all manner of conversation, as he that has called us is holy," 1 Pet. i. 15, it plainly follows, either that they who live to God, who are like him in holiness, who have the image of God instamped upon them, and who are "made partakers of the divine nature," may notwithstanding, perish everlastingly, or that true holiness may render us secure of happiness.

Fifthly, It seems evident, that a good and a wise God cannot reveal things only to stuff our heads with notions, when they have no influence upon our hearts to make us better: since, then, to disbelieve them would be pernicious, and yet the believing them would do us no good, and a wise God must require this faith to no end, his design in requiring us to believe in Jesus Christ being this, "that believing we may have life through his name," John xx. 31, and the very "end of our faith" is "the salvation of our souls," 1 Pet. i. 9, he therefore can require us to believe nothing but what hath a real tendency to the obtainment of that life, and that salvation, which is the end of our whole faith.

[4] Ver. 2, 3.] Note, By comparing these two verses with those words in Timothy, "He hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, *πρὸ χρόνων αἰωνίων*, before the world began; but is now made manifest by the appearing of our Saviour Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles," 2 Tim. i. 9—11; I say from these words compared together, it may be inferred,

First, That the promise of eternal life, mentioned in both places, is the promise of calling those gentiles, to whom Paul was an apostle, to that faith which had the promise of eternal life annexed to it: for this promise God is said to have performed, by Paul's preaching this word of life to the gentiles.

Secondly, That this hope of eternal life was not made manifest till the appearing of our Saviour, and the preaching of the gospel to the world; he having "brought life and immortality to light by the gospel," 2 Tim. i. 10, and manifested the hope of it by the preaching of the word of faith.

Thirdly, Seeing no such promise could be made to men, no such grace given to them, before there were any men in the world, these words, *πρὸ χρόνων αἰωνίων*, cannot properly be rendered "before the world began;" but, as Chrysostom, Theodoret, and Œcumenius, render them, *ἄνωθεν· ἐξ ἀρχῆς*, "of old time," or "from the beginning:" so, the revelation of the calling of the gentiles is styled, "The revelation of the mystery, *χρόνοις αἰωνίοις σεσιγημένου*, kept secret from men since the world began," Rom. xvi. 25, but now manifested by the scriptures of the prophets. This promise therefore was contained in the writings of the prophets, and either must relate to the promise made to Adam immediately after the fall, that "the seed of the woman should break the serpent's head," which was a promise made from the beginning, and *πρὸ χρόνων αἰωνίων*, before any of the three ages of the world were passed; or, to the promise made to Abraham, that "in his seed should all the families of the earth be blessed," which was a promise made a long time ago, and before the first age of the world expired. So Zacharias speaks of the promise of the Messias, made *διὰ τῶν ἀπ' αἰῶνος προφητῶν*, "by the holy prophets from the beginning," Luke i. 70. And Jerusalem is mentioned as an apostatizing city, *ἀφ' ἡμέρων αἰῶνος* "from the days of old," Ezra iv. 15. 19, and, *ἀπ' αἰῶνος*, "of old," Esd. ii. 23. 26. If it refer to the promise or declaration made to Adam, that "the seed of the woman should bruise the serpent's head," that must be a declaration that the Messiah should exempt us from that mortality the serpent had brought upon the seed of Adam, and consequently a promise that he should procure for us a happy resurrection to eternal life: if we refer it to the promise made to Abraham, "In thee shall all the families of the earth be blessed," we, by that blessing, being made the adopted "sons of God, and heirs according to the promise," Gal. iii. 29, must have a title by it to the "redemption of our bodies," and must become sons of the resurrection to eternal life, and by it receiving the promise of that Spirit, which is the earnest of that inheritance, Gal. iii. 14, must thereby be assured of it.

[5] Ver. 5. *Πρεσβυτέρους.*] Hence it appears, that at the first conversion of the Cretians to the faith, they had no bishops or presbyters set over them, but had all their church-offices performed by men assisted by that Holy Spirit, which God shed on them abundantly, through faith in Christ (iii. 6), though out of these, bishops and deacons usually were chosen: but then it is observable, that things were then wanting: or, that this was a deficiency in that church.

[6] Ver. 6. *Μιᾶς γυναικὸς ἀνήρ, The husband of one wife.*] Here Chrysostom, Œcumenius, and Theophylact, have well observed, against the heretics and papists, that marriage is so honourable, that any clergyman may ascend to the episcopal throne with it, *ὥστε μετ' αὐτοῦ καὶ ἐπὶ τὸν ἅγιον θρόνον δύνασθαι ἀναβαίνειν*, Chrysost. Theoph.: yea, that he may do the office of bishop, and retain the nuptial bed, *ὡς δυναμένου καὶ μετὰ γάμου ἐπισκοπῆς προϊστῆναι τινος.* Œcumenius.

To show the antiquity of that interpretation of those words, "the husband of one wife," which I incline to, Jerome saith, that, quidam de hôc loco ita sentiunt; Judaicæ, inquiunt,

divorce from his former wife; see note on 1 Tim. iii. 2), having faithful children not accused of riot or unruly.

7 [7] For a bishop must be blameless, as (*being*) the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 [8] But a lover of hospitality, a lover of good men (*or things*), sober (*or prudent*), just, holy, temperate;

9 Holding fast the faithful word as he hath been taught (κατὰ τὴν διδαχήν, *according to the doctrine of Christ and his apostles*), that he may be able by sound doctrine [9] both to exhort (*both to admonish, or instruct in sound doctrine,*) and to convince the gainsayers.

10 For there are many unruly [10] and vain talkers (*in Crete*) and deceivers (*of men's minds*), [11] specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not (*to teach*), for filthy lucre's sake.

12 One of themselves, *even* (*Epimenides*) [12] a prophet of their own, said, The Cretians *are* alway liars, evil beasts, [13] slow bellies (*i. e. gluttons*).

13 This witness is true (*of them who inhabit Crete, whether natives or Jews*). Wherefore [14] rebuke them sharply (ἔλεγχε αὐτοὺς ἀποτόμως, *convince them powerfully*), that they be sound in the faith;

14 Not giving heed [15] to Jewish fables, and commandments of men, that turn from the truth.

---

consuetudinis fuit vel binas uxores habere, vel plures, quod etiam in veteri lege de Abraham, et Jacob, legimus; et hoc nunc volunt esse præceptum, ne is qui episcopus est eligendus, uno tempore duas pariter habeat uxores. He also seems to show his dislike of the other opinion, in these words, Multi superstitiosiùs magis quam veriùs, etiam eos, qui cùm gentiles fuerint, et unam uxorem habuerint,—quâ amissâ, post baptismum Christi alteram duxerint, putant in sacerdotio non eligendos.

[7] Ver. 7. Ἀνέγκλητον εἶναι, (*I left thee in Crete to ordain elders; if any be blameless;*) *for a bishop must be blameless.*] Hence, say the Greek and Latin commentators, it is manifest that the same person is called a presbyter in the fifth, and a bishop in the seventh verse, καὶ ἐντεῦθεν δῆλον ὡς τοὺς πρεσβυτέρους ἐπισκόπους ὠνόμαζον, εἰρηκὼς γὰρ ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ἐπήγαγε, δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι· ἐν ἑκάστῃ δὲ πόλει οὐκ ἐπισκόπους, ἀλλὰ πρεσβυτέρους ἔδει εἶναι πόλλους, Theodoret. "When he had said, I left thee in Crete, that thou mighest ordain presbyters in every city,* postea intulit; Oportet enim episcopum sine crimine esse, tanquam Dei dispensatorem; idem est ergò presbyter qui episcopus: he after makes this inference, For a bishop must be blameless: the bishop therefore and presbyter are here the same." The reverend and learned Bishop Pearson proves, from Clement of Alexandria, Tertullian, and Origen, that in their judgment, the apostle speaks of presbyters properly so called; as doth also Theodoret, from this argument, That the apostle requires presbyters in the plural to be ordained in every city, whereas there was to be only one single bishop in a city. But I find no answer to the argument, that the same person is a presbyter in the fifth, who is a bishop in the seventh verse; and therefore I still incline to the opinion of Chrysostom, Theodoret, Jerome, Œcumenius, and Theophylact, that the names were then common.

A bishop must be blameless.] Jerome, understanding this of presbyters, speaks to the bishops thus; Audiant episcopi, qui habent constituendi presbyteros per urbes singulas potestatem, sub quali lege ecclesiasticæ constitutionis ordo teneatur: and then proceeds thus; At nunc cernimus plurimos hanc rem beneficium facere, ut non quærant eos qui possunt ecclesiæ plus prodesse et in ecclesiâ erigere columnas: sed quos vel ipsi amant, vel quorum obsequiis sunt deliniti, vel pro quibus majorum quisquam rogaverit, et ut deteriora taceam, qui ut clerici fierent, muneribus impetrârunt.

[8] Ver. 8. Φιλόξενον, *A lover of hospitality.*] Not in the modern sense of keeping hospitality, that is, a great table for persons of quality to come to; but, say Chrysostom and Theophylact, τὰ αὐτοῦ τοῖς ξένοις προϊέμενος καὶ τοῖς δεομένοις, "one so far from filthy lucre, that he spends what he has upon the stranger and the poor." Σώφρονα οὐ τὸν νηστευτὴν εἶπεν ἐνταῦθα, ἀλλὰ τὸν πάσους κρατοῦντα, "He saith sober, i. e. not one that is much in fasting, but an exact governor of his passions, his tongue, hands, and eyes."

[9] Ver. 9. Παρακαλεῖν.] i. e. Νουθετεῖν, Theoph. See Rom. xii. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον, τὸ διδάσκειν ἐστὶν, "The chief character of a bishop is τὸ διδασκαλικόν, his ability to teach," say Chrysostom and Theophylact."

[10] Ver. 10. Ματαιολόγοι, *Vain talkers.*] That the Jews were ματαιολόγοι, "vain talkers," and ἑτεροδιδασκαλοῦντες, "teachers of things which they ought not," we learn, 1 Tim. i. 3, 4. 6, and that they were desirous of filthy lucre, robbing and devouring those they taught, see 2 Cor. xi. 20. Of the covetousness of the pharisees, the great sticklers for the necessity of circumcision, and of the observation of the law of Moses, by all Christians (Acts xv. 5), our Saviour gives us a large account, Matt. xxiii. 14. 25, Luke xvi. 14. Their mouths must be stopped, not with force, but with conviction (ver. 2), by such strength of conviction, say the fathers, as will not suffer them to speak any thing by way of answer, or gainsaying the truth.

[11] Μάλιστα δὲ οἱ ἐκ περιτομῆς, *Especially they of the circumcision.*] He doth not say, Especially those gentiles or Samaritans, who are advocates for the observation of the Jewish law, but οἱ ἐκ περιτομῆς, "they of the circumcision," which, throughout the New Testament, signifies the Jews, men of that nation and religion: so Acts x. 45, "And οἱ ἐκ περιτομῆς, the Jews which came with Peter were amazed, when they saw the gift of the Holy Ghost poured out upon the gentiles;" Acts xi. 2, οἱ ἐκ περιτομῆς, "The Jews contended with Peter, saying, Thou wentest in to men uncircumcised, and didst eat with them" (see Rom. iv. 12, xv. 8, Gal. ii. 7—9, Eph. ii. 11, Col. iv. 11). Moreover, the Gnostics and Simonians were so far from being advocates for the observation of the Jewish law, that it was one part of their doctrine,* νόμῳ καὶ προφήταις μὴ χρᾶσθαι, that "no man should observe the law or the prophets" (see note on 1 Tim. i. 7): they therefore cannot be the men here intended.

[12] Ver. 12. Προφήτης, *A prophet of their own.*] Theodoret expressly says, this poet was Callimachus; Œcumenius and Theophylact cite the words of Callimachus, and so doth Chrysostom, though he confesses the poet was Epimenides. Callimachus it could not be, for he was no Cretian, but a Cyrenian, nor hath he this whole verse, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, saith Jerome, he borrowed from Epimenides; who by Plato† is styled ἀνὴρ θεῖος· by Diodorus Siculus,‡ ὁ θεόλογος, "the divine;" by Diogenes Laertius,§ θεοφιλέστατος, and γνωστικώτατος, "one skilled in divination;" by Cicero,‖ futura præsentiens, et vaticinans per furorem, "one that foretold things future by ecstasy;" by Plutarch,¶ σοφὸς περὶ τὰ θεῖα, "a wise man concerning divine things;" by Apuleius,** fatidicus, "a soothsayer;" by Maximus Tyrius,†† δεινὸς τὰ θεῖα, "one skilled in divine things;" by Dion Prusiensis, and the apostle here, "one of their prophets."

[13] Γαστριμαργός.] Ἄπληστος, Suidas. Γαστριμαργοὶ, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Hesych. Γαστριμαργία ἀκρασία περὶ τὴν τροφὴν, Clem. Al. Pæd. lib. ii. cap. 1, p. 146, C. Vide Jul. Pollux, lib. ii. cap. 4, p. 109, 37, cap. 111, 26.

[14] Ver. 13. Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke them sharply.*] If these words relate to the Cretians deceived by the Jews, as the verse following seems to hint, they are fitly translated, "Rebuke them sharply." To be "sound in faith," is, say Œcumenius and Theophylact, to retain it so as it was delivered by the apostles, without adding any thing to it from Judaism or gentilism, and especially without adding to it the necessity of observing the Jewish law or rites by the gentiles.

[15] Ver. 14. Ἰουδαϊκοῖς μύθοις.] By "Jewish fables," some

---

* Hieron. in locum.

* Const. Apost. lib. vi. cap. 8, 10.
† De Leg. lib. i. p. 780, E.
‡ Lib. v. p. 239.
§ Lib. i. p. 29, 30.
‖ De Divin. lib. i.
¶ In Solone.
** Florid. lib. ii.
†† Dissert. 22, p. 313.

15 (*For, whatsoever they may say or think, concerning unclean meats, persons, or things*) Unto [16] the pure (*the gentile, whose heart is purified by faith,*) all things *are* pure (*in their use*): but unto them that (*though they count themselves the only pure persons*) are defiled and unbelieving *is* nothing (*truly*) pure; but even their mind and conscience is defiled (*and by that their actions*).

16 [17] They profess that they know God (*above others,* Rom. ii. 17); but in works they (*practically*) deny *him,* being abominable (*now, to him, of whom they were once beloved*), and disobedient, and unto every good work reprobate.

here understand the Gnostics' cabbalistical interpretations of the Old Testament: but (1.) if we look into Irenæus, we shall find their senseless interpretations chiefly related to the New Testament. Their thirty æons they gathered from the thirty years our Saviour spent in silence, before he preached, and from the parable of those who wrought in the vineyard, and from Paul; from whom he shows, lib. i. cap. 1, p. 16, 18, they gathered most of their wild fancies, and so they must, in time, be after the writing of his epistles. (2.) It does not appear that the cabbalistical Jews had any such interpretations as favoured the mad doctrines of the Gnostics. The fathers therefore generally interpret these words of the vain traditions of the Jews, especially concerning meats, and other things, to be abstained from, as unclean, which our Lord also styles "the doctrines of men," Matt. xv. 9; and of the teachers of them, Paul, in his Epistle to Timothy, saith, that "they were turned from the faith," 1 Tim. i. 5, 6. And this, saith Œcumenius, is evident from the ensuing words.

[16] Ver. 15. *To the clean all things are clean.*] Here, saith Jerome, considerandum ne ista tractantes, occasionem illi hæresi demus, quæ juxta Apocalypsin, et ipsum quoque apostolum Paulum scribentem ad Corinthios, putant, de idolothytis esse vescendum, quia omnia munda sunt mundis.

[17] Ver. 16.] It is the opinion of all the ancient commentators upon the place, that the apostle speaks this adversùs Judæos, "against the Jews," nor is there any thing said in these two verses which may not be applied to them. For,

First, We have observed already how the scripture gives those very names to the unbelieving Jews, which they were wont to give unto the gentiles, styling them "dogs," Phil. iii. 2, as they styled the gentiles; and "vessels of wrath," Rom. ix. 22, 1 Thess. ii. 16, who thought themselves the only vessels of mercy;" and here (ver. 15) "defiled," who counted themselves the only "pure servants of God," Neh. ii. 20.

Secondly, Of their profession "to know God, when in works they deny him," the apostle gives a large account, Rom. ii. from ver. 17 to ver. 25; and again, ch. iii. from ver. 10 to ver. 19. That they were "abominable" in the sight of God, our Lord not only saith of the pharisees, Luke xvi. 15; but Paul of the Jews in general, declaring that they "pleased not God;" yea, they were so displeasing to him, that "wrath was come upon them to the uttermost," 1 Thess. ii. 15, 16. Of their disobedience to the law, we read in the forecited places of the Romans, and of their "evil works," Phil. iii. 2, 2 Cor. xi. 13. 15. And, lastly, that a defiled mind and conscience polluted all their actions, even those that were done according to the will and the command of God, see Isa. i. 11. 16, lxvi. 3, Jer. vi. 20, Amos v. 21, 22.

CHAPTER II.

1 But (*howsoever they live and teach*) speak thou the things which become sound doctrine:

2 (*To wit,*) That [1] the aged men be sober, grave, temperate, sound in faith, (*sincere*) in charity, (*constant*) in patience.

3 The [2] aged women likewise, that *they be* in behaviour (*in habit and gesture*) as becometh holiness, not false accusers, not given to much wine, teachers of good things (*of piety, charity, chastity, to those with whom they do converse*);

4 [3] That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, [4] that the word of God be not blasphemed (*by reason of their crimes*).

6 Young men likewise exhort to be soberminded (Gr. σωφρονεῖν, *to govern not only their concupiscible, but their irascible passions*).

7 In all things shewing thyself a pattern of good

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Πρεσβύτας, *The aged.*] See the note on Philem. 9. So the word signifies in all the other places of the New Testament where it is found; so ἐγὼ γάρ εἰμι πρεσβύτης, "I am aged," saith Zacharias, Luke i. 18, and Παῦλος πρεσβύτης is "Paul the aged," Philem. 9. And in this sense the true St. Jerome, and all the Greek commentators on the place, expound it. The reverend Dr. Hammond thinks it here signifies "church officers," and in particular the deacons, mentioned in Timothy, after the bishops, 1 Tim. iii. But of five qualifications there required of the deacons (ver. 8), the apostle here mentions only one, that of gravity; nor is it necessary that these πρεσβύται should be church officers, because the apostle here enumerates their qualifications: for, as Jerome on the place observes, he reckons up the qualifications of the younger women, ver. 4, 5, and of the younger men, ver. 6, and of the servants, ver. 9, 10. But hence it will not follow that they were church officers: nor, secondly, because Titus was sent to ordain such; for we find not that he was sent to ordain any but presbyters or bishops, ii. 5. 7; though doubtless he did ordain deacons to attend them.

[2] Ver. 3. Πρεσβυτίδας.] That "the aged women" here imports the deaconesses of the church, some of the commentators say was the opinion of some ancients; and indeed they were so necessary, (1.) for the baptism of women, when that was performed by dipping, as in the apostle's days it was; and (2.) for the converting some young women to, and the instructing others in, the faith they had already owned (which aged women, though not permitted to "speak in the church," might do in private houses, without scandal; but the apostles, and a young Timothy, could scarcely do without suspicion); that for these reasons I doubt not but this office obtained in the first preaching of the gospel.

[3] Ver. 4. Ἵνα σωφρονίζωσι τὰς νέας, *That they may teach or admonish the young women.*] Stephanus renders the words thus, "That they may teach them by chastisement;" but women, who had husbands and children, as these in the next verse are supposed to have, were not to be chastised by others. Observe then, that young men and women become wise by hearkening to the admonitions and instructions of persons aged and experienced in the practice of it, and they who were set over the youth and the young women for this end were called by the Greeks σωφρονιστῆρες, that is, "directors of their manners," because they admonished them how to behave themselves in their stations: hence σωφρονιστὴς is by Hesychius rendered νουθετὴς, "an admonisher," and in Julius Pollux, σωφρονίζειν is νουθετεῖν, "to admonish," and σωφρονισμὸς is the same with νουθεσία, "admonition," lib. iii. cap. 17, p. 153, lib, xli. &c.

[4] Ver. 5. *That the word of God be not blasphemed.*] For, say Theodoret and Theophylact, when wives leave their husbands, or servants their masters, προφάσει τῆς εὐσεβείας,

works: in doctrine *shewing* uncorruptness, gravity, [5] sincerity,

8 [6] Sound speech, that cannot be condemned; that he that is of the contrary part (*whether Jew or gentile*) may be ashamed (*of his opposition to you*), having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all (*lawful*) *things*; [7] not answering again;

10 Not purloining (*or filching from their masters*), but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things (*belonging to their station*).

11 For the grace of God that bringeth salvation hath appeared to all men (*as well servants as masters, yea, to men of all nations*),

12 [8] Teaching us that, denying (*all*) ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious

"from a pretence of religion, they cause men to speak evil of the gospel."

[5] Ver. 7. Ἀφθαρσίαν, *Sincerity.*] This word is not to be found in Chrysostom, Theophylact, nor in many copies; but it is in Theodoret, Œcumenius, Cod. Alex. Arab.

[6] Ver. 8.] The doctrine to be preached must be pure, and free from all corrupt mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is ὑγιὴς, wholesome and beneficial to the hearer; it must be delivered with gravity and with care, that there be nothing spoken which may be subject to reprehension. And he that teacheth it must in his conversation practise suitable to what he teacheth, lest his own heart should inwardly condemn him, and he should be condemned both by God and man from his own mouth.

[7] Ver. 9. Μὴ ἀντιλέγοντες, *Not answering again.*] Not murmuring against their commanders, or contradicting them, but only with submission pleading their own cause; for that even nature doth allow.

[8] Ver. 12.] The first thing Christianity requires of them, who would enjoy this saving grace, is to deny all practical ungodliness, by carefully abstaining from all idolatry, superstition, and false worship, and to discard all those principles which tend to cherish in us a profane and irreligious conversation, viz. all principles of atheism and infidelity, all denial of providence, and of a future recompense; for as all our false worship will render our whole service vain, and our pretended piety a provocation, so these pernicious principles will render our religion none at all: for how can he be seriously employed in religious actions who questions the very object of religion, denies the motives to it, and reckons it "a vain thing to serve the Lord."

Secondly, To deny all worldly lusts; i. e. all inordinate affections to the enjoyments of this present world, as knowing that the friendship of this world is enmity to God; all "the pollutions which are in the world through lust" (2 Pet. ii. 20); "walking not in riot and drunkenness, in banquetings and revelling, in lasciviousness and uncleanness, in strife and envy; but putting on the Lord Jesus Christ, and making no provision for the flesh, to fulfil the lusts thereof" (Rom. xiii. 13, 14, 1 Pet. iv. 2, 3).

Thirdly, To live soberly, in the due moderation of all our appetites, the exact government of all our passions, and in the regular exercise of our affections and desires; i. e. we must so far restrain our angry passions, that they do never indecently boil up within us, or break forth into opprobrious words or rancorous expressions, or proceed to malicious and spiteful actions; and that we never do exert them, but upon occasion of something that is truly evil and displeasing to God, or when it may be for the benefit of others: we must so moderate our affections to, and our desires of, all worldly things, as to sit down contented with our present portion, not being anxiously solicitous about them, not pursuing them by unlawful means, not much cast down when we lose them, nor much delighted with them when we do enjoy them; but living still as men whose conversation is in heaven, and whose hearts are chiefly set on things above. We must so temper our desires of applause and reputation in this world, as only to pursue it by exact regards to what is virtuous and praiseworthy, and for virtuous ends, the doing good to others; never endeavouring to obtain or to preserve it by any sinister attempts, sinful compliances, or by neglect of duty. We must so regulate the cravings of the throat, and the gratifications of the palate, as not to eat or drink to the impairing of our health or reason, to the inflaming of our lusts or passions, or to the rendering ourselves unfit for the performance of that duty which we owe to God. We must be so moderate in reference to the pleasures of the world, that all the pleasures in which we do allow ourselves may be still ἡδοναὶ ἀμεταμέλητοι, "such as call for no repentance;" we must pursue them with such indifference, as that we can freely deny ourselves in the enjoyment of them, when the concernments of God's glory, or the welfare of our own or other men's souls is prejudiced by them; preferring still the pleasures of religion much above them.

Fourthly, We must live righteously, i. e. in all the offices of exact truth and justice betwixt man and man, being true in our words, exact to the performance of our promises, doing no injury to any in his good name, estate, or person, much less in the concernments of his soul, but dealing still with others as we would be dealt with.

We must live δικαίως, charitably; preserving an unfeigned good-will, an affectionate kindness to, and having a sincere concernment for, the good of all men; and this affection must restrain us not only from biting them with the tongue, suspecting evil of them, or doing evil to them; but must engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their prosperity, to be ready to promote it, to sympathize with them in their afflictions; and, as far as we are able, to supply their wants, relieve their miseries, and contribute to the ease and comfort of their lives; and more especially to labour to prevent their ruin, and further the eternal interests of their precious souls; to conceal the evil that we know of others, where no necessity, i. e. no duty to ourselves, our brother, or the public, requires us to divulge it; to endure all things, without returning evil for evil; to be long-suffering, and bear with patience the infirmities of others: that, lastly, upon any reasonable submission, any fair acknowledgment of the offence, any desire of reconciliation, we be easy to be entreated, and ready to forgive: in a word, that in all cases of the same kind, we prefer the public before our private interest.

Fifthly, To teach us to live godlily; (1.) By keeping up a high esteem, an admiration of God in our minds, acknowledging his excellences, by our repairing to, and our continual dependence on, his wisdom, power, and goodness, in our addresses to the throne of grace; by ascribing all the mercies we enjoy to his sole, free, and undeserved goodness, and therefore highly esteeming them, paying the tribute of our praises, and suitable returns of duty for them, and by performing that public and external homage to the Author of them, which may best testify to others the inward veneration we have for him. (2.) By yielding a firm assent to all his revelations, depending on his all-sufficiency and goodness, to order all things for us to the best, and hoping in his mercy for preservation from, or support under, and a good issue from, the troubles of this present life, and a supply of all those blessings which he sees needful for us, or most conducing to our good. (3.) By valuing him as our chief and all-sufficient good, the only proper object of our happiness, and upon that account preferring him before whatever stands in competition with him; having none in heaven but him, and none on earth that we desire in comparison with him; doing all things to his glory, and for the promotion of his honour, and being zealous to remove whatsoever doth obstruct or oppose it. (4.) By being in the fear of the Lord all the day long, and herein exercising ourselves to have always consciences void of offence towards God, so that we never wilfully do any thing which argues a contempt of him, or is a provocation to the pure eyes of his glory. (5.) By acquainting ourselves with his sacred will, that we may do it; esteeming all his commandments con-

appearing of [9] the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might [10] redeem us from all iniquity, and (*so might*) purify unto himself [11] a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke (*the opposers of this doctrine*) with all authority. Let no man despise thee (*but use the censures of the church, and deliver up to Satan those Jews who gainsay this doctrine*).

---

cerning all things, to be right; yielding a cheerful, constant, and sincere obedience to them, labouring to walk before him in all well-pleasing; and when we are convinced that we have deviated from his good and holy laws, returning by a speedy and sincere repentance and reformation of our evil ways. (6.) By an humble submission to his chastisements, and a contented acquiescence in all the dispensations of his providence, and an entire resignation of ourselves and our concernments to the pleasure of his good and holy will.

Thus Philo doth inform us, That he that would be truly virtuous, must, in the first place, μεταναστεύειν τοῦ σώματος, "become an exile from the enjoyments of the body, so far as not to be enslaved, ἐπιθυμίαις καὶ ἡδοναῖς, to the importunate desires of worldly things, or to the pleasures of the world, οὔτε φόβοις οὔτε λύπαις, nor to the fears of losing them; nor to excess of grief, that he doth not enjoy them, that, being thus prepared, he must govern his whole life by these three rules or canons, τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the love of God, the love of virtue, and the love of man" (Lib. Quòd omnis probus liber, p. 676, C).

[9] Ver. 13. Τοῦ μεγάλου Θεοῦ, *The great God.*] Here it deserveth to be noted, that it is highly probable, that Jesus Christ is here styled "the great God;" first, because in the original the article is prefixed only before the great God, and therefore seems to require this construction, "the appearance of Jesus Christ the great God, and our Saviour." Secondly, because, as God the Father is not said properly to appear, so the word ἐπιφάνεια never occurs in the New Testament, but when it is applied to Jesus Christ, and to some coming of his; the places in which it is to be found being only these, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. i. 10, iv. 1. 8. Thirdly, because Christ is emphatically styled "our hope," "the hope of glory," Col. i. 23, 1 Tim. i. 1. And lastly, because not only all the ancient commentators on the place do so interpret this text, but the Ante-Nicene fathers also; Hippolytus,* speaking of the "appearance of our God and Saviour Jesus Christ;" and Clemens of Alexandria* proving Christ to be both God and man, our creator, and the author of all our good things, from these very words of Paul (Vid. Tract. de Verâ Christi Deitate, p. 44, 45).

[10] Ver. 14. Ἵνα λυτρώσηται, &c. *That he might redeem and purify.*] The words λυτρῶσαι and καθαρίσαι, here used, being sacrificial; the first signifying redemption, by paying a price, here said to be, the "giving himself;" the second, to purify from the guilt of sin, by an atonement offered for it (Heb. ix. 22, 1 John i. 7. 9); I conceive the import of them to be this, That Christ our Saviour gave himself a ransom for us to redeem us from the guilt and punishment of our sins; that being, by this atonement, thus purified and reconciled to God, we might become, as the Jews were before, "a peculiar people" to him, and upon that account "zealous of good works."

[11] Λαὸν περιούσιον, *A peculiar people.*] So סגלה is rendered by the Septuagint, Exod. xix. 5, "You shall be to me, λαὸς περιούσιος, a peculiar people above all people;" Deut. vii. 6, "Jehovah thy God hath chosen thee to be unto him, λαὸν περιούσιον, a peculiar people above all the people of the earth:" so, xiv. 2, xxvi. 18. This, by the Chaldee, is always rendered, "a beloved people." This title belonged to all Israel in general, Ps. cxxxv. 4, "Jehovah hath chosen Jacob for himself, and Israel for his peculiar people." As therefore all Israel, being sanctified to the Lord, became to him a peculiar treasure, and a beloved people, above all other nations or religions in the world; so are now all Christians, God having "purified their hearts by faith" (Acts. xv. 9). Secondly, As then salvation was of the Jews (John iv. 22), and belonged to others, only by being proselytes so far as to own their God, or their religion; so now that salvation which is promised in the gospel, and which consists in life eternal, is promised only to them who own the God and Saviour of the Christians, or embrace their religion: for "this is the testimony that God hath given us eternal life; and that life is in his Son. He that hath the Son hath life; he that hath not the Son hath not life" (1 John v. 11, 12).

---

* De Antichrist. §. 64.

* Admon. ad Gent. p. 5, 6.

CHAPTER III.

1 Put them in mind to be [1] subject to principalities and powers, to obey magistrates, to be ready to (Gr. *for*) every good work,

2 To speak evil of no man, to be no brawlers (Gr. *no fighters*), *but* gentle, shewing all [2] meekness unto all men (*with whom they do converse*).

3 [3] For we [4] ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and plea-

---

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, *To be subject to principalities.*] Besides the turbulent spirit of the Jews then in Crete, Suidas* hath left upon record concerning them, that the Cretians, fearing they should suffer punishment from their superiors, stirred up the people, "exhorting them to maintain the liberty which they always had enjoyed." By which we see how needful this instruction was.

[2] Ver. 2. Ἐπιείκεια, *Meekness.*] This is that virtue which inclines us to be easy and merciful to offenders, kind in interpreting the actions of others, and yielding, in matters of our own concern, for peace' sake: and we "show all meekness," not by being never severe (for severity, at some times, towards some persons, is necessary), but by being mild in all cases, in which the circumstances of time, place, and persons, will admit of it.

[3] Ver. 3. Ἦμεν γάρ ποτε, *For we ourselves were sometimes.*] That these were the vices that reigned in the heathen world, see Rom. i. 26. 31, xiii. 13, Col. iii. 5. 8. That the Cretians were prone to disobedience, we have proved from Suidas: that they were foolish, and deceived, is evident from their multitude of false gods, mentioned by Diodorus Siculus, lib. v., and their vain imagination, in thinking that their gods were mortal, with which Callimachus charges them. The lusts and pleasures they served were unnatural lusts, say Œcumenius and Theophylact: of which the Athenian, in Plato, speaketh thus to Clinias of Crete;* "Of unnatural lusts your cities are chiefly guilty; for, taking up your laws from Jupiter, and retaining the fable of his Ganymede, they committed this unnatural lust in imitation of their Jupiter."

[4] Καὶ ἡμεῖς, *We ourselves.*] I cannot think, as Jerome

---

* Οἱ δὲ Κρῆτες φοβούμενοι μή τι τιμωρίας τύχωσιν, ἀνέσειον τὰ πνήθη, παρακαλοῦντες ἐξ αἰῶνος παραδεδομένην ἐλευθερίαν διαφυλάττειν. Voce Ἀνέσειον.

* Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν αἰτιῶτο—— πάντες δὲ δὴ Κρητῶν τὸν περὶ Γανυμήδη μῦθον κατηγοροῦμεν, ὡς λογοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον τὸν μῦθον προστεθεικέναι, ἵνα ἑπόμενοι τῷ Θεῷ καρπῶνται καὶ ταύτην τὴν ἡδονήν. Plato de Leg. lib. i. p. 776, D.

sures, living in malice and envy, hateful (*to*), *and* hating one another. (See i. 10—12).

4 [5] But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration (*in baptism*), and (*by the*) renewing of the Holy Ghost (*given then to the baptized*);

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being (*thus*) justified by his (*free*) grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful [6] to maintain good works. These things are good and profitable unto men.

9 [7] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 [8] A man that is an heretick after the first and second admonition reject;

---

doth, that Paul here condemns himself as one formerly guilty of all these vices; for then he could not have said, that "he had lived," before his conversion, "in all good conscience towards God" (Acts xxiii. 1); that he had "served God, from his progenitors, with a pure conscience" (2 Tim. i. 3), and that, "as to the righteousness which was by the law, he was blameless" (Phil. iii. 6). Nor is any thing more common with Paul, than to speak thus, in the person of those to whom he writes (see the note on Eph. ii. 3).

[5] Ver. 4—7.] For the explication of these four verses, let it be observed;

First, That the apostle, in the very next verse, saith, "This is a faithful saying; and of this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good works:" and, as he saith, that "we are justified by grace;" so doth he teach us, that this grace hath appeared for this very end, to "teach us, denying ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world, looking for this blessed hope;" clearly insinuating, that without living godly, righteously, and soberly, we cannot reasonably hope for happiness at our Lord's second coming. Wherefore these words could never be intended to excuse Christians from a necessity of being holy, in order to their being happy.

Secondly, That the apostle only saith, "We are not saved by works of righteousness which we have done," before faith, before the laver of regeneration; but doth not in the least exclude the works of righteousness they should hereafter do by virtue of the new nature given to them, and the renewing of the Holy Ghost, from being conditions of their future happiness; and therefore hence it doth not follow, as Esthius suggests, that God hath predestinated us to salvation of his mere mercy, without any respect to our works; but only, that he hath thus freely called any nation to the knowledge of that faith, that will, in the end, bring salvation to them that obey the prescripts of it.

Thirdly, That when the apostle saith, "By his mercy he saved us;" his meaning is, that by his free mercy he brought us from a state of wrath and condemnation, into the way of salvation; in which if we walk, and continue, we shall assuredly obtain salvation (see note on Eph. ii. 8, 9).

Fourthly, Some, by "the laver of regeneration," understand that inward renovation which cleanseth the soul, as washing doth the body; but that the apostle, by "the laver of regeneration," understands that baptism by which Christians, coming then from heathenism, engaged to renounce idolatry, the works of the flesh and of the world, and dedicated themselves to the service of the sacred Trinity, and testified their faith in Christ, cannot reasonably be doubted, if we consider,

First, How expressly our Saviour saith, we must be born again of water and of the Holy Ghost, that we may "enter into the kingdom of God" (John iii. 5): how he commissionated his apostles to "make disciples in all nations, by baptizing them" (Matt. xxviii. 16); and how, from the beginning, the word παλιγγενεσία, "regeneration," used here, was used to denote baptism, as Justin Martyr,* Irenæus,† and Clement of Alexandria,‡ do inform us.

Secondly, That the same apostle elsewhere ascribes this virtue to baptism, saying that Christ doth "purify and cleanse his body, by the washing of water" (Eph. v. 26); and that Peter saith, that "baptism now saves us" (1 Pet. iii. 21); and that baptism, at the first, was still attended with the vouchsafement of the Holy Ghost, here joined unto this "laver of regeneration" (John iii. 5): so that all Christians are said to be baptized into one Spirit (1 Cor. xii. 13), which is here said to be plentifully poured out upon believers.

Thirdly, That being justified by faith, we become "the sons of God" (John i. 12), and being sons of God, are "heirs of glory" (Rom. viii. 17), and "sons of the resurrection;" or such as, if we do continue in the faith, and our baptismal covenant, shall enjoy a happy resurrection (Luke xx. 36, see note upon that place, and upon Rom. viii. 17).

[6] Ver. 8. Καλῶν ἔργων προΐστασθαι, *To maintain good works.*] That is, say some, to employ themselves in honest trades and professions: but all the ancient commentators, on this and the fourteenth verse, interpret these words of alms-deeds or charity, to supply the necessary wants of orphans, widows, &c. And they are followed by the learned Dr. Barrow, who observes, "That as in every kind, that which is most excellent doth commonly assume the name of the whole kind; so are these works of charity, by way of excellency, styled 'good works;'" thus Dorcas was "full of good works; i. e. of alms-deeds which she did," Acts ix. 36; "See you abound in every good work;" i. e. in all charitable offices, 2 Cor. ix. 8; "Let a widow be well reported of for good works," 1 Tim. v. 10, i. e. for "bringing up children, lodging strangers, washing the saints' feet, relieving the afflicted, and following every good work;" "Charge them who are rich in this world, that they be rich in good works," 1 Tim. vi. 18 (see Heb. x. 24). And this sense may be confirmed, first, from the phrase itself; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προΐστασθαι καλῶν ἔργων. Now προΐστασθαι signifies to excel and outstrip others in good works; which, as to works of charity, is certainly the Christian's duty, and was the thing by which the primitive ages gained great credit to Christianity: but it is not the Christian's duty to labour more than others at their trades or callings. Secondly, from the reason here assigned, why they must excel in good works; because they were not only profitable, but καλὰ, "creditable," in the sight of men, as are such works of charity more conspicuously than labouring in our professions; and ver. 15, "that they be not unfruitful;" i. e. saith Dr. Hammond, that they may have to give to others: these acts of charity being styled, "fruit abounding to their account," Phil. iv. 17, "good fruits," James iii. 17, "the fruits of righteousness," ver. 18.

[7] Ver. 9.] See note on 1 Tim. i. 4; and note here, and from that place, this excellent rule; That disputes about matters which only serve to beget strife and contention, but tend little to edification in the faith, or to the edifying of the body in love (Eph. iv. 16), or the promoting that doctrine which is after godliness (1 Tim. vi. 3), are vain talking and unprofitable disputes.

[8] Ver. 10.] Hence we may learn who is a heretic, in the apostle's sense.

(1.) He is one who ἐξέστραπται, "is perverted from the true faith;" holding some doctrine or opinion which subverteth the foundation of it (2 Tim. ii. 18, 1 Tim. i. 19, 20). (2.) He is αὐτοκατάκριτος, a man "condemned by his own conscience," and who, in what he doth maintain or practise, sins against his own convictions: for, (1.) the apostle saith not to Titus, Do thou convince or inform him of his error, but, Do thou admonish him of his fault; which shows the crime lay not in his head, or his mistaken judgment, for that can never be corrected by admonition, but only by instruction; but that it lay in the irregularity of his affections, and

---

* Justin. M. Ap. ii. p. 93, 94.

† Iren. lib. i. cap. 18, lib. ii. cap. 39, lib. iii. cap. 19.

‡ Clem. Alex. Pæd. lib. i. cap. 6, p. 93. Δι' ὕδατος καὶ λούτρου παλιγγενεσίας. Theoph. lib. ii. p. 95, B.

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus (*to supply thy absence, say the ancients*), be diligent to come unto me to [9] Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, (*and see*) that nothing be wanting unto them.

14 And let our's (*i. e. Christians*) also learn to maintain good works for necessary uses, that they be not unfruitful (see note on ver. 8).

15 All that are with me salute thee. Greet them that love us in (*and for*) the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

---

the perverseness of his will: and, (2.) because otherwise he could not "condemn himself" by maintaining his heresy; for no man who acts according to his judgment, how erroneous soever it may be, is self-condemned in that action.

Obj. 1. Against this exposition it is objected, First, That he who oppugns a doctrine, which he knows to be true, is indeed perverse, but he is no heretic.

Ans. 1. Yes, he is properly a heretic, according to St. Austin, because he follows or starts a new opinion, not from regard to truth, but to vain-glory, or temporal advantage: whence, saith he, Errare possum, hæreticus esse nolo; "I may err, but I will not be a heretic;" placing heresy not in the judgment, but in the will.

2. He is so also, according to the proper import of the word, because he properly doth choose to be of his opinion: whereas the judgment of the erroneous person doth oblige him to hold his error, it being not in our power to believe otherwise than our mind and judgment doth inform us; so that, in this case, we do not properly αἱρετίζειν, choose what opinion we will hold. And, 3. he is most properly a heretic in the scripture sense; which still ascribeth to such men something relating, not to the error of their judgments, but to the perverseness of their wills, or the corruption of their affections; as, that they designed not to "serve the Lord, but their own bellies" (Rom. xvi. 18); that they "turned away from the truth, supposing that gain was godliness" (1 Tim. vi. 5); that they "taught things which they ought not, for filthy lucre's sake" (Tit. i. 11); that "through covetousness, with feigned words, they made merchandise of them whom they deceived" (2 Pet. ii. 3. 14); "having hearts exercised with covetous practices;" and that they "went greedily after the error of Balaam for reward" (Jude 11, Matt. xxiv. 11, 1 John iv. 1, 2 Cor. xi. 13, 2 Pet. ii. 1, 1 Tim. iv. 2).

Hence they are often styled "false prophets, false Christs, false apostles, false teachers, deceitful workers, transforming themselves into the apostles of Christ;" men who insinuated their doctrines, ἐν ὑποκρίσει ψευδολόγων, "by hypocritical falsehoods," who preached up the necessity of circumcision, "not that they themselves observed the law," or thought it necessary so to do, "but that they might avoid persecution" (Gal. vi. 12, 13); that they were men risen up among Christians, "speaking perverse things to draw away disciples after them" (Acts xx. 30); "wolves in sheep's clothing" (Matt. vii. 15), men that "went out from them, when indeed they were not of them" (1 John ii. 19).

Obj. 2. Secondly, It is objected, That there be few who oppose the truth wittingly, and they are only known to God, not to the church; which therefore cannot admonish, avoid, or excommunicate them. He therefore must be self-condemned, not because he maintains what himself thinks to be false, but because he inflicts upon himself that punishment and condemnation which the bishop and church useth to do upon malefactors, by separating himself from the communion of the faithful.

Ans. To this I answer, (1.) That I do not find that the word αὐτοκατάκριτος bears any other sense but this; viz. "one condemned by his own mind, or inward sentence;" ὑφ' ἑαυτοῦ, καὶ τῆς οἰκείας συνειδήσεως κατακρινόμενον, saith Œcumenius. (2.) Nor is it true that heretics did always cut themselves off from the church; for then what need was there of their excommunication? The scripture shows the contrary, declaring, that these false teachers, that brought in damnable doctrines, were ἐν ὑμῖν, lurking among Christians (2 Pet. ii. 1, 1 John ii. 19, 2 Pet. ii. 13, Jude 12. 19); yea, saith the apostle, "there must be heresies, ἐν ὑμῖν, among you," 1 Cor. xi. 9; they kept their love-feasts with them, till for fear of persecution they departed from them (Gal. vi. 12). They were inwardly "wolves," but "in sheep's clothing," εὐπροσωπήσαντες ἐν αὐτοῖς, "making a fair show among them." Moreover, what need was there of avoiding men already separated, and gone out from them? or to what end should the apostle give them any admonitions, or excommunicate them, who had already excluded themselves from the church's communion? This exposition therefore agrees not with the words of the apostle.

And whereas it is said, such heretics are only known to God; I hope they might be known also to Titus, the only person here bid either to admonish or avoid them, especially if we consider, that to him belonged, in those times, διάκρισις πνευμάτων, "the discerning of spirits." Moreover, the church of those times, in which the apostles were still preaching, could easily know whether the doctrines which others taught in opposition to them, were indeed doctrines received from the apostles, or not; if they were not, they who taught them must know they received no such doctrine from them, and so must be self-condemned in teaching it, as received from them, or as the faith once delivered to the saints; and they who heard them must know they wilfully opposed the doctrine of those apostles, who had confirmed the faith with such authentic testimonies as their opposers could not question. Moreover, they being then bid to "try the spirits, whether they were of God" (1 John iv. 1), and the gift of discerning spirits being then given to the prophets, who managed the church affairs, they might then very well be able to judge of these deceivers and false teachers.

Μετὰ μίαν καὶ δευτέραν νουθεσίαν.] See this reading confirmed by full authority, and the mistakes of Dr. Mills discovered, Examen Millii in locum.

[9] Ver. 12.] These words made the author of the postscript date this epistle from Nicopolis of Macedonia, whereas they rather prove the contrary; for he saith not, I have determined to winter *here*, but *there*, which shows he was not yet come thither.

THE

EPISTLE TO PHILEMON,

WITH ANNOTATIONS.

PREFACE.

Some have thought this epistle was not worthy to be ranked among the epistles of Paul, as being writ upon an occasion of no great moment: but it contains instructions sufficient for so short an epistle; as, v. g.

First, That no Christian, though of the meanest sort, is to be contemned: that Christianity makes the vilest servant both profitable and worthy to be highly loved and honoured by persons in the highest dignity; Onesimus being by the apostle styled his "son," and his "bowels."

Secondly, That Christianity doth not impair the power of masters over their servants, or give any authority to them who convert them to use them as their servants, without leave granted from their masters.

Thirdly, That servants ought to make satisfaction for any wrong or injury they have done to their masters.

Fourthly, That there is an affection due from the master to a profitable servant.

"Who then," say the Greek interpreters,* "would refuse to number an epistle so profitable, with the rest?"

The Apostolical Constitutions† have made this Philemon bishop of Colosse, and Jerome seems to incline to that opinion; but Hilary‡ the deacon saith expressly, that "he was of no ecclesiastical dignity, but one of the laity." Theodoret, Œcumenius, and Theophylact, seem also of the same opinion.

This epistle was writ in the same year with that to the Philippians, viz. the eighth of Nero, A. D. 62, when Paul expected to be delivered from his bonds, ver. 22.

* Τίς γοῦν ἐστιν ὁ ἀπαξιῶν ταύτην ταῖς λοιπαῖς συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν; Præfat. Œcum. Chrysost. Theoph.

† Κολοσσαέων δὲ Φιλήμων. Lib. vii. cap. 46.

‡ Philemon nullâ erat ecclesiasticæ ordinationis præditus dignitate, sed vir laudabilis, unus ex plebe. In locum.

1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, (*write*) unto Philemon our dearly beloved, and [1] fellowlabourer.

2 And to *our* [2] beloved Apphia, and Archippus [3] our fellowsoldier, and [4] to the church in thy house:

3 (*And I wish*) Grace to you, and peace, from [5] God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers (*or, I thank my God always when I mention thee in my prayers*),

5 Hearing [6] of thy love and faith, which (*faith*) thou hast toward the Lord Jesus, and (*love*) toward all saints;

6 (*And my prayer is,*) That [7] the communication of thy faith (*or, thy liberality to the saints, which is the fruit of thy faith,*) may become effectual (*to bring others to it*) by the acknowledging of every good thing which is in you in Christ Jesus, (*or, may become effectual to the acknowledgment of thy good works by other Christians who have such instances of thy charity.*

7 *And I have reason thus to give thanks to God for thee,*) for we have great joy and consolation in thy love (*to the saints*), because (*hereby*) the bowels of the saints (*yearning for relief*) are refreshed by thee, brother.

8 Wherefore, though I might be much bold (*or,*

ANNOTATIONS.

[1] Ver. 1. Καὶ συνεργῷ ἡμῶν, *Our fellow-labourer.*] Hence Chrysostom conjectures, that he must be one of the clergy: but this is no good argument, seeing Christians in general, that promoted the interests of Christianity, and even women, are by the apostle styled συνεργοί, his "fellow-labourers." For the first, see 3 John, ver. 8, for the second, Rom. xvi. 3.

[2] Ver. 2. Ἀπφίᾳ τῇ ἀγαπητῇ.] He salutes also Apphia the wife of Philemon; as Œcumenius and Theophylact conjecture, and Theodoret positively asserts, and that very probably, she being here ranked before Archippus: and this he doth, that he might obtain her good will also in behalf of Onesimus.

[3] Συστρατιώτῃ, *Our fellow-soldier.*] So also he calls Epaphroditus fellow-prisoner with him at Rome, Phil. ii. 23. 25, either because they suffered with him as good soldiers of Jesus Christ (2 Tim. ii. 23), or, as Jerome* saith, because, being ministers with him in the work of the gospel (Phil. ii. 25, Col. iv. 17), they were more particularly engaged in fighting the good fight of faith (see note on 1 Tim. i. 18).

[4] Καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, *And to the church in thy house.*] He calls his house a church, saith Theodoret, ὡς εὐσεβείᾳ λαμπρυνομένῃ, "as being illustrious for the piety of all its members" (see note on 1 Cor. xvi. 19).

[5] Ver. 3. Ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *From God the Father, and our Lord Jesus Christ.*] Ex quo ostenditur unam filii patrisque esse naturam, cum id potest filius præstare quod pater, et dicitur id pater præstare quod filius. Hieronymus in locum.

[6] Ver. 5. Τὴν ἀγάπην καὶ τὴν πίστιν, *Thy love and faith.*] Here the apostle useth the figure synthesis; for "faith is to be referred to Christ, and love to the saints;" according to those words of the same apostle, "We give thanks for you, since we heard of your faith in Christ Jesus, and of the love which you have to all the saints," Col. i. 4. So Matt. xii. 22, "The blind and dumb both spake and saw;" i. e. the blind saw, and the dumb spake: 1 Cor. vi. 11, "But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" i. e. ye are sanctified by the Spirit, and justified by the name of Jesus. And so Theodoret interprets these words. Hence therefore papists vainly gather, that we may place our faith in saints departed; for even their own Esthius declares,* that, "in the ecclesiastical phrase, to believe in any one, is a profession of divinity."

It is also farther to be noted from these words, That we ought to render thanks to God, not only for the blessings vouchsafed to ourselves, but to others also (Rom. i. 8, 1 Cor. i. 4, Eph. i. 16).

[7] Ver. 6. Ἡ κοινωνία, *The communication.*] Κοινωνίαν πίσ-

* Commilitoni quòd in eodem certamine belloque superaverit. Hieron. in locum.

* Credere in aliquem, ecclesiasticâ phrasi è scripturis desumptâ, professio divinitatis est. Esth. in locum.

having great power) in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, (*or, I rather beseech thee for love's sake*), being such an one as Paul (*the apostle of Christ*) [8] the aged (*and upon that account worthy of reverence*), and now also a prisoner of Jesus Christ (*and therefore worthy of respect*, Gal. vi. 17, Eph. iv. 1, Col. iv. 18).

10 I beseech thee (*I say*) for my son Onesimus, whom I have begotten (*i. e. converted to the faith, when I was*) in my bonds:

11 Which in time past was to thee (*an*) [9] unprofitable (*servant*, ver. 18, 19), but now (*if received, will be*) profitable to thee and (*if sent back*) to me:

12 Whom I have sent again (*unto thee, he being in duty thine, and not to be employed by others, or detained without thy leave*): thou therefore receive him, (*him, I say,*) that is, mine own bowels (*he being as dear to me as if he had proceeded from mine own bowels*):

13 Whom I would (*willingly*) have retained with me, that [10] in thy stead he might have ministered unto me (*being*) in the bonds of the gospel:

14 But without thy mind would I do nothing (*of this nature*); that thy benefit (*or, the advantage I receive from him who is thy servant*) should not be (*on thy part*) [11] as it were (*a matter*) of necessity (*because thou couldest not have him returned to thee*), but willingly (*by thy own grant*).

15 For perhaps he therefore departed (*from thee*) for a season, [12] that thou shouldest receive him for ever (*i. e. to serve thee during life*;

16 *That thou shouldest receive him, I say,*) Not now as a servant (*only*), but above a servant, (*as being also in Christ*) a brother [13] beloved, specially (*or, particularly*) to me, but how much more unto thee, both in the flesh, and in the Lord? (*i. e. as being of thy family, and of thy faith.*)

17 If thou count me therefore a partner (*in thy friendship*), receive him as myself.

18 If he hath wronged thee (*in any thing*), or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, (*and so have entered into a solemn obligation, that*) I will repay *it*: albeit I do not say to thee (*i. e. I insist upon it*) how thou owest unto me (*by whom thou wast converted*) even thine own self (*or, the well-being of thy soul*) besides.

20 [14] Yea, brother, (Gr. ναὶ, *I pray thee therefore*) let me (*for thy compliance with me in this matter*) have joy of thee in the Lord: [15] refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote (*thus*) unto thee, knowing thou wilt also do more than I say.

22 But withal prepare me also a lodging (*wherefore prepare me a lodging also*): for I trust that [16] through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

τεως τὴν ἐλεημοσύνην καλεῖ, ὡς διὰ πολλῆς πίστεως γενομένην. Theodoret, Œcumenius, and Theophylact, expound these words thus, "I pray that the faith in Christ, which thou hast common with us, may be operative in thee, to make thee know how to perform every good work."

[8] Ver. 9. Πρεσβύτης, *The aged.*] This epistle being writ, at the farthest, but twenty-eight years from his conversion, when he is styled νεανίας, "a young man" (Acts vii. 58), it is inquired, How he could be now πρεσβύτης, "Paul the aged?"

I answer, That both the words, νεανίσκος, "young," and πρεσβύτης, "aged," are of that large signification, as is sufficient to remove this seeming difficulty. Phavorinus,* from Hippocrates, saith, a man is styled νεανίσκος, "a young man," till twenty-eight, and πρεσβύτης, "aged," from forty-nine to fifty-six; making but twenty-one years' difference betwixt them: elsewhere he saith, that old age begins, ἀπ' ἐτῶν ἑξήκοντα ἑννέα, "from sixty-nine years;" but then he saith, a man is, νεανίσκος "young from twenty-three, ἕως ἐτῶν τεσσαράκοντα ἑνός, till forty-one years;" making the difference between them twenty-eight years. Varro, in Cœlius Rhodiginus, lib. xxix. cap. 21, says, a man is juvenis "young," till forty-five, and aged at sixty. And thus Paul, according to the computation of Chrysostom,† might be a young man of thirty-five years at his conversion, an old man at the writing this epistle, as being then sixty-three, and suffering martyrdom in the fourteenth year of Nero.

[9] Ver. 11. Ἄχρηστος.] Not only an unprofitable, but an injurious servant, having not only run away from his master, but purloined some of his goods, and spent what he had thus purloined: for had it not been thus, saith Jerome,‡ the apostle needed not to have stipulated for satisfaction of the injury (ver. 18, 19).

[10] Ver. 13. Ὑπὲρ σοῦ, *In thy stead.*] A ministry seems due from all that are able, towards those that suffer, and are in bonds for Christ's sake; and when it is not performed, there seems to be a lack of service due to them, especially to the ambassadors of Christ (Phil. ii. 30).

[11] Ver. 14. Ὡς κατ' ἀνάγκην, *As of necessity.*] Here again, freedom of will is put in opposition to necessity (see note on 2 Cor. ix. 7): according to those words of Seneca, De Benef. lib. ii. cap 4, Si vis scire an velim, effice ut possim nolle.

[12] Ver. 15. Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *That thou mightest have him during life.*] Δουλεύσει αὐτῷ εἰς αἰῶνα, "He shall serve him during life," Exod. xxi. 6; ἔσται σοι οἰκέτης εἰς αἰῶνα, "He shall be thy servant whilst he lives," Deut. xv. 17; καθήσεται εἰς αἰῶνα, "He shall abide for ever there," 1 Sam. i. 22; that is, ἕως ἡμέρας θανάτου αὐτοῦ, "till the day of his death," ver. 11, "all the days of his life," ver. 28.

[13] Ver. 16. Ἀγαπητὸν, *Beloved.*] Note here, that love is due even to bond-servants from their masters, when they are useful and profitable to them; for where advantage is received from the labours of another, there love is due.

[14] Ver. 20. Ναί.] As the Hebrew נָא is verbum obsecrandi, "a word of entreating;" so is the Greek ναὶ very frequently (see note on Matt. xv. 27).

[15] Μου τὰ σπλάγχνα, *Refresh my bowels.*] Either meaning Onesimus, whom he calls his "bowels," ver. 12, or rather himself, whose bowels would be refreshed by Philemon's receiving Onesimus kindly, for the Lord's sake.

[16] Ver. 22. Διὰ τῶν προσευχῶν ὑμῶν, *By your prayers.*] The apostle knew the efficacy of the prayers of the church, for preservation of Christ's eminent servants from impendent dangers; as in the case of Peter, Acts xii., and therefore, in most of his epistles, he doth most earnestly entreat them, that he might be enabled to preach the gospel with freedom and success (Eph. vi. 19, Col. iv. 3, 2 Thess. iii. 1), and for deliverance from the malice of his persecutors (Rom. xv. 30, 31, 2 Thess. iii. 2); or else express his confidence that their prayers will be effectual to that end, as here, and 2 Cor. i. 10, 11, iv. 14, 15, Phil. i. 19. And had he thus conceived of prayers directed to angels and departed saints, why doth he not afford one instance of them in all his epistles?

---

* In vocibus, παῖς, νεανίσκος, et πρεσβύτης.

† Ὃς (ἔτη) τριάκοντα πέντε ἐδούλευσε τῷ Κυρίῳ κατὰ πάσης προθυμίας, τελέσας δὲ τὸν ὑπὲρ τῆς εὐσεβείας δρόμον ἀνεπαύσατο ὡς ἑξήκοντα ὀκτώ. Orat. de Petro et Paulo, tom. v. p. 994, lin. 28.

‡ Nec sponsor fierct rei ablatæ, nisi esset id quod ablatum fuerat dissipatum.

THE

EPISTLE TO THE HEBREWS,

WITH ANNOTATIONS.

PREFACE.

By way of preface to this excellent epistle, I shall inquire,

1. Concerning the author of it.

2. Touching the canonical authority of this epistle.

3. Concerning the language in which it was originally written.

4. To whom it was indited and sent, and when.

5. Concerning the occasion and design of writing this epistle. And,

1. That Paul was the author of this epistle, I prove,

First, From these words of Peter, "As our dear brother Paul, according to the wisdom given to him, hath written unto you, as in all his epistles," 2 Pet. iii. 15, 16; whence it is evident, (1.) that the apostle Paul had writ to them to whom Peter was then writing; i. e. to the believing Jews in general, 2 Pet. i. 1, to those of the dispersion, mentioned 1 Pet. i. 1; (2.) that he writ to them some certain letter, distinct from all his other epistolary writings; as appears from those words, "as also in all his epistles," i. e. his other epistles. Since then none of the ancients say that this epistle was lost, it must be that which bears the name of the Epistle to the Hebrews.

Obj. To this it is answered, That the epistle intended by Peter may be that written to the Romans, in which he speaketh to the Jews by name, ii. 17; and in which is an exhortation found, to "count the long-suffering of God salvation," or that which "leadeth to repentance," ver. 4.

Ans. But, (1.) that which is written there, is plainly written to the unbelieving Jews, and concerns them only: whereas Peter writes to the "brethren," iii. 12, the "beloved," ver. 1. 14. 17, to them "who had received like precious faith," i. 1; he therefore could not mean the Jews of whom Paul speaks in the Epistle to the Romans: nor, (2.) can that epistle be properly said to be writ to the dispersed Jews, it being writ to those at Rome only, i. 7, and chiefly to the gentiles there, i. 13, xi. 13, xv. 15, 16. (3.) The words, ii. 4, are not an exhortation to "count the long-suffering of God salvation;" but a reproof for despising this long-suffering; whereas, in the Epistle to the Hebrews, ch. x., he commends their patience under sufferings, and assures them it would find salvation; and that if they lived by faith, the Lord would come and would not tarry.

Arg. 2. A second argument to prove Paul the author of this epistle, is taken from these words, "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you: they of Italy salute you," xiii. 23, 24; and from those also, "Pray for us;" and, "Do this now the rather, that I may be restored to you the sooner," ver. 18, 19. For, first, it is customary with Paul, when he writes to others, to call Timothy his "brother:" so, "Paul the apostle of Jesus Christ, and Timothy our brother," 2 Cor. i. 1; and again, Col. i. 1, in the same words; "We sent Timothy our brother," 1 Thess. iii. 2; and, "Paul, a prisoner of Jesus Christ, and Timothy our brother," Philem. ver. 1. This Timothy was a prisoner at Rome in the seventh year of Nero; and set at liberty the eighth, saith Dr. Lightfoot, Harm. p. 139, 140, of which here the author of this epistle gives notice, and saith, he would come with him to them; i. e. to the Jews in Judea, to whom I shall prove, anon, that this epistle was indited. Now Timothy, we know, was still the companion of Paul. Lastly, he desires them to pray for him, which is frequently done by Paul in most of his epistles, viz. in that directed to the Romans, Rom. xv. 30; to the Ephesians, Eph. vi. 19; to the Philippians, Phil. i. 19; to the Colossians, Col. iv. 3; and to the Thessalonians, 2 Thess. iii. 1; and is never done in any of the catholic epistles. "Pray for me," saith he, "that I may be restored to you the sooner." Now Paul was sent bound from Judea to Rome, and therefore his return from Rome to Judea was properly a restoring of him to them. And that he was thus restored to them, we learn from Chrysostom,* declaring, that being at liberty, he went to Spain, thence to Judea, and so back to Rome.

Arg. 3. That this epistle was written or composed by Paul, may yet more strongly be concluded from the authority of the ancients; for that they did deliver this as the epistle of Paul, and that they were not rash in so doing, we learn from the words of Origen.† Now among these ancients we may reckon,

1. Clemens Romanus, the companion of and co-worker with Paul, who, as Eusebius‡ and Jerome§ note, "hath many notions which are in this epistle, and used many expressions, word for word, taken thence:" which show this epistle not to be new, and to be duly reckoned among the writings of this apostle.

2. Irenæus, in the second century, by whom this epistle is supposed to be cited as a book written by the Spirit, Adv. Hær. lib. iii. cap. 6. But not to insist on that, as being uncertain,

3. Clemens Alexandrinus‖ cites those words of Paul, "Without faith it is impossible to please God," Heb. xi. 6; adding that "faith is the substance of things hoped for, the evidence of things not seen," ibid. ver. 1, *κατὰ τὸν Θεῖον ἀπόστολον*, "according to the divine apostle." And again he saith,¶ *ὁ Θεῖος ἀπόστολος*, "The divine apostle fears not to say, Remember the former days, in which ye, being enlightened, suffered a great fight of affliction," Heb. x. 32; and so he cites him on to the end of that chapter; then gives the substance of the eleventh chapter, and the exhortation in the beginning of the twelfth, ver. 1, 2. And that this divine apostle was Paul, we are assured from these words,** *ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γράφων τοῖς ἀνακάμπτουσιν εἰς νόμον ἐκ πίστεως*· "Paul also writing to the Hebrews, relapsing from faith unto the law, saith, Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat," Heb. v. 12.

4. In the third century, Origen†† citing the very words

---

* *Δύο μὲν οὖν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείσθη, εἶτα εἰς τὰς Σπανίας ἐλθὼν, εἰς Ἰουδαίαν ἔβη ὅτε καὶ Ἰουδαίους εἶδε, καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην.* Chrys. Præfat. See Theophyl. ibid.

† *Εἴ τις οὖν ἐκκλησία ἔχει ταύτην ἐπιστολὴν, ὡς Παύλου αὐτὴ εἰδοκιμείτω, καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκῇ οἱ ἄρχαιοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι.* Ap. Euseb. Hist. Eccl. lib. vi. cap. 25, p. 227, C, D.

‡ *Ἐν ᾗ τοῖς πρὸς Ἑβραίους πολλὰ νοήματα παραθεὶς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς τισιν ἐξ αὐτῆς χρησάμενος σαφέστατα παρίστησιν, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαταλεχθῆναι γράμμασι τοῦ ἀποστόλου.* Hist. Eccl. lib. iii. cap. 38. See Epist. Clem. ad Corinth. §. 12, 17, 36, 43.

§ Catal. Scrip. Eccl. ‖ Strom. ii. p. 362, B.

¶ Strom. iv. p. 514, C, D. 515, A, B.

** Strom. vi. p. 645, D. †† Adv. Celsum, lib. iii. p. 143.

now mentioned, and the following words, ver. 13, "For every one that useth milk is unskilful in the word of righteousness;" he saith, "He that writ this was the same Paul who said to the Corinthians, I have fed you with milk, and not with meat," &c. 1 Cor. iii. 2. In his Philocalia* he saith, "The apostle Paul, who said to the Corinthians, These things happened in a figure, and they were written for us, on whom the ends of the ages are come (1 Cor. x. 11), doth also, in another epistle, use these words, relating to the tabernacle, Thou shalt make all things according to the pattern shown thee in the mount" (Heb. viii. 5); and that the apostle who said,† "Jerusalem which is above is free, and is the mother of us all," Gal. iv. 26, said also in another epistle, "Ye are come to mount Sion, the city of the living God, the heavenly Jerusalem, and to myriads of angels," &c. Heb. xii. 22, 23. In his Exhortation to Martyrdom,‡ he hath these words, *φησί που ὁ Παῦλος*, "Paul, speaking somewhere to them who suffered from the beginning, and exhorting them to suffer patiently the trials which afterward fell upon them for the word, saith, Call to remembrance the former days in which ye, being enlightened, suffered a great fight of afflictions—Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience," Heb. x. 32—36. And in his answer to Africanus, having cited these words from this epistle, "They were stoned, they were sawn asunder, they were slain with the sword," Heb. xi. 37, he saith,§ "If any person being pressed with these words should fall into the opinion of them who reject this opinion as none of Paul's, he would use other words, to demonstrate to him that it was the epistle of Paul." He also adds,‖ that "the sentences contained in it are admirable, and no whit inferior to the writings of the apostles; as he who diligently reads them must confess."

In a word, when this epistle was denied by the Arians in the fourth century, because they were not able to resist the conviction it affords us of our Lord's divinity, Theodoret¶ saith, "They ought at least to revere the length of time in which the children of the church have read this epistle in the churches, viz. as long as they have read the apostolic writings: or, if this be not sufficient to persuade them, they should hearken to Eusebius,** of whom they boast, as of the patron of their doctrine; for he confesses this was Paul's epistle, and he declares that all the ancients had this opinion of it."

That they of Rome, and other Latins, did, for a while, reject this epistle, will not much weaken this tradition, if we consider,

First, That this epistle was not writ to them, but to the Hebrews, who, as Eusebius†† testifies, "delighted much in it."

Secondly, That it was rejected by them, not that they had any thing to say against it, but because they could not answer the arguments which the Novatian schismatics among them produced from the sixth and tenth chapters of this epistle, against receiving lapsed penitents into the church, whence, as Philastrius informs us, they rejected it, as thinking it was depraved by heretics: or

Thirdly, Because it wants its name, which he concealed, not as Jerome conjectures, *διὰ φθόνον*, "to avoid the offence of those who liked not his person," by reason of his doctrine concerning the non-observation of their law; for it is evident, from his desire of their prayers, and from his intimation that he designed shortly to be with them, that he must be well known unto them; but, as Theodoret observes, "because he was made an apostle, not of the circumcision, but of the gentiles."

Lastly, The difference in style some mention, is so nice a thing, and may happen upon so many accounts, that it deserves not to be looked on as an argument of any force, against plain testimonies of the ancients, that Paul was the author of this work.

2. That this epistle was written and directed to the Jews dwelling in Judea and Palestine, is the opinion of the ancients,* though not so as to exclude the believing Jews of the dispersion. This may be argued from the endorsement of it, "To the Hebrews," rather than "To the Jews." It cannot be imagined but that he sends it to be delivered at a certain place, within some reasonable compass, seeing the bearer of it, whoever he was, could not deliver it to all the Jews dispersed through the whole world; and because he directs them to pray, that he "might be restored to them," and promiseth to come and see them. The title therefore, "To the Hebrews," must determine the place, and point out the Jews that dwelt in Judea, or the land of Israel; and this sense doth the Holy Ghost put upon the title, "the Hebrews," when it is said, "There was a murmuring of the Hellenists against the Hebrews," Acts vi. 1; by the Hellenists meaning the Jews that dwelt in foreign countries among the Greeks; and by the Hebrews, those that dwelt in Judea. So again, 2 Cor. xi. 22, "Are they Hebrews? so am I. Are they Israelites? so am I." And, Phil. iii. 5, "Of the stock of Israel, a Hebrew of the Hebrews;" i. e. a Hebrew not only by descent, as were all of the stock of Israel, but by language, which some of them had lost; and by habitation in the holy land, and not among the uncircumcised gentiles, he being bred up at the feet of Gamaliel. And so it is most proper to understand the inscription of this epistle, namely, that Paul directs and sends it to the believing Jews of Judea, which he styles his own nation, Acts xxiv. 17. For though he, doubtless, did intend it also for the benefit of the believing Jews dispersed, yet might he send it first and chiefly to those in Judea, the principal seat of the circumcision; from whence it might, in time, diffuse itself through the whole circumference of the circumcision.

3. But hence it cannot reasonably be concluded, that this epistle was writ in Hebrew, or in Syriac: for the Gospel of John, and his First Epistle, the catholic epistles of James, Peter, and Jude, were also written to the Jews, and yet were writ in Greek, that being a tongue so well known to the Jews, that they call it the vulgar tongue; therefore in all the discourses of the Jews with the Roman governors, who understood the Greek tongue, we never read, either in scripture or Josephus, that the Jews spake to them, or they unto the Jews, by an interpreter; nor is there any of the ancients, who pretends to have seen any Hebrew copy of this epistle. That it was writ in Greek appears not only from the passages of scripture so often cited in it from the Septuagint, even where they differ from the Hebrew, i. 6, iii. 8—10, viii. 8, 9, x. 5. 37, 38; but also from vii. 2, where we read thus, *πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης*, "First being interpreted King of Righteousness, and afterward King of Salem, which is, King of Peace;" for both the word Melchisedec and King of Salem, being in the first verse, should have been there interpreted, had this been the addition of the interpreter; for so we find it is throughout the New Testament, where the interpretation immediately follows the Hebrew word or phrase, as Mark v. 41, "*Talitha, cumi*; which is, by interpretation, Daughter, arise;" "*Golgotha*, which is, by interpretation, The place of a skull," Mark xv. 22. So Matt. xxvii. 46, Mark xv. 34, John i. 38, "*Rabbi*, which is, being interpreted, Master;" and, ver. 41, "*Messiah*, which is, being interpreted, The Christ." So ix. 7, xix. 37, Acts iv. 36, ix. 36, xiii. 8. Whereas here the word Melchisedec is in the beginning of the first verse, and the supposed addition of the interpreter is added where the word is not; so "King of Salem" is in the first verse not in-

---

* Philocal. p. 10.

† Philoc. p. 17, et adv. Celsum, lib. vii. p. 351.

‡ Philoc. p. 209, 210.

§ *Τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς οὐ Παύλῳ γεγραμμένην, πρὸς δν ἄλλων λόγων κατ' ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν.* P. 232.

‖ *Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφῆσαι εἶναι ἀληθὲς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ.* Apud Euseb. lib. vi. cap. 23, p. 227, C.

¶ *Ἐδει γὰρ αὐτοὺς τοῦ χρόνου γοῦν αἰδεσθῆναι τὸ μῆκος, ἐξ οὗ γὰρ τῶν ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλαχον ἐκκλησίαι, ἐξ ἐκείνου καὶ τῆς προς Ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν καρποῦνται.* Præf. in Epist. ad Hebr.

** *Καὶ τοὺς παλαίους ἅπαντας ταύτην περὶ αὐτῆς ἔφησεν ἐσχηκέναι τὴν δόξαν.* Præf. ibid.

†† *Ὡι μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι.* Hist. Eccl. lib. iii. cap. 25, p. 97.

* *Ποῦ δὲ οὖσιν ἐπιστέλλει; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ.* Chrys. et Theodoret. Præfat.

terpreted, and when it is repeated, then comes the interpretation; which plainly shows, that it is not made to give the sense, but the mystery contained in the words, viz. that Christ was "our peace," Eph. ii. 14, and "his sceptre was a sceptre of righteousness," i. 8.

4. As for the time when this epistle was indited, (1.) it seems evident, that it was written after that to the Colossians and to Philemon; for there he is Paul the prisoner, here he is set at liberty, and hoping to come quickly to them to whom he writes: those epistles therefore being writ in the sixty-second year of Christ, and the eighth of Nero, this must at least be written in the following year. Again, in the Epistle to the Colossians, we have mention of Timothy, but nothing of his bonds; here we have mention both of his imprisonment and his ensuing liberty, which may well cast this epistle into the ninth of Nero, where it is placed by Bishop Pearson.

5. To speak a little of the occasion of it: I have shown, in the preface to the Second Epistle to the Thessalonians, and in the preface to the Epistle of James, that it was written chiefly to prevent that epidemical apostasy from Christ to Moses, which the believing Jews were then too prone to. But we learn also from the matter of the epistle, that it was written to prove that Jesus was the Son of God: now in what sense this chiefly was denied by the Jews, we learn from the Gospel of John, where, when our Lord had said, "My Father worketh hitherto, and I work," John v. 17, the Jews seek to kill him, because πατέρα ἴδιον ἔλεγε τὸν Θεόν, "he said God was his own Father, making himself equal to God," ver. 18. And again, "We stone thee," say they, "for blasphemy, because thou, being a man, makest thyself God," John x. 33. What was this blasphemy of which they thus accuse him? It was only this, that he said, "I am the Son of God," ver. 36. It is therefore plain, they judged it the same thing to say he was "the Son of God," and to say that "he was God;" whence we may rationally conclude, it was also in this sense that the apostle here asserts, and doth endeavour to confirm this truth.

And, Lastly, This epistle being written to persons now relapsing from Christ to Moses, and to the law given, said they, by angels; this seems to be the reason why the apostle is so large in showing that Christ was greater than the angels, a greater lawgiver than Moses, a greater priest than Aaron, and that the Levitical priesthood, covenant, and law, were to give place to Christ our great high-priest, to his new law of liberty, and that new covenant he had established upon better promises.

CHAPTER I.

1 God, who [1] at sundry times and [2] in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days (*the times of the Messiah*, see note on 2 Tim. iii. 1) spoken unto us by *his* Son, whom he hath appointed (ἔθηκε, *constituted*) [3] heir of all things, [4] by whom also he made the worlds;

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Πολυμερῶς, *At sundry times.*] Before the flood by Enoch, Jude 14, and by Noah, 2 Pet. ii. 5; after the flood by Abraham the prophet, Gen. xx. 7, who gave to his "children and household after him" the commandments of the Lord, Gen. xviii. 19. By Jacob, "prophesying to his sons of things to come in the last days," Gen. xlix. 1. By Moses, during their abode in the wilderness. By Deborah, Samuel, and other prophets, in the time of the judges, Judg. vi. 8. By Nathan in the time of David and Solomon. By Isaiah, Jeremiah, and Ezekiel, in the time of the kings. By Daniel, Haggai, Zechariah, Malachi, in and after the captivity.

[2] Πολυτρόπως, *In divers manners.*] In a cloud, fire, a still breath; by visions, dreams, a voice from heaven, and by the Holy Spirit speaking in the prophets, 2 Pet. i. 21.

[3] Ver. 2. Κληρονόμον πάντων, *Heir of all things;*] As it were by succession to his Father, who now "judgeth no man, but hath given all judgment to his Son," John v. 22, Heb. iii. 6. We cannot desire a fairer comment on these words, than that of the Socinians on the place,* "That Christ is made heir of all things in heaven and earth, yea, of heaven and earth itself; that he is heir and Lord of all angels, and of all men living and dead, Rom. xiv. 8, 9. That he is absolutely the heir of all things, and hath the highest empire and dominion over all angels and men; by which words is signified the highest excellency and divinity, and, as it were, the unity of Christ with God, though with diversity," in that he is his Son and heir, and received this dominion from another. And I believe it is as impossible to understand how a man should have this empire over all things in heaven and earth, and over death itself, and yet be a mere man, as it is to understand any mystery of the sacred Trinity. The word "heir" doth also signify "Lord of all things" (see the note on Col. i. 15).

[4] Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *By whom also he made the worlds.*] That is, saith Grotius, propter quem, "for whom he made them," according to the doctrine of the rabbins, that "the world was made for the Messiah." But this exposition is contrary to the rule of all grammarians,* that τὸ διὰ, ὅτε μὲν συντάσσεται γενικῇ, μεταιτείαν, ὅτε δὲ αἰτιατικῇ, αἰτίαν δηλοῖ, "that the preposition διὰ, when it is joined with a genitive case, signifies the means by which, and the final cause only when it is joined with an accusative case." It is contrary to the exposition of all the Greek fathers, who unanimously say, τοῦτο δηλωτικὸν τῆς θεότητος, "This shows the divinity of Christ." It is also without example in the New Testament, for διὰ τῆς δόξης τοῦ πατρὸς, Rom. vi. 4, which is the only place he cites, signifies "by the glory" or power "of the Father," by which Christ was raised from the dead (Eph. i. 19, Col. ii. 12). The Socinians by "the worlds" here understand the new creation, or the church begun by Christ's ministry upon earth, begotten and renewed by the evangelical dispensation. But neither can this exposition stand: for (1.) though Christ be styled, in some of the Greek versions, πατὴρ τοῦ μέλλοντος αἰῶνος, Isa. ix. 6, "the Father of the age to come," yet οἱ αἰῶνες, absolutely put, doth never signify the church or evangelical state; nor doth the scripture ever speak of "the world to come" in the plural, but in the singular number only, preserving the phrase עולם הבא, as they received it from the Jews. (2.) Were this the import of the words, the worlds might as well have been said to have been created or made by Christ's apostles, they being the great converters of the world; or, at least, this being done by them, assisted by the power of Christ, after he had been thus made "heir of all things," it must have properly been said that Christ made the worlds by his apostles, which yet the Holy Ghost never thinks fit to intimate. Moreover, whereas this making of the world by Jesus Christ is done by his prophetic office, i. e. his speaking to us in the last days, the apostle had mentioned this already, and makes a plain gradation from it to his kingly office, in saying he was constituted "Lord of all things," not speaking of making the world by way of consecution, thus, καὶ δι' οὗ, "and by whom," but, by way of farther gradation, δι' οὗ καὶ, "by whom also" he made the world; as if he should have said, Nor is it to be wondered that he should be constituted Lord of the whole world, seeing he made the whole. And that the apostle here doth

* Christus solus omnium planè rerum hæreditate gaudet, et summo in omnes, tam angelos, quam homines, imperio ac dominatû pollet———Licèt autem istis verbis significata sit summa Christi præstantia, ac divinitas, ac veluti cum Deo unitas, tamen simul significata etiam Christi à Deo diversitas. Crell. in loc.

* Phavorinus.

3 Who being the [5] brightness of *his* glory, and the [6] express image of his person (*or, character of his sub*

speak, not of the reforming of the new, but of the forming of the old world, he himself sufficiently instructs us, by saying in this same epistle, "By faith we understand, *καταρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ*, that the worlds were formed by the word of God," xi. 3. For that by *τοῦς αἰῶνας* we are to understand the material world, the Socinian commentators grant, and the parallel place in Peter doth enforce, when he saith that "the heavens were of old, and the earth, *ἐξ ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ Λόγῳ*, consisting out of water by the Word of God," 2 Pet. iii. 5, and this "world" is mentioned in both places in the plural number, agreeably to the phrase and doctrine of the Jews,* who speak of עולמים, i. e. "the worlds," in the plural, and divide them into עולם הזה, or עולם חיצפל, i. e. "this inferior and habitable world," called by Peter, *ὁ τότε κόσμος*, "the then world," which perished by water, ver. 6, and "the עולם העליון, superior world," that is, the heavens. And it is no improbable conjecture, that when Peter saith, "The heavens and earth consisted by the Word of God," and Paul, that "by faith we learn that the worlds were framed, Ῥήματι Θεοῦ, by the Word of God," they mean this substantial world, of which the apostle is here speaking; for the word דבר seems plainly to be used in this sense, when we read in the Targum of Jerusalem, on Gen. xxviii. 11, דהוה דבוריה, "For his Word," i. e. the Word of God, "desired to speak with Jacob;" and in that of Jonathan, דביראּ, "The Word would speak with him;" which in Bereschith Rabba, §. 68, runs thus, "God would speak with him:" and the word Ῥῆμα seems also to be either used in this sense, or applied to the Λόγος, often by Philo;† as when he saith that "Moses was translated, *διὰ Ῥήματος τοῦ Αἰτίου, δι' οὗ καὶ σύμπας κόσμος ἐδημιουργεῖτο*, by the Word of the First Cause, by which the world was made;" and that God "made both‡ the heavens and the earth by a Word, by his most illustrious and resplendent Λόγος." And to be sure, Philo was of the same opinion with Paul, that the Word made and fashioned the world; whence he so often mentions the divine Word§ "adorning all things," "the Word of God that maketh the world," "the Word by which the world is fashioned and made, and by which, as his organ, God gave being to it;" and saith, in words like those of the apostle,¶ that "God possesseth all things, using that Word as the dispenser of his gifts, by which also he made the world." And this was also the doctrine of all the primitive fathers from the beginning, as well as of all the commentators on this text. Barnabas¶ declares that he is "the Lord of the world, the maker of the sun, the person by whom and to whom are all things." "He is," saith J. Martyr,** "the Word by which the heaven, the earth, and every creature was made, by whom God at the beginning made and ordained all things, viz. the heavens and the earth, and by whom he will renew them." This Irenæus†† delivers as

* Buxt. voce עולם.

† De Sacrif. Abel. p. 102, C. D.

‡ *Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ Λόγῳ Ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ.* Alleg. lib. i. p. 33, G.

§ *Τὸν θεῖον Λόγον τὸν ταῦτα διακοσμήσαντα.* De Opif. p. 3, F. *Θεοῦ Λόγον ἤδη κοσμοποιοῦντα*, p. 4, C. *Δι' οὗ ὁ κόσμος κατεσκευάσθη.* De Cherub. p. 100, B. *Ὥι καθάπερ ὀργάνῳ χρώμενος ἐκοσμοποίει.* All. 2, p. 60. *Τὸν κόσμον ἐδημιούργησε.* De Profugis, p. 362, F.

¶ *Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο.* Lib. ii. de Monar. p. 636, B. *Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον εἰργάζετο.* Lib. Quòd Deus sit immutab. p. 235, G.

¶ Orbis terrarum Dominus. Antiq. Vers. §. 5. *Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα.* Ab. init. et §. 12.

** *Αὐδὴν ἐνταῦθα τὸν τοῦ Θεοῦ ὁρομάζει Λόγον, δι' οὗ οὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις.* Cohort. ad Græc. p. 16, B. *Ὅτε ἦν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε.* Apol. i. p. 44. *Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν. Καὶ δι' οὗ ὁ πατὴρ μέλλει καινουργεῖν.* Dial. cum Tryph. p. 340, D.

†† Cùm autem teneamus nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per Verbum suum, et aptavit et fecit, ex eo quod non erat, ad hoc ut sint omnia, quemadmodùm scriptura dicit, Ps. xxxii. 9, John i. 3, Col. i. 16.——Hanc ergò tenentes regulam, licèt valdè

the rule of faith contained in the scripture, "which they who hold to may easily prove that the heretics had deviated from the truth." He adds, that "the barbarians who held the ancient tradition did believe in one God, the maker of heaven and earth, and of all things therein, by Jesus Christ the Son of God;" and this doctrine he repeats almost a hundred times elsewhere. "Our doctrine," saith Athenagoras,* "celebrates one God, the creator of all things, who made all things by Jesus Christ, from whom and by whom all things were made." "God," saith Theophilus,† "made all things by him, and he is called the beginning, because he is the principle and ruler of all things made by him." He adds, that "by this principle God made the heavens: that God said to him, Let us make man; he being his Word, by which he made all things." "Him," saith Tatian,‡ "we know to have been the author of the world, for that which was begotten in the beginning, gave beginning to the things made: he made man the image of his immortality, and before man he made the angels." "We rational creatures, saith Clement of Alexandria,§ "are the work of God the Word; for he was and is the divine principle of all things, by whom all things were made, and who, as the framer of all things in the beginning, gave also life to us; by whom are all things; who made man; our God and Maker, the cause of the creation." In the third century we learn the same from Origen,¶ Tertullian,¶ Novatian,** Cyprian,†† and others cited by the learned Dr. Bull. So that in these two verses there be visible these gradations; one, from Christ's prophetic office to his kingly office, conferred on him as "heir of all things;" the other, from his kingly office to the foundation of it, laid in his divine nature, and in the work of the creation; it being, say Irenæus and the ancient fathers, fit that he should reform and govern the world, by whom it was formed, that he should give new life to man who gave him his being and first breath.

[5] Ver. 3. *Ἀπαύγασμα τῆς δόξης*, i. e. *The resplendence* or *shining forth of his glory.*] This metaphor, some of the fathers think, is taken from the sun, whence Justin Martyr‡‡ saith he proceedeth from the Father, as *τὸ τοῦ ἡλίου φῶς*, "the light of the sun, without division or separation, from him." Others, with him, *παραδείγματος χάριν*, "for exam-

varia et multa dicunt (hæretici), facilè eos deviâsse à veritate arguimus. Lib. i. cap. 19. Cui ordinationi assentiunt multæ gentes barbarorum——veterem traditionem diligentèr custodientes, et credentes in unum Deum fabricatorem cœli, et terræ, et omnium quæ in eis sunt, per Jesum Christum filium Dei. Lib. iii. cap. 4; vide lib. ii. cap. 2, lib. iii. cap. 8, 10, 11, p. 257, 259, lib. iv. præf. cap. 37, p. 369, 370, &c. lib. v. cap. 15, 18.

* *Ὁ Λόγος ἡμῶν ἕνα Θεὸν ἄγει τὸν τοὐδε τοῦ παντὸς ποιητὴν——πάντα δὲ διὰ τοῦ παρ' αὐτοῦ Λόγου πεποιηκότα*, p. 5, C. *Ἐξ αὐτοῦ γὰρ εαὶ δι' αὐτοῦ πάντα ἐγένετο*, p. 10, C.

† *Καὶ δι' αὐτοῦ τὰ πάντα πεποίηκεν, οὗτος λέγεται Ἀρχὴ, ὅτι ἄρχει καὶ κυριεύει πάντων τῶν δι' αὐτοῦ δεδημιουργημένων*, Ad Autol. ii. p. 88, C. *Διὰ τῆς Ἀρχῆς γεγενῆσθαι τὸν οὐρανὸν*, p. 92, B. *Τῷ ἑαυτοῦ Λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ*, p. 96, D. *Ὁ Λόγος αὐτοῦ δι' οὗ τὰ πάντα πεποίηκε*, p. 100, A.

‡ *Τοῦτον ἴσμεν τοῦ κόσμου τὴν ἀρχὴν——ὁ Λόγος ἐν ἀρχῇ γεννηθεὶς ἀντεγέννησε τὴν καθ' ἡμᾶς ποίησιν, αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας*, p. 145, B, C. *Εἰκόνα τῆς ἀθανασίας ἄνθρωπον ἐκοίησεν——καὶ πρὸ τῆς τῶν ἀνέρων κατασκευῆς ἀγγέλων δημιουργὸς γίνεται*, p. 146, B, C.

§ *Τοῦ Θεοῦ Λόγου τὰ λογικὰ πλάσματα, ἡμεῖς——ἀρχὴ θεῖα τῶν πάντων ἦν τε καὶ ἐστιν.* Adm. p. 5, C, D. *Ὥι τὰ πάντα δεδημιούργηται. Λόγος ὁ καὶ τὸ ζῆν ἐν ἀρχῇ κατὰ τοῦ πλάσαι παρασχὼν ὡς δημιουργὸς*, p. 6, B. *Δι' ὃν τὰ πάντα*, p. 69, A. *Ὁ δημιουργήσας τὸν ἄνθρωπον*, Pæd. lib. i. cap. 2, p. 81, B. *Ὅτι Θεὸς καὶ δημιουργὸς*, cap. 11, p. 133, A. *Ὁ δημιουργίας αἴτιος.* Strom. v. 553, A.

‖ Origen. contra Celsum, lib. ii. p. 63, lib. vi. p. 308. 317.

¶ Tertul. adv. Marcion. lib. v. cap. 19, adv. Hermog. 45, adv. Praxeam, cap. 19.

** Novat. cap. 13, M. †† Cyprian. Test. lib. ii. cap 1.

‡‡ Dial. cum Tryph. p. 358, B.

ple's sake," say,* "He proceedeth, ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρὰ, as fire is kindled from fire, without the diminution of the fire that kindles it," or as ἀπὸ λαμπάδος ἑτέρας, "as one torch is lighted from another," which is the metaphor of Tatian, p. 145; which metaphors they have borrowed from Philo,† who, speaking of the Spirit in Moses, derived upon the seventy elders, cautions us not to understand this to be done, κατὰ ἀποκοπὴν, καὶ διάζευξιν, "by abscission, or disjunction, ἀλλ' οἷα γέγονεν ἂν ἀπὸ πυρὸς, but as light from fire, at which if you light a thousand torches, it is not diminished." Accordingly the Nicene council style him "Light of light," and hence they argue his consubstantiality with the Father, who produces not another essence, or substance in the Son, but communicates the same essence to him. The like notions the Jews seem to have had of their Λόγος, or "Wisdom," which is with them the same: for the book of Wisdom saith of her, that she is ἀπόῤῥοια τῆς τῶν παντοκράτορος δόξης εἰλικρινὴς, καὶ ἀπαύγασμα φωτὸς ἀϊδίου, an efflux of the sincere glory of the Almighty, and the splendour of eternal light" (vii. 25, 26). And Philo‡ saith of the Λόγος, that he is τὸ τοῦ ἀοράτου καὶ μεγίστου Θεοῦ περιφεγγέστατον καὶ περιαυγέστατον φῶς, "the most illustrious and splendid light of the invisible and highest God." And this the Jews might better understand, if it were taken, as probably it was, from the glory that conducted them out of Egypt, and led them through the wilderness, and dwelt among them, first in the ark and tabernacle, and afterward in the temple. For it is observable,

First, That this δόξα, "glory," or Shechinah, so often mentioned in the Old Testament, and in the writings of the Jews, was not the cloud itself, that being only the cover of it, but the light, fire, or splendour that issued from it. So Exod. xxiv. 16, "And the glory of the Lord dwelt upon mount Sinai, and the cloud covered it (viz. the glory of the Lord) six days; and the sight of the glory of the Lord (when it broke out of the cloud after six days) was as burning fire on the top of the mount, in the sight of the people of Israel." And, Exod. xl. 34, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." And, ver. 35, "Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the house." 1 Kings viii. 10, 11, "When the priests were come out of the holy place the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." Ezek. x. 4, "And the house was filled with the cloud, and the court was full of the brightness of the glory of the Lord." Note,

Secondly, That this glory is styled "the glory of the Lord," not as being itself a divine thing, or a ray of divinity, but as being the symbol of God's glorious presence and abode where it appeared and resided. Thus the cloud, which consisteth of a dark part to cover the fire, or light, and a bright side by the appearance of the light, is called "the cloud of Jehovah," Exod. iv. 38, Numb. x. 34, because God was gloriously present in it; or, as Rabbi Moses ben Nachman, on Exod. xl. 34, saith, כי הכבוד שוכן בהוך הענן, "because the glory dwelt in the midst of it;" whence God said, "Lo, I come to thee in a thick cloud," Exod. xix. 9; "I will appear in the cloud upon the mercy-seat," Lev. xvi. 2; "He spake to Moses out of the cloud," Numb. vii. 89. And when he went to receive his commands, it is said, "And Moses drew near to the thick darkness, where God was," Exod. xx. 21. And, lastly, God is said to "go before them by day in a pillar of a cloud, and by night in the pillar of fire," Exod. xiii. 21, Numb. xiv. 14.

Again, The ark in which this glory dwelt between the cherubims, is called כבוד יי, "the glory of the Lord," i. e. of that glorious Majesty who dwelt in it; whence the God of Israel is often styled "the God that sitteth between the cherubims;" because here, say the Jews,§ he fixed his residence and presence, notwithstanding that he fills heaven and earth, and his majesty is in heaven, and in all the earth. And when the ark was to be taken up and carried any whither, they sang thus, "Arise, Jehovah, and let thine enemies be scattered," Numb. x. 35, Ps. lxviii. 2; and when it rested, thus, "Give rest, Jehovah, to the many thousands of Israel;" not styling the ark "Jehovah," but "the glorious Majesty that dwelt in it," or "him, and the ark of his strength," Ps. cxxxii. 8, where also it may be noted, that the Targums of Jerusalem and Jonathan read thus, "Rise up, O Word of the Lord," and, "Return, O Word of the Lord." And, Ps. xxiv., when the ark was brought from the house of Obed-edom, and settled in mount Sion, and placed in the holy of holies, they sang thus, "Lift up your heads, O ye gates, that the King of glory may come in;" i. e. "the Lord of hosts," who dwelt in the ark.

Accordingly our Lord Jesus, after his ascension, appeared still in or with the glory of the Lord. When he was transfigured on mount Tabor, he was in this splendour, Matt. xvii. 2, styled by Peter, μεγαλοπρεπὴς δόξα, "the magnificent glory," 2 Pet. i. 17; so he appeared to Stephen, who "saw the glory of the Lord, and Jesus standing at the right hand of God," Acts vii. 55; so to Saul, when "a light brighter than the sun shone round about him, and he heard a voice out of it, saying to him, I am Jesus, whom thou persecutest," Acts ix. 5, xxvi. 13; he being ὁ Κύριος τῆς δόξης, "the Lord of glory," 1 Cor. ii. 8 (see Rev. i. 14, 15, ii. 18, xviii. 1, xix. 12); and because of God's residence in this glory, the word "glory" doth often signify God himself, as when we read of "the throne" and "the house of Glory," i. e. of the glorious God. So Rabbi Joseph Abbo;* "It is the manner of the scripture to call the visible glory and splendour of the divine Majesty by the name of God." So Ps. cvi. 20, "They turned their Glory into the similitude of a calf:" Jer. ii. 12, "My people have changed their Glory for that which doth not profit:" and so the fathers seem to take the word "glory" here for "the divine Glory." Note,

Thirdly, That from this glory, when God did any wondrous works of power, mercy, and judgment, there is said to be an emanation or shining forth of glory; as when "fire went forth from the glory of the Lord to consume their sacrifices," in token of his favourable acceptance of them: so Lev. ix. 23, 24, "The glory of the Lord appeared, and there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat:" so 2 Chron. vii. 1—3; accordingly they begged his favour in these words, "Thou that dwellest between the cherubims, shine forth," Ps. lxxx. 1 (see Ps. l. 2, Deut. xxxiii. 2). And to consume transgressors, viz. Nadab and Abihu, Lev. x. 2, and "the two hundred and fifty men that offered incense," Numb. xvi. 35 (see Exod. xiv. 24, 25). And in like manner may the Son be said to be ἀπαύγασμα τῆς δόξης, "an emanation or shining forth from the glory of the Father;" as being before all things, prolatus à patre sive generatus, "begotten or brought forth by the Father," saith Irenæus, lib. ii. cap. 48, 4, 28; being always in him, "but τῶν ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια εἶναι προελθὼν, coming forth before all things, to be the idea and active power of all material beings:" so Athenagoras, p. 10, "The Word, whom the Father begat, ἐξερευξάμενος πρὸ πάντων sending him forth before all things, who was always in God, and became Λόγος προφορικὸς, when he would create the world." So Theophilus.† "Whom he made προπηδᾶν, to leap from him," say Justin Martyr‡ and Tatian. "He being in him before all ages; προελθὼν ὁ Λόγος ἐημιουργίας, the Word coming forth, which is the cause of the creation, προγεννηθεὶς, ἐν' οὗ τὰ πάντα, and fore-begotten, by which all things were made," saith Clemens Alexandrinus.§ "The Word brought forth by the Father, and by that prolation generated, and therefore the Son of God," saith Tertullian.‖

[6] Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The impression, or representation of his subsistence.*] The phrase signifies, saith Theodoret, that he subsists by himself, καὶ ἐν ἑαυτῷ δείκνυσι τοὺς παρικοὺς χαρακτῆρας, and in himself represents the characters of his Father." Χαρακτὴρ, saith Phavorinus, is

* Ὡς φῶς ἀπὸ πυρός. Athen. p. 27. Justin. ibid. D, E, et p. 284, C. p. 145.
† Lib. de Gigant. p. 223, F.
‡ De Somn. p. 448, D.
§ Buxt. Hist. Arcæ, p. 109.

* Ibid. p. 7.
† Ad. Autol. lib. ii. p. 88, B. p. 100, A.
‡ Just. Dial. p. 359, B, et Tat. p. 145, B.
§ Clem. Alex. Strom. v. p. 553, B. Strom. vi. p. 644, A.
‖ Tertul. Apol. cap. 21.

stance), and [7] upholding all things by the word of his power, [8] when he had (Gr. *having*) by himself purged our sins, sat down on the right hand of the Majesty on high;

διατύπωσις δηλοῦσα τὴν ὑπόστασιν, "a form or draught manifesting the substance whence it was taken." Ὑπόστασις, saith he, "is the substance with the properties;" οὐσία μετὰ τῶν ἰδιωμάτων, or συνδρομὴ τῶν περὶ ἑκάστου ἰδιωμάτων, "a concourse of all the properties of any being;" so that "the character of his subsistence" here is, according to him, "a draught manifesting or exhibiting the substance and properties of God." According to the Greek commentators on the place, it is the same with our Lord's being "in the form of God," before he took our nature on him (Phil. ii. 6). Accordingly, Wisdom is, by the author of the book that bears that name, styled ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, "the unspotted mirror of the power or activity of God, and the image of his goodness," vii. 26. The Λόγος is, saith Philo,* ἀΐδιος εἰκὼν αὐτοῦ, "the eternal image of God. The image of God,† δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, by which the whole world was made." And of the angel, which God sent before Israel, in whom God's name was, Exod. xxiii. 21, the Jews say he was, מלאך פניו, i. e. "the angel of his face;" because, saith Rabbi Moses Cerundensis,‡ God's face, or glory, might be seen in him, or be exactly represented by him: yea, the goverment of the whole world was committed to him, and God had made him Lord over his whole house, and had made all things subject to him. Now these things so exactly agree with what the apostle here ascribes to Christ, that I could not think them unworthy to be noted here.

[7] Φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *And holding all things by the word of his power.*] The Hebrew word נשא is sometimes rendered φέρω, sustineo; as when it is said of Moses, Numb. xi. 14. 17, "I cannot φέρειν, sustain, or bear, all this people." And, Deut. i. 9. 12, "How can I alone, φέρειν τὸν κόπον, bear the labour of all this people?" And, of Christ, that φέρει, "he bears the burden of our sin," Isa. liii. 4. Sometimes it signifies to *govern*; whence נשיא is sometimes rendered βασιλεὺς, "a king;" Gen. xxiii. 6, sometimes ἄρχων, "a prince," as it is rendered above sixty times; sometimes ἀρχηγὸς, in the same sense, Numb. xiii. 3, xvi. 2, and sometimes ἡγούμενος, "a governor," Josh. xiii. 22, 2 Chron. v. 1; and the Greek φέρειν signifies not only to *sustain*, but also, suo arbitratû moderari, "to govern at his will:" now which of these two senses you put upon the words it is not much material, since it is equally the effect of a divine power to sustain and govern all things; whence this is, by the Jews, made the description of God himself, that he is a God, מכיל כלא,§ "sustaining all things," the heavens, the earth, and the abyss, and bearing all people, ברוח מימריה, "by the Spirit of his Word." Accordingly, of the Λόγος, Philo‖ often saith, that he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, "he that sits at the helm, and governs all things:" that he is¶ ὁ συνέχων καὶ διοικῶν τὰ πάντα, "he that containeth and dispenseth all things:" that God, as a king and shepherd, rules according to law and right, and placing over us "his first begotten Son,"** ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης οἷά τε μεγάλου βασιλέως ὕπαρχος διαδέχεται, who, as the pro-rex of the great King, takes care of the sacred flock."

It remains yet to be inquired, whether these things are spoken of our Lord, as acting here on earth, or purely of the divine nature he had before the world was made. The Socinians, and some others, think all this relates to our Saviour, as acting here on earth, that he was the splendour of his Father's glory; because "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6): on which account the apostle saith, "We have seen his glory, the glory as of the only-begotten Son of God" (John i. 14): that he was the character of his substance, or his attributes, as he was "the image of the invisible God" (Col. i. 15), in which his power, wisdom, holiness, love, and mercy, shined forth conspicuously: that he did φέρειν, præstare, perform all things by the word of his power; as he made the winds and seas calm, rebuked diseases, and cast out devils by his word. And Mr. Clerc is positive that it must be the human nature which this sacred writer spake of, that the Jews might understand what he said was true: "for that alone is visible; and nothing but what is such can be called the image or brightness of any thing among men." On the other hand, it is certain that all the fathers were of another mind; that when Philo and the ancient Jews spake thus of Wisdom, the Logos, the Angel of God's face, they understood all that they said of the Logos and Wisdom subsisting long before our Saviour's incarnation, and so thought this Logos the splendour and image of the Father, when he was not visible among men, as the apostle saith he was, when he was taken from them into heaven. It is certain also, that the preceding words, "By whom also he made the worlds," cannot be spoken of Christ incarnate; and the words, "Upholding all things by the Word of his power," seem to import the same with that expression of the apostle, Col. i. 17, "By him all things consist." Moreover, could these things be attributed to our Lord Christ as acting in the flesh, yet have I proved, note on Col. i. 15, that they must be ascribed to a divine nature residing in him, or to "God manifested in the flesh;" and so, what Mr. Clerc says "must be the human nature,"—must (say I) be the divine nature.

[8] Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν, *When he had by himself purged our sins.*] i. e. When he had made himself an expiatory sacrifice, to purge us from the guilt and punishment of our transgressions. To confirm this, let it be noted,

First, That this was the opinion of all nations, that their expiatory sacrifices were designed to take away the guilt of sin, and make atonement for it to an offended Majesty. For why are they still said, ἁγνίζειν, καθαρίζειν, purgare, lustrare, "to purge, and to make clean," but from their supposed virtue to purify them from the guilt of sin? and because sin is often represented in the law of Moses, and in the prophets, under the metaphors of uncleanness, filthiness, defilement, and pollution; therefore their sacrifices also are still represented as cleansing them from the guilt and the defilement of sin, and so making the pollution to pass from them. Hence the blood which made the atonement is styled, αἷμα καθαρισμοῦ, "the blood of cleansing," or purgation. So Exod. xxx. 10, "And Aaron shall make an atonement upon the horns of the incense-offering once a year, ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαρισμοῦ ἁμαρτιῶν αὐτῶ, with the blood of the sin-offering shall he make atonement upon it." And the sacrifice offered for sin is said to be offered καθαρίσαι, "to purify" them from it by an atonement: so, Lev. ix. 15, "And he brought the people's offering, and took the goat which was the sin-offering and slew it, καὶ ἐκαθάρισεν αὐτὸν, and offered it for sin." And, Lev. xvi. 30, in the great day of atonement, "the priest shall make an atonement for you, καθαρίσαι ὑμᾶς, to cleanse you, that you may be clean from all your sins before the Lord, καὶ καθαρισθήσετε, and you shall be cleansed." So Job is said καθαρίζειν, "to cleanse" his sons from their supposed sins by a burnt-offering, i. 5; and so he inquires, vii. 21, "Why dost thou not make καθαρισμὸν τῆς ἁμαρτίας μου;" i. e. Why dost thou not forgive my sins? Since therefore it is very reasonable to conceive that the word καθαρίζειν, used in an epistle written to the Jews touching the expiatory sacrifice of Christ, is used in the sense in which they always took it, when applied in the Old Testament to sacrifices, which made atonement for their sins; it follows, that when the apostle here saith, Christ made καθαρισμὸν, "a purgation of our sins by himself;" and when he adds, that whereas the blood of the legal sacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, "to the purification of the flesh, the blood of Christ, καθαριεῖ, shall much more expiate to the purification of the conscience from the guilt of sin," ix. 13; when he proceeds to say, that whereas "under the law almost all things ἐν αἵματι καθαρίζεται, were purified by blood, and without shedding of blood there was no remission," ver. 22, 23; and thence argues, that "the heavenly things must be purged with better sacrifices;" he, in these cases, must

---

* De Confus. Ling. p. 267, B.
† De Monarch. p. 363, B. ‡ Masius in Jos. v. 14.
§ Targ. in 2 Chron. ii. 6.
‖ De Cherub. p. 88, D.
¶ De Vitâ Mos. p. 521, B. ** De Agricult. p. 152, B.

4 Being made (Gr. *being*) so much better than the angels (*and superior to them by this exaltation to the right hand of Majesty*), as he hath by inheritance obtained [9] a more excellent name (*title and authority*) than they.

5 For unto which of the angels said he at any time (*as he did to Christ*), [10] Thou art my Son, this day have I begotten thee? And again (*to Solomon the son of David, what did more eminently belong to this Son and Lord of David*), [11] I will be to him a Father, and he shall be to me a Son? (2 Sam. vii. 14, 1 Chron. xxii. 10.)

6 And again, when he bringeth in (ὅταν δὲ πάλιν, *and when he brings again*) the first-begotten (*from the dead*, Col. i. 18) into the world, he saith, And [12] let all the angels of God worship him (*establishing thus his dominion over them, and their subjection to him, and also the divine excellence of him who was thus to be worshipped by the highest of created beings*).

7 And (*moreover, speaking*) [13] of the angels he (*i. e.*

speak of the blood of Christ as making atonement for our sins, by purging away the guilt of them, and averting the punishment due to us for them (see the reading vindicated, Examen Millii).

[9] Ver. 4. Διαφορώτερον ὄνομα, *A more excellent name.*] i. e. Not only title, but authority and superior excellency. So Phil. ii. 9, "God hath highly exalted them, and given him ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, a name above every name," i. e. the highest dignity and power, "that at the name of Jesus every knee should bow;" i. e. that all creatures in heaven or earth, or under it, should own his power and dominion, ver. 10. Eph. i. 21, "He hath set him at his right hand, above all principality, power, might, and dominion, καὶ παντὸς ὀνόματος, and every name." In both these senses Christ hath a more excellent name, viz. the name of his "only Son" (ver. 5), the name of God (ver. 8), and a more excellent authority and dignity, viz. that of "sitting at the right hand of Majesty" (ver. 13), and "ruling all things by the word of his power;" and this excellency he hath upon a better foundation, as being the maker of the world," &c. (ver. 2, 3).

[10] Ver. 5. Υἱός μου εἶ σύ, *Thou art my son.*] R. Solomon* here saith, "Our masters have interpreted all that is written in this psalm of the king Messiah." And Saadias Gaon† doth, from these very words, prove the dominion and kingdom of the Messiah, because it is here said, "I have set thee my King, upon the holy hill of Sion; I will declare the command, Jehovah hath said unto me, Thou art my Son," &c.; which also is apparent from the following words, "I will give the heathen for thine inheritance," &c. (ver. 8), and from the exhortation to all kings to submit to him. And that this was the ancient and received exposition of these words, confirmed by the Holy Ghost, we learn from this apostle, who disputing with the Jews touching our Saviour's resurrection, when all power in heaven and earth was given to him, Matt. xxviii. 18, he proves it from these very words, Acts xiii. 33. And again, speaking of his priesthood, which he was to exercise in heaven after his resurrection and ascension, he proves it to the same Jews from the same words, Heb. v. 5.

[11] Ἔσομαι αὐτῷ εἰς πατέρα, *I will be to him a Father*, &c.] These words are cited from 2 Sam. vii. 14, and they do promise to Solomon, the type of Christ, a kingdom to be established for ever, ver. 13. 16, and so to Christ the antitype, and eminently "the Son of God," an everlasting kingdom and dominion (see the Judgment of the Jewish Church, p. 61).

Note also, That though the angels be sometimes in scripture, called "the sons of God," Job i. 6, ii. 1, xxxviii. 7, God never said to any of them, "I will be to him a Father," to protect him in his kingdom; much less, "Thou art my Son, this day have I begotten thee," to a kingdom; and so these passages, in the true and full extent of them, cannot agree to any of the angels.

[12] Ver. 6. Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Let all the angels of God worship him.*] It is generally thought these words are cited from Ps. xcvii. 7, where in the Septuagint we have words very like them, viz. προσκυνήσατε αὐτῷ, πάντες ἄγγελοι αὐτοῦ, "Worship him, all his angels;" in the Hebrew it is indeed כל אלהים, "all ye *elohim*;" but Aben Ezra's note is, that some think כל אלהים הם המלאכים, "the word *elohim* always denotes the angels:" and Kimchi saith,‡ the Hebrews did expound this psalm "of what was to come to pass in the days of the Messiah." In the Septuagint it is styled a psalm of David, ὅτε ἡ γῆ αὐτῷ καθίσταται, "when the land was established to him," or when he was made master of all those countries which God designed to be the inheritance of Israel, and therefore may very probably be referred to the Son of David, at his resurrection, or his coming again into the world, that being the time when "all power in heaven and earth was given to him," when he was solemnly inaugurated, and installed in his spiritual and heavenly kingdom, and "the government was upon his shoulders," and "he sat down on the right hand of the Majesty on high," ver. 3.

But it is observable, that these words are expressly to be found, Deut. xxxii. 43, as here they are cited: and it is certain from Paul, that God there speaks of the times when the Messiah was to be preached unto the gentiles; for "that the gentiles should glorify God for his mercy," he proves from these words of the same verse, "Rejoice, ye gentiles, with his people," Rom. xv. 9, 10. Accordingly, the Jews expound many of the words of Moses here recorded. Thus Jonathan on ver. 39, saith thus, "When the Word of the Lord shall reveal himself to redeem his people, he shall say to all people, See, I am he that am, and have been, and shall be (see Heb. xiii. 8); I by my Word kill and make alive; I smite the people Israel, and I will heal them in the end of the days." On ver. 40, the Targum of Jerusalem saith thus, "I live במימרי by my Word for ever;" that of Jonathan, "I have prepared in the heavens, בית שכנתי, the house of my Majesty;" that is, saith R. Solomon, מקם שכנתי, "the place of my Majesty;" expressions often used by Philo* to signify the Λόγος, as when he saith, οἶκον ἔχειν τὸν ἑαυτοῦ Λόγον, "God hath his house, viz. his own Word," and that† ὁ θεῖος Λόγος, "the divine Word in his place;" and upon ver. 43, Jonathan ben Uziel paraphraseth thus, "He with his Word will expiate for the land, and for his people," viz. as the high-priest did on the great day of expiation. The other words, "He will render vengeance to his enemies, and make his arrow drunk with the blood of the slain," are fit expressions of Christ's exercise of his kingly government over his enemies, by which he was to "break them with a rod of iron, and dash them in pieces as a potter's vessel" (Ps. ii. 9). The import of these words therefore may be this, When God was to introduce his first-born again into the world by the resurrection, and give him power and dominion over all things in heaven and earth, he said, Let all the angels of God worship him, and own him as their Lord and Maker. Dr. Owen saith, this cannot be applied to the resurrection, because Christ did not leave the world, or go out of it at his death; but to this it may be answered, that "going hence" (Ps. xxix. 13), and "going out of the world" (1 Cor. v. 10), are common expressions to signify death. And, secondly, God being said to "beget" Christ, when he raised him from the dead (Ps. ii. 7, Acts xiii. 33, Heb. v. 5), and gave him power over all things in heaven and earth, i. e. over all the world, this may be fitly called a second introduction of him into the world. Thirdly, whereas he saith, that these words, προσκυνήσαι αὐτῷ, &c. cannot be taken from Deut. xxxii. 43, because there are no such words in the original, and it is absurd to think the apostle should cite that from the scripture as the word and testimony of God, which indeed is not in it, nor was ever spoken by God, for this and for two other reasons offered by the reverend Dr. Hammond, note on Ps. xcvii. 7, I think it more reasonable to conceive these words were taken from the psalms.

[13] Ver. 7. Πρὸς τοὺς ἀγγέλους.] The psalmist speaking, Ps

* In Dan. vii. 13.
† Vide Cart. Mell. Hebr. lib. ii. cap. 5.
‡ Pug. Fid. p. 133.

* De Migr. Abr. ab initio.
† De Somn. p. 447, C.

David, only) saith, (*He is that God*) who maketh his angels spirits (*or winds*), and his ministers a flame of fire; (*giving them no higher titles than those of his messengers and ministers, and showing their efficacy and swiftness in doing his commandments, and hearkening to the voice of his words, by comparing them to the winds and fire*, Ps. cxxiii. 20, 21.)

8 But (*speaking*) unto (*of*) the Son *he* (*i. e. David, moved by the Holy Ghost,*) *saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom (Ps. xlv. 7).

9 Thou hast loved righteousness, and hated iniquity; therefore [14] God, *even* thy God, hath anointed thee with the oil of gladness (*i. e. advanced thee in eminence and dignity*) above thy fellows (*styling him, in these words, God, and an eternal king; ascribing to him a throne and kingdom, and a righteous government, to reward his righteous servants, whom he loves, and to punish his obdurate enemies, whose iniquities render them hateful to him. So that these words again prove both his divine nature, and his exaltation to the government of the whole world*).

10 And (*that also by him he made the heavens, is testified in these words spoken of him*), [15] Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail (Ps. cii.).

13 But (*yea*) to which of the angels said he at any time (*as he did to Christ*, Ps. cx. 1), [16] Sit on my right hand, until I make thine enemies thy footstool?

---

civ. 4, not to, but of, the angels, it is necessary to translate these words as our version doth, "Of the angels he saith;" and as the Hebrew אֶל, so the Greek πρὸς, is oft of the same import with de and περὶ. He spake this parable πρὸς αὐτοὺς, "concerning them," Luke xix. 20, Mark xii. 12; πρὸς δὲ τὸν Ἰσραὴλ, "But of Israel he saith," Rom. x. 21; πρὸς ὃν, "Of whom we speak," Heb. iv. 13. So Neh. ii. 18, "He spake to you of the good hand of God upon him, καὶ πρὸς τοὺς λόγους τοῦ βασιλέως, and of the words of the king." Of the particle אֶל, see Noldius, p. 458.

[14] Ver. 9. Ὁ Θεὸς, ὁ Θεός σου, *God, even thy God.*] For Christ is God of God, according to the Nicene symbol. Hence do the primitive fathers thus distinguish betwixt him and the Father; that "God the Father is that God above whom there is no other God;" whereas "Christ is God of God;" and as to that, "inferior to God the Father:" so Justin Martyr* and Irenæus. That this psalm was spoken of the Messiah, is evident from the Targum on the place, which saith, "Because thou, O king Messiah, hast loved justice," &c. And on ver. 3, "Thy fairness, O king Messiah, exceeds the sons of men." To this purpose, see Rabbi Solomon and Aben Ezra on this psalm.

[15] Ver. 10.] That this psalm hath relation to the times of the Messiah, we learn from the Chaldee paraphrast, which saith on ver. 16, "Zion is builded by the Word of the Lord:" and from the creation of a new people to praise the Lord, ver. 18, which the Jews themselves expounded of "the world to come," or the state of the church under the Messiah; and, thirdly, from the calling of the gentiles, mentioned ver. 15, "So the heathens shall fear the name of the Lord; and all the kings of the earth thy glory:" and, ver. 22, "When the people are gathered together, and the kingdoms to serve the Lord" (see the Judgment of the Jewish Church, p. 38). That these things are here spoken of, and applied to Christ, is also evident, (1.) from the connective particle καὶ, which knits this to the former citation, and makes it to run thus: "Of the Son it is said, Thy throne, O God, is for ever, καὶ, and of him it is also said, Thou, Lord, in the beginning hast laid the foundations of the earth." (2.) From the scope of the apostle, which, both before and after, is to bring testimonies to prove the excellency of the Messiah, and the truth of what he had asserted of him (ver. 2, 3), and therefore he must pursue the same design here. And, (3.) from the concession of the Socinians upon the place, that the latter words, which speak of the destruction of the heavens and the earth, belong to Christ. Now these words, "They shall perish, but thou remainest," are plainly spoken of the same person who "founded the earth in the beginning;" and therefore must equally belong to Christ. But here it is objected:

Obj. That if the author of this epistle had indeed believed that Christ was the creator of the world, to what purpose doth he spend so much time to prove him more excellent than the angels? For who can doubt that the Creator is more excellent than his creatures?

Ans. First, He doth not absolutely go about to prove him more excellent than the angels, but comparatively, so far more excellent as the titles given him in scripture showed that he exceeded them; and that was as much as the Creator doth exceed his creatures.

Secondly, I have shown, note on the second and third verses, that the apostle had asserted, not only Christ's dignity, as "heir of all things," and so succeeding in his Father's kingdom, but also that he was therefore "Lord of all things," because "he made the world," and therefore was obliged, in his testimonies, to prove both these things; as he doth in most of the testimonies produced.

Thirdly, As there were then divers heretics, who ascribed the creation of this visible world to angels, and not to Christ; so also were there divers Jews, who held that they were God's ministers, or συνεργοὶ, "coworkers, in the creation of the world;" and that God said to them, "Let us make man," Gen. i. 26. Now against these Jews and heretics, the apostle very appositely proves, that the creation of the world was not to be ascribed to those angels, who, they say, "gave the law," ii. 2; but to that Jesus from whom we have received the gospel. Of the sayings of the Jews, concerning the assistance of the angels in framing man, see note on ii. 5, and Maimonides, More Nevochim, par. ii. cap. 6. Of Simon Magus, Irenæus doth inform us, lib. i. cap. 20, that he held, that his Ennoia produced angelos et potestates à quibus et mundum hunc factum esse dixit, "angels and powers by whom the world was made;" that Menander also held, mundum factum ab angelis, "that the world was made by angels," lib. i. cap. 21, lib. ii. cap. 9; that Cerinthus held that "the world was made by some separate virtues, inferior to God," lib. ii. cap. 22, 23; and that "the world was not made by Christ," but that "he rather came ad dissolvenda omnia opera ejus Dei qui mundum fecit, to dissolve all the works of that God who made the world:" and, lastly, Χριστῷ ὁμογενεῖς ἀγγέλους συνπροβεβλῆσθαι, "that the angels were of the same rank with Christ, and produced together with him." All which vain fancies gave just occasion to the apostle to assert, that Christ was thus superior to the angels, and the creator both of them and of the world. Accordingly, the Targum of Jerusalem gives this description of the Word of the Lord, that, "it is he who said to the world, Be, and it was; and who shall say unto it, Be, and it shall be." Which words the Targum of Ben Uziel (in Exod. iii. 14) applies to the Lord himself.

[16] Ver. 13. Κάθου ἐκ δεξιῶν μου, *Sit thou on my right hand.*] That these words were spoken of the Messiah, appears (1.) from the two Targums on this psalm, both declaring, that this was spoken במימרא "in or to his Word." That is, saith R. Saadias Gaon, on Dan. vii. 13, "the Messiah, our righteousness;" as it is written, Psal. cx. 1, "The Lord said to my Lord, Sit thou on my right hand." R. Moses Haddarson says (Beresch. Rabba, in Gen. xviii. 1), "Hereafter God will cause the Messiah to sit on his right hand; as it is said (Psal. cx. 1), The Lord said unto my Lord, &c. Midrash Tehillim, on Ps. ii. 7, saith, "The affairs of the Messiah are set forth in the hagiographa in these words (Ps.

---

* Ἐστι καὶ λέγεται Θεὸς, καὶ Κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων—ὑπὲρ ὃν Θεὸς ἄλλος οὐκ ἐστιν. Just. Mart. Dial. cum Tryph. p. 275. Et p. 276, Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ—ὑπὲρ ὃν ἄλλος οὐκ ἐστι Θεός. Et p. 284, Θεὸν ὑπηρετοῦντα τῷ ὑπὲρ ὃν οὐκ ἐστι. Invoco te, Domine Deus, qui es solus et verus Deus, super quem alius Deus non est, lib. iii. Lib. vi. Ubi filium sæpius Deum vocat.

14 Are they not all (*declared*, Ps. ciii. 20, 21, civ. 4, *to be*) ministering spirits, sent forth (*not for government and dominion, but*) to minister for them who (*being sons by adoption*) shall be (*also*) [17] heirs of salvation?

ex.), The Lord said." And again, R. Joden on Ps. xviii. 35, in the name of R. Chija, said, that "in the age of the Messiah, the blessed God will set the king Messiah on his right hand; as it is written, The Lord said to my Lord." And though on this psalm he expounds the words, first of Abraham, whom they introduce complaining that God has placed his Son on his right hand, and him only on his left; yet presently follow these words, "And so he saith to the Messiah." And R. Obadiah not only saith, "The Psalmist composed this psalm of the Messiah, "but adds what illustrates ver. 14, that "God farther said, Thou shalt sit on my right hand, and the ministering angels on my left" (see more in Cartw. Mellificium, p. 2969). And since our blessed Saviour confounded the scribes and pharisees with this inquiry, How the Messiah could be the Son of David, since David here "in spirit calls him Lord?" Matt. xxii. 42, it is evident this was then the received exposition of these words.

[17] Ver. 14. Μέλλοντας κληρονομεῖν σωτηρίαν, *Who shall be heirs of salvation.*] i. e. By right of sonship; for "if sons, then heirs," Rom. viii. 17; "If a Son, then κληρονόμος Θεοῦ, an heir of God through Christ," Gal. iv. 7; "Heirs according to the promise," Gal. iii. 29; "For to as many as believed he gave power to be the sons of God," John i. 12.

CHAPTER II.

1 Therefore we (*knowing the excellency of the person speaking now to us in the gospel above all other prophets, and above those angels which were employed in delivering the law of Moses*) ought to give the more earnest heed to the things which we have heard (*from the Son of God*), [1] lest at any time we should let *them* slip (*out of our memory*).

2 For if the word [2] spoken by angels (*from Sinai*)

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Μή ποτε παραῤῥυῶμεν.] Τουτέστι, μὴ ἐκπέσωμεν, "Lest we fall off from them." So Œcumenius, Theophylact, and Phavorinus, which sense agrees well with the scope of this epistle: but the sense given by our translation is also very good and proper; for in this sense παραῤῥυεῖν is used in those words of Solomon: "My son, μὴ παραῤῥυῇς, τήρησον δὲ ἐμὴν βουλὴν, be not forgetful of, but keep in mind, or lay up in thy heart, my counsel," Prov. iii. 21. So the wise man interprets himself, in the beginning of that chapter: "My son, forget not my precepts, but let thy heart keep my words," ver. 1. So Origen,* speaking of the festivals of the church, the Lord's-day, Easter, pentecost, saith, "The common people had need of those sensible admonitions, or memorials of the blessings then celebrated, ἵνα μὴ τέλεον παραῤῥυῇ, that they may not entirely slip out of their memories:" and this translation and interpretation is confirmed from the word ἀμελεῖν, ver. 3, which signifies "to be unmindful of" this great salvation.

[2] Ver. 2. Ὁ δι' ἀγγέλων λαληθεὶς λόγος, *The word spoken by angels.*] Maimonides saith expressly,† Non invenies Deum ullum opus fecisse, nisi per manum alicujus angeli; "God doth no work but by the hand of some angel." To confirm this he cites that passage of their wise men, that "God does nothing without consulting before the family above." And that in Bereschith Rabba,‡ "Wheresoever it is said in scripture, ויהוה, And Jehovah did this or that, ibi intelligitur ipse et domus judicii ejus, there we must understand, that all things are done by him, mediantibus angelis, by the mediation of angels." Josephus§ saith, "The law was given, τοῦ Θεοῦ διαλεγομένου πρὸς αὐτοὺς περὶ τῶν πρακτέων, by God declaring to them what they ought to do:" and yet he introduces Herod, proving that legates, or ambassadors, were sacred from this, that‖ "the Jews had received the choicest of their laws from God by angels," i. e. by messengers, or legates, as that name imports. Philo¶ is express, that God spake the law, δι' αὐτοῦ μόνου, οὐ προσχρησάμενος ἀλλῷ, "by himself, using no other;" but yet, saith the same Philo,** he did this, κελεύσας ἠχὴν δόρατον ἐν ἀέρι δημιουργηθῆναι, "commanding an invisible sound to be formed in the air." And to whom could this command be directed, but to some of the angels then attending on him? He therefore seems only to mean, that the decalogue was administered by God himself speaking to the people, and not by Moses the mediator betwixt God and them, as the residue of his laws were. For in his book De Somniis, he observes that the holy scripture speaks of those dreams, as, θεόπεμπτοι, "sent from God, which proceed, διὰ τῶν ὑποφητῶν αὐτοῦ καὶ ὀπαδῶν ἀγγέλων, from his ministers and attendants the angels," p. 461. He adds, that these messengers are employed in bringing τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, "the commands of the Father to his sons:" and that this is done, because we cannot bear his immediate chastisements, nor yet his excellent benefits, p. 455, F.

As for the fathers, they seem universally to conspire in this doctrine, that the apostle speaks here, and Gal. iii. 19, περὶ τῶν διακονησαμένων τῷ λόγῳ ἀγγέλων, "of the angels ministering to the delivery of the law." So Origen;* so Chrysostom on this place; Theodoret on Gal. iii. 19, Œcumenius, and Theophylact. Origen,† speaking of Jerusalem, saith, "The angels have now deserted her, who before were always helpful to her; δι' ὧν διετάγη καὶ ὁ Μώσεως νόμος, by whom also the law of Moses was ordained;" it being, saith the apostle, "ordained by angels." The same is the opinion of Jerome on Gal. iii. 19.

And though Jehovah speaks to Moses in and from mount Sinai, and from him the Jews received the law; yet that he used the ministry of angels in the dispensing of it, is evident from many passages of the New Testament. For,

First, Stephen speaketh thus unto the Jews, "You have received the law, εἰς διαταγὰς (κατὰ διαταγὰς, Œcumenius) ἀγγέλων, by the disposition of angels, and have not kept it" (Acts vii. 53). Now when he was aggravating their guilt, in violating this law, from the consideration of the dignity of the persons who were by God employed in giving it to them, he would not have omitted the Son of God, or the Λόγος, the principal actor, and spoken of these inferior ministering spirits, could he both truly, and according to the then present notion of the Jews, have said it was the Λόγος, who by his Father was employed in giving the law. For though most of the fathers say, the Λόγος, or "the Son of God," appeared to Moses and the patriarchs, and others under the Old Testament, they‡ all agree in this, that he appeared then as ἄλλος, one that sustained another person; or, as the legate, the ambassador; or, as ὑπουργός, i. e. the minister of God the Father, as also Philo still saith.

Secondly, When the apostle Paul affirms, after Stephen, that the law was, διαταγεὶς δι' ἀγγέλων, "administered by angels" (Gal. iii. 19), he cannot reasonably be supposed to mean

* In Cels. lib. viii. p. 393.
† More Nevoch. lib. ii. cap. 6, p. 200. ‡ P. 201.
§ Antiq. lib. iii. cap. 4, p. 78, F.
‖ Ἡμῶν δὲ τὰ κάλιστα τῶν δογμάτων, καὶ τὰ ὁσιότατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαζόντων. Antiq. lib. xv. cap. 8, p. 522, B.
¶ Lib. de Decal. p. 576. ** P. 577, lin. penult.

* In Matt. ed. p. 454, E.
† Hom. xiii. in Jer. ed. Huet, p. 129, D.
‡ Τῷ ἐν τοῖς οὐρανοῖς ὑπηρετῶν, Just. Martyr. Dial. p. 279, A, D, p. 280, B. 283, A, B. 284, A. 293, 299, 311. Et passim Philo, Ἄγγελος ὑπηρέτης τοῦ Θεοῦ Λόγος, De Nom. Mut p. 819, C. Alleg. lib. ii. p. 60, C. Ὄργανον Θεοῦ, p. 100, B.

was stedfast (*and by God's dealing with the Jews confirmed*), and every (*wilful*) transgression and disobedience (*of it*) received a just recompence of reward (*the atonements of the law being only for sins of ignorance and error*, v. 2, *and cutting off being the punishment for wilful sins, as being acts of rebellion against God their governor*);

3 How shall we escape (*the divine wrath*), if we (*Christians*) neglect [3] so great salvation; which at the first began to be spoken by the Lord (*Christ himself*), and (*after*) was [4] confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders (*as he did to Moses delivering the law to the Jews*), and [5] with divers miracles, and gifts (*or dis-*

---

only, that it was delivered, inter angelos, between angels; or, by God attended with his angels. For, (1.) as *by* is the proper import of the word διὰ, so it is very rarely, if at all, that it is rendered, inter, *between*, or *among*: it is so rendered, indeed, by our translators, 2 Tim. ii. 2, but with the note in the margin, *by*, to show they thought it might there bear that sense, as it doth, thus; "The things which thou hast heard from me (and which have been confirmed), διὰ πολλῶν μαρτύρων, by many witnesses, commit to faithful men." (2.) Seeing here the word spoken, δι' ἀγγέλων, being put in opposition to the word spoken, διὰ Χριστοῦ, "by Christ," shows that διὰ retains its proper sense, and must be rendered, "by angels;" why should we put another sense on the same particle used, Gal. iii. 19, by the same apostle, with respect to the same subject?

Thirdly, That the word spoken "by angels" here, respects the law in general, and not only the threatenings made by the prophets, to whom the Λόγος sent his angels, to bring back the people of Israel from their wickedness, is also evident from these words: for (1.) "the word spoken by angels" here seems to be the same with the word "administered by angels," Acts vii. 53, Gal. iii. 19. Now that was the law, say both Stephen and Paul. (2.) It was ὁ λόγος βέβαιος, "the word made firm," by the miracles done by Moses to establish it, as was the gospel by more glorious miracles: the miracles done by Moses being only σημεῖα καὶ τέρατα, "signs and wonders:" whereas the gospel was confirmed also "by divers powers, and distributions of the Holy Ghost," ver. 4. (3.) As the apostle saith here, "Every transgression of this word received a just recompense of reward;" so he saith, x. 28, "He that despised Moses's law, died without mercy;" where the argument being in sense the same, demonstrates that "the word spoken" here must be the law of Moses. (4.) We are properly said to transgress, and disobey a law; but as for threatenings, though we may disregard, we are not properly said to transgress them. In fine, I can answer the argument of Schlictingius on the place, "That God, in person, could not give the law from mount Sinai; since, were it given by God himself, it must, on that account, be preferred before the gospel;" by saying, The comparison is here made only betwixt God speaking to the Jews by the ministry of angels, and the same God speaking to us "by his Son," which supposes God the Father to be the supreme author both of the law and the gospel; asserting only, that his ambassadors, or ministers, in the one, were much inferior to his ambassador, and his great Prophet, by whom the other was revealed: but I am not able to resist the evidence of his second argument, that "the opposition put between the word spoken by angels* to them, and the gospel delivered to us by the Son of God, will not permit us to own, that the law was given to the Jews by the same Son of God, seeing that supposition wholly destroys the force of the apostle's argument in this place." But then I do not think that any *angel* was so employed in the delivery of the law, as to take upon him the person of God; or, that any creature said, "I am the Lord thy God," &c. but only, that the divine Majesty, there present with his "thousands of angels" (Deut. xxxiii. 2, Ps. lxviii. 17), made some of them his ministers to form the voice, by which he said, "I am the Lord thy God," &c. And it may probably be conjectured, that wherever there is mention of an "angel" and "Jehovah" together, or any worship or excellency specified which is proper to God, there

* Nam si lex per Dei filium, quomodò divus autor per angelos eam traditam fuisse affirmare, et hâc in parte eam evangelio, quòd hoc per Dei filium et Dominum ipsum annunciatum sit, opponere, eoque nomine evangelio postponere potuit, si non minùs lex quàm evangelium ipsum Dei filium, et necdum in statû humiliationis constitutum, latorem et prædicatorem habuit?

was an appearance of the Shechinah, or divine Majesty, conjunct with the angel. Dr. Lightfoot, in his note on Acts vii. 53, and in his sermon on the text, solves this objection, by saying, that by "angels" there, and here, and Gal. iii. 19, we are not to understand angels, properly so called, but God's messengers; i. e. the prophets and teachers who are styled "angels," Mal. ii. 7, iii. 1. But this seems a very forced exposition of these words: for (1.) after Stephen had said (Acts vii. 53), that the Jews had slain those prophets, which had told them of the coming of that Just One, he adds this farther aggravation of their guilt (ver. 53), that they had "received the law by the disposition of angels, and had not kept it," plainly distinguishing these angels from the prophets. Paul also saith, "The law was given by angels in (or through, or by) the hand of a mediator," that is, of their great prophet Moses, plainly again distinguishing those angels from that prophet; when therefore the same Paul saith, the law was spoken not by an angel, to wit, Moses, but by "angels," in the plural number, it is most reasonable to interpret his words to the same sense, especially considering his inference from these words (ver. 5), "For God hath not subjected to angels the world to come, of which we now speak."

[3] Ver. 3. Τηλικαύτης σωτηρίας, *So great salvation.*] That under the dispensation of the gospel, the deliverance of the faithful from persecutions, at or after the destruction of Jerusalem, should here be represented as that "great salvation which began to be spoken by the Lord," was testified to by the apostles, and even by God himself, by so great miracles, is incredible. No, sure, our Saviour "brought life and immortality to light by the gospel," 2 Tim. ii. 11; his apostles testified to us "eternal life," 1 John i. 2; and "this is the testimony of God" himself, "that he hath given us eternal life, and that life is in his Son," 1 John v. 11 (see note on iv. 3).

[4] Ἐβεβαιώθη εἰς ἡμᾶς, *Was confirmed to us.*] Jews; not to us apostles, by whom it was confirmed. Vain therefore is the argument taken from these words, to prove Paul was not the author of this epistle; because the gospel was not confirmed to him by them that heard Christ, he receiving it by immediate revelation from him (Gal. i. 12). And usual is it with Paul, in this and other epistles, to say "We;" when not he himself, but only they he speaks to, or of, must be understood. So vi. 1, "Let us go on to perfection" (see x. 25, xii. 1, Rom. iii. 5. 7, 1 Cor. x. 8, 9, 2 Cor. vii. 1, Eph. ii. 3, 1 Thess. iv. 15, Tit. iii. 3).

[5] Ver. 4. Ποικίλαις δυνάμεσι, *With divers miracles.*] "Because," saith Theodoret, "the law was confirmed by miracles, the apostle thought it necessary to show the gospel was in this superior to it," as it was in these two respects:

1. That the apostles and disciples of our Lord abounded in these miraculous dispensations which confirmed the gospel, as well as Christ himself.

2. That Moses chiefly wrought σημεῖα καὶ τέρατα, "signs and wonders; whereas the δυνάμεις, "powers and distributions of the Holy Ghost," here mentioned, were the proper confirmations of the gospel dispensation. For here are four things mentioned, which will admit of a distinct consideration; the first and second are, σημεῖα καὶ τέρατα, "signs and wonders," which refer to portentous actions done in the heavens, as when the sun stood still; in the earth, as when it opened to swallow up Dathan and Abiram; in the air, as when it was turned into darkness; in the waters, as when they were turned into blood: and these were often wrought by Moses and others under the Old Testament, and still are styled σημεῖα καὶ τέρατα. So Exod. vii. 2, πληθυνῶ τὰ σημεῖά μου καὶ τέρατα, "I will multiply my signs and wonders in the land of Egypt." And again, ver. 9, Deut. iv. 32, "He took his people out of that nation, ἐν σημείοις καὶ τέρασι, by signs and wonders:" showing, σημεῖα καὶ τέρατα μεγάλα,

tributions) of the Holy Ghost, (*performed*) according to his own will?

5 [6] For unto the angels hath he not put in subjection [7] the world to come, whereof we speak (*but unto*

"signs and great wonders upon Pharaoh, and all his house," vi. 22, vii. 19, xi. 3, xxvi. 8, xxix. 3: "And there arose not a prophet like unto Moses, ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, in all the signs and wonders which God sent him to do in the land of Egypt," Deut. xxxiv. 11 (see Neh. ix. 10, Ps. cxxxiv. 9, Jer. xxxii. 42). Thus Nabuchodonosor declares, σημεῖα καὶ τέρατα, "the signs and wonders which the most high God had shown him," Dan. iv. 2. And Darius saith of him, vi. 27, ποιεῖ σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, "He doth signs and wonders in the heavens, and on the earth."

Moreover, σημεῖα and δυνάμεις are used in the New Testament, with relation to the miracles wrought by the apostles upon others, in casting out devils, making the blind to see, and the lame to walk, and healing all manner of diseases; now none of these things were done by Moses, and very rarely by any of the prophets. And, lastly, as for the distributions of the Holy Ghost, consisting in the internal gifts of wisdom, knowledge, faith, the gift of tongues, and the interpretation of them; these were peculiar to the latter days, that is, the times of the Messiah.

[6] Ver. 5.] For explication of these words, let it be observed,

1. That both the scriptures, the Jewish records, and the primitive fathers, do represent the state preceding our Lord's advent, and his advancement to the right hand of Majesty in the heavens, as a state subject to angels, or in which God dealt with them by the ministry of his angels; this of the Jews hath partly been confirmed already, by showing, that their law was "the word spoken by angels." That they were brought out of Egypt by the ministry of an angel, Moses himself declares, in his message to the king of Edom, "When we cried to the Lord, he heard our voice, and sent an angel, and has brought us forth out of the land of Egypt," Numb. xx. 16. This angel, saith the Targum of Jonathan, was "a ministering angel." Nor is it to be thought the king of Edom, who had no notion of the Logos, could understand him otherwise. And hence the note of Paulus Fagius runs thus: Omnis Israelitici populi salus et ductio per angelos administrata est, "The whole conduct and preservation of the people of Israel was administered by angels." That they were led through the wilderness by an angel, and that an angel drove out the inhabitants of the land of Canaan before them, we learn from these words of God himself, "Behold, I send an angel before thee, to keep thee in the way, and bring thee into the land I have prepared for thee," Exod. xxiii. 20. "He shall go," saith the Greek, ἡγούμενός σου, "as thy guide and captain." And, ver. 23, "My angel shall go before thee, and bring thee to the Amorites and Hittites, &c. and I will cut them off." Now that here he speaks of "a ministering angel," may be argued from these words, "My name is in him," that is, as the Targums of Onkelos and Jonathan well expound the phrase, "His word is in my name;" by him I do declare my will and pleasure. So Maimon. in More Nevoch. par. i. cap. 64, "Some think this angel was the eternal Son of God; but this I am afraid to assert," saith the Bishop of Ely, "because it seems dangerous to me to call him simply an angel, i. e. a minister or messenger, without any such addition as that in Mal. iii. 3, The angel of the covenant; for so he was at his incarnation, of which he there speaks, before which I dare not ascribe to him such ministerial works as these, of bringing the children of Israel out of Egypt, and going before them to lead them in the way to Canaan: this was properly the work of an angel, to whom Moses ascribes it." But though we thus understand it, this excludes not the presence of God himself, but rather proves it; for this angel was sent from the Shechinah, or majestic presence of God which was in the cloud, and is therefore styled "the angel of his presence," Isa. lxiii. 9; because, saith the Targum, he was an angel sent מן קדמוהי, "from before him," or, "from before his face:" and thus it was true, which the Lord said to Moses, "My presence shall go with thee (Exod. xxxiii. 14) in the cloud, and my angel shall go before thee" (Exod. xxiii. 23), as being sent from before me, to conduct thee. And again, Exod. xxxiii. 2, "I will send an angel before thee, and will drive out the Canaanite, the Amorite, &c. for I will not go up in the midst of thee, for thou art a stiffnecked people, lest I consume thee in the way." He therefore who was to be sent could not be God himself, or the divine Logos equal to him, for then he would have had the same reason to consume them for their disobedience. Accordingly we find Masius on Josh. v. 13, confessing that the Jews generally thought this was the angel Michael. And partly from them, and partly from Daniel, who styles him "Michael their prince," x. 21; "And Michael the prince which standeth for the children of thy people," xii. 1, it seems to be, that many Christian fathers* and ancient commentators have so expressly said, that "God over all placed over them the angel Michael, as Daniel hath taught us; and God also promised Moses, he would send an angel with his people." And both Theodoret and Jerome, in their comments on Dan. xi. 21, say, that Michael, est archangelus cui creditus est populus Judæorum, "is that archangel to whom was committed the care of the people of the Jews." And the author of the Recognitions, speaking of God's dividing the nations to angels, adds,† that "the government of the Jews themselves, and the disposal of their affairs, were by God committed to an archangel." Certain it is from the scripture, that the law, which was the foundation of the Judaical church-state, was given by the disposition of angels, Acts vii. 53, Gal. iii. 19; whence the apostle here styles it "the law spoken by angels," ver. 2. They being therefore so far interested in the promulgation of the law, as that it was given to the Jews by their ministry (though they did this in the name and by the authority of God), the Mosaical church-state was so far put in subjection to them.

Now if this supposition be admitted, and "the world to come," according to the Jewish import of that phrase, be taken for the gospel-state, then the apostle's argument runs thus: You have greater reason to take heed to the things taught by Christ under the gospel dispensation, than had the Jews to take heed to the things taught by the Mosaical dispensation: for "unto the angels God hath not subjected the gospel-state," but unto Christ; i. e. to him who is more able to reward his obedient servants, and bring them into the celestial Canaan, and more able to consume and punish them, who do neglect the great salvation tendered in this dispensation.

As to the gentile world, the doctrine of the Jews, in relation to them, is evident from these words of the Septuagint, "When the Almighty divided the nations, he set the borders of them, κατ' ἀριθμὸν ἀγγέλων Θεοῦ, according to the number of the angels of God," Deut. xxxii. 8: "That is," saith R. Menachem, "he placed seventy angels over the seventy nations." For, saith the son of Sirach, ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, "In the division of the nations of the whole earth, he set a ruler over every people," Ecclus. xvii. 17. Accordingly in Daniel we find mention of the prince of Persia, and of Greece, i. e. of the angels which presided over those places. Eusebius‡ doth frequently inform us, that "all the nations of the earth were formerly, by lot, divided to many angels:" and this was the doctrine of Justin Martyr,§

* Καὶ γὰρ τὸν Μιχαὴλ αὐτοῖς ἐπίστησεν ὁ τῶν ὅλων Θεός, καὶ τοῦτο ἡμᾶς ὁ μακάριος ἐδίδαξε Δανιὴλ, καὶ τῷ μεγάλῳ δὲ Μωσῇ ὑπέσχετο συμπέμψειν τὸν ἄγγελον τῷ λαῷ. Theod. in Gal. iii. 19.

† Uni verò, qui in archangelis erat maximus, sorte data est dispositio eorum, qui præ cæteris omnibus excelsi Dei cultum et scientiam receperant. Recog. lib. ii. §. 42, p. 428.

‡ Αὐτὸς ἤδη λοιπὸν ὁ σωτὴρ καὶ ἰατρὸς τῶν ὅλων κατεῖσεν εἰς ἀνθρώπους πάντα τὰ ἐπὶ γῆς ἔθνη τὸ πρότερον πλείοσιν ἀγγέλοις κεκληρωμένα, ὑπὸ τὴν οἰκείαν ὑποβάλλων ἐξουσίας. Euseb. Demon. Evang. lib. iv. cap. 10, p. 162, D. 163, A.

§ Ὁ Θεὸς τῶν πάντα κόσμον ποιήσας, τον μὲν τῶν ἀνθρώπων, καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν ἀγγέλοις, οὓς ἐπὶ τούτοις ἔταξε, παρέδωκεν. Just. Martyr, Apol. i. p. 44.

Christ, now crowned with honour and glory, ver. 9, *to whom all power both in heaven and earth is given*).

6 [8] But one in a certain place (*viz. David*, Ps. viii. 4) testified, saying, What is man, that thou art (*so*) mindful of him? or the son of man, that thou (*so*) visitest him?

7 Thou madest him (*but*) a little lower than the angels; [9] thou crownedst him with glory and honour,

of Irenæus,* Athenagoras,† and the two Clements.‡ So that, in the judgment of the Jews, and of the primitive fathers, all the whole heathen world were subject to the government of angels.

And then the argument of the apostle is to this effect: That now the world of believers, gathered from the heathens, is put under Christ's immediate power, and subject not to angels, but to him who will come in flaming fire to execute vengeance upon all that obey not his gospel; and that therefore it concerns them to give more diligent heed to the words spoken by him, and not to neglect that great salvation which he tenders.

7 Οἰκουμένην τὴν μέλλουσαν, *The world to come.*] This I conceive imports primarily the Christian state; and in order to the government of that, the whole world subjected to Christ, from the time of his resurrection and ascension ("when he sat down on the right hand of the Majesty on high," and had "all power in heaven and earth committed to him:" for when God brought him, by his resurrection, εἰς οἰκουμένην, "into the earth," he said, "Let all the angels of God worship him;" i. e. let them all bow, and be subject to his authority, i. 6), to the time when he shall abolish death, the last enemy of his subjects, and put the crown upon their heads, and condemn all his enemies to endless punishments, and so give up his mediatory kingdom to the Father (1 Cor. xv. 28). And this I gather from the following proof of this subjection of the world to Christ, taken from Ps. viii.; for the apostle plainly doth insinuate, that it is begun already, in that Jesus is already "crowned with glory and honour," ver. 9, and he as plainly testifies, that it must continue till the day of judgment, and only will be then completed, by saying that "he must reign till all his enemies be put under his feet," 1 Cor. xv. 25; and proving this, from those words of the psalmist, "For he hath put all things under his feet," ver. 27. So then the argument runs thus: How shall they escape, who neglect that great salvation, tendered by him who hath all the world, and all things in it, so subject to him, as to continue so, till he hath put all his enemies under his feet.

It may be also noted, that when this world to come doth respect only the Christian state, from the resurrection of Christ to the final judgment, then it is styled עולם הבא the age to come; which is the frequent import of the world to come, in the Jewish writers; and in this sense is Christ styled, ὁ πατὴρ μέλλοντος αἰῶνος, "the Father of the world to come," Isa. ix. 6; and the gifts vouchsafed to believers, and exercised by them in the first ages of the church, are styled, in this epistle, δυνάμεις μέλλοντος αἰῶνος, "the powers of the world to come:" but when it also doth include that earth in which they dwell, and in which they are to continue to the day of judgment, then is it styled οἰκουμένη μέλλουσα, "the world to come," after the other four kingdoms, which are styled οἰκουμένη, "the earth," and are said to "have dominion over all the earth." Thus, of the kingdom of Assyria and Babylon, Daniel saith to Nebuchadnezzar that "God had made him lord of all things," and settled his kingdom "wherever the sons of men dwell," Dan. ii. 37, 38. And this kingdom is, by Isaiah, often styled οἰκουμένη, and the fall of it is represented as "the desolation of the whole earth." Thus, in his vision against Babylon, he saith, "The Lord cometh, καταφθεῖραι πᾶσαν τὴν οἰκουμένην, to lay waste the whole earth," ver. 6; "Behold, the day of the Lord comes cruel, and with fierce anger, θεῖναι τὴν οἰκουμένην ἔρημον, to lay the land (of Babylon) desolate," xiii. 9; and, ver. 11, ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ, "I will pronounce evil to the whole earth" (see also xiv. 26); Cyrus the king of Persia speaks thus: "The Lord hath given me all the kingdoms of the earth," Ezra i. 2; and he is styled, τῆς οἰκουμένης ὁ Κύριος, "The Lord of the earth," Esd. ii. 3. And Artaxerxes, in his epistle for the destruction of the Jews, writes thus; "Being lord over many nations, καὶ πάσης ἐπικρατήσας οἰκουμένης, and having dominion over all the world," &c. Esth. xiii. 2. 4.

As for the third, that is, the Grecian monarchy, the prophet Daniel saith expressly of it, "It shall bear rule over all the earth," Dan. ii. 39. Accordingly, Alexander is celebrated, in all historians and poets which speak of him, as the conqueror of the world; when he came to Babylon, ambassadors were sent to him, ἐξ ἁπάσης σχεδὸν τῆς οἰκουμένης, "from almost the whole world," saith Diodorus Siculus, Hist. lib. xvii. p. 579, and when he died, this inscription was writ upon his tomb, γᾶν ὑπ' ἐμοὶ τέθειμαι, "I have put the earth under me." And, lastly, as for the Roman monarchy, as it was styled by the poets, παμβασιλεία, "the universal kingdom;" and by the historians, orbis terrarum, "the world;" so is it in the scripture represented as the government, πάσης τῆς οἰκουμένης, "of the whole earth," Luke ii. 1; for, saith Dionysius Halicarnasseus,* ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἄρχει τῆς γῆς, ὅση μὴ ἀνέμβατός ἐστιν, ἀλλ' ὑπ' ἀνθρώπων κατοικεῖται, "Rome presides over the whole habitable earth." Now this kingdom of Christ being prophesied of by Daniel, as that which was to be set up "after these kingdoms" which bore that name, and to break in pieces all other kingdoms, is therefore styled ἡ οἰκουμένη μέλλουσα, "the kingdom of the world to come:" and if (as we may probably conjecture from "the angel of the prince of Persia," and "the angel of the prince of Greece," Dan. x. 13. 20) angels were by God appointed to preside over those monarchies, then hence ariseth another reason why the apostle might say, "Unto the angels hath he not subjected the world to come, of which we speak."

[8] Ver. 6, &c.] Here note, first, that though these words of the psalmist may be allowed, in their first and obvious sense, to relate to the first Adam, created after God in his similitude and likeness, with respect to his dominion; yet doth not this hinder that they be expounded in the mystical sense, of Christ the second Adam; for the Jews acknowledge that the first Adam was a type of the second Adam, that is, of Christ, who is by them styled, האדם האחרון, "the last," or "second Adam." Moreover, "the mystery of Adam is, say they, "the mystery of the Messiah;" and the man created the sixth day signifies the Messiah. For thus they speak;† "Our redemption is signified by the six days of the creation, especially by the sixth, in which man was created;" by whom we are not to understand the nations of the world, but סוד מיסיח סוד אדם הוא, "the mystery of man is the mystery of the Messiah;" as it is said, Dan. vii. 13, "He came like to the Son of man." And this lays a foundation for the inference of the apostle, that what was spoken of man in general, and more particularly related to the first Adam, was only punctually fulfilled in the second Adam taking the nature of man on him: for, saith he, we see it not in any measure fulfilled in any other man; but as for Christ, we do already see it actually fulfilled, as to the first cause of it, he being now "crowned with glory and honour;" and so, as all things are already subject to his feet, as far as the present necessities of the church require (Eph. i. 22), so will they completely and actually be so, when "death, the last enemy, shall be destroyed" (1 Cor. xv. 25—27).

[9] Ver. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.]

* Et quandò divisit Altissimus gentes, statuit terminos gentium secundùm numerum angelorum Dei; populum autem qui credit Deo, jam non esse sub angelorum potestate, sed sub Domini. Iren. lib. iii. cap. 12, p. 266. Vid. Feuardentium in locum.

† Ἡ γὰρ τῶν ἀγγέλων σύστασις τῷ Θεῷ ἐπὶ προνοίᾳ γέγονε τοῖς ὑπ' αὐτοῦ διακεκοσμημένοις. Athenag. Legat. p. 27, C.

‡ Εἰσὶ γὰρ συνδιαιτενημένοι προστάξει θείᾳ τε καὶ ἀρχαία ἄγγελοι κατὰ ἔθνη, ἀλλ' ἡ μερὶς Κυρίου ἡ δόξα πιστευόντων. Clem. Al. Strom. vii. p. 702, C, D. Est enim uniuscujusque gentis angelus, cui credita gentis ipsius dispensatio à Deo. Clem. R. Recog. lib. ii. §. 42.

* Vid. Lipsium de Magn. Rom. lib. i. cap. 3.

† Tzeron. Hammor. sect. Bereschith.

and didst set him over the works of thy hands (Ps. viii.):

8 Thou hast put all things (*and so the world to come*) in subjection under his feet. For in (*saying*) that he (*hath*) put all (*things*) in subjection under him, (*it is manifest that*) he left nothing (*besides himself*, 1 Cor. xv. 27) *that is* not put under him. But now (*as for Adam and his posterity, of whom these things were primarily spoken*) we see not yet all things put under him.

9 But we see Jesus (*the second Adam*), who was made a little lower than the angels, for the suffering of death, (*already*) [10] crowned with glory and honour; that he by the grace of God should taste death for every man; (*and therefore know that all things are, and shall be subjected to him.*

10 *To this Jesus, I say, who by the grace of God tasted* [11] *death for every man:*) For it became him, for whom *are* (*were*) all things, and by whom *are* (*were*) all things (*ordered*), in (*his design of*) bringing many sons unto glory, to (*effect this, by*) make (*ing*) the captain of their salvation [12] perfect through sufferings (τελειῶσαι, *to consecrate him to that work, by sufferings*).

These words are wanting in Œcumenius, Theophylact, and some MSS., but they are in Chrysostom, Theodoret, and all the ancient versions.

[10] Ver. 9. Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *Crowned with glory and honour.*] That these words are, in construction, to follow the ensuing words, that "he by the grace of God might taste death for every man," see note on vii. 20; but the apostle puts these words last, as being to discourse of our Lord's sufferings for us.

[11] Ver. 10. *He,* χάριτι Θεοῦ, *by the grace of God tasted death.*] Origen,* in his commentary upon the Gospel of St. John, twice saith, that some copies read χωρὶς Θεοῦ, "without God," so read the Syriac, and Ambrose, lib. ii. de Fide ad Gratian. cap. 4, and Vigilius Tapsensis, lib. ii. p. 17, 20. And this reading either confutes the Patropassians, or confirms the doctrine of Irenæus, that Christ suffered ἡσυχάζοντος τοῦ Λόγου, "the divine nature being quiescent," and not exerting its energy to strengthen him against, or deliver him from, these sufferings; it making its impressions upon the human nature, saith Grotius, not always, but pro temporum ratione. Note also, that to "taste death" is a Jewish phrase, signifying *to die*, as when they say "The first Adam was worthy not to taste of death."

Ἔπρεπε γάρ.] Conveniens hoc fuit Dei sapientiæ, saith Grotius: He thought fit to do this, saith Dr. Hammond; first, because thus the same nature suffered which had sinned, and therefore purged us from the guilt we in that nature had contracted, and so dissolved that death to which we became subject by the sin of Adam. This is the reason of Christ's sufferings, which all the primitive fathers do suggest, and on which they especially insist, assigning this reason of our Lord's death, ἵνα τὸ ὀφειλὸν ἡμῶν καθαρισθῇ, "that our obnoxiousness to death might be expiated:" so Ignatius.† He died, saith Justin Martyr,‡ for mankind, δι᾽ ἀτὸ τοῦ Ἀδὰμ ὑπὸ θάνατον, καὶ πλάνην τὴν τοῦ ὄφεως ἐπεπτώκει, "which, from Adam, became subject to death, and the deceit of the serpent." Irenæus saith,§ that "as mankind, by man overcome, was obnoxious to death, sic enim per hominem victorem ascendamus in vitam, so by a man conquering death we may rise to life:" and as death prevailed against us by man, sic iterùm nos adversùs mortem per hominem accipiamus palmam, "so we may prevail against it by man;" that as in the animal Adam we all died, so in the spiritual we might all be made alive. And Athanasius,‖ in his Oration of the Incarnation, is very copious on this subject; declaring, that Christ "took our nature on him, πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, to reduce again our corruptible to incorruption:" that our Lord seeing mankind lost by death exercising the dominion of corruption over them, and seeing the punishment threatened to our transgression, διακρατοῦσαν τὴν καθ᾽ ἡμῶν φθορὰν,¶ "prevailing over us to corruption; and seeing the whole race of men subject to death, he, in compassion to them,** καὶ τὴν θανάτου κράτησιν οὐκ ἐνέγκας, and not enduring this dominion of death, that what he created might not perish, took a body to himself, not alien from ours; and because we were all subject to corruption,†† ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς, delivering it to the death for us all, he offered it to the Father, that, as it were, all men dying in him, the law of the corruption of mankind might be dissolved, and he might translate them again to incorruption: and this," saith he,* "is the first cause of his incarnation." Hence many of them say,† that "the handwriting which was blotted out by the death of Christ, was the threat made to Adam, In the day that thou eatest thereof, thou shalt die." Here then is one reason why the death or "blood of bulls or goats could not take away sin;" viz. they did not partake of the same nature that had sinned, and therefore could not in that nature dissolve the debt we had contracted, and so translate us to incorruption. Secondly, it became him thus to suffer, because these sufferings fitted him to be a merciful high-priest to them that suffer as he did, and also to be a faithful high-priest, "to make atonement for our sins" (ver. 17). Observe here, that the apostle does not say, Christ's sufferings were absolutely necessary to satisfy divine justice; that infinite mercy could not pardon sin, without a satisfaction made to justice; and that infinite wisdom could contrive no other way for the atonement of our sins: but, that divine wisdom saw it fit that Christ should suffer for the ends forementioned. And why then may not others be permitted to think and speak with the apostle, without adding that which the apostle, in all this long and excellent discourse, concerning the ends, the reason, and necessity of our Saviour's sufferings, thought not once fit to mention?

[12] Τελειῶσαι διὰ παθημάτων, *To sanctify, to consecrate and dedicate him to that work, by his sufferings.*] That this is the true import of these words will appear, first, from the like words used by this apostle, v. 8—10, "Though he were a son, yet learned he obedience by the things that he suffered; and being made perfect (τελειωθεὶς), (i. e. being consecrated to his priestly office,) he became the author of eternal salvation to all that obey him, being called of him a high-priest after the order of Melchisedec." And again, vii. 27, 28, "The law maketh them high-priests which have infirmity; but the word of the oath, which is after the law, maketh the Son so, εἰς τὸν αἰῶνα τετελειωμένον, who is consecrated a high-priest for evermore." Secondly, from the collation made betwixt the call of Aaron to his priesthood, and of Christ to his: for as Aaron took not this honour to himself, but was "called of God" to it; so Christ "glorified not himself to be a high-priest," but was constituted so by him who said, "Thou art a priest for ever after the order of Melchisedec." Now the consecration of Aaron and the legal priests is continually expressed by this word: for what is in the Hebrew, "Thou shalt fill the hands of Aaron and his sons," and is by us translated, "Thou shalt consecrate them," is by the Septuagint thus rendered, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτοῦ ἁγιάσαι αὐτούς. So Numb. iii. 3, ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, "They consecrated them to the priesthood." Accordingly, the priest consecrated is, in the Greek, ὁ τετελειωμένος, Lev. xxi. 10; the day of his consecration is ἡμέρα τῆς τελειώσεως, Lev. viii. 33; the sacrifice then offered for sin is θυσία τελειώσεως· the burnt offering, ὁλοκαύτωμα τελειώσεως, ver. 28; the ram offered is κριὸς τελειώσεως, ver. 22; the flesh of consecration, τὰ κρέας τῆς τελειώσεως, Exod. xxix. 34. By these sufferings he became "a high-priest for ever, after the order of Melchisedec," and "the author of salvation to all that obey him:" because appearing with this sacrifice before God in heaven for ever, "he is able to save for ever them that come unto God by him."

* P. 38, 360.
† Apud Theod. Dial. 1.
‡ Just. Mart. Dial. cum Tryph. p. 316, A.
§ Iren. lib. v. cap. 21, 23, lib. iii. cap. 20, 31, et passim.
‖ Athan. Orat. Incarn. p. 60. Ὅθεν εἰκότως ἔλαβε σῶμα θνητὸν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν ἐξαφανισθῆναι δυνηθῇ, καὶ οἱ κατ᾽ εἰκόνα πάλιν ἀνακαινισθῶσιν ὦθρωποι, p. 66, C.
¶ Ibid. C. ** Ibid. D. †† P. 61, A.

* P. 68, B. † Chrys. Œcum. Theod. in Col. iii. 14

11 For [13] both he (*our priest*) that sanctifieth (*i. e. by his oblation purgeth us from sin*) and they who are sanctified (*or purged from it*) *are* all of one (*original and nature*): for which cause he is not ashamed to call them brethren,

12 Saying, [14] (Ps. xxii. 22) I will declare thy name unto (*among*) my brethren, in the midst of the church (*or congregation*) will I sing praise unto thee.

13 And again, (Isa. viii. 17) [15] I will put my trust in him. And again, (ver. 18) Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through (*the*) death (*they had deserved, and he suffered in their stead*) he might destroy (*evacuate and frustrate*) him [16] that had the power of death, that is, the devil;

15 And (*might*) deliver them (*from the sting of it,*) who [17] through fear of (*the*) death (*threatened to the posterity of Adam, without any promise of a resurrection*) were all their lifetime subject unto bondage.

16 For verily he [18] took not on *him the nature of*

---

[13] Ver. 11. Ὁ ἁγιάζων, *He that sanctifies*, &c.] I have shown, note on ix. 13, that the word ἁγιάζειν, in this epistle, is used in the sacrificial sense, or with relation to the expiation of sin: in the Old Testament, when it respecteth sacrifices, it sometimes signifies to *devote, consecrate*, and offer them to God. So Lev. xxii. 3, "The holy things which the children of Israel hallow to the Lord," ὅσα ἂν ἁγιάσωσιν, "which they shall offer to the Lord:" for, Numb. xviii. 9, these holy things are thus enumerated; "Every heave-offering (ver. 8), every meat-offering, every sin-offering, every trespass-offering;" Deut. xv. 19, "All the firstlings of thy flock, thou shalt sanctify to the Lord thy God," ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their blood was to be sprinkled on the altar, and their fat burnt for an offering made by fire (Numb. xviii. 19): but if they were unclean, οὐ θύσεις αὐτὸ τῷ Κυρίῳ, "Thou shalt not sacrifice them to the Lord," saith the text, Deut. xv. 21, and 1 Chron. xxiii. 13. Aaron was separated, "that he might sanctify the most holy things," τοῦ ἁγιασθῆναι, i. e. that he might offer them in sacrifice, "and to burn incense," for he was separated to execute the priesthood (Exod. xxviii. 1); and that was to be performed by offering gifts and sacrifices for sin (Heb. v. 1): and in this sense our Saviour saith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτόν, ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, "For their sakes I sanctify myself," i. e. I offer myself a piacular victim, that they may be sanctified in the truth (John xvii. 19); i. e. that they may be consecrated to their office, or set apart for my service: for as Aaron and his sons were hallowed, and set apart for God's service by a sacrifice, to expiate them from their sins; and this was done, ἁγιάζειν αὐτοὺς ὥστε ἱερατεύειν, "to sanctify them to the priesthood" (Exod. xxix. 1. 14. 21), as well as by the holy anointing (Exod. xxx. 30, 31, xl. 10): so Christ's apostles were sanctified, and set apart to their office, not only by the unction of the Holy Ghost, but also by that piacular victim Christ offered for their sins: and accordingly, in these words, "he that sanctifies" is Christ that offers himself, that he might sanctify, ἁγιάζειν, i. e. purge them from their sins by his own blood (Heb. xiii. 12); and "they that are sanctified," are they that by this blood are purged from their sins, and so are fitted to draw nigh to God, and made "a royal priesthood to show forth his praises, and offer up spiritual sacrifices acceptable to God, through Jesus Christ."

Secondly, The word doth also signify, to *purge, purify*, and *make clean*, by sacrifice, both in the scripture and profane authors. Thus of the altar it is said, "He shall sprinkle the blood upon it with his fingers seven times, and he shall cleanse it, and hallow it, καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτό, from the uncleanness of the children of Israel," Lev. xvi. 19. So Exod. xxix. 33, "And they shall eat those things אשר כפר בהם, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, by which," or "for whom, the atonement was made, to consecrate, καὶ ἁγιάσαι αὐτούς, and to sanctify them;" and, ver. 36, "Thou shalt cleanse the altar, בכפרך עליו, ἐν τῷ ἁγιάζειν σε ἐπ' αὐτῷ, when thou hast made an atonement for it." In profane authors, to purge by sacrifices, from guilt or uncleanness, is sometimes ἁγιάζειν, sometimes καθίζειν; and the sacrifices that did this are styled, ἁγιστικά, "sacrifices of purgation." According to this sense of the word, "he that sanctifieth," is he that purgeth; and "they that are sanctified" are they who are purged from the guilt of sin.

[14] Ver. 12.] Ps. xxii. 22. This psalm being interpreted by the Jews themselves, concerning the Messiah, the apostle might well apply this passage of it to him.

[15] Ver. 13. *I will put my trust in him; and again, I and the children which God hath given me.*] These two citations being from the same place, Isa. viii. 17, make but one proof, that "he who sanctifies, and they who were sanctified," have the same nature; showing, that he who said, "I will put my trust in him," called them whom God had given him, his "children," or "offspring," and so declared them to be of the same nature or original with him. Now that these words were anciently adapted to Christ, we learn from the words of Simeon, who applies the words following to him, Luke ii. 4, and from the Jews, who expound the words, "He shall be a stumbling-stone, and a rock of offence," of our Saviour, Pug. Fid. par. ii. cap. 5, §. 2; to whom they are applied by Paul, Rom. ix. 33, and by Peter, 1 Pet. ii. 7. Dr. Owen here contends, that the words ἐγὼ ἔσομαι πεποιθὼς ἐν αὐτῷ, are not taken from Isa. viii. 17, where they are almost expressly fouud, but from Ps. xviii. 3, אחסה בו, ἐλπιῶ ἐπ' αὐτὸν, where they are not found; because, saith he, were both these citations taken from the same place, the apostle would not have said, καὶ πάλιν, "and again," this being an evidence that he cites another place. To which the answer is, that he doth so, citing the first words from ver. 17, and the second from ver. 18.

[16] Ver. 14. Καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, *That had the power of death.*] That by seducing Adam to eat of the forbidden fruit, the devil, whom the Jews called Sammael, had power to accuse men, and to demand that they might die according to the threat pronounced against them, is the constant opinion of the Jews. "Our wise men say,* it is a tradition, that Satan, the adversary, the angel of death, descendeth and seduceth, ascendeth and accuseth, receives power, and takes away the soul or life." Hence they say of him, that† "he causeth death to the whole world."

Καταργεῖν τὸν διάβολον, is to frustrate and bring to nought his design of subjecting all men to the power of death, and keeping them under the dominion of it, and render it of no effect (Rom. iii. 3. 21, iv. 14, 1 Cor. i. 28, ii. 6, vi. 13, xiii. 8. 10, 11, xv. 24. 26, 2 Cor. iii. 7. 11. 13, 14, Gal. iii. 17, v. 11, 2 Thess. ii. 8). And thus Christ is said, καταργεῖν θανατόν, "to abolish death," 2 Tim. i. 10. That therefore we are still subject to death, is, say the fathers, not that we are now punished with it; but out of mercy, that sin might not be immortal in us, the time of our resurrection being that in which death shall be totally abolished (1 Cor. xv. 26).

[17] Ver. 15. Φόβῳ θανάτου, *Through fear of death.*] That the whole heathen world was subject to this fear, and that it was the king of terrors to them, see note on Rom. viii. 2. From this fear we are delivered at present, by our deliverance from that guilt of sin, which alone makes it truly terrible (1 Cor. xv. 55, 56), and by the promise of a glorious resurrection, when "death shall be swallowed up in victory" (ver. 54).

[18] Ver. 16. Οὐκ ἐπιλαμβάνεται.] This word, say the glossaries, signifies, manum injicere, "to lay hold upon," manû prehendere, "to hold with the hand;" so Ecclus. iv. 11, "Wisdom, ἐπιλαμβάνεται, layeth hold of them that seek her;" Susan. ver. 36. 40, "The man we could not hold, being too strong for us; ταύτης δὲ ἐπιλαμβανόμενοι, but laying hold on her, we asked her," &c. And so, in the Septuagint, it signifies almost continually; ἐπιλάβου, "Take hold of his tail," Exod. iv. 4 (see Kircher, in the words, אחז, חוק, חפש). But then, that he thus laid hold of fallen man, and of the seed of Abraham, by taking of the human nature from one derived from the stock of Abraham, that in that nature he might suffer death for the propitiation of those

---

* Maim. Duct. lib. iii. cap. 22, p. 398.

† Buxt. in voce *Sammael.*

(οὐ ἐπιλαμβάνεται, *he laid not hold of, he helped not the fallen*) angels; but he took on *him* (Gr. *he laid hold of*) [19] the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto (*these*) *his* brethren, that he might be a merciful (*high-priest to them, under all their sufferings,*) and (*a*) faithful high priest (*exactly performing his priestly office*) in things *pertaining* to God, (*so as*) to make reconciliation [20] for the sins of the people.

18 For in that he himself hath (*actually*) suffered [21] being tempted, he is (*become*) [22] able (*and willing*) to succour them that (*at any time*) are tempted (*i. e. exposed to sufferings*).

---

sins which rendered them so obnoxious to death, is extremely evident, both from the words preceding, and from the words following: for, ver. 14, we read thus, "Because therefore the children were partakers of flesh and blood, he also did partake of the same flesh and blood, or mortal nature, that through (his) death he might destroy him that had the power of death, for (saith he) he took hold of the seed of Abraham," i. e. by partaking of the same nature with them (ver. 14). And again, he took hold on the seed of Abraham, to rescue them from that death they feared, by his own death (ver. 17), ὅθεν ὤφειλε, "wherefore he ought in all things (belonging to their nature) to be made like to his brethren," that, as their high-priest, he might make an atonement for the sins of the people, by his sacrifice made on the cross; ἐν ᾧ γὰρ πέπονθεν, "for in that he suffered," &c. (ver. 18).

[19] *The seed of Abraham.*] The note of the best commentators here is this, that the apostle, writing to the Jews, thought it sufficient to mention only the mercies designed by the Messiah for the Jews. And true it is, that they confined the seed of Abraham to themselves; but the apostle reckons all believers as the seed of Abraham, Rom. iv. 12. 16, 17, Gal. iii. 14. 29, though Christ is here said to have taken upon him the seed of Abraham, because he derived his flesh from his posterity.

[20] Ver. 17. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *To make atonement for the sins of the people.*] i. e. Ἱλάσκεσθαι τὸν Θεὸν περὶ ἁμαρτιῶν, "to make atonement to God for their sins." So in Porphyry,* ἀπομειλίσσειν τὰς τῶν πολλῶν ἁμαρτίας, "to propitiate for the sins of many," is, in the same place ἀπομειλίσσειν τὸ Θεῖον, "to propitiate the Deity" for them. This sense the words require: for Christ is here said to "be a faithful high-priest, τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι, in things pertaining to God, that he might make atonement," surely, to him. This reconciliation, therefore, must respect God. Again, this phrase, when it respects the Jewish sacrifices, hath still relation to the guilt of sin to be expiated and taken away by them; and every sin-offering offered by the priest, is said to be offered by him, ἱλάσκεσθαι περὶ ἁμαρτίας αὐτῶν, "to make atonement for their sins" (Lev. iv. 35, v. 6. 10, xiii. 44, Ezek. xliv. 27). And of the piacular victim it is still said, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, "The priest shall make atonement for them, and the sin shall be forgiven" (Lev. iv. 20. 31, v. 6. 10, 13. 18, xii. 7, 8, xiv. 18, 19. 29. 31, xv. 30, xix. 22, Numb. vi. 11. 15. 28). The apostle, therefore, here speaking to the Jews, in the phrase always used by them, of such sacrifices as suffered in their stead, to expiate the guilt of their sin, must be supposed to teach them that the like was done for them by our Saviour's sacrifice.

* De Abstinentiâ, &c. lib. iv. §. 5, p. 148.

[21] Ver. 18. Πειρασθείς, *Being tempted:*] i. e. Exposed to agonies and sufferings; for πειρασθῆναι, in the epistles, signifies to be exposed to such afflictions, as subject us to great temptations to desist from our duty and obedience; as when the apostle saith, "No temptation hath befallen you, but what is ἀνθρώπινος, supportable by man; for the Lord is faithful, who will not suffer you, πειρασθῆναι, to be tempted above what you are able (or, exposed to sufferings beyond your strength), but will, with the temptation, make a way (so far) to escape, that you may be able to bear it" (1 Cor. x. 13). So the apostle, finding his Thessalonians, ἐν ταῖς θλίψεσι, in great afflictions from their persecutors, sends to know their faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, "lest the tempter might have prevailed on them," by reason of these tribulations, to desert it (1 Thess. iii. 5); Rev. ii. 10, "Fear none of those things which thou shalt suffer: Behold, Satan shall cast some of you into prison, ἵνα πειρασθῆτε, that you may be tempted," i. e. be tried by temptations (see James i. 2. 12, 1 Pet. i. 6, 2 Pet. ii. 9, Rev. iii. 10). So here, our Saviour, tried by these agonies, which he suffered in the hour of darkness, when the tempter fell upon him with all his fury, is become experimentally able to succour us under those sufferings which render obedience so hard to flesh and blood.

[22] Δύναται, *He is able.*] He hath δύναμιν συμπαθητικήν, a power joined with a sympathy towards us, and a propensity to succour us. So Rom. xi. 23, "They shall be grafted in, δυνατὸς γάρ ἐστιν ὁ Θεός, for God is able:" and, xiv. 4, "The weak shall stand, δυνατὸς γάρ, for God is able to make him stand." Thus to encourage us to charity, the apostle saith, δυνατὸς ὁ Θεός, "God is able to make all grace abound towards us" (2 Cor. ix. 8); "I know whom I have believed, and I am persuaded ὅτι δυνατός ἐστι, that he is able to keep that which I have committed to him to that day" (2 Tim. i. 12).

CHAPTER III.

1 Wherefore, holy brethren, partakers of the heavenly calling (*i. e. the calling to celestial blessings*), consider the Apostle and High Priest of our profession, Christ Jesus (*who, as our apostle, taught these things; and, as our high-priest, suffered, to obtain these blessings for us, and confirm them to us*);

2 [1] Who was faithful to [2] him that appointed him (*to be an apostle and high-priest*), as also (*it is said of*) Moses (*that he*) *was faithful* in all his house (*i. e. in all the house of God*, Numb. xii. 7).

3 For this *man* (*this Jesus*) was counted worthy of (*or, dignified with*) more glory than Moses, inasmuch as he [3] who hath builded (Gr. ὁ κατασκευάσας, *who orders, or governs*) the house hath more honour than the house (*of which Moses only was a part*).

4 For every house is builded (κατασκευάζεται, *or-*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Πιστὸν ὄντα, *Who was faithful,* &c.] i. e. As Moses faithfully discharged all that the Lord commanded him to say or do for the church of Israel; so Christ was faithful in the discharge of his prophetic office, doing and speaking as the Father had given commandment, John xii. 49, 50, xiv. 10, and in his priestly office, in laying down his life for the sheep, according to the commandment he had received from the Father, John x. 18, and doing all things requisite to make atonement for the sins of the people, ii. 17. I know, indeed, the critics say, נאמן and πιστὸς signify one established in his office; as in those words, πιστὸς Σαμουὴλ εἰς προφήτην τῷ Κυρίῳ, "Samuel was established a prophet to the Lord:" but this criticism is here needless; and the word πιστὸς, ii. 17, bearing not this sense, I choose rather to follow the ordinary import of the word.

[2] Τῷ ποιήσαντι αὐτὸν, *To him that appointed him.*] So the word signifies, 1 Sam. xii. 6, "God is witness, ὁ ποιήσας, who appointed," or chose Moses and Aaron (see ver. 8).

[3] Ver. 3. Ὁ κατασκευάσας] Is he that orders, and governs, and provides, or prepares all things. So Phavorinus, κατασκευάζω, καταρτύομαι, ἐξαρτύομαι, ordino, guberno, moderor. And thus, τὴν πολιτείαν καὶ πόλεις κατασκευασθῆναι, in Plato,

dered and governed) by some *man*; but [4] he that built (ὁ κατασκευάσας, *that orders and governs*) all things *is* God.

5 And Moses verily *was* faithful in (*the administration of*) all (*things in*) his house, (*but this he was only*) [5] as a servant, for a testimony of those things which were to be spoken after (*by God to them*);

6 But Christ as a son (*is placed*) over his own house (*i. e. he enters upon the government of it, as an heir and successor to the rights of his Father; the Father now judging no man, but having committed all judgment to his Son*, John v. 22); whose house are we (*Christians, and shall continue to be*), if we hold fast the [6] confidence and [7] the rejoicing of the hope firm unto the end.

7 Wherefore (as the [8] Holy Ghost saith (*by David*, Ps. xcv. 8), [9] To day if ye will hear his voice,

8 Harden not your hearts, as (*your forefathers did*) in the (*time of*) provocation, in the day of temptation in the wilderness: (*hence learn, that it was in their power to prevent the hardness of their hearts:*)

9 [10] When (*where*) your fathers [11] tempted me (*i. e. doubted of my presence with them, saying, Is the Lord among us, or not?* Exod. xvii. 7, Numb. xiv. 11. 21), [12] proved me, and saw my works [13] forty years.

---

epist. 11, is to "have cities and polities well ordered." So Wisd. ix. 2, "Thou in thy wisdom, κατασκευάσας ἄνθρωπον, hast ordered man to have dominion over thy creatures." Thus Philo, de Cherub. p. 100, saith, "God is the cause of the world, δι' οὗ γέγονεν, by which it was made, and the Λόγος δι' οὗ κατεσκευάσθη, Logos, the cause by which it was ordered," or put into that frame and order in which it is. The words preceding, ἠξίωται, "he was dignified with more honour," seem plainly to refer to Christ's regal office, by which all power in heaven and earth was given to him, and he was made "head over all things for his church," which is his body, and in which he dwells, as in his house (Eph. ii. 21, 22). And this to me seems to establish this sense of the word.

[4] Ver. 4. Ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεός, *He that built all things is God.*] The apostle, say the Socinians on the place, proves Christum tanto præstantiorem esse Mose, quanto Deus præstantior est suo populo, qui Dei domus est; idque meritò; "that Christ is as much more excellent than Moses, as God is more excellent than his own people; and this he had just cause to say." And if so, Christ must be properly and truly God; for nothing else can so far excel Moses, the chiefest of that people, as God himself excels them. By this interpretation therefore they do not avoid, but confirm the argument for our Saviour's Deity, from this text. The argument seems plainly to run thus,—He that governs all things is God; but Christ, as pater-familias, father of his family, governs all things in his house, that is, the church dispersed throughout all the world; and hath, in order thereunto, all judgment, and all power in heaven and earth, committed to him: he therefore must be God; that is, the exercise of his kingly office shows, that he must be God as well as man. Thus Philo (de Victim. Offer. p. 661, C), often saith of that power, καθ' ἣν ἀνῆπται τῶν ὅλων τὸ κράτος, "to which the government of all things is committed," that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ἐστι Θεός, μέγας τέ ἐστιν, ὄντως καὶ ἰσχυρός, καὶ κραταιός, "he is a God not only of men, but angels, a great being, who truly doth exist, both strong and mighty."

[5] Ver. 5. Ὡς θεράπων, *As a servant.*] The government of Israel was a theocracy, where God gave all the laws and precepts; and Moses, only as his servant and minister, told them what things God thought fit to command them: but the government of the Christian church is entirely committed to our Lord Jesus, and he, as supreme head, and Lord of all things, governs both it, and all things in earth and heaven for the good of it; and therefore, if he be not truly God, God doth not now govern the world as formerly, but hath given up the administration of it to a creature.

Whose house we are;] Christ living in our hearts by faith, Gal. ii. 20, Eph. iii. 17; abiding in us by his Spirit, John xiv. 23, Rom. viii. 9—11; and dwelling in our bodies, and in the body of the church, as in his temple, 1 Cor. iii. 16, 17, vi. 17, 2 Cor. vi. 15, 16, Eph. ii. 20—22, iv. 16.

[6] Ver. 6. Παῤῥησίαν, *The confidence.*] Or, the free profession of the faith: for παῤῥησία is a liberty of freedom of speaking; as when it is said of Christ, that he spake, ἐν παῤῥησίᾳ, "freely," Mark viii. 32, John vii. 13. 18. 20, and of his apostles, that they spake, μετὰ παῤῥησίας, "with all freedom and courage," Acts ii. 29, iv. 13. 29. 31, xxviii. 31, 2 Cor. iii. 12, vii. 14, Eph. vi. 19, Phil. i. 20, 1 Tim. iii. 13, Heb. iv. 6. So Phavorinus, παῤῥησιάζομαι, ἐλευθεροστομῶ.

[7] Καύχημα τῆς ἐλπίδος, *The rejoicing of hope.*] i. e. The hope which causes us to rejoice, in expectation of the glory of God, Rom. v. 2, 2 Cor. i. 14, Gal. vi. 4, "If we hold this firm unto the end;" which supposes that they who were partakers of this heavenly calling, and had at present this cause of rejoicing, might not "hold it firm unto the end," but might fall off from it, ver. 14, might "depart from the living God," ver. 11, iv. 11. Yea, the apostle, in this epistle, plainly doth suppose, that they who had "tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c. might fall away," vi. 4—6; that "the just who live by faith," might "draw back into perdition," x. 38, 39; that they might "fall from the grace of God," xii. 15. See the reading of the text justified, Examen Millii hic.

[8] Ver. 7. Τὸ Πνεῦμα τὸ ἅγιον, *The Holy Ghost saith.*] Hence it appears, that David writ his psalms by the afflatus or inspiration of the Holy Ghost (see note on Matt. xxiii. 43).

[9] Σήμερον, *To-day.*] At present; for "now is the day of salvation," 2 Cor. vi. 2; the present time being only ours. "We must do God's commandments to-day," say the Jews, from Deut. vii. 11, "and receive the reward to-morrow. We must repent to-day, lest we die to-morrow, before we have repented" (see Cartw. in locum). And again, "If Israel would repent but one day, the Messiah would come;" and this they prove from these words of the psalmist, אם תשמעו בקלו, "When you hear his voice," speaking in the prophets; or, as the Targum, אם במימרי, "When you hear him speaking by the Word," proceeding from the Father, "harden not your hearts." That this is the frequent sense of the particle אם, see Noldius, p. 89, §. 31; and it is also the sense of the Greek ἐὰν. So ἐὰν εἴπῃ, "When he said thus," Gen. xiii. 8; ἐὰν ἐξελθῶσιν, "When the daughters of Shiloh come forth," Jud. xxi. 21; ἐὰν κοιμηθῶ, "When I lie down," 1 Sam. xi. 12; ἐὰν πληρωθῶσι, "When thy days be fulfilled," 1 Kings xiii. 31; ἐὰν ἀποθάνω, "When I die," Job vii. 4; ἐὰν κάθῃ, "When thou sittest;" ἐὰν καθεύδῃς, "When thou liest down," Prov. iii. 24, 25; ἐὰν πορεύῃ, "When thou goest;" ἐὰν τρέχῃς, "When thou runnest," Prov. iv. 12. See also in the New Testament, ἐὰν ὑψωθῶ, "When I shall be lifted up," John xii. 32; ἐὰν πορευθῶ, "When I shall go," John xiv. 3, xvi. 7; ἐὰν φανερωθῇ, "When he shall appear," 1 John iii. 2. These words are therefore to be extended to the whole time of their hearing God speaking to them by his prophets, and especially to the time of God's speaking to them by his Son, who was to bring them into a better rest than that of Canaan, into which Joshua led them.

[10] Ver. 9. *When,*] Οὗ, "where." So the Hebrew אשר is rendered, Numb. xxii. 26, Deut. viii. 15, Ps. lxxxiv. 3, Eccles. viii. 10. So Numb. xx. 13, "These are the waters of contention, מריבה אשר, where the children of Israel contended."

[11] Ἐπείρασάν με, *Tempted me.*] That to *tempt God*, in the scripture phrase, is always to distrust his power or goodness, after sufficient demonstrations given of it, see note on Matt. iv. 7. And note here, that the apostle saith, they tempted Christ (1 Cor. x. 9), which shows, that these words may truly be applied to him.

[12] Ἐδοκίμασαν, *Proved me.*] The Hebrew word, which is here rendered "proved me," is, Mal. iii. 16, rendered by the Greek ἀντέστησαν, "they resisted" God; and by the Chaldee, the Syriac, and by our version, they who "tempted" God; that is, saith Dr. Pocock, who went about to try and prove him, whether he could or would punish sinners, and to provoke and dare him to do his worst to execute his judgments, if he were a God of judgment: and then to "see his works forty years," must be, to see his judgments executed upon them forty years.

[13] Τεσσεράκοντα ἔτη, *Forty years.*] If this be the right

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart (*not with the heart believing*, ver. 11); and they have not known my ways (*i. e. not hearkened to me, to walk in them*, ver. 22).

11 So I sware in my wrath (ver. 21), [14] They shall not enter (Gr. *If they shall enter*) into my rest) (*i. e. into the land where they were to rest from their wars*).

12 Take heed (*therefore*), brethren, lest there be in any of you (*as there was in them*) an evil heart of unbelief, [15] in departing from the [16] living God.

13 But exhort one another (*to steadfastness in the faith*) daily, while it is called To day (*before the night cometh upon you*, John xii. 35); [17] lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of (*the blessings purchased by*) Christ, if we hold the [18] beginning of our confidence stedfast unto the end;

15 While it is said, (Gr. Ἐν τῷ λέγεσθαι, *In that it is said*,) To day if ye will hear his voice, harden not your hearts, as in the provocation. (*You may discern the mischief of unbelief, and hardness of heart, and the necessity of the exhortation tendered*, ver. 12, 13.)

16 For [19] some, when they had heard, did provoke: howbeit not all that came out of Egypt (*not Caleb and Joshua*) by Moses.

17 But (*and*) with whom was he grieved forty years? *was it* not with them that had sinned (*by unbelief*), whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 [20] So we see (Καὶ βλέπομεν, *We see therefore*) that they could not enter in because of unbelief.

---

connexion of the words, then, to see God's works forty years, must be, to see his punishments so long upon them, as he plainly threatened they should, saying, "You shall bear your iniquities forty years," Numb. xiv. 33, and that so visibly, that all the nations should discern his judgments on them: for, "Surely as I live," saith he, "all the earth shall be filled with the glory of God," ver. 21. But if, according to the reading of the Hebrew and the Septuagint, the forty years should be added to the following verse, thus, "Wherefore I was angry with that generation forty years," as the apostle doth intimate by that inquiry, ver. 17, "With whom was he angry forty years?" then the ראו גם, and, καὶ εἶδον, will be best rendered, "though they saw my work," as גם signifies, Noldius, p. 220, and καὶ, Luke xviii. 7, John xvi. 32, Acts vii. 5. According as God speaks to them, Numb. xiv. 22, "For all these men which have seen my glory, and my signs which I did in Egypt and the wilderness, and yet have tempted me these ten times, and have not hearkened to my voice, surely they shall not see the land." And ver. 11, "How long will it be ere they believe me, after all the signs," &c.

[14] Ver. 11. אם יבאון, Εἰ εἰσελεύσονται, *If they shall enter.*] i. e. Let me not be God, or, Let me not be true, if they enter. This is a form of swearing very frequent in the Old Testament. So Deut. i. 35, "The Lord was wroth, and swore, saying, εἰ ὄψεται, אם יראה, If any of these men shall see that good land of promise" (Ps. xcv. 11): so 1 Sam. iii. 14, אם יתכפר, εἰ ἐξιλασθήσεται, "If the iniquity of the house of Eli shall be purged with sacrifices;" Ps. lxxxix. 35, "Once have I sworn by my holiness, אם אכזב, εἰ ψεύσομαι, if I fail David;" Ps. cxxxii. 1—4, "Lord, remember David, how he sware; אם אבא, εἰ εἰσελεύσομαι, If I go into my tabernacle; אם אעלה, εἰ ἀναβήσομαι, If I climb up into my bed; אם אתן, εἰ δώσω, if I give sleep to my eyes." So Mark viii. 12, "Verily, I say unto you, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον (Let me not be true), if a sign be given to this generation;" where Christ himself swears, and therefore cannot be supposed absolutely to forbid all swearing, Matt. v. 34.

[15] Ver. 12. Ἐν τῷ ἀποστῆναι, *In departing.*] The Jews that tempted God, Numb. xiv., are said, ἀποστῆναι, "to depart" from the land of Canaan, ver. 31, "They said one to another, Come, let us make a captain, καὶ ἀποστρέψωμεν, and let us turn back into Egypt," ver. 4; and are said, οὐ πιστεύειν, "not to believe" God, ver. 11.

[16] *The living God:*] So styled, to show that he is always able to punish unbelievers. Note also, that as he who believeth in Christ, believeth in God the Father also (John xii. 44); so he that deserts him, doth also desert the Father, who sent him, and makes him a liar (1 John v. 9, 10): "for he that denies the Son hath not the Father" (1 John iii. 23).

[17] Ver. 13. Ἵνα μὴ σκληρυνθῇ τις, *Lest any man be hardened.*] To be *hardened*, in the New Testament, imports infidelity, and want of faith. Thus Christ upbraids to his disciples their unbelief, καὶ σκληροκαρδίαν, "and hardness of heart," that they believed not, Mark xvi. 14. And the Jews that believed not are said to be "hardened," Acts xix. 9, and so it will be evident that here it signifies, to him that compares ver. 15 with ver. 19.

[18] Ver. 14. Τὴν ἀρχὴν ὑποστάσεως, *The beginning of their hope.*] That hope to which we have "fled for refuge," vi. 18; that hope which causeth us to rejoice, ver. 6; faith being, ἐλπιζομένων ὑπόστασις, "the firm expectation of things hoped for," ch. xi. (see the note there).

[19] Ver. 16. Τινὲς γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες, &c.] I would render these words thus; "For who are they, that, hearing, did provoke? Were they not all that came forth out of Egypt?" For τινὲς signifies as well *who* as *some*. So Acts xix. 15, τίνες ἐστέ; "Who are ye?" Rev. vii. 13, τίνες εἰσί; "Who are they that are clothed with white robes?" Isa. lx. 8, τίνες οἵδε; "Who are these?" So Heb. i. 5, τίνι γάρ; "For to whom of the angels said he?" And here ver. 18, τίνι δέ; "To whom did he swear?" So Josephus, ch. xvii. of his Maccabees, τίνες οὐκ ἐθαύμασαν τοὺς τῆς θείας νομοθεσίας ἀθλητάς; τίνες οὐκ ἐξεπλάγησαν; "Who did not admire? Who were not astonished at the champions of the divine law?" And the answer to this inquiry must be this, "Were they a few? Yea, were they not all?" &c. as if it had been οὐχὶ πάντες; It is also evident, that οὐ and οὐκ are often interrogatives, as 1 Cor. xii. 15, John vii. 42, see Noldius, p. 487. And if the Greek will bear this construction it answers best, (1.) to the story, as it is represented, Numb. xiv.: for, notwithstanding the exception made, ver. 38, of Joshua and Caleb, it is said, ver. 19, that πᾶσα ἡ συναγωγὴ, "all the congregation, καὶ πάντες, and all the children of Israel murmured against Moses and Aaron;" that πᾶσα ἡ συναγωγὴ, "all the congregation spake of stoning Joshua and Caleb," ver. 10; and πάντες οἱ ἄνδρες, "all men," ver. 22, are the οἱ παροξύναντες, "provokers," ver. 23, the συναγωγὴ πονηρὰ, "evil congregation," and "the murmurers," ver. 27. 35. Josh. v. 6. And (2.) it agrees best with the following verses, which are plainly interrogatives and answers, "With whom was he grieved? was it not with them? To whom sware he? was it not to them that believed not?" And, lastly, with the close of the argument, which saith generally, "They could not enter in."

[20] Ver. 19.] Καὶ here signifies idcirco, *therefore*; as the Hebrew ו often does (see Noldius, p. 279): so Josh xxiii. 11, καὶ φυλάξεσθε, "Take good heed therefore;" Ps. ii. 10, καὶ νῦν σύνετε, "Be wise now therefore" (see Ps. vii. 7. xviii. 42).

CHAPTER IV.

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest (*in the celestial Canaan, as to them in the terrestrial*), any of you should [1] seem to come short of it (*i. e. should fail of it*).

2 For unto us was (Gr. *is*) the gospel preached, [2] as well as (Gr. *as it was also*) unto them, (*they being* οἱ πρότερον εὐαγγελισθέντες, *the first to whom it was preached, or formerly evangelized*, ver. 6:) but the word preached (Gr. *heard*) did not profit them, not being mixed with faith in them that heard *it*. (*That is, we have now the glad tidings, and gospel-promise of a future rest; as they also had in types: their rest in Canaan being a type of their future rest with God in the heavenly Canaan.*)

3 For we which have believed do enter into rest, as (*may be gathered from what*) he said, As I have sworn in my wrath, if they shall enter [3] into my rest: although the works were finished from the foundation of the world. (Gr. καίτοι τῶν ἔργων ἀπὸ καταβολῆς τοῦ κόσμου γενηθέντων, *and indeed, or for*, see Budæus and Stephanus: *this phrase, my rest, relates to the works done by God from the foundation of the world. This sense seems certain from the reasons following.*)

4 For he (*Moses*) spake in a certain place (Gen. ii. 1) of the seventh *day* (*from the beginning of God's work of creation, saying*) on this wise, And God did rest the seventh day from all his works.

5 And in this *place* (*he, i. e. God saith*) again (*long after*), If they shall enter into my rest (*i. e. If they shall have a rest from their labours and travels, resembling that of mine from the creation of the world*, see ver. 10).

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Δοκῇ τις ὑστερηκέναι, *Should seem to come short.*] That the word ὑστερηκέναι, signifies to *fail of*, or *fall from*, any thing, see note on xii. 13; and that δοκέω is oft an expletive, all critics do acknowledge: so, μὴ δόξητε λέγειν, "Say not," Matt. iii. 9; οἱ δοκοῦντες ἄρχειν, "They who rule," Mark x. 42; ὃ δοκεῖ ἔχειν, "That which he hath," Luke viii. 18, Matt. xxv. 29; ὁ δοκῶν ἑστάναι, "He that standeth," 1 Cor. x. 12 (see the note on 1 Cor. vii. 40).

[2] Ver. 2. Καθάπερ κἀκεῖνοι, *As well as they.*] This, by some is referred to their hearing of the law, as in the paraphrase; by others, as probably, to the gospel blessings then typified to them: for the apostle informs us, that "they all did eat the same spiritual meat, and drank the same spiritual drink; for they drank of the rock that followed them, and that rock was Christ" (1 Cor. x. 3, 4). This sounds flat to them only who are averse to this doctrine, that the blessings of the gospel were typified to the Jews; but is confirmed from ver. 6.

[3] Ver. 3. Εἰς τὴν κατάπαυσίν μου, *Into my rest.*] Upon the true interpretation of these words here, and ver. 1, καπάπαυσιν αὐτοῦ, depends the true sense of this chapter. Now some refer this to that deliverance from their persecutors, and the peaceable days of professing the gospel, the Christians in Judea and elsewhere should enjoy after the destruction of Jerusalem: but to this I can by no means assent; for (1.) the bearing of the cross, the suffering persecution, being so often hinted as the portion of "all that will live godly," I cannot believe that a promise of deliverance from them should be so often represented by the Holy Ghost, as the great gospel blessing promised to believers, the εὐαγγελία, the evangelical promise made to Christians by God, that they should enter into his rest, ver. 1, the "sabbatism remaining for the people of God," ver. 9, the rest which they should "strive to enter into," ver. 11, and "be afraid lest they should fail of," ver. 1. (2.) I know of no such happy change of the affairs of Christians in all other parts of the world, that the apostle should here, and almost in all his other epistles, speak of it, as this interpretation maketh him to do, as one of the greatest blessings of Christianity; nor were there any such halcyon days enjoyed by Christians after the desolation of Jerusalem. This will be evident from Christ's message to the Asiatic churches, after the times of Domitian; for there he speaks to the angel of the church of Smyrna, "Fear none of those things which thou art about to suffer: behold, Satan is about to cast some of you into prison, that ye may be tried ten days. Be thou faithful to the death, and I will give thee a crown of life," Rev. ii. 10. To the church of Pergamos thus: "I know thy works, and where thou dwellest, where is the throne of Satan; and thou holdest my name, and hast not denied the faith in the days in which Antipas my faithful martyr suffered, who was slain among you where Satan dwells," ver. 13. To the church of Philadelphia thus: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," iii. 10. This argument a reverend person endeavours to evade, by saying, that John writ his Revelation in the ninth year of Claudius. But, first, this is contrary to the testimony of all antiquity, excepting only the single testimony of Epiphanius; which also is fully answered by Dr. More; for it is generally agreed, that he writ his Revelation in, or after he came from the isle of Patmos, as may be proved from i. 9—11. Now all the ancients say, that John was banished thither by Domitian; and writ his Revelation about that time. So Irenæus* speaks expressly, saying, "If the name of antichrist had been to be divulged, it would have been mentioned by him who saw the revelation; for it was not seen long ago, but almost in our age, at the end of the reign of Domitian:" which passage cannot be understood of the name only of the beast, but of the whole revelation; as is evident, (1.) because Eusebius, who cites this passage, must understand him so: for he saith, that "he returned from his exile in this island, μετὰ τὴν Δομιτιανοῦ τελευτήν (ch. xxiii.), after the death of Domitian;" and so he must have writ his Revelation while he lived. And (2.) because "the name of the beast" is not said to be revealed to the evangelist, but only "the number of his name." And (3.) the words καὶ τὴν ἀποκάλυψιν ἑωρακότος even force this sense; for they are properly rendered "who saw also the revelation," distinguishing the revelation from the name. And, lastly, a name cannot properly be said to be seen, nor doth John ever use any such expression about it; but a revelation may be properly said to be seen, and John often saith he saw them. Again, in this persecution of Domitian, saith Eusebius,† κατέχει λόγος, "the tradition runs, that John the evangelist was banished to the isle of Patmos, for the testimony he gave to the divine Word." And in his Chronicon‡ he adds, that under him the apostle John, "being banished into the isle of Patmos, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν, ὡς δηλοῖ Εἰρηναῖος, there saw his revelation, as Irenæus testifies;" which both confirms the tradition, and gives the true sense of the words of Irenæus, cited by him. So also Jerome§ saith, that "John being banished into the isle of Patmos, in the fourteenth year of Domitian, scripsit Apocalypsin, composed the book of the Revelation." So almost all the Greek and Latin writers, saith Huet. in Orig. Com. p. 72. Vid. Oros. lib. vii. cap. 10, 11. Martyr. Timoth. apud Phot. Cod. 254, p. 1403. lib. i. Aret. in Apoc. i. 9. Secondly, it is certain, from the second text here cited, that Antipas had suffered martyrdom before the writing of these epistles to the churches. Now that Antipas suffered martyrdom under Domitian, the old

* Δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος· οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομιτιανοῦ ἀρχῆς. Apud Euseb. Hist. Eccl. lib. iii. cap. 18.

† Τῆς εἰς θεῖον λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὴν νῆσον. Ibid. cap. 3.

‡ Ad An. 14 Dom. § Verbo Johannes.

6 Seeing therefore it remaineth that some must enter therein (*to the rest of God spoken of in these words*), and they to whom it was first preached (οἱ πρότερον εὐαγγελισθέντες, *they who had the gospel first preached to them, concerning the rest of God,*) entered not in (*to it*) because of unbelief:

7 [4] Again, he (*God*) limiteth a certain day, saying in (*these words of*) David, To day, after so long a time (*of their continuance in the rest of Canaan*); as it is (*there*) said, To day, if ye will hear his voice, harden not your hearts, (*speaking not of the rest of Canaan, of which they were possessed in the days of Joshua, as he saith to the Reubenites and Gadites: And now the Lord hath given rest unto your brethren, as he promised them*, Josh. xxii. 4.)

8 [5] For if Jesus (*i. e. Joshua*) had given them (*a*)

Roman martyrology assures us, and Dr. Hammond on the place confesses; it is therefore evident, that John, speaking of this martyrdom, which happened in the days of Domitian, as a thing past, must write the Revelation in or after the reign of Domitian. This the doctor saw, and therefore interprets these words, "Thou hast not denied my faith, καὶ ἐν ταῖς ἡμέραις, even in those days (of fiery trial) in which Antipas, ἀπεκτάνθη, was or hath been slain:" thus, "The time is approaching wherein Antipas I foresee will be cruelly martyred;" that is, if this was written in the ninth of Claudius, and Antipas slain the tenth of Domitian, I foresee he will be slain forty years hence; which descant, to speak in his own words, "is too vain to be seriously considered." Lastly, the Christians had no such halcyon days for any considerable time after the destruction of Jerusalem; for Jerusalem was destroyed anno Christi 70; and the second persecution began under Domitian, anno Domini 96. They had therefore only rest for twenty years, and then comes the second persecution, in which many Christians* were exiled, and some suffered martyrdom; for "even heathen writers," saith Eusebius,† "mention τὸν διωγμὸν καὶ τὰ ἐν αὐτῷ μαρτύρια, the persecutions and the martyrdoms of our men." And in his Chronicon he saith, that "Brutus, in his history, affirms, that πολλοὶ Χριστιανῶν ἐμαρτύρησαν κατὰ Δομετιανόν, many Christians suffered martyrdom under Domitian." Ten years after the end of this persecution, comes on a third persecution under Trajan, in which, saith Eusebius,‡ "so great and heavy was the persecution, in most places, that Pliny, one of the celebrated presidents of the provinces, being moved with the multitude of the martyrs, writ to the emperor concerning the multitude of the martyrs that had suffered; and received this answer from him, That they should not be inquired after, but only punished as they fell into their hands." And that§ though hereupon the open persecutions ceased, yet in divers provinces they continued, and exercised many of the Christians with divers kinds of martyrdom."

In the seventeenth year of Trajan, the Jews in Mesopotamia rebel, and many myriads of them perish. In the second of Hadrian they rebel again, and overcome. In the seventeenth of Hadrian, Barchochebas set himself up for their Messiah, "and drew an infinite multitude of Jews after him." Now all these, and especially the last, were severe persecutors of the Christians of those places. For Justin Martyr‖ oft informs us, that "even after the destruction of Jerusalem, they retained still the same hatred to the Christians, and cut them off wherever they had power and opportunity;" and in the days of Barchochebas "put those Christians to exquisite torments, who would not deny Christ." And could these be the times of quiet and safety to the Christians, from their persecutors? and of prosperous and peaceable days for the public worship and service of God?

---

* Μετὰ πλείστων ἑτέρων καὶ Φλαβίαν.

† Hist. Eccl. lib. iii. cap. 18.

‡ Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐπετάθη ὑ διωγμός, ὡς Πλίνιον Σεκοῦνδον ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηυνεντα βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρηνέων.——

§ Ὡς καὶ ἄιευ προφανῶν διωγμῶν μερικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόροις ἐναγωνίζεσθαι μαρτυρίοις, Hist. Eccl. lib. iii. cap. 33.

‖ Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἠγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς, ὁπόταν ἐδύνωνται.—Καὶ γὰρ Βαρχοχέβας —Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. Apol. ii. p. 72, E. Dial. p. 234. Καὶ νῦν, &c. B, C, p. 335, D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ὁσάκις ἂν λάβητε ἐξουσίαν, p. 363, D.

Is this the ἐπαγγελία, "gospel-promise of a rest and sabbatism to the people of God?" the reward, which it is just with God to render them for all their sufferings for his sake? (2 Thess. i. 7; see Dr Hammond on that place.)

To come then to the true import of this phrase, let it be noted, that there is a double rest mentioned in this and the former chapters; viz.

1. The rest promised to the Jews in the land of Canaan, iii. 11. And this, saith the apostle, could not be the rest of God; for "if Joshua had given them (such) rest, David could not have spoken of another day," ver. 8. Why not? saith Mr. Clerc. Answer, Because then, by entering into that, they would have already entered into the rest of God.

2. A rest, after the example of God, "ceasing from his labours," when he had finished the creation, which is the rest of the blessed that die in the Lord, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, "that they may rest from their labours," Rev. xiv. 13. And that this is the rest which the apostle now begins to speak of, is evident from these words, ver. 10, "He that is entered into rest, he hath also ceased from his own works, as God did from his;" for what can we understand by resting from his own works, but as the fathers* do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλιψέων, "from his persecutions, temptations, and afflictions," to which he is obnoxious in this present world? The phrase seems plainly to be taken from Isa. lvii. 1; where it is said of the "righteous taken away from the evil to come, They shall enter into peace, they shall rest in their beds." Of this rest, that of Canaan, and the sabbatism there observed, were a type, as the Jews themselves inform us; and therefore it seems reasonable to interpret these words agreeably to that sense.

[4] Ver. 7.] Here Mr. Clerc speaks thus; "I say again, There is no mention in the psalmist of any future rest:" which, if true, there is no sense in the apostle's words, nor any strength in his argument, for it doth evidently run thus, There must be a rest to the people of God, besides, i. e. succeeding, that which Joshua procured them in the land of Canaan; because the psalmist, so long after their rest in Canaan, makes mention of a future rest: so the apostle. "There is no mention in the psalmist of a future rest," saith Mr. Le Clerc. He had spoken in one place of "the rest of God," saith the apostle, ver. 4. And he speaks again, ἐν τούτῳ, "in this place" of the psalmist, of this rest, ver. 5, into which unbelievers not entering, in this passage of David, he again, τίνα ὁρίζει ἡμέραν, "sets or defines a certain day," by saying to them, who lived so long after these unbelievers miscarried, "To-day if you will hear his voice" (and so enjoy this rest), iii. 18, 19, "harden not your hearts;" speaking there of a rest not already enjoyed, but hereafter to be enjoyed by them, and so not of the rest procured to them by Joshua: εἰ γὰρ, "For if Joshua had given then the rest called the rest of God," David would not have here "spoken of another day of rest;" but having done so, ἄρα, certò, utique, "we conclude, there remains yet a rest to be enjoyed by the people of God."

[5] Ver. 8. Εἰ γὰρ Ἰησοῦς, *For if Joshua.*] For explication of the apostle's argument here let it be noted, that all the Greek commentators on this place concur in this, that the apostle speaketh of a threefold rest.

First, Of the rest of God, mentioned Gen. ii. 2, in these words, "And God rested on the seventh day from all his works that he had done." Which rest, say the ancients, was "the symbol of the rest of the just from all their labours." So Irenæus† saith, "The seventh day, which was sanctified,

---

* Chrysost. Theod. Œcum. Theoph.

† Hæc sunt in regni temporibus, hoc est, in septimâ die quæ est sanctificata, in quâ requievit Deus ab omnibus operi

rest (*like to that of God*), then would he not (*i. e. God, by David*) afterward have spoken of another day (*of rest, after their rest in Canaan*).

9 There remaineth therefore (*yet*) a (*more glorious and complete*) [6] rest to the people of God.

10 For he that is (*thus*) entered into his rest, he also hath ceased from his own works (*i. e. from the labours and travails of this life*, Rev. xiv. 13), as God (*after he had finished the creation*) *did* from his.

11 Let us labour therefore to enter into that rest (*which yet remaineth for the people of God*), lest any man fall (Gr. *that we may not fall from it*) after the same example of unbelief (*by our infidelity, as they did*).

12 [7] For the word of God (mentioned ver. 1, 2) *is* quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner (*or censurer*) of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight (*whose word this is*): but all things

---

and in which God rested from all his works, is the true sabbath of the just, in which they shall do no earthly labour:" and Origen* saith, that "Celsus understood not the mystery of the seventh day, and the rest of God, in which all that had done their work in six, and had left nothing undone which belonged to them, should feast with God, ascending to the vision of him, and in that to the general festivity of the just and blessed." And again,† "If we farther inquire which are the true sabbaths, we shall find that the observation of the true sabbath reaches beyond the world; the true sabbath, in which God will rest from all his works, being the world to come then when all grief, sorrow, and sighing, shall fly away, and God shall be all in all."

Secondly, Of the rest of the Jews in Canaan: which is the rest God sware the murmuring and unbelieving Jews should not enjoy, perhaps as well in the spiritual sense as in the natural. For the Jews themselves represent their sin, as that in which they made bold,‡ *ψευδολογίαν κατακρίνειν τῷ Θεῷ*, "to charge God with a lie." And the Jerusalem Targum saith,§ God threatened to remember it in the day of judgment. In Midrash Tillim an evil tongue is said to be worse than idolatry; and this is proved from what these rebels spake against God, נזר דין, "the sentence of judgment being passed upon them for their evil words," Numb. xiv. 28. Now idolatry is still reckoned by them a sin exclusive from the heavenly Canaan; "They shall not enter into the rest of the house of my sanctuary," saith the Chaldee, on Ps. xcv. 11. However, those Jews who entered into Canaan, when they were to have rest from all their enemies round about, so as to dwell safely (Deut. xii. 9, 10), did so far disobey the voice of the Lord, that he said he would not drive their enemies out from before them, but would leave them to be "as thorns in their sides, and pricks in their eyes, to vex them in the land where they dwelt," Judg. ii. 2, 3, Josh. xxiii. 13, Numb. xxxiii. 55: so that the Jews themselves expected a farther completion of that promise, in the times of the Messiah, as we learn from those words of Zecharias the father of the Baptist, "Blessed be the God of Israel; who hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hands of all that hate us: that we being delivered out of the hands of our enemies, might serve him without fear," Luke i. 68—71. 74. And hence the apostle here concludes, that Joshua gave them not the rest emphatically styled "the rest of God," as resembling his rest from all his works, when he had finished the world; and so there must be yet another rest remaining to the people of God, as it follows, ver. 9.

---

bus quæ fecit, quæ est verum justorum sabbatum, in quâ non facient omne terrenum opus. Lib. v. cap. 33.

* *Οὐ γὰρ οἶδέ τις ἢ τοῦ σαββάτου, καὶ τῆς καταπαύσεως Θεοῦ ἡμέρα, ἐν ᾗ ἑορτάσωσιν ὕμα τῷ Θεῷ οἱ πάντα τὰ ἔργα ἑαυτῶν ταῖς ἓξ ἡμέραις πεποιηκότες, καὶ διὰ τὸ μηδὲν παραλελοιπέναι τῶν ἐπιβαλλόντων, ἀναβαίνοντες ἐπὶ τὴν θεωρίαν, καὶ τὴν ἐν αὐτῇ τῶν δικαίων καὶ μακαρίων πανήγυριν.* Lib. vi. p. 317.

† Si altiùs repetamus quæ sint vera sabbata, ultra hunc mundum est veri sabbati observatio—Erit ergò verum sabbatum, in quo requiescet Deus ab omnibus operibus suis, seculum futurum; tunc cùm aufugiet dolor, et tristitia, et gemitus, et erit omnia et in omnibus Deus. Hom. 23, in Num. f. 136, A. See Clem. Alex. Strom. vi. p. 682, 683. Barnab. Ep. §. 15, et Coteler. ibid.

‡ Joseph. Ant. lib. iii. cap. 13. § In Ps. xxxix. 2.

[6] Ver. 9. *A rest, σαββατισμὸς.*] The apostle, by thus changing the word *ἀνάπαυσις*, "rest," into "sabbatism," and by comparing of this "sabbatism" with "the rest of God" on the sabbath, or seventh day, clearly leads us to the interpretation of all the ancient Christians, that our glorious and complete rest hereafter with God, is that of which God's resting on the seventh day was a symbol; and to the spiritual sabbath, of which the Jewish doctors speak so generally, as the great thing signified by their sabbath; as when they say,* "The sabbath was given to be דוגמא של העולם הבא, *δεῖγμα*, a sign, or exemplar, of the world to come." "The sabbath-day, what is it?† A figure of the land of the living, to wit, of the world or age to come, the age of souls, the age of consolations." Thus in their descants upon Ps. xcii., which bears this title both in the Hebrew and the Greek, "A song, ליום השבת, *εἰς τὴν ἡμέραν τοῦ σαββάτου*, upon the sabbath-day," they say,‡ "This is the age to come, שבול שבת, which is all sabbath." The psalmist, saith R. Solomon Jarchi, in locum, "speaks of the business of the world to come, which is all sabbath." "A psalm upon the sabbath-day," saith R. Eliezer, cap. 19, p. 42, "that is, upon the day which is all sabbath, and rest, in the life of the world to come." And again, cap. 18, p. 41, "The blessed Lord created seven worlds (i. e. ages), but one of them is all sabbath, and rest in life eternal:" where he refers to their common opinion, that the world should continue six thousand years, and then a perpetual sabbath should begin, typified by God's resting the seventh day, and blessing it. So Bereschith Rabba; "If we expound the seventh day of the seventh thousand years, which is the world to come, the exposition is, And he blessed; because that in the seventh thousand all souls shall be bound in the bundle of life; for there shall be there the augmentation of the Holy Ghost, wherein we shall delight ourselves. And so our rabbins, of blessed memory, have said in their commentaries, God blessed the seventh day, the Holy Ghost blessed the world to come, which beginneth in the seventh thousand of years." Philo§ is very copious in this allegory, who, disputing against those who, having learned that the written laws were *σύμβολα νοητῶν πραγμάτων*, "symbols of intellectual things," did upon that account neglect them, saith, that "though the seventh day was a document of the power of God, and of the rest of the creature, yet was not the outward rest to be cast off." And again, "It is fitly said, *δι' ὑπονοιῶν*, by allegories, or figurative expressions, The sabbaths of the land shall be meat for you," Lev. xxv. 6. "For rest‖ in God producing the greatest good, peace, secure from war, is only that which nourisheth, and is to be enjoyed with pleasure." And a third time, "This is¶ the reason of the seventh day, or the septenary; i. e. of the soul resting in God, and performing no more mortal works."

[7] Ver. 12. *Ὁ λόγος τοῦ Θεοῦ, The word of God.*] The apostle seems not to speak here of the essential Word of God, the second person of the Trinity: (1.) Because Paul, in all

---

* Buxt. Flor. 299. † Zohar, in Gen. fol. 5, col. 2.

‡ Midrash Tillim, in v. 15.

§ *Μὴ γὰρ ὅτι ἡ ἑβδόμη δυνάμεως μὲν τῆς ἐπὶ τὸ ἀγένητον, ἀπραξίας δὲ τῆς περὶ τὸ γενητὸν δίδαγμά ἐστι, τὰ ἐπὶ αὐτῇ νομοθετηθέντα λύωμεν.* De Migr. Abr. p. 314, E. 315, A.

‖ *Τρόφιμον γὰρ καὶ ἀπολαυστὸν μόνον ἡ ἐν Θεῷ ἀνάπαυσις, τὸ μέγιστον ἀγαθὸν, περιποιοῦσα τὴν ἀπόλεμον εἰρήνην.* Lib. de Profug. p. 371, D.

¶ *Αὕτη δ' ἡ κατάστασίς ἐστιν ἑβδομάδος ἀναπαυομένης ἐν Θεῷ ψυχῆς, καὶ περὶ μηδὲν τῶν ξυντῶν ἔργων ἔτι ποιουμένης.* Lib. Quod Deus sit Immut. p. 230, F.

are naked and opened unto the eyes of him [8] with whom we have to do (Gr. *to whom we must give an account, and so there is no hope these unbelievers should escape his judgments*).

14 Seeing then that we have a great high priest (*merciful and faithful to make reconciliation for our sins*, ii. 17), that is passed into the heavens, (*to appear for ever there to make intercession, and to prepare this resting-place for us*, John xiv. 2, *even*) Jesus the Son of God, let us hold fast *our* profession (*without wavering*).

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but (*one who*) was in all points tempted (*i. e. exposed to sufferings*) like as *we are, yet* (*and this*) without sin (*to deserve the least of them*: see note on ii. 18).

16 Let us therefore (*depending on his power, his intercession for, and sympathy with us*) come boldly [9] unto the throne of grace, (*this* ἱλαστήριον, *or mercy-seat*, Rom. iii. 25,) that we may obtain mercy (*in the pardon of our sins*), and find grace (*or favour*) to (*a suitable*) help in time of need (Gr. εἰς εὔκαιρον βοήθειαν, *for seasonable help in all our sufferings for his sake*).

---

his writings, never applies this phrase to our Lord Christ, it being peculiar to John. (2.) The apostle must have very abruptly spoken here of him, under this metaphor, of whom nothing went before, but very appositely of the gospel, to which these attributes do well agree: for, (1.) the word is quick and vital, not only promising life to the obedient, but threatening death to the disobedient, from the living God, who can quickly execute it, iii. 12. (2.) It is powerful, being "the power of God for the destruction of strong holds, and every thing that exalts itself against the knowledge of God," 2 Cor. x. 4. 7. (3.) It is "sharper than a two-edged sword, and piercing even to the dividing asunder of the soul and spirit, the joints and the marrow:" slaying Ananias and Sapphira, and delivering up others to Satan, "for the destruction of the flesh," 1 Cor. v. 5, 1 Tim. i. 20. It is, (4.) "A discerner of the thoughts and intentions of the heart," there being then "a gift of discerning spirits," attending the preachers of it, by which they judged and discerned of them; and so "the secrets of their hearts were made manifest," 1 Cor. xiv. 24, 25. And, which makes this extremely pertinent to the present exhortation, all this was very visible in the instance of the unbelievers here mentioned, to terrify the Jews from falling by the same example of unbelief. For, (1.) the word of threatening was so quick upon those spies, who "brought up the evil report upon the land," that they died immediately by the hand of God, or "by the plague before the Lord," Numb. xiv. 37. And as for the rest of the unbelievers, "they were consumed," saith Moses, "by God's anger, and by his wrath were troubled: they were carried away as with a flood; they vanished as a dream, or as the morning grass, which in the evening is cut down, and withereth" (Ps. xc. 5, 6). And thus they found the weight of that threat, γνώσετε τὸν θυμόν τῆς ὀργῆς μου, "Ye shall know the vehemency of my wrath," Numb. xiv. 34. They were also thus punished for the evil intentions of their hearts; for, saith Stephen, "In their hearts they turned back into Egypt," Acts vii. 30: so that, by "the word of God," I am inclined to understand his threats denounced against unbelievers, Numb. xiv., Ps. xcv. 11. It also may deserve to be noted, that Philo, lib. de Cherub. p. 86, G, ascribes most of these epithets to the Λόγος, saying, "The flaming sword was a symbol of the Word, especially of the First Cause, δεξικινδύνατον γὰρ καὶ θερμὸν ὁ Λόγος, for his Word is quick and fervent." And again, "God," saith he,* "whetting his sword, the dissector of all things, divides the inform essence of all things, and cuts them in the middle."

[8] Ver. 13. Πρὸς ὃν ἡμῖν ὁ λόγος, *To whom we must render an account.*] So Matt. xii. 36, "Of every idle word that men shall speak, ἀποδώσουσι λόγον, they shall give an account in the day of judgment;" Matt. xviii. 23, "The kingdom of heaven is like to a certain king, who would, συναραι λόγον, make up an account with his servants;" Luke xvi. 2, ἀπόδος λόγον, "Give up an account of thy stewardship;" Rom. xiv. 12, "Every one, λόγον δώσει τῷ Θεῷ, shall give an account of himself to God;" Phil. iv. 17, "I desire fruit that may abound, εἰς λόγον ὑμῶν, to your account;" Heb. xiii. 17, ὡς λόγον ἀποδώσοντες, "As they that must give an account;" 1 Pet. iii. 15, "Being always ready to give to every one that asks you, λόγον, an account of the hope that is in you;" and, iv. 5, οἱ ἀποδώσουσι λόγον, "Who shall give an account to him that is ready to judge the quick and dead."

[9] Ver. 16. *To the throne of God.*] The Jews say, God hath a double throne, one of judgment, and the other of mercy: and when he beholds the world obnoxious to condemnation he rises from his throne of judgment, and places himself on that of mercy. This throne of mercy is our blessed Jesus, styled by this apostle, ἱλαστήριον, the true "propitiatory," or "mercy-seat:" by this high-priest and intercessor we must come unto God, "he being able to save to the uttermost them that come unto God by him," vii. 25.

Note also, That some great men think the *rest* and *sabbatism*, discoursed of, ch. iii. iv., refers to the millennium, or the time of the conversion of the Jewish nation, and the new heavens and new earth, then promised; but I am not able to assent to that opinion, for this reason, that the apostle writes to the believing Jews of the present age, warning them, that "there be not in them an evil heart of unbelief in departing from the living God," and exhorting them to continue unto the end in faith, iii. 13, 14, that so they might "not fail of this rest" of God; and to "fear lest, a promise being made of entering into this rest, any of them should fall short of it," iv. 1, 2. And again, ver. 11, "Let us give diligence to enter into this rest, that we fall not by the same example of unbelief." Now these exhortations could not properly be directed to the believing Jews of that age, concerning the millennium, or the glorious times which were to happen at the conversion of the Jewish nation, they being to die one thousand seven hundred years before that conversion, which is not yet accomplished, and before those glorious days, which are not yet come; for what advantage, in reference to that, could they receive by this diligence, who were to die so long before it happened, and being once in heaven or paradise, could neither expect nor desire to come down thence to be partakers of any enjoyments, or better company here on earth? But these exhortations are very properly directed to them, to take care they fail not of their rest in the celestial Canaan, typified by their rest in the earthly Canaan, the time when they should rest with God, saith Origen, "ascending to the vision of him, the rest of souls in the land of the living, the rest in the life and the world to come, and in life eternal" (see note on ver. 8. 10); seeing these blessings only can belong to, and at the time of retribution will only be conferred upon, them who use this diligence. And hitherto the apostle seems plainly to refer it, when he speaks of "so great salvation," ii. 3, of "bringing many sons to glory," ver. 10, of their being partakers κλήσεως ἐπουρανίου, "of a heavenly calling," iii. 1, the hope and confidence of which he exhorts them to "hold fast unto the end," ver. 6, and then immediately begins his discourse of this rest.

---

* Ὁ Θεὸς ἀκονησάμενος τὸν τομέα τῶν συμπάντων, αὐτοῦ λόγον, διαιρεῖ ἄμορφον καὶ ἄποιον τῶν ὅλων οὐσίαν. Lib. quis Rer. Divin. Hæres, p. 391, A.

CHAPTER V.

[Let us come forth, saith he, to God's throne of grace with freedom, as having there such a high-priest in whom are all things by way of excellency to be found, for which the Levitical priesthood was ordained, and repaired to; as having,

1 A better priesthood, viz. after the order of Melchisedec, ch. vii.

2 A better consecration to it, viz. by an oath.

3 A better tabernacle in which he ministers.

4 A better sacrifice offered there.

5 A better covenant established in his blood.]

1 For every high priest taken from among men is ordained for (*the service of*) men in things [1] *pertaining* to (*the worship and propitiation of*) God, that he may offer both [2] gifts and sacrifices for sins:

2 (*And he is one*) Who can have compassion [3] on the ignorant, and on them that are out of (Gr. *err from*) the way (*offering willingly and interceding affectionately on their behalf*); for that he himself also is compassed with (*the like*) infirmity.

3 And by reason hereof (*of which infirmities*) he ought (*by God's command, and from the nature of the thing*), as for the people, so also [4] for himself, to offer (*sacrifices*) for sins.

4 And [5] no man taketh this honour unto himself, but he (*only enjoys it*) that is called of God, as *was* Aaron (*and his posterity*.

5 *And*) So also (*was it with our Lord*) Christ (*for he*) glorified not himself to be made an high priest; but he (*appointed him to be so*) that said unto him, Thou art my Son, [6] to day have I begotten thee.

6 As he saith also (*of him*) in another *place*, Thou *art* a priest for ever after the order of Melchisedec (*as being raised up to appear for ever in the heavens, and there officiate as a priest for us*).

7 Who in the days of his (*continuance in the*) flesh, when he had offered up (Gr. *offering up*) prayers and supplications with strong crying and tears unto him that was able to save him from death, and was (Gr. *being*) [7] heard [8] in that he feared; (*and being heard so far as to obtain deliverance from his fears, which he*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Τὰ πρὸς τὸν Θεὸν, *In things pertaining to God.*] "To procure and perform those things which relate to the worship and the propitiation of the Deity." So Crellius.

[2] Δῶρά τε καὶ θυσίας, *Gifts and sacrifices.*] Both these may relate to sacrifices for sin; for not only peace-offerings, but gifts of any kind are called הקרבנות, δῶρα, Matt. v. 23, and מנחה is by the seventy interpreters often rendered θυσία, Gen. iv. 3. 5, Exod. xxix. 41, xxx. 9, xl. 26. Levit. and Numbers, centies.

[3] Ver. 2. Τοῖς ἐγνοοῦσι καὶ πλανωμένοις.] He refers to the sins which go under the names of חטאת and אשם: for the word חטאת belongs properly to the thing, in doing which we err from the way; and an expiatory sacrifice was therefore required from him that did so, because he knew שוגג ושגג בדרך, "that he had erred and gone from the way:" but אשם was a sin committed out of ignorance of the command of God: so Abarbanel. For sins committed ἑκουσίως, "wittingly," and "with a high hand," or from a will set in opposition to the law of God, there was no sacrifice appointed by the law: and to this the apostle alludes, x. 26, saying, "To them that sin wilfully there remains no more sacrifice for sin."

[4] Ver. 3. Περὶ ἑαυτοῦ, *For himself.*] Here Grotius notes, that this being spoken generally of every priest taken from among men, Christ also must have offered for himself a sacrifice for sin; i. e. that he might be delivered from those sorrows, which were the punishment of sin, and were inflicted on him upon occasion of our sins. But in this he seems guilty of great and manifold mistakes; for, (1.) the apostle plainly speaks of the sinful infirmities of these priests, who therefore were to offer for their own sin, vii. 27, whereas of Christ he declares, that though he was "in all other things made like to us, yet χωρὶς ἁμαρτίας, without sin," iv. 15, that "he offered himself to God a lamb without spot," ix. 14, that being thus "holy, free from evil, undefiled, and separate from sinners, he needed not (upon a day), as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's," vii. 26, xxvii. 2. He was not nor could he, after he became our surety, be delivered from those sorrows, which were the punishment of our sins, he being, as our expiatory sacrifice, not only on occasion of our sins, but in our stead, to bear the punishment of our iniquity.

[5] Ver. 4. Καὶ οὐχ ἑαυτῷ τις, *No man.*] i. e. According to the law, say most interpreters; but I see no necessity of this limitation, it being true that no man can promise to himself God will accept his offerings, who hath no commission from God to make such offerings; whence doth arise a good argument, to show that sacrifices are of divine, and not of human institution only.

[6] Ver. 5. *This day.*] I have shown, note on ii. 10, that Christ was by his death consecrated to his priesthood; whence it must follow, that he could not exercise his sacerdotal function till after death: and this the apostle showeth here, by saying, he was made a high-priest by the Father, saying, "Thou art my Son, this day have I begotten thee:" for that this relates unto the resurrection of our Lord, is evident, because we find the same apostle proving his resurrection from these words, Acts xiii. 33, which he could not have done, had they not been intended as a prediction of his resurrection.

[7] Ver. 7. Εἰσακουσθεὶς, *He was heard.*] i. e. Delivered from his fear. So the word doth and must signify, when it relates to prayer for deliverance from evils. So Ps. xxii. 21, σῶσόν με, "Save me from the mouth of the lion, καὶ ἀπὸ κεράτων μονοκερώτων, and hear me from the horns of the unicorns;" Ps. xxxiv. 6, "This poor man cried, καὶ εἰσήκουσε αὐτοῦ, and the Lord heard him, and saved him out of all his troubles;" and, ver. 4, "I sought the Lord, καὶ εἰσήκουσε, and he heard me, and delivered me from all my fears;" Ps. lv. 2, 3, "Attend unto me, καὶ εἰσάκουσόν με, and hear me, ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, from the voice of the enemy, and from the vexation of the wicked;" and, ver. 16, "I cried to the Lord, and the Lord εἰσήκουσέ μου, heard me;" ver. 18, "He delivered my life, ἀπὸ τῶν ἐγγιζόντων μοι, from those that drew nigh to me;" Ecclus. li. 10, 11, εἰσηκούσθη ἡ δέησίς μου, "My prayer was heard, for thou savedst me from destruction" (see Ps. xxxi. 7).

[8] Ἀπὸ τῆς εὐλαβείας, *From his fear.*] Some would have this rendered so, "He was heard by reason of his reverence of God;" but it is truly rendered, "from his fear:" and so the word continually signifies, both in the Old and the New Testament, and when it is used, as it very often is, by Philo. So Josh. xxii. 24, ἕνεκεν εὐλαβείας ἐποιήσαμεν τοῦτο, "We did this out of fear;" and, Wisd. xvii. 8, καταγέλαστον εὐλάβειαν ἐνόσουν, "They were affected with a ridiculous fear;" Heb. xii. 28, "Let us serve God acceptably, μετ' αἰδοῦς καὶ εὐλαβείας, with reverence and godly fear;" Acts xxiii. 10, εὐλαβηθεὶς ὁ χιλίαρχος, "The captain fearing;" Heb. xi. 7, "Noah, εὐλαβηθεὶς, fearing, prepared an ark:" so Josephus saith of the king, Esther's husband, that he "held forth his sceptre, εὐλαβείας αὐτὴν ἀπολύων, delivering her from her fear:" and in the Septuagint, εὐλαβεῖσθαι ἀπὸ προσώπου Κυρίου, is to "fear before God," Exod. iii. 6, Jer. v. 22, Hab. ii. 20, Zeph. i. 7, iii. 13, Zech. ii. 13; and εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ, is to "fear before man," or be afraid of men, 1 Sam. xviii. 15, Job xix. 29, Isa. lvii. 11, Jer. xxii. 25, Ecclus. vii. 7. This sense also the particle ἀπὸ doth require, which rarely doth import the meritorious cause. His prayers and tears also do express the greatness of his fears; and, lastly, the scope of the apostle requires this sense, he being here representing our Lord as one of like passions with us, that he might show he was "a merciful high-priest." This fear he became subject to, say Grotius and the fathers, because the divinity for a season as it were withdrew its influences from the human nature, καὶ γὰρ τὴν ἀνθρωπότητα τοῦτο παθεῖν ἡ Θεότης συνεχώρησε, "for the Deity permitted the humanity thus to suffer," saith Theodoret. And this doubtless all those fathers intended, who followed that reading, ii. 9, that "he tasted death for every man," χωρὶς Θεοῦ· for that this was no depravation of the Nestorians, as Œcumenius and Theophylact fancied, is evident from this, that his words are thus cited by Origen,* and by Ambrose,† who lived before Nestorius.

* Χωρὶς καὶ Θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἐν τισὶ κεῖται τῆς πρὸς Ἑβραίους ἀντιγράφοις χάριτι Θεοῦ. Orig. Com. in Joh. ed. Huet. tom. ii. p. 38, D.

† Ut sine Deo pro omnibus gustaret mortem De Fide ad Grat. lib. ii. cap. 4. Theodoret in locum.

did by an angel sent to strengthen him, Luke xxii. 43;)

8 Though he were a Son, yet [9] learned he (*the difficulty of*) obedience (*to death*) by the things which he suffered (*i. e. by the agonies and terrors which he suffered at the apprehension and approach of the death he was to suffer, and so was the more fitted to be to us a compassionate high-priest under our sufferings for his sake*);

9 And being (*by these sufferings*) [10] made perfect (*τελειωθεὶς, consecrated to his priesthood*), he became the author of eternal salvation unto all them that obey him;

10 (*Being*) called (*or, constituted*) of God an high priest after the order of Melchisedec (*i. e. for ever*).

11 Of whom (*i. e. whose priesthood*) we have many things to say, and (*those*) [11] hard to be uttered, (*or explained, not from the nature of the things themselves, but*) seeing (*ἐπεὶ, because*) ye are dull of hearing.

12 For when for the time (*ye have professed the faith*) ye ought to (*have been able to*) be teachers (*of it to others*), ye have need that one teach you again which *be* the [12] first principles of the oracles of God; and are become such as have need of milk (*the food of babes*), and not of strong meat (*the food of men*).

13 For every one that useth milk *is* (*as yet*) unskilful in the word of righteousness: for he is (*but*) a babe (*in Christ*, 1 Cor. iii. 2, xiv. 20, Gal. iv. 19, Eph. iv. 14).

14 But strong meat belongeth to them (*only*) [13] that are of full age (*i. e. perfect men*), *even* (*to*) those who by reason of use have their senses exercised to discern both good and evil.

---

[9] Ver. 8. Ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοὴν, *He learned obedience, from* or *by the things that he suffered.*] These words I have expounded thus: "He learned (the difficulty of) obedience (to the death) by the things that he suffered." But I conceive they may be also rendered and expounded thus: ver. 7, "He was heard and delivered from his fears," to wit, from those fears which threw him into an agony in the garden, and against which an angel was sent from heaven to comfort him; ver. 8, καίπερ ὢν υἱὸς, "Though being a Son (even the proper Son of God), he taught us obedience by the things that he suffered," or by the death he suffered in obedience to the will and commandment of his Father (John x. 18): for as the Hebrew לִמַּד signifies both to *learn* and to *teach*, and is by the Septuagint above twenty times rendered διδάσκειν, "to teach;" and as the word *learn* in our language signifies also to teach, as in these words of the old translation, Ps. cxix. 66, "O learn me understanding and knowledge:" so also, saith Eustathius,* the word μανθάνω is μέση λέξις, a word that signifies both to *teach* and to *be taught*, and is so used by the authors that lived after Homer's time, and by the sophisters.

[10] Ver. 9. Τελειωθεὶς, *Made perfect.*] That this word is here taken in the notion of consecration, may appear, saith the reverend Dr. Hammond, by the words following; as the application of it, "being pronounced or declared a high-priest," which belongs to Christ after his resurrection, and not before, that being the time when he entered into his heavenly tabernacle, living there for ever to appear before God, and exercise that function in his presence for us; and so he became a high-priest for ever.

[11] Ver. 11. Δυσερμήνευτος, *Hard to be uttered.*] See here what are Paul's δυσνόητα, "things hard to be understood" (2 Pet. iii. 16); viz. those things which were not so in themselves, or through the difficulty of the matter revealed, but through the imbecility and weakness of them to whom they were spoken.

[12] Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *The first principles of the oracles of God.*] It is the descant of all the ancient commentators on this place,† that by these "first principles" the apostle understands "the humanity of Christ, because the preachers of the gospel spake of that only to them who were not yet perfect in the faith:" and yet this seemeth neither to be true nor safe; not true, because the apostle had in the first and second chapters of this epistle, as all these commentators teach, spoken to those rude Jews of the deity of Christ, and because he mentions not Christ's human nature among the principles of the doctrine of Christ, reckoned up vi. 1, 2; not safe, because it seems to intimate that Christians might be taught the faith before they had the knowledge of the divinity of Christ, and consequently that this was no necessary part of the Christian faith.

Note, Secondly, That hence we may fairly guess who were, in the Epistles to Timothy, the teachers of the law who "neither understood what they said, nor whereof they affirmed," 1 Tim. i. 7; and the ἑτεροδιδάσκαλοι, "the false teachers, who were proud, knowing nothing, but doting about questions and strifes of words, men of corrupt minds, and destitute of the truth," vi. 3—5, and who were always learning and never able to come to the knowledge of the truth," 2 Tim. iii. 7; viz. not the Gnostics, but in all likelihood the Jewish false teachers, and such as were perverted by them.

Note, Thirdly, That this seems not to be spoken of all the Jews, but only of the greatest part of them; that therefore which is spoken of the deity of Christ, the Melchisedecian priesthood, the virtue of Christ's priesthood, belonged to the more perfect, who were not to be debarred of the knowledge of these things by reason of the imbecility of their brethren.

[13] Ver. 14. Τελείων δὲ.] See the sense of the word "perfect," note on 1 Cor. ii. 6. This metaphor seems to be taken from the digestion of the stomach: that which is light of digestion, and needs not much concoction, as solid food and strong meat do, being here represented by the name of milk; and so in reference to the judgment, that which can easily be learned, and apprehended aright, and in which we are in no great danger of mistaking, as are the first principles of religion, mentioned ch. vi., is compared to "milk;" but that we cannot easily discern, and about which we are subject to mistakes and wrong conceptions, as the things mentioned in the former note were to the Jews, is called "strong meat."

---

* Ὥσπερ δέδαεν οὐ μόνον τὸ ἐδιδάχθη, ἀλλὰ καὶ τὸ ἐδίδαξεν, οὕτω καὶ τὸ μανθάνειν ἄμφω ταῦτα δηλοῖ, in Homer, ed Rom. p. 1561, lib. xii., et rursus, οὕτω καὶ τὸ μανθάνειν μέσως ἔχει, ὡς δηλοῖ τὸ μανθάνω γράμματα παρὰ τοῖς σοφισταῖς. Ibid. p. 1883, lib. xlv.

† Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, τοὺς ταπεινοτέρους ὑπὲρ τοῦ Χριστοῦ λόγους ἐκάλεσε. Τοῖς γὰρ μηδέπω τὴν πίστιν ἰσχηκόσι τέλειαν, τὰ περὶ τῆς ἀνθρωπότητος προσέφερον μόνα τῆς ἀληθείας οἱ κήρυκες. Ita Theodoret. Chrysost. Œcum. Theophylact. in locum. Τὴν μὲν καὶ ἀνθρώπινον παρουσίαν τοῦ Κυρίου. Iren. lib. iv. cap. 75.

CHAPTER VI.

1 Therefore leaving the principles of the doctrine of Christ (*though your small proficiency in them makes it seem almost necessary to discourse anew of them to you*), [1] let us go on unto perfection (*i. e. to the doctrines which will render you perfect men in the knowledge of Christ*); not laying again the founda-

---

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Ἐπὶ τὴν τελειότητα, *To perfection.*] That to be *perfect* signifies to be fully instructed in the principles of Christian faith, see note on 1 Cor. ii. 6.

tion of (*Christianity in the doctrines of*) repentance from dead works (*i. e. from works deserving death*, Rom. vi. 23, viii. 13), and of faith toward God,

2 (*And*) Of the [2] doctrine of baptisms (*that of water and of the Spirit, by which they that repent and believe are initiated into the church of Christ*), and [3] of laying on of hands (*after baptism, for the receiving of the Holy Ghost*), and of resurrection of the dead, and [4] of eternal judgment (*the great motives to engage all Christians herein to exercise themselves, to have always consciences void of offence towards God and towards all men*, Acts xxiv. 15, 16).

3 [5] And this will we do, if God permit.

4 (*I say, let us not attempt wholly to lay again the foundation of Christianity;*) For *it is* impossible for those who were [6] once enlightened (*in baptism*), and [7] have tasted of the heavenly gift, and were made partakers of the Holy Ghost (*sent down from heaven, and conferred on them by the imposition of hands*),

5 And have [8] tasted the good word of God (*preached among them with such variety of tongues, and confirmed by so many miracles*), and (*have seen and felt*) [9] the powers of the world to come,

6 If they shall fall away (*from Christianity*),

---

[2] Ver. 2. Βαπτισμῶν διδαχῆς, *The doctrine of baptisms.*] He speaks not of the baptism of John and of Christ, for the baptism of John was preparatory to repentance and faith in Christ; nor of the baptism of martyrdom, that being not ordinarily known to the Jews by that name; but of the double baptism, of which the Baptist spake in these words, "I baptize you with water, but there is one who cometh after me, he shall baptize you with the Holy Ghost, and with fire" (Matt. iii. 11); and of which our Saviour speaks to Nicodemus, saying, "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5); for this in order follows the doctrine of repentance, and faith in God and our Lord Jesus Christ.

[3] Ἐπιθέσεώς τε χειρῶν, *Imposition of hands.*] Imposition of hands was used in ordination, healing of the sick, and absolution of penitents; but this imposition of hands was not common to all Christians, nor joined with baptism; nor was it to be reckoned among the principles or initiatory doctrines of the Christian faith. It remains therefore that we understand this of the imposition of the apostles' hands, used after baptism, for the receiving of the Holy Ghost, mentioned Acts viii. 17, "Then laid they their hands on them, and they received the Holy Ghost" (see xix. 6).

[4] Καὶ κρίματος αἰωνίου, *Of eternal judgment.*] Hence interpreters observe that the doctrine of Origen, touching the period of the torments of the damned, is here condemned: and indeed the primitive fathers, not Origen himself excepted, taught the contrary. "If we do not the will of Christ," saith Clemens Romanus,* οὐδὲν ἡμᾶς ῥύσεται τῆς αἰωνίου κολάσεως, "nothing will deliver us from eternal punishment." "The black way" in Barnabas† is ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, "the way of eternal death with punishment." "The punishment of the damned," saith Justin Martyr,‡ "is κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρὶ (κόλασις ἀπέραντος, κόλασις αἰωνιος, πυρὸς αἰωνίου δίκη), endless punishment and torment in eternal fire:" in Theophylact§ it is κόλασις αἰώνιος, αἰώνιος τιμωρία, "eternal punishment." Irenæus,‖ in his symbol of faith, makes this one article, that τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψῃ, "Christ would send the ungodly and unjust into everlasting fire."

Tertullian¶ declares, omnes homines aut cruciatui destinari aut refrigerio, utroque sempiterno, "that all men are appointed to eternal torments or refreshments. And if any man," saith he, "thinks the wicked are to be consumed, and not punished, let him remember, ignem gehennæ æternum prædicari in pœnam æternam, that hell-fire is styled eternal, because designed for eternal punishment;" and thence concludes "their substance will remain for ever, whose punishment doth so." Cyprian** saith, Servantur cum corporibus suis animæ infinitis cruciatibus ad dolorem; that "the souls of the wicked are kept with their bodies, to be grieved with endless torments." Tormentis nec modus ullus aut terminus, "There is no measure nor end of their torments," saith Minutius.†† Lastly, Origen‡‡ reckons this among the doctrines defined by the church, that "every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for life, sive igni æterno ac suppliciis mancipanda est, or is to be delivered up to eternal fire and punishment, if its sins have deserved that state."

[5] Ver. 3. Καὶ τοῦτο ποιήσομεν, *And this will we do*, &c.] This verse by Grotius and Dr. Hammond is thus interpreted; We purpose some other time to instruct you farther in these rudiments of Christianity, if you do not in the meantime fall from the Christian faith (ii. I. 3); "If there be not in you an evil heart of unbelief, in departing from the living God" (iii. 12); "If you fall not after the same example of unbelief which your forefathers gave" (iv. 11).

Others put this verse in a parenthesis, and make it relate to these words, ver. 1, "Let us go on unto perfection," or to the higher doctrines of Christianity, as God willing we now intend to do. So Acts xviii. 21, "God willing I will return unto you. I will come to you speedily if God will," 1 Cor. iv. 19. And this interpretation I like best.

[6] Ver. 4. Φωτισθέντας, *Enlightened.*] That baptism from the beginning was called φωτισμός, "illumination," we learn from the concurrent testimonies of Justin Martyr,* Irenæus, and Clemens Alexandrinus,† which makes it very probable that this phrase obtained from the beginning of Christianity, and so this answers to the doctrine of baptisms, ver. 2.

[7] Γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, *And have tasted of the heavenly gift.*] i. e. The Holy Ghost sent down from heaven, styled by our Saviour, τὴν δωρεὰν τοῦ Θεοῦ, "the gift of God," John iv. 10. Thus our Saviour, discoursing of baptism by water and the Holy Ghost, and of regeneration, ἄνωθεν, "from above," by virtue of this Spirit, saith, he discoursed περὶ τῶν ἐπουρανίων, "of heavenly things," John iii. 12, and they, who were sealed with the Spirit of promise, Eph. i. 13, are said to be blessed with spiritual blessings, ἐν τοῖς ἐπουρανίοις, "in heavenly things;" and this gift was imparted by imposition of hands, Acts viii. 17, xix. 6.

[8] Ver. 5. Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, *And have tasted the good word of God.*] i. e. And have been acquainted with the gospel, which affords the promise of remission of sins, and of justification here, and of a resurrection to eternal life hereafter (ver. 2). So the promise of bringing the children of Israel into the land of Canaan is styled הדבר הטוב, ῥῆμα καλὸν, "a good word," Josh. xxi. 45, xxiii. 15; the word of God for bringing his people out of captivity is styled דברי הטוב, "my good word," Jer. xxix. 10; the words of consolation, which the angel spake to Jerusalem, are דברים טובים, ῥήματα καλὰ, "good words," Zech. i. 13; the promise made to God's people of remission of sins, and peace and truth in the days of the Messiah, is הדבר הטוב, "a good word;" and the prophet speaking of the Messiah saith, "My heart meditateth a good word," דבר טוב, λόγον ἀγαθὸν, Ps. xlv. 1. This word they saw confirmed by the gift of tongues and prophecy, vouchsafed to the first preachers of it, and daily experimented in their assemblies (1 Cor. xiv.), and so they could not but be convinced of the truth of it.

[9] Δυνάμεις τε μέλλοντος αἰῶνος, *The powers of the world to come.*] The world to come doth, in the language of the prophets and of the Jewish doctors, signify the times of the Messiah, who, in the prophet Isaiah, is called, ὁ παῖδ

---

* Frag. Ep. 2. † Sect. 20.
‡ Ap. i. p. 41, 46. Ap. ii. p. 57, 64, 71, 87.
§ Ad Autol. p. 79.
‖ Lib. i. cap. 2, lib. ii. cap. 6, lib. iii. cap. 4.
¶ De Test. Animæ, cap. 4, et de Resur. Carnis, cap. 35.
** Ep. iii. lib. de Laude Mart. et libr. contr. Demetr.
†† P. 39. ‡‡ Proem. Περὶ Ἀρχῶν.

* Καλεῖται δὲ τοῦτο τὸ λοῦτρον φωτισμὸς, ὡς φωτισμένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Justin. Dial. ii. p. 94.

† Καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χόρισμα καὶ φώτισμα, καὶ τέλειον, καὶ λουτρόν. Clem. Alex. Pæd. lib. i. cap. 6, lib. ix. A.

[10] to renew them again unto repentance; seeing they (*by so doing*) crucify to themselves (*or by themselves*) the Son of God afresh, and put *him* to an open shame.

7 For (*as*) the earth which drinketh in the rain that cometh oft (*from heaven*) upon it, and (*so*) bringeth forth herbs meet for them by whom it is dressed, receiveth (*farther*) blessing from God, (*so is it with them who become fruitful under the dew and showers of divine grace:*)

8 But that (*earth*) which (*being thus dressed and watered*) beareth (*only*) thorns and briers *is* [11] rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak (*to warn you of the danger of falling off from the Christian faith*).

10 For (*if ye be not wanting to yourselves*) God *is* not unrighteous to forget [12] your work (*of faith*) and (*your*) labour of love, which ye have shewed toward his name, in that ye have ministered to the (*necessities of the*) saints, and (*yet*) do minister (*to them*).

11 And we desire (ἐπιθυμοῦμεν δε, *we desire therefore*) that every one of you do shew the same diligence (*which hitherto ye have done,*) to the (*intent that ye may retain a*) full assurance of hope unto the end:

12 [13] That ye be not slothful (Gr. *may not be slothful*), but followers of them who through faith and patience inherit (*ed*) the promises.

13 For when God (*upon his faith in offering his son Isaac*) made promise to Abraham, [14] because he could swear by no (*one*) greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so (*accordingly*), after he had patiently endured, he obtained the [15] promise (*of a seed multiplied greatly to him*, Gen. xxii. 17.

16 *God confirming his faith in the promises made to him after the manner of men:*) For men verily swear by the greater: and an oath for confirmation *is* to them an [16] end of all strife (*or contradiction*).

μέλλοντος αἰῶνος, "the Father of the world to come" (see note on ii. 5). "The powers," therefore, "of the world to come," according to the scripture idiotism, must be the external operations of the Holy Ghost, viz. the gifts of faith, of healing, of casting out devils, ἐνεργήματα δυνάμεων, 1 Cor. xii. 8, 9, "the working of miracles," or "the operations of powers." Or, secondly, this fourth particular may answer to the day of judgment, which is the fourth thing mentioned, ver. 2, as the three former seem to do to the three other things there mentioned, and then "the powers of the world to come" may signify the powerful persuasions the doctrine of a future judgment administers to repentance and a new life (Acts xvii. 30, 31, 2 Cor. v. 10, 11); though of this import of the phrase I find no example.

[10] Ver. 6. Ἀδύνατον τούτους πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *It is impossible to renew these to repentance.*] For these being all the means, internal and external, by which God gave testimony to the truth of Christian faith, and the prophetic office and glorious resurrection of our Lord; they, saith the apostle, who, after a full experience of them, do of their own accord renounce that faith, cannot be renewed to repentance, because they have already resisted all that evidence which God saw fit to give men of the truth of that faith and of this Messiah; and so they become guilty of that sin against the Holy Ghost, which, saith our Saviour, shall never be forgiven (Matt. xii. 32).

But then the παραπεσόντες, "men that thus fall away," are not those who lapse in the times of persecution, and much less those who, through the temptations of the flesh, may sometimes fall into great sins, for to such the apostle grants place for repentance, 2 Cor. xii. 21; and one of these he delivers to Satan for the destruction of the flesh, "that the spirit might be saved in the day of the Lord Jesus," 1 Cor. v. 5; exhorting his Corinthians, upon his repentance, to receive him into their communion, 2 Cor. ii. 7, 8; but such as after these experiences of the truth of the Christian faith, have voluntarily renounced it, relapsing either to heathenism or Judaism; for they are such as "apostatize from the living God," iii. 12, such as "fall through unbelief," iv. 11, such as "hold not the profession of the faith," x. 23, such as "draw back from the faith," ver. 38.

Secondly, This will be farther evident from the description of these persons, they being here said ἀνασταυροῦν ἑαυτοῖς, "by themselves to crucify Christ afresh," and παραδειγματίζειν, "to put him to an open shame," as one that deserved the punishment which the Jews inflicted on him, and being apostate Jews, to crucify Christ again.

[11] Ver. 8. Ἀδόκιμος, *Rejected.*] It is rejected of the husbandman, who will spend no more labour upon it, but leave it to be scorched by the heat, and so to be like the heath, which is the emblem of the cursed man, Jer. xvii. 5, 6; or like the barren fig-tree which the Lord cursed, saying, "Never fruit grow on thee more," Matt. xxi. 19. Accordingly, they on whom the showers of divine grace fall down from heaven, if they bring forth no good fruit, shall be ἀδόκιμοι, "rejected" by God, continue under the curse of the law, and their end shall be destruction.

[12] Ver. 10. Τοῦ ἔργου ὑμῶν, *Your work.*] This seems to be the ἔργον πίστεως, "work of faith," mentioned 1 Thess. i. 3, 2 Thess. i. 11, and joined with ὁ κόπος τῆς ἀγάπης, "the labour of love," as here; and which is styled ἔργον ἀγαθόν, "the good work," Phil. i. 6, Rom. ii. 7 (see note on that verse), the following exhortation being this, That they would continue in the faith to the end, and be imitators of them "who through faith and patience did inherit the promises."

[13] Ver. 12. Ἵνα μὴ νωθροὶ, *That ye be not slothful.*] i. e. God being so engaged on his part to let nothing be wanting which is requisite to enable you to persevere, and so to enjoy the fruits of your faith in the salvation of your souls, see that ye be not slothful, nor faint-hearted, but still continuing the same Christian diligence to the end, that so ye may at last enjoy the blessings promised by this gospel, and live in an assured hope of them, as your father Abraham did.

[14] Ver. 13. Ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, *Because he could swear by no greater.*] So Philo, ὁρᾷς γὰρ ὅτι οὐ καθ' ἑτέρου ὀμνύει ὁ Θεὸς, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, "Thou seest that God sweareth not by another, for there is nothing better than he, but by himself" (Leg. Alleg. lib. ii. p. 75, D.)

He swears, ἐπ' ἑαυτοῦ, *by himself.*] It may perhaps not be unworthy of our observation, that where God saith in the Old Testament, "I swear by myself;" the Jerusalem Targum renders this frequently בְּמֵימְרִי, "by my Word," as Exod. xxii. 16, Deut. i. 1, xxxii. 22. 26.

[15] Ver. 15. Τῆς ἐπαγγελίας, *The promise.*] This cannot be understood of Isaac the promised seed, he being not only born, but offered, when God made this promise to Abraham; nor can it be said that he inherited the promise because he saw it afar off, that being a sign he did not yet inherit it; or that he did this in his posterity, for the apostle saith, he himself inherited the promises: which is exactly true of the words cited here by the apostle, "Surely, blessing I will bless thee, and multiplying I will multiply thee;" for the book of Genesis assures us, this promise was exactly fulfilled in his life: for the Lord blessed him in all things (Gen. xxiv. 1). He had a numerous seed by his wife Keturah (Gen. xxv.), to whom he gave gifts (ver. 6). From Ishmael arose twelve sons, which were princes of their tribes (ver. 13. 16). He lived fifteen years after the birth of Jacob and Esau by Rebekah, of whom the oracle declared, that "there were two nations in her womb:" for Isaac was sixty years old when they were born to him (ver. 23. 26); he himself was born when Abraham was a hundred years old (Gen. xxi. 5); Abraham was a hundred and seventy-five years old when he died (Gen. xxv. 7): he therefore lived fifteen years after the birth of Jacob and Esau, and ninety years after the birth of Ishmael; and so lived to see this promise verified to him.

[16] Ver. 16. Ἀντιλογίας πέρας, *An end of contradiction.*]

17 Wherein (ἐν ᾧ, *in which thing accordingly*) God, (*being*) willing more abundantly to shew (*not only to Abraham, but also*) unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie (*viz. his promise and his oath*), we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: (*who, to escape the wrath impendent on the unbelieving Jews here and hereafter, have fled to the hope of glory set before us in Christ Jesus, the lively hope of an inheritance incorruptible, to which we are begotten by Christ Jesus*, 1 Pet. i. 3:)

19 Which *hope* we have as an anchor of the soul, both sure and stedfast (*in all the storms and billows of the world*), and which [17] entereth into that within (Gr. *the inward part of*) the veil;

20 Whither the forerunner is for us entered, *even* Jesus, (*who is*) made an high priest for ever after the order of Melchisedec (*and so one that can never die, or miscarry in his office, but lives for ever, there to appear in the presence of God for us*, vii. 24, 25).

Diodorus Siculus* informs us, that the Egyptians styled an oath, μεγίστην πίστιν, "the greatest confirmation." It is, saith Dionysius Halicarnassensis, τελευταία πίστις, "the last or utmost assurance." It is, in the language of Procopius, ὕστατον, καὶ ἐχυρώτατον πίστεώς τε καὶ ἀληθείας ἐνέχυρον, "the last and firmest pledge of faith and truth." That the apostle here speaks of prómissory oaths, is evident from the occasion of this discourse, viz. his promise made to Abraham. Now these oaths being equally conducing to this good end in all ages, we have just reason to believe that Christianity allows of them for these ends.

[17] Ver. 19. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *Which entereth into the veil.*] Which, being the hope of the heavenly mansions typified by the sanctum sanctorum, within the veil, carries our expectation thither: the Jews had the highest expectations from the service of the high-priest entering into the holy of holies; if on the day of expiation he came out alive, "there was great joy, for then they thought they were accepted."* How then may we rejoice in contemplation of that heavenly sanctuary!

---

* Τὰ ἐνδοιαζόμενα τῶν πραγμάτων ὅρκῳ διακρίνεται, καὶ τὰ ἀβέβαια βεβαιοῦται, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442.

* Gemar. tit. Joma.

CHAPTER VII.

1 (*Which order, sure, was very excellent, and therefore fit to represent the priesthood of the holy Jesus, the King of saints, and Prince of peace:*)For this Melchisedec, [1] king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the (*four*) kings (mentioned Gen. xiv. 9), and blessed him (ver. 18);

2 To whom also Abraham gave a tenth part of all (*the spoils taken by him*); first being by interpretation (*of the word Melchisedec,*) King of righteousness,

---

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. Βασιλεὺς Σαλήμ, *King of Salem.*] They seem mistaken who think this Salem was the same with Jerusalem; for it is plain from this very place, Gen. xiv. 15—17, that Salem was in the way which led from the valley of Damascus unto Sodom. Jerome* saith that he learned, ab eruditissimis gentis illius, "from the most learned of the Jews, that Salem was not Jerusalem, but a town near Scythopolis," which till then was called Salem: and it retained its name in our Saviour's days, as appears by the evangelist saying that "John baptized near Salem," John iii. 23. Now of this Melchisedec, king of Salem, let it be noted,

First, That he must be a man, not an angel, not the Holy Spirit: for (1.) "every high-priest," saith the apostle, "is taken from among men," v. 1. (2.) The scripture still speaks of him as a man, describing him by his proper name, his kingly dignity, and the city where he dwelt, and by his personal actions, proper to a man, his bringing forth bread and wine, and his receiving the tithes of the spoils. And, (3.) from these words, "Consider, πηλίκος οὗτος, what an eminent person this Melchisedec was, to whom Abraham gave the tenth of the spoils;" things, surely, which neither angels nor the Holy Spirit would receive, nor was it necessary to prove their dignity. Accordingly, Josephus† saith expressly that "he was a king of the city of Salem;" and Philo,‡ that "he was a king, and not a tyrant."

Secondly, He could not be Sem, as the Jews vainly imagine, for the apostle saith here expressly, that Melchisedec was not γενεαλογούμενος ἐξ αὐτῶν, i. e. "one who had his pedigree or descent from them," which is not true of Sem: nor could he be said to be "without father or mother," whose genealogy is evident from Adam, Gen. v. 32, x. 1, and who was the son of Noah. Nor was Sem's priesthood, if he had any, of a different order from Levi's, who was "in his loins," as well as Levi was "in the loins of Abraham;" and therefore it could not be said that "Levi paid him tithes in the loins of Abraham," but it would be as true that he received tithes in the loins of Sem: for, according to this interpretation, he was in the loins both of him that received tithes, and of him that paid them; which destroys the whole argument of the apostle here. Moreover, there is no visible cause why Moses should call Sem, whom he so often mentions, by any other name than his own, by which he doth so oft make mention of him; nor is it likely that Sem reigned in the land of Canaan, which now was in the possession of his brother's son; nor could Abraham be said to "sojourn there as in a strange country," if his noble ancestor Sem had been king there.

Thirdly, Much less could he be the eternal Λόγος, or the Son of God himself; for as he only was a priest according to his human nature, i. e. that nature in which he was inferior to God, and which he had not yet assumed, and was then constituted a high-priest, when God said to him at his resurrection, "This day have I begotten thee," v. 5; so could he not be a high-priest after his own order, or made like unto himself. But Melchisedec was in this like unto him, that he was both "a priest of the most high God," and a "king" also in that country, those two offices being anciently in the same person; whence the Hebrew כהן, "a priest," is by the Targum often rendered רבא, "a prince;" see Gen. xli. 45, Exod. ii. 16, iii. 1, 2 Sam. viii. 18, xx. 26, 1 Kings iv. 6, Job xii. 19; and on those words, Ps. cx. 4, "Thou art a priest for ever;" "Thou shalt be a great prince for ever," is the descant of the Jewish Targum:

Note also, that here again Mr. Le Clerc is insufferable, when he says, "Because the allegorical writers of the Jews at that time accommodated innumerable places to the Messiah, not relying upon any grammatical interpretation, but a certain old custom of explaining the scripture after this manner; and because they interpreted Ps. cx. of the Messiah, the sacred writer makes use of that interpretation to his purpose; and because they acknowledged the Messiah ought to be like Melchisedec, he reasons against them from their own concessions, not against other men, who might have denied what he affirmed: otherwise, if the thing be considered in itself, no strong or grammatical argument can be drawn against others from that history; and therefore such things are not too much to be urged now, because that way of explaining

---

* Ep. ad Evagrium, tom. iii. f. 14, C.

† Antiq. lib. i. ‡ Cap. 11, lib. ii. de Legis Alleg. p. 57.

and after that also (*styled*) King of Salem, which (*by interpretation*) is, King of peace; (*and being*)

3 [2] Without father, (*or*) without mother (*of any priestly order*), without descent (*from any of the pedigree of Abraham*, ver. 7), [3] having neither beginning of days (*from which his priestly office was to commence*), nor end of life (*in which it terminated*); but (*being*) [4] made like unto the Son (*a son*) of God; abideth a priest continually.

4 Now consider how great this man (Gr. *he*) *was*, unto whom even the patriarch Abraham gave [5] the tenth of the spoils (*which anciently were given to kings and priests, as belonging to God, whom they served or represented*).

5 And verily they that are of the sons of Levi, who receive (*i. e. they indeed of the sons of Levi receiving*) the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham (*i. e. they receive tithes only by virtue of the law, and that from them only who come out of the loins of Abraham, as well as they*, Numb. xviii. 21. 26):

6 But he [6] whose descent is not counted from them

---

scripture is grown out of use:" that is, the apostle proceeds all along upon weak grounds, and urges arguments that in themselves depend on falsehoods, only because some silly Jews had said the same thing before him. I read, indeed, in profane Celsus,* this vile reflection on the sacred penmen, that "they produce things unknown, fanatical, uncertain, and which no wise man thinks to be of any strength;" but I am sorry to find a Christian writer thus exposing them to the contempt and scorn of anti-scripturists. "Christ is a priest for ever after the order of Melchisedec," saith the apostle, vi. 20. So indeed you tell us, out of the idle tales and "allegorical interpretations of some brain-sick Jews," saith Mr. Le Clerc; but without all ground. "It is περισσότερον κατάδηλον, exceeding manifest," saith the apostle, "that another priest should arise after the order of Melchisedec," vii. 15. It is no such thing, saith Mr. Le Clerc; this follows only from the vain concessions of the Jews: "another man may deny what you thus confidently affirm." "It is exceeding manifest," saith the apostle, "for the scripture testifies this, by saying, Thou art a priest for ever after the order of Melchisedec," ver. 17. And God hath confirmed this by an oath, in these words, "The Lord sware and will not repent, Thou art a priest for ever." You make use of a rabbinical interpretation, saith Mr. Le Clerc, and call that falsely a scripture testimony; "but another may deny what you thus assume, for no strong or grammatical argument can be drawn from these words."

[2] Ver. 3. Ἀπάτωρ, &c. *Without father, without mother*, &c.] It being certain that these things cannot be properly spoken of a man, it is necessary to interpret them as I have done in the paraphrase; and to this interpretation the apostle leads, by styling him, ἀγενεαλόγητον, "without pedigree," as being μὴ γενεαλογούμενος ἐξ αὐτῶν, "not of the genealogy of the people of Abraham."

[3] Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, *Having neither beginning of days nor end of life.*] Though I have placed another exposition of these words in the paraphrase, I condemn not the ordinary sense which interpreters put upon these words, viz. That in scripture there is nothing said of the beginning or end of his life; for so Philo saith of Cain, "Perhaps the sign that Cain should not be killed was this, τὸ μηδέποτε ἀναιρεθῆναι, that he should never be taken away by death, οὐδὲ γὰρ θάνατον αὐτοῦ διὰ πάσης τῆς νομοθεσίας δεδήλωκεν, for Moses had said nothing of his death" (L. Quod deter. p. 145, C.).

[4] Ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *But made like to the* (a) *son of God.*] All the interpreters I have met with refer this to Christ, of whom Melchisedec was a type, he being the antitype, as being emphatically "a King of righteousness," and "a Prince of peace," without earthly father, as to his divinity; without mother, as being not of the genealogy of the Aaronical priesthood; "without beginning of days" as to his divine nature, "and without end of life" as to his priesthood. But the apostle is not here speaking of Melchisedec's likeness to Christ, but of Christ's likeness to him, as being "a priest after the order of Melchisedec:" nor do these things well suit with our Lord Christ, who, as to his human nature, was not "without mother," nor, as to his priesthood, "without beginning of days," Luke iii. 23. I therefore rather think, that as in all the former characters, so here the apostle speaks of Melchisedec, and saith, he was, in this, "like to a son of God," or to one of the angels, who are immortal, and never cease to be: for it is certain, that the angels are often styled "the sons of God:" so Job i. 6, בני אלהים, "the sons of God," are, in the Septuagint, ἄγγελοι τοῦ Θεοῦ. So also ii. 1, xxxviii. 7, Ps. xxix. 1, Chal. So Dan. iii. 25, "The vision of the fourth is like υἱῷ τοῦ Θεοῦ, a son of God," i. e. an angel of God: for so it follows, ver. 28, "He sent his angel, and delivered them." It is the observation of the book of Wisdom, ii. 3, that "man was made immortal, and to be an image of God's eternity;" and at their resurrection, saith Luke, "they shall die no more, but shall be like unto the angels, καὶ υἱοί εἰσι τοῦ Θεοῦ, and are the sons of God, being sons of the resurrection;" and our υἱοθεσία, or "sonship," is by this apostle made to consist in "the redemption of the body from corruption" (see note on Rom. viii. 23). Melchisedec therefore being here represented as one who had no end of his life; and upon that account, one who "abides a priest for ever," is in this said to be like to "a son of God;" whence, ver. 8, the apostle opposes him to priests that die, saying, "There he received tithes, of whom it is testified that he liveth," viz. Ps. cx. 4.

[5] Ver. 4. Δεκάτην τῶν ἀκροθινίων, *The tenth of the spoils.*] Τὰ ἀκροθίνια, saith Phavorinus, are, τὰ τῶν πολέμων, "the spoils of war;" they are, saith Hesychius and Suidas, αἱ λαφύρων ἀπαρχαί, "the first-fruits of the prey;" or, as Josephus* saith, δεκάτη τῆς λείας, "the tenths of what was gotten by war;" it being a very ancient custom to give partly to the gods, and partly to kings, the tenths or first-fruits of these spoils: and so Melchisedec might here receive them both as a king and as a priest. That they were given to the gods, we learn from those words of Arrian,† "We ought, in hunting, to begin from the gods, and to present to them the first-fruits of what we have taken, οὐ μεῖον ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, no less than in a victory in war, the chief of the spoils." Thus did the Athenians, saith Herodotus,‡ who, τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, "consecrated the tenth of their prize to the gods." Diodorus Siculus saith, all the Greeks did it; and Josephus saith, that Joshua preserved the gold and silver of the inhabitants of Jericho to be ἀπαρχὴν ἐξαίρετον τῷ Θεῷ, "excellent first-fruits to God of their spoils" (Antiq. lib. v. cap. 1, p. 136). See this as to both parts largely proved by Dr. Spencer.§ And evident it is, that Abraham here paid not the tithes of all he had, but only the tenths of the spoils: (1.) Because he had nothing else there, the remainder of his estate being at Mamre. (2.) The manner of paying tithes being not this, that a man shall pay the tenth of all he hath, but only that he pay "the tenth of his increase;" and that not whenever he meets the priest, but at the time of harvest only, or when he receives from God's hands the increase of it: it cannot then be thought reasonable, that Abraham should give to Melchisedec the tithes of any other spoils than those he had now reaped by way of harvest.

[6] Ver. 6. Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *Whose descent*, &c.] Thus Philo‖ saith, that ἱερέα ἑαυτοῦ πεποίηκεν ὁ Θεός οὐδὲν ἔργον αὐτοῦ προδιατυπώσας, "God made him his priest, having not mentioned any work that he did before:" and elsewhere he saith that "he received αὐτομαθῆ καὶ αὐτοδίδακτον ἱεροσύνην, a priesthood taught and learned by himself."

---

* Ἄγνωστα, καὶ πάροιστρα, καὶ πάντα ἄδηλα, ὧν τε μὲν γνῶμα οὐδεὶς ἂν νοῦν ἔχων εὑρεῖν δύναιτο, ἀσαφῆ γὰρ καὶ τὸ μηδὲν. Orig. lib. vii. p. 338.

* Antiq. lib. i. cap. 11, p. 18.
† Lib. v. cap. 77.
‡ Hist. lib. ix. p. 543.
§ Lib. iii. 10, sect. 1, 2.
‖ Lib. ii. Alleg. p. 57, E.

(*being no kin to Abraham*) received tithes of Abraham (*himself*), and blessed him that had the promises (*that in him should all the families of the earth be blessed*).

7 And without all contradiction (*in all solemn benedictions, ex officio,*) the less is blessed of the better (*and so he that blessed Abraham must be greater than he was*).

8 And here (*under the Levitical priesthood*) men that die receive tithes; but there (*in the instance of Melchisedec*) [7] he *receiveth them*, of whom it is witnessed (Ps. cx. 4) that he liveth.

9 And [8] as I may so say, (*the family of*) Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father (*Abraham*), when Melchisedec met him.

11 If therefore [9] perfection (*i. e. full expiation of sins*) were (*to be obtained*) by the Levitical priesthood, (*as it must have been, had it come by the law*, ver. 18, 19,) (for [10] under (Gr. *about*) it the people received the law,) what further need *was there* that another priest should rise (*as the psalmist saith*) after the order of Melchisedec, and not be (*rather*) called (*a priest*) after the order of Aaron?

12 (*And yet you see this need there was;*) For the priesthood being changed (*i. e. translated from the order of Aaron to that of Melchisedec*), there is made of necessity a change also of the law (*concerning priesthood*, ver. 14, *or touching priests to be repaired to for expiation.*

13 *And this change is signified by these words, Thou art a priest for ever after the order of Melchisedec;*) For he (*i. e. Christ*) of whom these things (*words*) are spoken pertaineth to another tribe (*than that of Levi*), of which (*tribe*) no man gave attendance at the altar.

14 For *it is* evident that our Lord (*to whom these words belong*) sprang out of (*the tribe of*) Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: (*by saying,*) [11] for that (Gr. *ει, that*) after the similitude of Melchisedec (*not of Aaron*, ver. 11) there ariseth another priest,

16 Who is made (*a priest*), not after the law of a carnal commandment (*relating to men that are flesh and blood, and so infirm, and subject to mortality; for all flesh is grass*, Isa. xl. 6, *and therefore must be succeeded by others*), but after the power of an endless (*or indissoluble*) life.

17 For (*thus*) he testifieth, (*by saying,*) Thou *art* a priest for ever after the order of Melchisedec.

18 (*I say, not after the law of a carnal commandment,*) For there is verily (*in these words*) a disannulling of the commandment going before (*the preceding commandment concerning the Levitical priesthood and sacrifices,*) [12] for the weakness (*of it as to justifica-*

---

[7] Ver. 8. *He.*] They seem to be mistaken who think this only belongs to Christ, and not at all to Melchisedec: the contrary is manifest, (1.) from the particle *καὶ*, which shows that the apostle is still speaking of the same person, i. e. Melchisedec; and from the three following verses, which all speak of him: nor is here more said of him than ver. 3, where it is affirmed, he had "neither beginning of days nor end of life." And by the opposition betwixt the Aaronical priests as dying, and him as living, and by the word *μαρτυρούμενος*, which respects a testimony of this thing, it is evident that the apostle infers this from the words of the psalmist, "Thou art a priest for ever after the order of Melchisedec."

[8] Ver. 9. Ὡς ἔπος εἰπεῖν] Is not here to speak briefly, and, as in a word; but ὡς ἂν εἴπῃ τις, "as a man may say," or, ἵνα οὕτως εἴπω, "that I may so say;" because, saith Theophylact, it was τόλμημα, "a harsh figure;" "for in such a manner," saith Quintilian,* "we use to mollify harsh expressions:" which is enough to guard us against the inference which some make from these words, that "in like manner" we may be said to have sinned in Adam, as being in the loins of Adam when he sinned. Which may be granted τρόπον τινα, "in a manner," because we derived from him that death which was the punishment of his sin, as coming from the loins of one mortal, and deriving from him a nature subject to that sin which deserveth death: and more cannot be inferred from these words, because the apostle here says no more of Levi, but that he, "in a manner," paid tithes in Abraham. (2.) Because by the like argument it may be proved, that Jesus Christ himself, as man, paid tithes to Melchisedec, for he also was in the loins of Abraham when Melchisedec met him, and consequently that he was also inferior to Melchisedec; which perhaps was the very reason why the apostle thus mollifies his words, and is so careful to let us know he useth here a form of speech which is not proper and exact, and such as ought not to be pressed too far. And therefore (3.) the subject-matter fairly shows the difference: for tithes are paid out of such things as are the fathers' goods, and so would have descended, by the laws of nature and nations, to their posterity, had they not been thus given to another; but good and evil actions are merely personal, and therefore, though the effects of both may, and often do, descend unto posterity, the good actions of the parents bringing temporal blessings on their offspring, and their evil actions subjecting them to temporal calamities and diseases; yet their merit or demerit cannot be properly derived or propagated to their posterity: for as no man is a good man, in the account of God, purely because his father, or some of his progenitors, were so; so neither is any man properly a sinner, or evil in the sight of God, merely because his parents were so before he was born.

[9] Ver. 11. Τελείωσις, *Perfection.*] That this word, relating to priests and oblations, signifies expiation and purification, see note on x. 1.

[10] Ἐπ' αὐτῇ γὰρ ὁ λαὸς νενομοθέτητο, *For about that the people received the law.*] i. e. The law appointed that the people, under all their defilements which needed any expiation and purgation, should repair to the Levitical priests: or, Under the priesthood, the people received the law concerning sacrifices; the priesthood being first instituted, and then the laws concerning sacrifices and expiation.

Καὶ οὐ κατὰ τάξιν Ἀαρὼν λέγεσθαι.] The words are in all the Greek scholia, Vulgate, Syriac, Arabic, and yet are by Dr. Mills rejected as a marginal note, upon the sole authority of the Ethiopic (see Examen Millii): so viii. 4, τῶν ἱερέων is rejected upon the authority of the Vulgar and three MSS. though it be in all the Greek scholiasts, the Syriac, and Arabic: so ix. 22, σχέδον is wanting only in the Syriac and Ethiopic, and yet rejected by the doctor: so ὁ Θεός, x. 9, is rejected upon the sole authority of the Ethiopic, against the authority of the Greek commentators and all the other versions: and, xiii. 21, he rejects ἔγνω upon the sole authority of the Vulgar (see Exam. Millii).

[11] Ver. 15. Εἰ, *For that.*] The particle *εἰ* often signifies quòd, *that*, in scripture, as doth the Hebrew כִּי. So Acts xxvi. 8, "Why should it be thought impossible, *εἰ* Θεὸς νεκροὺς ἐγείρει, that God should raise the dead?" And ver. 23, *εἰ* παθητὸς ὁ Χριστός, *εἰ* πρῶτος, &c., "That Christ hath suffered, and that he is the first that rose from the dead." So Jer. ii. 28, "Where are thy gods, *εἰ* ἀναστήσονταί, that they may arise and save thee?" (see 1 Tim. v. 10, 2 Chron. vi. 18.)

[12] Ver. 18. Διὰ τὸ αὐτῆς ἀσθενὲς, *For the weakness of it.*] "For what the law could not do," i. e. that deliverance from death, that justification to life, it could not give, ἐν ᾧ ἠσθένει διὰ σαρκὸς, "in that it was weak through the flesh," rendering us subject to the transgression of it, and so to death by the sentence of it, Christ, by his sacrifice for sin, did (Rom. viii. 3).

---

* Et si quid periculosius finxisse videmur, quibusdam remediis præmuniendum est, Ut ita dicam, Si licet dicere, Quodammodò, lib. viii. 3. Τινὰ τρόπον. Œcum. Dic.

tion,) and [13] unprofitableness thereof (*as to the expiation of sin*).

19 For (*thus*) [14] the law made nothing perfect, but the bringing in [15] of a better hope *did;* by the [16] which we draw nigh unto God.

20 [17] And (*by so much is Jesus made the mediator of a better covenant,*) inasmuch as (*his priesthood, by virtue of which he became this mediator, was*) not without an oath *he was made priest* (*as was that of the tribe of Levi*):

21 (For those priests were made (*such*) without an oath; but this with an oath by him that said unto him (Ps. cx. 4), The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:) (*Now where no oath intervenes, God may change his institution, but not after his oath.*

22 *I say,*) By so much was Jesus made a surety of a better testament (*established upon better promises,* viii. 6).

23 And (*to proceed in the comparison*) they truly were many priests (*successively*), because they were not suffered to continue by reason of death:

24 But this *man* (Gr. *but he, i. e. Jesus,* ver. 22), because he continueth (*for*) ever, hath an unchangeable (*high*) priesthood (*which passeth not away, and so admits of no succession to it*).

25 Wherefore he is able also to save them to the uttermost (Gr. *for ever*) that come unto God by him, seeing he ever liveth to make intercession for them (*and by that intercession to become the propitiation for their sins for ever,* 1 John ii. 2.

26 *And thus was he a high-priest suited to our condition:*) For such an high priest became us (*sinners*), *who is* holy (*i. e. consecrated to his office, and so holiness to the Lord,* Exod. xxviii. 36), [18] harmless (ἄκακος, *free from evil in himself*), undefiled (*by the impurities of others*), separate from sinners (*and so not liable to any defilement by dwelling among them*), and (*therefore*) made higher than the heavens; (*he being ascended far above the heavens,* Eph. iv. 10, *and passed through the heavens,* Heb. iv. 14, *into the presence of God, there to appear for ever for us;*

27 *And so one*) Who needeth not daily, as those high priests (*under the law did*), to offer up sacrifice, first for his own sins (*which he, being free from evil,* ver. 26, *could not do*), and then for (*the sins of*) the

---

[13] Τὸ ἀνωφελὲς, *The unprofitableness*] Of the law, here mentioned, must not be taken absolutely, for that the apostle denies, declaring in his answer to that question, "What advantage then hath the Jew" above the gentile? or, τίς ἡ ὠφέλεια; "What is the profit of the circumcision?" that it is "much every way" (Rom. iii. 1, 2): and reckoning among their advantages, the giving of the law (Rom. ix. 4), and showing the uses of it, and the reason which moved God to give it (Rom. vii. 8, Gal. iii. 19. 24). But the precepts of the ceremonial law were ἀσθενῆ καὶ πτωχὰ στοιχεῖα, "weak and beggarly elements," compared to those of the gospel (Gal. iv. 9), and wholly unprofitable as to justification, or the absolution of the sinner, or transgressor of it, from the guilt of sin, as the apostle testifies in these words, Rom. iii. 9, "What then are we (Jews) better than they (the gentiles)? οὐ πάντως, not altogether; for we have before proved (touching) both Jews (ch. ii.) and gentiles (ch. i.), that they are all under sin (and so both equally stand in need of justification by faith)."

[14] Ver. 19. Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, *For the law made nothing perfect.*] Nor is it to be wondered, that the law, of which the Levitical priesthood was the chiefest part, and that only which concerned the expiation of sin, should be thus disannulled, since it was thus weak and unprofitable as to the absolution of the sinner from the guilt of sin, and could not, by its sacrifices, τελειῶσαι, procure an absolution as to conscience, to those that came unto God by them, from the guilt of sin (x. 1, 2). They could not make "the worshippers" of God by them "perfect, as appertaining to conscience" (ix. 9); i. e. so as to have no more conscience of the guilt of sin. This made it necessary that they should give place to the introduction of a better hope.

[15] Ἐπεισαγωγὴ κρείττονος ἐλπίδος, *The introduction of a better hope:*] i. e. The introduction of that sacrifice, which gives a better hope; a hope of entering, not into an earthly tabernacle, which was all the Jewish sacrifices could procure, "the way of entering into the holy of holies being not yet made manifest," ix. 8, but of "entering within the veil," vi. 19; the "hope of good things to come, by a better and more perfect tabernacle," ix. 11; the hope, not of an annual, but of an eternal redemption (ver. 12); not of an inheritance to be continued for a little time in the land of Canaan, but of an "eternal inheritance" (ver. 15); "Christ being entered," not into an earthly tabernacle, as the Aaronical priests did, which was the figure of the true, "but into heaven itself, there to appear in the presence of God for us" (ix. 24), and so procuring to us "freedom to enter into the holiest by the blood of Jesus."

[16] Δι' ἧς ἐγγίζομεν τῷ Θεῷ, *By which we draw nigh to God:*] Having our consciences purged from dead works, by the blood of Christ, to serve the living God (ix. 14), and having through him "freedom to come unto him with full assurance of faith" (x. 22), and by which "we are made, ἐγγὺς, nigh to God through the blood of Jesus" (Eph. ii. 13), and have "access unto the Father" (ver. 18).

[17] Ver. 20. Καὶ καθ' ὅσον.—κατὰ τοσοῦτον.] Here is plainly the figure called σύγκυσις, or συμπλοκὴ, verborum, that which is put last being to be construed first, as is manifest from the ὁ δὲ, "but he," relating to the "Mediator of the better covenant," in the following verse. So Mark xiv. 23, 24, "And taking the cup, he gave thanks, and gave it to them, and they all drank of it; and he said unto them, This is the blood of the new testament," &c. For it is manifest from Matt. xxvi. 27, 28, that Christ first said, "This is my blood of the new testament," before they drank of it. And so those words, ver. 23, "And they all drank of it," must in construction follow those of ver. 24, "This is the blood of the new testament:" so Rev. xx. 12, "And I saw the dead, small and great, standing before the throne of God, and they were judged," &c.; and ver. 13, "And the sea gave up her dead, and death and hades gave up their dead, and they were judged according to their works:" and yet it is certain, that the sea and hades must give up their dead, before they could stand before the throne of God, or be judged. So Heb. ii. 1, "We see Jesus made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, might taste death for every man;" i. e. for the suffering of death, that so by the grace of God he might taste death for every man, crowned with glory and honour.

[18] Ver. 26. Ἄκακος, *Harmless.*] Ἄκακος, ἀπόνηρος· the word imports "one free from sin:" so Chrysostom and Theophylact; and this place, saith Philo,* must be the property of a true high-priest, for ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀμέτοχος ἁμαρτημάτων ἐστι, "he that truly, and not improperly, bears that name, is free from sin;" and of him that was to enter once a year into the holy of holies,† he saith, "He must be, ὁλόκληρος καὶ παντελὴς, περὶ μηδέν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς κεραίων πάθος, ἀλλ' ἀρτίῳ καὶ πλήρει καὶ πάντα τελειοτάτῃ κεχρημένος φύσει, entire, perfect in all things, not tainted at all with any passion, great or small, but of a nature sound, whole, and every way perfect." Κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, "separate from sinners." This must signify something different from ἄκακος, "free from evil," and undefiled by sin. And what can that be, besides what I have hinted in the paraphrase? Now to clear up this, let it be noted, that though the holy of holies was the place into which none entered but the high-priest, and he only "once a year," after a sin-offering had been first offered for him, yet God commands that an atonement should be made "for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. xvi. 16); i. e. because it was seated among an unclean

* De Victimis, p. 652, E.

† Lib. de Temul. p. 202, D.

people's: [19] for this (*last*) he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity, (*subjecting them to sin, and by that to mortality, whence they have need to offer, as well for themselves as for the people*, ver. 27;) but the word of the oath, which was since the law (*as being in the psalms written, after it*), *maketh* the Son (*our high-priest*), who is consecrated (*to this office*) for evermore (*he being not subject to those infirmities which brought mortality upon others*).

people, it needed an atonement. That therefore our high-priest might be every way clean and undefiled, he was to be not only free from sin, but also "separate from sinners," as the high-priest* was seven days before the expiation, and when he made the expiation (Lev. xvi. 17).

[19] Ver. 27. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *For this he did once for all.*] Grotius and the Socinians contend, That Christ is here said to have offered up himself "for his own sins;" but then by sins, they say, is improperly signified his natural infirmities and sufferings. But where hath the word *sin* any such import? It is indeed sometimes applied to impurities, not moral, but only legal; as in the case of menstruous women, Lev. xii. 8, xv. 13, and to leprosies sent by the hand of God, for the punishment of sin, Lev. xiv. 30, but never to any thing which by the law of Moses was accounted no defilement. And how improper is it to make the same words, used but once, signify properly sin, when respecting the people, and only sufferings, with respect to Christ? Moreover, how did he offer up himself for his own sufferings? Did he suffer, that he might not suffer? or, that he might not be obnoxious to them? The interpretation therefore of all the ancient commentators, which I have given in the paraphrase, ought to stand, in opposition to this vain invention.

* See Seld. de Syn. lib. iii. cap. 11, et Codex Joma, cap. 1.

CHAPTER VIII.

1 Now (*for*) of the things which we have spoken *this is* the sum: (*i. e. To give you a summary of the things spoken in the former chapters, touching our high-priest, Christ Jesus; or, But the chief of the things spoken is this, That*) we have (*in him*) such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, (*there to officiate for us;*

2 *And who is therefore*) A minister of the (*heavenly*) sanctuary, and of the true tabernacle, [1] which the Lord pitched, and not man, (*for by the Word of the Lord were the heavens made*, Ps. xxxii.

3 *A high-priest, I say, of the heavenly sanctuary, and therefore one who must have something to offer in that sanctuary:*) For every high priest is ordained to offer gifts and sacrifices (*in that sanctuary in which he executes that office*): wherefore *it is* of necessity that this man (*the high-priest in heaven*) have somewhat also to offer (*there.*

4 *I say there, and not on earth:*) For if he were on earth, he should not be a priest, (*or, had he been (still) on earth, he had not been a priest at all,*) seeing that there are (*other*) priests that (*are appointed to*) offer gifts according to the law:

5 [2] Who serve unto the example and shadow of heavenly things (*or, in that holy place and tabernacle which is an example and shadow of the heavenly*), as (*we learn from what*) Moses was admonished of God when he was about to make the tabernacle: for, See, saith he (Exod. xxv. 40), *that* thou make all things according to the pattern shewed to thee in the mount.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2. Ἣν ἔπηξεν ὁ Κύριος, *The sanctuary which the Lord pitched and not man.*] That is, of heaven itself. For, first, τὸ ἅγιον, in this epistle, being put absolutely, oft signifies "the heavenly sanctuary," the holy mansion in which the divine Majesty resides gloriously, in opposition to the ἅγιον κοσμικὸν "earthly holy," mentioned ix. 1. And "the true tabernacle which the Lord pitched, and not man," is the heavenly tabernacle, set in opposition to the χειροποίητον, or that of Moses, "which was made with hands," and styled by the Chaldee paraphrast, "the sanctuary above," in which the angels sing God's praises, Ps. xxix. 9. So, ix. 11, "Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, οὐ χειροποιήτου, not made with hands, that is to say, not of this building, but by his own blood he entered once into the holy place" (ἐφάπαξ εἰς τὰ ἅγια, "once for all into the holy places"); x. 19, "Having freedom of access into the holy place, and having a high-priest over the house of God;" and, ix. 23, 24, "It was necessary that the examples of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ entered not into the holy places made with hands, εἰς χειροποίητα ἅγια, which are the figures of the true, but into heaven itself, to appear now in the presence of God for us." And this is suitable to the old notions of the Jews, who oft declare, that the chief intention of making the tabernacle, and other things, was, That they might be a book of wisdom to instruct them in the things above, which they respected; and that when Moses made one tabernacle on earth, another was made by the angels in heaven (Buxt. Hist. Arcæ, p. 83, 84). It was also their opinion, that the second part of the tabernacle was made to be an image of the visible world; and "the holy of holies to be a resemblance, mundi supercœlestis, of the celestial world." So Philo* often calls the tabernacle of the Jews, τὸ χειροποίητον, and says, it was "a shadow or resemblance, τοῦ ἀρχετύπου, of the archetypal or original in heaven." Moses, says he, "framed τὰ ἀρχέτυπα, the archetypal plan of the tabernacle; Bezaleel only, τὰ αὐτῶν μιμήματα, the resemblance of things:" and this he proves by the apostle's argument, used ver. 5. For Moses, saith he, "used God for his guide, who said to him, See thou make all things according to the pattern shown thee in the mount. Bezaleel," saith he,† "signifies one, ἐν σκιαῖς ποιῶν, employed in making shadows; whereas Moses was employed, not to frame the shadows, but, ἀρχετύπους φύσεις αὐτὰς τῶν πραγμάτων, the archetypal natures of the things themselves."‡ Elsewhere he distinguisheth betwixt the τὰ ὁρώμενα ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργηθέντα ὕλης, "visible things of the tabernacle, made of inanimate and corruptible matter, and τὰ ἀόρατα καὶ τὰ νοητὰ θεωρήματα, the invisible and intellectual ideas, of which the other were the images."§ The first he calls, ἱερὸν χειροποίητον, "the sanctuary made with hands, of which Moses had the incorporeal ideas." And Josephus saith,‖ that "the second part of the tabernacle signified that earth in which men conversed, but the third part was appropriated to God, heaven being inaccessible to men;" which seems to be the very thing the apostle intendeth by those words, "The Holy Ghost this signifying, that the way into the holiest of all was not yet manifested, whilst the first tabernacle was yet standing," Heb. ix. 8.

[2] Ver. 5. Ὑποδείγματι καὶ σκιᾷ, *To the example and sha-*

* Legis Alleg. lib. ii. p. 61, B.

† D. de Plan. Noæ, p. 170, B.

‡ Lib. de Temul. p. 202, A, B.

§ Lib. de Vitâ Mos. p. 515, 516.

‖ Τὴν δὲ τρίτην νόμῳ περιέγραψε τῷ Θεῷ διὰ τὸ καὶ τὸν οὐρανὸν ἀνεπίβατον εἶναι ἀνθρώποις. Antiq. Judaic. lib. iii. cap. 8, p. 86, G.

(*For calling it,* ὁ τύπος, *a type or pattern, he shows that it was only a resemblance of the things in heaven, and not the heavenly things themselves,* ix. 23.)

6 But now hath he (*Christ*) obtained a more excellent ministry (*viz. that of officiating in the heavenly sanctuary*), by how much also (Gr. ὅσῳ καὶ, *inasmuch as also*) he is the mediator of a better covenant, which was established upon [3] better promises.

7 (*A better covenant, I say:*) For if that first *covenant* (*made by Moses with the Jews*) had been [4] faultless (*so that God should have found no cause of blaming them who lived under it*), then should no place have been sought for (*the introduction of*) the second.

8 (*But so it was not;*) For finding fault with them (*for the breach of it*), he (*i. e. the prophet*) saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in (*the observance of*) my covenant, and

---

dow.] These words, saith Mr. Le Clerc, "can by no means signify a prefiguration of something future," for heaven was a great while before the tabernacle and temple. But this argument is of no force; for though heaven be older than the tabernacle, yet that considered as a place in which the Jews then worshipped, and enjoyed communion with God, might be a type of that place in which they were hereafter to worship and enjoy him.

The argument of the apostle is to this effect: Christ could not be a priest on earth, because he could have there no tabernacle in which to offer sacrifice; the only place God had appointed upon earth to offer sacrifice in, being the Mosaical tabernacle, and the temple, in which no other sacrifices could be offered but those appointed by the law; no oblation made, or to be made, but by the Levitical priesthood. Moreover, this tabernacle being the shadow of the heavenly one, that must succeed it as the substance; therefore the oblation to be made by this high-priest after the order of Melchisedec, must be made in that tabernacle which was to succeed and follow this, as being the substance of that shadow. So Œcumenius here, "Had he not died, and been received up into heaven, οὐκ ἂν ἦν ἱερεύς, he had not been a priest."

[3] Ver. 6. *Better promises.*] Those of the law being only temporal promises, relating to blessings to be conferred upon them in the land of Canaan; this covenant had the promise of an eternal inheritance, to be conferred upon them in the celestial Canaan, ix. 15. These spiritual promises were indeed made to the fathers also of old, before the law, whence they are said by faith to look for a better country, that is, a heavenly, and to have expected "a city that hath foundations, whose builder and maker is God," Heb. xi. 10. 16. But then these promises of a Saviour, and of such salvation by him, were not made in and by the law, but long before it (Rom. iv. 13, Gal. iii. 15. 17), as they must be, if made to them who lived and died long before it. Under the law also they had spiritual promises, and types of the Messiah in it, who was the promised seed, in whom all these promises were made, and by whom they were purchased; but then they had not these promises by the law, nor these blessings by the Levitical priesthood, but by the virtue of the Lamb slain from the beginning.

[4] Ver. 7. Ἄμεμπτος, *If the first covenant had been faultless:*] That is, say the fathers, εἰ ἀμέμπτους ἐποίει, "if it could have made them blameless that were under it." So Theodoret, Chrysostom, Œcumenius, Theophylact; and so the words following do force us to interpret this clause: for the apostle and the prophet plainly charge the breach of the old covenant upon the Jews themselves, blaming them for it, ver. 9. I know some interpreters render the words μεμφόμενος αὐτοῖς λέγει, "Blaming it, he saith to them;" but the observation of the ancient fathers is this, οὐκ εἶπε μεμφόμενος αὐτῇ, ἀλλὰ μεμφόμενος αὐτοῖς, "He said not, Blaming *it*, but, Blaming *them*;" and the words following, "Because they continued not in that covenant," do justify that exposition.

Obj. But you will say, How doth it follow that the covenant was faulty, because the Jews continued not in it, any more than that the new covenant is also faulty, because many Christians do not observe the conditions of it? I answer, That the word "faulty" doth not here signify sinful in itself, for so this apostle denies it to be faulty, Rom. vii. 7, but only imperfect and defective as to the great end of the covenant, "Do this, and live," it being a law "that could not give life" (Gal. iii. 21), and as to preserving those that were under it from offending, and so becoming blameworthy, and obnoxious before God (Rom. iii. 29). This being premised, I say, two things show, that the prophet and the apostle so lay the fault on them, as plainly to insinuate, there was also an imperfection and deficiency in the law they were under, which ministered occasion to it; first, because he lays the blame not on some refractory persons only, but on the whole house of Israel and Judah. Now where all, good and bad, come under blame, there must be some imperfection and defect in the law, with reference to the two great ends aforementioned. Secondly, because, for the prevention of this blame, God, by his prophet, doth not call them to a more exact observance of that law and covenant, but promiseth a new covenant; plainly insinuating thereby, that there was need of a new and better covenant, to prevent their transgression, and render them fit objects of his grace and favour for the future. Accordingly this weakness of the law is by Paul resolved, partly into such causes as respect the offenders, and partly into such as respect the law itself: into such as respect the offenders, as ver. 9, "the weakness of the flesh," which made them unable to perform that exact obedience the law required, and so it became unable to justify them; "for this the law could not do, in that it was weak through the flesh" (Rom. viii. 3), and their carnal inclinations, which made them averse to the spiritual precepts of the law (Rom. vii. 14). And this the new covenant remedied, by requiring, not perfect, but only sincere obedience, as the condition of those blessings which it promiseth, and giving the assistance of the Holy Spirit to perform that obedience. For, to come to the imperfections of the law itself, compared with this new covenant;

First, The first is this, that the law required exact obedience, but gave no inward spiritual assistance for the performance of that duty. Hence the apostle puts this difference betwixt the law and the gospel, that the first is only "the ministration of the letter," the second is "the ministration of the Spirit" (2 Cor. iii.): that under the law, the Jews served God "in the oldness of the letter;" whereas under the gospel, we serve him "in the newness of the Spirit" (Rom. vii. 6): that then the inclinations and desires of the things forbidden by the law, "wrought in our members to bring forth fruit unto death;" whereas, "if we, through the Spirit, do mortify the deeds of the flesh, we shall live" (Rom. viii. 13); then, "the good which they would, they did not" (Rom. vii. 19); but now, "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 4).

Secondly, The law not only made all that were subject to it obnoxious to condemnation for the guilt of sin, but also was unable to remove that guilt, and clear the conscience from the sense and terror of it. It could not justify us, saith the apostle; "for by the deeds of the law shall no flesh be justified" (Rom. iii. 23, Gal. ii. 16), i. e. it could not absolve us from condemnation on the account of sin: it "could not, by the sacrifices it offered daily, take away the guilt of sins" (Heb. x. 4. 11), and so could not make the worshipper perfect as pertaining to conscience (Heb. ix. 9); whereas, by virtue of the blood of Christ, a full remission of them was procured, so that God would remember them no more (Heb. x. 17, 18), and so the conscience was by it purified from dead works (Heb. ix. 14).

Thirdly, The law, considered not as moral, that being the law common to all mankind, but as purely Mosaical, contained in it only ceremonial precepts, which had no real or intrinsic goodness in them to commend them to our practice: whence, by the apostle, it is said to consist of outward and "carnal ordinances, imposed on them only till the time

I (*thr fore*) [5] regarded them not, saith the Lord (Jer. xxxi. 31—33).

10 (*I say, not according to that covenant:*) For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not (*have need to*) teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 (*I say, I will be their God:*) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, [6] A new *covenant*, he hath made

---

of reformation" (Heb. ix. 10), and to contain only "the elements of the world" (Gal. iv. 3), "weak and beggarly elements" (ver. 9), whereas the new covenant is a law written in the heart (ver. 12).

Lastly, As the Mosaical law had no inward goodness to commend it, so also was it wanting in the promise of those spiritual and eternal blessings, which are the sovereign motives to obedience, and to purification of ourselves from all filthiness of flesh and spirit; whereas, by virtue of the death of Christ, "a promise of an eternal inheritance is procured for us" (Heb. ix. 15), and "an entrance into the holy of holies through the blood of Jesus" (x. 19). On which account the apostle saith, "The law made nothing perfect, but the bringing in of a better hope did" (Heb. vii. 19).

[5] Ver. 9. *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν. So the Septuagint, and from them the apostle; whereas the Hebrew runs ואנכי בעלתי בם "And," or "Though I was a husband to them:" but the learned Dr. Pocock hath shown, that the Hebrew בעל not only signifies in the Arabic, to *govern*, and be a husband, but also to *refuse*, *despise*, and *nauseate*. And so it well accords with the words of the Septuagint.

[6] Ver. 13.] For explication of this new covenant, let it be considered,

First, That it is expressly promised to be made with the whole house of Israel, with them to whom the old covenant was made, with them who were brought out of the land of Egypt; it therefore is not a promise made to, or a covenant made with, some few elect and chosen people out of Israel and Judah, but with those who "abode not" in their former covenant, and so were "not regarded" by God. Now hence it is manifest,

That this can be no promise of absolute election, or vouchsafing irresistible grace to any of the Jews, because then the whole nation of the Jews must have been converted. (2.) Because this is a promise of something to be done "in the last times," or in the times of the Messiah, whereas God hath at all times his elect, and doth at all times vouchsafe them his effectual grace. (3.) Because this is here called a covenant, which implies two parties covenanting, or stipulating; the one obedience, and the other blessings on the performance of it; whereas an absolute promise permits of no conditions. (4.) The elect always persisted in their covenant with God, and were always regarded by him; they always were his people, and he always was their God; this therefore can be no new covenant with them.

Secondly, This being a promise of a new covenant, of which new covenant Christ is declared here to be the mediator through his blood, it cannot properly be said to be fulfilled, in the complete import of it, before our Saviour's sufferings, and the preaching of justification through faith in his blood. Nor seems it to have been yet accomplished in the extent and the full meaning of it, as it will be, when the blindness of the Jews shall be removed, "and so all Israel shall be saved" (Rom. xi. 25, 26): "for this is God's covenant with them, when he shall take away their sins" (ver. 28); which though he did make good at the first preaching of the gospel to as many as believed in Jesus; yet, since that was the time of the falling and casting off the generality of that nation, "a remnant" only being then preserved from Judaical blindness, I believe there will be a time, when this, and other like promises made to them in the Old Testament, shall have a more complete accomplishment. But to proceed to the proper import of the words;

First, I conceive that the phrase, "I will put my laws into their minds, and write them on their hearts," imports that he would clearly and conspicuously make known his will to them, and by his Holy Spirit make such a deep impression of it on their spirits, and so continually bring it to their remembrance, that it should be as powerful upon them, and as present to them, as if it were writ upon their hearts. For these two metaphors, both in the scripture and the Jewish writers, chiefly signify two things;

1. A clear and perspicuous revelation of the mind and will of God, so that we need not be at much pains to search it out: as in these words, "The commandment which I command thee this day, is not hidden from thee, neither it is far from thee: the word is near unto thee, in thy mouth, καὶ ἐν τῇ καρδίᾳ σου, and in thy heart, and in thy hands, that thou shouldest do it. See, I have set before thee life and death" (Deut. xxx. 11. 14, 15). And so, saith the apostle, it is with "that word of faith which we preach;" it is nigh to the Christian in his mouth to confess, and in his heart to believe it (Rom. x. 8, 9). And the law written in the hearts of heathens, is the law so plainly taught them, that their own consciences do inwardly condemn them when they do transgress it (Rom. ii. 15). This also is apparent from the consequent effect of writing this law in the Christian hearts, and "putting it in their inward parts;" viz. "that they shall have no need to teach every one his neighbour, saying, Know the Lord: for they shall all know him from the least to the greatest." This law therefore must be plain to the capacities of, and easy to be perceived by, them all: and to this interpretation the fathers* give a general consent.

2. An efficacious impression of them on the soul, and on the memory, so that we do not let them slip out of our minds. So Deut. vi. 6, "These words which I command thee this day shall be in thy heart;" "They shall be כתיבין על לוח ליבכון, writ upon the table of thy heart," saith Jonathan ben Uziel; "and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (ver. 7); "They shall be ἐν καρδίᾳ καὶ ψυχῇ σου, in thy heart and soul," saith the Septuagint. As the expression is, Deut. xi. 18, by which expressions he requires μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, "that the law should not depart from their hearts" (2 Macc. ii. 3): so, Prov. vii. 1, "My son, forget not my law, but let thy heart keep my commandments;" ver. 3, "Write them upon the table of thy heart." And again, vii. 1, "My son, keep my words, and lay up my commandments with thee: bind them upon thy finger, write them upon the table of thy heart," ver. 3. So the Targum on Cant. viii. 9 saith, God will remember them for the sake of the law which is written, על לוח דלבא, "upon the table of the heart of his children." And, Jer. xvii. 1, the sin of Judah is said to be "written on the table of their hearts;" as if the memory of it, and affection to it, could never be obliterated. And the Targum on Job xxx. 4, saith, "They who let the law slip על לוח לבהון, from the table of their hearts, burning coals shall be their meat." So frequent is this phrase in this sense, both in the scripture and the Jewish writers. Accordingly, Clemens gives this commendation of the Corinthians, that "the commandments of the Lord, ἐπὶ τὰ πλάκη τῆς καρδίας αὐτῶν ἐγέγραπτο, were written upon the tables of their hearts."

Secondly, That the words in which this new covenant is framed, Jer. xxxi. 33—35, may have a more exact and full completion, at the second calling of the Jewish nation, this apostle seems to intimate, Rom. xi. 27; but that they also were fulfilled by the first advent of our Lord, can only be denied by them who think, with Mr. Le Clerc, that the apostle argues upon unsound foundations: for he most clearly

---

* St. Jerom. in Jer. xxxi. 31. Chrysost. on Rom. x. 8. Theod. in loc. Cyril. Alex. Com. in Joh. lib. xii. p. 1071. Chrysost. in Heb. hom. 14, tom. iv. p. 509.

(*a declaration that*) the first (*is*) old. Now that which decayeth and waxeth old [7] *is* ready to vanish away.

saith, (1.) That the old covenant was only to continue till the new covenant, in which God promised to "be merciful to their iniquities," took place; and also, that this new covenant was established "in the blood of Jesus, the mediator of a better covenant," ver. 6, and proves that Christ had by his sufferings perfectly procured the remission of the sins of them that were sanctified, or cleansed from the guilt of sin, by faith in his blood, by the words of this new covenant, x. 14—17. (2.) He says, that the old covenant, there mentioned, was to "vanish away" at the coming of this new covenant, ver. 13, and thereby intimates, that this new covenant, mentioned Jer. xxx. 33, began to take place, even from the abolition of the old covenant, consisting in ordinances which were only to continue "till the time of reformation" (Heb. ix. 11), and which were taken away by the death of Christ.

This therefore seems to be one of those places which prove there will be a double completion of the promises and predictions combined in the Old, and perhaps in the New Testament, and thereby show they may admit of a double sense, the one relating to the first, the other to the second coming of our Lord.

[7] Ἐγγὺς ἀφανισμοῦ, *Is ready to vanish away.*] Though the Judaical sacrifices, which signified the death of Christ, after his death, ceased to be obliging, and their discrimination from all other nations on the account of circumcision, and the distinction of meats, ceased, as Paul often testifies; yet these words seem to intimate, that the church, state, and polity of the Jews was not to come to its full period, till the destruction of the temple and city of Jerusalem.

CHAPTER IX.

1 (*The apostle had declared*, viii. 5, *that the tabernacle had only a shadow of heavenly things; this he now proceeds to show in the following words:*) Then verily [1] the first *covenant* had (εἶχε μὲν οὖν πρώτη σκηνή, *the first tabernacle therefore had*) also ordinances of divine service, and a worldly sanctuary (*in which that worship and these ordinances were performed*).

2 For there was a tabernacle made; the first (Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a first tabernacle was prepared*), wherein *was* the candlestick, and the table, and the shewbread; which (*first tabernacle*) is [2] called the sanctuary (*or, holy*).

3 And after the second veil, the (*other*) tabernacle (*was prepared*, ver. 2. 6) which is called the Holiest of all;

4 Which had (*for its use*) the [3] golden censer (*used only on the day of expiation*), and the ark of the covenant overlaid round about with gold, [4] wherein *was* the golden pot that had manna, and Aaron's rod that budded (Numb. xvii. 10, Exod. xvi. 33, 34), and the tables of the covenant (1 Kings viii. 9);

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Ἡ πρώτη διαθήκη, *The first covenant.*] Some of the ancients, as Chrysostom, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνὴ, as Theodoret and Œcumenius; and this I believe to be the true reading: for it is well observed by the fathers, who do, and who do not read the word σκηνὴ, that the apostle having before proved from the enallage of the priest and priesthood, and of the former covenant, that an end was put unto the Jewish constitutions, proceeds now to prove the same from the consideration of that tabernacle which was "a shadow of good things to come." Secondly, because the thread or the contexture of the apostle's argument seems plainly to require this reading: for the tabernacle, consisting of two parts, an outward house called "the holy place," and an inward house called "the holy of holies;" the apostle here calleth the outward house "the first tabernacle," and discourses of it as such, ver. 1, 2; and then, ver. 3, proceeds to the "holy of holies," or "the second tabernacle," saying, "The *first* or outward tabernacle had a worldly sanctuary," in which the rites of the Jewish worship were performed; for a first tabernacle was prepared by Moses, containing such and such things; and then a second, containing other things: now this first tabernacle is called "a worldly tabernacle," because, as both the Jews and fathers say, it was designed to represent this lower world; the earth and the sea, saith Josephus.* It was κόσμου τοῦ αἰσθητοῦ σύμβολον, "a symbol of the sensitive world," saith Clemens Alexandrinus† (see Dr. Spencer, De Legibus Hebr. p. 188).

The δικαιώματα λατρείας are the constitutions, or the rites and rules of worship prescribed to be used in the service of the tabernacle; δικαιώματα, τουτέστι, σύμβολα, ξεσμοὺς, νομοθεσίας, "ordinances, that is, symbols, constitutions, laws." So Chrysostom, Œcumenius, Theophylact.

[2] Ver. 2. Ἥτις λέγεται ἁγία, *which is called the Sanctuary.*] Or, as other copies read, ἥτις λέγεται ἁγία, "which is called holy." Vain therefore is the argument of Mr. Le Clerc, that the writer of this epistle did not well understand Hebrew, and therefore cannot be thought to have been St. Paul, but rather some Grecian; to wit, because he calls the sanctuary only ἅγια, "holies;" whereas, according to the constant usage of the Hebrew, he should have called it ἅγια τῶν ἁγίων, "holy of holies." For (1.) all this depends on an uncertain accent; read but ἁγία, and there is no foundation for this argument; seeing, then, the apostle speaks not of the sanctuary, but of the first tabernacle, which was only called "holy." And so Chrysostom, Œcumenius, and Theophylact read; and Theodoret observes that the tabernacle was divided into two parts by the veil, the one was called "holy," the other "the holy of holies," and that ἡ πρώτη εἶπεν, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, the apostle calls this the first tabernacle, to distinguish it from the sanctuary; as it is evident he doth from the verse following, which demonstrates that ἁγία is the true reading in this verse. (2.) It depends upon a false criticism, for מן הקדש, 1 Kings viii. 8, signifies ex adyto, or "from the most holy place," where the ark was as appears from 2 Chron. v. 8 (see Dr. Lightfoot's Treatise of the Temple, ch. 15, sect. 4).

[3] Ver. 4. Χρυσοῦν θυμιατήριον, *The golden censer.*] Of this golden censer the Jews inform us, that it was only used on the great day of expiation, when the high-priest entered into "the holy of holies;" and that on other days they offered incense in a silver censer. So Maimonides and Abarbanel (see Buxt. Hist. Arcæ, p. 76).

[4] Ἐν ᾗ, *In which*, &c.] Of the ark the scripture saith expressly, that there was "nothing in it but the tables of the covenant," 1 Kings viii. 9, 2 Chron. v. 10; whereas "the pot of manna and Aaron's rod" are here said to be also in it. To solve this difficulty, some interpreters say, that as, ver. 2, the apostle tells us what was in the first tabernacle, viz. the candlestick, the table, and the shew-bread; so here he seems to tell us, not what was strictly in the ark, but in the holy of holies, saying, it had for its use "the golden censer; and the ark, and in it the tables of the covenant; the pot of manna and Aaron's rod:" but the words "Over it were the cherubims," relating not to the holy of holies, but to the ark, confute that exposition.

Others say, that the pot of manna and Aaron's rod are said to be in the ark, as being placed in the receptacles of the ark, or the coffers in the side of it, mentioned Deut. xxxi. 26, 1 Sam. vi. 8. Hence they are said to be laid up, not in but "before the ark of the testimony," Exod. xvi. 34, Numb. xvii. 10, or "with the ark," as ב, which answers to

* Antiq. lib. iii. cap. 8. † Strom. v. p. 562, B.

5 And over it (*the ark, were*) the [5] cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly (*so as to give the mystical signification of them*).

6 Now when these things were thus ordained (*or, things being thus prepared*), the priests went always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high priest alone [6] once every year, (*i. e. one day only in the year, and then*) not without blood, which he offered for himself (*first*), and (*then*) *for* the [7] errors of (Gr. *sins of ignorance committed by*) the people:

8 The Holy Ghost (*by whose afflatus Moses was directed to prepare the tabernacle*) this signifying (*by this admission of the high-priest alone, and that but once a year, and that then only when all the people were gone out of the tabernacle of the congregation*), that [8] the way into the (*true*) holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present (ἥτις [9] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *which figure continues till this present time, viz. in the like service performed in the temple*), in which were (προσφέρονται, *are*) offered both gifts and sacrifices, that could not (μὴ δυνάμεναι, *which sacrifice cannot*) make him that did the service (*i. e. who brings these gifts and offerings*) [10] perfect, as pertaining to the conscience;

ἐν, here signifies, viz. cum, ad, propè, juxta (see Noldius de Partic. p. 144, 145). So ἐν Γαβαὼν is "near Gibeon," Josh. x. 10, and ἐν Καριαθιαρὶμ, "near Kirjath-jearim," Judg. xviii. (Bochart. Hieroz. lib. ii. cap. 50, p. 590). And this exposition solves the difficulty, and agrees fully with the tradition of the Jews; for that there were such capsulas to the ark for this use is owned, saith Buxtorf,* both by the Talmud of Jerusalem and Babylon. Maimonides saith,† There was a stone in the west part of the holy of holies, on which the ark was placed, and "before it the pot of manna, and the rod of Aaron." Moses Mikkotsi says the same, and Abarbanel adds,‡ that "our interpreters write, that this place does not deny that the pot of manna and the rod of Aaron were kept there for the children of Israel, as it is said in a certain tradition of our rabbins."

[5] Ver. 5. *Cherubims of glory.*] So called, because "the glory of the Lord" dwelt between the cherubims, and shined forth from them; Ps. lxxx. 1, "Thou that dwellest between the cherubims, shine forth:" and they being emblems of the angelical nature, were also emblems of the divine presence, before which the angels stood continually.

[6] Ver. 7. Ἅπαξ τοῦ ἐνιαυτοῦ, *Once every year.*] The priest entered into the holy of holies on the great day of expiation four times, to offer incense (Lev. xvi. 12), to offer the blood of the goat (ver. 15), and to make an atonement for himself (ver. 17), which makes it necessary to paraphrase the words as I have done.

[7] Καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, *And for the ignorance of the people.*] It is certain that the law allowed of sacrifices for sins committed not out of mere ignorance; i. e. for lying and false swearing (Lev. vi. 1. 6). We therefore must either say with Vatablus and Munster in locum, that sins committed through the violence of our passions and affections are called sins of ignorance, and so they stand opposed to sins of presumption (Numb. xv. 27, 28. 30), or that the sins of the people are here so styled because they are mostly such.

[8] Ver. 8. Τὴν τῶν ἁγίων ὁδὸν, *The way into the holy of holies,*] i. e. Into the heavens, was not yet revealed nor opened. Thus did the Jews themselves interpret this symbol, saying, that* "the adytum, ὃ τοῖς ἱερεῦσιν ἦ ἄβατον, which was inaccessible to the priests, represented the heaven where God dwelt." This interpretation all the ancient commentators give us of this place, viz. Chrysostom, Theodoret, Œcumenius, Theophylact, saying, These things were so prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τουτέστιν, ὁ οὐρανὸς, ἔτι ἐστὶν ἄβατος, that is, "that heaven, represented by the holy of holies, was as yet inaccessible," for Christ first entered into heaven, καὶ βατὸν ἡμῖν τοῦτον ἀπέφηνε, "and so rendered it accessible to us:" and therefore, as the apostle saith here, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, "The way into this holy of holies was not yet manifested," so he saith in the next chapter, that we Christians have τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, "an entrance into heaven by the blood of Jesus," and ὁδὸν πρόσφατον, "a new way which he hath made new through his flesh;" i. e. our forerunner being thus entered into heaven with his blood to appear before God, and so to prepare these mansions for us, the way of our entrance into heaven is now made manifest. And this the ancients say was signified by the rending of the veil, at our Lord's death; viz. τὰ ἄβατα εἶναι λοιπὸν βατὰ, τὸν οὐρανὸν ἀνοιγήσεσθαι, that heaven, before inaccessible, was now opened, and a way was made into the true holy of holies (Chrysostom, Hom. lxxxviii. in Matt. p. 541); and the hope of Christians being now to "enter within the veil," because our forerunner is gone before (Heb. vi. 19, 20), seems to intimate the same thing.

[9] Ver. 9. Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν, &c.] Here the Vulgar and Œcumenius read καθ' ἣν, which, saith Dr. Mills, is the true reading, adding, that κατὰ συνείδησιν, accessit aliunde, has been added to the text. The second opposes the Ethiopic, which is a version of no credit, to the Syriac, Arabic, Vulgar, all the Greek scholiasts, and Cyrillus Alexandrinus, who all own the reading of the text: which liberty, if it be allowed, the scripture must be a very uncertain and precarious rule. In the first, the reading of the text is approved by Chrysostom, Theodoret, Theophylact, Cyril of Alexandria, de Ador. Sp. p. 357, and by all the eastern versions. The other reading indeed gives a very good sense thus, Which tabernacle was a figure of the present time, according to which figure, gifts and sacrifices were offered;—but since the reading of the text, which runs thus, Which figure continues to this present time, in which, by the Jews, are still offered gifts and sacrifices,—bears the same sense, and is supported by better authority, what reason can be given why it should be changed?

[10] Τελειῶσαι κατὰ συνείδησιν, *To perfect according to the conscience.*] The best account of this phrase relating to what the law and its sacrifices could not do, may be learned from what the new covenant, and the blood of Christ, in which it was established, is said to do. First, then, that blood, offered in the presence of God, is said to take away sins εἰς τὸ διηνεκὲς, so as that there shall be no return of them upon the conscience; no need of any more oblation for the sins of such a person; there being in him no more consciousness of guilt, after his justification by faith in the blood of Jesus; "for where remission of sins is, there is no more offering for sins," because the tenor of the new covenant runs thus. "Their sins and their iniquities will I remember no more" (x. 17, 18). Hence the apostle argues thus, "That the law, with those sacrifices which were offered every year, could not εἰς τὸ διηνεκὲς τελειῶσαι, perfect for ever them that come to God with them, because, (if they could have done that,) the worshippers once purged by them would have had no more conscience of sins" (Heb. x. 1, 2); i. e. they would not have been still conscious of the guilt of sin, and so could have no need yearly to repeat the same sacrifices. And of our Saviour's sacrifice he speaketh thus, "That by one offering, τετελείωκεν εἰς τὸ διηνεκὲς, he hath perfected for ever them that are sanctified," i. e. are purged by it from the guilt of sin (Heb. x. 14). Wherefore, to "perfect according to the conscience," is so fully to expiate from the guilt of sin, that it shall no more be remembered by God, and we shall have no more conscience of the guilt of it. Now the consequents of this full remission are these two, (1.) A coming unto God with freedom and full assurance of acceptance with him. This the apostle frequently ascribes unto the death of Christ, who "suffered for our sins that he might bring us to God" (1 Pet. iii. 18), saying, "By him" who hath reconciled us to God by the cross, "we have freedom and access with con-

---

* Hist. Arcæ, p. 72.
† Ibid. cap. 5, p. 69, 70.
‡ In 1 Reg. viii. 9.
§ Jos. Antiq. lib. iii. cap. 8.

10 *Which stood* (*as being conversant*) only in meats and drinks, (*to be abstained from by these worshippers*, Lev. x. 9,) and divers washings, (*to be then used by the priests officiating*, Exod. xxix. 4, *by the Levites*, Numb. viii. 7, *and by the people defiled*, Lev. xv. 8, *before they might enter into the temple*,) and (*in other*) carnal ordinances, (*which only sanctified to the purifying of the flesh*, ver. 13, *and were therefore*) imposed *on them* (*only*) [11] until the time of reformation (*of all things, by this new high-priest. These carnal ordinances include all the sacrifices and other services performed in the tabernacle.*)

11 But Christ being come (γενόμενος, *made*) an high priest (*not of present temporal blessings in the land of Canaan, but*) of good things to come, (*not by the service of the tabernacle made with hands*, ver. 23, *but*) by (*a service performed in*) a greater and more perfect [12] tabernacle, not made with hands, that is to say, not of this building; (*i. e. the building of this wordly sanctuary*, ver. 1;)

12 Neither (*yet to be procured as the Mosaical blessings were*) by the blood of goats and calves, but by his own blood he (*to procure those good things for us*) entered in (*not as the high-priest did yearly into the earthly tabernacle, but*, ἐφάπαξ,) once (*for all*) into the (*heavenly*) holy place (*with his blood*), having obtained (*by it, not an annual, but an*) [13] eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean (Numb. ix. 2. 4), [14] sanctifieth to the purifying of the flesh (*from ceremonial defilements, and so procures a free admission to the service of the tabernacle*):

14 How much more shall the blood of Christ, who (*being sanctified*) through the [15] eternal Spirit [16] offered himself (*as a lamb*) without spot to God (John i. 29,

---

fidence to the Father, by faith in him" (Eph. ii. 16. 18, iii. 12); and upon that account exhorts us to "come to him in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. x. 22). (2.) A right of entrance into heaven. This, saith the apostle, could not be obtained by the service of the tabernacle (ver. 8), but only by the death of Christ, by which the way into the holy of holies is laid open (x. 19, 20), eternal redemption is obtained for us (ix. 12), and we receive the promise of an eternal inheritance; and so it consequently signifies to have a full assurance of acceptance with God here, and of happiness with him hereafter.

Which could not perfect according to the conscience.] To clear up what has been said upon this verse, let it be noted, that God declares the tenor of the new covenant should run thus: "I will be merciful to their iniquities, and remember their sins no more." Whence observe,

First, That there was no such promise or condition made under the old covenant, that requiring for every new sin of ignorance a new oblation; whereas sins of ignorance and infirmity being not contrary to the sincerity of our obedience, they do not violate the new covenant, and so are pardoned by virtue of the blood of the new covenant, shed ἐφάπαξ, "once for all, for the remission of sins:" for if we thus sin, saith the apostle John, "we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins," 1 John ii. 2; "and if we walk in the light as he is in the light, the blood of Christ cleanseth us from all sin," 1 John i. 7.

Secondly, Observe, that the legal sacrifices served only for the purification of the flesh from ceremonial defilements, and restored to them only a right to the benefits of the Mosaical covenant, viz. life and prosperity in the land of Canaan, but did not so far purify the conscience, as to procure them an admittance into the heavenly Canaan, which, if they had entirely cleansed them from the guilt and the defilement of sin, they would have done; and hence the apostle says, the way into the holy of holies was not opened, whilst the first tabernacle was standing (ver. 8, see the note there).

[11] Ver. 10. Μέχρι καιροῦ διορθώσεως, *Till the time of the reformation.*] That is, as the next verse expounds it, till the coming of Christ, the Messiah of the Jews, when they themselves expected a "reformation of the law," saying, that "the law which was learned in that age was vanity, in respect of the law of the age to come;"* that is, saith the gloss on Eccles. xi. 8, לפני תורתו של משיח, "in respect of the law of the Messiah;" and that "then the law will be renewed." For our doctors, saith the author of Sephir Ikkarim,† declare, that "all Israel shall receive a second law from the mouth of God immediately, as formerly;" and this they all prove, as the apostle doth, ch. viii., from Jer. xxxi. 31—33.

[12] Ver. 11.] That the tabernacle here mentioned is not the body of Christ, but heaven itself, see note on viii. 2.

[13] Ver. 12. Αἰωνίαν λύτρωσιν, *Eternal redemption.*] Here it is evident, (1.) that this our high-priest had procured for us a perfect and perpetual expiation from the guilt of sin; and this Schlictingius on the place fully grants. (2.) That this λύτρωσις, or "redemption," was procured by the blood of Christ, we having ἀπολύτρωσιν, "redemption through his blood, even the remission of sin" (Eph. i. 7). That therefore was the λύτρον, or "price" paid, to procure this redemption. That this ἀπολύτρωσις παραβάσεων, "redemption from transgressions" was made θανάτου γενομένου, "by the death of Christ," suffering as a piacular victim for us, there being no other way of procuring this remission under the law (ver. 22), and so no other known to, or heard of by, the Jews. And, lastly, that suffering thus, he must also suffer in our stead, as all piacular victims did. Whence he is said "to give his life, λύτρον ἀντὶ πολλῶν, a ransom for many," Matt. xx. 28, ἀντίλυτρον ὑπὲρ πάντων, "a ransom for all," 1 Tim. ii. 5 (see the note there).

[14] Ver. 13. Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *Sanctifies to the purifying of the flesh.*] It is truly observed by the reverend Dr. Hammond, that to "sanctify to the purifying of flesh," is to make legally clean, i. e. so as that they might come into the congregation again, it being the sanctification τῶν κεκοινωμένων, "of the unclean;" but still in a metophorical signification, as cleansing signifies expiation, and obtaining pardon of sin; and when this is done by a sacrifice, ἁγιάζειν signifies to *expiate*, and cleanse from guilt by virtue of it. In which sense it is used throughout this epistle, and that agreeably to the import of it, when it relates to sacrifices in the Old Testament. So x. 10, ἡγιασμένοι ἐσμὲν, "We are sanctified;" i. e. are purged from the guilt of sin "by the body," or, as other copies read, "by the blood of Christ, offered once for all." And, ver. 15, "By one offering he hath perfected for ever them that are sanctified;" i. e. hath entirely purged them who by this offering are cleansed from the guilt of sin: "he being offered once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, to bear, or take away, the sins of many, and εἰς ἀθέτησιν ἁμαρτίας, for the putting away sin by the sacrifice of himself," ix. 26, 27; and, ver. 29, where it is styled "the blood of the covenant, ἐν ᾧ ἡγιάσθη, by which he," who now counted it as common, "was sanctified," or cleansed from the guilt of sin; it being the blood shed for the remission of sin, the blood of that new covenant which said, "I will be merciful to their impieties, and their sins and their transgressions will I remember no more," ver. 17, 18: so, xiii. 12, "Therefore Jesus, that he might sanctify the people by his own blood, suffered without the camp:" where both the blood sanctifying, and περὶ ἁμαρτίας, "the sacrifice for sin," ver. 11, to which it answers, show that Christ sanctified the people by the oblation of himself as a sin-offering, to cleanse them from the guilt of sin (see the note on Heb. ii. 11).

[15] Ver. 14. Διὰ Πνεύματος αἰωνίου.] The Vulgar, Chrysostom, and Cyril. Alex. de R. Fide, p. 73, read ἁγίου, but Theodoret, Œcumenius, Theophylact, Athanas. Ep. ad Serap. p. 180, Ambros. de Sp. S. cap. 8, Cod. Alex. Syr. Arab. read as the text.

[16] Ἑαυτὸν προσήνεγκεν, *Offered himself without spot to God.*] In heaven, saith Dr. Hammond: for that oblation, saith Grotius, must be here understood, which answers to the legal oblation made in the holy of holies, which the oblation of

---

* Pug. Fid. par. iii. dist. 3, cap. 11, p. 608. 611.

† Voisin, ibid. p. 123.

1 Pet. i. 19), [17] purge your conscience from dead works (*i. e. from works deserving death*, Rom. vi. 23, *that so you may be admitted*) [18] to serve the living God (*in his church here, and in his heavenly sanctuary hereafter*, x. 19—21)?

15 [19] And for this cause (διὰ τοῦτο, *or, by his blood*) he is (*become*) the mediator of the new testament (*in which he promises to be merciful to our iniquities*), that by means of (*his*) death, [20] for the redemption of the transgressions *that were* (*committed by us*) under the first testament (*and not by that fully expiated*), they which are called (*to be God's church and people*) might receive [21] the promise of (*an*) eternal inheritance.

16 (*I say, by means of his death,*) For where a testament *is* (*that is unchangeable*), there must also of necessity be the death [22] of the testator.

17 For a testament *is* of force (*only*) after men are dead: otherwise it is of no strength at all while the testator liveth (*and so hath power to revoke his testament*).

18 Whereupon (ὅθεν, *whence it is that*) neither the first *testament* (*made with the Jews*, Exod. xxiv. 8) was dedicated without blood (*which blood showed the death of the sacrifice was necessary to make that testament*).

19 For when Moses had spoken every precept to all the people according to the law (*given at mount Sinai*), he took the [23] blood of calves and of goats, with water (*mixed with the blood to keep it from congealing*), and (*with*) scarlet wool, and hyssop, (*the wool to receive and imbibe the blood, and the hyssop to sprinkle it*, Exod. xii. 22, Lev. xiv. 49, 50, Ps. li. 7,) and sprinkled (*the blood*) both (*upon*) the book (*of the covenant*), and (*upon*) all the people,

---

Christ upon the cross doth not, but his oblation in the heavens. Against this interpretation some object, that Christ presenting himself with his blood in the heavens, is never styled an oblation; but that is a plain mistake (see note on viii. 3, 4), and of evil consequence: for if Christ had no oblation to offer in heaven, he could not be a high-priest there, since every high-priest must have something to offer in that sanctuary, in which he exercises his priestly office. But yet it being said, not that he offered up his blood, but that προσήνεγκεν ἑαυτὸν, "he offered up himself," which he did upon the cross (Eph. v. 2, Heb. ix. 25. 28), and the προσφορὰ, or oblation of the sacrifice, being properly the giving it up to the death, or to be a piacular victim in the sinner's stead, these words may very well be thus interpreted, Who, through the Holy Spirit, by which he was sanctified from the very womb, offered himself a piacular victim without spot to God. But then the blood of Christ here mentioned, as "purging the conscience from dead works," must be his blood presented before God in the heavenly sanctuary; for the apostle had spoken before, ver. 7, of the blood brought into the holy of holies by the Aaronical high-priest, and declared that it could not perfectly expiate the conscience from the guilt of sin, ver. 10; and therefore here the analogy requires that he should speak of the blood of Christ, brought by our high-priest into the heavenly sanctuary. Moreover, he had said before, that he entered with his blood into the holy of holies, ver. 12, and therefore, ver. 14, must be still speaking of the effect or influence of this blood, there presented for us.

[17] Καθαριεῖ τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων, *Purge the conscience from dead works.*] Τὸ καθαρίζειν, here, as the comparison clearly shows, being in sense the same with ἁγιάζειν in the verse preceding, must signify the cleansing of the conscience not from the inclination to sin, by the Holy Spirit, but from the guilt of sin, by the blood shed for the remission of it. And, secondly, this is the constant sense of the word καθαρίζειν in the Old Testament, when joined with ἀπὸ ἁμαρτιῶν. So Lev. xiv. 19, "The priest shall make an atonement for him that is to be cleansed from his uncleanness," ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ. And, xvi. 30, "The priest shall make an atonement for you to cleanse you, καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, from all your sins" (so Josh. xxii. 17, Ps. li. 3, Jer. xxxiii. 8, Ezek. xxiv. 13). Hence then it follows, that the dead works, from which their conscience was to be thus cleansed, must signify works which deserved death by the tenor of the old covenant.

[18] Λατρεύειν Θεῷ ζῶντι, *To serve the living God.*] God, being a holy God, can enter into covenant with none, or admit them into his service, whilst they lie under the guilt of sin unpardoned, and so have not found grace in his sight. Noah found grace in the eyes of God, and with him he established his covenant, Gen. vi. 8. 18. Abraham believes in God, and "this was counted to him for righteousness;" and then the Lord makes a covenant with him by sacrifice, Gen. xv. 10. 18. So Exod. xxiv. 6, the Jews offer burnt-offerings, and sacrifice peace-offerings to the Lord, and the blood is sprinkled upon all the people, and then he enters into covenant with them. Hence the apostle saith, "Let us draw nigh to God with full assurance of faith, having our hearts sprinkled from an evil (or condemning) conscience," Heb. x. 22.

[19] Ver. 15. Διὰ τοῦτο,] May either relate to the end of Christ's mediatory office, and so be rendered "for this end," or, "for this cause;" or to the means, by which that new covenant, of which he is the mediator, was established, and then it will be best rendered, "by this blood;" his blood being styled "the blood of the new covenant," Matt. xxvi. 28, Mark xiv. 24, and the covenant being styled "the new covenant in his blood," Luke xxii. 20, 1 Cor. xi. 25.

[20] Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *For the redemption of sins under the first covenant.*] Paul's design, in the Epistles to the Romans and the Galatians, is to show, that the law could not justify any man, i. e. that it could not procure his absolution from the guilt of sin, but rather left all guilty before God; and his design in this epistle is to show, that the sacrifices offered, under the law, could never take away sin (x. 4). And hence ariseth the necessity that Christ should shed his blood for the redemption, i. e. for the remission of sins committed under the old covenant, before we could be capable of entering into the new, or have a right to the blessings of it.

[21] Τὴν ἐπαγγελίαν, *The promise of an eternal inheritance.*] The immediate promise of the new covenant, established in the blood of Christ, is "remission of sins" (x. 17); but then this being an "eternal redemption" from them (ver. 12), and such as "perfects for ever them that are sanctified" (x. 14), upon it necessarily follows the promise of an eternal inheritance, there being nothing to exclude us from it, but the guilt of sin. Hence is there a close connexion betwixt Christ's overcoming death, and "bringing life and immortality to light;" and this emphatically is styled the promise of the gospel, Tit. i. 2, 1 John i. 2, v. 11.

[22] Ver. 16. Ἀνάγκη φέρεσθαι, *There must be.*] "There must be produced," saith Dr. Hammond, as the word φέρειν signifies, John xviii. 28, Acts xxv. 7; "There must intervene;" so Schmidius and Budæus.

[23] Ver. 19. Τὸ αἷμα τῶν μόσχων, &c. *The blood of calves and goats.*] There seems no need of the conjecture of Bishop Usher and others, that besides the burnt-offerings and peace-offerings mentioned by Moses, Exod. xxiv. 5, there were then offered sin-offerings, the holocausts themselves being expiatory sacrifices; as is evident from these words, Lev. i. 4, "He shall put his hand on the head of the burnt-offering, and it shall be accepted for him to make an atonement for him." Now the Jewish* doctors tell us, that this imposition of hands was always joined with confession of sins over the sacrifice, which confession still concluded with a prayer, that the sacrifice might be an expiation for them. And the phrase, "It shall be accepted, ἐξιλάσασθαι περὶ αὐτοῦ, to make an atonement for him," used here, and Lev. xiv. 20, concerning holocausts, is as much as ever is said of expiatory sacrifices. (2.) This may be farther urged from the word כפר, used concerning holocausts, Lev. i. 3; that being the word used to import expiation for sin; on which account the Syriac version saith, that the burnt-offering was designed, ad placationem obtinendam à Deo, "to

---

* Joh. in Lev. vi. 7.

20 Saying, This *is* the blood of the [24] testament which God hath enjoined unto you.

21 Moreover he [25] sprinkled with blood both the tabernacle, and the vessels of the ministry.

appease God;" and the Chaldee* paraphrast, that the burnt-offering came ad expiandum pro cogitationibus cordis, "to expiate for the thoughts of the heart." And it was the general opinion of the Jews, saith Dr. Outram,† that some kind of sins were expiated by holocausts. And, (3.) all the sacrifices of living creatures, before the law, were holocausts; and yet it is certain that many of them were offered to appease God, and expiate for sin. Thus Noah, after the flood, offered burnt-offerings, Gen. viii. 20; and yet Josephus, Antiq. lib. i. cap. 4, hath informed us, that he offered a sacrifice to atone God, and appease his displeasure. The sacrifices which Job offered for his children were burnt-offerings, yet were they also offerings for sin, Job i. 5; the reason of their oblation being assigned, "It may be that my sons have sinned." The oblation which God commanded his friends to make, was a burnt-offering, Job xliii. 7, and yet it was offered to appease God's wrath, and prevailed, with the prayer of Job, λύειν τὴν ἁμαρτίαν αὐτοῖς, "to procure absolution from their sin." Nevertheless, because Josephus, speaking of this matter, mentions the blood, τῶν κριῶν σφαγέντων, "of the rams slain," as the apostle doth τῶν τράγων, "the blood of the goats;" hence it seems necessary to allow these also were slain then, either as sin-offerings, or as burnt-offerings, as they are allowed to be, Lev. i. 2, 3. 10.

[24] Ver. 40. Διαθήκη, *Covenant, or testament.*] "This discourse," saith Mr. Le Clerc, "is to be looked upon merely as the play of an Hellenistical writer; who, because he saw that διαθήκη was used for that covenant whereof Christ is the mediator, and signified also a testament, and Christ was dead, thence deduced consectaries which are true indeed, considered in themselves, but here rely upon weak principles, rather to set off his discourse according to the custom of that age, than to convert the Jews to the faith by the force of reasoning." Thus is the great apostle of the gentiles turned into a Jewish rabbin, setting off his discourse by weak reasonings, because it was customary for the Jews to do so. "Our word and preaching is," saith the apostle, "not in the words of man's wisdom, but in demonstration of the Spirit," 1 Cor. ii. 4. "By your leave," saith Mr. Le Clerc, "you sometimes speak not in the words of man's wisdom, but of Jewish folly, talking plainly like an allegorical Philo, making often such accommodations of scripture, and such consequences deduced from them, in which no regard at all is had to grammar." "We speak the wisdom of God," saith the apostle. "No," saith Mr. Le Clerc, "your discourse is to be looked upon merely as the play of an Hellenistical writer." "We speak," saith the apostle, "the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we speak not in words taught by human wisdom, but in words taught us by the Holy Ghost." "No," saith Mr. Le Clerc, "even in things relating to the new covenant, established in the blood of Christ, your discourse relies upon weak principles, and is no better than playing with the ambiguity of words, and deducing consequences without any regard to grammar. For, true it is indeed, that a testament is ratified by the death of the testator, and Christ is dead, but Christ was not the mediator of a testament; for testaments do not want mediators: and if it should be granted that he was, he could not be thought at once a mediator and a testator, by whose death alone a testament was confirmed. The testator here is God the Father, whose heirs men are in conjunction with Christ, but God the Father can in no sense be said to die." Thus Mr. Clerc confutes the author, and yet says, he does not lessen the authority of this epistle, though others think he plainly overthrows it; but, God be thanked, he does it still without just ground. For,

First, It is plainly false that God can be the testator here; and that for his own reason, because "God the Father can in no sense be said to die:" for a testator must have his testament, and where there is a valid testament, "there," saith the apostle, "must of necessity be the death of the testator." "A testament," saith Mr. Clerc, "being ratified by the death of the testator."

Secondly, I grant that Christ was not the mediator of a testament, but then he was the mediator of a covenant; which, as it was sealed with and confirmed by his blood, procuring for us such blessings as he by his will designed for, and declared should be conferred upon, believers, "through faith in his blood," became also a testament. Thus when he said, "For their sakes, ἁγιάζω ἐμαυτὸν (John xvii. 19, i. e.) I will offer myself as a piacular victim, that they might be sanctified," or truly purged from their sins; he adds,* as his last will and testament,—"Father, I will that those whom thou hast given me be with me where I am." So here he is become "a high-priest of good things to come," purchasing eternal redemption for us by his blood. And, ver. 15, he became the mediator of that new covenant, in which God promised to "be merciful to our transgressions, and to remember our sins no more;" procuring the remission of them by the intervention of his death, "that we that believe in him might receive the promise of an eternal inheritance," which he died to entitle us to, and confer upon us; whence it is styled "the purchased possession." This therefore was his will and testament, that they for whom he died "should live through him," and this testament could not be confirmed but by his death: he therefore was at once the mediator, in whom the new covenant, promising to us remission of sins, was made; and the testator, by whose death the testament, that they who believed in him "should have eternal life," was ratified.

Moreover, what if, after all, here should be nothing said of a testator, but only of a mediator of such a covenant as was to be ratified in the blood of Jesus? This sure would confound all that Mr. Le Clerc here offers; and yet I think, with submission to better judgments, that even this may be maintained against him.

For though there be here mention, ver. 16, 17, τοῦ διαθεμένου, yet it is not necessary that word should signify a testator properly so called, but only a promiser, and one that confirms his promise with his own blood. For διατίθημι, in Phavorinus, is ὑπισχνοῦμαι, συντίθεμαι, "I promise, I covenant," and διατίθεσθαι διαθήκην is very properly, in profane authors, "to enter into covenant;" and so the phrase διαθήσομαι διαθήκην, and διέθετο διαθήκην,† is constantly used in the Old Testament; and therefore the participle διαθέμενος, derived from the same verb, must commonly have the same signification here, in which it is still used by the Septuagint, and which it always bears in the New Testament. Thus, Acts iii. 25, "You are the children, διαθήκης ἧς διέθετο, of the covenant which God made to our fathers;" Luke xxii. 29, κἀγὼ διατίθεμαι ὑμῖν, "And I appoint to you a kingdom, καθὼς διέθετο, as my Father hath appointed me:" so here, viii. 10, x. 16, αὕτη ἡ διαθήκη ἣν διαθήσομαι, "This is the covenant which I will make with the house of Isreal." And because covenants were usually made, victimas cædendo, "by sacrifices," and established in blood, as both the Hebrew כרית, the Latin *fœdus*, and the Greek σπονδὴ, whence the word *spondeo* is derived, show; and the phrases, ὅρκια τέμνειν, fœdus ferire, and percutere; accordingly it was in the new covenant established in the blood of Jesus. Hence the apostle speaks thus of this covenant, and the appointer, disposer, or the maker of it:

Ver. 15. That by virtue of this blood he is "become the mediator of a better covenant."

Ver. 16. "For where there is a covenant (θανάτου γενομένου, *made by death, or ratified by the blood of him that makes it*, ver. 15), there of necessity must intervene the death, τοῦ διαθεμένου, of him that makes the covenant (*or promise*).

Ver. 17. "For a covenant (*of this nature*) is only firm (ἐπὶ νεκροῖς) in the death of them who make it (*as other*

* Ibid. p. 111, §. 7.

† De Sacrif. lib. i. cap. 15, §. 8—10.

* Ἄικε γοῦν τῆς κατὰ Χριστὸν διαθήκης θέλω ἵνα ὅπου ἐγώ εἰμι καὶ οὗτοι ὦσι. Theoph. in locum.

† See Kircher's Conc. vol. i. p. 2139.

22 And [26] almost all things are by the law purged (*purified*) with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary (*by virtue of the Mosaic institution*) that the patterns of things [27] in the heavens should be purified with these (*sacrifices*); but the heavenly things themselves (*our bodies to be received into heaven are to be purified*) with better sacrifices than these.

24 (*I say, the heavenly things themselves,*) For Christ is not entered into the holy places (*of the tabernacle*) made with hands, *which are* the figures of the true (*holy place*); but into heaven itself, now to appear in the presence of God (*and so prepare and consecrate those mansions*) for us:

25 (*It was not necessary, I say, that he should enter with his blood, as the high-priest did into the earthly tabernacle,*) Nor yet that he should offer himself often, as the high priest (*did, who*) entereth into the holy place every year with (*the*) blood of others (*to make an annual atonement for the guilt of sin*);

26 For then must he often have suffered [28] since the foundation of the world (*his offering himself before God with his blood being the consequence of his sufferings*): but now once [29] in the end of the world (ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of the ages*) hath he appeared to put away (*the guilt of*) sin by the sacrifice of himself.

27 And (*in this the death of Christ resembles that of all other men; for*) as it is appointed unto men

---

covenants were ratified by the death of the sacrifices used at the making of them), and is of no force whilst (ὁ διαθέμενος) the maker of the covenant lives.

Ver. 18. "Whence (*i. e. because, without shedding of blood there is no remission; so it was also in*) the first covenant (*for it*) was not dedicated without blood."

To this sense the contexture of the apostle's argument doth plainly lead; for, ch. viii., he introduceth the promise of a new covenant, in which God engageth to "be merciful to our iniquities, and to remember our sins no more" (ver. 12), and so, by removing our guilt, make us fit to be partakers of "an eternal inheritance." This "remission of sins," saith he, could not be purchased by the gifts and sacrifices under the law, for "they could not fully purge the conscience from the guilt of sin" (ix. 9), but Christ, "by his own blood, hath purchased eternal redemption for us" (ver. 12), and by this blood "he is become the mediator of a better covenant;" he having suffered death "for the remission of sins committed under the old covenant, that we might receive the promise of an eternal inheritance" (ver. 15).

And this death was necessary for him to suffer, for the obtaining of these ends; for "where there is such a covenant, there is a necessity that the death of him who ratifies this covenant with his blood should intervene." For such a covenant is only ratified upon the death of them by whom it is made, and is of no force, whilst he lives that makes the covenant, because this "remission of sins is not to be procured without shedding of blood:" which was a thing so absolutely necessary under the law, that "neither was the first covenant dedicated or established without blood."

Now if this be so, here is no "playing with the ambiguity of the word διαθήκη," nor any intimation of a Hellenist, but rather of a Hebrew, using the word in the sense which both the Hebrew ברית usually bears, and in which διαθήκη answers to it in the Septuagint: and so there was no just occasion for the dangerous reflections which Mr. Le Clerc hath made on this discourse of the apostle.

[25] Ver. 21. Ἐῤῥάντισε, &c.] Of this "sprinkling of the tabernacle and all the vessels," we read nothing in the place of Exodus forecited, or in any other part of the law; but Josephus saith,* that Moses did θεραπεύειν τὴν σκηνὴν, καὶ τὰ περὶ αὐτὴν σκεύη ἐλαίῳ, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγέντων, "consecrate for God's service the tabernacle, and all the vessels of it, anointing them with oil, and with the blood of bulls and rams."

[26] Ver. 22. *Almost all things.*] He saith, "almost;" because some things, which could abide the fire, were purified by the fire, Numb. xxxi. 23, and others by water, Lev. xvi. 28.

[27] Ver. 23. Αὐτὰ δὲ τὰ ἐπουράνια, *The heavenly things.*] For explication of these words, let it be observed, First, That the apostle here speaketh all along, not of purification of persons, but of things of the tabernacle, and of the vessels of it, ver. 21, of the τὰ πάντα, "all other things" which were to be purified; of the ὑποδείγματα τῶν ἐν οὐρανοῖς, "the patterns of things in heaven," ver. 23, that is, "the tabernacle and the utensils of it," viii. 5. "The heavenly things themselves," opposed to them, cannot therefore signify men in general, viz. the church triumphant or militant, or, in particular, our souls or consciences, but the heavenly place, styled, ver. 24, "heaven itself," the place into which Christ entered, in which he appears before God, the place of which the tabernacle made with hands was a figure.

Secondly, Observe, that by God's appointment an atonement was to be made for the holy place, by the blood of a sin-offering sprinkled upon and before the mercy-seat seven times, because of the uncleanness of the children of Israel, and because of their transgressions and their sins (Lev. xvi. 16). Now these could not defile that holy place into which they never entered, but yet they rendered them and their services unworthy to appear, and to be tendered before it, as they still did, worshipping towards or before this footstool of the divine Majesty. An atonement was also to be made for the tabernacle of the congregation, in which God dwelt among them, because of their uncleanness, which rendered them unworthy to come into that tabernacle where he was present; whence it is observable, that no man was permitted to be in the tabernacle till the atonement was made for it; so that the purification of the holy of holies was only the preparing of it to be still a mercy-seat, to which they might repair with their prayers, praises, and adorations, and from which God might graciously shine forth upon them, when purified by this atonement from the defilements of their sins. And the purification of the tabernacle was only to prepare it to be a place in which they might present their persons before God, thus cleansed by this atonement from the guilt of sin.

And in like manner was heaven itself to be prepared or purified for us, by our Lord's entrance into it with his own atonement, or propitiatory sacrifice; First, That our prayers and praises might ascend up thither, and be accepted at God's mercy-seat, as being offered to God by our high-priest, and rendered acceptable by the atonement he had made for the pollutions cleaving to them. Hence is he represented as having a golden censer, and much incense to offer, with the prayers of all saints, Rev. viii. 3, 4. Secondly, That our persons might be admitted into this heavenly tabernacle, as being cleansed by his blood from those defilements which they had contracted. Accordingly, our Lord tells his disciples, "In my Father's house are many mansions; I go to prepare a place for you," John xiv. 2, 3. And here he is said to purify and prepare these heavenly mansions for us, by entering into heaven, there to appear with his blood of sprinkling in the presence of God for us.

[28] Ver. 26. Ἀπὸ καταβολῆς κόσμου, *From the foundation of the world.*] This phrase is used six times elsewhere in the New Testament, viz. Matt. xiii. 35, xxv. 34, Luke xi. 50, Rev. xiii. 8, xvii. 8, and in this epistle, iv. 3, "God's works were finished from the foundation of the world." And in all these places it manifestly signifies, "from the beginning of the world" (see Ps. lxxviii. 2, Matt. xiii. 35); and therefore must in reason bear the same import in this text; and then it proves, against Crellius, that the sufferings of Christ had respect to all preceding generations: for if his sufferings had not respected the sins of the whole world, where is the necessity, upon the supposition here made, of the reiteration of his sacrifice, that he should have suffered from the beginning of the world?

[29] Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *At the end of the world.*] Dangerous here is the note of Grotius, that Paul, in id propendebat, ut crederet de propinquo imminere mundi ruinam. See this confuted, note on 1 Thess. iv. 15. And that τὰ

---

* Antiq. lib. iii. cap. 9, p. 89, B.

once to die, but after this (*comes*) the judgment (*when they shall die no more*):

28 So Christ was (Gr. *being*) once offered to bear the sins of many; and unto them that look for him shall he appear (Gr. *shall appear to them that look for him*) the second time [30] without (*any more sacrifice for*) sin unto salvation (*i. e. for their salvation*).

τέλη and ἡ συντέλεια τῶν αἰώνων signifies, not the end of the world, but the last of the three celebrated ages of the world, see note on 1 Cor. x. 11.

[30] Χωρὶς ἁμαρτίας, *Without a sin-offering.*] See note on 2 Cor. v. 20.

CHAPTER X.

(*The legal high-priest, I say, went yearly into the holy of holies*, ix. 25, *as it was necessary for him to do in that imperfect dispensation.*)

1 For the law having (*only*) a [1] shadow of good things to come, *and* [2] not the very image of the things (*themselves*), can [3] never with those sacrifices which they (*who officiated under it*) offered year by year continually make the comers thereunto perfect (*i. e. absolved from the guilt of sin for ever*).

2 For [4] then would they not have ceased to be offered? because that the worshippers once purged (*by them* εἰς τὸ διηνεκὲς, *for ever*) should have had no more conscience of sins (*i. e. would not have been after conscious of the guilt of sin*).

3 But (*so far are they from procuring this perpetual remission, or freeing those that offered them, from being any more conscious of sin, that*) in those *sacrifices there is* a remembrance again *made* of sins every year (*viz. in the great day of expiation; whereas, where there is full remission of sins, there is no remembrance of them any more, and so no more offering for sin needful*, ver. 16, 17.

4 *They could not, I say, expiate for ever, or clear them from all conscience of sin;*) For *it is* not possible that the blood of bulls and of goats [5] should take away sins (*for ever, so that no farther sacrifice should be needful to that end*).

5 Wherefore when he (*the Lamb of God, that*

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Σκιὰν τῶν μελλόντων ἀγαθῶν, *A shadow of good things to come.*] i. e. Of those good things to come, of which Christ is the high-priest; their tabernacle being only a shadow or figure of that celestial tabernacle, into which he, as "our forerunner, hath already entered" (ix. 11); the purgation they obtained by their sacrifices, "from the defilements of the flesh," of "the purifications of our consciences from dead works" (ver. 13, 14); their annual redemption, of the "eternal redemption" obtained by Christ (ver. 12); their freedom of entrance, being cleansed by their sacrifices, into the tabernacle of the congregation, of our "freedom to enter into the holy of holies."

[2] Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *Not the very image of things.*] The apostle here distinguishing betwixt "the things" and "the image" of them, I think the word "image" cannot properly be rendered *substance:* but we under the gospel do enjoy such lively representations of the good things to come, as are both assurances, and foretastes, and beginnings of them, the earnests of our future glory, in the enjoyment of the Holy Spirit, who is the earnest of it (Eph. i. 14); and by whom we are changed "into the image" of our glorious Lord (2 Cor. iii. 18); the image of our enjoyment of God, and dwelling for ever with him, by being made "a habitation of God through the Spirit" (Eph. ii. 22); the image of our entrance into his presence, in that "freedom of access we have already to the Father" through Christ (Eph. ii. 18, iii. 12); the image of our final absolution, in that justification which is attended with that "peace of God which passeth all understanding." And this sufficiently answers the objection of Esthius against this sense, viz. That a more express signification of these future good things would not more efficaciously avail towards the exhibition of them: for such an image of them as also is an earnest, foretaste, assurance, and an inchoation of them, is sufficient to "make the comers to God perfect" for ever, as far as we are capable of being so in this life; as being fully assured of the entire pardon of our past sins, so as that they shall not be remembered any more, and of the enjoyment of those future blessings, of which we have received already the earnest, first-fruits, and assurance.

[3] Εἰς τὸ διηνεκὲς οὐδέποτε δύνασθαι τοὺς προσερχομένους τελειῶσαι, *Could never make the comers to them perfect for ever.*] All interpreters allow a σύγχυσις, or trajection of the words in this verse. Now this, which I make in the translation, seems to be confirmed by the effect of our Lord's sacrifice opposed to these; for that, saith the apostle, τετελείωκεν εἰς τὸ διηνεκὲς, "hath perfected for ever them that were sanctified," i. e. hath cleansed them for ever from the guilt of sin (ver. 14). That therefore which he here denies to the legal sacrifices, must be also this, that they could τελειῶσαι εἰς τὸ διηνεκὲς, "expiate sins for ever;" or so as that they who were once purged by them, should have no more conscience of sin (ver. 2); and to this sense the following argument inclines.

The words τελειοῦν and τελειῶσαι have two significations; the one is agonistical, and then it signifies to *reward* and *crown*, as in those words, "That they without us, μὴ τελειωθῶσι, might not be made perfect," i. e. be crowned, or have their full reward, Heb. xi. 40 (see the note there): the other is sacrificial; for when it is joined with sacrifices, or hath relation to them, it signifies, ἁγιάζειν, καὶ καθαρίζεσθαι, "to sanctify and purge from the guilt of sin." Whence τελειώσεις is rendered by Hesychius and Phavorinus ἁγιάσεις. So the sin-offering, by which Aaron and his sons were sanctified, and set apart for the priesthood, is styled, θυσία τελειώσεως, Exod. xxix. 34; and the sacrifice by which the temple was sanctified, or purged from its defilements, is styled, θυσία τελειώσεως, 2 Macc. ii. 9, and therefore what is here, "cannot make perfect," is, ver. 4, "cannot ἀφαιρεῖν ἁμαρτίας, take away sins;" and, ver. 2, καθαρίζεσθαι is to purge from the conscience of sin (see ix. 9. 12. 14).

And, lastly, the word προσερχομένους here, seems not to signify, the comers to it, i. e. the law, but the comers to God for pardon by these legal sacrifices; for the word in this whole epistle still relates to coming to God, as the phrase is expressly, vii. 25, xi. 6, the "coming to the throne of grace," iv. 16; and in this chapter, ver. 2, προσερχώμεθα, "Let us come (to God) with a true heart."

[4] Ver. 2. Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμενοι, *For then they would not have ceased to be offered.*] Some, leaving out the οὐκ, translate the words thus, "For then sure they would have ceased to be offered;" but the οὐκ is found in Chrysostom, Theodoret, Œcumenius, Theophylact, and the Alexandrian manuscript, and therefore ought not to be omitted: others, with the Arabic version, read the words interrogatively, "For then would they not have ceased to be offered?" which gives a very good sense. But yet there seems to be another sense of them very agreeable to the context; viz. "For then they would not have ceased," or "been taken away," to give place to another sacrifice for sin, as the apostle proves they were, from ver. 5. 9.

[5] Ver. 4. Ἀφαιρεῖν ἁμαρτίας, *To take away sins,*] Is not, as Grotius here notes, efficere ne ultrà peccetur, "to make us sin no more;" for that is not the effect of Christ's blood, but, as far as in this imperfect state we are enabled so to do, of his sanctifying Spirit. Moreover, the apostle speaks, ver 1, of expiation of the conscience from the guilt of sin, of expiation by the legal sacrifices, which did not inwardly sanc

taketh away the sins of the world) [6] cometh into the world, he (*in the psalmist*) saith, Sacrifice and offering thou wouldest not, but [7] a body hast thou prepared (*for*) me: (*i. e. thou wouldest not have them to continue after my coming into the world to offer myself a sacrifice for the sins of the world, they being only to continue till the time of reformation*, ix. 10, and here, ver. 9:)

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (*as*) [8] (in the volume (*or, roll*) of the book it is written of me,) to do (τοῦ ποιῆσαι, *that I should do*) thy will, O God (*i. e. to offer my body a sacrifice for sin, according to thy will*).

8 Above when he said, (ἀνώτερον λέγων, *when he, i. e. Christ had said before*, Ps. xl. 6), Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein* (*speaking of the sacrifices*); which are offered by the law;

9 Then said he (*afterward*, ver. 7), Lo, I come to do thy will, O God. (*And thus*) he taketh away the

---

tify, of purgation by the oblation of them, ver. 2, from that sin of which there was "a yearly remembrance" in the oblation of those sacrifices "to make atonement" for them, ver. 3; and therefore the ἀδύνατον γάρ, which connects this verse with the former, and shows that to be impossible to be effected, which he had said before was not effected by those sacrifices, must confine this phrase to the taking away the guilt of sin, by* expiation and atonement for them; not to the removal of the power and dominion of them, by internal sanctification. And so ἀφαιρεῖν ἁμαρτίαν always signifies, either to take away sin by a mere act of grace, absolving from the punishment due to it (as when Nathan said to David, ἀφέλη ὁ Κύριος τὸ ἁμάρτημά σου, "The Lord hath taken away thy sin; thou shalt not die," 2 Sam. xii. 13, and the seraph to Isaiah, "This hath touched thy lips, καὶ ἀφελεῖ τὰς ἁμαρτίας σου, and he will take away thy sins," Isa. vi. 7; and, Isa. xxvii. 9, "By this, ἀφαιρεθήσεται ἀνομία Ἰακὼβ, shall the iniquity of Jacob be forgiven; and this is the blessing, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ, when I shall take away his sin;" and when God saith to Joshua, ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, "Behold, I have taken away thy sins," Zech. iii. 4); or, when this phrase hath relation to a sacrifice, to take it away by that; as when it is said, Lev. x. 17, "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι Κυρίου, that you might bear (away) the iniquity of the congregation, to make an atonement for them before the Lord?" (see ver. 11.)

[6] Ver. 5. Εἰσερχόμενος εἰς τὸν κόσμον, *Coming into the world.*] The Socinian gloss here, de ingressû Christi in mundum futurum, i. e. "of Christ's going out of this world into the next," or into heaven, is so absurd, that it needs no refutation; his "coming into the world," in the scripture phrase, being his descending from heaven to be with us; John xvi. 28, "I came down from the Father, and came into the world;" and his going hence into heaven being styled, his leaving of the world, John xiii. 1, xvi. 28, xvii. 11. And though the phrase of "entering into the world" may sometimes in John import Christ's entering on his prophetic office, or his appearing publicly in the world, as ὁ ἐρχόμενος is, "that Prophet which was to come into the world;" yet the connexion of it here with the time when a body was prepared for him, will not suffer us to doubt, that it importeth here his assumption of the human nature, and his being born into the world in it. And so this phrase is used, when Christ is styled "the true Light, that enlighteneth every man that cometh into the world," John i. 9. For though the grammatical construction doth not hinder but that ἐρχόμενον εἰς τὸν κόσμον, may be construed with "Light" thus, "Which coming into the world enlighteneth every man;" yet כל באי עולם, "all that come into the world," being the constant phrase by which the Jews express all men living, as Dr. Lightfoot on the place observes; and the Jews themselves, speaking of God himself after this manner, אתה מואר כל באי עולם, † "Thou art he that illuminates every man that comes into the world;" this is a plain confirmation of our translation of these words.

[7] Σῶμα κατηρτίσω μοι, *A body hast thou prepared, or framed, for me.*] The words in the Hebrew are, אזנים כריית לי, "My ears hast thou bored," in plain allusion to the ceremony used to a slave that would not have his liberty, but would continue in his obedience to his master, and would not go free (Exod. xxi. 6, Deut. xv. 17). And seeing this was done out of love to his master, the boring of his ear seems not to be commanded as a note of infamy, but as a solemn devoting of him to his master's service; though were it used as a mark of servitude, it answers still exactly to our Saviour, who "took upon him," saith the apostle, μορφὴν δούλου, "the form of a servant," or of a slave, and "became obedient to the death" for us, when he might have been free from it, out of love to his Father and us his children (Heb. ii. 14). And because he only could appear in this form, and performed this obedience in the body he assumed for this purpose, the seventy interpreters, perhaps by the internal motion of the Holy Spirit, translated the phrase thus, "A body hast thou prepared (or framed) for me:" for that the apostle did not change the translation of the Septuagint, but find it thus, his words declare, when he saith, "He taketh away the first," viz. sacrifice, and offering, according to the law, "that he might establish the latter," i. e. the oblation of his body, or his obedience to the death in his body thus prepared for him. So read Theodoret, Austin, Euthymius, Chrysostom, Apollinarius, and Ambrosius; so read the Arabic and Ethiopic versions; and they who read otherwise, may be supposed to have followed not the Greek, but the Hebrew. And this reading the apostle approves and follows, as the true meaning of the Hebrew phrase, and that which so fitly doth express our Saviour's oblation of himself (as that sacrifice which was to put an end to those which only were the types and shadows of it), and his giving up himself, entirely a servant, to do the will of God; on which account, slaves and servants, who were altogether at the beck and will of their lords, were both by Jews and heathens called σώματα, "bodies." Thus Raguel gave to Tobias half his goods, σώματα, καὶ κτήνη, καὶ ἀργύριον, "servants, and cattle, and money," Tobit x. 10. The sale of the captive Jews, by Nicanor, is in the Greek thus, ἀποδόσεως Ἰουδαϊκῶν σωμάτων, 2 Macc. viii. 11, Joseph. Antiq. Jud. lib. xii. cap. 2, p. 390, F. So all the servants of the men of Sichem are, πάντα τὰ σώματα αὐτῶν, Gen. xxxiv. 29. And σώματα is by our translation rendered "slaves," Rev. xviii. 13. So Aristotle, Strabo, Demosthenes, and Julius Pollux, use the word (see Constantine).

I do not find that the ancient Jews interpreted these words of Christ in express terms; but they say enough to justify the apostle's argument from this text. For hence they conclude, that* "God had no principal regard to sacrifices, and that obedience and praise were better than sacrifice;" and that† "a farther salvation was to be expected, even the salvation of God," Ps. l. 23, Isa. xlv. 17, which was תשועת עולמים, "an eternal salvation;" or, in the language of the apostle here, "salvation, εἰς τὸ παντελές, for ever," Heb. vii. 25, εἰς τὸ διηνεκές, x. 14.

[8] Ver. 7. *In the volume of the book it is written of me, that I should come to do thy will.*] It being there written, that the Messiah was to "make his life an offering for sin," Isa. liii. 10, and by that to "cause these offerings and sacrifices to cease," Dan. ix. 27; therefore he is said to go to his cross, "as it was written of him," Matt. xxvi. 24; and the rulers of the Jews are said to have "fulfilled the scriptures" in condemning him, and to have "done that which was written of him," Acts xiii. 27. 29 (see Luke xxiv. 44. 46).

[9] Ver. 10.] Though perhaps the article οἱ should be left out, it being not read by Chrysostom and Theodoret, or by

---

* See Grot. de Satisf. contra Soc. cap. 10.
† Vejikra Rab. sect. 31.

* Maim. More Nev. par. iii. cap. 32.
† Pug. Fid. par. iii. dist. 3, cap. 12, §. 14.

first (*the legal sacrifices*), that he may establish the second (*the oblation of his body*, ver. 10).

10 [9] By the which [10] will we are sanctified through the offering (Gr. διὰ τῆς προσφορᾶς, *who are sanctified by the offering*) of the body of Jesus Christ (ἐφάπαξ) once *for all* (*not as the legal sacrifices, once every year*, ix. 25, 26).

11 And every priest (*according to the law*) standeth (Gr. *stood*) daily ministering and offering oftentimes the same sacrifices, which can never take away (*the guilt of*) sins:

12 But this man (*Christ Jesus*), after he had offered one sacrifice for sins (*by which the guilt of them hath been fully taken away*, Heb. i. 3, *is*) [11] for ever, sat down on the right hand of God; (*and so is placed over all his works, according to* Ps. viii. 6;)

13 From henceforth expecting till his enemies be made his footstool (*till the devil, antichrist, death, the wages of sin, and the last enemy, be abolished*, 1 Cor. xv. 15, *and so the following words of the psalmist, Thou hast put all things in subjection under his feet, be fully accomplished*).

14 For by (*this*) one offering (*of himself to the death for us*) he hath [12] perfected for ever (*i. e. completely*

---

the Syriac version; yet, because it is in the Alexandrian copy, in Œcumenius, Theophylact, the Arabic version, and in many manuscript copies, I thought fit to give it a place in the paraphrase, and then it is easy to perceive that ἡγιάσμεθα must be repeated, to complete the sense.

[9] Ἐν ᾧ θελήματι, *By the which will.*] Christ had said in the psalmist, that his Father would not have the sacrifices and oblations of the law continued, but that his will was, that he should once for all suffer for the sin of man; by the execution of which will, performed by Christ's oblation of his body for us, we are sanctified: where ἁγιάζειν, or ἁγιάζεσθαι, doth not signify to be freed from the power and dominion of sin, but from the guilt of it; as is proved, note on ix. 13: and this is farther proved, from the means of this sanctification, viz. the oblation of Christ's body, that being offered as a piacular victim, to purge us from the guilt of sin, and from the condemnation due unto us for it: nor doth the apostle here understand the oblation of Christ's body in the heavens for us, that being properly his intercession, but the oblation of his body on the cross, and his sufferings (Heb. ii. 10, 11, xiii. 12). And, lastly, this being effected by the oblation of Christ's body, ἐφάπαξ, "once for all;" as it restrains the word to his oblation on the cross, which was but once performed, and is past (whereas his appearance in the heavens for us is still present and perpetual), so doth it perfectly overthrow the pretended sacrifice of the mass: for, if "by this one oblation he hath perfected for ever them that are sanctified," what efficacy can there be in this vain repetition of it? nay, must it not import, that remission of sins is not fully obtained for us by our Lord's sacrifice on the cross? for, saith the apostle, "where remission of these is, there is no more offering for sin" (ver. 18).

[11] Ver. 12. Εἰς τὸ διηνεκὲς, *For ever.*] By comparing this with ver. 14, "By one offering he hath perfected, εἰς τὸ διηνεκὲς, for ever them that are sanctified," and with ver. 1, where it is denied that the legal sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, "expiate sins for ever;" and from the stress the apostle here (ver. 10), and elsewhere, lays upon this προσφορὰ ἐφάπαξ, "oblation once for all,"—I imagine that these words may be better rendered thus, "This man, after he had offered one sacrifice for sin for ever, is sat down."

[12] Ver. 14.] That τετελείωκεν εἰς τὸ διηνεκὲς is to "expiate sin for ever," see note on ver. 1; and that the apostle here speaks of them who are sanctified by this expiation, hath been observed, note on ix. 13; as is apparent from the testimony of the Holy Ghost produced here to confirm this, viz. that "God would remember their sins no more" (ver. 17).

A question ariseth from ver. 4 and 11, Upon what ground is it here asserted, that the legal sacrifices could never take away sin? and wherein lies the difference, in point of expiation, between the sacrifices of the law and the oblation of the body of Christ, that one could purge the conscience from the sense of guilt, and take away sin for ever, and the other could not? "If all must be resolved into divine appointment and divine acceptation, how is it 'impossible that the blood of bulls and goats should take away sin?' Was it not possible that God might have appointed and accepted of the life of a beast, instead of that of the greatest malefactor, who thereby might be freed, not only from a temporal, but likewise from the obligation to eternal death?" Now in answer to this question, I conceive, that divine acceptation must neither wholly be excluded, nor wholly be assigned, as the cause that the oblation of our Saviour's body was thus available for that expiation of the guilt of sin, which could not be obtained by the legal sacrifices.

And, First, I say, divine acceptation must not, yea, cannot wholly be excluded; for that would render the oblation of our Lord's body, of what virtue soever it might be in itself, wholly unable to procure the pardon of our sin, and exclude all true remission and forgiveness of sin. For,

The punishment of another, being not the thing threatened or required, but only the death of the offender, can be of no avail to free the criminal from punishment, though he, that is the substitute, be never so able or so well inclined to suffer it; unless the governor, or he to whom the execution of the law belongs, be willing to accept of his vicarious punishment; and whensoever he is pleased, and sees just cause to do so, it is an act of grace and favour to the criminal, and a remission of his personal obligation to bear the punishment he had deserved. In punishments inflicted on the criminal, it is true, that so far as he suffers what the law exacts, so far doth he dissolve the obligation to further punishment, and so far must his punishment be inconsistent with remission; for as far as any man is punished, he is not forgiven. But by admission of another to suffer in our stead, we are as much forgiven as we could be, did he not suffer in our stead, because we are as much exempted from suffering any punishment on the account of our offences; and how can we be more forgiven, than we are by such an act as removes from us the whole punishment as much as if we had never offended? the vicarious punishment is indeed the motive and the procuring cause of this forgiveness, as it renders it consistent with the governor's honour, and with the ends of government, to grant it; but it takes off nothing from the freedom of the pardon.

Secondly, I add, That divine acceptation must not be assigned as the only cause that the oblation of our Saviour's body was thus available for the expiation of the guilt of sin; for then no reason can be given why he might not have accepted of the blood of bulls and goats, and much more the sufferings of any ordinary man, for the procuring our exemption from the guilt of sin; whereas two reasons have been already offered in the note on ii. 14, why the blood of bulls and goats could never take away sin; viz. first, because they were not of the same nature and original with man, who sinned, and so could not dissolve the debt his nature had contracted. Secondly, they never could procure for us a resurrection, and so they could not free us from that eternal death our sins deserved; nor could any mortal man do it, because he never could have power to raise his own body; only that Jesus who had "power to lay down his life, and take it up again" who "hath life in himself," and who can make "the dead hear the voice of the Son of man, and live," can do this. Indeed, they could do nothing of that which was requisite, saith this epistle, and the whole scripture, for that end. But the great reason why the blood of bulls and goats could never take away sins, is this, that they could never answer the great ends of punishment, and thereby render it consistent with the honour of the governor, and with the ends of government, to admit the substitution of them in our stead. Now the ends which wise men do assign to punishments, are these:

First, Παράδειγμα, That they who suffer may be exemplary to others, and may, by what they suffer, deter others from the commission of the like offences; by letting them, in their example, know what they must suffer, when the guilt of their own sins is laid upon them.

Secondly, Νουθεσία, That the offender may learn wisdom, by the rod: that the remembrance of what was suffered for it might prevent the repetition of his sin; and that he may be fitted to embrace that counsel of our Saviour, "Sin no more, lest a worse thing come upon thee."

expiated the sins of) them that are sanctified (*through faith in his blood, procuring the remission of sins*, Acts xxvi. 18).

15 *Whereof* (*and of this*) the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in (*or, upon*) their minds will I write them; (Jer. xxxi. 33,)

17 (*He adds, as a farther promise, or part of the new covenant,*) And their sins and iniquities will I remember no more.

18 Now where (*such a*) remission of these *is* (*as*

Thirdly, Τιμωρία, The vindication of the prince's honour, and the preservation of the laws he hath established from contempt. Now to appply this to our purpose, I say,

1. That by the obedience of our Lord Christ unto the death in our stead, these ends of punishment are very signally obtained, and that with more advantage to God's glory than if the punishment of our offences had been inflicted upon us; and so God, by it, may be truly said to have been satisfied, seeing that justice, which consists in punishing for the transgression of a law, is truly satisfied, when all those ends, for which the punishment of the offender could be desired, are obtained.

2. I add, That none of these ends could be at all obtained by the suffering of bulls and goats, and not comparatively by the sufferings of any mortal man whatsoever. And,

First, God, by this dispensation, hath given us the best and most effectual example to deter us from sin: for three things only can be requisite to this end, viz. that the punishment of sin be insupportable, when we suffer it; inevitable, when we, by our rebellions, have made ourselves the vessels of God's wrath; and that we have a lively sense and deep impression of all this upon our spirits. Now,

The example of our Saviour's sufferings shows how insupportable the punishment will be, which justice will inflict upon the sinner; for if the apprehension of it produced such agonies and consternations in the soul of Christ, that God saw need to send an angel to support him under them, how must the sinner sink under that burden, when it is laid upon his shoulders! if he, who was the well-beloved Son of God, found it so dreadful to lie under the burden for some hours; to lie exposed for ever to it, must be far more intolerable: if the consideration of God's paternal love, and of the glorious issues of his sufferings, was scarce sufficient to support our Lord under the terrors of that cup; what will support the sinner, when he shall know himself to be the everlasting object of God's wrath!

This example also shows, that impenitent sinners cannot escape this wrath of God, since he inflicted so great a punishment on the beloved of his soul, when he became our surety. For if on this account "God spared not his only Son," we may be sure he will not spare his stubborn enemies. With what strong cries, and with what earnestness, did our Lord pray to be delivered from this cup! and yet, when he had "made his soul an offering for sin," thus did it "please the Lord to bruise him." If then his ears were shut against the cries of his beloved Son, how can they be opened to the howlings of rebellious sinners? if God was pleased to lay so great a load on him who was but sponsor for our sins, their punishment cannot be milder who commit them. And,

Lastly, This example gives us the most lively sense and deep impression of these things, as being the most sensible demonstration of God's indignation against sin, which is recorded in the sacred writings. To find God drowning the whole world, and raining fire and brimstone on Sodom and Gomorrha for sin; to see the darling objects of his love, the Jewish nation, become for above seventeen hundred years the objects of his sorest wrath, are instances sufficient to deter men from sin: but then to see God mix a cup so bitter, so full of gall and wormwood, for his own innocent and well-beloved Son, and make him drink it off, only because he undertook to be our surety; to see him lifted up upon the cross, the earth trembling under him, as if unable to bear his weight, the heavens darkened over him, as if shut against his cry, and all this because our sins did meet upon him,—is a sure and eminent demonstration of God's indignation against sin.

Secondly, Whereas inevitable ruin must have followed, upon the execution of the deserved punishment on the offender's person, God, by this method, hath taken a most excellent way for reformation of the sinner, which was the second end of punishment: for what can be a more effectual motive to abstain from sin, than this example, which so clearly represents the greatness of the provocation in the greatness of the punishment, and shows it is impossible that guilty persons should avoid the stroke of God's vindictive justice, or bear the weight of his almighty arm?

Thirdly, God, by this dispensation, hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws; which was the third great end of punishment. For,

God, by declaring thus, he would not pardon our offences, without this satisfaction made for the violation of his law, hath fully vindicated his institutions from contempt; seeing, by this example, he hath let all men know, that though he be a God of great long-suffering and mercy, he "will by no means clear the sinner," or suffer sin to go unpunished.

Again, God, by this dispensation, hath vindicated his honour more than if he had destroyed the sinner; having more evidently shown his hatred of, and great displeasure against sin, by punishing it so severely in his only Son, when he became our surety: for the greater the inducement is to remit the punishment of sin, the greater must be his hatred who inflicts it; that therefore this consideration, that he who suffered was his well-beloved Son, would not induce him to remit the punishment, must be the highest demonstration of his most perfect hatred of all iniquity.

But that none of those ends could be at all obtained by the substitution of a bull, or goat, or ram, to suffer in our stead, must be extremely evident, this being a substitution very supportable, especially by the rich, who very freely spend much more upon the satisfaction of their lusts, and who would therefore gladly buy a freedom to commit them at so small expense. This then would be so far from tending to reform the sinner, that it would rather be a great encouragement to him to continue in his evil courses, when he thus knew the damage would be very little to him; this also could not tend to the honour of the lawgiver, but rather would tempt men to conceive that his displeasure against sin could not be great, since he required so little to repair his honour; and that he was not much concerned for any satisfaction for the violations of his law, when such slight matters were by him thought sufficient expiations for them.

Moreover, the oblations of any ordinary man could not procure this expiation for us: (1.) Because he could only suffer that punishment he had deserved by his own sins: now evident it is, no satisfaction can be made by me for others, by suffering that which justice doth require me to suffer for my own offences. (2.) Because he could not overcome death, he never could raise up himself from the grave, and so could not procure that redemption from it to another, which he could not obtain for his own self. Nor (3.) is it visible how he can serve the ends of justice, or of government, by doing so, more than the criminal himself would do by his own sufferings. For, (1.) what great indication would it be of divine hatred to sin, that he required only the death of a mortal man, to expiate the sins of the whole world? Or, (2.) what discouragement could this afford to sinners from continuing in their evil courses, or what great dread of divine vengeance? for if, as it was conjectured by most nations, the death of a malefactor might be sufficient for this purpose, what nation could ever want such expiations for their sins! or, if it were to be a good man, seeing they bore so great love to mankind in general, and to their country in particular, some of them would still be ready to offer their own lives for preservation of their nation: or how, by this, would God consult either the honour of his government, or secure the reverence and observation of his laws, by thus requiring only one criminal to suffer less than he himself deserved, to make atonement for the continual violations of his sacred laws by a whole nation, or even the whole race of men?

cuts off the remembrance of them any more), *there is* [13] no more (*need of*) offering for sin (see ver. 2, 3).

19 Having therefore, brethren, boldness (*or, liberty*, see note on iii. 6) to enter into the holiest by the blood of Jesus (*from which the Jews were typically debarred, the way into the holiest being not then revealed*, ix. 8),

20 By a new [14] and [15] living way, which he hath consecrated (*or, made new*) for us, through the veil, that is to say, (*through*) his flesh (*offered for our sins upon the cross*);

21 And *having* (*such*) [16] an high priest over the house of God (*i. e. the church*, iii. 6, 1 Tim. iii. 15, *or, over the house not made with hands, in which God dwells*, viii. 1, 2, ix. 1. 11);

22 Let us (*who are of this house*, iii. 6, *and for whom this freedom is procured by this high-priest*) draw near (*to God*) with a true (*upright*) heart in full assurance of faith, (*that our services shall be accepted now, and our persons hereafter admitted into his presence, as*) having [17] our hearts sprinkled (*by the blood of Jesus*) from (*the accusations of*) an evil conscience, and our bodies washed with pure water (*viz. the laver of regeneration*).

23 Let us hold fast the profession of *our* faith (Gr. *the hope we profess*) without wavering; (*or, being moved from the hope of our calling*, Col. ii. 23, *that hope which causeth us to rejoice*, iii. 6, *which entereth within the veil*, vii. 27), (for he *is* faithful who hath promised) (*this entrance into it*);

24 And let us consider one another (*as members of the same body*) to provoke (*one another*) unto love and to good works: (*or, works of charity*; see note on Tit. iii. 8:)

25 Not forsaking the assembling of ourselves together, (*not drawing back from Christianity to Judaism*, ver. 26. 38,) as the manner of some *is*; (*who, for fear of persecution from the Jews, return to the worship of the synagogue*, ver. 32. 36;) but exhorting *one another* (*to perseverance in the faith*): and (*that*) so much the more, as ye see [18] the day (*of vengeance*

---

[13] Ver. 18. Οὐκ ἔτι προσφορὰ, &c. *No more offering for sin.*] From these and many other passages of this epistle, the sacrifice of the mass, declared by the Trent council (see xxii. can. 2, 3) to be "a true and proper propitiatory sacrifice for sin," is utterly overthrown. For, (1.) from these words of the apostle, "It was not needful that he should offer himself often, for then must he have often suffered," ix. 24—26, it is very evident, that Christ cannot offer himself but he must suffer: since then they dare not say that Christ suffers in the mass, neither can they say that Christ offers himself there. (2.) From those words, "Without shedding of blood there is no remission," ix. 22, it follows, either that the sacrifice of the mass must be a bloody sacrifice, and so Christ's blood must be as often shed as he is offered in the mass, or else that it obtaineth no remission of sin. (3.) This follows from these words, "By one oblation he hath perfected," (i. e. hath perfected and fully expiated, and that) "for ever, them that are sanctified;" for what necessity of, what virtue can there be in, doing that again, which is perfectly and fully done already, and that for ever? And, lastly, where remission of sins is so obtained by Christ's own oblation, that God will "remember them no more," there is, saith the apostle, "no more need of offering for sin;" but by the blood of Christ, the blood of the new testament, such remission is obtained, saith the same apostle, ix. 15. 17. Ergo, &c.

[14] Ver. 20. Ὁδὸν πρόσφατον, *A new way.*] The way into the highest heaven being before ἄβατος, "impassable," saith Josephus (see note on ix. 8); there being no entrance for us into that place, till our forerunner had entered into it, vii. 20; till he had purified and prepared it for us by his better sacrifice, ix. 23, John xiv. 2. This was the doctrine of all the primitive Christians, that Christ, by his death, opened this veil for the just that were, from Adam,* ἀπυκεκλεισμένοι, excluded from those blissful regions: †that διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ σχισθέντα, "he rent open the enclosure which from the beginning had not been laid open." Hence, Tertullian‡ saith, the patriarchs were Dominicæ resurrectionis appendices, "the appendants of our Lord's resurrection;" and therefore, as καὶ ἔχοντες is here to be repeated from ver. 19, so the preposition διὰ, "through," seems here not to denote the means, or the condition of entrance into the holy of holies, but rather the term to be passed through; as if he should have said, "We have a new way of entrance through the veil, now rent;" which, before it was so, hindered our entrance into that place; that is, through the flesh or body of Christ broken upon the cross, and so letting out that blood which procures that entrance, as the blood the high-priest carried with him procured his entrance, ix. 7.

[15] Καὶ ζῶσαν, *And living way:*] That is, ζωοποιοῦσαν, "leading to and giving life," saith Grotius. He dying for us, "that we might live through him," 1 John iv. 9. Thus the "bread of life," John vi., and the "word of life," Acts v. 20, Phil. ii. 16, is the bread and word giving life, in opposition to the dead shadows of the law, saith Dr. Hammond, or the sacrifices prescribed by it, all whose virtue was in their death; we being "reconciled by the death of Christ," but "saved by his life" (Rom. v. 10); our access to these mansions being obtained by this "forerunner, made higher than the heavens" (vii. 26), "made a priest there, after the power of an endless life" (ver. 16), and "therefore able to save us to the uttermost, because he lives for ever, there to make intercession for us" (ver. 25).

[16] Ver. 21. *A high-priest.*] i. e. A high-priest so merciful and able to help us when tempted, and so faithful in the performance of his office (ii. 14).

[17] Ver. 22. Ἐῤῥαντισμένοι τὰς καρδίας, &c. *Having our hearts sprinkled from an evil conscience*, &c.] Here is a manifest allusion to the things requisite to procure to a defiled Jew admittance to God's sacred presence in the temple or the tabernacle. The Jewish maxim saith, that "the very root and essence of the sacrifice was sprinkling of blood;" and therefore, on the great day of expiation, the blood of the bullock for the sin-offering, and the goat for the sin-offering, which was brought in to make atonement in the holy place for the people, was sprinkled before the mercy-seat seven times (Lev. xvi. 14, 15. 27), and so they were made clean from all their sins before the Lord (ver. 30), and admitted again into the tabernacle of the congregation, from which they were excluded till this sprinkling was performed (ver. 17). Again, when the Israelites were in a great fear, that by coming near the tabernacle they should be consumed, saying, "Behold, we die, we perish: whosoever cometh any thing near unto the tabernacle of the Lord, shall die" (Numb. xvii. 12, 13); God appoints the water made of the ashes of the red heifer, to cleanse them from those legal impurities, which rendered them unfit to come into his tabernacle, and made it dangerous for them to approach unto it, styling it on that account a "purification from sin" (ver. 9); and this water was to be sprinkled on the unclean, and he was to wash his clothes, and bathe himself in water, and being thus purified, might come into the sanctuary (ver. 19, 20): this sprinkling of the blood and water, "sanctifying to the purifying of the flesh" (Heb. ix. 13). "Let us therefore," saith the apostle, "who have (not our flesh only, but) our consciences purified from the guilt of sin, by the sprinkling (not of the blood of bulls and goats, but) of the blood of Christ, and have our high-priest still presenting this blood before the mercy-seat, and who have our bodies washed with the pure water of baptism, the laver of regeneration (as the clothes and bodies of the unclean were with fountain-water), draw near to God" with greater freedom than they could.

[18] Ver. 25. Ἡμέραν, *The day approaching.*] i. e. The day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying

---

* Cyril. Hieros. cat. 4, p. 27.

† Thad. apud Euseb. Hist. Eccl. lib. i. cap. 13, p. 35.

‡ De Anim. cap. 55. See Petav. de Incar. tom. ii. lib. xiii. cap. 16—18.

upon the unbelieving and apostatizing Jews) approaching.

26 [19] For if we sin wilfully (*by renouncing and falling off from Christianity*) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, (οὐκ ἔτι, *there is not yet left any other sacrifice, besides that which you reject, to purge you from the guilt of sin; and therefore nothing can remain for such apostates*)

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (*of Christ the Son of God*, ver. 29.

28 *And of this you may be assured, from what befell those who revolted from the law of Moses; for*) He that despised Moses' law died without mercy under (*the testimony of*) two or three witnesses (*of that apostasy*, Numb. xv. 30, 31, Deut. xxvii. 2. 7):

29 Of how much sorer punishment, suppose ye (*then*), shall he be thought worthy, who hath trodden under foot the Son of God (*using him with the greatest contempt*), and hath counted the blood of the (*new*) covenant, [20] wherewith he was sanctified (*or, purged, from the guilt of his sins*, ii. 11, ix. 13, xiii. 12), an unholy thing (*such as pollutes, rather than purges, as being the blood of a malefactor*), and hath done despite unto the Spirit of grace (*by refusing to own him as the Spirit of God; yea, rejecting him as a lying spirit, and his gifts and miracles as illusions*)?

30 For we know him that hath said (*i. e. who introduceth God thus speaking*), Vengeance *belongeth* unto me, I will recompense, [21] saith the Lord (Deut. xxxii. 35). And [22] again (*in the same place*, ver. 36, *saith of him*), The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God, (*who ever lives to punish those who revolt from him;* see iii. 12.)

32 But call to remembrance (Ἀναμιμνήσκεσθε δὲ, *Remember therefore*) the former days, in which, after ye were illuminated (*i. e. baptized into the Christian faith*, vi. 4), ye endured (*courageously*) a great fight (Gr. *conflict*) of afflictions; (*for a great persecution then befell the church which was at Jerusalem*, Acts viii. 2, 1 Thess. ii. 14;)

33 Partly, whilst ye were made a gazingstock (*or spectacle*) both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used (Acts v. 41, *the apostles, especially Paul and Barnabas*, Acts xiv. 5. 19, 20, xvii. 10. 14, 15).

34 For ye had compassion of me in [23] my bonds (Acts xx. 23, xxi. 4. 11—13), and took joyfully the

---

their Messiah, styled by Luke, "the days of vengeance," xxi. 22; ἡμέρα τῆς εἰσόδου αὐτοῦ, "the day of the Lord's coming, which who can bear?" saith the prophet, Mal. iii. 2; ἡμέρα καιομένη ὡς κλίβανος, "the day burning like an oven;" ἡμέρα ἡ ἐρχομένη, "the day coming that shall so burn up them that do wickedly, as not to leave them root or branch;" ἡμέρα Κυρίου ἐγγίζουσα, "the day of the Lord drawing near, when all the inhabitants of the land shall tremble," Joel ii. 1; μεγάλη ἡ ἡμέρα Κυρίου καὶ ἐπιφανὴς, "the great and terrible day of the Lord," ver. 11. 31; ἡμέρα αὐτοῦ, "the day of the Son of man." That this is the meaning of the place, will appear from the scope of the apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from ver. 26 to 32.

[19] Ver. 26. Ἑκουσίως γὰρ ἡμαρτανόντων ἡμῶν, *For if we sin wilfully.*] That these words do not concern every sin committed knowingly against the laws of Christ, but only such as do consist in apostatizing from the faith after we have received the knowledge of it, and rejecting him as our prophet and lawgiver, will appear, (1.) from the parallel place, vi. 4—6; for they who there "cannot be renewed unto repentance," are they who "fall away" from the faith, after they have been "enlightened," &c.; which plainly answers to these words here, "They who sin wilfully, after they have received the knowledge of the truth." They are there said to "crucify afresh the Lord of life, and to put him to an open shame;" yea, to "fall away" after "they have tasted of the heavenly gift, and have been made partakers of the Holy Ghost;" which always answers to the "trampling under foot the Son of God," and the "doing despite to the Spirit of grace." (2.) From the instances produced out of the Old Testament: for the argument used, ver. 28, from the comparison of "him who despised Moses' law," and therefore was to "die without mercy, under the hand of two or three witnesses," Deut. xvii. 6, plainly concerns them only who transgressed God's covenant, by "going and serving other gods," ver. 2, 3. And as for those who sinned "voluntarily," or "with a high hand," under the law, and so were to be "cut off," and have no sacrifice allowed to expiate their sin (Numb. xv. 30, 31), they were such as "blasphemed" or "reproached the Lord," i. e. revolted from, and would not own him as their governor; they "despised the word of the Lord;" they made the covenant given in Sinai void, by contemning the authority by which it was enjoined, as the Hebrew signifies, and so they were indeed apostates from God. (3.) From the preceding exhortation, ver. 25, not to fall off from the assemblies of Christians; and the following, not to "cast away their confidence," ver. 35, not to "draw back" from the faith, ver. 38; it being "better not to have known the way of righteousness, than, having known it, to depart from the holy commandments delivered to them," 2 Pet. ii. 21; and, lastly, from the expressions used, ver. 29, which can agree to none besides apostates from the Christian faith: for, to "tread the Son of God under foot," must surely signify the extremest contempt that can be cast upon him; to "count the blood of the covenant" (by which we are purified) itself, κοινὸν, "unclean," and polluting, can be only done by him who looks on Christ, not as the Saviour of the world by it, but as one who deserved to suffer what from the Jews he did: and to "do despite to the Spirit of grace," cannot well signify less than that which our Lord styles the "sin against the Holy Ghost," which men cannot commit, and in their hearts continue Christians.

[20] Ver. 29. Ἐν ᾧ ἡγιάσθη, *By which he was sanctified.*] That this refers not to Christ sanctifying himself, or offering himself as a piacular victim for us (John xvii. 19), but to him who "counted this blood an unholy thing," seems clear, first, from the constant usage of this phrase in this epistle, where "he that is sanctified" is he "that is purged from the guilt of sin," ii. 11; and in this very chapter, where it is said, ver. 10, that we are ἡγιασμένοι, "sanctified by the oblation of the body [or, the blood] of Christ;" and, ver. 14, that "by one oblation he hath perfected for ever τοὺς ἁγιαζομένους, them that are sanctified." Secondly, from the phrase, "the blood of the [new] covenant," i. e. of that covenant in which God promises to "be merciful to our iniquities, and remember our sins no more," viii. 12, x. 17. Thirdly, because, though Christ is said to "sanctify himself," yet is he never said to be sanctified, but only ἁγιάζειν τὸν λαὸν, "to sanctify the people by his own blood," xiii. 12 (see the reading justified, Examen Millii).

[21] Ver. 30. *Saith the Lord,* λέγει Κυρίος.] These words are not to be found in many manuscripts; they are not in the Vulgar, Syriac, or Ethiopic version; not in the original, or in the Septuagint; and therefore seem to have crept in here from Rom. xii. 19; where, instead of οἴδαμεν γὰρ τὸν εἰπόντα, "We know him that speaketh, we find, γέγραπται γὰρ, "For it is written;" which reading Chrysostom here hath, and without these words the sense runs better.

[22] *And again:*] Not Ps. cxxxv. 14; the words there being taken from Deut. xxxii. 36, but in the same place, or in the following verse. So ii. 13, "I will put my trust in him," Isa. viii. 17, καὶ πάλιν, "And again (ver. 18), Behold, I and the children which God hath given me."

[23] Ver. 34. Τοῖς δεσμοῖς μου, *My bonds.*] Were this certainly the true reading, it would fairly prove Paul the author of this epistle; but the other reading, τοῖς δεσμοῖς συνεπαθήσατε, "You had compassion of them that were bound."

spoiling of your goods, knowing in yourselves (*by the testimony of that Spirit who is the earnest of our future inheritance*, Eph. i. 14, iv. 30,) that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence (παῤῥησίαν, *your freedom in profession of the faith*), which hath great recompence of reward, (*for with the mouth confession is made unto salvation*, Rom. x. 10.)

36 For ye have need of patience, that, after ye have done the will of God (*i. e. have suffered according to his will*, 1 Pet. iv. 19), ye might receive [24] the promise (*reward*).

37 For (*the vision of Habakkuk, respecting the coming of Christ, and exhorting you to wait for him, said then, Yet for a time, as I do now,*) yet a little while, [25] and he that shall come (Gr. ὁ ἐρχόμενος, *he that cometh now to reward your patience*) will come, and will not tarry.

38 (*It also adds these words of comfort to the faithful, and terror to the revolter, Expect him now,* Δίκαιος δὲ, *for*) Now the just shall live by (*his*) faith: but [26] if *any man* draw back (καὶ ἐὰν ὑποστείληται, *and if he draw back from it*), my soul (*saith God*) shall have no pleasure in him.

39 But we (*I hope*, vi. 9) are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

---

is more likely to be the true reading, for so read the Alexandrian and two other manuscripts, the Syriac, the Vulgar Latin, and Chrysostom.

Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.] Note that Origen, in his book de Martyrio, omits the words ἐν ἑαυτοῖς, that Clement of Alexandria* reads ἐπ' ἑαυτοὺς, that some read instead of it ὑμᾶς, and that all the ancient versions follow this reading. Note also, that all the Greek fathers read ἐν οὐρανοῖς, which two various readings make the Greek run clear and smooth (see Examen Millii in locum).

[24] Ver. 36. Τὴν ἐπαγγελίαν, *The promise.*] That is primarily "the recompense of reward," mentioned ver. 35. So, xi. 39, ἐπαγγελία, "the promise," is the same with "the recompense of reward," ver. 26, the "things not seen," but "hoped for," which are the objects of our faith, ver. 1. But then this epistle being directed to the believing Jews, who had both from their prophets and from our Lord a promise, that "in the great terrible day of the Lord, whosoever should call upon the name of the Lord should be saved," Joel ii. 32, and that the εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, i. e. "they whom the Lord hath called by his gospel should be delivered," ibid.; that when the day was to come that "burned like an oven," then was "the Sun of righteousness to rise on them that feared him, with healing on his wings," Mal. iv. 1, 2; that "he who endured to the end shall be saved," Matt. xxiv. 13; and to whom it was said, Hab. ii. 3, 4, "The vision is, עוֹד לַמּוֹעֵד, yet for a time" then, now "for a very little time;" ὑπόμεινον αὐτὸν, "With patience wait for him [the Messiah, say the Jews], for he that cometh will come, and will not tarry:" "Wait for him," say the Jews,† לְקַבֵּל שְׂכַר, "to receive your reward." Christ also having taught them by a parable that God would come, ἐν τάχει, "speedily to avenge his elect who cried unto him (under persecutions) day and night" (Luke xviii.), I believe that the receiving this promise verified to them, which tended so exceedingly to confirm their faith, might be here intended, especially if we consider that the apostle could not properly affirm of our Lord's coming to judgment, that it was μίκρον ὅσον ὅσον, "a very very little while, and he would come, and would not tarry."

[25] Ver. 37. Ὁ ἐρχόμενος.] This is the peculiar title given to the Messiah by the Jews, as we learn from the Baptist's question to him, σὺ εἶ ὁ ἐρχόμενος; "Art thou he that should come, or look we for another?" (Matt. xi. 3) and from the hosannas of the Jews, sung to him in these words, "Blessed be, ὁ ἐρχόμενος, he that cometh in the name of the Lord" (Matt. xxi. 9). And the Jews do not only interpret this passage of him, but also encourage themselves to wait for him by this very argument of the apostle, לְקַבֵּל שְׂכַר, "that they may receive their reward," for "blessed," say they,‡ "are all that hope in him" (Isa. xxx. 18).

---

* Strom. iv. p. 514.

† See Pug. Fid. p. 212, 742.

‡ Ibid. p. 212, 354, 742

[26] Ver. 38. Ὑποστείληται, *If any man draw back.*] The reverend Dr. Hammond hath shown from Phavorinus, and from Acts xx. 20, 21, Gal. ii. 12, that this word signifies to *draw back, refuse*, and *fly* from a thing; and so the object of it being here faith, must signify his flying from and drawing back from the faith, or refusing still to profess it; and, as it follows, must be his "drawing back unto perdition;" and because this is done usually from fear of persecution, hence it is joined with fear; Gal. ii. 12, Peter ὑπέστελλεν ἑαυτὸν, "withdrew himself, fearing the circumcision;" and sometimes is put to signify fear: so Deut. i. 17, μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, "You shall not be afraid of the face of man;" and because men's cowardly fears make them to hide, dissemble, and play the hypocrite, hence it is reckoned by Julius Pollux,* among the words which signify to *conceal* and *hide*; and by Hesychius and Suidas is rendered, ὑποκρίνεται δολιεύεται, "He plays the hypocrite, and deals deceitfully;" all which, in things which do respect our God and our religion, are pernicious to the soul; especially if we consider that "he that draws back" stands opposed, ver. 39, to "him that believeth," and therefore is an unbeliever; and, ver. 38, to "him that liveth by his faith," and therefore can have none, or only a dead faith: and, lastly, that God here solemnly declares, his "soul shall have no pleasure in him," and then he must still lie under his sad displeasure.

Note, Secondly, That ἐὰν δὲ ὑποστείληται refers plainly to "the just man," the man who "lives by his faith;" and in the prophet, to him that is with faith and patience to wait for the accomplishment of the vision; and, ver. 39, the ὑποστειλάμενος, "the drawer back" stands opposed to him that "believeth to the salvation of the soul." The words do therefore plainly suppose, that "the just man," who "liveth by (that) faith," in which, if he persisted, he would "save his soul," may "draw back unto perdition." And this is also evident from the ensuing words, "My soul shall take no pleasure in him," for they do plainly intimate that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in no man but in just men only, and such as "live by faith."

Note, Thirdly, That ἐὰν δὲ may be rendered not hypothetically, "And if," but cùm verò semet subtraxerit, "But when he shall draw back;" which I have shown to be the common import of the Greek ἐὰν, note iii. 15. But if we read them hypothetically, the supposition cannot be of a thing impossible; for then God must be supposed to speak thus, If the just man do that which I know is impossible for him to do, and which I am obliged by promise to preserve him from doing, my soul shall have no pleasure in him; which is to make God seriously to threaten men for such a sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the doctrine of perseverance, and so to threaten them to none effect.

---

* Lib. vi. cap. 53, p. 323, lin. 41.

CHAPTER XI.

1 Now (*the*) faith (*by which the just man lives*, x. 38) is the [1] substance (*or, the firm expectation*) of things hoped for, the evidence of things not seen (*i. e. by which we are confirmed in the truth of them*).

2 For by it the elders (*i. e. the fathers before and since the flood*) obtained a good report (*or, testimony from God, left on record in the holy scriptures*).

3 Through (*that*) faith (*which is the evidence of things not seen*) we understand that the worlds (*the lower, middle, and superior worlds*, see note on i. 2) were framed [2] by the word of God, so that (*the*) things (*of them*) which are seen were not made of things which do (*did then*) appear (*but, ἐκ τῶν ἀοράτων, of things not then visible*, Gen. i. 2).

4 By faith Abel offered unto God [3] a more excellent sacrifice than (*that of*) Cain, by which (*faith*) he obtained witness (*i. e. a testimony from God*) that he was righteous (*or, accepted by him*), [4] God testifying (*his acceptance*) of his gifts: and by it he being dead yet speaketh (*i. e. declareth by his faith, that God is a rewarder of the righteous, though they die*).

5 By (*virtue of this*) faith (*that God would reward those that serve him, though in this world he might not do it,*) Enoch was translated that he should not see death; and [5] was not found (*on earth*), because God had translated him (*from it*): for before his translation he had this testimony (*from God*, Gen. v. 22. 24), that he pleased God.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Ὑπόστασις τῶν ἐλπιζομένων.] The word ὑπόστασις, in the Old Testament answers either to the Hebrew תקוה, which signifies *expectation*, as Ruth i. 12, ἔστι μοι ὑπόστασις; "Have I any expectation of a husband?" Ezek. xix. 5, ἀπώλετο ὑπόστασις αὐτῆς, "Her expectation was lost:" or to the word תוחלת, which is of the same import, as Ps. xxxix. 7, ἡ ὑπόστασίς μου παρά σοί ἐστι, "My expectation is from thee," Ps. lxxxix. 47. It also bears the same sense in the New Testament, signifying there a confidence of expectation, as 2 Cor. ix. 4, "Lest we should be ashamed, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, in this confidence of boasting:" and, xi. 17, "That which I speak, I speak not after the Lord, but as it were foolishly, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, in this confidence of boasting:" and in this epistle, iii. 14, "We are made partakers of Christ, if we hold, τὴν ἀρχὴν τῆς ὑποστάσεως, the beginning of our confidence firm to the end." And this import of the word accords best with the instances of this faith that follow, they being such as generally consisted in the expectation of some future good, which, saith the apostle, they have not yet received completely, ver. 39. Hence it is that I render the words thus, "Faith is the confidence, or firm expectation, of things hoped for."

[2] Ver. 3. Ῥήματι Θεοῦ, *By the word of God.*] That is, as the comparing this with i. 3 shows, by the word of the divine Λόγος. So Philo, speaking of the framing of the heaven and earth, saith, τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ Λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, "God hath made them both by his illustrious and splendid Logos, with a word" (Leg. Alleg. lib. i. p. 33, G). And of Moses he saith, that dying, he did not, ἐκλείπειν, "cease to be, nor was he gathered to the most," as others, ἀλλὰ διὰ ῥήματος τοῦ Αἰτίου μετανίσταται, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, "but he was translated by the word, or command, of that Cause by which the whole world was made" (L. de Sacrif. Abel et Cain, p. 102, C.) Now, whether this ῥῆμα be the word of the Father speaking to the Son or Logos, or the word of the Λόγος, saying, "Let them be made, and they were made," it is hence evident that this Logos must be a person, and not an attribute (see the note on Heb. i. 3).

[3] Ver. 4. Πλείονα θυσίαν, *A more excellent sacrifice.*] Philo, in his discourse on this subject, De Sacr. Cain et Abel, p. 107, makes the defect of Cain's sacrifice to consist in two things; first, that he did not offer it soon enough, but μετ' ἡμέρας, "after certain days:" secondly, that he did not offer the first-fruits of the earth, as did Abel of the first-fruits of his sheep, but only of the fruits; but there is no ground for either of these things in the text, which seems to intimate, that they both offered at the same time; nor doth it say that Cain offered not of the first-fruits of the earth. The apostle here plainly discovers, that the thing which gave the preference to Abel's sacrifice above that of Cain's was his faith, viz. that "faith" which is "the substance of things hoped for," or his expectation, or persuasion, that God would certainly reward those who diligently endeavour to please him in this or in the other world. Accordingly the Targum of Jerusalem, and Jonathan ben Uziel, upon the place, declare, that "Cain denied that there would be any future judgment or reward hereafter to the just, and that Abel did maintain the contrary, that there should be a future recompense for the righteous:" and this he, being dead, yet preaches by his faith; for this faith, which God so signally approved of, and confirmed with so great a testimony, he will not suffer to go unrewarded, as he must do in one so quickly slain, because God thus preferred his sacrifice before his brother's, if he did not reward him in the other world. And therefore Philo says, that "seeming to die, as to this corruptible life, ζῇ τὴν ἄφθαρτον, καὶ τὴν ἐπὶ Θεῷ ζωὴν εὐδαίμονα, he lived the incorruptible and blessed life in God" (L. Quod deter. &c. p. 127, C, D.) To say, as do the fathers, "He yet speaketh, because he is still celebrated in the world," is to say nothing proper to Abel, that being also true of all the other patriarchs; and to refer this to the cry of his blood for vengeance, is to refer to that which seemeth not to be the commendation of his faith, by which the apostle here declares he speaketh.

[4] Μαρτυροῦντος, *God testified upon his gifts.*] That is, saith Theodotion, ἐνέπρησε, "he caused fire to descend from heaven, and consume his sacrifice," and thereby testified his acceptance of it: so he discovered his acceptance of the sacrifice of Abraham, Gen. xv. 17, and of the sacrifices of Aaron, Lev. ix. 24, of Gideon, Judg. vi. 21, of David, 1 Chron. xxi. 26, of Solomon, 2 Chron. vii. 1, and of Elijah, 1 Kings xviii. 38. And accordingly the prayer of the Israelites for their king runs thus, "The Lord remember all thy offerings, and turn to ashes thy burnt sacrifice," Ps. xx. 3. To this agrees the interpretation of R. Solomon and Aben Ezra, among the Jews; of Œcumenius and Theophylact on the place: and Jerome* confirms it by this inquiry, "Whence could Cain know that God accepted the sacrifice of Abel, and rejected his, if the interpretation of Theodotion was not true?"

[5] Ver. 5. Οὐχ εὑρίσκετο, &c. *Was not found on earth, because God had translated him.*] God killed him not, saith Onkelos: and this we may sufficiently learn from the story, Gen. v.; for of all the rest mentioned in that chapter, it is said they "died;" but of him this is not said, but only that "he was not, because God took him," ὅτι μετέθηκεν αὐτὸν ὁ Θεός, "because God translated him," saith the Septuagint, the book of Wisdom, and the son of Sirach (Wisd. iv. 10, Ecclus. xiv. 44). Moreover, it is said of Noah and of Abraham, that they "walked with God," Gen. vi. 9, xvii. 1; but it is not said that they "were not, because God took them;" this phrase must therefore import something which happened not to them: many of the Hebrew doctors say, that he was taken into heaven, or into paradise; "He was taken into heaven by the Word of the Lord," saith the Targum of Jonathan; "He was translated into paradise," say the Arabic and Ethiopic versions; "God showed him the tree of life," say R. Menachem, and Zohar, in 2 Kings ii. 1; "He translated him into paradise," say Kimchi and Menasseh ben Israel.† Hence Munster on the place speaks thus, Asserunt nostri hunc Enoch cum corpore et animâ translatum esse in

* Trad. Heb. sup. Gen. tom. iii. p. 70, lit. K.

† De Fragil. Human. §. 12.

6 [6] But without (*this*) faith *it is* impossible to please *him*: for he that cometh to God (*in a way of duty*) must believe that he is, and *that* he is a rewarder of them that diligently seek (*to please*) him. (*To believe that he is, relates to that faith which is the evidence of things not seen; for God is invisible: to believe that he is a rewarder, to that faith which is the expectation of things hoped for.*)

7 By faith Noah, being warned of God of things not seen as yet (*i. e. of a future deluge*), moved with fear (*of what God threatened*), prepared an ark to the saving of his house (*from that deluge*); by the which he condemned the (*old*) world (*which would not believe his prediction of this deluge*), and became [7] heir of the righteousness which is by faith.

8 By faith (*in God's promise*) Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, (*no, not so much as what the land of promise was; God's first command unto him being only this, Get thee into a land which I shall show thee*, Gen. xii. 1.)

9 By faith (Gen. xii. 7. 13. 15) he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise (*it being renewed to Isaac*, Gen xxvi. 3, *and to Jacob*, Gen. xxviii. 13):

10 [8] For (*God having said unto him, I am thy shield, and thy reward shall be exceeding great*, Gen. xv. 1) he looked for a city which hath foundations (*a heavenly one*, ver. 16, *which cannot be shaken*, Heb. xii. 28), whose builder and maker *is* God, (*it being not a building made with hands, as those on earth, but eternal in the heavens*, 2 Cor. v. 1, Heb. ix. 11.)

11 Through faith also Sara herself (*who at first believed not*, Gen. xviii. 12, *after that the Lord had renewed the promise to her, saying, At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son*, ver. 14) received strength to conceive seed, and was delivered of a child when she was past (*the ordinary*) age (*of bearing children*), because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead (*his body being dead, and the womb of Sarah dead, as to the procreation of children*, Rom. iv. 19), *so many* as the stars of the sky in multitude, and as

---

paradisum. To be translated, saith Philo,* is μετοικίαν στείλασθαι τὴν ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον, "to go from this mortal to an immortal life." The same was the opinion of the ancient fathers, of Irenæus,† and of Pseudo-Justin,‡ who saith, that "they who rose with Christ are with Enoch and Elias, ἐν τῷ παραδείσῳ, in paradise." See others cited for this opinion by Feuardentius upon Irenæus. Note, lastly, that this translation into paradise was the fruit of his faith, that faith which was "the expectation of things hoped for," and that God would reward his diligence in seeking him: for since he by this faith "obtained this testimony, that he pleased God," God could not take him hence in displeasure, but out of favour to him.

[6] Ver. 6.] In this sixth verse we have the heathen's creed, that "God is, and that he is the rewarder of them that diligently seek him;" without which the apostle declares, (1.) That it was impossible for them to please God, and so God must either have laid upon them no obligations to please him, or required what he knew to be impossible, or given them sufficient means to know this. (2.) That they could have no sufficient motives to serve him, or to come unto him in expectation of his blessing upon them that did so, and therefore the heathens embraced this as a principle of natural religion, that "God could not suffer it to go ill with good men, either in life or death," but would be sure to take care of and provide good things for them. Thus Socrates§ requests his judges to receive this as a certain truth, that "a good man, living or dying, can be subject to no evil, because the gods never neglect his affairs;" and this is recommended by Cicero,¶ and by Jamblichus,¶ as the great principle which philosophy suggests as an encouragement to virtue; that "if we believe that nothing is concealed from God, we must believe that which happens to the friend of God, happens for the best; and that what seeming evils happen to him, will do him good, in this or in the other life. For he can never be neglected by the gods who is desirous to be a virtuous and good man, and as like to God as he is able; but περὶ τοῦ ἀδίκου πάντα τούτων ἄτε διανοεῖσθαι, of the wicked and unjust man we are to believe just the contrary." And this again Jamblichus** delivers us as a great principle of philosophy, that "if we believe there is a God, who is Lord of all things, we must own that whatsoever is good and honest must be asked of him, for all men give good things to them they love and rejoice in, and the contrary to them to whom they are disaffected, and therefore much more will the gods do so." Another principle, also founded in the nature of man, and laid down by them as the foundation of all religion, was this, That if piety were not advantageous to them, no man would embrace it, it being natural to all men to pursue their advantage, and to decline the contrary. So Arrian,* upon Epictetus, lays down this for an axiom, that "if piety and profit did not go together, piety would be preserved in none; the reason is, because nothing is so natural to us as to affect and pursue our own advantage: so that if you place what is holy and just in that which profits, you preserve them; but if you separate what is honest from what is advantageous, you destroy what is just and honest, as being weighed down by profit."† Simplicius adds,‡ that "where is profit, there we place our piety;" and thence infers, that "we cannot love, honour, and worship the Deity, whatsoever reasons may be alleged for so doing, if we conceive him hurtful, and not profitable to us, because every living creature flies what is hurtful, and the causes of it, and affects and follows what is profitable:" and this they learned from their master Epictetus,§ who lays the foundation of all religion upon this principle, that "where profit is, there is piety:" and he, perhaps, from Plato, who lays it down for an axiom, that τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν, "what was good was profitable, what evil hurtful."

[7] Ver. 7. Κληρονόμος, &c. *Heir of the righteousness.*] i. e. Of the happiness promised to them who are justified by faith, or to persons who by faith had an hereditary right to it, viz. not only to the temporal salvation the ark afforded, but to that spiritual and celestial which the ark typified (1 Pet. iii. 21). For "being justified through faith, we are made heirs through hope of eternal life," Tit. iii. 7, "heirs of salvation," Heb. i. 14, "heirs of the kingdom," James ii. 5 (see note on Gal. iii. 29, and on Heb. i. 14).

[8] Ver. 10. *Thy exceeding great reward.*] Thus the Jeru-

---

* De Nom. Mut. p. 812, B.
† Lib. iv. cap. 30, lib. v. cap. 5. ‡ Resp. ad qu. 85.
§ Apol. p. 31, D, et de Rep. cap. 10, p. 760.
¶ Tusc. Qu. 1, §. 82.
¶ Protrept. cap. 13, p. 84.
** De Vitâ Pythag. cap. 18, p. 89.

* Δεῖ τὸ σύνολον ἐκείνου μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ἡ εὐσεβὴς καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἐν τινι· lib. i. cap. 27, p. 53. Πᾶν ζῶον οὐδενὶ οὕτως ὠκείωται ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ οὕτω φιλεῖν πέφυκεν ὡς τὸ αὐτοῦ συμφέρον——

† Διὰ τοῦτο ἂν μὲν ἐν ταυτῷ τις θῇ τὸ συμφέρον, καὶ τὸ ὅσιον καὶ τὸ καλὸν——σώζεται ταῦτα πάντα——Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ δὲ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα καταβαρούμενα ὑπὸ τοῦ συμφέροντος· lib. ii. cap. 22, p. 243, et lib. iii. cap. 3, p. 269.

‡ Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς τιθέμεθα. Οὔτε αἴτιον νομίζοντας κακῶν αὐτὸν τιμᾶν ἢ φιλεῖν ἢ σέβειν δύνατον. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ αἴτια αὐτῶν, φεύγει τε καὶ ἐκτρέπεται, τὰ δὲ ὠφέλιμα καὶ τὰ αἴτια αὐτῶν μέτεισί τε, καὶ θαυμάζει. In Epictet. p. 80.

§ Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι, ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. cap. 8, 38.

the sand which is by the sea shore innumerable (*according to God's promise*, Gen. xv. 5, xxii. 17).

13 These all (*forementioned that died, or all these patriarchs*) died in faith, not having received the [9] promises, but having seen them afar off, and were persuaded of *them*, and embraced *them* (*as certain*), and confessed that they (*themselves*) were (*only*) strangers and pilgrims on the earth.

14 (*I say, they died in faith, or in firm expectation, not only of these temporal, but of spiritual and heavenly promises:*) for they that say such things (*viz. that they, even in the land of promise, are pilgrims and strangers,*) declare plainly that they seek a country (*where they may rest and dwell, when this their pilgrimage on earth is ended*).

15 And truly, if they had been (*only*) mindful of that *country* from whence they came out, they might have had opportunity to have returned (*to it, i. e. from Canaan and Egypt, to Ur of the Chaldeans*).

16 But now (*by this professing themselves strangers and pilgrims upon earth, they declared that*) they [10] desire a better *country*, that is, (*not one on earth, where they profess they are but strangers, but*) an heavenly: wherefore (*the*) [11] God (*of heaven*) is not ashamed to be called their God (*and to own them as his sons and children*): for he hath prepared for them a (*heavenly*) city.

17 By faith (*in God's power*, ver. 19) Abraham, when he was tried, [12] offered up Isaac (*laying him upon the wood, which was upon the altar*, Gen. xxii.

---

salem Targum, and that of Jonathan, interpret this phrase, "Fear not, the reward of thy work shall be great in the world to come."—"So ought we," saith Theophylact, "to look to things above, and make no great account of those on earth."

Ver. 12. Καὶ ταῦτα.] Some manuscripts read τοῦτον, but all the Greek scholiasts read καὶ ταῦτα, being, according to the custom of the Greek language, used by way of amplification, and signifying idque, and is well rendered by our translation, "and that."

[9] Ver. 13. Τὰς ἐπαγγελίας, *The promises.*] Here note, (1.) that these words καὶ πεισθέντες, "And were persuaded," are neither to be found in the ancient version, nor the Greek commentators. (2.) That the promises here mentioned, as not received by these patriarchs, cannot be temporal promises: for οὗτοι πάντες, "all these," as it cannot be referred to the whole Jewish offspring, since many of them, as the apostle has observed, iii. 18, 19, iv. 2. 6. 11, "died in unbelief;" so neither to Abraham, Isaac, and Jacob only: for (1.) they are not all that died in faith; and, (2.) the same is said of all in general, ver. 39, οὗτοι πάντες, "These all died in faith, not having received the promise." Now we find no temporal promise made to Abel and to Enoch; and that temporal promise which God made to Noah, he fulfilled. (2.) The text saith, "They embraced them, confessing they were strangers and pilgrims upon earth;" whence the apostle makes this inference, that "they sought another country, that is, a heavenly;" which makes it necessary to conceive, that the promises here mentioned, as not received, were, as Œcumenius saith, τὰ οὐράνια, "heavenly promises," τὰ περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως, "the promise of the kingdom of heaven and the resurrection," saith Theophylact. Thus Philo* saith, οἱ κατὰ Μωυσῆν σοφοὶ πάντες εἰσάγονται παροικοῦντες, "All the wise men are introduced by Moses as strangers, their souls coming from heaven to travel here on earth," and that they desire to return thither; παροίδα μὲν τὸν οὐράνιον ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παρώκησαν νομίζουσαι, "looking upon heaven as the city where they dwell, and the earth in which they travel, as their place of pilgrimage." And again, πᾶσα μὲν ψυχὴ σοφοῦ παροίδα μὲν οὐρανόν, γῆν δὲ ξένην ἔλαχε, "The soul of every wise man looks on heaven as his country, the earth as the place of his pilgrimage" (De Agric. p. 153). So did Abraham, saying, "I am a stranger and a sojouner with you," Gen. xxiii. 4. And Jacob, calling the time he lived here, "the years of his pilgrimage," Gen. xlvii. 9. So David, saying, "I am a stranger with thee, and a sojourner, as all my fathers were," Ps. xxxix. 13. The same he speaks of the whole Jewish nation, saying, 1 Chron. xxix. 15, "We are strangers before thee, and sojourners, as were all our fathers." And this he learned out of the law, where God speaks thus to them, Lev. xxv. 23, "The land is mine, for ye are strangers and sojourners with me, ἐναντίον μου, saith the Septuagint. Accordingly, the philosophers taught, that to die was to go into our country, πρὸς τὴν πατρίδα τὴν ἀληθινὴν ὅδεν ἥλθομεν, "to the true country whence we came" (Simpl. in Epict. p. 77).

[10] Ver. 16. Κρείττονος ὀρέγονται, *They desire a better country.*] The ancient Jews declare, that "the earthly Canaan was a type of the spiritual Canaan, and the promise of living in it for ever, was a parable representing their future happiness in the world to come." It is written,* "All Israelites have their portion in the world to come, as it is said, And thy people shall be all just, they shall inherit the land for ever," Isa. lx. 21. "This land," saith Maimonides,† "is a parable, as if he should say, The land of the living; and that is the world to come." And R. Menachem on Gen. xii. refers it to "the land which is above, watered with waters which are above." If they received this parabolical interpretation from the patriarchs, here is the reason of their faith, and expectation of this better country. Vain here is the interpretation of Mr. Le Clerc, both upon the tenth and sixteenth verses; for, (1.) a city which has foundations is, saith he, Jerusalem; whereas, in Abraham's time there was no such city that he could expect; nor was that "a city which could not be shaken," Heb. xii. 28, it having been long since destroyed; nor was it "a city whose builder and maker was God," but man. Again, he expected a better country, that is, a heavenly, "i. e. the land of Canaan, which was an antitype of heaven:" so Mr. Le Clerc, in flat contradiction to the apostle, saying, the country they expected "was not that from whence they came out," ver. 14, 15; i. e. was not Canaan, but "a heavenly country;" and he adds, "God had provided for them a city," not Jerusalem, sure, but "a heavenly city."

[11] Οὐκ ἐπαισχύνεται, *God is not ashamed to be called their God.*] i. e. The God of Abraham, Isaac, and Jacob. To be their God and their Father is the same thing. Thus, Jer. xxxi. 1, "I will be the God of all the families of Israel," ver. 9, is thus varied, "I am a Father to Israel." "I will be their God, and they shall be my people," 2 Cor. vi. 16, is, ver. 18, "I will be a Father to you, and you shall be my sons and my daughters." To be sons of God, is to be "heirs of God," Rom. viii. 17, to be "sons of the resurrection," Luke xx. 36, to "inherit all things," Rev. xx. 7. And the υἱοθεσία, or "adoption" promised by God, is "the redemption of the body" from corruption (see note on Matt. xxii. 31, 32, and on Rom. xviii. 17. 23): and this is the reason why God, taking upon himself the title of their God and Father, answers this title, by "preparing for them a city."

[12] Ver. 17. Προσενήνοχεν, &c. *He offered up Isaac.*] So speaks the New Testament twice, here and James ii. 21. So the Jews constantly; Philo‡ informs us, that though the fact was not perfected, "yet it was preserved in the minds of the readers, and mentioned in the sacred volumes, as a thing entirely and absolutely done." And to this day they pray,§ "That God would be gracious to them for the merit of the sacrifice of Isaac," according to the prayer which both the Targum of Jerusalem and Jonathan mention on Gen. xxii. 14, as made by Abraham; to this effect, viz. "I beseech thee, O God, by thy mercies, that when the sons of Isaac shall offer to thee in the time of their necessity, thou wilt be mindful of this binding of Isaac." Hence have they framed

---

* De Confus. Ling. p. 259, 260.

* Talm. Bab. in Sanhed. c. Chelek.

† Treat. of Repent. cap. 3, sect. 5.

‡ Ὁλόκληρος καὶ παντελὴς οὐ μόνον ἐν ταῖς ἱεραῖς βίβλοις, ἀλλὰ καὶ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀνάγραπτος ἱστηλίτευται. De Ab. p. 293.

§ Vide Clem. Rom. Ep. ad Corinth. §. 10.

9): and he that had received the promises (*of a numerous seed to issue from him*) offered up his only begotten *son*,

18 (*Even him*) Of whom it was said (*by God*), That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure (*i. e. from his own dead body, and the dead womb of Sarah*, Rom. iv. 19).

20 By faith (*or, a firm expectation that God would make good his benediction*) Isaac [13] blessed Jacob and Esau concerning things to come (Gen. xxvii.).

21 By (*the like*) faith Jacob, when he was a dying, blessed both the sons of Joseph; [14] and worshipped (*God*), *leaning* upon the top of his staff (*by which he was supported from falling*).

22 By faith Joseph, when he died, made mention of the departing of the children of Israel (*out of Egypt, saying, God will surely visit you, and bring you out of this land*, Gen. l. 24); and gave commandment concerning his bones (*that they should be carried with them when they returned to Canaan*, ver. 25, *which was an evidence of his faith in the promise of God*).

23 By (*the*) faith (*of his parents, that God would send them a deliverer,*) Moses, when he was born, was hid three months of his parents, because they saw *he was* [15] a proper (Gr. *comely*) child (*and therefore hoped he might be that deliverer God had promised*); and (*therefore*) they were not (*so*) afraid of the king's commandment (*as to deliver him up to be slain*).

24 [16] By faith (*in God's promise of a deliverance out of Egypt,*) Moses, when he was come to years (*of discretion*), refused to be called the son of Pharaoh's daughter;

25 Choosing rather (*by his owning himself to be one of them*) to suffer affliction with the people of God, than to enjoy (*in Pharaoh's court*) the pleasures of sin for a season;

26 Esteeming the [17] reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the [18] recompence of the reward.

27 By faith he forsook Egypt, [19] not fearing the

---

this story,* "That when the knife touched the throat of Isaac, his soul departed, and that when God said, Lay not thy hand upon the lad, it returned, and so he, being dead, revived." And truly Abraham, having done all that belonged to him to do towards this offering his son, and being fully resolved to have gone through the work, had not God's call restrained him, may well be said, in the divine construction, to have actually done it; and to this some refer Abraham's receiving Isaac "from the dead in a figure," he being thus snatched from the jaws of death, and restored to him when he expected nothing but his death.

[13] Ver. 20. Εὐλόγησεν τὸν Ἰακὼβ, *He blessed Jacob.*] It may be inquired how he could bless Jacob by faith, when he knew not that it was Jacob. To this I answer, that to the blessing him by faith, it was not necessary he should know him to be the person he intended thus to bless, but only that he should feel the divine afflatus, or the Spirit of prophecy upon him when he blessed him; that being sufficient to confirm him, that his benediction should be established by that God before whom he blessed him, and who guided his lips and his heart in it: and though we have translated it as a prayer, it mostly runs in the future tense, and may wholly be translated as a prophecy, and so it must be uttered in faith. And whereas it is objected farther, that Isaac thought he was blessing Esau; now so to bless him as to make him lord over his brother (ver. 29), could not be spoken in faith, because the oracle had before declared to Rebekah, "that the elder should serve the younger:" I answer, first, that this rather is an argument against the truth of his benediction, than the faith of it; it rather proves that Isaac should not thus have blessed Esau, than that he believed not what he said: but indeed it proves neither, for Isaac might feel such a strong afflatus upon him, as might convince him that his benediction was derived from the gift of prophecy, and so would certainly be accomplished, whomsoever it concerned. Secondly, the learned Bishop of Ely on ver. 4 answers, that either Rebekah had not acquainted Isaac with the oracle, or it seems he did not understand it as Rebekah did.

[14] Ver. 21. Καὶ προσεκύνησεν, *And worshipped*] God, for the assurance he had of being buried in the land of promise, which he desired out of faith in the promise God had made to him, Gen. xxviii. 13.

[15] Ver. 23. Ἀστεῖον, *A comely child.*] He was, saith Stephen, ἀστεῖος τῷ Θεῷ, "of a very excellent beauty," Acts vii. 20, μορφῇ θείος, "of a divine form," saith Josephus;† "of an angelical form," say the Jews.‡ He was, saith Justin, one, quem formæ pulchritudo commendabat, renowned for his beauty. Josephus also adds,§ that an Egyptian scribe, to whose predictions they gave great credit, had foretold one

---

* Pirk. Eliez. cap. 31, p. 71.

† Antiq. lib. ii. cap. 5. ‡ Pirk. Eliez. cap. 48.

§ Τὸ μὲν Ἑβραίων γένος τῆς παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει. Antiq. lib. ii. cap. 5.

should be born of Israel, "who, if he came to age, should grievously afflict the Egyptians, and bring out the Israelites from among them; and that God had by a vision declared to Amram, that this child, to be born to him, should deliver the Israelites out of Egypt;" which, if true, gives a farther ground of their faith.

[16] Ver. 24.] Josephus informs us, that when Pharaoh had put the crown upon his head, adopting him as the son of his daughter, to be his successor, "he let the crown fall to the ground, and stamped upon it with his feet." But the words μέγας γενόμενος being the very words used Exod. ii. 11, where it is said, "It came to pass, that when Moses was grown, he went out unto his brethren;" the apostle doubtless had relation to them, and interpreted his going out unto them to be his owning himself to be one of them. "It came into his heart," saith Stephen, "to visit his brethren" (Acts vii. 23); i. e. to join himself to the afflicted Jews.

[17] Ver. 26. Τὸν ὀνειδισμὸν, *The reproach of Christ.*] The seed of Abraham, even before they went down to Egypt, are styled "the christs of God;" Ps. cv. 15, μὴ ἅψησθε τῶν χριστῶν μου, "Touch not my christs." And the prophet Habakkuk, speaking of God's judgments upon Pharaoh, and God's deliverance of them from him, saith, ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τὸν χριστόν σου, "Thou wentest forth for the salvation of thy people, to preserve thy christ" (Hab. iii. 13): so that "the reproach of Christ" may be the reproach of the people of God (ver. 15). Moreover, the reproach which he and they suffered was for their faith in the promised seed, and that was Christ (Gal. iii. 16); on which account it might be truly styled "the reproach of Christ," as the afflictions of the apostle are styled "the afflictions of Christ," Col. i. 24, and he himself "the prisoner of Christ," Eph. iii. 1, as being the reproach he suffered for his faith in the promised seed, which was Christ.

Photius here saith, "The reproach of Moses may be called the reproach of Christ, as being such as Christ suffered," νῦν ὁ Χριστὸς ἔπαθε, in which sense we are bid to "go forth to him without the camp, bearing his reproach," xiii. 13. Betwixt this and the following verse some Latin copies insert these words, Fide magnus factus Moses occidit Ægyptium, considerans dolorem suorum, which Dr. Mills thinks genuine, though they are neither owned by any of the versions, nor any of the Greek commentators.

[18] Εἰς τὴν μισθαποδοσίαν, *The recompense of reward*] Here mentioned could not be temporal, for Moses came not into the land of Canaan, nor could he expect any greater blessings in that land than he might have had in Egypt. He therefore must have respect to some spiritual and heavenly recompence.

[19] Ver. 27. Μὴ φοβηθεὶς, *Not fearing.*] It is expressly said that Moses, when he fled from the face of Pharaoh, "feared," Exod. ii. 14; and it is farther evident from these words of God to him, "Go, return into Egypt, for all the men are dead that sought thy life," iv. 19. And therefore they who refer this to that flight say, "He did not fear his wrath, so

wrath of the king (*when he pursued after him*, Exod. xiv. 13): for he endured, as seeing him (*present with them*) who is invisible (*and therefore said unto the people*, ver. 30, *Fear ye not, stand still, and see the salvation of God*, Exod. xiv. 14).

28 Through faith (*in God's promise, that upon seeing the blood of the paschal lamb upon the upper door-posts, and the two side-posts of the houses of the Israelites, he would pass over them, when he slew the first-born of the Egyptians*, Exod. xii. 13. 23) he kept the passover, and (*observed*) the sprinkling of (*the*) blood (*of it; and this he did*) lest he that destroyed the firstborn (see note on 1 Cor. x. 10) should touch them.

29 By faith they passed [20] through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith (*in God's promise*, Josh. vi. 5) the walls of Jericho fell down, after they were compassed about seven days.

31 [21] By faith the harlot Rahab perished not with them that believed not, (*which faith she testified*) when she had received the spies with peace.

32 And what shall I more say? for the time would fail me (*should I proceed*) to tell of Gedeon (*who, through faith overthrew the Midianites*, Judg. vii.), and *of* Barak (*who slew the Canaanites*, Judg. iv.), and *of* Samson (*who vexed the Philistines*), and *of* Jephthae (*who slew the Ammonites*, Judg. xi.; *and*) *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms (*as Joshua and David did*), wrought righteousness (*as Abraham*, Gen. xv. 6, *Phinehas*, Ps. cvi. 30, *or turned the people from idolatry into the way of righteousness, as Samuel*, 1 Sam. xii., *Elijah*, 1 Kings xviii. 39), obtained promises (*as Abraham and David*), stopped the mouths of lions (*as Daniel*),

34 Quenched the violence of fire (*as the three children*, Dan. iii. 17), escaped the edge of the sword (*as David did the sword of Goliath*, 1 Sam. xvii. 46, 47, *and of Saul; the Jews the sword of Haman*, Esth. iv. 14, *Elijah the sword of Ahaziah*, 2 Kings i. 15), out of weakness were made strong (*as Gideon with his three hundred men*, Judg. vii. 15, *Samson*, Judg. xvi. 28, *Jehoshaphat*, 2 Chron. xx. 12, *Jonathan*, 1 Sam. xiv. 12, *Job and Hezekiah*, 2 Kings xix.), waxed valiant in fight (*as Joshua, Gideon, David*), turned to flight the armies of the aliens (*the Maccabees*).

35 Women received their dead raised to life again (*the widow of Zarephath*, 1 Kings vii. 20, *the Shunammite*, 2 Kings iv. 36): and others were tortured (*Eleazar*, 2 Macc. vi. 28), not accepting deliverance (ver. 26. 30); that they might obtain a better resurrection (2 Macc. vii. 9. 11. 14. 23. 29. 36):

36 And others had trial of *cruel* mockings (2 Macc. vii. 7. 10) and scourgings (*μαστιγούμενοι*, 2 Macc. vi. 30, vii. 1. 37), yea, moreover of bonds and imprisonment (*as Joseph, Samson, Jeremiah*):

37 They were stoned (*as Zechariah*, 2 Chron. xxiv. 21), they were sawn asunder (*σώματα λιμαινόμενοι, Isaiah, by Manasseh*; see Buxt. Lex. p. 1360), [22] were tempted (*or, ἐπυράσθησαν, they were scorched and fried*, 2 Macc. vii. 5), were slain with the sword (1 Macc. ii. 38): they wandered about in sheepskins and goatskins (*Elijah*, 1 Kings xiii. 19, 2 Kings ii. 8. 14); being destitute, (*as Elijah when fed by crows*, 1 Kings xvii. 4,) afflicted, tormented; (Gr. *evilly entreated*, 1 Kings xix. 10.

38 *And though they were men*) (Of whom the world was not worthy:) (*yet*) they wandered in deserts (1 Macc. ii. 29), and *in* mountains (ver. 28), and *in* dens and caves of the earth (2 Macc. vi. 11).

39 And these all, having obtained a good report

---

as to distrust the providence of God in working a deliverance to his people by his hand;" but his unwillingness, when God commanded him to go back to Egypt, confutes this gloss. Others say he feared not the wrath of the king, when he said unto him, "Take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die," Exod. x. 28. But then he had not forsaken Egypt, and when he went from it, he did so by the command of Pharoah, Exod. xii. 31, and so needed not to fear him. Against the exposition given in the paraphrase it is objected, that it agrees not with the order of the words, because the passover, mentioned ver. 28, was kept in Egypt. But this objection will be of little force, if we consider that other things are mentioned in this chapter out of the order in which they were performed; thus, ver. 32, Gideon is mentioned before Barak, and Samson before Jephthah, as also ver. 33—36.

[20] Ver. 29. *Through the Red sea.*] That this they truly did, see note on 1 Cor. x. 1.

[21] Ver. 31.] She testified her faith, not only by preserving thus the spies, but by saying to them, "I know that the Lord hath given you this land," Josh. ii. 9; and again, "The Lord your God he is God in heaven above, and on earth beneath," ver. 11.

[22] Ver. 37. *Ἐπειράσθησαν.*] That this is not the right reading, may easily be gathered from this one consideration, that after two such great punishments as stoning and being sawn asunder, it is very improper to introduce their "being tempted," which signifies no certain kind of punishment at all, and is included in all the other punishments here mentioned. Some therefore read *ἐπυράσθησαν*, some *ἐπυρώθησαν*, some *ἐπρήσθησαν*, all signifying, "They were burnt;" which reading agrees well with the story of the Maccabees, where they bring Eleazar and the young men *ἐπὶ τὸ πῦρ καταβλέγοντες αὐτοῦς*, "to the fire, and burnt their flesh:" so that Josephus (from cap. 6 to cap. 12) saith, they were, *ὡς ἐπὶ πυρὶ μετασχηματιζόμενοι εἰς ἀφθαρσίαν*, "as one might say, translated in the fire to incorruption." But yet I prefer the opinion of those who think this was an error arising *ἐκ διττογραφίας*, "from writing the same word twice," or rather that some who knew not what *ἐπρίσθησαν* meant, writ for it *ἐπειράσθησαν*, and so in time they came to be both written; because the Syriac hath not *ἐπειράσθησαν*. Eusebius* cites Paul's words thus, *ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον*. Tertullian† paraphrases them thus, Hieremias lapidatur, Esaias secatur, Zacharias inter altare et ædem trucidatur. Clement‡ of Alexandria reads thus, *ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ*, &c., which gives just ground to conjecture that some ignorant writer put *ἐπρειράσθησαν* for *ἐπρίσθησαν*. This fault is very visible in the transcriber of Origen;§ for in his fourth homily of Jeremy we read in the Greek, *ἐπρίσθησαν, ἐπειράσθησαν*, but in the old translation there is only secti occisione gladii occubuerunt. And in the fifteenth homily,‖ *ἄλλον ἐλιθοβόλησαν, ἄλλον ἐπρίσθησαν, ἄλλον ἐπίκτειναν*, which shows that Origen did not own the word *ἐπειράσθησαν*. And though we find the word again in his homilies¶ on Matthew, yet whosoever reads the place will find that Origen takes no notice of it, but proceeds immediately from *ἐπρίσθησαν* to *ἐν φόνῳ μαχαίρας ἀπέθανον*, saying, the word *ἐπρίσθησαν* refers to Isaias, and the words *ἐν φόνῳ μαχαίρας ἀπέθανον* to Zacharias. In the fourth dialogue against Marcion, p. 125, he proves that the prophets were not phantoms, but men consisting of flesh and blood, because *ὁ μὲν ἐπρίσθη σαρκὶ, ὁ δὲ ἐλιθάσθη, καὶ οἱ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον*, "one of them was sawn asunder, another was stoned, and the rest were killed by the sword:" and in his Exhortation to Martyrdom, p. 232, he adds, "The writer of the Epistle to the Hebrews saith, *ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον*, They were stoned, they were sawn asunder, they were slain with the sword." From all which places it is evident, that *ἐπρίσθησαν* was the reading followed by the ancients.

---

* Præp. Ev. lib. xii. cap. x. p. 583. † Scorp. cap. 8.
‡ Strom. iv. p. 515, A.
§ Ed. Huet. tom. i. p. 141, D.
‖ P. 147. ¶ Tom. i. p. 225.

through faith, (*μαρτυρηθέντες, having obtained a testimony from God, or from his word, that they pleased him through faith, notwithstanding*) [23] received not the promise (*of a heavenly country*, ver. 13. 16, *not the recompense of reward*, ver. 26, *not the better resurrection*, ver. 35):

40 God having provided (Gr. *foreseen*) [24] some better thing for us (*and so deferring the completion of that promise till we also should be made partakers of it*), [25] that (*so*) they without us should not be made perfect.

[23] Ver. 39. Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν (or, as some copies read, τὰς ἐπαγγελίας), *Received not the promises.*] These words being the same with those in ver. 13 of this chapter, "All these died in faith, μὴ λαβόντες ἐπαγγελίας, not having received the promises," it is reasonable to interpret them to the same sense, viz. of their not having received the heavenly kingdom and blessed resurrection they expected. And so the whole current of this epistle will force us to interpret them: for it is the promise of "entering into rest" after we have "ceased from our labour" here on earth (iv. 1. 10), "the promise of an eternal inheritance" (ix. 15), the promise we are to receive after we have "patiently done the will of God" (x. 36).

[24] Ver. 40. Κρεῖττόν τι περὶ ἡμῶν, *Some better thing concerning us.*] viz. Our hope of entering into the veil, by reason of our forerunner entering in thither first (vi. 19, 20): we having a high-priest "higher than the heavens" (vii. 26), "set on the throne of majesty in the heavens" (viii. 1), who by his death hath procured, that "they which are called might receive the promise of an eternal inheritance" (ix. 15), and who hath, by his entrance into this holy place with his blood, "purified and prepared these holy places for us," (ver. 23, 24; the way into which was "not opened before," ver. 8), and given us "freedom of entrance into the holiest through the blood of Jesus, by this new way which he hath consecrated through his flesh" (x. 20); we being therefore "come to mount Sion, the city of the living God, to the heavenly Jerusalem, and to the spirits of just men made perfect" (xii. 22).

[25] Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *That they without us may not be made perfect.*] This all the fathers interpret of their receiving their crowns or their rewards hereafter. Thus of Abel and Noah Chrysostom saith, "That they might not be crowned before us, ἵνα ὥριαε πᾶσι τῶν στεφάνων καιρὸν, God hath appointed one time of coronation for them all." Οὐδέπω τῶν στεφάνων ἐπήλαυσαν, "They have not yet obtained their crowns," saith Theodoret, "God expecting still those that are to combat, that he may proclaim them victors altogether." Origen having cited this place, saith thus:* "You see that Abraham yet expects to obtain perfection, yea, Isaac and Jacob, and all the prophets expect us, that with us they may obtain perfect bliss." Yea, he says the same, not only of all the saints of the New Testament, but even of the blessed apostles, saying,* "Even the apostles have not received their joy, but wait that I might be partaker with them; nor do the saints departed obtain the full reward of their good actions." Nor did the primitive fathers mean this only of their bodies, but also of their souls, which they conceived not to be exalted to the highest heavens; saying, that they had not yet received their full reward, yea, that they were not to expect it till the day of judgment (see note on 2 Tim. iv. 8). And therefore I cannot but wonder to hear a very learned person, in his note on this place, saying, "It will be acknowledged by all, that then," i. e. at our Saviour's resurrection, "the patriarchs received this promise, or that the sufferers here mentioned then received it;" especially when the apostle here saith, "They were tortured, not accepting a deliverance, that they might obtain a better resurrection," which surely they have not yet obtained: and I more admire that this should by him be interpreted of "deliverance from their persecutors, and rest from persecutions;" for is this promise fulfilled to Christians? To them, who, "if they will live godly, must suffer persecutions," and "through many tribulations enter into the kingdom of God?" And do they who were thus tortured find this perfection "with us?" Or had they any other rest or freedom from them, than what death gave them? Surely the exposition of all the ancient fathers is much to be preferred before this new and singular invention, as also before the new doctrine of the Florentine council, "That the souls of saints departed do already behold the face of God in heaven."

* Vides ergò quia exspectat adhuc Abraham, ut quæ perfecta sunt consequatur, exspectat et Isaac et Jacob, et omnes prophetæ exspectant nos, ut nobiscum perfectam beatitudinem capiant. In Lev. hom. vii. f. 71, D.

* Nondum enim receperunt lætitiam suam ne apostoli quidem, sed et ipsi exspectant ut et ego lætitiæ eorum particeps fiam; neque enim decedentes hinc sancti continuò integra meritorum suorum præmia consequuntur, sed exspectant etiam nos licet morantes. Ibid.

CHAPTER XII.

1 Wherefore seeing we also are compassed about with so great a [1] cloud (*i. e. a multitude*) of witnesses, let us (*who are to run a Christian race*) lay aside every weight (*of worldly cares and affections*), and the [2] sin which doth so easily beset (*and circumvent*) *us* (*and so hinders our feet from making a due progress in it*), and let us run with patience the race that is set before us,

2 [3] Looking unto Jesus (*who, by his prophetic office, was*) the author and (*by his regal office, will be the*) finisher of *our* faith; who for the [4] joy that was

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. Νέφος, *A cloud,*] For a multitude, is a phrase used by Homer, who calls a multitude of footmen, νέφος πεζῶν, which Virgil* thus translates, Insequitur nimbus peditum: this cloud of witnesses therefore contains all the worthies mentioned in the former chapter, who by their words and actions have testified how much the objects of their faith were valued before all worldly things, and how equitable it was to "endure afflictions, not accepting a deliverance, that they might obtain a better resurrection."

[2] Τὴν εὐπερίστατον ἁμαρτίαν, *The sin that easily besets us.*] The apostle being here speaking of the Christian's race, this phrase is best interpreted with relation to it, and so it must respect the sin which cleaves to our affections, which are the

* Æn. vii. ver. 793, and note in Georg. lib. iv. ver. 20.

[3] Ver. 2. Ἀφορῶντες, &c. *Looking to Jesus,*] As an example of patience under sufferings, fit to be imitated by his disciples, and as one gloriously recompensed in his human nature for the sufferings he sustained in it, and as one who will give to us the same happy repose after our sufferings; he having, as the author of our faith, promised, and being able, as the finisher of our faith, to confer that glorious recompense (x. 35, 36).

[4] Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *For the joy set before*

set before him (*as a reward of his sufferings*) endured the cross, despising the shame (*of it*), and (*therefore*) is set down at the right hand of the throne of God.

3 For consider him that (*being so excellent a person, and so dear to God, yet*) endured (*patiently*) such contradiction of sinners against himself (*such blasphemies against his doctrine, such calumnies against his person, such malicious and unwearied attempts against his life*), [5] lest ye be wearied and faint in your minds, (*under the conflict of afflictions ye endure.*

4 *For which fainting ye have no such cause as this Captain of salvation, and this cloud of witnesses had: for*) [6] Ye have not yet resisted unto blood (*as they did*), striving against sin.

5 And (*by your proneness to grow weary, and even faint under the combat,*) ye (*seem to*) have forgotten the exhortation which speaketh unto you as unto children (*thus*), My son, [7] despise not thou (*be not slothful and dispirited under*) the chastening of the Lord, nor faint when thou art rebuked of him (Prov. iii. 11, 12):

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth (*into that relation*).

7 If ye (*then*) endure chastening, [8] God dealeth with you as (*a father*) with (*his*) sons; for what son is he whom the father chasteneth not (*for his offences*)?

8 [9] But if ye be without (*such*) chastisement, whereof all (*sons*) are partakers, then are ye (*treated as*) bastards (*whom the reputed parent disregards*), and not (*as*) sons (*whom he loves*, ver. 6).

9 Furthermore (εἰ δὲ, *and if*) we have had fathers of our flesh which corrected *us*, and (*yet*) we gave *them* reverence (*and honour, in expectation of the long life promised to them that do so*, Exod. xx. 12): shall we not much rather be in subjection unto the [10] Father of (*our*) spirits (*who gives and who recalls our spirits at pleasure*), and (*so*) live (*everlastingly*)?

10 For they verily [11] for a few days chastened *us* after their own pleasure (Gr. *as seemed best to them*);

---

him.] That ἀντὶ is used for the final cause, appears from these examples in the New Testament; "He gave himself a ransom ἀντὶ πολλῶν, for many," Matt. xx. 28; "Render not evil, ἀντὶ κακοῦ, for evil," Rom. xii. 17; "Her hair is given, ἀντὶ περιβολαίου, for a covering," 1 Cor. xi. 15; ἀντὶ τούτου, "For this cause shall a man leave father and mother;" and here, ver. 16, ἀντὶ βρώσεως μιᾶς, "For one morsel of bread he sold his birthright" (see 1 Thess. v. 15, 1 Pet. iii. 9). Note also, that the apostle goes on in his agonistical terms, and having spoken, ver. 1, of the προκείμενος ἡμῖν ἀγῶν, "race before us" to run, he here speaks in the same language, of the joy set before our Saviour in his race; that is, of the βραβεῖον, the "prize" or crown placed in his view for his encouragement to run to it; it being the custom in those games* "to hang the crown at the end of the goal, that he who came first to it might snatch it, or lay hold of it:" "the joy set before him" must therefore be the prospect of that majesty and glory, power and dominion, he in his human nature was to be invested with, as the reward of these his sufferings; "he for the suffering of death being crowned with majesty and honour" (Heb. ii. 9); "God having therefore highly exalted him, and given him a name above every name" (Phil. ii. 9): and thus we have just cause to look upon him as an example of faith and patience, and of God's especial favour to them that suffer for his sake.

[5] Ver. 3. Ἵνα μὴ κάμητε ἐκλυόμενοι, *Lest you be wearied and faint in your minds.*] These also are two agonistical terms; the one signifies to be weary, as in those words of C. Marcius,† νικώντων οὐκ ἔστι τὸ κάμνειν, "Conquerors must not be weary, and so give over the fight;" the other, to faint and be dispirited, so that we can run or fight no longer: and because in those combats they fought ὀρθοστάδην, "standing upright," and χεῖρας ἐκτείνοντες, "stretching out their hands," therefore the apostle exhorts them, in their spiritual combat, to "stretch out the hands that hang down, and ἀνορθοῦν, to erect their feeble knees," ver. 12 (Faber. Agon. lib. i. cap. 8).

[6] Ver. 4. Ἀνταγωνιζόμενοι μέχρις αἵματος, *Ye have not resisted unto blood.*] This is another agonistical expression belonging to the pugiles, who were oft besmeared with blood, and sometimes died under the blows they received from the clubs of their adversary (Faber. Agon. lib. i. cap. 7).

[7] Ver. 5. Μὴ ὀλιγώρει.] Ὀλιγωρεῖν is, say Phavorinus and Hesychius, ἀμελεῖν, ῥᾳθυμεῖν, "to be unregardful of, to be slothful;" ὀλίγωρος, μικρόψυχος, "to be crest-fallen;" ἀναπίπτειν, animo concidere, "to faint, and be dispirited." Τὸ ἀναπίπτειν, κυρίως ἐπὶ ψυχὴν ἐστὶν, οἷον ἀθυμεῖν ὀλιγωρεῖν. Athen. Deip. lib. i. p. 23, B.

[8] Ver. 7. *God dealeth with us as with sons.*] Here the note of Chrysostom is this, That from those things, whence men usually conclude they are deserted by God, the apostle shows, that God demonstrates his fatherly affection to them.

[9] Ver. 8.] Hence the Jews speak thus, "Woe to the man who goeth out of the world without tribulation" (Buxt. Lex. p. 1528).

[10] Ver. 9. Τῷ πατρὶ τῶν πνευμάτων, *To the Father of spirits.*] This phrase is not here put to signify the author of our new spiritual birth; for spiritual graces and dispositions are never called πνεύματα, "spirits" in scripture; nor is the Holy Spirit, who produceth them, ever mentioned in the plural, when they are spoken of. It is plainly a Hebrew phrase, used twice by Moses when he speaks thus to God, "O God of the spirits of all flesh" (Numb. xvi. 22); and again, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation" (Numb. xxvii. 16); and he is so styled, both as the Creator of them, or that God who "formeth the spirit of man within him" (Zech. xii. 1), and the preserver and governor of them; "The God in whose hand is the soul of all living, and the spirit of all flesh of man" (Job xii. 10), and into whose hands they do "return" at death (Eccles. xii. 7), according to that old tradition of the heathens, preserved in Epicharmus,* that man dying, ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, "returns from whence he came, his earthly part to the earth, his spirit upwards:" and the tradition of the Hebrews, that in the time of our dissolution† "God comes and takes away his part, and leaves the part of our father and mother," styled here, "the fathers of the flesh." Josephus saith,‡ that at the formation of Adam, "God made man out of the earth, and sent him a soul and spirit." Philo saith,§ that "his body was indeed made of earth, shaped into human form, but his soul was only derived from the Maker and Governor of all things;" and this was signified by these words, "He breathed into him the breath of life:" so that though according to his visible part he was mortal, as to his invisible he was immortal: hence saith the Targum of Jonathan, on Numb. xvi. 22, xxvii. 16, "It is God that putteth the spirit of the soul in the bodies of all men:" and the Targum of Jerusalem, "It is God who ruleth over the souls of all flesh" (see Pug. Fid. p. 401).

[11] Ver. 10. Πρὸς ὀλίγας ἡμέρας, *For a few days*] Seems not here to refer to the days of children's minority, for that makes nothing to the purpose of the apostle's argument; and the motive to suffer divine chastisements, used by the

---

* He did, saith Plutarch, καθελεῖν τὸν στέφανον κρεμάμενον. Περὶ Φιλοπλουτίας, p. 523. And "I run," saith the apostle, ἐκτεινόμενος ἐπὶ τὸ βραβεῖον, Phil. iii. 14.

† Plutarch in Vitâ C. Marc. p. 218.

* Plutarch de Consol. ad Apol. 110, A.

† Midrash Cohel. in cap. 5, ver. 11.

‡ Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Antiq. lib. i. cap. 2, p. 5.

§ Τὴν δὲ ψυχὴν ἀπ' οὐδενὸς γεννητοῦ τὸ παράπαν, ἀλλ' ἐκ τοῦ πατρὸς καὶ ἡγεμόνος τῶν ἁπάντων. Τὸ γὰρ ἐνεφύσησεν, οὐδὲν ἕτερον ἦν ἢ πνεῦμα θεῖον ἀπὸ τῆς μακαρίας, καὶ εὐδαίμονος ἐκείνης φύσεως ἀποικίαν τὸν ἐνθάδε στειλάμενον, Lib. de Mundi Opificio p. 23, C, D.

but he (*our heavenly Father, doth it*) for *our* (*own*) profit, that *we* might be partakers of his holiness.

11 (*Nor let it discourage you that these afflictions seem grievous to the flesh*, πᾶσα δέ,) Now no chastening for the present seemeth to be joyous, but grievous (*to it*): nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are [12] exercised thereby (*i. e. those fruits of righteousness which end in peace*).

12 Wherefore lift up the hands which hang down (*as if wearied with, and giving over the combat*), and (*strengthen*) the feeble knees (*which seem unable to stand firm, and run on this race with patience*; see note on ver. 3);

13 And (*so*) make (ποιήσατε, *ye will make*) [13] straight paths for your feet (*to walk in*), lest that which is lame be turned out of the way; but let it rather be healed (Gr. ἵνα μὴ, *that that which is lame may not be turned out of the way, but rather may be healed.*

14 *And in order thereto*) [14] Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man [15] fail of the grace (Gr. ὑστερῶν ἀπὸ, *fall from the grace*) of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person (*among you, such*) as (*was*) Esau, who for one morsel of meat sold his [16] birthright.

17 For ye know how that afterward, when he would have inherited the blessing (*he had lost*), he was rejected (*by his father, saying of Jacob, I have blessed him, and he shall be blessed*): for he found no place of repentance (*no change of the blessing pronounced by his father*), [17] though he sought it carefully with tears, (*crying with an exceeding great and bitter cry*, Gen. xxvii. 34.)

18 For ye (*believing Jews*) are not come (*as your forefathers, when they entered into the old covenant with God,*) unto [18] the mount that might be touched (*and so you might die*, Exod. xix. 12), and that burned with fire (Gr. *to the burning fire*, Deut. v. 23), nor unto blackness, and darkness, (*caused by the cloud, styled* νέφελη γνοφώδιος, Exod. xix. 16,) and (*to the*) tempest (*of thunder and lightning*, Deut. v. 22),

19 And the sound of a (*the*) trumpet (*exceeding loud, which made the people tremble*, Exod. xix. 16),

---

scripture, is, not that they are long, but that they are but "for a very little while," Heb. x. 7, "momentary," 2 Cor. iv. 17, ὀλίγον ἄρτι, "but for a little," 1 Pet. i. 6; nor is κατὰ τὸ δοκοῦν αὐτοῖς, "after their pleasure," but "as it seemed good to them." This therefore seems to be the meaning of the words, That earthly parents chastise their children, aiming at that which seems best for them in this present life, consisting of few days, or for their temporal good in this life: but God doth it for their spiritual and eternal benefit, to make them here "partakers of his holiness," and so fit them for "the peaceable fruits of righteousness" hereafter.

[12] Ver. 11.] The word γεγυμνασμένοις, used here, shows that this phrase is agonistical, and taken from the exercises performed by them naked in the Olympic games, where one of the crowns given to the victors being στέφανος ἐλαΐνος, "of olive," the symbol of peace; hence Faber conceives the Christian's crown is here represented by "the *peaceable* fruits of righteousness."

[13] Ver. 13. Τροχιὰς ὀρθὰς, *Straight paths.*] i. e. Make straight paths in the way of Christianity, not stepping out of it to avoid persecution, that they who are already lame and feeble, may not be moved, by your example, to go out of it, but rather, by your constancy in it, may be confirmed.

[14] Ver. 14.] Be of a pure and peaceable conversation towards all with whom you do converse; for as this is necessary in order to your living with God, so will it tend much to prevent the persecutions of men.

[15] Ver. 15.] That ὑστερηκέναι is the same with ἀφίστασθαι, "to depart from the grace of God, which brings salvation;" or, to depart from the faith, and by so doing fall short of the promised rest, Heb. iv. 1, the words of the apostle, and his scope, which is to preserve the Jews from backsliding from Christianity to Judaism, and the following exhortation, not to "refuse him that speaketh now," ver. 25, and ἔχειν τὴν χάριν, "to retain and hold fast the grace of God," ver. 28, sufficiently show. But this is still more clear from the words of Deut. xxix. 18, whence this whole verse is taken, which runs thus; μὴ τίς ἐστιν ἐν ὑμῖν——τινὸς ἡ διανοία ἐξέκλινεν ἀπὸ Κυρίου, "Lest there be among you any man or woman whose heart turneth away from the Lord our God, to go and serve the gods of the nations, μὴ τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φέρουσα ἐν χολῇ καὶ πικρίᾳ, lest there should be among you a root springing with gall and wormwood;" which makes it probable that the true reading here should be, not ἐνοχλῇ but ἐν χολῇ· though it be certain, that the word ἐνοχλέω signifies to *create trouble* to ourselves or others, as Dan. vi. 21, Esth. ii. 22. 29, and in those words of Antoninus, lib. vii. §. 16, τὸ ἡγεμονικὸν αὐτὸ οὐχ ἑαυτῷ ἐνοχλεῖ; "Doth not the mind create trouble to itself!" See the full consent of the ancients to the word ἐνοχλῇ, which is here rejected by Dr. Mills, Examen Millii in locum.

[16] Ver. 16. Πρωτοτοκία, *The birthright*] Which Esau sold contained these privileges: (1.) a double portion of his father's goods, Deut. xxi. 17; (2.) power and dominion over the younger; for he succeeded in the government of the family, or kingdom: "Reuben, thou art my first-born, the excellency of dignity, and the excellency of power," Gen. xlix. 3; "The kingdom gave he to Jehoram, because he was the first-born," 2 Chron. xxi. 3. This Isaac gave to Jacob in these words, "Be thou a master to thy brethren, and let thy mother's sons bow down to thee," Gen. xxvii. 29. (3.) The honour of priesthood, in their own family at least: so, Exod. xxiv. 5, "He sent the young men" (Chald. "the first-born") "of the sons of Israel, and they offered burnt-offerings, and sacrificed sacrifices to Jehovah." Afterward the Levites were taken into the service of God, instead of all the first-born among the "children of Israel," Numb. iii. 41, consecrated before to God, Exod. xxii. 29, Numb. viii. 17, Gen. xxv. 29. This birthright Esau sold, when he was faint, ἐκλείπων, and this shows how proper this instance is to preserve them from being "wearied and fainting in their minds."

The Targum of Ben Uziel saith, that he was made faint by committing idolatry, shedding innocent blood, and going in to a damsel betrothed, that day; and this shows him a fornicator, both in the spiritual and carnal sense, and a profane person. And, lastly, Mercer saith, Primogenituram hæreditatem cœlestem adumbrâsse; "that the primogeniture was a type of their celestial inheritance:" which also seems to be hinted by the paraphrases on the place; for that of Uziel saith, "He denied the life of the world to come and contemned his birthright:" and the Targum of Jerusalem, that "he contemned his birthright and despised his part in the life to come, and denied the resurrection;" and Chrysostom here styles him ἀκρατὴς καὶ πνευματικὰ ἄπεμβολῶν. And as this shows his profaneness, so also doth it show the appositeness of his example to the apostle's purpose.

[17] Ver. 17. Ἐκζητήσας μετὰ δακρύων αὐτήν, *Though he sought it carefully with tears.*] Though these words, thus expounded, do not immediately prove that true repentance may find no acceptance with God (that which Esau sought with tears, being not his own repentance, but the blessing which Isaac gave to Jacob, and would not repent of, Gen. xxvii. 33), yet are they designed to insinuate, that men may so despise the blessings of Christianity, as to be after thought unworthy to enjoy them; that by their apostasy they may fall so entirely from God, as that he will not be prevailed on to restore them to their lost and despised privileges, upon their tears and fastings; as is apparent in the case of the Jews, who have large times of penance and humiliation, but are not to this day restored to the grace and favour of God, and to the privilege of being his peculiar people, and first born, as once they were.

[18] Ver. 18. Ψηλαφωμένῳ ὄρει, *To the mountain that might be touched.*] And therefore was corporeal and terrene, and

and the (*great*) voice of words; which *voice* (*was so terrible, that*) they that heard (*it*) intreated that the word should not be spoken to them any more (*lest they died for it*, Exod. xx. 19, Deut. v. 25, xviii. 16):

20 (For they could not endure [19] that which was commanded (*that severe cautionary command which runs thus*), And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* [20] Moses said, I exceedingly fear and quake:)

22 But ye are come (*under the gospel dispensation, to things of a more excellent nature, not apt to terrify and discourage, but create joy and comfort to you: not as then to mount Sinai, but*) [21] unto mount Sion, (*whence you expect all your spiritual blessings; not to the terrestrial Jerusalem, which is in bondage with her children*, Gal. iv. 25, *but*) and unto the city of the living God, [22] the heavenly Jerusalem, and (*not to thousands of angels attending on God, as at mount Sinai*, Ps. lxviii. 17, *but*) to an [23] innumerable company of angels, (*ministering to them who shall be heirs of salvation*, Heb. i. 14,

23 *And*) To the general assembly and church (*not of the Jews, and of the first-born registered amongst them*, Numb. i. 16, *but*) [24] of the firstborn, which are written in heaven, [25] and to God (*now declared to be*) the Judge of all (Acts xvii. 30, 31), [26] and to the spirits of just men made perfect, (*who have run their race, and are to be crowned at the great day*, 2 Tim. iv. 8,)

24 And to Jesus the mediator (*not of the old covenant, which promised only the land of Canaan, but*) of the new covenant (*established in his blood, by which we receive the promise of an eternal inheritance*, Heb. ix. 15), and to the [27] blood of sprinkling, [28] that speaketh better things than *that of* Abel.

25 [29] See (*therefore*) that ye [30] refuse not him that

---

by being touched after the prohibition (Exod. xix. 12) would procure present death: but you are come to the spiritual and heavenly Zion, which will certainly give life to all that belong to it.

[19] Ver. 20. Τὸ διαστελλόμενον.] Διαστέλλομαι signifies to *command with vehemence*, or severity, Matt. xvi. 20, Mark v. 43, viii. 15.

[20] Ver. 21. Μωϋσῆς εἶπεν, *Moses said.*] This, interpreters think, Paul received by tradition of his ancestors, though no footsteps of this tradition have been found among them. But doubtless the apostle had respect to Deut. ix., where, ver. 15, Moses sees the mount "burning up to heaven," and ver. 19, saith ἐφοβῆς εἰμι, "I exceedingly fear."

[21] Ver. 22. Σιὼν ὄρει, *To mount Zion.*] All the good things, blessings, and comforts, which God will give to Israel, are only out of Zion, say the Jews, Vajikra Rabba, §. 24, Midrash Tillim ad Ps. xiv. Hence came their strength, Ps. cx. 2, and help, Ps. xx. 2, blessings, Ps. cxxviii. 5, life, Ps. cxxxiii. 3, and salvation, Ps. xiv. 7.

[22] Ἱερουσαλὴμ ἐπουρανίῳ, *To the heavenly Jerusalem,*] "Which is the mother of us all," Gal. iv. 26; where "our city is," Phil. iii. 20. This the rabbins call "the Jerusalem of the age to come, to be built in the days of the Messiah;" saying also, that "the inferior Jerusalem is a figure of that which is above" (see note on Gal. iv. 26). And it is here styled "the heavenly Jerusalem;" not that heaven is primarily intended by it, and not the church of Christ on earth; but propter originem et finem, as having its rise from heaven, and as leading to it; on which account the gospel-state is styled oft "the kingdom of heaven."

[23] Μυριάσιν ἀγγέλων, *To myriads of angels.*] The glorious citizens of heaven who attend at the throne of God, to whom we are united, they being made "one with us, in Christ" (Eph. i. 10), and to whom we are reconciled by him (Col. i. 20).

[24] Ver. 23. Πρωτοτόκων, *Of the first-born:*] i. e. Of the apostles, who received the first-fruits of the Spirit (Rom. viii. 23), and of the churches which received first the Christian faith (Eph. i. 12), "whose names are written in heaven," i. e. who are enrolled among the citizens of the new and heavenly Jerusalem, or among the just, for whom the kingdom is prepared. "In this rejoice," saith Christ, "that your names are written in heaven," Luke x. 20. Thus, Exod. xxxii. 32, Moses, by the Targum, is introduced speaking thus, "I know thou hast writ my name in the book of the just:" and of the false prophets, the Targum on Ezek. xiii. 9 saith, "They shall not be written in the book of eternal life, which is written for the just of the house of Israel;" and into this kingdom they only are to enter, whose "names are" thus "enrolled in the book of life" (Rev. xxi. 27.)

[25] Καὶ κριτῇ Θεῷ, *And to God the judge of all.*] Who will adjudge the crown of glory to those who have "fought the good fight of faith" (2 Tim. iv. 8), who "run this race with patience" (1 Cor. ix. 24, 25), and will give them "the kingdom prepared for them" (Matt. xxv. 34, Luke xii. 32).

[26] *And to the spirits of just men,* τετελειωμένων, *made perfect.*] This word here cannot well signify them who are crowned in the agonistical sense; because the apostle, in the former chapter, had asserted of those witnesses which died in faith, that they had "not yet received the promise," and were not to be crowned before us Christians; and saith, that he himself expected to receive his "crown" only "at the great day" (2 Tim. iv. 8). But it signifies either that they had fulfilled their course, and so rested from their labours and conflicts, as Chrysostom here saith, and so have nothing more to do but to receive their crown: or, in the other sense of the word, τελειοῦσθαι, "to be made perfect" in holiness, or to be perfectly purged from all guilt of sin, and so fit to be admitted to this kingdom: in which sense the apostle here denies that there was any τελείωσις, or "perfect expiation" made by the Levitical priesthood; "the law making nothing perfect" (Heb. vii. 11. 16): and that the offerings prescribed by it could not, τελειῶσαι, "make perfect the worshipper, as to his conscience" (Heb. ix. 9): that they could not τελειῶσαι εἰς τὸ διηνεκὲς, "perfect him for ever," so as that he should need no farther expiation for sin (Heb. x. 1); and that Christ, "by one offering, τετελείωκεν εἰς τὸ διηνεκὲς, had perfectly expiated for ever them that were sanctified" (ver. 14). And accordingly the Targum upon 1 Chron. xxi. 15, saith, "God saw the house of his sanctuary which is above the heavens, where the souls of the just are;" and hence it is evident, that the souls of just men are not reduced by death to a state of insensibility; for can a soul that reasons, and perceiveth good things, be made perfect by perceiving nothing at all? Can a spirit, which here enjoyed the pleasures of a good conscience, of a life of faith, and of communion with God, and the comforts of the Holy Ghost, be advanced to perfection by a total deprivation of all those satisfactions and enjoyments?

[27] Ver. 24. Αἵματι ῥαντισμοῦ, *The blood of sprinkling.*] Not that of bulls and goats, with which Moses sprinkled the people, when they entered into the old covenant (Exod. xxiv. 8), and the tabernacle, and the vessels of the ministry, to sanctify them for the Levitical service; but the blood of Christ, by which the heavenly places are purified and prepared for us (ix. 23, 24), and by which we have entrance into the holiest (x. 19, 20): whereas the blood sprinkled seven times, for their purification under the old testament, was sprinkled before the veil, because the priests could not enter with it within the veil.

[28] Κρείττονα λαλοῦντι παρὰ τὸν, or, παρὰ τὸν Ἄβελ, *Which speaketh better things than that of Abel.*] Than the blood of Abel; not because that called for vengeance, this for mercy; but than the blood of the sacrifice of Abel offered by faith, by which God testified his acceptance, and by which he, being dead, yet speaks (Heb. xi. 4); that procuring acceptance for himself alone; this, for all believers: that, speaking only for him, and declaring him righteous; this, interceding to God, for the justification of all men, through faith in his blood.

[29] Ver. 25. Χρηματίζοντα, *Him that speaketh.*] This word both in the Old and New Testament, signifies speaking as from God, or words proceeding from him (see Jer. xxv. 30, xxvi. 3, xxix. 23, xxx. 2, xxxvi. 4, Matt. ii. 22, Luke ii. 26, Acts x. 22, Rom. xi. 4, Heb. viii. 5, xi. 7). So 2 Macc. ii. 4, χρηματισμοῦ γενηθέντος αὐτῷ, "The prophet being warned of God, commanded that the ark should go with him."

speaketh (*now by his Son to you*). For if they escaped not (*God's severe judgments*) who refused him that spake on earth (*by Moses*), much more *shall not* we *escape*, if we turn away from him that *speaketh* (*by his Son coming down, and by his Spirit sent down*) from heaven (1 Pet. i. 12):

26 [31] Whose voice then shook the earth (*when the law was given*, Exod. xix. 18, Ps. lxviii. 8): but now (*under this dispensation*) he hath promised (*yet a farther shaking*), saying, [32] Yet once more (*at the making my new covenant*) [33] I shake not the earth only, but also heaven (Hag. ii. 7, 8).

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving (*the promise of*) a kingdom which cannot be moved, (*or shaken, or give place to another,*) [34] let us have (*or retain that*) grace, whereby (*alone*) we may serve God acceptably with reverence and godly fear:

29 For our God *is* (*to the disobedient and rebellious among us, as he was to them*, Deut. iv. 24, ix. 3) [35] a consuming fire.

---

[30] Μὴ παραιτήσησθε, *Refuse not.*] As they did, saith Theodoret, "desiring, ἀντὶ τοῦ Θεοῦ τὸν Μωσέα λαβεῖν, instead of God to have Moses;" by saying, "Speak thou to us, and let not God speak to us" (Exod xxix. 19): "desiring not God but an angel," saith Philo on these words, De Somniis, p. 455, E (see note on Col. ii. 19).

[31] Ver. 26. Οὗ ἡ φωνὴ, *Whose voice.*] He speaks here not of the voice of Christ, but of the God of Israel, who, at his appearance on Sinai, "shook the earth;" of his voice who made the promise, that Christ, "the Desire of all nations, should come." Nor can the apostle, or the prophets, speak of Christ's second coming, to give new heavens and new earth, by the conversion of the Jewish nation: for, first, this shaking was to be the forerunner of the coming of the Desire of all nations, or contemporary with it; now he was to come to "fill that very house" then built "with glory," and to make the glory of it greater than the glory of that house built by Solomon. The prophet must therefore speak of a shaking antecedent to the destruction of the temple: and therefore the apostle, speaking of the very thing promised in the words of the prophet Haggai, must also speak of the first advent of our Lord. Secondly, the prophet speaks of a shaking which was to happen "after a little time" (Hag. ii. 7), and therefore not of an advent of our Saviour, after two thousand years expired, yet to come. And, thirdly, the apostle says plainly, that Christians had then "received this kingdom, which could not be shaken" to give place to another; and upon that grounds his exhortation to them, to retain or hold fast the grace received (ver. 28): which shows, it was not a kingdom yet to come after one thousand seven hundred years; but that which, throughout the gospel, is styled "the kingdom of God," and "of heaven," and is said to be then come unto them, Matt. xii. 28.

[32] Ἔτι ἅπαξ, *Yet once more.*] The word "yet" signifies, that there was yet to be another shaking, for the introduction of another covenant, and consequently for the abolishing the first; and the word "once" only that there should be no more shaking, after the introduction of the second covenant.

[33] Ἐγὼ σείω, &c., *I shake not the earth only, but the heavens.*] Hag. ii. 7. The ancient Jews speak of this place thus; "I will give a short glory to the Israelites, and afterward shall the Messiah come," Talm. Tr. Sanhed. cap. 11. Expounding this place of the coming of the Messiah, they add, that "as the first tabernacle and temple were built and destroyed, so was the second temple, but the Messiah should build a temple, and God had built a tabernacle and temple in the heavens, which should never be destroyed," Pug. Fid. p. 304, 309.

Now this shaking of the heaven and earth, being to be accomplished at the coming of the Messiah, or, "the Desire of all nations," cannot signify the removal and subversion of the material heavens and earth, they being not thus shaken at Christ's coming: but this is a metaphor frequently used in the prophets, to signify the subversion of a state and kingdom, and of the government which obtains amongst them; as when the prophet, speaking of the destruction of Babylon, saith, "I will make the heavens shake, and the earth shall be removed out of its place," Isa. xiii. 13. And of the destruction of the Jews by the Assyrians, he useth these very words, "The earth shall be moved, and the heavens shaken," Joel ii. 10 (see Judg. v. 4, Ps. lxxvii. 18, Isa. xxiv. 19, 20). Thus, at our Lord's coming to destroy Jerusalem, say some interpreters; to destroy antichrist, as others think; "the powers of heaven shall be shaken" (Matt. xxiv. 30, Mark xiii. 25, Luke xxi. 26), which import of this phrase being not understood by Esthius, he, without cause, rejecteth this interpretation of the word.

Secondly, This shaking, being "for the removal of things which were shaken," and they being not the material earth, must signify the things which were then introduced with the shaking of the earth, i. e. the covenant made, and the worship and tabernacle, and other materials then appointed to be made with hands for God's service; which, as the apostle, throughout this whole epistle, contends, were to be abolished, and to continue only until the time of reformation (ix. 10), and then to give place to that new covenant and dispensation, which procured for us an eternal redemption, and an entrance, "not into the holy places made with hands, but into heaven itself."

[34] Ver. 28. Ἔχομεν χάριν.] It is the observation of critics here, and elsewhere, that ἔχειν, to *have*, is often put for κατέχειν, to *retain*, or *hold fast*: so ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, is "to hold faith and a good conscience," 1 Tim. i. 19; ἔχειν τὸ μυστήριον τῆς πίστεως, "to hold the mystery of faith;" ὑποτύπωσιν ἔχειν, "to hold fast the form of sound words," 2 Tim. i. 13. Χάρις, throughout the whole New Testament, doth signify the favour and the grace of God, so freely tendered to us in the gospel (see note on 2 Cor. vi. 1): so that the import of those words seems to be this; Let us continue steadfast in that faith and dispensation delivered in the gospel, as being that alone which renders both our persons and our services acceptable to God; let us not "fall from the grace of God" (ver. 15); let us not "cast off our confidence" (x. 35); "let us hold fast the profession of our hope without wavering" (ver. 23), continuing to serve God with a holy reverence.

[35] Ver. 29. Πῦρ καταναλίσκον, *A consuming fire.*] To consume thine enemies, if thou obey him, and to "bring them down before thy face" (Deut. ix. 3); but to consume thee, if thou forget the covenant thou hast made with him (Deut. iv. 24). This hath relation to the Shechinah, or glorious presence of God, "the sight of which was like devouring fire" (Exod. xxiv. 17), and from which went out fire to consume Nadab and Abihu (Lev. x. 2), and those two hundred and fifty persons who burnt incense (Numb. xvi. 35), and of whom the psalmist speaketh in these words, "A fire burned in their congregations, the flame burnt up the wicked" (Ps. cvi. 18).

CHAPTER XIII.

1 Let brotherly love continue.
2 Be not forgetful to entertain strangers: for thereby some (*viz. Abraham*, Gen. xviii., *and Lot*, Gen. xix.) have entertained [1] angels unawares.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 2. Ἀγγέλους, *Angels.*] It follows not hence, say the commentators here, that all the three persons which appeared to Abraham were created angels; for one of them being

3 Remember them that are in bonds, as (*affectionately as if you were*) bound with them; *and* them which suffer adversity, as being yourselves also in the body (*and so as being subject to the like afflictions*).

4 [2] Marriage *is* honourable in all (*persons*), and (*so is*) the bed undefiled: but (*or, wherefore*) whoremongers and adulterers [3] God will judge (*i. e. adjudge to condemnation*).

5 [4] *Let your* conversation *be* without covetousness; *and be* content with such things as ye have (*at present*): for he hath said (Deut. xxxi. 6, Josh. i. 5), I will never leave thee, nor forsake thee.

6 So that we may boldly say (*as the psalmist doth*, Ps. lvi. 4), The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you (Gr. *be mindful of your governors, or guides*), who have spoken unto you the word of God: whose faith follow, considering the end (*or close*) of *their* conversation: (*with what constancy and perseverance they continued in the faith, and sealed it with their blood, in hopes of that crown of glory Christ had promised to them that were faithful to the death.*

8 *Even that*) Jesus Christ (*who, both as to his doctrine, and his promises, is*) the same [5] yesterday, and to day, and for ever.

9 Be not carried about with divers and [6] strange doctrines (*i. e. doctrines diverse from them, and new, i. e. not taught by those guides who spake to you the word of God*, ver. 7). For *it is* a good thing that [7] the heart be established (*i. e. comforted and strengthened*) [8] with grace (*i. e. the sense of the divine favour, and*

---

styled, by Abraham, "the Judge of all the earth," Gen. xviii. 24, "Jehovah," ver. 22, and Abraham praying to him with so great humility, "Oh! let not the Lord be angry, and I will speak unto him, who am but dust and ashes," ver. 27. 31, it seems more proper with the ancients to conceive, he at least should be "the Son of God, the Angel of the covenant;" for the Word of God, saith Justin Martyr,* καὶ ἄγγελος καλεῖται, καὶ Θεὸς, παῖ Κύριος, καὶ ἀνὴρ, καὶ ἄνθρωπος, Ἀβραὰμ καὶ Ἰσαὰκ φανείς. Yet since, in the opinion of the Jews, they were three angels (as Ainsworth and Cartwright note upon the place, the apostle, writing to them, saith no more of them), I rather think, with the reverend Bishop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue of the Shechinah, or divine Majesty, styled "the Lord," ver. 1. 13. For after the same men, who came in, and did eat with Abraham, and rose from the table, were departed (ver. 16. 22), Abraham stands yet "before the Lord," that is, before the divine Majesty who appeared to him, ver. 1, and styles him "the Judge of the whole earth." And this agrees well with the opinion of the Jews, who, as they acknowledge that the three men whom Abraham entertained were created angels, so also do they own that there was then a separate appearance, or divine Majesty, which talked with Abraham. And this takes off the observation of Crellius, and others, on this place, that the name "Jehovah" is given to angels; for according to this interpretation, the name Jehovah is not given to any of the three angels which were entertained by Abraham, but only to the Shechinah, or divine Majesty, which appeared with them, and spake to Abraham, from ver. 10 to 17, and to whom, after the departure of these three, one into heaven, and two to Sodom, Abraham still speaks to the end of that chapter.

[2] Ver. 4. Τίμιος ὁ γάμος, *Marriage is honourable.*] It is not worth disputing, whether these words should be rendered as a precept, thus, "Let honourable marriage, and the bed undefiled, obtain among all;" or, as our version renders them, by way of assertion. The observation of the ancients upon the place is this, that "marriage is honourable in all persons,† old and young, and in all things."

[3] Κρινεῖ ὁ Θεὸς, *God will judge;*] i. e. Κατακρινεῖ, "He will condemn" them: so, John iii. 16, "God sent not his Son into the world, ἵνα κρίνῃ τὸν κόσμον, that he might condemn the world;" "He that resisteth, shall receive to himself, κρῖμα, punishment," or "condemnation," Rom. xiii. 2; so Matt. xxiii. 14, 1 Cor. xi. 29, 1 Tim. iii. 6, Jude 4, Mark iii. 29, Luke xxiii. 40; τοῦτον κρίναντες, by "condemning" Christ, they fulfilled the voice of the prophets, Acts xii. 27. That the apostle here should give these cautions against the Gnostics amongst the Jews, is said without ground, for no man can prove that any Gnostics had been then among them; but they had then the sect of the Nicolaitans‡ among them, mentioned Rev. ii. 6. 15, who did ἀναίδην ἐκπορνεύειν, "fornicate without shame, holding whoredom and adultery to be things indifferent." Moreover, Justin Martyr saith,* that wherever they travelled, they multiplied to themselves wives, ὀνόματι γάμου, "under pretence of marriage" (see note on Rom. ii. 22). On which account there was ground sufficient for this exhortation. Note hence, that whoredom is a mortal sin.

[4] Ver. 5.] Hence we learn, First, That we are then "covetously minded," when we are not content with the things we enjoy at present, but are impatiently desirous of having more.

Secondly, That what God promises to any of his servants, may, in like circumstances, be applied to them all; for this promise, which the apostle here makes and applies to all good Christians, was particularly made to Joshua, i. 5.

[5] Ver. 8.] i. e. Through all times and ages: for, as Philo† observes, τριμερὴς γὰρ ὁ χρόνος ἐκ παρεληλυθότος, καὶ ἐνεστῶτος, καὶ μέλλοντος, "Time consists of three parts, the past, present, and to come, and these three signify, ἅπαντα τὸν αἰῶνα, all time," or the whole compass of it: so that, as the same doctrine of Christianity must always be professed by all Christians, so the same Jesus is always ready to assist and reward the sincere professors of it.

That the apostle speaks here, not of their living but dead guides, will appear, partly from his exhortation to remember them, the living guides being the objects, not of their memory, but sense; partly from the phrase ἐλάλησαν, "who have spoken," which intimates, they had now left off speaking; and partly from the ἔκβασις, "the close," or period of their conversation here on earth, they are exhorted to look back unto; their living bishops they are commanded to obey (ver. 17), their dead bishops to remember (ver. 7): for I think, saith Origen on Matthew (ed. Huet. tom. i. p. 420), he who is styled by Christ, ὁ ἡγούμενος, "a guide," Luke xxii. 26, is, ὁ καλούμενος ἐν ταῖς ἐκκλησίαις ἐπίσκοπος, "he who is called in the churches a bishop."

[6] Ver. 9. Διδαχαῖς ξέναις,] I render, "new doctrines," and therefore strange to the ears of them that hear them first; so ξένα δαιμόνια are "new demons," Acts xvii. 18; and the apostle saith, they were not to look upon their fiery trial, ὡς ξένου ὑμῖν παραβαίνοντος, "as if some new thing had happened to them," 1 Pet. iv. 12.

[7] Βεβαιοῦσθαι τὴν καρδίαν, *That the heart is established,*] Is a Hebrew phrase, signifying to comfort, strengthen, and refresh the heart. So, Gen. xviii. 5, "I will fetch a morsel of bread, וסעדו לבכם, and comfort your hearts;" Judg. xix. 5. 8, στήριγον καρδίαν σου, "Comfort thy heart with a morsel of bread;" of which the psalmist saith, that καρδίαν ἀνθρώπου στηρίζει, "it strengthens man's heart," Ps. civ. 15; whence it is often styled στήριγμα ἄρτου, Ps. cv. 16, Ezek. iv. 16, v. 16, xiv. 13, "the staff of bread."

[8] The "grace" here mentioned is, say the ancients, ἡ τῆς χάριτος διδασκαλία, "the doctrine of the gospel," or of the grace of God tendered in it." The "meats" here mentioned are the meats eaten in the Jewish festivals, new moons, and sabbaths, Col. ii. 16, or their peace-offerings and oblations, styled βρώματα, "meats," Heb. ix. 10; which feasts some Jewish zealots would have observed with the Christian festi-

---

* Dial. cum Tryph. p. 282.

† Μὴ ἐν τοῖς προβεβηκόσι μὲν, ἐν δὲ τοῖς νέοις οὐκ, ἀλλ' ἐν πᾶσιν. Theoph. Οὐκ ἐν τούτῳ μὲν τῷ μέρει τίμιος, ἐν ἑτέρῳ δὲ οὔ, ἀλλ' ὅλος δι' ὅλου πᾶσι τρόποις τίμιος. Œcum.

‡ Euseb. Hist. Eccl. lib. iii. cap. 29, Iren. lib. i. cap. 27.

* Dial. p. 371, B.

† De Sacrif. Abel et Cain, p. 106, C.

the grace brought to us by the gospel); not with meats (*eaten at the Jewish festivals, and their peace-offerings*), which have not profited (*to the purifying of the conscience from guilt*, Heb. ix. 9) them that have been occupied therein.

10 We (*Christians*) have (*a sacrifice upon*) [9] an altar (*that of the cross*), whereof they have no right to eat (*or to partake*) which serve the tabernacle (*i. e. cleave still to the worship appointed for the Jewish tabernacle.*

11 *The truth of this they may learn from their own institutions concerning sacrifices:*) For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest [10] for (*a*) sin (*offering*), are (*by the law of Moses not to be eaten, but*) burned without the camp (Exod. xxix. 14, Lev. iv. 21, vi. 30, xvi. 27).

12 Wherefore Jesus also, (*our sin-offering, the person typified by theirs offered on the great day of expiation*, Lev. xvi.,) that he might sanctify the people with his own blood (*carried into the heavenly sanctuary*), [11] suffered without the gate. (*He therefore thus answering the type of that sin-offering, of which neither priest nor people were to eat, they who still do adhere to the legal institutions, are by that law excluded from partaking of this sacrifice.*)

13 Let us go forth therefore unto him without the camp (*the terrestrial Jerusalem, the Jewish church and service*), [12] bearing his reproach.

14 For here have we (*especially, who are thus persecuted,*) no continuing city, but we seek one to come (*even the city of the living God*, xii. 22).

15 By him therefore (*our high-priest*) let us offer the (*Christian*) [13] sacrifice of praise to God continually, that is, (*in the language of the prophet*, Hosea xiv. 2,) [14] the fruit of *our* lips giving thanks to his name.

16 But (*and for the other Christian sacrifices, those of alms,*) to do good and to communicate forget not: for with such sacrifices God is (*still*) well pleased.

17 Obey them that have [15] the rule over you, (*your bishops and pastors*, ver. 21,) and submit yourselves (*to their godly admonitions*): for they watch for your souls, as they that must give account (*to God for them*), that they may do it [16] with joy (*in the presence of Christ, that they have gained you to him, and built you up in the faith*, 1 Thess. ii. 19), and not with grief (*that they could not prevail upon you to live suitably to their instructions*): for that *is* unprofitable for you (*and pernicious to you*).

18 Pray for us (*for our freedom and success in preaching the gospel*, Eph. vi. 19, Col. iv. 3, *and our deliverance from the enemies of our faith*, 1 Thess. iii. 1, 2): for we trust we have a good conscience, in [17] all things (*being*) willing to live honestly.

19 But I beseech *you* the rather to do this (*now*), that I may be restored to you the sooner.

20 [18] Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through (*with*) the blood of the everlasting

---

vals, viz. their passover and pentecost (1 Cor. xi.), and in the same riotous manner (ver. 21). And these sacrifices, or peace-offerings, they would have still retained, perhaps as being not sacrifices for sin, but freewill-offerings, and only sacrifices of praise. So that the import of these words is this; It is good the soul, or heart, be established, refreshed, and comforted, not with meats eaten in the Jewish festivals, or at their eucharistical oblations, which profit or avail nothing to the peace and quiet of the conscience, but with the divine favour, and that gospel grace by which justification and remission of sins is obtained through the blood of Jesus; of which they cannot be partakers who still cleave to the legal observations.

[9] Ver. 10. Θυσιαστήριον, *An altar.*] That the "altar" here, signifies the sacrifice offered upon the altar, is plain from this, that of this altar they were to eat. So they that eat of the Jewish sacrifices are said to be, κοινωνοὶ θυσιαστηρίου, "partakers of the altar," 1 Cor. x. 18, i. e. of the things offered at the altar; and then it must import the body of our Lord offered and broken on the cross: by partaking of the memorials of which body, we testify our communion with Christ and his church (ibid. ver. 16, 17); and of this, saith the apostle, they have no right to partake who adhere still to the Mosaical oblations.

[10] Ver. 11. Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας signifies "a sacrifice for sin," or "a sin-offering," see note on 2 Cor. ult.

[11] Ver. 12. *Without the gate.*] That sin-offering which was carried without the camp, whilst they were in the wilderness, when the temple was seated at Jerusalem, was carried "without the gate" of the city (Maimon. de Rat. Sacrif. Faciend. cap. 7, §. 4, Ainsw. in Lev. vi. 30). And this is the reason of the variation of the phrase here.

[12] Ver. 13. Τοίνυν ἐξερχώμεθα.] Some quarrel with the apostle for beginning a sentence with τοίνυν, which it is confessed that the best Grecians rarely do; but this, saith Stephanus, is not without example; and Vigerus notes, τοίνυν initio quidem periodi ponitur, sed tamen vocem sequi, that is, "it is sometimes first in position, but it is not so in construction."

His reproach.] i. e. His cross and sufferings, which the persecuting Jews inflict upon his followers, as they did upon him, "persecuting them even to strange cities" (Acts xxvi. 11), and "from city to city."

[13] Ver. 15. Θυσίαν αἰνέσεως, *The sacrifice of praise.*] The

Jews say that, in seculo futuro, "in the age to come"* (which often signifies the age of the Messiah), "all oblations shall cease, but the oblation of thanksgiving, which shall never cease," and that praise is more acceptable to God than all sacrifices; which they prove from those words of the psalmist, "I will not reprove thee for thy sacrifices, because they were not always before me: offer unto God thanksgiving," Ps. l. 23, "He that offereth praise, honoureth me." And the Greek commentators observe, that the sacrifices God now requires, are unbloody sacrifices, to wit, those of praise and thanksgiving, and imitation of Christ. So Chrysostom and Œcumenius.

[14] Καρπὸν χειλέων, *The calves of our lips.*] Hos. xiv. 2. So the Jews themselves interpret these words, "What shall we render for the calves of our lips?" Dr. Pocock notes,† That καρπὸς is here taken for κάρπωμα, which in the Septuagint signifies "a holocaust," which being usually of young bullocks, corresponds to "the calves of our lips" in Hebrew. So in the Song of the Three Children, καρπῶσαι ἐπί σου, is to "sacrifice before thee," ver. 14.

[15] Ver. 17. Τοῖς ἡγουμένοις ὑμῶν.] Περὶ ἐπισκόπων λέγει, "He speaks of bishops," say Chrysostom, Œcumenius, and Theophylact. Clemens Romanus‡ places them before the presbyters, saying, τοῖς νόμοις Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις, "Ye walked in the laws of God, being subject to your guides or rulers, and giving convenient honour to your presbyters or elders."

[16] Μετὰ χαρᾶς, *With joy:*] That is, say others, that they may go on with their work joyfully, which they can only execute with trouble and sadness, when they find you refractory to their admonitions; but these words, "That they may do it," seem plainly to relate to the account they must give up hereafter to God.

[17] Ver. 18. Ἐν πᾶσι.] In all times, circumstances, things, and places. Here is the true test of an upright conscience, that in all times, things, and cases, it renders us industrious to walk exactly according to the rules of righteousness. The want of this some of the Jews might suspect in the apostle, as not being concerned for the observation of the law.

[18] Ver. 20.] These words seem to express all the three offices of our great Mediator, which are the foundations of all

---

* Pug. Fid. par. iii. d. 3, cap. 12, §. 14—17.
† Ibid. §. 20. ‡ Epist. ad Rom. §. 1.

covenant (*to be offered by him in the heavenly sanctuary*),

21 [19] Make you perfect in every good work to do his will, [20] working in you (*by his grace given to, and his Spirit residing in you,*) that which is wellpleasing in his sight, through Jesus Christ; [21] to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation (*to perseverance with patience in the Christian faith*): for I have written a letter unto you (*of this subject*) in (*as*) few words (*as the importance of the matter and my affection to you would permit*).

23 Know ye that *our* brother Timothy (see the preface) is set at liberty; with whom, if he come (*hither again*) shortly, I will (*God willing*) see you.

24 Salute all them that have the [22] rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

---

our prayers and praises directed to God, and of all the blessings we receive or expect from him; his prophetic office, in that he is styled "the great Shepherd of the sheep;" his priestly office, in that he is said to be "brought again from the dead with the blood of the everlasting covenant;" and his kingly office, in that he is styled "our Lord Jesus."

[19] Ver. 21. Καταρτίσαι ὑμᾶς, *Make you perfect.*] Here is the duty of every good Christian, to be "ready for every good work" (Tit. iii. 1), "doing the will of God from the heart" (Eph. vi. 6).

[20] Ποιῶν ἐν ὑμῖν, *Working in you,* &c.] Here is the power by which we are enabled so to do, and the motive to the performance of our duty, viz. the grace of God teaching us, "denying all ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world;" and "the expectation of the blessed hope and glorious appearance of our Lord," to reward our services (Tit. ii. 11—13). The love of God the Father, in giving up his Son to the death for us; and of Jesus Christ, who gave himself for us, "that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works" (ver. 14), and who "died for all, that they who live might not henceforth live unto themselves, but unto him that died for them" (2 Cor. v. 15). And, lastly, the inward assistances of the Holy Spirit, bringing these things to our remembrance, exciting us to the performance of our duty, strengthening us against our temptations, and comforting and supporting us under our sufferings.

Ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, *Working in you that which is well pleasing in his sight.*] That God doth some way work in us every good work, and whatsoever is well pleasing in his sight, can be denied by none who understand the scriptures; and one would think it should be as little the subject of dispute, whether God works these things as a vomit or a purge works in us by physical and irresistible operations, or whether he works on reasonable creatures by offering reasons to persuade them, and upon men endowed with a will, to make them willing, as all men do, by propounding motives and encouragements of a prevailing nature, to engage them to choose the good and refuse the evil; of which I have said so much in the treatise of grace, annexed to 2 Cor. vi. 1, that I shall say nothing more at present, but that it is unaccountable how actions should be good, unless we consent to them, or how they should be ours, unless we choose and do them. This text is therefore vainly urged to prove, that we are purely passive in the work of our conversion, and that we neither do nor can do any thing towards it:

First, Because God evidently speaks this to them who were already true believers, and converts to the Christian faith, and wanted only to be "made perfect in every good work." Secondly, Because he exhorts all Christians to "work out their salvation with fear and trembling;" upon this very account, that "it is God that worketh in them both to will and to do" (Phil. ii. 13). For if God so worketh in us, that we do not co-operate with him, why are we commanded to "work out our salvation?" For can we act where we are purely passive? Or can that be a reason why we ourselves should act, that another will effectually do this very thing without our co-operation? Is it not rather a reason why we should not work at all; since this work will be certainly performed without us? See more to this effect in the note on Phil. ii. 10. Note also, that the word καταρτίσαι, which begins this verse, signifies "fully to instruct," as in those words, Luke vi. 40, "The disciple is not above his master, κατηρτισμένος δὲ πᾶς, but he that is fully instructed is as his master;" 1 Cor. i. 10, ἦτε δὲ κατηρτισμένοι, "Be ye perfectly instructed in the same mind and judgment," Eph. iv. 12. God hath appointed apostles, prophets, and evangelists, pastors, and teachers, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, "for the full instruction of the saints, till we all come to the unity of the faith, and knowledge of the Son of God," ver. 13. So the Glossa Græco-Latina, καταρτίζω, struo, instruo, κατηρτισμένος, constructus, instructus; and in this sense this may be reasonably deemed a prayer, that God would fully instruct the believing Jews in every good work requisite to be done in obedience to his will, and so would work in them that which was well pleasing in his sight, we being thus "transformed by the renewing of our mind, εἰς τὸ δοκιμάζειν, that we may approve (and so be inclined to do) the good, εὐάρεστον, well pleasing, and perfect will of God" (Rom. xii. 2).

[21] Ὧι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, *To whom be glory for ever, Amen.*] Here Schlictingius saith, that he who is a Christian cannot be ignorant, that "glory for ever and ever" is to be ascribed to Christ, as well as to the Father, as it is Rev. v. 12, 13, 2 Pet. iii. 18. And how then can he be ignorant that Christ is to be owned as the true God? This being the doxology ascribed in the New Testament to him, "of whom, and by whom, and to whom, are all things," Rom. xi. 36; to God the Father, Gal. i. 5; to the omnipotent God, Eph. iii. 20. 24; to him "who dwelleth in light inaccessible," 2 Tim. iv. 15, 16; to "the God of all grace," 1 Pet. v. 10, 11; to "the only wise God our Saviour," Jude 25. In Clemens,* it is frequently ascribed, τῷ Θεῷ παντοκράτορι, "to Almighty God, to whom be glory for ever and ever, Amen," as a character peculiarly belonging to him. And in the Jerusalem Targum,† this is the frequent appendix to the mention of the great God, "Let his name be blessed (i. e. glorified) for ever and ever, Amen:" so that both in the opinion of Jews and Christians this was a doxology proper to the true God.

[22] Ver. 24. Τοὺς ἡγουμένους, &c. *That have the rule over you.*] Hence it seems evident, that this epistle was not sent to the bishops or rulers of the church, but to the whole church, or to the laity.

---

* Sect. 33, 38, 43, 45, 50.

† In Gen. xlix. 2, Exod. xv. 18, Deut. iii. 2, vi. 4.

THE

GENERAL EPISTLE OF ST. JAMES,

WITH ANNOTATIONS.

GENERAL PREFACE TO THE SEVEN CATHOLIC EPISTLES.

Of these Epistles in the general, I have only this to note, That from the fourth century they have both obtained the name of Catholic Epistles, and also have been ranked in the same order in which they now stand in our bibles, viz. by the council of Laodicea,* by Cyril of Jerusalem,† by Athanasius,‡ and Greg. Nazianzen;§ by Amphilochius,‖ and by others.

Only it is not easy to assign the reason why they in a particular manner were so called; it could not be, because they were, passim receptæ ab omnibus et ubique, "generally received by all:" for we learn from the testimonies of Origen,¶ Eusebius,** Amphilochius,†† and St. Jerome,‡‡ that the ancients doubted of four of the seven, or five of them.

Œcumenius and others say, they were so styled, because they were written, not to one nation, as were generally those of Paul, ἀλλὰ καθόλου τοῖς πιστοῖς, ἤτοι Ἰουδαίοις τοῖς ἐν τῇ διασπορᾷ, "but generally to the faithful, or to the Jews of the dispersion:" which last expression seems to hint the true reason of the name, viz. because, excepting the two brief Epistles of John, they were written to the Jews dispersed throughout the world. Which, though it be true also of the Epistle to the Hebrews, yet hath that no inscription, and for a long time was also questioned; nor was it written to the dispersed Jews, but to the inhabitants of Judea, ch. xiii., and upon these accounts might not come into the number.

PREFACE TO JAMES.

§. 1. That the author of this epistle was an apostle, hath been proved, note on ver. 1, whence it must follow, that he could not be James, the son of Zebedee, because that James was slain by Herod, A. D. 44, twenty-eight years before the destruction of Jerusalem, which yet was nigh at hand, and even at the door, when this epistle was indited; see note on v. 8, 9. Nor could he be James the Just, bishop of Jerusalem, for he was no apostle, if he was not the same person with James the Less. It seemeth therefore that he was James the son of Alpheus, apostle and brother of our Lord, styled James the Less, in distinction from James the son of Zebedee, styled the Greater, by reason of his age. For that the James mentioned by Paul, Gal. i. 19, was an apostle in the strict acceptation of the word, is evident from this, that having spoken of Peter, who doubtless was an apostle in that sense, he adds, "Others of the apostles saw I none, save James the Lord's brother;" and, ii. 6, he reckons him, with Peter and John, among the στῦλοι, or "the chief pillars" of the church; and to me he seems to be the same with James the bishop of Jerusalem. For,

First, Of this James, the bishop of Jerusalem, who was styled the Just, Jerome* saith, that "he was the son of Mary, the sister of the mother of our Lord, of whom John makes mention," xix. 25, where she is styled "the wife of Cleophas" or "Alpheus;" and by Mark, xv. 40, "the mother of James the Less."

Secondly, It seems highly probable, that the James mentioned in Acts xv. was strictly an apostle; for Paul and Barnabas were sent up to "the apostles and elders," ver. 2; they were received by the apostles and elders, ver. 4; "the apostles and elders were gathered together," to decide the question touching the circumcision of the gentiles, ver. 6. The first person that speaks to it is Peter the apostle, the second James, who having determined the question, "it seemed good to the apostles and brethren to send letters to the churches," ver. 22; and these they send with this inscription, "The apostles, elders, and brethren." In all which places it is evident, that the word "apostles" must be taken in the proper sense, they being still distinguished from all the elders or bishops which were not apostles: nor can it be thought reasonable that James here should be ranked amongst the elders, or the inferior sort of the clergy; it remains then that he was in the strict sense an *apostle*. There being therefore no other of that name then living, but "James the son of Alpheus," who also was the brother of our Lord, i. e. his mother's sister's son (i. e. his cousin), he in all likelihood must be the bishop of Jerusalem.

Thirdly, The story of three that were called James, viz. James the Great, James the Less, and James, bishop of Jerusalem, is, saith Dr. Cave,† "a great mistake, and built upon a sandy bottom:" "For besides that the Scripture mentions no more than two of this name, and both apostles, nothing can be plainer than that James the apostle, whom Paul calls the brother of our Lord, was the same that presided among the apostles, and determined in the synod at Jerusalem. Nor do either Clemens Alexandrinus‡ or Eusebius out of him, mention any other than two, St. James, put to death by Herod, and St. James the Just, bishop of Jerusalem, whom they expressly affirm to be the same with

---

* Ἐπιστολαὶ καθολικαὶ ἑπτά, οὗτως, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. can. 59.

† Πρὸς τούτοις δὲ καὶ τὰς ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ἐπιστολάς. Cyril. Hier. Catech. iv. p. 38.

‡ Ἐπιστολαὶ καθολικαὶ καλοῦνται τῶν ἀποστόλων ἑπτά, οὕτως, Ἰακώβου μία, Πέτρου δὲ δύο, εἶτα Ἰωάννου τρεῖς, καὶ μετὰ ταύτας Ἰούδα μία. Festiv. Ep.

§ Ἑπτὰ δὲ καθολικαί, ὧν Ἰακώβου μία. In Jam. apud Bals. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν. p. 1082. Vide ibid.

‖ Amp. Ἰούδα δ' ἐστιν ἡβδόμη, πᾶσας ἔχεις. p. 1084.

¶ Apud Euseb. Hist. Eccl. lib. vi. cap. 25, p. 297. Τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν εἶναι λέγεται· ἰστέον δὲ ὡς νοσεύεται μέν· οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν ἐπιστολῶν. Hist. Eccl. lib. ii. cap. 23, de Petri Ep. Sec.

** Vide Hist. Eccl. lib. iii. cap. 3, et de Joannis Secundâ et Tertiâ, cap. 24, p. 96.

†† Amphiloch. ibid. ‡‡ Hieron. Catal.

---

* Jacobus qui appellatur frater Domini cognomento Justus, et nonnulli existimant, Josephi ex aliâ uxore; ut autem mihi videtur, Mariæ sororis matris Domini, cujus Joannes in libro suo meminit, filius, post passionem Domini ab apostolis Hierosolymorum episcopus ordinatus, unam tantùm scripsit epistolam, quæ de septem catholicis est. Verbo Jacobus.

† Life of James the Less, p. 144.

‡ Δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ Δίκαιος ὁ κατὰ τοῦ πτερυγίου βληθείς.——Ἕτερος δὲ ὁ καρατομηθείς, αὐτοῦ δὲ Δικαίου καὶ ὁ Παῦλος μνημονεύει γράφων, ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Clem. apud Euseb. lib. ii. cap. 1, p. 38.

him whom St. Paul calls 'the brother of our Lord.' Once indeed Eusebius makes our St. James one of the seventy, though elsewhere quoting a place of Clemens of Alexandria,* he numbers him with the chief of the apostles, and expressly distinguishes him from the seventy disciples." And though Jerome,† when he represents the opinion of others, styles him the thirteenth apostle, yet elsewhere, when speaking his own sense, he sufficiently proves that there were but two, James‡ the son of Zebedee, and the other the son of Alpheus, the one surnamed "the Greater," the other "the Less;" and he frequently styles the author of this epistle, writ to the twelve tribes, "James the apostle:" besides, saith he, the main support of the other opinion is built upon the authority of Clemens' Recognitions, a book, in doubtful cases, of no esteem and value.

§. 2. And having thus shown, that James the apostle, and brother of our Lord, was the author of this epistle, we cannot reasonably doubt the authority of it: especially if we consider that it is cited by Clemens Romanus,§ four several times by Ignatius,‖ in his genuine Epistle to the Ephesians, and by Origen,¶ in his thirteenth homily upon Genesis. Eusebius** saith, it was "known to most, and publicly read in most Christian churches;" Jerome,†† that in process of time it obtained authority. Esthius‡‡ notes, that "they who before doubted of it, in the fourth century embraced the opinion of them who received it, and that from thence no church, no ecclesiastical writer, is found who ever doubted of it; but, on the contrary, all the catalogues of the books of holy scripture, published by general or provincial councils, Roman bishops, or other orthodox writers, number it among the canonical scriptures; quæ probatio ad certam fidem faciendam cuique catholico sufficere debet; which proof must give sufficient certainty of it to any catholic." As for the seeming contradiction of this epistle to the doctrine of Paul, in the matter of justification by faith, see it sufficiently cleared in the close of the annotations on the second chapter.

§. 3. Fourthly, That this epistle was directed to "the twelve tribes which were scattered abroad," the words of this epistle show; but whether "the twelve tribes" import only those of them which returned into Judea, or those of them also who were carried away by the Assyrians, and never returned to their own nation, so as to make any more a distinct people, or a body politic under their own governors, is uncertain: that God had absolutely determined that the ten tribes should never more return to such a state, the prophet Hosea in many places doth inform us; as when God by him saith, "I will no more have mercy on the house of Israel, but I will utterly take them away," i. 6; that they should be among the gentiles as "a vessel wherein is no pleasure," viii. 8; and they should not "dwell in the Lord's land," ix. 3. And again, "I will drive them out of my house, I will love them no more: my God will cast them away, because they did not hearken to him, and they shall be wanderers among the nations," ver. 15. 17.

And yet that God designed not to exclude them from the blessings promised in the days of the Messiah, or from being called into the church of Christ, is as evident from many expressions, and gracious promises of God, recorded in that prophet, concerning the same tribes of Israel; as, v. g. that "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people: there it shall be said unto them, Ye are the sons of the living God," i. 10, &c. And again, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and judgment, and in lovingkindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord," ii. 19, 20; "I will have mercy on her which hath not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God," ver. 23. And again, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days," iii. 5 (see xiv. 4. 8). Now these prophecies being not to be fulfilled upon them, by bringing them into their own land; it seemeth reasonable to conceive, they might be fulfilled by calling them to embrace the gospel; and that by doing so were those words fulfilled, "I will call them my people, who were not my people," not only towards the gentiles, Rom. ix. 24—26, but also towards those Israelites of whom they primarily were spoken, 1 Pet. ii. 10. And to this the inscription seems to lead us, it being ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, "to the twelve tribes, to those who are in the dispersion." That the places whither these ten tribes were carried by the Assyrians were well known to the other Jews, see proved by Dr. Lightfoot; that in Mesopotamia, Media, and Babylon, where they were placed, the Jews abounded in a very great measure, Josephus* testifies. They had there three famous universities, Neerda, Sorana, and Pombeditha. We therefore have great reason to believe the gospel was then preached among them by the apostles of the circumcision. See the preface to the First Epistle of John.

There is one farther observation taken notice of by Grotius and Dr. Hammond, That some part of this epistle seems to be directed, not only to believers, but even to the unbelieving Jews, especially the first six verses of the fifth chapter, where he saith, "Ye have killed the Just, and he doth not resist you;" which cannot well agree to the converted Jews, to whom he seems to turn his speech, in these following words, "Be patient, therefore, brethren," ver. 7: yea, the whole third and fourth chapters may be equally directed to both; the name of brethren suiting to both, when used by a Jew writing to them, Rom. ix. 2.

§. 4. As for the occasion of this epistle, it seemeth to be written upon two accounts:

First, To correct the pernicious errors both in doctrine and manners, which had crept into the theology of the Jews, and had an evil influence on their practice. See note on ii. 11, and ver. 14, to the end of the chapter.

Secondly, To comfort and establish the sincere believers, under the pressures which they then suffered, or were shortly to expect, from the unbelieving Jews, or their false brethren. Where note,

That though the Jews, from the beginning of the apostles' preaching, were still incensed against the Christians; yet seeing Christianity, whilst they continued preaching to the Jews, did not spread much among other nations, and since the Jews were under restraints in the time of Caius, who had no good affection to them, they could not proceed far in showing their hatred to the Christian faith. What persecutions therefore happened in those early times, concerned only the churches of Judea, or thereabouts, or spent themselves on the chief leaders and assertors of the Christian faith, Stephen, James, Peter, and Paul, or on the churches converted from the Jewish synagogues, and reached no farther than the places where they were converted; and though they were begun by instigation of the Jews, yet were they chiefly managed by the heathen powers, or by their own countrymen. For about the thirty-ninth year of Christ, "then had the churches peace throughout all Judea, Galilee, and Samaria," Acts ix. 31; and so they seem to have continued till after the council of Jerusalem, the churches being then "established in the faith, and increasing in number daily," Acts xvi. 5. Yea, when Paul comes to Rome, he receives all that came unto him for two whole years, "preaching the kingdom of God, and teaching the things which concerned the Lord Jesus Christ with all confidence, no man forbidding him," Acts xxviii. 30, 31. So that at least till the fourth or fifth year of Nero, the gospel was freely preached at Rome, without any contradiction either of the Romans or the Jews: but then, in his sixth year, afflicti suppliciis Christiani, "the Christians were subjected to punishment by him," saith Suetonius;† "and it seems very probable," saith Dr. Lightfoot, "that even then Nero had by some act or edict sup-

* Hist. Eccl. lib. i. cap. 12, p. 31, lib. ii. cap. 1, p. 38.
† Comment on Es. 17, f. 60
‡ Adv. Helvid. f. 8, B, C.
§ Ep. Epiph. ad Joh. Hieros. f. 57, in lib. lviii. C. Adv. Pelag. lib. i. f. 96. cap. 2, f. 101, E. 103, C.
‖ Sect. 10, 12, 17, 30. ¶ Sect. 5.
** Lib. ii. cap. 22, lib. iii. cap. 25.
†† Verb. Jacob. ‡‡ Esthius in Epist. Jacob.

* Antiq. lib. xviii. cap. 16.
† In Neron. cap. 16.

pressed Christianity, not only at Rome, but also at Judea;" as he gathers from that clause in Tacitus, Repressaque in præsens exitiabilis superstitio, rursûs erumpebat, non modò per Judæam, originem ejus mali sed per urbem etiam; which shows, that before the persecution began, in the tenth of Nero, of which Tacitus there speaks, Christianity had been by him suppressed, not at Rome only, but Judea. Here then some place Peter's πύρωσις πρὸς πειρασμόν, "burning for trial," which forwarded the defection which was so general in the churches of the Jews that had received the gospel, they falling to Moses again, or joining the adhesion to the law with the profession of the gospel, that so they might retain their liberty, the religion of the Jews not being at all suppressed by him, and that they might escape the rage of the Jews; who doubtless, by his example, would be induced to express that hatred they had still borne against the Christians. The same Nero, in his tenth year, renews this persecution of the Christians; "and this he did," saith Orosius,* "not only at Rome, but by his edict, through all the provinces of his empire;" and this encouraged the Jews every where to show their utmost rage against all those of their religion, whether Jews or proselytes, who had embraced the faith of Christ sincerely; and the more they drew nigh to their final desolation, the more did Satan enhance their fury against those Christians whom he found the fatal enemies and overthrowers of his kingdom.

§. 5. Note, Lastly, That whereas Mr. Le Clerc saith, note on v. 3, "that St. James doth not speak here to the Jews who had embraced the faith in Palestine, but to those who were scattered abroad," seeing he speaks to the whole twelve tribes, I doubt not but these of Palestine must be included; but when he adds, that those "Jews only who lived in Palestine and the neighbouring countries, and had risen up in arms against the Romans, were destroyed by them," suggesting that the Jews, dispersed through the other parts of the Roman empire, received no harm—this is a great mistake; for these being the days of vengeance upon the unbelievers of that nation, God's severe judgments reached them every where, as we may fully learn from the rueful account Josephus† gives us of their calamities throughout all their dispersions: for, saith he, "when the Romans had no enemies left in Judea, the danger reached, πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων, to many of them living the remotest from it; for many of them perished at Alexandria, and Cyrene, and in other cities of Egypt, and throughout all Syria." And Eleazar, in Josephus,‡ having reckoned up many places where they were cruelly slaughtered, concludes thus, μακρὰν ἂν εἴη νῦν ἰδίᾳ λέγειν, "It would be too long to speak of all these places in particular."

We know from Tacitus,§ and others, that the Jews were a nation generally hated by all about them, and by those among whom they lived, partly because they used, ritus contrarios cæteris mortalibus, "rites contrary to all other nations," and spake and thought contemptuously of their deities and worship; partly because they bore adversûs omnes alios hostile odium, "the greatest hatred to men of other nations," and showed the greatest contempt of them, calling them dogs, and thinking it unlawful to converse with them, and a pollution even to touch them. All nations, therefore, where they lived, must upon all occasions be ready to rise up against them, as we may learn from the slaughter of them in Cæsarea,‖ Damascus, Scythopolis, and throughout all the cities of Syria, about the beginning of the war, of which Josephus gives us the account. When therefore the Romans were very much incensed against them, because when other nations had submitted to their empire, soli Judæi non cessissent, they dared to rebel, must they not be sure to suffer in every province where they dwelt, not only from the Roman governors, but also from those people in every nation who bore so great hatred to them? And hence Eusebius* informs us, that "they did thus suffer in all other places."

Secondly, Josephus† doth confess, that the Jews in Judea did expect, ἅπαν τὸ ὑπὲρ Εὐφράτην ὁμόφυλον ἡμῖν συνεπαρθήσεσθαι, "that all of their own nation, even beyond Euphrates, should be assistant to them in this war;" and doubtless they were not wholly disappointed in their expectation; for in their war commenced under Hadrian, Dion‡ expressly says, that "the Jews out of all nations came to their help." We therefore reasonably may conceive, this also was so in the former war under Vespasian and Titus, and then we cannot doubt that who shared in the war must also bear a share in the calamities it brought upon that nation, in those days of vengeance, which befell them for their infidelity, and the rejection of the true Messiah, of which the Jews who lived in other nations were as guilty as those who lived in Judea.

§. 6. And hence also I return an answer to an objection which I foresee may be made against my interpretation of some passages in the fourth and fifth chapters of this epistle, viz. that I restrain them to what was done to and by the Jews in Judea; whereas this epistle is written "to the twelve tribes which were scattered abroad," ver. 1.

For, First, As all the Jews of the dispersion were under the government of the sanhedrin, and after, of the patriarch of the Jews residing in Judea, and obeyed his pleasure; so many, both Jews and proselytes, went up out of all nations to their feasts: when the Holy Ghost fell down on the apostles at the day of pentecost, we find them there, Acts ii., and when Jerusalem was besieged, at their paschal feast,§ and so, even upon that account, they must be somewhat concerned in what was done and suffered in Judea; and if they sided with them in that war, as I have shown it probable they did, they must be more concerned in these matters. But,

Secondly, Josephus tells us, that they had wars about the same time, in many places of their dispersion, with the gentiles; that when the Alexandrians, in the reign of Nero, had impeached three of their brethren as enemies and spies,‖ ἦρξε πᾶν τὸ Ἰουδαϊκὸν ἐπὶ τὴν ἄμυναν, "all the Jews there rose up to their aid;" and that Tiberius Alexander, the governor of the city, commanded the Roman legions to slay them, καὶ τὰς κτήσεις αὐτῶν διαρπάζειν, καὶ τὰς οἰκίας καταφλέγειν, "and to seize upon their goods, and burn their houses;" which they did, killing fifty thousand of them on the spot: that the Jews invading the cities and villages of Syria, the Syrians fell upon them in all their cities, and were especially moved thereunto by covetousness, τὰς γὰρ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, "for they fell boldly upon the substance of the slain:" and in these, and all the other places mentioned by Josephus, the Jews were as forward to take up arms against the gentiles, as they were to suppress the Jews. Here then is a sufficient account of their "wars and tumults," mentioned ch. iv., and of their "riches being corrupted," and their "flesh eaten by fire," ch. v.

* Nam primus Romæ Christianos suppliciis et mortibus affecit, ac per omnes provincias pari persecutione excruciari imperavit. Lib. vii. cap. 7.

† Lib. vii. cap. 36, p. 995, A. lib. xxxvii. cap. 38, p. 996.

‡ Cap. 34, p. 992. § Hist. lib. v. ab initio.

‖ De Bello Jud. lib ii. cap. 30, p. 813, 814, cap. 41, p. 822.

* Κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει συνεῤῥύη κακά. Hist. Eccl. lib. iii. cap. 5.

† Procem. de Bello Jud.

‡ Καὶ οἱ ἀπανταχοῦ γῆς Ἰουδαῖοι συνεταράττοντο, καὶ συνήεσαν, καὶ πολλὰ κακὰ εἰς Ῥωμαίους τὰ μὲν λάθρα, τὰ δὲ καὶ φανερῶς, ἐνεδείκνυντο. In Vitâ Adrian. p. 263.

§ Euseb. Hist. Eccl. lib. iii. cap. 5.

‖ De Bello Jud. lib. ii. cap. 36.

CHAPTER I.

1 [1] James, a servant of God (*the Father*) and of the Lord Jesus Christ, (*sendeth*) [2] to the twelve tribes which are [3] scattered abroad, greeting.

2 My brethren, count it (*matter, not of sorrow, but of*) all joy when (*through the divine permission*) ye fall [4] into divers temptations (*i. e. afflictions from the world*);

3 Knowing *this*, that (*this outward trouble, sent for*) [5] the trying of your faith (*by the help of God's overruling grace, and the aid of his Holy Spirit then especially residing on you*, 1 Pet. iv. 14) worketh (*in you*) patience.

4 But (*and*) let patience have *her* perfect work (*in you*), that [6] ye may be perfect and entire, wanting nothing (*to make you perfect in Christ Jesus, and entire as to all Christian graces.*

5 Εἰ δὲ, *And*) If any of you lack wisdom (*how to exercise and preserve this patience, under the various temptations he may be subject to*), let him ask (*it*) of (*that*) God, that giveth to all *men* liberally (*whatsoever he sees needful for us*), and upbraideth (*us*) not (*for want of this wisdom*); and (*if he duly ask*) [7] it shall be given him.

6 But (*then*) let him (*take care to*) [8] ask in faith, no-

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἰάκωβος, *James.*] That this was James an apostle, is confirmed from the testimony of Eusebius,* who declares of that James to whom the ancients ascribed this epistle, that "he was the brother of the Lord." The same we learn from the Syriac, Arabic, Vulgar, and Ethiopic versions, by all which he is styled "James the apostle."

[2] Ταῖς δώδεκα φυλαῖς, *To the twelve tribes.*] That some of the ten tribes remained in, and some of them returned to, the land of Israel, we are assured from the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali, purged by Josiah from their idols (2 Chron. xxxiv. 6, 7): as also from the money sent in to repair the house of the Lord from Manasseh, Ephraim, and the remnant of Israel (ver. 9), from the mention made of the children of Israel, that were come again out of their captivity (Esd. vi. 21), and the sin-offering made by Ezra, at the dedication of the temple, of twelve goats, "according to the number of the tribes of Israel" (v. 17), and from these following words, viii. 25, "The children of those which had been carried away, which were come out of the captivity, offered twelve goats for a sin-offering:" and, lastly, from the mention of the twelve tribes by the apostle Paul, who "instantly served God day and night" (Acts xxvi. 7).

[3] Ἐν τῇ διασπορᾷ, *Which are scattered abroad.*] That the Jews were dispersed throughout the world, we learn from the words of Agrippa, in his oration to them, who tells them, that† "there was not a nation upon earth where some part of them were not seated;" and that if they of Judea should rebel, all of them that resided in other places would be destroyed, and every city would be filled with the blood of them: from the words of Strabo, cited by Josephus,‡ that "it was not easy to find an eminent place in the whole world where the Jews did not reside;" from Philo,§ in his oration against Flaccus, where he makes mention, τῶν πανταχόθεν τῆς οἰκουμένης Ἰουδαίων, "of the Jews dispersed throughout all the world:" adding, that one region could not contain the Jews, but‖ "they dwelt in most of the flourishing cities of Asia, and in Europe, in the islands, and in the continents, not much less in number than the inhabitants;" and introducing Agrippa¶ interceding to Caius for them, as inhabiting in the most celebrated parts of Africa, Asia, and Europe. And even Cicero,** in his oration for another Flaccus, declares, that the gold which the Jews sent to their temple at Jerusalem, "was sent from Italy, and all the other provinces of the Roman empire."

[4] Ver. 2. Πειρασμοῖς ποικίλοις, *Into divers temptations.*] Temptations, saith Œcumenius, are of two kinds; (1.) Such as lead to sin, which "the lusts of the flesh" and "the love of riches" produce in us (1 Tim. vi. 9), against which our Lord instructs us to pray that we enter not into them; and of these the apostle begins to discourse, ver. 13. Or (2.) such as are sent for the trial of our constancy and sincerity in the faith; and to our patience and perseverance under these is promised a great reward in heaven; and of these the apostle speaketh here, and ver. 12 (see Luke xxii. 28, Heb. iv. 15).

[5] Ver. 3. Τὸ δοκίμιον ὑμῶν, *The trial of your faith,*] Being attended with these assistances, and consolations of the Holy Ghost, and these firm hopes of a most glorious reward of all our sufferings, tends naturally to make us bear them patiently (as the apostle speaketh here). But then it is as true, that ὑπομονὴ κατεργάζεται τὴν δοκιμὴν (Rom. v. 4), i. e. "this patience worketh the trial;" and by that, in good Christians, the experience of their sincerity and constancy in the faith, and therefore it concerns them not to faint under these tribulations.

[6] Ver. 4. Τέλειοι καὶ ὁλόκληροι, *That you may be perfect and entire.*] For where there is the perfect work of patience there must be a strong faith as the foundation of it, a steady virtue, or Christian fortitude, enabling us thus to sustain these fiery trials; an exact knowledge of our duty, to bear these afflictions with a meek and quiet spirit, with forgiveness of, love to, and prayer for, them that persecute us, which includes the height of charity under the highest provocations: a great love to God, for whose sake we suffer, and strong affection to his service; a greater fear of his displeasure, than of the wrath of man; an entire trust and dependence on him, and a full resignation to his will of providence, in which consists the life of godliness; an exact temperance, as to the honours, pleasures, and temporal concernments of this life we lose by these our sufferings, and a true charity to our Christian brethren, for whose example and encouragement we do thus suffer. Now these are all the graces which the apostle Peter doth require to make us fruitful and perfect Christians (2 Pet. i. 5—8).

[7] Ver. 5. Δοθήσεται, *It shall be given.*] Hence it appears, that this wisdom depends not on our own skill or strength; nor can it be obtained without divine assistance.

[8] Ver. 6—8. Αἰτείτω—μηδὲν διακρινόμενος—ἀνὴρ δίψυχος.] Who is the ἀνὴρ δίψυχος, καὶ διακρινόμενος, "the double-minded and the wavering man," we may learn from Hermas,* who informs us, that "visions and revelations are, διὰ τοὺς διψύχους, for the double-minded," that is for τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἰ ἄρα ἐστὶ ταῦτα ἢ οὐκ ἔστιν, "them who reason in their hearts, whether these things will be or not." And again,† Credite Deo, qui estis dubii, "Believe in God, you that are doubtful, for he can do all things. Woe to the doubtful, who have heard these things, and contemned them. And again,‡ "They that doubt of God, they are the

---

* Eccl. Hist. lib. ii. cap. 23.

† Οὐ γάρ ἐστιν ἐπὶ τῆς οἰκουμένης δῆμος, ὁ μὴ μοῖραν ὑπετέραν ἔχων, οὗς ἅπαντας, πολεμησάντων ὑμῶν ἕνεκα, καταφάξουσιν οἱ διάφοροι. Jos. de B. Jud. lib. ii. cap. 20, p. 808, G.

‡ Καὶ τόπον οὐκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης, ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον. Antiq. lib. xiv. cap. 12.

§ P. 752, F.

‖ Τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατά τε νήσους, καὶ ἠπείρους ἐκνέμονται. Ibid. E. Κέχυται γὰρ ἀνά τε τὰς ἠπείρους καὶ νήσους ἁπάσας, ὡς τῶν αὐθιγενῶν μὴ πολλῷ τινι δοκεῖν ἐλαττοῦσθαι. Ad Caium, p. 791, F.

¶ Ibid. p. 798, C.

** Cùm aurum Judæorum nomine quotannis ex Italiâ, et ex omnibus vestris provinciis exportari soleret. Orat. 24, n. 52, p. 367.

---

* Lib. i. vis. 3, §. 4.

† Vis. 4, §. 2.

‡ Οἱ γὰρ διστάζοντες εἰς τὸν Θεόν, οὗτοί εἰσιν οἱ δίψυχοι καὶ οὐδὲν ὅλως ἐπιτυγχάνουσιν τῶν αἰτημάτων αὐτῶν.

thing wavering. For he that wavereth (*in the time of temptation*) is like a wave of the sea driven with the wind and tossed (*to and fro by every temptation*).

7 For let not (μὴ γὰρ, *let not then*) that man think that he shall receive any thing of the Lord.

8 (*For*) A double minded man *is* unstable in all his ways, (*and therefore cannot pray in faith, as he that would be heard must do.*

9 *And if temptations be matter of the Christian's joy,*) Let the brother of [9] low degree (*impoverished by them*) rejoice (*still*) in that he is exalted (*to be rich in faith, and an heir of the kingdom of God*, ii. 5, Luke vi. 20):

10 But (*let*) the [10] rich (*rejoice*), in that he is made low: because as the flower of the grass he shall pass away (Gr. *for as the flower of the grass he shall pass away, when it is scorched with the sun*).

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that (*thus*) endureth temptation (*for the sake of Christ*): for when he is tried (Gr. δόκιμος γενόμενος, *being approved*), he shall receive the crown of life, which the Lord hath promised to them that love him (*i. e. being, by his patient enduring of these afflictions for the sake of Christ, approved as one that loves him more than the world, he shall receive the reward promised to them that do so.*

13 *As for the other sorts of temptations unto sin,*) Let no man say when he is (*thus*) tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man (*to it*):

14 [11] But every man is tempted, when he is drawn away of his own lust, and enticed (Gr. *being drawn and enticed by his own lust*).

15 Then when lust hath conceived (*i. e. obtained any consent to, or approbation and good-liking to the desire of the sensual appetite*), it bringeth forth (*and engageth the soul in*) sin: and sin, when it is finished (*in the deliberate outward action, or such endeavours to perform and execute it, as want nothing on the part of the will to the completion of it, and much more when by a customary practice it becomes habitual*), [12] bringeth forth death (*the wages of sin*).

16 Do not err, my beloved brethren (*by ascribing your sin, or your temptations to it, unto God*).

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights (*i. e. the light of nature and of grace*), with whom is no variableness, neither shadow of turning (*from good to evil; he therefore never will deny those gifts to them that duly ask him, nor will he ever be wanting in his grace and favour to them that love him, and much less will he tempt any one to depart from him.*

18 *For*) Of his own will begat he us (*Jews*) [13] with the word of truth, that we should be a kind of first-fruits of his (*new*) creatures (*we therefore have little*

---

double-minded, who shall receive none of their requests." See the whole mandate to the same effect. And from that of Barnabas,* touching him that walketh in the way of light that οὐ μὴ διψυχήσῃ, "he will not be doubtful whether a thing will be so, or not." From the like precept of the Apostolical Constitutions,† μὴ γίνου δίψυχος, "Be not doubtful in thy prayer whether thy petition will be heard, or not:" and from Clement,‡ with whom οἱ δίψυχοι, "the doubtful!" are οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως, "the distrusters of the power of God." This faith therefore relates to prayer, and is a firm belief that God will afford to his sincere servants, under all their sufferings for his sake, such aid as will enable them to bear them with true Christian patience (1 Cor. x. 13), and such wisdom as will direct them to improve these sufferings to his glory, and their good. He that doubts of this will be now hoping, and anon desponding, apt to quit his dependence on God, and lean on his own wisdom, and ready to cast off that religion which subjects him to these temptations from which he expects no good issue: and therefore, wanting that faith in God which he has here made the condition of an acceptable prayer, &c., he cannot hope to obtain any thing of him.

[9] Ver. 9. Ὁ ταπεινὸς, *The man of low degree,*] In the Old Testament, is the poor and afflicted man. So עני is, in the Septuagint, πένης, ταπεινὸς, "the poor, the afflicted," ענוי, πενία, ταπείνωσις, "poverty or lowness of state." And this sense here is confirmed from the opposition of the rich to him.

[10] Ver. 10. Ὁ πλούσιος, *The rich.*] "Let God," saith Philo,§ "be the matter of thy chief joy, not riches, honour, strength, or beauty, these being μαραινόμενα τρόπον τινὰ πρὶν ἀνθῆσαι βεβαίως, things which wither before they are fully grown up." Let then the Christian consider, that the things he loseth for the sake of Christ, are only things of such a fading nature; whereas he doth secure, by his perseverance, an everlasting treasure reserved for him in the heavens; and then he may rejoice in his humiliation. Note also an ellipsis of the verb καυχάσθω, "let him rejoice," ver. 10, to be taken from ver. 9: so, John xv. 4, 1 Cor. iv. 15, Gal. ii. 7, Eph. i. 12.

[11] Ver. 14.] Note here, that the desires, or lustings of the sensual appetite, put us only under a state of temptation, not of actual sin: they are indeed the root of sin, but so is temptation to sin, and the suggestions of Satan; but they are not our sins, till we consent to them: they are not a transgression of the law, for there is no law given to the sensual appetite alone, but to the whole man, who cannot hinder sensual appetites from arising in him before he perceives them; but he can restrain the will from consenting to them as soon as he perceives them; and can refuse to admit of them, or suffer them to make stay in, or gain upon his mind, to contemplate them with delight, or assent to them: and this being all he can do, must be all he is obliged by the law to do. There be many scriptures urged against this opinion in the Synopsis, but they are too impertinent to be insisted on.

[12] Ver. 15. Ἀποκύει θάνατον, *Bringeth forth death:*] i. e. Not only deserveth death, for so doth the consent of the will; but it renders us obnoxious to death, and will end in it, without repentance. Hence therefore note, that not only the soul hardened in sin, and given up to the frequent practice of the same sin, is guilty of mortal sin, but every deliberate sinful action done against the convictions and checks of conscience, till by repentance it is retracted, puts us under that state, as being a breach of the gospel-covenant of sincere and impartial obedience, a departing of the heart from God, and a wilful and presumptuous sin: and therefore David after his adultery and murder prays, that God would "create in him a clean heart, and renew in him a right spirit." Though therefore God in mercy may and will deal with such men, not according to their particular failures, but according to the general tenor of their lives; yet can they claim no covenant right to such a favour, till they have thoroughly repented of such wilful sins, and returned to the sincere performance of their duty.

[13] Ver. 18. Λόγῳ ἀληθείας, *By the word of truth.*] Here is a plain evidence, that the word of God is the ordinary means of our regeneration, it being "the word preached," the word we are to hear (ver. 19. 22), and to "receive with meekness," by which the new birth is by God wrought in us, and which, saith the apostle, is able to save the soul. And it is surely a great disparagement to the word of God, to think that his persuasions, admonitions, exhortations, and threats, should be all insufficient to prevail with us to turn from our sinful courses, and to turn to him; when all men who do use these methods towards their children, servants, friends, or relations, do it in hopes they shall be successful by these means: only this is not so to be understood, as to exclude the blessing and co-operation of God with the word preached, or the

---

* Sect. 19. † Lib. vii. cap. 11.
‡ Ep. ad Cor. §. 11.
§ De Victim. Offerent. p. 661, E, F.

cause to think he will do any thing to destroy that life, or deny us any thing which he sees necessary to preserve that life, which he so freely gave).

19 Wherefore, my beloved brethren (*being regenerated by this word of truth*), let every man be swift to hear (*it*), [14] slow to speak (ver. 26, *or be a teacher of it*, iii. 1), [15] slow to wrath (*or contention about it*):

20 For the wrath of man worketh not the righteousness of God (*i. e. tends not to beget or to improve that faith by which we are righteous before God, but rather to hinder it in ourselves and others*).

21 Wherefore lay apart all filthiness (*all evil lustings*, ver. 14) and superfluity of naughtiness, (*all the distempers of your tongue, and of your angry passions*, ver. 19,) and receive with meekness the [16] engrafted word, which (*being thus received*) is able to save your souls.

22 But (*that it may have this effect upon you*) be ye doers of the word, and not hearers only, deceiving your own selves (*by thinking that sufficient to procure favour with God*).

23 [17] For if any (*man*) be a hearer of the word

---

assistance of his Holy Spirit, setting it home upon our hearts; provided this be not by way of physical but moral operation, by that illumination of the understanding from the word, which produceth that renovation in the spirit of the mind, by which we are enabled to discern and to approve "the good, and acceptable, and perfect will of God" (Rom. xii. 2, Eph. iv. 23), to "discern what is acceptable to the Lord" (Eph. v. 10), to "understand what the will of the Lord is" (ver. 17), the things that are most excellent. And if the word of God be a perfect rule, able to make us wise unto salvation, and furnish us for every good work, sure the good Spirit may, by his suggestion of the truths delivered in it, by "bringing them to our remembrance," and "opening our understanding to perceive the scriptures," remove that darkness which is in our minds, either by natural corruption, or by the mists which Satan casts upon them; whence the apostle doth inform us, 2 Cor. iv. 3, 4, that if the gospel be hidden from any to whom it is preached, it is "because the god of this world hath blinded the conceptions of their minds, that the light of the glorious gospel should not shine into them." And, secondly, by making deep impressions on the mind, of the advantages and rewards promised to our conversion, and sincere obedience, and the tremendous evils threatened to the disobedient; and bringing these things oft to our remembrance, which, in the scripture phrase, is "putting these laws in our minds, and writing them upon our hearts, that we may not depart from him," Heb. viii. 10 (see note on that place). For what reason can be given, why the Spirit of wisdom, having enlightened the eyes of our understanding, to "know what is the hope of our calling, and the glorious riches of the inheritance of the saints" (Eph. i. 18), and these things being as firmly believed, and made thus present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of sin? It is certain Satan can tempt us no other way, than by suggesting some temporal allurements and advantages, or some temporal losses and affrightments to us. Since then the scripture doth assure us, "this is our victory over the world, even our faith" (1 John v. 4), even that faith which is "the firm expectation of things hoped for, the evidence of things not seen" (Heb. xi. 1), why should not these objects of our faith, presented to us,) and impressed on us by the Holy Spirit, be more powerful to baffle all the temptations of sin, Satan, and the world? If beyond this there be some physical and irresistible operation on God's part, requisite to make men know the things which belong to their peace, and knowing, to choose the good, and refuse the evil, this being not wrought in them who are not "born anew;" why is the want of this new birth, and this spiritual renovation, so oft imputed to men's want of consideration, and of laying to heart the things propounded to them; their not "inclining their ear to wisdom," and "applying their heart to understanding;" their "hatred of knowledge," their "rejecting the counsel of God," and "not choosing the fear of the Lord?" (Prov. i. 24, 25. 29, 30.) Why is it said, that they continue thus unreformed, because "they would have none of God's counsel, but despised all his reproofs;" because "they would not frame their doings to turn unto the Lord?" To omit innumerable expressions of the like import, see note on Rom. x. 17, 1 Pet. i. 23.

[14] Ver. 19. Βραδὺς εἰς τὸ λαλῆσαι, *Slow to speak.*] It was the imputation which the heathens cast upon the Christians, that they were in publico muti, not being inclined palàm loqui, "to speak openly" of their religion: and this is confessed by Christians* to be true of the laity, who were not by office engaged to preach it to the world, that it was not their custom to assert and defend their religion publicly, but only to give an answer to them who required a reason of the hope that was in them: and in this sense good commentators do expound these words, viz. as an admonition to be slow to speak of divine things, and much more to be teachers of them; but in the usual sense it agrees with that of Bias;† μίσει τὸ τάχυ λαλεῖν, μὴ ἁμαρτῇ, μετάνοια γὰρ ἀκολουθεῖ, "Be averse from rash speaking, lest thou offend, for thou wilt repent of it;" as θυμοῦ κρατεῖν, "to curb our angry passions," agrees with the following words, "Be slow to wrath."

[15] Βραδὺς εἰς ὀργὴν, *Slow to wrath.*] This was an admonition needful for the Jewish zealots, who were ἐξ ἐριθείας, "of contentious spirits" (see note on Rom. ii. 8); filled with wrath against the teachers of Christianity, and especially against those who denied the necessity of circumcising the gentiles, or requiring them to observe the law of Moses (Acts xiii. 45, xvii. 5): "they† compelling all men to be circumcised, if they would abide with them; and looking upon this as a thing of absolute necessity," without which nothing else would satisfy them.

Now these disputes naturally tended to obstruct that faith, by which men were justified, and not by circumcision, or the works of the law, and which in the epistles of Paul is still styled "the righteousness of God" (see note on Rom. i. 17). (2.) They were very prone to set up for teachers of the law, though they understood not aright those things of which they spake (1 Tim. i. 7, Rom. ii. 18); and this might give occasion to the other admonition here, to be "slow to speak," and iii. 1: they also were incontinent, and very prone to lustings and to fornications (see note on Rom. ii. 22, 2 Tim. iii. 5, Heb. xii. 16); and therefore fitly are admonished to "lay aside all filthiness, and superfluity of naughtiness."

[16] Ver. 21. Τὸν ἔμφυτον λόγον, *The ingrafted word,*] Saith Œcumenius, is that principle of reason by which we are enabled to discern good from evil; but of that the apostle would not say, that it "is able to save our souls." But the apostles, or preachers of the Christian faith, being said, φυτεύειν, "to plant the word" among their hearers (1 Cor. iii. 6—8), "the ingrafted word" seems to be the word planted in the heart of believers by the ministers of Christ, which Barnabas styles, τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, "the ingrafted gift of his doctrine" (§. 9, p. 6) So they who made the Jews understand the law read to them, are said, ἐμφρισοῦν ἅμα τὴν ἀνάγνωσιν, "to imprint upon them the knowledge or remembrance of what they read," Esd. ix. 48. 55. Against this sense it is objected, that the word thus planted in us is not properly λόγος ἔμφυτος, but ἐμφυτευθείς· but since νόμος ἔμφυτος is "the law planted" in the heart by God, I think this criticism not sufficient to destroy the sense of the words here given, especially if we consider that "all filthiness and superfluity of naughtiness" must be first laid aside, that we may be fitted to receive with meekness this λόγος ἔμφυτος, "ingrafted word;" which shows it cannot import any thing which is by nature always in us.

[17] Ver. 23.] That many of the Jews had conceived an opinion, that even the study and knowledge of the law would procure them a reward in heaven, see note on Rom. ii. 13.

---

* Hæc nostra sapientia, quam tanquam stultitiam derident, quia non defendere hanc publicè, atque asserere nos solemus, &c. Lact. lib. vii. cap. 26.

* Apud Stob. Serm. p. 461, 47.

† Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vita Joseph. p. 1007, B. Et Antiq. Jud. lib. ii. cap. 2, p. 685, B.

(*only*), and not a doer (*of it*), he is like unto a man beholding his (*own*) natural face (*which he was born with*) in a glass:

24 For he beholdeth himself, and goeth (*presently*) his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty (*i. e. the gospel, which gives the spirit of liberty, and freedom from the power of sin and death, and from the spirit of bondage*, Rom. viii. 2. 15, 2 Cor. iii. 17), and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, (*from bitter zeal, contentions, and imprecations*, iii. 10. 14,) [18] but deceiveth (Gr. *deceiving*) his own heart (*thinks his zeal for God will bear him out in all this*), this man's religion *is* vain (iii. 14, 15).

27 Pure religion and undefiled before God and (*i. e. who is*) the Father is (*visible in*) this, (*that it engages the Christian*) [19] to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

[18] Ver. 26. Ἀπατῶν, &c. *Deceiving his own heart.*] That the unbelieving Jews had a zeal for God, the apostle bears them record, Rom. x. 2, but then that zeal wrought so great a bitterness of spirit in them, that in those very synagogues, in which they met to bless God, they imprecated a curse upon the Christians, created anew after his image (iii. 10); "I being zealous for God, as all you are this day," saith Paul, "persecuted this way unto the death," Acts xxii. 3, 4; and in thus doing, they thought "they did God service," John xvi. 2. "The zealots among them," saith their own Josephus,* "who gave themselves that name, from their zeal to what was good, committed all manner of wickedness, and accounted the worst of evils good:" and yet Eleazar,† the ringleader of them, represents them as "persons who had cause to hope they should be by God preserved, as having not offended against him, and being guilty of no fault, and being teachers of others." That the believing Jews, who urged upon the gentiles the necessity of circumcision, had a zeal for God, we learn from Gal. iv. 17, 18: yet that they had the spirit of contention and envy (Phil. i. 15, 16), and were deceitful workers, the apostle doth inform us: so that neither of them were truly religious; and to those latter the apostle seems chiefly to speak in these words, "If ye have bitter zeal and strife in your hearts, glory not, and lie not against the truth," &c.

[19] Ver. 27. Ἐπισκέπτεσθαι, *To visit the fatherless and widows.*] It is very true, that Ignatius* saith of some who maintained opinions contrary to the grace of God come unto us, that "they had no regard to charity, to the widow, and to the orphan, to the oppressed, to those that were in bonds, to the hungry and thirsty:" but then, as it is not manifest from his words that these were the Gnostics, nothing hinders, but what the apostle here speaks of may be also true of the Jews, who, as Josephus notes,† were great enemies one to another, and wanted mercy most of all, or to those zealots who spared none who would not be of their opinion, and their bitter zeal.

* Τὸ τῶν ζηλωτῶν ἐληθέντων γένος——πᾶν κακίας ἔργον ἐξεμιμήσαντο——καίτοι τὴν προσηγορίαν αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων ἐπέθεσαν——τὰ μέγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. De Bell. Jud. lib. vii. cap. 30, p. 986, D, E.

† Ἡμεῖς δ' ἄρα καὶ μόνοι τοῦ παντὸς Ἰουδαίων γένους, ἠλπίσαμεν περιέσεσθαι τὴν ἐλευθερίαν φυλάξαντες, ὥσπερ ἀναμάρτητοι πρὸς Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἱ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Lib. vii. cap. 34, p. 990, B.

* Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφάνου, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ περὶ λελυμένου, οὐ περὶ πεινῶντος, ἢ διψῶντος. Epist. ad Smyrn. sect. 6.

† De Bell. Jud. lib. v. cap. 22.

CHAPTER II.

1 My brethren, have not [1] the faith of our Lord Jesus Christ, *the Lord* of glory, [2] with respect of persons.

2 For if there come [3] unto your assembly (*or consistories for judicature*) a man with a gold ring, in

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, *The faith of our Lord Jesus Christ, the Lord of glory.*] This version seems obnoxious to this exception, that the pronoun ἡμῶν will not suffer the word "Lord" to be joined with "glory;" therefore that which renders the words thus, "The faith of the glory of the Lord Jesus Christ," or, "Hold not the glorious faith of the Lord Jesus Christ with respect of persons," seems to be the better version, and more agreeable to the design of the apostle, as giving the best reason against the accepting persons on the account of their riches, or their gay attire; because their faith hath clothed them with a greater and more valuable glory, which renders them more honourable than any riches or gay clothing could do. For this faith, saith the apostle, is "the ministration of glory," and by it "we all beholding the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord," 2 Cor. iii. 3. 18 (see the note there): and whom God hath justified by faith, "he hath also glorified," by giving them this Spirit of glory, Rom. viii. 30 (see the note there).

[2] Ἐν προσωποληψίαις, *With respect of persons.*] Προσωποληψία is the respect of persons in judgment, not purely according to the merits of the case, but according to external respects, which relate not to it. As for instance, the dread of any man's power, or the fear of what he may do to us, if we judge against him. So, Lev. xix. 14, "Thou shalt not honour the person of the great, or respect the person of the poor; in justice shalt thou judge thy neighbour." And, Deut. i. 17, "Ye shall not respect persons in judgment, ye shall hear alike the small and the great; ye shall not be afraid of the face of man, for the judgment is the Lord's." Or, (2.) the poverty of any man, which renders him less able to suffer the punishment of his injustice; "Thou shalt not respect a poor man in his cause" (Exod. xxiii. 3). (3.) It is the respecting persons in judgment, by reason of any gift, or hope of gain, by favouring any cause; "Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift" (Deut. xvi. 19). Or, (4.) by reason of relation, affinity, friendship, or affection. In spiritual or evangelical matters, it is to have regard to men, in reference to things, which render them neither better nor worse, more or less acceptable in the sight of God. As for instance, to regard them, (1.) in respect to their nation, and their offspring; "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him" (Acts x. 31): he will have no respect to nations, or external professions, in his future recompenses (Rom. ii. 6. 10). Or, (2.) with regard to their condition, as being masters, or servants; hence masters are bid to deal with their servants, as "knowing they have a Master in heaven, with whom is no respect of persons" (Eph. vi. 9): and servants to be just to their masters; because "he that is unjust shall receive for the wrong that he hath done, and there is no respect of persons with God" (Col. iii. 25, 1 Pet. i. 17). Or, (3.) to their quality; for "God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the works of his hands" (Job xxxiv. 19). And this is the thing here censured.

[3] Ver. 2. Εἰς τὴν συναγωγήν, *Into your assembly.*] That

goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 [4] Are ye not then partial in yourselves? (*Do you not both put a difference among yourselves on these accounts,*) and (*also*) are become [5] judges of evil thoughts (*in thinking that the rich is to be preferred in judgment, and the poor despised,* ver. 6, *on these accounts*)?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him (*and are they fit to be despised by you, who are so highly honoured and enriched by him*)?

6 But (*so it is, that*) ye have despised the poor (*and had a partial respect to the rich: and yet*) do not (*these*) rich men oppress you, and draw you before the judgment seats (*on the account of your Christian profession*)?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If (*in this matter*) ye fulfil the royal law (*which is*) according to [6] the scripture, (*saying,*) Thou shalt love thy neighbour as thyself, ye do well (*for then ye be not guilty of this respect of persons; for you would not be despised, because you are poor, or have a rich man preferred before you in judgment*):

9 But if ye have (*such*) respect to persons (*as to honour the rich and despise the poor, in judicial causes*), ye commit sin, and are convinced of (*or, by*) the law (*now mentioned*) as transgressors (*of God's law in the general; this law comprehending all the duties of the second table;* Rom. xiii. 9, Matt. xxii. 39).

10 For whosoever shall keep the whole law (*in other matters*), and yet (*knowingly*) offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become [7] a transgressor of the law (*of love*, mentioned ver. 8, *which comprehends all the duties of the second table, in which here the apostle instanceth*).

12 So (*therefore*) speak ye, and so do, as they that (*know they*) shall be judged [8] by the law of liberty.

13 [9] For he shall have judgment without mercy, that hath shewed no mercy (*and so hath highly thwarted the great law of love*); and mercy rejoiceth against (*or triumpheth over*) judgment (*i. e. enables the*

---

here the apostle speaketh of consistories for civil judicatures, is argued, (1.) from the accepting of persons, mentioned ver. 1, which in the Old Testament and the New, as often as it is applied to men, respecteth human judicatures. (2.) From the "footstool," mentioned ver. 3, which obtained a place in their judicial consistories, and which was proper to princes on their thrones, and judges on their tribunals. (3.) From the "judges," mentioned ver. 4, and the κριτήρια, or "judgment-seats," ver. 6. (4.) From the "law" violated by this respect of persons, ver. 8, 9; and, lastly, from the canon of the Jews, by which it is provided, "that when the rich and poor have a suit together in their consistories, either both must sit, or both stand, to avoid all marks of partiality" (R. Levi Barcinon, lib. cxlii. Juris Hebraici).

Yet, because the Jewish Christians then had no distinct churches of their own, much less any with such distinct seats for men of rank, or such πρωτοκαθεδρίαι, "chief places" as the Jews had (Matt. xxiii. 6), both in Judea, Alexandria, and other places (Campeg. Vitringa de Synag. Vet. lib. i. cap. 9); but rather assembled still in the Jewish synagogues, where there was a בית דין, or house of judgment, where the head of the synagogue, and the seniors that assisted him, sat to give judgment on offenders, and where they were brought before them, and scourged for their offences (Matt. x. 17, xxiii. 34, Acts xxii. 19, xxvi. 11, see the notes there), the assembly here mentioned might be a Jewish synagogue. Moreover, the Jews, living among the gentiles, retained still a jurisdiction over men of their own nation and religion, even as to matrimonial and pecuniary, as well as religious causes, and so the Jewish Christians might be drawn before their judgment-seats on those accounts (ver. 6): this being long after forbidden by a law of Honorius and Theodosius (Theod. Cod. 16, tit. 8, leg. 22, vid. not. Gothofr. p. 240).

[4] Ver. 4. Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς;] "Do ye not put a difference or discrimination among yourselves" on those accounts which are alien from the cause? That this is the frequent sense of the word διακρινόμενοι and διακρίνεσθαι, see Acts xv. 9, where οὐδὲν διέκρινε is rendered, "He put no difference betwixt us and them." And Jude 22, where we read thus, "Of some have compassion, διακρινόμενοι, making a difference" (see note on Rom. xiv. 23).

[5] Κριταὶ διαλογισμῶν πονηρῶν, *Judges of evil thoughts.*] i. e. Who pass judgment from your own evil thoughts, as judging the rich worthy of respect in judgment, for his gorgeous attire and outward appearance, and the poor fit to be despised for his outward meanness.

[6] Ver. 8. Νόμον βασιλικόν, *The royal law.*] Not so much because it is the law of Christ, our king, it being a law of the Old Testament, as because it is the law which, of all laws which concern our neighbour, is most excellent, and which governs and moderates other laws, especially the ceremonial and positive laws, which are to give place to that of charity and mercy. Moreover, the Jews themselves so interpret this law, as to forbid the contempt of our brother, as you may see in Dr. Cartwright's Mellificium on this place.

[7] Ver. 11. Παραβάτης νόμου, *A transgressor of the law.*] Or, because the authority of the lawgiver is as much despised by the breaking any one of his laws, as by the violation of them all; and he that by it will not be restrained from the violation of it in one point, under the like temptations, will do it in another.

Note farther, that these words seem to be directly levelled against that loose doctrine of the Jewish doctors, mentioned by Dr. Pocock,* "that God gave so many commandments to them, that by doing any of them they might be saved." So Kimchi expounds these words of Hosea, "Take away iniquity, וקח טוב, and receive good;" i. e. saith he, "Receive in lieu of them any good, אמשה מצוה, any commandment that we have done." It was a vulgar rule among them, saith Dr. Smith,† that men should "single out some one commandment of God's law, and therein especially exercise themselves, that so they might make God their friend by that, lest in others they should too much displease him." And he cites from them this rule,‡ "He that observes any one precept, it shall be well with him, and his days shall be prolonged, and he shall possess the earth." And this precept was with them usually that of the sabbath, of sacrifices, or of tithes, for these they looked upon as the great commandments of the law, not those of mercy and judgment, which in our Saviour's account were so.

[8] Ver. 12. Διὰ νόμου ἐλευθερίας, *By the law of liberty.*] By that law of love, which makes all men our neighbours, and frees us from those restraints which the ceremonial law and the traditions of the Jewish doctors lay upon them, of confining their love, and freedom of converse, to those that were of their own nation, or were circumcised. The Jews had great need of these instructions; for as they held it unlawful to converse with "publicans and sinners" (Luke xv. 1, 2), though it were to instruct them in the way of life: so much more "to come to, or converse with, one of another nation" (Acts x. 28): yea, they would not suffer them to be among them who would not be circumcised (Vid. Joseph. in Vitâ suâ, p. 1007, B).

[9] Ver. 13.] Of this mercy the Jews were so unmindful, that Josephus§ having said, "they violated the laws of nature, and polluted the Divinity with their injustice towards

---

* In Hosea xiv. 2, p. 774.
† P. 354. ‡ P. 300.
§ De Bell. Jud. lib. v. cap 22, p. 886.

merciful man to rejoice, as being free from the judgment of condemnation from that God, who to the merciful will show himself merciful, Ps. xviii. 27.

14 *And let not any Jew or Christian think his faith sufficient to justify and save him, without these works of charity and mercy; for*) What *doth it* profit, my brethren, though a man say he hath faith (*in God*, ver. 19, *or in Christ*), and hath not works (*to evidence his faith*)? can (*such a naked, fruitless*) faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled (*wishing only that they may be so*); notwithstanding ye give them not those things which are needful to (*the clothing or feeding*) the body; what *doth it* profit (*them to hear your kind wishes*)?

17 Even so faith, if it hath not works, is dead (*fruitless and lifeless as these words*), being alone (*without works showing the truth of it*).

18 [10] Yea, a man may say (*to such a solifidian*), Thou hast (*in thy pretensions*) faith, and I have (*real*) works: shew me thy faith (*of which thou boastest*) without thy works (*which thou canst never do; since faith being seated in the heart can only be discovered by its effects*), and I will shew thee my faith by my works (*as the cause is demonstrated by the effect*).

19 Thou (*being a Jew*) believest that there is one God; thou (*in that*) doest well, (*but doest no more than the very devils: for*) the* devils also believe, and tremble (*and if thou hast no better faith than they, thou hast the same reason to tremble which they have*).

* Gigantes contremiscunt, Targ. in Job xxvi. 4.

20 But wilt thou know, O vain man (*who boastest of a faith destitute of works*), that faith without works is dead, (*and so unable to justify and save thee? see it in the example of that very Abraham, in thy relation to whom thou so confidest.*)

21 (*For*) Was not Abraham (*whom we style*) our father justified by works (*proceeding from his faith*), [11] when he had offered Isaac his son upon the altar, (*counting that God was able to raise him from the dead?* Heb. xi. 17. 19.)

22 Seest thou how (Gr. *Thou seest* (*by this example*) *that*) faith wrought with his works (*to produce them*), and by works was faith made perfect (*in him*)?

23 And the scripture was (*again*) fulfilled which saith, Abraham believed God, and it (*viz. that faith which produced these works*) [12] was imputed unto him for righteousness: and (*upon that account*) he was called the Friend of God.

24 Ye see then how that by works (*proceeding from faith*) a man is justified, and not by faith only (*alone without them*).

25 Likewise also was not [13] Rahab the harlot justified by works (*proceeding from her faith*), when she had received the messengers, and had sent *them* out another way?

26 (*And so it must be in all other persons who would be saved, they must show their faith by their works:*) [14] For as the body without the spirit is dead, so faith without works is dead also (*and therefore cannot save us, or give life unto us*).

---

men," he adds, "that no good affection was so entirely lost among them, ὡς ἔλεος, as that of mercy."

[10] Ver. 18.] The Greek in most copies runs thus, δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου, i. e. "Show me thy faith by thy works, and I will show thee by my works my faith:" i. e. Show me, by the proper fruits of it, the faith of which thou boastest, and I, by the same effects, will show I have that faith also, though I boast not of it. But it is farther to be observed, that ἐκ τῶν ἔργων σου is left out in Œcumenius and one Greek copy; and, (2.) that the Alexandrian MSS. and those perused by Curcellæus, read χωρὶς τῶν ἔργων σου, "without thy works:" so did the Vulgar, the Syriac, and the Ethiopic versions; and so the following words, ver. 20, "Know, O vain man, that faith, χωρὶς ἔργων, without works is dead," seems to require; and this reading our translation follows.

[11] Ver. 21. Ἀνενέγκας, &c. *When he offered his son Isaac.*] This being a greater act of faith than that by which he was at first justified; for that was only faith in God's promise, that he would raise up seed from his dead body, and the dead womb of Sarah (Rom. iv. 20). This was a belief, that he would raise up this very seed, consumed to ashes, from the dead; and therefore by this work was "his faith made perfect," i. e. advanced to the greatest height; there being no more noble act of faith, than this of the resurrection of the dead consumed to ashes, and none by which we give more glory to God (see Ecclus. xliv. 20).

[12] Ver. 23. Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *Was accounted to him for righteousness.*] That is, it engaged God to own him as a truly religious person, or one that did sincerely fear him, by saying, "Now I know that thou fearest God, seeing thou hast not withheld thy only son from me" (Gen. xxii. 15); or as one who upon trial had been found faithful: so Matthias, "Was not Abraham found faithful in temptation, and that was accounted to him for righteousness?" (1 Macc. ii. 52) and also to deal with him as a righteous person, so as to renew the covenant made with him, and to establish it with an oath (Gen. xxii. 16—18), and to give him the high title, not only of his servant, but his friend (2 Chron. xx. 7, Isa. xli. 8).

[13] Ver. 25. Ῥαὰβ ἡ πόρνη, *Rahab the harlot.*] That Rahab had a strong faith in God, the apostle testifies, by saying, "By faith Rahab the harlot perished not with those that believed not, receiving the spies in peace" (Heb. xi. 31); and this she showed, by saying, "The Lord your God he is God in heaven above, and in earth beneath" (Josh. ii. 11); and this she testified, by being so industrious to preserve the messengers, and to do all things agreed on betwixt them and her, for her safety.

[14] Ver. 26.] There have been many ways invented how to reconcile these words of James with the apostle Paul, asserting, that "a man is justified by faith, without the deeds of the law," Rom. iii. 28. As,

First, That when Paul saith, "We are justified by faith, without the works of the law;" and that "to him that worketh not, but believeth, faith is imputed unto him for righteousness" (Rom. iv. 5), or "to justification:" justification, there ascribed to faith alone, imports only our absolution from condemnation, by reason of our past offences committed before faith, and our reconciliation to God, by the pardon, or not imputing them to believers. It consists, saith the apostle, "in the remission of sins that are past," Rom. iii. 25. It is, saith Peter, "the purgation of us from our old sins," 2 Pet. i. 9. It is effected by the death of Christ, procuring "redemption for sins committed under the old covenant" (Heb. ix. 15). This is apparent from the chief argument the apostle useth to prove the necessity, that both Jew and gentile should be justified freely by his grace, and not by the works of the law; because they were "all under sin," all become "guilty before God," all having "sinned and come short of the glory of God" (Rom. iii. 9, xix. 23). Whereas, saith he, "being justified by faith, we have peace with God, and rejoice in hope of the glory of God" (Rom. v. 1, 2); therefore, chapter the third, he must be speaking of the condition of Jew and gentile before faith. So again, when the apostle saith, "The scripture hath concluded all under sin, that the promise (of justification) by (the) faith of Jesus Christ, might be given to them that believe (in him)," Gal. iii. 22—24; "Wherefore the law was (then) our schoolmaster to bring us to Christ, that we might be justified by faith (in him);" ver. 25, "But now, after that faith is come, we are no longer under a schoolmaster (i. e. under the pedagogy of the law);" ver. 26, "For ye are all the children of God, through faith in Christ Jesus;" he plainly insinuates, that we cannot be justified by the works

of the law; because the law leads us to Christ for justification, and ceaseth, now the way of justification by faith in Christ is made known. And again, "We are justified by grace, not of works: for we are his workmanship, created in Christ Jesus to good works" (Eph. ii. 8—10): where the argument seems plainly to run thus; We cannot be justified by works preceding faith, because we do no good works, till by faith we are interested in Christ Jesus: whereas James speaks plainly of those works which follow faith, are wrought by it, and are the fruits of it, and of their necessity, in order to our continuance in a state of justification and freedom from our final condemnation.

Secondly, That Paul excludes from justification, only those works which are opposed to justification by an act of grace, and make it to be of debt, and so give occasion to our glorying in our being righteous in the sight of God, purely by reason of our works, as in these words, "If it be of grace, it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work" (Rom. xi. 6). And again, "To him that worketh, the reward is reckoned, not of grace, but of debt: but to him that worketh not, but believeth, faith is accounted unto him for righteousness" (Rom. iv. 4, 5). And again, "Where then is glorying? it is excluded. By what law? by that of works? No: but by the law of faith" (Rom. iii. 27). Whereas James requires only those works to our salvation, and our continuance in a state of justification, which proceed from, and are accepted through grace, and so can never render our justification of debt, or give us a just ground of boasting.

Thirdly, That Paul is arguing against the Jews, who sought for justification by virtue of the law of Moses, and sought it not by faith (Rom. ix. 32), nor ever conceived that sufficient for that end, declaring against that way of justification, because it would confine the blessing of Abraham to the circumcision only (Rom. iv. 9), and because the law of Moses was four hundred and thirty years after the promise made to Abraham; speaking of that law which said, "Do this, and live" (Gal. iii. 17); which was "our schoolmaster, to bring us to Christ," and which was then to cease, as to the obligation of it: whereas James speaks of justification by works performed under the covenant of grace, and as conditions even of that new covenant. Now I except not against any of these ways of reconciling these two apostles in their discourse upon this subject; but then I also think we may add this other to them.

Fourthly, That Paul plainly speaks to Christians only, concerning their justification from their past offences by faith in the blood of Jesus; but James speaks as well to the unbelieving as believing Jews, touching faith in God, such as Abraham had when he believed God's promise (ver. 23), and such as Rahab the harlot had (ver. 25), saying, "Thou believest there is one God" (ver. 19), without the least mention of faith in Christ; and who, perhaps, thought it sufficient to keep them in the favour of God, and render them his friends, that they had cast off all idolatry, and owned the true God; proving this not to be sufficient to procure the divine favour, unless by the obedience of their lives they glorified him as God, since otherwise they only did in words profess to own him, but in works deny him, being disobedient.

CHAPTER III.

1 My brethren, [1] be not many masters, (*i. e.* διδάσκαλοι, *teachers of the law*), knowing that (*thereby*) we shall receive the greater condemnation (*for our offences against that law we teach to others.*

2 *And this we ought the rather to beware of;*) For in many things we offend all (*against the law, and more especially in that member that we employ in teaching of others: for*) if any man offend not in word, the same *is* [2] a perfect man, *and* able also to bridle (*curb and direct the motions of*) the whole body.

3 (*I use the metaphor of a bridle as apposite in this case; for*) Behold, we put bits (*or bridles*) in the horses' mouths, that they may obey us; and (*with those bits*) we turn about their whole body, (*even so, if we by any means can bridle, and thereby govern the tongue, by the like means we may govern the whole man.*)

4 Behold also the ships, which though *they be* so great (*in bulk*), and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor (*or pilot of the ship*) listeth.

5 Even so (*is it with*) the tongue (*as with this bit and helm: it*) is a little member, [3] and boasteth great things (καὶ μεγαλαυχεῖ, *but it mightily exalts itself by its great performances*). Behold, how great a matter (*how much wood*) a little fire kindleth!

6 [4] And the tongue *is* (*as*) a fire, a world of iniquity (*is kindled by it*): so is the tongue among our members (*as fire among wood*), that it defileth (Gr. *spotting or blackening*) the whole body, and setteth (Gr. *inflaming or setting*) on fire the course of nature (*or the succession of men in the world*); and it is set on fire of hell (Gr. *being set on fire by hell.*

7 *And it resembles fire in this also, that when it hath once got the mastery it cannot easily be subdued and extinguished:*) For every kind of beasts, and of birds,

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, *Be not many teachers.*] The Jews had, not only in Judea, but in their several dispersions, their מוריים, or "doctors of the law," who being created doctors, masters, or rabbins, by imposition of hands, were authorized to teach the law to others. This office the Jews much affected, θέλοντες εἶναι νομοδιδάσκαλοι, "affecting to be teachers of the law" (1 Tim. i. 7), and being confident of their abilities to be "guides to the blind, a light to them that sat in darkness, instructors of the foolish, and, διδάσκαλοι νηπίων, teachers of babes" (Rom. ii. 19, 20). And such especially were the zealots among them. Whence Eleazar* the chief of them saith, "They had especial reason to expect a share in the divine favour, as being blameless as to the observation of the law, and also teachers of it to others." This affectation of that office, the apostle here warns them to avoid, as that which would expose them to greater condemnation, for their offences against that law they taught to others, and so confessed they knew themselves.

[2] Ver. 2. Τέλειος ἀνὴρ, *A perfect man,*] Is a person fully instructed in his duty (see note on 1 Cor. ii. 6).

[3] Ver. 5. Καὶ μεγαλαυχεῖ, *And boasteth great things.*] This word signifies not only to vaunt of, but also to do great things; μέγαλα ἐργάζεται καλὰ καὶ κακὰ, "It works great good and evil," saith Œcumenius: Magnificatrix est, "It is a doer of great things," so Faber; it answers to the Hebrew גדר, which signifies to *be valid*, and move itself violently, to be haughty, and exalt itself (Ps. ix. 19, Ezek. xvi. 50, Zeph. iii. 11, Ecclus. xlviii. 18). And this signification, both the text, and the resemblance of the tongue to fire, seem plainly to require (see Examen Millii).

[4] Ver. 6. Ἡ γλῶσσα πῦρ, *The tongue is a fire.*] The comparison of the tongue to fire, first blackening, and then wasting the whole world (or wood), is taken from the scripture, and from the sayings of the Hebrew doctors: "The froward man bringeth destruction, in his mouth there is a burning fire," Prov. xvi. 27. And ver. 28, λαμπτῆρα

* Ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἱ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Apud Joseph. de Bello Jud. lib. vii. cap. 34, p. 990, C.

and of serpents, and things in the sea, is tamed, and hath been tamed [5] by mankind:

8 But the tongue (*of others*) can no man tame; *it is* an unruly evil, (*and, like the serpents*, mentioned ver. 7,) full of deadly poison.

9 Therewith bless we God, even the Father (*of us all*); and therewith [6] curse we men, which are made [7] after the similitude of God (*and upon that account are to be reverenced by us*).

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. (*For*)

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? (*surely no: even*) so *can* no fountain both yield salt water and fresh (*and if nature produceth no such contrary fruits, much less should grace produce things so extremely opposite as our blessing and cursing*).

13 Who (*then*) *is* [8] a wise man and endued with knowledge among you (*to which you are great pretenders*)? let him shew out of a good conversation his works with meekness of wisdom (*or the works of wisdom with meekness; i. e. let him, by his charity and meekness towards his brethren, show forth his wisdom*).

14 But if ye have [9] bitter envying and strife in your hearts, glory not (*of your wisdom*), and lie not against the truth (*in pretending to be wise as to it*).

15 This wisdom descendeth not from above, but *is* earthly (*from the love of earthly things*), sensual, (*proceeding from the lust of the flesh, among which strife and envy are reckoned*, Gal. v. 20), devilish, (*coming from Satan, the promoter of strife and envy, and from pride and ambition, by which he fell*, 1 Tim. iii. 6.)

16 For where envying and strife *is* (*as the root*), there *is* [10] confusion and every evil work (*as the fruit*).

17 But the wisdom that is from above is first pure (*from sensuality and earthly-mindedness*, ver. 15), then peaceable, (*and*) gentle (*in opposition to contention*, ver. 14), *and* easy to be intreated (*or persuaded, in opposition to the inflexibility of the Jews*), [11] full of mercy and good fruits, (*wanting in them*, ver. 13,) [12] without partiality, and [13] without hypocrisy (*of which things the Jews were highly guilty*).

18 And [14] the fruit of righteousness is sown in peace of (*for*, or *to*) them that make peace.

δόλου πυροσβέτ κακοῖς, "He kindles a firebrand of deceit to the wicked." "As the matter of fire, κατὰ τὴν ὕλην πυρὸς, according to the wood of the fire, so it burneth; and the stronger they are that contend, the more they will be inflamed," Ecclus. xxviii. 10. "A hasty contention kindleth a fire, the fire burning kindles great heaps," saith Ben Syra; which is thus explained, "As a little fire consumes great heaps of wood, so nothing more wastes the world than an evil tongue."

Note, Secondly, If the original was as our translation hath it, "A world of iniquity," something must be added to it to make the sense complete, as I have done in the paraphrase, or as the Ethiopic, "A world of iniquity is contained in it." But the Syriac reads thus, "And the wicked world is as the wood;" and this makes both the sense and the similitude run clear.

[5] Ver. 7. Τῇ φύσει τῇ ἀνθρωπίνῃ, *By mankind*,] Is the Hebrew phrase for man, as ἀνθρωπίνη κτίσις is "a man," 1 Pet. ii. 13.

[6] Ver. 9. Καταρώμεθα, *Curse we men*.] This the unbelieving Jews did towards the Christians, cursing and anathematizing them in their synagogues; as Justin Martyr* often testifieth to the face of Trypho the Jew.

[7] Καθ' ὁμοίωσιν Θεοῦ, *After the similitude of God*.] From this ninth verse it appears, that man lost not the image of God by the fall, and thence it is probable that it consists not primarily in holiness, but in dominion (Gen. i. 26).

[8] Ver. 13. Ἐπιστήμων ἐν ὑμῖν, *A wise man among you*.] That the Jews were great pretenders to knowledge, see Rom. ii. 18. That they gloried in the title of חכמים or "wise men," see note on 1 Cor. i. 20, iii. 18. Hence their divines are still חכמי האמת, "wise men as to the truth," saith Buxtorf.

[9] Ver. 14. Ζῆλον πικρὸν καὶ ἐριθείαν, *Bitter envy and strife*.] The unbelieving Jews are represented still as οἱ ἐξ ἐριθείας, "men of contention, who obeyed not the truth" (Rom. ii. 8): men who were filled with bitter zeal against the preachers of the gospel (Acts xiii. 45, xvii. 5), and very "mad against them." And some of them who owned the gospel, did yet preach Christ, ἐξ ἐριθείας, "out of contention," and envy against Paul (Phil. i. 15), and the effects of their disputes were, saith the apostle, φθόνοι καὶ ἔριδες, "envy and strife," 1 Tim. vi. 4, ἔριδες καὶ μάχαι νομικαὶ, "contentions and fightings about the law:" and where they were mixed with the converted gentiles, we find especial cautions against strife and envy, as at Rome, Rom. xiii. 13; against "provoking one another, and envying one another," Gal. v. 26; against doing things "through strife and vain glory," Phil. ii. 3, or complaints of the abounding of these vices, 1 Cor. i. 11, iii. 3, see especially, 2 Cor. xii. 20.

[10] Ver. 16. Ἀκαταστασία, *Confusion*.] i. e. Tumult, sedition, and disturbance of peace and order; for contention naturally tends to fighting, and envy to the destruction of him we hate. Φθονεῖτε καὶ ζηλοῦτε, "Ye are envious and zealous against one another," iv. 2; and then it follows, μάχεσθε καὶ πολεμεῖτε, "Ye fight and war."

[11] Ver. 17. Μεστὴ ἐλέους, *Full of mercy*.] Which, saith Josephus,* "of all good passions, was most of all lost among the Jews."

[12] Ἀδιάκριτος, *Without partiality*.] Or, as the word signifies, without putting a difference betwixt men of their own and other nations, as the Jews did, accounting all other nations dogs, unclean, not fit to be conversed with; and dealing with them accordingly, for as Tacitus† hath observed of them, Apud ipsos fides obstinata, misericordia in promptû, adversùs omnes alios hostile odium; i. e. "They would be merciful to men of their own religion and country, but hated all mankind besides:" confining brotherly love to men of their own nation, as we learn from our Saviour's parable of the good Samaritan. When they broke into sects and parties, they had the same hatred to those of their own nation who would not think and do as they did. The zealots, and those that were for war, set themselves against, and even threatened death to them who were for peace, looking upon them as no better than heathens, saith Josephus:‡ whereas true Christian wisdom requires us to live peaceably with, and to do good to all.

[13] Ἀνυπόκριτος, *And without hypocrisy*.] For which our Saviour so severely inveighs against the scribes and pharisees, the leaders of the Jews.

[14] Ver. 18. Καρπὸς τῆς δικαιοσύνης, *The fruit of righteousness*,] i. e. The reward of the righteousness to them, who make it their business to live peaceably themselves, and incline others to it, is here sown happily and quietly, by the preachers of the gospel of peace declaring it to the world, and shall hereafter assuredly be reaped by them. Or thus, These fruits of righteousness, now sown by the Christian endued with this heavenly wisdom, will yield a plentiful and happy crop to them who are promoters of peace.

---

* Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Dial. cum Tryph. p. 234, B. Αὐτοῦ τε ἐκείνου, καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε. P. 323, B: see p. 335, D. p. 363, C.

* Οὐδὲν οὕτως ἀπολλύει χρηστὸν πάθος ἐν ταῖς τότε συμφοραῖς ὡς ἔλεος. De Bell. Jud. lib. iv. cap. 22, p. 885, G.

† Hist. lib. v. ed. Lips. p. 616.

‡ Ἦν δὲ τῶν ἐρώντων τοῦ πολέμου πρὸς τοὺς ἐπιθυμοῦντας τῆς εἰρήνης ἔρις χαλεπή. De Bell. Jud. lib. iv. cap. 10, p. 871. Vid. p. 797, C, D.

CHAPTER IV.

1 From [1] whence *come* wars and fightings among you (*Jews*)*?* *come they* not hence, *even* of your lusts (*or pleasures*) that war in your members (*against the soul?* 1 Pet. ii. 11.)

2 [2] Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that [3] the friendship of the world (*which stands in competition with, and indisposeth you to believe and obey God's will*) is enmity with God (*and so idolatry, which in the language of scripture is adultery*)*?* whosoever therefore will be (*thus*) a friend of the world is the enemy of God (*having renounced him to have mammon for his Lord*, Matt. vi. 24).

5 [4] Do ye think that the scripture saith (Gr. *speaks*) in vain (*against this worldly-mindedness*), The spirit that dwelleth in us (*Christians*) lusteth (*he*) to envy (*as yours doth?* ver. 2. *Is he not rather the Spirit of love and goodness, engaging us to love all men, and especially our Christian brethren?* 1 Pet. i. 22.)

6 But (*so far is he from this envy, that where he dwells*) [5] he giveth more grace (*or favour*). Wherefore he (*or it, the scripture*) saith, God resisteth the proud, but giveth grace (*or showeth favour*) unto the humble (Prov. iii. 34).

7 (*Be ye then humble, and*) Submit yourselves therefore to (*that*) God (*who giveth grace to the humble*). Resist the devil, (*the author of those wars, envyings, and lustings which are among you,*) and (*then*) he will flee from you.

8 [6] Draw nigh to God (*by prayer, humiliation, re-*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. Πόθεν πόλεμοι; *Whence come wars?*] This epistle seems to have been writ about the eighth year of Nero, and the sixty-second of Christ, the year before the death of James; before which time the Jews had great wars and fightings, not only with their neighbours (see note on Matt. xxiv. 6), but even among themselves in every city and family, saith Josephus;* not only in Judea, but in Alexandria, Syria, and many other places (see the preface, §. 5, 6).

[2] Ver. 2. Ἐπιθυμεῖτε, &c. *Ye lust*, &c.] For explication of these words we are to note, that the Jews were then vehemently lusting after two things:

First, Liberty and freedom from tribute; which was, say they, the token of subjection. Josephus saith,† they were "continually clamouring to have the tributes took away," and that upon this very account; and‡ that "the zealots, the band of thieves, and their magicians, were still pressing the people to fight for their liberty against the Roman yoke."

Secondly, Dominion over other nations; for having got this fancy into their heads, that their Messiah‖ was to be a temporal prince, who should enable them to lord it over the heathens, they were zealous to have these pretended prophecies accomplished; and‖ "the hopes of it encouraged them to fight." Whence we may paraphrase on these two verses thus; "Ye lust (*for liberty and dominion*), and ye have it not; ye (*in pursuit and desire of them*) kill, and (*yet*) ye cannot obtain (*them*), because ye ask not (*whether that be according to the will of God which ye so greedily desire*). Ye ask these things, and receive them not, because ye ask amiss, that ye may consume them upon your lusts; (*viz. that having this liberty and empire, ye may possess the good things of this world ye lust after, and may lord it over the heathen world.*)"

[3] Ver. 4. Φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστιν, *The friendship of this world is enmity to God.*] This, one mentioned here by Œcumenius explains thus; κόσμον ἐνταῦθα πᾶσαν τὴν ὑλικὴν ἀποκαλεῖ, "He here styles the whole sensual life, the world, ὡς μητέρα τῆς φθορᾶς, ἧς ὁ μετασχεῖν σπεύδων ὀλιγώρως ἔχει τῶν θείων, καὶ ὑπεροπτικῶς, as being the mother of corruption, which he that is hasty to enjoy overlooks and despiseth divine things." (See the text defended here, Examen Millii.)

[4] Ver. 5. Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ γέγει; *Or do ye think that the scripture saith in vain?* &c.] They who make this whole verse one sentence, are obliged to show where the scripture hath these words, "The spirit that dwelleth in us lusteth to envy;" which no interpreter hath yet successfully attempted. But in this exposition given in the paraphrase, which makes the whole to consist of two questions, this is needless. Now in favour of this exposition, let it be noted,

First, That nothing is more ordinary than for particles to be repeated from the precedent member. So Ps. ix. 19, "The needy shall not always be forgotten, the expectation of the poor shall (not) perish for ever" (see Ps. xxxviii. 1, xliv. 19, 1 Sam. ii. 3, Job xxx. 25, xxxi. 20, Prov. xxv. 27, xxx. 3). So ם, *if*, Ps. cxxxix. 8, Prov. vi. 1, ix. 12 (see Glassius de Ellipsi Partic. lib. iv. tr. 2, observ. 10, p. 721). So here the particle ἢ may be repeated thus, "Or, doth the spirit that is in you lust to envy?" though the sense be full only by reading the words by way of interrogation. Note,

Secondly, That "not to speak in vain," is not to do it without cause or just reason, as Ezek. vi. 10. And God, or the scripture, is said to "speak in vain" to them who attend not to, or receive no benefit by, his words, Jer. viii. 8. So then the sense runs thus, Doth the scripture speak without cause against this worldly-mindedness? Would it not have you attend to, and receive advantage by, what it saith against it?

[5] Ver. 6. Μείζονα δὲ δίδωσι χάριν, *But he giveth more grace.*] That חן and χάρις throughout the scripture signifies favour, and good will, see note on 2 Cor. vi. 1. And this sense the opposition here requires; God being displeased with, and opposing himself to, the proud, but showing favour to the humble, and causing them to find favour among men (Prov. iii. 34). What Mons. Le Clerc here saith, "That in those times the Jews used to produce, as out of scripture, not only the sense of places without regarding the words, but also a Jewish tradition, or interpretation of scripture, and so we are not to look for what is here said, in the Old Testament," is intolerable: for is it fit to make an apostle, giving us those scriptures which are to be our rule of faith, speak thus, Do you think the scripture speaks in vain, what it speaks not at all? and to call a Jewish tradition the scripture?

[6] Ver. 8. Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the gospel dispensation, through faith in Christ, and in his blood shed for the propitiation of our sins, we being "made nigh to him through the blood of Christ" (Eph. ii. 13), and through the introduction of that better hope, by which ἐγγίζομεν τῷ Θεῷ, "we

---

* Ἐκινεῖτο ἐν ἑκάστῃ πόλει ταραχὴ, καὶ πόλεμος ἐμφύλιος· ὅσον τε ἀπὸ Ῥωμαίων ἀνέπνευον, εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον——καὶ στάσεις μὲν ἦν πανταχοῦ. De Bell. Jud. lib. iv. cap. 10, p. 871. Vide Reliqua.

† Ἀναιρεῖν τὰ τέλη. De Bello Jud. lib. ii. cap. 1. Τήν τε ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες. Antiq. lib. xviii. cap. 1. Vide de Bello Jud.

‡ Οἱ γὰρ γόητες καὶ ληστρικοὶ συναχθέντες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, καὶ πρὸς ἐλευθερίαν παρεκρότουν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Lib. ii. cap. 23, p. 797, C.

§ Ὅτι μέγαν, καὶ ὑπνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων κύριόν φασιν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Jud. apud Orig. contra Cels. lib. ii. p. 78.

‖ Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφίβολος· ὁμοίως ἐν τοῖς ἱεροῖς εὑρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de Bell. Jud. lib. vii. cap. 31, p. 961, F. Vide lib. i. p. 705, D. Tryph. apud Just. p. 246.

patience, and obedience), and he will draw nigh to you (*in mercy*). 7 Cleanse *your* hands (*from rapine and injustice*), *ye* sinners; and purify *your* hearts (*from the love of the world*), *ye* double minded (*whose hearts are divided betwixt God and mammon*).

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and *your* joy to [8] heaviness.

10 Humble yourselves (*therefore*) in the sight of the Lord (*and under his mighty hand that is upon you*, 1 Pet. v. 6), and he shall lift you up (*that he may exalt you, ἐν καιρῷ, in that season of his visitation, as he did then his faithful servants, by a wonderful deliverance, according to his promise*, see note on Matt. xxiv. 31).

11 [9] Speak not evil one of (*or against*) another, brethren. He that speaketh evil of (*or against*) *his* brother, and judgeth his brother, speaketh evil of the law, and [10] judgeth the law (*or speaketh against the law, as being evil or imperfect, in that it doth not command or condemn those things which thou dost command or condemn*): but if thou (*take upon thee to*) judge the law, thou art not (*in thy behaviour as*) a doer of the law, but a judge (*of it*.

12 *Whereas indeed*) There is (*only*) one lawgiver, who is able to save and to destroy: who (*therefore*) art thou that judgest another?

13 Go to now, ye that (*presume to*) say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain (*as if both life and the advantages of life depended wholly on yourselves, and not at all on divine providence*):

14 Whereas ye (*who speak with such confidence of the future*) know not what *shall be* on the morrow. For what *is* your life? It is even (*as*) a vapour, that appeareth for a little time, and then vanisheth away.

15 (*Thus ye are wont to speak;*) For that (Gr. *whereas*) ye *ought* to say, [11] If the Lord will, we shall live, and do this, or that.

16 [12] But now ye rejoice in your boastings (*of the future*): all such rejoicing is evil (*as being an assuming to yourselves what belongs to God only, and so an evidence that you do not subject your own will to the will of God: for since this life is so short and uncertain, and thereby teaches you to think humbly, and speak modestly, and with due dependence on the divine providence, with respect both to your lives and future actions; you by thus pleasing yourselves in these vain*

---

draw nigh to God" (Heb. vii. 19); it being Christ alone by whom we have an introduction to the Father through faith in him (Eph. ii. 18, iii. 12), and who "hath suffered for us, that he might bring us to God" (1 Pet. iii. 18): this may be looked on as an exhortation to the ἁμαρτωλοί, the *unbelieving* Jews, to believe in Christ, and to the δίψυχοι, the *wavering* Jews (see note on i. 8), to cleave steadfastly to the faith.

7 Καθαρίσατε χεῖρας, *Cleanse your hands.*] That the hands of the Jews, and especially of the zealots among them, were "full of blood and rapine," we learn from Josephus,* who makes very often sad complaints of the murders and rapines committed by them (see v. 4. 6); and so this exhortation must be very properly directed to them. True also is the note of Esthius here, Porrò si jubentur homines emundare manus, et purificare corda, nec jubetur quid impossibile: consequens est eos posse hæc præstare.

8 Ver. 9. Εἰς κατήφειαν, *Into heaviness.*] For now the day of vengeance upon the unbelieving and backsliding Jews approacheth (Luke xxi. 22). Now the coming of the Lord to execute vengeance on them draweth near (v. 8), when "wrath shall come upon them to the uttermost" (2 Thess. ii. 16).

9 Ver. 11. Μὴ καταλαλεῖτε, *Speak not evil.*] For explication of these words, let it be noted, that the great exception which both the unbelieving Jews and the Judaizing Christians among them had against the believing gentiles, was this, that† "they observed not their feasts or sabbaths, and that they were not circumcised," whence they concluded they differed little from the heathens. This was the thing for which the Christian fathers‡ did contend against them; viz. that the ancient patriarchs of old were acceptable to God, and consequently the Christians, and especially the converted gentiles, might be acceptable to God without the observation of these feasts and sabbaths, or of circumcision. Hence the apostle is so concerned that they should not judge one another "on the account of days or meats" (Rom. xiv. 4. 6). Hence he inveighs against the Galatians, as being brought in bondage by the Judaizers, to the observation of circumcision (v. 5), and of "days, months, times, and years" (iv. 10): and warns his Colossians not to be induced to follow those rudiments of the world, as being circumcised in Christ (Col. ii. 11); and saith "Let no man judge you in respect of feasts, or new moons, or of the sabbaths" (ver. 16): so that the argument of the apostle here seems to run thus, Let no man speak against his Christian brethren the gentiles, for not observing these things; for the law itself requiring these things, not of the gentiles that even dwelt among them, but only of the Jews, he that speaks against them, and judgeth them for the non-observation of these things, he in effect speaks against and judgeth that law as deficient, which required not these things. And thou who takest upon thee to say they cannot be saved (Acts xv. 1), and so judgest them to destruction, without the observation of them, thou even takest upon thee the office of the great Lawgiver, who alone is able to save and to destroy, and who by not requiring those things of the gentiles, shows he will save them without them, and not destroy them for neglect of them. So the Targum on Ezek. xiii. 18 brings in God speaking to the false prophets thus, "Can you kill or make alive the souls of my people?" Others indeed refer this to the law of Christian love, but that is still styled "the law of Christ," Gal. vi. 2, or "the law of liberty," ii. 12; but never absolutely "the law," as here; and therefore I prefer the former interpretation.

10 Κρίνει νόμον, *Judgeth the law.*] That is, saith Œcumenius, κατακρίνει, καταφρονεῖ, "he condemns and despiseth the law, forbidding him to condemn and to speak evil of his brother, and so will not be a doer of it, οὗ γάρ τις καταφρονεῖ, πῶς ἀνέξεται ὑπ' αὐτὸν ἔτι ζῆν; for how will a man be induced to live by that law which he despiseth?"

11 Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ, *If the Lord will.*] It was a rule of Ben Syra (Buxt. Flor. p. 4), "Let no man say he will do any thing, unless he first say, If the Lord will:" who also adds, that "one died before night, for refusing to add this." And when Alcibiades had said to Socrates, "I will do so, if you will," Socrates* tells him he ought to have said, ἐὰν ὁ Θεὸς ἐθέλῃ, "If God will." Not that we are obliged always to say thus (Rom. xv. 28), but only still to own our dependence on divine providence (ver. 17). Εἰδότι οὖν, "To him that knoweth to do good, and doeth it not, it is sin:" so Menander saith, εὐηθέα μοι φαίνεται ὀηλουμένη τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἃ δεῖ, "It is manifest folly to know what we ought to do, and not to do it" (Apud Stob. serm. 4, p. 53).

12 Ver. 16. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζωνείαις ὑμῶν· πᾶσα

---

* Πάθοι δὲ ἦσαν ἁρπαγῆς ἀναπλήρωτοι, καὶ τῶν πλουσίων οἴκων ἔρευνα, φόνος τε ἀνδρῶν καὶ γυναικῶν ὕβρεις ἐπαίζοντο, μεθ' αἵματος δὲ τὰ συληθέντα κατέπινον, &c. De Bell. Jud. lib. v. cap. 34, p. 897, C.

† Ἐκεῖνο δὲ ἀποροῦμεν μάλιστα, εἰ ὑμεῖς, εἰσεβεῖν λέγοντες, καὶ τῶν ἄλλων οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν τὸν ὑμέτερον βίον, ἐν τῷ μήτε τας ἑορτὰς μήτε τα σάββατα τηρεῖν, μήτε τὴν περιτομὴν ἔχειν. Tryph. apud Just. p. 227.

‡ Πρὸ τοῦ Ἀβραὰμ οὐκ ἦν χρεία περιτομῆς, οὐδὲ πρὸ Μωϋσέως σαββατισμοῦ καὶ ἑορτῶν καὶ προσφορῶν. Just. M. p. 240, D. 241, B. 245, B. Iren. lib. iv. cap. 30. Tertul. adv. Jud. cap. 2.

* Plat. Alcib. 1, in fine.

boastings, and talking as if you were immortal, and independent upon providence, are guilty of an evil exaltation, and vain boasting.)

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin. (*If after my admonition to avoid this and other crimes, you continue in them, ye will be inexcusably guilty of sin,* John xv. 22, *and the guilt of it will abide upon you,* John ix. 41, *as it will also in all other things done against knowledge, and the convictions of your conscience: for in such things the heart departs from and rebels against the Lord; he that thus sins, despiseth the word of the Lord, and reproacheth him that spake it,* Numb. xv. 30, 31.)

καύχησις, &c.] These words I would render thus, "But now ye vaunt yourselves in your boastings; all such vaunting is evil:" i. e. Ye boast how much ye will gain, and then what brave men ye will be.

CHAPTER V.

1 [1] Go to now, *ye* rich men (*of the Jewish nation, ye will have cause to*) weep and howl for your miseries that shall come (Gr. *are coming*) upon *you.*

2 Your riches are corrupted (*or, are as things putrefied by being kept too long*), and your garments are (*become*) motheaten (*they being laid up in your wardrobes, and not used to clothe your naked brother, shall be as useless to you as if they were devoured by the moth*).

3 Your gold and silver is cankered (*or eaten out with rust*); and the rust of them shall be a witness against you (*of your covetous and worldly minds*), [2] and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days (Gr. *It shall eat your flesh as fire, ye have treasured it up for the last days*).

4 Behold, the [3] hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped (*and are thus defrauded of their wages by you*) are entered into the ears of the Lord of sabaoth.

5 [4] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in (*or for*) [5] a day of slaughter.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Ἄγε νῦν, *Go to now.*] This is only a form of transition (iv. 13), and converting of speech to any person; as if he should have said, And now to speak to you that are rich, I call upon you to weep, &c.

That this prediction was exactly fulfilled by the slaughter and spoiling of the rich Jews throughout Galilee and Judea, Josephus* will not suffer us to doubt: for he informs us, that "the zealots spared none but those who were ταπεινοὶ διὰ τυχὴν, poor and low in fortune;" and that they were so insatiably rapacious, that they searched all the houses of the rich, killing the men, and abusing the women: and that it also was fulfilled touching those of the dispersion, see the preface, §. 5, 6.

[2] Ver. 3. *It shall eat your flesh as fire,* ἐν ἐσχάταις ἡμέραις, *in the last days.*] As the rust eats into the gold and silver, so shall your flesh and substance be eaten up as with fire, as if you had treasured up fire in the midst of it. For,

First, This is a frequent metaphor among the prophets, who often speak of the fire eating up the wicked, and devouring their flesh; "Thou shalt make them as a fiery oven in the time of thy wrath, καὶ καταφάγεται αὐτοὺς πῦρ, and the fire shall eat them up," Ps. xxi. 9; "The light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn, καὶ φάγεται, and eat up his thorns and briers in one day, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, and it shall eat up from the soul to the flesh," Isa. x. 16, 17; πῦρ τοὺς ἐναντίους ἕξεται, "The fire shall eat up the adversaries," xxvii. 11; "Behold, the name of the Lord cometh forth from far, burning with anger, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, and the anger of his fury shall eat as the fire," xxx. 11; "Behold, I will make my word in thy mouth fire, and this people wood, καὶ καταφάγεται αὐτοὺς, and it shall eat them up," Jer. v. 14; "They shall go out from one fire, καὶ πῦρ αὐτοὺς καταφάγεται, and another fire shall eat them up," Ezek. xv. 7; "I will bring forth a fire from the midst of thee, and the fire, καταφάγεταί σε, shall eat thee up," see Amos v. 6.

Secondly, This was punctually fulfilled in the destruction of that nation by their own seditions and the Roman wars: for, amongst the sicarii and the zealots, the ringleaders of all their seditions, it was a crime enough to be rich; and their insatiable avarice induced them still to make, τῶν πλουσίων οἴκων ἔρευναν, "a search into the houses of the rich." For them to remain among these tyrants was destruction; "for by false accusations they were slain as deserters,"* for their substance. Yea, both their substance and their flesh were devoured by the flames,† which burnt up the city and the temple, "and so consumed both their dead bodies, and their substance, and their wardrobes;" and that which remained became a prey to the army of the Romans. See the like done in their dispersions, preface, §. 6.

[3] Ver. 4. Ὁ μισθὸς, *The hire.*] The precept in the law touching this matter running thus, "Thou shalt not defraud thy neighbour—the wages of him that is hired shall not abide with thee all night until the morning," Lev. xix. 13, this keeping of it back is truly styled fraud and oppression; and all sins of that nature cry to heaven for vengeance on the fraudulent oppressor. So "the cry" of the Israelites under their oppression in the land of Egypt, "came up" to God, Exod. ii. 23, iii. 7; "The cry of the afflicted widow and the fatherless," Exod. xxii. 27; "The cry of the poor and the afflicted," Job xxxiv. 28, Ps. ix. 12; "The cry of him that wants his pledge to cover him," Exod. xxii. 27; and the cry of him whose wages is kept back. "Thou shalt not oppress a hired servant that is poor and needy; at his day thou shalt give him his hire, neither shall the sun go down upon it—lest he cry against thee to the Lord, and it be a sin unto thee," Deut. xxiv. 14, 15.

[4] Ver. 5. Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *Ye have lived in pleasure, and been wanton.*] The first word, ἐτρυφήσατε, say critics, refers to their luxurious eating; the second, ἐσπαταλήσατε, to their carnal lustings and lasciviousnesss (1 Tim. v. 6, Ezek. xvi. 49), both which were vices the Jews then were very subject to, eating and drinking to excess in their feasts (see note on 1 Cor. xi. 21); and were, saith Tacitus,‡ projectissima ad libidinem gens, "a nation very prone to lust."

[5] *As for a day of slaughter.*] i. e. As the sacrifices, which are first fattened and then slaughtered, saith the Chaldee paraphrase on those words, "The enemies of the Lord shall be as the fat of lambs," Ps. xxxvii. 20 (see Examen Millii).

* De Bell. Jud. lib. v. cap. 20, 34, lib. iv. cap. 19.

* Τοῖς γε μὴν εὐπόροις, καὶ τὸ μένειν πρὸς ἀπώλειαν ἴσον ἦν· προφάσει γὰρ αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. De Bell. Jud. lib. vi. cap. 27, F. Οἱ ἐν ἀξιώμασι καὶ πλούτῳ πρὸς τοὺς τυράννους ἀνήγοντο, τούτων οἱ μὲν ἐπιβουλὰς ψευδεῖς ἐπικαλούμενοι διεφθείροντο, οἱ δὲ ὡς προδιδοῖεν Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932, F.

† Ἔκαιον δὲ καὶ τὰ γαζοφυλάκια ἐν οἷς ἄπειρον μὲν χρημάτων πλῆθος, ἄπειροι δ' ἐσθῆτες καὶ ἄλλα κειμήλια· συνελόντι δ' εἰπεῖν, πᾶς ὁ Ἰουδαίων ἐσεσώρευτο πλοῦτος ἀνασκευασμένον ἐκεῖ τῶν οἴκων τῶν εὐπόρων. Lib. vii. cap. 29, p. 959, G. Vide cap. 32, p. 962, B. cap. 37, p. 964, F. cap. 46, p. 969, B. cap. 34, p. 990, E.

‡ Hist. lib. v. ab initio.

6 Ye have condemned [6] *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord (*to avenge you of these murderers*). Behold, the [7] husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain (*the first to make the corn sown swell and grow up, the latter to make the ear plump before harvest*).

8 Be ye also patient; stablish your hearts (*in expectation of this advent*): for [8] the coming of the Lord draweth nigh.

9 [9] Grudge not (Gr. *groan not*) one against another, brethren (*as men impatient, and desiring vengeance, use to do*), lest ye be condemned (*as wanting in that patience, which ought to have its perfect work in you; and in that Christian charity, which requires you to pray for mercy, and not to cry for vengeance on your enemies*): behold, the judge (*who will plead your cause against your persecuting brethren*) standeth before the door.

10 Take, my brethren, the prophets, who have spoken (*to you Jews*) in the name of the Lord, for an example of suffering affliction, and of patience (*i. e. of patient suffering; for they had experience of cruel mockings, and of death, and yet they suffered these things patiently*).

11 Behold, we count them happy which endure (*afflictions for righteousness' sake, and for the trial of their faith*, Matt. v. 12, 1 Pet. iv. 14). Ye have heard of the [10] patience of Job, and have seen (*i. e. known*) the end of the Lord; that the Lord is very pitiful, and of tender mercy (*as then he was to him a deliverer, and a rewarder of his patience, so will he be to you*).

12 [11] But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay

---

[6] Ver. 6. Ἐφονεύσατε, *Ye have killed*, &c.] Here Œcumenius saith, ἀναντιῤῥήτως τὸ ἐφονεύσατε δίκαιον ἐπὶ τὸν Χριστὸν ἀναφέρεται, "This is undoubtedly to be referred to Christ, who is emphatically styled the Just One," Acts iii. 14, vii. 52, xxii. 14. So Justin Martyr,* ἀπεκτείνατε τὸν δίκαιον, "Ye have killed the Just One, and before him the prophets." But against this interpretation it is objected by Esthius, (1.) That the apostle here speaks by way of distinction to the rich, who dragged the Christians before the tribunals; whereas the death of Christ is imputed to the princes and rulers of the Jews, and to the people in general, Acts iii. 14, vii. 52, xiii. 27, 28. (2.) It is said in the present tense, "And he doth not resist you;" whereas, had this been spoken of Christ, it should have been said, "He did not resist you:" and therefore Œcumenius doth acknowledge this is to be extended also to all those just men, Stephen, and others who suffered in like manner from the Jews, according to our Lord's prediction, Matt. xxiv. 9, and Paul's confession, that before his conversion he "persecuted this way unto the death," Acts xxii. 4. Hence this passage is connected to the ensuing words directed to the Christians in general, by this particle, "therefore."

[7] Ver. 7. *The husbandman waiteth*, &c.] So the Targum of Jonathan on 2 Sam. xxiii. 4 compareth those who expect "the years of consolation" to the husbandman, who in a year of drought waiteth for rain upon the earth (see the text defended, Examen Millii).

[8] Ver. 8. Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The coming of the Lord is at hand.*] He speaks, saith Œcumenius,† "of the coming of the Romans to captivate the Jews, which he calls The coming of our Lord;" as John does, ch. xxi. xxii. And this exposition is confirmed, (1.) from the constant use of the like phrase, ἐγγὺς ἡμέρα Κυρίου, "The day of the Lord is at hand," Isa. xiii. 6, Ezek. xxx. 3, Joel i. 15, ii. 1, iii. 14, Obad. ver. 15, Zeph. i. 7. 14. From the evils which he saith are coming on the rich, ver. 1, and which then especially came upon them. (2.) From his saying, This coming "is at hand," and "The Judge standeth at the door" (ver. 9), or in Peter's phrase, τὸ τέλος ἤγγικε, "The end is at hand" (1 Pet. iv. 7), which answers exactly to the words of Christ, touching the destruction of Jerusalem, "Then shall τὸ τέλος, the end come" (Matt. xxiv. 14); "It is near, ἐπὶ θύραις, even at the door" (ver. 33); "Her desolation, ἤγγικε, draweth nigh" (Luke xxi. 20, see note on Phil. iv. 5). And this was a true ground for patience, and answers the objection of Esthius against this exposition.

[9] Ver. 9. Μὴ στενάζετε, *Groan not.*] These groanings in the scripture have a voice and cry; and God is said to hear them. Thus "the children of Israel groaned, by reason of their hard bondage, κατεστέναξαν· and their cry came up to God" (Exod. ii. 23): and the Spirit is said to intercede in Christ's suffering members, "with groans unuttered" (Rom. viii. 26). Thus David prays that God would "hear the voice of his groanings," and "the groanings of the prisoners" (Ps. cii. 5. 20). These groanings, when they are only the natural issues of an afflicted soul, move God to pity (Judg. ii. 18), and to remember us in mercy (Exod. vi. 5); but when they are the fruits of impatience under troubles, and a desire of revenge upon our enemies, they tend to our condemnation; and the persecuting Jews, being of the same stock with the converted Jews, their groaning against them is styled "groaning against one another."

It is the observation of Justin,* that the converts among the gentiles were not only more than those among the Jews and the Samaritans, but also that they were better Christians, and more truly so; for these Jewish converts were still leavened with an expectation of a temporal kingdom, and of liberty from the Roman yoke, and the dominion over all heathen governors. Whence the apostles do so frequently enjoin them to be "subject to the higher powers" (Rom. xiii. 1), to be "subject to principalities and powers" (Tit. iii. 1), to be "subject to every human ordinance," and "not use the liberty to which they were called as a cloak of maliciousness (1 Pet. ii. 13. 16. Now these, as Dr. Hammond well observes, lived intermixed with the unconverted Jews and zealots, who were still grudging and contending against all that would not stand up for liberty and fight for this temporal kingdom, "accounting them no better than the very heathens,"† on that account: and these may be the grudgers here intended.

[10] Ver. 11. *The patience of Job.*] Hence may we very probably conclude, that what is written in the book of Job is truly a history of what happened to him: and not, as some conceive, a parable or fiction of a thing not truly done: for feigned things contain no serious motives to, nor just examples of patience. (2.) We find this holy man numbered with Noah and Daniel, as persons very prevalent in prayer, Ezek. xiv. 14. 20. As therefore Noah and Daniel were persons truly prevalent in their supplications, Gen. viii. 21, Dan. ix. 23, so also Job must be, as he is represented, xliii. 8. 10.

[11] Ver. 12. Μὴ ὀμνύετε, *Swear not.*] i. e. Let not your afflictions move you to use rash oaths, as men are wont to do when much provoked. That rash oaths only are forbidden here, and Matt. v. 34, see the note there: the oaths here forbidden being such as our impatience under sufferings and our unbridled passions do produce; or else the oaths forbidden here may be illusive oaths, viz. such as the Jews were free to use, because they thought they did not bind (see note on Matt. ix. 34), and so were free to make, to purchase their deliverance.

---

* Dial. cum Tryph. p. 234.

† Λέγει δὲ τὴν Ῥωμαϊκὴν ἔφοδον, καὶ τὴν ὑπὸ τούτων αἰχμαλωσίαν, τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τοῦ Κυρίου Ἰωάννης. Cap. v. 22.

* Πλείονας καὶ ἀληθεστέρους τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριστιανοὺς εἰδότες. Apol. ii. p. 88, B.

† Οὐδὲν γὰρ ἀλλοφύλων αὐτοὺς ἔφασκον διαφέρειν, οὕτως ἀγεννῶς τὸν περιμάχητον Ἰουδαίοις ἐλευθερίαν πραιεμένους, καὶ δουλείαν αἱρεῖσθαι τὴν ὑπὸ Ῥωμαίοις ἀνωμολογηκόταις. Joseph. de Bello Jud lib. vii. cap. 30, p. 985, F.

(*i. e. let your actions be agreeable to your words*, see note on 2 Cor. i. 17); [12] lest ye fall into condemnation.

13 Is any among you afflicted? let him pray (*to God to alleviate and sanctify his affliction*). Is any merry? let him sing psalms (*of praise to that God, who hath given him this cheerfulness of spirit*).

14 Is any (*man*) sick among you? [13] let him call for the elders of the church; and let them pray over him, [14] anointing him with oil in the name of the Lord:

15 [15] And the prayer of faith shall save the sick, and the Lord (*in answer to this prayer of faith*) shall raise him up; and if he [16] have committed (*such*) sins (*as brought this sickness on him*), they shall be forgiven him (*upon this prayer of faith*).

16 Confess (*therefore*) *your* faults one to another,

---

[12] "Ινα μὴ ὑπὸ κρίσιν πέσητε, *That ye fall not into condemnation.*] Some copies read εἰς ὑπόκρισιν, "into hypocrisy:" but, (1.) this reading is not found in many copies. (2.) The apostle, ver. 9, puts them in mind of "the Judge standing at the door," requiring them not to "grudge against one another, lest they be condemned" by him; it is therefore far more probable he speaketh also here of condemnation by the judge. (3.) To be false to the oath of God is perjury in the proper sense, for which God threatens he "will not hold the offender guiltless," but is not properly hypocrisy. If therefore this had been the meaning of James, Swear not, lest you be tempted to the violation of your oaths; he should have called that perjury, not hypocrisy.

[13] Ver. 14. Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, *The elders of the church.*] That it was the office of the presbyters, ἐπισκέπτεσθαι πάντας ἀσθενεῖς, "to visit all the sick," we learn from the Epistle of Polycarp, ad Philip. §. 6. But that these presbyters should be bishops properly so called, as some conceive, seems not very probable; for then it must not only be the office of the bishop personally to visit the sick, but the duty of every sick person to send to him, and to no other. Yea, there must be more than one bishop in the church of which the sick man is a member, and he must be obliged to send to more; for the text runs wholly in the plural, "Let him call for the elders of the church, καὶ προσευξάσθωσαν, and let them" (not one of them) "pray over him;" and therefore the sick man must be obliged, by this text, to call for more than one of them, where more were to be had, as we know there were in the primitive constitution of the church.

[14] *Anointing him with oil.*] This was agreeable to the practice of the Jews,* who anointed the sick, pro more, customarily, saith their tradition: hence, though our Lord only commissionated his disciples to "heal the sick," Matt. x. 8, Luke ix. 2, yet Mark informs us that they added their usual ceremonies in doing this, for they "anointed many that were sick with oil, and healed them" (Mark vi. 13); and James, speaking to the elders of the Jews, bids them use this unction "in the name of the Lord," as doubtless the apostles did; as in casting out of devils, Luke x. 17, so in healing the sick, Acts iii. 16, iv. 10. 30, and this addition made the cure miraculous.

[15] Ver. 15. Ἡ εὐχὴ τῆς πίστεως, *And the prayer of faith shall save the sick.*] Among the χαρίσματα, or the miraculous and extraordinary gifts, vouchsafed at first to the preachers of the gospel, and to the rulers or elders of the churches, was "the gift of faith," as in these words, "To another is given faith by the same Spirit," 1 Cor. xii. 9, i. e. by a strong impulse of the Spirit, fully persuading them that God would enable them to do this or that. This seems to be that faith which is styled πίστις Θεοῦ, "the faith of God," to which even the removing of mountains, or the performing things most difficult and extraordinary, is promised, Mark xi. 22, 23, Matt. xxi. 21, and of which the apostle speaks, saying, "If I had all faith so as to remove mountains," 1 Cor. xiii. 2; and by which they healed the sick, "even by faith in his name," Acts iii. 16: and therefore this is here promised, that where the prayer of the elders was attended with such a faith, it should still be successful for the healing of the sick, or the raising him up again from the bed of sickness; for σώσει, "will save," is ἐγερεῖ, "he will raise him up."

[16] *And if he hath committed sins.*] i. e. Such sins for which God was pleased to inflict this bodily disease upon him, as he did on the members of the church of Corinth, for their disorderly celebrating the Lord's supper; "for which cause," saith the apostle, "many are weak and sickly among you" (1 Cor. xi. 30), they being thus "chastened of the Lord" (ver. 32); and where the sickness is by way of chastisement, the healing it is a testimony of God's forgiveness of it. Hence, "Thy sins be forgiven," is our Lord's usual expression when he healed the sick (Matt. ix. 2. 6, 7; see the note there), according to those words of the prophet Isaiah, "The inhabitants shall not say they are sick, the people shall be forgiven their iniquity" (xxxiii. 24). Hence it is evident that here is no foundation for the sacrament of extreme unction, called by the Romish church "the sacrament of the dying," and administered for the purgation of their sins when they seem past hopes of recovery; for how can they gather a sacrament of extreme unction from an unction that is not extreme, or a perpetual ordinance from an action that was extraordinary and miraculous, and is long since ceased? how can they prove a sacrament that is proper to dying persons, from a rite used only upon persons who were not to die, but to be raised up from sickness? or promise to him forgiveness of his sins, to whom they cannot promise that recovery which was the token of it? Moreover, the things already observed afford us a sufficient answer to the objections of Esthius against our exposition, which are these:

Obj. 1. First, That the grace of miracles extended not to spiritual effects, as the forgiveness of sins, but to temporal.

Ans. This is said in flat contradiction to our Lord, who doth so often preface his miraculous cures of the sick with this expression, "Thy sins are forgiven thee," Matt. ix. 2. Nor was this forgiveness so much a spiritual effect as temporal, it being only the remission of a temporal punishment of sin, viz. sickness inflicted for it.

Obj. 2. Had the apostle spoke of miraculous cures, he would only have advised them to call those who had the gift of healing, whether presbyters or not; not the presbyters, and them only.

Ans. He reasonably adviseth to call them, and them only, to pray over the sick, who were by office appointed for that work, and doth here only tell them what they might expect from it, when that miraculous faith was raised in them which often, in those times of miracles, accompanied their prayers.

Obj. 3. The apostle speaks of a sick Christian brother to be anointed by a faithful presbyter, whereas the use of miracles was chiefly for converting infidels: and hence this unction was not used towards Trophimus, left at Miletum sick (2 Tim. iv. 20), or to Epaphroditus, sick near unto death (Phil. ii. 27).

Ans. If it were not used by Paul to them, and especially to Epaphroditus, it is certain that he knew nothing of this sacrament. (2.) Esthius has no cause to assert that of miracles in general, which the apostle saith only of the gift of tongues, that they were only for unbelievers; the gift of healing, for aught he knows to the contrary, might be still exercised upon believers, but only under the conduct of the Spirit raising up this miraculous faith, which assured them of it in respect to some, and not to others, as he saw fit (see note on Phil. ii. 27).

Obj. 4. That had the apostle intended miraculous healing, oil had not been prescribed; Christ having said they should "lay their hands on the sick" only, Mark xvi. 18.

Ans. One ceremony excludes not the other; moreover, laying on of hands is there prescribed in preaching to the gentiles, anointing with oil here to the Jews, as being customary in case of sickness.

Obj. 5. All the other things delivered in this epistle belong to the Christians of all ages; this therefore must do so too.

Ans. As if this hindered the apostles, as they had occasion, to give rules touching the spiritual gifts proper to their own times; that, when they spake of other matters not to cease, their precepts reach unto all times. Peter, in his following epistle, hath one direction concerning those spiritual

---

* See Light. in Matt. vi. 17.

and pray one for another, that ye may be healed. The [17] effectual fervent (Gr. *the inspired*) prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of [18] three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and [19] shall hide a multitude of sins.

---

gifts, 1 Pet. iv. 10, 11, though the other precepts contained in that epistle do concern all ages.

[17] Ver. 16. Δέησις ἐνεργουμένη, *The inspired prayer.*] As they who were inwardly acted by an evil spirit were styled ἐνεργούμενοι, so they that were acted by the Holy Spirit, and inwardly moved by his impulses, were also ἐνεργούμενοι, in the good sense; and therefore it seems most proper to apply these words, not to the prayer of every righteous person, but to the prayer offered by such an extraordinary impulse: not only from the force of this expression, but, (2.) from the same thing here mentioned as the subject of this prayer, that our sick brother may be healed, which was to be done by the prayer of faith (ver. 15). (3.) From the example of Elias, for his prayer was the prayer of faith in the sense now mentioned; for he absolutely foretold, and confirmed it with an oath, that there "should be no rain those years, but according to his word," 1 Kings xvii. 1. And his prayer for rain was upon God's promise to "send rain upon the earth," xviii. 1.

[18] Ver. 17. *Three years and six months.*] So Luke iv. 35. When therefore it is said, that "Elijah came to Ahab the third year, and the Lord said, I will send rain upon the earth;" note, that Elias tarried before a year at the brook Kerith, and then in the middle of the third year came to Ahab.

[19] Ver. 20. *Shall hide,* &c.] This seemeth to be meant, not of the sins of the person thus converted (for the saving of his soul includes the remission of his sins), but of the sins of him that converts him; i. e. this charitable work shall be so pleasing to God, as to prevail with him to cover many of his own sins.

THE FIRST

EPISTLE GENERAL OF ST. PETER,

WITH ANNOTATIONS.

PREFACE.

Concerning this epistle, allowed by the church of all ages to be the genuine work of the apostle Peter, it may be inquired, 1. When? 2. Whence? 3. To whom? 4. On what account, it was written? And,

Quest. 1. First, Whereas it is ordinarily affirmed by the Romanists, that this epistle was written in the forty-fourth year of Christ; as that opinion seems to have been taken up by them in favour of their avowed tenet, that Peter was twenty-five years in that see; and therefore, he dying in the year of our Lord 69, must have come thither in the year 44; so is it easily confuted, both from this epistle, and by many other cogent arguments.

1. From these words of this epistle, iv. 8, τὸ τέλος πάντων ἤγγικε, "The end of all things is at hand:" that is, saith Dr. Hammond, who also follows this opinion, "The great and fatal destruction to the obdurate Jews, so often spoken of by Christ and his apostles, is now near at hand." Which could not have been said in the forty-fourth year of Christ, that is, about twenty-six years before it happened; seeing the apostle Paul, in his Second Epistle to the Thessalonians (writ, saith the reverend Dr. Hammond, A. D. 51), warneth the Thessalonians "not to be shaken by any word or epistle, as coming from" the apostles, which intimated that "the coming of the Lord was at hand;" and so he must have contradicted Peter, had he delivered this positively seven years before. (2.) The apostle James hath the like expressions, saying, ἡ παρουσία τοῦ Κυρίου ἤγγικε, "The coming of the Lord draweth near," v. 8, "Behold the Judge stands πρὸ τῶν θυρῶν, before the door." Whence Dr. Hammond and Dr. Lightfoot well conclude, that this epistle could not be written long before the death of James, which happened in the year 63. And this argument concludes as strongly for this epistle's being indited after the same time. Add to this, that these expressions, τέλος, ἡ παρουσία τοῦ Κυρίου ἤγγικε, "The end, the coming of the Lord is at hand," and, πρὸ τῶν θυρῶν, "before the door," are plainly taken from our Saviour's words, in his prediction of the destruction of Jerusalem; where also the time is fixed by two remarkable characters: (1.) "When you shall see Jerusalem compassed about with armies, then know ye, ὅτι ἤγγικεν ἐρήμωσις αὐτῆς, that her desolation draweth near," Luke xxi. 20: that is, saith Dr. Hammond, "When you see Jerusalem besieged by the Romans, then know the destruction of the city is near." Now this happened not at all till the twelfth of Nero, and the sixty-sixth year of our Lord, when Cestius* besieged Jerusalem: it happened not, say the best interpreters, according to the words of the evangelist, till the year 68, when Vespasian coming thither, his army† compassed the city round about. "These," saith Luke, "are the days of vengeance, when all things which are written shall be fulfilled," ver. 22; and "then shall they see the Son of man coming in the clouds," ver. 27. Again, our Lord having foretold all the signs of his coming, καὶ τῆς συντελείας, and of the end of the Jewish age, adds, "When you shall see all these things come to pass, then know that this desolation, ἐγγύς ἐστιν ἐπὶ θύραις, is nigh, even at the door," Matt. xxiv. 33, Mark xiii. 29, clearly showing that phrase importeth still a nearer approach of that great desolation.

Secondly, That Peter was not at Rome, nor departed from Judea, till a long time after the forty-fourth year of Christ, is so evident from the history of the Acts, and the

---

* Joseph. de Bello Jud. lib. ii. cap. 39.

† Εἶργεν ἡ στρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα. Ibid. lib. v. cap. 28, p. 893, B.

epistles of Paul, that he that runs may read it. For, that Luke, in a history designed especially to record the acts of Peter and Paul, should omit a matter of such vast moment and importance to the whole Christian world, happening within that very time in which he speaketh of Peter: that, saying of him, xii. 17, "He departed, and went to another place;" he should not say, as Bellarmine and Baronius, that place was Rome, but, in flat contradiction to them, that "he went down from Judea to Cæsarea, and there abode;" ver. 19; that he should tell us how Aquila and Priscilla came from Italy, because Claudius had commanded that all the Jews should depart from Rome; but should not tell us, as they do, that Peter came thence to Jerusalem on the same account, and therefore was found present at the council of Jerusalem about six years after; but speak of him there, as if he never had left Jerusalem: that in this council he should urge, against the necessity of imposing circumcision on the gentiles, only the example of Cornelius and his kinsmen, converted and not circumcised; and say not one word of the church of Rome, the seat of all spiritual power and infallibility, and to which all other churches were to veil, and do homage, converted by him in like manner, and free also from the yoke of circumcision: nay, that he should not mention that ever he was there, in a history continued till the fifth of Nero, though he mentions his travels to, his preaching and abode at, several other places: these, sure, are things sufficient to convince all unprejudiced persons, that Peter was not then at Rome.

Thirdly, The same may strongly be concluded from the epistles of Paul. For about the year 57, saith Bishop Pearson, he writ his Epistle to the Romans, in which he spends the greatest part of one chapter in saluting particular persons that were there: but yet we find no salutation to Peter, who, had he been then at Rome, would doubtless have been mentioned in the first place; and yet, in so large an epistle, he neither is directly nor indirectly taken notice of. Moreover, Paul himself, in the beginning, intimates his earnest desire to come thither, that he might "impart unto them some spiritual gifts, to the end they might be established" in the faith; for which there could be no apparent cause, had the apostle Peter been there so long before him. Paul himself soon after comes to Rome; which, when the brethren heard of, they "came to meet him, as far as Appii Forum," Acts xxviii. 15; but not a word of Peter either coming or sending to him. When he is come, he goes not to sojourn with, or so much as to salute Peter (which sure he would have done, if he had been there), but dwells in his own hired house. Being come, he calls the chief of the Jews together, who desire to hear of him what he thought of the sect of the Christians, they knowing this only of it, that "it was every where spoken against," ver. 22. What then had Peter, the apostle of the circumcision, been doing all this while among them? And how unlikely is it that there should be then, as Dr. Hammond* saith, a church consisting much of the Jews residing there? And how reflecting on the supposed labours of Peter, among the Jews there, are the following words, ver. 26—28, that "because they would not hear, or be converted, he would not leave them to St. Peter, but turn unto the gentiles," who would hear? After his coming to Rome, he writes epistles to several churches, to the Ephesians, Philippians, Colossians, and one to Philemon; in which two last we have sent from Rome the salutation of Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas, Col. iv. 10. 14, Philem. ver. 23, 24, but not a word from Peter. In that to the Colossians, he tells them, he had no other helpers, or fellow-workers, unto the kingdom of God, among the Jews, which had been a comfort to him, but Aristarchus, Marcus, and Justus, iv. 10, 11, which evidently excludes Peter. In his Epistle to Timothy, he saith, that at his first answer to Rome, "all men forsook him," 2 Tim. iv. 16, which we can hardly believe, had Peter been there. He adds, that "only Luke was with him;" that Crescens was gone to this place, Titus to that, and Tychicus was left at another. Strange therefore it is, that if Peter was then gone from Rome, Paul should take no notice of it. Was he a person so inconsiderable, as not to deserve to be remembered? Or was he gone upon a sleeveless errand, not worthy of the notice of Paul? Or was he not rather one who, being not at Rome, could give Paul no reason to take notice of him, when he writ from thence? But this subject is so fully handled, and the hypothesis of Baronius so learnedly confuted by Dr. Cave,* that it is superfluous to insist longer on this subject.

Quest. 2. To the second inquiry, Whence this epistle was indited? I have returned a sufficient answer in the note upon these words, v. 13, "The church which is at Babylon saluteth you;" by showing that by Babylon Rome is to be understood; whence this epistle must be therefore written: and then it must be written after the persecution in the tenth of Nero, at which time neither Paul nor Peter was at Rome.

Quest. 3. That it was written to the Jews dispersed through Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia, the inscription† shows; but that it must be also written either to the gentiles proselyted to the Jewish religion, of whom see the note on 1 Pet. i. 1, or to the converts of the twelve tribes scattered among the heathens, and there serving their gods, according to the threat denounced upon them, Deut. xxviii. 36. 64, that they "should serve other gods, which neither they nor their fathers had known," seems evident from these words, that they were "delivered from their vain conversation, delivered to them from their fathers," i. 18 (see the note there): that, "in times past they were not the people, but now are the people of God: that they had not obtained mercy, but now had obtained mercy," ii. 10; which words were spoken of the ten tribes, Hos. i. 10, ii. 23, and that the time past might suffice them to have done the will of the gentiles, when they "walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries," iv. 3.

To imagine that the apostle is here speaking of "the dispersion," mentioned Acts viii. 1, is to speak what is very improbable, they being dispersed only into the countries of Judea and Samaria, saith the text there: nor is it said that any travelled farther than Phœnice, Cyprus, and Antioch, xi. 19. Nor is it likely that many of them travelled so far, for the churches of Judea and Samaria having peace soon after this dispersion, Acts ix. 31, that any of them went to all or any of the places here mentioned by Peter, we have no reason to imagine; but that there was long before a great dispersion of the Jews throughout these parts of Asia, see the note on James i. 1.

Lastly, Upon what account this epistle was written, we may best learn from the epistle itself; which informs us, first, that it was written to encourage them to persevere, and to continue constant under these "manifold temptations," i. 6, those "fiery trials," iv. 12, and "persecutions," ii. 3—5, they were then subject to. Secondly, to preserve them from being concerned in the Jewish wars, or bearing any part in that rebellion against Cæsar and his officers, which was then beginning among the Jews, ch. ii. from ver. 12 to 23, and iii. 16—18. And, thirdly, to engage them to lead a Christian conversation, that so they might bring over others to the Christian faith, ii. 12, iii. 1, and might stop the mouths of those who spake against them as evil-doers," iii. 16.

* Preface to the Epistle to the Romans.

* In the Life of St. Peter.

† Whence by Tertullian in Scorp. and by St. Cyprian, lib iii. Test. §. 39, it is styled Epistola Petri ad Pontícos.

CHAPTER I.

1 PETER, an apostle of Jesus Christ, (*writeth*) to the [1] strangers [2] scattered throughout Pontus, Galatia, Cappadocia, Asia (*Minor*), and Bithynia,

2 (*That is, to those of them who are*) [3] Elect [4] according to the foreknowledge of God the Father, [5] through sanctification of the Spirit, unto obedience and (*to the*) [6] sprinkling of the blood of Jesus Christ: (*wishing that*) grace unto you, and peace, (*may*) be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, [7] which according to his abundant mercy hath begotten us again unto a [8] lively (Gr. *living*) hope by the resurrection of Jesus Christ from the dead,

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Παρεπιδήμοις, *To the strangers.*] He writes especially to the dispersion of the Jews, to whom the word "strangers," or foreigners, here chiefly doth belong; but not to them only, for he speaks to them also who in time past had "walked according to the will of the gentiles, in abominable idolatries" (iv. 3), and of them who "formerly were not the people of God, and had not found mercy:" we therefore are to understand, that among them were many devout Greeks and proselytes of the gentiles, converted with them to the Christian faith. Thus, when Paul and Barnabas preached in the synagogue of the Jews at Iconium, "a great multitude both of Jews and Greeks believed" (Acts xiv. 1): and Paul preaching at Ephesus, and thereabouts, two years, prevailed so, "that all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts xix. 10, see xvii. 4. 12, xviii. 4). In the Acts of the Apostles, we read of proselytes of all nations. They were reckoned, in the days of David and Solomon, one hundred and fifty-three thousand six hundred persons (2 Chron. ii. 17). In the days of Artaxerxes, we are told, that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ Ἰουδάϊζον, "many of the heathens were circumcised, and turned Jews" (Esth. viii. 17). And so it was also in the succeeding ages; for Josephus* informs us, that after the times of Antiochus Epiphanes, "the Jews, in Antioch and other places, always converting to their worship a great many Greeks, made them, as it were, a part of themselves:" and at Damascus,† he saith, "They would have destroyed the Jews among them, but that they feared their own wives, who all, except some few, were converts to the religion of the Jews."

[2] Διασπορᾶς, *Of the dispersion,*] i. e. Dispersed through Pontus, &c. The apostle speaks not of the dispersion made by the persecution, mentioned Acts viii. 1; for that scattered the Christians only through Judea and Samaria (ibid): nor were they afterward dispersed farther, by the malice of the Jews, but went themselves to preach the word, not in Asia, but in the parts of Syria, in Phœnice, Cyprus, and Antioch (Acts xi. 19). Of their dispersion thence into Asia we read not one word; but that there were great dispersions before of the Jews through the places here mentioned, from the time of the captivity under Shalmaneser, we learn from Agrippa's‡ address to Caius, where he informs him, that "they possessed most parts of Asia, to the utmost borders of Bithynia and Pontus."

[3] Ver. 2. Ἐκλεκτοῖς, *Elect.*] i. e. To the converted Jews, styled "the elect," Matt. xxiv. 22 (see the note on ii. 9). So also Œcumenius interprets these words, "to the elect," that is, τοῖς ἀφωρισμένοις ἐκ τῶν ἄλλων ἐθνῶν εἶναι λαὸν περιούσιον, "to them that are separated from other nations, to be his holy and peculiar people."

[4] Κατὰ πρόγνωσιν, *According to the foreknowledge of God,*] Discovered in the prophetical writings, which foretold of these blessings to be conveyed to them by the Messiah, who also is said to be foreknown before the foundation of the world; i. e. prophesied of from the beginning (Gen. iii. 15), but manifested in the last times for them (ver. 20).

[5] Ἐν ἁγιασμῷ, *Through sanctification of the Spirit,*] The great principle of all true obedience: so, ver. 22, "Having sanctified your souls, or lives, to the obedience of the truth through the Spirit.

[6] Καὶ ῥαντισμόν, *And sprinkling of the blood of Jesus.*] By way of obsignation of that covenant, by which we are engaged to that obedience: for so it was in the delivery of the old law; for upon the reading of that covenant in the audience of all the people, and upon their professing, "All that the Lord hath said, we will do, and be obedient," Moses took the blood, and sprinkled it upon the people, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words," Exod. xxiv. 7, 8 (so Dr. Hammond). Or to that sprinkling of the blood of Jesus Christ which "cleanseth us from all sin" (1 John i. 7); i. e. from all the sinful imperfections which cleave to our obedience, and by which the full pardon of our past sins is procured, and we obtain an entrance into the holy of holies (Heb. x. 19, 20), and which procures for us, not only acceptance upon earth, but "an inheritance in heaven" (Heb. ix. 15, xii. 24); whence this blood is styled, αἷμα ῥαντισμοῦ, "the blood of sprinkling," Heb. xii. 24. And of Christ it is said, "He shall sprinkle many nations," Isa. lii. 15.

[7] Ver. 3. Ὁ Θεὸς καὶ πατὴρ, *The God and Father of our Lord Jesus Christ.*] Here, saith Schlictingius, as formerly the God of Abraham, Isaac, and Jacob, distinguisheth the one true God from any other; so now this phrase distinguisheth him who is called his "God and Father," from Jesus Christ. But yet the primitive fathers* thought otherwise; for they stiffly maintained, against the Gnostics, who held there was another God above the God of Abraham, &c. or the God of the Jews, that "he was the God and Father of all," supra quem non est alius; and yet, that Jesus Christ was God, as being "in the Father from all eternity, and receiving the divine nature from him."

[8] Εἰς ἐλπίδα ζῶσαν, *To a living hope.*] Either a hope that giveth life, as ὕδωρ ζῶν, "living water," John iv. 10, 11. 14; ὁ ἄρτος ὁ ζῶν, "the living bread which came down from heaven; of which if a man eat, he shall live for ever," John vi. 51, vii. 38; λόγια ζῶντα, "the living oracles," Acts vii. 38, which if a man observe, saith Moses, "he shall live by them," Lev. xviii. 4; ὁδὸς ζῶσα, "a living way," Heb. x. 20, as leading to life eternal; and ζωῆς πηγαί, "living fountains of waters," Rev. vii. 17; for "by hope we are saved," Rom. viii. 24: or a hope that makes us active and lively, joyful and comfortable in our lives, "rejoicing in hope of the glory of God," Rom. v. 2; in which sense it is said of the word of God, that it is ζῶν καὶ ἐνεργὴς, "living and active," Heb. iv. 12; of the members of Christ's spiritual house that they are λίθοι ζῶντες, i. e. "living stones," 1 Pet. ii. 5; and we are bid to offer our bodies, θυσίαν ζῶσαν, "a living sacrifice," Rom. xii. 1. Hence it seems to follow, that the Jews before had not this "lively hope" which our Lord's resurrection ministers.

---

* Ἀεὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους, τρόπῳ τινὶ, μοῖραν αὐτῶν ἐποίησαν. De Bell. Jud. lib. vii. p. 973, B.

† Ἀπάσας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ. Lib. ii. cap. 41, p. 822, B.

‡ Πολλὰ τῆς Ἀσίας ἄρχει Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Philo, Legat. ad Caium. p. 798, C.

* Justin. M. de Angelo Domini Mosi apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸν αὐτὸν λέγει ὃν καὶ διὰ πολλῶν τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει. Dial. cum Tryph. p. 284, A. et p. 275, D. Ὁ γὰρ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 251, D. 287, B. 354, A. 335, B. Solus et verus Deus, super quem alius non est. Iren. lib. iii. cap. 6. Neminem alium Deum vel Dominum vocaverunt apostoli, nisi solum Deum verum patrem et Verbum ejus, qui in omnibus principatum ejus habet, lib. iii. cap. 16.

4 (*We being begotten by his resurrection, as the first-fruits of ours*, 1 Cor. xv. 20. 23,)To (*the hope of*) an inheritance incorruptible, and [9] undefiled, and that fadeth not away, reserved in heaven for you (*believers*),

5 [10] Who are kept by the power of God through faith [11] unto (*the*) salvation ready to be revealed in the last time.

6 Wherein (*i. e. on the account of which*) ye greatly rejoice, though now for a season, [12] if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being (*which is*) much more precious (*and advantageous to you*) than (*the trial*) of gold that perisheth, though it be [13] tried with fire (*or, though upon trial it endure the fire*), might be found unto praise and honour and glory at the appearing of Jesus Christ (*in glory*):

8 [14] Whom having not seen, ye love; in whom, though now ye see *him* not, yet (Gr. *not now seeing, but*) believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, [15] *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you (*i. e. of the grace to be brought unto us at the revelation of Jesus Christ*, ver. 13, Matt. xiii. 17):

11 [16] Searching what, or what manner of time the [17] Spirit of Christ which was in them did signify (*or*,

---

[9] Ver. 4. Ἀμίαντον, *Undefiled.*] The land, in which men who are sinners dwell on earth, is said to be defiled by their sins, Lev. xviii. 28, Numb. v. 3, xxxv. 34, Deut. xxi. 23, Isa. xxiv. 5, Jer. ii. 7, xvi. 18; heaven, into which no unclean thing can enter, being the only inheritance undefiled. Œcumenius hence observes, first, that this therefore was not such a hope as that which was contained in the law of Moses, ἥτις ⸀σκηνῇ, ⸀σκηνοῖς ἐπαγγέλεται ⸀σκηνῇ, "a dying hope, which promised dying things to mortal men:" secondly, that if this inheritance be in heaven, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, "the opinion of the millenaries must be fabulous."

[10] Ver. 5. Ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, *Who are kept by the power of God through faith.*] Not that all who have true faith are kept by the power of God, so as that they shall certainly continue in the faith; but that they shall be thus preserved, "if they continue in the faith, rooted and settled, and are not removed from the hope of the gospel" (Col. i. 23): "if they hold the beginning of their confidence firm unto the end" (Heb. iii. 4). This place therefore only proves, first, that all who are preserved to salvation are preserved by God, but not that all true believers will be certainly so kept. Secondly, this place proves only, that they who are thus preserved, are kept through faith, i. e. "if they hold the beginning of their confidence firm to the end" (Heb. v. 14). For this faith, thus continued in them, will render them victorious over the world (1 John v. 4). It will enable them to "resist the devil" so effectually, that "he shall fly from them" (1 Pet. v. 9), and to "quench all the fiery darts of Satan" (Eph. vi. 16), and to "suffer death, not accepting a deliverance, that they may obtain a better resurrection." But this place does not prove that all, who are once true believers, shall certainly continue in the faith, and never make shipwreck of the faith, as did Hymenæus and Alexander (1 Tim. i. 19); never have their faith overturned, as some had, 2 Tim. ii. 10, never "draw back to perdition," as the apostle supposeth some might do, Heb. x. 38, 39.

[11] Εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ⸀ἐσχάτῳ, *The salvation ready to be revealed in the last time.*] i. e. Say some, the deliverance ready to be vouchsafed to the Christians, at the destruction of the church and polity of Jerusalem; this being the salvation then ready to be revealed. But this seems not very probable: first, because in this salvation Christians are said to "rejoice greatly," or, to "exult for joy" (ver. 6); which it becomes not them to do for temporal, but for spiritual blessings. Secondly, because it is the salvation, not of our bodies, but our souls, even that salvation which is "the end of our faith," ver. 9 (see the note there). To the argument produced for the other sense from the words,

I answer, First, That though "the last times" and "days," in the plural, do mostly signify the times of the gospel dispensation, concurring with the last times of the Jewish state; yet "the last time," or "day," in the singular, often signifies the time of the resurrection, or the last judgment, especially when it is joined with the resurrection of the body, mentioned here, ver. 3. So, John vi. 39, "I will raise him up, ἐν τῇ ⸀ἐσχάτῃ ἡμέρᾳ, in the last day" (see ver. 40. 44, 45); xi. 24, "I know that he shall rise in the last day;" and, xii. 48, "The word that I have spoken shall judge him in the last day."

Secondly, As there is mention of a double revelation of Jesus Christ; one, when he appeared as a prophet to the world, styled usually φανέρωσις, "the manifestation of Jesus Christ;" another at the day of judgment, styled ἀποκάλυψις, "the revelation of our Lord Jesus Christ," 1 Cor. i. 7; "the revelation of Jesus Christ from heaven," 2 Thess. i. 7; his "glorious revelation," 1 Pet. iv. 13; and here emphatically, "the revelation of Christ," ver. 7. 13; so is there a double revelation of the salvation promised in the gospel; one by the preaching of the gospel, which "brought life and salvation to light," 2 Tim. i. 10, and a farther revelation of it to be made hereafter, "when Christ who is our life shall appear," Col. iii. 3, 4, 1 John iii. 2; styled, "the glory ready to be revealed, when the great Shepherd shall appear," 1 Pet. v. 4; "the glory ready to be revealed at the redemption of our bodies," Rom. viii. 18. 23; to which this passage may refer.

[12] Ver. 6. Εἰ δέον ἐστὶ, *If need be.*] This is great consolation under all the afflictions of God's servants, that they then only shall befall them, when God sees them needful for the promotion of his glory, or for the furtherance of our salvation; as when they tend to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness (Heb. xii. 10, 11), or "work for us an exceeding and eternal weight of glory" (2 Cor. iv. 17), by conforming us to him in sufferings, to whom we shall be like in glory (1 Pet. iv. 13, Rom. viii. 17, 2 Tim. ii. 11).

[13] Ver. 7. Διὰ πυρὸς ⸀δοκιμαζομένου.] Proved to be genuine by the fire it endures; as your faith is, by patiently enduring fiery trials (see note on iv. 12).

[14] Ver. 8. Ὃν οὐκ εἰδότες.] If this reading be true, it is most proper to translate the words thus, "Whom having not known;" if ὃν οὐκ ἰδόντες, as other copies have it, and all the versions do translate it, be the true reading, then our translation is right.

[15] Ver. 9. Σωτηρίαν ψυχῶν.] "The preservation of your lives;" so Dr. Hammond. But there is no ὑμῶν in the Greek, to answer to the word "your," in the English; and the salvation of lives seems not so properly assigned as the end of our faith, as the salvation of souls; as we may learn also from the following words:

[16] Ver. 11. Εἰς τίνα ἢ ποῖον καιρὸν, *What, or what manner of time.*] The particle εἰς is oft redundant (see Nold. p. 66, 67, 464). Or it may be here rendered de, "of what time?" as 2 Cor. xii. 6, "Let no man think, εἰς ἐμὲ, of me more than he ought to think;" Eph. v. 32, "I speak, εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν, of Christ and the church;" Acts ii. 25, "David spake εἰς αὐτὸν, of him." So Acts xxv. 20, Heb. vii. 14, εἰς ἣν φυλὴν, "Of which tribe." They testified of his sufferings, saith Œcumenius, in those words of Isaiah, "He was led as a sheep to the slaughter."

[17] Τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, *The Spirit of Christ which was in them.*] That is, say the Socinians, the Spirit in them, which spake of Christ as the word of life and salvation, is the word which speaks of life and of salvation. But in this sense he might as well have been styled the spirit of antichrist or the false prophets, because he also spake of them. All the ancients agree in the other sense, That Christ* spake by his

---

* Ἐμπνεύμενοι ὑπὸ τῆς χάριτος αὐτοῦ· τῷ Πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκουν. Ign. Ep. ad Magnes. §. 8, 9. Spiritus prophetarum, Πνεῦμα Κυρίου. Barnab. §. 9. Ἀπὸ τοῦ κυροῦντος αὐτοὺς θείου Λόγου. Just. M. Apol. i. p. 49, A. Apol. ii. p.

to what time he did relate), when it testified beforehand [18] the sufferings of Christ (*in himself and his members*), and the glory that should follow (*them*, Dan. ix. 21).

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the (*same*) things, which are now reported (*or have been declared*) unto you by them that have preached the gospel unto you [19] with the Holy Ghost sent down from heaven; which things the [20] angels desire to look into.

13 [21] Wherefore gird up the loins of your mind, be sober (Gr. *vigilant*), and hope to the end for the grace that is to be brought (Gr. *that is brought*) unto you at (*by*) the revelation of Jesus Christ (*who hath brought life and immortality to light by the gospel*, 2 Tim. i. 10);

14 As (*it becometh*) obedient children, not fashioning yourselves according to the former lusts (*ye practised*) in your ignorance:

15 But as he (*God the Father*, ver. 17) which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written (*thus*), Be ye holy; for [22] I (*the Lord your God*) am holy (Lev. xi. 44, xix. 2).

17 [23] And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear (*of condemnation from this impartial Judge at that day*):

18 Forasmuch as ye know that ye were not redeemed with corruptible things, (*such*) *as* (*are*) silver and gold (*such as the Jews brought up to Jerusalem to buy their offerings*), [24] from (*the demerit of*) your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ (*who was delivered up to death for you*), as of [25] a lamb without blemish and without spot:

Spirit in the prophets, "they being inspired with his grace, and taught by his Spirit, their words proceeded from the divine word moving them, and by him they prophesied; he spake in Isaiah, in Elias, and in the mouth of the prophets." So the fathers.

[18] Τὰ εἰς Χριστὸν παθήματα, *The sufferings of Christ.*] Not only in himself, but in his members, and the glories which should be after, as well to them, as to their Saviour (Rom. viii. 18, 2 Tim. ii. 11, 12, 1 Pet. iv. 13), as appears from i. 13, where this glory is styled, "the grace to be brought to us at the revelation of Jesus Christ."

[19] Ver. 12. Ἐν Πνεύματι ἁγίῳ, *By the Holy Spirit sent down from heaven.*] Hence it is evident, that the apostles, in all those writings in which they declared the gospel of Christ, were Θεόπνευστοι, "men assisted by the Holy Ghost;" and that they, in preaching and inditing the gospel, were acted by the same Spirit who moved formerly the prophets (see the general preface).

[20] Παρακύψαι, *Angels desire to look into.*] And shall holy prophets be so desirous to know the time when these things should happen, and holy angels so diligent to look into these glorious revelations; and shall we, to whom, and for whose happiness, this gospel was revealed, neglect not only to obtain, but even to know this great salvation? Some refer this to Dan. viii. 13.

[21] Ver. 13.] Note, that from this and the foregoing verse, we have several arguments to prove these things relate not to the temporal deliverance of Christians from the persecution of the Jews, but to their deliverance from the guilt of sin by the blood of Christ (ver. 19), and that eternal deliverance which is the object of the Christian's hope. For, (1.) that cannot properly be styled "the grace which is to come to us by the revelation of Jesus Christ," that being "the grace which brings salvation," Tit. ii. 11. 13. (2.) That was not the thing which they, who preached the gospel, did ἀναγγέλλειν ἡμῖν, "declare unto us;" but, as John informs us, they did, ἀναγγέλλειν ζωὴν αἰώνιον, "show unto us eternal life," 1 John i. 2. (3.) They could not be the things the angels did desire to look into. (4.) The motive to perseverance to the end, is not a temporal deliverance from the Jews, but a spiritual and eternal deliverance (Rom. viii. 18, 2 Cor. iv. 17, Heb. x. 35, 36).

[22] Ver. 16. Ἐγὼ ἅγιός εἰμι.] The holiness of God, in scripture, hath respect to a double object, viz. sin; and so it doth import his perfect freedom from, his hatred of, and opposition to, all impiety. (1.) His entire freedom from all impurity; for "God is light," saith the apostle, "and in him is no darkness at all," 1 John i. 5; "He is a just God, and without iniquity," Deut. xxxii. 4; a God "of purer eyes than to behold evil," Hab. i. 13, i. e. without the greatest detestation. (2.) His perfect hatred of it; whence he is said to loathe, detest, and to abhor it, and the workers of it; and it is styled, "the abominable thing which his soul hateth," Jer. xliv. 4. And since God's nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and to suppose an interruption in his hatred of evil-doers, is to suppose he can cease to be a pure and holy God. And, (3.) from this hatred naturally flows a just assurance of his opposition to all impiety and unholiness, that he "by no means will clear the guilty," Exod. xxxiv. 7, or "let the sinner always go unpunished," Nahum i. 3. And this seems to be the import of the holiness of God we are here called to imitate, because it stands in opposition to "the former lusts of their ignorance:" or, (2.) God's holiness respects such persons as are by consecration, or by resemblance of him, holy; and so it intimates his great affection to them, and concernment for them.

[23] Ver. 17. Ἀπροσωπολήπτως.] i. e. Without difference of nations, whether Jew or gentile, or without respect had to any man's progenitors, in the great day of his account (Acts x. 34, 35, Rom. ii. 58: see note on James ii. 1).

[24] Ver. 18. Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *From your vain conversation.*] Two expressions in this chapter seem to intimate, that the apostle speaks here, not only to the native Jews, but also to the converted gentiles. (1.) His exhortation to them, "not to fashion themselves according to their former lusts, ἐν τῇ ἀγνοίᾳ ὑμῶν, in their ignorance;" which phrase, in the New Testament, hath still relation to the times of ignorance in which the gentiles lay, before the preaching of the gospel to them. So, Acts xvii. 30, τοὺς χρόνους τῆς ἀγνοίας, "The times of ignorance God winked at;" Eph. iv. 18, "Being darkened in your mind, διὰ τὴν ἄγνοιαν, by the ignorance that is in you." (2.) This of their conversation, "received by tradition from their forefathers:" for though the scribes and pharisees had delivered traditions to the people, which rendered the worship of God vain (Matt. xv. 9); yet a "vain conversation received by tradition from their forefathers," seems rather to respect the conversation of the heathens, ἀναστροφὴ being the word by which "the conversation of the gentiles" is designed, Eph. ii. 3, iv. 22, 2 Pet. ii. 7. 18; and μάταια, here added to it, determining the "conversation" to the worship of "vain" gods (Acts xiv. 15, Eph. iv. 17). Their plea for their religion and vain worship being also this, that they "received it from their fathers," saying, that* they "were not to be moved, by any persuasions, from the religion which they had† received from their forefathers." But yet I confess, these things may relate to the gentile proselytes among the Jews, which were very numerous (see note on ver. 1).

[25] Ver. 19. Ὡς ἀμνοῦ ἀμώμου, *A lamb without blemish.*] Christ being perfect, and without spot or sin, was typified by the lamb offered daily for their sins; and that lamb being bought with the half shekel every one gave for the buying

---

76, D. Αὐτὸς ἐν Ἡσαΐᾳ, ὁ Κύριος αὐτὸς ἐν Ἠλίᾳ, ἐν στόματι προφητῶν αὐτός. Clem. Al. Adm. ad Gent. p. 7, B, et Strom. vi. p. 642, B. Theoph. ad Autol. lib. ii. p. 88. Iren. lib. iv. p. 29, Hippol. de Antichristo, §. 2. Tertul. adv. Marcion. lib. ii. cap. 27, adv. Prax. cap. 16.

* Plato Tim. p. 1053, E.

† Cic. de Nat. Deor. lib. iii. n. 3, 6.

20 Who verily was [26] foreordained (Gr. *foreknown, i. e. designed as the Messiah*) before the foundation of the world, but was manifest in these last times for you (*r sakes*),

21 [27] Who by (*faith in*) him (*thus risen*) do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope (*of a blessed resurrection*) might be in God.

22 Seeing ye have purified your souls in (*by*) obeying the truth through the Spirit (*by whom ye are enabled to perform this obedience*) unto unfeigned love of the brethren (*which is one part of that obedience*), *see that ye* love (Gr. *ye shall love*) one another with a pure heart fervently:

23 Being born again, not of corruptible seed (*as is that from which ye had your first nativity, whence ye also who are thus begotten are corruptible*), [28] but of incorruptible, (*as being born again*) [29] by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. (*As then*) the grass withereth, and the flower thereof falleth away (*so will it be with our body of flesh*):

25 But the word of the Lord (*saith the prophet*, Isa. xl. 8) endureth for ever (*in itself, as being of eternal truth; and in its effects upon us, as nourishing us to life eternal*). And this is the word which by the gospel is preached unto you.

---

of the daily sacrifice (Exod. xxx. 12. 15, 16, and which was therefore styled כספ כפורים, "the money of expiations," and was sent up to Jerusalem from every city of Judea, and all the provinces where the Jews lived, in silver and gold), the apostle may here allude to this, when he saith, "Ye were not redeemed with silver and gold, by which the daily sacrifice was bought, which made atonement for your souls, but with the precious blood of Jesus, who shed his blood for your redemption from that death which by your sins ye had contracted." Others refer this to the paschal lamb, by the sprinkling of whose blood they were delivered from destruction, when the first-born of the Egyptians perished (Exod. xii. 11. 17). Both these lambs were to be *ἀμνοὶ ἄμωμοι*, "perfect, and without spot," that they might be accepted (Exod. xii. 5, Lev. xxii. 21, Numb. xxviii. 3. 9. 11. 19, &c.).

[26] Ver. 20. Προεγνωσμένου, *Foreknown.*] The Jews say, that* "when God created the world, he held forth his hand under the throne of glory, and created the soul of the Messiah and his company, and said to him, Wilt thou heal and redeem my sons, after six thousand years? He answered, Yes. God said to him, If so, wilt thou bear chastisements, to expiate their iniquity, according to what is written (Isa. liii. 4), Surely, he bore our griefs? He answered, I will endure them with joy." And to this representation of this covenant made with the Messiah, "before the creation of the world," it may be the apostle here refers (see the note on Eph. i. 4). In the style of Philo,† he is *ἀΐδιος Λόγος*, "the eternal Word, the first-born, and the most ancient Son of the Father, by whom all the species were framed." This therefore is according to the received opinion of the Jews.

[27] Ver. 21. Πιστεύοντας εἰς Θεὸν, *By him do believe in God.*] Here the Socinians object thus; He by whom we believe in God, is not that God in whom we believe; for the means of faith can never be the object of it: but Christ is he by whom we believe in God; ergo, Christ is not God. To this I answer, That Christ, according to the nature which died for us, and which was raised from the dead, is he by whom we believe in God; i. e. own him to be able to raise us also from the dead; and according to the same nature we acknowledge him not to be God: but that hinders not his being God, according to that nature by which he had power to (and did actually) raise himself from the dead (John x. 18, ii. 19).

But still they object, That "by him, we believe in him that raised him from the dead, that our faith and hope might be in God, to wit, the Father;" faith therefore and hope in Christ, is not faith and hope in God. Ans. First, it only follows hence, that it is not faith and hope in God the Father; but, secondly, the apostle here saith, that by believing in him who raised up Christ from the dead, "we believe in God," because we believe in that divine power which can raise us also from the dead: since therefore the holy scripture expressly and frequently asserts, that we shall be raised up from the dead, "by the voice of the Son of God" (John v. 25. 28), and that because "as the Father hath life in himself," and so is able to give life to the dead; so hath he given to the Son to have life in himself (ver. 26): seeing Christ often saith of him that believeth in him, "I will raise him up at the last day" (John vi. 39, 40. 44, 45), for "I am the resurrection and the life" (John xi. 24, 25): since the apostle saith, he hath "dominion over the dead, and over the living" (Rom. xiv. 9), that "by him all men shall be made alive" (1 Cor. xv. 22), and that "he will change our vile bodies into the likeness of his glorious body, according to the mighty power whereby he is able to subdue all things to himself;"—it rather follows hence, that our faith and hope in Christ, thus raising us from the dead, as his Father did him, is faith and hope in God.

[28] Ver. 23. Ἀλλὰ ἀφθάρτου, *Being born again of incorruptible seed.*] Here is a farther evidence, that the word of God is the ordinary means of our new birth: for it is *τὸ ῥῆμα τὸ εὐαγγελισθὲν*, "the word preached" (not any inward word infused), which is here styled, that "incorruptible seed" from which this new birth is derived.

[29] Διὰ λόγου ζῶντος Θεοῦ, *The living word of God.*] This epithet is ascribed to the word of God, Heb. iv. 12: and that this is not spoken of the living God, is evident; because in the Greek it is not *διὰ λόγου Θεοῦ ζῶντος*, but *ζῶντος Θεοῦ*, i. e. not "by the word of the living God," but "by the living word of God." Secondly, that it is to be understood of the word preached, is clear; because the epithet, "living," and "abiding for ever," agrees to the same thing. Now the apostle saith, it is "the word preached" that "abideth for ever;" and so the prophet Isaiah had said before him, xl. 8, *τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.*

---

* Cartw. Mellif. lib. i. p. 2974, 2975.

† De Plant. Noe, p. 169, D. *Τοῦτον μὲν γὰρ πρεσβύτατον υἱὸν ὁ τῶν ὄντων ἀνέτειλε πατὴρ, ὃν ἑτέρωθι πρωτόγονον ὠνόμασε· καὶ ὁ γεννηθεὶς, μιμούμενος τὰς τοῦ πατρὸς ὁδοὺς, πρὸς παραδείγματα ἀρχέτυπα ἐκείνου βλέπων ἐμόρφου εἰδῆ.* De Confus. Ling. p. 258, A, B.

CHAPTER II.

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, (*vices to which the Jewish nation was then very prone, and for which they are severely taxed by their own Josephus*, see the parallel place, James i. 21, *and which are contrary to the great Christian command of love, and obstructive of the word of truth, by which we are born again,*)

2 As newborn babes, desire the [1] sincere milk of the word, that (*as ye were begotten*, i. 23, *so*) ye may grow thereby (*unto a perfect man in Christ Jesus*, Eph. iv. 13):

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Τὸ λογικὸν γάλα.] The milk which rational creatures feed on. So *λογικὴ λατρεία* is the service performed by men of reason, Rom. xii. 1. It seems to be the same in sense with "the ingrafted word," James i. 21.

3 If so be (εἴπερ, *since*) ye have tasted that the Lord *is* gracious, (*as having pardoned them who crucified him, and procured the favour of God to them. That* εἴπερ, *signifies since*, see note on Eph. iii. 2.)

4 To whom coming, *as unto* a living stone, [2] disallowed (Gr. *rejected*) indeed of men, but chosen of God, *and* precious,

5 Ye also, as [3] lively (Gr. *living*) stones, are built up a spiritual house, (*and are*) an [4] holy priesthood, to offer up [5] spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture (Isa. xxviii. 16), [6] Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded (Gr. *ashamed*). (*And it is also written in the same scripture. Behold, I lay in Zion a stone of stumbling, and a rock of offence*, Isa. viii. 14, 15, Rom. ix. 33.)

7 Unto you therefore which believe *he is* precious (Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the corner-stone to a spiritual house*): but unto them which be disobedient (*belongs what is written*, Ps. cxviii. 22), the stone which the builders disallowed, the same is made the head of the corner,

8 And (*also what is written*, Isa. viii. 14, 15) a stone of stumbling, and a rock of offence (*or, falling*), *even to them* which stumble at the word, being disobedient: [7] whereunto also they were appointed.

9 But ye (*who are built upon him*) *are* [8] a chosen

---

[2] Ver. 4. Ἀποδεδοκιμασμένον, *Disallowed, or rejected, of men.*] i. e. Of the Jewish sanhedrin, the "builders" mentioned Ps. cxviii. 22. So R. Solomon Jarchi on those words of Micah, v. 2, "Out of thee shall come a governor that shall rule my people Israel;" i. e. "the Messiah, the Son of David, shall come from thee; as it is written (Ps. cxviii. 22), The stone which the builders refused, is become the head-stone in the corner." And so our Lord expounds these words to the high-priests, scribes, and pharisees, Matt. xxi. 42. 45, Luke xx. 17. 19. So Peter, "full of the Holy Ghost," Acts iv. 11.

[3] Ver. 5. Ὡς λίθοι ζῶντες, *A living stone*, ver. 4. *Living stones.*] The Christian church being not a building made up of materials without life, as was the temple of Jerusalem; but a spiritual building, consisting of the members of Christ's body, living by the Spirit communicated from Christ their head, and the fountain of life, to them (Eph. iv. 16, Col. ii. 19); he who communicates this life to them is therefore styled "a living stone;" and they who receive it from him, are also styled "living stones:" and being by this Spirit thus fitly put together, compacted, and edified into one building (Rom. xiv. 19, 1 Thess. v. 11), are said to be "built up a spiritual house."

[4] Ἱεράτευμα ἅγιον, *A holy priesthood.*] The legal sacrifices were to be offered by the priests alone, and only in the temple: accordingly the Christian church is here represented as God's temple; the praises they offer up to God in their assemblies are styled "spiritual sacrifices acceptable to God through Jesus Christ," Heb. xiii. 15; the persons who offer them, "a holy priesthood" (see ver. 9).

[5] Πνευματικὰς θυσίας, *Spiritual sacrifices.*] Thus Philo* having said, agreeably to the psalmist, that God delights not in hecatombs, "since the whole world is his, and he can want nothing," adds, that men, τὴν ἀρίστην ἀνάγουσι θυσίαν ὕμνοις τὸν εὐεργέτην καὶ σωτῆρα γεραίοντες, "then offer the best sacrifice, when they honour their Benefactor and Saviour with hymns:" he adds, that "the altar for burnt-offerings was made of stone, and placed in the court before the tabernacle, but the altar of incense of gold was in the holy place within the veil:" whence he infers, that "as much as gold is better than stone, and the holy place more sacred than the court,† τοσούτῳ κρεῖττον ἡ διὰ τῶν ἐπιθυμιωμένων εὐχαριστία τῆς διὰ τῶν ἐναίμων, so much is the thanksgiving offered up with incense better than that of sacrifices." And, lastly, he saith, that "the fire always burning on the altar, was, τὸ σύμβολον τῆς εὐχαριστίας a symbol of thanksgiving." And this thanksgiving, sent up to God with the oblation of bread and wine in the eucharist, in commemoration of our Saviour's passion, and with prayer for our acceptance through his beloved, is by the primitive Christians styled their "spiritual sacrifice," and that "pure incense," which, according to the prophet Malachi, i. 11, the gentiles were to offer to God throughout the world (see the text defended, Examen Millii).

[6] Ver. 6.] That both these stones relate to the Messiah see Voisin on Rom. ix. 33, and Pug. Fid. par. iii. cap. 5, §. 2, p. 274.

Ver. 7. Λίθον δν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] See these words vindicated against Grotius and Dr. Mills, Examen Millii, as also the reading of the text, iii. 5. 16.

[7] Ver. 8. Εἰς ὃ καὶ ἐτέθησαν, *Whereunto also they were appointed.*] That is, saith the reverend Dr. Hammond, they that disobey the gospel, that stand out obstinately against it, were appointed by God to stumble and fall at that stone, i. e. to be bruised, and ruined by that means, to be destroyed among the crucifiers of the Messiah, and condemned with them hereafter; it being just with God, that they who will not reform, and amend, at the preaching of the gospel, and so receive the benefit by it, should, for their obstinacy, be condemned, and so the worse for it; Christ being "set for the falling" as well as "the rising of many in Israel" (Luke ii. 34), and the gospel being "a savour of death to them that perish" (2 Cor. ii. 15, 16), and they being those whom, ἔθετο ὁ Θεὸς εἰς ὀργὴν, "God hath appointed for wrath" (1 Thess. v. 6). And to be sure it cannot signify, that God absolutely ordained the unbelieving Jews εἰς ἀπείθειαν, "to disobedience;" for then this disobedience would be a compliance with the divine ordinance or will, and so could not deserve the name of disobedience: nor could this disobedience be objected to them as their crime, unless compliance with his ordinance and will be so, and it be a fault to be such as God by his immutable counsel and decree hath ordained we should be; or it should render men criminal, and obnoxious to punishment, that they have not made void God's absolute decree, or done what that made it impossible for them to do. Wherefore this passage cannot signify, that the unbelieving Jews were appointed to disobedience: but only, that being disobedient to the gospel so clearly revealed, and by so many miracles and distributions of the Holy Ghost confirmed, they were appointed, as the punishment of that disobedience, to fall and perish: for so the Hebrew כשל, and the Greek πρόσκομμα, and σκάνδαλον, import, viz. the ruin and fall of them who stumble at this stone; as hath been proved on Rom. xiv. 13 (see Prov. xvi. 19, Isa. viii. 14, 15, Jer. vi. 21, Ezek. iii. 20, xxi. 15, Zech. xii. 3, Matt. xxi. 41, Luke xx. 18). So Œcumenius* on this place. Or, secondly, the words may be thus construed, "To them who are disobedient," and through that disobedience stumble at the word, this other character of the stone belongs, of "a stone of stumbling; whereunto those stones were put, one for honour to the believer, the other for a stone of stumbling to the unbeliever and disobedient:" for to both these stones the apostle Paul, Rom. ix. 33, and Peter here, do put this preface, "Behold, I lay in Zion a stone." And this agrees with that of Simeon, "Behold, this child is placed for the fall and rising of many in Israel" (Luke ii. 34).

Ver. 9.] The titles here given to the Christians are the same which formerly were given to the whole Jewish nation, and are accordingly to be interpreted:

[8] Γένος ἐκλεκτὸν, *A chosen or elected nation.*] Not only the righteous and obedient persons among them, but the whole nation of the Jews, are styled "the elect of God," throughout the Old Testament: thus, Deut. iv. 37, "Because he loved thy fathers, Abraham, Isaac, and Jacob, therefore

---

* De Vict. Offer. p. 657, F.
† P. 698, B, F.

* Οὐδεμία γὰρ αἰτία ἀπωλείας παρὰ τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι βραβεύεται, ἀλλὰ τοῖς ἑαυτοὺς ἀκεύη κατηρτηκόσιν ὀργῆς, καὶ ἡ ἀπείθεια ἐπηκολούθησε καὶ παρεσκεύασαν ἑαυτοὺς εἰς ἣν τάξιν ἐτέθησαν.

generation, a [9] royal priesthood, [10] an holy nation, [11] a peculiar people; that ye should shew forth [12] the praises of him who hath called you out of darkness into his marvellous light:

10 [13] Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* [11] as strangers

ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, he chose you their seed after them, and brought you out of Egypt by his mighty power." Where it is evident, that their whole seed, "even all that came out of Egypt," were the elect; Deut. vii. 6, 7, "Jehovah thy God hath chosen thee to be a peculiar people to himself, above all people that are on the face of the earth. The Lord did not set his love upon you, because ye were more in number than any people; but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondmen." Where it is evident, first, that their being chosen, before other nations, to be God's "peculiar people," is their election. Secondly, that all that were brought out of Egypt were thus beloved, and thus elected. Thirdly, that to these elect, and chosen people, God only promiseth to "keep covenant and mercy," provided they would love him and obey him; and that he threateneth to destroy them, and to "repay them to their face," if they neglect so to do. In the tenth chapter, ver. 14—16, he speaks thus, "The Lord had a delight in thy fathers, to love them, καὶ ἐξελέξατο, and he elected you their seed after them above all people; circumcise therefore the foreskin of your hearts, and be no more stiffnecked." Where again evident it is, that the whole seed of Abraham, by Isaac, even the "stiffnecked" of them, were "the beloved" and "elect of God." Ch. xiv., he saith to all to whom the following precepts did belong, and therefore doubtless to all Israel, "Thou art a holy people to the Lord thy God, καί σε ἐξελέξατο ὁ Κύριος, and the Lord hath chosen thee out to be a peculiar people above all nations."

And with this notion of the words, accords the constant use of the same phrase in all the prophets and sacred writers of the Old Testament: thus Solomon saith, 1 Kings iii. 8, "Thy servant is in the midst of thy people, ὃν ἐξελέξω, which thou hast elected; a great people that cannot be numbered, nor counted for multitude." In the book of Psalms, the Jews in general are styled "the seed of Israel his servant, the children of Jacob, ἐκλεκτοὶ αὐτοῦ, his elect," Ps. cv. 6. 43, cxxxv. 4; there doth he say, τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, "The Lord hath chosen Jacob to himself, and Israel for his own inheritance," Ps. cvi. 5; there doth he tell us, that "the Lord brought forth his people with joy, καὶ τοὺς ἐκλεκτοὺς αὐτοῦ, and his elect with gladness;" there he desires of God, χρηστότητα τῶν ἐκλεκτῶν, "the good of his elect, to rejoice in the gladness of his nation:" so that throughout the Psalms, God's "servants," his "people," his "nation," his "inheritance," and his "elect," are the same persons.

In the evangelical prophet we read, God speaking of Jacob, ὃ ἐξελεξάμην, "whom I have elected, and Israel whom I have loved," Isa. xli. 8, 9, and to whom he speaks thus, "Thou art my child, whom I have chosen," xliii. 20, 21. There God declares, "He will make waters in the wilderness, and rivers in the deserts, ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν, to give drink to my chosen generation, my people whom I have chosen to show forth my praise," xlv. 4. There we read of "Jacob my servant," and "Israel mine elect," lxv. 6, and of a mountain which his "elect shall inherit, and in which his servants shall dwell."

In the prophet Jeremy we find God is displeased with them who said, "The two families אשר בחר יהוה בהם, whom the Lord had chosen, he hath even cast them off," Jer. xxxiii. 24. The prophet speaks of the day "when the Lord chose Israel, and lifted up his hand to the seed of the house of Jacob," Ezek. xx. 5. The prophet Zechariah styles God, "the Lord who hath chosen Jerusalem," Zech. iii. 2. And Daniel speaks of a time when οἱ ἐκλεκτοὶ αὐτοῦ, "his elect should not be able to stand before their enemies," Dan. xi. 15.

And to carry on this phrase even to the times of the New Testament; in the book of Esther, we are told of a time in which τὸ γένος ἐκλεκτόν, "the chosen generation should have perished," Esth. xvi. 21, i. e. in which the wicked Haman designed to cut off the Jews. In the book of Ecclesiasticus e are informed, that "Joshua was made great, ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, for saving the elect of God, and taking vengeance on their enemies that rose up against them (Ecclus. xlvi. 1), that he might set Israel in their inheritance."

Thus have I traced this phrase throughout the whole Old Testament, and shown, that it belongs not to particular persons, but to the whole Jewish church and people in the general; to the bad as well as to the good among them; to them to whom God threateneth the worst of evils, as well as to them to whom he promiseth the greatest blessings.

When in the New Testament this phrase is applied to the Jews, it plainly signifies as many of them as were converted to the Christian faith; though afterward too many of them fell off from it, or brought not forth those fruits of righteousness which Christianity required; and is applied to them all in general, and without distinction. And it is highly reasonable to conceive it should be so; for the apostle writing to that nation, who had been still accustomed to this notion of the word, and were all styled "the elect," they must be supposed to use the words of the Old Testament in that sense in which they always understood them: that the apostle doth here so use the word, is evident from this consideration, that the "holy nation," the "peculiar people," the "royal priesthood," joined with it, are expressions belonging primarily to that nation, and from them derived to the Christians. Secondly, that this epistle is writ to "the elect," that is, the "strangers of the dispersions of Pontus, Galatia, Cappadocia, Asia, and Bithynia," they all being styled "the elect," i. e. such as professed Christianity, and so were visible members of the church of Christ; whereas too many of them were not so, according to that meaning of the word *elect*, which makes it to import men absolutely designed for eternal happiness, as this and the Second Epistle may inform us. Thirdly, that the Second Epistle, sent to the same persons, writes only "to them who had obtained like precious faith with us;" and so informs us, that the "faithful" and "elect" are in Peter's phrase the same. And that this is the notion of the word in all the other places of the New Testament, see proved in the notes upon them; and that it is applied to whole churches, and scarce ever to any individual person, in that sense in which it hath been so generally used by some late divines.

[9] Βασίλειον ἱεράτευμα, *A royal priesthood.*] Exod. xix. 6 "A kingdom of priests:" "Kings and priests," saith the Chaldee. And so John declares, that Christ hath "made us kings and priests to God," Rev. i. 6, v. 10, kings to "reign with him," xx. 6, and priests to "offer up unto him our spiritual sacrifices" (see here, ver. 5).

[10] Ἔθνος ἅγιον, *A holy nation.*] i. e. A people separated to God from all other nations, and from their idolatry, or false and antiquated worship, to serve him in an acceptable manner: on which account all Christian churches, being called out of the world, and dedicated to the service of God by Jesus Christ, are, in the prefaces to Paul's epistles, styled "saints" (see note on 1 Cor. i. 2).

[11] Λαὸς εἰς περιποίησιν, *A peculiar people.*] A treasure, as the word סגלה signifies, a people in covenant with God, and so become his *peculium*, whom he will be careful to protect and preserve, and to whom belong his peculiar favours and privileges.

[12] Τὰς ἀρετὰς, *His praises;*] Or, *glory:* תהלתי is so rendered by the Septuagint, Isa. xlii. 8, "I will not give my glory to another, οὐδὲ τὰς ἀρετάς μου, nor my praise to graven images;" and, ver. 12, "Let them give glory to the Lord; τὰς ἀρετὰς αὐτοῦ ἀναγγελοῦσι, let them show forth his praises in the islands:" and, xliii. 21, he styles Israel "my elect;" as here, my peculiar people, τὰς ἀρετάς μου διηγεῖσθαι, to show forth my praise" (see also lxiii. 7, Hab. iii. 3, Zech. vi. 13, Esth. xiv. 10).

[13] Ver. 10. Οἱ ποτὲ οὐ λαὸς, *Who in times past were not a people.*] These words plainly relate to God's dealing with the ten tribes of Israel, when he had given them a bill of divorce (Jer. iii. 8), and sent his prophet Hosea to say unto them, "Ye are not my people, neither will I be your God" (Hos. i. 6. 9). And again, "I will no more have mercy on

and [14] pilgrims, (*to*) abstain from fleshly lusts, which [15] war against the soul;

12 Having your conversation honest (Gr. *honourable*) among the Gentiles: that, whereas they [16] speak against you as evildoers, they may by *your* good works, which they shall behold, (*be induced to*) glorify God [17] in the day of visitation.

13 Submit yourselves (Gr. *be ye subject therefore*) to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent [18] by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God (*concerning you*), that (*so*) with well doing ye may put to silence the ignorance of foolish men: (*i. e. of those gentiles, which, estimating you by the turbulent Jews, are apt to represent you as ἔθνος δυσαρκτὸν καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, a people naturally averse from subjection to kings*, Jos. de Bell. Jud. lib. ii. cap. 8, p. 782, F:)

16 [19] As free (*men*), and (*but*) not using *your* liberty for a cloke of maliciousness (*as the Jews do*), but as (*those who are*) the servants of God (*and so, for conscience towards him, are subject to his ordinance*).

17 Honour (*therefore*) all *men* (*even heathens*). Love the brotherhood. Fear God. Honour the king (*who then was Nero, the worst of kings, and the persecutor of Christians*).

18 [20] Servants (*also*), *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [21] thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 [22] For what (*ground of*) glory *is it* (*to you*), if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and (*yet*) suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 (*And it is also suitable to your profession;*) For even hereunto were ye called: because Christ also (*whose followers ye profess to be*) suffered for us, leaving us an example (*both of well-doing and patient suffering*), that ye should follow his steps:

22 (*For he was one*) Who did no sin, neither was guile found in his mouth (*and so he could not suffer for evil-doing:*

23 *And also one*) Who, when he was reviled, reviled

---

the house of Israel, but will utterly cast them away:" and indeed, God having so expressly said, that "the children of Judah and Israel should be gathered together, and appoint themselves one head," that he would "have mercy upon her who had not obtained mercy, and would say to them who were not his people, Thou art my people" (Hos. i. 11, ii. 23), and that they should say, "Thou art my God," and that "the house of Judah should walk with the house of Israel;" I doubt not but that there was a considerable return of the ten tribes, or at least a considerable conversion of them in the places where they were: and though they, being mixed with the heathens, did many of them "serve their gods," as he threatened they should, Deut. xxviii. 36. 64, and so may be also said to be "called from darkness to this marvellous light;" yet since the apostle Paul applies this passage to the gentiles (Rom. ix. 25), I doubt not but that, in my mystical sense, it must relate to them also.

[14] Ver. 11. Ὡς παροίκους, *As strangers and pilgrims.*] They whose "citizenship is in heaven," and whose "names are written in heaven" (Phil. iii. 20, Heb. xii. 23), must be "pilgrims and strangers upon earth" (see note on Heb. xi. 13).

[15] Στρατεύονται, *War against the soul.*] For whereas the natural motion of that spiritual being is towards spiritual and heavenly things, "these lusts," saith Œcumenius, "draw down and captivate the soul to sensual and worldly things:" as therefore strangers and pilgrims are not wont to be affected much with the objects which they see in their travels; so neither should we who profess to be pilgrims in this world, be much affected with sensual objects.

[16] Ver. 12. Καταλαλοῦσιν ὑμῶν, *Speak evil of you as of evil-doers.*] Here Œcumenius gives this relation from Irenæus, bishop of Lyons, concerning the martyrs Sanctus and Blandina; "That the heathens apprehending the servants of some Christians, and compelling them to declare what evil* they knew of them, those servants having heard from the Christians that the holy sacrament was the body and blood of Christ, and thinking that it was, τῷ ὄντι, verily and substantially, his flesh and blood, related this to the inquirers, and they thinking, ὡς αὐτόφωρα, that this was done in very deed by Christians, told this to other heathens, and compelled the martyrs Sanctus and Blandina, by torments, to confess it; to which Blandina answered, How can they be guilty of such things, who by exercise (i. e. through temperance) permit not themselves to enjoy lawful flesh?"

[17] Ἐν ἡμέρᾳ ἐπισκοπῆς, *In the day of visitation.*] That is, when they afflict and persecute you: so ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signify in the Septuagint; Isa. x. 3, "What will ye do, ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, in the day of visitation, when your affliction shall come from far;" Jer. vi. 15, ἐν καιρῷ ἐπισκοπῆς, "In the time of their visitation they shall perish:" and again, x. 15, Wisd. iii. 7, ἐν καιρῷ ἐπισκοπῆς, "In the time of their visitation they shall shine;" Eccles. ii. 14, "Woe to them who have lost patience, what will they do, ὅταν ἐπισκέπτηται ὁ Κύριος, when the Lord visits?" and xviii. 20, "Before the judgment examine thyself, καὶ ἐν ὥρᾳ ἐπισκοπῆς, and in the hour of visitation thou shalt find propitiation."

[18] Ver. 14. Δι' αὐτοῦ, *By him.*] That is, by God, saith Esthius, because these governors were not always sent by Cæsar for these good ends; but it is sufficient that this was the general end of punishment, &c., and therefore they, in charity, must be supposed to be sent by kings and emperors for these ends.

[19] Ver. 16. Ὡς ἐλεύθεροι, *As free*, &c.] That the Gnostics pretended to any such liberty as exempted them from subjection to superiors, I find not in church history: but, that the Jews, to whom Peter writes, and especially the zealots among them, were notorious for this doctrine, and were practising it at the writing of this epistle, is evident: for,

First, They held themselves obliged to own* "God alone as their only Lord and Governor, in opposition to Cæsar, and all kings which were not of their own nation," and did not govern them by their own laws, or his immediate appointment.

Secondly, They, many of them, rebelled against the Romans, and against the governors sent by them, upon this very pretence, that† "they were a free people, and ought to preserve their liberty:" and thus they "used their liberty for a cloak of maliciousness."

[20] Ver. 18. Οἱ οἰκέται, *Servants, be subject.*] This also was a lesson needful for the Jews, because the Essenes against them, say Philo and Josephus, thought it "against the law of nature to be servants to any;" and their rabbins allowed not "a Jew to be a servant to a heathen" (see note on 1 Tim. vi. 1, 2).

[21] Ver. 19. Τοῦτο γὰρ χάρις.] This will procure the divine favour and reward. So what is, ποία ὑμῖν χάρις; "What thank have ye?" Luke vi. 32, 33, is, τίνα μισθὸν ἔχετε; "What reward have ye?" Matt. v. 46; and in the following verse this phrase is rendered, "This is acceptable."

[22] Ver. 20.] Note, First, From comparing this and the preceding verse, that to *suffer* (ver. 19), and to *take* our

---

* Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνος γὰρ αὐτὸς ἀληθὴς ἐστι καὶ δίκαιος ἀνθρώπων ἐσπότης. Eleazar apud Joseph. lib. vii. cap. 34, p. 989, G. Ἐτεῖσον τῆς ἐλευθερίας ἀντιποιεῖσθαι, καὶ Ῥωμαίους μὲν μηδὲν κρείττους ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεῖσθαι ἐσπότην. Cap. 37, p. 995, B. Vide D, E, F, et Not. in 2 Thess. ii. 4.

† Πρὸς ἐλευθερίαν ἐπεκρότουν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. lib. ii. cap. 23, p. 797, C, D. Vid. lib. ii. cap. 28, p. 804, E. lib. iii. cap. 25, p. 851, F lib. iv. cap. 13, p. 874, C. lib. vii. cap. 20, p. 985, F.

not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously (*and so was an example of perfect patience*):

24 Who (*was not only to us an example of suffering, but*) his own self [23] bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 [24] For ye were as sheep going astray (*from*); but are now returned unto the Shepherd and Bishop of your souls.

---

sufferings *patiently* (ver. 20), in the scripture import, is the same thing.

Secondly, That to do that which is truly acceptable to God, is also matter of our glory (see note on 1 Cor. ix. 6, Jer. ix. 24, Rom. ii. 7. 10).

[23] Ver. 24. Ἀνήνεγκεν, *Bare our sins.*] If these words be rendered, "He bare our sins," it is certain that an innocent person can only bear them by bearing the punishment due to them: and that this is the proper import of these words, τας ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident both from the prophet's exposition of them, when he saith of the same person, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, "He bare the sins of many" (Isa. liii. 12), and expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, "He was delivered up to death for their iniquities;" and from the usual import of the phrase in the Old Testament; as, when we read in the book of Leviticus, vii. 18, "He that eateth of the peace-offering in the third day, it shall not be favourably accepted, τὴν ἁμαρτίαν λήψεται, he shall bear his iniquity." And again, "Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him, καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, and not bear sin for him" (Lev. xix. 17): and in the book of Numbers thus, "Your children shall wander in the wilderness forty years, καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, and shall bear your whoredoms"—"Ye shall bear iniquities forty years" (Numb. xiv. 33, 34): when we hear the prophet Jeremy complaining, "Our fathers have sinned, and are not, τὰ ἀνομήματα αὐτῶν ὑπέσχομεν, and we have borne their iniquities" (Lam. v. 7): when we hear God saying to Ezekiel, "Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, λήψῃ τὰς ἀδικίας αὐτῶν, thou shalt bear their iniquities" (Ezek. iv. 4—6): when it is farther said, "The soul that sinneth it shall die; the son οὐ λήψεται, shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son" (Ezek. xxviii. 20): when we read so often in the law of Moses, that such persons have been guilty,* "and shall bear their iniquity, they shall die for it;" and find so many cautions there given to the Jews, that they offend not in such a kind,† "that they bear not iniquity and die;" or, lest they bear iniquity and die: in all these places, neither the Socinians, nor any other persons, do fancy any other import of these words, but that by bearing of iniquity and sin is meant bearing the punishment of sin; and in these latter places, being punished with death for it. When therefore the same Jews found it foretold of their Messiah, by their own prophet, that he should "bear the sins of many," what could they understand by these expressions, but that he was to suffer the punishment, and bear upon him the burden of their sins? When the apostle informs those very Jews who were so well acquainted with the import of this phrase, that "Christ was once offered, or given up to death, to bear the sins of many;" and when Peter, writing to the same Jews, informs them that "he bare our sins in his own body on the tree," how can we think otherwise, than that they both apprehended, and the blessed apostle did design to teach them, that he suffered this death as the punishment of their iniquities? Let Mr. Le Clerc continue, if he please, to be confident that "it is not so much the expiation of sins, as the mortification of them, that is here signified," whilst we poor mortals rather think our sins must be mortified in us than on a tree, and in our own bodies than in Christ's, or in the sufferings of his body; and that it is not very good sense to say, He mortified our sins, that we might die unto them.

[24] Ver. 25.] These and the former words are taken from Isa. liii. 7, where the words are, "We as sheep have gone astray, and the Lord hath laid on him the iniquity of us all." Hence are both Jews and gentiles represented as "lost sheep," and Christ as the "good Shepherd" who goes after them, and brings them home upon his shoulders (see Isa. xl. 11, Ezek. xxxiv. 23). Here then is a farther confutation of the Socinian* gloss upon the former verse, viz. that "Christ took away our sins by his own body crucified upon the cross, procuring our absolution from them by his sufferings; not that he underwent the punishment of our transgressions, but because his voluntary death prevailed with God to give him power to absolve his servants at the last, and to reward them with eternal glory." For were this the whole import of the words, why is it added, in plain allusion to those emphatical words of the prophet Isaiah, "He bare our sins, the chastisement of our peace was upon him, and by his stripes we are healed?" Why is it so emphatically noted, that he who "did no sin" (ver. 22), yet "bare our sins?" Doth not this lead us to this sense, that he thus suffered not for his own, but for our sins? Why is he said to "take away our sins in his own body?" Doth not that seem to intimate, that the punishment of our sins was laid upon his body? Why is he said to do this "upon the tree?" Must not that intimate, that what he did to take away our sins was done upon the cross? especially if we consider, that the cross was the altar upon which he suffered, and that ἐπιφέρειν, ἀνενεγκεῖν ἐπὶ τὸ θυσιαστήριον,† "to carry up upon the altar," is the usual phrase for offering the sin-offering or the burnt-offering upon the altar. And so the import of this whole sentence seems to be this; He bare, or took away, our sins in his own body offered upon the altar for us. Moreover, if this be chiefly done after Christ's resurrection, and the great day of recompense, and only by Christ's death, as it prevailed with God to give him power then to absolve us from our sins, why doth the author to the Hebrews make such a plain distinction betwixt Christ's bearing our sins, and his second coming to give a final absolution from them, saying (Heb. ix. 27. 29), "Christ was once offered to bear the sins of many, and to them that look for him he will appear a second time, χωρὶς ἁμαρτίας, without a sacrifice for sin, unto salvation?" Crellius allows that χωρὶς ἁμαρτίας signifies "without a sin-offering;" and doth it not hence follow, that his first coming to bear our sins was his coming with a sin-offering for them? Since then the sin-offering still suffered in the sinner's stead, and bare the punishment of his iniquity, it follows, that he who came to be a sin-offering for us, must come to suffer in our stead, and bear the punishment of our iniquities.

Lastly, Admit the words may be translated thus, "He took away our sins," it is most reasonable so to interpret them as this phrase is used in scripture, when it is applied to the same purpose; now when it is there used of "taking away sin" by a sacrifice offered up to God for sin, it always hath relation to an atonement made by the sacrifice for that iniquity; and that sin-offering is said to "bear away the iniquity," by taking it upon himself. So when it is said that the sin-offering is given, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσασθε περὶ αὐτῶν ἔναντι Κυρίου, "to take away the iniquity of the congregation," it is there said to do it, "by making an atonement for them before the Lord," Lev. x. 17. So it is said of the scapegoat, that "he shall bear away all their iniquities;" but then he must be presented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, "to make atone-

---

* Τὴν ἁμαρτίαν λήψεται. Lev. v. 1, vii. 18, xxiv. 15, Numb. ix. 13, Ezek. xxiii. 49. Ἁμαρτίαν κομιοῦνται. Lev. xx. 17. Ἁμαρτίαν ἀνοίσουσι, ver. 19, 20.

† Ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι. Lev. xxii. 9. Καὶ οὐ λήψεσθε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε. Numb. xviii. 22, 23.

* Neque enim Christus perpessionibus suis iram Dei in nos conceptam exsatiavit, aut debita nostra propriè loquendo exsolvit; sed tanta sua et tam grata Deo obedientia, et sibi cœlestem gloriam, et suis omnibus peccatorum remissionem, regni cœlestis hæreditate conjunctam, Dei beneficio comparavit. Schlictingius in locum.

† Lev. iii. 5. 11. 17, iv. 10. 26, vi. 10. 15, viii. 17, Numb. v. 25, 26.

ment with," or "upon him," Lev. xvi. 1; i. e. Aaron must "confess their iniquities upon his head, and he shall bear upon him all their iniquities, λήψεται ἐφ' ἑαυτοῦ τὰς ἁμαρτίας αὐτῶν, he shall take their iniquities upon himself, and shall bear them away into the wilderness." So, Deut. xxi. 9, "Thou shalt take away innocent blood from among you;" but this is to be done by making an atonement for the innocent blood shed. When therefore it is said, that "Christ was manifested to take away sin," 1 John iii. 5, and that he "took away our sins in his own body," and was offered to "take away the sins of many," Heb. ix. 28, is it not reasonable to suppose he did this by taking the punishment of them upon himself, and making an atonement for them before God? especially if we consider that he is speaking to those Jews to whom these phrases were familiar.

CHAPTER III.

1 (*And to proceed to the other relations, of man and wife;*) Likewise, ye wives, *be* in subjection to your own husbands; that, if any (*be such as*) obey not the word, they also may without the word (*i. e. without attending to the other demonstrations of the truth of it,*) be won (*to the faith*) by the conversation of the wives;

2 While they behold your chaste [1] conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of [2] plaiting the hair, and of wearing of gold (*chains*), or of putting on of (*gorgeous*) apparel;

4 But *let it be* (*that of*) the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves (*with chastity and subjection*), being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham (*in token of that subjection*), calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement (*i. e. and be not moved by your fears to deny the truth, as she was,* ἐφοβήθη γάρ, *for she was afraid*, Gen. xviii. 15).

7 [3] Likewise, ye husbands, dwell with *them* according to (*the*) knowledge (*of your Christian duty, which requires you to love and cleave to your wives, forsaking all others, and to render them due benevolence*), giving honour (*or conjugal affection*) unto the wife, as unto the weaker vessel (*and so less able to contain, and more liable to temptations*), and as being heirs together of the grace of life; that your prayers be not hindered (*as they must be if ye refuse to cohabit with them*).

8 Finally, *be ye* all of one mind (*minding the same things*), having compassion one of another (*under all your afflictions*), love as brethren, *be* pitiful, *be* courteous (*these being the effects of love*):

9 Not rendering evil for evil, or railing for railing (*things contrary to love, as showing rancour in the heart and tongue*): but contrariwise blessing; knowing that ye are thereunto called (*i. e. for this very end*),

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *Your chaste conversation in fear.*] i. e. That they observing that the fear and reverence of that God you serve, produceth in you all due subjection and obedience to them, great chastity, and freedom from all suspicion of lust, great meekness and quietness of spirit in the family, sobriety in your apparel, and care of their concerns, you may by these things commend to them, not only your own persons, but that faith which produces in you these good fruits.

[2] Ver. 3. Ἐμπλοκῆς τριχῶν, *Not the outward adorning*, &c.] These, in the words of Clemens of Alexandria,* are τὸ ἑταιρικὸν καλλώπισμα, "the ornaments of whores;" and such as demonstrate, τὸ σοβαρὸν, καὶ θρυπτικὸν, καὶ ἀβροδίαιτον, "their arrogance, softness, and lasciviousness; the plaiting of the hair was," saith he,† "a sign of corrupt women, καὶ γὰρ αἱ περιπλοκαὶ τριχῶν ἑταιρικαί· and they that use them," he saith, "were ἑταιρικῶς κοσμούμενοι, attired like whores." And in his third book, and fourth chapter, he saith, αἱ χρυσοφορούσαι γυναῖκες, "The women that wear gold, plait their hair, paint their faces, have not the image of God in the inward man, but, in lieu of it, a fornicating and adulterous soul." The Apostolical Constitutions‡ also forbid women to wear τὴν ἐπιτηδευμένην ἐσθῆτα εἰς ἀπάτην, "exquisite garments, or garments fitted to deceive, or gold rings upon their fingers, ὅτι ταῦτα πάντα ἑταιρισμοῦ τεκμήρια ὑπάρχει, because all these things are signs of whoredom." And as for the "wearing of gold," Jamblichus,§ in the life of Pythagoras, saith, τὸ χρυσὸν ἐλευθέραν μηδεμίαν φορεῖν, μόνον δὲ τὰς ἑταίρας, "that no free women wore gold, but whores only." The precious apparel is the thing which all the comedians mention as the attire which such women sought after, and gloried in. These things therefore, when they are used as such marks of distinction, are absolutely forbid chaste women: but when they cease to be so, they may be worn by Christian women, provided they do it without pride, or much concern about them; and still remembering that gravity in apparel is still more honourable and becoming Christian matrons, and that the ornaments of the mind, which are not subject to corruption, are much to be preferred before them.

[3] Ver. 7. Οἱ ἄνδρες ὁμοίως, *Likewise, ye husbands.*] I am very uncertain what is the true sense of these words. The reverend Dr. Hammond interprets them thus, "Let the husbands in like manner live conjugally with their wives, as Christianity requires of them; giving them maintenance, as persons less able to provide for themselves, and considering that they are by God's appointment co-partners with them of the good things of this life; that so they may not be disturbed in their prayers by their distractions and solicitudes for this world." Which interpretation I should acquiesce in, could I find that the phrase συγκληρονόμοι ζωῆς or ζώσης, "Being heirs together of the grace of life," was ever used only with respect to the good things of this present life; or that ἐγκόπτεσθαι τὰς προσευχὰς signified only "to be distracted in prayers," and not rather to have them only hindered.

Others interpret them thus: Let the husbands live with their wives as Christianity requires, not irritating or provoking them (Col. iv. 19), not despising their company; but giving honour to them as most needing it, and as considering that they are equal to them in respect of spirituals; and that by your discontents, displeasure against and separation from one another, your prayers be not hindered.

Others, as in the paraphrase, refer this to conjugal relation, and to conjugal duties; as all the ancients, who have spoken of these words, interpret them. Œcumenius saith, he thinks they are to be interpreted, ἐπὶ τῆς γαμικῆς χρήσεως, of the conjugal use of one another; and the word συνοικεῖν seems to plead for this sense as being so used by the Septuagint, Gen. xx. 3, Deut. xxiv. 1, xxv. 5, Isa. lxii. 5, Esd. i. 8. 70. 84. 92; but then I find not that the word τιμὴ beareth any such sense. Only to this it may be answered, that Origen* seems to point the words thus: "Let the husband dwell with the wife according to knowledge, as being more infirm, giving honour to them also, as being heirs of the grace of life." And seeing συνοικέω signifies *to marry*, or

* Pædag. lib. ii. cap. 12.
† Lib. iii. cap. 11, p. 248.
‡ Lib. i. cap. 3, 8.
§ Lib. i. cap. 31, p. 165.

* Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ, ὡς ἀσθενεστέρῳ σκεύει ἀπονέμοντα τιμήν. Hom. xxiv. in Matt. tom. i. p. 355.

that ye should inherit a blessing (*and so by blessing others, will imitate your gracious God, and show how willing ye are the same mercies may be conferred on others*).

10 For he that will love life (*i. e. who is desirous of a quiet, pleasant life*), and (*would*) see good (*i. e. prosperous*) days, let him refrain his tongue from evil (*speaking, so that men may refrain from speaking evil of him again*), and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it (*that so men may be disposed to speak uprightly, and do good to you, and live peacably with you, and you may live under the protection of divine providence*).

12 For the eyes of the Lord *are* over the righteous (*to protect them from evil*), and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil (*to return it upon their own heads*).

13 And (*this deportment doth also naturally tend to preserve you from evil, for*) who *is* he that will (*be so unnatural and ungrateful as to*) harm you, if ye be followers of that which is good (*and obliging to them*)?

14 But and if (*it should so happen, that notwithstanding*) ye (*should*) suffer for righteousness' sake, happy *are ye* (iv. 14): and (*therefore*) [4] be not afraid of their terror (*i. e. of what they threaten*), neither be troubled (*for what they can inflict upon you*);

15 But [5] sanctify the Lord God in your hearts: and *be* ready always to *give* an [6] answer (*or account*) to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having (*or retaining*) a good conscience; that, whereas they speak evil of you, as of evildoers (*and consequently represent your faith as instigating you to evil practices*), they may be ashamed (*of such accusations*) that falsely accuse your good conversation in (*the faith of*) Christ.

17 (*This care of retaining a good conscience is necessary, that ye may have comfort in your sufferings, and be conformed to Christ by them;*) For *it is* better, if the will of God be so (*and he sees fit to permit it*), that ye suffer for well doing, than for evil doing.

18 For Christ also hath once [7] suffered for sins, the [8] just for the unjust, [9] that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

---

contract matrimony, the words may be thus paraphrased: Likewise, ye men, be ye joined in marriage with the women, as ye find them endued with the knowledge of Christianity, they being the weaker vessels, and so more subject without this knowledge to miscarry: giving preference in your choice to such as be heirs together with you of the grace of life, that, through difference in religion, your prayers be not cut off.

[4] Ver. 14. Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *Fear not their fear.*] These, and the following words, "Sanctify the Lord God in your hearts," are plainly taken from Isa. viii. 12, and they are there an exhortation not to fear the Assyrians, nor to be dismayed, as those Jews were, who out of fear were desirous to confederate with them; and so accordingly they must here signify, that Christians were not so to dread those by whom they suffered for the sake of righteousness, nor any that out of fear conspired with them to avoid persecution, as too many of the Jews did (Gal. vi. 12, 13), as to do any thing contrary to the fear of God, or unbecoming their profession.

[5] Ver. 15. Κύριον ἁγιάσατε, *But sanctify the Lord God in your hearts.*] This phrase in scripture seems to import these things:

First, That we should always have upon our spirits such a holy fear and reverence of God, as will prevail upon us to dread more his displeasure than any thing which we can suffer from the hand of man (Matt. xx. 28), and so enable us to stick close to our duty, and to endeavour to secure his favour, whatsoever we may suffer for so doing. So, Isa. vii. 12, 13, "Fear not their fear, but sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread:" so, xxix. 23, "They shall sanctify the Holy One of Jacob, and shall fear the God of Israel."

Secondly, To "sanctify the Lord God in our hearts," is from the heart to own and to believe the truth of all that God delivers by his word and promise: as when God saith to Moses and Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numb. xx. 12). Hence the apostle, having told the Christians, he writeth to them of the engagements God had made, that "his eyes should be over the righteous, and his ears open to their prayers," and minded them of "the hope that was in them," requires them thus to "sanctify the Lord God in their hearts."

Thirdly, This phrase imports a firm belief of his almighty power, which makes him able to protect his people against all their enemies, and an affiance in his goodness and especial providence towards them: "Sanctify the Lord God in your hearts, and he shall be for a sanctuary," Isa. viii. 13. So Ezekiel, xxxvi. 22—24.

Fourthly, To "sanctify the Lord," is to acknowledge and believe his justice, and that he is a God who will be sure to execute his judgments on the wicked, and more especially upon the persecutors of his people. So when he executed his judgments on Nadab and Abihu, Moses declares, "This is the thing the Lord had spoken, I will be sanctified in those that come nigh to me." So Numb. xx. 13, "This is the water of Meribah, because the children of Israel contended with the Lord, and he was sanctified in them;" "by punishing their rebellion," saith the Targum. So God declares he would be sanctified upon Sidon, which had been to the house of Israel "a pricking brier, and a grieving thorn" (Ezek. xxviii. 24), and upon Gog, the great enemy of Israel (xxxviii. 3). So the rabbins say, that "when God doth judgment, he sanctifies himself before his creatures;" according to these words of the prophet Isaiah, "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (v. 16).

[6] Πρὸς ἀπολογίαν.] This apology for "the hope that was in them," seems rather such as should be made by works than words; against them who accuse the professors of it as evildoers, rather than against them who only doubt of the truth of it.

[7] Ver. 18. Περὶ ἁμαρτιῶν ἔπαθε, *Hath suffered for sins.*] Here note, that Christ is not only said to suffer for us, but to "suffer for our sins." Now was ever any man said to suffer for his own sins, who did not suffer the punishment of his iniquity? Why therefore should our Lord be said to "suffer for sins," if he did not some way suffer the punishment of our iniquity? Again, is not the sin-offering in the Old Testament styled above sixty times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, "the offering for sin!" When therefore the oblation of our Lord is also called, τὸ περὶ ἁμαρτίας, "an offering for sin," Rom. viii. 3, when he is said to suffer περὶ ἁμαρτιῶν, "for sins," 2 Cor. v. 21, what could the Jews, to whom the apostle writes, conceive to be the proper import of these words, but that he suffered to make atonement for their sins, as did all their sin-offerings, by suffering in their stead the punishment of their iniquity? (see the notes on Rom. viii. 3, 2 Cor. v. 21.)

[8] Δίκαιος ὑπὲρ ἀδίκων, *The just for the unjust.*] That is, saith Schlictingius,* "that the unjust might not suffer death, nor bear the punishment of their iniquities; for the victim suffers lest the guilty should be punished."

[9] Ἵνα προσαγάγῃ, *That he might bring us to God.*] This phrase, in all other places of the New Testament, where it is used with respect to Christ, imports his procuring to us freedom of access to God, who by our sins were formerly excluded from him, and banished from his gracious presence. "By him we have," saith the apostle Paul, προσαγωγὴν πρὸς τὸν πατέρα, "admission to the Father;" by him we do obtain

---

* Ne injusti paterentur mortem æternam, et suorum peccatorum pœnas darent: victima enim patitur ne reus puniatur.

19 By which (*Spirit*) also he went and preached [10] unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* (Gr. *the antitype of which ark is that*) baptism (*which*) doth also now save us (not (*merely as it is*) the putting away of the filth of the flesh, but (*as it is*) the [11] answer (*or stipulation*) of a good conscience toward God,) (*and this salvation it works for us,*) by (*virtue of*) [12] the resurrection of Jesus Christ:

22 Who is (Gr. *being*) gone into heaven, and is on

παῤῥησίαν εἰς τὴν προσαγωγὴν, "a freedom of access to God with confidence" (Eph. ii. 18, iii. 12). This is obtained, saith the same apostle, by virtue of his blood; "for we who sometimes were afar off, are by the blood of Christ brought nigh unto him:" we are brought nigh unto him, saith Peter here, by his suffering for our sins. Must not then we, who were excluded and banished from him by our sins, be brought nigh and reconciled to him by the blood of Christ, and by his sufferings for us on the cross?

[10] Ver. 19. Τοῖς ἐν φυλακῇ πνεύμασι, *To the spirits in prison.*] Or, as other copies read, Πνεύματι, by which Spirit going, he preached to those in prison. For explication of which words, note,

First, That by those "in prison" we may understand the gentile world in bondage and captivity to sin and Satan, and held in the chains of their own lusts, and in the bonds of their iniquity. For by this phrase the evangelical prophet doth thrice express the preaching of the gospel by our Lord Jesus Christ: as in those words, "I gave thee for a covenant to the people, for a light to the gentiles, to open the blind eyes, to bring, ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, the prisoners out of prison, and them that sit in darkness out of the prison-house," Isa. xlii. 17. And again, "I will give thee for a light to the gentiles, that thou mayest be my salvation to the ends of the earth, that thou mayest say, τοῖς ἐν δεσμοῖς, ἐξέλθετε, to the prisoners, Go forth," xlix. 9. And a third time, "The Spirit of the Lord is upon me to proclaim liberty to the captives, and the opening of the prison to those that are bound," lxi. 1, 2. To this effect are all these places interpreted by Jerome, Theodoret, and Procopius, upon Isaiah; viz. of those gentiles who were "bound in the chain of their sins," and captivated by Satan. Accordingly Lactantius, having cited the words extant, xlii. 7, saith, Cùm igitur nos anteà tanquam cæci, et tanquam carcere stultitiæ inclusi, sederemus in tenebris, ignorantes Deum et veritatem, illuminati ab eo sumus, qui nos testamento suo adoptavit, et liberatos malis vinculis, atque in lucem sapientiæ productos, in hæreditatem regni cœlestis ascivit (Lib. iv. cap. 20). Accordingly Philo* doth often represent men brought in bondage to their lusts ὡς ἐν δεσμωτηρίῳ καθειργμένην ψυχὴν ἔχοντες, "as persons whose souls are shut up in a prison-house;" and those who have overcome their lusts and sinful pleasures,† ὥσπερ ἐξ εἱρκτῆς προσεληλυθότων, καὶ δεσμοῖς οἷς ἐπεφίγγοντο διαφευγόντων, "as persons who are come out of prison, and have put off their chains:" adding, that God promised liberty to the souls that seek to him for it,‡ οὐ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφρουρουμένης εἱρκτῆς παρασχόμενος, "not only affording them freedom from their bonds, and an exit from the prison in which they were kept; but giving them provisions for their journey, and safe conduct."

Now the antediluvians, who lived about the time of Noah, were ἐν φυλακῇ, "in prison," upon a double account: (1.) by reason of their bondage to sin: for then "all flesh had corrupted their way," their "wickedness was great upon the earth," and "every imagination of their heart was to do evil, and that continually" (Gen. vi. 5, 6. 13): and, (2.) they were in prison, or ἐν φυλακῇ, as having from God received the sentence of destruction, if they repented not within a hundred and twenty years, according to these words, "My Spirit shall not always strive with man, for that he is flesh: yet his days shall be a hundred and twenty years" (Gen. vi. 3): i. e. so long will I expect his reformation before I bring the flood upon them. Thus "the long-suffering of God waited for them in the days of Noah," expecting their repentance, and keeping them, as it were, "in prison" for the day of slaughter, if they did not repent. During this time, and before, God sent unto them his prophets, denouncing by his Spirit his judgments against the wicked; for to them "Enoch, the seventh prophet from Adam, prophesied, saying, The Lord cometh with his thousands of angels to do judgment against all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard speeches which ungodly sinners had spoken against him" (Jude 14, 15). And he sent also Noah to them, "a preacher of righteousness" (1 Pet. ii. 5), who, by preparing an ark before them for his own preservation, in obedience to the oracle delivered to him, condemned the old world (Heb. xi. 7). Thus did Christ by his Spirit preach to them in the days of Noah: and therefore the antediluvian age is even by the Jews styled "the age of the Holy Ghost;" according to those words, "My Spirit shall not always strive with man;" that is, say Ainsworth and the Bishop of Ely, My Spirit in my prophets, Enoch and Noah, shall not be always chiding and reproving, and thereby endeavouring to bring men to repentance, but shall proceed to punish them. Now this punishment being the drowning of the old world, their spirits have been ever since kept in prison, or reserved in chains of darkness, to the judgment of the great day: for by the consent of the Jewish nation,* "the generation of the old world have no portion in the world to come, neither shall they stand up in judgment; for it is said, My Spirit shall not always judge with man." The phrase "My Spirit," saith Dr. Fuller, "is never used of any other but the Spirit of God, and therefore must here be interpreted of the same Spirit."

Now from that time to our Saviour's advent, God sent no prophet to the whole heathen world, no person with commission to preach to all nations, or teach the gospel to every creature, but "suffered them to walk in their own ways" (Acts xiv. 16), whence they are said to have been disobedient only once of old time, "in the days of Noah."

[10] Ver. 19. *By which he preached to the spirits in prison.*] Hence Mr. Dodwell concludes, that our Saviour after his death did, in the interval betwixt that and his resurrection, preach to the separated souls in hades; but to this the reverend Bishop Pearson answers:

First, That those words cannot prove this assertion, unless it were certain, that by the word *spirit* we were to understand the soul of Christ, whereas indeed the spirit by which he is said to preach, was not the soul of Christ, but that Spirit by which he was quickened; as is evident from the connexion of the words thus, "He was quickened by that Spirit, ἐν ᾧ, by which he went and preached to the spirits in prison," that is, by the eternal Spirit of God, who is the author of the resurrection.

Secondly, He adds, that the persons to whom he preached by the Spirit, were only such as were "disobedient in the days of Noah, while the ark was preparing" (ver. 20); i. e. those who were disobedient before the flood, as were the antediluvians, all that time that the long-sufferance of God waited on them, and consequently so long as God gave them time for repentance, which was one hundred and twenty years, striving then with them for that end by his Spirit in the prophets Enoch and Noah, but adding that his Spirit should not "always strive with them:" in vain then, saith he, are we taught to understand Peter of the promulgation of the gospel to the Jews or gentiles then in hades, since the words so evidently relate to the long-suffering of God to men, then living in the days of Noah.

[11] Ver. 21. Ἐπερώτημα, *The answer of a good conscience.*] Therefore, say the anabaptists, baptism cannot be salutary to those infants who cannot make this answer of a good conscience. To this I answer, that Paul also saith, that "the

---

* Quis Rer. Div. Hær. p. 387, E.

† Quòd omnis prob. liber. p. 672, A.

‡ Quis Rer. Div. Hær. p. 405, F.

* Sanhedr. p. 10, halech. 8.

the right hand of God (*there interceding for us, and invested with all power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him*, Heb. vii. 25); angels and authorities and powers being made subject unto him (*who therefore will use the good angels as ministering spirits sent forth to minister to them who are heirs of salvation*, Heb. i. 14, *and will preserve them from those authorities, and powers, and evil spirits, which oppose and persecute them, and seek their ruin*).

true circumcision before God is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit" (Rom. ii. 29). But will any one hence argue, that the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel: "the answer of a good conscience" is required, that the baptism may be salutary; therefore they only are to be baptized who can make this answer: and the inward circumcision of the heart is required as the only acceptable circumcision in the sight of God; therefore they only are to be circumcised who have this inward circumcision of the heart. The Jews did not admit proselytes to circumcision without this answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism.

[12] Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *By the resurrection of Jesus Christ,*] "Who died for our sins, and rose again for our justification" (Rom. iv. 25), "and hath by his resurrection begotten us to a lively hope of an inheritance incorruptible" (1 Pet. i. 3, 4), is risen as the first-fruits of them that sleep (1 Cor. xv. 20), and so hath assured us, that they who are Christ's shall also be raised by him to eternal life (ver. 23, 2 Cor. iv. 14, 1 Thess. iv. 14), and who, being risen, is now in heaven promoting our salvation (ver. 22), and preparing mansions for us (John xiv. 2).

CHAPTER IV.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind (*or resolution to be conformed to him in his sufferings, as being buried with him in baptism*, Rom. vi. 4, *and so planted together with him in the likeness of his death*, ver. 5, *the old man being crucified with him, that the body of sin might be abolished, that henceforth we might not serve sin*): for he that hath suffered in the flesh hath ceased from sin;

2 (*Insomuch*) That he no longer should live the rest of *his* time in the flesh (*in obedience*) to the lusts of men (*ignorant of the truth*, 1 Pet. i. 14), but to the will of God (Rom. vi. 10, 11).

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, (*fleshly*) lusts, excess of wine, revellings, banquetings, and [1] abominable idolatries:

4 Wherein they think it strange (Gr. *wonder*) that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give (*an*) account (*of these sins against nature*) to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also [2] to them that are dead (*i. e. to the gentile world, dead*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. Ἀθεμίτοις εἰδωλολατρείαις, *Abominable idolatries:*] i. e. In idolatries joined with divers abominations (i. e. with drunkenness, uncleanness, unnatural cruelties to their own children, homicide).

Note here, that this is an evidence, that this epistle was directed not only to the Jewish nation, but to the gentile converts.

[2] Ver. 6.] For explication of these words, note,

First, That οἱ νεκροὶ, "the dead," in scripture, doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the apostle saith, the widow "that liveth in pleasure, is dead while she liveth," 1 Tim. v. 6; and Christ unto the church of Sardis, "Thou hast a name to live, and art dead," Rev. iii. 1; and when he speaks to one of his disciples thus, "Follow thou me, and let the dead bury their dead," Matt. viii. 22. This is a phrase so common with the Jews, that, as Maimonides* informs us, they proverbially say, Impii etiam viventes vocantur mortui, "The wicked are dead even while they are alive:" for he, saith Philo,† "who lives a life of sin, τέθνηκε τὸν εὐδαίμονα, is dead, as to a life of happiness;" his soul is dead, and even buried in his lusts and passions. And because the whole gentile world lay more especially under these most unhappy circumstances, whence the apostle styles them "sinners of the gentiles," Gal. ii. 15, it was proverbially said by the Jewish doctors, Populi terrarum, i. e. ethnici non vivunt, "The heathens do not live;" and they in scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians (Eph. ii. 1, Col. ii. 13), that they were νεκροὶ τοῖς ἁμαρτήμασι, "dead in trespasses and sins;" and brings in God thus speaking to the gentiles, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee life," Eph. v. 14.

Secondly, The ends for which this gospel was revealed to these gentiles, thus spiritually dead, and buried in sensuality, were these:

1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, That they might condemn, might strive against, might mortify those sensual desires, and carnal appetites, which they had indulged whilst they lived, κατ' ἀνθρώπους, "as natural men," wanting the knowledge of God's will, and the assistance of his grace and Spirit. This I conceive to be the genuine import of the Greek: for, (1.) the word "flesh" being here set in opposition to the "Spirit" not of man, but God, or at the least to the renewed spirit of man, cannot be reasonably thought to signify that fleshly body which we bear about us, but rather that sinful flesh, which lusts against the Spirit (Gal. v. 17), that "law of our members, which wars against the law of our minds" (Rom. vii. 23), that φρόνημα τῆς σαρκὸς, or "fleshly wisdom," which is "not subject to the law of God" (Rom. viii. 7).

This being so, κριθῆναι τῇ σαρκὶ, cannot be truly rendered, to be condemned, judged, and punished in the flesh, that is, the body, but to strive with, to mortify, and subdue the flesh, with its affections and lusts; which is the common import of the word κριθῆναι, both in the Septuagint and the New Testament: so, Job ix. 3, ἐὰν βούληται κριθῆναι αὐτῷ, "If he will contend with God, he cannot answer him one of a thousand;" and, xiii. 19, τίς ἐστιν ὁ κριθησόμενος, "Who is he that contendeth with me?" Isa. xlii. 26, "Put me in remembrance, καὶ κριθῶμεν, and let us plead together;" l. 8, "He is near that justifieth me, τίς ὁ κρινόμενός μοι, who is he that contendeth with me?" lxvi. 16, ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, "By fire will the Lord plead with all flesh;" Hos. ii. 22, κρίνετε πρὸς τὴν μητέρα ὑμῶν, κρίνετε, "Plead with your

* More Nevoch. lib. i.

† Leg. Alleg. lib. i. p. 45, Quod deter. pot. p. 127.

in trespasses and sins), that they might be judged (*might judge, condemn, and oppose their former life, led*) according to men (*not enlightened by the gospel*) in the flesh, but (*and might*) live according to God in the spirit.

7 But the [3] end of all things (*belonging to Jewish state*, mentioned Matt. xxiv. 6, Mark xiii. 7, Luke xxi. 9,) is at hand: be ye therefore sober, and watch unto prayer (*according to our Lord's advice in that case*, Luke xxi. 34. 36).

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins, (*which ye may have been guilty of in the time of your enmity to Christ and his servants; or those manifold infirmities ye may have committed, in building hay and stubble on the foundation, to your great hazard*, 1 Cor. xiii. 12. 15. *Or, it covers the sins of others, preventing them by patience, not taking notice of them when committed, and concealing them from others: to this sense the words of the wise man lead*, Prov. x. 12.)

9 Use hospitality one to another without grudging (*or murmuring that you bestow your charity on them who are not of your nation, or are not circumcised, and obedient to the law, as ye think yourselves obliged to be*).

10 As every man hath received [4] the gift (*of the Spirit*), *even so* (*let him*) minister the same one to another, as (*becomes*) good stewards of the manifold grace of God (*to do*).

11 If any man speak (*i. e. teach*), *let him speak* as (*he is instructed from*) the oracles of God; if any man minister (*as a deacon*), *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion (*ascribed*) for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is (*come*) to try you (Gr. *wonder not at the burning that is among you, and is befallen you for trial*), as though some strange (*and unexpected*) thing (*had*) happened unto you: (*this being only that which was foretold by us*, 1 Thess. iii. 4, *to which ye were appointed, and to which ye were called*, 1 Pet. ii. 21.)

13 But rejoice (*in it rather*), inasmuch as ye are (*thus made*) [5] partakers of (*sufferings resembling*) Christ's sufferings; that (*so*), when his glory shall be revealed, ye may (*resembling him then in glory, as ye do now in sufferings*, Rom. viii. 17, 2 Tim. ii. 11, &c.) be glad also with exceeding joy.

14 (*And*) If (*it so happen, that*) ye be reproached for the name of Christ, happy *are ye* (*in such sufferings*); for the [6] spirit of glory and of God resteth

---

mother, plead;" and, Micah vi. 1, "Arise, κρίνητε πρὸς τὰ ὄρη, contend against the mountains:" so also, Matt. v. 40, Θέλοντί σοι κριθῆναι, is, "to him that will contend with thee;" and, Jude 9, τῷ διαβόλῳ διακρινόμενος is, "contending with the devil" (see also Judg. xxi. 22. Jer. ii. 9). And this, I think, is sufficient to justify the rendering these words actively, without referring to Glassius's Canon (lib. iii. tr. 3, can. 24), that verbs passive sometimes signify actively.

Note, thirdly, that the phrase κατ' ἄνθρωπον, in the New Testament, doth always signify to live, speak, or act, after the manner of mere natural men, not yet acquainted with the mind of God, or not assisted by his Spirit: as in those passages of the apostle Paul, "Speak I these things, κατ' ἄνθρωπον, according to the dictates of mere human wisdom? Saith not the law the same also?" (1 Cor. ix. 8.) "My doctrine is not, κατ' ἄνθρωπον, the product of man's wisdom, but I received it from the revelation of Christ Jesus" (Gal. i. 11); κατ' ἄνθρωπον λέγω, "I speak what men would" from the mere strength of reason argue (Rom. iii. 5). And again, κατ' ἄνθρωπον λέγω, "I speak what is acknowledged among men," that a man's testament is accounted sacred, and no man addeth to it, or taketh from it (Gal. iii. 15). "If I have fought with beasts at Ephesus, κατ' ἄνθρωπον, after the heathen manner, what advantageth it me, if the dead rise not?" (1 Cor. xv. 32.) And, lastly, "Whereas there are contentions among you, are ye not carnal, and walk, κατ' ἄνθρωπον, as natural men" (1 Cor. iii. 3), not as men acted by the Spirit?

So that κριθῆναι κατ' ἄνθρωπον σαρκὶ, is, "to condemn their former life led as natural men," or as mere heathens in the flesh, or to strive against that flesh which they indulged in their heathen state; and to "live unto God in the Spirit," which is the second end for which the gospel was preached unto the gentiles, is, by the assistance of the Holy Spirit, to live according to the will and the example of a holy God.

To this interpretation of this text the context plainly seems to lead; for the apostle's argument runs thus: "Christ having suffered for us in the flesh," it doth become us also, in a spiritual sense, to suffer in the flesh, by the mortification of our fleshly lusts; that though we still live in the flesh, we "may not henceforth live unto the lusts of men, but to the will of God" (ver. 2). I say, the Christian must no longer live "after the will of the gentiles in lasciviousness, lusts," &c. (ver. 3), for which things heathens will be obnoxious to God's just displeasure at the great day of their accounts; since "for this cause the gospel hath been preached unto them," that they might be engaged by it to condemn and strive against that fleshly conversation, in which they lived formerly, according to the lusts of men, not yet acquainted with the mind of God, and might henceforth live according to God in the Spirit.

For this cause was the gospel preached to them that are dead, that they, being judged according to men in the flesh, might live unto God in the Spirit.] That this text can have no relation to the preaching of the apostles to the dead gentiles in hades is evident:

Because the apostle saith this whilst Paul, John, and himself were living, and speaks of it as a thing already past, saying, εὐηγγελίσθη, "The gospel hath been preached to them," not that it *shall* be preached to them when dead.

[3] Ver. 7. Τὸ τέλος ἤγγικε, *The end of all things is at hand.*] This phrase, and the advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the apostle is here speaking, not of the end of the world, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the Jewish church and state, mentioned in the inquiry of the apostles, thus, "Tell us when πάντα ταῦτα, all these things shall be finished?" (Mark xiii. 14.) And in our Saviour's answer, thus, "This generation shall not pass away, ἕως ἂν πάντα γένηται, till all things be fulfilled," Luke xxi. 32; that is, πάντα ταῦτα, "all these things," Matt. xxiv. 34, Mark xiii. 30. And it is the observation of interpreters upon these words, τοῖς πᾶσι γέγονα τὰ πάντα, "I became all things to all men," 1 Cor. ix. 22, and, πάντα μοι ἔξεστιν, "All things are lawful for me," x. 23, that the word πάντα must be restrained to the subject-matter.

[4] Ver. 10. Χάρισμα, *The gift.*] That "the gift" should here signify *wealth*, I cannot think, for though χάρις sometimes bears that sense, yet χάρισμα is never used to signify *wealth*, but hath always relation to the spiritual gifts vouchsafed then to the church of Christ. (2.) Because the "speaking as the oracles of God" seems plainly to be the same with "prophesying according to the analogy of faith," mentioned Rom. xii. 6, and the "ministering" here, with the διακονία there, both which are mentioned as "spiritual gifts according to the grace given to them;" see note there, and on the "helps," mentioned 1 Cor. xii. 27.

[5] Ver. 13. Τοῖς τοῦ Χριστοῦ παθήμασι, *Are partakers of Christ's sufferings.*] Because he looks upon the sufferings of his members as his own (Acts ix. 4, Col. i. 14).

[6] Ver. 14. Πνεῦμα τῆς δόξης, *The Spirit of glory;*] (Or, as some copies read, τῆς δόξης καὶ δυνάμεως, "of glory and power,") is doubtless that Holy Spirit which attended the preaching of the glorious gospel, and made it to be "the ministration of the Spirit, ἐν δόξῃ, in glory;" and by partaking of which Spirit we Christians are said to be "transformed from glory to glory, as by the Spirit of the Lord," 2 Cor. iii. 8, 9. 18; and who is also styled Πνεῦμα δυνάμεως, "the Spirit of might," 2 Tim. i. 7; and being promised and given to those who suffered for Christ's sake, to "abide with them for ever," as their Comforter, and to "help their infirmities" (Rom. viii. 26, 2 Tim. i. 7, 8), must make them happy suf

upon you: (*so that though*) on their part (*who are unbelievers*) he (*i. e. Christ*) is evil spoken of, but (Gr. *yet*) on your part he is glorified.

15 But let (*especial care be taken that*) none of you suffer [7] as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian (*i. e. only on that account*), let him not be ashamed; but let him [8] glorify God on this behalf.

17 For the time *is come* that judgment must (*according to our Lord's prediction*, Matt. xxiv. 21, 22, Mark xiii. 13, Luke xxi. 16, 17), begin at the house of God: and if *it* first *begin* at us (*believing Jews*), what shall the [9] end *be* of them that obey not the gospel of God?

18 And if (*some of*) the righteous scarcely be saved (*i. e. preserved from this burning*, ver. 12, *being saved, yet so as by fire*, 1 Cor. iii. 15), where shall the ungodly and the sinner appear (*in safety from these dreadful judgments which are coming on the Jewish nation*, Prov. xi. 31)?

19 Wherefore (*seeing the sufferings of Christians then will be so little, in comparison of those which shall befall the unbelievers*, ver. 17, 18, *seeing the Spirit of glory and power shall support and comfort them under these sufferings*, ver. 14, *and Christ hath promised them protection in that dreadful day, and said, He that endureth to the end, shall be saved*, Matt. xxiv. 12, 13,) let them that suffer according to the will of God commit the keeping of their souls (*i. e. their lives*) *to him* in well doing, as unto a faithful Creator (*who, being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able*, 1 Cor. x. 13).

---

ferers; and being also that Spirit by which they were enabled to work many miracles, and endued with extraordinary gifts, Christ must be glorified by him, as he foretold he should, John xvi. 14.

Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς ἐοξάζεται.] Injecta hæc videntur, Millius, Proleg. p. 67, col. 2. See, for the defence of them, Examen Millii.

[7] Ver. 15. Ὡς φονεὺς, *As a murderer*, &c.] Whoever reads Josephus, will find there was the greatest reason to give these cautions to the Jewish nation, which then prodigiously abounded with thieves, who were continually employed in murdering not only heathens, but their own brethren; were κακοποιοὶ, or, as some copies read κακουργοὶ, to such a high degree, that he saith, "They practise all manner of injustice and wickedness that was ever thought of or committed;" and ἀλλοτριοεπίσκοποι, men who would have the government of other men's consciences, and overrule their actions, especially the zealots.

[8] Ver. 16. Δοξαζέτω τὸν Θεὸν, *Let him glorify God.*] i. e. Let him give glory to God, who enables him thus patiently to suffer for his sake, or, let him be so careful to behave himself under his sufferings, that he may glorify God by them, in the day of visitation (ii. 12), which day is now at hand.

[9] Ver. 17. Τὸ τέλος, *The end.*] Foretold by Christ, of the unbelieving Jews (see note on ver. 7).

CHAPTER V.

1 The [1] elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also (*shall be*) [2] a partaker of the glory that shall be revealed:

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Πρεσβυτέρους τοὺς ἐν ὑμῖν, *The elders that are among you.*] That is, the bishops, saith Dr. Hammond, here, and wheresoever the word occurs in the New Testament; for the order of presbyters was not yet in being, but only afterward appointed by John: for that the apostle is here speaking of elders, not by age, but office, appeareth by his exhortation directed to them, to "feed the flock" committed to their charge (ver. 2). But this notion seems not well consistent with what others have discoursed upon this subject; for,

First, They who make the bishop, priest, or elder, and deacon, to be appointed, as answering to the high-priest, the priests, and Levites, must suppose that all these three orders were at first appointed, especially in the church of Jerusalem, as being derived from their platform. And so must all those learned men, who say the church was modelled after the manner of the Jewish synagogue; for as to that, the parallel must run between the chief of the synagogue, the elders, and their ministerial officers, and the bishops, priests, or elders, and the deacons: and if the middle order had been wanting so long as is supposed, the government of the church would not have been formed after that platform; which, as Epiphanius* and the Jews inform us, had these several offices in it. The same may be said of those who make the elders or presbyters to be answerable to the seventy, appointed by Christ as inferior officers under the apostles, and make this an argument of an inequality betwixt bishops and presbyters, established in the church of Christ.

Secondly, Hence it must necessarily follow, that not only in the times, but even in the writings of the apostles, the names of the presbyters and bishops were so far confounded, that a presbyter, in their style, did always signify one that was properly a bishop; which yet the learned Bishop Pearson* seems not to allow.

Thirdly, This seems to make the work and office of a bishop too great to be discharged by a single person, especially in such great churches as that of Jerusalem, where there were many myriads of believing Jews (Acts xxi. 20). For it was his office, saith that reverend person, to be the teacher of the whole flock committed to him: Acts xx. 28, "Ye that are bishops of the several churches of Asia, look to the churches committed to your trust, to rule and order all the faithful Christians under you;" so the paraphrase. See the paraphrase and note on Heb. xiii. 7. 17, where he saith, that "to teach, exhort, and confirm and impose hands were all the bishop's office in Judea." He was to exercise the whole discipline of the church, by "hearing all the ecclesiastical causes, inflicting censures, and receiving penitents" (see the paraphrase and note on Titus iii. 10); he was to take the principal care of the poor, "to receive, and distribute to them the church's stock;" so here: the supreme trust and charge of that, saith he, "being always reserved to the apostles and bishops of the church" (note on 1 Cor. xii. 28); he was to visit the sick, and pray with them; that being, saith he, "one branch of the office of bishops" (note on James v. 14): and how one bishop could perform all this to a church consisting of many myriads of persons, it is not easy to conceive. I therefore think it better to admit of the ordinary acceptation of the word *presbyter* here; that is, to think they also may be included in the term.

[2] Κοινωνὸς δόξης, *And also a partaker of the glory which shall be revealed.*] i. e. Saith one, present at the discourse, concerning the glory that should be consequent to his death, the remarkable destruction of his crucifiers, and the deliverance of his faithful disciples. But, first, it is certain, that the scripture mentions nothing of any such discourse: but only that Moses and Elias then "spake of his decease which

---

* Ἀρχισυναγωγῶν, καὶ πρεσβυτέρων, καὶ Ἀζανιτῶν τῶν παρ' αὐτοῖς διακόνων. Hær. xxx. §. 11.

Vind. lib. ii. cap. 12.

2 Feed the flock of God which is among you, taking (*upon you*) the oversight *thereof*, [3] not by constraint, but willingly; [4] not for filthy lucre, but of a ready mind;

3 [5] Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (*and so receive a full and better reward of your labours, than others aim at*).

5 Likewise, ye younger, submit yourselves unto the elder (*or aged*). Yea, all *of you* be subject one to another (*i. e. be as ready to do kind offices to others, as if ye were subject to them*, see note on Phil. ii. 3), and [6] be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 [7] Humble yourselves therefore under the mighty hand of God (*now coming upon you*, iv. 17), that he may exalt you in due time:

7 Casting all your care upon him (*and committing yourselves to the conduct of his all-wise providence*, iv. 19); for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (*and by his persecutions tempt to an apostasy from the faith*), 1 Thess. iii. 5, Rev. ii. 10:)

9 Whom resist stedfast in the faith, knowing that the same afflictions (*which ye now endure*) are accomplished in your (*Christian*) brethren that are in the world (see James iv. 7).

10 But (*and*) the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect (*in patience*), stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, [8] as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye (*now*) stand.

13 The *church that is* at (*Rome, figuratively called*) [9] Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son (*i. e. who as a son with his father hath served me in the gospel*, Phil. ii. 22).

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

---

he was to accomplish at Jerusalem" (Luke ix. 31). And though Peter was then present, he heard not a word of that discourse; being then fast asleep (ver. 32). This glory therefore is doubtless the glory which we shall enjoy at the resurrection, or the redemption of our bodies from corruption (Rom. viii. 18. 23); styled the "glory of God," Rom. v. 2; the glory we shall enjoy when Christ appears, Col. iii. 4, when "our vile bodies shall be made like unto Christ's glorious body," Phil. iii. 21, and shall be "raised up in glory," 1 Cor. xv. 43; "eternal glory," 1 Pet. v. 10; this being that we shall enjoy at the revelation of Christ Jesus, ver. 4, i. 7. 13, iv. 13. Of this Peter was partaker then in the promise, and in the earnest of it, the first-fruits of the Spirit.

[3] Ver. 2. *Not by constraint, but willingly*; μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Not as it were constrained to it by the dread of what ye may suffer, the woe impendent if ye do not perform this office; but voluntarily, and as a free-will-offering to that God who hath loved you so much, and from a ready mind to serve the interests of souls; as in those words of Paul, ἀνάγκη, "A necessity is laid upon me, and woe unto me, if I preach not the gospel; but if, ἑκών, willingly I do this, I have a reward" (1 Cor. ix. 16, 17).

[4] Μηδὲ αἰσχροκερδῶς, *Not for filthy lucre.*] As did the false apostles and Judaizers, "teaching things they ought not, for filthy lucre's sake," Tit. i. 11; "thinking gain godliness," 1 Tim. vi. 5.

[5] Ver. 3. Μηδὲ ὡς κατακυριεύοντες τῶν κλήρων, *Not as lords over God's heritage*:] Or, as it might be rendered, "of the possessions of the church." It was the custom then of many to sell their heritages, and give the money to the governors and bishops of the church, to be distributed to the use of poor Christians; and these inheritances and moneys were styled κλῆροι, both the scriptures and the best Greek authors using it for a patrimony or heritage obtained by lot, as the inheritance of the Jews was (Josh. xii. 8); whence the word κλῆρος is so often used in this sense through the books of Joshua and Judges. And so the bishops, to whose hands it was committed, are here required not to act as if they were lords, but only as stewards of it; and so as to be examples (to others) of freedom from avarice, and diligence in relieving the poor, sick, and needy. But seeing what is here κλῆρος, is in the same sentence styled τὸ ποίμνιον, the flock of God, the common interpretation of the word for heritage seems to be established by this latter word.

[6] Ver. 5. Ἐγκομβώσασθε, *Be ye clothed with humility.*] The word hath two significations; it signifies a frock put over the rest of our clothes, and so imports, that this humility should be visible in us, above all other Christian virtues, in our whole conversation, our words, and actions. Secondly, it signifies a belt which girds about our garments, and so imports we should tie it fast unto us, and have those considerations always fixed upon our spirits, which may still keep us in an humble frame of soul.

[7] Ver. 6. Ταπεινώθητε.] i. e. Submit with patience to the chastisements sent by his powerful hand upon you; that being truly sensible of the divine displeasure, being afflicted, and mourning for those sins which brought these evils down upon you, and turning unto him that smites you, he may draw nigh to you, and in due season work for you a deliverance from this afflicted state. See this in the place parallel to this, James iv. 7. 10.

[8] Ver. 12. Ὡς λογίζω, *As I suppose.*] From these and many like expressions used in the epistles of the apostles it is evident, that the divine afflatus, by which the Holy Ghost assisted them to write, did not dictate the very words, but only presided over them to preserve them from error in writing, seeing the Holy Ghost could not say, "As I suppose;" nor could Peter have used this phrase, if the divine illumination had influenced and instructed him in this matter.

[9] Ver. 13. Ἡ ἐν Βαβυλῶνι, *The church in Babylon.*] That Babylon is figuratively here put for Rome, is an opinion so early delivered by Papias,* and which afterward so generally obtained (as we learn from Eusebius, Jerome,† and Œcumenius, on this place), that I subscribe to the note at the end of this epistle, that ἐγράφη ἀπὸ Ῥώμης, "it was written from Rome," styled also Babylon by the author‡ of the Revelation, ch. xvii. xviii. For the apostle must, at the writing of it, be at Rome, figuratively, or at some city properly called Babylon: now, as it is uncertain whether Peter ever was at Babylon in Chaldea, or in Egypt, and improbable that he ever made any considerable stay there; so is it very improbable he should do it so near his end. At Rome and Antioch, where he confessedly resided, church history is copious in giving an account of his successors in those sees: but who can show any thing of this nature, with reference to either of these Babylons? As to the reason why Rome is covertly thus represented by the name of Babylon, I cannot think, with Œcumenius, it was so styled διὰ τὸ ἐπιφανές, "because advanced to as great eminency" as Babylon ever had been; for then why should Peter have disguised the matter? I rather think it was so styled, either because it did resemble that city in its idolatries, and opposition to the church of God; or because it was to be destroyed for ever, as the prophets had foretold of Babylon; which, though the primitive Christians§ did believe, it was their wisdom to conceal. Thus Jerome‖ saith, that the prophet Jeremiah covertly spake of Babylon, under the name of *Sesach*, that

---

* Apud Euseb. Hist. Eccl. lib. ii. cap. 15.

† Verbo Marcus, et in Isaiam, cap. 47, F. 77, B.

‡ Ea quæ dicuntur Apoc. xviii. de Babylone quæ est apud Romanos, intelligenda sunt juxta veterum ecclesiæ doctorum sententiam. Andr. Cæsar in Apoc. cap. 55.

§ Sic et Babylon apud Johannem Romæ urbis figuram portat; proinde et magnæ et regno superbæ et suorum debellatricis. Ter. contra Judæos, cap. 9, p. 193, et contra Marcion. lib. iii. cap. 13.

‖ In Jerem. p. 145, A.

he might not incense the Babylonians against him, who besieged Jerusalem; and that the apostle speaks of the Roman empire under the name of τὸ κατέχον, "that which letteth," that he might not provoke them to persecute the Christians for speaking of the Roman empire, which was by them esteemed imperium sine fine,* or eternal.

* Dempst. p. 8.

THE SECOND EPISTLE GENERAL OF ST. PETER,

WITH ANNOTATIONS.

PREFACE.

That this epistle also was written by the apostle Peter, is evident beyond all exception: (1.) From the inscription of it, in which the writer styles himself, "Simon Peter a servant and apostle of Jesus Christ;" there being no other apostle of that name. Moreover, of this apostle it is particularly noted in the scripture that he was Σίμων ὁ λεγόμενος Πέτρος, "Simon called Peter;" Matt. iv. 18 and x. 2, Σίμων ὁ ἐπικαλούμενος Πέτρος, "Simon which was surnamed Peter," Acts x. 18, xi. 13. He is styled Simon Peter once by Luke, v. 8, and by John the evangelist seventeen times, i. 41, vi. 8. 68, xiii. 6. 9. 24. 36, xviii. 10. 15. 25, xx. 2. 6, xxi. 2, 3. 7. 11. 15. Whereas Simeon bishop of Jerusalem, to whom Grotius ascribes the writing of this epistle, was neither Peter, nor apostle. (2.) From a concurrence of circumstances in it relating to Peter and no other: as, First, When he says, he "shortly must put off this tabernacle, even as our Lord Jesus Christ had shown him," i. 14. This well agrees to Simon Peter, to whom our Lord signified "what death he should die," John xxi. 18, 19. And that this death should befall him before his coming to the destruction of Jerusalem, ver. 22, which was then at hand when Peter writ this, see note on 1 Pet. iv. 7. Secondly, He adds, that he was "with him in the holy mount," when our Lord Jesus was transfigured, and was an "eye-witness of his majesty," and heard these words, "This is my beloved Son, in whom I am well-pleased," 2 Pet. i. 16—18; which he could hear only then, no such words being spoken John xii. 28, to which Grotius would refer this passage. Now at our Lord's transfiguration, besides Peter, were only present the two sons of Zebedee, James and John, neither of which was ever thought to be the author of this epistle. Thirdly, This also may be gathered from these words, iii. 1, 2, "This second epistle, beloved, I write unto you; in which I stir up your sincere minds, by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Whence it is manifest, First, That this epistle was writ by an apostle, and therefore not by Simeon bishop of Jerusalem. Secondly, That this was writ by an apostle, who had before directed an epistle to the same persons. Now though some of the ancients doubted whether this Second Epistle were canonical; yet they all owned,* that it bore his name and was ascribed to him, and never, that we find, was ascribed to any other apostle: we therefore have just reason to conclude, according to the title of it, that it was also the epistle of Simon Peter the apostle of our Lord, to whom both these epistles expressly are ascribed by Origen;† who also adds, that "Paul is called his brother, by Peter the apostle," which he is only in this epistle. Being therefore written by an apostle assisted by "the Holy Ghost sent down from heaven," 1 Pet. i. 12, we cannot doubt of the authority of this epistle: for whereas Grotius, to avoid the strength of this argument, imagines that this chapter contains a Second Epistle; and that the First Epistle referred to, ended at the close of the second chapter of that which is now called the Second Epistle; he not only doth this without all authority of any ancient versions or authors to countenance his opinion, but against the frame and the contexture of epistles, which usually begin with an inscription, which is not to be found in the third chapter.

As for the time when this epistle was indited, I lay down this as certain, against Grotius, from what hath been discoursed already, that it could not be written after the destruction of Jerusalem: for Peter here saith, that he was "shortly to put off this tabernacle," or, to die; whereas, he was actually dead in the fourteenth year of Nero, that is, three years before the destruction of Jerusalem by Titus. But that it was written but a little before his death, may justly be concluded from this declaration, that he knew, either by revelation or by our Lord's discourse, that the time of his death was "suddenly to follow,"* or was nigh at hand.

Of the persons to whom it was written, we are assured also from these words, "This second epistle, beloved, I write unto you;" they being a demonstration that it was written to the very same persons to whom the first had been directed, viz. to the converted Jews, dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. i. 1.

And, lastly, as for the occasion of his writing, that plainly seems to have been double. (1.) To arm the Jews converted, against the fiery trial which was then come upon them; and against that apostasy from the faith, that "turning away from the holy commandment," ii. 21, that "falling from their own steadfastness," iii. 17, to which they of that nation were so prone. And evident it is, that the chief design of the Epistle to the Hebrews was to put a stop to it: and many passages in all the catholic epistles, not excepting the Second and Third Epistles of John, are evidently writ for the same purpose; and to warn them of, and to preserve them from, the destructive doctrines of those Jewish solifidians, who held it unnecessary to "add unto their faith, virtue." (2.) To arm them against those impure Nicolaitans and Simonians, who "turned the grace of God into lasciviousness:" of whom see the notes on the second chapter. And (3.) Against those scoffers at the promise of Christ's coming, as it were a promise which never would be verified.

But then I am constrained to dissent from the opinion of the reverend and judicious Dr. Hammond and Dr. Lightfoot,

* Τὴν δὲ φερομένην αὐτοῦ δευτέραν. Euseb. Hist. Eccl. lib. iii. cap. 3. Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρου. Ibid.

† Petrus duabus epistolarum suarum personat tubis. Hom. vii. in Josh. f. 156. Ὑπὸ Πέτρου τοῦ ἀποστόλου γεγραμμένον μετὰ τὴν σοφίαν, φησὶν, τὴν διδομένην τῷ ἀδελφῷ μου Παυλῷ (2 Pet. iii. 15), Contra Marcion. p. 58. Vide Firmilianum apud Cyprian. ep. 75, ed. Ox. p. 220, et Concil. Laod. can. 59.

* Ταχινή ἐστιν, 2 Pet. i. 14

who conceive, that the apostle doth not discourse of our Lord's coming to the general judgment, in his third chapter, but only of his coming to execute his judgments on the Jews, by the destruction of Jerusalem. For not to insist upon this consideration, that this opinion is wholly new, and contrary to the judgment of all the ancients who own this epistle, and have occasion to make mention of these words, they all agreeing in this, (with Œcumenius) that the apostle speaketh, *ἐπὶ συντελείᾳ τοῦ αἰῶνος*, "of the end of the world;" it is extremely evident,

1. From these very words, iii. 7, "But the heavens and earth which now are, by the same word are kept in store, reserved to fire against the day of judgment, and perdition of ungodly men;" and, ver. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." To interpret all these words only of the destruction of Jerusalem, is to turn them into metaphor and allegory; whereas Peter plainly says, that as the old world was destroyed by water, so shall the world that now is be destroyed by fire. "Here then," as one says truly, "is no room for allegories, or allegorical expositions; for, as the heavens and earth were destroyed by water, so are they to be destroyed by fire: and if in the first place you understand the natural material world, you must also understand it in the second; they are both allegories, or neither."

2. Were the apostle speaking of the destruction of Jerusalem, which happened thirty-seven years after the death of Christ, and was, according to our Lord's prediction, to fall out whilst some of them whom he spake to were yet living, what need was there of saying, "One day with the Lord is as a thousand years," &c., when he was speaking, it seems, of that which he knew was to happen before four years were expired? And, lastly, the solemn exhortation, "Seeing then all these things shall be dissolved, what manner of persons ought we to be, in all holy conversations and godlinesses, looking for and hastening to the coming of our Lord and Saviour Jesus Christ, that we may be found of him without spot and blameless?"—this, I say, sounds too high for the destruction of Jerusalem, in which they of Pontus and Galatia could not be much concerned; but it is an exhortation very proper for those who had the lively idea of the conflagration of the world, and the tremendous "judgment and perdition of ungodly men," then set before them.

There is, I confess, a middle opinion betwixt both these, which interprets the words of Peter, in the third chapter, of the judgment of the great whore, or the antichristian church, mentioned Rev. xvii. 1; after which is to follow the new heaven and new earth, promised to the Jews, and to be accomplished in the calling of them to the Christian faith, and the flowing in of all nations to them. Concerning which, note,

First, That the judgment, according to the predictions both of the prophets in the Old and of John in the New Testament, is to be executed upon her by fire. So Dan. vii. 11, "The beast was slain, and his body destroyed, and given to the burning flame:" and, ver. 26, "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end." Accordingly, in the judgment of the whore, "She shall be utterly burnt with fire; for strong is the Lord that judgeth her," Rev. xviii. 8—10.

Note, Secondly, That it is usual with the prophets to represent God's judgments on the enemies of his church and people, by the tragical expressions of "burning up the earth," "dissolving the heavens." Thus of the destruction of Babylon, which name was writ upon the forehead of the great whore, God speaks thus: "Behold, the day of the Lord cometh, cruel, and with fierce wrath, to lay the land desolate: for the stars of heaven and the constellations shall not give their light: and the sun shall be darkened in his going forth, and the moon shall not give her light: and I will make the heavens to shake (or, move away), and the earth shall remove out of its place," Isa. xiii. 9, 10. 13. The indignation of the Lord against the Idumeans is represented in these dreadful words:* "The mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree." Of the destruction of Sennacherib and his people, God speaketh thus: "The heavens shall vanish away like smoke; the earth shall wax old like a garment, and they that dwell therein shall die in like manner," Isa. li. 6 (see Deut. xxxii. 22, Jer. iv. 23, 24, Joel ii. 30, iii. 15). Here then we see all the expressions used in the third chapter of Peter used also by the prophets, when they speak of the desolation of a nation and people, and especially of the enemies of the church: which is sufficient to evince that the apostle, being himself a Jew, and writing to those Jews who were accustomed to these expressions, might thus set forth the great destruction of the beast, mentioned Rev. xvii. xviii., and by the "new heavens and new earth," that glorious state of the church, which was to ensue by the conversion of the Jewish nation, and the flowing in of all nations to them.

* *Τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ πᾶσα στρατιὰ αὐτῶν ἀπορρεύσει.* Isa. xxxiv. 3, 4.

CHAPTER I.

1 SIMON Peter, a servant and an apostle of Jesus Christ, (*writing*) to them that have obtained like precious faith with us [1] through the righteousness of God (*by faith*, Rom. i. 17,) and (*the sufferings of*) our Saviour Jesus Christ:

2 (*Wisheth that*) Grace and peace (*may*) be multiplied unto you through the knowledge of God, and of Jesus (*Christ*) our Lord,

3 According as (*it hath been with us already, for*) his divine power hath given unto us all things that *pertain* unto life and godliness (*or, to the life of godliness*), through the knowledge of him that hath called us to (Gr. *by*) [2] glory and virtue:

4 [3] Whereby are given unto us exceeding great and precious promises: that by these ye might be [4] partakers of the divine nature, having escaped

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. *Ἐν δικαιοσύνῃ τοῦ Θεοῦ, By the righteousness of God.*] That this phrase signifies our justification through faith in the death and sufferings of Christ, the meritorious cause of it, see the note on Rom. i. 17. Or, since the Hebrew word צדקה in the Old, and the Greek *δικαιοσύνη*, both in the Old and New Testament, do often signify kindness and mercy, it may here also bear that sense.

[2] Ver. 3. *Διὰ δόξης καὶ ἀρετῆς, By glory and virtue.*] i. e. Who hath called us with a glorious calling, as being attended with the glorious effusion of the Holy Ghost; by reason of which the revelation of the gospel is said to be *ἐν δόξῃ*, or *διὰ δόξης*, "in" or "with glory" (2 Cor. iii. 7. 11); and showed his power, might, and virtue, by the miraculous operations with which it was confirmed. For though Mr. Le Clerc is positive, that *ἀρετὴ* nowhere signifies *δύναμις*, "power;" yet in Hesychius we read thus, *ἀρετὴ, Σεία δύναμις*, "virtue, i. e. divine power, *ἡ κατὰ πόλεμον δύναμις*, strength for war, fortitude, dexterity in wrestling."

[3] Ver. 4. *Δι' ὧν, By which.*] If the reading of other manuscripts, *δι' ὃν*, obtain, the sense runs plain and easy, thus, By whom, thus calling you, are given great and precious promises, Christ having brought life and immortality to light (2 Tim. i. 10), and established the new covenant in better promises (Heb. viii. 6). But if we retain the common reading *δι' ὧν*, "by which" the sense seems to run thus; By which two, the effusion of the Holy Ghost upon us, as the earnest of them, and his miraculous operations, as the confirmation of them and of that gospel which contains them,

the corruption that is in the world through lust.

5 [5] And beside this (Gr. Καὶ αὐτὸ τοῦτο, *And for this cause*), giving all diligence, add to your faith virtue (*or courage in the profession of it, and sincerity in the practice of those things this faith requires*); and to virtue (*an exact*) knowledge (*of your duty*);

6 And to knowledge temperance (*in carefully abstaining from those sensual affections and disorderly passions which obstruct the performance of your duty*); and to temperance patience (*under all the sufferings which may affright you from it*); and to patience godliness (*that fear of God which will restrain you from sin; that love of him which will constrain you to your duty; that conformity of will which will cause your mind to approve of, your heart to affect and choose, what is according to his will, and your whole man to be exercising itself to godliness*);

7 And to godliness brotherly kindness (*i. e. fervent love to Christians, as being children of our heavenly Father, and fellow-members of Christ's body*); and to brotherly kindness charity (*to all men, as proceeding from the same stock, having the same nature, and being subject to the same necessities*).

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* [6] barren (Gr. *slothful*) nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But (*on the other hand*) he that lacketh these things is [7] blind, and cannot see afar off, and hath forgotten that he was purged from his old sins (*by that baptism in which he, being washed from the guilt of them, engaged to die to sin*, Rom. vi. 4).

10 Wherefore (*being called to this faith*) the rather, brethren, give diligence (Gr. *give the more diligence by practising these things*) [8] to make your calling and election sure (*i. e. to secure to yourselves the blessings of Christianity, to which God hath called you, and for which end he hath chosen you to be his people*): for if ye do these things, ye shall never fall (*or, miscarry eternally*):

11 For so an entrance shall be ministered unto you abundantly [9] into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always [10] in remembrance of these things, though ye know *them* (*before*), and be established in the present truth (*viz. that the practice of these Christian virtues is necessary to the making your calling and election sure, and to your entrance into Christ's heavenly kingdom*).

13 Yea, I think it meet, as long as I am in this tabernacle (*of the body*), to stir you up (*to the performance of your duty*) by putting *you* (*still*) in remembrance (*of these things*);

14 Knowing that shortly I must put off *this* my tabernacle (*by martyrdom*), even as our Lord Jesus Christ [11] hath shewed me (John xxi. 20).

15 Moreover I will endeavour (*by leaving these epistles, designed for that end,*) that ye may be able after my decease [12] to have these things always in remembrance.

---

are given to us great and precious promises; or, rather, By which God, and our Lord Jesus Christ, mentioned ver. 1 and ver. 3, are given great and precious promises, they being the promises made by God the Father (2 Cor. vii. 1), and by the Son (1 John ii. 25), and confirmed to us in and through Christ Jesus (2 Cor. i. 20, 21).

[4] Θείας φύσεως κοινωνοί, *Partakers of the divine nature.*] Both Philo* and Josephus represent them who had the gift of prophecy as having τὴν ψυχὴν θειάζουσαν, "a soul inspired by the Deity," and, by the Holy Spirit dwelling in them, made divine. Thus Josephus† saith of one Papius, renowned for his wisdom and foreknowledge of things to come, that he did, θείας μετασχηκέναι φύσεως, "partake of the divine nature."

[5] Ver. 5. Καὶ αὐτὸ τοῦτο, *And for this cause.*] Or, as other manuscripts read, καὶ αὐτοὶ, "So ye." Esthius here probably conjectures, that the sense hitherto is pendent, thus: As ye have received from the gift of God all things necessary to life and godliness, so do ye add, or, for this cause add, to your faith virtue, &c.

[6] Ver. 8. Οὐκ ἀργοὺς, *Ye will not be slothful,*] Or negligent, in the concerns of God's glory and your soul's welfare; for sloth proceeds from want of faith, or courage, or love: nor unfruitful, i. e. unprofitable to others; for that proceedeth from want of brotherly kindness, or charity.

[7] Ver. 9. Τυφλός ἐστι, *He is blind.*] For want of knowledge, and blinded by his passions and sensual affections, and cannot see to the end and design of Christianity, and the rewards of faith and patience; nor considers he the obligations which lie upon him to depart from iniquity. The word μυωπάζων following, is by our translators rendered "one that cannot see afar off;" agreeably to these words of Aristotle, "They are said, μυωπάζειν, who from their birth are, τὰ μὲν ἐγγὺς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες, men who can only see things near, not those that are remote;" and it is ordinary to say, that such a one is blind, as being comparatively so, and to many things: and to this sense the following words, "They cannot look back to their purgation of old," seem to lead; though the great Bochart saith, the word here signifies "to close the eyes against the light" (Hieroz. lib. i. cap. 4, p. 31, 32).

[8] Ver. 10. Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθαι, *To make your calling and election sure.*] Many manuscripts, and many of the ancients, add, διὰ τῶν καλῶν ἔργων, "by good works:" and this the text seems to require; for it immediately follows, "If ye do these things, ye shall never fall;" plainly declaring, that the making of their calling and election sure depended on the doing those works of virtue, temperance, patience, godliness, brotherly kindness, and charity (mentioned before), and so was only a conditional election, upon their perseverance in a life of holiness. And from the following words, "He that doth these things shall never fall," it plainly seems to follow, that even the elect, by their neglect to do these things, may fail of an entrance into this heavenly kingdom.

[9] Ver. 11. Εἰς τὴν αἰώνιον βασιλείαν, *Into the everlasting kingdom.*] As ζωὴ αἰώνιος is "everlasting life," Luke x. 25, αἰώνιος κληρονομία, "an everlasting inheritance," Heb. ix. 15, αἰώνιοι σκηναὶ, "everlasting tabernacles," Luke xvi. 9, οἰκία αἰώνιος, "an everlasting house," 2 Cor. v. 1, δόξα αἰώνιος, "everlasting glory," 2 Tim. ii. 10, σωτηρία αἰώνιος, "everlasting salvation," Heb. v. 2; so αἰώνιος βασιλεία is doubtless the "everlasting kingdom" prepared for Christ's faithful servants, and not his vindictive kingdom over the Jews; nor yet the kingdom of saints, mentioned by Daniel, as never to give place to any other kingdom, they to whom the apostle writ being to die long before the coming of that kingdom.

[10] Ver. 12. Ἐν ὑπομνήσει, *In remembrance.*] For could we be established in the belief of heavenly things, and have them still in remembrance, we should not flag in the performance of our duty. Moreover, from these verses, and from ch. iii., it seems reasonable to conceive, that they, who were so concerned to write those things the Christians had "already heard," and in which they were "established," would not neglect to write whatever else was necessary to be known to salvation.

[11] Ver. 14. Ἐδήλωσέ μοι, *Hath shown me.*] Declaring to him, in a vision, say Hegesippus* and Ambrose,† that he must go again to Rome, to be crucified. Thus Polycarp,‡ in a vision, saw his pillow, or nightcap, burning with fire, a little before he was consumed by the flames: and Cyprian, by a vision, was admonished of his death, and of the kind of martyrdom he was to suffer (Pontius in Vitâ Cypr. ed. Ox. p. 7).

[12] Ver. 15. Τὴν τούτων μνήμην ποιεῖσθαι, *To make a remembrance of these things.*] Peter therefore was not of the

---

* Phil. de Mut. Nom. p. 824. † Contra Apion. p. 1052.

* Hegesip. de Excid. Hieros. lib. iii. cap. 2.

† Ambros. Ep. 33.

‡ Προσευχόμενος ἐν ὁπτασίᾳ γέγονε, καὶ εἶδεν προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς κατακαιόμενον. Martyr. §. 5.

16 For we have not followed cunningly devised fables, when we made known unto you the power (*given to our Lord Christ over all flesh, that he might give eternal life to them that believe*, John xvii. 2) and (*the*) coming of our Lord Jesus Christ (*to crown them with glory*), but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the [13] excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also [14] a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the [15] day star arise in your hearts:

20 Knowing this first (*as the foundation of all you*

opinion, that oral tradition was a better way than writing, to preserve the memory of these things; and that without writing they might be able so to do. Accordingly Ignatius,* advising the churches to stand fast in the traditions of the apostles, thought it necessary, "for the greater security, to commit them to writing." For, saith Origen,† "that which is delivered only by mouth, quickly vanisheth, as having no certainty."

[13] Ver. 17. Ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *From the magnificent glory.*] Some considering, that in all the three evangelists, the transfiguration of our Lord is mentioned, after he had spoken of the coming of the Son of man in glory, or in the glory of the Father, think this transfiguration was an image of that glorious kingdom he was to erect at the calling of the Jews; and that Peter here refers to this, when he saith, "We made known to you the power and coming (or the illustrious coming) of our Lord Jesus Christ;" whence Moses and Elias are here seen with him in glory, and, according to some manuscripts, are said to speak of the δόξα, i. e. "his glory," which was to be hereafter in Jerusalem. But that glory being not yet come, to what purpose should the apostle write to them of that age, to give all diligence to obtain an entrance into that kingdom? Or why doth he so generally promise an entrance into it, to them who were to die so long before, and were not at all, unless they died martyrs, to enter into it? Nor was it to be an everlasting, but only a millenary kingdom. Wherefore, for explication of the words, observe, concerning the transfiguration of our Lord, First, That when he was transfigured, "his face did shine as the sun, and his garments were splendent" (Matt. xvii. 2). And this, saith Nazianzen, God did, τὸ μέλλον μυσταγωγῶν, "showing what he was to be hereafter," and as an introduction to that glory in which he was to shine "at the right hand of Majesty in the heavens:" for, to "shine as the sun," is a phrase expressing something belonging to celestial Majesty, Matt. xiii. 43; the white and splendid garments being also proper to kings and the royal ministers of the heavenly court, Rev. iii. 4. And hence, when Christ is represented as "the first-born from the dead," and "the prince of the kings of the earth," to whom power and glory belonged, he appears in splendour, as the sun shining in his power, Rev. i. 14, 15. And this is the majesty of Christ, of which Peter, James, and John, were eye-witnesses on the mount.

Secondly, Of the testimony given to him, observe, (1.) that it was, "This is my beloved Son;" i. e. This is he who is "heir of all things," Heb. i. 2, and is "sat down at the right hand of Majesty and glory," ver. 3. And therefore this is made a proof of our Lord's resurrection and exaltation to the highest glory, that the Father said to him, "Thou art my Son, this day have I begotten thee" (Acts xiii. 33, Heb. i. 5, v. 5). This is he to whom the Father hath "given to have life himself" (John v. 26), and so to raise the dead (ver. 24), and "give eternal life" to them (John xvii. 1, 2). Now all this being comprehended in this testimony, shows the truth of what Peter said he had declared to them. Note, (2.) that this voice was given "from the magnificent glory," or bright cloud, which then appeared, and was the constant symbol of the divine presence (see note on Phil. ii. 6); and so assured them, this testimony was given by the God of truth. Note, (3.) that this testimony is delivered in the very words spoken of that Prophet which should come after Moses, viz. "A Prophet will the Lord your God raise unto you, like to me, to him shall ye hearken" (Deut. xviii. 15); and so assured them, that this "beloved Son" was that prophet of whom Moses spake. Note (lastly), that these words were directed not to Christ, but to those that attended him, and bade them observe, that God the Father here owned him as his "only Son," "in whom he is well pleased," and as the only prophet whom they ought to hearken to.

[14] Ver. 19. Βεβαιότερον τὸν προφητικὸν λόγον, *A more sure word of prophecy.*] This is spoken in comparison of the apostle's testimony of what he heard; which to the Jews was not so certain and convincing, as was the record of their own prophets: whence the apostles, both in disputing with the unbelieving Jews, and writing to the believers among them, confirm their doctrines from the writings of the Old Testament.

[15] Καὶ φωσφόρος ἀνατείλῃ, &c. *And the day-star arise in your hearts.*] Some, considering that Balaam prophesies of the Messiah, as a "star" that was to "come out of Jacob;" by which star, say the three Targums, Bereschith Rabba, R. Moses Haddarson, and R. Isaac, is meant the Messiah, "compared to a star, because of the splendour of his dominion and kingdom," and who is styled by John, ὁ ἀστὴρ λαμπρὸς, ὁ ὀρθρινὸς, "the bright and morning star" (Rev. xxii. 16), refer this to Christ's second coming to convert the Jews, and set up the kingdom of the saints (Dan. vii. 27), saying, that the apostle compares the intermediate time, in which antichrist was to reign, to the night and darkness, according as the scripture useth to express the times of ignorance and idolatry (Eph. v. 8, 1 Thess. v. 4, see note on Rom. xiii. 12), and the time of Christ's advent to call all Israel, and to bring in with them "the fullness of the gentiles," to the light dissipating that darkness; and doth here bid the Jewish nation to attend to the prophecies in the Old Testament, touching this glorious time, till it should be accomplished upon them. But the apostle writes not here to the unbelieving Jews, who are to be the only subjects of that calling, but "to them who had obtained like precious faith" with him. Moreover, that the time from writing this epistle to the conversion of the Jews, which is not yet accomplished, should be accounted as darkness, or a time in which the light, or day, appeared not, seems not suitable to that expression of Paul, "The night is far spent, and the day is at hand" (see note on Rom. xiii. 12): nor could he bid those of that age to expect, till that day-star should arise in their hearts, which to this very day is not yet risen. It therefore seems plain to me from these words, though Dr. Hammond and others would interpret them to another sense, that the apostle speaketh this concerning some other light that was to enlighten and affect their hearts, and give them full assurance, that our Jesus was the Son of God, the Prophet God had sent into the world. Now this was done by the internal gifts and illuminations of the holy Spirit vouchsafed to believers; by which, saith the apostle Paul, "the testimony of Christ," or which the apostles gave of him, ἐβεβαιώθη ἐν ὑμῖν, "was confirmed in" or "upon them" (1 Cor. i. 6), by which God did βεβαιοῦν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, "confirm both the apostles and those that believed, in the faith of Christ" (2 Cor. i. 21, 22, v. 5). So that the import of the words seems to be this; Till ye yourselves have those prophetic gifts, by which ye may be able, from what ye find in yourselves, to know by the Spirit, that "Jesus is the Christ, the Son of God" (1 Cor. xii. 13), and have "the unction of the Holy Ghost," by which ye know all things (1 John ii. 27), and have also the scriptures of the New Testament committed to you, which contain a more perfect light (Rom. xiii. 14), and are indited also by "the Holy Spirit sent down from heaven" (1 Pet. i. 12). Like to this is that expression of Philo,* "What reason is in us,

* Ὑπὲρ ἀσφελείας καὶ ἐγγράφοις ἤδη μαρτυρούμενα διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. Apud Euseb. Hist. Eccl. lib. iii. cap. 35.

† Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον οὐκ ἔχοντα ἀπόδειξιν. Dial. contra Marcion. p. 59.

* L. Quis Rer. Div. Hæres, p. 404, F.

learn from the prophetic writings), [16] that no prophecy of the scripture is of any private interpretation (Gr. *of their own incitation, motion, or the suggestion of their own private spirits*).

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

---

that is the sun in the world, ἐπειδὴ φωσφορεῖ ἑκάτερος, both being unto us a *phosphorous*; the sun giveth light to our senses, and reason intellectual rays to our conceptions: and when φῶς ἐπιλάμπει τὸ θεῖον, the divine light shines upon us, that of our reason sets; and when that sets, this ariseth, τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν, and so it was with the prophets."

[16] Ver. 20. Ἰδίας ἐπιλύσεως οὐ γίνεται, *No prophecy is of private interpretation.*] i. e. Prophesy comes not from the prophet's own suggestions, but from the inspiration of the Holy Ghost. That this is the true sense of these words, appears, (1.) from the apostle's own interpretation; for, not to be of the prophet's own incitation or suggestion (ver. 20), is, "not to come by the will of man" (ver. 21), i. e. not by human reason, "but by the will of God" (John i. 13). (2.) From the use of the phrase; for ἐπίλυσις, according to Phavorinus and Suidas, is ἔφοδος, "accession, or incitation, or insult; and the word ἰδία, added to it, must, therefore, signify, that "prophecy is not of private impulse or incitation:" whence the expression, used by the true prophets, is generally this, ἐπῆλθεν ἐπ' ἐμὲ, "The Spirit came upon me" (Numb. xxiv. 2, 1 Sam. x. 10, 2 Chron. xv. 1, xxiv. 20), and, (3.) from the nature of the thing itself, and the constant opinion of the Jews about it; which was, as Philo saith,* that "a prophet speaketh nothing of himself, but he is the organ of God in what he speaks, God speaking in and by him." Whence, to "speak of himself," or, "of his own heart or mind," is always made the sign of a false prophet, whom God had not sent (Numb. xvi. 28, xxii. 18, xxiv. 13, Jer. xxiii. 16. 26, Ezek. xxiii. 17). Ridiculous therefore, and full of ignorance, is the inference of Esthius hence, that the reformed, and their pastors, must not interpret the scriptures according to their own sense or judgments, which surely they may do, as well as he, or any other Romish commentator, who have nothing but their own private sense for many interpretations of the scriptures they discourse upon.

* Προφήτης καὶ ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. Quis Rer. Div. Hæres, p. 404, C. Ὄργανον Θεοῦ ἐστιν ἠχοῦν, κρουόμενον, καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ἐστιν ὁ προφήτης ἔνδοθεν ὑπηχοῦντος τὰ λεκτέα τοῦ Θεοῦ. De Prem. et Pœn. p. 711, E.

CHAPTER II.

1 But there were false prophets also among the people (*in the former ages of the Jewish church*), even as there shall be (*hereafter*) [1] false teachers [2] among you, who privily shall bring in [3] damnable heresies, (*i. e. doctrines tending to the destruction of them that hold them, and*) even [4] denying the Lord that bought them, and (*shall*) bring upon themselves [5] swift destruction.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ψευδοδιδάσκαλοι, *False teachers.*] Concerning the persons chiefly concerned in this chapter, and in the parallel Epistle of Jude, I find three opinions;

1. That of Dr. Lightfoot, who thinks these chapters speak chiefly of the Jews, i. e. of the false teachers of that nation. The second is,

2. That of the ancients, who say expressly, ἄρχεται ἐντεῦθεν τῆς κατὰ τῶν Νικολαϊτῶν αἱρέσεως, "He begins to speak of the heresy of the Nicolaitans." So Œcumenius. The third is,

3. That of the reverend and learned Dr. Hammond, and of the ancients also; that the apostles speak these things touching the Gnostics. And this opinion seems not much to differ from the second. For the ancient fathers say, The Gnostics sprang from the Nicolaitans, and borrowed from them all their filthiness and lasciviousness.* Moreover, the apostle Peter speaketh plainly of the "false teachers" which were to be hereafter; for, ver. 1—3, he speaks still in the future tense; though both Jude in his Epistle, and Peter in the following words, do plainly intimate, that some of them were come already: so that in the exposition of this chapter, and the Epistle of Jude, we have reason to take in those heretics, who appeared after the writing of these epistles.

Nevertheless, because the false apostles, and false teachers of the Jewish nation, and the Nicolaitans, were certainly then come, and we have express and frequent mention of them in the epistles of Paul, and in the Revelation of John, and because Peter speaks of them in the plural number; therefore I shall apply the words to all of them, giving the preference to them, in the exposition of these words, who are expressly mentioned in the holy scriptures.

[2] Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *There shall be false teachers among you.*] The apostle, writing to the Jews, seems by these words to intimate, that these "false teachers" should be among the Jewish converts, especially, as being either Jews by birth, or proselytes to that religion, as was Nicolas of Antioch (Acts vi. 5). But then their entering in among the Jewish converts (Jude 4), and being among them "in their feasts of charity" (ver. 12), their "leaving the right way" (2 Pet. ii. 15), and their "returning with the dog to the vomit," make it probable that they once professed the Christian faith; though afterward they revolted from it, or introduced such doctrines of perdition as fundamentally destroyed the faith which they professed.

[3] Αἱρέσεις ἀπωλείας, *Damnable heresies.*] Such as tended to the present destruction and future damnation of them who taught, and who believed them. Thus the doctrine of the false apostles, among the Jews, tended to the perverting of souls (Acts xv. 24), to make Christ die in vain (Gal. ii. 21), and their faith to profit them nothing (Gal. v. 2), and "Christ become of none effect" unto them; they being by them "fallen from grace (ver. 4) and "become "enemies to the cross of Christ" (Phil. iii. 18).

The heresy of the Nicolaitans is styled by Epiphanius,* a heresy which did, ἑαυτοῦς καὶ τοὺς πειθομένους ἀπολλύειν, "destroy them that taught, and them that believed it:" yea, Christ himself declares his hatred of it, Rev. ii. 15. And the same all the fathers say of the Gnostic heresy.

[4] Τὸν ἀγορίσαντα αὐτοῦς δεσπότην ἀρνούμενοι, *Denying the Lord that bought them.*] Christ being never styled δεσπότης in the New Testament, and Jude distinguishing this δεσπότης, or "Master," from our Lord, it seems most reasonable to interpret this of God the Father, who is said to have bought the Jews: "Is he not thy Father who hath bought thee?" Deut. xxii. 5; and the Christians: "Ye are bought with a price, therefore glorify God with your souls and bodies, which are his," 1 Cor. vi. 20. Hence also it is truly observed by Esthius, that Christ died for them that perish, and bring destruction upon themselves.

[5] Ταχινὴν ἀπώλειαν, *Shall bring upon themselves swift destruction.*] That the apostatizing Jews did this, the scripture every where informs us, and the apostles frequently warn them of it. Paul doth it throughout the Epistle to the Hebrews, elsewhere speaking of them as men "whose end is destruc-

* Καὶ ἐντεῦθεν ἄρχονται οἱ τῆς ψευδωνύμου γνώσεως κακῶς τῷ κόσμῳ ἐπιφύεσθαι, Epiph. Hær. xxv. §. 2. Ἐξ αὐτοῦ οἱ λεγόμενοι γνωστικοί. Timoth. et Damasc.

* Hær. xxv. §. 4, p. 79.

2 [6] And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through [7] covetousness shall they with feigned words make merchandise of you: [8] whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned,

---

tion," Phil. iii. 19, on whom should come "swift destruction," 1 Thess. v. 3; they being "appointed for wrath," ver. 9; James as of men "fattened for a slaughter," v. 5, and that "suddenly" to come upon them, their "Judge standing at the door," ver. 9. Christ also threatens to them that held the doctrine of the Nicolaitans, that he would "come against them swiftly, and fight against them with the sword of his mouth," Rev. ii. 16; i. e. he would destroy them, Rev. xix. 15. 21. Accordingly church history informs us, that they were extinct,* λόγου ἅπτον, in a very little time.

But I find nothing of any such remarkable or swift destruction which befell the Gnostics, in church history; not one word that any of them perished at the destruction of Jerusalem by the Roman army, though doubtless their iniquities would find them out. We rather read in the church history, that they were never persecuted by the heathen emperors; this being the observation of the fathers, that the Simonians,† and the Menandrians, "were never persecuted by the heathens, their fury being only poured out upon the Christians." Nor could it probably be otherwise, seeing they made the doctrine of the cross no part of their religion; but held it lawful‡ to deny the faith in times of persecution, to avoid suffering for it, and counting idolatry, in such cases, a thing indifferent; whence, saith Origen, "they were never persecuted at all."

[6] Ver. 2. Καὶ πολλοὶ, *And many shall follow*, &c.] That the Judaizers much infested the Christian church, and perverted many in the churches of Corinth, Galatia, Ephesus, and Crete, we learn from Paul's epistles; and that by reason of the Jewish zealots, who "despised dominions, and spake evil of dignities," the "way of truth was evil spoken of," from 1 Pet. ii. 12. Indeed the heathens seem to have made little or no distinction betwixt the Jews and the Christians that sprang from them; but imputed all the disturbances they made to Christ, or to the Christians. Hence Suetonius§ saith of Claudius, that Judæos, impulsore Chresto assiduè tumultuantes, Româ expulit; "he expelled the Jews from Rome, as being frequently tumultuous, through the instigation of Christ." Of the Nicolaitans, Epiphanius‖ saith, that "great was the deceit which they brought upon mankind." And Clemens Alexandrinus¶ professeth to write against them and the Gnostics, "to remove the scandal which they, by their doctrines, might bring upon Christianity:" as Justin Martyr** also hints. Yea, Clemens adds,†† that from these men, who taught, that women should be common, arose the greatest blasphemy against the name of Christ, or Christians."

Moreover, it is to be noted, that instead of ἀπωλείαις, many copies read ἀσελγείαις, "their lascivious ways:" which reading may be confirmed from Jude, who begins his description of the same persons thus, "They turn the grace of God, εἰς ἀσέλγειαν, into lasciviousness." And this character agrees in some measures to the "false teachers" among the Jews, who taught fornication and uncleanness (see note on 1 Cor. vi. 13, Eph. v. 6); practised, τὰ κρυπτὰ τῆς αἰσχύνης, "the hidden things of shame," 2 Cor. iv. 2; and "gloried in their shame," Phil. iii. 19; and whose "exhortation was, ἐξ ἀκαθαρσίας, of uncleanness," 1 Thess. ii. 3; and many of whose followers were guilty of "uncleanness, fornication, καὶ ἀσελγείας, and lasciviousness," 2 Cor. xii. 21. But this is more emphatically the character of the Nicolaitans, and of the Gnostics, the successors of them: for they were, saith Œcumenius, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίου ἀσελγέστατοι, "most ungodly in their principles, and most lascivious in their lives." Refert complexus, et permixtiones execrabiles, obscœnosque conjunctus, et quædam ex ipsis adhuc turpiora, saith Tertullian;* "yea, things so exceedingly filthy, that we blush to mention them, and therefore pass them by." Πάνδημον ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν, saith Clemens† of Alexandria. Τὴν αἰσχρουργίαν ἅμα τοῖς ἄλλοις ἐπιτελεῖν τοὺς ἑαυτοῦ μαθητὰς ἐδίδαξεν, saith Damascen.‡ Hence Pseud-Ignatius§ styles them ἀκαθάρτους Νικολαΐτας, immundissimos Nicolaitas, amatores libidinis; Austin, sectam turpissimam: for, saith Timotheus,‖ οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φαίνεται οὗτος αἴτιος πάσης βδελυκτῆς καὶ μυσερᾶς καὶ ἀῤῥήτου πράξεως διδάσκαλος, "amongst all the masters of heresy, none taught such filthy and abominable actions."

[7] Ver. 3. Ἐν πλεονεξίᾳ, *Through covetousness.*] If πλεονεξία should here and ver. 14 signify *adultery*, as 1 Thess. iv. 6, it seems to do (see note there), and as Dr. Hammond thinks it doth here, there will be no difficulty in applying this to the Nicolaitans, as well as to the Gnostics and false teachers among the Jews; the note on the second verse showing that this emphatically belonged to them, and gave the rise to that impure sect. But because they are accused, ver. 15, of "following the way of Balaam, who loved the wages of unrighteousness," and by Jude, ver. 11, of "running greedily after the error of Balaam for reward," I think it better to admit of that sense which our translation giveth of the word, and then to apply it at once to the false teachers among the Jews, and to the Nicolaitans: it seems highly probable, from the sixth, eighth, and the tenth chapters of the First Epistle to the Corinthians, that the apostle is there discoursing against the Nicolaitans. Now of these false teachers he said, that they "devoured" the Corinthians, 2 Cor. xi. 20. Paul, in his Second Epistle to Timothy, iii. 6, speaks of a sort of men who "crept into houses, leading captive silly women laden with sins, and led away with divers lusts;" a character which perfectly agrees to the Nicolaitans: and speaking to Titus of the same persons, he saith (i. 10, 11), "They subverted whole houses, teaching things which they ought not, for filthy lucre's sake." Irenæus¶ informs us of the Valentinians, that "they would not impart their mysteries to all, but to them only who were able to pay great sums for them:" whence the Pseud-Ignatius** styles them, "covetous of what belongs to others, and violent lovers of riches."

[8] Οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *Whose judgment now of a long time lingereth not.*] Jude, in the parallel place, ver. 4, saying they were men, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, "of old assigned to this condemnation," viz. by the prophecy of Enoch (see the note there); I think these words may be best rendered thus, "To whom the judgment pronounced of old lingereth not," it being a swift destruction, which the false teachers among the Jews and the Nicolaitans brought upon themselves (see note on ver. 1 of this chapter). Note also, that "their damnation" is in the Greek "their destruction."

---

* Euseb. Hist. Eccl. lib. iii. cap. 29.

† Οἱ οὐ μόνον οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν κατηξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὴ διώκονται, μηδὲ φονεύονται ὑφ' ὑμῶν, κἂν διὰ τὰ ὀνόματα ἐπιστάμεθα. Justin M. Apol. p. 67, 70.

‡ Σίμων τε ὁ Σαμαρεὺς——ὑπὲρ τοὺς πλείονας ὑπαγάγεσθαι τὸν περὶ τοῦ θανάτου κίνδυνον περιεῖλε τῶν μαθητῶν, ἐνδιαφορεῖν αὐτοὺς διδάξας πρὸς τὴν εἰδωλολατρείαν, ἀλλ' οὐδὲ τὴν ἀρχὴν Σιμωνιανοὶ ἐπεβουλεύθησαν. Orig. contra Cels. lib. vi. p. 282.

§ Sueton. in Claud. cap. 25.

‖ Καὶ πολλὴ ἁπλῶς ἡ διὰ τῆς πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ἐπιβουλή. Hær. xxv. §. 3.

¶ Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τοῦ Χριστοῦ, καὶ τῶν ἐν ἔθνεσιν ἀκρατεστάτων ἀκολαστότερον βιοῦντες, βλασφημίαν τῷ ὀνόματι προστρίβεσθων. Strom. iii. ab initio.

** Πάντες οἱ ἀπὸ τούτων ὁρμώμενοι Χριστιανοὶ καλοῦνται. Just. Mart. p. 70.

†† Κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν, ἐξ ὧν ἡ μεγίστη κατὰ τοῦ νόματος ἐῤῥύη βλασφημία. Strom. iii. p. 428, B.

* Præscript. cap. 47.

† Strom. iii. p. 436. ‡ Coteler. tom. i. p. 286.

§ Ep. ad Tral. §. 11.

‖ Apud Cotel. tom. iii. p. 381.

¶ Ἃ καὶ εἰκότως δοκοῦσί μοι μὴ ἅπαντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλους μισθοὺς ὑπὲρ τηλικούτων μυστηρίων τελεῖν δυναμένους. Lib. i. cap. i. p. 20.

** Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμηταὶ, καὶ χρηματολαίλαπες. Ep. ad Magnes. §. 9.

but cast *them* down [9] to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

[9] Ver. 4. *Ταρταρώσας, Casting them down to hell.*] Tartarus, saith Phavorinus, is *ἀὴρ ὑπόγαιος, καὶ ἀνήλιος,* "the subterrestrial air, where the sun comes not." It signifies also, saith Suidas, *τὸν περὶ τὰ νέφη τόπον,* "the place in the clouds," or "in the air:" hence *τάρταρον ἠρόεντα,* and *ζόφον ἠερόεντα,* in Homer, to intimate that Tartarus was "the dark air:" as Crates in Stephanus saith, *ὁ ἅϊδης ὑπόγειός ἐστι τόπος σκοτεινός,* "Hades is a dark place under the earth;" saith Porphyry, "where souls are tormented, *ἐν ἀκραιφνεῖ σκότῳ,* in utter darkness" (Apud Stob. Eccl. Ph. p. 133). These angels being therefore placed in the bright regions of the heavenly light, and being now confined to the dark air (whence Satan is called "the prince of the power of the air"), are said to be cast down into Tartarus: and this suits with the opinion both of the heathens and the Jews, who held that "the air was full of spirits or demons" (see note on Eph. ii. 2); but chiefly of the ancient fathers, according to those words of Jerome, in his comment on that passage of Paul, "against spiritual wickedness, *ἐν τοῖς ἐπουρανίοις,* in cœlestibus;" that is, saith he, "in the air:* for this is the opinion of all the doctors, That the air, which divides between the earth and heaven, is full of contrary powers." He is styled "the prince of the power of the air," saith Œcumenius,† "because he is the prince of the evil spirits that are in the air;" "not as having dominion," saith Theophylact, "but only his habitation there." That this was the opinion of most of the ancients, see Petavius de Angelis, lib. iii. cap. 4. Now hence it follows, that though the devil and his angels are at present for ever banished from the divine presence, and so do suffer the punishment of loss now of the beatific vision; though they are, in the language of Tertullian, prædamnati ad judicii diem, "condemned beforehand to the tremendous day;" prædestinati supplicio sempiterno, "foreordained to eternal punishment," saith Austin; reservati in diem judicii, "reserved to the day of judgment," saith Origen, and Peter here; or "kept in chains of darkness to that day," saith Jude; and knowing and believing this, they cannot choose but "tremble," and be filled with present horror: yet is the doctrine of Rupertus‡ highly probable, that "at present they are not suffering in the infernal flames, but have their residence in the dark air; whence, at the day of judgment, they shall be precipitated into the fire prepared for the devil and his angels."

First, Because this seems to have been the opinion of all antiquity, for five whole centuries together, as appears not only from their common doctrine mentioned before, that they at present had their habitation in the air, but also from their express words, who spake still in the future of their infernal punishments, saying, as Justin Martyr,§ that "they should be punished with eternal fire; for that they are now banished by the name of Jesus, is an indication of their future punishment in everlasting fire." This he confesseth, *μηδέπω τοῦτο πράξαι τὸν Θεόν,* "that God hath not yet done;" but yet he saith,‖ "Christ hath foretold that he and his angels shall be cast into the fire, and everlastingly tormented there." And Tatianus saith of them,¶ "The Lord of all things suffers them to expatiate, or insult, till the time of the dissolution of the world, and till the Judge comes." Tertullian saith,** that "their desperate condition, on the account of their being condemned before, receives some comfort from the delay of their punishment." Minucius Felix saith,†† that "he foreknowing, trembles at the punishment appointed for him, and those that worship him." Lactantius,‡‡ that "at the time of judgment, this prince, with his ministers, will be laid hold on, and condemned to punishment."

Secondly, This must be the doctrine of those fathers who held, that the devil knew not that he should be certainly condemned till our Lord's advent, and therefore durst not before blaspheme God; which was the doctrine of Justin Martyr, Eusebius,§§ Irenæus,‖‖ and Epiphanius;¶¶ or, as Œcumenius*** interprets them, "He did not know it manifestly, as being only obscurely hinted by the prophets; but when Christ coming, declared manifestly that everlasting fire was prepared for him and his angels, he ceased not to practise his wiles against his saints:" and this doctrine they founded on the following scriptures, viz.

First, That question which these devils put to Christ, "Art thou come to torment us before the time?" concluding hence, that "not this present age, but the future, was the time when these evil spirits were to be punished;" as Origen saith twice.††† "They thought," saith Jerome, ad judicandos se venisse, "that Christ was to come to judge them:" saith Chrysostom, *οὐκ ἀναμένειν τὸν καιρὸν τῆς κολάσεως,* "that he would not stay till the time of punishment," i. e. the day of judgment. Hence Maldonate, upon the place, admires at the great consent of the ancients in this opinion.

This, Secondly, they gathered from those words of Christ, "Depart, ye wicked, into the fire prepared for the devil and his angels." Whence they concluded, with St. Bernard,‡‡‡ that "the sentence against them was determined, but was not yet passed upon them;" and that jam diabolo ignis paratus, etsi nondum ille præcipitatus in ignem, "the fire was indeed prepared for the devil, but he was not yet cast into it;" concluding that was only to be done "at the end of the world, at the day of the great judgment, or in the world to come."§§

* Hæc autem omnium doctorum opinio est, quòd aer iste, qui, cœlum et terram medius dividens, *inane* appellatur, plenus sit contrariis fortitudinibus.

† Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, τὸν τοῦ ἀέρος ἄρχοντα, τουτέστι τὸν ἐναεριων ἄρχοντα· οὐ γὰρ ἀέρος ἄρχεται, ἀλλὰ ἐναερίων, οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωροῦντα.

‡ Et nunc quidem in hunc aerem illum esse dejectum, et omnes satellites ejus, quos aëreas catervas dicimus, passim in scripturis habemus—futurum est autem ut in infernum inferiorem videntibus cunctis præcipitetur in ignem æternum, qui paratus est ei et angelis ejus. Com. in Gen. xvii.

§ Οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρίαν κομίσονται ἐν αἰωνίῳ πυρὶ ἐγκλειισθέντες. Εἰ γὰρ ὑπὸ τῶν ἀνθρώπων διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ἠττῶνται, δείδαγμά ἐστι καὶ τῆς μελλούσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Apol. i. p. 46, D. Vide p. 45, E.

‖ Ὃν εἰς τὸ πῦρ πεμφθήσεσθαι μετὰ τῆς αὐτοῦ στρατιᾶς κολασθησομένους τὸν ἀπέραντον αἰῶνα προερμήνευσεν ὁ Χριστός. Apol. ii. p. 71, B.

¶ Ὁ δὲ τῶν ὅλων δεσπότης ἐντρυφᾷν αὐτοὺς εἴασε μέχρις ἂν ὁ κόσμος πέρας λαβὼν ἀναλυθῇ, καὶ ὁ δικαστὴς παραγένηται, p. 151, D.

* Desperata conditio eorum ex prædamnatione solatium reputat fruendæ interim malignitatis ex pœnæ morâ. Apol. cap. 27.

† Destinatam enim sibi cum suis cultoribus pœnam præscius perhorrescit. P. 39.

‡ Sed et dominus illorum cum ministris suis comprehendetur, ad pœnamque damnabitur, cum quo paritèr omnis turba impiorum pro suis facinoribus perpetuo igni cremabitur in æternum. Lib. vii. cap. 26, p. 729.

§ Καλῶς ὁ Ἰουστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τοῦ Κυρίου παρουσίας οὐδέποτε ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεὸν, ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν. Euseb. Hist. Eccl. lib. iv. cap. 18.

‖ Iren. lib. v. cap. 26.

¶ Epiph. Hær. xxxix. n. 8.

** Φησὶν Ἰουστῖνος, &c. ὡς ὁ διάβολος πρὸ τῆς τοῦ Κυρίου παρουσίας οὐκ ἤδει τρανῶς, οὕτω τῆς ἑαυτοῦ τιμωρίας τὴν ὀύναμιν τῶν θείων προφητῶν αἰνιγματωδῶς ταύτην διαγορευσάντων. Ἐν οἷς δὲ τοῦ Κυρίου παραγενομένου, καὶ διάβολῳ σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμᾶσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς ἀγγέλοις αὐτοῦ ἤκουσεν, οὐ παύεται τοῖς πιστοῖς ἐπιβουλεύειν. In 1 Pet. v. 8.

†† Diabolus in hôc seculo neque corripitur, pro peccato, neque flagellatur, omnia namque ei servata sunt in futurum, unde et ipse sciens sibi illud statutum tempus esse pœnarum dicebat ad Salvatorem, Quid venisti ante tempus torquere nos? Hom. 8 in Exod. f. 44, H. Non vult Deus dæmonum genus ante tempus damnare. Sciunt enim et ipsi dæmones, quia tempus eorum præsens hoc seculum continet. Propterea denique et Dominum rogabant, ut non torqueret eos ante tempus. Hom. 13 in Numer. f. 116, J.

‡‡ Serm. de Trans. S. Malachiæ.

§§ Sunt reservati in diem judicii. Orig. Indigni sunt qui in præsenti seculo corripiantur, sed in futuro recipient quæ merentur. Hom. 8 in Ex. ibid. Dominus in die judicii, quasi in uno fasce paritèr colligatos, mittet in lacum inferni.

5 [10] And spared not the old world, but saved (*only*) Noah [11] the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly (see note on Jude 7);

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing (*of them*), vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 (*Then may we rest assured, that*) [12] The Lord knoweth how to deliver the godly out of temptations (*as he did Noah and Lot*), and to reserve the unjust [13] unto the day of judgment to be punished:

10 But chiefly them [14] that walk after the flesh in the lust of uncleanness, and [15] despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power

But, Thirdly, This they chiefly concluded from these words of Peter* and Jude, that they were "referred unto the day of judgment to be punished." Nor is it easy to conceive a more natural consequence than this;—they are reserved unto the day of judgment to be punished, therefore they are not yet punished with the fire prepared for the devil and his angels.

And, Lastly, This they gathered from the Revelation of John (to which the frequent sayings of Austin do refer),† who often saith that "the old serpent the devil" shall be "cast into the lake of fire and brimstone, at the day of judgment."

Since, then, to torment the devils at our Saviour's advent, was to torment them "before the time" of torment; seeing our Saviour, when he shall pass the final sentence, will only amand the wicked to the fire "prepared for," not actually tormenting then, "the devil and his angels;" seeing they only are "reserved in chains of darkness, to the day of judgment, to be punished:" and so the sentence, and the execution of it, is no more passed upon them, than upon the prisoner that is kept in chains for the assizes: seeing the devil is only said to be then‡ "cast into the lake of fire and brimstone," when the Judge "sat upon the throne," and "all men were judged according to their works;" there seems sufficient reason to assert, that the devils shall not be tormented in the infernal flames, until the day of judgment: and if not they, then much less wicked men.

[10] Ver. 5. Οὐκ ἐφείσατο, *And spared not the old world.*] This instance agrees very exactly to those Nicolaitans and Gnostics, who had corrupted their ways; as they of the old world did, by taking to them what women they pleased to enjoy, as far as appears, without any solemnity of matrimony (Gen. vi. 2. 4); for it is only said, that "the sons of God went in unto the daughters of men:" hence are these giants said to be οἱ ἐκπίπτοντες οἱ βίαιοι, "violent men," who by force invaded them: and also by idolatry (see Ainsworth on Gen. iv. 26).

[11] Ὄγδοον, *The eighth person,*] One would think, from Adam; whereas indeed he rather was the tenth from Adam (Gen. v.), and so it is the eighth of them that were saved from the deluge (1 Pet. iii. 8). So Plutarch saith of Pelopidas, that he came, εἰς οἰκίαν ἑωδέκατος, "unto his house with eleven more:" and Polybius of Dionesidorus, that τρίτος ἀπενήξατο, "he swam out with two more:" so here, Noah was saved, with seven persons; so celebrated in history, that the hill where the ark rested is called, "the hill of the eighth," or Themanim; and a village by it bears the same name (see Dr. Hammond on the place).

[12] Ver. 9. Οἶδε, *The Lord knoweth.*] God's knowledge here includes his power and his will: so Ps. i., "Whatsoever the righteous doth, it shall prosper; for the Lord knoweth the way of the righteous" (ver. 6), i. e. he is able and willing to make it prosper; Matt. vi. 31, "Take no thought what ye shall eat or drink, or wherewithal ye shall be clothed; for your heavenly Father knoweth ye have need of all these things" (ver. 32).

[13] Εἰς ἡμέραν κρίσεως, *To the day of judgment, to be punished.*] Note, that this is signally the time when the ungodly shall be punished: secondly, that the evils which wicked men suffer in this life, will not exempt them from future punishments in the world to come; even Sodom and Gomorrha must then suffer (Matt. x. 15, xi. 22).

[14] Ver. 10. Ὀπίσω σαρκὸς, *Who walk after the flesh.*] See note on ver. 2.

[15] Καὶ κυριότητος καταφρονοῦντας, *And despise government.*] The note of Esthius on the place is this; That "we read not in church history, that the Gnostics despised governments, but rather flattered them." What Dr. Hammond saith, of their teaching Christians to despise all authority of magistrates, or masters, is not proved by him; for he attempts not to prove, that they were κυριότητος καταφρονοῦντες, "despisers of government:" and his attempt to prove, that "they taught Christian servants to despise their masters," from 1 Tim. vi. 2, hath been considered already. Nor do I find any thing of this nature charged upon the Nicolaitans. But then it may be noted, that κυριότητες καὶ δόξαι, "dominions and glories," in the New Testament, do often signify the angelical powers; as when Christ is said to be exalted, ὑπεράνω πάσης κυριότητος, "above all dominion," Eph. i. 21; and when κυριότητες are mentioned among "the invisible things of the creation," Col. i. 16. Accordingly some of the fathers* refer this to the angelical powers; and this they do, with great probability: for (1.) the apostle Peter here asserts, that they blasphemed, ἐν οἷς ἀγνοοῦσι, "in things of which they had no knowledge:" Jude, that they "blasphemed things that they knew not;" which very well agrees with their bold assertions touching the angels; in which they did, as Paul saith, ἃ μὴ ἑώρακεν ἐμβατεύων, "intrude into those things they had not seen" (Col. ii. 18); but cannot so well be applied to civil dignities, of which these heretics must have sufficient knowledge. (2.) The apostle adds, that whereas these men did not tremble to blaspheme these dignities, the holy angels, οὐ φέρουσι κατ' αὐτῶν βλάσφημον κρίσιν, "durst not use railing or blasphemous words against them." Now they whom Michael, and his good angels, durst not blaspheme, were, saith Jude, "the devil and his angels," who were in scripture styled "the principalities, and powers, and rulers of the darkness of this world" (Eph. vi. 12): and therefore they whom these heretics blasphemed, must also be angelical dignities.

But against this it is objected, That we read not in church history, that the heresy of the Gnostics had any thing in it of particular opposition or defiance to the angels; but, on the contrary, the æons, noting the angels, make up a great part of their divinity. Ans. This seems a great mistake; for both Irenæus† and Epiphanius‡ aver, that when they practised their most vile impurities, they invoked some of the angels, to whom they did ascribe that work, saying, when they performed it, ὁ δεῖνα ἄγγελε, καταχρῶμαί σου τῷ ἔργῳ, ἢ δεῖνα ἐξουσία, σοῦ τὴν πρᾶξιν, "O angel, I am doing thy work, I am employed in thy service;" which sure must be, to blaspheme these dignities.

Hieron. in cap. xxv. Esaiæ. In fine corporeo igne cruciandi. Greg. Servantur in judicium puniendi. Fulg. apud Petav. tom. iii. lib. iii. cap. 4.

* Mirum quanto consensu plerique veteres auctores docuerint dæmones ante diem judicii non torqueri, quod Petrus scribat (2 Pet. ii. 4). Si angelis peccantibus non pepercit, &c., et Judas (ver. 6). Si angeli qui non servarunt suum principatum. Maldonat. in Matt. viii. 29. Vide August. lib. xxi. cap. 27, &c. de Civ. Dei.

† Sicut etiam desertores angeli, licèt secundùm modum quendam mortui sunt peccando, quia fontem vitæ deseruerant, qui Deus est——in secundam mortem post ultimum præcipitabuntur judicium. De Civ. Dei, lib. xiii. cap. 14, p. 746, C. Vide eundem, lib. xxi. cap. 23.

‡ Rev. xx. 10. 15.

* Δόξας δέ ἤτοι τὰς θείας φησὶ δυνάμεις ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Œcum.

† Iren. lib. i. cap. 35.

‡ Epiph. Hær. xviii. §. 2.

and might (*than evil spirits*), bring not railing accusation against them before the Lord (see note on Jude 9).

12 [16] But these, as natural brute beasts (Gr. *as irrational, natural living creatures, rather than men*), made to be taken and destroyed (*or, to raven and destroy*), speak evil of the things that they understand not (*i. e. of the angelical powers whom they blaspheme*, ver. 10); and shall utterly perish in their own corruption;

13 And shall receive (Gr. *receiving, by this destruction*, ver. 12) the reward of unrighteousness, *as* they that count it pleasure to [17] riot in the day time. Spots *they are* and blemishes, [18] sporting themselves with their own deceivings while [19] they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with [20] covetous practices; cursed children:

15 [21] Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of

---

Moreover, it is evident, that the Nicolaitans did also horribly blaspheme them. For (1.) "they made the angels to be the offspring of an obscene and filthy æon," as both Tertullian* and Epiphanius† inform us. (2.) They add, that the mother appears in a beautiful form to princes, and extracts their seed from them with pleasure, that she may recollect her power, or virtue, dispersed among many: and from this hypothesis, saith Epiphanius,‡ "Nicolas brought the mystery of his filthiness into the world:" they doing all their villanies, I suppose, in imitation of her.

[16] Ver. 12.] This verse, in Jude, runs thus: "But these speak evil of the things they know not; but what they know naturally, as brute-beasts, in these things they corrupt themselves," ver. 10. And therefore to make this verse parallel to it, it seems necessary to make the construction run thus; *οὗτοι δὲ*, "But these blasphemers of dignities, *ἐν οἷς ἀγνοοῦσι βλασφημοῦντες*, blaspheming in things of which they have no knowledge, shall perish in their own corruption; as do the natural brute-beasts, made to be taken and destroyed," to whom they are, in this practice, of making all women common, like; and whose example they plead, in favour of their common whoredoms, especially the followers of Carpocrates,§ and his son Epiphanes, "making the marriage of one a violation of the community ordained by God, and exemplified in other living creatures."

[17] Ver. 13. *Τὴν ἐν ἡμέρα τρυφήν, Riot in the day.*] This is exactly true of the Nicolaitans;‖ who practised their impurities "day and night;" and held, that "if a man were not lascivious every day, he could not be saved."

[18] *Sporting themselves in their own deceits.*] i. e. In those practices which were the effects of their deceitful principles. So that there seems no need of reading *ἀγάπαις*, "their love-feasts;" for they were the feasts of the church, not of the heretics.

[19] *Συνευωχούμενοι, When they feast with you.*] Of these feasts, see note on Jude, ver. 12. And also Irenæus's saying of Marcus, and other heretics, that *εἰώθασιν ἐπὶ τοῖς δείπνοις τοῦ κλήρου οὗτοι πάντοτε παίζειν*, "they are always accustomed, in those suppers which they make, by lot to play;" or, as the Latin hath it, sortibus ludere, "to play by lot:" I suppose, what women they should commit lewdness with, or who should provide the supper; which being ended, there followed, as Justin Martyr* hints, "the putting out of the candle, and their promiscuous lusts:" he speaking thus of the Marcionites; and Clemens Alexandrinus,† of the Carpocratians.

[20] Ver. 14. *Covetous practices.*] See note on ver. 3.

[21] Ver. 15.] This in Jude runs thus; *τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν*, "They ran forth into the error of the reward of Balaam," i. e. the error which the children of Israel committed, through the counsel which Balaam gave to Balak. To explain this, let it be noted;

First, That Balaam not only went with the princes of Balak, but also had the reward of his divination; for it is expressly said, Deut. xxiii. 4, Neh. xiii. 2, that "the Ammonites and Moabites hired Balaam." Note,

Secondly, That Balaam, for his reward, gave counsel to Balak to entice the children of Israel to idolatry and fornication: this is hinted in those words, "Come therefore, I will advertise thee" (Numb. xxiv. 14), i. e. what to do to this people now, and what they will do to thee in the latter days: so the Chaldee paraphrast upon the place; "I will counsel thee what thou shalt do to this people, that thou mayest make them to sin:" so the Jerusalem Targum. This counsel, saith Josephus, was, "that Balaam told Balak, upon his departure, that the only way to prevail upon this people would be to draw them into sin; and to that purpose he counselled him to tempt them with their beautiful women: these were first to entice the Israelites with their beauty and compliant conversation, and when they had entangled their affections, they were to consent to their embraces, upon condition that the Israelites would forsake their own law, and worship the god of the Moabites" (Joseph. Antiq. lib. iv. cap. 6). Note,

Thirdly, That this counsel made them "err in the matter of Peor;" and so not only to commit fornication with the women of Midian (1 Cor. x. 8), but also to commit idolatry. Now this Baal-peor, saith Jerome, and other critics, was Priapus, who was worshipped by showing of their shame; to which these words of the prophet Hosea may refer, "They set up altars to Baal-peor, and separated themselves to that shame" (ix. 10); and those of Jeremiah, "Ye have set up altars to shame, even altars to burn incense to Baal" (Jer. xi. 13). And then, as *ἐξεχύθησαν*, "they were dispersed," or ran about after the Midianitish women, answers to the practice of those men who "crept into houses, leading captive silly women;" so "the matter of Baal-peor" answers exactly to the execrable villanies these men committed cum membris pudoris.

Moreover, this passage seems to confirm that exposition, which refers what is here spoken to the Nicolaitans. For John speaks thus to the church of Pergamus, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam; who, as he taught Balak to cast a stumbling-block before the children of Israel, to eat things

---

* Æones refert quosdam, turpitudinis natos, et complexus, et permixtiones execrabiles, obscœnosque conjunctus, natos præterea dæmones, et deos et spiritus septem. De Præsc. cap. 47.

† *Ὕστερον δὲ μετὰ πάντας τούτους προβεβλῆσθαι φησί τινα αἰσχρὸν αἰῶνα, μεμίχθαι δὲ τοῦτον τῇ μήτρᾳ, καὶ ἐκ τούτου τοῦ αἰῶνος τοῦ αἰσχροῦ τῆς μήτρας γεγονέναι θεοὺς τε καὶ τοὺς ἀγγέλους, καὶ δαίμονας, καὶ ἑπτὰ πνεύματα.* Epiph. Hær. xxv. §. 5.

‡ Matrem viventium. Iren. lib. i. cap. 24. *Ταύτην δὲ (φασὶν) ἀεὶ φαίνεσθαι τοῖς ἄρχουσιν ἐν εὐμορφίᾳ τινί, καὶ ἀποσυλᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς καὶ ἐκχύσεως, ἵνα δὴθεν τὴν αὐτῆς δύναμιν, τὴν εἰς διαφόρους σπαρεῖσαν, αὖθις πάλιν ἀνακομίζῃ, καὶ οὕτως ἐκ τοιαύτης ὑποθέσεως τὸ τῆς αὐτοῦ αἰσχρολογίας μυστήριον τῷ κόσμῳ ὑπεισήνεγκε.* Epiph. Hær. xxv. §. 2.

§ Carpocrates *λέγει τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τίνα εἶναι μετ' ἰσότητος*, cujus exemplum dat *ἐν τοῖς ἀλόγοις*, in genere boûm, suûm, ovium, et reliquorum omnium. Clem. Alex. Strom. iii. p. 428, C, D, et p. 429, A.——*Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κοινότης, ἔπειτα κατὰ κοινότητα πάντα ὁμοίως κατὰ γένος σπείρεται· σπείρουσι δὲ καὶ γεννῶσιν ἐπ' ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἔμφυτον ἔχοντες.* Ibid.——*Εἰ μίαν ἀγόμενος ἐχέτω, δυναμένων κοινωνεῖν ἁπάντων, ὥσπερ ἀπέφηνε τὰ λοιπὰ τῶν ζώων.* Ibid. D.

‖ Tunc Nicolaus, die noctuque nuptias faciens obscœnas, et auditu quoque erubescendos coitus somniavit. Hieron. adv. Lucif. f. 53, A, Y. *Αὐτὸς γὰρ καὶ προήρξατο τοῦ λέγειν, ὅτι ἐὰν μή τις καθ' ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύνασθαι μετέχειν τῆς αἰωνίου.* Epiph. Hær. xxv. §. 1.

---

* *Τὰ ἐύσφημα ἐκεῖνα λυχνίας μὲν ἀνατροπὴν, καὶ τὰς ἀναίδην μίξεις.* Ap. ii. p. 70, B, C.

† *Τούτους φασὶν εἰς τὰ δεῖπνα ἀθροιζομένους ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὴ κορεσθῆναι ἐν πλησμονῇ τῇ κυπρίσῃ, τὸ καταισχῦνον αὐτῶν τὴν πορνικὴν ταύτην δικαιοσύνην, ἐκποδὼν ποιησαμένους φῶς τῇ τοῦ λύχνου περιτροπῇ, μίγνυσθαι ὅπως ἐθέλοιεν, αἷς βούλοιντο.* Strom. lib. iii. p. 430, C, D.

Bosor, who loved the wages of unrighteousness (*and to obtain them, counselled Balak to entice God's people to commit fornication with the Midianites*, Numb. xxxi. 16, Βαλαὰμ τοῦ Βόσορ· *that is, saith Grotius, of the city of Bosor, as Pethor his city*, Numb. xxii. 5, *is called*);

16 But was rebuked for his iniquity: (*for*) the dumb ass speaking with man's voice forbad the madness of the [22] prophet.

17 These are wells (Gr. *fountains*) without water, clouds that are carried with a tempest (*unprofitable for any good, as fountains without water; and pernicious as tempests, which blast and root out all before them*); to whom the mist (Gr. *the blackness*) of darkness is reserved for ever.

18 For when they speak great [23] swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness (*or, to lasciviousness*), those that were clean escaped from them who live in error.

19 While they promise them [24] liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 [25] For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them (*because they sin by apostasy against the light received, and with ingratitude to the Author of it*).

22 But it is happened unto them according to the true proverb, [26] The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

---

sacrificed to idols, and to commit fornication; so hast thou also them that hold the doctrine of the Nicolaitans, which I hate." Now the church history informs us, this was the doctrine of the Nicolaitans, that* "it was lawful to eat things offered to idols, and to commit fornication;" as Irenæus, Austin, and others teach.

[22] Ver. 16. *The prophet.*] That Balaam was indeed a prophet of God, and well acquainted with his revelations, the history in the book of Numbers will not suffer us to doubt: for those words, "I cannot go beyond the commandment of my God, to do good or evil" (Numb. xxii. 18), show he was not unacquainted with the true God (see also xxiv. 4); though after, through a covetous desire of gain, he used enchantments. "The madness of the prophet" appeared in this, that hearing the ass speak, which argued the miraculous assistance of God enabling him so to do, he goes on in his mad fury, and saith he would kill him.

[22] Τὴν τοῦ προφήτου παραφρονίαν, *The madness of the prophet.*] The Jerusalem Targum and Ben Uziel on Numb. xxii. 30, introduce the ass speaking thus to Balaam, "Woe to thee, Balaam, thou art חסיר דעתא, mente captus, i. e. mad."

[23] Ver. 18. Ὑπέρογκα, *Swelling words of vanity.*] This did the heretics many ways (ver. 9), by their barbarous names, quibus terrebant auditores, "by which they affrighted their hearers," say Austin† and Epiphanius,‡ and imposed upon them by those vile words; or by those proud words, that they are the spiritual, the perfect, the seed of the election, men who have perfect knowledge of God (see note on Jude 19); that they have grace, ἀπὸ τῆς ἀῤῥήτου καὶ ἀνωνομάστου συζυγίας, "from the ineffable and not-to-be-named conjugation," and§ "therefore ought to be always meditating the mystery of conjugation;" and that‖ "he that being in the world, does not love a woman, so as to enjoy her, is not of the truth;" and that "except a man be lascivious every day, he cannot enjoy eternal life;" and that they "being¶ spiritual, cannot receive corruption by any evil actions they do, or be hurt by any material actions, so as to lose their spiritual substance." In opposition to which vain boasts, these apostles so expressly say, "They shall perish in their corruption."

Τοὺς ὄντως ἀποφυγόντας.] See this reading defended, Examen Millii in locum.

[24] Ver. 19. Ἐλευθερίαν, *They promise them liberty.*] They promised them a double liberty: first, a liberty to do any thing they pleased, without fear: secondly, a liberty from the eye and hand of their Judge; as we learn from the ὑπέρογκα, "swelling words of vanity," cited by Irenæus* from them, which are a full comment on ver. 18.

[25] Ver. 20.] From ver. 18. 20. 21, it seemeth to be strongly argued, that they who were once truly faithful, may totally and finally fall away. For, first, that the persons here mentioned were once truly faithful, seems evident from this, first, that they had once ὄντως, "truly," and entirely "escaped from them that live in error" (ver. 18), being not then "entangled with," nor "overcome by, the pollutions which are in the world, through lust," but having escaped them "through the knowledge of Christ Jesus:" that they "turned from the holy commandment" in which they formerly had walked: that they were once washed from that "mire" to which they returned (ver. 22). All which cannot be truly said of hypocritical professors, who are "still in the gall of bitterness, and the bond of iniquity."

That these men after fell away totally and finally, we learn from these expressions, that they "were again allured to wantonness," that they were "again entangled and overcome by the pollutions which were in the world, through lust," and therefore "brought in bondage;" that they "turned from the holy commandment delivered to them;" yea, "with the dog to the vomit, and the washed sow to the wallowing in the mire:" and this so far, as that "it had been better for them not to have known the way of righteousness."

[26] Ver. 22. Κύων ἐπιστρέψας, *The dog is turned to his vomit*, &c.] These two proverbs, of which the first is taken from Prov. xxvi. 11, and the second is common among the writers de Re Rusticâ (see Schotii Adag. Sacra, in locum), are very expressive of the folly of those men who return to those vices they had formerly renounced; and therefore the fathers apply them to Julian, returning to that heathenism he had renounced in his baptism: so Nazianzen. Orat. Stel. I.

---

* Turpissima secta in quâ placet usus indifferens fœminarum: hi nec ab iis, quæ idolis immolantur, cibos suos separant. De Hær. cap. 5. Iren. lib. i. cap. 28.

† Hær. v. ‡ Epiph. Hær. xxv. §. 3.

§ Διὸ καὶ ἐκ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὰ τῆς συζυγίας μελετᾶν μυστήριον.—Iren. lib. i. p. 28, ed. Ox. 31.

‖ Ὃς ἂν κόσμῳ γενόμενος γυναῖκα οὐκ ἐφίλησεν ὥστε αὐτὴν κρατηθῆναι, οὐκ ἔστιν ἐξ ἀληθείας, καὶ οὐ χωρήσει εἰς ἀλήθειαν. Ibid.

¶ Τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορὰν καταδέξασθαι, κἂν ὁποίαις συγκαταγένωνται πράξεσι——καὶ αὐτοὺς λέγουσι κἂν ἐν ὁποίαις ὑλικαῖς πράξεσι καταγένωνται, μηδὲν αὐτοὺς παραβλάπτεσθαι, μηδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπόστασιν. Ibid. p. 26.

* Γυναικάρια πολλὰ διέρθειραν, τελείους ἑαυτοὺς ἀναγορεύοντες, ὡς μηδεὶς δυναμένου ἐξισωθῆναι τῷ μεγίθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἴπῃς, μηδ' ἄλλον τίνα τῶν ἀποστόλων, ἀλλὰ πλείω πάντων ἐγνωκέναι, καὶ τὸ μέγεθος τῆς γνώσεως τῆς ἀῤῥήτου δυνάμεως μόνοις καταπεπτωκέναι, εἶναί τε αὐτοὺς ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν, διὸ καὶ ἐλευθέρως πάντα πράσσειν, μηδένα φόβον ἔχοντας, διὰ γὰρ τὴν ἀπολύτρωσιν ἀκρατήτους καὶ ἀοράτους γίνεσθαι τῷ κριτῇ. Lib. i. cap. 9, p. 72.

CHAPTER III.

1 THIS second epistle, beloved, I now write unto you; in *both* which I stir up your [1] pure minds by way of remembrance:

2 [2] That ye may be mindful of the words which were spoken before by the holy prophets (*of the Old Testament, Enoch*, Jude 14, *and Daniel*, xii. 2, *touching the judgment of ungodly men*), and of the commandment of us the apostles of our Lord and Saviour (*or, of the commandment of the apostles of our Lord and Saviour, as St. Jude*, ver. 17, *that is, to expect patiently and with unshaken faith that day*, Heb. x. 23. 35. 39, James i. 6, v. 7. 11, 1 Pet. i. 13, iv. 1):

3 Knowing this first, that (*according to their predictions*) there shall come in the last days [3] scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming (*to judge the world, and raise his faithful servants from the dead*)? for [4] since the fathers (*to whom these promises were made*) fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are [5] ignorant of (Gr. *they that are of this mind are ignorant*), that by the word of God the heavens were of old, and the earth standing out of the water (*viz. dry land*) and in the water (*viz. that part of it which is covered with the sea*):

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which now are, by the same word are kept in store, (*being*) reserved unto fire against [6] the day of judgment and perdition of ungodly men (*who, as the antediluvians have been punished by water destroying the world then, shall be punished with fire destroying it again*).

8 But (*for farther answer to this question*), beloved, be not ignorant of this one thing, that one day *is* with the Lord as a [7] thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness (*concluding thence, that he hath changed his purpose, or will not perform it*); but

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Τὴν εἰλικρινῆ διάνοιαν ὑμῶν, *Your sincere minds.*] A sincere desire to know, and regard to the truth, being once seated in the mind and heart, we shall readily embrace and firmly stand in the truth delivered to us.

[2] Ver. 2.] That these words should relate to that notable destruction of the unbelieving Jews, foretold by Christ, seems not very probable; since the believers are instructed to be mindful of these commands, that they might be armed against the "scoffers," mentioned ver. 3, who said, "Where is the promise of his coming?" Now that the thing questioned by them was not our Lord's coming to the destruction of the Jews, but to the judgment of the world, is evident; it being styled emphatically, ἡμέρα κρίσεως, "the day of judgment, and perdition of ungodly men," ver. 7. 10—12.

[3] Ver. 3.] Since both Peter, and, as Jude tells us, the rest of the apostles, were so careful to mind those to whom they writ, or preached, of these scoffers, we may conjecture that these scoffers were then come; though in respect of the prophecies concerning them, they were yet to come; whence Jude saith of them, "These are they that separate themselves," &c. ver. 18, 19.

Ἐμπαῖκται, *Scoffers.*] Jude seems to teach us, that these "scoffers" were the heretics mentioned in the former chapter, viz. the Simonians, who, being Samaritans, held still their old heresy,* that "there should be no resurrection of the flesh;" and therefore walked after their own lusts: for those of whom, saith he, I have treated, and am speaking, are they of whom the apostles did forewarn you, ver. 17, 18,

[4] Ver. 4. Ἀφ' ἧς, *viz.* ἡμέρας.] "For from the day that the fathers," to whom this promise of a resurrection, and a heavenly country, Heb. xi. 16, is supposed to be made, and who had foretold this judgment to come upon the wicked, Jude 14, "have slept," we see no such thing verified to them; nothing answering their predictions, but "all things continue as they were." That ἀφ' ἧς should signify *except that*, I find no instance or example.

[5] Ver. 5. Λανθάνει γὰρ αὐτοὺς.] That is, that consider not God's power in making the world, which must enable him also to destroy it, if he please; and that by his word the earth was separated from the waters which covered it, and gathered into its channels, so that the dry land, which we call earth, appeared; and that by these very waters, descending partly from the heavens, and partly from the great deep (Gen. vii. 11), the earth was again overwhelmed, for the sin of the antediluvians (eight persons being only preserved); so that those wicked men, which then lived, perished in their wickedness; and so the prophecy of Enoch was remarkably fulfilled upon them.

[6] Ver. 7. Εἰς ἡμέραν κρίσεως, *To the day of judgment.*] From these words it seems to follow, first, that the day of judgment and perdition of ungodly men, and the conflagration of the world, must be contemporary; and that therefore "new heavens and new earth," in the literal sense, must vainly be expected before the final judgment of ungodly men. Secondly, that the ungodly are not to be judged, or punished by fire, before the conflagration of the world: "for the heaven and earth that now are," are to be burnt up with that very fire by which the ungodly are to be destroyed, they being left in the midst of those flames, whilst the godly, being snatched up into the air above the reach of them, "shall be for ever with the Lord" (1 Thess. iv. 16); for the wicked are "reserved unto the day of judgment, to be punished" (2 Pet. ii. 9); that fire in which they are to be tormented and destroyed is reserved unto the same day (Matt. xxv. 41. 46); the fallen angels, for whom the fire is prepared in which the wicked shall be punished, are reserved to that day (2 Pet. ii. 4, Jude 6): and, lastly, Sodom and Gomorrah, who perished by fire and brimstone, and set forth ὡς δεῖγμα, "as an example" of that punishment the wicked shall suffer at that great day of retribution (2 Pet. ii. 5, Jude 7): they are not therefore to be cast into the lake of fire and brimstone, before that day. Moreover, that the world was to be dissolved by fire, was the opinion of Anaximander, Anaxiphanes, Anaxagoras, Archelaus, Diogenes, and Leucippus (Apud Stob. Eclog. Phys. p. 44).

[7] Ver. 8. Χίλια ἔτη, *A thousand years.*] That is, though God defer his coming to this judgment a thousand years or more, we must not think this long; for in respect of him whose duration is eternal, and so who ever lives to make good his promises and threats, a thousand years are as one day. In like manner, Zosimus,* in his history, produces a prediction from the sibyls, or from one Phaellon, and then adds, "Let none think that this prophesy was of some other thing, because it was fulfilled, μετα χρόνους οὐκ ὀλίγους, a long time after; παρ γὰρ χρόνος τῷ Θεῷ βραχὺς ἀεί τε ὄντι, καὶ ἐσομένῳ, for all time is short to that God who ever is, and ever will be." Mr. Mede indeed saith, that these words cannot be thus interpreted, because the question is not, whether the time in which they expected the coming of the Lord, were long in respect of God, but only in respect of us, and so he would have the words interpreted thus, "The day of judgment spoken of shall be a thousand years." But (1.) the text saith not, "One day shall be a thousand years,"

* Ἠγνόησαν μὲν νεκρῶν ἀνάστασιν καὶ ἀπιστοῦσι. Epiph. lib. i. p. 22. Hær. Samar. Valentiniani etiam λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν. Just. Mart. p. 207, 253.

* Lib. ii. ed. Steph. 1581, p. 67.

is (*in this*) longsuffering to us-ward, [8] not (*being*) willing that any should perish, but that all should come to repentance.

10 But (*though it be thus deferred for a time, yet*) the day of the Lord will come as a thief in the night (*i. e. suddenly and unexpectedly to them*, Luke xxi. 34, 1 Thess. v. 2, 3); in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved (*by fire designed to punish the ungodly*), what manner (*of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for [9] and hasting unto (*prepare for*) the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements [10] shall melt with fervent heat?

13 Nevertheless we, [11] according to his promise, look for (καινοὺς δὲ οὐρανοὺς προσδοκῶμεν, *we also do expect*) new heavens and a new earth, [12] wherein dwelleth righteousness.

---

but "as a thousand years," and that again not absolutely, but only παρὰ Κυρίῳ, "with respect to God." (2.) Here is no question mentioned touching the length of time, either with respect to God, or us, but only touching the truth of God's promise (ver. 4): and to this the interpretation well agrees, that God's promise may be true, and in his time fulfilled, though he, who ever lives to make it good, should defer it a thousand years. And, (3.) that this respects God's promise, and not the length of the day of judgment, is evident from the ensuing words.

[8] Ver. 9. Μὴ βουλόμενός τινας ἀπολέσθαι, *Not being willing that any should perish.*] Note here, that when it is said, God "would have all men come to repentance," it is certain that this will refers to all to whom the preaching of the gospel is vouchsafed, to all to whom in "the times of ignorance God winked at, for now he commandeth them all every where to repent" (Acts xvii. 30). When therefore it is said, he is "not willing any one should perish," he must be supposed to mean, he would have none to whom the gospel is vouchsafed, to perish. Vain therefore here are the descants of Esthius upon this place; as v. g.

First, When he says, "God would have none to perish, because he gives to all some general means of conversion to God, though they be not sufficient for that end without these special aids he will not give them." For certain it is, that he who wills not the means necessary to bring them to repentance, wills not that they should come to repentance: and he that determines to withhold the means, which being withheld they must perish, wills they should perish.

Secondly, When he restrains this to "the elect," saying, "God is not willing any of them should perish;" for the words are too general to admit of this restriction, for they run thus, first, he "would have all to come to repentance;" he "would not that they should perish." Secondly, he is here speaking of "the day of judgment, and perdition of ungodly men," and gives this reason why it is deferred, viz. because God is long-suffering, and would not any man should perish. He therefore must in reason be supposed to speak of God's long-suffering in the general.

Thirdly, When he adds, "He would not any man should perish, because he excites good men to pray they may repent, and so not perish." For if this prayer be according to the will of God, then must it also be his will they should not perish; if it be not, they cannot thus pray in faith or with expectance to be heard, because they know, according to his doctrine, they do not pray according to his will: nor can God excite them thus to pray.

[9] Ver. 12. Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, *And hastening to the coming.*] Though πρὸς here may be taken from the foregoing words, yet σπεύδω hath sometimes an accusative case like this without it. As when Thucydides saith, σπεύδω τὴν ἡγεμονίαν, "I hasten to the government;" and Pindar,* μὴ βίον ἀθάνατον σπεῦδε, i. e. ἐπὶ βίον ἀθάνατον.

[10] Στοιχεῖα δὲ καυσούμενα, *And the elements being burnt, shall be dissolved.*] That the elements cannot be here taken in the common sense, Mr. Mede proves well, because one of them is that fire which shall consume these elements; but, that they signify the planets, he proves from the testimonies of Justin Martyr,† Theophilus of Antioch,‡ of Polycrates,* and other ancient fathers. So ἐνέργεια στοιχείων is the influence of the stars, Wisd. vii. 18, and στοιχεῖα ἐπουράνια, the celestial signs or constellations, as Valesius proves (in his notes upon these words of Polycrates bishop of Ephesus,† κατὰ τὴν Ἀσίαν μεγάλην στοιχεῖα κεκοίμηται, "In Asia great lights are extinct,") out of Diogenes, Laertius, and Epiphanius: and since the planetary bodies are found to be as much earth as that we tread on, and borrow all their light from the irradiations of the sun, I think there is no need of those criticisms which turn παρελεύσονται, "They shall pass away," into "They shall be changed," and καυσούμενα λυθήσονται, "They shall be dissolved being burnt," into "They shall be refined;" whereas, if they be refined as silver is by fire, they must be dissolved as that is. Nor see I any reason why we should prefer either an unusual or metaphorical, before the proper import of these words.

[11] Ver. 13. Κατὰ τὸ ἐπάγγελμα αὐτοῦ, *According to his promise.*] This cannot relate, as I have proved, to John's discourse of these new heavens, &c. for this farther reason, That he speaks of them only as in a vision, not by way of promise; it remains therefore, that the new heavens and new earth promised by Isaiah, be the thing here referred to. Now these new heavens and new earth are manifestly promised to the Jewish nation, to whom also the apostle here writes: nor can they possibly admit of any other sense, or be primarily accomplished upon any other people: for God having said by his prophet, "Behold, I create new heavens and a new earth," immediately adds, "Be ye (Jews) glad, and rejoice for ever in what I do create; for behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people." Now sure this new heaven and earth promised to the Jews must be created before the conflagration of the world, that is, before the Jews be burnt to ashes, they being not likely to be converted afterward. John indeed speaks of his "new heaven and earth," after he had mentioned the day of judgment; but that he doth this by a prolepsis, is evident from this consideration, that after his whole discourse of these "new heavens and earth," the new Jerusalem coming down from heaven, and of the bride, and of the Lamb's wife, i. e. the Jews converted then to Christ, follow these words, "Behold, I come quickly, and my reward is with me, to render to every one according to his works," xxii. 13; which words contain a repetition of what was said, xx. 13, to show that what was mentioned there was not to be accomplished till after the appearance of the "new heavens and the new earth."

[12] Καινοὺς οὐρανούς, *New heavens and new earth.*] That this cannot refer to the millennium, supposed to be promised in the Revelation of John, appears, not only because this epistle was writ before the Revelation, which, saith Irenæus,‡ was seen, ad finem Domitiani imperii, "about the end of the reign of Domitian," whereas Peter suffered martyrdom in the reign of Nero; but also, (1.) because the millennium of John is peculiar to the martyrs, and those who have suffered for the cause of Christ; the "new heavens and earth," here mentioned, are the common expectation of all Christians, who upon this account are admonished to be "found of him without spot, and unblameable, in peace" (ver. 14). (2.) I grant, that the apostle is here speaking

---

* Pyth. 3, ver. 1.

† Ὁ Θεὸς τὰ οὐράνια στοιχεῖα εἰς αὔξησιν καρπῶν καὶ ὡρῶν μεταβολὰς κοσμήσας. Justin M. Ap. i. p. 44, A.

‡ Προγενέστερα γέγονεν τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. lib. ii. p. 94, B. Lex non solùm vetat εἰδώλοις προσκυνεῖν, ἀλλὰ καὶ στοιχείοις, ἡλίῳ καὶ σελήνῃ, καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110, D, et lib. i. p. 72, A.

* Ἥλιος καὶ σελήνη καὶ ἀστέρες στοιχεῖα αὐτοῦ εἰσιν. Vide ib. C.

† Apud Euseb. H. Eccl. lib. iii. cap. 31.

‡ Lib. v. cap. 30.

14 Wherefore, beloved, seeing that [13] ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* (*designed for the*) salvation (*of you Jews*); even as our beloved brother Paul also according to the (*spirit of*) wisdom given unto him hath written unto you (*in these words*, Rom. ii. 4, *Despisest thou the riches of his goodness and long-suffering, not knowing that the goodness of God leadeth thee to repentance? And more especially in these*, *And so all Israel shall be saved*, &c. Rom. xi. 26. *For God hath concluded them all in unbelief, that he might have mercy upon all*, ver. 32. See the preface to the epistle to the Hebrews);

16 [14] As also in all *his* epistles, speaking in them of these things; [15] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the (*-se*) wicked (*scoffers*), fall from your own stedfastness.

18 But (*rather*) [16] grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

---

of the destruction, not only of the sublunary heavens and earth" (ver. 12) by fire: but this concession is so far from doing any service to the hypothesis of the millennium of John, that it doth perfectly destroy it: for this conflagration of the world is contemporary with "the day of judgment, and perdition of ungodly men:" and by that very fire which consumes the world, are they to perish (see note on ver. 7). So doth the scripture constantly express the punishment of the wicked, saying, that "at the end of the world the angels shall cast them into a furnace of fire" (Matt. xiii. 28), and that Christ shall "come in flaming fire to take vengeance" on them (2 Thess. i. 7, 8). Whereas the millennium of John must be at an end before that day: for after he had spoken of "the first resurrection," and the conclusion of one thousand years, in which they were to reign who were then raised, and of the insurrection of Gog and Magog against them: I say, after the conclusion of those years, doth he introduce One "sitting on a great white throne, and the dead both small and great standing before him, and being judged out of those things which were written in the book, according to their works" (Rev. xx. 13, 14).

I also grant, that after the apostle had spoken of the conflagration of the world, he hath these words, "We also do expect new heavens and new earth;" but then I add, that these words are not to be rendered thus, "Nevertheless, after this violent dissolution of the world, we expect new heavens and new earth," which are to succeed them: but rather, as Dr. More renders them, "But before this conflagration we expect them;" or rather, "But *besides* this conflagration, we expect new heavens and new earth." As if the apostle should have said,—I hitherto have answered this question of these scoffers, by showing what substantial mutations have been, and will be, brought upon the world by the word of the Lord, and his coming to judge his people: this also I think fit to add in answer to them, That we Christians expect the coming of our Lord to make such a moral change in the affairs of the church, as will amount to the new creation of heaven and earth, promised to the Jews (Isa. lxv. 16—18): so that these scoffers have no cause to doubt of our Lord's coming in behalf of his faithful servants, since he will come to raise his church, by his calling the Jewish nation to the faith, and so to such a glorious state.

Nor is it to be wondered that the apostle should speak of these two things together, in answer to that question, "Where is the promise of his coming?" seeing the Jews thought them connected, expecting these "new heavens and new earth," at the coming of the Messiah, and his coming "at the end of the world;" according to that question of the disciples to our Lord, "When is the time of thy coming, and of the end of the world?" Matt. xxiv. 3. "In the end of the world," saith R. Saadias Gaon, "there shall be to the Jews a world full of joy and exultation: so that their heaven and earth shall be as it were new, as it is said, Isa. lxv. 17" (see this more fully in Mr. Mede, p. 535—537).

[13] Ver. 14. Ταῦτα προσδοκῶντες, *Expecting these things.*] These words, directed to the Jews then living, seem to prove, that in some inferior sense this promise of the new heavens, &c. was to be made good in their times: for why should he exhort them to this diligence, on the account of what should only happen one thousand seven hundred years after they were dead? for he plainly speaks to them to whom Paul had written, ver. 16, and therefore to the Jews at that present age.

[14] Ver. 16. Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *As also in all his epistles.*] I do not think it necessary so to understand these words, as if the apostle were said to have spoken in all his epistles, that "the long-suffering of God was designed for their salvation;" for I do not find any thing of that nature in many of them: he speaks indeed generally of Christ's coming to judgment in them, but that seems not pertinent to the text. I therefore give the sense of the words thus: As also, according to the same wisdom, he hath written in all his epistles, speaking in them of these things, of which I am now discoursing, that is, of the day of the Lord's coming, and of the preparation we should make for it.

[15] Ἐν οἷς, *In which.*] This cannot relate to the epistles of Paul, because the words being of the neuter gender, cannot agree with ἐπιστολαῖς, "epistles," which is of the feminine; but to those things of which Peter had been discoursing in this chapter, and which were so wrested by the unlearned and unstable, that some of them thought, long before the writing of this epistle, that the day of the Lord was instant (2 Thess. ii. 2), and so became unstable in the faith (ver. 15). Some said, "the resurrection was past already, and thereby overthrew the faith of some" (2 Tim. ii. 18); some, wanting patience to expect it longer, left the assemblies of Christians (Heb. x. 18), and some questioned whether this promise would be made good at all, as here, ver. 4. 9, the resurrection of the flesh being by some thought "a thing absurd," they holding that it was "incapable of salvation;"* and the resurrection of the same body being by some looked on as a thing impossible; and these seem to be the ἐνσνόητα here mentioned.

[16] Ver. 18. Αὐξάνετε ἐν χάριτι, *Grow in grace.*] That grace signifies generally, in the New Testament, the favour of God to us, see note on 2 Cor. vi. 1.

---

* Carnis salutem negant, et regenerationem ejus spernunt, dicentes non eam esse capacem incorruptibilitatis. Iren. lib. v. cap. 2.

THE FIRST

EPISTLE GENERAL OF ST. JOHN,

WITH ANNOTATIONS.

PREFACE.

Concerning the author of this epistle, all ages have agreed that it was John, the apostle of our Lord and Saviour.

As for the time when it was written, some (both ancient and modern) writers think his epistles to be the last of his works, and therefore to have been written in the last years of Domitian. But Dr. Hammond hath very well observed, that this epistle must have been written some time before the great destruction which befell the Jews: (1.) Because he speaks of the last hour as now at hand; which that it must be understood of the last times of the Jewish state, see note on ii. 18. (2.) Because he speaks of the antichrist, ii. 18, and the false prophets, iv. 1, which were then among them, or come into the world; such as Christ tells us were to be the immediate forerunners of that destruction, Matt. xxiv. 24, declaring, that they went out from them of Judea, ver. 19. (3.) It being written by an apostle of the circumcision, it is not doubted but it was written to the Jews; but that it was an Epistle to the Parthians, as Austin,* Posidonius in his Index, and Idacius, contra Verim. aver; as I know nothing can be said against it, but that it only is asserted by authors of a later date: so, if Parthia be taken for the whole empire, as it was enlarged by the Arsacidæ, it is a farther proof, not only that this epistle was written to the Jews, who, saith Josephus,† abounded in Babylon and Mesopotamia, and had there three famous universities, one of them at Necrda, mentioned by Josephus; but also, that many of the ten tribes were then converted, they being seated in Mesopotamia and Media: for the text saith, that "they were carried away into Assyria, and placed in Halah and Habor, by the river Gozan, and in the cities of the Medes," 2 Kings xvii. 6, xviii. 11. Now all these places, saith the learned Bochart,‡ are to be found thereabouts; and therefore John, being an apostle of the circumcision, may well be supposed to have written to them, though perhaps he was never there; as Paul writ some of his epistles to churches he had never seen.

Whence it was written, neither scripture nor any thing in antiquity that I have met with, give any ground for a conjecture.

The occasion of it seems to be, (1.) To arm those Jewish converts against those loose and pernicious doctrines which had obtained among the Jews, viz. that solifidian doctrine of being righteous by a faith that is not fruitful in good works, or without doing righteousness, 1 John ii. 29, iii. 7. 10, being children of the light, without walking in the light; favourites of God without obedience to his laws, or love to his servants. (2.) Against the madness of their zealots, abounding every where among them, who thought their zeal for God and for his laws would atone for their hatred and murder of their brethren, and for all the other sins, which, saith Josephus, they did so greedily commit (see note on Rom. ii. 1. 24, James i. 26). And, (3.) to preserve them steadfast in the truth, which they had "heard from the beginning," against those deceivers, antichrists, and false prophets, which were then among them, ii. 19. 26, iv. 1—3, and to continue them steadfast in the belief that "Jesus was the Christ the Son of God," v. 1.

And here, because that question hath made so great a noise of late, "Whether salvation or perdition depends upon believing or rejecting this one proposition, That Jesus was the Messiah," as, saith the author of the Reasonableness of Christianity, p. 43, adding, p. 47, that "all that was to be believed for justification, was no more but this single proposition, that Jesus of Nazareth was the Christ, or the Messiah;" I shall endeavor briefly to state and explain this matter, and so give farther light to those words of this epistle, iv. 2. 15, vi. 1. 5, which seem to say the same thing.

Whereas then this author challenges all the systematical divines, p. 192, "to show that there was any other doctrine, upon their assent to which, or disbelief of it, men were pronounced believers or unbelievers, and accordingly received into the church of Christ as members of his body, as far as mere believing could make them so, or else kept out of it:" this I shall undertake to show,

First, From the express words of Christ, who requires of all his disciples, in order to their admission into the church by baptism, faith in "the Father, Son, and Holy Ghost," Matt. xxviii. 19, saying, "He that believeth (this) and is baptized, shall be saved; he that believeth not shall be damned," Mark xvi. 16, he adds with an asseveration, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John vi. 53; clearly declaring the necessity of faith in the body given, and his blood shed, for the remission of sins, to justification and salvation; we being "justified by his blood," and "through faith in his blood," Rom. iii. 25, v. 9.

Secondly, From the plain declaration of Paul, who, among the first things he preached to the Corinthians, as things by the belief of which they should be saved, mentions three articles; first of all, that "Christ died for our sins, according to the scriptures," 1 Cor. xv. 1—4. (2.) That "he was buried." And, (3.) that "he rose from the dead." In the same chapter he plainly asserts the necessity of believing the resurrection of the body, ver. 19. 32. Among the foundations and first principles of the doctrine of Christ, from which all Christians were to go on to perfection, he reckons "the doctrines of repentance, of faith towards God, of baptism, of laying on of hands (for the receiving of the Holy Ghost), of the resurrection of the dead, and of eternal judgment," Heb. vi. 1, 2. These therefore were then necessary to be believed by all Christians. The doctrine of the sufficiency of faith in Christ's death for justification without the works of the law, is by the same apostle declared to be so necessary, that he saith of them who gainsaid it, "Christ is become of no effect to you; ye are fallen from grace," Gal. v. 2. 4.

Moreover, it will be easy to account for the practice of our Lord and his apostles, who insist so much and lay so great stress upon this one article, if we consider who they preached to, and how much was contained in, or necessarily depended upon, the cordial belief of this one article.

First, then, Our Lord and his apostles, whilst he was on earth, preached only to the Jews, Matt. x. 6, that is, to them to whom "pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises,"

* Qu. Evang. lib. ii. cap. 39.

† Antiq. lib. xviii. cap. 16.

‡ In Assyriâ vel Mediæ parte illi vicina reperiuntur loca, quorum sacra historia meminit: Chaluch est Ptolemæi Caluchena ad aquilonem Assyriæ, Chabor est ejusdem Ptolemæi mons Chaboras inter Mediam et Assyriam, à quo monte ad Caspium mare euntibus, medio fortè spatio, occurrit Gauzania urbs. Geogr. S. lib. iii. cap. 14, p. 220.

Rom. ix. 4. and to whom "were committed the oracles of God," Rom. iii. 2; i. e. those scriptures which were "able to make them wise to salvation, with faith in Christ Jesus," 2 Tim. iii. 5, i. e. if they, to the belief of them, added faith in Christ, they teaching them the knowledge of the true God and the way in which he would be worshipped, and showing them "what was good, and what the Lord required of them." They also were writ by, and made frequent mention of, the Spirit of God, of the new covenant God would establish with them, "of the sufferings of Christ, and of the glory that should follow," 1 Pet. i. 11, of his prophetical, priestly, and his kingly office, of an Emanuel that should be born to them, whose "name should be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," Isa. vii. 1. 14, ix. 6. It is not therefore to be wondered, that whilst our Saviour was on earth, he only called them to repentance, and faith in the promised Messiah.

Moreover, Paul's sermon, Acts xiii., was preached to the "children of the stock of Abraham," ver. 26; and yet he preached to them not only that Jesus was the Christ, but also that "he died, and rose again," and that "remission of sins was to be obtained through his name;" and that "by him all that believed were to be justified from all those things from which they could not be justified by the law of Moses," ver. 38, 39. And though we find him once disputing in the school of one Tyrannus, we seldom find him preach any where but in a Jewish synagogue. Others also preached to the same persons; for "they that were dispersed upon the persecution of Stephen preached to the Jews only," Acts xi. 19.

We have, in the whole Acts of the Apostles, mention only of four persons who were not Jews by birth, to whom the gospel was thus preached; one of these was the eunuch, who was before a worshipper of God, as is probably conjectured, of the Jews' religion; and therefore "came up to Jerusalem to worship." Paul preacheth to Lydia in a Jewish synagogue, Acts xvi. 13, 14, and she was also one that worshipped God, and so in all probability of the Jews' religion. The centurion to whom Peter preached, was "one that feared God, wrought righteousness, was much in prayer and alms;" and yet Peter, before his baptism, preaches to him, and his friends, of "the word that God sent to the children of Israel, preaching peace by Jesus Christ;" declaring how he was "anointed by God with the Holy Ghost, healed all that were oppressed of the devil, suffered and rose again," that he was "made Lord of all things," that he was "ordained of God to be the Judge of the quick and the dead," and that "through his name whosoever believed in him should receive remission of sins," Acts x. 36. 43. The only heathen family, that Paul admits to baptism, is the jailor's; and he first preaches to them "the word of the Lord," Acts xvi. 32; i. e. say even the Socinians, he summarily expounded to them* who this Jesus, this Son of God, was, what miracles he did, how he was crucified by the Jews, raised up again by God, taken up into heaven, made Lord of all things;" what promises he had made, what precepts he enjoined. I know this author saith, that preaching the word was only preaching that Jesus was the Messiah: but the scriptures cited by him do not say so: for the word, mentioned Acts x. 37, is the whole word which God sent to the children of Israel, preaching peace by Jesus Christ. It is the word of the gospel, Acts xv. 7. It contains the whole ministry of the gospel, Acts vi. 4. All the counsel of God being "the word of his grace which was able to build them up, and give them an inheritance among them who were sanctified through faith in Christ," Acts xx. 27. 32. It cannot therefore be concluded, from the preaching of our Lord or his apostles, that they thought nothing more was necessary to be believed by Christians saving this one article, that "Jesus was the Christ."

Secondly, The belief of this proposition, that "Christ is the Messiah, and the Son of God," may well be represented as the chief initiating article of Christian faith; because where it is heartily professed, it carries with it a profession of believing all Christ's sayings, and of obeying all his precepts: and where it cordially is embraced, it produceth both this faith and practice. That "Jesus is the Christ," as it is the principal article of pure faith, the most peculiar doctrine of our religion, as it stands opposed to that of Judaism; so it doth virtually comprehend all other doctrines of moment in it, regarding either faith or practice. For to believe him to be the Christ, is to believe him to be "a Prophet sent from God, to teach the way of life unto us," John iii. 3, even "that Prophet which was to come into the world." Hence Christ applies these words to himself, "The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel," &c. Luke iv. 18. Now sure we are obliged to embrace as truth whatsoever was taught by such a Prophet, and to obey all his precepts upon pain of destruction; for "whosoever will not hear this Prophet, shall be destroyed from the people," Acts iii. 23.

Again, To believe him to be the Christ, is to believe him to be the Son of God, according to that profession of Peter, "Thou art Christ, the Son of the living God," Matt. xvi. 16, and the inquiry of the high-priest, "Art thou the Christ, the Son of God?" Matt. xxvi. 63. Now this lays an obligation upon us to hear, that is, obey him; according to those words of God, "This is my beloved Son, in whom I am well pleased; hear him," Matt. xvii. 5. It is also to believe him to be our Lord and King, according to those words of the angel, "To you is born a Saviour, who is Christ the Lord," Luke ii. 11, and of Nathaniel, "Rabbi, thou art the Son of God, thou art the King of Israel." Now this relation calls for obedience: "for why," saith our Saviour, "call ye me Lord, Lord, and do not the things that I say?" Luke vi. 46, and that on penalty of ruin from him, when he shall say, "Bring those mine enemies, who would not I should reign over them, and slay them before me," Luke xix. 27. It was also Jesus who was called Christ, even that Jesus who was to "save his people from their sins," and "a Saviour to give repentance and remission of sins," Matt. i. 21. Now upon such a King, and such a Saviour, we may securely rely for the obtainment of all the blessings and rewards which he hath promised to the obedient. Hence we may learn, that it was highly reasonable that the apostles should begin their preaching with proving and persuading this doctrine; that they should give such great commendations, annex such excellent privileges, offer such high rewards, to the hearty belief of such a comprehensive article, and should admit them to baptism who professed it; since "by that baptism, (saith this author, p. 196, 197,) they owned themselves the subjects of this Jesus whom they believed to be their Messiah (i. e. the Prophet sent from God to teach them), and received him for their Lord and King; and this was the solemn visible act whereby they who believed him to be the Messiah, received him as their King, and professed obedience to him, and so were admitted as subjects into his kingdom." For as every one who was circumcised, "became a debtor to obey the whole law" of Moses, Gal. v. 3, and therefore to believe it; so every person baptized, being of age, doth by that very baptism profess to believe all the doctrines, and obey the precepts, of the holy Jesus, in whose name he is baptized. And therefore, though John here says, "He that confesseth that Jesus is the Son of God, God dwelleth in him, and he in God," iv. 15, and, "Every one that believeth that Jesus is the Christ, is born of God," v. 1, yet he requires of the same persons, in order to the same ends, that they should walk in the truth of the gospel, in conformity to the example of Christ, and to the love of God, and in obedience to his commands; and adds, that "he that is born of God sinneth not, neither can sin;" clearly insinuating, that this proposition, when cordially embraced, will produce a faith and practice answerable to it in our lives.

* Woltzog. in locum.

CHAPTER I.

1 That which was [1] from the beginning (*of the gospel dispensation, that*) which we have heard, which [2] we have seen (*i. e. discerned as clearly as if we had seen it*) with our eyes, (*that*) which we have looked upon, and our hands have (*as it were*) handled, of the Word of life, (*declare we to you;*

2 *Nor have ye the least reason to suspect our testimony, either of this life, or the author and procurer of it:*)(For the life (*we speak of*) was manifested (*in the author and the promise of it*), and we have seen (*or known*) *it*, and bear witness (*to it*), and shew unto you [3] that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard (*of this Word of life*) declare we unto you, that ye also may have [4] fellowship with us (*in the same life*): and truly our fellowship *is* [5] with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full (*i. e. that believing this eternal life, ye may rejoice with joy unspeakable, and full of glory*, 1 Pet. i. 8, 9. *For which cause ye must carefully attend to another message he hath sent by us*).

5 This then (*and this*) is the message which we have heard of him (*i. e. from God by Jesus Christ*), and declare unto you, that God is light (*a pure and spotless Spirit*), and in him is no darkness at all; (*nothing of impurity or iniquity in his commands which are all holy*, Rom. vii. 12, *or in his actions, as in the heathen deities, he being holy in all his works.*

6 *And therefore*) If we say that we have fellowship with him, and walk in darkness, we lie, and do not (*speak*) the truth:

7 But if we walk in the light, [6] as he is in the light (*endeavouring to be holy, as he is holy*), we have [7] fellowship one with another, and the [8] blood of Jesus Christ his Son cleanseth us from all (*those*) sin (*which might obstruct our communion with this holy*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ὃ ἦν ἀπ' ἀρχῆς.] This I here render, "From the beginning" of the gospel dispensation; because I find that is the constant import of the phrase in this epistle, and elsewhere, where it relates to what Christians had heard and seen, as here. In this sense is, "That which ye have heard, ἀπ' ἀρχῆς, from the beginning," used six times by our apostle in these epistles; viz. First Epistle, ii. 7. 24, twice, iii. 11; Second Epistle, ver. 6. So, "The commandment which we have received, ἀπ' ἀρχῆς, from the beginning," First Epistle, ii. 7, Second Epistle, ver. 5, doth necessarily import its being Christ's new commandment of love. So, ἀπ' ἀρχῆς αὐτόπται, are "those who from the beginning of Christ's preaching were witnesses of what he said and did," Luke i. 2. And in this sense Christ saith to his disciples, "Ye have been with me, ἀπ' ἀρχῆς, from the beginning," John xv. 27.

[2] Ὃ ἑωράκαμεν, *Which we have seen.*] That is, in the scripture phrase, said to be "seen" and "looked upon," which is as truly known and discerned by us, as if we had seen it. So the Jews are said to do the things which they have "seen with their Father," John viii. 38, and to have "seen the end of the Lord's dealing with Job," James v. 11. So we are said to "see God," or not to see him, 1 John iii. 6, Third Epistle, ver. 11; to "see the life" here, ver. 2. So also ψηλαφᾶν, when applied to spiritual things, is not to *touch* with the hand, but to *apprehend* with the mind, Acts xvii. 27. I confess, all these things are more properly true of the "Word made flesh;" of whom the apostles declared what they had heard from him, and seen of him, who "saw his glory," John i. 14, and what one of them had touched. But then the Λόγος agreeing only to the divine nature, a metaphorical sense must be allowed, in seeing and handling that.

[3] Ver. 2. Τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, *That eternal life which was with the Father.*] Thus of our eternal life, the apostle saith, it is "hid with Christ in God," Col. iii. 3, and of the evangelical dispensation, that before the revelation of it by Christ and his apostles, it was "a mystery hid in God," Eph. iii. 9. But this also may be applied to the divine Λόγος, styled by this apostle, "Life eternal;" v. 20; who was "in the bosom of the Father, and was manifested to us," John i. 18. Yet two things seem to favour the first interpretation.

First, That the phrase here used, being not ἐν ἀρχῇ ἦν, He subsisted in the beginning of all things; but only, ἀπ' ἀρχῆς ἦν, "He was from the beginning," this phrase excludes not his creation, as the other seems to do; and, as I have observed, it chiefly is applied, by this apostle, to the beginning of the gospel dispensation.

Secondly, That though ὁ λόγος and ζωὴ, absolutely put, are spoken of Christ, yet ὁ λόγος τῆς ζωῆς, is never used concerning the person of Christ, but is expressly used of that word by which eternal life is manifested; as when we are bid to "hold fast, λόγον ζωῆς, the word of life," Phil. ii. 16, and when the apostles are bid to teach, τὰ ῥήματα τῆς ζωῆς, "the words of this life," Acts v. 20 (see Acts xiii. 16).

[4] Ver. 3. Κοινωνίαν μεθ' ἡμῶν, *Fellowship with us.*] It doth not follow hence, as Esthius imagines, that no man can have fellowship with God, who hath not fellowship with the church (though that be doubtless true of fellowship with the invisible church, united to Christ by the Spirit, and so made a habitation of God through the Spirit, and of fellowship in doctrine, and communion with the church of the apostles): for, as "like precious faith with us" is only such faith as we have, 2 Pet. ii. 1, so here, "fellowship with us," is only such fellowship as we have.

[5] Μετὰ τοῦ πατρὸς, *With the Father.*] We being "heirs of God, joint-heirs with Christ," Rom. viii. 17, and being united to, and having communion with, the Father and the Son, by the Spirit of both dwelling in us, John xiv. 21. 23, Eph. ii. 21, 22, Rom. viii. 9. 11, and he being to us the earnest of this life, 2 Cor. i. 22, v. 5, Eph. i. 13, 14, who "seals us up to the day of redemption," Eph. iv. 30.

[6] Ver. 7. Ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, *As he is in the light.*] That this metaphor of "light" relates not to the knowledge or the felicity, but to the purity of the divine nature, appears, (1.) from the injunction, to "walk in the light, as he is in the light;" for we are not any where bid to resemble God in knowledge or in happiness, but we are commanded to "be holy as he is holy." (2.) From the darkness set in opposition to it; which doth not refer so much to the ignorance of men, as to the vices they practised in a state of ignorance (see note on Rom. xiii. 12).

[7] Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *We have communion one with another.*] Some manuscripts read, μετ' αὐτοῦ, "with him;" which either is the true reading, or gives the true sense of the other reading: i. e. We have communion with God, and he with us; as is evident from ver. 6. Moreover, the apostle had said nothing before of our communion with one another, but only of our "fellowship with God," ver. 6, "with the Father and the Son," ver. 3, which makes it reasonable to refer the words to that communion, of which the apostle so often speaketh in this epistle (see ii. 5, 6. 24, iii. 24, iv. 13). Notwithstanding, it is true, that then we have communion with one another, by virtue of that Holy Spirit which enlightens us, and enables us to walk in the light.

[8] Τὸ αἷμα Χριστοῦ, *The blood of Christ cleanseth us from all sin.*] This cannot well relate to that effect of the blood of Christ, which we call "justification by faith in his blood," or the remission of our past sins, by virtue of our faith in Christ dying for us; for that follows immediately upon our faith, and cannot require that a habit of purity, or of walking in the light, should precede it: it therefore seemeth to

God, and our attainment of the life thus manifested to us.

8 *And of this expiation we shall have need, for*) [9]If we say that we have no sin (*to be thus cleansed from*), we deceive ourselves, and the truth is not in us: (*for in many things we offend all*, James iii. 2, *and therefore are required to pray daily for the remission of our sins, and have even after our regeneration need of this advocate for the propitiation of our sins*, ii. 1, 2. See 1 Kings viii. 46, Eccles. vii. 21.

9 *But*) If we confess (*these*) our sins, he (*who hath made this new covenant in the blood of Christ that he will be merciful to our iniquities*, Heb. viii. 8) is faithful (*to his promise*) and just to forgive us *our* sins (*upon the satisfaction made to his justice by the death of Christ*), and to cleanse us from all unrighteousness.

10 (*But*) If we (*continue to*) say that we have not sinned (*and therefore do not need this expiation through the blood of Christ*), we make him a liar, (*who hath declared, both in the Old and New Testament, that all have sinned, and fallen short of the glory of God*, Rom. i. 23,) and his word is not in us.

---

refer to those sinful infirmities and defects, which, in this state of imperfection, cleave to our best actions, and even good men are still subject to, and which do not deprive us of the divine favour, or of an entrance into that new Jerusalem, "into which nothing enters that is polluted or unclean;" because in this new covenant of grace, established in the death of Christ, his blood doth cleanse all faithful and sincere Christians from the guilt of them.

The blood of Christ his Son cleanseth us from all sin.] Here note, that these words confute the quakers, who hold that those who are in the light, are guilty of no sin: for were this so, they could be cleansed from none by the blood of Jesus (see the text defended, Examen Millii).

[9] Ver. 8—10.] The question is, of whom the apostle speaketh here, whether of sincere Christians, after their conversion to the Christian faith, or only of them considered before they entered on that state. That John here speaks only of the latter, is argued from these considerations:

1. That the apostle doth plainly teach the contrary to the first exposition, by saying, "He that is born of God, sinneth not," iii. 9, v. 18. But to this I shall return an answer in the comment on those places.

2. That these words run in the preterperfect tense, "If we say, οὐχ ἡμαρτήκαμεν, we have not sinned;" whereas some single acts of lesser sins they were then still subject to, to whom he speaks.

Ans. True; and therefore he adviseth them to confess them, that they might obtain forgiveness of them: now confessing of them must be after they have been committed.

3. Because this phrase, ἁμαρτίαν ἔχειν, "to have sin," is still used of such sins as will condemn us at the last, John ix. 41, xv. 22. 24, xix. 11.

Ans. The text cited from xix. 11 is impertinent: the other two may be taken absolutely, as to the matter spoken of: i. e. they had been guilty of no sin of infidelity, if Christ had not come to them, or if he had not proved his mission (xv. 22. 24), or if he had wanted means to discern the truth (ix. 41); nor would their sin of infidelity have been condemning, had they confessed it, and forsaken it.

Since then the apostle was speaking (ver. 7), of them who "walked in the light," who had "communion with God," and who were "cleansed from the guilt of sin;" and (ver. 8) goes on to add, "If we say we have no sin;" it seems more probable, that he speaks there at least of the same persons.

Note also, that some of the Jews* professed to be ἀναμάρτητοι πρὸς Θεὸν, καὶ μηδεμιᾶς μετασχόντες, supply ἁμαρτίας, "free from all sins and offences against God;" and of such may the last verse be interpreted. They varying in this from the doctrine of other Jews: for Maimonides† truly saith, Nullus homo dari potest qui non peccet, vel ignorantèr in dogmate et sententiâ aliquâ amplectendâ, aut qualitate eligendâ quæ non eligenda est, vel ob iræ aliorumque affectuum vehementiam et prædominationem.

---

* Jos. de Bello Jud. lib. vii. p. 990, B.
† More Nevoch. lib. iii. cap. 36, p. 443.

CHAPTER II.

1 My little children, these things (*concerning the necessity of walking in the light, and putting off the deeds of darkness,*) write I unto you, that ye sin not (*i. e. that ye live not in any course of sin*). And [1]if any man (*through the infirmity of the flesh be overtaken with a*) sin, we (*Christians*) have an advocate with the Father, Jesus Christ the righteous, (*the Just One, in whom was no sin*, 1 Pet. iii. 18:)

2 And [2]he is the propitiation for our sins: and not for our's only, but [3]also for *the sins of* the whole world.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ἐάν τις ἁμάρτῃ, *And if any man sin.*] Though that is not to be interpreted of sins of infirmity only; yet since the apostle is here speaking of his "little children," whose past sins were already "forgiven them, for his name's sake" (ver. 12. 16), and the apostle would not encourage them in wilful or habitual sins, I think, as it relates to them it chiefly is to be referred to those sins of ignorance, weakness, and infirmity, which will be pardoned by the tenor of the new covenant, through Christ's intercession.

[2] Ver. 2. Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *He is the propitiation for our sins.*] In the Old Testament, the sin-offering which made atonement for a trespass, that it might be forgiven, is called, κρίος ἱλασμοῦ, "the ram of atonement," Lev. vi. 6, 7, Numb. v. 8; and that which in the law is φέρειν, or προσάγειν τὸ περὶ ἁμαρτίας, "to bring an offering for sin," is in Ezekiel, προσφέρειν ἱλασμὸν, "to bring an atonement," or propitiation (Ezek. xliv. 27). When therefore it is said here of Jesus Christ, that he is ἱλασμὸν, "the propitiation for our sins;" and, iv. 10, that God sent him into the world, to be, ἱλασμὸν, "the propitiation for our sins;" have we not reason to conclude, he was so our propitiation, as were all the sin-offerings of the Jews for them, viz. by suffering in our stead, to make atonement for our sins, and so to render God propitious to us, in the forgiveness of them? Moreover, why is he styled "Jesus Christ the just," or "righteous," who made propitiation for our sins, if he intended not to intimate, that the just suffered instead of the unjust, to make an atonement for their sins? To this Crellius replies, that δίκαιος should be rendered, not "the just," but "the faithful."

Ans. This is to say, it must here signify, not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to Christ, as here it is, it never signifies: for it is ascribed to him elsewhere ten times in the New Testament, Matt. xxvii. 24, Luke xxiii. 47, Acts iii. 14, vii. 52, xxii. 14, 2 Tim. iv. 8, 1 Pet. iii. 18, Rev. xvi. 5; and in those places it doth always signify that just or righteous person; yea, in this very chapter, and the next, it is twice spoken of him, first in these words, ver. 29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him;" and, iii. 7, "He that doeth righteousness, is righteous, even as he is righteous:" where it is evident, that it retains its proper sense. Why, therefore, in the place contested, should it import that which, when it is applied to Christ, it never signifies?

Obj. And whereas Crellius objects, That the apostle

3 [4] And hereby (Gr. *in this*) we do know that we know (Gr. *have known*) him (*truly and acceptably*), if we keep his commandments.

4 He that saith, I (*have*) know (*n*) him, and keepeth not his commandments, is a liar, and the truth is not in him: (*he is a false pretender to the knowledge of God; for such persons do in words profess to know God, but in works they deny him, being disobedient*, Tit. i. 16. *They likewise know not Jesus Christ according to the truth*, iv. 21.)

5 But whoso keepeth his word, in him verily is the [5] love of God perfected: hereby know we that we are in him.

6 [6] He that saith he abideth in him (*in Christ by the Spirit*) ought himself also so to walk, even as he walked.

7 Brethren, I write [7] no new commandment unto you (*when I thus call upon you to walk in the light, as he is in the light, or to walk as Christ walked*), but an old commandment which ye had from the begin-

---

speaks of Christ here, as of our advocate in heaven, where he doth not satisfy God, or suffer any punishment on our account:

Ans. I answer, That seeing Christ there intercedes, by virtue of his blood shed to satisfy for our offences, and of the death he suffered as the punishment of our iniquities, the parallel runs clearly thus; That as the sacrifices of the Old Testament were slain, and the blood shed, before it was brought to the mercy-seat, and yet the high-priest made atonement with it, when, at his entrance into the holy place, he offered up that blood to God, in his peculiar presence; so, though our Lord was slain, and shed his blood on earth, yet may he make atonement in the presence of God with it, by virtue of the sufferings he endured when his blood was shed.

[3] Περὶ ὅλου τοῦ κόσμου, *For the sins of the whole world.*] i. e. Of all men in general. For when he saith, "He is the propitiation for our sins," sure he intends this comfort to all them to whom he speaks, and means not, that Christ was the propitiation for some of their sins only; for this would have left them all in doubt, whether this advocate, and this propitiation did belong to them, but would have comforted none of them. When then he adds, "He is the propitiation not for our sins only, but for the sins of the whole world," he in like manner must extend this phrase to all men in the world.

Again, when he saith, "He is the propitiation for our sins," he doth not mean, that he was so sufficiently, but not intentionally: for what comfort would that afford them, that his death was sufficient to procure the pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their propitiation? When therefore he proceeds to say, "And not for ours only, but for the sins of the whole world," he must mean also, that he was the propitiation for their sins, not only sufficiently, but also in his gracious intention. And indeed, otherwise, it might as properly have been said of the fallen angels, or the whole host of devils, he is the propitiation for their sins, as for the sins of those who are not elected; seeing, had God designed it for that end, Christ's death, by reason of its intrinsic value, might have been sufficient to procure atonement for the sins of fallen angels. Lastly, the import of these words cannot be only this, He died, or is the propitiation, for the sins of the elect throughout the world. For (1.) "the whole world," in scripture, never signifies the elect only, in opposition to the wicked in the whole world; but in this very epistle, and in these words, "We know that we are of God, and that the whole world lies in wickedness" (v. 19), plainly signifies the wicked of the world, in opposition to the faithful Christians. (2.) Would it not be strange, and alien from the mind of scripture, to say, The whole world is elected to salvation; the whole world shall be justified by Christ, and sanctified by his Spirit dwelling in them, and obtain a happy resurrection! and yet all this must be true of the whole world of the elect. Why therefore are none of these things equally affirmed of the whole world, as well as that Christ died, and is the propitiation, for the sins of the whole world, if they be words of equal latitude and truth? These arguments are as strong against the exposition of others, who say, The apostle means, not only for the sins of the Jews, but also of the gentiles.

If we sin we have an advocate with the Father, and he is the propitiation for our sins.] Moreover, this being spoken by this apostle to his "little children," whose past "sins were already forgiven" (ver. 12), must relate to their future sins, to which they might be afterward obnoxious, and therefore must suppose them still subject to sins of infirmity.

[4] Ver. 3.] It is a rule in divinity, that verba notitiæ denotant affectum, adde et effectum: i. e. "that when the knowledge of God, or Christ, is put absolutely, it signifies a knowledge which is fruitful in love; and obedience, as the effect of that love and knowledge." Whence they who disobey him are still, in scripture, said "not to know God," 1 Sam. ii. 12, Hos. v. 14, Jer. ii. 8, ix. 3, Tit. i. 16, and here, ver. 4; and they that do what is acceptable and delightful to him, are said to "know" him, Jer. xxii. 15, 16, xxiv. 7, xxxi. 33, 34, Hos. ii. 19, 20, John x. 4, Eph. iii. 19.

Moreover, it is observable, that many of the Jews had an apprehension, that their knowledge and belief of the true God would be sufficient for their justification and acceptance with him; whence they are represented as "boasting in God, and in the knowledge of his will," Rom. ii. 17, 18, and expecting justification on this account, that they "believed there was one God," James ii. 19; and this might cause the apostle to be so diligent in teaching them, That the true knowledge of God consisted in keeping his commandments.

[5] Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *The love of God perfected.*] "The love of God" here may signify either God's love to us; as when it is said, "Who shall separate us from the love of God which is (shown to us) in Christ Jesus?" Rom. viii. 39, and that "the love of God is shed abroad in our hearts, through the Spirit that he hath given us," Rom. v. 5 (see Jude 21); and then this love is "perfected" in us, by that assurance the Holy Spirit giveth of it, and that humble confidence we have of it, "because we keep his commandments" (iii. 21, 22); so the apostle seems to interpret this perfection in love, iv. 16—18; or, secondly, this love may signify, our love to God and Christ; as when Christ upbraids the pharisees with the want of the love of God (Luke xi. 42), and saith to the Jews, "I know that ye have not the love of God in you" (John v. 42); and when Christ saith, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father" (John xiv. 21); and (ver. 23), "If any man love me, he will keep my word: and my Father will love him, and we will come to him, and take up our abode with him;" and this "love is perfected in us, by keeping his commandments;" because that shows, we are fully instructed in the nature of that love, which is in one sense of perfection (see note on 1 Cor. ii. 6): and it engages us to the sincere performance of our whole duty to God, which is another sense of the word *perfection*: and hereby we know that we are in him, even by his Spirit, by which God abideth in us (iii. 24), and who sheds abroad the sense of the divine love in our hearts.

Note also, that hence we may pass a certain estimate of necessary and fundamental doctrines; for if they be such as are necessary to the love of God to us, or to that love of ours to him, which consists in keeping his commandments, they are doctrines truly necessary to salvation: if not, they cannot be so; because we may truly love God, and abide in his love, without the knowledge of them,

[6] Ver. 6.] For seeing we abide in God the Father and the Son, only by the communion of the Spirit (iii. 24, iv. 13), whence "he that is in Christ is one spirit with him" (1 Cor. vi. 17), and "he that hath not the Spirit of Christ, is none of his" (Rom. viii. 9), we that are animated with the same spirit that was in Christ, as we are enabled, so also are we thereby engaged to walk after his example, or to "walk in the light as he is in the light" (i. 7).]

[7] Ver. 7. Οὐκ ἐντολὴν καινὴν, *No new commandment.*] Most interpreters conceive, this relates to the commandment of Christian love, that being the commandment which they are

ning (*of Christ's preaching*, John iii. 21, viii. 12, xii. 35, see note on i. 1). The old commandment is the word which ye have heard from the beginning.

8 [8] Again, a new commandment I write unto you, which thing is true in him (*who is the author of it; for no such light ever came into the world before, and no such love was manifested to the world before,*) and in you (*who before were darkness, but now are light in the Lord*, Eph. v. 8, *children of the light and of the day*, 1 Thess. v. 5, *and to whom not long ago the light appeared*, 2 Cor. iv. 6, *and who are taught of God to love one another*, 1 Thess. iv. 9): because (*by your late receiving the gospel*) the (*former*) darkness (*ye were in*) is past, and the true light now shineth (*in and upon you: wherefore the night of ignorance and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, ye are obliged to put off the works of darkness, and put on the armour of light*, Rom. xiii. 12).—*Or thus;* Again (*being now to speak to you of Christian love*), a new commandment I write unto you, which thing is true in him (*for thus he speaks, A new commandment I give unto you, that ye love one another, as I have loved you*, John xiii. 34,) and in you: because (*it shows*) the darkness (*you were in whilst Jews, bearing affection only to them of your own nation and religion*) is past, and the true light (*of the gospel*) now shineth (*upon you*).

9 He that saith he is in the light (*that he lives under the influences of the light of the gospel, and walks accordingly to it*), and (*yet*) hateth his brother (*wishing ill to him, and, from that disaffection doing ill offices to him*), is (*whatsoever he professes to the contrary*) in darkness even until now. (*But*)

10 He that loveth his brother (*as Christ loved us, being willing to do him all kind offices which he is able, from love to God, and as a fellow-member of Christ's body,*) abideth in the light, and there is [9] none occasion of stumbling (Gr. *no scandal*) in him.

11 But he that hateth his brother [10] is in darkness, and walketh in darkness, and knoweth not whither (*the way leads in which*) he goeth, because that darkness hath blinded his eyes (John xii. 35).

12 [11] I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world (*i. e. neither the men of the world, who will not own you, but hate and persecute you*, iii. 1. 13, *and who live in wickedness*, v. 19; *love them not, so as to be conformed to their manners*, Rom. xii. 2), neither the things *that are* in the world, (*the pleasures, honours, or enjoyments of it, so as to cleave to them*, Matt. vi. 24, *or to be unwilling to part with them for Christ's sake, and to secure the favour of God*, Matt. xix. 28.) If any man (*thus*) love the world, the love of the Father is not in him (*for seeing God is to be loved above all, he loves him not at all truly, who cleaves to any other thing in opposition to him, or hazards his favour to secure it*).

16 For all that *is* in (*vogue or esteem with the men of*) the world, the lust of the flesh (*all voluptuous enjoyments which tend to sensuality and intemperance,*

---

said to have "heard from the beginning" (iii. 11), and said to be, on that account, "no new commandment" (Eph. ii. 5), and yet being styled by Christ, "a new commandment" (John xiii. 34). Nor are the arguments of Episcopius against this exposition cogent: for whereas,

Obj. 1. He objects, That these words seem to be spoken, to remove the thought of some, that he was propounding a new doctrine which they had not learned; whereas no man who was acquainted with the law of Moses, or even with that of nature, could think the law of charity was new:

Ans. I answer, It is not the law of charity in general, which our Lord and his apostles style a new commandment; but that of loving one another, as he had loved us (John xiii. 34, 35). And this might justly be looked on as a new commandment; it being a commandment of "laying down our lives for the brethren" (iii. 16), and therefore a commandment not contained in the law of nature, nor in that of Moses.

Obj. 2. Whereas he adds, That these words, "I write unto you," seem to respect not any thing that was to follow, but which was said before; and to contain this sense, When I write this to you, I write nothing new;

Ans. I answer, That it may be so; for having told us, that "he that saith he abideth in Christ, ought also to walk as he walked," he may well be conceived to have an especial eye to the great example of love Christ showed to mankind both in his life and death. Yet his exposition given in the paraphrase seems also very probable, by reason of the following words, "Because the darkness is past, and the true light now shineth;" and therefore I shall have respect to both.

[8] Ver. 8.] The ceremonials of the law are sometimes called a "shadow," but never "darkness;" and though the Alexandrian manuscripts read σκιὰ, "a shadow," yet, because all other copies read σκότια, "darkness," and the following words, ver. 9. 11, show that this is the true reading, and because it is so easy, in short writing, to mistake σκοτία for σκιὰ, the interpretation of these words, which depends upon that reading, cannot be relied on.

[9] Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So Ps. cxix. 156, "Great peace have they that love thy law, καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, and they have no stumbling-block." The labour of love, they must undergo; the evils they may be exposed to will not hinder them from doing the duty they owe to God, and their brother, for his sake; but they go on securely and cheerfully in it; for "perfect love casts out fear" (iv. 18).

[10] Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶ, *Is in darkness.*] i. e. He lives in great ignorance of his duty, and of the way to life, as not guiding his actions by that light of the gospel which hath appeared unto him.

[11] Ver. 12—14.] Note, that these words may either relate to the foregoing; and then they are to be interpreted as motives to walk in the light, and as Christ walked, and in particular to walk in Christian love, thus; "I have written to you, children," touching this love, and walking in the light, and after Christ's example, "because your sins have been forgiven, for his name's sake;" and so, in gratitude to him who hath procured the pardon of them, you "ought to walk as he walked," and to love the brethren: ye also have "known the Father, and had experience of his love to you, and therefore stand obliged to intimate his love to you, and to "walk in the light," that you may still have fellowship with him.

"I have written to you, fathers, because ye have known him who was from the beginning," i. e. Christ Jesus, and so know how to walk by his example, and to imitate his obedience to the Father, and his love to mankind.

"I have written to you, young men, because ye are strong," by virtue of the word of God abiding in you; and by the sword of the Spirit, and shield of faith, have been enabled successfully to combat and overcome that wicked one, who tempts you to the deeds of darkness, and to hatred of the brethren (iii. 10).

If they relate to the words following, they must be an exhortation to the little children to take off their affections from the world, and place them upon God and Christ, on the account of the love and mercy shown to them by God the Father through Christ. To the fathers so to do, because

and making provision for the flesh), and the lust of the eyes (*the desire of gold, silver, stately houses, rich furniture, fair gardens, which tend to gratify the eye*), and the pride of life (*the desire of places of dignity, high titles, all the honour, glory, and splendour of the world, which tends to gratify our pride*), is not of the Father (*they are not desires excited by him, nor is it according to his will, that we should set our hearts upon them*), but is (*the desire*) of (*the men of*) the world (*whose chief concern is to gratify these sensual appetites*).

17 And the world passeth away, and the (*things which minister to the*) lusts thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time (*or hour of the Jewish economy*): and as ye have heard that [12] antichrist shall (*shortly*) come, (*so*) even now are there many antichrists (*i. e. opposers of Christ, and deniers of him to be the Christ*, ver. 22); whereby we (*may*) know that it is the last time.

19 [13] They went out from us (*Christians of Judea*, Acts xv. 1, *and from us the apostles*, Acts xv. 24), but they were not of us (*but were false brethren*, Gal. ii. 4, *and false apostles*, 2 Cor. xi. 13); for if they had been of us, (*conspiring with us the apostles and true churches of Christ, in the doctrine and truth of the gospel,*) they would *no doubt* have (Gr. *μεμενήκεισαν ἄν, they might have still*) continued with us (*preaching that doctrine which we teach*): but *they went out* (*from us*), that they might be made manifest [14] that they were not all (Gr. *that they all were not*) of us.

20 But ye have an unction [15] from the Holy One, [16] and ye know all things (*ye to whom I write; which shows, he speaks not of the Christians of all ages in general, but of them in particular*).

21 I have not written unto you because ye know not the truth (*i. e. to instruct you as persons ignorant of it*), but because ye know it, and that no lie (*uttered by these antichrists and false prophets*) is of (*or hath any communion with*) the truth (*of the gospel*).

22 Who is a liar but he that denieth that Jesus is the Christ? (*i. e. who so emphatically deserves that title, seeing*) he is antichrist (*by way of eminence*), [17] that denieth the Father and the Son.

23 (*And let not the Jewish antichrists pretend, this*

---

they have known Christ, how dead he was to the world, and how he despised the pleasures, honours, and enjoyments of it. To the young men so to do, because they had overcome the wicked one, all whose temptations arise from some allurements or affrightments of the world. Or, lastly, the words may be extended to all he saith to them in this whole epistle; and then both expositions may take place.

[12] Ver. 18. Ὁ ἀντίχριστος, *Antichrist cometh*:] To wit, then in "the last hour." And this being represented, as the character by which they might "know that the last hour was now come," it is manifest, that "the last hour" cannot signify the end of the world, or include the times of the last judgment; but must be restrained to the last times of the Jewish state, which only then were instant, or at hand.

Secondly, The ὁ ἀντίχριστος, "antichrist" then in being, if it refer to any nation, must be the nation of the unbelieving Jews, persecuting and opposing Christianity with their whole might, and denying Jesus to be the Christ, or promised Messiah; and then the many antichrists here mentioned may be the false prophets, and deceitful workers, who transformed themselves into the apostles of Christ (2 Cor. xi. 13—15), who "preached Christ not sincerely, but out of contention" (Phil. i. 15), who "as Jannes and Jambres withstood Moses, so also did resist the truth" (2 Tim. iii. 8), who were "men of corrupt minds, and destitute of the truth" (1 Tim. vi. 5).

[13] Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *They went out from us*] Of Judea. For some κατελθόντες ἀπὸ τῆς Ἰουδαίας, "going out from Judea, taught the brethren, That except they were circumcised after the manner of Moses, they could not be saved" (Acts xv. 1): and from the apostles; for so they speak, "We have heard, that τινες ἐξ ἡμῶν ἐξελθόντες, some going out from us, have troubled you with words subverting your souls, saying, That ye ought to be circumcised, and to keep the law" (ver. 24). The persons who taught the doctrines are styled ψευδάδελφοι, "false brethren," Gal. ii. 4, ψευδαπόστολοι, "false apostles, deceitful workers, ministers of Satan," 2 Cor. xi. 13. 15, "dogs, evil workers, the concision," Phil. iii. 2: their doctrine tended to the subversion of souls, Acts xv. 24, to the corrupting and turning the minds of men from the simplicity of Christ, 2 Cor. xi. 3, to hinder the truth of the gospel from continuing with them, Gal. ii. 5, to make Christ die in vain, ver. 21, to cause Christians to fall from grace, so that Christ should profit them nothing, Gal. v. 2. 4. So that they were false prophets, false apostles, and antichrists, in the worst of senses; and by going out from the apostles and churches of Judea, to preach this destructive doctrine to the gentiles, which both the whole church of Judea, and the apostles assembled for that purpose, flatly disowned and censured, it sufficiently appeared that all the preachers of these doctrines, so opposite to Christianity, and destructive of it, were not of them. These therefore, doubtless, were some of those many antichrists which the apostle speaks of here, as writing to the Jews; and they also divided, and separated themselves from the church, and became heretics under the name of Cerinthians, Nazarenes, and Ebionites. Cerinthus* spread his heresy in Asia, the province of John, saith Theodoret, and was† contemporary with the apostles: whence the church‡ desired him to write against Cerinthus and the Ebionites: and John§ left the bath, because Cerinthus the enemy of truth was in it. Moreover these words, "They were not of us," cannot be interpreted of the elect, but of the church in general; for, from them they went out, and with them might have remained; not from the elect, who are not visible, nor could they have remained with the church of the elect, who were never of them. Secondly, their going out from them for a season, was no certain argument they were not of the elect; since it is confessed, they may fall totally, though not finally.

[14] Ὅτι οὐκ εἰσὶ πάντες, *That they all were not of us.*] So ver. 21, πᾶν ψεῦδος οὐκ, "No lie is of the truth;" οὐκ ἂν ἐσώθη πᾶσα σάρξ, "No flesh shall be saved," Matt. xxiv. 22, οὐ δικαιωθήσεται πᾶσα σάρξ, "No flesh shall be justified," Rom. iii. 20 (see Gen. iv. 15, Ps. cxliii. 2, Luke i. 37, Hab. ii. 9).

[15] Ver. 20. Ἀπὸ τοῦ Ἁγίου, *From the Holy One.*] i. e. From Jesus Christ, emphatically so called, Acts iii. 14, Rev. iii. 7. But then that unction is the Holy Spirit, which he hath given to them that believe: for he being "anointed with the oil of gladness above his fellows" (Ps. xlv. 7), "anointed by God with the Holy Ghost" (Acts x. 38), this grace is given to Christians, "according to the measure of the gift of Christ" (Eph. iv. 7), and "we all beholding, as in a glass, the glory of the Lord, are changed into the same likeness, as by the Spirit of the Lord" (2 Cor. iii. 18, see the note there).

[16] Καὶ οἴδατε πάντα, *And ye know all things.*] Belonging to the saving truths of the gospel, he being promised to teach them all things (John xiv. 26), and to lead them into all truth (John xvi. 13), so Œcumenius;‖ "You have received in baptism the unction of the Holy Spirit, who leads you into all truth."

[17] Ver. 22. Ἀρνούμενος τὸν πατέρα, *That denieth the Father,*

---

* Εἰς τὴν Ἀσίαν ἀφίκετο. Theodoret. Hær. Fab. lib. ii. cap. 3.

† Καὶ Κήρινθον δὲ φασὶν, Ἰωάννου τοῦ πανευφήμου, τοῦ τό θεῖον συγγράψαντος εὐαγγέλιον, ἔτι περιόντος, τὰ τῆς οἰκείας αἱρέσεως παραπεῖραι ζιζάνια. Ibid. cap. 1.

‡ Προτραπέντα ὑπὸ τῶν γνωρίμων. Euseb. Hist. Eccl. lib. vi. cap. 14. Rogatus ab Asiæ episcopis, adversùs Cerinthum aliosque hæreticos, et maximè tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse, compulsus est divinam ejus nativitatem edicere. Hieron. in Johan.

§ Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ. Euseb. Hist. Eccl. lib. iv. cap. 14.

‖ Ἐλάβετε διὰ τοῦ ἁγίου βαπτίσματος τὸ χρίσμα τὸ ἱερὸν, καὶ διὰ τούτου τὸ εἰς πᾶσαν ἀλήθειαν ὁδηγοῦν ὑμᾶς θεῖον Πνεῦμα.

belongs not to them who know the Father; for)Whosoever denieth the Son (*of God*), the same hath not (*the true knowledge of*) the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that (*doctrine*) therefore abide in you, which ye have heard from the beginning (*preached to you: for*) if that which ye have heard from the beginning shall remain (*and bring forth its due fruits*) in you, ye also shall continue in the Son, and in the Father, (*united to them by the Spirit, who also will instruct you in the saving knowledge of them both*, John xiv. 23, vi. 56.)

25 [18] And this is the promise that he hath promised us (*who thus remain in him*), *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you (*i. e. who endeavour so to do*).

27 [19] But (*this not out of absolute necessity, as if through ignorance ye could not otherwise be preserved from their seductions*, ver. 2, *for*) the anointing which ye have received of him (*who is your head*) abideth in (*or among*) you, and (*so*) ye need not that any man (*should*) teach you: but as the same anointing (*i. e. Spirit of wisdom and knowledge*) teacheth you all things (*necessary*), and (*for it*) is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now (*καὶ νῦν, now therefore*), little children, abide in him (*in the profession and practice of what he hath taught you*); that, when he shall appear, we may have confidence (*of the life promised to them that do so*, ver. 25), and (*may*) not be ashamed before him (Gr. *may not be put to shame by him, or, go ashamed from him,*) at his coming (*to judgment*, iv. 17, *as being judged by him unworthy of this life; as we shall not be, if we be found doing righteousness; for,*)

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him; (*as being born again of the Spirit derived from him, and so become a son of God, and an heir of life*, Rom. viii. 14. 17, *and by this Spirit sealed up unto the day of redemption*, Eph. iv. 30.)

---

or, *Hath not the Father.*] To "deny the Father," here, is not, to deny him to be the true God, as the heathens did; but, (1.) to deny the truth of his testimony: for, "He that believeth not in the testimony which God hath given to his Son, hath made him a liar" (v. 10); whereas, "he that receives his testimony, hath set to his seal that God is true" (John iii. 33). (2.) To deny the doctrine of the Father, or that doctrine which proceedeth from him; for, "he whom God hath sent, speaketh the words of God" (John iii. 34). Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, because "no man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him (John i. 18). He only hath done it; for "no man knoweth the Father but the Son, and he to whom the Son will reveal him" (Matt. xi. 27). By him only can we come acceptably to the Father, so as to have life; for, he is "the way, the truth, and the life" (John xiv. 6): and by him only are we taught how to worship the Father "in spirit and in truth" (John iv. 23, 24). Hence Christ so often tells the Jews, they therefore wanted the true knowledge of the Father, because they knew not him, saying, "Ye neither know me, nor my Father; if ye had known me, ye should have known the Father also" (John viii. 19, xiv. 7): and "These things will they do unto you, because they have not known the Father, nor me" (John xvi. 3).

Ver. 23.] See Examen Millii.

[18] Ver. 25.] For the fruit of the Spirit is life (Rom. viii. 6. 11. 13. 16, 17, Gal. vi. 8), and he is given as the earnest of our future inheritance, to "seal us up to the day of redemption" (2 Cor. i. 22, v. 5, Eph. i. 13, 14, iv. 30), and this life he hath often promised to us, John v. 25, 26. 29, vi. 27. 29. 33. 39, 40. 47. 50, 51. 54. 57, 58.

[19] Ver. 27. Καὶ ὑμεῖς, Vos quod attinet, And *as for you.*] So Isa. lix. 21, "And I," i. e. As for me, this is my covenant," lxi. 18, ואנכי, κἀγὼ, "As for me" (see 1 Chron. xxviii. 2).

The Quakers and other sectaries hence argue against the necessity of the ministerial function, or any teachers of the word, it being here said, "You need not that any teach you," &c. And others say, this seems to make all scripture, and all that the apostle writ to them, needless. But for answer to this objection, I say,

First, That it must be granted, that in those times of the effusion of the Spirit, and his miraculous gifts upon believers, this unction was promised to teach them all things necessary who had then no other rule of knowing what was so, but by the teaching of the apostles and prophets then among them, acted by this Spirit, and teaching in their assemblies, and doing other public offices by this afflatus, and by the spirit of wisdom and instruction then imparted to them; and hereby they were enabled to distinguish betwixt pretenders to the Spirit, and those who were really acted by him (see note on iv. 1—3), and to know they dwelt in Christ, "because he had thus (given) them of his Spirit" (John iii. 24, iv. 13), which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an argument of it to try the doctrines and spirits of others, and much more in themselves; but now these sensible indications and extraordinary gifts of the Spirit are long since ceased, and therefore now they are to be directed by those writings which were indited for their perpetual use, by men assisted with that Spirit, who led them into all truth: and surely, if in those times, when the gifts of the Spirit were so generally vouchsafed, they were yet taught by apostles, prophets, evangelists, pastors, and doctors, assisted by the Spirit for that work; it is reasonable to believe that, now these gifts are ceased, believers should be instructed by pastors and doctors, assisted by the scriptures indited by these spiritual men. And therefore,

Secondly, It is observable, that the apostle doth not here absolutely say, they need not any one should teach them, but only that they "need not any one should teach them but as this unction taught them." Now the apostles having this unction in the highest measure, these words cannot exclude their teachings, or render them unnecessary, but rather must confirm them as a standing rule to all posterity. Till then these sectaries can show that they have still such an immediate and extraordinary afflatus of the Holy Spirit, as was then vouchsafed to the primitive Christians, they cannot hence conclude the outward ministry of the word, by pastors and doctors set apart for that work, to be unnecessary.

CHAPTER III.

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called [1] the sons of God: therefore the world knoweth us not (*i. e. doth not acknowledge and affect us Christians*), because it knew him not. (*The heathens being wholly ignorant of the true God, and the Jews not knowing him according to his will*, John viii. 55, xv. 21, xvi. 3, *and as he had discovered himself to them by his Son*, 1 John ii.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Τέκνα Θεοῦ, *The sons of God.*] The Jews were styled the children and the sons of God, because they owned him as their God and Father, and entered into covenant to serve him, and so became a holy people to the Lord, and he had chosen them to be his people (Deut. xiv. 1). So "we all are sons of God through faith in Christ Jesus" (Gal. iii. 26, John i. 12). The land in which they dwelt is styled "the Lord's land," Hos. ix. 3; and they, as being his "first-born" (Exod. iv. 22), have it given them for an inheritance; but we, as being in a more spiritual sense the sons of God, are "heirs of God, joint-heirs with Christ," as being those that shall reign with him in his heavenly

23. *And this may comfort you against the persecutions of the world, that it is their want of that saving knowledge of the true God, which ministers so great advantage to you, which causes them to disaffect you.*)

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be (*made farther partakers of, as the complete import of that title*): but (*this*) we know that, [2] when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him (*of seeing him in his glory*) purifieth himself, even [3] as he is pure (*in whom was no sin*, ver. 5).

4 [4] Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he (*i. e. Christ*, ver. 8) was manifested to take away our sins; (*not only by suffering to remove the guilt of our past sins; but also to purify us from the power and dominion of it, that henceforth we might not serve sin*, Rom. vi. 6, *that ἁμαρτίας ἀπογενόμενοι, being freed from sin, we might live unto righteousness*, 1 Pet. ii. 24;) and in him is no sin (*and so our likeness to him must consist in ceasing from it*).

6 Whosoever (*therefore*) abideth in him sinneth not: [5] whosoever (*thus*) sinneth hath not seen him, neither known him (*as the truth is in Jesus*, Eph. iv. 21).

7 Little children, let no man deceive you (*with pretensions, that faith without works of righteousness will make you righteous before God: for only*) he that doeth righteousness is righteous, even as he (*i. e. Christ*) is righteous (*by doing the will of his Father*, John xv. 10).

---

kingdom (Rom. viii. 17, see the note there). They in that land enjoyed the majestic presence of that God who dwelt among them; and therefore, saith he, "the land is mine" (Lev. xxv. 23); we, as his sons, shall be admitted to his celestial presence, where "we shall see him as he is" (ver. 2). The enjoyment of that land was unto them a type of the heavenly Canaan, which the faithful among them were to enjoy; and therefore they are represented as "strangers and sojourners with him in it:" whence the apostle tells them, that "there remained yet a rest for the people of God" (Heb. iv. 9), and the patriarchs are said to have confessed that "they were strangers and pilgrims upon earth," and thereby to declare that "they desired (and sought) a better country, that is, a heavenly;" and that upon this account God called himself "their God," viz. "the God of Abraham, Isaac, and Jacob," because "he had prepared for them a city" (Heb. xi. 13. 16). Now because they in their own persons could not enjoy this heavenly country without a resurrection, hence the evangelist informs us, that they were the "sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, as being sons of the resurrection;" the redemption of their bodies from corruption, and the ἀναβίωσις, reviviscence of that which once died and saw corruption, being the consequent of this υἱοθεσία, adoption, or sonship of God's children; hence therefore doth our Saviour firmly prove the resurrection from those words, "I am the God of Abraham," &c. (Matt. xxii. 32, Luke xx. 36, 37). And thus you see how great is the love of God in owning us as his sons; and have also a just comment on the following words.

[2] Ver. 2. Ἐὰν φανερωθῇ, *When he doth appear.*] Note here,

1. That as the Hebrew word כִּי, so the conjunction ἐὰν, signifies as well *when* (or, postquam, *after that*), as *if*. So, Judg. vi. 2, ἐὰν ἔσπειραν, "When Israel sowed;" 1 Sam. i. 22, ἐὰν ἀπογαλακτίσω, "When I have weaned him," Prov. iii. 24, ἐὰν καθῇ, ἐὰν καθεύδῃς, "When thou liest down thou shalt not be afraid:" so Judg. xxi. 21, Ps. cxxxviii. 7, Prov. iv. 12 (see Nold. Partic. p. 87. 89), so, John xii. 32, ἐὰν ὑψωθῶ, "When I am lifted up;" xiii. 20, ἐὰν πέμψω, "When I send;" xiv. 3, ἐὰν πορευθῶ, "When I go away." Note,

2. That this is spoken of Christ, seems evident, (1.) from the word φανερωθῇ, which is used of Christ, ver. 5, and agrees properly to him alone; and (2.) from the phrase "We shall be like him," viz. "who shall change our vile bodies into the likeness of his glorious body" (Phil. iii. 21), and cause us to "bear the image of the Lord from heaven," by being raised with glorious and incorruptible bodies (1 Cor. xv. 47. 49). And from the words, "We shall see him as he is," i. e. in glory; this being his prayer, that "they whom God had given him, might be with him, and behold his glory" (John xvii. 24).

[3] Ver. 3. Καθὼς ἐκεῖνος, *As he is pure.*] For he being manifested to take away our sins (ver. 5), and to destroy the works of the devil in us (ver. 8), they who expect to be made like to him hereafter, must be so here in purity and righteousness. But then let it be noted,

First, That this imitation doth not require our likeness to him we are to imitate, in the manner or inward principle of his actions; but only in the quality, and, as far as human frailty will permit us, in the measure of them: for instance, it is as necessary for God to be absolutely perfect in holiness and goodness, as to be God; and yet we must be "holy as he is holy," and "perfect as our heavenly Father is perfect." And it is generally asserted in the schools, that the obedience and perfect holiness of Christ did necessarily result from the most intimate union of the divine and human nature, and from that grace of unction which he received without measure; whereas our holiness and obedience must be acts of choice, and so our holiness and virtue will proceed, not from an inward principle, which doth necessitate us to be good, but from the choice of our own wills; and yet we must "walk as he walked," and must "purify ourselves as he is pure."

Secondly, This imitation doth not require an absolute equality, or full proportion of our actions to the example set before us, this being not consistent with the frailty of our human nature. For the example here is that of the holy Jesus, "in whom was no sin," and who performed perfect obedience to the whole law of God; whereas "in many things we offend all," and our obedience will be still imperfect in this life. When therefore we are commanded to be holy and perfect as God is, to walk as Christ walked, and to purify ourselves as he is pure, it is *sicut* similitudinis, non æqualitatis; i. e. the word *as* binds us not to equal them in holiness and perfection, but to bear such a likeness to them in these perfections as may discover that we truly aim at being holy in all manner of conversation, and heartily endeavour to continue so, through the whole tenor of our lives.

Vain then is that objection of the Socinians, That were Christ truly God, we could not possibly expect, nor therefore would it be our duty, to imitate him; for seeing the example of God himself is made the matter of our imitation, the argument must equally conclude against the Deity of God the Father. In a word, a likeness to him as far as human frailty will permit, may be our duty, though he should be God: a perfect likeness to him who did no sin, could never be our duty, though he were but man.

[4] Ver. 4. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth sin;*] i. e. Who lives in the commission of it, lives in an opposition to the law of God; for he is "of the devil," ver. 8, he is "not born of God," ver. 9; which could not be truly said of him that is guilty of any one sin, or violation of God's holy law.

[5] Ver. 6. *Whosoever sinneth,* οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν, *hath not seen him, neither known him.*] To "know God," in the sense of this apostle, is to know him as he is revealed by Jesus Christ, and represented to the world by him. Hence Christ saith, "If ye have known me, ye have known the Father also" (John xiv. 7); and denies that the Jews knew God, "because they knew not him" (John viii. 19, xv. 21, xvi. 3). "To see God," is to see his will, love, and goodness, as it is revealed by Jesus Christ; and thus saith Christ, "He that hath seen me hath seen the Father" (xii. 45, xiv. 9): because he is only known to them, to whom Christ Jesus doth reveal him (Matt. xi. 27, Luke x. 28, John i. 18, vi. 46. And in this sense all that the apostle saith in this epistle of seeing and knowing God is true, viz. that he who knoweth God, as he is revealed by Jesus Christ, "keepeth his commandments," ii. 3, 4, he "loves his brother," iv. 7, 8, he that is of the world, "knows not God," iii. 1, nor "he that committeth sin," as here.

8 [6] He that committeth sin is of the devil; for the devil (*thus*) sinneth from the beginning. For this purpose the Son of God was manifested (*to the world*), that he might destroy the works of the devil.

9 Whosoever is born [7] of God doth not commit sin; for his seed (*the word of God*, Matt. xiii., 1 Pet. i. 23) remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever [8] doeth not righteousness is not of God, neither (*is*) he (*so*) that loveth not his brother (*and so both these are children of the devil*).

11 For this is the message that ye heard from the beginning (*or, from the first preaching of the gospel*), that we should love one another (*from a pure heart fervently*, 1 Pet. i. 23, *and as Christ hath loved us*, John xv. 12.

---

[6] Ver. 8, 9. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth sin.*] i. e. He that lives or goes on in any way of sin. That this is the true import of this phrase in the writings of this apostle, will appear (1.) from the same phrase used in his gospel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, "Whosoever committeth sin is the servant of sin" (John viii. 34). Now to be the servant of sin, is plainly to continue and to live in it (Rom. vi. 1, 2); to "yield obedience to it in the lustings of it" (ver. 12); for then "sin reigns in our mortal bodies" (ibid.), and we are slaves and subjects to it; then doth it, κυριεύειν, "lord it over us," and we are δοῦλοι εἰς ὑπακοὴν, "servants to yield obedience to it" (ver. 14. 16). Though the conscience may boggle at it, our reason may condemn it, our will be somewhat averse to it, so that in obeying it we "do the evil we would not;" yet if ἐμπλακέντες ἡττώμεθα, "we are so entangled as to be overcome by it," we are servants to corruption; "for of what a man is overcome, to that is he brought in bondage" (2 Pet. ii. 19, 20). If "the law of our members lead us captive to the law of sin" (Rom. vii. 23), so that "we yield our members instruments of unrighteousness to sin," we so commit sin as to be the servants of sin: and "he that is born of God, cannot (thus) sin," because by that new birth he is "made free from (the service of) sin" (John viii. 36), and become "a servant to righteousness" (Rom. vi. 18): he hath that seed within him which alienates his mind and his affections from sin, and that Spirit which causes him to mortify the deeds of the flesh (Rom. viii. 13), to die to sin, and to live to God (Rom. vi. 10).

(2.) From those words, "neither can sin," for so he doth not do it, as he cannot do it. Now that doth not import a good man cannot be overtaken with a fault (Gal. vi. 1). No, even those "little children" whose "sins are forgiven," and who have "known the Father," may and will be obnoxious still to some infirmities, and wandering out of the way (ii. 1). They may "sin not unto death," and therefore may have still the spiritual life remaining in them (v. 16—18). But the true import of that phrase is this,* That he hath such an inward frame of heart, such a disposition of spirit, as renders sin exceeding odious and hateful to him; so that he cannot entertain the thoughts of doing it, or a temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprise, or want of due deliberation, or through such violent temptations as prevent or hinder his consideration, be obnoxious to sin; and when he comes to consider of such an action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus, they that are evil "cannot speak good things" (Matt. xii. 34); "a good tree cannot bring forth bad fruit" (Matt. xvii. 18); "the world cannot hate those that are of it" (John vii. 7). The Jews could not hear Christ's word (John viii. 43); "could not believe" (John xii. 39). The world "could not receive" the Spirit (John xiv. 17), "They that are in the flesh cannot please God" (Rom. viii. 7, 8), "The natural man cannot know the things of God" (1 Cor. ii. 14). The church of Ephesus "could not bear the wicked" (Rev. ii. 2).

(3.) From the phrase, "He that committeth sin is of the devil;" for it is not he who committeth one or more sins of infirmity, for so did Christ's disciples while they were with him; nor he who committeth one great sin through the power of a strong temptation, of which he bitterly repents, and from which he returns to his obedience; for thus did David and Peter, who yet were not then the children of the devil; but they who comply with the lusts of Satan, and who "will do" them (John viii. 44).

The other interpretations which are given of these words, seem either vain and impertinent, or false and dangerous. And,

1. Vain is that sense which some put on these words, "He that is born of God, non debet peccare, ought not to sin," or, that it is absurd for him to sin; for the apostle speaks not of what he ought not to do, but of what he doth not. Such is that also of those fathers, who interpret this of him who is perfectly born of God, by a παλιγγενεσία, or "a resurrection from the dead;" for the apostle speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the sense which Origen, Jerome, and Ambrose, put upon the words, that "he that is born of God sinneth not, quamdiù renatus est, whilst he is born of God," because he ceaseth to be a child of God when he sins; for this is not only confuted by the examples of David and Peter, whose faith under that great miscarriage failed not (Luke xxii. 32), but by the words of the apostle, "Little children, if we sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins" (ii. 1), who yet is only the advocate for the sons of God. For the same reason I cannot assent to that exposition which saith, "A child of God cannot be guilty of any great or deliberate crime," as Tertullian de Pudicitiâ, cap. 19.

3. Dangerous is the exposition of Bernard,* that "they who are born of God sin not, quia etiamsi peccata illis neutiquam imputentur, because their sins will never be imputed to them:" and of those who think it sufficient to say, "He sins not without great reluctancy, or not willingly, the evil that he doeth being that which he would not do;" for the will of that man, who, after some contest in his soul, yields to the commission of sin, is more strongly inclined to sin than to the avoiding of it, and so is not renewed. Nor doth the apostle say, He that is born of God sins not willingly, or without reluctance; but absolutely, "He doth not commit sin."

I conclude this note with that of our judicious Gataker, "He that is born of God sinneth not:" that is, Vitam à peccato immunem quantùm potest sibi proponit, nec peccato unquam sponte dat operam; si aliquandò præter animi propositum deliquerit, non in eodem persistit, sed errore agnito, ad institutum vitæ pristinum quamprimùm quantùmque potest, festinùs revertitur.

[7] Ver. 9. Ἐκ Θεοῦ, *Of God.*] By the Spirit and the Word (John iii. 6. 8, James i. 18, 1 Pet. i. 23); that is, he is preserved from, and hath his heart framed into a hatred and loathing of, sin: (1.) From the word of God treasured up in his heart, demonstrating to him the vileness of sin, that he may hate it; the danger of it, that he may fly from it; "I have hid thy word in my heart, that I might not sin against thee" (Ps. cxix. 11); and by attending to it as his rule, and taking heed to his ways according to his word (ibid. ver. 9). (2.) By the Holy Spirit abiding in him, as a new principle of life lusting against the flesh, so that we cannot do the things which that would have us do (Gal. v. 16, 17).

[8] Ver. 10. Ὁ μὴ ποιῶν δικαιοσύνην, *That doeth not righteousness.*] That is, he that doth not (from a heart studious of conformity to him who is righteous, ver. 7, and in obedience to his law, commanding us to live righteously,) exercise himself in sincere endeavours of walking righteously through the

---

* Ita de Catone Minore Velleius Paterculus. Homo virtuti simillimus, et per omnia ingenio diis quam hominibus propior, qui nunquam rectè fecit ut facere videretur, sed quia alitèr, facere non poterat. Hist. R. lib. ii. cap. 34. Omnibus humanis vitiis immunis. Ibid.

* In Septuag. serm. 1.

12 *And if we be not the children of the devil, but of God, we shall*) Not (*be*) as Cain, *who* was [9] of that wicked one, and (*therefore*) slew his brother. And wherefore slew he him? (*viz.*) Because his own works were evil, and his brother's righteous, (*as God himself testifieth by respecting the offering not of Cain, but of Abel; and this begat in him that hatred which concluded in his brother's death.*

13 *And*) Marvel not, my brethren, if (*in like manner*) the world (*the seed of Cain, who are also of that wicked one*, John viii. 44, 1 John v. 19) hate you (*i. e. if they persecute and kill the just, as being condemners of their actions, and alien from their ways and manners, in affection, aim, desires, and therefore hated by them*, John xv. 19, *for whatsoever they may do to destroy this life*).

14 We know that we have passed from death unto life (*i. e. that we have obtained a right to escape death eternal, and enjoy everlasting life*, John v. 24), because we love the brethren (*in deed and truth*, ver. 18, *for this is a sign that we are translated from darkness to light*, ii. 10, *and so are the children of the light; yea, that we are born of God*, iv. 7, *and therefore are children and heirs of God*, Rom. viii. 17). He that loveth not *his* brother abideth in (*the state, and under the sentence of*) death: (*he is still in that darkness of sin and ignorance*, ii. 11, *which will end in eternal death.*

15 *For*) Whosoever hateth his brother is (*in the disposition of his heart, and the construction of God's law,*) a murderer (Matt. v. 21, 22): and ye know that no murderer (*being so great and wilful a violator of the moral law*) hath eternal life abiding in him; (*he therefore must be obnoxious to death eternal, till with holy David, by a deep and long repentance, he is delivered from blood-guiltiness; as in the case of David*, 2 Sam. xii. 13.)

16 Hereby perceive we the love *of God* (*to us*), because he (*who was his beloved Son, at his command*, John x. 18) laid down his life for us (*i. e. for our salvation, and the propitiation of our sins*): and we (*also*) ought (*in imitation of this example*) to lay down *our* lives (*i. e. expose them to the death*) for (*the salvation of*) the brethren (*going on in the prosecution of our duty, to win them to life eternal, though with the hazard, and even the loss, of this temporal life*).

17 But (*if love requires us to part even with life for them, then*) whoso hath this world's good, and seeth his brother have need (*of some of them*), and (*yet*) shutteth up his bowels *of compassion* from him, (*not being moved out of compassion to his indigence to give him what he hath to spare,*) how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue (*only*, James ii. 15); but in deed and in truth (*in true affection of heart*, 1 Pet. i. 22, *and sincerity of action*, Rom. xii. 9, *by love serving one another*, Gal. v. 13, *not pitying only, but relieving them according to their wants, and our ability to supply them*).

19 And hereby we (*may*) know that [10] we are of the truth, and shall [11] assure our hearts before him.

20 [12] For if our heart (*the inward witness of our thoughts and actions*) condemn us (*of want of sincerity, and obedience to the truth of the gospel*), God is greater than our heart, (*both in holiness to condemn*) and (*in knowledge to perceive the evil of them, for he*) knoweth all things.

21 (*Whereas,*) Beloved, if our heart (*after a diligent search of it, and a comparing of our actions with the law of liberty,*) condemn us not (*of insincerity in our obedience*), *then* have [13] we (*humble*) confidence toward God (*in our addresses*).

22 And whatsoever we ask (*according to his will*, John v. 14), we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him (*i. e. in God*), and he (*God*) in him. And hereby we know that he abideth in us, by (*the efficacious gifts of*) [14] the Spirit which he hath given us.

---

general course of his life, is not a child of God; because he only is born of God, and hath the divine nature in him, who thus doeth righteousness (1 John ii. 29). And he who doth not in truth, and in actions demonstrating the sincerity of his affection to his brother (ver. 18), show his love to him, he hath no true love to God (iv. 21), and so is not born of God, nor can he be the child of God, since he obeys not his commandments (v. 1).

[9] Ver. 12. Ἐκ τοῦ πονηροῦ, *Of that wicked one.*] The Jews say that Cain was begot of the seed of the devil; this the apostle mystically expounded, saying of Cain as our Saviour doth of the Jews in general (John viii. 44), that "they were of their father the devil, who was a murderer from the beginning," because they did his work, being maliciously bent upon the murder of our Lord.

[10] Ver. 19. Ἐκ τῆς ἀληθείας ἐσμὲν, *We are of the truth.*] i. e. We are rightly acquainted with, and truly live according to, the rules delivered in that gospel which is emphatically styled "the truth" (see note on Rom. ii. 8). This is the truth so often mentioned in these epistles, 1 John i. 6. 8, ii. 4. 21, iv. 6, Second Epistle, ver. 1—4, First Epistle, iii. 3, 4. 8. 12, and in the Gospel, i. 14. 17, iii. 21, iv. 23, 24, v. 33, viii. 32, xvii. 17, xviii. 37.

[11] Καὶ πείσομεν τὰς καρδίας ἡμῶν, *And shall persuade our hearts;*] viz. That we are so in the sight of God.

[12] Ver. 20. Ὅτι ἐὰν, *For if our hearts condemn us, ὅτι μείζων.*] Some are inclined to read, ἔτι μείζων, "God is yet greater than our hearts;" and others to make it an expletive, or to approve of those few copies where it is wanting: but seeing it is retained in most copies, and is translated by the Arabic profectò, this I believe to be the true import of it here; and to confirm this import, let it be noted, that the Hebrew כי, which in its primary import signifieth *for*, and is by the Septuagint rendered ὅτι, doth also signify *certè*, and is by our translation often rendered "surely," or "certainly." So, Gen. xliii. 10, "For if we had not lingered, ἤδη ἂν, surely we had returned twice;" Exod. iii. 11, ὅτι, "Surely I will be with thee;" iv. 25, ὅτι, "Surely a bloody husband art thou;" Numb. xxii. 23, ἄν, "Surely I had slain thee;" Judg. vi. 16, καὶ, "Surely I will be with thee;" Ruth i. 10, "Surely we will return with thee;" 1 Kings i. 13, ὅτι, "Surely Solomon shall reign after me;" Josh ii. 24, ὅτι, "Truly the Lord hath delivered the land into our hands;" Ps. lxxvii. 12, ὅτι, "Surely I will remember thy works of old;" cxii. 6, ὅτι, "Surely he shall not be removed for ever" (see Job xxviii. 1, Isa. vii. 9, see Exemen Millii here, ver. 16, v. 10. 12).

[13] Ver. 21. Παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, *We have confidence with God.*] "When is it," saith Philo,* "that a servant may use, παῤῥησίαν πρὸς τὸν δεσπότην, confidence towards his lord? Is it not then, ὅταν ἠδικηκότι μὲν ἑαυτοῦ οὐδὲν συνειδῇ, when he is not conscious of doing any evil against him?"

[14] Ver. 24. Ἐκ τοῦ Πνεύματος, *By the Spirit.*] So the word "Spirit" is taken in the words following (iv. 1), and so was he given in those times to them that believed (Acts v. 32).

---

* L. Quis Rer. Div. Hæres, ab initio.

CHAPTER IV.

1 BELOVED, [1] believe not every (*pretender to the*) spirit (*of God*), but try the spirits whether they are of God (*or not*): because many false prophets are gone out into the world.

2 (*And, for your direction in this trial,*) Hereby know ye the Spirit of God (*from that of error*): Every spirit (*i. e. person pretending to the Spirit of God, or of prophecy,*) that confesseth that Jesus Christ (Gr. *Jesus Christ which*) is come in the flesh is of God:

3 And every (*pretender to the*) spirit that confesseth not that Jesus Christ (*Jesus Christ which*) is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye (*to whom he hath given this Spirit*, iii. 24) are of God, little children, and [2] have overcome them (*these antichrists and false prophets*): because greater is he (*the Spirit*) that is in you, than he (*the spirit*) that is in the world.

5 They (*these antichrists and false prophets*) [3] are of the world: (*setting up to be temporal princes, and to give the Jews dominion over the heathen world, and*) therefore speak they of the world (*i. e. of that temporal dominion over the heathens, which the carnal Jews expect, when their Messiah doth appear*), and the world (*he that is worldly-minded*) heareth them.

6 [4] We are of God: (*deriving our faith and doctrine from that Jesus who was a Prophet sent from God, and delivered his doctrine in his name: as therefore he said to the Jews then, as we his disciples say now,*) he that knoweth God heareth us; he that is not of God heareth not us (John viii. 47, vi. 45). Hereby know we the spirit of truth, and the spirit of error (see note on ver. 1—3).

7 Beloved, let us (*who are of God*, ver. 6) love one another: for love is of God (*the fruit of his good Spirit in us*, Gal. v. 22, 1 Pet. i. 22); and every one that loveth is born of God, (*by the Spirit*, John iii. 5,) and (*this resemblance he hath to him, in love to mankind in general, and to those he hath so highly loved in particular*, ver. 9, 10, *shows that he*) knoweth God (*aright, because he keepeth his commandments*, ii. 3, 4).

8 He that loveth not (*his brother*) knoweth not (Gr. *hath not known*) God (*aright*); for [5] God is (*the God of*) love.

9 In this was manifested (*the greatness of*) the love of God toward us, because that God sent his only begotten Son into the world, (*and freely gave him up to the death*, Rom. viii. 33,) that we might live through him.

10 [6] Herein is (*the demonstration of his*) love, not that we loved God, but that he loved us (*first*, ver. 19), and sent his Son *to be* the propitiation for our

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1, 2.] The Jews being then generally in expectation of their Messiah, were divided into two parts; a remnant who believed that he was come already, and that our Jesus was the very person promised under that character; and a more prevailing part of them who rejected him and looked for another. Now among these appeared many who took upon them to be the Messiah, or the prophet promised by Moses, "like unto him," saying, "Lo, Christ is here, and lo, he is there" (see the note on Matt. xxiv. 24. 26); and these declaring themselves prophets, must also pretend to the Spirit of prophecy, and do this as Josephus saith they did, προσχήματι θειασμοῦ, "under the pretence of a divine afflatus." These, saith the apostle here, are antichrists; i. e. pretenders falsely to be Christ, in opposition to him who was truly so: nor could they belong to him, or truly confess him, who was "the Word made flesh." Now the strength of this argument depends on these considerations, that the effusion of the Spirit, promised in the times of the Messiah, could only belong to them who owned and believed in the true Messiah; this being made one character of the true Messiah, that he should baptize them who believed in him with the Holy Ghost (Matt. iii. 11). This promise of the Father, as the Holy Ghost is styled, was to be sent by Christ (Luke xxiv. 49) to his disciples (John xvi. 7, xv. 26), to be sent in his name (John xiv. 26): and when he came, his office was to enable those who received him to testify of Christ, that he was indeed risen from the dead, and was the Christ (John xv. 26, Acts i. 8, v. 32), and to "convince the world of sin," because they believed not in him (John xvi. 9). The condition of receiving him was faith in Christ (John vii. 37, Acts ii. 38, 39); and by his assistance did his disciples prove that Jesus Christ, who appeared to the Jews in the flesh, and was crucified among them, was the Christ. He therefore who was made partaker of the χαρίσματα of the Holy Ghost, must be one who believed in that Jesus who suffered in the flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to believers: whence the apostle saith, that "no man speaking by the Spirit of God calleth Jesus anathema," as these false prophets, who owned him not, must do (1 Cor. xii. 3), and that "no man could say that Jesus was the Christ, but by the Holy Ghost:" that is, he could not confess and testify to the world this truth, but by the assistance of the Holy Ghost, promised and given to believers for that end (see ver. 6. 13—15).

Note therefore, that the apostle is not here speaking of the trial of doctrines, but of spirits, not of the faith necessary to be believed to salvation, but only of the faith necessary to the reception of the Holy Ghost, that unction which would teach them all things (1 John ii. 27).

[2] Ver. 4. Καὶ νενικήκατε, *And have overcome.*] The doctrine which you preach and confirm by these gifts, and distributions of the Holy Ghost, hath mightily prevailed over all the opposition which the unbelieving Jews, and their false prophets, and false apostles, make against it; because the spirit which acts in them is only able to work by them τέρατα ψεύδους, "false, counterfeit, and lying wonders;" whereas the Spirit that is in you, enables you to confirm the truth with real "miracles, and signs, and divers distributions of the Holy Ghost," by which God beareth witness to the truth of that doctrine which you preach (Heb. ii. 4, Rom. xv. 19, 1 Thess. i. 5).

[3] Ver. 5.] That the hopes of dominion over the heathens, encouraged some of them to set up for the Messiah, and others to fight, see the testimonies of Josephus, note on James iv. 1—3. And on this account they rejected the true Messiah, because his kingdom was not of this world.

[4] Ver. 6.] When the Romish prelates have once proved they are of God, as the apostle did, it will be time to consider the inference of Esthius from this place, That he that is of God must hear their prelates and their church, and come to them to be resolved of any doubt.

[5] Ver. 8. Ὁ Θεὸς ἀγάπη, *God is love.*] The apostle by these words intends not to express what God is in his essence, or to say, as the schools do, that he is love essentially, and love causalitèr, as being the cause; or objectivè, as being the object of his love; but that he is so demonstrativè, and ἐνεργητικῶς, showing great philanthropy to men in all his dealings with them, or his dispensations towards them, as appears from the two following verses.

[6] Ver. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *Herein is love.*] Here the apostle most lively doth express the freedom and the greatness of the love of God; the freedom of it, in that "he loved us first," when there was nothing in us to deserve or move affection but our misery; but many things which both deserved, and might have moved him to the execution of his

sins (*which deserved death, and so to fit us for eternal life*).

11 Beloved, if God so loved us, we ought also to love one another.

12 (*And say not, that it is enough that ye love God again, though ye love not your brother*, ver. 20, *for*) No man hath seen God at any time (*as we daily see and converse with our brother; and therefore if we love not him whom we have seen, how can we love God whom we have not seen?* ver. 20, *but*) if we love one another, (*after his example, though we see him not, we may be sure that*) God dwelleth in us (*by his Spirit*), and (*that*) his love [7] is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit (*who by his powerful energies proves whose Spirit he is*).

14 And (*by the Spirit given to us according to his promise*) we have seen (*i. e. perceived*) and do testify that the Father sent the Son *to be* the Saviour of the world (see note on ver. 3).

15 [8] Whosoever (*believeth this our testimony*) shall (*from his heart believe*, Rom. x. 9. 19, *and*) confess that Jesus is the Son of God, God dwelleth in him, and he in God (*by the Spirit of adoption*).

16 And we (*by this Spirit*) have known and believed the love that God hath (*shown*) to us (*in sending his Son to be the Saviour of the world*, ver. 10, 11. 14). God is love; and he that dwelleth in love dwelleth in God, and God in him (ver. 7).

17 Herein is our love made perfect, (*i. e. exactly corresponding to the divine pattern and command*, note on ver. 12, *so*) that we (*who thus love*) may have boldness in the day of judgment: because as he is, so are we in this world, (*conforming ourselves to the pattern of God's affection to mankind, and walking as Christ walked*, ii. 6.)

18 [9] There is no fear (*of failing at that day*) in love (*thus perfect*); but perfect love casteth out fear: because (*that*) fear (*which takes away this boldness*) hath torment (*in it; torments the mind with dreadful expectations, and*) he that (*thus*) feareth is not made perfect in love.

19 [10] We love him (*and testify this love to him by loving our brother for his sake, after his example, and in obedience to his command*), because he first loved us.

20 [11] If any man say, I love God, and (*yet*) hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And (*he moreover shows, by his disobedience to the command of God, the want of true affection to him; for*) this commandment have we from him, That he who loveth God love his brother also.

---

wrath, we being "enemies to God by wicked works:" the greatness of it, first, in the person sending, the great God of heaven, who "humbles himself even to behold what is done in heaven and earth;" oh, therefore, "what is man that he should be thus mindful of him?" Secondly, the person sent, τὸν μονογενῆ, "his only-begotten," τὸν ἴδιον υἱὸν, "his proper Son" (Rom. viii. 32): for if to call God πατέρα ἴδιον, "his proper Father," was to make himself "equal to God" (John v. 18), the Father himself by calling him his "proper Son," must equally exalt him. Hence even Episcopius here declares him to be so called, because essentiam suam à patre per veram generationem accepisset, "he had received his essence from the Father by a true generation:" for it is certain that the apostle is here extolling the love of God to the highest pitch, and therefore must use this phrase, "the only-begotten Son of God," in the sublimest sense in which that word is used in scripture. Thirdly, the place whither he was sent, into that world which "lay in wickedness." Fourthly, the errand for which he was sent; (1.) to "give up himself a sacrifice for the propitiation of our sins" (see note on ii. 2): (2.) to procure to us, who were dead in trespasses and sins, eternal life.

[7] Ver. 12. Τετελειωμένη, *His love is perfected in us.*] He then loves us entirely, according to those words of Christ, "If any man keep my words, my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23): or, then is our love to him entire, because then we love him so as to keep his commandments (ii. 5), and so as to follow that example of love which he hath set us; and "as he is, so are we in the world" (ver. 17).

[8] Ver. 15.] For "to as many as received him, gave he power to become the sons of God, even to them that believe on his name" (John i. 12); and "because we are sons, God hath sent the Spirit of his Son into our hearts, crying, Abba Father" (Gal. iv. 6). Only let it be noted, that this hearty confession must be attended with a readiness to believe all that this Son of God hath taught us in his Father's name, for, "if he say the truth, why do we not believe him?" (John viii. 46,) and a firm purpose to obey his commandments, for "why call we him Lord, Lord, and do not the things that he saith?" (Luke vi. 46.)

[9] Ver. 18. Φόβος οὐκ ἔστι, *There is no fear in love.*] Christ having so expressly promised a "Come ye blessed" to the charitable person (Matt. xxv. 34—36), and the apostle recommending it as the most excellent of Christian graces (1 Cor. xiii. 13), and "the fulfilling of the law" (Rom. xiii. 8. 12), when this love is made perfect in us, it may well give boldness, and cast out fear of condemnation in the day of judgment.

Others expound the words thus: "There is no fear of what we may lose or suffer in (perfect) love (of our brother), but (such) love casteth out (this) fear, for fear (of what we may lose or suffer) hath torment in it: (and therefore) he that thus feareth, is not made perfect in love (to him)."

[10] Ver. 19.] That is, whosoever thus loves God, and shows it by loving thus his brother, can challenge nothing on that account as due from God; it being God's preventing love to him, which gave the rise to all the love he bears to God, or to his brother for his sake. If therefore any person be constrained by this love to that obedience which testifies the sincerity of his affection to God, or to imitate his love to us by fervent love to the brethren, it is the divine philanthropy which hath excited this affection in him. Or, if ἀγαπῶμεν be the subjunctive mood, the sense runs thus: Let the great love of God to us, mentioned ver. 9, 10, provoke us to returns of love to him, and to our brethren for his sake; since we do hypocritically pretend to love him, if we do not show it by fervent charity towards his children, and our brethren.

[11] Ver. 20.] That is, if what we have more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our Christian brethren still in our view, they are the object of our senses, we daily converse with them; and their wants and miseries being the object of our senses, must naturally move compassion in us; and so it is less difficult to express our love to them, than to that God whom we have not seen, and who is only present to our minds by raised meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the love of our brother.

CHAPTER V.

1 WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, (*as being by his new birth partaker of the divine nature, and created anew after the image of God*, Eph. iv. 24, Col. iii. 10.

2 *And this note is reciprocal; for*) By this we know that we love the children of God, when we love God, and keep his commandments (*when our affection to God prevails upon us to do to them all acts of charity he hath required, and by his example recommended to us*, 1 John iii. 11. 23, iv. 21).

3 For this is (*the genuine test of*) the love of God, that we keep his commandments: and his commandments (*to the true lover of him*) [2] are not grievous.

4 For whatsoever is born of God overcometh the world (*his affections are taken off from it, and set upon his God; and so it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the divine favour*): and this is the victory that overcometh the world, *even* our faith (*to wit, that faith which is the substance of things hoped for, the evidence of things not seen*, Heb. xi. 1, *which gives us the assurance of a better and a more enduring substance, and so makes us take joyfully the spoiling of our goods*, Heb. x. 34, *and patiently endure those light afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of glory*, 2 Cor. iv. 7).

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (*And so the author of eternal salvation to all that obey him; for hence we know that we have eternal life*, v. 11—13.)

6 This is he [3] that came by (*or, with the testimony of*) water and blood, *even* Jesus Christ; not [4] by water only, but by water [5] and blood. And it is [6] the Spirit that beareth witness (*and on his testimony we may rely*), because the Spirit is truth.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Ἐκ Θεοῦ γεγέννηται, *Is born of God.*] The Jews gloried in this title, that they were "the children of God," and had him for their Father (John viii. 41, 42. 45), they being called his sons, Deut. xiv. 1, xxxii. 19, Ps. lxxii. 15, and his first-born, Exod. iv. 22. The apostle therefore here informs them, that this relation would stand them in no stead, unless they were "born again of water and of the Spirit" (John iii. 5), or baptized into the name of Christ, and, by that faith, had "power to become the sons of God" (John i. 12), and also loved those Christians which were born of him; which the unbelieving Jews, and the false teachers among them, were so far from doing, that they every where persecuted the true believers (see note on iii. 1).

[2] Ver. 3. Βαρεῖαι οὐκ εἰσὶν, *Are not grievous.*] Because his will is conformed to do the will of God, and so he only doth what he would do, and his affections are chiefly placed upon him, and so he is then doing what he chooseth and delighteth in; and it cannot be grievous to be employed as we would, and as we do delight to be.

[3] Ver. 6. *That came.*] viz. In the name of God, Matt. xxi. 9; in his Father's name, John v. 43 (see Matt. xi. 3, John i. 9. 15, Matt. xxi. 9).

[4] Δι' ὕδατος, *By water.*] i. e. With the testimony of water, or the testimony given to him by St. John at his baptism; for when John was baptizing, he testified of him, saying, "This is he that cometh after me, who was before me" (John i. 27, 28). He also declared, that he came baptizing, for this very end, "that he might be made manifest to Israel" (ver. 31); and testified, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, That this is the Son of God" (ver. 32—34). Hence is he styled, "a man sent from God, who came for a witness, to bear witness of the Light, that all men through him might believe" (ver. 6—8). Hence do John's disciples say to him, "He to whom thou bearest witness, baptizeth," John iii. 26. And Christ himself appealeth to his testimony, John v. 32, 33. Now this testimony could not be rejected by them, "for all men held John as a prophet;" nor durst the pharisees themselves deny that his testimony was from heaven (Matt. xxi. 25, 26).

[5] Καὶ αἵματος, *And blood.*] For he died in testimony of the truth, and came into the world for this end, "that he might bear witness to the truth" (John xviii. 37): whence he is said to "witness before Pontius Pilate a good confession," viz. that he was the Son of God, or the Messiah, the King of the Jews (1 Tim. vi. 13): this he also testified to the high-priest (Matt. xxvi. 63, 64); and for this testimony was he condemned as worthy of death (ver. 66): for this they mock him at his sufferings, that "he said, he was the Son of God" (Matt. xxvii. 43, Mark xv. 32), and at his death he commends his spirit to God, as his Father (Luke xxiii. 36. 46). The miracles which attended his crucifixion were so great, that they forced the Jews, the centurion, and those that were with him, to confess, "Truly this was the Son of God" (Matt. xxvii. 54), and the whole multitude to "smite their breasts" (Luke xxiii. 48). In a word, the Spirit which assisted the Baptist, proclaimed him, "the Lamb of God, who taketh away the sins of the world" (John i. 29), and that supposeth, he was to offer up himself unto the death, for the propitiation of their sins: yea, he himself doth frequently declare, that he was to be slain (Matt. xvi. 21); to be "delivered into the hands of men, and killed" (Matt. xvii. 22, 23), to be "condemned to death" (Matt. xx. 18, 19), and to "rise again the third day;" that he was to be "lifted up" upon the cross (John ii. 14), and that being thus lifted up, he would "draw all men to him" (John xii. 32). Now what impostor would lay this as the foundation of the truth of all his sayings, and all the hopes of any blessings which were to be expected from him, that he should be crucified, and die an ignominious and painful death? Or what could tempt him thus to die, who had no hopes to rise again, if he were not the true Messiah, or the Son of God? How was it possible he should be raised from the dead, but by the mighty power of God? And is it reasonable to imagine, that the God of truth should thus exert the greatness of his power, in confirmation of a lie? that he should work so great a miracle, in favour of a vile impostor falsely usurping his name? or give such large credentials to one who falsely did pretend to be a prophet sent from God, and to be honoured as his Son by all men?

[6] Καὶ Πνεῦμά ἐστι, &c. *And it is the Spirit that beareth witness.*] Here it is to be noted, that the "witness," in this verse, is only styled τὸ Πνεῦμα, viz. that Spirit which enabled Christ to heal diseases, cast out devils, raise the dead, and work all sorts of miracles, for confirmation of his mission: but in the seventh verse he is styled, τὸ ἅγιον Πνεῦμα, "the Holy Ghost;" which doth distinctly signify the inward gifts, by which the understanding is enlightened, and is enabled to perform things which by nature it could not do, without the immediate workings of the Holy Ghost; as, v. g. the gifts of wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues, and the interpretation of them. That there is ground for this distinction, will appear from these considerations.

1. Because our Saviour, whilst he was on earth, gave to his apostles, and the seventy disciples, power to "heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. x. 8, Luke x. 9), and yet the evangelist John informs us, that "the Holy Ghost was not yet, because that Jesus was not glorified" (John vii. 39). Our Saviour also tells his

7 (*The law judges that sufficiently proved, which is confirmed by two or three witnesses*, Deut. xix. 15. *That Jesus is the Son of God*, ver. 5, *is thus proved, by witnesses from heaven, and on earth:*) For [7] there are three that bear record (*to this truth*) in (*and from*) heaven, the [8] Father, the [9] Word, and the [10] Holy Ghost: and these three are one (*as in testimony, so in essence*).

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these there [11] agree in one.

9 [12] If we receive the witness of men (*in these*

disciples, that the Holy Ghost would not come, till he departed (John xvi. 7), and Peter, that our Lord "being exalted to the right hand of God, received the promise of the Holy Ghost" (Acts ii. 33). The Holy Ghost must therefore signify something distinct from the power of working miracles.

2. The prophecy of Joel, which by Peter is mentioned as the promise on which the giving of the Holy Ghost was founded, is only a promise of visions, dreams, and prophecies, but not of miracles; and the gifts of the Spirit, mentioned by the prophet Isaiah, are only those of wisdom, knowledge, understanding, counsel, courage, piety, and of the fear of the Lord; no mention being made there of signs and wonders.

3. Because, throughout the history of the Acts of the Apostles, where Luke hath occasion to mention the miracles which the apostles and primitive professors did, he always uses these words, *τέρατα, σημεῖα, δυνάμεις*, "wonders, signs, and powers:" but where he speaks of persons prophesying or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost descending on them.

And, lastly, Where the scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders, and the gifts and distributions of the Holy Ghost. Thus God, saith the apostle, bare witness to the doctrine which they preached, "by signs and wonders, and divers miracles, *καὶ Πνεύματος ἁγίου μερισμοῖς*, and distributions of the Holy Ghost," Heb. ii. 4 (see Rom. xv. 19, Gal. iii. 5).

The Spirit, therefore, bare witness to Christ on earth by the enabling him to do so many mighty works in confirmation of his mission, to heal all manner of diseases, sicknesses, and maladies, to command the wind and seas to be obedient to him, to cast out devils, and to raise the dead, and by assisting his apostles and disciples to do these things in his name: for that not only his disciples, but even our Lord himself, did cast out devils by the Spirit of God, he himself expressly testifies, Matt. xii. 23, and saith, moreover, that in him was fulfilled that of Isaiah, "The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken in heart, to preach deliverance to the captives (to sin and Satan), and to give sight to the blind" (Luke iv. 18. 20). Hence Peter speaks thus to Cornelius and his friends, "You know how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healed all that were oppressed of the devil" (Acts x. 38). And to these works thus wrought by the assistance of the Spirit of God, our Lord doth frequently appeal, as to a sure testimony that God had sent him: for, "The works," saith he, "that I do in my Father's name, bear witness of me:" (John x. 24, v. 36), yea, they showed that "the Father was in him, and he in the Father" (John x. 37, 38, xiv. 10, 11).

[7] Ver. 7. *Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, There are three that bear witness in heaven*, &c.] I shall say nothing of the dispute, whether this verse be genuine or not, seeing the learned Dr. Mills treats so copiously on that subject, in his edition of the New Testament. I only note, that the place cited from Tertullian and Cyprian agree not exactly with the words of John; seeing they speak de Patre, Filio, et Spiritû Sancto, not of "the Father, the Word, and the Holy Ghost." The objections of Schlictingius against this verse are these:

Obj. 1. That this verse, though it be introduced with *ὅτι*, "for," hath no coherence with the former verse.

Ans. It coheres well with it, thus: The witness of the Spirit ought in this matter to be received, because he is the Spirit of truth, sent from the Father, and the Son; for in the testimony of the Holy Spirit sent down from heaven is contained the witness of the Father, and the Son also: so that we may truly say, "There be three that bear witness."

Obj. 2. But if so, the testimony of the Father is included in the testimony of the Holy Ghost.

Ans. True: and by this these three witnesses become one in testimony; and yet they differ, as the person sending and the person sent.

Obj. 3. The *Λόγος*, or "Word," is the Son of God; and therefore, to say he testifies of the Son of God, is to make him testify of himself.

Ans. It is confessed, that the same person is both the *Λόγος*, and the Son of God; but the thing testified, is not, that Christ was the *Λόγος*, or the Son of God, by eternal generation, or by his miraculous conception; but that he was the Christ, the promised Messiah, and in that sense the Son of God: and to this the divine nature might give testimony.

[8] *Ὁ πατὴρ, The Father*] Testified this at his baptism, by a voice from heaven, saying, "This is my beloved Son," &c. (Matt. iii. 17), and at his transfiguration, saying again, "This is my beloved Son, hear him" (Matt. xvii. 5, 6, see note on 2 Pet. i. 14—16): and chiefly, by sending of the Holy Ghost, which he had promised in the times of the Messiah, and who is therefore styled, "the promise of the Father" (Luke xxiv. 49, Acts i. 4).

[9] *Ὁ Λόγος, The Word.*] Not only by appearing to Stephen (Acts vii. 56), and saying to Saul, "I am Jesus, whom thou persecutest" (Acts iv. 5), but chiefly by shedding the Spirit on the apostles and other believers, according to his promise; for, "he being exalted to the right hand of God, and receiving from the Father the promise of the Holy Ghost, hath," saith Peter, "shed forth this which you now see and hear: wherefore, let all the house of Israel know, that God hath made this Jesus Lord and Christ" (Acts ii. 33. 36).

[10] *Τὸ ἅγιον Πνεῦμα, The Holy Ghost.*] The "power from on high" they were to be "endued with" (Luke xxiv. 49), by falling down from heaven upon his disciples; whence "they were filled with the Holy Ghost, and spake with tongues," to men of all nations, "the wonderful things of God." Till his descent upon them, they were not to stir from Jerusalem, as being not fitted for their work (Acts i. 4), but when he was once given to them that believed, they proved and bare witness, that "God exalted Jesus to his right hand, to be a Prince and a Saviour" (Acts v. 31, 32). And this our Lord, by his omniscience, foretold that he should testify of him (John xv. 26), yea, that at his coming he should "convince the world of sin, because they believed not in him; of (his) righteousness, because he was gone to the Father; and of judgment, because the prince of this world was judged," and cast out of his kingdom by him (John xvi. 9—11, and xii. 31).

And thus it is easy to discern how these three are one in testimony, because both the Father and the Son give in their testimony by the Holy Ghost: but then if these be three witnesses properly so called, they must be three persons; and more especially the Holy Ghost, by whom the other persons do bear witness, must be so; and if his testimony be also the testimony of God the Father, and the Word, he must be one in essence with them: for if the Spirit be a creature, how can his testimony be formally the testimony of God! as it is styled, ver. 9. 13.

[11] Ver. 8. *Εἰς τὸ ἓν εἰσιν, Agree in this one.*] If by *ἓν εἰσι*, ver. 7, were meant no more than *εἰς ἓν εἰσι*, here, why did the apostle change the words, since these three also are one in testimony, as that imports this only, that they confirm this fundamental truth, that "Jesus is the Christ, the Son of God?" especially if we consider what is insinuated, ver. 6, that of these three, the Spirit only beareth witness properly; the other, by some action of the Spirit attending them, and by the testimony of others of it; the water, by the Spirit descending on Christ whilst he was in the water, and the Baptist's testimony, that by this sign God had declared to him, that he was the Christ; the blood, as it assures us, that he who shed it died for the truth.

[12] Ver. 9. *Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, If we receive the witness of men.*] This is not so to be interpreted,

cases), the witness of God is greater (*of more validity and certainty, than that of men; he being neither liable to ignorance nor falsehood: and if his testimony be of such force, we must believe that Jesus is the Christ*): for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself (*as having in himself that Spirit of God which gives this testimony to Christ*): he that believeth not (*this testimony of*) God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the (*subject of this*) record, that God hath given to us (*Christians the promise of*) eternal life, and this life is in his Son, (*he being the hope of glory*, Col. i. 27, *this life being hid with Christ in God*, Col. iii. 4, *and he being our life*, ibid., *he being the author and procurer of it, and having power to confer it on us*, John xvii. 2.)

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life: (*for we are all the children of God, through faith in Jesus Christ*, Gal. iii. 26, *and if children, then heirs*, Rom. viii. 17.)

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have (*by promise, a right to, and, by the Spirit, an earnest of*) eternal life, and that ye may (*more firmly*) believe on the name of the Son of God.

14 And this is the (*farther*) confidence that we have in (*and through*) him, that, if we ask any thing (*of God*, iii. 21, 22) according to his will, he heareth us: (*according to Christ's promise*, John xiv. 13—15, vii. 16, xvi. 23, 24.)

15 And if we know that he hear us, whatsoever we (*thus*) ask, we know that we have the petitions that we desired of him (iii. 22).

16 If any man see his (*sick*) brother sin a sin *which is* not [13] unto death (*i. e. for which God hath not peremptorily threatened, and required that he should die for it, as he did to them that were guilty of murder*, Gen. ix. 5, 6, Numb. xxxv. 30, 31, *and for idolatry*, Deut. xvii. 2—5), he shall ask (*of God restoration of his life and health*), and he shall give him life for them that sin not (*thus*) unto death. There is a sin unto death (*of which God hath denounced, That he that doeth it, shall die for it*): I do not say that he shall pray for it (*i. e. for deliverance of the person guilty of it from death*).

17 All unrighteousness is sin: and there is a sin (*of unrighteousness against our brother, which is*) not unto death (*the law requiring, not that the guilty person should die for it, but only, that he should bring his offering, and make reparation for it*).

18 We know that whosoever is born of God sinneth not (*thus*, iii. 15); but he that is begotten of God keepeth himself, and that wicked one toucheth him not (see note on iii. 9).

19 *And* we know that we are (*begotten*) of God, and (*that*) the whole world lieth (*still*) [14] in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is (*the*) true (*God*), and we are in him that is true, *even* (*or, to wit,*) in his Son Jesus Christ. [15] This is the true God, and (*in him is*) eternal life.

21 (*Having therefore this knowledge of the true God,*) Little children, keep [16] yourselves from idols (*or, false gods*). Amen.

---

as if the three witnesses on earth related only to the testimony of men; and the three from heaven, only to the testimony of God; and so that the apostle intended here to signify, we had greater reason to believe the witnesses in heaven, than those on earth: for, (1.) the testimony of the Spirit and of the Holy Ghost are of equal certainty and validity: and, (2.) John Baptist being "sent from God" (John i. 6), and his baptism being "from heaven," and not "of men" (Matt. xxi. 25), was also, in effect, the testimony of God. The import therefore of these words is rather this: If the testimony of two or three men be thought sufficient to give credit to any matter in all courts of judicature, surely the testimony of that God (ver. 8), who cannot lie or deceive us, must be of greater force and strength to produce faith in us.

Ver. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.] Here the Codex Alexandrinus reads thus, ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες· so also read the Vulgate and the Syriac; the Arabic thus, Hæc scripsi vobis, O qui creditis in nomen filii Dei, ut sciatis quod vitam habetis æternam quamdiù creditis in nomen filii Dei. Œcumenius, ἵνα πιστεύητε ἀδιαστάκτως καὶ ἀμώμῳ πίστει.

[13] Ver. 16. Ἁμαρτία πρὸς θάνατον, *A sin unto death.*] Note here, that the phrase, "He shall give him life," cannot reasonably be interpreted of eternal life, for that depends not on the prayers of other men; nor can they be certain that their intercession shall prevail for it, since it belongs only to them who truly repent and reform their lives. (2.) Because the person to be prayed for, is one that hath "not sinned unto death;" i. e. hath not committed a sin which renders him obnoxious to death eternal. (3.) They who interpret this phrase, "a sin unto death," of a sin on which eternal death will certainly follow, by the decree of God, (1.) make the duty here enjoined impracticable; for who can know when his brother's sin is thus to death, or not? who is acquainted with any such decree of God? (2.) They make the difference betwixt a sin unto death, and not to death, to consist, not in the nature of the sins themselves, but in the decree by God passed upon the sinner. (3.) They make the apostle say, He dares not encourage them to pray for the salvation of them who are at present in a state of death and condemnation, which is against the tenor of the scriptures (see Rom. x. 1). The words, "If a man see his brother sin a sin not unto death," seem like unto those of Paul, "If he see him overtaken with a fault" (Gal. vi. 1), i. e. with an act of injustice against his brother, to awaken him out of which sin, God hath inflicted sickness on him, as he did on the Corinthians (1 Cor. xi. 30). The words, "Let him ask, and he shall give him life," seem parallel to those of James, "The prayer of faith shall save the sick, and the Lord shall raise him up" (see the note on James v. 15). If this interpretation will not stand good, consider, that after all the miracles and distributions of the Holy Ghost, vouchsafed in confirmation of the gospel, too many of the Jews apostatized from the profession of it, relapsing to their former Judaism: and this apostasy may here be termed, the "sin unto death;" it being also that which our Saviour represents as the sin against the Holy Ghost, which should not be forgiven (Matt. xii. 32). And they who commit it, being men, saith the apostle, whom "it is impossible to renew unto repentance" (Heb. vi. 4—6), and to whom there remaineth nothing but "fearful looking for of judgment" (Heb. x. 26, 27), the apostle might well add, "I do not say, that you shall pray for them."

[14] Ver. 19. Ἐν τῷ πονηρῷ.] In Satan, who worketh in the children of disobedience (Eph. iii. 2), and leads them captive at his will (2 Tim. ii. 26); whence, by faith in Christ, we are said to be translated "from the power of darkness" (Col. i. 13), "from the power of Satan" (Acts xxvi. 18). and "recovered from the snare of the devil."

[15] Ver. 20. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, *He is the true God.*] That this is not spoken of Christ, the Socinians endeavour to prove, because the article is here added to the word Θεὸς, "God;" which is never, say they, done when Christ is called God. But this is manifestly false; for Thomas saith expressly of him, ὁ Κύριός μου, καὶ ὁ Θεός μου, "My Lord and my God" (John xx. 28); and the apostle, ὁ ὢν ἐπὶ πάντων Θεός, "Who is God over all, blessed for ever" (Rom. ix. 5). We prove that this is spoken of Christ;

1. Because the demonstrative pronoun οὗτος most appositely relates to that which immediately went before; now this is Jesus Christ the Son of God.

To this the Socinians* answer, That this is not always so; these relatives often referring to what is more remote: and so this οὗτος may refer to the true God going before. To this we reply;

1. That when this happens to be so, the necessity of referring it to what is more remote, is evident from the text, and necessary from the nature of the thing; as when it is said, Acts iv. 11, οὗτος, "This is the stone set at nought by you builders," this cannot be referred to the man that was made whole, ver. 10, and Acts vii. 19, οὗτος, "He dealt subtly with our nation;" this cannot refer to Joseph, but to the king of Egypt: so also, Acts x. 5, 6, 2 Thess. ii. 9, 2 John 7: but here is no necessity of referring the pronoun to any thing more remote, but on supposition that Christ is not truly God.

2. This never happens when the pronoun relates to any thing that is spoken of professedly, but only when the nearest antecedent is only mentioned accidentally, and by the by. So Eph. ii. 7, "Many deceivers are gone out into the world, who confess not that Jesus is the Christ; οὗτος, he is a deceiver, and an antichrist;" where the pronoun refers not to Christ, because he is there mentioned only by accident, as being the object of the error of those seducers; and so it is in all the other places cited. But here the apostle is professedly speaking of Christ, through the whole verse; and of the Father, only as we, by Christ, are taught to know him. And,

3. To refer this to "the true God" going before, makes the apostle guilty of a tautology, by saying, The true God, he is the true God.

* See Cl. Ars Critic. par. ii. cap. 9, p. 121.

4. Of the same person it is said, "He is the true God, and eternal life." Now "eternal life' is in this very chapter thrice ascribed to the Son, as the author of it, ver. 11, 12, 13. He is styled ζωὴ, "life," John i. 4, v. 26, xiv. 6, xvii. 2; "our life," Col. iii. 4. Christ is here also styled, ὁ ἀληθινός, "the true;" as also, Rev. iii. 7, xix. 11. And otherwise, the Greek should have been, ὦμεν, "that we may," or "might be," to answer to γινώσκωμεν, "that we might know;" and not ἐσμὲν, "we are," in the true.

[16] Ver. 21. Ἀπὸ τῶν εἰδώλων, *From the idols,*] Or false gods of the heathens, among whom you live: so, 1 Thess. i. 9, "They turned ἀπὸ τῶν εἰδώλων, from idols, to the true and living God:" thus, "An idol is nothing in the world," i. e. no true god, because "there is but one true God," 2 Cor. viii. 4. Thus, to eat things offered to idols, συνειδήσει τοῦ εἰδώλου, "with conscience of the idol," is to eat it with apprehension that there was somewhat of power or virtue in that god to whom it was offered. Nevertheless, because these false gods were still represented by, and worshipped in, their images,* and they were thought necessary to the worship of their deities; therefore the apostle useth here the word "idols," and equally forbids that way of worshipping the true God.

* Ut eos possimus coràm et cominùs intueri, affari de proximo, et cum præsentibus quodammodò venerationum colloquia miscere; sub axe enim nudo, et sub æthereo tegmine invocati nihil audiunt, &c. Ethnicus apud Arnob. lib. vi. p. 192. Ab idolis, id est, ab ipsâ effigie eorum. Tertullian. de Cor. Mill. cap. 10.

THE SECOND
EPISTLE GENERAL OF ST. JOHN,
WITH ANNOTATIONS.

PREFACE.

That John the apostle was the author of the First Epistle, is confessed by all the ancients; and that the same person was the author of this epistle, is evident from the exact agreement of almost every word of this with the former, except the preface and conclusion. For,

First, These words in the fifth verse, "I write no new commandment to you, but that which you have had from the beginning, That ye love one another;" are the same with those, 1 Ep. ii. 8. 10, iii. 10.

Secondly, These words in the sixth verse, "This is love, That we walk after his commandments," are the same with 1 Ep. v. 3, and the following words are in the sense the same with iv. 21.

Thirdly, These words in the seventh verse, "For many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh: he is a deceiver, and an antichrist;" are in sense the same with 1 John ii. 18, 19. 26, iv. 1—3.

Fourthly, These words, ver. 9, "He that transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath the Father and the Son;" are in sense the same with 1 John ii. 24.

Fifthly, These words, ver. 12, "That your joy may be full:" are expressly found, 1 John i. 4.

Moreover, the arguments which Grotius advances to the contrary, as magna argumenta, are of no force against, but rather may be used as confirmations of, this assertion, That John the apostle was the author of this epistle. For whereas it is objected, that Eusebius puts this, and the following Epistle, among the "doubtful epistles," leaving it uncertain whether they were written by the apostle, or by John, presbyter of Ephesus, to whom they were ascribed, saith Jerome; it is to be noted from Eusebius, that though by some they were doubted of, "yet were they known to many of the ancients:"* yea, this Second Epistle is cited twice by Irenæus, as the genuine epistle of John the apostle and disciple of our Lord, declaring, that "they who denied that Jesus Christ was come in the flesh, were† seducers and antichrists," ver. 7, 8, and "they who bid the heretic God speed, are partakers of his evil deeds;"‡ which are the words found, ver. 10.

* Τῶν δὲ ἀντιλεγομένων, γνωρίμων δὲ ὅμως τοῖς πολλοῖς—— ἡ ὀνομαζομένη δευτέρα, καὶ τρίτη Ἰωάννου. Hist. Eccl. lib. iii. cap. 25.

† Joannes, discipulus Christi, in prædictâ epistolâ fugere eos præcepit, dicens, Multi seductores exierunt in hunc mundum, qui non confitentur Jesum Christum in carne venisse; hic est seductor, et antichristus; videte eos, ne perdatis quod operati estis. Lib. iii. cap. 18, p. 278.

‡ Ἰωάννης δὲ ὁ τοῦ Κυρίου μαθητὴς ἐπέτεινε τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βουληθείς, ὁ γὰρ λέγων αὐτοῖς, φησὶ, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. Lib. i. cap. 13, p. 94, A.

And in the council of Carthage, held A. D. 256, Aurelius* cites the tenth verse, as the words of John the apostle of the Lord.

Clement of Alexandria† makes mention of "the larger Epistle of John;" which supposeth he had writ one or more shorter.

And Epiphanius saith,‡ that "the Alogi, who rejected his Gospel and Revelation, would perhaps reject his epistles also." So that we have here the testimony both of the east and of the west, concerning the true author of this epistle, that it was John, the apostle and disciple of our Lord; which sure must be proof sufficient against a bare doubt, or the silence of some men about this matter, of which Origen* speaks. The other arguments of Grotius are so fully answered by Dr. Hammond, in his preface to this epistle, that it is superfluous to say any thing upon that subject.

As for the name "catholic," that also seems to be given to this and the following epistle; not as being written to all in general, some of the ancients conceiving this was written only to one family, as was the other to one person, but, as Cotelerius† notes, because they were admitted by many churches, and read as catholic epistles.

* Joannes apostolus in epistolâ suâ posuit dicens, Si quis ad vos venit et doctrinam Christi non habet, nolite eum in domum vestram admittere, et Ave ei ne dixeritis. Apud Cypr. p. 242.

† *Φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τοῦτοις, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον.* Strom. ii. p. 389.

‡ *Τάχα δὲ καὶ τὰς ἐπιστολὰς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ καὶ τῇ ἀποκαλύψει.* Hær. li. §. 24.

* Concedamus et secundam et tertiam, *ἐπεὶ οὐ πάντες φασὶ γνησίους εἶναι ταύτας.* Orig. apud Euseb. Hist. Eccl. lib. vi. cap. 25, p. 227.

† Not. in Epist. Barnab. p. 6.

1 The [1] elder unto the [2] elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us [3] for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love (*or, the true and beloved Son of the Father*).

4 I rejoiced greatly that I found (*those*) of thy children walking [4] in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning (*of the gospel*), that we love one another (see note on 1 John ii. 7).

6 And this is love, that we walk after his commandments (v. 3). This is the commandment, That, as ye have heard from the beginning, ye should walk in it (ii. 24, *i. e. We should continue walking according to the truth of the gospel, which it concerns us now especially to be careful of*).

7 For many deceivers are entered into the world, who confess not that Jesus Christ [5] is come in the flesh (*or Jesus Christ coming in the flesh*). This is a deceiver and an antichrist (see note on ii. 18. 22, iv. 1—3).

8 Look to yourselves, that we lose not those things

ANNOTATIONS.

[1] Ver. 1. Πρεσβύτερος, *The elder.*] That the apostle should in this epistle conceal his name, as in the former he had done, is so far from being an argument to conclude he was not the author of it, that it proves rather the contrary; he being, as it is observed by Dr. Hammond, the only apostle that affected to conceal his name, and who, in his gospel, scarce ever speaks of himself without some circumlocution.

That he should call himself "elder," and not apostle, as Peter also doth, is no more an argument against the apostleship of the one than of the other. The word "elder," being a name of honour and dignity belonging to the chief of their tribes, agrees very well with the office of apostles, set over the twelve tribes of the house of Israel. But if this epistle was written before the destruction of Jerusalem, as is probably collected from that caution given in it, ver. 7, 8, to beware of "the deceivers that were gone out into the world," that they might not "lose the things which they had wrought;" the apostle could not then be so aged when he writ it as he is generally thought to have been, though he might be then seventy years old, and therefore aged (see note on Philem. 9).

[2] Ἐκλεκτῇ κυρίᾳ, *To the elect lady.*] That the apostle wrote this epistle to a single person, who was of honourable descent, and therefore styled "lady," will not follow from the mention of her children, ver. 4, seeing that phrase is used both of the members of the Jewish and of the Christian church (Isa. liv. 1, Gal. iv. 25. 27, 28. 31): not from the words, "I hope to come to you, and speak mouth to mouth;" for so Paul did to the church of Jerusalem, when he declared to them what things God had wrought by him and Barnabas (Acts xv. 4): and so might John do to that, or any other church. It seems rather, from the words, "I have many things to write to you," and from "the children of the elect sister," mentioned ver. 12, 13, that it should be some Christian church: and then I think there is great reason to conjecture it must not be that of Ephesus, but some Jewish church, and most probably that of Jerusalem, the mother of all churches. For,

1. All the other epistles, excepting that one to Gaius, which pass under the name of "catholic," were written to the Jews, and so this probably must be so.

2. As other churches are styled συνεκλεκταὶ, "elected together with her," 1 Pet. v. 13, so is the church of the Jews styled throughout the Old Testament "the elect;" and the converts of them in the New, "the elect," Matt. xxiv. 22, and "the election," Rom. xi. 5. 7.

3. The phrase, "The word that ye have heard, the truth you have received, ἀπ' ἀρχῆς, from the beginning," seems most properly to agree to them, to whom it was necessary that the word of God should be first preached (Acts xiii. 41).

4. This church being that church from which the word came out to all other churches, who all received of her spiritual things, she may on that account, by the apostle of the circumcision, be well styled κυρία, as being the lady and mother of all other churches: and so we find that anciently, both she and her bishops were at first preferred before other bishops and churches; whence the emperor Justinus,* in his epistle to pope Hormisda, saith that "all churches favour the church of Jerusalem, as being the mother of all churches." But yet, if this epistle was written after the destruction of Jerusalem, this interpretation cannot stand.

[3] Ver. 2. Εἰς τὸν αἰῶνα, *For ever.*] This seems to assert the perpetuity and indefectibility of the church of God; for where the truth of the gospel is for ever, there must be a church for ever.

[4] Ver. 4. Ἐν ἀληθείᾳ, *In the truth.*] i. e. In the doctrine of Christ, as the Father hath commanded, saying, "This is my beloved Son, hear him" (Matt. xvii. 5).

[5] Ver. 7. Ἐρχόμενον ἐν σαρκὶ, *Coming in the flesh.*] It appears from the epistle of Ignatius to the church of Smyrna, that there were then heretics, or rather infidels,† who denied

* Ad ecclesiam Hierosolymitanam præcipuè omnes favorem impendunt, quasi matri Christiani nominis. Vide Coteler. Not. in lib. ii. Recogn. p. 338, 339.

† Οὐχ ὥσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπονθέναι. §. 2. Μὴ ὁμολογῶν αὐτὸν σαρκοφόρον. §. 5. Vide §. 4, 7.

which we have wrought, but that we receive [6] a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that [7] abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed (*i. e. have no familiarity with him, and wish him no success in his enterprises*):

11 For he that biddeth him [8] God speed is partaker of his evil deeds (*as showing friendship to him that does them, and wishing well to them; for by this he shows he is willing he should succeed in them*).

12 Having many things to write unto you, I would not *write* (*them*) with paper and ink (*as I do this epistle*): but I trust (ἐλπίζω γὰρ *for I hope, say some copies,*) to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen. (See note on ver. 1.)

---

that Jesus Christ had taken upon him true flesh, saying, he only had the appearance of it, and suffered only in appearance: and these are thought to be the followers of Simon Magus, who, taking upon him to be Christ, said that he* "appeared in Judea as a man, not being so, and seemed to suffer, when he did not so." Saturninus,† one of his followers, taught that "Christ only appeared as a man, and suffered in appearance only." But the apostle could not here put in this caution against him, because he was not yet in being when this epistle was indited. According to the other rendering of the words, "Denying Jesus Christ, who is come in the flesh," they will signify the same as denying him to be the Messiah, and so respect the unbelieving Jews, and be designed to establish them to whom he wrote against that apostasy which was then among the Jewish converts.

[6] Ver. 8. Μισθὸν πλήρη, *That we lose not——a full reward.*] Hence it follows, that it is not only lawful, but is the duty of a Christian, to serve God, with respect to the recompense of reward. (2.) That they who once "walked in the truth, as they had received a commandment" (ver. 4), had Christian charity (ver. 5), even that love which enabled them to walk according to God's commandment (ver. 6), might "lose those things which they had wrought."

[7] Ver. 9. Ὁ μένων ἐν τῇ διδαχῇ, *He that abideth in the doctrine of Christ.*] These words being in sense the same with those we find 1 John ii. 22—24, seem to show that "the doctrine of Christ" here mentioned is this fundamental doctrine, that "Jesus is the Christ:" and then the "not abiding in it" must be the apostatizing from it to Judaism; which Paul and the apostles of the circumcision so much laboured to prevent.

[8] Ver. 11. Χαίρειν αὐτῷ μὴ λέγετε, *Bid him not God speed.*] This precept seems to be taken from the Jews, who were forbid to say אשרי, "God speed," to a man that was excommunicated, or was doing any evil action. Hence it is forbidden by their canons,* to say "God speed" to a man that is ploughing on the sabbath-day. They also are forbid to come within four cubits of a heretic, or of a person excommunicated; and much more to admit him into their houses. But yet this doth not forbid us to show humanity towards a distressed heretic (seeing he ceaseth not to be of the number of those whom we should pity and pray for); but only is a prohibition from doing any thing which imports a consent to, or approbation of, his evil actions.

---

* Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, καὶ παθεῖν, ἡσιστα πεπονθότα. Theod. Hær. Fab. lib. i. cap. 1.

† Putativè visum hominum. Iren. lib. i. cap. 22. Ἐν σχήματι ἀνθρώπου ἐληλυθέναι καὶ ἰδέα μόνῃ, τὰ πάντα δὲ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. Hær. xxxii. §. 1.

* Light. Harm. p. 153.

THE THIRD EPISTLE GENERAL OF ST. JOHN,

WITH ANNOTATIONS.

PREFACE.

That this epistle was written by the author of the First and Second, and therefore by John the apostle, appears by the agreement of them in words and phrases. For,

First, "The elder," ver. 1; "I rejoiced greatly, that thou walkest in the truth," ver. 3; "He that doeth good is of God; he that doeth evil hath not seen God;" are the usual phrases of the First and Second Epistles.

Secondly, Those words, "I have no greater joy than to hear that my children walk in the truth," are in sense the same with the fourth verse of the Second Epistle. The thirteenth and fourteenth verses are in words the same with the twelfth verse of that epistle.

Thirdly, Those words, ver. 12, "And we bear witness, and ye know that our witness is true," do characterize this apostle: for as they are words of confirmation, importing an apostolical authority, so are they twice used by this apostle, John xix. 35, xxi. 24, and by him only.

---

1 The elder unto the well beloved [1] Gaius, whom I love in the truth (*i. e. with sincerity*).

2 Beloved, I wish above all things that thou mayest prosper and be in health (περὶ πάντων, *in all things*

ANNOTATIONS.

[1] Ver. 1. *Gaius.*] This Gaius, who is here commended for his charity to, and entertainment of, both the brethren and strangers (ver. 5), and especially of those who went out from the church of Jerusalem to preach the gospel among the gentiles, and who had given "testimony of his love before the church," seems to be Gaius of Corinth, styled by Paul, "Gaius, my host, and of the whole church," Rom. xvi. 23; where there is intimation of his charity to the brethren and to himself, given by Paul to those at Rome; and so a testimony of it from one of them who "went out to preach the gospel among the gentiles, taking nothing of them." And indeed Paul and Barnabas went out upon this

temporal), even as thy soul prospereth (*in all things spiritual*).

3 For I rejoiced greatly, when the brethren came (*out of Judea*) and testified of the truth that is in thee, even as thou walkest in the truth (*confirming their testimony by thy conversation*).

4 I have no greater joy [2] than to hear that my children walk in (*the*) truth.

5 Beloved, thou doest faithfully (*as becomes a faithful Christian*) whatsoever thou doest to the brethren, and to strangers (*whom thou receivest into thy house*, Rom. xvi. 23);

6 Which have borne witness of thy charity before the church: [3] whom if thou bring forward on their journey after a godly sort (*i. e. with such charity and care, as become one who considers that he performs these things, not to men only, but to God and Christ, whose ministers they are*), thou shalt do well:

7 Because that [4] for his name's sake they went forth (*to preach the gospel*, Acts xv. 26), taking nothing of the Gentiles (*to whom they preached the gospel without charge*, 1 Cor. ix. 18).

8 We therefore ought to receive such, that we (*Christians who do not preach it*) might (*yet*) be fellowhelpers to the truth (*by helping them that do so*).

9 [5] I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, [6] I will remember his deeds which he doeth, prating against us (*me and the other apostles, who thought not fit to lay the burden of circumcision on the believing gentiles*,) with malicious words: and not content therewith, neither doth he himself receive the brethren, and (*but*) forbiddeth them that would, and casteth *them* out of the church (*as the Jews did the uncircumcised out of their society:* see note on James ii. 12).

11 Beloved, follow not that which is evil (*after the example of Diotrephes*), but that which is good (*as Demetrius doth: for*) he that doeth good is of God: but he that doeth evil hath not seen God (1 John iii. 6. 10).

12 Demetrius hath (*a*) good report of all *men*, and of the truth itself: yea, and we *also* bear record (*of him*); and ye know that our record is true (John xix. 35, xxi. 14).

13 I had many things (*which it would be profitable*) to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

---

errand, first from Antioch, by the direction of the Spirit (Acts xiii. 4), then from Jerusalem, being sent by that church to Antioch (Acts xv. 30); and they went out, ὑπὲρ ὀνόματος αὐτοῦ, "for the name of Christ" (ver. 26), "taking nothing of the gentiles" (1 Cor. ix. 5, 6). So did also Titus and Timothy, and all that were sent by Paul to Achaia (2 Cor. xii. 17, 18): so did they at Thessalonica (1 Thess. ii. 9); and so did none of the rest of the apostles, or brethren of the Lord (1 Cor. ix. 5, 6): so that we have no ground from scripture to refer this to any other. And whereas it is said that Gaius of Corinth was the convert of Paul, 1 Cor. i. 14; whereas this Gaius is here styled one of John's children, and so must be supposed to have been the convert of John: to this it may be answered, that John calls all to whom he writes his "children," 1 John ii. 1. 12. 18. 28, iii. 7. 18, v. 21, and so the word "children" signifies with him no more than the words "Christian brethren;" and the "elders" and "fathers" being oft of the same import, he styling himself an "elder," may well call them he writes to, "children."

[2] Ver. 4. Ἵνα ἀκούω, *Than to hear.*] This construction of the conjunction ἵνα, saith Beluleius, is sufficient to show that this is the epistle of John, it being almost peculiar to him to use this conjunction for ὅτε, or ὅταν, or ἢ ἵνα· as, John xv. 8, "In this is my Father glorified, ἵνα, when you bring forth much fruit:" and ver. 13, "Greater love than this hath no man, i. e. ἵνα, than that a man lay down his life for the brethren," xvi. 2; "The time will come, ἵνα, when they will put you out of the synagogues:" and, ver. 32, "The hour cometh, ἵνα, when you shall be scattered" (see note on 1 John iv. 17).

[3] Ver. 6. Οὓς προπέμψας ἀξίως τοῦ Θεοῦ, *Whom if you bring forward, as is worthy of God.*] i. e. As it is fit to receive the ministers of God: so to receive Phebe, ἀξίως τῶν ἁγίων, is to receive her "as becometh Christians" to receive the saints (Rom. xvi. 2). The word προπέμψας is the word still used concerning them who are to be sent forward in preaching the gospel, or in their travels concerning the affairs of the church (see Acts xv. 3, xx. 38, xxi. 5, Rom. xv. 24, 1 Cor. xvi. 6. 11, 2 Cor. i. 16, Tit. iii. 13).

[4] Ver. 7. Ὑπὲρ γὰρ ὀνόματος αὐτοῦ ἐξῆλθον, *For his name's sake they went forth.*] That is, saith one, "they were expelled, or cast out;" referring this to the Christians, who, by the persecution of the unbelieving Jews, were driven from Jerusalem (Acts viii. 1). But, first, the word ἐξῆλθον, "they went forth," is only used in the forcible sense, when mention is made of devils going forth from those they possessed at Christ's command, and never of any Christians expelled from any place for the profession of Christianity. Secondly, The apostle speaks manifestly here of those who went out as the apostles and ministers of Christ to preach to the gentiles; whereas they of the dispersion, mentioned Acts viii. 1, went out to avoid persecutions, and preached to the Jews only, not thinking it lawful to converse with, or preach to, the gentiles (Acts xi. 19).

[5] Ver. 9. Ἔγραψα, *I wrote.*] "I had written," so the Vulgar: "I would have writ," so the Syriac: the Hebrews often use the præteritum for the plusquam-perfectum: and Vossius observes of the aorist, that it is so called because it is used sometimes for the perfect, sometimes for the preterperfect tense; and then ἔγραψα may be rendered "I had written" (see examples of this nature, note on 1 Cor. v. 9). The apostle then seems here to obviate an objection, why he writes to Gaius, a single person, and not to the whole church; declaring that he would have writ to the church, but then Diotrephes and his party would have hindered the effect of his writing. Now who this Diotrephes was is wholly uncertain: I see no ground for the conjecture of Grotius, that he was a gentile convert, who would not admit those Jews who, professing Christianity, still observed the rites of the law, into the Christian assemblies. Esthius, on the contrary, conjectures, that he was one of those Jewish zealots, who held it necessary that even the gentile converts should be circumcised and observe the law, and rejected those who had declared for the contrary, as we know from Paul, and the council at Jerusalem, John had done: and that there were men in Corinth and Galatia, who upon this account opposed the apostles, we learn from those epistles; but read not of any gentile converts who would not receive the weak Jews, or be hospitable to them, on the account of their observance of the law, much less of any of them who opposed themselves to the apostles on this account. Moreover, the subject of the apostle's writing being to exhort Christians to receive them who had gone out to preach the gospel among the gentiles, "taking nothing" of them; and all that did so, as far as we know any thing of them, being against these impositions, the apostle could not fear they should not be received, because observers of the law; but, on the contrary, because they were "dead to the law."

[6] Ver. 10. Ὑπομνήσω, *I will remember his works.*] Private offences against ourselves must be forgiven and forgotten: but when the offence, εἰς τὴν πίστιν ἐμπόδιον φέρει, is an impediment to the faith, and very prejudicial to the church, it is to be opposed, and openly reproved.

THE

GENERAL EPISTLE OF ST. JUDE,

WITH ANNOTATIONS.

PREFACE.

HAVING proved, note on ver. 1, that Jude the apostle was the author of this epistle, I have nothing more to add, by way of preface to it, but the words of the learned Dr. Lightfoot, which are these:

"As the Second Epistle of St. Peter and this of Jude are very near akin in style, matter, and subject, so it is fairly conjecturable that they were not far removed in time, speaking both of wicked ones, and wickedness, at the same height and ripeness. It may be Jude stands up in the charge of his brother James among the circumcision of Judea, and directs his epistle to all those who were 'sanctified and preserved' in those apostatizing times, as his brother had done to all the twelve tribes in general.

"In citing the story of Michael the archangel contending with the devil about the body of Moses, ver. 9, he doth but the same that St. Paul doth, in naming Jannes and Jambres, 2 Tim. iii. 8, namely, allege a story which was current and owned among that nation, though there was no such thing in scripture; and so he argueth with them from their own authors and concessions: for among the Talmudists there seems to be something like the relics of such a matter; viz. of Michael and the angel of death disputing or discoursing about fetching away the soul of Moses.

"His alleging the prophecy of Enoch is an arguing of the very like nature, as reciting and referring to some known and common tradition that they had among them. To this purpose, the book Sepher Jesher, a Hebrew writer, speaketh of Enoch after such a tenor; and in both these he useth their own testimonies against themselves, as if he should have said at large, These men speak evil of dignities; whereas they have, and own a story for current, that even Michael the archangel did not speak evil of the devil, when he was striving with him about the body of Moses: and whereas they show and own a prophecy of Enoch, of God coming to judgment, these are the very men to whom this matter is to be applied." Which words give a sufficient answer to the only objection made against the authority of this book; viz. that it cites apocryphal writings.

1 JUDE, the servant of Jesus Christ, and [1] brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called (Gr. *to the called, who have been sanctified by God the Father, and preserved in* (the faith of) *Jesus Christ*):

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me (Gr. *I thought it necessary*) to write unto you, and exhort *you* that ye should earnestly contend for [2] the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares (Gr. *for certain men have entered, viz. into the church*), who were before of old [3] ordained to this condemnation, ungodly

ANNOTATIONS.

[1] Ver. 1. Ἀδελφὸς Ἰακώβου, *The brother of James.*] This characteristic is sufficient to assure us, this epistle can belong only to Jude the apostle (distinguished from Judas Iscariot by this title, that he was "Judas the brother of James," Luke vi. 16), and to confirm the title given to this epistle by the ancients, "The General Epistle of Jude the apostle:" this being a plain demonstration of the point, Grotius will have these words, "the brother of James," to be an addition of some transcriber; but this being said without any proof lays the whole scripture uncertain, since every man may say, if that will be sufficient without proof, that what he dislikes is the addition of some transcriber. Tertullian* is positive that Enoch, apud Judam apostolum testimonium possidet, "hath the testimony of Jude the apostle to confirm his prophecy;" and among the apostles of Christ, Origen† reckons Peter, the writer of two epistles, and James and Jude. That in this epistle he doth not style himself an apostle, can be no argument to conclude he was not an apostle; since the same argument will prove, that James and John, and even Paul, were no apostles.

[2] Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *The faith once delivered to the saints.*] Here, saith Esthius, the apostle insinuates that which the fathers teach; viz. that nothing can be added to the faith, because it was delivered all at once as a depositum, so to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a demonstration, that the new articles added by the Trent council to the Apostles' Creed, can be no articles of the Christian faith, as being not delivered by Christ, or his apostles, to the world, nor known to the Christians for many ages after their decease.

[3] Ver. 4. Προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *Before ordained to this condemnation.*] Gr. "Of whom it was before written, that this should be their condemnation:" for, that this cannot be meant of any divine ordination, or appointment of them to eternal condemnation, is evident, first, because it cannot be thought, without horror, that God doth thus ordain men to perdition before they had any being. Secondly, the word κρῖμα here relates not unto sin, but punishment, the fruit of sin: so Mark xii. 40, "They shall receive, περισσότερον κρῖμα, greater punishment;" "Thinkest thou this, O man, that thou shalt avoid, τὸ κρῖμα τοῦ Θεοῦ, the judgment (or punishment) of God?" Now God ordaineth none to punishment but sinners and ungodly men, as these persons here are styled. And, thirdly, these were men of whom it was before written, or prophesied, that they should be condemned for their wickedness: for, ver. 14, "Enoch προεφήτευσε prophesied before to (or of) these men, saying, That God would come ποιῆσαι κρῖσιν, to do judgment upon all, and to reprove all the ungodly among them;" and

* De Hab. Mul. lib. i. cap. 13.
† Hom. vii. in Josh. f. 156.

men, [4] turning the grace of our God into lasciviousness, and denying the only [5] Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once [6] knew this, how that the Lord, having saved the people (*of Israel, of whom you are a part*) out of the land of Egypt, afterward destroyed [7] them that believed not.

6 And the angels [8] which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to [9] fornication, and going after strange (Gr. *other*) flesh, are [10] set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also [11] these *filthy* dreamers defile the

---

in the parallel place of Peter (2 Pet. ii. 3), their punishment is styled τὸ κρῖμα ἔκπαλαι, "the punishment long ago denounced" against them; viz. that they should be "reserved unto the day of judgment to be punished" (ver. 9), that they should "perish in their corruption" (ver. 12), they being the men to whom "the blackness of darkness was reserved for ever" (ver. 13). And this is the very thing that both Peter, from ver. 4 to 13, and Jude, from this verse to ver. 16, set themselves to prove: and this also is the import of the word προεγράφη, Rom. xv. 4, ὅσα προεγράφη, "Whatsoever things were before written, were written for our instruction;" and Gal. iii. 1 (see the note there.) "He speaks this of them," saith Œcumenius,* "because Peter and Paul had before spoken of them, that in the last time there should come such deceivers; and before them Christ himself, saying, Many shall come in my name, and deceive many." And against this interpretation of Œcumenius and Dr. Hammond, there lies only this objection, that the judgment mentioned by Christ and his apostles, not long before, cannot so properly be called κρῖμα τὸ ἔκπαλαι, "the judgment long ago denounced;" nor could these ungodly men be styled οἱ πάλαι προγεγραμμένοι, "the men foresied of old," on that account, so well as if this be referred to the prophecy of Enoch, Jude 14, or to the words spoken before by the holy prophets, 2 Pet. iii. 2. For ἔκ-αλαι and πάλαι joined with προγεγραμμένοι, ibid., seem plainly to import some ancient time in which this judgment was denounced against these ungodly men.

[4] Μετατιθέντες, *Turning the grace of God into lasciviousness.*] This agrees exactly with the lewd doctrines of the Nicolaitans, mentioned note on 2 Pet. ii., and as exactly with the doctrine of Simon Magus, that "they who believed in him and his Helena might freely do what they listed, secundùm enim ipsius gratiam salvari, sed non secundùm operas justas, men being to be saved by his grace, and not by works" (Iren. lib. i. cap. 29, Theodoret. Hær. Fab. lib. i. cap. 1).

[5] Καὶ τὸν μόνον δεσπότην Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.] These words may be thus rendered, "And denying Jesus Christ, our only master, God and Lord." And that they ought to be thus rendered, is argued, (1.) because one article only is put before all these words, δεσπότης, Θεὸς, Κύριος, which shows they all belong to the same person. (2.) Because the person who is here δεσπότης Θεὸς, the only "master, God," is by Peter, 2 Pet. ii. 1, styled τὸν ἀγοράσαντα αὐτοὺς δεσπότην, "the Lord that bought them:" now it is Christ who bought us with the price of his own blood. To the first of these arguments Grotius and Woltzogenius answer, That it is common in scripture to affix one and the same article to divers persons, and in particular to God the Father, and to Christ: as, v. g. "No fornicator, or unclean person, shall have any inheritance in the kingdom, τοῦ Χριστοῦ καὶ Θεοῦ, of Christ and of God," Eph. v. 5; "I charge thee, ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, before God and the Lord Jesus Christ," 1 Tim. v. 21, which, 2 Tim. iv. 1, is τοῦ Θεοῦ καὶ τοῦ Κυρίου: and 2 Pet. i. 2, "In the knowledge, τοῦ Θεοῦ καὶ Ἰησοῦ Κυρίου ἡμῶν, of God, and our Lord Jesus Christ" (see 1 Tim. vi. 13). To the second argument it may be answered, That in scripture, not only Christ, but the Father, is said to have bought and purchased us, Acts xx. 28, 1 Cor. vi. 20, and that he is the person intended by Peter, see the note there. And seeing the word δεσπότης is never elsewhere ascribed to Christ, I think our version, which puts the comma after God, is without just exception. Note also, that Simon Magus denied both the God of Israel and Jesus Christ, declaring, that he himself was that* "infinite Power, which appeared to the Samaritans as the Father, and to the Jews as the Son of God;" and so he and his followers denied both the Father and the Son.

[6] Ver. 5. Εἰδότας ὑμᾶς ἅπαξ τοῦτο.] The Jews knowing the destruction which God brought upon the unbelieving Jews in the wilderness, as well when Jude writ, as before, it seemeth not so proper to say to them, "You knew this once," as to say, "You knew it before," which seems to be the import of the word ἅπαξ, ver. 3, and in those words of Samson, Judg. xvi. 21, ἐξελεύσομαι ὡς ἅπαξ, "I will go forth as before," and, xx. 31, "The Benjamites began to smite them, ὡς ἅπαξ καὶ ἅπαξ, saying, They flee before us, ὡς τὸ πρῶτον, as before." Or, secondly, it may be rendered *fully, plainly*, or *certainly*, for τὸ ἅπαξ, saith Phavorinus, is put ἀντὶ τοῦ ὄντως, βεβαίως, "for *verily* and *firmly*;" and Suidas saith it is used ἀντὶ τοῦ ὁλόλου ὁλοσχερῶς, "for *entirely* and *fully*," and so it answers to the Hebrew אמת, or אחר, which signifies *truly*, or *certainly*, and is rendered by the Septuagint, ἅπαξ.

[7] Τοὺς μὴ πιστεύσαντας, *Them that believed not;*] i. e. Saith Grotius, "Those that obeyed not, for such show they believed not at all, or not aright." But this note is needless here; for the scripture expressly saith, they perished in the wilderness, "because they believed not in God, but tempted," i. e. distrusted, "him, ten times," Numb. xiv. 22, Ps. cvi. 24, and Paul, "We see then they could not enter in because of unbelief," Heb. iii. 18, 19, Heb. iv. 2.

[8] Ver. 6. Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, *Not keeping their original estate,* ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, *but leaving their proper habitation.*] That which we are to enjoy for ever, is in the style of scripture called τὸ ἴδιον, "our own," that which is proper to us; that which we are to leave to others, τὸ ἀλλότριον, as in those words, "If you have been unfaithful in that which is another man's, who will give you that which is your own?" (Luke xvi. 12.) These angels being therefore primarily designed to live for ever in the highest heavens, the regions of light and bliss, they are here styled "their proper habitation" (see note on 2 Pet. ii. 4).

[9] Ver. 7. Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *Fornicating then, and going after the flesh in like manner,*] As these do now. Of both these crimes the Nicolaitans were notoriously guilty: for, first, they held that matrimony was a mere human institution, that obliged no man's conscience; and so did indiscretè vivere, "live without making any difference" betwixt one woman and another. And, secondly, they practised unnatural lusts, and Sodomitical copulations, as may be proved from the testimonies of Irenæus,† Clement of Alexandria, the Constitutions of the Apostles, Epiphanius, and others.

[10] Πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι, *Are set forth for an example, suffering the vengeance of eternal fire.*] That this is spoken not of the cities themselves, but of the inhabitants which dwelt in them, i. e. of them, who had "given themselves over to fornication, and gone after flesh," is evident; but yet I conceive they are said to "suffer the vengeance of eternal fire," not because their souls are at

---

* Προγεγραμμένους αὐτοὺς λέγει, ὅτι καὶ Πέτρος καὶ Παῦλος περὶ αὐτῶν εἴρηκαν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι τοιοῦτοι, καὶ πρὸ τούτων οὗτος ὁ Χριστὸς, φάσκων, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματι ἐμῷ, καὶ πολλοὺς πλανήσουσι.

* Justin M. Apol. ii. p. 69. Iren. lib. i. cap. 20. Theodoret. Hær. Fab. lib. i. cap. 1.

† Docuerunt ἀναίδην ἐκπορνεύειν καὶ παραχρᾶσθαι τῇ σαρκί. Const. Apost. lib. vi. cap. 10, p. 237. Ἐκπορνεύουσιν ἀναίδην οἱ τὴν αἵρεσιν αὐτοῦ μετιόντες. Strom. p. 436, vide reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν αἰσχροποιίαις ἀνηκέστοις ἀναστρέφεσθαι ἐδίδαξαν. Epiph. Hær. xxv. §. 1, 2.

flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed [12] about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

present punished in hell-fire, but because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities: for, first, we have proved, note on 2 Pet. ii. 6, iii. 7, that even the devils themselves are not tormented at present in that infernal fire, but only will be cast into it at the day of judgment; and therefore neither do the wicked Sodomites yet suffer in those flames. Secondly, I would admonish you, saith the apostle, though you once knew this, that Sodom and Gomorrah thus suffered the vengeance of eternal fire. Now from the history of Genesis, and the writings of the prophets, they might know that these cities, and the inhabitants of them, were overthrown, *εἰς αἰῶνα*, "with a perpetual desolation" (Zeph. ii. 9); but they could not know from thence that their souls were afterward cast into hell-fire. Thirdly, *τὸ δεῖγμα*, "an example," is to be taken from something visible to, or knowable by, all who were to be terrified by it, especially when it is *δεῖγμα προκείμενον*, "an example manifested," and proposed: now such was not the punishment of their souls in hell-fire, but nothing was more known and celebrated among authors, sacred and profane, Jewish, Christian, and heathen writers, than *τὸ πῦρ καταβάσιον ἐπὶ Πενταπόλεως*, "the fire that fell down upon Pentapolis," or the five cities of Sodom, they being mentioned still in scripture as "the cities which God overthrew with a perpetual desolation;" in the apocryphal writings, "the waste land that yet smoketh, and the plants bearing fruit that never come to ripeness," being, saith the book of Wisdom, *μαρτύριον τῆς πονηρίας*, "a testimony of their wickedness" (Wisd. x. 7), and of the divine vengeance on them for it. The author of the history of the Maccabees saith, that "God destroying them by fire and brimstone" (Macc. iii. 2. 5), *παράδειγμα τοῖς ἐπιγινομένοις κατέστησεν*, "left them an example to the ages to come." Philo saith,* that "the cinders, brimstone, and smoke, and the obscure flame as it were of a fire burning, yet appearing about Syria, are memorials of the perpetual evils which happened to them." Josephus adds,† that the things which are said of Sodom, *ἔχει πίστιν ἀπὸ τῆς ὄψεως*, "are confirmed by ocular inspection, there being yet visible some relics of the fire coming down from heaven, and the shadows of the five cities." This region, say Clemens Romanus,‡ and other Christian writers, "being condemned by fire and brimstone, made it apparent that God reserves the wicked for punishment and stripes." Even heathen writers§ do confess that it was traditionally received, "that formerly there were fruitful fields, and large cities, which were afterward consumed by thunder and lightning." And, fourthly, this sense may be farther confirmed from the parallel place of Peter, who saith that God, reducing the cities of Sodom and Gomorrah to ashes, condemned the inhabitants of them by that overthrow, proposing them for an example of his vindictive justice upon them who afterward should live ungodly: where plainly the *τέφρωσις*, the reduction of those cities with their inhabitants into ashes, or the burning them by fire and brimstone falling down from heaven, is mentioned as the thing which placed them as an example of God's vengeance on the ungodly to all future ages; nor could any thing be a more fit example of it: for since Peter hath informed us, that "the heavens and the earth that now are, are reserved to fire against the day of judgment, and destruction of ungodly men, when the earth and the works that are therein shall be burnt up," what could be a more exact emblem of that day, "when God will come in flaming fire to take vengeance on the wicked," and leave them burning with the earth for ever, than was this burning of the cities and the inhabitants of Sodom, by fire and brimstone falling down from heaven? Nor is there any thing more common and familiar in scripture, than to represent a thorough and irreparable vastation, whose effects and signs should be still remaining, by the word *αἰώνιος*, which we here render "eternal:" "I will set thee, *εἰς ἔρημον αἰώνιον*, in places desolate of old," Ezek. xxvi. 20; "I will destroy thee, and thou shalt be no more, *εἰς τὸν αἰῶνα*, for ever," ver. 21; "I will make thee *ἐρημίαν αἰώνιον*, a perpetual desolation, and thy cities shall be built no more," xxxv. 9 (see also Ezek. xxxvi. 2, Isa. lviii. 12); "They have caused them to stumble in their ways, to make their land desolate, and *σύριγμα αἰώνιον*, a perpetual hissing," Jer. xviii. 15, 16; "I will bring you, *ὀνειδισμὸν αἰώνιον*, an everlasting reproach and a perpetual shame, which shall not be forgotten," Jer. xxiii. 40, xxv. 9; "I will make the land of the Chaldeans a perpetual desolation, *θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον*, they shall sleep, *ὕπνον αἰώνιον*, a perpetual sleep," Jer. li. 39. And this especially is threatened, where the destruction of a nation or people is likened to the overthrow of Sodom and Gomorrah; thus, "Babylon shall be as when God overthrew Sodom and Gomorrah; *οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον*, it shall never be inhabited," Isa. xiii. 19, 20, and again, Jer. l. 40. The like is said of Edom, Jer. xlix. 17, 18, and of Moab, "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *ἠφανισμένη εἰς τὸν αἰῶνα*, a perpetual desolation," Zeph. ii. 9.

Ver. 7, 8.] The grammatical exposition of these words seems to be thus: Even as, *ὡς καὶ*, and as Sodom and Gomorrah, and the other cities who were like to them in fornication and unnatural lusts, were exemplarily punished; *ὁμοίως μέντοι καὶ οἱ οὗτοι ἐνυπνιαζόμενοι*, so likewise do these filthy dreamers act, defiling the flesh as they did: and as the men of Sodom contemned the good angels, which came to Lot's house, and spake evil of them; so do these men contemn and blaspheme the good angels, who are styled *δόξαι καὶ κυριότητες*, Eph. i. 21, Col. i. 16, and therefore shall also perish as they did (ver. 11).

[11] Οἱ *ἐνυπνιαζόμενοι*, *These filthy dreamers.*] These dreamers of dreams, or vain imaginations: for I find not that the word *ἐνυπνιάζω* bears any impure sense, as *ὀνειρώττω* sometimes doth. The apostle therefore seems to refer to the delirious fancies of their filthy æons, Prunice and Calacauth, which gave the rise to all the filthiness the Nicolaitans committed, and after them the Gnostics and the Carpocratians (see the note on 2 Pet. ii. 11). And therefore Clement of Alexandria* saith of these Nicolaitans, and their successors the Gnostics, and the Carpocratians, that Jude "speaks of them in these words prophetically," the Nicolaitans being only then in being, and the Gnostics and Carpocratians succeeding them.

[12] Ver. 9. *Περὶ τοῦ Μωσέως σώματος*, *About the body of Moses.*] That the body of the Jews, and their service, should be here called the body of Moses, and that these words are to be referred to Zech. iii. 1, seems not very probable, seeing in that prophet there is no mention of Michael, or of the body, or the death of Moses: nor doth Onias speak of the body of Moses, 2 Macc. xv. 12, but *περὶ παντὸς Ἰουδαίων στρατήματος*, "of the whole Jewish nation." Moreover, that Moses was not buried by the Jews, we learn from the scripture, which saith, "No man knoweth of his sepulchre unto this day," Deut. xxxiv. 6, and therefore Philo saith,† he was buried *χερσὶν οὐ θνηταῖς, ἀλλ' ἀθανάτοις δυνάμεσιν*, not by men, but angels: that there was an altercation betwixt Michael the archangel, and Sammael the prince

---

* Καὶ μεχρὶ τοῦ νῦν μνημεῖα τοῦ συμβεβηκότος ἀλέκτου πάθους ἐείκνυται κατὰ Συρία ἐρείπια, &c. lib. ii. de Vitâ Mos. p. 512, D.

† Ἔστι γοῦν ἔτι λείψανα τοῦ θειοῦ πυρός, καὶ πέντε μὲν πόλεων ἰδεῖν σκιάς. De Bell. Jud. lib. v. cap. 27.

‡ Πρόδηλον—ὅτι τοὺς ἑτεροκλινεῖς εἰς κόλασιν καὶ αἰκισμὸν τίθησι, Epist. i. §. 11. Just. M. Apol. ii. p. 88. Tertul. Apol. cap. 40. Chrysost. in Ep. 1 ad Thessal. hom. 8. *Μαρτυρήσατέ μοι ὑμεῖς οἱ τοὺς τόπους ἑωρακότες*, &c.

§ Haud procul inde campi, quos ferunt olim uberes, fulminum ictû arsisse; posteà igne cœlesti flagrâsse. Tac. Hist. 5, p. 618. De cœlo tactum testatur humus nigra et in cinerem soluta. Solin. cap. 6. Vid. Strab. lib. xvi. p. 764. Diod. Sicul. lib. xix. p. 724.

* Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἱρέσεων προφητικῶς Ἰούδαν ἐν τῇ ἐπιστολῇ εἰρηκέναι, Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι. Strom. lib. iii. p. 425.

† De Vitâ Mosis, lib. iii. p. 538, D.

10 But these speak evil of [13] those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone [14] in the way of Cain, and ran greedily after the error of Balaam for reward, and perished [15] in the gainsaying of Core.

12 These are [16] spots in your [17] feasts of charity, when they feast with you, feeding themselves without fear (*of intemperance, or eating things offered to idols*): [18] clouds *they are* without water, carried about of winds; [19] trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 [20] Raging waves of the sea, foaming out their own shame; [21] wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, [22] prophesied of (Gr. *to*) these, saying, Behold, the Lord cometh [23] with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are [24] murmurers, complainers, walking after their own lusts; and their mouth speaketh [25] great swelling *words*, having men's persons in admiration [26] because of advantage.

---

of devils, about the body of Moses, we learn from the traditions of the Jews;* and it is most probable it was not only that his sepulchre might be unknown, lest the Jews, who were prone to idolatry, should worship him; but about the ascent of it into heaven, he being taken away as Enoch and Elias were, and not dying the common death of all men (which Satan contended he ought to do,† διὰ τὸν τοῦ Αἰγυπτίου φόνου, "for killing the Egyptian"), but disappearing only. Hence the Jews say, Ascendit ad ministrandum Excelso, that "he ascended to minister to the Lord." And Philo saith,‡ "God brought him πλησίον ἑαυτοῦ, near to himself, saying to him, Stand with me," and that "by the Word of God, μετανίσταται, he was translated," whence he was present with Elias at the transfiguration of our Lord. But see the note on Matt. xvii. 3.

[13] Ver. 10. *The things they know not.*] See note on 2 Pet. ii. 12.

[14] Ver. 11. Ἐν τῇ ὁδῷ τοῦ Κάϊν, *In the way of Cain.*] Seducing their brethren, as he did, to their destruction, ἢ καὶ σπερμοφαγοῦντες τὸν ἐυνάμει ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σπέρματος τελεσφορία ἤνεγκεν ἂν εἰς βίον. Œcumenius.

After the error of Balaam.] See the note on 2 Pet. ii. 15.

[15] Τῇ ἀντιλογίᾳ τοῦ Κορὲ, *And perished in the gainsaying of Core.*] i. e. Saith Grotius, shall certainly perish in it: for as he, so they, being unworthy, usurp διδασκαλικὸν, the dignity of teachers: being, saith Peter, ψευδοδιδάσκαλοι, "false teachers" (2 Pet. ii. 1), pretending to be inspired prophets, when indeed they are ἐνυπνιαζόμενοι, "dreamers" of vain dreams: and to be apostles, when they are only false apostles.

[16] Ver. 12. Σπιλάδες, *Spots.*] Σπίλας πέτρα τις, "The word signifies a *rock*," saith Phavorinus. They are hollow stones or rocks in the sea, against which ships split, say the Lexicons; σπιλάδες τοῖς πλέουσιν ὀλέθριοι ἀπροσδοκήτως ἐπιγενόμεναι, "rocks which are pernicious to navigators, who fall upon them unawares;" to which these persons are compared, because ἀνέλπιστον κακὸν, "they bring an unexpected mischief" upon them that feast with them.

[17] Ἐν ταῖς ἀγάπαις, *In their feasts of charity.*] I see no necessity of referring this to the Christians' love-feasts, celebrated after the holy sacrament. It is observed by Dr. Lightfoot, note on 1 Cor. x. 16, that in the evening of the sabbath the Jews had their κοινωνία, or "communion," when the inhabitants of the same city met together in a common place to eat together; and that they had near to their synagogues their ξενοδόχια, or places were strangers were entertained at the public charge, and where they had their dormitory; these surely were more likely places for such persons to come to, and play their pranks in, than the love-feasts of the Christians.

[18] Νεφέλαι ἄνυδροι, *Clouds without water, carried about with the wind.*] Such clouds, saith Œcumenius, refresh no places with their showers, for they have no water in them, but they blacken and darken the places over which they hang: even so these men distil the waters of life upon none, but blacken them with their filthy practices, being moved to them by the impulse of Satan, as these clouds are moved by the winds.

[19] Φθινοπωρινὰ, *Trees without fruit, twice dead.*] i. e. Saith Œcumenius, by casting their fruit and their leaves too, which gave a beauty to them: and something like this, saith he, happens to these men, who twice die, casting off their fruit, διὰ τῆς σπερμοφαγίας, and putting away the beauty of a sober conversation; whence they are rooted up out of the garden of the church.

[20] Ver. 13. Κύματα ἅγια, *Raging waves of the sea.*] To which, saith he, they are likened for the instability of their life, καὶ ἐκ τῆς εὐδιαλύτου αἰσχρότητος· τοσοῦτος γὰρ ὁ πρὸς ὃν παρεικάσθησαν, ἀφρὸς τῶν κυμάτων.

[21] Ἀστέρες πλανῆται, *Wandering stars.*] The Jews, saith Grotius, were wont to call them who took upon them to be teachers, "stars;" so the apostle calls these false teachers "wandering stars;" because they kept not their station, but wandered from the truth, having no true light in them.

[22] Ver. 14. Προεφήτευσε, *Prophesied.*] From these words we learn, that Enoch was a prophet, which he showed even in the name he gave to his son Methuselah, by the spirit of prophecy, which signifies, saith Bochartus,* that when he is dead shall ensue an inundation of waters; whence that of Stephanus concerning Enoch or Hannoch, ἐδόθη δὲ χρησμὸς ὅτι τούτου τελευτήσαντος πάντες διαφθαρήσονται, "There was an oracle given out, that when he was dead all men should be destroyed."

Προεφήτευσε τούτοις, *He before prophesied to them.*] This is said very appositely, the prophecy of Enoch being directed to them who, in like manner, had corrupted their ways by carnality or fornication (Gen. vi. 2), and by idolatry (iv. 26).

[23] Ἐν μυριάσιν ἁγίαις, *With his ten thousand saints.*] i. e. With his glorious attendance of myriads of angels; so called Heb. xii. 22. So was he present at mount Sinai when he delivered the law; whence the psalmist saith, "The chariot of God is myriads of angels:" so the Chaldee; "And the Lord is among them as in Sinai," Ps. lxviii. 18. So, Deut. xxxii. 2, "The Lord cometh from Sinai with his myriads of holy ones:" "with myriads of holy angels," say the Talmud of Jerusalem, and Jonathan; and Zech. xiv. 5, "The Lord my God shall come, and all his holy ones with him," i. e. and all his guards of angels; those who attend him sitting on his throne (Dan. vii. 10), or coming to execute judgment (Matt. xvi. 27, xxv. 31, 2 Thess. i. 7).

[24] Ver. 16. *Murmurers and complainers.*] I find nothing of this nature applicable to the Nicolaitans and Gnostics in church history; only the apostle having said, "Be not idolaters nor fornicators," with respect to them, 1 Cor. x. 7, 8, adds, "Neither be ye murmurers," ver. 10. And the Pseud-Ignatius calls them συκοφάντας, malos calumniatores, Ep. ad Tral. §. 11. But the Jews, of whom the Nicolaitans were a part, were notorious for their complaints against that providence, which seemed to neglect, and deal so hardly with such zealots for God as they were, as you may see in Joseph. de Bell. Jud. lib. vii. cap. 34, p. 990, B.

[25] Ὑπέρογκα, *Great swelling words.*] This Dr. Hammond refers to Simon Magus, exalting himself above all that is called God; but ὑπέρογκα being only proud swelling words, called by Peter in the parallel place ὑπέρογκα ματαιότητος, "swelling words of vanity, by which they allured, through the lusts of the flesh, to lasciviousness, those who were clean escaped from them that live in error" (2 Pet. ii. 18); I think it may more probably refer to the words relating to their lusts mentioned in the note upon that place.

[26] Ὠφελείας χάριν, *Because of advantage.*] See note on 2 Pet. ii. 3. 14.

---

* Vide lib. de Morte Mosis, p. 161, et seq.

† Œcum. in locum.

‡ De Sacr. Abel et Cain, p. 102, C.

* Phaleg. lib. ii. cap. 1.

17 But, beloved, remember ye the words which were spoken before of (*by*) the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts (see note on 2 Pet. iii. 2, 3).

19 These be they [27] who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in [28] the Holy Ghost,

21 [29] Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion [30] making a difference (*betwixt the beguilers through subtlety, and the beguiled through simplicity*):

23 And others save with fear, pulling *them* out of the fire; [31] hating even the garment spotted by the flesh.

24 Now unto him that is able (*and willing to do his part*, see note on Rom. xiv. 4,) to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God (*who alone is infinite in wisdom, and hath wisdom from himself, and who is*) our Saviour, *be* glory and majesty, dominion and power (*ascribed*), both now and ever. Amen.

---

[27] Ver. 19. Οἱ ἀποδιορίζοντες ἑαυτους, *Separating themselves.*] Of the Jewish zealots we read, that they separated and withdrew from all who were not circumcised (Acts xi. 3, Gal. ii. 12): but of the Nicolaitans and Gnostics we read no such thing, but rather that they assembled with the Christians or Jews in their feasts of love (ver. 12, 2 Pet. ii. 13). Ἀποδιορίζεσθαι therefore, as it respects them, may rather signify that they distinguished themselves from others as more perfect, and as φύσει πνευματικοὶ, "by nature spiritual,"* styling all other Christians ψυχικοὶ, "animal men;" which perhaps made the apostle return this character upon them, as being truly sensual persons.

[28] Ver. 20. Ἐν Πνεύματι ἁγίῳ, *In the Holy Ghost.*] The Holy Ghost, in the New Testament, always signifies some afflatus, or χάρισμα, of the Spirit; and seeing the person of the Holy Ghost cannot here well be understood, it seems to follow, that the apostle here speaketh of that gift of prayer, which by the Holy Ghost was conferred upon them in their public assemblies and Christian exercises, where they prayed by the Spirit (1 Cor. xiv. 15), and spake to one another "in psalms, and hymns, and spiritual songs," being filled with the Spirit (Eph. v. 18, 19, Col. iii. 16): and so this passage is interpreted by Œcumenius* and Dr. Hammond.

[29] Ver. 21. Ἑαυτοὺς τηρήσατε, *Keep yourselves*, &c.] Hence it is evident, that we are not so kept by the power of God, but that something must be done on our parts, to preserve ourselves in the divine favour. And also, that men once in this state may neglect to keep themselves in the love of God.

[30] Ver. 22. Διακρινόμενοι, *Making, or putting, a difference.*] Discerning which of them are to be treated with this mercy, which of them with sharp reproof. That this is the true sense of the word διακρινόμενοι, see note on Rom. xiv. 23. Œcumenius, and some manuscripts, read not ἐλεεῖτε, "Of some have compassion," but ἐλέγχετε, "Some reprove, putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

[31] Ver. 23. Ἐσπιλωμένον χιτῶνα, *Hating even the garment.*] To hate and fly the garments spotted with the flesh, is only to hate every thing that doth defile, though in the least degree, for so the leprous and unclean garment did. This text can therefore yield no argument against the use of our ceremonies, till it be proved there is some defilement or impurity in the use of them.

*** For Dr. Whitby's Treatise on the true Millennium, &c., see the end of Lowman's Paraphrase on the Revelation of St. John.

---

* Seipsos πνευματικοὺς ἀνδρώπους, οἱ τὴν τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τῆς ἀχαμώθ. Ψυχικοὺς ὑπὸ τῆς ἐκκλησίας ὑμᾶς λέγουσι. Iren. lib. i. p. 26, C. Ἑαυτοὺς δὲ ὑπερυψοῦσι τελείους ἀποκαλοῦντες, καὶ σπέρματα ἐκλογῆς. P. 28, B.

* Τουτέστι, κατὰ τὴν τοῦ ἁγίου Πνεύματος διδασκαλίαν, τὰς ἑαυτῶν ἀθροίσεις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι.

END OF DR. WHITBY'S COMMENTARY ON THE GOSPELS AND EPISTLES

A

PARAPHRASE

ON THE

REVELATION OF ST. JOHN,

WITH ANNOTATIONS.

BY MOSES LOWMAN.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."—Rev. i. 3.

TO THE RIGHT HONOURABLE

SIR JOSEPH JEKYLL,

MASTER OF THE ROLLS.

I beg leave to present to your Honour an attempt to give some light to the book of the Revelation, in order to make it more generally useful than we can hope it will be, while neglected, as too dark and difficult to be understood.

An honest endeavour of doing service to the public, will, I am persuaded, always meet with your countenance, who have the public good so much at heart. I shall esteem it a great happiness, if the execution of this design shall appear any way worthy your Honour's approbation and patronage.

Whatever difficulty there may be, in some particular representation or expression in these prophecies, the chief intention of them seems sufficiently plain, as it is without question of great use.

Warnings and cautions against prevailing corruptions; exhortations and encouragements to faithfulness and constancy in the cause of truth and righteousness, of virtue and piety, which abound in these prophecies, are lessons of great importance in themselves, and, experience shows, are proper for every age.

These prophecies describe a melancholy state of long and prevailing corruption; but it is the business of prophecy to foretell things as they shall really be, how afflictive soever: and when future times show an exact conformity between the prophetic description and the real state of the world and Christianity, for a series of many hundred years, and in a great variety of circumstances, beyond all reach of guess, it will greatly confirm the evidence of the Christian religion, and in particular the inspiration of this author, one of its principal witnesses.

An accomplishment of prophecies to our own times, assures the accomplishment of what remains. Every new accomplishment gives a new attestation to the credit and authority of Christianity, a new support to the faithfulness and constancy of good men, and a strong consolation, that though a long and gloomy state of corruption is foretold, yet the same spirit of prophecy has assured us, that the cause of truth and righteousness shall be maintained during the most powerful prevalency of error and corruption, and that it shall finally and surely triumph over them in the end.

The all-wise providence of God is used to fulfil these promises, by raising up persons at several times, though few in number, who shall espouse the cause of truth and virtue, and exert themselves in the protection of it.

When persons in eminent stations, of distinguished abilities and influence, shall act steadily from a disinterested and wise concern for the good of the public, from principles of sincere piety, from unbiassed affections for truth and virtue, and with unshaken constancy in defence of impartial civil and religious liberty, we are directed by these prophecies to consider them as raised by God, the guardians of truth and virtue, and set up by his providence to prevent the total suppression of them, through the prevalency of error and iniquity.

Such persons will be the delight of the wise and the good, as they are the happiness of mankind. Virtues so amiable will force applause, how much soever a greatness of mind, satisfied with virtue as its own reward, may choose to decline it.

But I consider my duty to your Honour, and will not gratify my own desires, however pleasing to myself, in what may be disagreeable to you; especially as I am sure great and public virtues can never be unknown, though never pointed out to observation.

I shall, therefore, only beg leave to express the great pleasure I have in this opportunity of giving a public testimony of that high esteem and respect with which I am,

Your Honour's

Most faithful, and most humble servant,

MOSES LOWMAN.

PREFACE.

The book of the Revelation, notwithstanding the pains and application of many persons of great ability and learning to explain it, seems yet, to the generality of Christians, very dark and obscure: many look upon it as a sealed book still, never to be explained to any certainty or satisfaction. No wonder, then, they account it lost labour to read or study what they can never hope to understand.

A great critic (Scaliger) was pleased to say, Calvin was wise, because he did not write upon the Revelation. And another, who has written with great reputation on the other books of the New Testament (Dr. Whitby*), confesses he did not do it, for want of wisdom; that is, as he says, because "I neither have sufficient reading nor judgment to discern the intendment of the prophecies contained in that book."

However, the book of the Revelation is, for very good reasons, received as one of the sacred books of the New Testament; the reasons for which are to be seen in many authors, and are represented, with great evidence and strength, by Sir Isaac Newton,† who observes, he does not find any book of the New Testament so strongly attested, or commented upon so early, as this.

Mr. Lardner has collected, with great care and faithfulness, the testimonies of the most early Christian writers to the books of the New Testament, in a late excellent treatise of the Credibility of the Gospel History. I shall just mention the testimony of the most eminent, to the authority of this book as a part of the holy scripture.

Tertullian wrote about the year of Christ 200, and so somewhat above a hundred years after the time in which John writ the revelation. He observes,‡ "John, in his Apocalypse, is commanded to correct those who eat things sacrificed to idols, and commit fornication." And again, "We have churches, disciples of John; for though Marcion rejects his Revelation, the succession of bishops, traced to the original, will assure us that John is the author of it." It is no wonder that Marcion should reject the Revelation, who rejected all the Old Testament, and of the New received only the Gospel of St. Luke, and ten epistles of Paul, which also he had corrupted and altered.

Somewhat before this, Clement of Alexandria,§ quotes these revelations as John's: "As John says in the Revelation." And he refers to them as the words of an apostle, or having the authority of apostolical writings.

Yet earlier, Theophilus of Antioch,‖ in a book of his against the heresy of Hermogenes, makes use of testimonies from John's Apocalypse.

We have another witness of great character still nearer the times of John: Irenæus writ above A. D. 178, within seventy or eighty years of him. He expressly ascribes the Revelation to John, the disciple of the Lord. His testimony to this book, as Mr. Lardner observes,¶ "is so strong and full, that considering the age of Irenæus, it seems to put it beyond all question, that it is the work of St. John the apostle and evangelist."

Still nearer the times of John, Mileto, bishop of Sardis,** one of the seven churches, writ a book on the Revelation of John. Some think it was an entire commentary; however that be, it will show he esteemed it a book of canonical authority.

Justin Martyr, a person of eminent name, about the year of Christ 140, and so about fifty or sixty years after the writing this book, expressly calls it a prophecy, and ascribes it to John the apostle;†† "A man from among us," says he, "by name John, one of the apostles of Christ, in the revelation made to him, has prophesied." In fine,

The church, nearest the times of writing this book, received it with so full a consent, that in very few years, as Dr. Mills‡‡ observes, it was acknowledged and placed in the number of apostolical writings, not only by the churches of Asia, but by the neighbour churches of Syria and Samaria, by the more distant churches of Africa and Egypt, by Rome and the other churches of Europe. Such reasons there are to receive this as one of the books of the holy scriptures of the New Testament, that hardly any one book has more early, full, or authentic attestation given to it.

Now all who thus receive it must acknowledge that it proceeds from a Spirit of prophecy; and that Spirit itself declares, i. 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein."

If we suppose this of the book of Revelation, as we must, if we own it to be a book of holy scripture, we must acknowledge also, that how dark soever the words of this prophecy may be, they are yet sufficiently intelligible to be greatly useful.

Obscurity of prophecy from the nature and design of prophecy.]—Yet, considering the nature and design of prophecy, the style and manner of expression used in it, we are not to expect prophecies should be as easily understood, as doctrines or precepts delivered in easy expression, plain argument, and the common familiar forms of speech. The nature and intention of prophecy was not to gratify our curiosity, to know future events, or, as it were, to tell the fortunes of the church and world, but to answer wise and good ends, to confirm our patience and constancy, to encourage our hope and trust in God, in assurance of his protection of the cause of truth and righteousness, that is, of true religion, The design of prophecy is to answer these good ends, when we might be tempted to forsake true religion, by the power of prevailing error and reigning corruption; or when we might be greatly dejected, and despair of success, where opposition to true religion is so powerful and violent, as hardly to leave a reasonable prospect of bearing up against it. In such a state of things, which often has happened, it has been the use of prophecy, to keep up the hearts of good men with lively and affecting representations of the majesty, the power, and goodness of God, of God's care to protect the cause of true religion, of the sure power of his providence to order all things in the world, and future course of things; the providence of God being absolute over the greatest empires and most powerful kings, to raise them up or to cast them down, to direct them to fulfil his will, and appoint them to accomplish whatever he designs, for the safety of his people. And, finally, the design of prophecy is to represent these things in such a manner as shall fix our attention, and confirm our faith in the truth of God's promises, and his faithfulness surely to accomplish his word in all things.

When such events of future time are foretold as shall in their accomplishment confirm these sentiments of God, his goodness, power, and faithfulness, and in such strong and lively representations as shall engage the attention, and make deep impressions on the mind, they answer a very wise and useful design; and in a good sense, they are then of greater use than plainer precepts of constancy and perseverance, or plain promises of encouragement and reward, in more easy words and expressions.

There is then a manifest advantage to the intention of prophecy, in the manner and style of foretelling things to come; from whence, however, it must come to pass, that prophetic writings will be somewhat more difficult to be understood than others; and yet they are sufficiently plain to raise those sentiments of God, and his providence, and excite that faithfulness and constancy in true religion, they were designed for.

The prophecies of the Revelation of the same use with the prophecies of the Old Testament.]—Such was one great use of the prophecies of the Old Testament. They often spoke of the times of the Messiah's first appearance in the world, in a manner very suitable to encourage the faith and constancy of good men, in the several states of the Jewish church and nation.

They taught the church, that God would maintain his true religion, and protect his true worshippers, till the promised Messiah should come: but these prophecies were delivered in a manner not so easy to be understood, as the precepts, exhortations, and reproofs, in the writings of the

---

* Preface to his Treatise on the Millennium.
† Observations on the Apocalypse, p. 246.
‡ Lardner's Credibility of Gospel History, vol. ii. p. 621.
§ Ib. p. 514.
‖ Ib. vol. i. p. 424.
¶ Ib. p. 382.
** Ib. p. 329.
†† Ib. 281.
‡‡ Prolegom. No. 163.

same prophets. However, they were still plain enough to encourage the faith and patience of the church at those times, and particular enough to determine the person of the Messiah when he should appear, and to distinguish him sufficiently from every other person of the world, that should make pretensions to his character as the Christ. The ends of ancient prophecy, as a very eminent and learned interpreter of several prophets has observed,* were these: "God still seeking their good, he sends his prophets to reprove them, and exhort them to repentance; and, for comfort of the godly among them, to give them the assurance of the coming of the promised Messiah in his due time, to set all things right for their good."

In the first ages of Christianity, as well as in aftertimes, good men were apt to be greatly discouraged with an afflictive state of the church, and powerful opposition to religion; they hardly knew how to reconcile such a state of providence with what they hoped for in the kingdom of the Messiah, so kind and powerful a protector of his church.

It is easy to see how much such thoughts might disturb their minds; they had a promise of Christ's second coming, as the Jewish church had of his first appearance, but they were liable to many afflictive providences, as the former church was till the time of his appearance. It was wise and proper, by a prophecy in the Christian church, to support the minds of good men under these afflictions, with assurance of Christ's second coming, in its due time, and of the watchful providence of God over the cause of true religion in the mean time. Thus the prophecies of this book are to us in the Christian church, of the like use, that the prophecies of Christ's first appearance were to the ancient church.

Obscurity of those prophecies from interpreters.]—Though some obscurity arises from the nature and style of prophetical writings, yet, to speak freely, I conceive the obscurity of this book is not so much owing to any thing in the book itself, as to the methods taken by several to explain it, and that nothing has really so much darkened it as the common attempts made to interpret it.

Some have been so over-curious to find some mystery in every word and every thing, that the plain and direct meaning of the Spirit of prophecy has been overlooked or removed out of sight; the pure imagination of interpreters, often very pretty and ingenious, but very foreign to the purpose of the prophecy, has frequently lost or set aside the true meaning of it.

Others, having formed a scheme of prophecy to themselves, and fixed in their own opinions the events that were to accomplish the several parts of it, contrive how to force all things to their scheme; which not perfectly agreeing with the design and order of the book itself, the interpretation must necessarily be attended with such intricacy in the order of the prophecy and such different and opposite application of the several parts of it, as must make it very dark, if not altogether unintelligible. And yet, where men of great name lead the way, they seldom fail of having many followers; and the more men are engaged in supporting an imagination, or arbitrary scheme, without foundation from the prophecy itself, the more they lose sight of the real meaning and true intention of it.

It is a very judicious observation of Mr. Calvin, concerning the interpretation of prophecy, "Although the vision be obscure, the design of it is not uncertain; and, if we will be content with moderate understanding, there is nothing so intricate, but we may understand the sum of the prophecy; but the curiosity of interpreters has done mischief, who, while they criticise upon every syllable, childishly trifle in many things. Nothing therefore is righter, than to attend carefully to the design of the prophet, to regard the circumstances of the time, and to follow an analogy between the signs and the things signified by them."† If to this we add such events in history, as sufficiently answer the predictions of prophecy, we have as much certainty as I think was designed by the prophecy; I am sure, as much as is sufficient to edification.

It is on this plan I propose to consider the prophecies of this book, to be content with a moderate understanding of the design of the prophecy and of the things revealed in it; to take my scheme of the prophecy entirely from the book itself; to explain the meaning of the prophetic expressions, by a plain account of their use in the preceding prophets, from whom most of them are taken, and to verify the predictions by such known events in history as may fairly and without force be applied to them.

This prophecy is a proper prediction of things future.]—The author of this book himself declares, that it is a proper prophecy, or prediction of things future and to come, as well as a description of the present state and condition of the churches, i. 19, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:" and iv. 1, John "heard a voice, which said, Come up hither, and I will show thee the things that must be hereafter."

Some of these predictions related to things not far off the time of the vision and prophecy, and which were soon to be accomplished: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," i. 1; and "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," i. 3.

What period of future time this prophecy regards.]—Yet as this revelation is designed also to show things that "must be hereafter," it will be of great help to the interpretation of it, to understand what period of time this prophecy regards. The book itself seems plainly to design a much longer period than many learned men have assigned it. Some have supposed such expressions as these, "Which must shortly come to pass," and "The time is at hand," and the like, point out a very short period; so that the whole prophecy should be accomplished in a few years after the vision. These expressions will indeed show the accomplishment of the things foretold in this prophecy was soon to *begin*; but, I think, they can determine nothing at all concerning the time when it was to *end*, especially against full evidence in the same book of prophecy, that the period is much longer, and reaches from the time of the vision to the day of judgment.

To omit more general reasons which yet have their degree of probability: in particular, the perpetual use of prophecy to the church in all ages, the wisdom and goodness of providing such support to the faith and constancy of the church, in every state of affliction, which seems to be the design, and therefore the true key, of the whole Revelation, makes it probable, that the spirit of prophecy did not design this support for the church in a few of the first ages of Christianity only, but that it designed the same consolation and support for every after age; that the faithfulness and power of God would, in all times, verify these truths; that though the church and true religion should be opposed, afflicted, and oppressed, yet it should be preserved and protected, and prove in the end victorious. It is well observed of the scriptures in general, agreeable to the notions and expectations naturally founded on the divine perfections, "God did from the beginning make, and has all along continued to his church, or true worshippers, a promise, that truth and virtue shall finally prevail, shall prevail over the spirit of error and wickedness, of delusion and disobedience."* How natural it is then to suppose, when a revelation is given to encourage the constancy of good men, in times of affliction, that it should reveal this protection of Providence, and assure a wise care of the cause of truth and religion in every age, that it should not be confined to a small proportion of that time, in which the church would have the same trials, and stand in need of the same encouragements.

But there are two evidences in the prophecy itself which, as I apprehend, are so full to the point, that they are sufficient to determine it.

First, The duration of the period of this prophecy is, in some places, marked out as well by numbers of years, as by prophetic descriptions. The time of the beast, for instance, is thus described: "And power was given unto him to continue forty-two months," xiii. 5. It is observed of the woman persecuted by the dragon, "And to the woman were

* Pocock on Malachi i. 1.

† Calvin. Annot. on Zechariah i. 7, 8.

* Dr. Clarke, Connexion of Prophecy, p. 8.

given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, times, and half a time, from the face of the serpent," xii. 14. The time in which the witnesses were to prophesy, clothed in sackcloth, is in like manner described: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth," xi. 3.

This various computation of the same time, and so agreeable to the manner of expressing time in prophecy, sufficiently, I think, determines the duration of this period to one thousand two hundred and sixty years, which is itself a much longer continuance than these interpreters will allow to the accomplishment of the whole prophecy, who confine it to the most early times of the church, because it is said, "The time is at hand." And it is farther to be observed, that this period, to which the prophecy assigns a duration of one thousand two hundred and sixty years, is not to commence from the time of the vision, but after a long series of prophecy had been previously fulfilled; for the order of the prophecies of this book are thus represented: first, six seals are opened, to each of which a proper prophecy belongs, ch. vi.; upon opening the seventh seal, seven angels have seven trumpets given to them; six of these angels sound their trumpets, to each of which also belongs a distinct prophecy, viii. ix.; so that this period of one thousand two hundred and sixty years is the third period of prophecy; and after two former periods have had their accomplishment, this must considerably lengthen the time to which the whole book of Revelation refers.

I am sensible, that prophetic numbers do not always express a determinate duration or space of time, any more than they always express a certain number. Prophecy, I acknowledge, uses numbers sometimes, as other expressions, in a figurative meaning, as symbols and hieroglyphics. Thus the number *seven* sometimes does not denote the precise number of seven, but figuratively denotes perfection, or a full and complete number; and the number *ten* sometimes does not mean precisely ten in number, but many in general, or a considerable number, and frequency of action, or doing the same thing several times; as the use of those expressions in scripture plainly shows, and of which I have given some instances in the notes.

Yet, the variety of computing the same duration, by days months, and times, and this in manifest allusion to the prophecies of Daniel, who thus reckons the time of the Messiah's first appearance, and means a determinate number of years, will hardly admit of any other meaning as the intention of the prophecy in that place, which I hope the reader will find fully proved in the annotations.

Secondly, This observation will be farther greatly confirmed, by considering how expressly the prophecy itself declares, that it reaches to the last times, and in which the mystery of God, or several dispensations of prophecy towards the church, should be fully accomplished. An "angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," x. 5—7; or rather, as it should have been translated to the true sense of the original, "In the day of the voice of the seventh angel, when it shall sound, ὅταν μέλλῃ σαλπίζειν, and the mystery of God shall be finished," καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ. That is, "In the days of the voice of the seventh angel, when it shall sound, and the mystery of God shall be finished;" or "In the times and period assigned for the sounding of the seventh angel, time shall be no more, and the mystery of God shall be finished." As if the angel had said, Though the time is not yet come, when the church's trial by afflictions shall cease, yet the time of fulfilling that prophecy shall not long be delayed; then the happy state of the church shall begin, which shall finish the mystery of God. So that this period of prophecy will conclude with finishing the mystery of God, or dispensations of providence towards the church.

It is farther to be observed, that the prophecy itself places at the conclusion of it the general resurrection and judgment. "And I saw the dead," says John, "small and great, stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; they were judged every man according to their works, and death and hell were cast into the lake of fire; this is the second death," xx. 12, &c. A series of prophecies, which reaches to the resurrection and last judgment, seems plainly designed to reach to the end of all time.

Order of the several prophecies, and several periods.]—The book itself seems also to show farther very plainly, the order of the several prophecies, according to their several periods, as well as the whole duration, from the time of the vision, to the finishing the whole mystery of God's providence towards the church.

There is a general distribution of these prophecies, into the things "which are," and the things "which shall be hereafter," i. 19, ἃ εἰσι καὶ μέλλει γινεσθαι μετὰ ταῦτα. "The things which are" seem to refer to the then present state of the seven churches; which description, with the warnings, encouragements, and exhortations proper to it, is contained in epistles delivered to each of the churches, in the second and third chapters.

The fourth chapter reveals a new state of things, in a new vision: a voice said unto John, "Come up hither, and I will show thee the things that must be hereafter," iv. 1, ἃ δεῖ γενέσθαι μετὰ ταῦτα. I will reveal unto thee, what shall come to pass in aftertimes, and in successive order, after the things revealed in the foregoing part of the prophecy shall be fulfilled.

These prophecies are again distributed into several periods plainly distinguished from each other, and manifestly successive to each other.

One of these periods is distinguished by the opening of a book, sealed with seven seals; and at the opening of each seal, representing in a figure some event proper to each seal; and ends with sealing of the servants of God to the number of one hundred and forty-four thousand, ch. vi. vii.

Another period begins upon the opening of the seventh seal. This period is distinguished by giving seven trumpets to the seven angels that stand before God, viii. 1, 2. Six of these trumpets are sounded in their order, as the seals were opened in the foregoing period, and each of them hath particular events proper to each, ch. viii. ix. This period ends with a new vision; an angel gives St. John a little book: he is ordered to measure the temple, and the seventh angel sounds, ch. x.

There is a third period, called, "the days of the voice of the seventh angel, when he shall sound." This period is represented as a time wherein the mystery of God shall be finished, at the end of which there shall be a new and very different state of things. It is to be a time in which the church shall long struggle with great afflictions and persecutions; yet, at the end of it, the dragon, the old serpent, which is the devil and Satan, shall be bound for a thousand years, that he may deceive the nations no more, till the thousand years shall be fulfilled, though after that he will be loosed again for a little season.

This period seems to be described by several representations; by measuring the temple, and giving part of it to be trodden under foot by the gentiles, by two witnesses prophesying in sackcloth, by a woman escaping into a wilderness, and by the rising of a monstrous wild beast. The events proper to the period, are represented by seven vials full of God's wrath poured out on the earth.

The duration of this period is exactly the same in the several representations; the gentiles are to tread the holy city under foot forty and two months, xi. 2. The witnesses are to prophesy in sackcloth a thousand two hundred and threescore days, ver. 3. The woman which fled into the wilderness hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, xii. 6. And power was given unto the beast to continue forty and two months, xiii. 5.

These periods of prophecy successive to each other.]—As the book itself thus distinguishes these prophecies from

each other, so it seems plainly to show they are successive to each other. They seem ranked into such order, as to make this observation obvious and necessary, that they are not intended to describe contemporary events, but such events as should follow one another in order, as the periods themselves are represented to succeed each other. So that there is no ground, I conceive, to consider the prophecies which belong to these periods as synchronisms; on the contrary, each of these prophecies seems fixed to that particular period of time to which it belongs; which periods are manifestly represented, not as contemporary, but as an order and series of successive times and events.

The order of succession in these three periods is very particular, as their distinction from each other is very manifest.

As the first period is distinguished by seven seals, the second period by seven trumpets, and the third by seven vials, so the seven angels received the seven golden vials, after six of the trumpets had been sounded. The six trumpets were sounded, viii. 9, the seventh angel began to sound, ix. 15, but the angels received not the seven golden vials, till in the days of the voice of the seventh trumpet, when the power and authority of the beast were established, and men had received the mark of the beast, and worshipped his image; for the plague of the first vial fell upon them, xvi. 2. So that this period of the vials commenced after the period of the trumpets was over, and the events prophesied in it were fulfilled.

The period of the trumpets, in like manner, plainly follows the period of the seals. It is expressly said, when he had opened the seventh seal, there was silence in heaven for half an hour: "And I saw the seven angels which stood before God, and to them were given seven trumpets," viii. 1, 2.

This natural order will, I conceive, free us from that intricacy and difficulty which a supposition of synchronisms, and contemporary events in the different periods, have occasioned in the interpretation of this book: and it may greatly help us, in applying historical events to the several prophecies, to look only at such as fall within the time to which the period belongs.

The book itself will, moreover, I conceive, sufficiently determine the proper time to which each period belongs, and show to what period of history the period of prophecy refers. If the duration of each period can, in general, be very nearly determined, so that the beginning and ending of it can be reasonably fixed to any near time, the order and succession of the periods will point out the contemporary times of history; and if the events of history shall sufficiently answer the descriptions of prophecy, it will make our application of them more satisfactory, and give greater weight to such interpretation.

The proper time of each period sufficiently determined.] —The book itself seems plainly to make the general key of the whole revelation, the particular key of each period; so that one and the same wise and useful design is the general design of the whole, and the particular design of every part of it. So far is this book from being loose, uncertain, and immethodical, that it keeps always one and the same useful design in view, and carries it through every particular in the most exact order.

The general design of this prophecy is to support the minds of faithful Christians, under all afflictions on account of religion, to teach them, that however true religion should be opposed, however they might suffer for the Christian faith and worship, they might assure themselves of God's care and protection. Though God did not design to place his church in such a state of outward power and prosperity, as to be free from afflictions and persecution (which therefore they were not vainly to promise themselves, and weakly to expect), yet they might promise themselves, and expect, that God would preserve the true religion, by the care of his providence, from being borne down by any power of opposition; that he would often severely punish the enemies of true religion, and make known his judgments upon them, as heretofore on Egypt and Babylon; that he would give often to the faithful and constant, deliverance out of their dangers, success and victory over their enemies; that he would often raise up eminent and powerful persons, who shall defend and encourage the Christian faith and worship, and that in the end truth and righteousness shall prevail over all opposition from error and unrighteousness, and the patience and constancy of the faithful shall be finally crowned with a state of complete peace, perfection, and happiness.

These were great encouragements, and consolations of very great use to the church at all times. It was not fit to dissemble the true state of providence with respect to the church; for the state of the Christian church, whatever some might promise themselves, would often be afflictive; yet it was very fit to remind good men, in strong representations, for their encouragement and support, that God would maintain the cause of truth against all opposition, often give evident marks of a divine protection, for the safety of the church, and in the punishment of its enemies.

"The church persecuted, afterward victorious, and in a peaceful state, is certainly the true key of the Revelation," says a very learned interpreter.*

This general key of the whole Revelation seems also the proper key of each particular period; the whole prophecy, after many intermediate dangers in a state of opposition and trouble, ends in the happiness of the holy city, "the new Jerusalem, coming down from God out of heaven." In like manner, each particular period describes a state of danger, opposition, and trouble, and ends in a state of peace, safety, and happiness.

Thus the first period of the seals enumerates great troubles and afflictions, but ends with sealing the servants of God in their foreheads, which was to be a time of peace and safety to the church: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice, to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads," vii. 2, 3.

The second period in order, which is the period of the trumpets, describes also several heavy and severe judgments on the sounding of the several trumpets; so that an angel, flying through the midst of heaven, said with a loud voice, "Woe, woe, woe, to the inhabitants of the earth," viii. 13; and yet, upon the sounding of the seventh angel, which begins the third period, there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," xi. 15.

The day of the voice of the seventh angel, which is the third period, describes again a time of trouble and affliction; the dragon persecutes the woman, xii. 13; the persecution of the beast is of long continuance, for power was given him to continue forty-two months, xiii. 5; seven vials full of the wrath of God are poured out, attended with grievous plagues, yet in the end Babylon is destroyed, the old dragon bound, and they who had not worshipped the beast live and reign with Christ a thousand years, xx. 3.

It is an obvious remark, that each of these periods are represented by the same number of *seven*; there are seven seals in the first period, seven trumpets in the second, and seven vials in the third. Seven is a sacred number in the Jewish church, and in the rotation both of days and years is made a time of religion and rest. It is not therefore an unfit emblem, that the church, after a time of labour and trouble, shall enjoy a time wherein it may serve God in peace and rest. However that be, and whether the Spirit of prophecy designed such an allusion or no, it is plain, that this scheme of the different periods, as well as of the whole book, mentions a time of affliction and trial, which shall end in a time of safety, liberty, and peace.

This observation, I conceive, will go a great way to fix the general duration of these three periods, and sufficiently determine, to a near time, the beginning and ending of each. As each must have, in its period, some remarkable opposition to the Christian church, a trial of its faith and patience, by some great dangers and afflictions; so it must end in some remarkable deliverance out of those troubles, and some favourable providence to the church for its safety, peace, and liberty, in the profession of the Christian faith and religion.

To what historical period each period of prophecy be-

* Calmet's Preface to the Revelation.

longs.] At the time of these visions, John was in banishment for the word of God, and for the testimony of Jesus Christ; and the church was under persecution so long as the empire continued heathen. Severe persecutions were almost perpetually renewed: a little before the times of Constantine they were so severe, that they seemed to threaten the utter destruction of all who could not be forced to renounce the Christian faith, and fall in with the idolatrous worship established in the empire. The last persecution under Diocletian destroyed incredible numbers, so that the persecutors boasted, they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods: yet the divine providence, after several great revolutions, made way for the authority of Constantine the Great, who put an end to a long persecution of ten years, gave freedom to the churches, and finally, when, upon the death of Licinius, he obtained the sole authority, he gave all protection and countenance to the Christian church, and all assistance to promote the Christian faith and worship; so that the same power which before persecuted, now protected the Christian faith.

Time of the first period.] The first period of prophecy then seems naturally to point out this period of history, which in general answers it with great propriety and exactness, and will, I think, direct us to look for the fulfilling the several parts of it, in some of the events of providence, between the time of the vision, and about the year of Christ 323, when the opposition of the idolatrous power of Rome gave way to the protection and favour of Christian emperors.

Time of the second period.] It was not long the church enjoyed this peace: the Roman empire, in a short time, began to lose its power, and became unable to protect the peace and liberty of the church; a swarm of idolatrous nations from the northern countries, under several names, broke it upon the Roman empire, and divided the western empire into several separate and independent governments, or kingdoms; so that the Christian faith and worship were in as much danger from the idolatry of the northern nations, who had divided the Roman empire among themselves, as they were before in danger from the idolatry of the Roman empire itself. It pleased God, also, to permit that impostor Mahomet, and his successors, to gain so much ground, and spread that imposture so far, and so fast, that it seemed to threaten the ruin of the Christian name and religion in the east: yet the idolatrous northern nations were soon themselves brought to the Christian religion, and to use all their power and authority to protect and promote it. And though the Saracens made great inroads for some time, yet was their progress stopped both in the east and west. Charles Martel,* by a memorable battle (A. D. 734), in which some authors account three hundred and seventy thousand slain, preserved the western parts of the Roman empire from their future incursions, and enabled the Christians in Spain to maintain themselves against them, and even oppose them with such power, as finally drove them quite out of their kingdom. And the Christian religion remained in all those places which the northern nations had formed into kingdoms out of the Roman empire.

Here is now a period of history very naturally applicable to this second period of prophecy; it contains a very memorable time of danger, and as memorable a deliverance in the establishment of the peace and liberty of the Christian church, and seems sufficiently to point out the time of this period, from about the year of Christ 323 to about 750. In which compass of time, therefore, we seem directed to look for the accomplishment of the several particular predictions contained in this period.

Time of the third period.] The third period seems also determined to a near time both of its beginning and ending, by the prophecy itself.

The duration of this period is sufficiently determined by the time of the beast, the time of the woman's being in the wilderness, the time wherein the holy city should be trodden under foot; these times are variously expressed, but plainly in such manner as to express the same duration. It is said to be for forty-two months, xi. 2, xiii. 5, for a time, times, and half a time, xii. 14. And these ways of numbering seem explained by another: the time of the witnesses prophesying in sackcloth is mentioned to be a thousand two hundred and threescore days, xi. 3. And again, the time of the woman in the wilderness, where she hath a place prepared of God for her, is expressed by the same number, that they should feed her a thousand two hundred and threescore days.

The difficulty, then, of assigning the historical time of this period seems to lie chiefly in this: At what time this thousand two hundred and threescore prophetical days, or years, are to begin; or, which will be the same, at what period in history we are to begin the power of the beast, the flying of the woman into the wilderness, and treading the holy city under foot: for these are the calamities of this period, as the happiness with which it closes is the destruction of the beast, the binding of Satan, and the peaceful state of the church for a thousand years, till Satan shall be loosed again for a little season, xx. 3.

Our chief inquiry then will be, When was this power given unto the beast, which was to continue for forty-two months? Let us see whether the prophecy itself doth not sufficiently point out this time to us.

The emblem of a beast, according to the use of it in scripture prophecy, denotes an empire or government, as the four empires denoted by the beasts in Daniel's vision sufficiently show.

In explaining the mystery of the beast, and the woman which carrieth her, the angel expressly declares, "And the woman which thou sawest is that great city which reigneth over the kings of the earth," xvii. 18. This seems sufficiently to direct our consideration of the beast as an empire or government, and that of the city of Rome, or Roman dominion. It seems farther confirmed by the description of the beast, having seven heads and ten horns, and upon his horns ten crowns, xiii. 1. We have these expressions yet farther explained; "The seven heads," says the angel, "are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space," xvii. 9, 10: again, ver. 12, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast;" or, shall reign at the *same time* and *period* with the beast: as, in the following words, "And these have one mind," means, they have the same design and intention.

The prophecy, then, seems to represent the beast as one empire, though in several different forms of government in succession, five of which were fallen or passed at the time of the vision; one is, says the angel, or was the present form of government at that time; and the form of Roman government, at the time of the vision, was to be sure the imperial, which is therefore to be accounted the sixth. The next, or seventh form of government, was not yet come; and when it came, it was to continue but a short space. It follows, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The meaning of which remarkable expression is, I conceive, to this purpose: After the sixth head, or form of Roman government, which was then in being, there shall be another form of government, which on some accounts may be called a seventh; and, in that reckoning, the beast spoken of would be the eighth head, or form of government: yet, on some other accounts, that seventh could hardly be called a proper form of Roman government; so that in that reckoning, the beast spoken of might be accounted one of the seven, and so next in succession, in the proper government of Rome, to the sixth, or imperial form of government. This form of government is moreover to be set up in the same time or period with the ten kings or kingdoms, erected in the Roman empire, and by their assistance, giving their power to the beast, ver. 13.

From these considerations, we have a period in history sufficiently marked out for this period of prophecy.

Besides the order of the periods, this being the third, and not therefore to begin till the two former are finished, it cannot begin till the northern nations, who brake in upon and divided the empire, had established their respective kingdoms, and were converted to Christianity, and gave their protection to the profession of it nor till the imperial

* Mariana's History of Spain, p. 105.

government was passed away, as the five preceding forms of government had before it; nor yet till another form of government, which in some sense might be called a seventh, though not strictly and properly, was also passed, to make way for this form of government in Rome, which on some accounts might be reckoned the eighth, and yet, for other reasons, was to be numbered among the seven. To this, I think, we may yet add another mark of this period, in which the beast is described; "The beast which was, and is not, and yet is," ver. 8. Or, as John saw in the vision of this beast, xiii. 3, "I saw," says he, "one of his heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast." And again, speaking of the second beast, he observes, ver. 12, "And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed." These descriptions seem plainly to represent the Roman government, or empire, of which this beast is the symbol, as once in a state of great authority and power, afterward as having very much, almost quite, lost that power; yet, in the end, recovering its power, and reviving its authority again: as one wounded unto death, but whose deadly wound was healed again, even to the wonder and astonishment of the world.

This seems to describe to us a time, when Rome, once the mistress of the world, who reigned over the kings of the earth, should lose her power either altogether, or so far as to preserve but a very faint resemblance of it: yet afterward, notwithstanding such loss of power, it should recover to a very great degree of power and authority again.

Here are a great many circumstances, which must concur in a period of time which can answer, with any propriety, this description of prophecy; and where so many circumstances really concur in history, it is a very great evidence, such period of time is intended by the prophecy; and it is a great confirmation of the truth and authority of the prophecy itself, that predictions of a time, to be distinguished by so great a variety of circumstances and important events, should be so exactly accomplished.

Now, the Roman history represents the state of the Roman empire, after the invasion of the northern nations, most agreeable to the description of this prophecy.

After the northern nations had entirely subdued the power of the Roman empire, they settled themselves in the several parts of it, and erected several sovereign and independent dominions in France, Spain, Britain, and Italy itself.

The Goths possessed themselves of the best part of Italy,* especially about Rome, and took at last the city of Rome, A. D. 476. Odoacer, king of the Heruli, obliged Momyllus, who was also called Augustulus, to abdicate the empire. He possessed himself of the government of Rome and Italy, but without the title of emperor of Rome, or any other title taken from Rome, or making the city of Rome the seat of his empire or residence. He was styled king of Italy, and Ravenna became under Theodoric and his successors, after the defeat of Odoacer, the seat of the Gothic kingdom of Italy.

But, after some time, Justinian grew powerful in the eastern empire, or empire of the Greeks; and, after many victories in other parts, sends his victorious armies into Italy, under the command of the great generals Belisarius and Narses. They broke the power of the Gothic kingdom in Italy, and recovered the greatest part of Italy to the obedience of the emperors of Constantinople. The Greek emperors administered their government of Italy by deputies or lieutenants, who were styled dukes of Italy, as a very eminent historian remarks,† Exactis autem Gothis, expulsor ipse, victorque Narses, à Justiniano imperatore summæ rerum præpositus, titulo ducis Italiæ sumpto, Italiam, per hos provinciarum præfectos, pro suo arbitrio, administrabat.

But in a short time, the Longobards, or Lombards, invaded Italy, about the year of Christ 568.‡ They make a very swift progress, insomuch that, in the third year of their invasion, they proclaim Albion king of Italy;§ and, in effect, made themselves masters of all Italy, except Rome and Ravenna. At this time, though Rome was in the obedience of the eastern or Greek empire, yet still Rome was not the seat of the government; the chief governor resided at Ravenna, with the title of exarch of Ravenna; and imperial Rome, once the mistress of the world, was fallen into the low condition of a small duchy, subject to the exarchate. These exarchs continued, and with them this low condition of Rome, about one hundred and eighty-five years, from Longinus, who was made first exarch, A. D. 568, to Eutychius, the last exarch,* when Aistulphus, king of the Lombards, took Ravenna, A. D. 752.

This conquest of Ravenna by the Lombards had very great consequences; it at first gave Aistulphus an occasion of claiming Rome, as a part and parcel of the exarchate, which he had now annexed to his kingdom of Italy: for so he sets forth his title and pretensions to Rome, as part of his dominions: Quòd cùm ipse exarchatum Ravennatem teneret, ex antiquo instituto, se tanquam exarchum, Romanis quoque imperare, æquum esse, interpretabatur.†

Aistulphus, to make good his claim upon the Romans refusing tribute, enters their territory, and prepares to besiege their city. The pope, alarmed, you may be sure, with so near danger, immediately sends to Pepin of France, to pray his protection and assistance. The popes had lately very much obliged Pepin, in confirming the deposition of Childeric, the last of the first race of the French kings, to make way for Pepin and his family to the crown. Pepin had many reasons to protect the pope against the growing power of the Lombards in Italy: he first then endeavours by ambassadors to persuade the Lombards from committing hostilities against the city of Rome, and leave the pope in quiet; but persuasions not prevailing, he enters Italy with an army, beats Aistulphus, forces him to a treaty, in which he obliges him not only to renounce his claim and pretensions to Rome, as part of the exarchate he had conquered, but, moreover, to surrender the whole exarchate to the pope, and gave the temporal government of Rome, and the exarchate, for ever, to the pope and his successors, as the patrimony of St. Peter.

But the next year, Pepin being returned into France, Aistulphus, who could not think of performing so disadvantageous a treaty, again enters the Roman territory, and prepares for the siege of the city: Pepin returns into Italy with a powerful force; Aistulphus raises the siege of Rome, is himself besieged by Pepin, and finally forced to confirm and execute his treaty, and make over the whole exarchate to the church of Rome, or to St. Peter and his successors, for ever. Thus Pepin wrested the exarchate from the hands of the Lombards,‡ refused to restore it to the eastern empire, but confirmed it to St. Peter and his successors: the keys of the several cities belonging to the exarchate, together with the grant or charter, being with much solemnity laid on the altar of St. Peter, A. D. 756.

Thus Rome, which had lost the imperial government, A. D. 476, and had rather the show and appearance of a new form of government, than a real and proper government, under the Greek emperors, and their exarchs of Ravenna, for about one hundred and eighty-five years, obtained a perfectly new form of government, when it became the patrimony of St. Peter, and which has been the only form of government in Rome ever since.

The power of Rome seemed quite extinguished, and the Roman authority and dominion received a deadly wound, when the Goths put an end to the empire; imperial Rome was then brought so low, that no ground of rational hope was left, it should ever recover its power and authority again; and yet, after so many years, it revived once more, this deadly wound was healed, and it has continued a very long time: one of the most extraordinary forms of government the world ever saw.

This new form of government was raised and conveyed to the popes, as successors of St. Peter, by one of the principal kingdoms founded by the northern nations, on the ruins of the Roman empire; and this authority and dominion of the popes have been preserved to them all along, by the help

* Sigonius de Occident. Imperio, p. 251, 258.
† Sigonius, de Regno Italiæ, p. 3.
‡ Ib. p. 8. § Petavius, Rat. Temp. p. 371.

* Ib. p. 374.
† Sigonius de Regno Italiæ, p. 76.
‡ Ib. p. 80. Mezeray's Hist. of France, vol. i. p. 216

and assistance of the several kingdoms erected in like manner.

In this history we may also see, on some accounts, an eighth form of Roman government; or, as it may on other accounts be called, a seventh, according as the exarchate of Ravenna shall be accounted or not accounted a proper form of Roman government. This, though it can but improperly be called a form of Roman government, yet was the only government, from the destruction of the imperial power, A. D. 476, to the establishment of the temporal power of Rome in the papacy, A. D. 756, that is, for very near the space of three hundred years.

It is farther worthy of observation, that the bare ecclesiastical supremacy of the pope, how great soever under another civil government of Rome, would never have been a proper government of Rome; but the power of the supremacy itself would have been bounded by it, and hindered from establishing an ecclesiastical monarchy. It is therefore very justly observed by one well skilled in history and politics,* "Though the church was never so abounding in riches and in great numbers of ecclesiastics, yet it was absolutely necessary, that the pope, if he intended to establish an ecclesiastical monarchy, should not be in any way dependent on any temporal prince, but that he should reside in a place which was free from all subjection to any civil power but himself, that he always should be possessed of such an estate as might be sufficient to maintain his grandeur, and not be liable to be taken away from him on any pretence whatsoever; where also his adherents might find a safe retreat, whenever they should be pursued by the civil power."

In this period of time, then, which begins the last form of Roman government, and which perfected the papal supremacy and spiritual monarchy, by a considerable independent temporal dominion, we have a very proper and natural agreement of history, with the description of this prophecy. This may, I think, direct us to a surer method of fixing the date of it, than uncertain inquiries, when the papal supremacy was established; for I conceive the prophecy rather points out the temporal power of the pope, as the last form of the government of Rome, which was also what principally established his supremacy, and perfected the project of spiritual monarchy.

Period 4.]—When this period shall have continued forty-two months, a time, times, and half a time, a thousand two hundred and threescore days, according to the style of prophecy, "the beast shall be destroyed, the dragon, that old serpent, which is the devil, and Satan, shall be bound a thousand years," xix. 20, xx. 2. This state of the church will be a fourth remarkable period.

Period 5.]—Yet when these thousand years shall be expired, Satan shall again be loosed out of his prison for a short time: this will make a fifth period, xx. 7.

This shall, for once more, occasion a new attempt of error and wickedness against truth and righteousness; but this attempt shall end in the final ruin of all the enemies of religion: fire shall come down from God out of heaven, to devour them; and the devil, the deceiver, shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever, xx. 9, 10.

Period 6.]—Upon this the prophecy represents, as the conclusion of all things, the general judgment, the second death and punishment of the wicked.

Period 7.]—The happiness of the righteous and faithful servants of God and Christ, in a state of glorious immortality, make a seventh period, in an endless sabbath.

This order of the prophecies is, I think, intelligible and natural; and, I believe, more agreeable to the important facts in history, than other systems: and yet it is the truth of history which alone can show us, what has been the providence of God towards the church and world, from the time of this vision of St. John to our own days.

It is certain, such a plan of prophecy, and order of history, will well answer the useful designs of prophecy in general: to prepare the church to expect opposition and sufferings in his present world; to support good men under all their trials of faith and patience; to give encouragement to perseverance in the true religion, whatever dangers may attend it; to assure the attention of Providence, and the protection of God to his own cause, that no opposition shall finally prevail against it; that the judgments of God shall punish the enemies of true religion; that their opposition to truth and righteousness shall surely end in their own destruction; when the faithful perseverance of true Christians shall be crowned with a glorious state of immortal life and happiness.

If, by explaining this book of Revelation upon this plan, we shall find these intentions answered, and these truths verified in history, and confirmed by experience, we shall attain what is worth aiming at, to make this book appear more intelligible, certain, and useful, than it is commonly thought to be. For which reason, as many good persons have not given that attention to it they ought, they miss that encouragement, hope, and improvement, they might receive from it, and, I think, with some greater advantages than from a plainer manner of delivering even the same truths in other books of the holy scriptures: for almost every thing that is sublime, lively, and moving in the law and the prophets, receives new force in the strong representations, figures, images, and expressions, of this book.

The great truths concerning the majesty of God, the wisdom and care of his providence, the dignity, authority, and power of Christ, the protection of the church, the restraint and punishment of their enemies, and the final happiness of all who shall faithfully persevere in the true Christian faith and worship, are here delivered in such awful manner, such animated expressions, and such striking representations, as must greatly warm the spirits of good Christians. A regard to this book of Revelation, as a prediction of events by a Spirit of prophecy, which therefore will surely come to pass, and which cannot fail of their accomplishment, serves very wisely and powerfully to guard against the fears of men, by a full assurance of hope in God. It will animate every one, who looks upon the promises and threatenings of this book as a sure prediction of what shall come to pass, to resist every temptation of error and wickedness, with faithfulness, constancy, and zeal. The lake of fire and brimstone, and the terrors of the second death, the portion of the fearful and unbelieving, the glory and happiness of the holy Jerusalem, and a right to the tree of life, the portion of all the faithful, are represented in so strong and lively images, as are fit to fix the attention, and make way to the heart and affections, and engage them with zeal to follow the wise directions of understanding and judgment: and an exact conformity between these prophetic descriptions, and the real state of the church and world, for a long series of some hundred years, continually gives new evidence to the truth of the Christian revelation, and to the authority of the books of the New Testament; it greatly confirms our faith in the promises, and thereby gives them their full force and influence upon us.

As this seems to be the improvement the Holy Spirit of prophecy designed in this book of Revelation, let us consider whether a religious attention to these designs will not enable us to make this very useful improvement of it. There is reason to hope it may: for it is one prophecy of this book, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein," i. 3.

Objections considered.]—Yet notwithstanding these reasons, to recommend to us the study and improvement of these revelations, it may be proper briefly to take notice of some common objections which too often prejudice the minds of many against them.

Uncertainty of application.]—I have already observed, what I hope is sufficient to answer the charge of obscurity from the style of prophecy; but the objection goes farther than to the obscurity of expressions. This book of Revelation represents, some say, a great many persons and events, times and things, which men know not how to apply with any sufficient certainty. Hence we find so much difference between interpreters, and the same prophecy applied to a great variety of events; times often fixed, and often mistaken; that it should seem a point of plain wisdom not to be over-busy in such uncertain applications.

It will ever be a point of wisdom not to be over busy, or over-confident in any thing, especially in fixing periods of time, or determining seasons, which it may be are not to be determined, it may be are not fit to be known.

* Puffendorff, of the Spiritual Monarchy of Rome, s. 19.

It is a maxim of greater wisdom than it is usually thought, "Seek not to know what should not be revealed." Such are many future events. The precise time of our Saviour's coming to judgment was not revealed, because not fit to be revealed: the uncertainty of his appearance was of greater service to preserve a care of religion, than the revelation of it would have been; for the uncertainty itself gives many useful exhortations: "Watch, for ye know not at what hour the Son of man cometh." Suppose, then, some of the events described in this prophecy should be of doubtful application; suppose the precise time of the downfall of the beast, the slaying and resurrection of the witnesses, and the beginning of the thousand years' happy state of the church, should not so be determined, but it would admit of different calculations, may it not be wise, and therefore fit, it should be so? The certainty of those events in a *proper time*, though that time should not be precisely determined, will answer the greater ends of useful instruction; and if the revelation should go no farther than this, it would yet be a revelation of great benefit and advantage, as the certainty of the day of judgment in its proper time surely is, though "of that day and hour knoweth no man."

Besides, there is another wise reason, why the persons and events described in this prophecy should be express enough for the purposes of religious improvement, for the patience, hope, encouragement, and constancy, of the church, and yet remain with some uncertainty as to a particular application. It was no way fit, for instance, that the several woes and plagues prophesied to befall the Roman state and empire, should stand so plain in a book of Christian revelation, that every one could apply them to particular emperors, or any present administration of government. It was not fit, for instance, that Trajan, Hadrian, Severus, or Diocelesian, should be so described, as that all men should presently perceive they were personally pointed out. This might have rendered the sacred books of the Christian religion suspected as treasonable libels against the peace, the power, and the very being of the Roman empire. The persecutors of Christianity might have made this a plausible pretence to justify their greatest severities against the Christians, as enemies to the peace and government, as well as to the religion, of the empire. These are therefore uncertainties not to be complained of, because they are wisely fit and proper.

Yet still the great descriptions of God and Christ, of their care and power; the description of the old dragon, and his opposition to the church; the dangers and afflictions of the church, from idolatrous persecuting enemies; the duty of the church in the hour of danger and temptation: the security of the church by divine protection; the sure victory and final happiness of the church in the end, which are the things of chief design and principal use: these are all express enough, and none of these are either of doubtful or uncertain application. And even as to the other particulars, "he that hath an ear to hear," that will carefully and modestly endeavour to find out the meaning of these prophecies, may, I think, attain to a good and useful degree of understanding, in "what the Spirit saith unto the churches;" and may find the several particular events of these prophecies of as certain application, as it is convenient such prophecies should be.

Danger of enthusiasm.]—There is moreover another prejudice against the careful study of this book. Some think, or at least pretend to think, that a regard to prophecies and predictions, and especially to the prophecies of this book, may have dangerous consequences. It may, as they say they fear, be an encouragement to enthusiasm, and become an occasion of great disorders in the world, which sure it is wisdom carefully to watch against.

Enthusiasm, it is true, often has, and may again produce very mischievous effects. The church, at the time of this prophecy, saw one of the most memorable and fatal instances, in the rebellion of the Jews; and the destruction of their temple, city, and nation, which followed upon it. But though enthusiasm may abuse the best and most innocent principles in the world, or at pleasure make what principles it pleases, and move men by unhallowed means to promote the holy kingdom of Jesus, as we have too many instances of it; yet sure I am, there is no encouragement to it in any part of the Christian religion, or in any part of these prophecies. Here are no directions, or the least encouragement given to the church, or Christians, *as saints*, but to patience and perseverance, in the faith and hope of the gospel, from the protection of God: no encouragement of sedition or mutiny, of violence or injustice, no, not to their greatest enemies, or in their greatest dangers. The true means and methods of their safety will be found of a quite different nature. The time and way of the church's deliverance is every where represented, as appointed and directed only by the orders of God and Christ. Angels are every where represented as the appointed ministers to execute these orders; angels are to sound the trumpets of God's judgments, and to pour out the vials of God's wrath; so that the whole representation seems as if designed to teach Christians, they were to be watchful against all manner of rash and mutinous attempts of their own, and not run into rebellion upon any pretence of religion, as the Jews did, and met their ruin in it. They are directed to wait the time God has appointed for their deliverance; hoping that God will, by his own hand of providence, execute his designs of their protection and deliverance, in the most fitting time, and in the fittest manner, and by the most proper means: so that, except the wisdom and prudence of their own conduct, which is the duty of all men at all times, and is the farthest thing in the world from enthusiasm, either in life or religion, the church has no other directions in these prophecies, but to "stand still, and see the salvation of God." The whole scheme of this prophecy then, is so far from being an encouragement to enthusiasm, that it is a wise preservative against it; for the general doctrine of the whole book is this,—that the patience of the saints is the way to their victory.

Upon the whole, in these interpretations we are not to expect demonstrations, or such proofs as shall be liable to no manner of objections, or that some weak and warm heads may not wrest these prophecies as they do the other scriptures, and may do any principles whatsoever, to extravagant designs and actions: it should be sufficient to satisfy us, if we find a proper and likely sense of the prophetic expressions and descriptions, suited to the manifest wise design of the whole prophecy; and if these interpretations are supported by an application of events in history, that are justly applicable both to the prophetic descriptions, and to the series and order of the prophecies; if they are events worthy a spirit of prophecy to reveal, and agreeable to the spirit and intention of this prophecy in particular, we may, without exposing ourselves to the charge of being over-credulous, reasonably rest satisfied with them.

Then, we may represent these prophecies to ourselves in that noble and useful view in which a great author has placed them (Bossuet, Explic. of the Revelation, Pref.):

"In the Gospel of St. John we read the life of Christ on earth: a man conversing with men, humble, poor, weak, and suffering, we behold a sacrifice ready to be offered, and a man appointed to sorrows and death; but in the Revelation of St. John, we have the gospel of Christ now raised from the dead. He speaks and acts as having conquered the grave, and triumphed over death and hell, as entered into the place of his glory; angels, principalities, and powers, being made subject unto him, and exercising the supreme universal power he has received from the Father over all things in heaven and earth, as our Saviour, for the protection of his church, and for the sure happiness of his faithful servants in the end."

SCHEME AND ORDER OF THE PROPHECIES IN THE BOOK OF REVELATION.

CHAP. I. VER. 19. — A. D.

INTRODUCTION, A prophetic vision in the isle of Patmos, representing Christ, his care of the churches, promising a revelation, with cautions and exhortations suitable to the then present state of the church, and to the future state of the church in after-ages, to encourage patience and constancy in the faith - - - - - - - - 95

CHAP. II.

FIRST PART OF REVELATION, relating to *the things that are*, or the then state of the church:

Seven Epistles. Seven Epistles to the seven principal churches in Asia, describing their *present state*, with cautions and exhortations suitable to it.

CHAP. III.

SECOND PART OF REVELATION, relating to the things that *shall be hereafter*, or to the state of the church in the ages to come, after the time of the vision, with cautions and exhortations suitable to it.

CHAP. IV.

Scene of the visions. The throne of God, the consistory above, and heavenly church, representing God's power, majesty, authority, providence, and sure event of all his purposes.

A sealed book, containing a revelation of the state of the church in after-ages, given to the Lamb to open, or to Jesus Christ to reveal, for the good of the church, by St. John:

CHAP. V.

Chorus of angels and saints; or, the whole heavenly church sings a psalm of praise to the Lamb.

CHAP. VI.

The Revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods.

SEVEN PERIODS.

First period, showing the state of the church under the heathen Roman emperors, from about the year 95, to about the year 323. The seals of the book opened in order - - - - - - - 95–323

Seven Seals.

1. First seal represents a white horse, the rider with a crown, going forth to conquer; signifying the kingdom of Christ, or Christian religion, prevailing against the opposition of Jews and heathen.
2. Second seal represents a red horse, power given to the rider to take peace from the earth; signifying the first memorable judgment on the persecutors of Christianity, in the destruction of the Jews under Trajan and Hadrian - - - 100–
3. Third seal represents a black horse, the rider with a balance to measure corn; signifying great scarcity of provision, near to famine, in the time of the Antonines - - - - - - - 138–
4. Fourth seal represents a pale horse, the name of the rider Death; signifying a great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian - 193–
5. Fifth seal represents the souls of the martyrs under the altar, their reward and deliverance in a short time; signifying the severe persecution in the reign of Dioclesian, with an encouragement to constancy, suitable to such times of difficulty - - - - - - - - - - - - - 270–
6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven; signifying great commotions in the empire, from Maximian to Constantine the Great, who put a period to the persecution of Rome heathen - - - - - - - 304–323

CHAP. VII.

Interval between the first and second periods, represents an angel sealing one hundred and forty-four thousand with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity.

VER. 9.

Chorus of the heavenly church blessing God for his salvation. One of the elders shows unto St. John the happiness of those who were faithful and constant to true religion, in the great trial of so grievous persecution.

CHAP. VIII.

Second period reveals the state of the church and providence in the times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Mahometan imposture, till the stop put to it in the western empire, which reaches from about the year 337 to the year 750 - - - - - 337–750

Seven angels receive seven trumpets to sound.

Seven Trumpets.

1. First trumpet represents hail and fire mingled with blood, cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius - - - - - 337–379
2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric - - - - - - - - - - - - 379–412
3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself - - - - - - - - - - 412–493
4. Fourth trumpet represents a third part of the sun and moon darkened; signifying, the wars in Italy between Justinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all the remaining power and authority of Rome quite suppressed - - - - 493–568

CHAP. IX.

5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying, the rise of the Mahommedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession - - - - - - - - - - - - - - 568–675
6. Sixth trumpet represents four angels loosed, which were bound in the river Euphrates; signifying, the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel - - - - - - - - - - - 635–750

Third period of the vials reveals the state of the church and providence, in the times of the last head of Roman government, represented by the beast, for one thousand two hundred and sixty years, to its final overthrow, from about the year 756, to about the year 2016 - - - - - - 756–2016

CHAP. X.

An angel, or *Nuntius*, brings a little book, the remainder of the sealed book opened by the Lamb,

A. D.

and gives it to St. John to eat; signifying, a farther revelation of what was to follow in order of time, to the end of the world.

CHAP. XI.

Three general descriptions of this period:

1. First general description represents the temple measured: part given to the gentiles; two witnesses prophesy in sackcloth one thousand two hundred and sixty days; signifying, the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions during this whole period.

CHAP. XII.

2. Second general description represents a woman forced to fly into the wilderness for safety; and protected there one thousand two hundred and sixty days; signifying, the persecution and preservation of the church during the same period.

CHAP. XIII.

3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying, that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.

CHAP. XIV.

Chorus of the heavenly church celebrates in a hymn the happiness of those who remain faithful and constant.

CHAP. XV.

Nuntius, an angel, comes down from heaven to declare the certain and severe judgment of the enemies of truth and pure religion, in this period.

Seven angels receive seven cups full of the wrath of God; signifying, that the enemies of truth and pure religion in this period, shall be severely punished in the course of it, as well as they shall be utterly destroyed in *the end*.

CHAP. XVI.

The oracle gives order to the seven angels, to pour out their vials or cups.

Seven Vials.

First vial poured on the earth; a grievous sore on the worshippers of the beast, signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families - - - - - - - - - - 830–

2. Second vial poured on the sea, it becomes as the blood of a dead man; signifying, the great bloodshed of the holy war, to recover Jerusalem from the Saracens - - - - - - - - - - 988 1040–

3. Third vial poured on the rivers and fountains; they become blood; signifying, the bloody civil wars between the Guelphs and Gibellines, the papal and imperial factions, when the popes were driven out of Italy into France - - - - 1190 1200–

4. Fourth vial poured on the sun, which has power given it to scorch men; signifying, the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat - - - - - - - - - 1371 1378–

5. Fifth vial poured on the seat of the beast, or his throne; signifying, the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the pope, and in opposition to the papal authority - 1530 1560–

6. Sixth vial poured on the river Euphrates, makes way for the kings of the east. This seems, in the order of the prophecies, to be yet future; but may likely mean some invasion of the pope's dominions from its eastern boundary, or the Adriatic - - - - - - - - - - - - - - - 1650 1670–1850

7. Seventh vial poured on the air, the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period - - - 1850–2016

CHAP. XVII.

Nuntius, an angel interpreter, more fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful during this period.

CHAP. XVIII.

Another angel sent from heaven, to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruption and persecution.

CHAP. XIX.

Chorus of the heavenly church sings the praise of God, for his righteous judgments.

A vision of Christ, leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.

CHAP. XX.

Fourth period. An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a happy state of the church, in purity, peace, and prosperity.

VER. 7.

Fifth period. After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season, a new attempt will be made to revive the corruptions of the church, and a spirit of persecution, which shall end in the final destruction of Satan's power, and of all the enemies of pure and true religion.

VER. 11.

Sixth period. The general resurrection and final judgment; the everlasting destruction of the wicked.

CHAP. XXI.

The *seventh period* concludes the whole prophecy, in the vision of new heavens, and a new earth, representing, in strong images, the extent, security, riches, and grandeur of the heavenly Jerusalem; signifying, the consummate happiness of the heavenly state.

CHAP. XXII.

Thus, the prophecies of this revelation issue in an *eternal* SABBATH: *The sure reward of all who shall be found faithful and constant in the true religion of Jesus Christ.*

The CONCLUSION confirms the truth and certainty of these prophecies, warns against corrupting them, exhorts to hope the accomplishment of them; a useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times; which is

CHAP. XXII. VER. 6.

The useful moral and principal doctrine of these prophecies.

CHAPTER I.

SECTION I.

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

Ver. (1.) This book contains a discovery or revelation of many secrets, which Christ made known concerning the present and future state of his church in this world; and which the divine wisdom directed should be made known, by a revelation from himself, to his faithful servants; containing an account of many things that should shortly begin to be accomplished, and which he revealed by his [1] angel to his servant John, in the following visions. (2.) Which revelations John has faithfully recorded, as they were revealed to him by Christ, even as he faithfully testified what he had seen of Christ's actions on earth. And what follows is a true and faithful relation of what he saw in his prophetic visions. (3.) And they are of such use to the faithful Christian, that he will be truly blessed, who shall so read and attend to the words of this prophecy, as to follow the counsels and instructions contained in it, who shall persevere in the faith, worship, and patience, of the gospel; for they are of immediate and constant use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their order to the end of time.

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

(4.) I John, therefore, who saw these visions, and record them for the benefit of the church, salute the seven churches which are in Asia, to whom I more immediately direct this revelation, wishing them all manner of spiritual happiness, from the eternal God, and from his [2] Holy Spirit; (5.) And from Jesus Christ our Saviour and Lord, who is a faithful Witness, whom God raised from the dead, the first-fruits of our resurrection, and thereby gave us full evidence and reasonable assurance of our own resurrection from the dead, and has made him supreme head over all persons, of what authority, dignity, or power soever, to whom we have the greatest obligation, as he has so loved us, as to wash us from our sins in his own blood, (6.) and has sanctified us to the service of God, consecrating us as his church, a kingdom of priests, to honour God and his Father, and to give us the privilege of a near approach unto him, with assurance of acceptance and favour: to him let the churches ascribe glory and dominion, for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(7.) This prophecy, which I now record, you may observe, is agreeable to former prophecies, concerning the power and majesty of Christ's kingdom; Daniel prophesied of his coming with the angels of the host of heaven;* [3] and Zechariah, that "they shall look upon him whom they have pierced, and mourn;"† and our Saviour himself,‡ that "all the tribes of the earth shall mourn; for they shall see the Son of man coming in the clouds of heaven, with power and great glory." Such manifestations then of his glory and power, the Christian church had all reason to believe and hope for. (8.) And we have the more reason to heed, and give credit to these predictions of prophecy, because they are, in effect, promises of the supreme Governor of the world; who is ever the same unchangeable being, able to accomplish all his purposes from the first beginning of time to the last consummation of all things.

SECTION II.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

ANNOTATIONS ON CHAP. I.

Contents.—This chapter is an introduction, or preface, to the prophecies contained in this book. It represents the first vision John saw; the manner in which this revelation was made to him; and gives, in very lively figures, a view of the majesty, glory, and power of our Lord Jesus Christ, now in his exalted state: it teaches Christ's care of his church, now he is sat down at the right hand of God, in very beautiful and strong expressions, taken chiefly from the ancient prophets; very proper to confirm the faith and patience of good Christians, and encourage their perseverance, under all their afflictions and fears: the principal doctrine and design of the whole book.

[1] Ver. 1. *By his angel.*] In the style of prophecy, from whence the expressions of this book are chiefly taken, every thing is called an angel, that notifies a message from God, or executes the will of God. A prophetic dream is an angel; the pillar of fire that went before the Israelites, is called God's angel. The winds and flames of fire are angels to us, when used by God as voices to teach us, or rods to punish us: so that God is properly said to reveal by his angel, what he makes known, either by voice, by dream, by vision, or any other manner of true prophetic revelation.

[2] Ver. 5. *From his Holy Spirit.*] The Holy Spirit, I think, is meant by the seven spirits which are before the throne. Seven, in the language of prophecy, often expresses perfection, and may better be understood of the most perfect Spirit of God, the author of all spiritual blessings, than of seven angels, as a more natural interpretation of the expressions in prophecy, as well as much more agreeable to the manner of the gospel-blessing, from Father, Son, and Holy Ghost.

[3] Ver. 7. *Angels of the host of heaven.*] Rabbi Saadias Gaon observes the clouds of heaven, they are the angels of the host of heaven; this is the great magnificence and power, which God shall give unto the Messiah. (Vide Pearson on the Creed, art. 7, p. 293, and Bishop Chandler's Defence of Christianity, p. 130.)

---

* Dan. vii. 13. † Zech. xii 10. ‡ Matt. xxiv. 30.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

(9.) Know then the time and occasion of these revelations I received from Christ, were thus: I who am a fellow-sufferer with you, on account of the gospel of Christ, was in banishment in the isle of Patmos, for my faithful adherence to the religion of Jesus Christ, and the truth of his gospel. (10.) There, on the day distinguished in the Christian church by the name of the Lord's day, on which the church is used to assemble for religious worship, the spirit of prophecy came upon me, in like manner as upon the ancient prophets; and the first thing I perceived, was a voice, strong and loud as the sound of a trumpet, and, attending to it, I heard this voice from heaven, or oracle of God, distinctly saying unto me, (11.) I am Alpha and Omega, I begin, and I finish all things, from the creation of the world, to the end of time, and the consummation of ages; regard the revelations thou shalt receive, as coming from me; write them down to preserve them for the use and benefit of the church, and send them in particular to the seven churches which are in Asia, who are concerned in the present use of them. (12.) This voice of the oracle called me to great attention, and made me turn to see whence this voice might proceed; then the spirit of prophecy continued the revelation is a prophetic vision, [4] for I saw as before my eyes the following representation: I saw seven golden candlesticks, or a lamp made of pure gold, having seven branches, like to the lamp in the holy place in the temple.*

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

(13.) And as the priests, when they dressed the lamps, stood in the midst, to light the middle and largest of the branches first; so I beheld a person in the midst of this lamp, as if trimming the branches, not in the appearance of an angel, but in an appearance of human shape as a man; he was dressed in the rich habit peculiar to the high-priest: he wore the robe of the ephod, girt with the curious girdle, of gold, blue, and purple, and scarlet, and fine-worked linen.†

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

(14.) The appearance of his person was also very glorious, somewhat like the appearance of the Ancient of days, in Daniel.‡ The upper part of his body, his head, and hair, were exceeding white, and of [5] great lustre; his eyes had a piercing brightness, (15.) and the lower parts shone like the finest amber, or a refined and polished metal, and his voice was strong and full, like the sound of the sea, or some very great water.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

(16.) I perceived farther, that this venerable person held in his right hand, as it were, seven stars, and a sharp twoedged sword seemed to go out of his mouth, and his whole appearance was as glorious as if I had beheld the full lustre of the sun at noon-day, when shining in its greatest brightness.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

(17.) The sight of such a person, with so majestic appearance, struck me with great awe: insomuch, that, like a man in a swoon, I lost my senses for a time, but he raised me up, by laying his right hand upon me, and encouraging me, as the angel did Daniel;* and said unto me, Be not afraid, for though you may observe something in this vision of the majesty, power, and authority of my everlasting kingdom; (18.) yet observe also, this vision represents the High-priest and Saviour of the church, who died to redeem it unto God, and consecrate it a peculiar people, and who now ever lives to protect and bless it; and who has all authority and power in this life, and in the separate state of departed souls, after this life, to save it for evermore. This I confirm as a certain truth. (19.) Therefore lay aside your fear, and attend to the design of this vision; write down, and keep on record, what this vision reveals concerning the state of the church, of my power, and care of it, which are things of great concern to the church, and regard partly the present state of the church, and partly the several states of the church in future [5] times. (20.) To begin then to explain the meaning of this vision, observe what is to be understood by the mystical representation of the seven stars, and the seven golden candlesticks, or branches of the lamp: the stars are intended to signify the angels, pastors, or bishops of the churches; and the candlesticks to signify the churches themselves, consecrated to the service of God, following the instructions of their faithful bishops, in purity of doctrine, worship, and manners, shining as lights in the world, and honouring their profession of my gospel, and religion, before men.

---

[4] Ver. 12. *In a prophetic vision.*] The Jews accounted all degrees of prophecy were included in dreams and visions; In istis autem duabus partibus, somnio inquam et visione, continentur omnes prophetiæ gradus (Maimonides, More Nev. par. ii., cap. 26, p. 293); but yet the Jews were wont to make a vision superior to a dream; (vide Smith's Select Discourses of Prophecy, p. 175) so that this book is represented as the highest degree of prophetic revelation.

[5] Ver. 14. *Of great lustre.*] So λευκὸς, which we translate "white," properly signifies. Thus, Rev. xx. 11, "And I saw a great white throne;" that is, a throne with a glorious lustre. Λευκὸν (candidum) hic intellige splendidum cum majestate. (Grot. in loc.)

This being an appearance of the Shechinah, is to be considered as that always was, a representation of the divine presence, majesty, and glory; therefore the glory in which the Shechinah appeared in ancient prophecy, is very properly applicable to it.

[6] Ver. 19.] This distinction of things relating to the present state of the church, and of things relating to the future state of the church in aftertimes, may direct to one observation concerning this prophecy; That this first vision should seem to relate to the present state of the church; the following visions, to the future state of the church; which, I think, makes it more probable, to understand the epistles to the churches, as relating to the present state of the church in the days of the apostle, than to understand them as prophetic representations of the successive states of the church to the end of time: but I enter not into the opinions of learned men on that question, proposing to set the prophecies of this book in a plainer light if I can; not to make them darker, by new disputes, than they were before.

---

* Exod. xxv. 31. † Exod. xxxix. 5. ‡ Dan. vii. 9.

* Dan. x. 10.

CHAPTER II.

SECTION III.

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; [1]

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: [2] and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.[3]

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

(1.) As the churches in Asia now labour under many discouragements and great trials of their faith and patience, write to them, as in my name, these directions and instructions proper for their warning and encouragement; declare, as from the Holy Spirit of revelation, my care of them, and power to protect them. In particular, write after this manner to the church of Ephesus; Though I am in heaven, yet I am concerned for the protection of my religion on earth, I will protect my ministers, who are careful to enlighten the church with the knowledge of truth and righteousness, of peace and happiness, according to the revelation of my gospel; and I will give all encouragement to the churches, and assistance, proper to answer their character as lights of the world, to adorn the Christian religion by purity of doctrine, worship, and manners. (2.) And let the church of Ephesus farther know, in this solemn manner, that in my observation of its behaviour, I take a particular notice of what deserves commendation; that it is careful to preserve good works; that it is diligent and zealous in the duties of religion; that it has shown a patience and constancy, as well as diligence and faithfulness, and expressed them in a very proper manner; not bearing those evil persons who would have corrupted the purity of the church with wickedness of life, and, examining the doctrines of such who would have imposed their errors on the pretence of apostolical authority, preserved the purity of faith and doctrine, as well as of life and manners. (3.) Let them know, I observe, that these things commendable in the church of Ephesus, are very eminent; they have borne great afflictions, they have long had patience, and, from a right principle of affection to my name and gospel, in which they have been very constant, as well as diligent, have not fainted under any difficulties or opposition. (4.) However, there are some things in the behaviour of this church that deserve reproof and censure, notwithstanding all that is commendable in it.

Tell them in my name, You have suffered your former affection to abate and cool; your affections for the institutions of the gospel, your charity for each other as brethren, and members of the true church of the living God, are not so warm and lively as once they were.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.[4]

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(5.) Take notice then of this declension of thy love, as a miscarriage that calls for repentance and reformation; this can only consist in regaining your former warmth of affection, so as to excite you to your former eminent acts of love and charity; if you neglect this warning and advice, if you will not repent and do your first works, I will soon punish your negligence and disobedience, by depriving you of those privileges of the true church, for which you are losing your esteem and affection. (6.) Yet still there is this encouraging in you, that though your love and affection are cooler than they were, yet you highly disapprove and warmly condemn the idolatrous liberties and unclean practices of the Nicolaitans, which I also highly disapprove and condemn. (7.) Let him therefore who is disposed to receive useful instruction, attentively consider what the Spirit of wisdom and prophecy reveals to the church, and let him be encouraged to faithfulness, perseverance, and constancy, in the Christian religion, being assured, that whosoever shall

ANNOTATIONS ON CHAP. II.

Contents.—In this and the following chapter, we have the prophecies which concerned the then present church, or "the things which are:" (i. 19) by which the state of the seven churches in Asia, at the time of the vision, seems to be described, in what was commendable, and deserved encouragement; in what was faulty, and called for reproof and reformation. This part of the prophecy is designed to show the constant care of Christ over the church both in the punishment of apostasy, and in the blessings of faithfulness and constancy. Each of these epistles is then to be considered as proper directions and encouragements, cautions and warnings, in every state of the church, where there are like commendable things to be praised and encouraged, or like faults and miscarriages to be reproved and amended; and it will represent the state of the church in every age, as, in every period of time, there will be some like things to be commended, and to be blamed. This is a representation of the state of the church, most proper to the design of the prophecy, to encourage faithfulness, patience, and perseverance, under all the discouragements the church might meet with. Christians were not to be discouraged on the one hand, because all things in the churches were not as they ought to be; nor yet, on the other hand, where they to neglect or overlook any miscarriage or imperfection, on pretence that the church in this world cannot arrive at perfection. They were to amend what was faulty, to improve what was imperfect, and to remain constant in the purity of Christian faith, worship, and manners, when the protection of Christ their Saviour promises them victory in the end, and to crown that victory with the glorious reward of eternal life.

[1] Ver. 1. *Walking in the midst of the golden candlesticks,*] Is an expression taken from the office of the priests in dressing the lamps, which was to keep them always burning before the Lord. I conceive, therefore, "walking" here may be designed to signify, not only a care to observe and know the true state of the churches; but moreover, to assist and promote their improvement in religion, or to assist the churches in their proper character, as consecrated to the service of God, that they may shine as lights in the world, in the midst of a crooked and perverse nation (Phil. ii. 15).

[2] Ver. 2.] This observation of the commendable behaviour of the church of Ephesus, seems to direct us to observe how acceptable in the sight of God the care of the primitive churches was, to preserve purity by proper discipline, and a zeal against wickedness, as inconsistent with the profession of the gospel, as Mr. Waple well observes on the place.

[3] Ver. 3.] This third verse, as Mr. Waple observes, being much a repetition of what was said in the foregoing verse, seems to intimate that the sufferings, the diligence, and the patience of this church, were very eminent and remarkable, for so a repetition of the same thing sometimes signifies in scripture language.

[4] Ver. 6.] However antiquity differs concerning the original of the sect of Nicolaitans, it sufficiently agrees as to the libertine principles and impure practices they taught, used, and defended; insomuch that they allowed lewdness and adulteries, as well as idolatrous sacrifices, by placing them

fight this good fight so as to overcome the enemies of truth and righteousness, so as not to be turned back from the holy commandment, by the temptation of an evil world, shall enjoy a state of full perfection and happiness in eternal life, as the first parents of the human race would have continued in the happiness of their paradisaical state, if they had not lost the privilege of the tree of life, being overcome by the temptation of eating the forbidden fruit.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

(8.) Write also another epistle to the church in Smyrna, and give it to understand these things, as a revelation from a most powerful and affectionate Saviour, from him who was before all things, and of whose kingdom and power there shall be no end: As my obedience to death showed how one dearly beloved of God might be afflicted in this life; and as my death has obtained eternal redemption for my people, and the new covenant confirmed by it has called them to the hope of everlasting salvation, so I am also raised from the dead, and live for ever, and have entered into the glory, the reward of my sufferings, which may greatly encourage and support all who shall be partakers with me, in suffering for righteousness' sake, that they shall also be partakers with me in glory.

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation [5] ten days: be thou faithful unto death, and I will give thee a crown of life.

(9.) Let them know, I am not unacquainted with their true state and condition; I know their painful diligence in the good works of religion, and the many troubles they meet with on account of it; and, in particular, their low and poor condition, as to the riches of this world; though they have reason to account themselves rich, as they abound in good works, and enjoy the favour of God, with the hopes of the true religion; let them farther understand, I am sensible of the opposition they meet with, from a party which boasts in the privileges of the true church, but whose pretences are false and blasphemous; who are so far from being the true church of God, that they are a synagogue of Satan, by promoting error, superstition, and wickedness, the very things wherein the kingdom of Satan consists. (10.) Direct them, that they fear none of these sufferings, which such evil persons may inflict upon them; though God, for the trial of their faith and patience, may permit them to be cast into prison, and they may have great trouble for some considerable time, yet exhort them to be faithful even unto death, if their trial should reach to the danger of their lives, as well as of their liberty; assuring them, that their faithfulness shall finally be rewarded, with a crown of infinitely more value than the corruptible crowns men have in so high esteem here, even with a state of perfection, happiness, and glory, for ever.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

(11). Let then every man attentively consider, what the Spirit of wisdom and revelation hereby teaches the church, and be encouraged to faithfulness and constancy, in the profession and practice of true Christianity: for whoever shall thus overcome the temptations of the world, shall not be hurt by the death of his soul in the world to come; but shall be delivered from the punishment of the wicked and faithless, when they shall be doomed to everlasting destruction.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

(12.) Send also an epistle to the bishop of the church in Pergamos; let them know these instructions and admonitions come from their Saviour; who, though he has a constant care of the churches, and their ministers, yet was represented in the vision you saw (i. 16), with a sharp sword going out of his mouth, to acquaint them, the power of the sword is an essential right of my government; that I shall be as ready to punish apostates and enemies of my kingdom as I am ready to protect and bless my people, in their perseverance and constancy, according to those rules I have settled, and declared in my word.

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

(13.) Let them know, I consider what is commendable in them, every circumstance that makes their patience and constancy more eminent; I consider their good works, and I consider also, the temptations of the place where they live, where the powers of darkness and corruption have a numerous and powerful party. Yet, in this time of severe trial, when the evil spirit of persecution prevailed to put a faithful servant of my gospel to death in their city, so great was the power of Satan among them; yet they could not be prevailed upon to deny my name and religion.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

(14.) Notwithstanding this exemplary constancy, let them also understand there are some things that deserve reproof, and require reformation; they have some among them who have fallen into the prevailing corruptions. As the wicked advice of Balaam prevailed upon the children of Israel to commit fornication with the daughters of Moab, and so to join with them in their idolatry; which trespass was punished by a plague among the congregation of the Lord:* so there are some in the church of Pergamos, who give into the corruption of eating things sacrificed to idols, and allow themselves to commit fornication. (15.) There are some who go so far as to justify those miscarriages, by receiving the principles of the Nicolaitans, which I greatly disapprove, as most inconsistent with the purity of the Christian faith and religion, as revealed and taught in my gospel.

16 Repent; or else I will come unto thee quickly, and will fight against them with the [6] sword of my mouth.

(16.) Charge them therefore to repent of these miscarriages, and to return to the Christian purity of doctrine and manners, by a thorough reformation: otherwise, as these sins were punished, in former examples, by a plague, I also will very soon punish them in such manner as shall show my high displeasure at so great miscarriages in my church.

---

among things indifferent, and pleaded in justification of their own liberty in the use of both. And thus it seems to be explained in this very chapter (ver. 14), "Teaching to eat things sacrificed to idols, and to commit fornication."

[5] Ver. 10. *Ten days,*] I conceive, is not to be understood literally; a short time of affliction indeed! hardly agreeable to a description of that tribulation this prophecy seems to prepare the church for. In scripture language, "ten times" are many times, Gen. xxxi. 7. 41; "ten women" are many women, Lev. xxvi. 26; "ten sons" are many sons, 1 Sam. i. 8; "ten men" are many men, Ecclus. vii. 9; and in common speech, *ten* signifies *many;* as Mr. Daubuz has observed in several passages of Plautus (Symbolical Dict. p. 96).

[6] Ver. 16. *I will fight against them with the sword of my mouth,*] Is, I think, an allusion to the sword, one of the ensigns of magistracy and government, to express the jus gladii, or the power of the sword, in the execution of justice

* Numb. xxv. 1, 2, xxxi. 16.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, [7] and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

(17.) Let all who are disposed to receive useful instruction, carefully attend to these encouragements and warnings given by the Spirit of prophecy. He who, from these encouragements, shall overcome the temptations of the world, shall receive an abundant reward; I will bestow upon him all the rewards meant by the spiritual manna, the true bread of God, which came down from heaven;* and I will give him a stone, with an inscription on it, not as a ticket or warrant, to receive such small rewards as are usually given to those who obtain a victory in the public games, or assemblies; but such as shall be a warrant to receive so great a reward, that none can rightly comprehend the value of, but such who shall be possessed of it, and know, in experience, how great privileges, grace, favour, and happiness, it entitles them to, in the inheritance of the new Jerusalem.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

(18.) Write also to the bishop and church of Thyatira, as from me, who, though I was a man, by my natural descent from the family of David, yet am also truly the Son of God, and was declared to be so by the power of the Spirit, who discern all the secrets of men's hearts, how concealed soever they may be, whose ways will be found glorious in purity and upright judgment, who exercise loving-kindness, judgment, and righteousness, in the earth.†

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

(19.) I observe and commend thy good behaviour in many things; all thy good works are remembered by me, which are done in my service, out of love to me, my name, and my gospel; as I approve thy faith, patience, and constancy in times of temptation and affliction, so I am pleased to find your affection and zeal in my service improving, that, after a long time of patience, your faith, affection, and constancy, appear more eminent than at the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

(20.) Yet, observe, there are some things in your conduct I take notice of which deserve blame, and call for reformation; you give too much allowance and countenance to some evil persons, who, like that wicked woman Jezebel, who defiled Israel with her idolatrous and lewd practices, set themselves to teach, and, on wicked pretences to prophecy and revelation, to seduce my servants to commit fornication, and to eat things sacrificed to idols, both which are contrary to the truth and purity of the doctrine and worship of my gospel. (21.) Though I have given these persons a long time to consider the evil of their behaviour, and to reform it, yet they are so corrupt in their minds, that they still remain impenitent and obstinate, and give no signs or hopes of amendment. (22.) Know, then, I will take a time severely to punish these persons for their evil principles and wicked practices; and this punishment shall reach all who are partakers with them in their wickedness, as well as themselves; instead of ease and pleasure, they shall have sorrow and tribulation; and this threatening shall be accomplished, as surely as the punishment was, which the prophet Elijah denounced in the name of the Lord against Jezebel,* except they repent of their evil deeds, and forsake them. (23.) Let them know, the punishment of the false teachers, and their followers, shall be so great, and so remarkable, that the churches shall observe a divine power in it, and learn to respect and honour the administration of my government; who, as I know the secrets of men's hearts, and most concealed principles of action, so "I exercise judgment in giving to every man according to his works." (24.) But, as many have kept themselves from these evil doctrines, which the deceiving spirits have been so industrious to propagate; and which, though they boast in them as deep knowledge and wisdom, are indeed the deep arts of deceit and error in the kingdom of Satan, to bring in all sorts of corruption, by teaching to account things unlawful and sinful, as indifferent and innocent: let all who have kept themselves from these pollutions be assured, my gospel shall impose no new burden upon them, nor lay any new restraints, as these false teachers would insinuate; but only confirm the laws of truth, righteousness, and goodness to make them free from sin, the truest and most valuable freedom and liberty. (25.) Let them be careful to hold fast to the end the doctrines and precepts they have already received from my gospel, as necessary to true religion, and to please God; and no other things that can affect their real liberty shall be imposed upen them.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

(26.) To encourage them farther in their faithful constancy, acquaint them in my name, if they overcome these temptations, and keep the faith and holy commandment of my gospel, so as to persevere unto the end in truth and righteousness, I will make good the promise made to the church in prophecy, that it shall prevail against the superstition of the heathen world, whether maintained by the heathen nations themselves, or introduced by others into the Christian church. (27.) For truth and righteousness shall prevail against error and wickedness; the church shall have a power, by my protection, like that I received from my Father;† however obstinate any man be in opposition to

---

and punishments. But as the word of God is the measure by which he proceeds in punishment and protection, this being the declaration of his mind and will, the power of the sword, in the execution of justice, is ever to be considered as used agreeably to such measures as the word of God has declared, according to the promises and threatenings contained in his revelation, or the word that goeth out of his mouth.

[7] Ver. 17. *The hidden manna*] May refer to the words of Christ, John vi. 51, "I am the living bread which cometh down from heaven: if any man eat of this bread, he shall live for ever." A much greater instance of God's favour and grace, than feeding the Israelites with manna from heaven.

---

* John vi. † Jer. ix. 24.

* 1 Kings xxi. 23. † Ps. ii. 8, 9.

truth and purity, my power shall break their obstinacy, and give success to a faithful defence of my gospel against all the idolatrous and immoral principles of the heathen nations.[8] (28.) I will yet farther reward the constancy of my faithful servants; I will give them so clear understanding in the privileges, promises, and blessings of my gospel, as if "a day-star arose in their hearts;"* they shall see with great clearness, as by a bright light, the great encouragement and certainty of their reward, and rejoice in hope that the end of their warfare shall be victory, and their victory shall be crowned with a glorious reward; for they themselves shall "shine as the brightness of the firmament, and as stars, for ever and ever."* (29.) Let every one who is disposed to receive useful instruction attend to these directions, which the Spirit of revelation and prophecy designs to teach the churches.

[8] Ver. 27.] The kingdom of Christ, and his power over the nations, signify the success of his gospel, and of the true religion revealed and instituted by him, in opposition to the errors, idolatry, and wickedness, which had corrupted the heathen world.

* 2 Pet. i. 19.

* Dan. xii. 3.

CHAPTER III.

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

(1.) Write also an epistle to the bishop of the church in Sardis, to let the church know, as from me, who have all spiritual gifts in my power and disposal, and the bishops and pastors of the churches under my care and protection, that I know their behaviour and their state; I know, that though they make a fair profession of the Christian faith, yet that they have very much lost the life and influence of true religion; though they keep up a reputation among men, they have lost it in the sight of God, who regards the heart and inward temper. (2.) Exhort them, therefore, that they carefully watch over themselves; and, in especial manner, to confirm those good principles and dispositions, which are grown so weak as to be near extinguished: for even the good things which still in part remain among them are very defective, and want much of that perfection which true religion and my gospel require, to make them acceptable in the sight of God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(3.) Direct them, that they seriously call to remembrance what doctrines they received when my gospel was first delivered unto them, that they may closely adhere to the rule of faith, worship, and life, they were then taught; when they compare their present temper and actions with the purity of that rule, let them observe wherein they have departed from it, that they may be concerned for their miscarriage, and sincerely careful to amend it: for if they disregard this direction, they are to expect some sudden and unforeseen judgment, which shall come upon them at unawares, as a thief is used to surprise a house in the night. (4.) But let them also know, for their encouragement, though this is the bad state of the greater part of their church, it is not of all; there are a few who have preserved themselves from the common corruption, who have kept their purity, and acted truly agreeable to their Christian profession; let them know I account them worthy of great honour and happiness, and I will confer distinguishing marks of honour and favour upon them.[1] (5.) Let them understand that this honour and favour shall be shown to every one who, by perseverance in faith and purity, shall overcome the temptations of this evil world; his name shall remain secure in the register of those who are entitled to the promise of eternal life:[2] I will myself own them to be my disciples, and acknowledge them true members of my church, in the presence of my Father and his holy angels at the day of final judgment, which shall confirm to them the inheritance of everlasting glory and happiness. (6.) And let every one who is sincerely concerned to improve by these useful instructions, carefully meditate on these directions which the Spirit of prophecy here sends to the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

(7.) Write likewise to the church of Philadelphia, as from me, who am that Holy One whom the Father hath anointed with the Holy Ghost and with power to the holy office of

ANNOTATIONS ON CHAP. III.

[1] Ver. 4.] White or shining garments were marks of favour and honour; under the law, they were the garments of the priests, and worn in the courts of princes. Thus Pharaoh honoured Joseph, by arraying him in vestures of fine linen, as well as putting a gold chain about his neck (Gen. xli. 42). A white garment is also an emblem of purity, and therefore interpreted in this prophecy (Rev. xix. 8), of the righteousness of saints, as well as a mark of honour: whence we see the propriety of this emblem, of white or shining garments, to express the peculiar honour and favour God would show to them who remained constant and faithful in the purity of the Christian faith, worship, and life.

[2] Ver. 5.] This book of life, is an allusion to some book or register, in which persons' names were enrolled, and by which they had a claim to certain privileges. I think it is not material, whether it refer to the registers in which the genealogies of the priests were kept, in which, if a man was not registered, he was rejected, as not belonging to the family of priests; or whether it refer to the common registers, in which the names of free citizens were used to be enrolled, and by which they were to prove their right to the privileges of free citizens; for either will sufficiently explain the meaning of the expression: and they who are written in the Lamb's book of life, as it is called, Rev. xxi. 27, are sometimes represented as priests, sometimes as fellow-citizens with the saints, and heirs of the kingdom of heaven. The general meaning is, They shall have a sure evidence on record, of their right to all the privileges and blessings of the true Christian church, included in the promise of eternal life.

mediator between God and men, whose doctrines and promises are all true and faithful, who have received all power and authority in my spiritual kingdom, as the promised Son of David: so that none can exclude from the privileges of the kingdom of heaven those whom I shall receive into them; and none can bestow them upon those to whom I shall, by my word and judgment agreeable to it, deny them. (8.) Let them understand I know their state and condition; I have given them a great opportunity of propagating my gospel, and of improving themselves in holiness and comfort, the true blessings of it, nor shall it be taken from them: but as they have been faithful to my religion, though in a weak state of worldly power, greatness, and riches,[3] and have not given up my authority, or the obligation of my doctrines, to any of the prevailing corruptions;—

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

(9.) I will therefore powerfully protect them against all those evil persons who boast themselves to be the true people and church of God; but, by promoting the cause of error and wickedness, prove themselves by sure marks to be in the party of Satan: insomuch, that I will make those very persons, by whom they are now opposed and despised, to submit themselves to them, and honour them, as convinced that I favour them with particular marks of my affection; and I will cause them, as disciples, to sit down at their feet, to learn the truth from their instructions.[4] (10.) And encourage them with this hope, that as they have hitherto faithfully followed my directions to patience and constancy in their present trials, I will give them farther gracious assistance to persevere in greater temptations and more general trials. When Christians every where shall have the sincerity of their faith and their constancy put to a new trial, theirs shall be approved and found sincere, even at that time when many shall fall from their constancy, and forfeit the blessings of true religion.[5]

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

(11.) Exhort them to continue in their good state and constancy, whatever trials they may still meet, for they will shortly meet with other trials; let them be careful, lest by yielding to any new temptations, they lose their hope, and their reward at last.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the[6] name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

(12.) For he that endureth to the end, and so shall overcome, has a glorious reward prepared for him: he shall have a high degree of honour in the presence of God, which he shall securely enjoy, without fear of losing it: he shall enjoy the glory of God, in the true heavenly church; and he shall be made a partaker of my own glory, in the perfection and full happiness of the heavenly state.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

(13.) Let every one who is desirous to learn the useful instruction of this encouragement to patience and perseverance, diligently attend to what the Spirit of prophecy teaches the churches, and directs them to observe in this epistle.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: [7] I would thou wert cold or hot.

(14.) Finally, direct also an epistle to the bishop of the church of the Laodiceans, as from their Saviour, whose character is the truth itself, whose word may be fully relied upon in all things, and what he bears witness to is faithful and true, and shall surely be performed, and who is able to accomplish every thing he promises, as he was the author of the whole creation, and has supreme dominion over every creature. (15.) Acquaint them, I know their temper, how indifferent they are in the cause of religion; they make some pretences to it, but with no sincere or affectionate zeal.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

(16.) Let them know from me, such indifference in religion is highly disagreeable to me, as lukewarm water to the stomach; and if they continue in this bad state, I shall surely reject and cast them off, as the stomach rejects what

---

[3] Ver. 8.] "By 'strength' here cannot be understood," says Mr. Waple, on the place, "inward and spiritual strength, or zeal and courage to propagate the truth; for that was great in them, and they have a high character and commendation given them for it by our Saviour: it means, that outward human strength, in which the might of the world consists, 1 Cor. i. 27." It seems a commendation of their zeal and courage, that, without countenance and protection, and in an afflicted condition, they should yet show so much faithfulness and constancy.

[4] Ver. 9.] Some interpreters understand this expression "to worship before thy feet," to denote submission and respect, instead of opposition and contempt; others, that it is an allusion to the Jewish custom, of disciples sitting at the feet of their teachers, to hear their instructions: I thought it therefore not improper to mention both in the paraphrase.

[5] Ver. 10.] This hour of temptation, which shall come upon all the world, seems to relate to the persecution under Trajan; which was greater and more extensive than the preceding persecutions, either under Nero or Domitian.

[6] Ver. 12. *I will write upon him the name of my God*, &c.] Is an allusion to inscriptions usual on pillars, which sometimes expressed the privileges granted to cities; sometimes the names of benefactors, in memory of privileges granted: the general meaning is, to show the great privileges and happiness of the faithful members of the church, in the constant favour of God. Thus the happiness of the church is expressed in ancient prophecy, "The name of the city from that day shall be, The Lord is there," Ezek. xlviii. 35; "And they shall call them, The holy people, The redeemed of the Lord," Isa. lxii. 12. This promise may well signify, that they who are faithful to God and Christ, to the end of this life, shall enjoy all the happiness of the church, in the heavenly state of perfection and glory. How great an encouragement to preserve the purity of Christian faith and worship, against all corruption, and to promote a reformation, wherever it is corrupted!

[7] Ver. 15.] "I would thou wert cold or hot," may be understood as an expression of great dislike, not as a proper wish or expression of what men really desire; though, on some accounts, even no profession of religion is preferable to an insincere and unaffecting profession of religion. This dishonours the profession of religion, which the other does not; and men are more likely to be brought to a sense of religion, when yet they have none, than when they satisfy themselves with a form of religion, without the power; which seems to be the temper Christ condemns in this church.

is greatly disagreeable to it. (17.) Show them their present duty, now they are so much mistaken in themselves; now they imagine themselves to be in so good a state as to want nothing; acquaint them, that indeed they are in want of all things truly good. They are in a wretched and miserable state, as they are poor in the fruits of righteousness, ignorant of the true perfection of religion, destitute of the righteousness which is of God by faith to forgive and cover their sins, and of the image of God to adorn their souls. (18.) Exhort them, that they be more zealous and careful to obtain the true riches, that they may be rich before God in good works, that the righteousness of God by faith may cover their sins, and the sanctification of his Spirit adorn their souls; and, by a true understanding in the nature and perfection of religion, they may see what they are to hope for, and to aim at. (19.) Then they will understand the wisdom of Providence even in their afflictions and trials; they will then observe a kind design in them, and improve them as a wholesome discipline of warning, correction, and amendment.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

(20.) Direct them to consider this present warning, as a proper opportunity of improvement; which, if they shall mind, and faithfully comply with, as my church and people ought to do, they shall enjoy the comfort and blessing of my presence and favour; then their reward shall be great in the end. (21.) For he that shall overcome his temptations, shall as surely have all his sufferings rewarded, by a portion in the happiness and glory of my kingdom, as my sufferings have been rewarded, according to God's promise, with supreme dominion, and universal authority over all things in heaven and in earth.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

(22.) And let every one who is well disposed to know his duty and his happiness, carefully mind, and faithfully attend to, these instructions, which by the Spirit of revelation and prophecy I send unto the churches.

CHAPTER IV.

SECTION IV.

1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.*

(1.) After I had seen the foregoing vision, and writ down the directions I was ordered to send to the seven churches, a new vision was represented to me, of another kind; I perceived a part of the heavens opened, through which, as through a door, I could behold what was done therein: and the first thing I perceived, was a strong and loud voice, like the sound of a trumpet.[1] This voice called upon me, saying, Come up hither, and the orders and decrees of Providence in after-times shall be revealed unto thee. (2.) Immediately upon this, the Spirit of prophecy came upon me, and I had the following prophetic vision, strongly and distinctly represented to me, as before mine eyes.[2] This vision I saw was like that of Ezekiel, when he saw the appearance of the likeness of the glory of the Lord; for I beheld, as if a throne was set up, and placed in heaven, and I beheld a person as sitting upon the throne.[3]

3 And he that sat was to look upon like a jasper and a [4] sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

(3.) The person who appeared to sit on the throne, made a very majestic and glorious appearance, with a lustre that may be expressed to common conception, by the precious stones which the greatest princes of the world were wont to use as their ornaments, when they appeared in their highest grandeur and magnificence. There was moreover, in this representation, a rainbow of a very beautiful colour, round about the throne; so that I beheld a representation, expressive of God's glory, majesty, authority, power, and faithfulness to his covenant and promise. (4.) Round about this throne, on every side, at some distance from it, were placed seats for twenty-four persons, and twenty-four elders, or persons appearing with the habits and dignity of magistrates and chief ministers, were seated upon them, so as to encompass the throne; they wore white and shining gar-

ANNOTATIONS ON CHAP. IV.

Contents.—The former vision which John saw, contained in the foregoing chapters, represented the state of the church, as I apprehend, at the time of the vision, or, in the words of the oracle, "the things that are" (i. 19), and gave suitable directions to the churches, to encourage their faith and patience, and exhort their constancy and perseverance. Now John records a second vision, in which the oracle revealed to him "the things which shall be hereafter" (i. 19), or the things which were to come to pass, in successive order, from the time of the vision till the mystery of God should be finished. In order to raise the greater attention of the church, and to represent the certain event, and great concern, of the things revealed in this vision, God himself is represented as seated on his heavenly throne, in the midst of his angels and saints, and the whole general assembly of the heavenly church; in which the glorious majesty and almighty power of God, his faithfulness to his covenant and promise, in the care of his churches, and favour of them, are described in very lively and beautiful images; together with the high regard the churches ought always to have for the counsels, designs, and orders of Providence, declared and published in so solemn manner, in the general assembly of heaven, or, in the language of the Jewish doctors, in the consistory above, as Maimonides expresses it,* Non facit Deus quicquam, donec illud intuitus fuerit in familiâ superiori; or, in another expression, Ipse et domus judicii ejus; as if it was an order or decree published and registered in the supreme consistory of heaven. A very proper and useful preface to the several revelations of the following visions.

[1] Ver. 1.] This may probably allude to the custom of the Jewish church, that upon opening the gates of the temple, the priests sounded their trumpets, to call the Levites and stationary-men to their attendance.

[2] Ver. 2.] We have before observed, that a vision was accounted the highest and most perfect kind of prophetic revelation, on i. 12.

[3] This representation of the throne of God is very agreeable to several descriptions of the ancient prophets, as Isa. vi. 1—3, Ezek. i. 26, x. 1, Dan. vii. 9.

[4] Ver. 3.] Many interpreters have observed a mystical meaning in the colours and properties of the precious stones here mentioned; thus in the jasper, which Grotius supposes

* Ezek. i.

* More Nevochim, par. ii. lib. vi. p. 200, 201.

ments, proper to persons of high dignity and honour; and as persons of chief distinction in the courts of the greatest princes: they wore also crowns or coronets of gold upon their heads.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

(5.) From the throne itself, there came flashings of a bright flame, which darted round about like lightning; and it was attended with such loud sounds as very much resembled the noise of thunder, as it was usual in the divine appearances to represent the awful majesty of the one true God, the King of Israel.[5] And as in the holy place in the temple, there were seven lamps continually burning before the presence, so here I saw, as the likeness of seven lamps burning before the throne of God, to signify the seven Spirits of God, with what purity, constancy, and zeal, the spirits of just men made perfect serve God in the general assembly of the heavenly church.[6]

6 And before the throne *there was* a sea of glass* like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

(6.) And as there was in the temple a large vessel, or laver of brass, called a sea, from the great quantity of water it held for the use of the priests, in the time of their service, that they might wash themselves, and be clean, and not die, for ministering before God under any pollution: so here I also beheld a vessel, much more glorious than the brazen sea; for it was made of transparent crystal, of great brightness and beauty.[7] And I saw moreover, in the middle of each side of the throne, in the whole circuit round about, four living creatures,[8] or cherubim of Ezekiel, which he saw in his vision; they appeared full of eyes, not only before but behind, so that they had a direct and full view every way of all things round about them.

7 And the first beast *was* like a lion, and the second beast like a calf,* and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

(7.) These living creatures had the same likeness and appearance of the cherubim in former visions: for the first of these living creatures had a countenance or face as a lion, the second as a calf, the third as a man, and the fourth was in appearance like a flying eagle; to express the strength, firmness, and constancy, the understanding and good-will, and the ready activity, with which they serve God.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(8.) These living creatures were moreover represented as in Isaiah's vision of the seraphim; they had each of them six wings, which they used in part to express their reverence, covering their faces and feet, in part to show readiness and expedition in performing the orders and commands of God; and every day and night they join in the adoration and worship of God, saying, Holy, holy, holy, Lord God Almighty, who ever wast, and for ever wilt be, the one true God, the everlasting Lord, and supreme Governor of all beings.[9]

---

a diamond, he finds an emblem of the invincible power of God: Mr. Daubuz, who considers it only as a stone of a white and bright-shining colour, looks upon it as a symbol of good-will and favour. Thus, the sardine stone, which is of a red colour, with some signifies the active power of God; with others, it is a symbol of anger and displeasure in God, and therefore of destruction; to teach men, if they obey his oracle, he will show them the brightness of his countenance; but if they despise it, he will at last show them the redness of it, or his fiery anger, in their destruction. And thus the beautiful green of the emerald is supposed to signify great good-will and favour: but as it does not appear to me, that the prophetic representation intended such mystical meanings, in the colour of the stones, I shall choose to omit them; especially, as all who have a mind to know them, may find them in almost every exposition. [" We may observe, I think, concerning the prophetic style of scripture, what the abbot Fleury has justly remarked concerning the poetical:— We are not to imagine each word and circumstance has a particular application; the whole figure generally tends to one point only, or directly means but one thing: the rest is added, not to make a part of the comparison, but to paint more lively the thing from whence the comparison is taken." Calmet, Dissert. vol. i. p. 113.] But the rainbow we have reason to consider as a representation of God's faithfulness to his covenant and promise, as God himself had appointed it a token of his covenant; and promised, that "when the bow shall be seen in the cloud, I will remember the covenant that is between me and you" (Gen. ix. 13—15).

[5] Ver. 5.] There is an observable difference in the several descriptions of the throne of God, in the prophets, that it may be very proper to take notice of it: the glory, or Shechinah, in the temple, is represented as under the wings of the cherubim; for "the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark" (1 Kings viii. 6, 7). In Isaiah's vision, the glory of the Lord is represented, as "sitting on a throne, and above it stood the seraphim" (Isa. vi. 1, 2); that is, above the place on which the throne was set, as attending ministers to him that sat upon the throne. In another vision, there is "the likeness of a firmament over the heads of the living creatures" (Ezek. i. 22), whom the prophet elsewhere calls "the cherubim" (Ezek. x. 20); or the cherubim were represented, as bearing up a crystal vault or seat, on which the throne of Jehovah was placed over their heads, and which they supported with their wings. This different description will be explained by an easy observation, that the Shechinah, or glory of the God of Israel, is represented in the temple, as the presence of a king in his palace; his throne is supposed seated in an apartment of state, and the cherubim are so placed, as to form a sort of canopy of state, under which he sits. In the vision of Isaiah, Jehovah is represented as sitting on his throne, or bed of justice, held in open court, in the porch, or at the gate of his palace; then the cherubim appear as attending ministers of the court, to receive and execute the orders of it. In the vision of Ezekiel, Jehovah is represented as going forth in solemn procession, and having his throne, or chair of state, borne up on the wings of cherubim, as the great kings of the east were used to be borne on the shoulders of their servants.

[6] The seven lamps, or candlesticks, are emblems of the church, and the Seven Spirits of God, of the all-perfect gifts and graces of the Holy Ghost. I have joined both senses together in the paraphrase, so as to unite both meanings into one; and to express what seems to be the principal intention of the figurative expressions, with what purity and perfection God is served by those who are wholly sanctified, and made perfect, in all grace and holiness, in the heavenly state.

[7] Ver. 6.] Several interpreters understand this crystal sea to be an emblem of the known rites of receiving converts into the Christian church by baptism, of the purity that sacrament signifies, and of the blood of Christ, by which they are washed and cleansed from their sins. To be sure, it has an allusion to that purity that is required in all persons, who have the honour and happiness of a near approach to the presence and throne of God.

[8] "Four living creatures:" so they are interpreted, Ezek. i., and so they should have been translated here; "four beasts" is a very improper expression, and may much darken the meaning of the vision.

[9] Ver. 8.] Mr. Mede, and many who follow him, suppose this description of the living creatures to be taken from the standards of the camp of Israel: supposing the standard of Judah was a lion on the east side of the camp; the standard of Ephraim an ox on the west side; the standard of Reuben,

---

* 1 Kings vii. 23. Exod. xxx. 18, &c.

* Ezek. i. 10. † Isa. vi. 2, 3.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

(9.) And when the cherubim, the representatives of the angels, who were nearest the throne, began their adoration and praise of God by a solemn thanksgiving, saying, Glory, honour, and thanks, be to the living and eternal God, who sits upon the throne; (10.) they were immediately answered by the twenty-four elders, who were round about the throne, at some farther distance; who, rising from their seats, and taking off their coronets, in the most humble posture of adoration, prostrated themselves before the throne, and worshipped the eternal living God who sat upon it; and joined in a doxology, saying, (11.) Thou, O Jehovah, art most worthy to receive the joint adoration of angels and saints, ascribing all glory, honour, and power, unto thee: for thou art the supreme God of all, who hast created all things; to whose will and power they all owe their beings at first, and by whom they all still continue to be what they are.

---

a man on the south side; and the standard of Dan, an eagle on the north side; and that these ensigns or standards figuratively expressed the strength and power of a lion, the constant labour and usefulness of an ox, the reason and prudence of a man, the quick sight and activity of an eagle: so that this represented the Christian church and priesthood, and expressed the several qualities of courage, labour, prudence, and activity, with which the Christian church and ministry were to maintain the honour of God, and cause of true religion in the world. But however ingenious and plausible this conjecture appears at the first sight, many learned persons, who have exactly considered it, find it has very little evidence or proof to support it. There is no mention of any such standards in Moses or the whole scriptures, in Josephus or Philo, or in any ancient writer, who can give any weight or authority to it. The reasons with which Aben Ezra endeavours to support it, are so weak in the opinion of the learned Bochart, that he has not scrupled to call them ridiculous: Sed hoc commento putidius nihil est (Hieroz. lib. iii. cap. 5, s. 8). There are, moreover, many reasons which make it highly improbable the Jews should use such standards in their camp, it being the unanimous opinion of the Jews, that images, as military standards, were contrary to their law, which forbade the making of images. And it is very unlikely, that when that people had suffered so much for making a golden calf, Moses should immediately make not only the image of a calf, but several other images, as ensigns or military standards, for a people so prone to idolatry; as the learned Witsius has more largely observed, Ægyptiacorum, lib. ii. cap. 13. These living creatures seem much more likely to be taken from the cherubim, in the visions of Isaiah and Ezekiel, and in the most holy place, which are plainly designed as a representation of the angels, which are ever represented in scripture as attendant on the Shechinah, or glory of God, according to the psalmist, Ps. lxviii. 17, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as on Sinai, in the holy place." The great use of angels in this vision, and their great number, so that John heard the voice of many angels round about the throne (v. 11), make it probable, that as the twenty-four elders are placed about the throne, as representatives of the Jewish and Christian churches, now united into one, so the four living creatures, or cherubims, are alike representatives of the angels, who are round the throne of God, and minister to him. And so, according to a great author, the form of the cherubim expresses the great understanding and power of the angels; Cherubim summam, secundùm Deum, scientiam et potentiam angelorum indicâsse (Spencer, de Leg. Hebræ. lib. iii. cap. 5, dissert. 5, p. 253).

And this will also give a plain reason, which otherwise is not so easy to account for, why these living creatures, or cherubim, are nearer the throne than the twenty-four elders, and why they begin the worship of God before them; and it may also show, how proper this representation was of the cherubim, in the holy place, to show they are only to be considered as the servants and ministers of the one true God, and how improper to be made ensigns or standards, lest the people should esteem them as gods going before them, as they did account of the golden calf.

CHAPTER V.

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

(1.) I farther beheld in my vision, and perceived, that the person who sat with such glorious majesty on the throne, in the midst of the cherubim and elders, the representatives of saints and angels, held in his right hand a roll of writing, but so rolled up, that what was written therein could not be read; nor could the volume itself be unrolled, to read it, it being sealed without, or on the backside, with seven seals, figuratively expressing, that the counsels of God, to be executed in their appointed time, though registered, as it were, and recorded, were yet, for the present, hid from the knowledge of all; as none can tell what is contained in a writing closely sealed up. [1]

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

(2.) And I beheld in my vision, an angel of chief power, as attendant of the heavenly court; making proclamation with a strong audible voice, Is any being able and fit to reveal, and make known, the counsels of God, registered in this book, and to bring them into execution?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

(3.) And no being throughout the whole creation, neither of angels, nor saints in heaven, nor of men alive, nor of any departed souls, was able or sufficient to reveal these counsels of God, and to accomplish them; there was not one able to attain a clear understanding and knowledge of them for

---

ANNOTATIONS ON CHAP. V.

[1] Ver. 1.] This roll was not written on the backside, as well as within, as our translation seems to represent it, and as some interpreters have understood it: but, as Grotius has observed,* there ought to be a stop after the word "within" (ἔσωθεν), and it should be read, "Written within, and sealed on the backside," or, "on the backside sealed." Ita hoc distinguendum, ut diximus; non enim dicit librum "intùs et extrà scriptum," sed "intùs scriptum, extrà signatum." And this much better agrees with the design of sealing the book so carefully, according to the interpretation of a sealed book, by the prophet Isaiah, "And the vision of all is become to you, as the words of a book that is sealed, which men deliver to one that is learned; saying, Read this, I pray thee: and he saith, I cannot, for it is sealed" (Isa. xxix. 11). And though there is a passage in the prophet Ezekiel, that speaks of a roll, or book written within and without (Ezek.

* In loc.

themselves: so that the contents of this sealed book were known to no person whatsoever.[2]

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda,* the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

(4.) This gave me a great concern, insomuch that it melted me into tears, being greatly affected with the thought, that no being whatsoever was to be found able to understand, reveal, and accomplish the counsels of God, fearing they would still remain concealed from the church. (5.) But I was soon relieved of my fears, and comforted by the voice of one of the elders, who bade me refrain from weeping: for though none was yet found able to reveal and execute these purposes of God, in the course of future providence, yet there is one person described in ancient prophecy, as the Lion of the tribe of Judah, and the Root of David, God's anointed King and Saviour, the true Messiah, who has obtained power, and is sufficiently able, to reveal those counsels of God to the church, and assure their accomplishment, by bringing them into execution.[3]

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(6.) Upon this, I observed in my vision a new representation, as of a Lamb that had been slain a sacrifice, standing just before the throne; and nearer, as within the circles of the cherubim and elders, than either of them; this Lamb was not only represented as a sacrifice, but with seven horns and eyes, to express, figuratively, all-perfect power, wisdom, and goodness, whereby he was able to reveal the will of God, and direct all things, with respect to the world and church, according to it; and to accomplish all God's designs of providence and grace.[4]

7 And he came and took the book out of the right hand of him that sat upon the throne.

(7.) Being greatly comforted with this part of my prophetic vision, my hopes were farther raised, when I saw this person, so fully qualified to reveal and execute the purposes of God, actually undertake the performance of it: for I farther saw in my vision, this Lamb of God draw near, and receive the sealed book out of the right hand of the person sitting on the throne.

8 And when he had[5] taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

(8.) No sooner had Christ received the book, and taken upon himself to reveal and execute the will of God contained in it, for the gracious protection of the church, and restraint of its enemies, but the whole consistory above, and heavenly church, joined in a solemn act of praise and adoration to the Lamb. I beheld the cherubim, in conjunction with the elders, prostrate themselves before him; each of them had harps, and golden censers with incense, fit representations of the prayers of the church, expressive of the most solemn worship; as thus the priests and Levites in the temple were used to worship the God of Israel.[6] (9.) They joined in praising the Lamb with a hymn, of a new composition, expressive of his peculiar honour, and their peculiar engagements; saying, Worthy art thou, O Lamb of God, to undertake the revelation and the accomplishment of the designs of God's providence towards the world, and of his grace towards the church: for thou wast slain a sacrifice of propitiation, to take away the sins of the world, and by thy blood hast redeemed many unto God, not only of the Jews, but of all nations of the earth; (10.) and hast made thy church a kingdom of priests unto God, consecrated to his service, and honoured with a near approach to his presence, to offer up

---

ii. 9, 10), it is to be observed, that roll was delivered open to the prophet, and spread before him, and not sealed at all; but the case is very different in a book or roll so firmly sealed as this: so that it was not to be read by any, as appears by what follows.

[2] Ver. 3.] "No person whatsoever," is the true meaning of the original, οὐδείς· "man" is not in the original.

[3] Ver. 5.] We may here observe, how expressly John confirms the application of these prophecies of Moses and Isaiah to Jesus, as the Christ and true Messiah.

[4] Ver. 6.] Horns are symbols of power and strength. Thus the psalmist calls Jehovah his "strength, and the horn of his salvation" (xviii. 2). They also signify a king, or monarch, a kingdom, or monarchy. Thus, in Zechariah, "The horns which scattered Judah" (i. 19. 21), are the kings or kingdoms of the heathen, who led the Jews into captivity at several times, and prevailed against the kingdoms of Judah and Israel. Eyes are a proper representation of observation, knowledge, understanding, and wisdom, and express fitly a wise direction and administration of government. Thus, Moses speaks of the knowledge and wise direction of Hobab, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes" (Numb. x. 31). "The seven Spirits of God," we have already observed (on i. 4), signify the most perfect Spirit, the author and giver of all spiritual blessings: so that this description of Christ represents him invested, as Mediator, with all authority, power, wisdom, and grace, able to reveal and execute the whole will of God, concerning the church and the world.

[5] Ver. 8.] Some interpreters understand the delivering of this book into the hands of Christ as an act of inauguration, or investiture into his regal power and authority; and that many of the expressions here used, are taken from the ceremonies of solemn investitures, in which, Mr. Daubuz observes, there are instances of several sorts of investiture by a book: but however ingenious this conjecture may be, it is supported, I think, only on a supposition, that the date of this vision begins at the ascension: and so with a solemn inauguration of Christ into his kingdom. But as this supposition does not so well agree with the time of the vision, when St. John was banished to Patmos, I only just mention it, and leave it to the reader's judgment.

[6] Harps were a principal part of the temple-music; vials were also of common use in the temple-service: they were not like small bottles, which we now call vials; but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple.* These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea, and other hot liquors, out of a tea-cup and saucer, will show the form of these censers. To offer incense to God, or before his presence, in the temple, was an act of honour and religious worship, peculiar to the priest's office; and the prayers of the church are often compared to it. Thus the psalmist, "Let my prayer be set before thee as incense" (cxli. 2). So that these expressions well represent the whole heavenly

---

* Gen. xlix. 9, 10, Isa. xi. 1. 10.

* Reland, de Spoliis Templi Hierosolymitani, p. 105.

prayers, acceptable and well-pleasing in his sight; and therefore we may assure ourselves, from such grace and power, that thy kingdom and church shall be protected from the world, and finally prevail over it.[7] (11.) When the cherubim and elders had thus expressed their adoration of the Lamb, in singing this new hymn to his praise, the whole assembly and congregation of heaven joined together with them; a number of angels, not to be expressed, united their voices with the cherubim and elders; (12.) saying, Worthy is the Lamb of God, who was slain, to redeem us unto God by his blood; to receive from his church an acknowledgment of his great power, and riches of grace, of his wisdom and strength; to whom we ought to ascribe all honour and glory, with all the devotion of a grateful and thankful mind.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

(13.) I farther heard this act of praise, on so solemn an occasion, carried throughout every part of the creation, like the whole congregation of Israel, joining with the priests and Levites, in their worship: for every creature, with one voice, said, Let us ascribe all blessing, honour, glory, and power, to him that sitteth on the throne, and to the Lamb of God, our Saviour, for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

(14.) This solemn act of worship, I perceived, was concluded by the cherubim, saying, Amen; and the twenty-four elders falling down, and prostrating themselves before the true God, who liveth and reigneth from everlasting to everlasting.[8]

---

church of angels and saints, offering a very high act of religious worship and adoration unto Christ.

[7] Ver. 10.] Christ and his church reign on earth, when the truth and purity of the Christian religion prevail against the opposition and corruptions of the world: it is thus only the kingdom of Christ, which is not of this world, is set up in it, and the spiritual powers of his throne established; which lays no claims to any coercive powers of outward force, inconsistent with a dominion, which alone consists in willing submission and voluntary obedience.

[8] Ver. 14.] It was the custom, in the temple-worship, for the singers to make pauses. In every psalm, say the Talmudists, the music made three intermissions; at these intermissions the trumpets sounded and the people worshipped (vid. Lightfoot, Temple-Service, cap. 7).

CHAPTER VI.

SECTION V.

FIRST PERIOD—OF THE SEALS.

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

(1.) After I had beheld the sealed book delivered into the hands of the Lamb of God, that he might reveal the orders of God's providence contained in it, for the consolation and encouragement of the church, I farther beheld in my vision that he proceeded to open the seals of the book in order; and when he had opened one of the seals, I heard one of the four cherubim, who were near the throne, call upon me with an audible voice, and strong as if it had been the sound of thunder, and he said unto me, Come up nearer unto the book, that you may see what appears in it, now it is opened.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

(2.) I immediately obeyed the voice, and looking into that part of the book or roll that was unfolded, upon opening the seal, I saw a sort of hieroglyphic figure, with a motto. The picture was after this manner: there was drawn the figure of a person, sitting on a white horse, who had a bow in his hand, and a crown given unto him; so that he appeared as a prince riding in solemn procession, with his ensigns of state, as princes and generals were used to march, when setting out on some great expedition. He had a bow, an ensign of war; a crown, an ensign of command and victory; and he rode on a white horse, a symbol of joy and triumph. And, agreeable to this meaning, there was this motto, "Go forth conquering, and to conquer;" a promise of success, victory, and triumph (see the history of the first seal at the end of this chapter).

3 And when he had opened the second seal, I heard the second beast say, Come and see.

(3.) I farther saw, in my prophetic vision, when the Lamb opened the second seal, and so unfolded another part of the roll, or book, that what was contained in that part of the roll lay open to sight. Then the second of the cherubim called upon me, as the first had done before, saying, Come near the book, and look upon this description, which is designed to represent the state of the church and world, in the following period of providence.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(4.) And when I came near, and saw what was contained in that part of the roll, I perceived a description, as in a picture, or on a medal, of another horse, as in the foregoing representation, but of a different colour: for this horse was not white, but red, or of a bloody colour,[1] a figure of great

---

ANNOTATIONS ON CHAP. VI.

CONTENTS.—John had seen, in the former part of his vision, a representation of the majesty, glory, power, and supreme authority of God; and the sealed book, in which was contained the orders of divine Providence towards the church and the world, delivered to Christ, the Lamb of God, to open and reveal it, for the encouragement of the church to patience and faithfulness; together with the adoration of the church on this solemn occasion. Now this revelation of Christ begins with a prophetic representation of the future state of the church and world, so far as the wisdom and goodness of God thought fit to make it known, for the consolation of his faithful people.

This chapter contains the first period of prophecy, and a description of the state of the church, under the heathen Roman empire, from the time of the date of the prophecy to about the year of Christ 323, as I have endeavoured to show in the preface. Each of the prophetical descriptions is, in part, some figurative or hieroglyphical picture and motto; or some representation, in the style and figurative expressions of ancient prophecy, describing some particular dispensation of providence, proper and peculiar to the several successive states of the church and empire, during the space of time contained in this period: in which, therefore, we may hope to find both a wise and kind intention, in making known these dispensations of providence to the church, and a useful and profitable meaning of this first period of prophetical revelation.

[1] Ver. 4.] When the Moabites saw the waters red by the shining of the sun upon them, they said, "This is blood:"

slaughter, by means of the person sitting on him; which the motto, or legend, explained accordingly; "To take peace from the earth, and that they should kill one another." This meaning of the representation was farther confirmed, by another figure of a great sword, put into the hands of the rider, signifying such a state of providence, as that the enemies of the Christian faith should fall upon and destroy each other, and execute upon themselves, with their own hands, the judgments of God, which were due to their opposition to the truth, and their persecution of righteousness (see the history of the second seal at the end of this chapter.)

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

(5.) I farther observed in my vision, that the Lamb opened the third seal; and I heard the third of the cherubim calling upon me, to come and see what was contained in that part of the roll now opened to sight. And looking upon it, I perceived another figurative representation; for I beheld the picture of a person riding upon a horse, of a different colour from both the former. The horse on which this rider sat was of a black colour, expressive of a time of mourning and affliction;[2] and the person that sat on him had a pair of balances in his hand, but not as a common representation of exact justice and righteous judgment, but to weigh corn and the necessaries of life, to signify great want and scarcity, and to threaten the world with famine, the next judgment of God to the sword.[3]

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

(6.) This meaning of the representation was confirmed, by a voice from the cherubim, saying, In the times of this prophecy, the price of a measure of wheat shall be a penny, and three measures of barley shall cost the same price; the whole wages of a man's labour for a day shall only purchase so much corn as is a usual daily allowance: so that all he can get must be laid out on the very necessaries of life, without any provision of other conveniences for himself or family, and a scarcity of oil and wine will make exactness in their measures very necessary also[4] (see the history of the third seal at the end of this chapter).

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the field.

(7.) I farther beheld in my vision, as the Lamb went on to open the seals, that he unfolded that part of the roll which was fastened by the fourth seal, and the last of the four cherubim, which were about the throne, called upon me, to observe what appeared upon the opening of it. (8.) I then beheld another figurative representation. I saw, as in a picture, a horse of a different colour from the three former: this was a pale horse, an emblem of mortality and death.[5] And the person who sat upon this horse had the name of Death given unto him; and to show that this was intended, not of any figurative death, but of a proper death of the body, a figure representing the grave, or hell, was made his attendant;[6] and the meaning of this figurative description (see the history of the fourth seal at the end of this chapter) was explained by a motto, or inscription, "Let them kill the fourth part of the earth," intimating, they should destroy a very considerable part of the heathen Roman empire, by the several judgments of God, the sword, famine, pestilence, and wild beasts.[7]

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

(9.) Upon opening the fifth seal, I beheld something new in my vision; I saw a great number of persons, who had been slain in the several persecutions of the church, who had persevered in the worship of the true God, according to the gospel of Christ,[8] lying at the foot of the golden altar of incense;[9] intimating, that their constancy unto the death

---

so naturally is the red colour a representation of blood (2 Kings iii. 22, 23).

[2] Ver. 5.] *Black*, in ancient prophecy, is an emblem of affliction; and, in particular, an affliction occasioned by famine: thus, in the expressions of Jeremiah, Lam. v. 10, "Our skin was black like an oven, because of the terrible famine."

[3] Thus famine is expressed by the prophet Ezekiel, iv. 16, 17, "Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquity."

[4] Ver. 6.] The measure of wheat is a chœnix, and the price a Roman denarius, or penny; of which Grotius* observes, the Roman penny was the daily wages of a workman, and a chœnix the allowance of corn for his daily provision: so that a penny for a measure of wheat, will in general appear a very excessive price; since corn, for one day's provision, would cost a whole day's wages. In another way of computation, if we reckon the measure of the chœnix to be about a quart English, and the Roman penny, or denarius, to be about eight-pence English,† the nearest a common computation of both, and there is no need here of more exactness, corn at that price will be above twenty shillings an English bushel; which, when the common wages of man's labour was but eight-pence a day, showed a very great scarcity of corn, next to a famine.

[5] Ver. 8.] *Pale* is a usual epithet of death; Pallidam mortem, dicunt poetæ, says Grotius.

[6] It is not unlikely, that the figures representing death, and the grave, might have their names expressed by some motto, or inscription; it was a thing so well known in the medals of those times, to write the names Pietas, Felicitas, Virtus, &c. under the figures designed to represent them.

[7] These are called the four sore judgments of God, in the ancient style of prophecy. Thus the prophet Ezekiel (xiv. 21), "For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Or, as the same prophet expresses those judgments of God, which none should escape (xxxiii. 27), "Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence." The meaning of which prophetic threatening is plain, that the judgments of God were to be so great, and so universal, that men should be able to find no place of security against them, but some one judgment or other should meet them every where.

[8] Ver. 9.] The word of God, and the testimony which they held, is a description of faithful Christians, who persevered in the Christian faith and worship, notwithstanding all the difficulties of persecution. They are called, "the remnant which keep the commandment of God, and have the testimony of Jesus Christ," Rev. xii. 17. They are also described, as "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," Rev. xx. 4.

[9] Many suppose the expression, "under the altar," does allude to the ceremony of pouring out the blood, at the bottom or foot of the altar; but Dr. Hammond on the place has very justly observed, I think, that "this altar in St.

---

* In loc.

† This is giving great advantage in the computation; for the chœnix is not full a pint and half.

was an offering well received, and acceptable in the sight of God.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

(10.) And I heard these martyrs of Jesus expressing their faith in the promises of Christ, for whose religion they had suffered, by saying with united voices, O Lord God, thou art righteous in all thy ways, and faithful to all thy promises: now thy church has suffered a long time, and thy kingdom has been greatly oppressed by the kingdom of Satan; when will it please thee to make way for the glorious state of thy kingdom, and peaceful state of thy church, by breaking the power of Satan, and of the idolatrous persecutors of it?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

(11.) I farther beheld, that hereupon, unto each of these persons was given a white shining garment, a robe expressive of the favour and acceptance of God, and a mark of approbation, honour, and dignity. [10] But, with respect to the judgments of God, which were to make way for the deliverance and peaceful state of the church, they were directed to wait a little longer; for though many had been slain already for the testimony of Jesus, yet there were other of their brethren, who should bear a like honourable testimony to the Christian faith and religion: however, this remaining time of trial should be short, for a little season only, when the testimony of the faithful martyrs of Christ should be completed; and then God, according to their prayers, would make way for a peaceful and prosperous state of the church (see the history of the fifth seal at the end of this chapter).

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

(12.) I farther beheld in my vision, when the Lamb proceeded to open the sixth seal, there was represented to me a view of great disorder and confusion, of such changes and alterations, as if the world was about to be dissolved, and the order of nature to be set aside; for it seemed as if the earth was shaken with violent convulsions, as by a universal earthquake; that the sun shined not with its usual lustre, but looked black and dark, as in a total eclipse; that the moon, instead of appearing with its usual brightness in the heavens, looked of a dusky red colour, as blood.

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

(13.) Even the stars also seemed to disappear out of their places in the heavens, and like meteors to fall down upon the earth, or as blasted fruit is blown down from the trees upon the ground by a violent storm.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

(14.) Yet farther it was represented to me in my vision, as if the order of heaven and earth was to be totally changed, so as not to be restored again. The alterations were so great, as if the heavens were no longer spread over the earth, but rolled up together as a roll of parchment, and the mountains and islands, the most secure from the danger of earthquakes, as having the firmest foundations, were not only shaken, but quite thrown down and destroyed, so as never to be restored again; to signify, [11] according to the expressions of ancient prophecy, such a downfall of the empire and power of Rome heathen, as should never be recovered; but the power of these idolatrous enemies of the Christian faith should cease and

---

John's vision, was not the altar of sacrifice in the court of the temple, but the altar of incense which was in the holy place; the whole scene of this vision being the sanctuary within the veil, where the altar of incense stood, the altar of burnt-offering standing without in the court." The blood of the martyrs is not compared with the blood of propitiatory sacrifices, but with the offering of incense on the golden altar; which offering was accompanied with the prayers of the congregation, to recommend them to God, according to the observation of a very learned author;* Cùm enim suffimenta sacra ita populi preces adumbrarent, ut sacerdos altera Deo adolens, alteras etiam ritû symbolico illi commendare, &c. A fit emblem of God's gracious acceptance of the constancy and perseverance of the faithful.

[10] Ver. 11.] When persons were approved, upon trial of their fitness for the priest's office, they were clothed with white garments, the proper habit of the priests: and rich garments, which it was usual for princes to send as presents, according to the customs of the eastern nations, were public marks of the prince's favour, and that he designed to confer honour on the persons to whom he presented them. This representation seems much to favour the immediate happiness of departed saints, and hardly to consist with that uncomfortable opinion, the insensible state of departed souls till after the resurrection.

[11] Ver. 14.] Great public calamities are described in the prophets, says a very celebrated author,† as if the order of nature was overturned, the earth quakes, the sun and moon are darkened, and the stars fall from heaven. This observation will give a plain and just sense to this part of prophetic description. There is no need with some to understand these expressions of real earthquakes and eclipses, the prophetic style plainly shows they are figurative expressions, describing great calamities and changes, which the judgments of God would bring upon the earth. The prophet Joel, describing, in the beautiful images of prophetic style, a famine to be occasioned by a great number of locusts, which were to devour the whole fruits of the earth, thus expresses it (ii. 10), "The earth shall quake before them, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining." The prophet Isaiah, prophesying of a great destruction of God's enemies, for their opposition to his church, which he calls "the day of the Lord's vengeance," and "the year of recompenses for the controversy of Zion," xxxiv. 8, thus describes it, ver. 4, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." The general meaning of which expressions is explained in the following verse, ver. 5, "For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." In like manner the same prophet thus expresses the judgments of God in the punishment of sinners, xiii. 10, "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." The meaning of which is thus explained in the next words, ver. 11, "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." The prophet Ezekiel uses the same images, to express the downfall of oppressive empires and power. Thus in the prophecy of the destruction of the empire of Egypt by the empire of Babylon, Ezek. xxxii. 7, 8, "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." As the prophecy contained in this revelation relates to the heathen Roman empire, and their punishment as persecutors of the true religion and Christian faith, there is a plain general meaning of these expressions, applicable to those calamities and judgments, by which that persecuting power was to be destroyed.

It is farther observed by many interpreters, that chief and principal persons, such as princes and rulers, are figuratively

---

* Outram, de Sacrificiis, lib. i. cap. 8, sect. 11.

† Bossuet, Bishop of Meaux, on the place.

be no more, as the power of the Assyrians and Babylonians, the ancient enemies of God's people, was destroyed, and never recovered.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

(15.) And so great was the punishment of these enemies of the Christian faith, that it reached persons of all ranks, states, and conditions, and filled their hearts every where with great apprehensions and fears; so that even those who had the highest authority, and governed the world as kings, such as were invested with great power, such as had grown very rich, persons in command and authority, or famous for strength or valour, persons of every condition, whether bond or free, endeavoured to find out some hidden place of safety and retreat, if possible, to conceal themselves, that these judgments might not reach them. [12] (16.) Nay, they were so concerned and dispirited, that they were rather desirous to be buried under the rocks and mountains, than so exposed to such terrible judgments, from the anger and power of the great Lord of the world, whose religion they had long opposed and persecuted. [13]

17 For the great day of his wrath is come; and who shall be able to stand?

(17.) Now the appointed time of his great wrath is come; they are made sensible, no room is left them either for defence or escape (see the history of the sixth seal at the end of the annotations.)

---

expressed by sun, moon, and stars. It is an ingenious observation of Mr. Daubuz,* "That by the sun may be more particularly meant the heathen emperors; by the moon, the powers next to the supreme; by the stars, the less principal ruling powers of the idolatrous Roman empire; and farther, that by heavens may be meant the whole superior state of the Roman pagan world, civil and religious; and, finally, that by mountains and islands may be meant the strength and riches throughout Rome and its provinces, especially the idolatrous temples, with their treasures and revenues." These are ingenious conjectures, but I think not so plain and sure, as the general meaning fixed by the unquestionable use of these images in the former prophets.

[12] Ver. 15.] Thus the prophet Isaiah describes the fears of idolaters, and their apprehensions of the judgments of God, ii. 19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

[13] Ver. 16.] These expressions seem to be taken from the prophet Hosea, who thus describes the consternation of those who had fallen off to idolatry in Israel, when their idolatrous places of worship should be destroyed, and they should be punished for their apostasy, x. 8, "The high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us:" that is, according to a very learned interpreter,* such calamities shall befall them, as shall make their lives tedious to them, and worse than any kind of death; so that they shall wish to die, rather than live as they do.

* Explanation of seal sixth.

* Pocock on the place.

HISTORY OF THE SEALS.

First seal.—The person who seems here represented, is Jesus Christ, who had received a kingdom from the Father, which was to rule all nations; concerning whose kingdom it was foretold, that, all opposition notwithstanding, it should be preserved, and prevail; so that finally, all enemies to it should be subdued, and "the kingdoms of this world should become the kingdom of God, and of his Christ." These figurative representations of authority, government, success, and triumph, may be properly applied to the Christian religion, or kingdom of God and his Christ, now beginning to spread far and wide; and to comfort the faithful in Christ Jesus; that however the Jews on the one hand, or the heathen Roman empire on the other hand, greatly opposed and persecuted them, yet they should see the punishment of their enemies, both Jewish and heathen, and the cause of Christianity prevail over both, in a proper and appointed time. These expressions, and the interpretation of them, may receive some light from the style of the psalmist, Ps. xlv. 3, &c., "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever: the sceptre of thy kingdom is a right sceptre." We have farther reason for the application of this prophecy to Christ, and the success of his kingdom, from an after-passage in this Revelation, xix. 11, &c., "And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knew but himself. And he was clothed with a vesture dipped in blood, and his name is called, THE WORD OF GOD." And again, xvii. 14, "These" (the kings that gave their power and strength to the beast) "shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful." Thus, with great propriety to the order and design of this Revelation, the dignity and power of Christ, the protection and success of his gospel, is the first part of prophecy, for the consolation of the faithful, as it is the chief end and design of this book.

Second seal.—According to the order we have observed in these prophecies, the several parts of each period being successive to each other, as well as the periods themselves, the events in history to answer this prediction are to begin in the first period of the heathen Roman empire, and nearest to the time of the vision; and then this prophecy will fitly refer to the mutual slaughters of the Jews and heathen, the common enemies of the Christian faith, and persecutors of the Christian religion; thus taking peace from the earth, and killing one another. If this vision, as some learned men have thought, was in the time of Nero's persecution, and so before the destruction of Jerusalem by Titus, the dreadful slaughter of the Jewish nation in that war may be described by it; in which, according to some,* one million five hundred thousand, according to others, two millions of Jews were slain, besides the Romans slain by the Jews. But if this vision was in the time of Domitian's persecution, as is the most common and likely opinion, it will refer to some event in history, after the destruction of Jerusalem; for that slaughter being passed, can hardly be supposed the meaning of a prophecy, or prediction of a judgment to come. Now the reigns of Trajan and Hadrian will sufficiently verify this representation. In the latter end of the reign of Trajan,† the Jews rebelled in Egypt and Cyprus, and are reported to have put to death, with great marks of cruelty, four hundred and sixty thousand men; yet the Jews were every where subdued, and prodigious numbers slain by

* Usher, Annal. 688.

† Xiphilin, ex Dione, Trajanus.

the Romans. Eusebius* remarks on this part of history, that "the doctrine and church of our Saviour daily increased; but the calamities of the Jews were aggravated with new miseries."

Not long after, in the reign of Hadrian, the Jews were led into a new sedition, headed by one who pretended to be the Messiah, who was called *Bar Chocab*, or "Son of the Star;" because he gave out, he was the Star foretold by Balaam. The whole Jewish nation arose against the Roman government, and for some time did great mischiefs to the Romans; but at last they were entirely cut off by the Romans, though with great loss to themselves. In these wars, besides what was lost on the Roman side, the Jews had a thousand cities and fortresses destroyed, with a slaughter of above five hundred and eighty thousand men.† Thus the persecutors of the Christian faith and church perish by each other's hands. The Romans, by their idolatrous worship of Jupiter Capitolinus, provoke the Jews to rebellion, and the Jews are destroyed following a false Messiah, as their leader, when at the same time they rejected the true Messiah, and persecuted his followers; and they fall by the hands of a heathen nation, which had joined with them in opposition to the Christian faith and profession: so that even the temporal evils the church was permitted to suffer by the persecution of its enemies, were not so great and dreadful as the calamities and judgments the providence of God permitted the persecutors themselves to bring upon each other, by their own hands: so that the faithful had no reason to complain, as if their afflictions were peculiar to themselves, or greater than what their enemies were corrected with. This period of history was about forty years after the vision.

Third seal.—According to the order of prophecy we have observed in this book, the events in history, to answer this prediction, are to be found in the next part of this period of the heathen Roman empire, or after the reigns of Trajan and Hadrian; now Antoninus Pius succeeded Hadrian, A. D. 138. Antoninus the philosopher, partly with Verus, and partly alone, and after them Commodus, governed the Roman empire, till within a few months of the reign of Severus, who began his empire, A. D. 193, a space of above fifty years.

Let us then see what the history of those times affords us, agreeable to this prophetical descriptiou. I think the description itself plainly expresses a great scarcity of provision; and though it does not foretell such a scarcity of provision as should amount to a famine, when no bread at all was to be had, which scarce ever happened in so many countries at once, as were subject to the Roman empire; yet it foretells that bread, the staff of life, should be so scarce as to be sold at an excessive price, so as to be a very heavy judgment on the greater part of mankind, who have their bread to get by their daily labour.

The fourth general persecution was within this period, near sixty years after the third general persecution by Trajan, A. D. 107. For Antoninus the philosopher, notwithstanding his other good qualities, had a strong superstition and zeal for the heathen religion, and began a new persecution against the Christians, about the year 165.

The state of the empire, under the reigns of this Antonine family, does properly and exactly answer this prophetic description.

But it will be proper to observe previously, that Mr. Mede, and after him, Mr. Waple, and others, seem to have been led into a great mistake, in their interpretation of this prediction, by a conjecture without reasonable foundation.

The third beast, or living creature, according to Mr. Mede's‡ supposition of the standards of the camp of Israel, stood to the south; and therefore showeth, as he observes, "this seal beginneth at the coming of an emperor, from that quarter, viz. Septimius Severus, an African, an emperor out of the south."

But as there seems to be little foundation for supporting a prediction, from the bare situation of the beast, east, west, noth, and south, if they had really been taken from the standards of the camp of Israel, there is yet less foundation for that supposition, as it is very uncertain, and indeed very improbable, the camp of Israel had any such standards from whence they are supposed to be taken, as we have observed more at large, on iv. 8. There was no need therefore for Mr. Mede to reject the common interpretation, so natural and proper, because the event was not answerable in the reign of Severus, since it was on no good foundation he fixed it to the reign of Severus: for if the beasts were not taken from the standards of the camp, or if they did not answer the situation of the standards, east, west, north, and south; or, finally, if standing to the south did not, in the intention of the prophecy, confine the time to the reign of an emperor born in Africa, there is no sufficient reason to confine this prophecy to the reign of Severus.

It is, on the contrary, for considerable reasons, directed to that part of the period of the heathen Roman empire, next after the preceding prophecy, which referred to the reigns of Trajan and Hadrian; and therefore may well be looked for in the reigns of the Antonine family: let us, then, see whether, in those times, history does not take notice of famine, and scarcity of provisions, as worthy the honour of a character in Mr. Mede's expression.

The testimony of Tertullian,* who lived in those times, is very plain, and allowed by Mr. Mede; he mentions unseasonable weather, and bad harvests, the judgments of God, for persecuting the Christians. Dolcamus necesse est, quòd nulla civitas impunè latura sit sanguinis nostri effusionem.—Areæ ipsorum non fuerunt, messes enim suas non egerunt; cæterùm et imbre anni præteriti quod commeruit genus humanum, apparuit cataclysmum scilicet.

But, says Mr. Mede, if the harvest failed in Africa some time, when Hilarianus was president, which he saith it did, it follows not therefore that this was general through the Roman empire, or in the age of Severus: whether it was in the age of Severus, is nothing material, but Africa was the granary of Italy, and a failure of harvest there must occasion a scarcity of provision in great part of the Roman empire: besides, it is observable, that Tertullian speaks of such a scarcity, as was felt in every city, and that the rains that occasioned it were so great, as to threaten the world with a second flood.

But let us consider what the historians take notice of, with respect to a scarcity of provisions in Italy, and Rome itself, under the reign of the Antonines.

Aurelius Victor, in the reign of Antoninus Pius, observes, that the scarcity of provisions occasioned such a tumult in Rome, that the common people attempted to stone him, which he chose rather to suppress by fair means, than by severity. †Usque eò autem mitis fuit, ut cùm ob inopiæ frumentariæ suspicionem, lapidibus à plebe Romanâ perstringeretur, maluerit ratione expositâ placare, quam ulcisci seditionem.

Julius Capitolinus‡ farther takes notice, that Antoninus Pius was fain to supply the scarcity of wine, oil, and corn, out of his own treasury; and that famine was one of the evils with which the empire was afflicted in his reign. Vini, olei, et tritici penuriam, per ærarii sui damna emendo et gratis populo dando, sedavit.—Adversa ejus temporibus hæc provenerunt, fames de quâ diximus, &c.

In the reign of his successor, Antoninus the philosopher, we have a like account of scarcity of provision, to a famine; Mr. Echard§ has thus expressed it: "The birth of this prince (Commodus) was signalized by many deplorable disasters, particularly the river Tiber, by an inundation, overwhelmed a considerable part of Rome, bore along with it a multitude of people and cattle, ruined all the country, and caused an extreme famine; this inundation was seconded by earthquakes, burning of cities, and a general infection of the air, which immediately produced an infinite number of insects, who wasted all that the floods had spared." This account is taken, I suppose, from Capitolinus and Victor; for Julius Capitolinus thus mentions these calamities:‖ Dabat se Marcus totum philosophiæ, amorem civium affectans; sed interpellavit istam felicitatem securitatemque imperatoris, prima Tiberis inundatio, quæ gravissima fuit; quæ res et

* Hist. Eccl. lib. iv. cap. 2.
† Xiphilin, ex Dione, Hadrianus. ‡ On vi. 5.

* Tertullianus ad Scapulam, cap. 3, p. m. 92.
† Aurel. Vict. p. m. 446.
‡ Jul. Capitol. Antoninus Pius, cap. 8.
§ Rom. Hist. vol. ii. p. 315.
‖ Julius Capitol. Anton. Philos. cap. 8.

multa urbis ædificia vexavit, et plurimum animalium interemit, et famen gravissimam peperit.

Aurelius Victor thus:* Terræ motus, non sine interitû civitatum, inundationes fluminum, lues crebræ, locustarum species, agris infestæ prorsùs, ut propè nihil, quo summis angoribus atteri mortales solent, dici seu cogitari queat, quod non illo imperante sævierit.

In the next reign, of Commodus, Xiphilin† observes from Dio, there was such scarcity of provisions, that the people of Rome rose, and actually killed Cleander, the emperor's favourite, in the sedition. Nam cùm esset fortè magna inopia rei frumentariæ, eamque Dionysius Papyrius præfectus annonæ fecisset majorem, ut populus Romanus culpam in Cleandrum propter furta quæ faciebat, conficeret, haberetque odio, eumque, id quod accidit, interficeret.

The scarcity of provisions, in every reign of the Antonines, continued to the empire of Severus, who heartily set himself to remedy so great an evil, and make it the great care of his life: which plainly shows, it was a very pressing evil; and that, through frequent wars, bad harvests, and a mismanagement of the public stores, scarcity of provisions was a distinguishing judgment of those times. So Ælius Spartian observes, in the life of Severus,‡ Rei frumentariæ quàm minimam receperat, ita consuluit, ut excedens ipse vitâ, septem annorum canonem populo Romano relinqueret.

And thus also the reign of Severus appears a proper end to the judgment of this prediction.

Fourth seal.—The period of history, which in order of time answers to this period of prophecy, is the state of the Roman empire, after Severus, which begins about the year 211. In this time the persecution of the church was very severe: so that our ecclesiastical historians reckon four of the general persecutions, in the space of less than thirty years, under the reign of Maximin, Decius, Gallus and Volusian, and Valerian.

In this period of time, the several sore judgments of God were united, in the punishment of a persecuting empire, the sword, famine, and pestilence. The sword and famine, which were judgments of the foregoing seals, are continued in this, and the pestilence is added to them. The pestilence seems to be made the more distinguishing judgment of this seal. The name of the person sitting on the pale horse was Death,§ which is the proper expression in the scripture language for the plague, as the prophet Jeremiah used the word מות, "death," for the plague; and the LXX. render דבר, "pestilence," by Θάνατον, "death." Accordingly, we find all these judgments, in a very remarkable manner, in this part of history.

The state of the empire was very much disturbed both by foreign wars and intestine troubles; very few of the emperors but met with a violent death; so that besides thirty persons, who all pretended to the empire at once, there were twenty acknowledged emperors in the space of sixty years, from Caracalla, A. D. 211, to Aurelian, 270. These intestine divisions gave great heart and strength to the enemies of the Roman empire, and great advantages to the Persians, and northern nations, against it; so that Valerian, in whose reign the persecution was very violent, was taken prisoner by Sapores (or Sha Pur), king of Persia, kept captive by him, and treated with great severity to his death. Famine and scarcity of provisions are the usual effects of war, especially of civil wars. The spoil of armies, the fears of the country, and the want of hands for husbandry, hardly fail of producing scarcity, near to famine; especially when unseasonable weather shall also spoil the fruits of the earth. Mr. Mede observes, from Dionysius of Alexandria, and Cyprian, that both war and famine were the judgment of these times.

"After these things," says Dionysius, speaking of the persecution of Decius, "war and famine came upon us."‖ Cyprian,¶ in his Apology for the Christians, to Demetrius, proconsul of Africa, takes notice of the more frequent wars and famines of those times, that they were falsely charged upon the Christians; Sed enim cùm dicat plurimos conqueri, quòd bella crebriùs surgant, quòd lues, quòd fames sæviant, quódque imbres et pluvias serena longa suspendant, nobis imputari, tacere ultrà non oportet. It is remarkable that Cyprian, in the same Apology, expressly declares his judgment, that these great calamities were according to former predictions, and brought upon the world, not because the Christians rejected the idolatrous Roman worship, but because the Romans rejected the worship of the true God. Quòd autem crebriùs bella continuant, quòd sterilitas et fames sollicitudinem cumulant, quòd sævientibus morbis valetudo frangitur, quòd humanum genus luis populatione vastatur, et hoc scias esse prædictum.—Non enim, sicut tua falsa querimonia et imperitia, veritatis ignara, jactat et clamitat, ista accidunt, quòd dii vestri à nobis non colantur, sed quòd à vobis non colatur Deus.** And, finally, he makes this the consolation of the Christians in their sufferings, Certi et fidentes, quòd inultum non remaneat quodcunque perpetimur; quantóque major fuerit persecutionis injuria, tantò et justior fiat, et gravior, pro persecutione, vindicta.†

Pestilence seems designed the judgment of this prediction; Mr. Mede observes,‡ from Zonaras and Lipsius, that a pestilence, arising from Ethiopia, went through all the provinces of Rome, and for fifteen years together incredibly wasted them. Neither did I ever read of a greater plague (saith an eminent man in our age), for that space of time or land. This pestilence is mentioned by Zonaras, in the reign of Gallus and Volusian, about the year 251.§ The words of Zonaras are so agreeable to the prophetic description, that it may be useful to insert them:—"He (Gallus) was very severe to the Christians, many being put to death by a persecution, not less grievous than that of Decius; under him the Persians renewed their motions, and settled in Armenia; an almost innumerable company of Scythians fell upon Italy,‖ and ravaged Macedonia, Thessaly, and Greece; a part of them, from the Palus Mæotis, broke through the Bosphorus into the Euxine sea, and laid waste many provinces; and many other nations rose against the Romans. Moreover, a plague then infested the provinces, which, beginning in Ethiopia, spread itself almost through the whole east and west, destroyed the inhabitants of many cities, and continued for fifteen years." Zosimus,¶ a heathen historian, takes notice of the same calamity: "While war raged in every part, a pestilence spread through all towns and villages, and destroyed the remainder of mankind; that so great a destruction of men had not hitherto ever happened in former times." I shall only add the short character of Eutropius, of the times of these emperors, Gallus and Volusian; he observes, their reigns were only memorable for pestilence and grievous distempers: Solâ pestilentiâ, et morbis, atque ægritudinibus, notus eorum principatus fuit.**

Fifth seal.—The period of history which in order of time answers to this period of prophecy, is the state of the church and Roman empire, after the reign of Aurelian, about the year of Christ 275, which we have endeavoured to show was the period of the foregoing seal.

This period is marked in the prophetic description, by a time of severe sufferings, in which many gave up their lives, in honourable testimony to the Christian faith and religion; but it is also described but as a short time before their sufferings should end, and the church should enjoy a state of peace and prosperity, in a quiet and free profession of the Christian faith and worship. The seal then naturally leads us to consider the state of the church and empire, in the reigns of Dioclesian and Maximian.

Dioclesian began his reign about the year 284, which he appointed the beginning of a new civil era; but which the Christians, on account of the heavy and grievous persecution in his reign, were used to call "the era of the martyrs:"

* Aurel. Vict. p. m. 446.
† Xiphilin, ex Dione, Commodus, 575.
‡ Cap. 8. § Vid. Grot. on Matt. xxiv. 7.
‖ Euseb. Hist. Eccl. lib. vii. cap. 22.
¶ Cypriani ap Demetrianum. p. m. 278.
* Ib. 279. † Ib. 282.
‡ Jos. Mede, of the fourth seal. § Lipsius.
‖ Joan. Zonar. Annal. tom. ii. Imper. Galli et Volusiani, p. m. 109.
¶ Zosimi Hist. Novæ, lib. i. p. 24.
** Eutropius, lib. ix.

this was indeed the last, but the most extensive and furious of all the persecutions. We have a large account of it from Eusebius and Lactantius, who were themselves witnesses of it. It may however be sufficient to represent it in the words of Mr. Echard,* who has well abridged the larger accounts: "As this was the last persecution, so it was the most severe of all others, like the last efforts of an expiring enemy, who uses his utmost power and strength to give a parting blow. It were endless, and almost incredible, to enumerate the variety of sufferers and torments; it is sufficient to observe in this place, that they were scourged to death, had their flesh torn off with pincers, and mangled with broken pots, were cast to lions, tigers, and other wild beasts, were burned, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bowels. This persecution lasted ten years under Dioclesian, and some of his successors; and the incredible number of Christians that suffered death and punishment, made them conclude, that they had completed their work; and in an ancient inscription they tell the world, that they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods. But they were so much deceived, that this hastened the destruction of paganism, and shortly after, Christianity became victorious, and triumphant over all the powers and artifices of mankind." Thus exactly does this period of history answer the description of prophecy, in a state of very great sufferings; but which, for the consolation of the faithful, was very near its end.

Sixth seal.—The period of history, which in order of time answers to this part of prophecy, is after the heavy persecution of Dioclesian. It was to be but a short time after, in the expression of the prophecy, "a little season," when there should be a very great change and alteration in the heathen Roman empire, attended with great calamities brought on the persecutors of truth and righteousness; even such as should break in pieces their oppressive power.

And the next state of the Roman empire will fully answer this description.

Dioclesian and Maximian resigned the empire, and retired to private life, being both forced to it by Galerius, as Lactantius very particularly relates it.† Upon the death of Constantius, and the accession of his son Constantine to his part of the empire, Maxentius got himself declared emperor at Rome; Galerius, to suppress this rebellion, persuades Maximian to resume the empire, which he does; but, in a short time, has the mortification of being deposed; and soon after, for attempting the life of Constantine,‡ is forced to put an end to his own life, by an ignominious death.

Galerius was smitten with a very loathsome and incurable distemper, attended with such insupportable torments that he often endeavoured to kill himself, and caused some of his physicians to be slain, because their medicines proved ineffectual: he at last began to think of the Christians; he put an end to their persecution by a public edict, in which he in particular requires their prayers for his recovery, Unde juxta hanc indulgentiam nostram, debebunt Deum suum orare pro salute nostrâ, et reipublicæ ac suâ.§ Yet soon after this public acknowledgment in favour of Christianity, he died of his loathsome distemper, about the year 311.

Constantine, who became a great favourer of the Christians, marches against Maxentius, who opposes him with a great army of one hundred and seventy thousand foot, and eighteen thousand horse; after a fierce and bloody battle, Maxentius was defeated by Constantine.‖ Upon this victory, Constantine, who had secured by it the whole empire of the west, gives free liberty for the open profession of the Christian religion.

In the east, Maximin revoked the liberties granted the Christians, makes war with Licinius; but being defeated, with great slaughter of his numerous army, puts many heathen priests and soothsayers to death, as cheats. Not long after,* as he was endeavouring to try the event of a second battle, he was struck with a violent distemper, with intolerable pains and torments all over his body; he wasted to nothing, became quite blind, and died raging and in despair; confessing upon his death-bed,† that all this was but a just punishment upon him, for his spiteful and virulent proceedings against Christ and his religion. Lactantius has these remarkable words, Cum jam terrâ marique perterreretur, nec ullum superesset refugium, angore animi ac metû confugit ad mortem, quasi ad remedium malorum, quæ Deus in caput ejus ingessit.‡ And so, taking poison, he died in that miserable manner.

Constantine in the west, and Licinius in the east, remained now sole emperors; Licinius severely persecuted the Christians in his part of the empire; a war breaks out between the two emperors; Licinius, notwithstanding a stout resistance, was overthrown, and forced to fly: but soon a second war began, which was carried on with greater fury than ever; Licinius is again defeated in a general battle,§ in which, it is reported, one hundred thousand men were slain. He is taken prisoner; and though his life was then spared, yet, upon new attempts against the life of Constantine, he is put to death, and with him ended all the heathen power of Rome.

A little after this, Constantine removes the seat of the empire from Rome to Constantinople, forms a new model of the Roman government and empire, puts the administration of the government into the hands of four principal officers, called "prætorian præfects," abolishes all the power of paganism, and establishes the Christian religion throughout the empire.

Thus, by great and frequent calamities, in which so many emperors had their share one after another, this wonderful change was wrought in the heathen Roman empire: their power to oppress and persecute the Christian religion fell, like the Assyrian and Babylonian persecutors, never to rise any more.

This part of history is so easily applicable to the prophetic description, that I shall only represent it in the words of Mr. Daubuz:‖ "From this account it appears, that the pagan Roman emperors were deprived of their government, and came to miserable ends:—that the pagan Roman Cæsars fell in battle, or were put to death:—that the religion of the idolaters received a mortal wound, all the colleges of pontifices, augurs, vestals, in a word, all the pagan priests and religious officers throughout the empire, being brought under the power and dominion of a Christian prince:—that many of the pagan officers, civil and military, were displaced, and Christians put in their room;—that there was a thorough change in the government, and that paganism lessened by degrees, till it entirely disappeared:—that the greatest of the persecutors acknowledged and confessed the justness and cause of God's judgments:—and, lastly, that upon this change, all the idolaters, upon account of their horrid cruelties and barbarities against the Christians, could not but be in daily expectation of the severest punishments."

To this I shall add but one remark, That this part of history is very proper to the general design of the whole Revelation, to support the patience, and encourage the perseverance, of the church, in such an instance of God's power and faithfulness in the protection of the Christian religion, and punishment of its enemies. We see, in this period, during the persecution of Rome heathen, the church in a state of trial and suffering, yet preserved and protected, and finally obtaining a state of peace and safety, when all the power of their persecutors was totally destroyed by God's overruling providence. This history verifies the general truth of all the prophecies, and the particular predictions of each of them severally. A strong encouragement to the patience and constancy of the true church!

---

* Rom. Hist. vol. ii. p. 533.
† Lactant. de Mort. Pers. cap. 18.
‡ Ib. cap. 29, 30.
§ Ib. cap. 34.
‖ Echard, Rom. Hist. 547.

* Ib. 550.
† Ibid.
‡ Lactant. de Mort. Pers. cap. 49.
§ Zosimus, lib. ii. p. 100.
‖ Daubuz, Explanat. of Seal Sixth, 258.

CHAPTER VII.

SECTION VI.

INTERVAL BETWEEN THE FIRST AND SECOND PERIODS.

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

(1.) Now after my former visions, which represented the providence of God towards the church and world, to the downfall of the heathen Roman empire, the state of the church and world next to follow, was also represented to me in another prophetic vision; in which I beheld four angels, representing the government of providence, as directed by God's will and command, and executed by his messengers or ministers. [1] Those angels were represented as placed at the four chief points from whence the winds are used to blow, to restrain them from blowing with violence on any part of the world: to show, God designed in his providence to put a stop to the tumults and commotions that had before so much disturbed the world, and to give the church and world a time of peace and rest [2] for a season.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

(2.) I farther beheld in my vision, another angel, as ascending from the eastern point of the heavens, who appeared with the seal of God in his hand, as sent on some particular message; this angel, as he came on, made proclamation with a loud voice, that the commotions and disorders of the world should cease for a time;—

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

(3.) That a state of peace and quiet should continue until he had sealed the servants of God, till many should receive the distinguishing mark or seal of the Christian church, the sign and testimonial of their Christian profession, and consecration to the service of God, and of God's peculiar favour to them, as his church and peculiar people. [3]

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

(4.) And the number of those who were thus sealed, and consecrated to God, as his church and peculiar people, was very great; a number that figuratively expressed many persons of all people and nations, professing the Christian faith, and serving God in the worship of the Christian church, now the true Israel of God, it being the square number of twelve, multiplied by a thousand. [4]

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

ANNOTATIONS ON CHAP. VII.

CONTENTS.—The former chapter concluded the first period, and the sufferings of the church under the persecution of the heathen Roman empire. The second period of prophecy begins with the opening of the seventh seal, and is contained in the events which attend the sounding of the trumpets; an account of which we have in the eighth and ninth chapters. In this chapter, I conceive, we have an account of a little pause, or interval, to describe the state of things, for a short time, between the two periods. After these things, that is, after the prophetic vision that represented the first period, John saw, in other visions, what is related in this chapter. This seems a representation of a state of peace and quiet throughout the earth, especially in the Roman empire, and of the great number of persons in every nation, which came into the profession of Christianity; of the encouraging protection that was given to the Christian church, of thankful acknowledgments for the goodness and power of God and Christ, by the whole church, in such eminent instances of favour and protection; and, finally, of the happy state of all the faithful confessors and martyrs, who, after a short time of tribulation, for the faith of Christ, and constancy in his religion, have attained to a state of everlasting rest, in happiness and glory.

Thus wisely does this part of prophecy promote the principal design of the whole, to encourage the faith and patience, the hope and constancy of the church, under all opposition and sufferings. It seems designed to show, with the certainty of prophetic revelation, that as God directs all things in the world by his providence, so he will direct them to serve the designs of his goodness to the church; and that the great revolutions of the world shall often be in favour of true religion, and for its protection; and to assure the faithful, that all they suffer for the sake of truth and righteousness, shall soon be rewarded with a state of peace, honour, and happiness.

[1] Ver. 1.] An angel, in prophetic style, expresses everything that brings a message from God, or executes the will of God, as, a prophetic dream, a pillar of fire, &c. (see note on i. 1).

[2] Winds are emblems of commotions, and very properly, as they are the natural causes of storms. Thus this figurative expression is used, and explained by the prophet Jeremiah, xlix. 36, 37, "And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcast of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even by fierce anger, saith the Lord; and I will send my sword after them, till I have consumed them." To hold the winds, that they should not blow, is a very proper prophetic emblem of a state of peace and tranquillity.

[3] Ver. 3.] Sealing has several intentions in the style of prophecy, which may be seen in Mr. Daubuz's Symbolical Dictionary; as, preservation and security, secrecy, confirmation, and authority. But, I conceive, the principal meaning here is to denote propriety, in allusion to the custom of sealing things, that it might be known to whom they belong. Now, as the sacraments of circumcision under the law, and baptism under the gospel, were used as public marks of consecration to God, as his peculiar people, and of God's favour to his church, as his peculium, this expression, of "sealing the servants of God," may well be understood, I think, of a great addition to the numbers of the Christian church by baptism; or receiving the seal of the Christian religion, the mark of God's peculium.

[4] Ver. 4.] This single passage, says the Bishop of Meaux,

(5—8.) This great number of people, which professed the faith and worship of the Christian church, were in proportion out of every place and nation, as if a proportional number had been sealed out of every one of the tribes, into which the children of Israel had been divided, according to the number of their patriarchs, as if now all the nations of the earth who were to be blessed in the Christian church had succeeded in their room, as the true Israel of God; for it was represented to me in my vision, as if twelve thousand were sealed in the tribe of Judah, as many in the tribe of Reuben, and a like number in every one of the other tribes.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

(9.) After I had beheld this happy and prosperous state of the church, at the end of so many and grievous afflictions, I saw, in my prophetic vision, the whole church of heaven, joining in a solemn act of praise. The song of praise began with the united voices of an innumerable company of persons of all nations and countries, who were clothed in white garments, marks of piety, honour, and dignity; and they had palm-branches in their hands, emblems of joy and victory;—

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

(10.) And they said with a loud voice, Salvation be ascribed unto our God, the supreme and sovereign Lord of all, who sitteth upon the throne, and unto the Lamb of God, who has all power to protect and save his faithful servants.[5]

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

(11.) Then the angels of God, who stood round about the throne, and the twenty-four elders, with the four living creatures or cherubim, prostrated themselves before the throne of God, joining in the same act of worship and thanksgiving with the saints.

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

(12.) For they said, Amen, to their hymn of praise; and added, Let all, with a sincere and devout heart, ascribe unto God, blessing, glory, wisdom, thanksgiving, honour, power, and might, for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

(13.) To give me a more exact information concerning these persons who were clothed in the white robes of purity, honour, and dignity, one of the elders led me on by a question, to ask of him a fuller account of them.

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

(14.) Whereupon he gave me this account of them: These persons whom you behold appearing in this state of honour and happiness, were very lately in a state of great afflictions and suffering for the sake of their faith and constancy; but having kept the faith, they have received the blessings Christ obtained by his blood, for his church and faithful people; they are now cleansed from all impurity, adorned with all perfection, and advanced to this state of glory and happiness in which you see them.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

(15.) They are counted worthy to appear in the immediate presence of God, even here before his throne, and have obtained the honour and happiness of a constant attendance upon God; and, like his angels, cease not day or night to praise him: and the presence of God will be an everlasting spring of happiness and joy to them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

(16.) They shall no more be subject to any of their former troubles or afflictions. None of the natural or common evils of the world below shall reach them any more.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

(17.) For it shall be the care of the Lamb of God to bless them, who has all power to make them completely happy. He shall bless them with perpetual everlasting joys; and every sorrow, with every cause of sorrow, shall be fully taken away for ever.[6]

---

may show the mistake of those who always expect the numbers in the Revelation to be precise and exact: for is it to be supposed, that there should be in each tribe twelve thousand elect, neither more nor less, to make up the total sum of one hundred forty and four thousand? It is not by such trifles, and low sense, the divine oracles are to be explained: we are to observe, in the numbers of the Revelation, a certain figurative proportion, which the Holy Ghost designs to point out to observation. As there were twelve patriarchs, and twelve apostles, twelve becomes a sacred number in the synagogue, and in the Christian church. This number of twelve first multiplied into itself, and then by a thousand, makes one hundred forty and four thousand. The bishop observes,* in the solid proportion of this square number, the unchangeableness of the truth of God and his promises: perhaps it may mean the beauty and stability of the Christian church, keeping to the apostolical purity of faith and worship.

[5] Ver. 10.] This vision, especially when compared with the former in the fourth and fifth chapters, is to be understood, I conceive, of the church in heaven; as heaven seems to be the proper scene of the vision, so the innumerable company of saints with whom the angels join in the following words, in the presence of God and the Lamb, is meant naturally to be understood, I think, of those who, having been faithful unto death, had received the crown of immortal life, in the state of heavenly happiness. And I question, whether the praises of the church on earth will answer the prophetic description, or the intention of the prophetic Spirit, in the great encouragement it designed to give to faithfulness and constancy. I think, to understand it of the heavenly church, is a natural sense of the expressions, a sense proper to the design of the prophecy, as it represents the faithful martyrs and confessors, once so great sufferers on earth, now blessed saints in heaven.

[6] Ver. 17.] Interpreters are not agreed in the proper meaning of this description. Some understand it of the peaceful and prosperous state of the church on earth. In some cases, very strong expressions of prophetic style, are to be softened to a sense that will agree to a happy state of the church in this world. Others, who observe the force of these expressions, and how much they agree with the description of the new heavens and new earth, ch. xxi., understand it of the happy state of the church for one thousand years, which they also suppose a resurrection-state of the martyrs. I shall only observe, that as the time of the thousand years is, according to the order of this prophecy, very distant, I think, from the time to which this part of it refers, I can by no means suppose the Spirit of prophecy designed this description should be applied to the state of the millennium. And though the description may be softened to such a sense, as may represent the peaceful and prosperous state

* In loc.

of the church under Constantine, yet, I think, the sense given in the paraphrase is more agreeable to the expressions of this description, and to the design of the prophecy; which, when united together, are the surest rules of interpretation to follow.

CHAPTER VIII.

SECTION VII.

SECOND PERIOD—OF THE TRUMPETS.

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

(1.) After the space of time allowed for sealing the servants of God, and a great addition was made to the Christian church, which greatly lessened the power, and weakened the opposition of idolatry to Christianity, I had a farther revelation in my prophetic vision, to show what would be the state of the church and world, after so great a change in favour of the Christian faith and religion. I observed, that now the Lamb opened the seventh and last seal; and hereupon it was represented to me, as if there had been a state of silence in heaven for about half an hour, like the silence in the temple-worship, when the whole congregation was at private prayer and devotion. [1]

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

(2.) I farther beheld, in my vision, seven chief angels standing before the throne of God, as attendants to receive his orders, and to execute them, after the manner of the great princes of the east, who were used to be so attended by the princes and chief officers of their court. And I beheld also in my vision, that seven trumpets were given to these seven chief angels, to each of them one.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

(3.) Then I saw another angel, like the priest chosen to offer incense, by lot, standing at the golden altar, having a golden censer, and much incense, [2] to offer with the prayers of the saints, who were at their private devotions in silence: this incense the angel offered at the golden altar, which was before the throne, there being in this representation of the heavenly presence no veil, and so no distinction between the holy and most holy place.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hands.

(4.) And I perceived the smoke of the incense, which the angel offered with the prayers of the saints, who were at their private devotions, ascended up before God. A testimony of God's gracious acceptance of their worship, and of the continuance of God's protection and blessing to his faithful worshippers.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

(5.) I farther beheld in my vision, that the angel who had offered the incense took his censer; and going down from the golden altar to the altar of burnt-offering, he filled it with burning coals, and cast them down upon the earth: and immediately thereupon, there arose a terrible storm, with great noise, thundering, lightning, and earthquake, representing new commotions in the world, and some great calamities by the righteous judgment of God. [3]

ANNOTATIONS ON CHAP. VIII.

CONTENTS.—This chapter opens the second period of this prophecy, which begins upon opening of the seventh seal, and is distinguished by the sounding of seven trumpets. This period of the trumpets contains a prophetic description of the state of the world and church, for a considerable space of time after the empire became Christian, during the continuance of the empire in the successors of Constantine. It describes the great devastation of the Roman empire, by the several nations that broke in upon it, and finally put an end to it. It describes a time of great calamity, a state of new trials. It shows the church what it was to expect in new dangers, and opposition, after it should be delivered from the persecution of the heathen Roman government. And when the Christian religion should have the protection of the laws, and the favour of the emperors, the church would still have great need of caution, watchfulness, patience, and constancy; and there would be still this encouragement to faithfulness and perseverance, that though the opposition in this period of time would be very great, yet neither should this prevail against the cause of truth and righteousness; the Christian faith and religion should be preserved, and in the end triumph over this opposition, as it had before over the former opposition, from the heathen emperors of Rome. And thus fully answers the general design and use of the prophecy, to direct and encourage the constancy of the Christian church in faith and patience, whatever opposition it may meet with from the world.

[1] Ver. 1.] Most interpreters agree, this silence in heaven for half an hour, is an allusion to the manner of the temple-worship, that while the priest offered incense in the holy place, the whole people prayed without in silence, or privately to themselves (Luke i. 10). On the day of expiation, the whole service was performed by the high-priest; to which particular service Sir Isaac Newton* has observed an allusion: "The custom was, on other days, to take fire from the great altar in a silver censer; but on this day (of expiation), for the high-priest to take fire from the great altar, in a golden censer; and when he was come down from the great altar, he takes incense from one of the priests, who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence: which is the silence in heaven for half an hour." It is true on the day of expiation, the high-priest did all the service himself; he used a golden censer, and took his hands full of incense: yet it may be a question, whether the mention of a golden censer, and much incense, may not refer to the great glory and perfection of the heavenly worship, as well as the peculiar service of the high-priest. On this supposition, a golden censer and much incense, will not require the hands of a high-priest; for the offering of incense was usually assigned, by lot, to any one of the priests of the course: and this, I think, will be found more agreeable to the following parts of the prophetic description.

[2] Ver. 3.] These censers were the same with the vials full of odours, mentioned v. 8: the offering incense on the golden altar, seems to determine this allusion to the constant offering of incense in the temple, and not to the service peculiar to the high-priest on the day of expiation; and fully shows the propriety of this vision, in not representing the high-priest—which, in this prophetic vision, would have been the Lamb—as personally officiating in this act of worship.

[3] Ver. 5.] These voices, thunderings, lightning, and earthquake, seem to me to mean something very different from "an allusion to the voice of the high-priest reading the law to the people, and other voices, and thunderings from the trumpets and temple music, at the sacrifices and

* On Apoc. p. 264.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

(6.) This part of the vision having prepared my attention to observe what should be revealed at each angel's sounding of his trumpet, as before upon opening the seals, in order, I perceived the seven angels preparing to sound their trumpets.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

(7.) The first angel soon sounded his trumpet: upon which there followed a great storm of hail, and even of fire mingled with blood; which burned up and destroyed a great part of the trees, and green grass of this earth. A proper representation of great commotions and disorders in the world, attended with great bloodshed, and destruction of many of the several ranks and conditions of men[4] (see the history of the first trumpet at the end of this chapter).

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

(8.) I then perceived the second angel sounded his trumpet; and I beheld, as if a great mountain, all on fire, had been cast into the sea; by which a very considerable part of the waters of the sea was turned into blood.

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(9.) And a very great part both of the creatures which live in the sea, and the ships that pass on it for business or defence, was destroyed in great numbers. A proper figurative representation of a farther judgment, which should reach the capital city of the empire, and many of the provinces; destroying their power and riches, dismembering them from the empire, and depriving it of all future support and assistance from them[5] (see the history of the second trumpet at the end of this chapter).

10 And the third angel sounded, and there fell a

---

lightnings from the fire of the altar."* Nor can I conceive that the voices, thunder, lightning, and earthquake, consequent upon the angel's casting fire into the earth, show, "that during the offering of the incense, or at least immediately upon it, the voice of God was heard, his word was preached, and the gospel was spread to the enlightening of man."† These expressions much rather denote some great judgment on the earth, or Roman empire. Thunders and lightnings, when they proceed from the throne of God (Rev. iv. 5), are fit representations of God's glorious and awful majesty; but when fire comes down from heaven upon the earth, it expresses some judgment of God on the world, as in this prophecy, xx. 9, "A fire came down from God out of heaven, and devoured them:" and in like manner, when great Babylon "came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath;" xvi. 19, "there were voices, and thunders, and lightnings, and a great earthquake." This being mentioned previous to the sounding of the trumpets, I think it may be understood as a general description of the many calamities of this period, notwithstanding the seeming secure prosperity of the Christian church.

[4] Ver. 7.] A thunder-storm and tempest, that throws down all before it, is a fit metaphor to express the calamities of war, from civil disturbances or foreign invasion, which often, like a hurricane, lay all things waste, as far as they reach. In the language of prophecy, this is a usual representation; so the prophet Isaiah expresses the invasion of Israel by Shalmaneser king of Assyria: "Behold the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isa. xxviii. 2). And the same prophet in general thus expresses the judgments of God; "Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire" (Isa. xxix. 6): meaning likely the invasion of Sennacherib. The prophet Ezekiel expresses the judgments of God on the prophets who deceived the people, saying Peace, where there is no peace: "Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to destroy it" (xiii. 13).

It is likely here is also an allusion to one of the plagues of Egypt, which was a destroying storm or tempest: "For the Lord sent thunder and hail, and the fire ran along upon the ground, and the hail smote, throughout all the land of Egypt, all that was in the field, and brake every tree of the field" (Exod. ix. 23).

It is a just observation of Sir Isaac Newton,‡ that "in the prophetic language, tempests, winds, or the motions of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war, descending from the heavens, and clouds politic. In like manner* the earth, animals, and vegetables, are put for the people of several nations and conditions. Trees, and green grass, express the beauty and fruitfulness of a land; and when the earth is an emblem of nations and dominions, may signify persons of higher rank and of common condition."

"Trees here," says Mr. Waple,† "according to the prophetic scheme of speech, signify the great ones; and grass, by the like analogy, signifies common people;" or, as Mr. Mede,‡ "From the analogy it is easily gathered, that green grass is taken for the common people, when, as here, it is joined with trees."

Whether it was the intention of the prophetic style to be so particular, I take not upon me to determine; but it seems plain, it is designed to express some great calamities brought on the empire, when it is represented as a storm that destroyed not only the green grass, which is more easily blasted, but which destroyed also a great part of the trees, which are supposed more likely to withstand the violence of a storm; and it seems to point out these calamities as the effect of wars and bloodshed throughout the Roman empire, in the beginning of this period.

[5] Ver. 9.] In the style of prophecy, a mountain signifies a kingdom and the strength of it, its metropolis, or capital city. Thus the prophet Jeremiah foretells the downfall of Babylon, li. 25, "Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." The prophet himself explains the literal meaning of these figurative expressions, ver. 27, "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz." The plain meaning of the figure of a burnt mountain, seems also taught by the prophet ver. 30, &c., "They have burnt her dwelling places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken up at one end, and that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted." The general meaning of this prophecy is farther thus explained, ver. 58, "Thus saith the Lord God of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary." All efforts to preserve their city and empire, says Mr. Lowth on the place, shall be as insignificant, as if men wrought in the fire, which immediately destroys all the fruits of their labours: or, as the words may be better translated, "And the people shall labour for a thing of nought, and the folks shall weary themselves for that

---

* Sir Isaac Newton, 265. † Daubuz, 274.
‡ P. 18.

* Ibid. p. 19. † In loc.
‡ On the Revelation, p. 85.

great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

(10.) And I farther perceived in my vision, that the third angel sounded his trumpet; upon which I beheld a representation as of a large star, all on fire, which, like a flaming torch, fell down from heaven upon a great part of the rivers, and fountains of waters.

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

(11.) Upon which, as if wormwood had been mixed with the waters, it made them so bitter, they were no longer wholesome to drink; but, like waters infected, they occasioned the death of many people. Denoting a farther judgments on the Roman empire, on the capital and seat of the empire; signifying a thorough desolation and downfall, not only weakening it, by dismembering its provinces, but putting an end to all power and authority of the government itself[6] (see the history of the third trumpet at the end of this chapter).

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

(12.) I moreover beheld in my vision, when the fourth angel sounded his trumpet; and the events which were to follow upon it were represented by a very great and gloomy darkness; as if a thick cloud had so darkened the air, that neither the light of the sun, moon, or stars, could be perceived through it; so far was it from the brightness of a clear day, that there was not so much as the brightness of a clear night, but all around was cloudy and dark. A fit representation, to express the last desolation of the imperial city, which God's righteous judgments had doomed (as Babylon heretofore) to a loss of all power, and of all authority[7] see the history of the fourth trumpet at the end of this chapter.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

(13.) After this, I farther perceived in my vision, that an

---

which shall be fuel for the fire;" i. e. they shall not be able to preserve their city, but it shall be taken, and become a prey to the flames.

Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style, by carrying or casting mountains into the midst of the sea. "Therefore we will not fear though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. xlvi. 2).

The sea, in the Hebrew language, is any collection of waters, as Mr. Daubuz* observes. Now as waters are expressly made a symbol of people in this prophecy, xvii. 15, "And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations and tongues," the sea may well represent the collection of many people and nations into one politic body or empire; and when a sea is considered as an empire, or a collection of people into one body politic, the living creatures in that sea will be the people, or nations, whose union constitutes this empire. And the prophet Ezekiel, by a like figure, describes the destruction of the inhabitants of Egypt, by the death of all the fish of the rivers, xxix. 3, &c., "Thus saith the Lord God; Behold I am against thee, Pharoah king of Egypt.——I will cause the fish of thy rivers to stick unto thy scales.——I will leave thee thrown on the wilderness, thee and all the fish of thy rivers." These expressions seem explained by the prophet to this meaning: "Therefore thus saith the Lord God; Behold I will bring a sword upon thee, and cut off man and beast out of thee.

Ships, from their use in trade, are a proper representation of the riches of a people; and as they are of use in war, especially to the maritime nations, they are proper emblems of strength and power. As ships were of both uses in the Roman empire, they may well be understood both of the riches and power of the Roman empire.

Thus we have a description, in this part of the second period of prophecy, of a judgment to come on the empire, in which the capital should suffer much, many provinces should be dismembered, as well as invaded, and the springs of power and riches in the empire should be very much diminished. Let us consider how the next period of history agrees with the description of prophecy.

[6] Ver. 11.] Stars, in prophetic style, are figurative representations of many things; among others, they signify kings, or kingdoms, eminent persons of great authority and power. Thus, in the prophecy of Balaam, Numb. xxiv. 17, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." Thus the power of the horn of the he goat, prevailing over other powers, is represented in Dan. viii. 10, "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." The downfall of the kingdom of Babylon is represented by a like figurative expression, the fall of Lucifer, or the morning-star, Isa. xiv. 12, "How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The most natural interpretation of this symbol seems to be this: That as the rising of a star denotes the rise of some new power or authority, so the fall of a star from heaven signifies the fall of some kingdom or empire.

Rivers and fountains of waters may be considered as the source and spring of waters, which, running in a common channel, make a sea. And then, as a sea, or collection of waters, denotes a collection of many people into one government, the rivers and fountains of waters may represent the seat of the empire or people, which have enlarged their dominion, by reducing other nations into provinces; so that, in this sense, rivers and fountains of waters may denote the original country or seat of the empire, in distinction from the provinces.

Rivers, and fountains of waters to supply them, may also be considered as necessaries to the support of life. Drying up rivers and fountains of waters expresses a scarcity of things necessary: thus when Hosea prophesies that Samaria shall become desolate, he thus expresses it: "Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels" (xiii. 15). And thus the prophet Isaiah describes the destruction of Egypt, xix. 5, "And the waters shall fail from the sea, and the river shall be wasted and dried up."

And, finally, there seems an allusion in this description to one of the plagues of Egypt. "And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt" (Exod. vii. 20, 21). Here then, we have a prophecy which aptly expresses a judgment to come on the seat of the Roman empire, which should destroy the power of it in its spring and fountain, and cut off all its necessary supports; as when rivers and fountains, so necessary to life, are infected, and become rather deadly than fit for use.

[7] Ver. 12.] Darkening, smiting, or setting of the sun, moon, and stars, says Sir Isaac Newton,* are put for the setting of a kingdom, or the desolation thereof, proportional to the darkness. And when darkness is opposed to light, Mr. Daubuz observes,† as light is a symbol of joy and safety,

---

* Symbol. Dict.

* Par. i. p. 18. † Symbol. Dict. 76

angel flew, as it were, through the midst of heaven, and proclaimed, for the information of all, with an audible voice, Though the judgments signified by the four trumpets which have already sounded are very great and formidable, yet greater judgments still remain to be inflicted on the earth, in the events that are to follow upon sounding the three trumpets that yet remain.[8]

so darkness is a symbol of misery and adversity. According to the style of the prophet Jeremiah, "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness" (xiii. 16). The darkness of the sun, moon, and stars, is likewise observed to denote a general deficiency in government, as the prophet describes a day of severe judgment: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. xiii. 10, 11). And thus the prophet Ezekiel describes the destruction of the kingdom of Egypt, xxxii. 7, 8, "And when I will put thee out," or, as in the margin, "extinguish thee," quite deprive thee of all authority and power, "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith* the Lord God." As this is the meaning of these figurative expressions in general, it is also a good rule of interpretation to apply the particular meaning of such descriptions, according to the subject, to the order and sense of action then referred to, and intended to be represented by such descriptions.* In this view, considering that the subject, order, and scene of action are the downfall of the Roman empire, and of the power and authority of Rome, the imperial city, it will very fitly and properly represent an entire extinguishing of all authority and power in Rome, once the seat of empire; putting out or extinguishing, in the language of Ezekiel, the splendour of authority and power, as well as taking away the full exercise of it. Not only the brightness of the day, and light of the sun, but the fainter light of the night and moon, nay, even the little glimmering light of the stars, shall be put out.

[8] Ver. 13.] Several interpreters suppose this part of the vision a representation of some faithful witnesses against the superstition, idolatry, and growing corruptions of those times. So Mr. Daubuz observes, preaching against errors is prophesying against them; and by that bringing down the judgments of God upon the impenitent, he supposes the dreadfulness of the woes of the three trumpets is proclaimed to the corrupt members of the church; because, as they were endued by the divine revelation with more knowledge than before, being all Christians by name, they therefore deserve to suffer more for their crimes than plain heathens, such as were chiefly concerned in the former judgments. The greater guilt of a corrupt church is indeed a good reason for severe punishment, and will justify the ways of Providence in these heavy judgments on the empire, now Christian, yet going fast into corruption of doctrine and manners, and even to incorporate the heathen superstition and idolatry into the Christian worship; but whether this part of the vision means any more than to raise attention to the following events, which were to be very calamitous and extensive, I shall leave to the judgment of the reader.

* Daubuz, Prelim. Disc. rule 1.

HISTORY OF THE TRUMPETS.

First trumpet.—Let us briefly consider how this prophetic representation was verified in correspondent history.

The former period put an end to the persecution of heathen Rome, by the empire of Constantine the Great, a Christian prince, and protector of the Christian religion, about the year 323. Then was a time of peace and rest to the empire, as well as the church; which answers well to the time appointed for sealing the servants of God in their foreheads: but this is represented as a short time; and the angels soon prepared themselves to sound, when there would be new commotions to disturb the peace of the empire and church.

If we look into the history of the times which immediately followed this great revolution of the Roman empire under Constantine, from heathen to Christian, we shall find it thus: Constantine came to the whole power of the empire about 323, and continued possessed of that power about fifteen years, to the year 337.

During all this time the empire had a state of tranquillity unknown for many years: there were no civil disorders; and though the Goths made some incursions into Mœsia, the most distant parts of the Roman dominions, they were soon driven back into their own country. The profession of Christianity was greatly encouraged, the converts to it from idolatry were innumerable; so that the face of religion was in a very short time quite changed throughout the Roman empire. Thus the providence of God, notwithstanding all opposition, brought the Christian church into a state of great security and prosperity.

But on the death of Constantine the state of things soon altered again. He was succeeded by his three sons in different parts of his empire; by Constantine in Gaul, Constans in Italy, and Constantius in Asia and the east. Constantius, in a short time, sacrificed his father's near relations to his jealousy of power:* differences arose between Constantine and Constans; Constans surprised his brother Constantine, and put him to death. In a little time after, Constans himself is put to death by Magnentius, who assumed the empire. At the same time Constantius, in the east, was hard pressed by the Persians; but apprehending greater danger from Magnentius, marches against him: the war between them was very fierce and bloody; insomuch that Victor* observes, it almost ruined the whole strength of the Roman empire: Hôc tempore Constantius cum Magnentio apud Mursiam dimicavit; in quo bello penè nunquam ampliùs Romanæ consumptæ sunt vires, totiusque imperii fortunæ pessumdatæ.

A little after this bloody intestine war, all the Roman provinces were invaded at once, from the eastern to the western limits,† by the Franks, Almans, Saxons, Quades, Sarmatians, and Persians; so that, according to Eutropius,‡ cùm multa oppida barbari expugnâssent, alia obsiderent, ubique fœda vastitas esset, Romanumque imperium non dubiâ jam calamitate nutaret.

It is a very remarkable part of this history, that this storm of wars fell so heavy on the great men of the empire, and in particular on the family of Constantine, though so likely to continue in so many of his own children and near relations; and yet, in twenty-four years after his death, these commotions put an end to his posterity, in the death of his three sons; and in three years more extinguished his family, by the death of Julian, in a battle against the Persians.

The following reigns of Jovian, Valentinian, Valens, and Gratian, to the time that Gratian nominated Theodosius to the empire, are one continued series of trouble, by the invasion of the several provinces of the empire, and bloody battles in defence of them, for about the space of sixteen years, from the year 363 to 379. Claudian has well expressed the misery of those times to his son Honorius:§

* Zosimus, lib. ii. 217.

* Aurel. Victor, p. m. 465.
† Zosimus, lib. iii. 137.
‡ Eutropius, lib. x. p. m. 617.
§ Claudianus de iv. Consul. Honor. p. 123.

Omnibus afflictis, et vel labentibus ictû,
Vel propè casuris, unus tot funera contra
Restitit, extinxitque faces, agrisque colonos
Reddidit, et leti rapuit de faucibus urbes.
Nulla relicta foret Romani nominis umbra,
Ni pater ille tuus jamjam ruitura subisset
Pondera, &c.

These great calamities, which in so short a time befell the Roman empire, now Christian, and in particular the family of Constantine, by whom the great change in favour of Christianity was brought about, was a new and great trial of the faith, constancy, and patience of the church. As it became the wisdom and justice of divine Providence to punish the wickedness of the world, which caused the disorders of those times, the wisdom and goodness of Christ chose to forewarn the church of it, that it might learn to justify the ways of Providence, and not to faint under the discipline of affliction, when the great misimprovement of the best religion had made it both proper and useful; and when likely such afflictions, so soon after their great deliverance from the opposition of Rome heathen, would be very unexpected, and the more discouraging.

Second trumpet.—The former period of history was from the death of Constantine the Great to the reign of Theodosius; who for some time preserved the empire from invasion, and left it to his sons, Arcadius and Honorius, A. D. 395.

The youth and weakness of these princes, the intrigues and ambition of the chief ministers and governors of the eastern and western parts of the empire, the jealousies and contentions between Stilicho and Ruffinus, so weakened the empire, that it soon became a prey to the northern nations. Sigonius,* who has given us an accurate history of these later times of the Roman empire, observes, that the empire itself began to shake on the death of Theodosius: Theodosio exempto, simul etiam robur ac dignitas ipsius titubare imperii cœpit. The chief men of the empire, to serve their private ambitions, excited Alaric, at the head of the Goths, to invade Greece; Alaric enters Greece, the straits of Thermopylæ being purposely left open to him; he lays waste the whole country, destroys the cities, puts to death all the males grown up to age, and gives all the women and children, with the whole riches of the country, in plunder to his army, according to Zosimus.†

The year 400, or five years after the death of Theodosius, is marked out as one of the most memorable and calamitous that had ever befallen the empire. Annus hic, says Sigonius,‡ à Christo nato quadringentesimus, omnium, quos occidens vidit, maximè memorandus extitit————Neque enim ullum sive bellicæ calamitatis, sive barbaricæ feritatis, sive vesanæ cujusdam libidinis, excogitari exemplum potuit, quod non in ipsas provincias, civitates, agros, hominesque passim cum maximâ atrocitate sit editum. Five years after, A. D. 405, Rhadagaise entered Italy with an army of two hundred thousand men; and though he was defeated by Stilicho, yet he had ravaged the country before his defeat with such success, that the heathen Romans publicly declared Rome was given up to destruction because it had forsaken the worship of the heathen gods; and that the only way to restore the Roman fortunes, was to restore the ancient Roman religion, or idolatry, as Sigonius§ observes.

In the letter end of the year 406, the Alans, Vandals, and other barbarous people, passed the Rhine, and made the most furious irruption into Gaul, that had yet been known; passed into Spain, and from thence over into Africa; so that the maritime provinces became a prey to them, the riches and naval power of the empire were much diminished, and almost quite ruined.

But the heaviest calamity fell upon the capital, and city of Rome itself: for Alaric enters Italy in the year 409, and after wasting all the country round about, oblata omnia oppida populans, ac miserabili strage vastans, says Sigonius, at length laid siege to Rome, which was then afflicted both with famine and a pestilential distemper.‖ The city was forced to save itself from this danger, by all its riches, and purchased a peace of Alaric on very hard conditions. He raises the siege for awhile, but soon returns; is received into the city, and makes Attalus the governor of Rome emperor. Soon after he deposes Attalus, and makes peace with Honorius, on condition he should be acknowledged his associate, and have Gaul given to him and to his army. Fœdus his conditionibus est percussum, ut Alaricus socius Honorii esset, atque in Galliâ sedes sibi suisque locaret.* However, not satisfied with Honorius, and his performance of the conditions agreed between them, he continues the siege of Rome, and at last takes it, and gives the plunder of it to his soldiers, which also occasioned its being set on fire; so that Sigonius† represents it, on all those accounts, as a very great and memorable calamity. Insignis fuit calamitas, et rerum humanarum contemplatione memorabilis, quòd urbs quæ de omnibus gentibus triumphaverat, tam facilè à barbarâ et adventitiâ gente, capta, spoliata, atque combusta sit.

This calamity of the capital city of the empire was followed by the spoil of the greatest part of all Italy in like manner; in which the Christian bishops, and their churches, were principal sufferers. Alaricus, urbe captâ et spoliatâ, egressus, animum inde ad ulteriorem populandam, vastandamque Italiam contulit: itaque Latium, Campaniam, Apuliam, Calabriam, ita cum toto exercitû peragravit, ut locum nullum intactum à vexatione ac direptione reliquerit. Atque imprimis, quasi Romanâ victoriâ efferatus, in ecclesias, sacerdotes, episcoposque, extorquendi auri gratiâ, debacchatus, simul omnia humana divinaque jura polluerit.‡

It is worthy observation, that this great calamity which befell the Roman empire, both in Italy and in the capital itself, much increased the prejudice of the heathen Romans against the Christian religion; as if Rome had suffered greater calamities now it was Christian, than while it was heathen. A fit period of history, and becoming the Spirit of prophecy to reveal to the church, to confirm the faith and patience of the church, in such a state of providence, with a full persuasion of the justice and wisdom of it; and that still the cause of true religion should be supported even under so great calamities as these; but with an admonition, that the justice and wisdom of God would punish the sins of Christians, as well as of heathens; and that the outward profession of the best religion should not be a protection against those judgments they had deserved by their iniquities; for God, the righteous governor of the world, is no respecter of persons: "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" says God to his own church of Israel (Jer. v. 6—9), when "their transgressions were many, and their backslidings increased."

Third trumpet.—The last period of history, correspondent to the foregoing prophecy, ended in the peace which Italy and Rome enjoyed, after the taking of Rome by Alaric, and dismembering many of the provinces of the empire, when Athaulphus left Italy, and went to settle in Gaul. The emperor Honorius returned joyfully to Rome, to the great satisfaction of the city, in the year 412. Honorius Romam repetiit, ac lætus, tanquam exoneratâ aliquandò tandem incumbentium Gothorum mole Italiâ, secunda vicennalia ludorum apparatû magnifico edidit, populo Romano, post diuturnas tenebras lucem se tandem aliquam otii ac libertatis aspicere, gratulante.§

Yet, though Rome and Italy recovered themselves into a pretty good state of peace and liberty, many of the provinces were quite dismembered from the empire. The Goths, Burgundians, Franks, Vandals, &c., possessed themselves of the better parts of France and Spain.

Valentinian, son of Placidia, succeeded his uncle Honorius, about the year 425. In his time began those new invasions of the empire, which put an end to the imperial dignity and power of Rome, and founded a new kingdom in Italy itself.

In the year 427, Genseric, with an army of eight thousand Vandals, seized on Africa, and founded a kingdom there. The Romans had given up the defence of Britain, so that

* De Occident. Imp. p. 155. † Zosimi Hist. lib. v. 293.
‡ De Occident. Imp. p. 161. § Occident. Imp. lib. x. 169.
‖ Zosimus, lib. v. 353.

* Sigon. Occ. Imp. lib. x. 180.
† Idem, p. 182. ‡ Idem, lib. xi. 183.
§ Idem, lib. xi. 185.

the Britons were fain to call in the Saxons to their aid, in the year 449.* Attila, though soundly beat at Chalons, in the year 451, so that one hundred and seventy thousand, or, according to some, three hundred thousand, fell in the battle; yet, the next year, he marches with another numerous army into Italy, and destroys all before him. Jam omnia quæ intra Apenninum et Alpes erant, fugâ, populatione, cæde, servitute, incendio, et desperatione repleta erant; nullaque mali facies aberat, nefaria per omnes ordines, sexus, et ætates, barbarorum avaritiâ, crudelitate, ac licentiâ pervagante.†

Rome and Italy were scarce freed from these troubles, when new evils succeeded.

Genseric is invited from Africa to revenge the murder of Valentinian: he lands in Italy in the year 455, marches directly to Rome, takes the city, and plunders it, carries away all the public and private riches, makes an incredible number of the citizens captives, and takes the empress Eudoxia (who had desired his assistance to revenge the death of Valentinian), together with her daughters along with her, into Africa.

The name of the Roman empire continued for a few years longer, as in a dying condition, under several successors, till the year 476. Odoacer, drawing together an army of the several nations in Germany, enters Italy by the Trentin, subdues the whole country, takes the city of Rome, and in it the emperor Momyllus, or Augustulus, whom he deposes, and takes to himself the title of king of Italy.‡ Thus Italy, and Rome itself, became the possession of the conquerors; and the Roman name, power, and empire, were from that time extinct. Atque his quidem variis atque ancipitibus rerum temporumque successibus, Roma, jam quartum, post Christi annum jam quadringentesimum, capta, Italiaque à barbaris firmo tandem possideri imperio, cœpta est.§

Odoacer did not indeed continue his kingdom long; for Theodoric, at the head of the Goths in Illyricum, attacked Odoacer's new-founded kingdom in Italy; and, according to Paulus Diaconus,¶ so fully with the consent of Zeno, then emperor of the east, that he made a grant of Italy to Theodoric. Italiam ei per pragmaticam tribuens, sacri etiam velaminis dono confirmavit. Theodoric engages Odoacer, overcomes him, and puts him to death; and so founded the Gothic kingdom of Italy, which continued many years under his successors, till it was subdued by Narses for the emperor Justinian, A. D. 553.

Thus Rome itself, and Italy, the seat of the empire, according to the prophetic description, became a prey to the barbarous nations, and followed the fate of the provinces.

However, even under the Gothic kingdom, Rome, though it lost the supreme authority of empire, was permitted to retain some appearance of its ancient form of government and magistracy. Theodoric made Ravenna the seat of his kingdom; yet Rome retained its senate and consuls, and the image of its former government. Jam verò nullum Romanum institutum mutavit; siquidem et senatum, et consules, patricios, præfectos prætorii, præfectum urbis—cæterosque qui fuerunt in imperio, magistratus retinuit.¶

Fourth trumpet.—This figurative representation will very properly express the following period of history, and the true state of the city of Rome, once the imperial city, and mistress of the world.

We have seen, in the former parts of this period, the loss of the imperial authority, when Theodoric founded the Gothic kingdom of Italy, and made Rome subject to it, A. D. 493. But it was observed, that he then left to the city of Rome some appearance and splendour of its ancient government, in a senate, consuls, and other magistrates.

Now, in the reign of Justinian, emperor of the east, this new kingdom of Italy is overthrown, and new and great calamities befall that miserable country. Gothorum in Italiâ imperium concidit, atque ipsa Italia omnis atrocissimarum calamitatum exempla persensit.

In the course of this war, Belisarius, the imperial general, takes Rome, A. D. 536. The next year, Vitiges, king of the Goths, besieges it with an army of one hundred and fifty thousand men. In this long siege, which continued above a year, the Romans were afflicted both with famine and pestilence, and suffered extremely, though at length the Goths were fain to raise the siege. Totilas, king of the Goths, afterward takes Rome, A. D. 546; it is retaken by Belisarius the next year, and again taken by Totilas about two years after.

During this war, which lasted for twenty years, Rome was besieged and taken five times: the city and whole country suffered all the evils of war in every place; and the event was, to reduce Rome to the lowest and meanest condition, in the loss of all authority and power, being made entirely subject to the exarchate of Ravenna.

For Narses, having quite subdued the Gothic kingdom of Italy for the emperor of the east, was constituted governor of the whole country, with the title of Duke of Italy,* and all the governors of the several cities were only inferior officers under him.

A little after the exarchate of Ravenna was established by the emperor Justin II., Longinus is sent into Italy: he appoints a new form of government: the seat of government was from that time fixed at Ravenna, and every city of Italy entirely subjected to the exarch, both in things civil and military. Is (Longinus, says Sigonius,) primùm Ravennæ, non Romæ, præfecturæ sedem posuit; nec se ducem sed exarchum Italiæ, quemadmodùm et Africæ exarchus erat, vocavit: et provinciarum consularibus, correctoribus, præsidibusque sublatis, singulis civitatibus singulos duces imposuit, ac varios eis ad reddenda jura judices assignavit.†

Thus Rome lost all her dignity and authority, her senate and consuls, and was put upon a level with all the lesser cities and towns of Italy, and became also a small duchy of the exarchate. Parem itaque faciens urbem Romam aliis Italiæ vel urbibus vel oppidis, hâc unâ in re illam honoravit, quòd impositum tunc magistratum *præsidem* appellavit, sed qui successerunt appellati sunt *duces:* ut posteà per multos annos, sic Romanus appellaretur ducatus, sicut Narniensis Spoletanusque est dictus; neque post Basilium, qui cum Narsete consul fuit, vel consules Roma habuit, vel senatum legitimè coactum, sed à duce, Græculo homine, quem exarchus ex Ravennâ mittebat, res Romana per multa tempora administrata est.‡

This was a new form of government, altogether unknown before; and though it might be called, in some sense, a form of Roman government, as the exarchs of Ravenna were lieutenants for the Roman emperors of Constantinople, yet it was such a form of government, by which Rome seemed to have received a mortal wound: for that imperial city was deprived by it of all authority and power, and seemed to have lost all hopes of ever recovering them again, when it was made a small duchy, entirely subject to another city, where the emperors, lieutenants, or exarchs, had fixed the seat of their residence and government of Italy; and this, by the appointment and constitution of the emperors of the east, in virtue of their claim to the sole authority of the Roman empire.

---

* Petavii Rot. Tem. lib. vi. cap. 18.
† Sigon. Occ. Imp. lib. xiii. 225.
‡ Paul. Diac. lib. xvi. Jornandes de Reg. Success. lib. i.
§ Sigon. Occ. Imp. 251. ¶ Lib. xvi.
¶ Sigon. Occ. Imp. 265.

* Sigonius de Reg. Italiæ, 3. † Ib. p. 8.
‡ Blondus, Decad. Primæ, lib. viii. p. 102.

CHAPTER IX.

1 And the fifth angel sounded, and I saw a star fall from [1] heaven unto the earth: and to him was given the key of the [2] bottomless pit.

(1.) On the sounding of the fifth angel which followed, I saw in my vision a star fallen from heaven, or an angel come down from thence, to whom was given the key of the abyss, or bottomless gulf; which fitly expressed a commission from God, to permit Satan, at the head of the kingdom of darkness, to infest the world with some new and great temptation, as if Satan, at the head of his apostate angels, was let loose to disturb the earth, and deceive the nations of it.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

(2.) And I beheld in my vision, that the angel who had the key of the bottomless pit opened it, and immediately there seemed to break out of the pit a very thick and dark smoke, as if it had been the smoke of a burning furnace; and the smoke was so thick, that it intercepted the light of the sun, and made the whole air dark round about. A very proper representation of great errors, darkening the understanding, obscuring the truth, and attended with violence and destruction.[3]

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

(3.) I farther perceived this smoke out of the bottomless pit brought locusts along with it, and scattered them over the earth; and they had power given unto them, not unlike the natural power of scorpions, to do harm. A proper similitude to express a great multitude of people, marching with great speed and swiftness, to plunder and destroy their neighbours.[4]

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

(4.) I observed one thing very peculiar to these locusts, and different from what was to be expected from the natural locusts: they had an express direction, not to prey upon or destroy the grass, trees, and fruits of the earth, as natural locusts are used to do; but, as persons compared to locusts, for multitude, and swiftness to spoil, they were to hurt men, and yet to hurt only such as had not the seal of God on their foreheads. Which may properly mean, that these locusts are to be understood, figuratively, for a great number of spoilers; as if Satan, at the head of the powers of darkness, was leading on a great company, both to corrupt and ravage the world: yet, in this extraordinary judgment of God on a corrupt church, he would take care to preserve the interest of true religion and Christianity among a faithful people. He would protect them in such manner, that they should preserve their religion, and the profession of it, notwithstanding the great difficulties those enemies to Christianity should bring upon them.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. *A star fallen from heaven.*] Stars, in the language of prophecy, signify angels. The angels of the heavenly host, as well as the angels or bishops of the churches, seem to be called stars in scripture; as when, at the creation, "the morning-stars sang together, and all the sons of God shouted for joy," Job xxxviii. 7. In like manner, when this abyss, or bottomless pit, is shut up, it is represented in this prophecy to be done by "an angel coming down from heaven, having the key of the bottomless pit." These expressions are so nearly the same, as well as upon the same subject, that they may well be taken in the same sense, and so used to explain each other. It is a general expression of the Jews, concerning the works of God, that he sends an angel to do them: so that Maimonides* observes, Non enim invenies Deum ullum opus fecisse, nisi per manus alicujus angeli. And Hermas,† who lived very near the time of this revelation, and seems to have designed, in several passages, to imitate it, speaks of the angel, appointed over the beasts, appearing for his preservation; Misit Dominus angelum suum, qui est super bestias, et obturavit os ejus, ne te dilaniaret.

This expression then, "a star fallen from heaven," or, "an angel come down from heaven, with a key to open the bottomless pit," seems naturally to mean the permission of divine providence of these evil and calamitous events, which are described to follow upon opening the bottomless pit, which could not have happened but by the permission of the divine providence, and according to the wise and holy orders of the divine government: for the providence of God could as surely have prevented the temptations of Satan, and the powers of darkness, as if Satan and his angels had been fast locked up, and secured in a safe prison; so that he sends an angel, his messenger, with the key of the bottomless pit, to open their prison, and permit them to go out, to teach, that they can only act so far as they have leave and permission, and can always be restrained and shut up again, at the good will and pleasure of the supreme Governor of the world.

[2] The abyss, or bottomless pit, is explained in the prophecy itself, to be that place where the devil and Satan are shut up, that they should not deceive the nations (Rev. xx. 1—3). The abyss seems also to be used in the like sense, when the devils besought Christ, that he "would not command them to go out into the deep;" in the original, "into the abyss," or bottomless pit (*εἰς τὴν ἄβυσσον*). The learned Grotius* observes, that this abyss, or bottomless pit, is the same with what Peter calls hell, or Tartarus: "For if God spared not the angels that sinned, but cast them down to hell, *σειραῖς ζόφου ταρταρώσας*, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4).

Now this prison of Satan, and of his angels, by a righteous judgment of God, is permitted to be opened, for the just punishment of apostate churches, who would not repent of their evil works. We may then say, with an eminent interpreter,† "Behold something more terrible than what we have hitherto seen! hell opens, and the devil appears, followed by an army, of a stranger figure than St. John has any where described." And we may observe from others, that this great temptation of the faithful was to be with the united force of false doctrine and persecution. "Hell does not open of itself," as the Bishop of Meaux observes; "it is always some false doctor that opens it; by which means Satan is loosed to deceive the nations."

[3] Ver. 2.] As great smoke hinders the sight, so do errors the understanding. He keeps to the allegory, says Grotius, for smoke takes from us the sight of the stars; smoke, especially when proceeding from a fierce fire, is also a representation of devastation. Thus, when Abraham beheld the destruction of Sodom and Gomorrah (Gen. xix. 28), "Lo, the smoke of the country went up as the smoke of the furnace." The great displeasure of God is represented by the same figurative expressions of smoke and fire. "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it" (Ps. xviii. 7, 8).

[4] Ver. 3.] Locusts and grasshoppers are expressly made to signify both the multitude of the eastern nations invading Israel, and the swift progress and destruction they made:

* More Nevoch. par. ii. cap. 6.
† Hermæ Pastor, lib. i. vis. 4, s. 2.

* On Luke viii. 31. † Bishop of Meaux on the place.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

(5.) And I farther perceived, they did not receive a commission to take away men's lives, when they invaded and spoiled them; they were to torment them for a space of time, for five months: and their torment was resembled to the pains and uneasiness which men feel, when they are bit by a scorpion.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

(6.) Yet, though they had not a commission to take away men's lives, they should make their lives so uneasy and miserable to them, that they would rather choose death than life, and desire to die rather than remain in their misery. [5]

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

(7.) The appearance of these locusts was such, as in part resembled the locusts described in the ancient prophets; but in part differed from those descriptions, as well as from the description of natural locusts. They were like unto horses prepared for battle; but they seemed to have a sort of golden coronets on their heads, and to appear with the countenance and visage of men. [6]

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

(8.) Yet, with a manly countenance, they dressed their head and hair in an effeminate manner; and were as ready for rapine, and intent upon it, as if they had teeth hard and strong to devour, as the teeth of lions. [7]

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

(9.) As they were thus fitted to destroy, they were also well defended against opposition, as if they were armed with iron breast-plates; and they invaded their enemies with a great noise, as if many chariots and horses were rushing into battle. [8]

Judg. vi. 5, "For they came with their cattle and their tents, and they came as grasshoppers for multitude, for both they and their camels were without number: and they entered into the land to destroy it." And thus also the locusts, in the prophet Joel, i. 6, are represented; "For a nation is come upon my land, strong, and without number." The same word in the original, ארבה, is, in the one place, translated "grasshopper," in the other, "locust."

[5] Ver. 6.] The time in which these locusts were to torment men, seems an allusion to the time in which natural locusts are used to do harm, and after which they die. They are hatched, as Bochart observes, about the spring, and die at the letter end of summer; so that they do not live above five months. So that learned interpreter* of scripture understands the expressions at the fifth and tenth verses; Ita quòd, versû quinto et decem, nocent hominibus per quinque menses, videtur ideò dici, quia locustæ verè natæ, sub finem æstatis obeunt; nec supra quinque menses vivere solent.

The time of five months may likely mean, that the invasions of this people meant by the locusts should be, after the manner of the locusts, during the summer months. This seems a more natural meaning than a certain number of prophetic years, during which space of time their power should continue, as some interpreters have thought. If any have the curiosity to see an interpretation of these five months, for one hundred and fifty years, at the proportion of thirty days to a month, he may find it in Mr. Daubuz and Waple, or in Mr. Mede. He may see another interpretation for three hundred years, because the five months are twice mentioned at the fifth and tenth verses; but as I see no reason for such interpretation, so I perceive no certainty in the application.

The torment of a scorpion, when he striketh a man, is great and very painful, according to the learned Bochart. He observes, from Dioscorides, Cùm quis à scorpione morsus est, locus quamprimùm inflammari incipit, durusque esse et ruber, et vehementi dolore affectus.† Inflammation and violent pain are fit similitudes to express great uneasiness and torment. The same learned author farther observes, that scorpions, as locusts, hurt only during the summer months. Nec fustrà est, quòd mysticis locustis, quæ scorpionum caudas habent, non datur potestas nocendi hominibus, nisi per menses quinque: quippe ut locustæ, ita nec scorpiones, diutiùs nocent, nam per frigora torpent, nec quidquam ex iis est periculi. Tertullianus, "Familiare periculi tempus æstas."‡

[6] Ver. 7.] Joel, speaking of the natural locusts, observes, "The appearance of them is as the appearance of horses, and as horsemen so shall they run" (ii. 4). This representation of their swift motion, is supposed by some to be an allusion to the form of their heads, as the head of a locust naturally resembles the head of a horse. Locustæ, says Bochart,* ab Italis vocantur *cavalette*; hinc Albertus, lib. xxvi., Caput habent figurâ equi. And Theodoret, on this passage of Joel, Si quis locustæ caput diligenter consideret, persimilem equo inveniet. It is, to be sure, a beautiful representation of the swiftness and expedition with which an army, consisting principally of horsemen, invade and ravage a country.

Some interpreters† understand these crowns of gold they wore on their heads, to represent the victories of this people, by faces as the faces of men, that they had seemingly reasonable and plausible pretences for their invasions. Others understand it a description of the proper habit of this people, that they should wear ornaments on their heads, like crowns or mitres. "The mitre of the high-priest was called by the ancient Greeks, *tiara*, *cidaris*, and sometimes *diadema*; they were a sort of linen turban, commonly white: and such were the diadems of kings, which Ammianus calls fasciolam candidam, regiæ majestatis insigne."‡ This linen covering of the head, with the plate of gold, in which "Holiness to the Lord" was inscribed, is called the holy crown; so that a turban, with a gold ornament, in the language of the scripture, is a crown of gold (Lev. viii. 9).

[7] Ver. 8.] By "hair, as the hair of women," some understand, that their pretences should be insinuating and deceitful; but it seems rather to refer to some effeminacy in their dress, by which this people should be distinguished, probably such an appearance as Mr. Daubuz has described from Pliny,§ Arabes mitrati degunt, aut intonso crine, barba eraditur præterquam in superiore labro. So that the Arabians, though they affected to wear great moustaches, yet wore long hair, tressed and plaited after the manner of women; and hereby, says Mr. Daubuz, is set forth, together with this their custom, their effeminacy and lust, to which they were extremely addicted. Servius, on Virg. Æn. lib. ix. ver. 616, "Et habent redimicula mitræ," Pilea virorum sunt, mitræ fœminarum.————Alii mitras meretricum esse voluerunt.

"Teeth, like the teeth of lions," is a description of locusts in the prophet Joel, "Whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion" (Joel i. 6), to express great rapaciousness, and how easily they destroy all before them.

[8] Ver. 9.] It is observed of the locusts, in Joel ii. 8, "When they fall upon the sword, they shall not be wounded." And it is observable, says Mr. Daubuz, that the natural locust hath about its body a pretty hard shell, of the colour of iron. Armavit natura cutem, says Clau-

---

* Bochart. Hieroz. lib. iv. cap. 8.
† Ib. lib. iv. cap. 29, v. 3, p. 640.
‡ Ib. lib. iv. cap. 29.

* Ib. lib. iv. cap. 4.
† Waple on the place.
‡ Patrick on Exod. xxviii. 37.
§ Plin. Nat. Hist. lib. vi. cap. 28.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

(10.) They had moreover this peculiar in their form, that they had tails as scorpions, and in them stings, by which they were able to do great hurt and mischief in the places which they invaded; and thus, though locusts, they were able to torment as scorpions do.[9]

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

(11.) Though the natural locusts have no king,[10] yet these figurative locusts have one, who is the angel of the bottomless pit, that evil spirit, the prince of the power of darkness, who, from the constant evils he is designing and doing in the world, is called the Destroyer.

12 One woe is past; *and*, behold, there come two woes more hereafter.

(12.) Such woful judgments the church is to expect, when the righteous providence of God shall give permission to the destroyer to punish the sins of men; and even when this woe shall be passed, the church is to expect yet farther woes, when the sixth and seventh angels shall sound their trumpets (see the history of the fifth trumpet at the end of this chapter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

(13.) I farther perceived in my vision, when the sixth angel sounded his trumpet, a voice, as coming from the golden altar which stood before the presence of God, as in the temple, or from the altar of incense, the place of prayer and intercession; where the angel having a golden censer offered incense with the prayers of all saints (viii. 3), to express that no intercession should avail to prevent any longer the execution of the following woes. A just punishment of the world, for sins unrepented of, and of the church, for great corruptions unreformed.[11]

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

(14.) This voice from the altar of incense was directed to the sixth angel, who had just sounded his trumpet, commanding him to set the four angels at liberty, who, for the present, were restrained in and about the eastern parts; that, their restraint being taken off, they may again execute the judgments of God, by invading the several parts of it.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

(15.) Accordingly, the restraint was taken off from the four destroying angels, and they were permitted to afflict the inhabitants of the earth for a determined time; their restraint was taken off but for a season, as if the very time was ascertained by years, days, months, and even hours, in which they have a permission to punish the world, by taking away the lives of a considerable number of the inhabitants thereof.[12]

---

dian; so that herein the symbol of the breast-plate is exactly suited to the natural locust. The prophet Joel, ii. 5, also describes the locusts, "Like the noise of chariots on the tops of mountains shall they leap———or, as a strong people set in battle array;" to express the terror and consternation they shall occasion by their invasions.

[9] Ver. 10.] Whether these tails, and stings as scorpions, were designed to express, that these people should spread the poison of error and delusion where they come, or only to express the great pain and uneasiness their invasions should occasion, I leave to the judgment of the reader.

[10] Ver. 11.] It is an observation of Agur, "The locusts have no king, yet go they forth all of them by bands" (Prov. xxx. 27).

[11] Ver. 13.] In this prophecy, as well as in other passages of scripture, especially the prophetical, the several providences of God are represented by the ministration of angels, whom God sends as his messengers, to execute his will. It may be here understood, as a publication of the purpose and design of Providence, from the horns of the altar of incense; so that no intercession should prevent it.

[12] Ver. 15.] It has been a question, why these angels are represented as *four*. Some interpreters have supposed the number *four* relates either to four princes, or four principalities. Hence some suppose the four angels to be one of the Turkish princes and his three sons, as Mr. Daubuz. Mr. Mede takes them to be the tetrachy, or four governments of the Turks in Asia, Aleppo, Damascus, and Antioch; or, according to Sir Isaac Newton,* the four kingdoms of the Turks seated upon Euphrates: that of Armenia Major, seated at Miyapharekin, Megarkin, or Martyropolis; that of Mesopotamia, seated at Mosul; that of all Syria, seated at Aleppo; and that of Cappadocia, seated at Iconium. But as these governments were not erected till the death of Melech Shah, who died A. C. 1092, they far outrun the date of the present period, even by some hundreds of years.†

Nor does there appear any necessity to understand the four angels, either of four princes, or of four governments; for the number *four*, as Mr. Daubuz‡ observes, is often a number denoting a universality of the matters comprised, as in Jer. xlix. 36, the "four winds" signify all the winds; in Isa. xi. 12, "the four corners of the earth," denote all the parts of the earth; and in Ezek. vii. 2, "the four corners of the land," signify all parts of the land of Judea: and therefore, with Philo,* *four* is a number of universality in nature. It should seem then a very natural interpretation of the four angels, to understand them of the whole power of these destroyers, gathered together from the four corners, or every quarter of the land they dwelt in; and spreading themselves towards the four winds, or the several parts of the earth, without restraint.

The time here spoken of, an hour, a day, a month, and a year, may also be understood in general for a limited time and season, as in this prophecy the ten kings are said to receive power, as kings, one hour with the beast, or at the same, and during the same time (Rev. xvii. 12).

Mr. Daubuz† seems to have expressed the general meaning of these words very well; the aforesaid angels were prepared by God, for a year, month, day, and hour; namely, so as to be ready, upon any occasion of warning, to put this great event in execution: so that there seems no necessity of making this time three hundred and ninety-one prophetic days, denoting so many years. It rather seems to signify, that these incursions of the destroyer should be under a limitation, and like the inroads of an enemy, who in a short time are beaten back, or, at a set time, usually retire of themselves.

Some‡ understand the third part of men, as a symbolical character of the Roman empire, as the Roman empire has been computed to be one-third part of the earth. And a very learned person§ supposes, that the trumpets principally, if not solely, regard Europe, the famous τὸ τρίτον, or "third part" of the world, known in the days of the vision. But, I conceive, this expression is chiefly designed to signify many, or a very considerable part; as in the foregoing parts of the vision (ch. viii.), tho "third part" of trees was burnt up; the "third part" of the sea became blood; the "third part" of the creatures died; a star from heaven fell upon a "third part" of the rivers; and a "third part" of the waters became wormwood; a "third part" of the sun was smitten; and "the day shone not for a third part of it:" and afterward, "the tail of the dragon drew the third part of the stars of heaven, and did cast them to the earth" (xii. 4). A third part therefore seems most plainly and naturally to mean a considerable part of the

---

* P. 306. † P. 307. ‡ Symb. Dict. Voc. Numb.

* De Vitâ Mosis, lib. iii. p. m. 519.
† In loc. p. 327. ‡ Waple on viii. 7.
§ Whiston on the Rev. p. 154.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

(16.) I soon perceived in my vision a farther explication of these four destroying angels, let loose for a determined time, to slay a great part of the inhabitants of the earth; for there appeared a most numerous army of horsemen, too many to be expressed, almost, in plain numbers, being two hundred thousand thousand. [13]

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

(17.) As these armies of invaders were represented very numerous, so both horses and riders appeared very terrible; the horsemen appeared in bright and shining armour, having breastplates as of fire, jacinth, and brimstone, which appeared like a mixture of fire and smoke; and the horses they rode upon had a terrible appearance, as well as their riders: for their heads looked fierce as lions, and they seemed to cast fire and smoke out of their mouths. [14]

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

(18.) And by these terrible armies, a great part of the people whose countries they invaded was killed and slain; so that the miserable inhabitants of those places suffered all the evils of slaughter and bloodshed, as well as of rapine and spoil.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

(19.) And the power of these formidable armies to do hurt was so great, that they were likened to those serpents of which naturalists speak, with two heads, one at each end of their body, capable therefore of doing harm, both with their mouths and tails: so that not only was their front terrible when they marched, but they did great mischief also in their rear, and wherever they left parties behind them, in the countries they had overrun. [15]

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

(20.) Yet, notwithstanding these severe judgments upon the world, for the corruption of true religion, they who escaped them were not reformed by them; they still went on to corrupt the purity of religious worship, with downright idolatrous practices, as well as they gave themselves up to all unrighteousness and wickedness: for they worshipped devils, or demons; they made angels, and the souls of departed men, as well as the images of the saints, the object of their prayers and adoration.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

(21.) In such a general corrupt state of religious worship they continued, as might be expected, impenitent and unreformed in the iniquities of common life: so that all the abominable iniquities of the heathen world were found among them; such as deceit, injustice, uncleanness and debauchery, poisonings, and open murders. Just reasons why they were visited with so awful judgments, and why they were given up to the farther punishment of that dreadful woe that follows under the next and last trumpet [16] (see the history of the sixth trumpet at the end of the annotations).

---

whole; and "to destroy a third part of men," will then signify, that the destroying armies, represented by the four angels, now loosed from the river Euphrates, which had been one of the great boundaries of the kingdom of the Jews, and was then of the Roman empire, should take away the lives of a great number of persons, whose countries they should, on this permission, invade.

[13] Ver. 16.] The number in the original is "myriads of myriads," which I suppose is to be understood of many myriads; as when we say, thousands of thousands, to express many thousands, or a company almost innumerable. We can hardly conceive this number was intended to be the real muster of any army whatsoever, which never was known to consist of any thing like two hundred millions of horsemen. It seems then to mean, that the armies of these destroyers should be principally horsemen; and that their numbers should be so great, that the report of them should be hardly credible.

[14] Ver. 17.] The colour of fire is red, of hyacinth blue, and of brimstone yellow: these are the colours of fire and smoke mingled together. The learned Dr. Hammond observes,* these three colours may be used (as in prophetic style it is ordinary) to express a terrible appearance, which is commonly represented by a flaming fire. It is not indeed impossible, as the same learned interpreter observes with Grotius, that by fire, smoke, and brimstone, may be meant fire-balls, or darts, with something burning at the end of them, called *falaricæ*, engines of known use, especially in sieges; but there is no sufficient reason, I think, to make it more than conjecture. There is still less reason, I conceive, to make these expressions signify cannon and gunpowder, the use of which was absolutely unknown, some hundreds of years after the time this prophecy was to be fulfilled, in the successive order of the prophecies of this book. Besides, it is to be observed, this is a description of the breast-plates of the horsemen, not only of their weapons or engines of war; and seems therefore to describe properly the terror of their appearance when marching to war.

[15] Ver. 19.] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as Pliny describes the amphisbæna;* Geminum caput amphisbænæ, hoc est ad caput, et ad caudam, tanquam parum esset uno ore fundi venenum. A proper representation of a furious and terrible invasion.

Whether it be farther meant by these expressions, according to several learned interpreters, that they did not only do mischief by their conquests, but also by false doctrines; that they should not only pull down the states, and destroy the people they invaded, but that they should also plant a false religion in the places they conquered, I shall leave entirely to the judgment of the reader.

[16] Ver. 21.] I have rendered the original word, φαρμακειῶν, "poisoning," rather than sorceries, or witchcrafts. Herein I have followed the learned Grotius, In eâdem domo, alii alios veneno necabant. This wicked practice of poisoning grew general, especially in Italy, and, according to historians, in the church of Rome itself; but the reader is at liberty to prefer the other sense given by interpreters, and to understand by it witchcrafts, sorceries, charms, exorcisms, and pretended miracles, by which men are often seduced to idolatry, and kept in idolatrous practices: or we may understand, with a learned author,† "the numberless artificial methods of making men very religious, without any virtue," to be what the scripture calls sorceries.

---

* In loc.

* Plinii Hist. Nat. lib. viii. cap. 23.

† Clarke's Sermons, vol. vi. p. 352.

HISTORY OF THE TRUMPETS.

Fifth trumpet.—The foregoing prophecies of this period have brought us, by various steps, to an entire subversion of the western empire, when Rome lost all its authority and power, was no longer a seat of government, but a petty duchy governed by an officer appointed by the exarch of Ravenna, and serving under him; who, as the emperor's lieutenant, had the chief command through all his dominions in Italy. This exarchate began, according to Sigonius, A. D. 566, according to Petavius, A. D. 568.

The present prophecy describes a very remarkable judgment, which should follow in the course of providence. It is marked by peculiar circumstances of woe and afflictions, as if Satan, at the head of the powers of darkness, had broke the prison of the bottomless pit, and was come abroad into the world, to spread all the evils of ignorance, error, deceit, violence, spoil, and slavery, among men.

There are many circumstances in this description, peculiar and distinguishing marks of this judgment: the ignorance and error they should progagate, their number and hardiness, the customs, habits, and manners of this people, and of their invasions, the mighty progress they should make, and their different treatment of Christians and idolaters, are sufficient to point out this memorable event of providence to our observation. This new trial of the faith and patience of the saints, and new judgment of God upon such Christians themselves, as corrupted the purity of Christian faith, worship, and manners, was worthy the Spirit of prophecy to reveal; and the protection of the church, so as to preserve the Christian faith and religion, in a time of so great danger, was a very wise and useful encouragement to the faith and constancy of the church, which is the general and immediate intention of all the revelations of this prophecy.

The next scene of providence, which greatly surprised the whole world, as well as the Christian church, was the rise of Mohammed, and a more wonderful progress of a new religion, and a new empire, than the world had ever seen before.

About the year of Christ 606, Mahomet* (as his name is usually writ) began to pretend to revelation, and converse with the angel Gabriel, in a solitary cave near Mecca, in Arabia. In the year 608, which was the fortieth of his age, he began to take to himself the style of "the apostle of God;" and to propagate his imposture, he pretended not to deliver a new religion, but to revive the old religion God first gave to Adam:† and, by many other specious pretences of receiving his revelations from the angel Gabriel, he gained several proselytes. Yet the people of Mecca, where he lived, were so averse to his imposture, that they resolved to strike at the root, and prevent the spreading of farther mischief, by cutting him off who was the chief author of it;‡ so that he was forced to fly from Mecca to Medina, then called Yathreb. This was in the year 622, from which flight of Mahomet, the Hegira, or computation of time among the Mahometans, begins.

From this time he tells his disciples, his religion was not to be propagated by disputing, but by fighting.§

Accordingly, the next year, 623, he fell upon the traders of Mecca, though guarded by one thousand men, and beat them;‖ and spent the rest of the year in robbing, plundering, and destroying, all those who would not come in to him, and embrace his religion.¶

The next year, he continued the same course, and fought a battle with a large number of his opposers, in which he was overborne, and himself grievously wounded. To prevent the ill effect this disgrace might have on the minds of his followers, he taught them, that the time of life being determined by God, they who should be slain in battle died no sooner than they must otherwise have done; and as they died fighting for the faith, they gained the crown of martyrdom, and the rewards of paradise.**

In the year 627* he was attacked by an army of ten thousand men, from which danger he very dexterously extricated himself; and, the same year, was inaugurated in the supreme authority, and made head in all things civil and religious.†

In the year 629 Mahomet had an army of ten thousand men;‡ so that he very soon brought most parts of Arabia into his power.

In the year 630 he turned his arms towards Syria. In 631 all the Arabs came in and submitted to him; and in the following year he himself died, being sixty-three years of age, according to the Arabian account, which make only sixty-one of ours;§ so that Mahomet, in the space of twenty-three years, founded a new religion, and a new empire, throughout the large country of Arabia, a country bigger than Germany, Italy, Spain, France, Great Britain, and Ireland, together: which, as Dr. Prideaux observes, "God has permitted, in his all-wise providence, to continue a scourge unto us Christians, who having received so holy and so excellent a religion, through his mercy unto us in Christ Jesus our Lord, will not yet conform ourselves to live worthy of it."

This new government and religion were in some danger, on the death of its founder, by a competition for the succession; but Abubeker,‖ who succeeded, soon suppressed several rebellions, and in particular subdued Moseilam, who pretended himself a prophet, in opposition to Mahomet; and having settled his affairs pretty well at home, thinks of putting in execution Mahomet's commission, of fighting for the religion of God.¶ He therefore sends armies into Babylon and Syria, and summons his forces together, by this remarkable letter:

"In the name of the most merciful God, Abubeker, &c. to the rest of the true believers, health and happiness, and the mercy and blessing of God, be upon you. I praise the most high God, and I pray for his prophet Mahomet.** This is to acquaint you, that I intend to send the true believers into Syria, to take it out of the hands of the infidels; and I would have you to know, that fighting for religion is an act of obedience to God."

In this short reign, which was but two years and a few months,†† the Saracens made a great progress, beat the army of the Greek emperor, and slew, according to their own account, fifty thousand men, took Damascus, and entered far into Syria. Omar, who immediately succeeded Abubeker, reigned ten years and a half, drove all the Jews and Christians out of Arabia; subdued Syria, Egypt, and other parts of Africa, besides the greatest part of Persia; took the city of Jerusalem; and in the battle of Yermouk, as Abu Obeidah, the general, wrote to the caliph,‡‡ they killed one hundred and fifty thousand, and took forty thousand prisoners; and adds, "As to those that fled into the deserts and mountains, we have destroyed them all, and stopped all the roads and passages; and God has made us masters of their country, and wealth, and children."

Othman continued the Saracen conquests; the whole Persian empire fell into their hands, in the year of the Hegira 31, A. D. 651, and Syria, with Egypt, were brought into full subjection. But,

Upon the death of Othman, the quarrel about the succession put a considerable stop to the Saracen arms. This seems to make the death of Othman a proper period to the first progress of the Mahometan empire and religion, and a proper end of that part of history that is correspondent to this part of prophecy.

To this account of the rise of the Mahometan religion and empire, it may be proper to subjoin some remarks on the customs of this people, the manner of their making war, and invading their neighbours.

---

* Prideaux's Life of Mahomet, p. 12.
† Ib. p. 16.
‡ Ib. p. 62.
§ Ib. p. 77.
‖ Ib. p. 78.
¶ Ib. p. 86.
** Ib. p. 88.
† Ib. p. 97.
‡ Ib. p. 104.
§ Ib. p. 115.
‖ Ockley, Hist. Saracens, vol. i. p. 10, 17, 20.
¶ Al Koran, cap. 4, p. 70, cap. 9, p. 149, &c.
** Ockley, ib. p. 22.
†† Abul Pharajii, Hist. Dynast. p. 90, 110.
‡‡ Ockley, Hist. Sarac. vol. i. p. 241, 242.

It was observed from Pliny, that the Arabians wore a sort of turbans, or mitres, on their heads; that they dressed and twisted their hair in a particular manner, so that one party of the Saracens was distinguished by it from another. "It is remarkable," says Ockley,* "the sect of Ali have not only a turban after a different fashion, but they also twist their hair after a manner quite different from the rest of the Mussulmans."

They used also the custom of wearing beards:† Ebn Hanníf, Ali's governor of Basora, had his hair cut off, and his beard spoiled, in contempt. Ubi cùm Ebn Haniffum ipsi ab Hali præfectum prehendissent, crinibus avulsis et barbâ depilatâ demiserunt. At least, according to Pliny, they left some hair, like moustaches, on their upper lip: so exactly did their dress answer the description of crowns, faces of men, and hair as the hair of women.

The care of the Arabians about their horses, and the excellency of their breed, are taken notice of by all who mention them.

It is well known, the manner of invading their neighbours was by sudden incursions during the summer months; retiring again, and dispersing themselves to their own homes, during the winter; and gathering together the next spring for a new summer's invasion.

According to the military laws and constitutions of the Mahometans,‡ war was forbid during the sacred months, which were the two first and the two last: Aggredi bello hostes suos omni tempore fas esse pronunciavit (Mohammed), exceptis quatuor mensibus anni, duobus primis, et postremis; qui propterea *sacri* appellantur.

A sufficient number is appointed by the same constitutions,§ to be sent out yearly, as may make the Mahometans equal or superior to the enemy: Istiusmodi copiarum eductio singulis annis ad minimum semel fieri debet.

Their military laws make also a great difference between those people they call Harbi, and the People of a Book. The Harbi were either atheists and persons of no religion, or idolaters, who did not worship the true God, according to any book of revelation; these were not tolerated in the Mahometan law, but they were to be prosecuted with war, till they embraced the religion of Mahomet. But the People of the Book were such as worshipped God, according to some book of revelation, as the Jews and Christians; these were to be prosecuted with war till they embrace Mahometanism, or agree to pay a tribute: but then they were to be left in peace, and in the quiet use of their own religion, even where the Mahometan authority was fully settled.‖ Thus the very laws of Mahomet made provision not to kill those who professed the worship of the true God, but only to torment them by their invasions, and making them tributaries.

It was moreover a common injunction to spare, as much as possible, the countries they invaded: "Destroy not palm-trees," says Abubeker to Yesid, "nor burn any fields of corn; cut down no fruit-trees, do no mischief to cattle, only such as ye kill to eat."¶

Yet the military laws adjudged so many persons to captivity, and the condition of the women in particular was so deplorable, being so much in the power of persons who gave the greatest liberty to their lusts, that though their lives were spared, many were like to prefer death itself to the hard condition to which they were reduced.

Upon the whole, the sudden invasion of the Saracens, the swift and almost incredible progress of their arms, many circumstances peculiar to this people, and their invasions, which sufficiently distinguish them from all the invasions of the northern nations, very properly answer the prophetic description of these locusts out of the bottomless pit.

Sixth trumpet.—The period of history which corresponds with this period of prophecy, is determined by the successive order of prophecies and events to the times soon following the former history, which described the rise and amazing progress of the Saracen empire and Mahometan religion; which, like locusts out of a bottomless pit, spread themselves in a very short time over a great part of the world. I shall not therefore take notice of Mr. Mede's application of this prophecy to the rise and progress of the Turks, or Ottoman empire founded by them; though Mr. Mede's great learning and reputation have caused many others to follow him, yet the rise of the Ottoman empire is so low, that it is by far too great a step from A. D. 655, in which the former prophecy ended: for Othman, the founder of the empire, died in the year of the Hegira, 727, A. D. 1326.* This time will farther also fall far into the time of the next period of prophecy. These considerations make such application, I think, inconsistent with the order of the book itself, which it seems plainly to mark out to us in successive periods.

Let us see, then, whether the history of the Saracen empire, in the times that soon followed after the foregoing prophetic description of the rise of it, does not answer this description, and is not most likely designed by it.

One considerable mark of this period, is loosing the four angels which were bound in the great river Euphrates (ver. 14), signifying, that the providence of God had, for some time preceding this period, laid a restraint upon these furious invaders of their neighbours, and the progress of their imposture.

Accordingly we find, that upon the death of Othman, about the year 655, there were great contentions concerning the succession;† Ali, Moawiah, Telha, and Zobier (or Azzobier), had each of them a considerable party to advance them to the caliphate, or succession in the Saracen empire. These pretensions occasioned several quarrels, which put a stop to the foreign conquests of the Saracens, and ended in the almost entire ruin of Ali's family, and therein of Mahomet's own; for Ali had married Mahomet's daughter.

At the death of Othman, Moawiah was governor of Syria, and Amrou of Egypt.‡ Ali, at the first, obtained a complete victory over Telha and Zobier, two of his competitors; yet Moawiah and Amrou resolved to stand it out to the last against Ali.§ These contentions occasioned the deaths of so many persons, that at last three men, zealous for the Saracen affairs, agreed to kill all the three pretenders to the caliphate: one of them struck Moawiah in the reins, but the wound proved not mortal:‖ another of them, mistaking for Amrou a person whom Amrou, being indisposed, had appointed to supply his place that day in the mosque, killed him dead on the spot; and going to execution, said, without any concern, "I designed Amrou, but God designed another."¶ The third of these conspirators had better success in the execution of his design against Ali; for he gave him a mortal wound in the head, as soon as he came into the mosque, of which he died in a few days.** The contention did not end with the death of Ali; it continued a long time between his family and the family of Moawiah: Hasan, Ali's eldest son, was forced to abdicate in favour of Moawiah;†† Hosein, Ali's second son, with several of his family, was killed in the field: yet still many disturbances were occasioned by the friends of Ali's family and the enemies of Moawiah's. Almochter, pretending to avenge the death of Hosein,‡‡ is made caliph by his party, A. D. 685: he pursued all who had a hand in the death of Hosein, and destroyed them with variety of deaths: he never pardoned any of those who declared themselves enemies of the prophet, nor those whom he could believe to have dipped their hands in Hosein's blood, or that of his relations;§§ so that it is said, that he killed near fifty thousand men of those people, without reckoning those who were slain in the battles which he fought.

These intestine divisions and quarrels bound up the Saracens from their usual invasions and incursions,‖‖ and kept them about the river Euphrates, near which most of their battles between each other were fought. Moawiah found it necessary to make a peace with Constantinus Pogonatus, emperor of Constantinople, and even agreed to pay him a

* Hist. Sarac. vol. ii. p. 87.
† Abul Pharajii Hist. Dynast. p. 118.
‡ Al Koran, cap. 2, p. 22, cap. 9, p. 82. Reland, Dissert. de Jure Militari Mohammedanorum, p. 5.
§ Ib. p. 10. ‖ Ib. p. 14. ¶ Ockley, vol. i. p. 25.

* Petavii Rat. Temp. par. i. lib. ix.
† Ockley, Hist. Sarac. vol. ii.
‡ Ib. p. 43—47. § Ib. p. 72. ‖ Ib. p. 73. ¶ Ib. p. 74.
** Ib. p. 77. †† Ib. p. 95. ‡‡ Ib. p. 301. §§ Ib. p. 315.
‖‖ Zonaras, Annal. tom. iii. Bizari Rerum Persicarum Hist. p. 168. Abul Pharajii Hist. Dynast. p. 128.

considerable tribute; and Abdolmelic, one of his successors, was obliged to make a like peace, on promise of paying tribute to Justinian II. the Greek emperor.

Thus were the destroying angels bound up for about fifty years, during the reigns of Ali, Moawiah the first, Yesid, Moawiah the second, Merwan, and Abdolmelic, caliphs of the Saracens.

But then, these destroying angels were loosed again; the divine providence took off the restraint of the Saracen invasions. Walid united the power of the Saracen empire, and invaded the western parts of Europe with such numerous armies, and swift successes, as threatened the loss of all Europe, and even to extinguish the Christian name and religion.

The Saracens passed over into Spain, A. D. 713. The next year, they obtained a complete victory over a numerous army of the Spaniards; they who speak the least, say it was an army of one hundred thousand fighting men: what number was killed, was not known; "I suppose," says our historian,* "they were so many, it was hard to count them:" for this only battle robbed Spain of all its glory, and in it perished the renowned name of the Goths. After this battle, the Saracens divided their forces, and soon overran the whole country; so that in three or four years, they were possessed of all Spain, except a few inaccessible places in the mountains, and which the Saracens slighted. The misery of this invasion, so agreeable to the prophetic description, is so well expressed by the historian,† that I shall give it in his own words: "Certain it is, Spain was now in a deplorable condition, almost all brought under the dominion of the Moors; there was no sort of misery but the Christians endured; women were ravished from their husbands, children from their parents, and all they possessed taken from them, without any redress to be hoped for. The country yielded not its usual product, both in regard of the unseasonableness of the weather, and for want of labourers; the churches were profaned and burnt; dead bodies lay about the streets and highways, and nothing was to be seen or heard, but sighs and tears; nor was there any calamity but what Spain groaned under, God permitting the innocent to suffer with the guilty, to punish the horrid wickedness of those times."

But the Saracens did not confine their ravages to Spain; they soon passed the Pyrenean mountains into France. After many ravages in several parts of the country, they came to a decisive battle with Charles Martel, in which Abdirachman was killed, with his numerous army. This victory secured the state of Christianity, which would likely have been the prey of those barbarous invaders, if they had then gained a victory over the French, and possessed themselves of their country, which was then the only rampart of Christianity, as a judicious historian observes.‡ The infidels, as another historian observes, advanced as to a certain victory; whereupon ensued one of the bloodiest battles, and most obstinate fights, that has been seen in the world: of the Moors, there were four hundred thousand, with their wives and children, as designing to dwell in France.——The slaughter was incredible; three hundred and seventy thousand Moors were killed, and among them their general. This fortunate battle was fought, says Mariana,* in the year of our Lord 734, twenty-one after the conquest of Spain. It put a full stop to the farther progress of the Saracen armies in Europe, and gave courage and strength to the remaining Christians in Spain; so that in time they drove the Saracens quite out of their country.

There is another part of this prophetic description which deserves particular notice, and which seems to point out this period of history for the accomplishment of it: the rest of the men who were not killed by these plagues, yet repented not of their idolatry; the worship of saints and images, which so nearly resembled the heathen idolatry, had made great advances about this time. Leo Isaurus, emperor of the east, was much concerned at it; it gave great offence to the Mahometans, and often provoked them to persecute the Christians as idolaters. In the east, Leo Isaurus, and his son Constantius Copronymus,† at this very time endeavoured to put a stop to these idolatrous customs of worshipping images; and in order to prevent it, ordered all images to be taken out of the churches: but these endeavours to preserve the church from idolatry, and remove this just prejudice against the Christian worship, were warmly opposed by the bishops of Rome. The emperor Leo had sent his orders into Italy, A. D. 702, to remove images out of the churches there: the then pope of Rome, Gregory II., confirmed the worship of images by a synod, and rejected the order of the emperor, with severe reproaches on himself; and finally, according to Baronius's own account, he excommunicated the emperor, and on that pretence, forbade all payment of taxes to him in Italy, and freed the people from all manner of obedience to him, as their prince. Tandem et anathematis pœnam, ita quoque Baronius, eoque prætextû interdictum, quo tributa Italica sisteret, et obedientiam omnem, tam civilem quam ecclesiasticam, toto occidente, deinceps exhiberi Græco imperatori prohiberet.‡

This defence of the idolatrous worship of images was so obstinate, that at length it prevailed to a solemn confirmation of it, by the authority of councils, both in the east and west: so far were they from repenting of their abominations.

And this brings us to the end of the second period of prophecy, and within a very few years of the beginning of the third period, in the temporal power of the popes of Rome; which was, in some sense, the seventh, or, in another sense, the eighth head of Roman government, as we have before observed,§ to which the following visions of this Revelation relate.

* Mariana, Hist. Spain, lib. vi. cap. 9.
† Ib. lib. vi. cap. 10.
‡ Mezeray, Hist. France, vol. i. p. 193.

* Hist. Spain, lib. vii. cap. 2.
† Spanhemii Hist. Eccl. secul. viii. cap. 7, p. 1304.
‡ Ib. and Mezeray, Hist. France, vol. i. p. 198.
§ Preface.

CHAPTER X.

SECTION VIII.

INTERVAL BETWEEN THE SECOND AND THIRD PERIODS.

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

(1.) After my former vision, related in the foregoing part of this prophecy, I beheld another vision, introductory to a farther revelation concerning the state of the church and world; for I beheld a mighty angel coming down from heaven: he appeared as clothed with a cloud; a mark of great power and majesty: a rainbow, the symbol of God's covenant and mercy, was on or round his head; and his appear-

ANNOTATIONS ON CHAP. X.

Contents.—The foregoing chapters have given us a prophetic description of the two first periods, or of the state of the world and church under the persecution of Rome heathen; of the troubles occasioned by the invasions of the northern nations, which broke the power of the Roman empire, and divided it into several new governments; and finally, of the rise and progress of the Mahometan religion and empire, which caused so many evils throughout the greatest part of the world, both in the eastern and western empires.

This tenth chapter seems to be an interval between the second and third periods, in which the scene of the vision alters, preparation is made for a new prophecy, representing a new state of the world and church for a new period of "forty-two months," "a time, times, and half a time," or "twelve hundred and sixty days," being "the days of

ance was very glorious, for his face shone with a lustre like the brightness of the sun, and his feet with a splendour as if they had been a flame, or pillars of fire.[1]

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

(2.) And the angel whom I beheld coming down from heaven, held a little book, or roll, open in his hand, the remaining part of the sealed book, or roll, which the Lamb had opened; and when he was come down to our globe, he stood upon it, having one foot on the sea, and the other on the earth, the chief parts of which it consists; the prophecies yet to be revealed out of the little book, or roll, relating to the greater part of the inhabitants of the world.[2]

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

(3.) This mighty angel, standing on the earth and sea, made proclamation with a voice, loud, strong, and awful, as the roar of a lion. Upon which I heard several distinct voices, as from the clouds of heaven, and loud as thunder.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

(4.) As I was about to write down what was spoken from the seven thunders, I was forbid by another voice from heaven, saying unto me, Do not write down what the voices from the seven thunders have uttered, that they may not be publicly revealed in this prophecy.[3]

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

(5.) But though I was not allowed to reveal what the seven thunders had uttered, yet the angel proceeded to give a farther revelation of the providence of God towards the world, and his church in general; and to confirm the truth and certainty of his revelation, he took his oath in the most solemn manner: for, lifting up his hand to heaven, (6.) he sware by the eternal God, the Creator of all things, that the time of the glorious state of the church, though sure to be accomplished according to God's promise in its due time, [4] should not be as yet; (7.) but in the next period, or in the days of the voice of the seventh angel, who was yet to sound,

---

the voice of the seventh angel, when the mystery of God shall be finished."

The scene of vision is represented different from the foregoing; it is not now before the throne of God in heaven, as in the fourth chapter, but on earth, as the first scene, ch. i. For John saw "an angel come down from heaven" (ver. 1); the angel stood on the sea and on the earth, and he lifted up his hand to heaven" (ver. 5), when "he sware that time should be no longer" (ver. 6).

This introduction to the third period represents "an angel coming down from heaven, with a little book open in his hand." A voice from heaven directs John to "take the little book from the angel, and to eat it up;" because he was still to continue his prophecy, and to reveal many things contained in it: for he was to "prophesy again, before," or "concerning, many people, and nations, and tongues, and kings" (ver. 11). Or he was to represent, in new prophetic descriptions, the state of the church and world in the period or times that should successively follow the former times, of which he had already prophesied, and which was to contain a prophecy, as is afterward declared, for the space of twelve hundred and sixty prophetical days. The meaning of which will be best explained by a paraphrase upon the representations themselves.

[1] Ver. 1.] To come in the clouds, or with the clouds of heaven is, among the Jews, a known symbol of divine power and majesty.* It may refer to the expression of the psalmist, "Thou art very great; thou art clothed with honour and majesty; thou coverest thyself with light as with a garment" (Ps. civ. 1, 2): alluding to the bright and shining cloud in which the divine presence was used to appear. Grotius observes a like notion among the heathen, that they represented their deities appearing covered with a cloud:

Tandem venias, precamur,
Nube candentes humeros amictus
Augur Apollo.†

A rainbow, by its natural properties, as a gentle rain while the sun shines, was a proper emblem of God's covenant with mankind after the flood, and fit to be made a sign that God is always mindful of his covenant and promise. The brightness and splendour of the sun and of fire were also proper figures to express the majesty of a divine appearance.‡

[2] Ver. 2.] It is an observation of a great author,§ that this description of an angel coming down from heaven is in the form in which Christ appeared at the beginning of this prophecy; and it may farther direct us to understand this mighty angel of Christ, that he appeared having a little book opened in his hand. The same illustrious interpreter judiciously remarks, that "this little book is the same that he had newly opened; for he received but one book from him that sat upon the throne, and he alone was worthy to open it." It does not seem to be another book, as some have thought, but the remainder of the same book, or roll, which the Lamb took out of the right hand of him that sat on the throne (v. 7). It may be called "a little book," or roll, being only the remainder of what had been opened or revealed already, the seventh and last seal, and so the whole book had been opened before (ch. viii.). This seems the plainest and easiest account of the little book, as well as most agreeable to the order of the prophecies, this containing what was to happen "in the days of the voice of the seventh angel, when he shall sound" (ver. 7). Earth and sea are, in scripture language, a description of our world, or this terraqueous globe, as the heavens and earth are a description of the universe in general, or the whole visible creation; and so the inhabitants of the earth and sea seem in this prophecy to mean the inhabitants of this world: "Woe unto the inhabitants of the earth and sea! for the devil is come down unto you" (xii. 12); that is, when the dragon was cast down unto the earth.

By "the earth," the Jews understood, as Sir Isaac Newton observes (p. 276), the great continent of all Asia and Africa, to which they had access by land; and by "the isles of the sea," they understood the places to which they sailed by sea, or the several parts of Europe: and hence, in this prophecy, the earth and sea are put, he observes, for the nations of the Greek and Latin empires: in this sense, the angel, putting his right foot on the sea, and his left foot on the earth, will represent him standing with one foot on Asia, and another on Europe; to signify the prophecies he was to reveal would relate to both the empires of the east and west: but I think the former sense the more natural.

[3] Ver. 4.] When a voice from heaven commanded the apostle not to reveal what was spoken by these voices, it would be ridiculous to go about to explain it. It is sufficient to observe, it was not proper to remain on record a public revelation to the church in general, however proper it was to be revealed to the apostle in particular, which might be for many wise reasons; though for what particular reasons must be as unknown to us as the revelation itself is.

[4] Ver. 6.] That "time should be no longer," does not mean that time itself should be no more; in the original, χρόνος οὐκ ἔσται ἔτι, is literally, "The time shall not be yet."

---

* Annot. on i. 7.
† Horat. Carm. lib. i. od. 2.
‡ Annot. on i. 7.
§ Sir I. Newton, p. 269.

the mystery of God, in his providence towards the church, should be perfected; and then, as he had promised in the prophetic oracles, the glorious state of the church should be no longer deferred.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

(8.) I was then directed by another voice from heaven to go up to the angel who stood upon the sea and the earth, and receive from him the little book which he held open in his hand.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

(9.) I thereupon did as the voice from heaven commanded me, and desired the angel to give me the little book, which he did, saying unto me; Take this little book, consider it carefully, and digest it well in thy mind; and thou shalt find, in the events it shall reveal unto thee, an occasion for comfort and joy, for grief and sorrow.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

(10.) I accordingly took the little book out of the angel's hand, and deeply meditated on the contents of it; and found it to contain in part things of great consolation, and in part things that gave me great concern and sorrow.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

(11.) And the angel from whom I had received the little book, acquainted me that I was to consider the prophecies contained in it were not intended only for my private instruction and meditation; they were prophecies which concerned the public, many nations, and people, which I was to publish in farther revelations, for the public use and benefit of the church. [5]

Some understand it, that the time of fulfilling the prophecy should be no longer delayed; or, as Grotius on the place, Non diù erit quin arcanum Dei impleatur: but I think both the intention of the prophecy, and the more literal meaning of the expression, better agree with Mr. Daubuz's interpretation:* "The angel in the vision declares upon oath, that the glorious state of the church shall not be as yet; but that, however, it would not be long to it: for in the days of the voice of the seventh angel, when he shall sound (that is, in the period of prophecy to which the remainder of the book yet unrevealed relates, under the seventh trumpet), the mystery of God shall be perfected, as he had declared to his prophets." This was a consolation proper to the general design of the prophecy, as there was but one period of time yet remaining, viz. during the voice of the seventh and last angel; and then the accomplishment of the promises, in the happy and glorious state of the church, should be accomplished and fulfilled, without any farther delay. This was however attended with a most useful caution, that the church is to prepare, in this period, for new trials of faith and patience, though in the end the mystery of God shall be finished or perfected.

* On the place.

[5] Ver. 11.] "To eat," says Mr. Waple, "signifies to meditate and to digest divine truths." "Thy words were found," says the prophet (Jer. xv. 16), "and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Our blessed Saviour uses the same metaphorical expression, when he speaks of himself as "the bread of life," in many passages of the sixth chapter of John. As this prophecy was to reveal the providence of God during the period of the seventh angel, in which, as there was a revelation of great opposition to true religion, and persecution of the faithful professors of it, so was there also a revelation of divine protection during the time of trial, and of a sure accomplishment of the promised glorious and happy state of the church in the end. The meditation of such a state of providence might well occasion a mixture of joy and grief in the apostle's mind, as it is like to do in the minds of all who so understand it and consider it.

CHAPTER XI.

THE THIRD PERIOD.

SECTION IX.

FIRST DESCRIPTION OF THE THIRD PERIOD.

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

(1.) After this, I beheld in the visions of prophecy, a new representation of the future providence of God towards the church and world; for there was a measuring rod put

---

ANNOTATIONS ON CHAP. XI.

CONTENTS.—We are now come, in this eleventh chapter and the following, to the third and longest period of this prophecy, distinguished by the seven vials, as the former were by seven trumpets and seven seals. As this is a period much longer than either of the foregoing, it seems to have a more full and copious description; and the state of it is represented by several prophetic images, as by measuring the temple; by the prophecy of two witnesses; by the vision of a woman flying into the wilderness; and the representation of one wild beast rising out of the sea, and of another coming up out of the earth.

So that here are two distinct representations of the state of the church during this period, and another representation of the persecuting power from whence the afflicted state of the church should proceed; and in the end of this, as in each period, here is a representation of the church's deliverance out of its afflicted state. And, in particular, the afflictions of the church are to end with this period, in the most happy and glorious state of peace and prosperity, of truth, purity, and protection; and not to be succeeded in a very short time by a new period of troubles and afflictions, to try the faith and patience of the saints, as the former were.

It appears that the representation of the two witnesses, of the woman in the wilderness, and of the beast, are several representations of the same time or period, in different views. The time for the witnesses to prophesy in sackcloth is a thousand two hundred and threescore days (xi. 3). The woman is nourished in her place in the wilderness for a time, and times, and half a time (xii. 14), or three years and a half, equal to twelve hundred and sixty days, according to the ancient year of three hundred and sixty days. And so the prophecy itself interprets it, xii. 6, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." It is farther observed concerning the period of the beast, that "power was given to him to continue forty and two months," a time equal to "three years and a half," or "twelve hundred and sixty days." They are

into my hand, with which I was directed to measure the temple, and the court wherein the altar stood, in which the priests worshipped God, and performed the duties of their office, and into which such as offered private sacrifices for themselves were admitted. A proper representation of the true worship of God, and of such as were true worshippers of him.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

(2.) But as to the other court of the temple, the place where the Israelites were used to assemble when they come up to the temple to worship, I was directed not to measure it, for this reason, that it should become common and profane, being permitted to be used and possessed by gentiles. A fit representation of great corruption in the common and usual worship of God, by heathen doctrines and idolatrous

---

therefore to be looked upon as different descriptions of the same period, for the more distinct explication of the prophecy, and greater certainty of its true meaning.

But before we enter upon the particular meaning of each representation, it may be proper to observe something as to the proper time of this period, as to its beginning and continuance.

As interpreters, for very different reasons, have fallen into very different accounts of both, it has occasioned no little uncertainty and disorder in the different interpretations given of it.

The papists are very unwilling protestants should find any of the corruptions of the Roman church in this prophecy; they have therefore used all their art and learning to finish all the prophecies in this book in much less time than twelve hundred and sixty years, in the downfall of Rome heathen, when the empire became Christian, under Constantine, A. D. 323. They must therefore make the time of this period no more than twelve hundred and sixty natural days, or three common years and a half. And in this the Bishop of Meaux* greatly triumphs over the protestant interpreters, that they should make a year not to signify one year, but three hundred and sixty years.

There are also some learned interpreters among protestants themselves, who think the whole prophecy reaches but to a small period of time. Grotius,† and after him Dr. Hammond, in support of that opinion, make the duration of this period much less than twelve hundred and sixty years: for to understand the twelve hundred and sixty days, according to the style of prophecy, for so many years, is inconsistent with their favourite schemes, and must quite overthrow them.

But it appears, I conceive,‡ from many reasons, that the opinion which assigns a short time to the whole prophecy is without all foundation, and expressly contrary to the intent of the prophecy, which is to extend to the day of judgment.

It is also a considerable circumstance to strengthen the interpretation of days by years, that as it is agreeable to the style of prophecy, it is most agreeable to the plan of this prophecy. It is a good rule of Grotius,§ that the circumstances of the subject ought to direct how we are to understand an expression: vox hebdomadis generalis est, et tam de annis quàm de diebus rebusque aliis accipi potest; quomodò autem accipienda sit, docere nos debet loci cujusque materia. Let us then see how justly preferable the prophetic interpretation of a day for a year is in this place.

It is agreeable to the ancient style of scripture, in the days of Moses, Numb. xiv. 34, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." The punishment of the people was to be as many years as the days of their transgression; so that "each day for a year" seems an allusion to some known method of counting, in which days were answered by years.

The prophetic style of Ezekiel farther confirms it: Ezek. iv. 6, the prophet is directed to "lie on his right side, and bear the iniquity of the house of Judah forty days." This is explained to signify, according to the style of prophecy, so many years: "I have appointed thee each day for a year," or, as in the margin, "a day for a year, a day for a year." So that in this figurative interpretation, each day, in the prophetic representation, is to be answered by a year in the historical event.

In the prophecy of Daniel, this manner of prophetic expression is used again; Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." All who consider this a prophecy relating to the Messiah, for which there are abundant and unanswerable reasons, must consider the seventy weeks as so many times seven years, not as so many weeks of natural days.

It is a criticism below such great men as Grotius and the Bishop of Meaux, that because *hebdomas* signifies a number of seven, it may signify seven of any thing, according to the circumstance of the place; and therefore a week (*hebdomas*), which is so called because it contains seven days, may signify seven years. A week primarily signifies seven days, and properly nothing but seven days: a week (*hebdomas*) never did signify seven years, and only can do so as the figurative expression of prophecy puts a day to signify a year.

The particular circumstances of prophecy add a farther strength to this interpretation, that the twelve hundred and sixty days are to be understood of so many years.

The order of the prophecies of this book shows, that these twelve hundred and sixty days contain the whole time of the third period; or all the time wherein the witnesses prophesy, the woman is in the wilderness, and the beast has power given unto him: that is, all the time of the last state of the church's sufferings, to that glorious state of the church, when Satan shall be shut up in the bottomless pit for a thousand years. In this period the seven vials of God's wrath are to be poured out, and all the historical events that relate to them accomplished; this period is to last till the mystery of God shall be finished. These events are too many, and the times in which they are to be accomplished too long, to be comprised within three years and a half, or twelve hundred and sixty natural days.

The order of the periods shows this third is not to begin until the two former are passed; until the nations which had destroyed the Roman empire had divided it among themselves; till the imperial government of Rome was passed away,* as the preceding forms of government were before it; till another form of government should be established in Rome, which, on some accounts, should be called the seventh, and on other accounts the eighth form of government; when Rome, once the powerful mistress of the world, after she had lost her dominion, and seemed to lose it without hope of recovery, should be restored to power and empire again, which was to continue during the twelve hundred and sixty days of this period, and then to be utterly overthrown, and never to rise again.

Now, as a great variety of concurring circumstances shows the beginning of this period, about the year 756, when the popes were invested with the temporal dominion of Rome, in which only time the several descriptions of this period do all exactly agree, the twelve hundred and sixty days of this prophecy are to last so long as this power is to continue: which seems evidently to show that we are not to understand twelve hundred and sixty natural days the time of this period, but so many prophetic days, in which a day is given for a year.

It being necessary to premise so much concerning the prophetic account of time in this period, I shall only farther

---

* Advertisement, p. 357. Vid. Preface.

† On Rev. ii. 10.

§ On Rev. ii. 10.

* Vid. Preface.

modes of worship: which state of corruption, I was informed, was to continue for the space of forty-two prophetic months, or twelve hundred and sixty years. [1]

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

(3.) Yet in this prevailing state of corruption, God will raise up witnesses to the truth, who shall sufficiently testify against the prevailing false doctrines and idolatrous worship, and denounce the judgments of God against the apostasy. These witnesses, like the prophets of old, shall prophesy in garments of mourning, and meet with great oppression; yet they shall persevere with an immovable Christian courage to assert the truth, and oppose the corruptions of this period, during its whole continuance. [2]

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

(4.) This small church of faithful worshippers, who refuse to comply with the more general corruptions of faith and worship, shall be constantly supported and encouraged in the profession of true religion; faithful instructors shall excite them to constancy and perseverance, and they shall glorify God by a constant testimony of truth; as if a lamp was kept always burning, by a continual supply of oil from a living olive-tree, constantly feeding it with oil, that it may never go out. [3]

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

(5.) Moreover, the judgments these witnesses to the truth shall denounce against such persons as reject their testimony, and persecute them for their sincere and faithful warnings, shall as surely be executed, as the judgments denounced by the former prophets were; God will assuredly punish those who reject and despise their warnings, with many great and severe judgments. [4]

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

(6.) God will vindicate the honour of these witnesses, and the truth of their testimony, by as great and remarkable judgments in their times, as in the times of any of the ancient prophets; as when, for instance, Elijah prayed, and it rained not on the earth; or, as when Moses turned the waters of Egypt into blood. God will surely avenge their cause as his own, and punish their enemies with all those

---

observe, that we have three distinct representations of it in the eleventh, twelfth, and thirteenth chapters.
The first, by the figure of measuring the temple, and prophesying of the two witnesses.
The second, by the figure of the woman in the wilderness. And,
The third, by the power and persecution of the beast.
I proceed to explain each of these, as they are severally represented, in their order.

[1] Ver. 2.] A measuring rod was a sort of pole about ten feet long, made of a kind of reed, which was both strong and light, such as was commonly used in measuring buildings and lands. Lightfoot* observes, "that (besides the priests who ministered in the court where the altar stood) persons offering a sacrifice came into the court of the altar to present their sacrifice before God, and lay their hands upon it."

This representation seems to be taken from the prophet Ezekiel's vision (ch. xl.) in which he beheld a person with a measuring rod, taking the dimensions of the buildings of a temple; showing the prophet, in vision, the model or plan of a new temple, to encourage the Jews to faithfulness in their religion, with the hopes of seeing the temple and true worship of God restored again. The temple and temple-worship was a proper figure of Christ's church, and of the spiritual worship instituted by him. It was, therefore, very proper to represent the state of the Christian church by like figures. What is peculiar in this, and wherein it differs from Ezekiel's representation, is the direction to measure only the temple and inner court, where the altar stood, but to exclude the other court. This signifies plainly enough, that, in this period of the church, but a small part should be preserved in purity; that there would be some sincere and faithful worshippers, but they would be few in comparison with a greater and more numerous part of the church, which should be corrupted with the doctrines of heathenism, and corrupt the worship of God with idolatrous customs; as if the outward courts had been given up to the gentiles to profane, while the few faithful worshippers of God, who adhere to the faith and worship taught in the word of God, shall be confined, as it were, within the inner court.

One general representation of this period, then, is after this manner: God will preserve a church in purity of faith and worship, but it will consist only of a small number, when, at the same time, the greater part of the church shall fall into great corruptions; in particular, they shall corrupt the Christian faith and worship with many false doctrines and practices, taken from heathen superstition and idolatry.

[2] Ver. 3.] This representation shows in general, that as God raised up prophets in the ancient church, to witness against the idolatrous corruptions of religion, and denounce the judgments of God against those who were guilty of them, so it should be in this corrupt state of the Christian church. It is a sufficient reason, why these witnesses are said to be two, as two was the legal number of witnesses, and as, in the times of the ancient prophets, on greater occasions, two were usually joined together, as Moses and Aaron in Egypt; Elijah and Elisha, in the apostasy of the ten tribes; Zerubbabel and Joshua, after the Babylonish captivity. As this testimony of the witnesses is to be of equal duration with the apostasy itself, it cannot well be meant of any two particular persons; nor is there, I conceive, any reason to understand it of any two particular churches, or bodies of men, in perpetual succession. It sufficiently answers the prophetic description, if there be, during the time of the apostasy, a sufficient, though small number, who, like Elias and Elisha, shall testify and declare against the idolatrous customs and practices of their times.

Calmet justly observes, "These witnesses do not mean *two* particular persons, but all the martyrs in general." The name of "prophesying" here signifies persons full of the Spirit of God, preaching God's word, and bearing witness to the truth.

[3] Ver. 4.] This representation of the candlesticks and olive-trees seems taken from the prophecy of Zechariah (ch. iv.) in which Zerubbabel and Joshua are represented by two olive-trees on each side of the candlestick, which empty oil through two golden pipes out of themselves (ver. 11, 12), to express, that Joshua and Zerubbabel should be protected by divine Providence, to go through all the difficulties which lay in the way of finishing the temple, and re-establishing the Jewish state, not indeed by human force and power, but by God's protection, and his all-powerful providence; "not by might nor by power, but by my Spirit, saith the Lord of hosts."

[4] Ver. 5.] When Ahaziah sent companies to seize on the prophet Elijah, "fire came down from heaven, and consumed them" (2 Kings i. 10). And God threatens those who rejected the warnings of the prophet Jeremiah (Jer. v. 12. 14), "They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine.——Wherefore, thus saith the Lord God of hosts, Because ye speak these words, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." That is, God would certainly bring on Judah and Israel, all those judgments with which he had appointed to punish them for their obstinate apostasy. The certainty of these judgments is well expressed in these words, "And if any man will hurt them, he must in this manner be killed." The enemies of truth and righteousness shall have no power to protect themselves against the judgments of God, or find any means to escape, when God decrees their punishment.

* Temple Service, chap. 1.

plagues, which, according to his direction, they shall denounce against them. [5]

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

(7.) Notwithstanding, during the time these witnesses shall faithfully bear their testimony to the truth, and against the corruption of the Christian faith and worship, that persecuting power, which, according to a following representation, is to arise in this period, out of the bottomless pit, shall continually oppose these witnesses, and so far prevail, as to inflict many evils, even to death itself, upon them. [6]

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

(8.) And these faithful witnesses shall be treated with such cruel severity by their persecutors, that they shall be denied the common decency of burial. Such persecuting powers may well be compared to Sodom or Egypt, for pride, wickedness, and cruelty, to those who put Christ himself to death, for bearing testimony to the truth: yet, in all their distress, they may comfort themselves, that they suffer with Christ, and for his cause, and from persons whose idolatry and cruelty make them as Sodom or Egypt. [7]

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

(9.) The corruption in the days of this period shall be so very great, that the people in general, in all places, shall be violently prejudiced against these faithful witnesses; insomuch that they shall, with great inhumanity, deny them the decencies of burial, and express the fierceness of their displeasure and wrath, by all methods of public disgrace. [8]

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

(10.) And the inhabitants of the earth shall greatly rejoice in this persecution; they shall express it by sending gifts to one another, as a testimony of mutual congratulation, on occasions of public joy. For now they hope to be delivered from the trouble and uneasiness, occasioned by the reproofs of these prophets, and the judgments they threatened them with, on account of their corruptions. [9]

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

(11.) Yet, notwithstanding the cruelty of these persecutors prevailed, while the beast was permitted to make war with the saints, and to overcome them, it shall be however but for a limited time; then the power of God shall be manifested, in a remarkable manner, for their deliverance: as if dead bodies were raised to life, and made to stand up on their feet, those faithful witnesses shall, with surprising success, maintain and propagate the true worship of God, to the great terror and amazement of their persecutors. [10]

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

(12.) As these witnesses were represented raised from the dead, in conformity to the resurrection of Christ; so farther in imitation of his ascension into heaven, they are repre-

---

[5] Ver. 6.] What God does, according to his word by his prophets, is, according to the style of prophecy, said to be done by them. "Behold," says God to the prophet Jeremiah, i. 9, 10, "I have put my words in thy mouth. See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." In the prophet Hosea, "Therefore have I hewed them by the prophets; I have slain them by the prophets of my mouth," are observed by interpreters to be equivalent expressions (Hosea vi. 5). Thus, when God brings those judgments upon the world, which he directed his prophets to declare in his name, they may be said, in the style of prophecy, to smite the earth with plagues, as they will; because God will accomplish what, according to his word, they shall denounce against the opposers and corrupters of true religion.

[6] Ver. 7.] What we render, "When they shall have finished their testimony," Mr. Daubuz renders, "While they shall perform their testimony." The original may mean the time of their testimony, as well as the end of it; ὅταν τελέσωσι, as, ὅταν παραδίδωσιν ὑμᾶς, "When they deliver you up" (Matt. x. 19). And τελέω signifies to *perfect* and *complete* a thing, as well as to *end* or *finish* it: so Christ, upon account of his sufferings, is said to be "made perfect through sufferings" (Heb. ii. 10). The most probable sense appears to be, that the witnesses are to meet with opposition and persecution, during the whole of this period; as the woman was to be in the wilderness, and the beast was to have power, twelve hundred and sixty days, so the witnesses were to prophesy, and to be persecuted, during the same time. They are not single persons, but a perpetual collective body of men, or a succession of witnesses, against the errors and false worship introduced into the church.

[7] Ver. 8.] "The great city," is that city which "reigneth over the kings of the earth" (Rev. xvii. 18), or Rome, the empress of the world. "Streets" of the great city, are its public places throughout its dominions; for the great city is not considered so much in its buildings, as a seat of empire. It is Rome, and the Roman empire, says the Bishop of Meaux; and, taking the great city for Rome, and its empire, he adds, "It is literally true, that Jesus Christ was crucified there, even by the Roman power." And it is moreover true that the same Rome which crucified Christ in person, crucified him also every day in his members. The general meaning of this passage is well expressed by Mr. Daubuz; "The dead bodies of the witnesses shall lie throughout the extent, in the most conspicuous places, or the chief and principal parts of the antichristian jurisdiction."

[8] Ver. 9.] The time in which the people shall show this inhumanity to the witnesses, is said to be three days and a half, which is not to be understood literally for so many natural days only. "Can any man believe," says Mr. Mede, "that the small space of three days and a half is sufficient either for spreading the fame of the death of the witnesses, or for sending the messenger with gifts to and fro among the nations?"—"Yet the expression," says Mr. Daubuz, "is very suitable to the decorum of the symbol of a dead body, that will keep no longer unburied without corruption." There seems, I think, an allusion in the three days and a half, to the time of our Saviour's lying in the grave. Such was the humanity of the times in which Christ suffered, that they permitted his friends to lay his body in the grave; but such shall be the inhumanity of these persecutors, as to deny the rites of burial. Why the time is signified by three days and a half, we shall see farther on ver. 11.

[9] Ver. 10.] The prophets, who reproved the corruption of their times, were used to be accounted disturbers of the public peace, and were often an uneasiness to persons, who, however corrupt they were, could not bear reproof. Thus, when Ahab saw Elijah, he said unto him, "Art thou he that troubleth Israel?" The prophets, who preach against the errors of the world, are treated as public enemies, seditious persons, and even as the cause of those public calamities, which they foretell as the punishment of a perverse generation.

[10] Ver. 11.] A day sometimes signifies a season, or undetermined portion of time: "The day of temptation in the wilderness" was forty years (Heb. iii. 8, 9). Day and year are sometimes joined together, for season and time in general: Isa. xxxiv. 8, "For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." So *dies* is used with elegance, by the best authors, for time in general: Opinionum commento delet dies.

It is a good rule to judge what portion of time may be

sented as ascending in a public manner, in the presence and to the great confusion of their enemies, who shall behold them, after all their oppression, exalted by the glorious power of God, to a state of great honour and influence, as well as of security and peace. [11]

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

(13.) This great power of the witnesses, and prevalency of their doctrines, shall however be attended with great commotions in the world, with great and signal calamities inflicted on that great city, which had for so long time opposed the truth, and oppressed the faithful. A very considerable part of its power shall be taken away, and many persons shall be cut off in her defence, and many others shall be affrighted with the judgments of God, and made sensible of the wickedness of oppressing truth and righteousness, and shall glorify the true God, by forsaking their idolatry, and assisting the cause of pure and true religion. [12]

14 The second woe is past; *and*, behold, the third woe cometh quickly.

(14.) Let not, however, any person imagine, that the church shall be free, in this third period, from opposition and persecution, and trials of their faith and patience, any more than in the two former periods; for a third woe is to follow upon the second, to try them that dwell upon the earth. [13]

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

(15.) I then perceived in my vision, that the seventh angel sounded his trumpet, upon which proclamation was made with a loud voice in heaven, declaring, that the kingdom of God, and his Christ, the true Christian religion, should triumph over all opposition, and flourish with great success and prosperity throughout all the future ages of time.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

(16.) And the twenty-four elders, whom I saw in my first vision, representing the true church of God, as sitting on seats placed round about the throne of God, arose from their seats, and prostrated themselves before God, to worship him.

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

(17.) And they worshipped God by a solemn act of praise, saying, We give thanks unto thee, O Jehovah the Almighty, and everlasting God, that it has pleased thee to show thyself superior to all the opposition of the world, that thou art able to protect, and, according to thy promise, to exalt thy faithful servants in the end.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be

---

designed by such indeterminate expressions, to consider what is necessary or proportional to the season spoken of. In this place, as Mr. Waple observes, it seems to be necessary that "three days and a half" should be brought to comport with three times and a half, twelve hundred and sixty days, and forty-two months. Thus the time of the witnesses' suffering will be in proportion to the time of their prophecy, which is to be a time of persecution. It will agree with the other representations of the same state of the church, by the woman in the wilderness, and the season of the beast, or time of his persecuting power, which relate to the same period, and help to explain it.

[11] Ver. 12.] To be exalted to heaven, or cast down to hell, signifies, in scripture language, the happy state of those who enjoy the blessings of true religion, or the miserable condition of those who are deprived of them for despising them. Thus our Saviour speaks concerning Capernaum: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down unto hell" (Matt. xi. 23). The destruction of Satan's power by the kingdom of God, or the success of true religion by the gospel, against the idolatry and wickedness of the world, is expressed in the same figure, Luke x. 18, "I beheld Satan as lightning fall from heaven." The pride of Babylon is, in like manner, described by the prophet Isaiah, xiv. 13, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." The fall of that haughty persecuting empire is described in the same figurative language, ver. 12, "How art thou fallen from heaven, O Lucifer, son of the morning!" In this sense, the ascension of the witnesses into heaven, will mean the great success of the doctrines of pure religion taught by them, and the mighty efficacy with which they shall prevail, in the reformation of the church from idolatrous and superstitious corruptions.

[12] Ver. 13.] Interpreters are much divided, as to the tenth part of the city which fell by the earthquake, whether it denotes Rome under the papacy, as Mr. Mede supposes Rome at present to be just the tenth part of ancient Rome; or, whether it means some notable part of the ten kingdoms into which the Roman empire was divided in this period; or suppose, with some, the kingdom of France, or, with others, the fall of the Greek church and empire of Constantinople, under the power of a Mahometan government, or whether it may not mean the whole papal jurisdiction, because it is represented in prophecy under the figurative expressions of "ten toes," "ten horns," "ten kings."

This diversity of opinion had its rise, it may be, from an endeavour to fix too particular a sense on a general expression. We have already observed (ii. 10), that the numbers *ten* and *seven* are figurative numbers, denoting multitude, frequency, and perfection. A deliverance out of the many troubles of life, is expressed in the book of Job, by being delivered out of "seven troubles" (v. 19). The seven Spirits of God figuratively express the perfect grace of God's Holy Spirit; the number ten, in like manner, is used to denote *many* or *often*. Jacob complained, that Laban had "changed his wages ten times," or very often (Gen. xxxi. 7). When Elkanah said to his wife (1 Sam. i. 8), "Am not I better to thee than ten sons?" the plain meaning is, than many sons. In like manner, Solomon observes of wisdom (Eccles. vii. 19), "Wisdom strengtheneth the wise more than ten mighty men, which are in the city;" or, than several mighty men. These instances, more of which may be seen in Mr. Daubuz,* are sufficient to show that the numbers seven and ten may be understood of many, or a sufficient number of any thing. The tenth part of the city falling by an earthquake, may then be understood very properly of some considerable part of the empire, the city being considered as the seat of empire and government; it may signify the downfall of some considerable supporters of the beast's persecuting power. The slaughter of seven thousand men may, in like interpretation, mean, such as shall continue to support and assist the antichristian power of this period, in opposition to the kingdom of God and Christ, to the cause of truth and righteousness.

There seems to be a propriety, in these more general expressions, in a general representation of this period, the more particular account being reserved for the after parts of the vision: so that this part of the prophecy seems to show, that judgment shall come on the persecutors of the true church, in full proportion to their iniquities, when the faithful witnesses to the truth shall be eminently protected, and their cause shall wonderfully prevail.

[13] Ver. 14.] We have the mention of three woes, ix. 12, "One woe is past, and, behold, there come two woes more hereafter." This first woe was under the sounding of the fifth angel, when the bottomless pit was opened, with the rise of Mahomet's power and imposture; the second woe is reasonably understood to be during the sounding of the sixth angel, when the four angels were loosed to slay the third part of men (Rev. ix. 13—15), when the Saracens were

* Symbol. Dict. v. Number.

judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

(18.) For though the nations of the earth have, with great fury, persecuted the true religion, now the day of thy wrath is come, to punish them in righteousness, and to vindicate the cause of thy servants, who have been faithful unto death: the time is come to finish the mystery of thy providence towards the churches, and to give the reward promised to prophets, and confessors, and all true Christian worshippers, of every kind and degree: and to destroy them at the last, who, for so long time, by their false doctrine and persecution, had corrupted and destroyed the greater part of the world. [14]

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

(19.) Upon this, I beheld the temple of God in heaven opened, so that I could see the ark of the covenant, the mercy-seat, and place of God's presence, for it was not hid behind a veil: representing not only a state of peace and liberty for the church, the place of worship being opened, but also that, in this state of the church, the true worship of God will be used in great perfection. This happy state of the church shall be attended with great and heavy judgments on the enemies of true religion; a storm of vengeance shall come down from heaven on their heads, terrible as when earthquakes are joined to thunder and lightning. [15]

---

permitted to endanger the whole western empire, and the Christian name and profession every where; the third woe, which was soon to follow the second, will begin its proper order, in the day of the voice of the seventh angel. It may be proper to observe, the woes are designed to represent an afflicted state of the church, rather than calamitous times to the inhabitants of the world in general: so that we are, I think, to consider it as a useful prophetic warning, that this third and last period would call for as much caution and constancy as either of the former. They who will faithfully adhere to the purity of true religion, must expect to find opposition, and meet with woe.

[14] Ver. 18.] Κρίνειν, *judicare*, sæpe est *vindicare*, itaque שפט, quod est κρίνειν, vel δικάζειν, *judicare*, per ἐκδικεῖν, *vindicare* vertitur, as Grotius* observes. So that, to judge, or try the cause of the dead, or of the martyrs for the truth of the Christian religion, may very naturally be understood to mean, a vindication of their cause, by some eminent act of providence in favour of it; as to vindicate, is a proper sense of judging; and, I think, more proper to the order and intention of the prophecy, than to understand it of the general judgment, which, according to the order of these prophecies, is not to be till after the prosperous state of the church, in which Satan is to be bound for a thousand years.

[15] Ver. 19.] Grotius thinks, that the lightnings and thunderings belong to the next chapter, and refer to a new prophecy; but we may observe, the end of this period is described in the same manner, xvi. 18—21. These voices, thunders, lightnings, and great hail, are interpreted expressly of an exceeding great plague, so that men blasphemed on account of it. This is called, giving unto Babylon "the cup of the wine of the fierceness of God's wrath;" to express the great calamities and desolation with which God, at the end of this period, will punish the obstinate persecutors of his pure worship and true religion, and publicly vindicate the righteous cause of his faithful martyrs.

* In loc.

CHAPTER XII.

SECTION X.

SECOND DESCRIPTION OF THE THIRD PERIOD.

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

(1.) I beheld, in a second vision, another representation of this period: there appeared in heaven the figure of a woman, in the most glorious manner imaginable: she seemed to be surrounded with sun-beams, as with a glory; to stand upon the moon, and to have a crown upon her head, in which twelve stars were set as so many diamonds, an image that strongly expressed a state of great dignity and honour. [1]

2 And she being with child cried, travailing in birth, and pained to be delivered.

(2.) This woman was farther represented to me in the vision, as a fruitful mother, ready to be delivered of a child,

---

ANNOTATIONS ON CHAP. XII.

CONTENTS.—We come now to a second representation of the same third period of prophecy, that is, the state of the church and world in the days of the voice of the seventh angel; or, while the woman who fled into her place in the wilderness was nourished there for a time, times, and half a time, or three years and a half, equal to forty-two months, which are equal to twelve hundred and sixty prophetical days, the exact time in which the witnesses were to prophesy. As the former representation showed, that true religion should be preserved among a few faithful confessors, though in a constant state of severe persecution, so this represents the state of the church, under the figure of a woman, persecuted so as to fly into desert places to hide herself; yet preserved and fed there, notwithstanding all endeavours of a furious serpent, ready to destroy her. This plainly describes an afflicted and persecuted state of the church in general, during this period; in which false and idolatrous worship shall be in great power, and the faithful profession of the true religion shall expose men to great danger: that, however, still the true worshippers of God shall be preserved, though in an obscure state, and be enabled, notwithstanding all opposition, to keep and maintain the truth unto the end.

[1] Ver. 1.] It was a well-known custom, at the time of this prophecy, to represent the several virtues and public societies by the figure of a woman in some peculiar dress, many of which are to be seen in the Roman coins; in particular Salus, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's: Globum pede calcans, significans, se imperante, orbi salutem publicam datam.* The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of Faustina, to express a degree of glory superior to any on earth.†

Never was any image more expressive of honour and dignity than this in the vision. To stand in the midst of a glory made by the beams of the sun; and upon the moon, as above the low condition of this sublunary world: to wear a crown set with the stars of heaven, as jewels, is something more sublime than any thing whereby antiquity has represented their societies, their virtues, or their deities.

The reader may farther observe in this representation, if he please, with Mr. Daubuz, that the sun may signify Christ; the moon, the Holy Ghost; and the twelve stars, the twelve apostles. Or, he may understand it with Mr. Mede, of the church shining round about, by the faith of Christ, the Sun of righteousness, treading under foot the rudiments of the world, whether Jewish shadows or gentile

* August. de Num. p. 30.
† Biæi Numismata, tab. 49, 23, 24.

and to bless the world with a fair and numerous posterity.[2]

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

(3.) Besides the figure of the woman, I beheld a representation of another nature: there appeared a great red dragon, with seven heads and ten horns, and a crown on each of his heads, to show there was a fierce and powerful enemy of the church, intent to make use of all its power, if possible, to destroy it.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

(4.) The power of this dragon was represented so great, that he seemed, by his tail, to strike a great number of the stars out of their places in the heavens, and throw them down on the earth: he seemed to watch the woman with great attention, whom he perceived ready to be delivered, with manifest marks of a design to destroy the child, so soon as it should be born. A fit figure to express the great power of Satan, and his kingdom, their constant opposition to truth, and unwearied endeavours to stop the progress and success of the gospel.[3]

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

(5.) However, the woman ready to be delivered brought forth a man child, to intimate, that the Christian church should be continued by a constant succession of converts, notwithstanding all opposition. Thus Christ's kingdom should prevail over all enemies, and break all opposition, as the ancient oracles prophesied concerning him, that he should "rule all nations as with a sceptre of iron." As soon as this child was born, I beheld it caught up to God and his throne, to intimate God's care and protection of the true Christian church, and the safety of the church in God's protection.[4]

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

(6.) I perceived also, that the woman was preserved as well as the child she brought forth; but it was by flying into a wilderness, where she found a place provided for her retreat, and where she was taken care of, by the protection of divine Providence, during the time of this period: to intimate, the condition of the church would be difficult and dangerous in these times, like the Israelites, when they wandered in the wilderness; or, as Elijah, when he fled from the persecution of Ahab: yet a divine protection should preserve it, as the Israelites were fed with manna, and Elijah by ravens.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

(7.) This state of the Christian church was farther represented by a battle in the air, between Michael and his angels on the one side, and the dragon, or the devil, and his party, on the other.

8 And prevailed not; neither was their place found any more in heaven.

(8.) In the conclusion of which, the dragon and his party were so far from obtaining a victory, that they were totally defeated, and driven out of the field of battle.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

(9.) Thus the dragon, or old serpent, which in the scriptures means the Devil, and Satan, who had deceived the world into error, idolatry, and wickedness, was cast down, together with his party and followers: to intimate, that there should be a smart contention between faithful Christians, and the maintainers of error, idolatry, and wickedness, which should at the last end in a complete victory over the enemies of true religion.[5]

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

(10.) I perceived this blessing of the church was acknowledged in a public act of praise and thanksgiving unto God, who had thus manifested his power in the deliverance of his people, and the advancement of his own spiritual kingdom, by the profession and practice of Christianity. For now

---

superstitions, and glorious with the ensigns of the apostolical offspring. Or, he may consider, with Mr. Waple, that the apostolical doctrine is the chief ornament, crown, and glory of the church.

But, however he shall choose one or other of these more particular allusions, this will remain a sure general meaning, —that the blessings of true religion, in the revelation of Jesus Christ, as taught by his apostles, that is, of the true Christian religion, deserve the highest esteem and honour, however they may be despised by the world.

[2] Ver. 2.] The metaphor of a mother, blessed with a fair posterity, is very proper to represent the public happiness, by an increase both of numbers and strength. It is an easy figure to consider the church as a mother, and the converts to truth and righteousness, the true worshippers of God, as her children. The expressions which represent her as a woman in travail, may principally mean her fruitfulness, and denote the number of converts to true religion, rather than the afflictions of the church on account of her profession. The happiness of the empire in the fruitfulness of the imperial family, is often expressed in coins, Fœcunditas Augustæ, seculi felicitas.

[3] Ver. 4.] The devil is often represented in scripture as a dragon, and the old serpent; and the prophecy itself so explains it, ver. 9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." He seems represented by a great, and red, or bloody-coloured dragon, to describe both his power and cruelty in opposing true religion. The seven heads and crowns, and ten horns, is a description so exactly agreeable to the description of the beast, in the thirteenth and seventeenth chapters, that it may, I think, be justly understood as a limitation of the opposition here meant, to the times of the beast, or to that time when the Roman power was represented by ten horns, as well as by seven heads and crowns; or not before ten kingdoms were erected by the nations which broke in upon the Roman empire, and divided it into many independent governments; that is, properly, during the time of this third period.

[4] Ver. 5.] Grotius supposes, I think with great probability, that these expressions, "And her child was caught up unto God and his throne," are an allusion to the preservation of Joash, in the time of Athaliah's usurpation, when she put to death all the rest of the royal family (2 Kings xi. 2, 3); "Jehosheba took Joash the son of Ahaziah, and stole him from among the king's sons which were slain.——And he was hid in the house of the Lord six years." He was kept safe in one of the chambers of the temple, till he was brought out by Jehoiada the high-priest, and restored to the kingdom of David. Thus the true worshippers of God shall not all be destroyed by the enemies of religion; some, like Joash, shall be kept safe, as if in heaven, the true temple, till they shall appear publicly with victory over their enemies.

[5] Ver. 9.] Many interpreters understand this victory over Satan, in which he is represented cast down from heaven with his angels, to be intended of the heathen power of Rome; so that idolatry had lost the advantage of the civil establishment throughout the Roman empire. In this period, the temporal power of Rome, as we shall hereafter see, was to be in the hands of one, who styles himself, "The head of the Christian church." It was a great victory over Satan

Satan had lost the opportunity of accusing Christians as guilty of impiety, for refusing to conform to the religion of the empire and idolatrous worship of the gods of Rome, or censuring their zeal for the true Christian religion as insincere; asserting, that they would soon renounce the profession of it, if they were to suffer on account of it.[6]

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

(11.) The patience, faith, and perseverance of the church, were sufficient to show Satan a false accuser, and obtained a great advantage for them; as they were an eminent proof, that they preferred the cause of true religion to every thing else: and as their Saviour confirmed his doctrine with his blood, they were ready to confirm their testimony, by constancy unto death, according to the grace and spirit which the church should receive from Christ their Lord.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(12.) Let therefore angels and saints, and the whole church rejoice, and be thankfully sensible what salvation Christ has obtained for his people, and shall assuredly bestow upon them. Yet let all the inhabitants of the earth consider, that this victory over Satan notwithstanding, his power is not yet quite destroyed, he will still be able to do great mischief, and will attempt it with the more wrath, as the time of his opposition is much shortened.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

(13.) The devil will show his wrath upon this great loss of his power, now the profession of Christianity so universally prevails against heathen idolatry, so long supported by the power of the empire; he will still find out new ways to persecute the true church, and those who are careful to preserve the purity of true religion.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

(14.) However, the true church, represented by the woman, appeared to be assisted against the wrath of the devil; eagles' wings were given unto her, that she might escape into a place of retirement and safety, which was provided for her during the time of this period.[7]

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

(15.) The devil, as the inveterate enemy of true religion, attempted, if possible, to prevent the escape of the church, into a place of safety, though in secret retirement; he cast out, as it were, a flood of waters, to destroy her, before she should be able to reach the wilderness.[8]

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

(16.) But this danger of the church shall be prevented, by a remarkable protection of divine Providence, raising several of the inhabitants of the earth to help the escape of the faithful worshippers, as if the earth had been commanded to open itself and receive the flood, that it might not overtake them who were flying from it.[9]

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(17.) It was moreover represented to me, that though this providential assistance of the church favoured its escape, it rather increased the rage of Satan: he continued with fresh fury, and in all possible methods, to excite and carry on the persecution of the true worshippers of God, according to the purity of the gospel, and revelation of Jesus Christ; who would not submit to the idolatrous doctrines and corrupt worship introduced into the church in this period.

---

and his power, when Christianity had fully prevailed over heathenism in the empire; and we may add, it was also a considerable victory over Satan, when an effectual stop was put to the Mahometan imposture in these western parts: though, as we shall observe in the following parts of this representation, the devil, notwithstanding this diminution of his power, is still to retain sufficient to do great mischief within this period, and will use it with much wrath, against the true worshippers of God and his faithful servants.

[6] Ver. 10.] "These expressions," says Mr. Waple, "are taken from Job and Zechariah, where the scriptures, speaking after the manner of men, represent Satan as accusing good and pious men before God. This he does, by aggravating their faults and imperfections, and by exciting wicked men to raise false accusations against them, as was notoriously done against the primitive Christians." Mr. Daubuz observes, "The accuser, according to the custom of the eastern nations, and in some cases by the law of Moses, was appointed to be the executioner (Deut. xiii. 9): so that when the church is no longer in danger of persecution for the profession of Christianity, Satan is said to be thrown down, as having lost the power of accusing and executing such as make open profession of it."

[7] Ver. 14.] To "bear on eagles' wings," is an allusion to the strength and swiftness of an eagle's flight, and does well express the readiness and power with which God does often deliver his church out of its dangers; but whether the two wings of an eagle are here put to signify the eastern and western parts of the Roman empire, of which an eagle is the armorial ensign, I shall leave to the reader's judgment.

[8] Ver. 15.] Floods and inundations often come so suddenly, and with such violence, as to drown or carry away all things within their reach, and give no time for an escape. They are a proper figure to express some great and sudden danger. Nahum thus describes the judgments of God, which shall utterly destroy his enemies (i. 8), "But with an overflowing flood, he will make an utter end of the place thereof." So that by this similitude, we may well understand some quick and smart attempt of the enemies of true religion, to cut off all hope of safety for the true worshippers of God, even in retirement.

[9] Ver. 16. *And the earth helped the woman.*] The figure in general is a natural representation of stopping the course of a flood, by receiving it into some great opening or gap in the earth; and earth, taken in its most natural interpretation, for our habitable world, and the inhabitants of it, will fully answer the meaning of the figurative expression. Thus, the general meaning will be to this purpose: The providence of God will raise up some persons, who shall aid and assist true Christians, notwithstanding the violence of persecution. I do not perceive there is need of a more particular application of the word "earth," to the corrupt part of the church, and that it became master of its conquerors; the barbarous nations at length receiving the manners, religion, and the very name of Romans.

It seems more agreeable to the design of the prophecy, and of this representation, to understand it of assistance from some persons of power and authority in the world, giving protection to the witnesses, against the growing corruptions of these times, not permitting the decrees and edicts for establishing idolatrous doctrines and worship to be immediately executed, or so suddenly as to suppress all opposition, and not give time for a sufficient number of confessors to stand up in the cause of truth, and continue to maintain it. The historical events, answering this prophetical description, which we shall afterward see, will, I hope, more clearly explain it.

CHAPTER XIII.

SECTION XI.

THIRD DESCRIPTION OF THE THIRD PERIOD.

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

(1.) After the two foregoing visions, I beheld a third, farther to explain them: I seemed standing by the sea-side, when I perceived a wild beast rising out of the sea, of a very remarkable form. It had seven heads and ten horns, with a crown on each horn, and a blasphemous inscription on each of his heads, to denote a new form of government, that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire should be divided into ten distinct and independent kingdoms or sovereignties. [1]

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

(2.) The form of this wild beast, which I saw in my vision, was made up of some likeness to the several beasts of prey, the leopard, the bear, and the lion; the persecuting empire, in Daniel's vision, being represented by these beasts, famous for strength and rapaciousness, in seizing and devouring their prey. They were a proper figure to signify the rise of a new empire, powerful, tyrannical, and cruel: and that the old serpent, the devil, who had hitherto persecuted the true worshippers of God, by the several great monarchies of the world, would engage this new power, advanced in the seat of the last of these monarchies, the Roman empire, to use that power in the persecution of true religion, as the preceding tyrannies had done before it. [2]

3 And I saw one of his heads as it were wounded

ANNOTATIONS ON CHAP. XIII.

CONTENTS.—In this chapter we have a farther account of the state of the church and world, in this third period. The representation of the wild beasts in this vision, refers to the same times with the two former visions, of the witnesses prophesying in sackcloth, and the woman flying into the wilderness. Power is given unto the beast to continue, or to make war, and prevail forty-two months (ver. 5).

This vision gives a more distinct account of the manner and means by which the true church and worshippers of God should be persecuted, and so greatly oppressed, as is represented by the woman's flying into the wilderness, and slaying the witnesses. So that this representation, in conjunction with the two former, will afford us a sufficient description of the state of providence, and the church, with the useful lessons of caution, patience, and faithfulness, in times of great corruption and great danger, which are the principal intentions of the Spirit of prophecy, in the whole of these revelations.

[1] Ver. 1.] A "beast," θηρίον, signifies a wild savage beast. In the prophecies of Daniel, beasts are known symbols of the monarchies represented in his visions (ch. vii.). In the after parts of this prophecy, it is expressly interpreted by an angel to mean a king, kingly authority, or government; "And there are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth (king or government), and is of the seven, and goeth into perdition" (xvii. 10, 11). The horns are, by the same angel, interpreted to mean kings, or kingdoms (ver. 12). "And the ten horns which thou sawest are (or, signify) ten kings, which have received no kingdom as yet (at the time of the vision); but receive power as kings one hour with the beast:" μίαν ὥραν, in the same season or time with the beast.

The rising of the beast, then, will signify, the rise of some new dominion or government; the rising of a wild beast, θηρίον, the rise of a tyrannical government; and rising out of the sea, that it should owe its original to the commotions of the people: so "waters" are interpreted by the same angel, ver. 15. In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea" (Dan. vii. 2, 3).

"Seven heads" are interpreted by the angel to signify seven mountains, and seven kings (xvii. 9, 10). Hence, we may sufficiently understand, that by this beast was meant a Roman government, different from that in being at the time of the vision, and which was to arise after the imperial government should be passed away, as five other forms of government had passed before it. That some form of government in the city of Rome is signified by it, seems very evident; for the seven heads are, in one figurative meaning, interpreted to signify seven mountains; and it is expressly called, "the great city, which reigneth over the kings of the earth," xvii. 18. Urbs septicollis, orbis caput, and, orbis terrarum domina, are sufficient descriptions of Rome in Roman authors, and as well understood as if Rome itself had been expressly named. Upon the heads of this beast were names or inscriptions of blasphemy. This government is elsewhere described as a mystical Babylon, full of names of blasphemy, xvii. 3—5, to signify, that it should establish and propagate idolatrous doctrines and worship; for, as idolatry is a reproachful contempt of the one true God, worshipping and serving the creature more than the Creator, it is called blasphemy in the style of the prophecy. The idolatry of the Jews is called, "burning incense upon the mountains, and blaspheming upon the hills," Isa. lxv. 7; so the prophet Ezekiel, xx. 27, "In this your fathers have blasphemed me;" that is, by offering their sacrifices on high places, and in groves, according to the rites of the heathen idolaters.

This beast had also ten horns, and upon his horns ten crowns, or each of his horns was crowned. According to the interpretation of the angel, xvii. 12, "The ten horns which thou sawest are (or, signify) ten kingdoms which have received no kingdom as yet, but receive power one hour (or, in the same hour, at the same time,) with the beast."

This state of Roman government, then, as it was to be a new form of government, it was also to be contemporary with ten kings or kingdoms, which were to be so many distinct governments, at the same time and in the same period with it. But neither of them was to receive his power till the king or form of government then in being, that is, the imperial, should pass away, and another was come, which was to continue a short space.

These several descriptions together, all which must be united in the kingdom of the beast, seem plainly enough to denote a new form of Roman government, after the imperial government should cease, and after the exarchate of Ravenna should be suppressed, when the Roman empire should be divided into ten distinct governments or kingdoms; which can be no other than the government of Rome in the hands of the popes.

[2] Ver. 2.] "From hence it appears," says Mr. Waple, "that this was the fourth or Roman monarchy (in one form of it), because it is made up of the three former, whose people and nations it conquered, and out of whose ruins it grew; and because it had all the qualities of subtlety and cruelty which are thought to be signified by these beasts." It is observed by Mr. Daubuz, that the powers constituting the beast carried on the same design against true religion, though in another form, as the dragon did, when the empire was

* Dan. vii. 4—6.

to death; and his deadly wound was healed: and all the world wondered after the beast.

(3.) I perceived also, that one of the seven heads of this beast appeared to have received such a wound as seemed to be mortal; but this mortal wound was healed up, though the scar remained as a mark of it. This cure was so remarkable, as occasioned wonder and astonishment in all who beheld it. To signify, that this new power arose in the Roman empire, after that empire had received such a blow in one of its heads, or forms of government, as left no human probable prospect that Rome should ever rise to power and empire any more; and it would be greatly to the astonishment of the world, to see the power of Rome revive again, in the new form of government represented by the beast. [3]

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

(4.) The world was generally seduced to comply with the idolatrous practices the old serpent, the devil, introduced anew, by means of this new-erected power in Rome, the greater part of the world acknowledged this authority, and submitted to it without opposition, as thinking it would be in vain to withstand it. [4]

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

(5.) The manner in which the beast exercised the power he had received was thus represented, that he greatly magnified himself above others, and claimed unlimited powers and authority to enforce what he required; and the time wherein the beast was permitted to establish idolatry, was the same with the term of the church's state of persecution, represented by the witnesses, and the woman flying into the wilderness, or forty-two months, equal to twelve hundred and sixty prophetical days, or so many years. [5]

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

(6.) And this new-erected government of Rome used the authority it had attained, in making and publishing constitutions for the establishment of idolatry, in contempt of God and his true worship, and by all methods of oppression and persecution forcing the church to comply with them, and yield obedience unto them. [6]

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

(7.) The power of this new Roman government became so great by divine permission, that it prevailed against the worshippers of God, either to force them to a compliance with the corruptions established by its authority, or to persecute them for their constancy; and this oppressive power was extended far and wide over many nations and people.

---

pagan. The description itself naturally expresses a new power rising up in the Roman state, mighty and terrible, directed by the perpetual enemy of true religion, to persecute the faithful worshippers of God. The general meaning of this part of the vision is well expressed by Mr. Mede: "I saw, saith John, the type of the last state of the Roman empire, wherein, governing under the seventh head, it should be divided into ten kingdoms; and yet, even as he had done under his former heads, he should blaspheme the only true God, by the worship of idols." May we not here observe, that the prophecy speaks of the civil power of Rome? why should we then search after it in an ecclesiastical supremacy?

[3] Ver. 3.] The seven heads being interpreted by the angel to signify seven kings, or forms of government, may well direct us to understand this deadly wound of one of these heads to be the destruction of one of those forms of government, in such manner as to threaten the utter overthrow of all power in Rome, as in Babylon; so that it should never rise to be the seat of empire again: therefore, they that dwell on the earth shall wonder, when they behold "the beast that was, and is not, and yet is" (Rev. xvii. 8). The most natural interpretation of which expressions seems to be, that the world beheld with great wonder, a city once so powerful quite destroyed, for some time ceasing to be an empire, and deprived of all authority, yet rising again to empire, and regaining a great authority, in a very surprising manner. It seems also plain, by comparing this description with the seventeenth chapter, that the head which was mortally wounded, was the sixth head or form of government, at the time of the vision; "Five of the seven kings are fallen," says the angel to John, ver. 10, "and one is, and the other is not yet come." The form of government in being at the time of the vision was the imperial; and after the imperial government ceased in Augustulus, Rome was no seat of government during the exarchate of Ravenna, and had no human prospect of being the seat of empire again, till this new power arose, when the exarchate was given to the popes, and Rome became the seat of their government, and has continued so ever since. It seems also intended by the angel's interpretation, that we should consider the city of Rome, as marked out in this prophecy for the seat of government, to prevent mistakes, that we should not understand this prophecy of an empire or government, in any other place than the city of Rome, though it should take the name and style of the Roman empire, as the Greek emperors, and the emperors of Germany, have severally done. This may give us a good reason, why the city of Rome, in this prophecy, is described by its natural situation, as well as by its government, and why seven heads are interpreted to mean seven mountains, as well as seven kings.

[4] Ver. 4.] "They did freely yield themselves in obedience to the beast," says Mr. Mede, "as to one who so far excelled in power, that none was able to make resistance." "The admirers of the beast," says Mr. Daubuz, "look upon him as superior to all other powers, and therefore obey his commands in committing idolatry; and, in doing this, worship also the beast. For to commit idolatry, through fear of any power, makes that power his god, because master of his conscience: as to worship the beast, in the eastern style, was to be subject to it, so to be subject to it, in its idolatrous constitutions, or exercising the great authority and power which it had received from the dragon, may be said to worship the dragon in worshipping the beast, and yielding obedience to its idolatrous constitutions."

[5] Ver. 5.] The "mouth speaking great things," seems to be taken from the description of the little horn in Daniel's vision, vii. 8, and is explained, ver. 11, by "the voice of the great words which the horn spake;" and yet farther, xi. 36, by the description of a king, who "shall do according to his will, and shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods: this mouth, speaking great things, may then well signify claims of unlimited authority, a proud and severe execution of tyrannical power. "We may here note," says Mr. Daubuz, "that to speak great things and blasphemies, are put together, as the one signifies tyranny, and the other idolatry; if we join both together, they will signify to establish idolatry by tyranny;" or, according to Mr. Mede, he exercised his power in two things, in blasphemy against God, and persecution of the saints. Power was given to him (the beast) to continue (in the margin, "to make war"), in the original, ἐξουσία ποιῆσαι· this seems well explained by a power to do what he pleased; meaning either an authority to make what constitutions he should think fit, or power to put those constitutions into execution, by punishing every one who should refuse obedience to them.*

[6] Ver. 6.] Any acts of idolatrous worship may well be expressed by blaspheming God and his name, as they deny to the true God his distinguishing honour, and give it to creatures, whether to images, saints, or angels. The church, as it is called "the temple of God," the place of God's presence, is properly also called his "tabernacle." "They that dwell in heaven," are understood by Grotius of all saints, all Christians, whose conversation is in heaven. This form of

* Clarke, Connexion of Prophecy, p. 44

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

(8.) Insomuch, that all the inhabitants of the earth, where this new power reached, were prevailed upon to receive his idolatrous constitutions, and yield obedience to his tyrannical authority; such true and faithful servants of God only excepted, who were enrolled in the registers as heirs of eternal life, according to the promises of Christ's gospel, who, from the beginning, was the true propitiation and mediator of acceptance and blessing.[7]

9 If any man have an ear, let him hear.

(9.) And now let every good Christian, who is desirous to preserve himself in an hour of temptation, and preserve the hopes of eternal life, attentively consider the cautions, warnings, consolations, and encouragement, of this prophecy.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

(10.) For every one may be assured, that God, the righteous governor and judge of the world, will finally render to every man according to his works, and punish the enemies of his church in due time, with a punishment equal to their tyranny and persecution. This consideration may support the patience and faith of the saints: they shall triumph in the end over all their enemies, God shall vindicate their cause, and maintain his own honour, in the punishment of their oppressors.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

(11.) I farther beheld in my visions another appearance, as of a second wild beast, rising out of the earth, which had two horns, like the horns of a lamb, but his voice was like that of a dragon, to represent another persecuting government, exercising its authority with a show of meekness and charity, but carrying on the opposition of the devil, the old serpent, to pure religion, and promoting idolatry by persecution.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

(12.) And this second persecuting power had all the powers of the first or new-revived form of Roman government, and used its authority to spread the power of this new Roman government beyond the bounds of its own proper dominion, so as to oblige the several nations to yield obedience to the new authority revived in the city of Rome, after it had been so long deprived of all authority, and seemed to have lost all hope of recovering it.[8]

13 And he doeth great wonders, so that he maketh

---

expression seems to be taken from the prophet Daniel, viii. 10, where it is said of the little horn which came up out of one of the four horns of the he-goat, or one of the princes which arose in one of the four kingdoms into which the empire of Alexander the Great was divided, that it "waxed great even unto the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them." On these expressions, Mr. Lowth seems justly to observe, that as the faithful are heirs of the kingdom of heaven, so the names and titles of the heavenly church are sometimes given to that on earth; the Christian church is called, "the Jerusalem which is above," Gal. iv. 26, and the governors of it are styled "angels," Rev. i. 20. In like manner, the host of heaven means here the Jewish church: "they which dwell in heaven," especially when mentioned with "the tabernacle of God," may be understood, according to the prophetic language, of the true church, and worshippers of God. Then to blaspheme them that dwell in heaven, will signify the contempt and injurious manner with which this new government of Rome shall treat the true worshippers of God, as well as God himself, and his name. But as many interpreters of great judgment and learning, Mede, Waple, Daubuz, &c., give another sense of "the tabernacle of God," and "them that dwell in heaven," it will be fit to set it before the reader. By the tabernacle of God, they understand the body of Christ, which is blasphemed by the doctrine of transubstantiation, and the idolatrous practices consequent thereupon, adoring the bread, instead of Christ the tabernacle of God, and blaspheming the heavenly inhabitants, the angels and saints in heaven, by giving them worship and adoration; and, as Mr. Mede adds, disgracing the blessed spirits with contumelious and wicked fables and miracles. Which of these the reader will prefer, must be left to his own judgment; the former seems to me the more probable, as well as the more natural and easy interpretation.

[7] Ver. 8.] Perseverance in the faith of the gospel, and true worship of God, in this great hour of temptation, which would deceive all but the elect, is very usefully represented as the character of those whose names are registered in the Lamb's book of life; to show, that they who endure to the end shall be saved; and that the salvation of God, through Christ, belongs to none but those who shall persevere. A powerful motive and encouragement to constancy, the great design of the whole revelation; and which is therefore most properly kept in view, in every part of it. We have already observed, "to write names in the book of life," is an allusion either to the registers in which the families of the priests, or freemen of cities, were used to be entered upon record (iii. 5).

[8] Ver. 12.] Interpreters differ very much as to the true intention of this prophetic description, and what is meant by this second beast coming up out of the earth.

With some* it signifies philosophy, and, in particular, the Pythagorean, a great support of the Roman idolatry, with its pompous speculations and pretences to divination and miracles.

Others suppose it means some one or more sorcerers, or magicians, who were heathen, and made use of by the devil, to support and advance heathenism and idolatry; so that an author of great name† concludes, it is most reasonable to interpret this second beast of Apollonius Tyanæus, who is reported to have done such feats and miracles, as are compared by Hierocles to the miracles of Christ, and preferred before them.

Others‡ understand this second beast of the pope with his clergy: they observe, "The pope himself, and alone, though he may be termed a false prophet, yet he maketh not up the beast, except his clergy be joined with him; since the beast doth signify a company of men, composed of a certain order of members, like as a beast hath, not one man alone."

Mr. Whiston's§ notion seems much the same with this of Mr. Mede: he understands the second beast, of the rise of antichrist, strictly so called, the pope of Rome, and his subordinate hierarchy.

Mr. Waple‖ observes, "As by the former beast, the papacy, as monarchic and imperial, was fitly represented; so, in this type, there seems to be a representation of the apostate hierarchy, or of the whole body of the ecclesiastics, as antichristian; and a body politic (signified by a beast in prophecy), under two co-ordinate powers or horns, by which the hierarchy of the eastern and western parts of the empire, before the pope came to be a horn, or to have his antichristian supremacy, is very fitly typified."

Mr. Daubuz supposes "the former wild beast consisted of the antichristian civil powers, which were to be in the Roman empire during the second period of the church, and that the Christian ecclesiastic powers, in the said empire, during the said space of time, are the beast which is here intended; and therefore, that the two horns are the successive lines of the bishops of Rome and Constantinople, having under them the whole body of the corrupted clergy, as the former beast had that of the laity; both these bishops having pretended to be universal bishops of the church."

Finally, The illustrious Sir Isaac Newton¶ observes, "The second beast which rose up out of the earth was the

---

* Meaux, Grotius. † Dr. Hammond. ‡ Mede.
§ P. 242. ‖ P. 288. ¶ P. 283.

fire come down from heaven on the earth in the sight of men,

(13.) This persecuting power shall also promote idolatrous worship by pretended miracles, as if, with Elijah, they

church of the Greek empire: for it had two horns like those of a lamb, and therefore was a church, and it spake as the dragon, and therefore was of his religion; and it came out of the earth, and by consequence in his kingdom."

To take off somewhat of the uncertainty so great a variety of opinions is apt to occasion, let us attend more closely to the prophetic description itself: it will, I apprehend, lessen the number of opinions, to show some of them inconsistent with plain and obvious circumstances of the prophetic description.

It is an observation of consequence, that the vision of this second wild beast, arising out of the earth, was after the vision of the first beast which rose out of the sea, and cannot signify any power to arise in the Roman empire before that time.

This second beast, moreover, exercised the power of the first beast before him, as a sort of lieutenant or deputy to him; in particular, to bring all persons, where his power reached, to receive the authority of the first beast, "to worship the first beast, whose deadly wound was healed," says the prophecy expressly. So that this description is inconsistent with any power opposite to the authority of the first beast, as well as it is with any power that rose up before it.

It seems also very probable, that this second beast, whatever is meant by it, had a power and authority very like the power and authority of the first beast, and very nearly resembling it: "He exerciseth all the power of the first beast," ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ. He had the exercise of the whole power; so that of what nature or kind the authority and power of the first beast were, the authority and power of the second beast were of the same kind. Hence this description will be also inconsistent with any supposition that makes the authority and power of the second beast contrary to, or different from, the power of the first.

We have already observed, from many concurring circumstances, that the first beast did not arise till the imperial government had passed away; till Rome seemed to have lost irrecoverably the seat of empire; till the Roman empire was divided into ten kingdoms; till the city of Rome should receive a new form of government, and become a seat of empire again; till a government should be erected in the city of Rome, in the days of the voice of the seventh angel, which was to persecute the saints one thousand two hundred and sixty years. All these considerations determine the rise of the first beast out of the sea to be, when the exarchate of Ravenna was given to the papacy, when Rome was made the seat of the pope's temporal dominion, and the last form of Roman government began, which has lasted ever since to this day.

We fully know in history what this power of the papacy is: the popes claim the supreme authority, as heads of the church in things religious, and they have civil authority, as sovereign princes, in their own dominion, which is expressively called, "the patrimony of St. Peter."

This plain account of the prophetic description, will much lessen, I think, the variety of opinions before mentioned; not to remark, that the philosophy, or magic, of Apollonius Tyanæus, is no form of government, which is the true meaning of beasts and horns, in the language of the prophets. It may be sufficient to show, that the philosophy of the bishop of Meaux, that the magic and miracles of Apollonius Tyanæus, with the learned Grotius and Dr. Hammond, are absolutely inconsistent with the time of this period, wherein the first beast rose up out of the sea, which yet was before the time when this second beast rose up out of the earth; neither will the prophetic description, for the same reason, agree with Mr. Waple's opinion, that this second beast means the hierarchy of the eastern and western parts of the empire, before the pope came to be a horn, or to have his antichristian supremacy. The same reason holds against Mr. Daubuz's opinion, that the first beast consisted of the antichristian civil powers; and the second beast of the antichristian ecclesiastical powers, especially as he understands

it, that, from the times of Leo, there was in the church a double ecclesiastical monarchy of two bishops œcumenical, who pretended to have all the power of the Lamb. For this dispute between the two sees of Rome and Constantinople was long before the city of Rome became the seat of empire in the papacy; nor can a contest for a power between the two metropolitans of the eastern and western empire, be well understood of the power of the second beast, which was to exercise all the power of the first beast; not to weaken or suppress it, but to promote the power of the first beast, and to force all persons to submit themselves to it. And this observation is also a considerable difficulty in Sir Isaac Newton's opinion, that this second beast was the church of the Greek empire. We may observe, that to place the rise of the two beasts, at the division of the empire between Gratian and Theodosius, A. D. 379,* greatly antedates the true time of the last form of Roman government, and throws back the third period very far into the second, contrary to the order of the prophecy. It is farther to be observed, that the Greek church was so far from using its power and authority, to force all persons to submit to the papacy, that it was used in continual opposition to the authority of the Roman church; it not only denied the pope's supremacy, but separated also, with great warmth, from its communion: and the Roman church is so far from esteeming the Greek church as a friend, that it treats it as an apostate church, in a state of schism and rebellion.

Finally, Mr. Mede's opinion, that the second beast is the pope with his clergy, has many difficulties attending it. The first beast is represented as distinct from the second, and from the ten kings or kingdoms, though they give their power and strength to the beast; and therefore cannot well be the whole state of the ten kingdoms growing up again into one Roman commonwealth, united with the pope as high-priest. Besides, if the power of the pope in Rome be the first beast, the same papal power can hardly be intended, with very little alteration, by the second beast. It must, in all likelihood, signify some distinct persecuting power, of like nature and kind with the first, supporting and advancing the authority of the first. Perhaps it may be said, these observations, by lessening the uncertainty occasioned by so many different interpretations, may make the matter worse, and leave no certain interpretation, at all.

I hope not. Let us see, then, whether we cannot find out what will answer this prophetic description in all its circumstances.

We are then to find out a power, which is to arise after the first beast, in which a supremacy in spirituals was united with the authority of a temporal prince, in the popes.

We are, moreover, to find out a power, like that of the papal government, which is to execute all the power of the first beast; which seems to express a like power, in which civil and religious authority shall be united.

We are also to find out such a power, as shall be used to support and advance the authority of the popes, and force obedience to it.

We need not look far in history, I think, to find a power that fully answers all these characters.

We have seen at large in the preface, how Pepin of France gave the exarchate of Ravenna to the church of Rome: this was the rise of the first beast, in the temporal dominion of the popes over Rome, and the countries that compose the state of the church, as St. Peter's patrimony.

A little after this time, the emperor Charles the Great, and his successors, endowed several churches in their states with large temporal estates, to which were annexed the jurisdictions and royalties which, in those times, were used to belong to the most honourable tenures, such as earldoms, duchies, and principalities; whereby they had a temporal authority added to their spiritual, very nearly resembling that of the church of Rome, in virtue of St. Peter's patrimony.

* Sir I. Newton. p. 282.

could cause fire to come down from heaven,* at whose prayer fire from heaven burned the sacrifice, and consumed those whom Ahaziah sent to seize him.† [9]

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

(14.) The advantages these pretended miracles had obtained over a great part of the world, by their credulity and superstition, were artfully improved to deceive them yet farther, so far as to persuade them to deify the pope, or erect an idol to his honour; so that they were taught it was their duty to pay a religious obedience, in all things, to his authority and orders, as to God himself and his word.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

(15.) This image whereby the pope was deified, is not to be understood of a lifeless and dumb idol; but, like those statues of the heathen gods, which gave forth oracles, as if animated by an indwelling spirit: so the orders and constitutions of the pope were published to the world by the subordinate clergy, as oracles, obliging all nations to a religious obedience, and supporting their authority with all their power, treating all men as worthy of death, who should refuse an entire submission to them in any particular.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

(16.) The obligation of this entire submission and obedience to the papal decrees was carried so high, that every person, of whatever rank or condition, was to make some public acknowledgment of it, as servants were used to be marked by their masters, or as persons consecrated to some heathen deity were used to mark themselves with some figure, as a badge, denoting the deity to whom they were consecrated.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

(17.) It was made so penal, for any to omit this profession of obedience to the papal constitutions, that no man was permitted to buy or sell, but was deprived of all commerce with men, and civil privileges of life, if he did not, some way or other, make this profession. [10]

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

(18.) It will be a considerable point of knowledge, in this mystical description, to find out, by a given number, the name of this beast, so as to know when this idolatrous tyrannical power shall arise; and from thence know what power is meant by this prophetical representation. Now there is a certain number, which, in a way of reckoning usual among men, will teach it; that number is six hundred and sixty-six. [11]

These powers went on still increasing, till, in some short process of time, especially in the Germanic empire, they became to be real principalities. Several bishops of Germany have been, for many centuries, in the rank, and have enjoyed the full powers and authority of sovereign princes; some have attained the highest dignity, and chief administration of the empire, as electors, in all things equal, in some things superior, in dignity and authority, to the other princes of the empire, not excepting such electors of the empire as are kings. This has been long the fixed and settled constitution of that principal government of Europe, which now uses the style of "the sacred Roman empire."

It is easy to see how nearly this authority resembles the powers of the papacy, or first beast; and it is easy to observe, in the constant course of history, that this authority has been used all along, to cause the earth, and them that dwell therein, to worship the first beast, or to obey his commands in all things. By this it is, that popes have had the power, as well as the insolence, to tread on the necks of kings and emperors. And it has been the great support of the idolatrous worship of that church, against all the powerful and promising attempts of reformation.

It is a just remark of Bishop Burnet,‡ that this appeared so early as the days of Charles the Great himself. "He had raised the church so high, and given it such dominions, and had, by so many repeated laws, established their jurisdiction and temporalities, that it was not perhaps in his power, chiefly in his old age, when the vigour and heat of his spirits had failed, to rectify what was amiss."

To this, I think, all the other parts of this prophetic description will agree, as we shall more fully see hereafter. Nor does it much differ from the opinions of Mr. Mede, Waple, Whiston, and Daubuz. It supposes this description to mean the same body of men, the clergy, subordinate to the pope, promoting his power and authority; it only takes in a point of view, and period of time, more agreeable to the order and circumstances of the prophetic description.

[9] Ver. 13.] The idolatry of the church of Rome has been greatly supported by a pretence to miracles, though the most of them have plain marks of falsehood and imposture; yet the Roman church is so fond of a pretence to miracles, that it has made it one of the marks of the true church, and has persuaded the credulous, ignorant, and superstitious, to believe it, who are always the larger number of mankind.

[10] Ver. 17.] Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews; "He forbade any to enter into his palace, who did not sacrifice to the gods he worshipped: whereby he excluded the Jews all access to him, either for the suing to him for justice, or the obtaining of his protection in what case soever they should stand in need of it." He ordered by another decree, "That all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank, among the common people of Egypt; that all of them should come thus to be enrolled, and at the time of their enrolment have the mark of an ivy-leaf, the badge of the god Bacchus, by a hot iron impressed upon them; and that all those who should refuse to be thus enrolled, and be stigmatized with the said mark, should be made slaves; and that if any of them should stand out against this decree he should be put to death." Thus the history is related by Dr. Prideaux,* from the third book of the Maccabees.

[11] Ver. 18.] The number six hundred and sixty-six is given as a number by which the name of the beast may be found out. The number is designed to have some sort of secrecy in it. The number itself is the same in all the places of units, tens, and hundreds, 666. This some have observed as a part of the mystery; but they should have observed, that though this is true in the English way of numeration, the original does not use three figures, but three different letters of the Greek alphabet, χ ξ ϛ. Prophetic numbers will often require some skill in calculation; to find out, for instance, when days are to be taken for years, or from what time any particular calculation is to take its date.

In the application of this number, some wisdom will be required; perhaps it will principally lie in finding out after what manner the calculation is to be made. The exhortation, "Let him that hath understanding count the number of the beast," seems to intimate, that if men hit on the right

---

* 1 Kings xviii. 37, 38. † 2 Kings i. 10. 12.

‡ Rights of Princes, p. 135.

* Connex. par. ii. lib. ii. B. C. 216.

way of counting or calculating, they will find the meaning of it; for "it is the number of a man," a way in which men are used to number, says Mr. Waple, as the "measure of a man," is a measure in use among men (Rev. xxi. 17): and "to write with a man's pen," is to write with such a pen, and with such characters as are in use among men (Isa. viii. 1).

The great authority of Irenæus, who wrote so near the time, within less than a hundred years of the Revelation itself, and whose master Polycarp was a disciple of St. John, gave great weight to his opinion. Many have taken his manner of counting for granted, that it must be some name, the letters of which will make the number six hundred and sixty-six. And many have been satisfied in the name he proposes to answer this number, which is the Greek word Λατεινος.

There had been more reason to follow Irenæus, had Irenæus himself been fully satisfied in his own interpretation.

It is justly observed by the Bishop of Meaux,* that Irenæus does not propose his opinion with any authority as an interpretation coming from John, but as a conjecture of his own. Farther, Irenæus mentions two other names as answering this number, besides *Lateinos; Euanthas* and *Teitan.* He expressly adds, that he is not positive in that matter; and gives this reason for it, if it had been necessary to know the name exactly, John would himself have revealed it more clearly. Nec asseverantes pronunciabimus, hoc eum nomen habiturum, scientes quoniam, si oporteret manifestè præsenti tempore præconari nomen ejus, per ipsum utique editum fuisset, qui et Apocalypsim viderat, neque enim ante multum temporis visum est, sed penè sub nostro seculo, ad finem Domitiani imperii." Thus expressly does Irenæus† himself declare, that he delivers his opinion only as a conjecture of his own, and that he knew no particular interpretation of it from John.

This number has been found out in so many other names, that this way of reckoning may seem at least very uncertain. The Bishop of Meaux finds the number six hundred and sixty-six, in the words DIoCLes AVgVstVs; Grotius in the word ΟΥΛΠΙΟΣ, *Ulpius*, the name of Trajan; Mr. Daubuz finds it in the Hebrew word רומיית, or *Romani;* and besides many other names F. Feuardentius‡ mentions, in his annotations on this passage of Irenæus, he finds the number six hundred and sixty-six, in the name of *Martin Lauter*, which, he says, was the original way of spelling the name of Luther. He farther finds the same number in the word Moametis, as he chooses to spell the name of Mohammed. Many more instances may be seen in Calmet.§

Every one may be sensible, with Irenæus,‖ there is much uncertainty in this way of reckoning; it is with him, suspicari et divinare nomina, quandò multa nomina inveniri possunt, habentia prædictum numerum. And this makes him so cautious, not to appear positive in delivering his own opinion.

Many learned persons have thought, that this way of counting the number of the beast, is not the true secret of calculation. They observe another method of calculation used in this prophecy. One hundred and forty-four thousand is the mystical number of Christ's kingdom, or the true church. It is agreed by interpreters, this number is a square number, raised from twelve as the root; for twelve, multiplied by itself, gives one hundred and forty-four. Twelve is a remarkable number in the Christian church, on account of the twelve apostles, on whose doctrines the faith and worship of the church is built: as it was a remarkable number in the Jewish church, on account of the twelve patriarchs, heads of the twelve tribes of Israel; and as the twenty-four elders seem to be these two numbers added together, Mr. Potter, therefore, and many who follow him, think this number of the beast ought to be calculated in like manner. They observe, this number of the kingdom of antichrist is to be raised from the number twenty-five, which is not an exact square root, but gives six hundred and twenty-five, near enough to six hundred and sixty-six, which is not a precise square number. They farther observe, that twenty-five is a very remarkable number in the antichristian Roman state, describing the papacy in many of its most essential parts, the particulars of which may be seen at large in Mr. Potter's discourse, and in other authors from him. But this way of calculation is not without its difficulties and uncertainty, any more than the former.

May there not be another method of calculation, more natural and easy than either of the forementioned? A number that shall show the time of his becoming the beast, to use Mr. Waple's words? The learned Grotius seems to have had such a method of counting this number in his view, when he explains the words of the prophecy by the time when idolatry shall revive, and recover strength: Qui sapit, notet tempus idololatriæ, animos et vires resumentis; ubi id evenerit, apparebit Christi præscientia.

The number six hundred and sixty-six may then be a number, which, counted from a given period in prophecy, may very nearly point out the time when this wild beast shall arise, or when the forty-two months are to begin; in which period, power was given him to make war with the saints, and to overcome them. Thus, the years in Daniel were to be computed "from the going forth of the commandment" (Dan. ix. 25), and the time of the coming of the Messiah was to be learned from that calculation.

If we thus compute the number six hundred and sixty-six, from the time of this prophetic vision, we shall find it falls in exactly enough with the time wherein the papacy received the temporal power, and became the beast, or was constituted the last government of Rome, which is a principal character of the beast in this prophecy.

The new government of Rome was erected A. D. 756: taking the general received opinion, that the time of this Revelation was about A. D. 94, counting six hundred and sixty-six years from that date, will be A. D. 760, within four years of the time wherein the beast is supposed to rise. And this small difference will be easily accounted for, either by allowing some small uncertainty as to the time of vision, or some small variation from the precise year, for the sake of making the number of just six hundred and sixty-six, which has more of the air of a prophetical number than six hundred and sixty-two. Possibly this number may reach four years beyond the investiture, to take in the full and actual possession of what was granted to the church, as St. Peter's patrimony.

This way of counting is sufficiently certain to determine who the beast is, as it points out the time when he was to receive his power, with such certainty, that it cannot be mistaken; with as much certainty as Daniel's weeks pointed out the time of the coming of the Messiah.

And it is a considerable part of knowledge in this prophecy, and would have prevented many mistakes, into which many good and learned men have fallen, with respect to the time when the power of the beast was to begin, and by consequence when it was to end, to have observed, that this number was to be a period of years, from the time of the vision, before which the beast was not to receive his power; and that from the end of that period, he was to continue one thousand two hundred and sixty years.

Nor ought this method of calculation to be set aside, as new and singular; Grotius, we have already seen, seems to have had it in his thoughts. The very learned and industrious Calmet takes notice of this way of computation expressly, that some have thought the number of the beast does not signify the cipher of the beast, but the time when he was to appear. Que le nombre de 666 ne marquait pas ici le chiffre de la bête, mais le tems auquel elle devait paraître.*

* Pref. p. 58.
† Irenæus, adv. Hæreses, lib. v. cap 30.
‡ Feuardentii Annot. in Iren. p. m. 486.
§ Diss. sur l'Antichrist, vol. i. p. 763.
‖ Irenæus, ib.

* Calmet, Annot. in loc.

SECTION XII.

HISTORY OF THE THIRD PERIOD.

The three foregoing chapters, xi. xii. xiii., are a prophetic description of the third period: they represent the state of providence, and the church, in so many views, in which so many particulars are to concur, that if they shall be found to answer exactly, in time and circumstances, to real historical facts, it will add great weight to the prophecy, to the directions, exhortations, and encouragements, designed by it, to faithfulness and constancy in the Christian faith and worship, to patience in persecution, to hope and trust in the care and power of God, who will assuredly make good all his promises, and encourage us to consider all the prophecies of this book as such.

The prophetic description of this period is the largest and most particular of any, and points out the time when it is to begin and when it is to end with greater exactness. The state of the church in this period is agreeable, in general, to the representation of the church in the foregoing periods; a state of danger and persecution, from the enemies of truth and righteousness, under the influence of Satan, endeavouring to deceive the world, and to corrupt it by idolatrous doctrines and worship.

It is represented as a state wherein the number of faithful confessors shall be few, yet enough to bear testimony to the truth, and preserve it, though they shall be persecuted unto death for their testimony, which yet shall continue twelve hundred and sixty years, in spite of all endeavours to suppress it; and, in that space of time, the providence of God shall often appear to vindicate their cause, by severe and heavy judgments on their enemies: and this afflicted state of the church shall end at the last, in victory, peace, and happiness.

The church is farther represented in this period in a state of danger, like the Israelites in the wilderness, or like the prophet Elijah in the persecution of Ahab; that it will have no safety but in places of secrecy and retirement; or, as David was forced to fly for refuge to the wilderness, from the persecution of Saul, so the woman flies into the wilderness from the dragon, who was ready to devour her. In this retirement, the church shall be preserved; so that no attempts of error to corrupt it, or of persecution to destroy it, shall prevail against it. But the prophetic description of this period is most particular, in the account it gives of the means by which the church, in this period, shall be brought into such danger, and the faithful confessors of truth be so oppressed and persecuted.

It describes therefore in this period the rise of a new idolatrous and persecuting power; it describes it by so many and so particular circumstances, as distinctly show the time when it is to arise, the place where it is to have its seat of empire, the manner in which it shall use its authority, and how long it shall continue; and these are, on many accounts, so uncommon and extraordinary, that nothing but a true Spirit of prophecy could foresee or foretell: for it represents this new idolatrous persecuting power in these remarkable particulars:

It is a new government or dominion, arising out of the commotions occasioned by the invasion of the Roman empire.

It was a new government to arise after the imperial government had ceased, and Rome had been under another form of government, which was to continue for a short time.

It was a new government to arise, after the Roman empire was cantoned and divided into several distinct kingdoms, or into ten independent royalties and dominions. It was a dominion to be erected in the city of Rome, so as to make the city founded on seven hills, and once mistress of the world, a seat of empire again in this new government. It was to be a new dominion arising in Rome, at a time when all human views represented the power of Rome so totally subverted, as not to allow any hope of its recovery.

It was to be a government resembling the former Roman empire, in propagating idolatrous doctrines and worship, in opposing the truth, and oppressing all who should make profession of it.

The power and authority of this new Roman government were to be supported and extended by another power like unto it in nature and kind, by pretended miracles and wonders, and by outward force, obliging all people to submit to the authority of this new erected empire in the city of Rome. This new dominion is to continue the persecution of the true church for the space of twelve hundred and sixty years.

And it is a government which they, who have wisdom in the calculation of numbers, according to the usage of scripture prophecy, may find out by the number 666.

These several particulars appear in the description itself, as we have seen in the foregoing explanation of it.

Are there then any real historical facts, that answer to all these various and circumstantial descriptions of prophecy? If there are, they will greatly confirm the truth of the Revelation, and should awaken our attention to the design and meaning of it.

The two former periods ended two states of danger to the Christian church; the first, from the opposition of the heathen Roman emperors, by the conversion of Constantine, about A. D. 322. The second danger was from the heathen northern nations who invaded the Roman empire, but who were converted to Christianity themselves, and received it in their several dominions; and from a greater danger, by the surprising progress of the Mahometans, from which this western part of the world was delivered, by that memorable battle in which Charles Martel defeated their numerous army, and slew three hundred and fifty thousand of them, A. D. 734.

About this time, several of the characters of the first beast which rose out of the sea exactly fall in together.

This is a period of time, when the imperial government of Rome entirely passed away. Momyllus, or Augustulus, the last of the Roman emperors, was deposed, and the kingdom of the Goths was established in Italy; the exarchate of Ravenna had taken from Rome all show of authority, and Rome had been governed, for some time, as a small duchy, in all things subject to it, as a parcel of the exarchate. This seemed a mortal wound to the city of Rome; so that when the exarchate was conquered by the Lombards, A. D. 752, Aistulphus claimed Rome, as belonging to the exarchate.

At this time, the Roman empire was cantoned out,* and divided into many separate and independent kingdoms; so that the ten kingdoms, in the prophetic description, were ready to support this new dominion of Rome with their power.

About this time, the exarchate of Ravenna, which, for some years, kept up a show of Roman government in Italy, under the lieutenants of the Greek empire, was subdued by the kingdom of the Lombards, and that form of government was never revived again.

These very remarkable circumstances, which were all to fall in together at this time, appear to agree very well with the known truth of history.

And if we calculate the number 666 from the year 94, the time of the vision, it falls in with the time in which the order of the prophecies directs us to place the beginning of this period.

But let us proceed, and farther consider some extraordinary events, which happened at the same time, and which answer to the most particular circumstances of the prophetic description.

We find in history, that the exarchate of Ravenna was conquered by Aistulphus king of the Lombards, A. D. 752. Upon this conquest, he claims Rome as a part of it, marches to besiege the city; and Rome, which had been so long in subjection to the exarchate, was, in all human probability, like to remain in subjection to the kingdom of the Lombards: nor was there any reasonable prospect of defending itself, or preserving its own liberty, much less of rising to empire and dominion.

---

* Vid. Preface.

But the pope, who had lately obliged Pepin of France,* flies to him for protection.

Pepin undertakes to support the pope, enters Italy, forces Aistulphus not only to quit all claim to the city of Rome, but to give up the exarchate of Ravenna to Rome; which, after some contest, was solemnly ratified, A. D. 756.

Thus Rome acquired a new state and dominion in this new patrimony of St. Peter, of which Rome became the seat and capital; and thus, contrary to all expectations, a new form of Roman government arose, which has continued now for near a thousand years: so that this new unexpected government of Rome has already continued longer than any preceding form of government whatever, and has continued in this extraordinary form of government, without any alteration, when the several kingdoms of Europe, especially the several states of Italy, have often changed their masters, and altered the very forms and constitutions of their government.

That this new Roman government has proved a persecuting power, promoting idolatrous doctrines and worship, will appear, with the plainest evidence, from history.

About this time, superstition was running fast into idolatry; the worship of images, the most common act of heathen idolatry, though expressly forbid by the second commandment, began to be received among Christians. The emperor Leo endeavoured to put a stop to it in the eastern empire; he appointed, by an edict in the year 730, to take all images out of the churches, and burnt them, says Dupin:† an author whom I the rather choose to use in this historical account, because of his religion as a papist, that his testimony may be freer from all suspicion.

His son Constantine Copronymus followed his father's example, called a council at Constantinople, A. D. 754, of three hundred and thirty-eight bishops, who made a decree against the worship of images. This council, says Dupin, was not received in the church of Rome, but the emperor ordered his decree to be executed in all parts of the east.

When Irene became mistress of the eastern empire, she resolved upon a new council at Nice, to which she invited pope Adrian, about the year 787. The pope's legates had the first place; Tarasius, patriarch of Constantinople, the second; and the deputies of the bishops of the east, the third. The letters of pope Adrian were read, approving of the worship of images. The council proceeded to decree, that the images of Jesus Christ, the holy Virgin, angels, and saints, were to be placed in churches, to renew their memory, and express the veneration men have for them; and to salute, honour, and worship them, but not with that adoration which is peculiar to the divine nature.‡

Thus ready and zealous were the popes to promote the worship of images: as soon as the acts of the council were brought to Rome, the pope sent extracts of them to France; Charles, then king of France, caused the extracts to be examined by the bishops of his kingdom; they composed a treatise, which was publised in the name of Charles the Great, against the decision of the council at Nice; Charles sent this treatise to Rome, and presented it to pope Adrian by Engilbert; but the pope returned an answer, in which he maintained the decrees of the council of Nice.

The authority of the pope could not however carry his point in France, at that time:§ a council was held at Frankfort, in the year 794, in which the worship of images was debated, and the council condemned all sort of adoration or worship of images. France and Germany continued long to follow this council of Frankfort, in opposition to the council of Nice, and authority of the pope.‖

It may be of use to remark this opposition to the worship of images, at the beginning of it, for two reasons; the one, to show that it was all along supported by the authority of the popes, and at length established by their power. The other, to show in this memorable instance, that "the earth helped the woman;" the western princes opposed themselves to the pope's authority, gave time and opportunity to the church to confirm the faithful worshippers of God, against this dangerous idolatry, which has been so much increased since, and so fully established by the popes in the councils of Lateran and Trent.

The council of Lateran confirmed the doctrine of transubstantiation, after it had been long contested and opposed in the church. Verum Christi corpus et sanguis, in sacramento altaris, sub speciebus panis et vini veracitèr continentur, transubstantiatis, pane in corpus, et vino in sanguinem, potestate divinâ.*

This doctrine being thus settled, the proper adoration of the sacrament of the altar was an easy consequence. The council of Trent therefore, over and above the adoration of images and invocation of saints, expressly requires the same adoration of the consecrated elements, as are due to the supreme God himself. Nullus itaque dubitanda locus relinquitur, quin omnes Christi fideles, pro more in catholicâ ecclesiâ semper recepto, *latriæ* cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant.—— Nam illum eundem Deum, præsentem in eo adesse credimus, quem pater æternus introducens in orbem terrarum, dicit, Et adorent eum omnes angeli Dei.†

Innumerable instances of history will farther show, how far this new Roman power has supported idolatry by persecution; which is a principal part of the prophetic description. They have not only practised persecution on many occasions, but they have given it the solemn sanction of general councils. By the council of Lateran, all are declared heretics who oppose their decisions, which they call, "the holy, orthodox, and catholic faith;" of which the doctrine of transubstantiation and the worship of the bread and wine were declared a part. They excommunicate and anathematize all whom they have thus made heretics. Thus condemned, they are given over to the secular powers to be punished: and all the civil powers are obliged to take an oath, on pain of ecclesiastical censures, that they will endeavour to exterminate all who are declared heretics by the church, out of their dominions; and if any civil power shall refuse to do so, after admonition, it shall be certified by the pope, who shall declare all his subjects absolved from their allegiance; and declare, it is free for any catholic to seize his dominions, and exterminate the heretics, to preserve it in the purity of the truth. Si verò dominus temporalis, requisitus et monitus ab ecclesiâ, forsan suam purgare neglexerit ab hâc hæreticâ fœditate, per metropolitanum et comprovinciales episcopos excommunicationis vinculo innodetur, et si satisfacere contempserit intra annum, significetur hoc summo pontifici, ut ex tunc, ipse vassallos ab ejus fidelitate denunciat absolutos, et terram exponat catholicis occupandam; qui eam, exterminatis hæreticis, sine ullâ contradictione possideant, et in fidei puritate conservent.‡

We have a remarkable instance how this decree has been executed, in the case of the Count of Toulouse, for not suppressing the Albigenses in his dominions: an army of cross-bearers was raised against him by the pope's means: it consisted, according to Mezeray,§ of five hundred thousand persons (though, he supposes, not all soldiers), among which were five or six bishops. They took the town of Beziers, and put all to the sword, to the number of sixty thousand persons; pursuing the war with like cruelty and fury in many other places. And Montfort, the general of this holy war, was rewarded with the greatest part of the Count of Toulouse's dominions; having deposed him, as a favourer of heretics, he was, for his good service, declared lord of all the countries he had conquered.

Immediately after this famous decree of a general council for persecution, and as a comment upon it, the inquisition began:‖ Dominic was made first inquisitor by pope Innocent III. This "holy office," in the style of the Roman court, has improved the methods of persecution far beyond what was known in the days of ancient Babylon and Rome, and has long been the most dreadful and barbarous tribunal the world ever saw, for all ensnaring arts of injustice in

* Vid. Pref.
† Hist. de l'Eglise, viii. siècle, vol. ii. p. 540.
‡ Ibid. p. 547
§ Ibid. p. 548.
‖ Ibid. p. 550.

* Concil. Lateran. can. i. de Fide Catholicâ.
† Concil. Trident. sect. xiii. cap. 5.
‡ Concil. Lateran. can. iii. de Hæreticis.
§ Hist. de France, ad an. 1209.
‖ Limborch, Hist. Inquisit. lib. i. cap. 11.

persecution, all inhuman severity and cruelty in punishment; as is evidently proved at large, in Limborch's History of the Inquisition.

To show, in one instance more, how exactly this persecuting power answers every particular of the prophetic description, I shall just mention the bull of pope Martin V. which directs the persecution of the followers of Wickliffe, John Huss, and Jerome of Prague. "We will and command, that, by this our authority apostolical, ye exhort and admonish all the professors of the catholic faith, as emperors, kings, dukes, princes, &c. that they expel out of their kingdoms, provinces, cities, towns, &c. all and all manner of heretics, according to the effect and tenor of the council of Lateran.——That they suffer none such within their shires or circuits, to preach, or to keep either house or family, either yet to use any handicraft or occupation, or other trades of merchandise, or else to solace themselves any ways, or frequent the company of Christian men. And furthermore, if such public and known heretics shall chance to die (although not so denounced by the church), yet in this so great a crime, let him and them want Christian burial.——The residue let the foresaid temporal lords, &c. take amongst them, with condign deaths, without any delay to punish."* They are enjoined to punish heretics with condign death; that is, they were to commit them to the flames, and burn them.

It is moreover to be observed, as a farther agreement with the prophetical description, that this tyrannical power, supporting idolatrous doctrines and worship by persecution, was greatly assisted by another like power, in which, as in the papacy, both spiritual and temporal authority were united.

Many bishops, especially the bishops of Germany, had large temporal dominions bestowed upon them, in which they have regal and sovereign authority; they receive homage, and an oath of fealty, from their subjects; they have the supreme power of the sword, both in the punishment of their subjects, and in making war; they coin money, levy taxes, make treaties with the other states of the empire, and with foreign princes; and have all the rights of sovereignty, in as full manner as any of the secular electors or princes of the empire.

A very great part of Germany is thus in the hands of ecclesiastical persons, with temporal jurisdiction. It has been observed, that in about seventy years, from A. D. 936 to 1002, the three Othos, who succeeded each other in the empire, gave two-thirds of the estates of Germany to ecclesiastics; as Heiss,† a Roman catholic historian, informs us, On remarque même, que son grandpère, son père, et lui, ont donné aux ecclesiastiques les deux tiers des biens d'Allemagne.

These ecclesiastical princes of Germany, notwithstanding their temporal sovereignty, have great dependence on the popes; they are obliged to send immediately to Rome, for a confirmation of their elections; and to omit it, is a reason sufficient for the popes to set aside their election as defective; and to take care of the church, or present to it, in case they should find their elections uncanonical.‡

Besides their dependence upon the popes, their interests were so mutually linked together, that they supported them as one common interest with all their joint powers. It would be tedious to enter into a detail of particular instances; I shall only mention one, in the warm contest between the popes and emperors, about investitures.

Hildebrand, a man of business and intrigue, of a bold and pushing temper, was chosen pope about A. D. 1073, by the name of Gregory VII. He resolved to wrest out of the hands of the emperors the investiture of bishops, a power they had long been possessed of, to nominate the bishops in their dominions, and put them into the possession of their bishoprics and estates. The pope resolved to take this power from the emperors, as a thing unjust and sacrilegious; but the true motive, as Mezeray§ honestly observes, was a design upon the empire of Italy, and to subject all princes to the power of the papacy. Son vrai motif était le desir de l'empire d'Italie, et d'asservir tous les princes sous la puissance pontificale.

The quarrel between the pope and Henry IV., then emperor, ran so high, that the pope excommunicated and deposed him; and procured Rodolf, duke of Burgundy and Swevia, to be chosen emperor in his place. Many of the ecclesiastical princes, with Sigifrid, archbishop of Mentz, at the head of them, abjured Henry, took up arms against him, and vowed perpetual enmity. Thus an historian of great reputation:* Atque hi omnes quos memoravimus, ad Saxones sine cunctatione, desertâ Cæsaris optimatumque causâ, deficiunt. Ad prætextum mutatæ voluntatis religionem obtendunt, Henricum communi concilio abjurant, se perpetuò ejus fore hostes, quoad vita suppetet, jurejurando sanciunt; posteà arma capessunt, Cæsari insidiantur; ejus rebus studentes oppugnant; insontes, et qui neutri parti favebant, qui fidem regi servabant, rebellare recusabant, pacem et otium bello præferebant, armis se commiscere abnuebant, Simoniaci, Nicolaitæ, hæretici appellabantur, proscribuntur, in sceleratorum numero habentur, aris, sacris, convivio, colloquio, suppliciis, à conspectû conjuratorum arcentur. So zealous were they to cause all, both small and great, to submit to the decrees and authority of the pope.

After the death of Rodolf, the legate of the pope, then Pascal II., excommunicates the emperor again; upon which the diet deposed the emperor, and chose his son Henry (whom they had prevailed upon to rebel against his own father, and assist in dethroning him) for emperor in his room. The archbishops of Mentz and Cologne were deputed,† with the bishop of Worms, to take the crown and imperial ornaments from the emperor; which they executed accordingly. Sigonius himself, a very zealous papist, thus reports it: Henricum mox, Moguntinus, Coloniensis, et Wormaciensis, antistites, à conventû missi, adierunt, eumque nomine omnium imperatoria insignia sibi reddere imperârunt, quibus filium ejus induerent. Then alleging some crimes against the church, in his appointment of bishops, said to be committed by him, they added, Ob has res, pontifici et principibus Germaniæ placuit, te non piorum communione solùm, sed regni possessione etiam, deturbare.‡

Henry V. having thus usurped his father's empire, was very careful at first to please the court of Rome, and favour the ecclesiastical states in all things; but, in some time, considering that the papal party only made use of him for their own ends, resolved to stand up for the honour and authority of the empire. The quarrel grew warm between him and pope Pascal.§ The emperor enters Rome, takes the pope prisoner, with several cardinals. The pope, in this distress, consents to yield the investitures, in great measure, to the emperor; and together with the sixteen cardinals, confirmed it by oath on the evangelists. The pope kept up appearances outwardly, but secretly managed by his legates to break his engagements. Hereupon, the better part of the ecclesiastical princes of the empire would not receive the agreement. Albert, who had been the emperor's chancellor, and whom he had lately made archbishop of Mentz, moved by the pope's legates, who every where stirred up the bishops to arms against the emperor, as a person excommunicated, carried on such intrigues in the following diets of the empire, that they decreed, the pope had a right to revoke his agreement in a council.‖

The pope accordingly assembled a council at Lateran, A. D. 1112, which burned the agreement between the pope and emperor, and excommunicated the emperor. Upon which the archbishops, bishops, prelates, and chapters, resolved to maintain themselves, in disposing their vacant benefices, by their own election, without any regard to the emperor.¶ Albert, or Adelbert, archbishop of Mentz, formed a powerful league against the emperor. Hæc autem ubi trans Alpes perlata sunt (the decrees of the Lateran council) archiepiscopus Viennensis grave in Henricum anathema explicuit, et Moguntinus, cum quibusdam principibus, apertam contra eundam conjurationem inivit.**

* Fox, Acts and Monuments, vol. i. p. 738.
† Hist. de l'Empire, lib. ii. cap. 5, an. 1002.
‡ Heiss, lib. v. cap. 2. § Hist. de France, A. D. 1095.

* Aventini Annal. lib. v. p. 455.
† Heiss, Hist. de l'Empire, A. D. 1106.
‡ Sigon. de Regno Italiæ, p. 238. § Ibid. p. 248.
‖ Heiss, lib. ii. cap. 40, A. D. 1112.
¶ Ibid.
** Sigonius, de Regno Italiæ, p. 250. Aventin. lib. vi. p. 489.

The infidelity of the archbishop of Mentz, against his former master and benefactor (as Heiss* himself, a Roman catholic, observes), was carried on under pretence of the interest of the church, and was supported by the intrigues of Rome; and proceeded so far, that armies on both sides took the field, and were near an engagement; when, to avoid the effusion of blood, and mischiefs of civil war, the emperor was forced to submit to the decision of another council at Rome. This council was held at Lateran, A. D. 1122, and, as was to be expected from such a method of deciding a question between the emperor and pope, it was decided for the pope, in favour of the ecclesiastical elections, and against the emperor's right of nomination and investiture.

Thus the great contested point was gained by the popes; in obtaining which, the ecclesiastical princes of the empire exercised the power of the ecclesiastical prince of Rome before him; and "caused the earth, and them that dwell therein, to worship him," and submit themselves to his authority.

There are two other considerable parts of the prophetical description, the historical accomplishment of which we are also to inquire after. They are the two witnesses, and the woman flying into the wilderness.

Several learned persons have shown, at large, a continual succession of faithful witnesses to the truth of the Christian faith, and who have borne testimony against the usurped authority of the popes, their idolatrous doctrines and worship, which are the main points of the antichristian apostasy.

A very great part of the church, from the beginning, opposed the worship of images: the council of Frankfort solemnly declared against all manner of adoration. On condamna toute sorte d'adoration, ou de culte des images.†

In every after age, some persons appeared in opposition to the idolatrous principles and practices countenanced in the church of Rome, and against the tyrannical persecuting power used in support of them.

In the following age, between the years 800 and 900, Claude Clement, bishop of Turin, a disciple of Felix Urgel, opposed not only the worship of images, but all religious use of them. And though Jonas, bishop of Orleans, and others, wrote against Claude, as carrying the point too far, yet, as Dupin‡ observes, they disallowed all worship of images.

In the same age, about A. D. 931, Paschase taught the real presence in the sacrament, a doctrine that soon became the foundation of another idolatrous practice, in the worship of the consecrated bread and wine. No sooner was this doctrine published, but many found fault with it; particularly Ratramne, a monk of Corbie, wrote a book on purpose against it. John Scott, being also consulted by the emperor Charles the Bald, opposed the explication of Paschase; and, Dupin§ allows, advanced propositions contrary to the doctrine of the church, concerning the real presence. Their opposition was not only to some expressions of Paschase, as the church of Rome would persuade, but to the doctrine itself, as it is received and taught in the church of Rome.

In the next age, the tenth, there remained many disciples of Claude of Turin, who, in the parts about Piedmont especially, preserved and maintained his doctrines against the worship of saints and images:‖ or, as Aurelius Rorencus, a Piedmontese historian, observes, from the times of Claude of Turin, that heresy continued throughout the ninth and tenth ages.

There were many also in the same age who adhered to the doctrines of Ratramne, against the real presence, in the English church, as well as others. Odo, archbishop of Canterbury, about the year 934, found many who questioned it; so that he was fain to cure their infidelity by miracles; for according to the tale, he actually changed the bread into flesh, and the wine into blood, and then turned them back again to their proper forms. Plurimos, de veritate Dominici corporis dubitantes, ita roboravit, ut panem altaris versum in carnem, vinum calicis in sanguinem propalàm ostenderet, et denuo in genuinam speciem retorta, usui humano conducibilia faceret.*

I mention this instance the rather, as it is not only a proof that the doctrine of the real presence was opposed, but as it also shows what use was made of pretended miracles, to deceive men; as it is one part of the prophetical description, that the world should be deceived by such miracles "to worship the beast." St. Dunstan, his successor, took the same course of deceiving the world; he was, in particular, famous for taking the devil by the nose, with a hot pair of tongs; a crucifix is said to have made a speech in favour of his zeal against the married clergy. Such mighty wonders as these had a great influence on men's minds, in those days of darkness and superstition.

And it may not be amiss to observe, once for all, that these miracle-stories are of such consequence in the Roman church,† that they are expressly made one of the marks of the true church. But to return:

In the next age, the eleventh, besides the many who adhered to the doctrines of Claude of Turin, Ratramne, and Scott;‡ Berenger, favoured by Bishop Bruno, publicly opposed the real presence, and had many disciples. He was excommunicated, and his writings condemned, together with Scott's book, in a council held at Paris, about the year 1050; and the doctrine of Berenger was condemned as heretical. The council decreed the author of that heresy, and his followers, should be obliged to retract it, or be persecuted to death.§

How far soever Berenger might be prevailed upon by force to soften the doctrines he published, which is usually represented by papists as retracting them; Dupin‡ acknowledges, that if he did really change his opinion, it could not be but a little before his death; that his doctrines occasioned a considerable controversy in his life, and many of his disciples continued firm to it after his death.

In like manner, in the following twelfth age, Dupin¶ observes in general, "There were many heretics (as he calls them), in many places, who openly attacked the sacraments of the church, and despised her most holy ceremonies; that the severity with which they who were taken were punished, did not hinder the sect from increasing: that their doctrines spread through all the kingdom of France; many heretics appeared, whose chief view was to dissuade men from communion with the church in its sacraments, and to overturn its hierarchy, order, and discipline."

To omit particular persons, historians place in this age the Vaudois and Albigeois: the one so called from Peter Waldo, a merchant of Lyons; the other, from the city of Albi, in the diocese of Toulouse, to which a great number retired for safety from persecution.

These Waldenses and Albigenses grew numerous and powerful in the following thirteenth age. Pope Innocent III. set himself to put a stop to them; he not only appointed his legates to preach against them, but excited the secular princes and the common people to destroy them. He published a crusade against them, which occasioned a long war between Montfort, general of the cross-bearers, and the count of Toulouse, in which much blood was spilt, and many lives sacrificed to the support of the pope's authority, and in defence of idolatrous doctrines and worship.

In the next age, the fourteenth, the Vaudois continued in great numbers, and their opinions spread in almost every country: John Wickliffe, a man of great reputation in the university of Oxford, began in England to oppose the power and authority of the pope, as well as the real presence, and several particular corruptions of the Roman doctrines and worship. "He left many writings," says Dupin,** "to support his doctrines, and many disciples, who continued to teach his errors." Wickliffe was supported during his life by many great men; but they who followed his doctrines after his death were very severely persecuted. This occasioned the spreading of his opinions in Bohemia; for some of his writ-

* A. D. 1120. † Dupin, Hist. de l'Eglise, vol. ii. p. 548.
† Vol. iii. p. 6. § Vol. ii. p. 50, 51.
‖ Spanheim, Hist. Eccles. p. 1472.

* Wilhelmus Malmsbur. de Gest. Pontif. p. 114.
† Bellarmin. tom. ii. lib. iv. cap. 14.
‡ Dupin, H. E. vol. iii. p. 146.
§ Ibid. p. 148.
‖ Ibid. p. 151. ¶ Ibid. p. 231.
** Ibid. p. 457—481.

ings were carried thither by one of his disciples, Peter Payn; so that, in a little time, the doctrine of Wickliffe corrupted, says Dupin,* many members of the university of Prague. It is also likely, that some of the Vaudois, who were in many parts of Germany, had also reached Bohemia, and had spread their doctrines there, at the same time that Wickliffe taught them in England.

In the next age, the fifteenth, John Huss, a man of great consideration in the university of Prague, and with him Jerome of Prague, opposed the condemnation of Wickliffe's writings. John Huss continued both to preach and write against the pope, and the corrupt usages of that church, till both were condemned by the council of Constance, and put to death.

Their death greatly moved the Bohemians; many of the nobles of Bohemia and Moravia entered into a league, not to receive the decrees of the council of Constance, and to defend the memory of John Huss and Jerome of Prague. These were called, "the Bohemian brethren." They were divided into Calixtins and Taborites; the Calixtins, more strictly following the opinion of John Huss, principally opposed the corruption of the church of Rome in denying the cup in the sacrament to the laity. The Taborites received the common principles of the Vaudois and Wickliffe; denied the doctrine of transubstantiation, the pope's authority, and most of the corruptions of the church of Rome.

The next age, the sixteenth, brings us to the time of the protestant Reformation, by Luther, Calvin, and others; the history of which, and its opposition to the church of Rome, are so well known, that we need not enter into particulars.

Thus we see how the providence of God raised up witnesses to the truth in every age, who appeared in a public manner to testify against the general corruption of the church, its idolatrous doctrines and worship, and its persecuting power, notwithstanding all the arts and cruelties used to oppress them.

It may be proper to add a few remarks to this short account of these faithful witnesses, concerning the doctrines they maintained, and concerning the number of those who thus gave testimony to the truth.

Concerning the doctrines they maintained, it is evident, that Claude of Turin, and his followers in Piedmont, in the ninth and tenth ages, were express against all worship of images, one point with which the idolatrous corruption of the Roman worship began, and in which it still very much consists; and these idolatrous corruptions seem to be what the witnesses were chiefly to prophesy against. Now Claude of Turin believed, says Dupin,† as the Iconoclasts, "that images ought to be removed out of the churches. In defence of which doctrine, he opposed the authority of a council, and of the pope, who confirmed it, and commanded that images should be every where received."

The doctrines of Ratramne, Scott, and Berenger opposed the doctrine of the real presence, as soon as it appeared; which soon became another occasion of idolatrous worship: for the council of Trent, as we before observed, decreed the same worship to the consecrated bread, as is given to the true God himself.

In this opposition to the doctrine of transubstantiation, the authority of the pope was directly concerned, as well as the truth of the question; for both councils and popes had made use of their authority in it.

Berenger was excommunicated by pope Leo IX.‡ in a council, condemned by the councils of Verceil and Paris, and again by pope Victor II.: yet, in answer to pope Alexander II., who wrote to him to renounce his error, instead of obeying, says Dupin,§ he boldly acquainted him, he would do nothing; and remained in his opinions with obstinacy. It is worth remark, that this Alexander was predecessor to the notorious Hildebrand, who, when pope, by the name of Gregory VII., carried the authority of the popes to the highest pitch, and used it in the most tyrannical manner: yet this Hildebrand himself treated Berenger with great mildness, when he had prevailed upon him to make a confession, in words of ambiguous and doubtful meaning (often the case of subscriptions), though there was so much reason to believe he had not altered his opinion. This seems to show, as Mr. Basnage* justly observes, "that they had a great regard for Berenger; that his doctrine made great progress; and that the Roman church itself was greatly divided about it."

When we come to the times of the Vaudois and Albigeois, we meet with a great deal of unfair management, to misrepresent them and their opinions. They are charged by some popish authors, more especially by the Bishop of Meaux, with holding the doctrines of the Manichees.

It is not to be dissembled, says Basnage,† that in the many parties who opposed the errors and usurped authority of the popes, there were some Manicheans out of Bulgaria, who, when driven from thence, spread themselves in Italy, and the northern provinces of France; but these are in justice to be distinguished from the Waldenses and Albigenses, and not confounded with them, as the learned Basnage has fully proved against the Bishop of Meaux.

Dupin plainly distinguishes the Manichees from the Vaudois, and assures us they were much worse heretics. "There arose," says he, "at the same time, many particular sects of heretics worse than the Vaudois, who revived the ancient errors of the Manichees." But he observes of the Vaudois,‡ that "they greatly increased in the thirteenth age, notwithstanding the inquisition, and spread themselves into Arragon, and the valleys of Piedmont, where they continued still holding the same doctrines, till they united, in the year 1536, with Œcolampadius, and the other sacramentaries."

The judicious French historian, speaking of the several sects of those times, observes, it would require a volume to mention all the sects, their several names and opinions, which were alike in some points, and different in others; but I think, says he,§ "they may be reduced to two, viz. the Albigeois and Vaudois; and that these had very near the same opinions with those whom we now call Calvinists."

He farther observes, speaking of the heretics in the province of Languedoc,‖ that "there were two sorts; the one ignorant, given to dissolute manners, with very gross and foul errors; and these were a sort of Manichees; the other, more knowing, less irregular, and very far from such foul actions, held almost the same opinions with the Calvinists, and were properly Henricians and Vaudois."

De Serres,¶ another French historian, though he warmly condemns the Albigeois for their separation from the church of Rome, yet acknowledges, "he hath seen the reasons of their separation in a very ancient manuscript, and that they were perfectly agreeable to those which Wickliffe and Luther renewed; that they would not own the authority of the pope, nor acknowledge him to be universal bishop; that they rejected images, purgatory, the merit of works, indulgences, pilgrimages, vows, celibacy of the clergy, invocation of saints, and trading with sacred things."

A contemporary historian, Puy Laurens, has observed concerning these Vaudois, that "they disputed with great subtlety against the Manicheans. And, by many of their ancient writings, it appears they asserted Rome to be Babylon; that the mass was a pure human invention; that the prayers of the living are unprofitable for the dead; that the invocation of saints is criminal, and the adoration of bread, idolatry:" as may be seen at large in Mr. Basnage's excellent History of the Religion of the Reformed Churches. As to the doctrines taught by Wickliffe in England, we may take them from one of our own historians,** a great enemy to Wickliffe and his opinions, which he censures as erroneous, heretical, absurd, and contrary to the catholic faith. But he informs us they were such as these: "That the sacrament is not the true body of Christ, but its figure; that the Roman church is not the head of all churches more than any other church, nor was greater authority given by Christ to Peter than to any other apostle; that the pope of Rome has no more power of the keys than any other priest; that the gos-

* Dupin, vol. iii. p. 484.
† Ibid. p. 6.
‡ Ibid. p. 147.
§ P. 150.

* Hist. de la Religion des Eglises Reformées, vol. i. p. 178.
† Ibid. p. 251.
‡ Vol. iii. p. 316.
§ Mezeray, tom. ii. p. 656.
‖ Ibid. p. 577.
¶ Hist. in Basnage Hist. vol. i. p. 235.
** Tho. Walsingham, Hist. Angl. p. 191.

pel is a sufficient rule for every Christian in this life. These were the doctrines his followers publicly professed and taught."

Concerning the number of these faithful witnesses, who thus testified against the corruptions of popery, it appears to have been very considerable, although all methods of oppression and persecution were used to destroy them. We have seen them arise in every age of the church, and appear in almost every place in Italy, France, Spain, England, Germany, and Bohemia. They were so many who protested against the corruptions of popery, that their persecutors were fain to raise numerous armies against them. The many thousands which perished by these armies, and the inquisition, are a full evidence that they were in themselves a great number, and that they persevered with a surprising constancy in their testimony against the corruptions of the Roman communion, though they were persecuted to death with great cruelty, and after death treated with great inhumanity.

So exactly does the general state of the church and world answer the description of prophecy, in a great variety of events, and for a long time together. We have already seen the prophetical description verified, in the history of near a thousand years, in so long a continuance of a tyrannical power, corrupting the faith and worship of the church, and persecuting the professors of the pure Christian faith and worship; who yet have continued, during all this time, faithful witnesses against these corruptions; who have constantly persevered in their testimony, though under the most cruel sufferings on account of it.

And what but a Spirit of prophecy could have drawn, so long beforehand, a description of so many concurrent events, so very unlikely to happen, and which were to continue for so long a time; and yet so exactly agreeable to historical truth, and the general state of the church and world, for a thousand years together, and yet which was not to begin till near seven hundred years after the prophecy was published? These are strong marks of a real Spirit of prophecy in these revelations, which should greatly recommend them to us, and persuade our serious attention to "what the Spirit saith unto the churches."

CHAPTER XIV.

SECTION XIII.

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

(1.) After the very melancholy representation I beheld in the foregoing visions, of the state of the church and world, I saw a more comfortable and encouraging vision, in another figurative description of the state of the church. It was represented to me, as if a Lamb (which signified Christ in former visions) was standing on mount Sion, the place on which the temple stood, and therefore an emblem of the church;* and having with him the symbolical number of a hundred and forty-four thousand, which before had represented the true church apostolical, consisting of faithful worshippers, who had the seal of God, the Father of Christ, represented by the Lamb, a mark of their consecration to God, and that they were owned of God as his chosen and favoured people.[1]

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

(2.) I observed farther in my vision, how this glorious heavenly church was employed; for I heard the sound of a voice as from heaven, strong as the roaring of the sea, and loud as thunder, but musical and harmonious, as if a great number of voices were joined in full concert, with symphonies of musical instruments, as in the solemn worship of the temple.[2]

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

(3.) For they were engaged in a solemn act of worship before the throne of God, his most immediate presence, in company with those living creatures which represented the angels of God, and with the four-and-twenty elders, who signified the patriarchs and apostles,* as representatives of

ANNOTATIONS ON CHAP. XIV.

Contents.—The description of the melancholy state of the church and world, during this period, in the foregoing chapters, might be apt somewhat to discourage good Christians and the faithful worshippers of God; for though God, by a Spirit of prophecy, had before revealed this suffering state to the church, and so it was represented, as what divine providence thought fit to permit, and what was therefore reconcilable to the goodness and power of the great Governor of the world; yet it was a very useful design of these revelations, to subjoin proper principles of consolation and encouragement to such a melancholy representation of temptation, danger, and suffering.

This seems the intention of this fourteenth chapter, in which the scene of the prophetical vision is changed from earth to heaven, from a view of the church under the persecution of the beast, to a view of the church in the presence of the Lamb; delivered from the state of corruption and oppression, so much to be expected from this evil world, and arrived at a state of complete and perfect religion and happiness in the heavenly church.

This vision then represents the sure destruction of the enemies of truth and righteousness in the end, however they may prevail for a time; it shows the very great reward of the faithful, and dreadful punishment of the apostate, who shall fall from the faith and purity of Christian worship, in the day of trial. Thus, this part of the prophecy unites the strongest principles of warning, caution, encouragement, and hope, than which nothing could be more proper or useful for the church, in such a state of providence; or, to the general design of the whole prophecy, which is to exhort and encourage the constancy and patience of the saints, in all their trials. When we consider this chapter in this view, it will show a more easy, natural, and proper connexion between this vision and the foregoing, than is usually observed; and make the whole plan and design appear more regular and exact than it is usually thought to be.

[1] Ver. 1.] Most of these expressions will be found explained in the notes on vii. 10. This seems farther to confirm what we there observed, that we are rather to understand these praises of the heavenly church, than of the church on earth. The plan of these prophecies often introduces the church in heaven as a chorus, with great propriety and elegance, as a noble and moving part of the drama. The church in heaven making suitable reflections on the events foretold in these prophecies, greatly serves to raise the attention of good Christians, and teach the high concern they have in them. How wisely is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion, of the church in heaven, in its most perfect state of glory and happiness!

Some copies read, "Having his name (the name of the Lamb) and his Father's name written on their foreheads." The sense will be much the same, which way soever we read it.

[2] Ver. 2.] These expressions are a plain allusion to the strength and harmony of the temple music, where so great

* Heb. xii. 22, 23.

* Rev. iv. 4. 6.

the Jewish and Christian churches, now united into one. The psalm of praise they sung was of a new composition; the full knowledge and understanding of which was peculiar to those persons who had been truly consecrated to God, and had been delivered from the corruptions so generally prevailing in the world.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

(4.) These persons were such as persevered in purity, not defiling themselves with any of those idolatrous corruptions, which are so properly called fornication and adultery in the ancient prophets. They did not forsake Christ and his true religion, to join in the service or worship of any idol. They were fixed in a constant purpose of following the directions of Christ, and the institutions of his gospel, in whatever they taught, though contrary to the principles and practices in fashion, though they were exposed to trouble and persecution on account of it. As the first-born and first-fruits under the law were holy and consecrated to God, so were these persons redeemed from the rest of mankind, freed from the antichristian corruptions of the church, to serve God according to the truth of the Christian religion, faith, and worship.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

(5.) They were such as worshipped God in sincerity and truth; they were upright and honest in their profession, to hear and obey the voice of the Lord their God, not teaching the commandments of men for doctrines of divine authority, or by false traditions making the commandments of God of no effect. They are accepted of God, however censured or condemned by the world, and declared, by the supreme Judge of all, members of his true church, which is a glorious church, holy, and without blemish.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

(6.) As a farther motive to Christian patience and constancy, this vision of the happy state of faithful Christians was followed by another. I perceived an angel flying through the air, as a messenger of some important news from the upper to the lower world. This was to publish to all people the unchangeable constitution of the Christian religion, which should remain always the same, in the truth of its doctrines, the certainty of its rewards and punishments, to everlasting ages.

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

(7.) For the angel declared with a strong voice, to command attention, that God would surely inflict a severe punishment on all manner of antichristian idolaters; the hour of his judgment should as certainly come as it was foretold. It greatly therefore concerned all to fear God, and give glory to him only; for this is the worship due to the Creator of all things, the only supreme Lord and Governor of the whole world. [3]

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

(8.) This more general sentence of judgment against idolatrous corruptions of the Christian faith and worship, was applied more particularly to the antichristian corruptions of this period; for the former angel was followed in the vision by a second, who very distinctly proclaimed, that Babylon was to be destroyed, that great city Rome, which had abused her latter as well as former power, in maintaining and propagating idolatrous doctrines and worship.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

(9.) These two angels were followed in the vision by a third, to show the great importance of the message, and of attention to it. This third angel declared the great danger of complying with the prevailing corruptions of those times; and denounced a severe judgment against all persons who should submit to this antichristian power, or any ways profess obedience to it, by any public act of acknowledgment or homage.

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

(10.) For he declared every such person liable to the most severe punishment, to the most fearful plagues of divine vengeance, without hope of any mercy to soften or allay them; the wrath of God shall be as a cup of poison, composed of the strongest ingredients, without any mixture to weaken it: the deadly effects of which no antidotes can prevent. Such shall be the wrath of God, that even death itself shall not free them from it, but their torment shall be great, as if they suffered the pains of the fiercest fire; and they shall suffer this punishment, to their greater shame and confusion, in the presence of Christ and his holy angels. (11.) And their torments shall be endless, as well as most severe; the fire that torments them shall never be extinguished, and the smoke of it, which shall ascend up for ever and ever, shall show it everlasting. Nor shall they have any time of respite or ease; neither day nor night shall bring them any relief; their torments shall never cease, or their pains be lessened for ever. [4]

---

a number of voices and instruments were used, in singing psalms and praises to God in their most solemn acts of worship.

[3] Ver. 7.] In the style of prophecy, to show the certainty of the prediction, things to be after accomplished are represented as already done. This shows the propriety and elegance of the expression, that an angel should say, "The hour of judgment is come," so long before the accomplishment, as another angel, to foretell the future downfall of Babylon, followed, saying, "Babylon is fallen, is fallen." The record of this prophecy by John, is a constant preaching of the everlasting constitution of the gospel to men; whether it means any particular opposition to the corruptions of the church in this period, as several learned men have thought, whether it intimates by whom such opposition shall be made, wherein they much differ, I shall leave altogether to the reader's choice. The certainty of the revelation thus solemnly delivered by an angel, seems to me the chief, if not the only design of the prophecy.

[4] Ver. 11.] We have already seen, that to worship the beast and his image, to receive his mark, in the forehead or in the hand, mean a submission to the authority of this wild beast, the persecuting power revived, in the last government of Rome, and so manifestly used to establish the idolatrous doctrines and worship of the Roman church. The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. The portion assigned by the providence of God to men, is called the "portion of their cup." It was not only customary to treat friends with a cup of wine, as a mark of affection, but to execute also the sentence of death on offenders, by making them drink a cup of wine in which some strong poison had been infused. Such was the noted execution of Socrates, by a cup of poison. The scriptures mention "a cup of blessing and consolation," and "a cup of trembling and astonishment." God speaks to the prophet Jeremiah, of "the wine-cup of his fury, which he was to cause the nations to drink," Jer. xxv. 15, and ver. 18, this is explained by making them, "a desolation, an astonishment, a hissing, and a curse." Grotius seems to give a just account of the expression "without

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

(12.) In this the patience of the saints shall be manifested and perfected; herein their perseverance will consist, that notwithstanding all the evils of persecution, they continue constant in obedience to the commands of God, as the rule of their religion, and steadfastly maintain the truths of Christ's revelation, the rule of their faith and worship, in opposition to all doctrines and worship contrary to it, by what authority soever they shall be imposed on the church.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

(13.) As a farther encouragement of faithfulness and constancy, I was directed by a particular voice from heaven, to declare the unspeakable blessing of all such who shall be faithful; as they die in the faith, they die in the favour of God and of the Lord Jesus Christ. The Spirit of revelation assures them, not only of an end to all their afflictions in a short time, but that all their patience and faithfulness, in the hour of temptation and persecution, shall be rewarded gloriously in a state of perfect and unmixed happiness.[5]

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

(14.) The sure execution of the judgments denounced against the corrupters of the Christian religion, was farther confirmed by another vision. Christ himself was represented sitting upon a bright cloud, which was spread under him, as a seat of judgment. He appeared as a man, or like the Son of man, in the visions of Daniel,* with a golden crown on his head, the ensign of royalty and sovereign power; and, to express the meaning and design of his appearance to judgment, he bore in his hand a sharp sickle, wherewith men are used to cut down or to reap corn.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

(15.) Soon after, I beheld an angel come out of heaven, the true temple and most glorious seat of God's presence; he came to bring order, or give the word, as from God, when the execution of his judgments should begin; and spake with a very strong voice to him that sat on the bright cloud, Thrust in thy sickle, and reap; the appointed time of judgment is come, the world is ripe for it, let it be no longer delayed, but immediately executed.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

(16.) Whereupon the order of God was immediately executed; the inhabitants of the earth were cut off as corn is cut down with a sickle, at the appointed time of harvest.[6]

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

(17.) I farther beheld in my vision, another angel coming out of the true temple, which is in heaven; he also appeared with a sharp sickle in his hands, to assist in this execution, and finish the destruction of the enemies of true religion.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

(18.) And another angel came out from the altar, on which the fire was used to burn continually; he was sent to bring orders to the angel that had the sharp sickle, which he delivered in a loud voice, saying, Begin to put in execution the righteous judgments of God on this wicked generation. The time of God's vengeance, his appointed time, is fully come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction.[7]

---

mixture," κεκερασμένου ἀκράτου, to intimate, that the poisonous ingredients were infused in pure unmixed wine, to take a stronger tincture, and become a more deadly potion. The judgment itself may well be understood of all the heaviest evils we feel in the present life, or fear after it, without cessation, and without end. A most useful warning, in an hour of so dangerous temptation; a most powerful encouragement to undergo any sufferings in the cause of truth, when all who betray it, or forsake it, are sure to suffer so much more than any can suffer for their faithfulness and constancy in the defence of it.

[5] Ver. 13.] Some interpreters understand "dying in the Lord," to signify being put to death for constancy in the true religion. Others think, to "die in the Lord," may mean more generally to die in the faith and obedience of the gospel of Christ, as the Bishop of Meaux: Qui meurent dans le Seigneur, c'st en général tous les saints, et en particulier les saints martyrs, qui meurent pour l'amour de lui.

The expression "from henceforth," ἀπαρτι, may admit of different interpretations; it will well mean, that as they who die in the Lord have, from that time, finished their state of temptation and affliction, and from thenceforth "rest from their labours," in like manner "their works follow them;" and from that time they receive their reward.

Mr. Daubuz's observation seems natural and just: "The blessedness promised consists in their being happy in their separate intermediate state, and in their having at the resurrection their full reward."

Every one will see, how great this encouragement is to patience and perseverance, the great intention and principal doctrine of all these prophecies.

[6] Ver. 16.] The opinions of interpreters differ very much as to the meaning of this part of the vision. Many seem very wide of the purpose. "Harvest" may sometimes be taken in a good sense, in some places of scripture, and may mean God's bringing or gathering together his people; or in particular, gathering together the saints departed in Christ. But as these expressions are plainly taken from the prophet Joel, iii. 13, "Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the fats overflow; for their wickedness is great," the harvest and vintage are expressive of judgment. "The harvest is ripe," means the same thing as their wickedness is great, or their iniquity is fully ripe. This sense gives a proper and easy connexion to the several parts of this vision with each other. According to the Bishop of Meaux, "After the denunciation of the judgment of God, behold the execution." The general ideas of a harvest and vintage, express the vengeance of God on the enemies of his people. The person who executes this vengeance is Jesus Christ, who himself comes to execute this judgment upon his enemies: so that we may here also observe, it is not an angel, as elsewhere, but the Son of man, Jesus Christ himself, who strikes this blow, who has the chief and principal hand in it, though angels are also sent to accompany him, and assist in the execution; to show, that this stroke of vengeance on Rome is with all the force of a divine hand. It is executed on orders brought by angels from the temple, or presence of God, "out of the temple which is in heaven" (ver. 17). This may well mean that there is an appointed time, when the judgment of God shall come on his enemies, as there is in the course of natural providence, a time appointed for the season of harvest. The one shall as surely come in its appointed time as the other.

[7] Ver. 18.] The "angel who had power over fire," is an allusion, according to Mr. Daubuz, to the office of that priest who was appointed by lot, in the temple-service, to take care of the fire upon the altar, and who was therefore called "the priest over the fire."* Grotius, more simply,

* Dan. vii. 13

* Maimon. More Nevoch. p. 282.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

(19.) Immediately upon this order, the angel began to cut down those wicked persons, whose iniquities had made them ripe for destruction, and delivered them over to divine vengeance, which should press them hard with grievous afflictions, as grapes are pressed in a wine-press.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

(20.) The destruction of those enemies of God and true religion, the supporters and favourers of that tyrannical idolatrous power, which had so long and so cruelly persecuted the saints, was great beyond expression; as if their blood had been shed in such quantity, that it covered the earth for many miles, and yet was so deep, as to reach up to a horse's breast.[8]

"Having the office of God's vengeance;" Habens potestatem supra ignem, habens ministerium iræ divinæ. According to the theology of the Jewish doctors, omnis virtus vel facultas, quam præfecit Deus alicui rei, vocatur angelus illi rei præfectus.

[8] Ver. 20.] To *tread* a wine-press, is a prophetic description of destruction. The expressions of the prophet Isaiah, lxiii. 3, "I have trodden the wine-press alone, and of the people there was none with me," are thus explained by the prophet himself, "I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." The images in this vision are very strong and expressive; the largest wine-presses were used to be in some places out of the city. This is "the great wine-press of the wrath of God;" and seems to intimate the great numbers that shall be involved in this general destruction. The great quantity of blood mentioned in the vision, is a strong image representing some great slaughter of the enemies of God and true religion; but what particular judgment this prophecy describes, is not well agreed by interpreters. The order of these prophecies, and the series of this part of them, will not, I think, allow us to understand it of any judgment on Rome heathen, or indeed of any judgment before the time of the third period, in which the beast arose; for before that time none worshipped the beast, or his image, or received his mark, but these are the persons to whom this prophecy plainly relates.

Nor does there seem sufficient reason to understand the harvest of the reformation begun by Luther,* whereby the good corn was separated from the earth, or protestants from the idolatry of the Roman church: for the harvest, as well as the vintage, is designed to express an approaching day of great wrath. Nor did the state of Europe, during the reign of Queen Anne,* so exactly answer, I think, to all the characters of this prediction, as some have observed.

The order of these prophecies, and the more natural connexion of this part of them with the rest, direct, as I apprehend, with more propriety, to understand it of the great judgment to be inflicted at the end of this period, on the beast and his followers. It will then mean that great judgment which is more particularly and fully explained in the eighteenth and nineteenth chapters, and which is to make way for the happy state of the church, prophesied of in the twentieth chapter.

This judgment then seems still to be future. It will be prudent therefore to leave the time of its accomplishment more fully to explain it. In the mean time, we may have, however, as much encouragement to patience and perseverance, as awful warnings against apostasy, and yielding to the common corruptions of the age, as if all circumstances of the judgments foretold had been more particularly revealed. We know, in the strong and lively images of the general description, that this judgment will as certainly come as the appointed time of the harvest; that in the appointed time it shall be executed by a hand which no power can resist, and from which none can escape; that in this day of judgment, God's wrath, and the destruction of his enemies, will be so great and terrible, that the boldest images can hardly represent to our imagination what the enemies of true religion shall feel them to be in reality.

Mr. Waple observes upon this chapter, that a certain order of voices is plainly represented, which being also seven in number, and distinctly reckoned up, may very well be accounted the seven thunders, opened into loud and distinct voices. It is fit the reader should be acquainted with this conjecture, and then that it should be left to his own judgment.

* Daubuz, p. 449.

* Daubuz, p. 456.

CHAPTER XV.

SECTION XIV.

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

(1.) I beheld another wonderful vision, which the Spirit of prophecy represented to me, as in heaven; seven angels appeared, agreeable to the number by whom God executed his judgments in the former periods, who were appointed for the execution of God's last judgments, on the enemies of the Christian church, in which the wrath of God was to be finished, in the full and final destruction of his antichristian enemies.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

(2.) I moreover saw, as in my former vision of the divine presence,* that there was a large crystal vessel like the molten sea, in the temple, but far more glorious. It seemed more shining and lively than bare crystal, having the lustre of a red or fiery colour intermixed with it; round about the crystal vessel stood those happy servants of God, who, by their faith and patience, had preserved themselves from the antichristian apostasy; who had not acknowledged the authority of the beast, by an act of submission. They had, as in the temple-service, harps in their hands, to accompany their psalms of praise with symphonies of music.[1]

ANNOTATIONS ON CHAP. XV.

Contents.—The prophecy proceeds, in this and the following chapters, to open farther the appointed punishment of Rome, for her oppression of the truth, and persecution of the saints. This chapter represents the solemn manner in which preparation is made for the execution of these judgments, as the next describes the actual execution of them. The happy state of God's faithful servants, and the joyful thanksgivings with which they celebrate the goodness of God in the protection of their cause, are very elegantly represented, to encourage their constancy and perseverance.

[1] Ver. 2.] Interpreters are not agreed what is meant by this "sea of glass, mingled with fire." It is supposed by

* Chap. iv. 6.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

(3.) These happy saints, who had obtained the victory by their patience and constancy, were employed in a grateful acknowledgment of the goodness of God, from a joyful sense of their former deliverance and present happiness, as the Israelites sang the praises of God for their deliverance at the Red sea, in a hymn composed by Moses: so these saints, having obtained a greater deliverance and salvation by Christ, sang a psalm of praise, of the same spirit with that of Moses, but in a style suited to their deliverance and salvation by Christ; saying, Thy works, O Lord God Almighty, are most great and wonderful; thy ways, as the King of saints, are most righteous and faithful.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

(4.) What abundant reasons have all people, from what thou hast done for us, to worship thee as God, and give honour to thy name, as glorious in holiness; so that none among the gods is like unto thee! All nations shall acknowledge thee the one true God, by worshipping before thee; being convinced, by the judgments, that in the greatness of thine excellency, thou hast overthrown them that rose up against thee; that thou art the strength of thy people, and their salvation.[2]

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

(5.) When this hymn of praise was ended, the last judgments of God were farther represented to me in vision. I beheld, as if the most holy place, or inmost part of the temple, the seat of God's glory and of the oracle, was opened, as when the high-priest went into the holy of holies.[3]

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

(6.) And I beheld seven angels appointed to execute these judgments, coming out from the most holy place, as having received their instructions from the oracle of God himself. They appeared in habits like those the high-priest wore when he went into the most holy place, and consulted the oracle.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

(7.) When these angels, having received their commission, came out of the most holy place, the contents of their commission were revealed in the following prophetic representation: One of the four living creatures, representatives of the angels, gave to each of them a vial or cup, not with incense in it, as in the temple worship, but each of them was filled with ingredients of deadly qualities, by which were signified the wrath of God; who, as he is the everlasting God, is ever able to judge and to punish his enemies according to their works.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

(8.) Hereupon I farther beheld, as if the cloud of glory, the symbol of God's presence and power, filled the whole temple, as when the presence of God entered the tabernacle of Moses, so that it was not to be approached till the judgments of God should be finished, to express that the glory of God's justice, power, and truth, was highly concerned to see these judgments duly and fully executed.[4]

---

some* to signify the pure state of the church, and the fiery indignation to be poured out of the vials; or to denote a multitude of saints,† whose state is to be like a "sea of glass," a pure and holy life in a very unsettled condition, while they also endure the fire of persecution; or it is supposed to denote, that God, the searcher of hearts, finds them pure as crystal, and warmed with the love of God,‡ as love is compared to fire, or a holy people, perfectly pure, and inflamed with the love of God. It is also supposed,§ that it is an allusion to the deliverance of the Israelites from the hands of the Egyptians, when they had passed the Red sea; whereby is signified the preservation and security of the saints, during the pouring out of the vials upon the wicked. But as the scene of this vision is in heaven, and as the vision represents the happy state of those faithful servants of God, who had overcome the corruptions of the world, it does not seem so natural a description of their state in this life; it has a more easy allusion to the sea, or large vessel of water in the temple: but this being a crystal vessel, shining with rays of a lively red, as if fire or some bright light shone through it, it may well represent the more perfect purity and active zeal of the heavenly church; and how much more glorious every thing is in the state of the church above, than the faint and typical representations of it were in the material temple.

[2] Ver. 4.] The Bishop of Meaux justly observes, the song of praise, after the passage of the Red sea, agrees perfectly well to the martyrs, after they had shed their blood, or to those who were passed through a state of persecution to a state of rest and happiness; that, by the song of Moses and the Lamb, we may understand two psalms of praise, or one and the same psalm, composed in imitation of the song of Moses.

In fact, most of the expressions of this psalm, though not in the very same words, yet, in their plain sense and meaning, seem to be taken from the song of Moses, of which it is a sort of Christian abridgment.

---

* Waple. † Daubuz.
‡ Grotius, Meaux. § Waple, Daubuz.

[3] Ver. 5.] "The temple of the tabernacle of the testimony," seems plainly to be meant of the most holy place. The whole tabernacle was called, "the tabernacle of the congregation which is without the veil, which is before the testimony," Exod. xxvii. 21. It is also called, "the tabernacle of witness," Acts vii. 44. In this tabernacle, there was the sanctuary, or holy place, without the veil, and another room within the veil, called the most holy place, in which was the visible testimony of God's presence, and seat of the oracle, between the cherubim over the mercy-seat (Exod. xxv. 22).

This prophetic representation seems intended to show these judgments of God, threatened, in these prophecies, to be inflicted on the enemies of truth and righteousness, were surely to be accomplished in their appointed time, as the oracle of God was a sure declaration of his will. It is pronounced as a decree from the throne of the great Lord and Sovereign of the whole creation, which he will certainly put into execution.

[4] Ver. 8.] The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple; it expressed the presence of God, for protection and for judgment. The glory was a sign of protection, at erecting the tabernacle, and at the dedication of the temple: but in the judgment of Korah, the glory of the Lord appeared unto all the congregation, when he and his companions were swallowed up by the earth (Numb. xvi. 19). In like manner, when the congregation of the children of Israel murmured against Moses and Aaron (ver. 42), and were gathered together against them, they looked towards the tabernacle of the congregation, and behold the cloud covered it, and the glory of the Lord appeared. This was the forerunner of judgment: for immediately Moses directs Aaron to go quickly and make atonement, because "wrath is gone out from the Lord, and the plague is begun" (ver. 46.) So proper is this emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be a sign of favour. Both proceed from the power of God, and in both he is glorious.

CHAPTER XVI.

SECTION XV.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

(1.) All things being thus prepared, the angels having received their instructions from the oracle, and their vials full of the wrath of God from one of the cherubim, I heard the voice of the oracle give the word of command to the angels, to pour out their cups in their order; for the inhabitants of the earth were ripe for those judgments which the justice of God had appointed for their punishment.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

(2.) The first angel immediately obeyed the voice of the oracle, and poured out his cup upon the earth. This was followed with a grievous plague upon those who had fallen in with the corruption of the Christian faith and worship, or were assisting in the persecution of the faithful witnesses against the prevailing corruptions. They were themselves punished with great afflictions, as if a noisome and painful ulcer had broken out on their bodies (see the history of the first vial at the end of this chapter).

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

(3.) After the judgments of God signified by pouring out the first cup on the earth, the second angel obeyed the command of the oracle, and poured out his cup on the sea. Upon which the waters of the sea became as congealed blood, so that no creature could live in the sea, but died; to represent another great judgment, the effect of the wrath of God upon the promoters of the great apostasy, and persecutors of God's faithful servants and witnesses [1] (see the history of the second vial at the end of this chapter).

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

(4.) After this I beheld the third angel poured out his cup full of the wrath of God, in its order. This cup was poured on the rivers and fountains of waters, so that they were changed into blood. An emblem of great bloodshed, the righteous punishment of those antichristian powers, for shedding the innocent blood of God's faithful servants. [2]

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

(5.) The angel who ministered in the execution of this judgment of God on the kingdom of the beast, acknowledged the righteousness of God, and began his praise, saying, How does thy righteousness appear in thy ways of providence, O God, who art unchangeable in thy perfections, and constant to thy righteous administration of government, throughout all ages! How manifest hast thou made it to them who will attentively consider thy ways, by this judgment on the kingdom of the beast!

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

(6.) They have, with a cruel execution of tyrannical op-

ANNOTATIONS ON CHAP. XVI.

Contents.—This following chapter, contains the judgments themselves signified by the seven vials full of the wrath of God; and gives us a prophetic representation of each of them in their order; and are an exact description of the greater and more eminent judgments of God on the inhabitants of the earth, for their enmity to true religion, and persecution of the saints, during this third and last period.

[1] Ver. 3.] "Earth and sea," in scripture language, are a description of our habitable world, as "heavens and earth" are of the universe in general; as we have observed in the note on x. 2. As by "earth" in the former vial, we understood the countries, with their inhabitants, subject to the new western empire erected in this period, and owning the authority of the beast; so the sea will best be understood of the same persons, under a different figurative description. The difference between the expressions of earth and sea may very probably mean, that the former judgments were chiefly inflicted on the inhabitants residing in the inland provinces of the western empire; but that the judgments of this vial are chiefly inflicted on such of the subjects of this empire as went out by sea to foreign countries, and aboard fleets, especially on the Mediterranean sea, which is used to be styled in scripture "the sea," and "the great sea."

The sea becoming "as the blood of a dead man," so that "every living soul died in the sea," are descriptions which seem to be taken from the description of the plagues of Egypt; by one of which (Exod. vii. 20, 21), "all the waters were turned into blood, so that all the fish that was in the river died, and there was blood throughout all the land of Egypt."

The general meaning of these figurative expressions seems to point out some very great mortality or slaughter, so that many persons shall perish in some undertaking, or lose their lives in some expedition, chiefly carried on by sea. Mr. Daubuz observes, from an expression in the prophet Daniel, vii. 2, that "the four winds of the heavens strove upon the great sea," that hereby is meant a comprehension of several kings or kingdoms in a state of war, fighting against each other to enlarge their dominions.* He applies this interpretation to our present prophecy. This vial has its effect in war, the sea being a symbol of a multitude in war. He adds, "It must be such a war, that all the corrupted church must be concerned therein; and it must also be on a religious account: the corrupted Christians must, as it were, bring it upon themselves: and that the men concerned in the wars predicted should die therein."

[2] Ver. 4.] It is observable, there is a great conformity between these three first vials and the three first trumpets, ch. viii., especially as to the parts of the world on which these judgments were to come. In the first trumpet, hail and fire, mingled with blood, were cast upon the earth; at the sound of the second trumpet, a burning mountain of fire was cast into the sea, and the third part of the sea became blood; when the third angel sounded, a burning star fell from heaven upon the third part of the rivers and fountains of waters. Here the plagues of the first vial, in like manner, fall upon the earth; of the second vial, upon the sea; and of this third vial, upon the rivers and fountains of waters.

We have seen the general meaning of "rivers and fountains of waters," according to the style of prophecy, in the note on viii. 10. It may be sufficient just to mention here, that as the countries belonging to any state are divided into earth, sea, and rivers, so this distribution of the kingdom of the beast is an intimation, according to the figurative style of prophecy, that every part of that kingdom should, in proper time and order, receive the punishment due to its apostasy and wickedness.

Dr. Hammond observes, that there is no reason to fix any new critical notion singly to either of these expressions, but to take them altogether for what was meant by the land: as when God is described, xiv. 7, as the Creator of heaven and earth, and the sea, and the fountains of water, the latter three are set to denote what is elsewhere ordinarily called the earth, and no more, in opposition to heaven, that is, this inferior terrestrial globe, and all in it. According to

* Symb. Dict. Sea.

pressive power, shed the blood of thy saints and prophets; and now thou hast inflicted on them the punishment they have so justly deserved, and given them blood to drink by a great effusion of their own. [3]

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

(7.) This praise of God was continued by another angel, who stood by the altar, in the presence, to express the consent of the heavenly church, to praise the Lord God Almighty, and to celebrate his justice and faithfulness in punishing the enemies of truth and righteousness, and the persecutors of his faithful servants (see the history of the third vial at the end of this chapter).

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

(8.) I farther beheld in my vision, the fourth angel obeyed the voice of the oracle; he poured out his cup full of the wrath of God upon the sun, whereby the heat of it was so violently increased, that, like a burning season, it gave great uneasiness and pain to the inhabitants of the earth.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

(9.) They were greatly afflicted, as in those violent heats, which are used to burn up the fruits of the earth, to produce scarcity and famine, with an unhealthful air, dangerous distempers, great faintness, and pains. Yet these judgments of God, one after another, made no impression on their hearts, they were still hardened in wickedness; they even blasphemed the name of God, who thus justly punished them, instead of repenting of those sins which had deserved these judgments, and so justly brought them upon them (see the history of the fourth vial at the end of this chapter).

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

(10.) I farther beheld in my vision, that the fifth angel poured out his cup in his order; in which period the wrath of God was more remarkably to affect the seat, or throne and kingdom, of the beast. The extent, authority, and power of his antichristian empire were to be greatly obscured, and the influence of his government much diminished; so that they bit their tongues for vexation, as persons full of anguish and rage.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

(11.) Yet still these judgments had no effect to reform these enemies to the truth and purity of the Christian faith and religion; they rather blasphemed the supreme Governor of the world, by accusing his providence, on account of the evils which came upon them, but had no thoughts of repentance for those evil actions, the true reason why they were punished (see the history of the fifth vial at the end of this chapter).

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

(12.) The sixth angel poured out his cup also, in his order, immediately after the foregoing. The punishment figuratively represented by it, was drying up the river Euphrates, so famous as a boundary against the invasions of the eastern nations, that they might have an easy passage to invade their neighbours; signifying, a way should be prepared for the enemies of this antichristian kingdom to break in upon it. [4]

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

(13.) I farther saw, in my prophetic vision, another figu-

---

this meaning of the expressions, these plagues will chiefly denote some judgments to be inflicted on the kingdom of the beast, and the more considerable parts of it. It is a judicious observation in general, that we should carefully avoid carrying any figurative expression of prophecy too far, which has often lost the true meaning in the end.

Probable reasons are however alleged for a more particular application of these expressions. "Rivers and fountains of waters" may not unfitly signify the original countries, or seats of empire, in distinction from the provinces, as fountains are the original of rivers, which run in one common collection of waters into the sea; and as waters are necessary for life, so, when they are infected and become deadly, they are an emblem of such judgments as should cut off the very supports of life. Finally, the waters becoming blood, so that God gave them blood to drink, because they shed the blood of his saints and prophets, seems farther to show, that this judgment was to consist in much bloodshed and slaughter; as they persecuted the martyrs by shedding their blood, they should suffer in like manner, and their blood should be shed by each other's hands, according to the expressions of this prophecy, xiii. 10, "He that killeth with the sword must be killed with the sword;" or, in the words of the author of the Wisdom of Solomon, concerning the punishment of Egypt, "That they might know that wherewithal a man sinneth, by the same also shall he be punished" (xi. 16).

[3] Ver. 6.] The remark of the Bishop of Meaux on these words deserves to be taken notice of: "They have their bellyfull of blood, of which they are so greedy, especially in civil wars, where each one seems to drink the blood of his fellow-citizens."

[4] Ver. 12.] The antichristian kingdom of the beast is described all along in expressions taken from the ancient prophets. It has, therefore, in prophetic style, its barrier, called Euphrates, in allusion to that river so memorable in the history of the Assyrian and Babylonian empires, and so often represented in scripture as the frontier and boundary of the holy land; great rivers, such as was Euphrates, being usually both boundaries and barriers; so that to dry up a river, or the waters of it, that the kings on the other side may pass over it, is a very natural figure to express the invasion of one kingdom by another, and that the usual boundary or barrier is not sufficient to prevent an invasion, or to keep the nations on each side within their own bounds.

"The kings of the east," in the language of scripture, were such as reigned to the eastward of Judea, or on the east side of the river Euphrates. These were, in their order, the Assyrian, Babylonian, and Persian, who all were to pass the river Euphrates when they invaded Judea. So that the expression of drying up the water of the river, that the way of the kings of the east might be prepared, will very properly signify such kingdoms or empires as shall border on the kingdom of the beast, especially to the east, or to the eastward of the boundaries and barrier of his dominions.

Some interpreters consider this expression as a more particular allusion to the memorable taking of Babylon by Cyrus: for Cyrus took the city by night, having first dried up the stream of the river Euphrates, which ran through the city, by turning the channel into a lake, according to the account given both by Herodotus and Xenophon, as well as by the scriptures, as Dr. Prideaux observes.*

The Turks are originally an eastern people; their dominions are the eastern boundaries of the pope's territories, especially as Naples and Sicily are accounted fiefs of the Roman see. They may then be intended by the kings of the east, and the river Euphrates may signify the Adriatic sea, or gulf of Venice, which is the eastern boundary of the pope's dominions, even of the exarchate of Ravenna, which is most properly the patrimony of St. Peter, in the style of the Roman court. As this sixth vial or cup is to be answered by some historical event, after the preceding weakening of the papal power by the protestant reformation, it

* Connex. par. i. lib. ii. B. C. 539.

rative representation, as if the dragon, or emblem of the devil, and the beast, the emblem of this antichristian power, and the false prophet, the emblem of those who, by false doctrines and all the arts of deceit, endeavoured to support and propagate these antichristian corruptions, sent forth unclean spirits resembling frogs; each of them one. [5]

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

(14.) These three unclean spirits were a representation of persons who had the bad qualities of demons or devils, fully possessed with their bad temper, and engaged to oppose the truth and power of religion, by all the deceitful arts of error and false reasoning, by imposing upon the weak and credulous, by pretences to wondrous and miraculous works. These were employed to use all their evil arts and wicked policy, to excite the princes and great men of the world to unite more firmly against truth and righteousness, the cause of God and religion, and to make a new effort to establish error and corruption.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

(15.) When it was thus foretold that these evil agents would manage with great art and address in support of their bad cause, the Spirit of wisdom added a useful caution, that the faithful servants of God should use great care to preserve themselves from being deceived; they should remember the warning of Christ their Lord, that his coming would be with surprise, as when thieves come unexpectedly in the night. Let all then who would faithfully persevere watch over themselves, to maintain their purity and integrity, lest, when Christ shall come, they be exposed to shame and disgrace, without any covering for their sin and folly.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

(16.) For Satan, by these evil seducing spirits shall gather many of all ranks of men into a place where they shall be destroyed, which may therefore, in the style of prophecy, be called the mountain of Mageddo, famous in the history of God's people for several memorable slaughters, and which became a proverbial expression for a place of destruction and mourning. [6]

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

(17.) Upon this great and last effort of the antichristian powers to support the throne of the beast, the seventh angel, who had the last cup, full of the wrath of God to pour out, poured it into the air, the seat of Satan's empire, and his residence. The meaning of this judgment was explained by the oracle, for a voice from the throne of the temple in heaven declared, It is done, the mystery of God is finished; and this last cup of God's wrath has fully finished God's judgments on the persecutors of his church, in their final destruction. [7]

---

seems probable this prophecy is not yet accomplished; I shall not therefore attempt to apply any particular history to it, but shall leave a fuller explication of it to future times, and shall only make these general remarks upon it.

First, That it seems to intend some farther judgment on the pope's kingdom, and most likely by some invasion of his dominions; as it is pouring out a vial or cup full of the wrath of God, it must, I think, be understood of some punishment inflicted on the beast's kingdom, as all the former vials were; and as it is preparing a way for the kings of the east, it most likely means some punishment to be inflicted by an invasion from some empire or kingdom on its eastern boundary.

Secondly, This judgment most probably means some descent of the Turks, who are now the eastern neighbours of Italy, and may some time or other have an opportunity, as they always have an inclination, to break in upon a country that lies so near, and is so inviting; or if any other nation should become the eastern neighbour of Italy, even the empire itself might not spare the Roman territories, the better to support its own pretensions and claims on the other kingdoms and states of that fine country. But this I propose only as a probable conjecture.

Yet I may observe, that I apprehend the order and series of those prophecies will not admit the interpretation of some authors, who understand it of the conquest of the eastern empire, by the taking of Constantinople. This would greatly confound the periods, and throw the prophecies out of all order. This period must, according to the series of the vials, fall in, I think, within some time between the years 1700 and 1900.

Besides, the conquest of the eastern empire will not, as I apprehend, answer a particular judgment on the papal power and kingdom, which seems to be the plain and direct intention of the prophecy itself; so that, without saying what in particular, we may probably conjecture, it will be some future judgment on the papal power, by some future invasion of the pope's dominions from the east. Though it is proper to acquaint the reader farther, that some learned men understand a figurative Euphrates, some obstacles that stopped the princes of Europe from attacking directly the church-empire, especially in its ecclesiastical capacities; that this Euphrates will be dried up, or these obstacles removed, when the terror formerly arising from the bulls, edicts, and censures of Rome shall be shaken off, and the neighbouring princes and states shall attack the popes themselves, if they shall either excite their subjects to rebellion, or disturb them in their government: or even, if they shall refuse what their powerful neighbours require and demand of them, of which we have some eminent instances in the chief Roman catholic powers, Spain and Portugal themselves not excepted.

[5] Ver. 13.] This is the first time in which "the false prophet" is mentioned. It is observable, he is always mentioned together with the devil and beast, as one of the three principal enemies of pure religion; he is referred to as a known character taken notice of before; he is represented as one who wrought miracles before the beast (xix. 20). Now, in the description of the enemies of true religion (ch. xiii.), we have express mention of three chiefs: the devil; the first beast that rose out of the earth; the second beast, that rose out of the sea: this second beast was to "do great wonders, to cause them that dwell on the earth to worship the first beast." This agrees so exactly with the character of the false prophet here, that I think we may consider it as a different title of the second beast; for the meaning of which, see notes on xiii. 12.

[6] Ver. 16.] Mageddo, or Megiddo, was a city belonging to Manasseh, out of which they could not drive the Canaanites, when the kings of Canaan fought by the waters of Megiddo (Judg. v. 19). It was also famous for the defeat of Ahaziah and Joram, by Jehu, when both the kings of Judah and Israel were slain (2 Kings ix. 27). It was afterward memorable for the death of king Josiah, slain by Pharaoh-necho, king of Egypt (2 Kings xxiii. 29). So that the "mourning in the valley of Megiddo," is used as a proverbial expression by the prophet Zechariah, for a great mourning (xii. 11, 12).

Whoever the three unclean spirits are, whether, as Mr. Daubuz has hinted, the monks, the religious knights, and the secular clergy, of the Roman church, or, more at large, all who warmly engage in support of this antichristian throne and kingdom; they yet seem plainly to intimate some powerful league or confederacy, by which the principal popish powers shall be engaged with all their forces in some war, in which they shall be totally overthrown, and which shall end in their final destruction, as seems to be more fully expressed in the description of the seventh vial, or last cup. So that we may conjecture, the fulfilling of this part of the prophecy is reserved for the times near the end of this period; the more full explication of which ought, as I apprehend, to be referred to those times themselves.

[7] Ver. 17.] Satan is represented in scripture, the god of this world, the chief director and agent of all the corruption in it, and is called "the prince of the power of the air," Eph. ii. 2. So that "pouring the vial into the air," is a

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

(18.) When the voice of the oracle had pronounced, It is finished, the air on which the vial was poured appeared in violent commotions; there followed thunders and lightnings, as if nature was in convulsions; there was such an earthquake as had never been before since God had placed man on the earth to inhabit it; to represent the very great and terrible commotions of the world, when God should appear in so remarkable a manner, to destroy the powers of the prince of the air, with his associated antichristian powers of the earth.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

(19.) The effects of this tempest and earthquake reached the several cities of the antichristian nations, and the great imperial city itself. It quite threw down several cities to the ground, and split the city of Rome in several parts; to represent that this judgment should punish mystical Babylon with very great and exemplary severity.

20 And every island fled away, and the mountains were not found.

(20.) This punishment was so general on all the antichristian powers, that it reached every place, nor could men find protection against it any where; it was like a hurricane that reached islands and mountains, and utterly destroyed them, as well as it threw down cities and towns in valleys, and on the land.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

(21.) Yet farther to show how terrible this judgment should be, besides the representation of thunder, lightning, and an earthquake, by which cities and towns were thrown down and destroyed, there fell a great hail, with stones of so extraordinary weight, as were sufficient to kill all who fled into the open fields for safety; to represent that this severe and heavy judgment was general every where; that none were able in any place to escape their share in the punishment: yet even these judgments could not overcome the obstinacy of the enemies of truth and righteousness. The anguish of their minds on account of these plagues made them more uneasy and discontented; they blasphemously censured God's government of the world, which at once served to aggravate their guilt, and illustrate the justice of God, in the severity of his righteous judgments upon them.[8]

---

proper expression to point out the very seat and foundation of Satan's power and authority, as god of this world, whereby he worketh in the children of disobedience. Satan is perhaps called "the prince of the power of the air," to signify that his power is only in this lower world, or, in the language of scripture, over things done under the sun, where there are so many children of disobedience, whom he may work up to serve his evil purposes. And this representation seems to intend, that when this last vial should be poured out, Satan shall be bound up; his power shall be so restrained, that he shall no longer be able to prevail, either to corrupt the truth of the Christian religion, or persecute the faithful professors of it.

[8] Ver. 21.] The fulfilling of this part of the prophecy is, according to the order and series, at so great distance, that we can only guess at the historical events which are to answer them, and even such conjectures will likely be very uncertain too: yet as these prophecies are designed for the benefit of the church in every age, to encourage patience and faithfulness, from hope in God's promises of protection and deliverance, we learn in general this useful and certain truth,—that the remaining efforts of the antichristian powers against the truth and purity of the Christian faith and religion, whatever they may be, shall as surely be punished in the times yet to come, as we have seen they were punished in the times already past. And farther, we may well be satisfied, that this plague, which will fall in with the times of the last period, at the end of it, suppose, from about the year 1900 to about the year 2016, shall quite destroy the tyrannical and persecuting power of the antichristian kingdom, and make way for the next period, the pure and happy state of the Christian church, which, in the order of these prophecies, is to follow upon the downfall of mystical Babylon, when the dragon, which is the devil and Satan, shall be bound and shut up in the bottomless pit (Rev. xx. 2, 3). This may then be looked upon as a sure word of prophecy, that this antichristian power must and shall certainly fall in God's appointed time, though all the powers of wickedness unite all their strength, and collect all their force together to defend it; the last vial shall have as sure an effect as all the former vials have already had. This should encourage the faith and patience of all saints, exhort them to "be steadfast and unmoveable, always to abound in the work of the Lord; for his counsel shall stand for ever, and the thoughts of his heart unto all generations."

HISTORY OF THE VIALS.

First vial.—This plague of the first vial, or cup, seems to be an allusion to one of the plagues of Egypt, when Moses and Aaron took up ashes of the furnace, and sprinkled it up towards heaven, and it became "a boil breaking forth with blains upon man and beast" (Exod. ix. 10); or to the afflictions of Job, when Satan, by God's permission, smote him "with sore boils from the sole of his foot unto his crown" (Job ii. 7).

Painful and noisome distempers of the body are very proper emblems of an afflictive condition of life; hence, for "every man to know his own sore and his own grief," are expressions of the same meaning in the language of scripture (2 Chron. vi. 29).

Such general interpretations of these plagues would give us a very useful sense of this part of prophecy, if we were to understand no more of it than this—That the justice of God will, by a series of events in providence, to the end of the world, punish the enemies of true religion, and those who persecute his faithful servants. This would be an encouragement to faith and patience; a reasonable warning not to be partakers in such guilt, lest we also be partakers of such punishments, even though we should be of the same opinion with an eminent author:* "As to the vials, though they do plainly reach in a series to the end of the world, I am not satisfied with any exposition I have yet met with concerning their precise time or contents."

The plan of these prophecies, the order of the periods, the successive series of events, may, however, I conceive, give a farther light to the general expressions, and furnish us with particular facts in providence, important in themselves, and properly applicable to the several prophetical descriptions; such as may show, that the historical events of this period are as agreeable to the revelation of prophecy as any of the former.

It is true, as the same ingenious author observes, "modesty and sobriety are in all things commendable; and in nothing more, than in the explication of these sacred mysteries." I shall endeavour, therefore, with the modesty due to such inquiries, to mention such events in history as I think applicable both to the description and order of the prophecies; leaving it to the judgment of the readers, to give them what degree of evidence they shall think they de-

* Burnet, Theory, lib. iii. cap. 5.

serve: only premising this observation—there is a general use to be made of a more general meaning, for the encouragement of faith and patience, and to warn us against falling in with the great apostasy of this period, though we should not be satisfied with the precise time or contents of each particular judgment signified by the several vials in their order.

These vials, full of the wrath of God, seem plainly determined as to their time, to this third period; and this renders all expositions of them improbable, which refer them to any part of history before the period itself begins. This one consideration may set aside many of the expositions which learned men have given us of them: they are to be poured out upon those who had the mark of the beast, and who worshipped his image; they are therefore to be considered belonging to the times in which the beast reigns, and are to be looked for in the times after the popes were invested with the temporal power of Rome, which is evidently the last form of Roman government, and has now continued to be so for near a thousand years to our times.

It seems farther a very natural rule of interpretation, to consider the vials in successive order, describing the events of providence, at proper intervals, one after another, during the twelve hundred and sixty years in which this third period of prophecy is to continue; so that the last plague is to end with the downfall of this mystical Babylon. Let us then see, whether, following this guide, we may not find out something concerning the times and contents of these vials, which may give us reasonable satisfaction.

This plague of the first vial will then be the first in order, and in time; this will direct us, I think, to look for it in the times next to the rise of the beast; and, for its contents, in the first remarkable punishment on the supporters of this antichristian power.

We have already seen, that the pope received the temporal power of Rome, together with the exarchate of Ravenna, as the patrimony of St. Peter, about the year 756, by the assistance of Pepin, king of France.

Charles the Great, son of Pepin, was proclaimed emperor by the pope's means, A. D. 800. This prince carried the French monarchy to a very large extent, having France, Germany, and Italy within the bounds of his dominion; in quality of emperor, he confirmed the grant of the exarchate to the popes, and enlarged the donation of his father Pepin.*

Charles the Great, like another Constantine, seemed to have laid the foundation of a great and prosperous empire for his family, and a state of great outward prosperity for the church.

But it appeared, in a very few years, that notwithstanding all the care of Charles the Great, and his son Lewis, surnamed the Pious, that all sorts of corruptions gained ground, and continually prevailed both in church and state. The worship of saints and images, the doctrine of purgatory, and masses for the dead, the doctrine of the real presence, and adoration of the consecrated bread, the perfection and merit of a monastic life, the superstitious and idolatrous worship founded on these doctrines, became the sum of religion. The state of the church in these times is not unfairly represented by a very learned historian.† Nimis increvit hôc seculo per civiles et bellicas calamitates, indulgentiamque principum, vitio cleri, ambitione pontificum, desidiâ monarchorum, fœda corruptio et vere antichristiana, in doctrinâ, cultû, moribus, regimine.

The doctrine of the pope's supremacy and power over the whole church was in particular carried to a great height; great indeed, as represented by the Roman writers; in particular, that the imperial dignity was conferred, and the translation made of the empire from the Greeks to the French, by the proper authority of the Roman bishops; so that cardinal Baronius observes, that the title of the western empire was taken from the Greeks, by the pope's authority, for heresy: Jacuisse absque possessore titulum occidentalis imperii, à Græcis ob hæreses, auctoritate pontificiâ, sublatum. This authority is asserted to be seated in the pope, and, by divine right, in him primarily: Ex insitâ ipsi Romano pontifici, concessâ divinitùs, auctoritate, ex potestate quæ in ipso primariò resideat. Hence the whole power of the emperors is said to be wholly from the grace of God, and of the apostolic see: Igitur Dei, et apostolicæ sedis gratiâ, totum hoc esse, quod consecuti sunt occidentalis orbis imperatores.* More may be seen to the same purpose in the learned Spanheim.

It would be too long to mention the intrigues by which the popes endeavoured to weaken the imperial power, and render the emperors odious and contemptible, as a noted French historian† observes. "Pope Gregory IV. had a great hand in the troubles of the emperor Lewis the Pious, gave secret encouragement to his sons, in their mutual rebellion, and to Ebbo archbishop of Rheims, and the bishops of France, when they actually deposed him at Compeign, A. D. 833." ‡ Fovisse eum (Gregorium papam) nefario studio, rebellionem filiorum Ludovici, in optimum ac munificum in Romanam ecclesiam principem, demerendo sibi Lothario, cujus rei non unum documentum est.——Nec dubium est, quin clàm à pontifice inducti fuerint episcopi Gallicani, principibus Ebbone Rhemensi, et Agobardo Lugdunensi, quum deposuère imperatorem, apud Compendium diœcesios Suessionensis, anno 833.§ This was so fully known, that many of the clergy of France publicly charged pope Gregory with it. Quare idem Gregorius pontifex à Franciæ melioribus episcopis accusatus est, quòd immemor esset pastoralis officii, moderationis, jurisjurandi facti imperatori. Dupin‖ gives very near the same account with Spanheim.

A little after this, pope John VIII. assumed the authority of giving the empire to Charles the Bald of France, in prejudice to the rights of Lewis of Germany, the elder branch. Mortuo Ludovico Imperatore, in præjudicium Ludovici Germanorum regis, fratris natû majoris, ad imperii Romani sceptra provehit, ac coronam imponit, interpretatus sincerum beneficium, et jus apostolicæ sedis.¶ "His holiness," says a popish historian,** "with the other prelates, judging they had more to get by Charles than Lewis, gave him the preference, and crowned him emperor on Christmas-day, anno 875." But Charles, as the same historian observes, obtained this favour of the pope, at the expense of the rights of his imperial crown and sovereign dignity; insomuch that, of a superior, which he was before, he became a sort of vassal. He also gave up many of the rights of the Gallican church, and promised by oath to protect the pope against all persons.††

These ambitious views and growing power of the bishops of Rome,‡‡ greatly weakened the government and authority of that family, to which it owed its greatness and support. It proved a painful sore, and incurable ulcer, and was in great measure the cause of those many evils, which for so long a time afflicted the inhabitants of the earth, during the quarrels and contests between the successors of Charles the Great, which ended at last in their ruin, carried the crown of France to Hugh Capet, and transferred the kingdom to another family, and the imperial dignity to the Germans, another nation and people; and in these evils, Italy and Rome itself had their share, according to the righteous judgments of God.

The sons of Lewis the Pious, among whom his empire was divided, could no more agree among themselves after their father's death, than they could with him while he was living: their differences were only to be decided by the sword. The battle of Fontenay, A. D. 841, was obstinate and bloody; a hundred thousand men were slain in battle: a blow that so weakened the family of Charles the Great, that it could never after recover itself. Depuis le commencement de la monarchie Française jusqu'à ce temps que j'écris, says a celebrated French historian,§§ il ne s'est point repandu tant de sang Francais en quelque journée que c'ait été; il y perit

* Heiss, Hist. de l'Empire, vol. i. p. 51.
† Spanheim, Hist. Eccl. secul. ix. cap. 5, p. 1343.
* Spanheim, ibid. p. 1348.
† Mezeray, vol. i. p. 292.
‡ Spanheim, ib. p. 1354. § Ibid. p. 1355.
‖ Dupin, Hist. de l'Eglise, vol. iii. p. 9.
¶ Spanheim, ib. p. 1359.
** Heiss, Hist. de l'Empire, vol. i. p. 91.
†† Ibid. p. 92. ‡‡ Mezeray, vol. i. p. 347.
§§ Ibid. vol. i. p. 314.

cent mille hommes, horrible plaie, et que affoiblit si fort la maison Carlienne, qu'elle ne s'en put jamais remettre. Cædes miserabilis facta, says another historian,* omnis prope nobilitas Francica cæsa, pertinaci inter se certamine.

The emperor Charles, surnamed Le Gros, reunited most of the dominions of Charles the Great; he inherited Germany from his father, and upon the death of his cousin Lewis, succeeded him in the empire of Italy and kingdom of France. He was crowned emperor by the pope, A. D. 880, and received king of France A. D. 884, the French passing over Charles the Simple, as too young for government: but this prince was soon forsaken by his subjects, who chose in his room Arnold, his brother's natural son, about A. D. 887. The defection was so general, that he was reduced to great misery and want; insomuch, that he had not a servant to attend him, nor a penny to buy him bread; only Luitprand bishop of Mentz had any pity for him, and at last kept him from starving. En sorte, says Mezeray,† qu'il ne lui resta pas un valet pour le servir, ni un seul denier pour vivre, il n'y eut que Luitperd evêque de Mayence, qui en eut pitié et lui donna à manger.

At the death of this Charles Le Gros, the family of Charles the Great was reduced to two princes, Arnold natural son of Carloman, and Charles surnamed the Simple; but there were several persons of great power descended from some of the daughters of Charles the Great,‡ as Eudes earl of Paris and duke of France, Berenger duke of Friuli, and Guy duke of Spoleto in Italy. France chose Eudes for their king; this occasioned continual wars between him and Charles the Simple, till the death of Eudes, A. D. 898. But the differences between Berenger and Guy in Italy were much longer, and afflicted all Italy with great calamities, in which Rome itself could not avoid a considerable share. Hi summam sibi rerum haud malo consilio asciscere nixi, intestinis populorum discordiis Italiam perturbârunt, ac seipsos prorsùs unà cum ecclesiâ perdiderunt: ea tempora in rempublicam inferentes, quibus nulla alia tetriora ac fœdiora fuisse, vel principum nequitiâ, vel populorum insaniâ, in totâ antiquitate inveniuntur.§

It is to be observed, that as the popes had themselves a very great hand in exciting these troubles, so they had a great share in them too. Major pars, licèt Berengarii causa justior esset, pontificis credo auctoritate impulsa, ad Vidonem se contulit.‖

The quarrel soon spread itself into the Roman church. The parties of pope Formosus and Sergius raged against each other with uncommon furỳ; insomuch, that pope Stephen caused the dead body of Formosus to be dug out of its grave, and after condemnation to be thrown into the river Tiber; made all his acts null and void, and took care to make an emperor of his own party. Lambertum verò regem Italiæ, factionis suæ partes, exemplo patris, foventem, inunxit imperatorem.¶

It would be endless to mention all the calamities these civil contentions brought upon Italy, for near fourscore years, till pope John XII., A. D. 960, implored the assistance of Otho the Great, emperor of Germany, pro Christianæ religionis, atque Italiæ salutis amore.** Who accordingly came, and put an end to the troubles of Italy; in acknowledgment of which service, he received the imperial crown from the pope, A. D. 962.

The forementioned calamities were great in themselves, and were also an occasion of many others: for these civil contentions had greatly weakened the western empire, so that the Normans were able to invade and ravage several parts of it; especially in France, where at last they forced a settlement, and erected a powerful dominion of Normandy, so called after their own name. The mischiefs these Norman invasions caused in France, are not to be mentioned, says Mezeray,†† without horror. Their desire of plunder brought them into the richest provinces, the false zeal for the religion (they were then heathens) made them cruel and bloody, especially to churchmen. From sea to sea there was not a monastery that did not feel their rage, nor a town that was not ransomed, pillaged, or burnt, twice or three times; which, says our historian, made it sufficiently evident, it was one of God's terrible plagues.

On the other hand, the Saracens ravaged Italy, fixed themselves at Tarento, made excursions to the very gates of Rome, and carried off the riches of the churches without the gates of the city. Saraceni prædæ libidine stimulati, ex Africâ classem Romanis littoribus intulerunt, et procursû ad urbem facto, opimas apostolorum Petri et Pauli suburbanas basilicas, nemine vim propulsante, diripuerunt, ac pretiosis omnibus earum ornamentis ablatis, ipsas etiam basilicæ Vaticanæ valvas argenteas asportârunt.*

About the same time the Hungarians, then a barbarous and brutal people, broke in upon the German dominions, and plundered Bavaria, Swabia, Franconia, and Saxony. They afterward marched into Italy, routed Berenger, cut his army to pieces,† and often renewed their incursions, to the great terror and ruin of the inhabitants of those countries which they invaded.

This was the calamitous state of the western empire for above a hundred years from the death of Lewis the Pious, A. D. 840, to the settlement of the German empire in Otho the Great, A. D. 962; and well agrees to the prophetic description, to the time and order of the prophecies, with respect to each other. By "the earth," in the prophetic style of these revelations, is meant the Roman empire, or the countries, with their inhabitants, subject to its dominion. The calamities of these times, as they are related in history, may very properly be called a noisome and grievous sore, ἕλκος κακὸν καὶ πονηρὸν, "a painful malignant ulcer." The order of the prophecies shows what state of the empire is meant, that state of it which falls in with the beginning of the reign of the beast, or of the third period of one thousand two hundred and sixty years. It may therefore sufficiently, I think, point out to us on what earth this first vial was to be poured, on whom this plague was to fall, what was the time, and what were the contents of this vial.

Second vial.—Let us follow our guide in the order and series of prophecy and history, and see whether there are not some very memorable events in the series of providence, which are very properly applicable to this prophetical description.

The pouring out of the first cup, foretelling the judgments of God on the successors of Charles the Great, and the new-founded dominion of the papacy, principally occasioned by the pope's ambition and intrigues, has brought us down to the latter end of the tenth century. Then the empire was fixed in Germany by Otho the Great, and the kingdom of France passed into the third race, the family of Capet, in which it still remains, about A. D. 987.

Let us observe what was the next memorable part of history, after these great revolutions in the western empire, and in the nations which owned the authority of the Roman popes; the order and series of the prophecies direct us to look there, as the proper time wherein to find the contents of the second vial.

From A. D. 1000 to 1100 the corruptions of true religion were greatly increased. A prodigious superstition spread every where during the eleventh century, not only among the lower sort and common people, but among persons of the first rank, even emperors and princes themselves; pretended miracles, apparitions of departed souls, dreadful tales of the pains of purgatory, improved the people's superstition, and enriched the church.‡

The wholè of religion was placed in penances, masses, legacies to redeem souls from purgatory, pilgrimages, especially to the holy sepulchre at Jerusalem, which ended at last in the holy war.§

This gave a fair occasion to the popes to carry on their ambitious designs, and enlarge their authority in things temporal as well as spiritual; the antichristian power began now to exalt iself above all that is called God, and to claim a power of choosing and deposing emperors, and to deprive princes of all civil rights by excommunication. Hildebrand was pope, by the name of Gregory VII., A. D. 1073; he ex-

* Æmilius de Rebus Gestis Francorum, p. 82.
† Mezeray, vol. i. p. 370.
‡ Ibid. vol. i. p. 371.
§ Sigonius de Regno Italiæ, lib. vi. p. 139.
‖ Ibid. p. 140.
¶ Ibid. p. 144.
** Ibid p. 166.
†† Vol. i. p. 319.

* Sigonius, ib. p. 120.
† Mezeray, vol. i. p. 384
‡ Spanheim, p. 1510.
§ Ibid. p. 1518.

pressly claimed the authority of sovereign judge over all, of deposing emperors, and absolving subjects from their allegiance. He actually used this power towards the emperor Henry IV. and other princes of Europe. In the year 1076, he held a council at Rome, of one hundred and ten bishops, who, after mature debate, concluded,* the pope had reason to deprive the emperor of his crown, and absolve the princes and members of the empire from their oaths. This resolution the pope put in execution, excommunicated the emperor and all his adherents.

Farther, in the year 1080, he renewed his excommunication against the emperor, declares he had forfeited the kingdoms of Germany and Italy, and all royal dignity, forbid all Christians to obey him, gives the kingdom of Germany to Rodolf, exhorting all the princes to take arms against him.†

What troubles, what unnatural rebellions, what bloody wars, this most extravagant claim of power occasioned, the historians of those times relate at large; they are such as in themselves might be esteemed justly a terrible judgment for this antichristian apostasy.

This pope Gregory had other differences with almost all the other Christian princes; he threatened to excommunicate Philip the First, king of France, and usurped a full authority over the bishops and ecclesiastical affairs of France, by his legates; and, in a word, he did all that he could to become the only sovereign monarch of the universe: Enfin, il fit son possible, pour se faire declarer le seul monarque souverain de tout l'univers.‡ Besides all these flames which the ambition of the popes kindled in the western empire itself, it was the occasion of another most remarkable judgment, which fell grievously on the zealous abettors of superstition and supporters of the papal authority.

Pope Urban II., the next but one to this Hildebrand, continued the quarrel with the emperor, who supported Clement, formerly called Guibert, as pope against him.§

Pope Urban went into France, A. D. 1096, and held a council at Clermont; he proposed, with great earnestness, to raise an army, which should march into the holy land, to recover Jerusalem and the sepulchre out of the hands of Mahometans. Sacram Hierosolymorum expeditionem, incredibili sententiarum gravitate, verborum copiâ, atque animi ardore suasit.¶

It is incredible what effect so romantic a project had on the minds of a superstitious people; they received it for the manifest will of God, and fell in with the pope's proposal with wonderful zeal. Postquam autem peroravit, universi qui aderant, divino quasi Spiritû concitati, bellum pro sepulcro Christi recuperando ingentibus studiis animorum jusserunt, atque in eo apertam se Dei voluntatem sequi velle, altissimis clamoribus responderunt.¶

The pope, to encourage their constancy in such a resolution, promises free indulgence for their sins, to take them into the church's protection, both for their persons and fortunes. Gratias ago Deo maximas, said the pope, quòd vos tantâ animorum consensione atque alacritate arma pro Christo redemptore vestro suscepturos esse ostenditis; neque tam repentina in tam diversis gentibus conspiratio, sine gravissimo ipsius esse impulsû potest. Nos autem ut studia vestra, quoad possumus, adjuvemus, misericordiâ Dei, et beatorum Petri et Pauli auctoritate confisi, omnibus qui ad hoc bellum prodierint, omnia pro delictis suis piacula relaxamus, eosque sub ecclesiæ tutelam, et beatorum Petri et Pauli clientelam, tanquam veræ obedientiæ filios, suscipimus, et ab omnibus vexationibus corporum fortunarumque tutos esse statuimus.**

We here evidently see what hand the pope had in this enthusiastical expedition; but we should observe, there was something deeper than superstition or enthusiasm in this project of the popes, which caused so much effusion of Christian blood. "These crusades and voyages beyond sea," says a judicious historian of the Roman communion, "occasioned the ruin of many great men, and a multitude of common people; but the popes and kings had great advantages from it, to render them absolute. These (the popes) because they took the authority of commanding these expeditions, of which they were the head; they had the persons and estates of those who took the cross in their protection. It made the use of indulgences and dispensations more common than before; their legates had the management of the alms and legacies which were given for these wars; and it moreover gave the popes a pretence to raise the tenth on the clergy."* In effect, no policy could have so well served the pope's ambition, nor any means be better suited to render his authority supreme and absolute.

We have an immediate instance of the truth of these observations. Clement, who disputed the papacy with Urban, had possessed himself of Rome, but Urban, by the help of those who had listed themselves for this holy war, assaulted Rome, and took it, and forced Clement to retire. Eo ardore, says Sigonius, quo bellum contra Saracenos suaserat, arma paravit, ac propriis multorum, quos ad sacram expeditionem accenderat, auxiliis usus, urbem oppugnavit.†

An incredible number of persons soon prepared themselves for this holy war. Pope Urban travelled through Italy to raise money; the people listed themselves so fast in this spiritual militia, that the countries seemed to be deserted, and all the coasts and havens filled with people setting out on their voyage to Asia. Ex toto occidente, principes, populique adeò frequentes ierunt, ut crederes, vulgò urbes ab incolis deseri, agrosque incultos, solosque deseri; Urbanus Calabriam, Apuliam, et Siciliam, quas Normanni amici tum ecclesiæ obtinebant, lustravit, atque ingentem pecuniæ summam in commoda ecclesiæ, profundendam confecit: cruce signati, diversis itineribus, terrâ marique, ita ut omnes oras portusque complerent, trajecerunt.‡

This first expedition is computed to consist of more than three hundred thousand men.§ They met with some success at first. Godfrey of Bouillon, their general, had the honour of receiving the title of King of Jerusalem, having taken it A. D. 1099,‖ yet their victories were so bloody, that in a very short time there remained no more than five thousand horse and fifteen thousand foot of that numerous army.

Yet the fire of enthusiasm still spread through the west; another crusade was raised A. D. 1100. This again consisted of above three hundred thousand more. In this expedition my author¶ observes, that not only several great princes, but moreover many prelates, and even many great ladies, resolved to undertake the voyage. Et plusieurs prelats, et quantité des dames illustres voulurent faire ce voyage.

Thus, in about four years, six hundred thousand men were sent to perish, through the ambitious views of the popes. These expeditions continued for many years, with an incredible effusion of blood. According to some authors, there perished above two millions of these enthusiasts: others observe, there were hardly any men left in the west, and almost no persons seen, but either infants or widows.

In fine, about the year 1190, the emperor Frederic, our king Richard, Philip Augustus of France, and others, made another fruitless and inglorious expedition; and, after the loss of the greatest part of their armies, were forced to leave what had been so long contended for, with so much bloodshed, in the hands of the Mahometans.

This is a very remarkable part of history; it falls in exactly with the order and series of the prophecies, and is so memorable a judgment on the supporters of the papal apostasy, that I shall leave it to the reader's judgment, whether it does not give light to the time and contents of this second vial.

Third vial.—We have supposed the judgment of the foregoing vial, or cup, to have been the crusade or holy war, by which the ambition of the popes, and gross superstition of the people, had involved a great part of the church and empire in many grievous calamities, and many hundred thousand lives were sacrificed to a wild enthusiasm.

The judgments signified by this third vial, or cup, then, according to the order of the prophecies, will be the next remarkable judgment upon the followers of the beast, which,

* Heiss, vol. i. p. 170.
† Dupin, Hist. de l'Eglise, vol. iii. p. 176.
‡ Ibid. p. 177.
§ Ibid. p. 182.
‖ Sigonius, lib. ix. p. 234.
¶ Ibid.
** Ibid.

* Mezeray, Hist. de France, vol. i. p. 510, ib. p. 664.
† Sigonius, p. 235.
‡ Ibid. p. 235.
§ Mezeray, p. 512.
‖ Ibid. p. 513.
¶ Ibid. p. 514.

according to the order of time, must be about A. D. 1200, for a proportional number of the twelve hundred and sixty years of this period. The contents of this vial, or nature of the judgments signified by it, is shedding of blood, in recompense for the blood of the saints shed by authority of the beast. This judgment is chiefly to fall on those parts of the western empire, which were the original seat of the beast's residence and dominion.—Let us then inquire, whether we have not historical events in this period of time, which very properly answer to the prophetical descriptions, and sufficiently verify the truth of this prediction.

We may observe, that the persecuting power of popery was fully established, and raged with greatest fury, during this period of time. It was in this time they were most eminently distinguished for shedding the blood of saints and prophets.

The Albigenses became numerous and powerful;* they were spread through Languedoc, Provence, Dauphiné, and Arragon; they were protected by persons in power, in particular by Raymond count of Toulouse. Pope Innocent III. sent his legates to suppress them, about A. D. 1198. He gave them commission not only to preach against the Albigenses, but to excite princes and people to exterminate them by a crusade, in which he endeavoured to engage Philip Augustus, then king of France, and the great princes and lords of his kingdom.

Besides all former methods of proceedings against heretics, which one would have thought were severe enough, this pope Innocent III. found out, and established, the new method of the inquisition.† Father Dominic was made inquisitor about A. D. 1216. When he received his authority from the pope, he declared that he was resolved to defend the doctrines of the faith, meaning the corruptions of the Roman church, with the utmost vigour; and that if the spiritual and ecclesiastical arms were not sufficient for this end, it was his fixed purpose to call in princes to take arms against heretics, that the very memory of them might be destroyed.

Thus, all the severe and bloody methods of persecution were set on foot; a vast army of cross-bearers was raised: Mezeray‡ says, they were not less than five hundred thousand. They besieged Beziers, took it, and put about sixty thousand to the sword, and proceeded with great cruelty, till they had ruined the count of Toulouse, and given his estate to Montfort, general of the crusade, as a reward for his services.

The severest methods of persecution were established by the famous council of Lateran.§ The poor Albigenses were every where a sacrifice to the merciless rage of their enemies. The chief zeal of the church, in those times, consisted in putting those they called heretics to death in the most cruel manner they could invent. Thus they made themselves worthy of the judgment, that God should "give them blood to drink."

And we shall find this part of the prophecy as fully verified in the events of providence as the former.

There had been great contests between the emperors and popes for a long time about investitures, or the right of presenting to bishoprics and ecclesiastical preferments. The emperors claimed this right, as belonging to their regale, a royalty belonging to the crown; on the other hand, the popes claimed it, as an unquestionable part of the pontifical authority. This contention had occasioned great confusion and disturbance at various times; parties were formed on each side, distinguished by the names of Guelphs and Ghibellines: the Guelphs were the papal party, the Ghibellines the imperial.

The emperor Frederic II. was excommunicated A. D. 1227, for not going in person to the holy war.‖ This so angered the emperor, that he endeavoured every way to mortify the pope. He engaged several of the powerful noblemen of Rome against him; so that the pope was forced to leave Rome, and retire to Perugia. The Guelph and Ghibelline faction strove in every place to raise their own party,* and to ruin the other; so that almost all the cities in Italy were in civil wars, and the blood of the citizens, in almost every place, shed by their own hands.

However, the emperor embarked the next year for the holy land, but soon found the pope had sent him into Syria that he might make war against him the better in Italy. He therefore returned, recovered the places taken from him by the pope, ravaged all the pope's dominions even to the gates of Rome. In the year 1237 he beat the army of the league formed against him, after a furious and bloody battle, and put the general and other chief officers to death by the hands of the common hangman. The animosities of the two parties, the Guelphs and Ghibellines, were so outrageous, that not only the several cities of Italy were divided, but particular houses and families, so that they gave no quarter to each other.

The death of the emperor Frederic II., A. D. 1250, left the empire in great confusion. Many pretended to the imperial dignity. These contests were sensibly felt in Italy; such cities as held of the empire, either formed themselves into commonwealths, or were governed by princes of their own.† Pope Urban, jealous of the power of Manfred, who had possessed himself of the kingdoms of Naples and Sicily, and to recover the power of the Guelph party, which was almost ruined, made an offer of the kingdoms of Naples and Sicily to Charles earl of Anjou, brother to Lewis king of France, on condition he would bring sufficient forces into Italy, to support the almost ruined party of the Guelphs.‡ Charles accepts the pope's offer, was crowned by Clement IV. on condition to hold those kingdoms of the holy see, by homage, fealty, and an annual rent. His army was joined by the Guelphs, defeated Manfred's army, and so got into possession of both the Sicilies. Upon this, Conradin duke of Suabia, son of the emperor Conrad, and last of the family, was encouraged to enter Italy by the Ghibellines, who were not able to endure the power of the Guelphs, so greatly strengthened by the protection of Charles. Both sides came to a battle, in which Conradin was beaten and taken prisoner, with Frederic of Austria who accompanied him, and both had their heads cut off; so that the two great families of Suabia and Austria became extinct, A. D. 1268. This dishonourable execution was by the pope's advice, who near his death gave it for a maxim, "The life of Conradin is the death of Charles;" Conradi vita, Caroli mors; Caroli vita, Conradi mors.§

Rodolf of Hapsburg, afterward emperor, who, by transferring these inheritances into his own family, raised the grandeur of the present house of Austria, could not be persuaded to meddle with the affairs of Italy; so that the government of most cities fell into several hands, just as the contending parties could prevail over each other.

The contest, upon the death of Rodolf, between his son Albert of Austria and Adolph of Nassau, kept the affairs of Italy in pretty much the same state. The feuds between the Guelphs and Ghibellines continued and increased: Jamais les deux partis des Guelphs et des Ghibellines ne fûrent si acharnés l'un contre l'autre, qu'ils etaient alors.‖

Pope Boniface VIII. persecuted the Ghibellines and the cardinals Colonna with great severity.¶ This more inflamed the parties against each other; so that the pope was taken prisoner by the Ghibellines, the grief of which is supposed to have hastened his end: Dolore animi confectus periit.**

Pope Clement V., a little time after, consulted his own safety, and retired with the cardinals into France, where the court of Rome continued for above seventy years, in a sort of banishment from their own country and dominions; in all which time, the Guelphs and Ghibellines made war on each other, and Rome was in the greatest confusion.

The emperor Henry VII. resolved to assert the rights of the empire in Italy. Pope Gregory, on the other

* Dupin, Hist. de l'Eglise, vol. iii. p. 318.
† Limborch, Hist. Inquisit. cap. 10, p. 61.
‡ Vol. ii. p. 219.
§ Concil. Lateran. can. iii. de Hæreticis, can. iii. de Inquisitionibus.
‖ Heiss, Hist. de l'Empire, vol. i. p. 270.

* Heiss, Hist. de l'Empire, vol. i. p. 274.
† Ibid. p. 274.
‡ Ibid. p. 291. § Ibid. p. 297. ‖ Ibid. p. 324
¶ Platina, Bonifac. VIII. p. 231. ** Ibid. p. 233

hand, by secret practices, raised a powerful league against him. He engaged the king of Naples, the cities of Florence, Sienna, Lucca, Cremona, Padua, and others, to oppose him. The city of Rome was in great distraction. The Colonnas, at the head of the Ghibellines, seized on the Lateran, the amphitheatre, and other principal places of the city.

John, brother of the king of Naples, at the head of the Guelphs,* possessed himself of the capitol, castle of St. Angelo, the mole of Adrian, and the Vatican. Platina has represented the disorders of these bloody civil wars, as if the Italians were in every place thirsting after each other's blood, without any bounds to their mutual rage and cruelty. Intestina mala quotidiè, cum magnâ hominum cæde, in unaquaque civitate, in quovis parvo etiam castello, committebantur; cædebantur cives, necabantur senes, allidebantur infantes, nec ullus crudelitatis modus inerat.

Benedict XII., in order to make as many friends as he could, and keep up an interest in Italy against the emperor, published an edict, whereby he confirmed to all persons, who had seized on the governments of Lombardy, that they should have a just title by that grant to what they had usurped. Fece un decreto, che tutti i tiranni di Lombardia possedessero le terre, che se havevano usurpate, con giusto titulo.†

Platina farther observes, he pretended a right to make such grants, because, during the vacancy of the empire, all the power of it resides in the pope, who is the only vicar on earth of Jesus Christ, the supreme King. Suo jure (ut ipse dicebat) tribuit, quòd vacante imperio, omnis ejus potestas in pontificem recidat, Jesu Christi, supremi regis, unicum in terris vicarium.‡

The emperor, on the other hand, not to be outdone by the pope in liberality, presented all who had seized on any part of the estate of the pope or church, with a title to possess them as their own, by virtue of the imperial authority.§

Thus were the parties spirited up against each other. The contest continued for above a hundred years, spread itself throughout all Italy; so that there was not a city, scarce a village or a family, in which they did not shed each other's blood in this furious contention. It would be endless to mention particulars; I shall only take notice of one, the massacre in Sicily, usually called, "the Sicilian Vespers," A. D. 1282. Pope Nicholas had the chief hand in the plot,‖ and managed the principal parts of it, though it did not break out till after his death, as Mezeray expressly declares. The French were murdered throughout the whole island; they massacred them at the very altars; they ripped up the women with child, and dashed out the children's brains against the stones: eight thousand were murdered in two hours, and they spared the life but of one single person.

When we see in history such bloody contentions, for so long a time, occasioned by the popes' ambition, to wrest the civil authority of the emperors out of their hands, and seize on it for themselves, we have evident proof of this righteous judgment of God, that he gave them blood to drink, as they had shed the blood of his saints.

We see their ambition proved as bloody and destructive to themselves, as to those whom they persecuted for their faithfulness in the cause of truth and righteousness. Here is a remarkable concurrence of persecution on the one hand, and of punishment, by civil contentions and bloodshed, on the other; which are the distinguishing marks of this vial or cup, as the time exactly answers to the series and order of the prophecies.

Fourth vial.—We may still observe a near resemblance between the prophecies of the vials and trumpets; on sounding the fourth trumpet, a third part of the sun was smitten; this fourth angel pours out his vial upon the sun; there is however this difference, that on sounding the fourth trumpet the sun was darkened, and the day shone not—on pouring out the fourth vial, the heat of the sun is so increased, as to become intolerable and painful.

The sun, says an illustrious interpreter,* is put, in sacred prophecy, for the whole species and race of kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory. "Darkening, smiting, or setting of the sun, is put for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness: and the scorching heat of the sun, for vexatious wars, persecutions, and troubles, inflicted by the king."†

Great troubles are often expressed in scripture, by burning the inhabitants of the earth. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore are the inhabitants of the earth burned, and few men left" (Isa. xxiv. 6). The elegance and propriety of the expression, to "scorch men with the heat of the sun," was well understood by the inhabitants of the hot eastern countries, who well knew what great mischiefs hot and burning seasons often occasioned. Our Saviour, when he had used the same figure of a scorching sun in the parable of the sower, Matt. xiii. 6—21, interprets it himself of tribulation and persecution.

I think it is not material to inquire, what particular effects of a scorching sun are the precise meaning of this prophecy; whether, for instance, famine, on burning up the fruits of the earth, or pestilential distempers, the effects of unwholesome seasons; or, more generally, some great and painful affliction, as the prophet explains a like expression, "In the city is left desolation, and the gate is smitten with destruction" (Isa. xxiv. 12).

We may understand this "scorching men with fire, so that they were scorched with great heat," as a prediction, that the judgments of God should reach his enemies in every place; for the host of heaven and seasons of the year should fight against them, and smite them with destruction, so that they should find no room to escape.

Let us then see whether, in the times which fall in with this vial according to the order of the prophecies, we shall not meet with such historical facts as will fully verify this prediction.

The time answering to the foregoing vial brought us down to about the year 1371, when the factions were so well quieted in Italy, that the popes returned to Rome, from their banishment at Avignon in France. As, in the style of prophecy,‡ the sun is put for the whole species or race of kings, in the kingdom or kingdoms of the world politic, so the popes, as heads of this political state restored to the seat of their empire, will be most naturally meant by this figurative representation of the sun; so that the power given to the sun to scorch men with fire, will most probably mean some great and grievous evils brought upon the inhabitants of the earth, by their hot and burning passions of ambition, envy, and covetousness, the causes of many mischievous disorders.

Upon the death of pope Gregory XI., which happened soon after his return to Rome, there followed a great schism, which was the most memorable event, and of greatest consequence, in the history of those times, L'histoire du schisme des papes est le plus considerable évènement de ce siècle, says the learned Dupin.§

The citizens of Rome, in order to fix the residence of the popes among themselves for the future, warmly pressed the choice of a Roman, at least of an Italian; there were but four Italian cardinals among the sixteen then at Rome, the other twelve were Ultramontanes; so there was little expectation of a plurality of votes in favour of an Italian. However, the multitude continually cried out, they would have a Roman pope, and threatened the French cardinals to cut them in pieces, if they did not choose a Roman, at least an Italian.‖ At length the people broke into the conclave, and seized the cardinals, continually demanding a Roman pope. Some of the cardinals' domestics having said to them, "Have you not the cardinal of St. Peter?" immediately, as if he had been duly elected, they clothed him in the pontifical robes, placed him on the altar, and proceeded to

* Heiss, p. 325.
† Machiavel, Hist. Fioren. lib. i. p. 30.
‡ Platina, Vita Benedict. XII.
§ Machiavel, p. 16.
‖ Mezeray, vol. i. p. 674.

* Sir I. Newton on Dan. lib. ii. p. 17.
† Ib. p. 18.
‡ Ib. p. 17.
§ Hist. vol. iii. p. 401.
‖ Ibid. p. 403.

adoration, notwithstanding his own declaration, that he was not pope: yet the next day he caused himself to be proclaimed pope, by the name of Urban VI. The cardinals then publicly owned him, yet privately writ to the king of France, and other Christian princes, that it was a void and null election, which they did not intend should be acknowledged.

Urban, trusting likely to his party at Rome, behaved with great pride and insolence, and very much disobliged the cardinals. They retired from Rome to Fundi; there they chose another pope. The better to reconcile the difference between the French and Italians, they chose a German, Robert, cardinal of Geneva, who took the name of Clement VII.

Thus a schism began, which continued many years, and divided the several kingdoms and states of Europe; some supporting the cause of Urban, others the interests of Clement, who left Italy, and placed his residence at Avignon.* Urban left his seat vacant by death, A. D. 1389. The Italian cardinals proceeded to a new election, and chose Boniface IX., a Neapolitan. In like manner, upon the death of pope Clement, A. D. 1394, at Avignon, the cardinals of that party proceeded to another election, and chose Peter Luna, of Arragon, who was named Benedict. Many attempts were made to heal this breach, but all to no purpose; a renunciation or cession of both the popes was proposed, but that suited the ambition of neither.

The Romans, after the death of Boniface IX., chose Innocent VII., and after him Gregory XII., his successors. The mischiefs of these contentions were at last thought to want the remedy of a general council. A general council was held at Pisa, A. D. 1409. The council deposed both popes, Gregory and Benedict, and chose a new pope, who took the name of Alexander V.

One would have thought this decision should have ended the dispute; here was the determination of a general council, in which there were twenty-two cardinals, twelve archbishops, sixty-seven bishops in person, eighty-five deputies, a great number of abbots, proctors of orders, and chapters, with sixty-seven ambassadors of kings or sovereign princes: and yet both the popes found means to support themselves, and keep up a party; the one chiefly in Italy, the other principally in Spain. Alexander V., chosen by the council of Pisa, was received as pope by the greater part of the nations. Upon his death, John XXIII. was chosen in his place.

There were now three successors to St. Peter, in three lines of succession, at the same time. John XXIII. appointed a general council to be held at Constance, A. D. 1414. This council pressed him to resign, and declared he ought to do so, as well as Gregory and Benedict.† John did all he could to avoid this ungrateful proposal, but finding he could not gain his point in the council, he retired from it. The council notwithstanding continued, and cited John to appear. Upon his refusal, they declared him suspended from all government spiritual and temporal; and, at last, by a decisive sentence, deposed him. Gregory renounced the papacy, and was confirmed a cardinal; but Benedict continuing to oppose the council, was declared contumacious, a schismatic, and deposed.

The next business was to choose a pope, to whom all would submit, now the former were deposed. The council unanimously chose Martin, anno 1417. This seemed to put an end to a long schism, and to restore the peace of the church. But it soon appeared, the ambition of the popes was restless, and a continual source of disorders and mischievous contentions.

Pope Eugene IV., who succeeded Martin V., was greatly displeased with the council of Basil, for maintaining the authority of councils to reform the church both in head and members. Therefore, A. D. 1432, he published an order to dissolve it. The council could not prevail upon the pope to revoke the decree, yet continued to sit notwithstanding.‡ They cited the pope to appear before them; he was forced at last to revoke the dissolution, to allow and approve the continuation, with all that had been done by the council in that time; and the decree of the council of Constance was renewed for the confirmation of the authority of general councils.

Yet still new differences arose: the pope translated the council from Basil to Ferrara, and opened a council there, Jan. 10, 1438. Yet many bishops continued still at Basil, and proceeded so far as to depose pope Eugene, and chose another pope, who was called Felix V.

Thus the schism was renewed by two popes, each at the head of a council*—Pope Eugene presiding in the council of Florence, to which place he had translated the council from Ferrara; and pope Felix presiding in the council of Basil; and at the same time Germany proposed to call a third general council, to examine the rights of the other two. This schism continued to the death of Eugene, anno 1447, Felix then resigning all his pretensions to Nicholas V., his successor.

From this time (though the schism was ended) the popes were more taken up with the wars of Italy,† enterprises against the Turks, aggrandizing their temporal power, and establishing their own families, than in any care of religion; which proved the occasion of great disorders.

Alexander VI. was one of the worst of men; he dishonoured his dignity, says Dupin, by ambition, avarice, cruelty, and debauchery. According to Mezeray, he was one of the most impious and vicious of men; and if there was any one who exceeded him in abominable crimes, it was his own bastard son, Cæsar Borgia.‡

The disorders and calamities occasioned by these contentions, which the ambition, tyranny and cruelty of the popes were the sole cause of, appear every where in the history of these times; neighbour princes and nations were divided by their quarrels, and they set the whole world about them in a flame, by the fire of their contentions: all the principal wars and quarrels of this age had their rise from the ambitious projects of the popes.

This was the chief spring of those long and bloody wars about the kingdoms of Naples and Sicily. Pope Urban, to revenge himself of Jane queen of Naples,§ offered the investiture of that kingdom to Charles of Durazzo, and persuaded him to attempt to dethrone her, though he was greatly obliged to her, and even designed by her for her successor. This ungrateful attempt, at the pope's solicitation, made the queen change her mind, and adopt Lewis duke of Anjou for her heir. Charles of Durazzo was crowned at Rome, anno 1380, took Naples without resistance, and put queen Jane to death, together with her husband Otho of Brunswick.

Upon this success of Charles, the duke of Anjou was somewhat in doubt, whether he should pursue his claim; but pope Clement, who had no other way to depose Urban, used all endeavours to press him to it, that it seemed, says Mezeray, he valued not the ruin of the church, both in temporals and spirituals, if he could but establish himself. Qu'il semblait qu'il ne lui importait pas de la ruine de l'église, au temporel et au spirituel, pourvu qu'il pût procurer son établissement.

As these wars began, so they were kept alive by the intrigues of the popes for above a hundred years, in which France, Spain, and Germany had their share as well as Italy.

But these evils, great as they were, were not the only mischiefs the ambition and contentions of the popes caused in these times.

The council of Constance persecuted John Huss and Jerome of Prague with great severity, and a dishonourable breach of faith; they were both burned by order of the council, notwithstanding the emperor's safe conduct. Such an unjust and perfidious declaration, "that faith was not to be kept with heretics," quite enraged the Bohemians. The emperor Sigismund, who succeeded his brother Wenceslaus in that kingdom, was fain to use the army he designed against the Turks to quiet the Bohemians.‖ The pope sent a legate to raise a crusade against them. There were many lesser skirmishes and battles with the Husite general Zisca. At length an army of forty thousand horse, and as

* Dupin, vol. iii. p. 406.
† Ibid. p. 439. ‡ Ibid. p. 443, 449.

* Dupin, vol. iii. p. 452. † Ibid. p. 454.
‡ Mezeray. § Ibid. ‖ Heiss, vol. i. p. 375

many foot, was sent against them, anno 1431, with the pope's legate, and many princes of Germany, at the head of it. This great army was defeated by the Bohemians; and they were not at last subdued but with great difficulty, and by reason of differences among themselves, which were raised and managed by the pope's agents, to weaken and destroy them.

Nor were these all the fatal consequences of these ambitious contentions of the popes; they caused a schism between the Greek and Latin churches, and a war between the Christians of the eastern and western empires, which greatly weakened the Christian interest against their common enemies, the Mahometan Turks. They kept up continual quarrels among the Christian princes, which the Turks, who were watching all opportunities, knew how to improve. Mahomet made great advances in Europe; and, A. D. 1453, put an end to the eastern empire, by taking the city of Constantinople, which has continued to be the seat and capital of the Turkish empire ever since. He soon passed over into Italy, took Otranto, left a garrison in it; and nothing seems to have saved Italy from the greatest danger, but the death of Mahomet, and a dispute between his sons about the succession; for Mahomet was eagerly bent upon taking old Rome, as he had already taken new Rome, or Constantinople. But the providence of God cut off his power, and put an end to all his designs with his life.

If now we consider the events of providence in this period, not only in a few particular instances, but in the general history and state of the Christian world, in the mischievous effects which the ambition and contentions of the popes caused every where, do they not very fully and properly answer the prophetic description?

The many evils caused by the hot and furious zealots for the pope's ambitious views, were fitly represented by a hot and intemperate season, whereby men were scorched with great heat.

Some interpreters carry the meaning of these expressions yet farther, and conceive they are to be understood in a literal sense also, for intemperately hot and burning seasons, which should destroy the fruits of the earth, occasion famine and pestilential distempers; and it is certain, in the history of this period, that the prophecy is fully verified in this meaning too. Not to enter into a particular detail of the numerous instances the history of this period furnishes us with, there is one so remarkable above others, and which falls out at a time so proper to close this period, that I think it deserves particular notice.

A new kind of disease invaded Germany this year, A. D. 1529, says a very judicious historian: "Men being taken with a pestilential sweating, either died in twenty-four hours; or, if they sweated out the poison, they recovered by degrees their health again: but before any remedy could be found for it, many thousands perished. This distemper, in a very short time, spread itself from the ocean all over Germany; and with incredible celerity, like a fire, raged far and near. It is commonly called, the sweating sickness of England; for, in the first year of the reign of Henry VII. of England, which was in the year of our Lord 1486, the same plague infested that country: and, because there was no remedy known for such a new distemper, it swept away a vast number of people. At this time also there was a great scarcity of corn and wine; so that all the judgments wherewith God, in his anger, uses to punish an unthankful people, as the sword, pestilence, and famine, fell upon Germany at one and the same time."*

It appears this was a new distemper, and but lately known, yet it was not the first time this period or age was punished with it: "There was a sweating sickness about eleven years before (A. D. 1517), being of that malignity, that it killed in the space of three hours; many persons of quality died of it: it was so mortal among the vulgar sort, that in some towns it took away half the people, in others the third part."†

About thirty years before this, viz. the beginning of the reign of Henry VII., "there reigned in the city, and other parts of the kingdom, a disease," says the Lord Bacon, "then new, which, of the accidents and manner thereof, they called the sweating sickness; it was conceived to proceed from a malignity in the constitution of the air, and infinite persons died suddenly of it, before the manner of the cure and attendance was known."*

Here we see a new pestilential distemper returning three times in the space of about forty years, and the last time not confined to a particular country, but spreading itself through most parts of Europe.

I cannot leave this part of history, without the account a French historian gives us of it in his own country; as, I think, it greatly illustrates the propriety and elegance of the prophetic description.

"From the end of the year 1528 to the beginning of the year 1534," says the historian, "heaven was so angry with France, that there was a continual disorder of the seasons, or rather summer alone had taken all their places; so that for five years there was not two days of frost together. This intemperate heat enervated nature, if I may so express it, and made it impotent; it brought nothing to maturity, the trees blossomed immediately after the fruit, corn did not increase in the ground for want of water; there was such a quantity of vermin, as eat up the young shoots; the harvest did not produce sufficient for the next year's seed. This scarcity caused a universal famine; after which there appeared a distemper called *troussegaland*, and then a furious pestilence; by which three plagues, above a quarter part of mankind was carried away."†

Thus literally, as well as in a figurative meaning, there was power given unto the sun to scorch men in this period.

What little effect these judgments of God had on the world for their reformation, to abate their enmity to the truth, or cruelty to the faithful professors of it, we may learn from the infamous conduct of the council of Constance, which, in open violation of the public faith, burned John Huss and Jerome of Prague; and gave a public sanction to that scandalous doctrine, "that faith is not to be kept with heretics:" and we shall have yet farther instances of it in the following periods of prophecy and history.

Fifth vial.—This vial or cup is poured out on "the throne of the beast; so the word is in the original." In the scripture language, throne, kingdom, government, authority, dominion, and power, are of like signification; to "translate the kingdom from the house of Saul, and to set up the throne of David over Israel," is to take the authority and power of government from the one, and give it to the other (2 Sam. iii. 10); to "establish the throne" is to confirm the kingly power and authority, as God promised David, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. vii. 16). An enlargement of the throne, signifies an increase of dominion and power, as, when "Solomon was set on the throne of the kingdom," the court congratulated David, and wished prosperity to the new king, in these words, "God make the name of Solomon better than thy name, and make his throne greater than thy throne" (1 Kings i. 47).

The throne, then, of the beast, which our translation has rendered his "seat," seems plainly to mean, his authority and power, rather than the city or seat of his residence. For the prophetic language puts a *throne* to signify, not the seat of a kingdom, but its power and authority. And so this very prophecy explains it; this angel "poured out his vial on the seat of the beast, and his kingdom was full of darkness."

Darkness is an emblem of affliction; a kingdom full of darkness will then naturally signify a great diminution of power and decay of authority; so that the distinguishing punishment of the beast in this period, that his kingdom shall be full of darkness, will most properly mean some great and successful opposition to the papal power and authority, which shall much weaken and lessen it, and give such uneasiness to the supporters of it, as shall drive them into a rage, and make them bite their own tongues, as it were, for anger and vexation.

Let us see, then, how this prophetic description is an-

* Sleidan, Hist. Refor. lib. vi. p. 121.
† Lord Herbert, Hist. Hen. VIII. p. 69.

* Lord Bacon, Hist. Hen. VII. p. 9.
† Mezeray, Hist. vol. ii. tom. iv. p. 570.

swered by the events of providence, in the times which fall in with this period of prophecy.

The last vial brought us somewhat beyond the year 1500. We shall easily perceive the most memorable events of history which next followed in order of time, were those which prepared the way for the protestant Reformation, and at last fixed and settled it in many considerable kingdoms and states of Europe.

The power and authority of the popes were attacked with success; entire nations were cut off from the kingdom of the beast. A very considerable part of those who had been long subject to his authority renounced it, and have continued freed from it to this day: even the nations which still profess obedience to the pope, have greatly abridged and restrained his power. They have learned to oppose his extravagant claims, and have rendered impracticable any ambitious views of a supreme unlimited authority in temporals and spirituals, which the popes had often aimed at, and at some conjunctures had a fair prospect of establishing.

The care of a wise and good Providence did not permit the kingdom of the beast to rise to such a degree of power, or even by the most cruel exercise of the power it had attained, to suppress altogether the cause of truth and Christian liberty. The blood of the martyrs, instead of destroying their cause, helped to promote it; many were justly displeased with so cruel usage of good men, pitied them for their sufferings, and began to have more favourable thoughts of their opinions. The corruptions of popery grew daily more visible to the world; the scandalous use pope Leo X. made of indulgences, to raise money every where by them, provoked Martin Luther to preach against them. This so nearly touched the power and interest of the pope, that he resolved to put a stop to all such disputes, so dangerous to his authority. He solemnly condemns the doctrine of Luther, and engages the emperor Charles V. to see his bull put in execution. Luther, under the protection of the elector of Saxony, not only continued to maintain his first doctrines, but openly declared himself farther against other corruptions of the Roman church; in which he was followed by many princes and cities of the empire. The doctrines of the Reformation spread so fast, and were propagated in so many places, that it was judged necessary to call a general council, as the only effectual means to put an end to those differences. So a council was appointed to meet at Trent, A. D. 1542, which, after many suspensions and intermissions, ended at last, A. D. 1563.

This council was so artfully managed by the popes, and ended so much to their advantage, so fully confirmed their corruptions, and condemned all doctrines tending to a reformation, that it was unanimously rejected by all who maintained the necessity of a reformation. Instead of proving an effectual remedy to restore peace, it greatly exasperated men's tempers; for, by the decrees passed in the council of Trent, all hopes of reunion or accommodation were entirely cut off. The kingdoms of England, Scotland, and Ireland, the northern kingdoms of Sweden and Denmark, many states of the empire and cantons of Switzerland, and great numbers in France, Hungary, and Bohemia, firmly adhered to the Reformation, separated from the Roman communion, and absolutely renounced the papal authority.

The popes, who were accustomed to use other arms besides spiritual, engaged the house of Austria, and several princes, by all possible means, to suppress the northern heresy, as they styled the Reformation; and left no methods they could think of untried, by which they could hope to ruin it: so that wars, invasions, assassinations, massacres, are the principal parts of the history of these times, for above a hundred years. We need but just mention the many bloody wars in Germany, in which Charles V. was endeavouring to destroy the liberties of the empire, with the protestant Reformation, the many civil wars in France, the long wars between Spain and the United Provinces, the Spanish invasion of our own kingdom, the massacre of Paris, the powder-plot in England, the many attempts against the life of queen Elizabeth, the actual assassinations of Henry III. and Henry IV., kings of France, and of the prince of Orange, founder of the Dutch commonwealth; all which are recited at large in every history, and recorded as the most memorable events of those times.

Yet the same histories also show us, that all these attempts in aid of the pope's authority failed of success. Several kingdoms maintained the Reformation against all opposition, and, by full authority of the supreme civil powers, annulled and made void the usurped authority of the popes; in many countries where yet the government continued in obedience to the pope, as supreme head of the church, the free possession and exercise of the protestant religion was tolerated and indulged.

At length, after many and great struggles, the chief defenders of the popes's cause were brought to confirm and ratify the peace and liberty of the protestant states. The treaties of Westphalia, A. D. 1648, are well called "the basis of the religious liberty of the empire." The treaty of Osnabruck, between the emperor and Sweden (art. v.), and the treaty of Munster, between the emperor and France (art. xxxiii.), confirmed the protestant states in their religion, and quieted them in their possessions in the most solemn and authentic manner;* and, what deserves observation, notwithstanding the public and vigorous protestations of the pope to the contrary. Pope Innocent X. had vehemently opposed these treaties in their progress, and no sooner were they concluded and ratified, but he solemnly protested against them, as highly prejudicial to the catholic religion and holy see. He declared them null and void, and freed all persons from any obligations to keep them, though they had sworn to the observation of them. Nous, de nôtre propre mouvement, et de nôtre certaine science, et mûre deliberation, et de la plenitude de la puissance ecclesiastique, disons et declarons, par ces mêmes presentes, que les dits articles——ont été de droit, sont, et seront perpetuellement, nuls, vains, invalides, iniques, injustes, condamnés, reprouvés, frivoles, sans force et effet, et que personne n'est tenu de les observer, ou aucun d'eux, encore qu'ils soient fortifiés par un serment.†

The great opposition made by the pope to these treaties, while they were negociating, gave the contracting powers reason to apprehend some such protestation at the conclusion of them. It was therefore inserted in the treaty itself, that these articles should be observed, any declaration made or to be made to the contrary notwithstanding, Sans s'arrêter à la contradiction, ou protestation, fait par qui ce soit, ecclesiastique ou seculier, soit au dedans soit au dehors de l'empire, en quelque tems que ce puisse être, toutes les quelles oppositions sont declarées nulles, et de nul effet, en vertu des ces presentes.‡

It is well known, these treaties of Munster and Osnabruck have continued an essential part of the constitution of the empire ever since; they are generally made the basis of all subsequent treaties, and have very frequently been confirmed by them.

Thus the Reformation proved a great blow to the authority of the popes; many nations withdrew altogether from his obedience, and such as remained to own him head of the church, yet evidently showed much less regard to his authority than before; and, on some greater occasions, plainly appeared both to oppose it, and treat it with contempt. As this is a very remarkable event of providence in itself, it every way answers the prophetic description of this period, That the fifth angel poured out his vial upon the seat or throne of the beast; and his kingdom was full of darkness.

* Heiss, vol. iv. p. 146, art. v. ib. p. 87, art. xxxiii.
† Protestation du Pape, ib. p. 236.
‡ Traité d'Osnabruck, ib. p. 147.

CHAPTER XVII.

SECTION XVI.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

(1.) After I had seen in vision the afflicted state of the church in this last period, and the punishment of its antichristian enemies, by many strokes of divine vengeance, one of the angels appointed to pour out the cups of God's wrath called me to him, to explain yet more particularly to me some things concerning these judgments, and the characters of the persons on whom they were to be inflicted, which should sufficiently mark them out to a careful observer, as an idolatrous power, ruling over many nations and people.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

(2.) With whose idolatrous doctrines and practices the princes and rulers of the world, together with all sorts of people of every rank, had been greatly corrupted: so that they had been prevailed upon by this prostitute to join in polluting the worship of the Christian church, by abominable superstition and idolatrous practices.[1]

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

(3.) When the angel had thus informed me of the design of his message, the scene of the prophetic vision was changed to a wilderness, a place of retirement and secrecy; there I saw a new vision, a woman appeared riding on a beast, adorned with scarlet furniture; its form like that I saw rising out of the sea, having seven heads and ten horns, with many blasphemous inscriptions or titles, to show that this idolatrous persecuting power was the same antichristian Roman government, meant by the beast that I saw in a former vision rise out of the sea.[2]

4 And the woman wns arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

(4.) This lewd prostitute, who sat on the beast, was herself clothed in the imperial habit, wearing purple and scarlet robes; she was also very richly adorned with gold and jewels, to show her high quality and great riches; she had also a golden cup in her hand, wherewith she intoxicated persons, and enticed them to join with her in her superstitions and idolatry.[3]

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

(5.) This character of an idolatrous persecuting government, represented by this woman sitting upon a scarlet-coloured beast, appeared manifest by an inscription on her forehead, to this purpose: This is a mystical or figurative personage, meaning, under the name and character of Baby-

ANNOTATIONS ON CHAP. XVII.

Contents.—The former vision represented a very afflicted state of the church; the true worshippers of God, few in number, driven out from society, flying into a wilderness and desert places for safety from persecution, prophesying in sackcloth, in a state of oppression and mourning, often put to death for their testimony to the truth: yet the time of this afflicted state is limited to one thousand two hundred and sixty years, or prophetic days; at the end of which period, this oppressive persecuting power shall be destroyed,—purity, truth, and righteousness, which were oppressed and persecuted, shall flourish in a state of great safety, peace, and huppiness.

This is a much longer period of prophecy than either of the two foregoing. To make the true intention and meaning of it more clear and evident, one of the angels who poured out the cups of God's wrath, is sent to St. John as a *nuntius*, more fully to explain it.

A *nuntius*, angel, or interpreter, was a known part in the ancient drama. Here an angel is sent to interpret this part of the prophecy to us; and we may justly look upon the angel's interpretation as a sure key, which will warrant an application of the several representations; and so far as an angel from heaven explains it, we may be satisfied we have the true meaning of it: so that by the help of this explication in the prophecy itself, we have a sure interpretation of some of the more important parts of the vision, and of such as will make the interpretation of the rest very likely and probable.

[1] Ver. 2.] Idolatry, in the ancient prophecies, is frequently called whoredom and fornication; the prophet Ezekiel interprets, being "polluted, after the manner of their fathers, and committing whoredom after their abominations," by "making their sons to pass through the fire, and polluting themselves with their idols" (xx. 30, 31). The prophet Isaiah, in like manner, describes the propagation of idolatry by Tyre, which was spread every where with their great trade and commerce, by these remarkable words, "She shall commit fornication with all the kingdoms of the world upon the face of the earth" (xxiii. 17). As it is agreeable to the prophetic style to represent cities in the figure of women, so it is to represent idolatrous and superstitious cities by prostitutes and harlots; "Seeing thou dost all these things, the work of an imperious whorish woman," says the prophet Ezekiel to Jerusalem (xvi. 30). A fit expression to show the evil of idolatry and superstition, and how hateful in the sight of God. This was one distinguishing character of this antichristian power, which ruled over and corrupted so many nations and people.

[2] Ver. 3.] We have already seen, in the notes on xiii. 1, that the monstrous wild creature there described, having seven heads and ten horns, with titles of blasphemy, and in which the forms of a leopard, a bear, and a lion were mixed together, signified the last form of Roman government, contemporary with the several new kingdoms erected on the fall of the Roman empire, after the form of government at the time of the vision, which was the imperial, should be passed away. The present representation of the great whore or prostitute, sitting upon this beast, signifies that the same state of Roman government is intended, which can be no other than the idolatrous persecuting power supported by the papal authority. This the angel-interpreter will show, I think, with full evidence, in explaining the principal parts of this figurative representation.

The beast seems to be called scarlet-coloured, because a scarlet covering, or rich cloth, was thrown over it: might not that rich horsecloth be embroidered with gold, and have heads and horns worked upon it, as emblems of power and authority, with proud mottoes, or titles, amounting to blasphemy?

[3] Ver. 4.] Purple and scarlet were the colours of the imperial habit: the purple in times of peace, and the scarlet in times of war. It is well known these are the colours used by the pope and cardinals; so that to be raised to the purple, or to the scarlet hat, is used to express being made a cardinal. The use of jewels, for state and magnificence, is too well known to be insisted on. The golden cup in her hand, full of abomination and filthiness of her fornication, may be an allusion to those philtres, or love-potions, which prostitutes and lewd women were used to prepare, to inflame the love of their gallants, but by which they often disturbed their senses, and made them run mad; or it may refer more simply to the common effects of drunkenness and debauchery. Babylon is represented as "a golden cup, that made all the

lon, a power like that of ancient Babylon, a chief promoter of idolatry, by whose authority it was propagated among many nations. [4]

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

(6.) When I perceived how cruel and outrageous this government was represented, so as to persecute the most faithful Christians to death, and shed their blood, as if drunk and mad with rage, it struck me with great wonder and astonishment, that a power, professedly Christian, should be so intoxicated with pride and cruelty. [5]

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

(7.) Then the angel-interpreter, who was sent to explain this vision to me, more distinctly informed me, that when I should more fully understand what this persecuting power was, how it came by its authority, how it abused it, how severely it should be punished for it in the end, my wonder would be much lessened: I will therefore, says he, give you a more distinct account of the original wickedness and punishment of this mystical Babylon.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(8.) Know then, and understand, this persecuting power will be a revived authority in the same city of Rome, which was once before destroyed by the righteous judgment of God for persecuting the truth; another persecuting power shall arise after it, which, by means of false doctrines, and those hellish principles by which Satan corrupts the world, and maintains a power over wicked men, shall greatly prevail; a corrupt part of the church, who by their antichristian temper and actions show they are not true Christians, shall be surprised and pleased with it, and the greater part shall rejoice in the revival of a power to promote their corruptions, and to persecute all who have conscience and integrity not to comply with them. [6]

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

(9.) Let them who have a mind to understand this prophecy, particularly attend to this key of explaining it, and it will give them a good degree of knowledge in the meaning of it; let them lay it down for a maxim, that this persecuting power is the city of Rome, so well known by its situation on seven hills. [7]

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

(10.) But, said the angel, observe farther, that seven kings are also signified, to express more distinctly under what state or form of government this persecuting power should arise in Rome. Observe then, that out of seven forms of government, five are already passed; the present that now is, at the vision, is the sixth; after this there shall be another, which is not yet come, and when it comes, is to continue but for a short time. All these are to be passed in their succession, before that form of Roman government shall arise which is meant by the beast in this prophecy.

11 And the beast that was, and is not, even he

---

earth drunken; the nations have drunken of her wine, therefore the nations are mad" (Jer. li. 7). The disordered senses and understanding of a drunken man, the natural effects of a debauch, are a proper figurative representation of a disordered understanding and judgment of men, misled by any methods of infatuating deceit into idolatry and gross superstition.

[4] Ver. 5.] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, "this inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship." In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks "this inscription is rather an allusion to the known inscription on the forehead of the high-priest, Holiness to the Lord; whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God."

The paraphrase of the Bishop of Meaux on these words deserves observation. "Babylon is meant by the name of the whore, and Rome by Babylon. This is the most natural sense.—We see then why St. John represents Rome in the name of Babylon, as she had all the characters of Babylon, an empire full of idols and divinations, and a persecutor of the saints, as she was." Sous le nom de la prostituée c'est Babylon, et sous le nom de Babylon, c'est Rome, c'est le sens le plus naturel——on voit donc pourquoi Saint Jean represente Rome sous le nom de Babylon, dont elle avait tous les caractères, dominante comme elle, comme elle pleine d'idoles et de divinations, et persecutrice des saints, qu'elle tenait captifs.

[5] Ver. 6.] It has been observed, I think justly, that the persecution of Christians, at the time of the vision, was not likely to have occasioned such astonishment in the apostle; but he might well greatly wonder, that Rome Christian, once so famous for purity of faith and patient suffering for the profession of truth, should become another Babylon for idolatry and persecution. From hence, protestant interpreters may with reason infer, that this vision does not represent the persecution of Rome heathen, but of Rome antichristian.

[6] Ver. 8.] This description of the beast, that it was, and is not, and yet is, means, in a plain and easy sense, that this persecuting power once was, then ceased to be, but afterward recovered itself again. Mr. Mede, following good authority, reads παρέσται, and renders it, "The beast that was, and is not, and yet is to come, which at length shall ascend out of the bottomless pit." The bottomless pit, gulf, or abyss, is mentioned as the prison of Satan, and his evil angels; opening the bottomless pit, signifies a permission of those powers of darkness to deceive and corrupt the minds of evil-disposed and wicked men with false doctrines and principles of persecution, through their lusts of ambition and covetousness (vid. ix. 1).

The expression, "Whose names were not written in the book of life," is intended to show, that this revival of a persecuting power should be greatly owing to some members of the church itself, but such who had lost the spirit and temper of true Christianity, who were led by ambition and worldly interests, and were ready to fall in with any thing that seemed best to fall in with their inclinations and views. "The book of life" is an allusion to the registers in which the names of persons were enrolled to remain upon record, as members of a corporation, or freemen of a city; to be registered in the book of life, is to be registered as true Christians, who have a right to the promise of eternal life (vid. iii. 5).

Now this description most exactly agrees with the temporal power of the papacy, which arose by the means of false doctrine, persecution, and assistance of a corrupt part of the church itself. Thus Rome, after it had lost all authority, ceased to be a seat of empire, was itself a small duchy, subject to the exarchate of Ravenna for many years; yet it revived again, recovered great power and authority, and has long continued the seat of the most extraordinary government the world ever saw.

[7] Ver. 9.] This interpretation of the angel leaves no room to doubt, but that the persecuting power here prophesied of was to be some empire of which the city of Rome was to be the capital, or seat. Rome was as well known by its

is the eighth, and is of the seven, and goeth into perdition.

(11.) For the form of government here prophesied of may on some accounts be reckoned as an eighth, though yet, for other reasons, it may be accounted as a seventh, and shall in its due time be as surely destroyed, as the several forms of government in succession before it were. [8]

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

(12.) More distinctly to show you the time of the beas in this prophecy, observe the ten horns, as designed to signify several distinct kingdoms and governments, none of which are yet in being at this time of the vision, but which are to arise in or about the same time with this last form of Roman government; therefore you are to consider the time of this persecuting power contemporary with ten other kingdoms, or governments, to be formed hereafter in the dominions of the Roman empire. [9]

13 These have one mind, and shall give their power and strength unto the beast.

---

situation on seven hills, or montes, as by the name of Rome itself; urbs septicollis was never mistaken for any other city, Roman authors have so fully determined the sense of it.

Quæ de septem totum circumspicit orbem
Montibus, imperii Roma deûmque locus.*

[8] Ver. 11.] This part of the angel's interpretation deserves particular attention. It has appeared difficult to most interpreters; so that there is great difference between them as to the precise meaning of the several expressions.

The whole scheme and order of these prophecies will by no means admit, that the seven kings should mean seven emperors, in immediate succession to each other; for then the text would make the then reigning emperor the sixth, his immediate successor must be the seventh, the whole twelve hundred and sixty years of this period, with all the time of the two foregoing periods, would be comprised in the single reign of one man, and the whole prophecy would reach no farther than a very few years after the vision.

It is to be observed, that, in the style of prophecy, kings means kingdoms, or states of government. Daniel interprets the beast in his prophecy to mean kings, that is, kingdoms, empires, and distinct governments. "These great beasts, which are four, are four kings, which shall arise out of the earth" (Dan. vii. 17). One of these kings the prophet explains by a kingdom and distinct government, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms" (ver. 23.) The prophecy before us points out the same interpretation, "The ten kings who have received no kingdom as yet" (xvii. 12), seem plainly to mean, not so many particular persons, who reigned in succession one after another, in the same kingdom or empire, but so many kingdoms, or distinct states of government, contemporary with each other, and all of them contemporary with the empire of the beast.

The angel-interpreter only observes concerning the first five, that they were fallen or passed away at the time of the vision, and, as Mr. Waple justly observes, without any distinct account of them, their time, names, difference, or the order of their succession among themselves; for which he gives this good reason, because they were of no farther use to this prophecy, than to show that the one head then in being was the sixth of the seven, after five already past. We have no need, then, to inquire, with great exactness, what these five forms of government were we may content ourselves with a short account of a very eminent Roman historian, very near the time of this vision. "Rome," he says, "was first governed by kings, then by consuls, by dictators, by decemvirs, by military tribunes with consular authority."†

The triumvirates were states of confusion, rather than forms of government; and Augustus settled the imperial government, which was the sixth, the form of government at the time of the vision, and which long continued under his successors, to the time of the destruction of the Roman empire by the northern invasions.

There appears no reason why the imperial government under Christian emperors should, or even can, be called a new form of Roman government: for all the powers of government were the very same under heathen and Christian emperors. I cannot therefore apprehend, that Constantine and his successors, when the empire became Christian, can be meant by the seventh king, or the kingdom which was not yet come. It seems to me, that the angel-interpreter intimates plainly enough, that the seventh form of government was not to begin till the imperial power of Rome should be destroyed, in whose soever hands it should be. After the imperial power was destroyed, Rome was long subject to the kingdom of the Goths in Italy. It was recovered out of their hands, and continued for some time, during the exarchate of Ravenna, under the eastern empire, governed by a lieutenant, and a duke subject to the exarch, as we have observed more largely before, on ch. xiii.

This state of Rome and its government answers well to the description of the beast, that was, and is not; and shows how this last government of the beast may, on some accounts, be called the seventh, and, for other reasons, the eighth head of government, as the exarchate of Ravenna was in some sense a new form of government, and yet hardly so distinct and proper a form of government, as to be reckoned a different head.

[9] Ver. 12.] What we translate "one hour," *μίαν ὥραν*, ought to have been translated "the same hour" or point of time, as several learned interpreters have justly observed. We have the same expression in the next verse, *μίαν γνώμην*, wnich we have rendered "one mind," meaning plainly the same mind. The beast, then, and the ten kings or kingdoms, are to be contemporary powers, or to reign at the same time.

Horns are a usual symbol of strength, as the strength of some of the fiercest beasts lies in their horns. This symbol of strength and power has been anciently used in the prophets, to signify the power of empire and government. Thus the prophet Jeremiah, concerning Moab, "The horn of Moab is cut off, and his arm is broken, saith the Lord" (xlviii. 25). The prophet Zechariah saw the kingdoms that oppressed Judah under the representation of horns: "Then I lifted up mine eyes, and saw, and beheld four horns. And I said unto the angel that talked with me, What be these? and he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem" (i. 18, 19). In the prophecy of Daniel, horns are most expressly designed to signify the empires of Media, Persia, and Greece; "The ram which thou sawest having two horns are the kingdoms of Media and Persia. And the rough goat is the king of Greece; and the great horn that is between his eyes is the first king," the founder of that empire (viii. 20, 21).

There were ten horns in the representation, to denote ten distinct kingdoms, which should arise in several parts of the Roman empire, which the northern nations should canton out among themselves, and erect into new and distinct kingdoms.

I have before observed, that *ten* in prophetic language does not always mean a precise number, but is used as a certain number for an uncertain, to express in general several or many; "ten times" is the same as many times, "ten women" the same as many women, "ten men" mean several men, "ten sons" several sons, as we have observed in the annotations on Rev. ii. 10.

So that there seems to be no necessity of finding a precise number of ten different kingdoms, or just so many different governments, neither more nor less, erected on the ruins of the Roman empire: in fact, in those times of disorder and confusion, they were shifting and variable; but that

---

* Ovid. Trist. lib. i. eleg. 4.
† Tacitus, Annal. lib. i. cap. 1.

(13.) When these kingdoms shall be erected, as all had the same intention of cantoning out some part of the Roman empire a settlement for themselves, so they shall all join their authority and power (however they may be divided in their respective interests and ambition) to support this antichristian persecution of the faithful servants of Christ.

14 They shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

(14.) They shall themselves join in this war with Christ and his church, in persecuting all who should adhere to the purity of the Christian faith and worship; but though the faithful shall suffer much from them, they have this consolation in the same prophecy, that Christ, the King of saints, shall in due time overcome these powerful conquerors of the Roman empire: for God has constituted him Lord of lords, and King of kings; and God will assuredly defend and protect those whom he has chosen and called to the privileges of his church, and who are faithful to the cause of God and religion, against the opposition of the world, how powerful soever it may be.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

(15.) The angel-interpreter farther informed me, that I was to understand by that part of the vision in which I saw the whore sitting on many waters, the great extent of that persecuting power over many nations and people, being supported by the united force of the several nations that had settled themselves in the Roman empire. [10]

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(16.) Yet, for the comfort of the faithful, it is revealed, that these very nations who will thus support the idolatry and persecution of the beast for a time, shall at length grow sensible of her extravagant claims and grievous oppressions, shall be highly displeased with them and resent them; they shall not only withdraw their protection from her, but shall use their power against her; shall strip her of her ornaments and riches, expose her to shame, and bring her to destruction by fire and sword, and all the calamities of war. [11]

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

(17.) For God, the supreme governor of the world, in whose hands the hearts of kings are, as well as the hearts of meaner persons, though he permits the kings of the earth to support the idolatry and persecution of the beast for a time, yet it is only for a limited time, during the period of this prophecy; when this word of prophecy shall be finished, then he will put it into their hearts to fulfil his farther will, in the destruction of that power which they before supported.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

(18.) And finally, to understand this vision, observe that the kingdom of the beast is a kingdom in the same great city which you now see the empress of the world, which has subdued the other empires, and subjected so many kingdoms of the earth to its dominion. [12]

---

several new kingdoms were erected, when the northern nations divided the empire among themselves, is well known in history, and evident in the several distinct governments of Europe at this day.

Several interpreters have reckoned up the number of ten precisely with the time when, and the place where, they were erected, from whom every one who pleases may satisfy his farther curiosity. It may be sufficient here to mention the account given of them by the illustrious Sir Isaac Newton.*

1. Kingdom of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdom of the Alans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of Britain.
8. The kingdom of the Huns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

Whether we reckon after this manner with our illustrious author, or in a somewhat different manner with others, yet in general, this division of the Roman empire into several distinct kingdoms, was a memorable event of providence, and distinguishing mark of this period of prophecy: so that we may observe with the Bishop of Meaux,—here, without the necessity of being more particular, is a character very remarkable, that so many distinct kingdoms should be raised out of one and the same empire, in Spain, Gaul, Great Britain, Italy, Pannonia, and elsewhere. This is a character sufficient to distinguish this period, especially if we join to it the other parts of the description.

[10] Ver. 15.] This observation of the extensive authority or jurisdiction of the beast, or last government of Rome, over so many other nations and people, as well as the immediate subjects of its own government, is another very considerable mark of that persecuting power which the Spirit of prophecy here describes. It strongly points out one circumstance peculiar to the papal government of Rome, and wherein it differs from all other governments in the world, whose jurisdiction and authority are confined within the bounds of their own dominions; whereas the authority of this government reaches all the nations settled in the Roman empire, and all the kingdoms erected by them.

[11] Ver. 16.] The description of this judgment may receive light from a passage in the ancient books of Moses. "If," says God, "I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. My sword shall devour flesh" (Deut. xxxii. 41, 42). The original אכל properly signifies to eat, and figuratively to devour. In like manner, the expression of the prophet Jeremiah, xxx. 16, "All that devour thee shall be devoured," is literally, "All that eat thee shall be eaten."

The nations of the earth, supporters of this tyrannical power, may resent any attempts made by it against their own authority, as the empire, France, Spain, and Portugal have often shown; and yet they may bewail her, and lament for her, as it is represented they will do, xviii. 9, when her utter destruction shall take away a main support of their own superstition and tyranny.

[12] Ver. 18.] This is so plain a description of Rome, as must necessarily determine the meaning of this prophecy to some state or form of government in that city. What state or form of government it is, the other parts of the description do, I think, sufficiently determine, to the reasonable satisfaction of all who are willing fairly to inquire into the true meaning of it: so wonderful agreement in the events of providence, to the prediction, in which so many things were to concur, and for so long a time, is a great evidence of the truth of the prophecy, and a great encouragement to faith, patience, and hope in God, the great and useful design of it.

* On Dan. vii.

CHAPTER XVIII.

SECTION XVII.

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

(1.) Now after the angel interpreter had so far explained the meaning of the vision and mystery of the woman, and of the beast with seven heads and ten horns which carried her, another angel was sent from heaven, to show the sure downfall of this antichristian power: to give weight to this message, it pleased God to send an angel from heaven, as from his court, to declare his decree, and an angel of high and superior rank, to show the importance of his commission. [1]

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

(2.) As the angel drew nearer, he proclaimed the decree of heaven with an audible voice, saying, Babylon is fallen; this mystical Babylon shall as surely perish as ancient Babylon formerly did, and become an equal example of ruin. As a city quite destroyed, where there is no more concourse of men, and which is utterly desolate, it shall be a place of resort for hateful birds and beasts of prey. [2]

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

(3.) The angel declaring the judgment of Rome, shows at the same time the reason of so heavy and severe punishment, because she had not only been guilt of idolatry herself, and with great wrath persecuted the true Christian faith and worship, but had also corrupted the princes and nations of the earth, as if she had given them a cup of poisonous composition, to disturb their understanding, and heat them into rage and fury; she had prevailed upon them to commit the same sins of which she was guilty, and to propagate her corruptions by ambitious views, incitements of luxury, and prospect of gain. [3]

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

(4.) When this angel had declared the punishment of Rome, a voice from heaven declared what use and improvement good Christians were to make of such a revelation; that they should most carefully keep themselves from falling in with these general corruptions, and no ways assist to support and propagate them. They are warned, on the contrary, with faithfulness, constancy, and zeal, to attempt a reformation of them, at least among themselves, by an open and resolute separation. This is their duty and concern; lest, by aiding or abetting these corruptions, they partake in that guilt, which will make them liable to all the plagues and judgments with which they shall be punished.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

(5.) For they may be assured, the time is coming when such sins as these, like the notorious sins of wicked nations, shall be found ripe for judgment; a decree shall be pronounced against them in heaven, and the execution of it shall visibly show, that God does not forget, as the workers of iniquity vainly imagine; but will surely remember, in a

ANNOTATIONS ON CHAP. XVIII.

Contents.—In the former chapter, the angel interpreter, or *nuntius*, has given us a key to the meaning of the prophecy, which describes this third and most lasting period, in which the saints were to suffer for their faith and constancy; that they might expect a time of temptation and suffering; that they might be more careful to confirm their faith and patience, and encourage their perseverance.

This chapter represents another angel sent from heaven, to reveal the sure judgments of God on these enemies of the pure Christian religion, to foretell their sure destruction, and in as eminent a manner as God ever appeared to punish Babylon or Tyre, the ancient enemies of true religion. This part of the prophecy is very fit and proper for the general design of it, to warn and caution good Christians against the corruption of the time and age in which they live; to give them consolation in all their sufferings, through hope in the protection of God, of deliverance in a proper time, and of a glorious reward in the end.

[1] Ver. 1.] The description of this angel, as an angel of great power, "and the earth was lightened with his glory," seems to allude to the vision of Ezekiel, xliii. 2, when he beheld the glory of the God of Israel; "the earth shined with his glory," a bright and shining light usually attended the appearance of angels; and likely the splendour of the appearance was greater, as the angel appearing was more honourable. Sending an angel of superior rank, alludes to the custom of courts in employing persons of dignity, according to the weight and importance of the commission they were to execute.

[2] Ver. 2.) These expressions seem to be taken from the prophet Isaiah, in his prophecy against Babylon, xiii. 19, &c., "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in her pleasant places." What we render, "and satyrs shall dance there," the Seventy render, δαιμόνια demons or devils; the Hebrew שעירים signifies some hairy creature, as a goat. It was a vulgar opinion, as Bochart has shown, that demons, or evil spirits, were used of old time, to appear in the shape of goats, or in the form of some hairy creature, and that they were used to have their haunts in forlorn and desolate places;* on which account, this word is sometimes translated "demons," or devils. The whole is a strong figurative description of utter destruction.

[3] Ver. 3.] "The Romish clergy," says Mr. Daubuz, "by trading in spiritual matters, have gotten vast wealth; these are the merchants of the earth, who, by their popish tricks and trinkets, have gotten a good part of the wealth of the world into their hands. In short, Rome is a great mart," adds our author; "the Romish clergy are the merchants and factors, the secular inferior clergy, the monks and friars, are the pedlars and hawkers, which retail the merchandise. As for the luxury of Rome, procured by this trade, it needs no proof."

As the destruction of Rome is here compared to the destruction of Tyre, we easily see how proper it was to describe the sins of Rome, by figures taken from the sins of Tyre. The profit of the trade created a commerce between that city, then the chief mart of the world, and all nations: so that Tyre spread her luxury and superstition far and wide, through all parts of the world, with her trade. Rome, in like manner, corrupted distant and remote nations, by rewarding

* Lowth, on Isa. xiii.

proper time, to execute justice and judgment, when none shall be able to escape.[4]

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

(6.) Her punishment shall then be equal to her crimes; she shall not only be punished with a full retaliation for all the injuries and evils with which she has oppressed the faithful servants of God, but she shall be condemned to double damages, and suffer whatever the laws of justice have made the punishment of so great offences.[5]

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

(7.) When God shall thus arise to punish her, she shall receive sorrow and torment, in full proportion to her former pride and luxury, though she greatly rejoice for the present in her prosperity and glory, as securely settled in her power and authority, without any prospect of danger, or fear of losing it.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

(8.) Yet her pride and security shall hasten her downfall; it shall be one part of her punishment, and which shall greatly aggravate her sorrow, that her plagues shall come upon her at once, in full extremity: all the calamities of famine, death, and utter destruction, shall at once come suddenly upon her; all her pride and power shall not be able to secure her from the justice of God. God, the supreme Lord of the whole world, who judgeth her, is mighty to execute the vengeance he has decreed, with irresistible power.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

(9.) So that even the kings of the earth, and great powers of the world, who were formerly in league with her, supported her in her corruptions, and shared with her in the pomp and luxury of her prosperous state, shall be able to afford her no support, no defence, in this day of God's vengeance; they shall be able to do no more than fruitlessly condole with her, and lament her sad condition, when they shall behold all these calamities come suddenly upon her.

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

(10.) Instead of being able to help her, they shall themselves be astonished and confounded; like persons thoroughly affrighted, they shall seek to get as far as they can out of the reach of danger, and only express their astonishment at so great and wonderful a revolution, so little thought of, so little expected; they shall only say with themselves, Alas, alas! what a dreadful judgment is come upon the world, that so mighty a city should be so suddenly, so utterly destroyed!

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

(11.) Her men of business, and skilled in the affairs of life, who gained so much by her preferments, and by employments under her, the men of riches and credit in the several nations which she had corrupted, who were supported in their pride and luxury by her means, shall not be able to help in this hour of her distress, any more than the kings of the earth; they can only weep and mourn for her misery, and for their own loss in her destruction, now all commerce with her shall be utterly cut off, and no man, by her means, shall attain wealth, credit, or power, any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

(12.) The destruction of Rome shall much resemble the destruction of ancient Tyre, when her great and extensive trade, the foundation of her riches, power, and pride, were totally stopped at once; when she lost all her merchandise, which consisted in all sorts of valuable commodities, such as gold, silver, precious stones, pearls, fine linen, scarlet, and thyine-wood, all curious manufactures in ivory, precious wood, brass, iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

(13.) She shall trade no more in those things which pride and luxury have set such a value upon, as spices and perfumes, wine and oil, the finest flour and corn, nor shall she trade in beasts and sheep, in horses and chariots, in slaves and the souls of men.[6]

---

her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, made her corruptions general, and almost universal.

[4] Ver. 5.] When sins are ripe for judgment, they are said to reach unto heaven, or to come up before the face of Jehovah. So the angel sent to punish the sins of Sodom, "We will destroy this place, because the cry of them is waxen great before the face of the Lord (Jehovah), and the Lord (Jehovah) has sent us to destroy it" (Gen. xix. 13). Thus the prophet Jonah was sent to cry against Nineveh, "for their wickedness is come up before me" (Jonah i. 2). James uses a like expression, "The cries of them which have reaped, have entered into the ears of the Lord of sabaoth." It seems an elegant allusion to the methods of justice in human courts, when criminals are actually prosecuted, and their crimes are brought before the court for judgment.

[5] Ver. 6.] By the laws of the Jewish government, some offences were punished by retaliation, or inflicting on the offender, as a punishment, that evil which he had injuriously done to his neighbour, to his hurt and damage. It was therefore enacted by the Jewish law, "If men strive, and any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Exod. xxi. 23, 24). In other cases of damage, it was enacted, that the offender should pay double damages.

Thus, in the case of theft, the law requires "the thief shall pay double" (Exod. xxii. 4); it being just the thief should suffer for his offence, as well as make restitution for the damage he had done. In allusion to these laws of the Jewish government, the punishment of Rome for her idolatry and persecution, is represented as inflicting pains and penalties upon her as an offender, as the laws of justice direct, where injuries are so highly criminal.

[6] Ver. 13.] The several branches of trade here enumerated, are taken from the prophecies of Ezekiel, ch. xxvii., who thus describes the downfall of Tyre, by the loss of all the branches of her trade. Tyre was the great mart of the world, where all things most valued and in highest price were to be bought and sold, to the great profit of that city, as well as of the merchants of the several nations who traded with it. Almost all the expressions in this prophecy are used by Ezekiel, and seem to be copied from his description; even that expression, that "she traded in the souls of men;" ver. 13, "Javan, Tubal, and Meshech, they were thy merchants, they traded in the persons of men." In the original, "thy merchants in the souls of men," רכליך בנפש אדם, οὗτοι ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων, Septuagint. The Vulgar Latin renders it *mancipia*, or "slaves." The Bishop of Meaux supposes, that by slaves are meant persons of servile condition; by souls of men, or men in general, are meant free persons: to show, that Rome reduced persons of all conditions, not only bond but free, into some sort of slavery, by subjection to their dominion. I think the persons, or souls of men, in Ezekiel, do naturally mean the merchandise

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

(14.) So great shall the misery of Rome appear in this day of vengeance, that nothing shall be left her in which she was used to have pleasure and delight; she shall be spoiled of all things that served her former greatness or luxury, nor shall she ever be able to recover them, or make up the loss of them.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

(15.) Her agents, by whose means she obtained her wealth, and was able to live in such pomp and luxury, and who served her with great zeal, as they shared in her riches and luxury, shall themselves be seized with fear, when they see her torments; they shall then forsake her, and fly as far as they can from her, lest they partake of her punishment, as they were partakers of her guilt; their joy shall be turned into weeping and wailing.

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

(16.) They shall utter their sorrow in bitter complaints, saying, Alas, alas! what dreadful calamities have befallen this mighty city, once so admired and adored, which shone in all the pride, and with all the pomp, of riches and grandeur!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

(17.) But now is suddenly and unexpectedly spoiled of all its great riches, and fallen into the utmost distress of poverty; so that even the lower people, who used to express great reverence and zeal for her, who profited themselves in some inferior offices under her, shall be as useless to her as her greater and more powerful friends; they shall also forsake her, and for their own safety shall get as far from her as they can.

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

(18.) When they see her as a city burnt down to the ground, and her smoke ascending, as it were, from every part of her ruins; they shall cry out with astonishment, Was ever the condition of any city like this, formerly in greatness and glory, now in sudden ruin and misery![7]

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

(19.) They shall, as is usual in cases of the deepest mourning and sorrow, put ashes on their heads, and cry out with great bitterness of heart, Oh the inexpressible misery of this great city! she who was used to enrich all who had dealings with her, wherever they were employed in her service; such was her interest, power, and wealth, they were sure to make their fortune by her countenance and favour: yet is she herself suddenly and unexpectedly made desolate, unable to help either herself or her friends.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

(20.) But, added the angel, though this great event of divine justice will fill the hearts of many with concern and grief, it will be to the comfort and joy of sincere faithful Christians, for whose consolation these revelations are made. The apostles, prophets, and saints of God, will have reason to rejoice in so wonderful an instance of God's protection and favour; for it is to avenge the cause of his church and faithful servants, God does so severely punish this persecuting city.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

(21.) Farther, to confirm the irrecoverable ruin of this persecuting city, another mighty angel appeared in my vision, who plunged a great stone, like a millstone, into the sea, and he explained the meaning of his action by these words: Babylon shall fall, this mystical Babylon shall sink never to rise again; as a stone thrown with violence into the sea sinks to the bottom, and never rises more.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

(22.) So great and lasting will the ruin of this persecuting city be, that there shall be no more any entertainments of diversion or pleasure for the rich; no more employment for persons skilled in any trade or business; no, not even for the lowest sort of people, such as were used in the meanest services, in preparing corn for the daily food of the inhabitants, and providing the very necessaries of life for them.

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

(23.) Nor shall the inhabitants of that ruined city be continued by new marriages, and a succession of families; no bridal lamp, or songs, no ceremonies of nuptial joy, shall ever more be seen or heard in it; but it shall be quite desolate, and without inhabitants, because it has been guilty of

---

of slaves; but when slaves and souls of men are mentioned both together in this prophecy, may it not point out the nature of that slavery Rome should require of her servants, that they should become her slaves in soul as well as body? At least, it is true in fact, that her slaves lose all religious as well as civil liberty.

It is plain, in general, this is designed to be a figurative, and not a literal description; therefore readers are, I think, at liberty to apply the figurative expressions to such literal meanings as will agree to the general certain intention of them. But whether each of these wares is designed to point out some particular gainful corruption of popery, may very well be questioned. It is sufficient to answer the general intention of the prophecy, to observe, that Rome shall be deprived of all her wealth, which she procured by her management and intrigues, in the several places where her agents resided, who continually made her returns of great riches, and plentifully supplied her excessive pride and luxury.

It is a pretty observation of Mr. Daubuz, "Rome receives all the luxurious wares mentioned, but she has so infatuated the world, that she pays nothing for them but trumpery her money are her enchantments and sorceries; her merchants—her superior clergy, engross the real wealth of the world to bring it to her; and her returns and exportations are paper and bills, drawn upon heaven and hell, never to be accepted; however, they pass among the common people for payment, as if they were of real value. The merchant, who finds means to get shut of them, takes no care about their intrinsic value, finding gulls who take them off his hands for real wealth."

Whether these wares were designed to signify pardons, indulgences, dispensations, and the like trifles, with which Rome purchases gold, silver, and whatever ministers to pride and luxury, this is a plain and manifest meaning, that she shall be deprived of all her wealth and luxury at once, and of all the means by which she was used to procure them.

[7] Ver. 18.] This wailing of the sailors, by whom, in the allegory of trade, are meant persons inferior to merchants,

so much pride, idolatry, and cruelty: sins, that God is used to punish with exemplary severity, especially when persons abuse their riches and power, not only to corrupt themselves, but spread their corruptions every where, by their bad example and influence.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

(24.) So great has been her superstition and cruelty, that she has outdone the severest persecutions; she has wantonly spilt the blood of thousands, for being faithful to the truth and purity of the Christian faith and worship; by approving the cruelty of former persecutors, she has involved herself in their guilt, as she is herself guilty of the innocent blood shed throughout the earth, subject to her authority, and in virtue of her canons and decrees: and now having filled up the measure of her own sins, it is righteous in God, so heavy a punishment should fall upon her. [8]

seems to be taken from the prophecy of Ezekiel, xxvii. 32, "And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?"

[8] Ver. 24.] This description of the desolate state of Rome seems to be an imitation of some passages in the prophet Jeremiah, concerning the ruin of ancient Babylon. "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise, from the evil that I will bring upon her" (li. 63, 64). This was strictly true of ancient Babylon, which remains a heap of ruins to this day; the city now called Babylon being built in a different place. This part of the prophecy seems strongly to intimate, that Rome shall in like manner be irrecoverably destroyed; a judgment which as yet has not been inflicted upon it. There seems also, in these expressions, an allusion to another passage of the same prophet: "Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment" (xxv. 10, 11). Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread, and the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were known ceremonies, are the usual methods of peopling cities, as new births supply the place of those that die. Now, the desolation of Rome is described in such manner, as to show, that neither rich nor poor, neither persons of middle rank nor of the lowest condition and employments, should be able to live there any more; it shall not be repeopled by new marriages, but for ever remain desolate and uninhabited, either by persons born in it, or resorting to it, on account of any business or employment whatsoever.

CHAPTER XIX.

SECTION XVIII.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

(1.) When I was thus distinctly informed by an angel, of the total destruction of that persecuting power, which was to arise in this third period, and continue for so long a time, it was represented farther, as if the whole church was assembled together; which I heard, as a chorus, with united voices, begin a hymn of praise to God, saying, Alleluia, let us ascribe salvation, glory, honour, and power unto Jehovah, the only true God, who is our God.

2 For true and righteous *are* his judgments: for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

(2.) For his judgments show him to be just and righteous, faithful and true; his punishment of Rome, in so exemplary a manner, for her pride, superstition, idolatry, and persecution, declares his righteousness; he has illustriously manifested the truth and faithfulness of his promises, in avenging the blood of his servants, on her who so cruelly put them to death for their faith in God, and constancy in his true religion.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

(3.) And they ended their hymn, saying, Alleluia, let God, our God, be praised, who in this last judgment has put an end to the power of persecution for ever. It shall not henceforth, as formerly, rise up again, to persecute the saints; this persecuting city shall lie waste, from generation to generation, never to be restored. [1]

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

(4.) After the chorus of the general assembly had ended their hymn, the twenty-four elders, representatives of the united church, the patriarchs and apostles, and the four living creatures, the cherubim, who were nearest the throne of God, prostrated themselves before Jehovah, and concluded the praises of the heavenly church, saying, Amen, Alleluia, so let Jehovah, our God, be praised.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

(5.) When this hymn was finished, there came a voice from the throne itself; the oracle pronounced an order to all persons truly religious, to all the faithful servants of God, of whatever state or condition they might be, that they

ANNOTATIONS ON CHAP. XIX.

CONTENTS.—The prophecies relating to this third period concluded with a severe punishment of Rome for her pride, luxury, superstition, and idolatry, and especially for her cruel persecution of all who were found faithful to their duty, in preserving the purity of the Christian doctrines and worship. When Rome thus fell, as ancient Babylon, to rise no more, the heavenly church is introduced as a chorus, or choir, to praise God for his righteous judgments and faithfulness. This excellent hymn of praise, sung by the united voices of angels and saints, the whole assembly of heaven, strongly represents to all Christians, and every church on earth, what grateful sense they ought to have of God's faithfulness in their protection, and of his righteous judgments in punishing the persecutors of truth and religion.

Though, for wise reasons, and for a limited time, God may permit the righteous and faithful to suffer many things from the enemies of truth and righteousness; yet the end, and final event of things, shall surely show God's faithfulness in the blessing of his people, and justice in the punishment of his enemies. A just reason for consolation, gratitude, and praise.

[1] Ver. 3. The expression, "Her smoke rose up for ever and ever," seems to be taken from the prophet Isaiah, where it is explained by the prophet to mean perpetual destruction. "It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (Isa. xxxiv. 10).

Mr. Daubuz observes, the two *alleluias* in this part of the hymn correspond to the messages of the two angels, one of

should heartily join in the praise of God, and exalt his name, so glorious in righteous judgment, and faithfulness to his promises. [2]

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

(6.) Upon this voice of the oracle, the whole church, in obedience to it, began to celebrate the praises of God in another hymn; their united voices were strong, as the sound of innumerable people singing together, that it might be compared to the noise of the sea, or of thunder. They began the praise of God, saying, Alleluia, for Jehovah, the one true God, whose almighty power and supreme dominion reach all creatures, appears to establish his own kingdom of truth and righteousness in the world.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

(7.) Let it fill the hearts of all who truly fear God, with gladness and joy, and dispose them to give all honour unto him, now he has so fully and so gloriously accomplished his promises; for now the true church of Christ, his faithful disciples, as his spouse, are appointed and prepared to receive public and eminent marks of his affection, in a state of happiness and dignity, suitable to their relation to him. [3]

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

(8.) As it is usual for bridegrooms at their marriage to make presents to their brides, of rich ornaments and apparel, so, at this time, the church of Christ shall be presented with suitable ornaments; it shall be adorned with real righteousness and holiness, with a divine nature and godlike temper, in conformity to God's own perfections: ornaments more valuable, and more honourable, than the most costly or honourable habits of the eastern princes, or of the ancient priests.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

(9.) The angel then directing his speech in particular to me, bid me take notice of this part of the prophecy, and write it down as a maxim of great use to the patience and consolation of the saints, as they may rest satisfied in full assurance of hope, that all the promises in this prophecy shall be surely accomplished; for they are the faithful, the never-failing word of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

(10.) Upon this kindness and condescension of an angel conversing with me, I was going to express my thankfulness and respect, by prostrating myself at his feet; but he immediately stopped me, and informed me, that in this revelation he was employed as a servant of God, together with myself; that I was now to consider him, though an angel, as one of my brethren, whom God employs in revealing things relating to Christ and his church. The visions which revealed to me so many things concerning the future state of the church, proceed from the same Spirit of prophecy as all true revelation does. Worship not me, then, says the angel, but God, whose servants we both are in this revelation, and from whom we have both received the same Spirit of prophecy. [4]

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

---

which proclaims the *fall*, and the other shows its *perpetuity*. This repetition may however be accounted for, as corresponding with the hymns of the ancient church, in which we may observe, that repeating the word *alleluia*, is used by the authors as an elegance in the composition.

[2] Ver. 5.] A voice "from the throne," is from the glory, or the oracle; thisshows the great authority and solemnity with which this order was published. The praise of God, to which this oracle directs, seems somewhat different from that of the foregoing hymn; that hymn was to celebrate the praise of God, principally on account of his faithfulness and justice, in the punishment of a persecuting power, which had long oppressed the faithful servants of Christ. But this, as appears by the following hymn, in obedience to the direction of the oracle, is principally to praise God for the happy and glorious state of the church, consequent upon this punishment of their enemies; that happy and glorious state of the church, suppose, wherein it is said to live and reign with Christ a thousand years, and which is more largely described in the following chapter. For which great goodness of God, all good men are prepared, by this solemn thanksgiving, to express their hearty and grateful acknowledgments.

[3] Ver. 7.] The ancient prophets describe the favour of God to his people, by the affection of a bridegroom: "For as a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom rejoices over a bride, so shall thy God rejoice over thee" (Isa. lxii. 5). The church is represented in the New Testament, in the same similitude of a bride: "For I have espoused you to one husband, that I many present you as a chaste virgin to Christ" (2 Cor. ii. 2). As marriages were used to be celebrated with great joy, the marriage of the Lamb with his church is a fit emblem to show the state of prosperity aud happiness to which God will raise it, after all its sufferings for the sake of truth and righteousness.

[4] Ver. 10.] It has been often questioned, how the apostle should ever think of worshipping an angel, as proper worship and religious honour are expressly forbid to any creature, and as idolatry is so great a sin, in account both of the Jewish and Christian religion; and as this answer of the angel did not so fully satisfy John himself, that what he offered was sinful, and of itself unlawful, for he offers to do the same thing again afterward (xxii. 8). Before we answer this question, we ought, I think, to answer a previous question: Whether the apostle did intend any proper religious honour or worship to the angel at all? The word which we render "to worship" (προσκυνῆσαι), is used for civil respects, as well as for religious honour; it properly means a known custom of the eastern people, of bowing down to the ground, and kissing the feet of persons of very superior rank. Thus Ruth complimented Boaz: "Then she fell on her face, and bowed herself to the ground" (Ruth ii. 10). Thus Abigail also complimented David: "She fell before David on her face, and bowed herself to the ground, and fell at his feet" (1 Sam. xxv. 23, 24). The apostle then, notwithstanding any thing in the expression, might mean no more than the most humble act of civil respect; the original word, meaning in general both civil respect and religious worship, must be determined to either, by the circumstances of the discourse in which it is used. It will be sufficiently distinguished, I think, by being referred either to the true God, or to a creature.

The reason for which the angel forbids this high act of respect, seems to intimate, that he did not understand it as an act of religious honour; he mentions nothing of the sin or danger of idolatry in it; he only shows it was improper the apostle should give such respect to him; not by showing it was unlawful to give such respect to any being whatsoever, but because he was fellow-servant with the apostle, and of his brethren the prophets, as it is more clearly expressed, xxii. 9. As if the angel had said,—I have but received the same Spirit of revelation from God, which you also have. The testimony of Jesus is the true Spirit of prophecy; in him the prophecies of the ancient prophets had their accomplishment; it is still the true spirit and proper intention of prophecy, to reveal things relating to Christ and his church. This is the spirit of prophecy in the vision you have seen; and if I have now explained any of those revelations to you, the honour is not due to myself, but to God, from whom I received it; let your acknowledgment and thanks

(11.) The prophetic visions were continued; a new scene was presented before me: the gates of heaven were set wide open for an army to march out in order. This army was led by a person riding on a white horse, such as generals were used to ride on solemn processions. He appeared to be the person to whom God had given all power, and committed all judgment, who was to accomplish all the promises of God in faithfulness, and to execute all his threatenings in righteousness, for the protection of God's people, and for the punishment of their enemies.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

(12.) He appeared with a noble aspect; his eyes were gloriously bright and piercing; his head, to show his numerous conquests and large empire, was adorned with many crowns: so great was the dignity and authority conferred upon him, that no person besides himself could fully comprehend it. [5]

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

(13.) He was dressed in a robe of deep red, as if it had been dipped in blood; to express, that Jesus, who, for his voluntary obedience unto death, when he shed his own blood, was highly exalted, and had a name given him which is above every name, should fulfil this prophecy, in the utter destruction of the enemies of his government: their slaughter should be then so great, that their blood should, as it were, be sprinkled on his garments; then he should be celebrated under the glorious title of "the Word of God." [6]

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

(14.) The prophetic vision farther represented the general followed by the armies of heaven, which marched after their prince and chief commander in great state; themselves richly clothed in splendid habits, wearing the finest linen: to signify, that now the church should attain a state of peace and triumph: their faith and patience should be highly rewarded; their happiness and joy should be far above what Rome ever saw in the glory of a triumph. [7]

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

(15.) The vision farther represented a sharp sword, coming out, as it were, of the mouth of Christ, to signify, that he had the full power of the sword; and that now he was about to use it, in a strict execution of justice on the enemies of truth and righteousness; that he would chastise them as with an iron rod, and punish them with the most

---

be therefore given unto him. This I take to be the plainest account; though the reader should be informed, some learned interpreters understand this action as symbolical or figurative. "To teach and represent unto us, under the person of the apostle himself," says Mr. Waple, "that the best men are very apt to be surprised and drawn by the example of others and by false pretences, into creature-worship; and that such worship is unlawful, let the pretences be ever so plausible; and that the only way to prevent all manner of idolatry, is to keep to the precept here given, of worshipping God alone."*

[5] Ver. 12.] This expression seems to refer to the many characters given to Christ in prophecy, which are so great, that we cannot fully comprehend all that they mean. It has been probably thought by some interpreters, that this part of the description refers to the prophecy of Isaiah: "The government shall be on his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. ix. 6, 7). His person and government are represented wonderful and incomprehensible.

[6] Ver. 13.] This title, "The Word of God," makes it evident, that the person designed in the vision is the same person whom John, in his gospel, calls by the same name; so that Jesus Christ himself is represented as riding at the head of an army, to take vengeance of the enemies of his religion, and faithful servants.

Mr. Daubuz† observes, "That λόγος, or *word*, has three several significations; it may signify words, actions, and commands. Christ is the Word of God in all these respects:

"I. He is his Word, because, before his incarnation, and much more since, he has been the great angel of God, to bring messages, or the words of God, to men.

"II. He is the Word of God, because he is the great minister of God, to perform all his works of creation, preservation, and redemption.

"III. As to the word signifying *command*, Christ is, in respect of that, two ways the word of God.

"1. As he is the executor of all God's commands.

"2. As he is himself the chief commander, and even now joined with God sitting upon his throne at his right hand; the Prince ἀρχὴ and ἄρχων of the creation, King of kings, and Lord of lords. This account not only shows," our author adds, "why Christ is called the Word of God in general, but why he is so called in this place.

"I. Being the Word, as he brings messages, and is the great angel of the covenant, he brings now the greatest errand, the perfection of the covenant in the resurrection, first of the saints, and then of all the dead.

"II. Being the word of God, as he is the great minister, he now comes to perform the most magnificent of God's works.

"III. As he is the executor of God's commands, and is to command and rule under the Father, he comes now to be King of kings, and Lord of lords."

It is observable, that in the temple, the Shechinah, or glory, the presence of God in the most holy place, was the oracle, and the *kebla*, whence God gave forth his word and command, and towards which presence all the worship of the church was addressed. The oracle was called דביר from דבר, which is often translated λόγος, and "word." Another Hebrew word אמר, which is rendered λόγος and "word," will properly also signify authority and command, and one vested with supreme authority and command. Thus *amir*, or *emir*, is a known title of magistracy in the east; and *emir al mumunin*, is the prince or lord of the true believers, a well-known title of the successors of Mohammed.* Not only the title of *emir* in the east, but of *dictator* among the Romans, seems to have come from the same original, as persons whose word and command had sovereign authority.

As in the temple, the Shechinah, or glory, was the oracle and mercy-seat, from which oracle God gave his commands with supreme authority, and at which presence he graciously received the addresses of his church, may not an allusion to this very significant and principal part of the Mosaical institution be one probable reason, why Christ is styled here "the Word of God?"

[7] Ver. 14.] "The armies of heaven," in the language of scripture, often means the angels of God; which, as ministering spirits, who continually attend on his service, may be called the armies of heaven, probably in allusion to the custom of princes, who keep the chief and best of their troops about their persons, as their guard, and in their capital city, the place of their residence; and have their principal and chief officers attending their courts.

In this vision the faithful Christians, who persevered with constancy in the day of temptation, seem represented as received into heaven, and associated with the angels, into the hosts or armies of heaven, as well as in the praises of the heavenly church; so that these armies of heaven may be understood not only of the angels of God attending Christ, but also of such faithful Christians who had received their crown and reward: they are said to be clothed in fine linen,

---

* Daubuz, Waple. † On the place

* Selden, Titles of Honour, vol. iii. p. 194.

severe vengeance of God's wrath, which is, as his power, almighty, and able to punish his enemies with utter and everlasting destruction. [8]

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

(16.) Finally, I observed a motto, or inscription, on one part of his garment which covered his thigh, the place where the sword was usually worn; in which inscription he was styled "King of kings, and Lord of lords:" to signify, that he was really possessed of a just dominion over all the princes and kingdoms of the earth; a dominion which the eastern monarchs, and after them the Roman empire, unjustly attempted, a title which with great vanity they assumed themselves.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

(17.) As I beheld this general marching with his army in order, on this great expedition, the event of it, in the total overthrow and destruction of his enemies, was declared by the voice of an angel, who seemed to stand in the sun; who, with a very audible voice, invited the birds of prey to the carcases of the slain, as to a great feast, which the vengeance of God on his enemies would soon provide for them.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

(18.) In which feast, they should prey upon the dead bodies of a numerous army; many persons of the highest rank and character should remain dead and unburied on the field of battle; so that the birds of prey should feast themselves on the flesh of kings, great captains, and of mighty men, as well as on the flesh of common soldiers, and their horses. [9]

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

(19.) I beheld also in my vision, another army appear to oppose Christ, and the army of heaven, which he led: the beast, which represented the persecuting power of Rome, in conjunction with the kings of the earth, who aided and supported that persecuting power, gathered all his force together, and headed a numerous army: all the enemies of truth and righteousness combined to oppose a thorough reformation of their errors, superstition, idolatry, and persecution.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

(20.) But Christ and his saints obtained a full and entire victory over them; a victory so complete, as when the generals and all the chief officers are made prisoners of war, and the rest of the army is cut to pieces in the field of battle. For the persecuting powers, represented by the beast and false prophets, the principal persons who had supported the apostasy by false doctrines, and imposed on the credulous by pretences to wonders and miracles, were made prisoners, to suffer a more exemplary punishment by the hands of justice; for these were afterward condemned to be burned alive, and had their sentence executed upon them, being thrown into a pit of burning brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

(21.) As to the rest, the persons of lower and inferior rank, who had abetted the apostasy, and concurred in opposing a reformation, they, like the common soldiers of an army, fell in the field of battle, and were left there unburied, as a prey for the fowls of the air to feed on: a very strong figurative expression of their full and complete destruction. [10]

---

white and clean; which is just before interpreted to mean "the righteousness of the saints."

They seem to be the same persons described before, xvii. 14, "And they that are with him are called, and chosen, and faithful." So that these armies in heaven, which followed their victorious general, seem to include, if not to mean principally, those Christians who had kept the faith against all opposition; to express the high honour and happiness to which they are now advanced.

[8] Ver. 15.] Christ, in the first vision, is represented with a sharp two-edged sword (Rev. i. 16), to express one of the principal parts of government, the power of the sword; the jus gladii including the right of making war and inflicting punishments.

To "rule with a rod of iron," is an allusion to an expression in Ps. ii. 9, in which it was prophesied, concerning the king whom Jehovah had set "upon his holy hill of Zion," that he should as easily break his enemies, and all their opposition, as a rod of iron could break in pieces an earthen vessel.

To "tread the wine-press of the fierceness of the wrath of Almighty God," is an allusion to a passage in the prophet Isaiah, lxiii. 3, 4, usually understood of the Messiah: "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

[9] Ver. 18.] This passage is imitated from the prophet Ezekiel, xxxix. 17, 18, "And thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field. Assemble yourselves, and come; gather yourselves on every side to my sacrifice (or slaugher) that I do sacrifice for you upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. ——Thus shall ye be filled at my table." This is a strong description of a great slaughter and heavy judgment of God, when he shall come to punish his enemies. So it is explained by the prophet, ver. 21, "I will set my glory (saith the Lord God) among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them."

[10] Ver. 21.] The general meaning of this strong and beautiful figure is sufficiently plain and intelligible, and sufficient to answer the design of the prophecy, to encourage constancy, faith, and patience; to give consolation and hope, under present oppression and persecution, for the sake of our religion and a good conscience. That the several particulars of this figurative description have themselves a farther particular meaning, is not so plain and certain. It is, I think, a mark of right understanding, in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it, laid together, points out to us: and not to suffer a warm imagination to mislead us from the real intention of the Spirit of prophecy, by following uncertain applications of particular parts of it. Who can say, for instance, with any certainty, that the flesh to be eaten, and the birds invited to the feast, have each a particular mystical sense, or that they really mean any thing more than to describe a great battle, defeat, and slaughter?

However, there are, in most figurative descriptions, some particular parts of the representation, that seem, with great probability, designed to point out some chief circumstances to particular observation.

Thus, in this description, the punishment of the beast and false prophet, who were taken prisoners, and condemned to be burned alive, being different from the punishment of the remnant which were slain by the sword, seems to intimate, that the chief and principal maintainers of the apostasy, they

who used all their power, and all the wicked arts of deceit, in opposition to true religion, shall be punished in proportion to their guilt, and shall suffer in a manner more terrible and exemplary than others. Burning alive is one of the most terrible executions; being cast into a lake or pit of fire, "burning with brimstone," images in the mind the destruction of Sodom and Gomorrah, who are recorded as examples of perpetual destruction, from which they can never possibly recover themselves.

Thus also, as the beast and false prophet do not mean private persons, according to this description, but the powers of bodies politic, in perpetual succession, this very naturally teaches us to consider their punishment in a double capacity; or, to use the words of Mr. Daubuz,* "The design here is to show us, that Christ will not only destroy at last the persons who at that time shall be in possession of what is signified by the beast and false prophet, but also utterly extirpate the succession of the tyranny and false prophecy for ever: so that the beast and the false prophet are persons in a double capacity, that is, persons in general, enemies to Christ, and also in possession of a power which is to be extinguished with them."

However, this I think we may take as the undoubted meaning of the prophecy in general, that now all the powers of the apostasy shall be destroyed; no opposition shall remain to hinder that happy state of the church, which is to follow in the next period, and which the Spirit of prophecy describes in the following chapter.

* On the place.

CHAPTER XX. 1—6.

SECTION XIX.

THE FOURTH PERIOD.

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

(1.) After I had seen, in the former prophetic visions, the downfall and punishment of the last persecuting power of Rome, the state of the church which was to follow upon it was represented in a new vision; for I beheld an angel as descending from heaven, like one sent on a message from the throne of God: his commission was expressed by a double symbol: he had a key in his hands, which was the key of the great abyss, or bottomless pit; and he brought also with him a great chain, such as prisoners were used to be bound with to prevent an escape.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

(2.) I soon perceived, in my vision, on what errand this angel was sent; for he seized on the dragon, the old serpent, by which the devil was signified, the great adversary of mankind, and enemy of truth and righteousness, the great seducer of the world into error and wickedness; the angel arrested him, bound him, and committed him to close custody for a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

(3.) The angel committed him to close custody in a strong prison, he locked him fast up in the bottomless pit, and put a firm seal upon it, that he might not escape, or go about as before, to deceive the nations. Thus was the devil to be confined for a thousand years, though, after that time should be expired, the wise and holy providence of God should take off this restraint, though it should be but for a very short space of time. [1]

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(4.) When the church was thus delivered from the power of Satan, by his confinement, either to seduce or persecute it, the happy state of the church was thus farther represented: I saw thrones erected, and persons sat on them, to whom the authority of government and administration of justice were committed, and such persons were entrusted with it, who had the constancy of martyrs, whom no fears of death could force into any compliance with the antichristian apostasy, but who persevered in the profession of the Christian faith, against all opposition, neither yielding to the general prevailing corruptions, nor making any ac-

ANNOTATIONS ON CHAP. XX. 1—6.

CONTENTS.—This chapter represents a new state of the church, upon its deliverance from the persecution and corruption of the third period, or during the reign of the two beasts, for twelve hundred and sixty prophetic days, or years. That long state of opposition is to be followed by a long continuance of peace and prosperity; a fourth period is described, which, among other characters, is to last for a thousand years. The two first periods ended in a deliverance of the church, but those deliverances were of short continuance, and attended with considerable defects; but now, after the church shall have passed through this third trial of faith and patience, it is to attain a state of very great prosperity, and to remain in it for a very considerable length of time. This is that happy state of the church, which, from the continuation of it for a thousand years, is usually called the *millennium*.

The description we have of it in this chapter is very short, contained within the first six verses; interpreters have, however, abundantly supplied what they thought wanting in the account of prophecy, out of their own invention, it is to be feared, rather than from sure or well-grounded principles of judgment. No wonder, then, they differ so much about the true meaning of a prophecy, in which they have mixed so many of their own imaginations; so that the disputes seem not so much what is the intention of the Spirit of prophecy, as which of the interpreters has the finest or the warmest imagination.

Let us then carefully endeavour to distinguish what the Spirit of prophecy plainly intends, from what uncertain conjectures or doubtful reasonings may suggest to our minds, as a more distinct and particular account of it.

[1] Ver. 3.] The abyss or bottomless pit in which Satan is to be confined for a thousand years, during this happy state of the church, is explained on the first and second verses of the ninth chapter, where an angel is sent to open it, as here to shut up Satan a close prisoner in it. The shutting up of Satan in so close a prison as a pit or dungeon underground, so sure a confinement by locking it fast, and putting a seal upon it, may well be understood to mean, that for this space of time the devil, who is represented the first in the apostasy, and principal agent in the opposition to truth, righteousness, and religion, shall be fully restrained from the exercise of all influence and power, either to seduce men into error and wickedness, or to persecute men of conscience, constancy, and faithfulness.

As the devil is represented the head or ruler of the evil spirits or angels, a restraint of their power seems also to be

knowledgment of subjection to the authority and dominion of the antichristian power of the beast: such as these the Spirit of prophecy declared were the persons to reign with Christ for these thousand years.[2]

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

(5.) While this happy state of the church shall continue, the party of the beast, they who were united in opposition to pure Christianity, and in persecuting Christ's faithful servants, the remnant who were slain with the sword of him that sat on the horse (xix. 21) shall not revive, or recover any part of their former power, but remain altogether unable to disturb the peace or prosperity of the church, till the thousand years shall be accomplished. This happy state of

---

intended, in the imprisonment of their chief or head; so that in the general, this seems to be the meaning of the Spirit of prophecy, in this figurative description, that during all the time of this period, that is, for a thousand years, "the church of Christ shall enjoy purity of religion in peace, without any disturbance from those old enemies of mankind, working in the children of disobedience."*

"And this seems to imply," adds our author, "that all shall be converted:——however, if there be any that remain unconverted, they will, during the imprisonment of Satan, be in so small a number,——and so feeble in comparison of the true Christians, that they shall neither dare, nor be able, to disturb the peace of Christ's kingdom."†

It is not improbable, that shutting up Satan in the bottomless pit or abyss may have a particular regard to a restraint on the power of Mohammedism, and effectually stop the prevalency of that imposture, as before opening the bottomless pit had a principal regard to the rise and surprising progress of it (ch. ix.).

[2] Ver. 4.] This description of the thrones, and of them that sat on them, is not, I conceive, to be understood, as if all who are afterward said to live and reign with Christ a thousand years, were set on these thrones. The expression, "I saw thrones, and they that sat upon them," may mean no more than that some sat on them, how few or how many soever they might be. Though all are said to "live and reign with Christ," that may well be understood of a free and full enjoyment of the glorious blessings and happiness of this kingdom of Christ.

The figurative description seems to intimate order and government in this kingdom of Christ, that some were to have judgment given unto them, or to be raised to the authority of magistrates in it. This, as all other governments, was to be made up of governors and governed; and this authority of magistracy was given to them that sat on the thrones, whoever they were, who were judged worthy of such honour and authority in this kingdom of Christ. The expressions seem to be an allusion to the principal court of Israel, in which the members of the sanhedrin sat on raised seats, or thrones, on each hand of the prince, or president of the assembly. Nor would this representation be improper, though Christ himself should be supposed sitting on the principal seat or throne: for Christ himself, speaking to his apostles, says, "In the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). In like manner, this prophecy, "And round about the throne were four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." These four-and-twenty seats are expressly four-and-twenty thrones, *καὶ κυκλόθεν τοῦ θρόνου, θρόνοι εἴκοσι καὶ τέσσαρες.*

Thrones, then, as seats of dignity, are to distinguish those who have the administration of government committed unto them from the rest of the people, who are to be governed by them, and can in no propriety be applied to every member of the kingdom who lives under the protection, and enjoys the blessings, of a government.

It is a question of consequence to the true meaning and right understanding of this prophecy, how we are to understand "the souls of them who were beheaded for the witness of Jesus," and who are the persons who "had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;" or, which is the same, who are the persons whom the prophecy intends to represent as enjoying the blessings of that happy state of the church.

Here interpreters differ widely in their opinion: some understand this description literally, to mean a real and proper resurrection of such persons who, in the former states of persecution, were put to death for their constancy in the profession of pure Christianity; that is, the martyrs under the heathen empire, and those who were slain under the reign of the beast. It is supposed that all these saints and martyrs shall at this time be really raised from the dead, for a thousand years before the general resurrection; or, as a very ingenious author* represents it, "Those who have suffered for the sake of Christ and a good conscience, shall be raised from the dead a thousand years before the general resurrection, and reign with Christ in a happy state."

But there are others, who understand this description in a figurative sense; they suppose the prophecy intends such persons as have the true spirit and temper of martyrs, who have like faith, constancy, and zeal, with those whom no persecutions could prevail upon to deny the truth, "make shipwreck of a good conscience," or criminally comply with any of the corruptions of their times.

They who are for a literal resurrection of the martyrs, in order to live and reign with Christ for these thousand years, principally insist on the direct meaning of the expressions, "The souls of them that were beheaded for the testimony of Jesus;"† which they think must mean the martyrs under the heathen Roman emperors, as beheading was a Roman punishment, and as the very souls that were beheaded, or dead, live again in the millennial state. They farther observe, This is the reward promised to the martyrs, to the souls who "cry for vengeance under the altar," and who "overcome" by death, or by resisting the enemies of Christ and his religion unto death. They observe, This is agreeable to the doctrine of Paul, 1 Thess. iv. 16, that "the dead in Christ shall rise first;" that is, they who died for Christ's sake. This interpretation is confirmed, they think, by the following observation,—that the rest of the dead lived not again till the thousand years were finished, and therefore this is properly a first resurrection. This shows, they add, that the persons mentioned as dead and living, were once really dead. If they were not, what occasion was there to compare them with the rest of the dead? by which are to be understood, all such Christians who are dead, or shall die, having no title to the first resurrection, as they were neither actually martyrs nor confessors.

These arguments are farther supported by several conjectures, and by an application of some passages of scripture that are supposed to favour them.

But they who, on the other hand, understand this description in a figurative sense, observe, that all the expressions will very well bear such an interpretation; that it will be more agreeable to the style of prophecy, in particular to the style of this book, which every where abounds in figurative descriptions; that all these expressions are used in the ancient prophets in a figurative meaning, and that there are unanswerable difficulties attending a literal interpretation of them.

Dr. Whitby, in a learned and judicious treatise of the millennium, has considered the whole argument at large, where the reader may find full satisfaction; I shall only set before him the sum of those arguments which seem greatly to confirm the figurative interpretation.

It is observed, in the first place, that all these expressions may very well be understood in a figurative sense. "The souls of them which were beheaded for the witness of Jesus," and which "had not worshipped the beast," may easily, according to the manner of prophetic language,

---

* Daubuz, on the place. † Ibid.

* Burnet's Theory, lib. iv. cap. 4.
† Waple, Daubuz.

signify persons of like spirit and temper with them, of like faith, patience, constancy, and zeal. John the Baptist was Elias, because he came "in the spirit of Elias." "This is Elias," says our Saviour, "which was for to come," Matt. xi. 14. And Luke, speaking of John preparing the way for the appearance of the Messiah, thus explains it: "And he shall go before him, in the spirit and power of Elias," Luke i. 17. Thus a state of the church in which the spirit of the ancient martyrs and confessors, and the purity of those times, shall return, may be described as a church of martyrs, a church so nearly resembling them in temper, constancy, and zeal.

It is a very easy and natural figure, as well as very common in this book of prophecy, to describe persons by the names of such whose tempers and characters they imitate and follow. Thus the names of Sodom, Egypt, and Babylon are so often ascribed to Rome, on account she nearly resembled them in corruption, pride, and cruelty.

The other expressions, of a "resurrection," of "living and reigning," were used before in ancient prophecy, to signify the restoration of the church from a low and afflicted state. Thus the prophet Hosea, exhorting to "return unto the Lord for he hath torn and he will heal; he hath smitten, and he will bind us up;" he adds, "After two days will he revive us," or make us live again, "on the third day will he raise us up, as from the dead, and we shall live in his sight" (vi. 1, 2).

In this prophecy, when the two witnesses were slain, and "their dead bodies lay in the streets of the great city" (Rev. xi. 7, 8), "the spirit of life from God entered into them, and they stood on their feet" (ver. 11); or they are represented under the figure of being raised from the dead.

It is moreover observable, that as all these expressions may well be understood in a figurative sense, agreeable to the language of prophecy, so it is more agreeable to understand them so in a book of revelations, delivered throughout in such a style. Every part of these prophecies is so to be understood, the book, the seals, the trumpets, the beasts, the witnesses, the dragon, and old serpent; and why not the resurrection of the martyrs and confessors!

It is also very material, that these very expressions seem to be taken from some passages of scripture, in which they are plainly used in a figurative sense, and must be so interpreted. There is a remarkable prophecy of Ezekiel, xxxvii. 3, concerning the restoration of Judah, and her return out of the captivity: "And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest." It follows, ver. 5, "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you," that is, a spirit of life, or living spirit, "and ye shall live. And so I prophesied, as he commanded me," says Ezekiel, ver. 10, "and the breath," or spirit of life, "came into them, and they lived, and stood up upon their feet." The meaning of these figurative expressions is thus explained, ver. 11, 12, "Then he said unto me, Son of man, these bones are (or signify) the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." Or, I will bring you out of your captivity, and into the enjoyment of your own country, liberties, laws, and religion.

It is farther to be observed, "how fully the description of the conversion of the Jews answers to the millennium of St. John, who useth the very words by which their prophets had foretold their glorious conversion," as Dr. Whitby has shown at large.*

Now, as this happy state of the church may well be understood of the fullest accomplishment of the prophecies, which speak of the conversion of the Jews, and receiving them again into the church, which Paul calls "life from the dead," Rom. xi. 15, this interpretation will be the most easy and proper, as most agreeable to the sense in which they were used by the ancient prophecies, upon the like occasion.

Yet farther, a literal and proper resurrection of the martyrs and confessors, who suffered in the heathen Roman empire and reign of the beast, is attended with many difficulties, so great as render that interpretation very doubtful and improbable.

Dr. Whitby* has remarked, that a proper and literal resurrection is never, in the whole New Testament, expressed or represented to us by the living of the soul, but by the living, raising, and resuscitation of the dead, the raising of the bodies of the saints, of them that slept in the dust, or in their graves, or sepulchres.

The same learned author† farther observes, this doctrine seems not well consistent with the happy state of souls departed——or with the high prerogatives supposed to belong to the souls of martyrs——that this doctrine does not well agree with the accurate description of the resurrection in the holy scriptures; for in all those descriptions there is no mention of a first and second resurrection, or that one of them is to be a thousand years after the other. They describe the bodies at the resurrection fit to live in heaven, and not on this earth; they represent the resurrection to be performed "in a moment, in the twinkling of an eye" (1 Cor. xv. 52). They represent, at that time, "The dead in Christ shall rise first;" but then also, "we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall be ever with the Lord" (1 Thess. iv. 16, 17). The scriptures speak constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal life in heaven. Nor, finally, does the doctrine of a literal resurrection well agree, our author observes, with the genius of Christian faith, or with the nature of Christian hope, or with that freedom and temper of spirit it requires from the professors of Christianity, who are taught not to "set their hearts and affections on things on earth, but on things above, where Christ sitteth at the right hand of God" (Col. iii. 1—3).

To these observations of Dr. Whitby, let me add one or two observations which the prophecy itself seems naturally to point out to us.

And, first, this prophecy seems to suppose such inhabitants of the earth, during the millennium, as were the inhabitants of the earth when the beast was destroyed, or men in the usual state of natural succession; not persons raised out of the grave, or fetched from the separate state of departed souls.

Here is no intimation that all good and faithful Christians are to be slain at this time, together with the beast and his followers, to make room for martyrs, and persons who died some hundred of years before, to inhabit the earth in their room. Besides, they are represented in this state of the millennium, as liable to be misled by the deceitful arts of Satan, and the terrors of persecution; for which reason, the safety and security of the church in this period is represented by laying a restraint upon Satan, that he should not deceive the nations, or shutting him up in the bottomless pit, that he should deceive the nations no more, till the thousand years should be fulfilled. The inhabitants of the earth, then, are supposed in the prophecy capable of being deceived, and in danger of it, if the power of Satan had not been so fully restrained. The order of the prophecy seems farther to confirm this observation; for when the thousand years shall be expired, Satan must after that be loosed for a little season, and he shall make so bad use of that little time, as to deceive many; so far deceive them, as to gather a very great number of them together, to attack the saints and the beloved city. Must these new enemies of Christ and his religion be some of the old persecutors raised from the dead, or some of the martyrs after their resurrection, seduced by Satan into his party? or must they be, as the prophecy seems plainly enough to suppose, such a succession of men as now inhabit the earth?

The prophecy itself gives us occasion to make this farther observation,—that this prophecy places the general resurrection after these thousand years are expired, after Satan shall have made a new attempt against truth and righteousness, and with very great numbers, as the sand of the sea; and after they shall be utterly destroyed by fire coming down from God out of heaven. Now the prophecy describes this resurrection, which is to follow the millennium

* Whitby, Treatise of the true Millennium, ch. ii. §. 3.

* Ibid. ch. iii. §. 1. † Ibid. ch. iv. §. 1.

the church may well be called "life from the dead," or a "first resurrection." [3]

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(6.) In this eminently glorious state of the church, happiness and holiness shall not be separate, as they now often are; then they shall be joined inseparably together; they shall be free from all affliction, and from all fears of trouble; when the wicked shall be condemned to the lake which burneth with fire and brimstone, the second death shall not hurt them; they continuing faithful in the service of God, to which they are consecrated by the Christian profession, shall live as priests to God and Christ, and shall reign in a pure, peaceful, and glorious church-state, under Christ's protection and favour. [4]

---

and defeat of the last attempt of the enemies of truth, as a general resurrection of all persons, without any exception, without the least intimation of so considerable a resurrection, above a thousand years before, as this resurrection of the martyrs must have been, if meant literally. "I saw the dead, small and great, stand before God—and the dead were judged out of those things that were written in the books, according to their works" (xx. 12). They who were judged, were the dead then raised to life: then the dead were all raised, small and great.

It should seem, then, that a literal and proper resurrection of martyrs, to live on earth a thousand years before the general resurrection and judgment, is not a necessary sense of this prophecy, nor so natural and probable a sense, as the figurative. It should seem, that the literal sense is liable to many difficulties, and hardly reconcileable to the other descriptions of the same prophecy, and to other passages of the scriptures.

But the figurative interpretation, viz. that this prophecy should mean a happy state of the church on earth, well answers the whole design of the prophecy, and appears the easier and more probable meaning of the words.

The church in peace, free from persecution, and all deceitful arts of Satan and wicked men, enlarged with the conversion of the Jews and "fulness of the gentiles," serving God as a kingdom of priests, in the purity of Christian worship, and enjoying all the blessings of divine protection and grace, may well be expressed by "living and reigning with Christ."

This short description will, then, allow a liberty to every one of applying to this happy state of the church whatever other prophecies he shall find relating to the peaceful and prosperous state of the church in the last times. If we take care to apply them in an easy and natural sense, agreeable to the true meaning of this prophecy, and true nature of the peace, purity, and happiness of the church, designed by it, we shall rectify the mistakes, and prevent the dangerous errors, that some have fallen into, by indulging too far an unreasonable fancy and ungrounded imagination; and the true millennium will be very far from an unreasonable doctrine, or a dangerous enthusiasm.

[3] Ver. 5.] There is mention in this prophecy of two sorts of dead persons; those who were slain "by the witness of Jesus," and those who were slain "by the sword of him that sat on the horse." As here is an account of the death of faithful Christians by their persecutors, and of their persecutors themselves by Christ, these persecutors are called "the remnant," the rest, οἱ λοιποί.

It is very agreeable to the design and connexion of this prophecy, to understand "the rest of the dead," who "lived not again till the thousand years were finishsd," of the rest or remnant, viz. of those that were slain with the sword of him that sat on the horse. Thus, the dead church raised to life, and living and reigning for a thousand years, and the enemies of the church remaining dead, and not living again till the thousand years were finished, will exactly agree in the same figurative meaning. This will be a sense consistent with the resurrection of the antichristian party again, for a little season, after the thousand years shall be finished.

Dr. Hammond, though he refers this prophecy to a very different period, yet, from the connexion of the words, perceived this was the true meaning of "the rest of the dead." Who "the rest of the dead" are is manifest, not all besides the martyrs, but those formerly named, ver. 4, that is, they who "worshipped the beast or his image, or received his mark in their foreheads or hands."—And therefore these may well be the rest of the dead here, it being punctually said of them, xix. 21, οἱ λοιποὶ, "The rest were slain;" and then, that they "lived not again till the thousand years were finished," must needs signify, that the church was now, for that space, free from such heathen persecutors, and purified from such avowed mixtures of those vile unchristian practices, which is but the negative part annexed to the positive preceding: so that, to use the words of Mr. Baxter, "the rest of the dead, even the subdued pagans (or papists, say others), were kept as in a state of death, out of power, till the dragon revived their power again, a thousand years after."

[4] Ver. 6.] To "reign with Christ" may well be understood in a figurative sense, as we are said to be "crucified with Christ," and to "live with him;" or, as Christ himself is said to "live in us," Gal. ii. 20. "Happy days of peace and righteousness, of joy and triumph, of external prosperity and internal sanctity, when virtue and innocency shall be in the throne, vice and vicious men out of power and credit, are prophesied of in scripture, and promised to the church of God."* Such a kingdom, which shall be a kingdom of righteousness as well as peace, under a peculiar divine presence and conduct, may well be called "the kingdom of God, and of his Christ," and they may be said to "reign with him," who through his favour shall enjoy all the blessings of that happy state.

* Burnet's Theory, lib. iv. cap. 5.

CHAPTER XX. 7—10.

SECTION XX.

THE FIFTH PERIOD.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

(7.) I was farther informed in my prophetic visions, that this happy state of the church was not to be perpetual, like the happiness of the heavenly state: for at the end of the thousand years, the extraordinary restraint laid upon the enemies of truth and righteousness should be taken off, as if Satan was let loose out of his prison, to deceive the world into error and enmity against the professors of true religion.

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

(8.) No sooner shall this restraint be taken off, but Satan

ANNOTATIONS ON CHAP. XX. 7—10.

CONTENTS.—The following verses of this chapter inform us, that the happy days of the church, prophesied of in the foregoing vision, will at length have their period, though they are to continue for a long time, and are not to expire till after a thousand years: yet, then, there shall be one attempt more against the purity of religion, and against the peace and prosperity of the Christian church. Satan is to be released for a little time, or season; but, in

shall again attempt to form and head a party, by seducing men of weak and evil-disposed minds; and he shall find such persons in the several parts of the earth, who, like the descendants of Gog and Magog, the Scythians and Tartars, shall gather together in great numbers, in order to invade and ravage their neighbours, and disturb the peace and happiness of the church.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(9.) They shall come, like the barbarous northern nations, described in foregoing prophecies; they shall make their invasion so suddenly, and with such numbers, that they shall spread far and wide over the peaceful habitations of the saints, and besiege them even in their camps, and capital cities, and threaten to spoil and subdue them. But this attempt shall not be like former invasions of the barbarous nations, who possessed themselves of the countries they invaded, in right of conquest over the former inhabitants; for God shall protect his faithful servants, and destroy their enemies in a very extraordinary manner: God shall send fire out of heaven to destroy them, as he did the wicked inhabitants of Sodom and Gomorrah (Gen. xix. 24), and as he threatened Gog and Magog in the ancient prophets (Ezek. xxxix. 1, &c.).

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

(10.) And the devil, the principal and chief leader of this new apostasy and rebellion against God and the kingdom of his Son, shall then be punished suitably to the greatness of his crime. He shall not only be shut up, and put under restraint as before; but now he shall be cast into a lake of fire and brimstone, where he is to be punished with the beast and false prophet for ever; his power shall never more revive; his anguish and torment shall be endless, without any hope of relief, to all eternity.

---

that little season, he shall deceive many, and so far seduce them, as to prevail upon them to join with him in his apostasy.

This new attempt against truth and righteousness, shall end in the utter ruin of the enemies of Christ and his religion; they shall be totally defeated, and their obstinate wickedness punished with everlasting destruction.

This state of the church and world, so different from the preceding, deserves to be considered as a new period, which will therefore be the fifth in order.

This period, though it is represented very short, yet deserves particular attention, on account of the circumstance of the time in which it is placed, between the end of the thousand years and the final judgment; and also, as it represents the state and condition of the earth to be much the same as at present, except an extraordinary restraint laid on Satan, and the extraordinary purity, peace, and happiness of the church, arising from a peculiar protection and blessing of Christ. For we see, no sooner is Satan loosed, and his restraint taken off, but he finds great numbers of persons ready to be deceived, and to join in disturbing the peace, and corrupting the purity of the church.

The theory of a very learned and ingenious author,* which supposes the happy state of the church for a thousand years, cannot be in this present earth, but must be after a conflagration, when it shall be first destroyed, and then restored to a paradisaical state, is attended with a very great, and, as I think, an unanswerable difficulty, from this state of the world, after the thousand years shall be finished.

The ingenious author† is fain to suppose some persons, sons of the earth, generated from the slime of the ground and the heat of the sun, as brute creatures, he says, were at first.

But as such an original of mankind is, I think, unaccountable; so, I hope, the prophecy has no difficulty in it that stands in need of so strange a solution. For notwithstanding the general peace and purity of the church, the many converts to true religion, and the great number of persons truly religious, and who live up to the principles and in the practice of pure Christianity, there may be also some persons of evil-disposed minds, uneasy with the purity of true religion, easily moved by the passions of envy, covetousness, and ambition, whenever an opportunity shall offer to gratify them. The prophecy says nothing to make this impossible, or improbable; this circumstance rather makes it a likely supposition, and certainly much more natural, than to raise a great number of wicked persons from the dead, or cause them to spring out of the slime of the earth, to revive a new persecution of the Christian faith and religion.

The expressions of this prophecy seem to be taken from the prophet Ezekiel, in the thirty-eighth and thirty-ninth chapters. The word of the Lord orders Ezekiel to "set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (xxxviii. 2).

Magog was a son of Japheth (Gen. x. 2), from whom the Scythians are generally supposed to be derived; the Mogul Tartars, a people of the Scythian race, are still so called by the Arabian writers, a people who, above all others, have best preserved the most ancient names, as well as the most ancient customs. The prophet Ezekiel* joins to Gog and Magog, "Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands" (ver. 6). And (ver. 15), "Thou shalt come from thy place, out of the north parts, thou, and many people with thee." This seems sufficiently to show, that Gog and Magog, with Gomer and Togarmah of the north quarters, were a northern people, some of the many nations who were comprehended under the general name of Scythians. These were people used to invade their neighbours in great numbers, to spoil their country, and rob them of whatever they could lay their hands on. So the prophet describes them, ver. 13, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

I shall only add, that the very learned Bochart thinks it credible, that the names of Russians and Muscovites are derived from Rhos and Meshech, mentioned in this prophecy of Ezekiel. Credibile est ex ראש, *Rhos* et משך, *Mesech*, id est, Rhossis et Moschis, vicinis populis circa Araxim (de quibus Ezekiel) descendisse Russos et Muscovitas, gentes in Europæâ Scythiâ celeberrimas, quæque latissimè patent.†

The punishment of these spoilers, viz. Gog and Magog and the bands joined to them, is thus described by the prophet, Ezek. xxxviii. 22, 23, "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

The nations then of Gog and Magog, were a very fit and proper figurative description of the enemies of true religion, and of the faithful professors of it, of their neighbours' peace and prosperity.

It may likewise be here, as Mr. Daubuz observes it is in many other places, that this event shall agree with the letter, as well as with the figurative expressions. "There may remain, according to Mr. Pyle, in the farther and more distant parts of the world, much people still persisting in ignorance and gross superstitions.——These rude nations, prompted by envy at the plenty and happiness of the Christian kingdom, and out of desire of riches, spoil, and plunder (which is the true spirit of Satan, the father of mis-

---

* Burnet's Theory, lib. iv. cap. 10. † Ibid. p. 149.

* Lowth, on Ezek. xxxviii.

† Bochart. Phaleg. lib. iii. cap. 13, p. 188.

chief), will be permitted to invade the Christian territories in vast bodies and armies."

However it be, whether these expressions be only figurative, or whether they contain also something literal, the substance of the prophecy will be to this purpose: That after the thousand years of peace and purity, the church shall once more be disturbed by persons like the barbarous northern nations, who have often disturbed the peace of the world by their invasions. But it shall prove a fruitless attempt, and end in their complete and final destruction; a day of righteous judgment will come, when true religion, peace, and happiness, shall be united inseparably, without any future molestation, or disturbance, for ever.

CHAPTER XX. 11—15.

SECTION XXI.

THE SIXTH PERIOD.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

(11.) I farther beheld in another vision, what was to follow upon this full and complete destruction of the enemies of Christ and his religion. The general judgment was represented to me after this manner: I saw in my vision a glorious shining throne erected; I then beheld a person sitting on it; at his appearance, the whole frame and constitution of the world altered and changed, and quite passed away; so that the present heavens and earth were found no more.[1]

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

(12.) Hereupon I beheld in my vision, a general resurrection of all the dead; all ranks and orders of men, the lowest as well as the greatest, appeared before this judgment-seat of God, and they were all judged according to the most impartial rules of justice and equity, as it should appear by their works, whether they were under the condemnation of sinners, or entitled to the mercies of God and promises of eternal life, that they were true and faithful Christians, to whom the salvation of God is promised according to the gospel of the Lord Jesus Christ.[2]

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(13.) This judgment was so general, that all the dead, without exception, were raised again to life, to be judged according to their works, whether they died in the sea, and were buried in the waters, or by land, and were buried in graves; all in the invisible state of the dead were brought forth to this universal judgment.

14 And death and hell were cast into the lake of fire. This is the second death.

(14.) After this resurrection to judgment, there shall be no more natural death: they who are judged shall not return to their graves again; for death and hades shall be destroyed. But there is a second death, the portion of all who shall be found guilty, and condemned in this day of righteous judgment.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

(15.) For as many as shall not then appear, before this impartial judge, to be true and faithful Christians, and as such registered in the rolls of the true church of Christ, shall be punished as the enemies of God's government, and of true religion; they shall be cast into a lake of fire, and shall suffer a second death, in a state of everlasting destruction.[3]

ANNOTATIONS ON CHAP. XX. 11—15.

CONTENTS.—The course of these prophecies, after many important visions describing the state of the church and world in this present life, brings us at last to the great and final judgment, when the whole scene and mystery of providence shall be finished. Then the great doctrine, which runs through the whole of these prophecies, will be fully verified, That truth and righteousness shall surely prevail in the end against error and all iniquity; eternal happiness shall be the reward of the faithful, and everlasting destruction the punishment of the wicked. Then all shall be judged, "every man according to his works." This is represented as a sixth period of providence: after which there will be in the seventh period an everlasting sabbath, a state of eternal rest and happiness for all the righteous, and of the most perfect worship of God, in the praises and devotion of the heavenly church.

[1] Ver. 11.] This expression, "The earth and the heavens fled away, and there was found no place for them," seems plainly to intimate such a change and alteration, as will well agree with Peter's description, that then "all these things shall be dissolved," 2 Pet. iii. 11. This dissolution the same apostle describes more particularly, as to the manner of it: "The heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (ver. 10). At this "coming of the day of God, the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat" (ver. 12). This great change of the present state of the world, is to make way for "new heavens and a new earth, wherein dwelleth righteousness" (ver. 13). Thus, "the heavens and earth shall pass away, and there shall be found no place for them."

[2] Ver. 12.] This description of "opening the books, and judging out of the things which were written in the books, according to their works," seems an allusion to the methods of human courts of justice. There are stated laws, or rules of justice, by which all accused as criminals were to be tried, and according to which they were to be found guilty or acquitted. These laws, collected into a body, were called the *codex*, or book of laws; and when any persons were accused, and found guilty, their actions must appear to be criminal, as against some of the laws in that book. Now the plain evidence of the laws of righteousness, the perfect knowledge God has of all men's actions, the full conviction of every man's own conscience, wherein he has transgressed those laws of righteousness, may sufficiently answer a legal accusation and proof. The sinner will be convicted by his works to have transgressed the laws of righteousness, whether promulgated by the light of reason, or by the authority of particular revelation.

In human courts of justice, it is allowed to every person to make his defence, and urge what he has to offer, either to prove himself innocent, or that he is entitled to favour or pardon.

The book of life seems to allude more particularly to this plea of the person accused. The book of the Revelation of Jesus Christ has promised the pardon and forgiveness of sins, and the gift of eternal life, to all true and faithful Christians. The faith, the patience, the perseverance of true Christians will be proved by their works; these show them to be true Christians, and therefore that they are entitled to the mercies of God, and the promise of eternal life, according to what is written in the book of life, the book of the Revelation of Jesus Christ, which has "brought life and immortality to light."

[3] Ver. 15.] Paul's description may give some light to this vision of John, 2 Thess. i. 7, &c. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire

taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe, in that day."

CHAPTER XXI.

SECTION XXII.

THE SEVENTH PERIOD.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

(1.) After the foregoing visions, in which I beheld a representation of the state of the church and world, to the consummation of all things, I had the final happiness of the true worshippers of God represented to me in a new vision; in which I beheld a perfectly new state of things: the heaven and earth in which we now live, being quite passed away, melted with fervent heat, and dissolved in fire; there was a new heaven and a new earth, in which I perceived one thing very remarkable, that there was no sea. To signify, there should be no turbulent, unquiet spirits, to disturb the peace of that happy state, nor should a tyrannical or persecuting power ever arise in it.[1]

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

(2.) The blessedness of this state was farther represented to me, by the model of a noble city, as a new Jerusalem, which model seemed to descend leisurely out of heaven, as

ANNOTATIONS ON CHAP. XXI.

Contents.—We are now come, in the course of these prophecies, to the end, the consummation of all things.

This vision stands in the prophecy after the last attempt of the enemies of religion had been defeated; after the dead, small and great, had appeared before God's judgment-seat, and were judged according to their works; after all the wicked were doomed to everlasting punishment, and all who were not found written in the book of life were cast into the lake of fire.

This order of the prophecies seems to point out to us, that the new heavens and new earth, represented in this vision, signify that state of unchangeable perfection and heavenly happiness to which the true and faithful servants of the living God shall be advanced, when all their trials and sufferings in this life shall be ended.

Nothing could be more proper to the useful design of these revelations, than such a conclusion of them, with so affecting a representation of the final, complete, and everlasting happiness of the true worshippers of God, and faithful servants of Jesus. This is a powerful motive to present patience, a firm foundation of present hope, a strong encouragement to zeal in the cause of true religion, and constancy in the uncorrupt faith of Jesus, when such a reward is set before us, and promised to all who shall be faithful to the end.

It is a very ancient observation, which men of closer thought and better sense have long since made, that happiness is the reward of virtue in the end. It is a memorable moral of Euripides,*

Εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἄξιον

But here is a sure word of prophecy, which beforehand acquaints us what will be the last period and state of things. The present world, for a few years, a very few in comparison of eternity, will be a state of various sorts of trials and troubles, of evils caused by wicked men, of evils wherewith the righteous Governor of the world punishes their wickedness; but the unchangeable purpose of God has appointed another state of things, when the dead shall be raised, and judged according to their works; all the faithful servants of God and Christ will enjoy a state of eternal life, in perfect peace and security, in complete prosperity and happiness.

It is with great advantage this encouragement is given the church in such a prophecy. An observation of the faithful and punctual accomplishment of the former parts of this prophecy, in times past, for several hundreds of years, serves much to confirm our faith and hope, in as faithful and punctual performance of what remains.

We may be well assured, that God will reward all the faithful with a state of perfect and endless happiness at the last, however he may permit error and persecution to prevail for a time, in this present state of life.

It must be owned, several interpreters of good reputation* understand the following vision, a description of the happy state of the church during the thousand years in which it shall reign with Christ; or to describe the full and complete reformation of the Christian church, during the last period upon earth.

As I can see nothing in the prophetic description to confine it to this meaning, so I apprehend the order of the prophecies, the chief and principal design of them, and the description itself, greatly favour the judgment of those learned writers, who understand these last visions of the future state of happiness in heaven, after the general resurrection and last judgment.

Thus the seventh and last period concludes the whole plan of providence, and finishes it in an endless sabbatism.

* Ion. ad finem.

[1] Ver. 1.] It is not very probable, the Spirit of prophecy should have a regard to the Theory of a late ingenious author, who has contrived, that there shall *literally* be no more sea in his new earth, after the conflagration: for however true we may suppose such a circumstance in theory, it could hardly be intelligible to any who should read this prophecy, at least till the theory had discovered it.

We perceive all the other parts of this description are figurative. It is remarkable, that "the beast with seven heads and ten horns," the author of all the calamities of the third long period, "rose out of the sea," Rev. xiii. 1, and the same tyrannical oppressive power, under the figure of the great whore, is described as "sitting on many waters," Rev. xvii. 1, and in scripture, any great collection of waters is called a "sea;" and these waters are interpreted to signify "people, multitudes, and nations, and tongues," who were seduced to oppose the truth, and persecute the faithful servants of Christ.

The sea, moreover, when raised into a storm, is a proper figure to express the rage, passion, and tumult, of unquiet, evil, and seditious minds. Thus Daniel describes the rise of the four tyrannical empires: "I saw in my vision by night, and, behold, the four winds of the heaven strove on the great sea: and four great beasts came up from the sea, diverse one from another" (vii. 2, 3); to denote the commotions of the world, the unquiet troublesome state of affairs, out of which new tyrannies and oppressive powers usually have their rise.

This circumstance, then, in the new heaven and new earth, that there was "no sea," is very proper to express in prophetic language, that in this happy state there will be no turbulent, unquiet spirits, to be managed by the ambitious; and therefore no fear any beast should again rise out of the sea. The most judicious Jewish writers under-

* Pyle, preface, p. 22.

it were, and come nearer to me in the air, that I might observe it more distinctly: I perceived it was set out with all the splendour used at high festivals, or marriage-solemnities.[2]

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

(3.) Moreover, a voice from heaven attended my vision and explained the meaning of it more particularly; for the voice from heaven declared, that God would fully accomplish all that good to his faithful servants which his tabernacle signified to them, as the seat of his presence, and testimony of his favour; he would bless them as his favoured people, and as their God he would be their shield and their reward, and bless them with all protection and happiness.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(4.) For such shall be the blessed effects of God's presence with his people, and of his grace and favour to them, that they shall meet with no more troubles and afflictions, to draw tears from their eyes, as, in this present life, all do more or less. They shall no more be subject to death, as all, without exception, are in this mortal state. Every thing that can cause pain, or occasion sorrow, shall be far removed from this happy state. These were the afflictions of mortal life, but now death and the invisible state are no more; all former afflictions are passed away, and shall remain no longer.[3]

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

(5.) The happiness of this state was not only declared by a voice from heaven; it was solemnly confirmed by the oracle from the throne: Take notice, God will make a full change of all things, in the form and state of the world; nor shall any of its former afflictions remain. Record this declaration and promise: they contain nothing but what is most certainly true, and what in its due time shall be faithfully and fully accomplished.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

(6.) And now shall be the consummation of all things; all God's promises shall be accomplished in the full happiness of his servants and saints. God, who will execute all his purposes from the beginning to the end, will perfect the happiness of those who have been faithful to his cause. He will abundantly satisfy their hopes and desires of eternal life; happiness shall ever flow in upon them, as water ever runs from a quick spring, or overflowing fountain.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

(7.) Let this be an encouragement to faithfulness, constancy, and perseverance; they who shall resist and overcome the temptations of a corrupt world shall not lose their reward, God himself will be their God, their portion, and their happiness. He will receive them as his children, confirm their right, as the sons of God, to inherit all the blessings and happiness of eternal life.[4]

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

(8.) But the case shall be quite otherwise with all the enemies of true religion, who have either deserted it, or apostatized from it, or opposed it. The cowardly and distrustful, who either had not faith in God's promises, or courage to persevere, on the encouragement of his promises; all who indulged themselves in abominable vices, who, to gratify their lusts, were guilty of murders, whoredoms, deceit, idolatry, and lying; all these shall have their portion with the devil, to whose party they joined themselves, and shall with him undergo the punishment of the second death, in the lake which burneth with fire and brimstone.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

(9.) Besides this more general account of the final happiness of the faithful, an angel, as a *nuntius*, or interpreter, was sent to give me a more particular description of the glory of that blessed state. It was one of the seven angels who had the seven cups full of the last plagues, in the foregoing vision. He called upon me to come to him, and he would show me more distinctly the model of the holy city, the new Jerusalem, adorned as the bride of the Lamb, on her marriage-festival.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

(10.) Then the Spirit of prophecy changed the scene of my vision: I seemed to stand on a high eminence, from whence I could distinctly survey the whole model of this

---

stand "new heavens and new earth" to mean a new state of happiness, in which former sorrows and troubles shall be remembered no more. So Maimonides,* Quòd dixi, Creabo novos cœlos, &c. id ita intelligo, quòd vos posituras sum in lætitiam perpetuam, loco luctûs, et anxietatis prioris, neque illius luctûs prioris memoria sit mansura.

[2] Ver. 2.] What John saw coming down from heaven, seems to have been the plan or model of the new Jerusalem, which proves nothing where this happy state of the church is to be enjoyed, much less will it determine it to be on earth, as some have argued, because it is said to come down from heaven; for the model in the vision might well do so, wherever it was that the church should enjoy the happiness represented by it.

Besides, to "come down from heaven," or from God, in scripture language, means the divine original of a thing, or that God is the author of it. The baptism of John was "from heaven" (Mark xi. 30), because his authority was from God, and not from men. When the apostle mentions "the Jerusalem which is above" (Gal. iv. 26), or the supernal Jerusalem, he seems to mean a state of heavenly original and constitution.

[3] Ver. 4.] Such a state as is here described, free from all pain, sorrow, and death, seems a description of some better state than what this present life and world can afford.

[4] Ver. 7.] The expression, "He that overcometh shall inherit all things," seems to refer to the promises made to them who overcome, in the epistles to the seven churches, and very strongly enforces them as motives and encouragement to patience and perseverance. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that overcometh, shall not be hurt of the second death. To him that overcometh, will I give to eat of the hidden manna. To him that overcometh, and keepeth my words to the end, to him will I give power over the nations:" the same shall be "clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels: I will make him a pillar in the temple of my God, and he shall go no more out." Finally, "To him that overcometh, will I grant to sit with me on my throne, even as I overcame, and am sat down with my

* More Nevochim, par. ii. lib. xxix. p. 268.

heavenly city, which was let down from heaven, a model of a divine plan and workmanship. [5]

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

(11.) The first thing I observed in the model of this holy city was a most glorious brightness, like the shining light of the Shechinah, formerly the glory of God in the temple, and symbol of his gracious presence with men; so that the model shone as with the lustre of a diamond, to express a surprising beauty and splendour.

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

(12, 13.) I perceived also, that this city was walled about with a very thick and high wall, to express the great safety and security of the inhabitants, free from all danger or fear of any attempt or surprise by their enemies. It had twelve gates, three in each side of the wall, which stood towards the four points of the heaven, east, west, north, and south; and at each of the twelve gates stood an angel, as a sentinel or guard: each of the gates was named after the names of the twelve tribes, as appeared by an inscription over them, figuratively showing, who had a right to be admitted by the guard of angels, through the gates into the city, such as had been faithful members of the true church: and expressing also the great honour of that city, where angels were appointed to do duty as a guard; an honour properly due to the majesty of God's presence, and to the seat of it.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

(14.) The foundations of the city wall were also adorned with inscriptions of the names of the twelve apostles of Christ, who had this honour as the founders of the Christian church, by Christ's immediate commission and authority; figuratively showing, that they who shall build their faith on the foundation of apostolical doctrine and institutions, have a right to the blessings of this holy and happy state.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

(15.) And I perceived that the angel interpreter, who was sent to instruct me more fully in these things, appeared to have a golden measuring rod, with which he measured the several parts of this holy city; by which measure was understood, the greatness and extent of the city, the exact order and just proportion of every part of it: to show figuratively, that this city was prepared for a great number of inhabitants, how small soever the number of faithful Christians may at any time appear; and that every thing relating to the happiness of that state was prepared with the greatest order, beauty, and exactness.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

(16.) Upon measuring, it appeared that the city was an exact square, of equal length and breadth, and of a very great extent; for it appeared, upon measure, to be fifteen hundred miles in compass, each side three hundred seventy-five miles long. It was so regularly built, that all the buildings were every where of the same proportions, of a very exact and uniform architecture. [6]

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

(17.) Upon measuring the height of the wall, I perceived it was one hundred forty-four cubits, of the common measure among men; for it was such a measuring rod, that the angel made use of in measuring the height of the wall. [7]

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

(18.) The walls appeared to be built with unparalleled strength and magnificence, not of brick or squared stones, but of some precious stone, as solid, firm, and beautiful as a jasper; the city was every where adorned with pure gold, and shone with the brightness of crystal. [8]

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

(19, 20.) The lower parts of the wall of the city were inlaid quite round, and beautified with a great variety of precious stones, such as were directed to be set in the high-priest's breastplate of judgment, where was the *urim* and *thummim*, which are interpreted *light* and *perfection;* and were a pro-

---

Father on his throne." All these promises seem to be summed up and fulfilled in the inheritance of all things, or the complete happiness of eternal life.

[5] Ver. 10.] The paraphrase expresses the sense of "coming down from heaven," as it is explained, ver. 2.

[6] Ver. 16.] They seem to have mistaken the proper meaning of these expressions, who understand the height of the city, whether of walls or buildings, to be equal to the length or breadth of it; according to which account, the houses and walls of a city would be out of all proportion. How large soever men may conceive the extent of a city, and of contiguous buildings, houses three hundred seventy-five miles high are beyond all propriety in the boldest figures. Some interpreters, to avoid this difficulty, have taken in the height of the mountain on which the city is supposed to stand: I say, supposed to stand; for the prophecy nowhere mentions it. John indeed was called up to a mountain, to view the model of the city; but it is not said, that the city itself was situated on a mountain: nor do I conceive what this supposition serves for, except to make the city a perfect cube, for which I see no reason, a perfect square answering all figurative meaning full out as well.

Grotius* justly observes, this equality belongs to the walls and buildings, compared with each other, not with the length and breadth of the city. Non idem dicit quod modò, cùm quadratam formam explicaret, sed aliud, nempè, quaquâ iret, altitudinem et murorum et ædificiorum fuisse æqualem.

The numbers themselves are evidently typical: they are taken from twelve, the number of the apostles, multiplied by a thousand. As before, the number of the members of the Christian church was represented by one hundred forty-four thousand, being one hundred forty-four, the square number of twelve, multiplied by a thousand. So that this manner of numbering will very properly signify a city, of which faithful Christians are to be the happy citizens, and settled inhabitants; a city which shall have incomparably greater extent, more strength and beauty, than ancient Babylon, Rome, or any other seat of empire ever known in this world.

[7] Ver. 17.] This seems to be the measure of the height of the wall, in which we observe the prophecy still keeps to the mystical number of twelve, multiplied into itself. The height of the wall is represented about seventy-two yards high, according to the lesser cubit, or about eighty-six yards, according to the greater, sufficient to express great security against all attempts, and any surprise by an enemy.

[8] Ver. 18.] I conceive it is the city, and not the gold,

---

* In loc.

per emblem to express the happiness of God's church in his presence, in the blessing of his oracle and protection. The like ornaments on the foundation of the walls of this city may well express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

(21.) Never was any city on earth so richly and so gloriously adorned; for every gate of the city was made of one large entire pearl; and the public place of assembly in the city was paved with a rich stone, shining as crystal, and set in pure gold. [9]

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

(22.) There was one thing I observed in this new city very remarkable; there was no temple in it, but the want of a temple was abundantly made up: for Jehovah, the Almighty God himself, and Jesus Christ the Lamb, were instead of a temple. They were present in this city in a much more glorious and perfect manner, than God was ever present in the temple of the earthly Jerusalem. [10]

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

(23.) Nor had this new Jerusalem any need of the sun to shine by day, or of the moon by night, to give it light, as in the present state of this world; the presence of God himself and the Lamb did enlighten it always without interruption, as the glory of God did the holy of holies in the temple. [11]

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

(24.) This glorious city shall be the residence of all who have believed with the heart unto righteousness, and made confession with the mouth unto salvation. All true Christians, out of every nation and people, shall have their portion in this glory, which shall be much greater than the richest and most powerful princes ever enjoyed; greater than if we were to imagine all the princes of the earth collecting all the riches of the world together, to beautify and adorn one city. [12]

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

(25.) There will be no occasion to shut the gates of this city at any time; not by night, for there will be no night; the perpetual light of God's glory will make perpetual day; there will be no danger or fear of any enemy; the inhabitants shall ever live in full safety and security, in an undisturbed possession of all peace, joy, and happiness.

26 And they shall bring the glory and honour of the nations into it.

(26.) All that can contribute to make this new Jerusalem honourable and glorious, shall be found in it, as if all that was rich and precious throughout the world, was brought into one city, and all centred there.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

(27.) Yet let it be carefully observed, though the gates of this city are always open, they are not open for every one to enter in; all who are unworthy of this happiness, and unmeet for it, will be refused entrance; all impure and vicious, all idolaters, hypocrites, and liars, all men of falsehood and deceit, shall find no place in this holy city, and shall have no portion in this happiness; it is a blessedness peculiar to the saints, and appropriated to them only who have appeared true and faithful servants of God and Christ, and as such are registered among the true Christians, who are to inherit eternal life.

---

which is represented shining as clear glass, or crystal. Our copies which read ὁμοία, which agrees with πόλις, seems a truer reading than ὅμοιον. It is not so intelligible, how pure gold should be like crystal, but easy to conceive the city adorned with crystal set in gold.

[9] Ver. 21.] Grotius supposes, that the gates of the city were made of a fine marble, bright and shining as a pearl; but may not the prophecy design a very strong figure, and suppose pearls in all their beauty, large and firm enough to make the frontispiece of a gate? The "street of the city" seems well understood by Grotius of the forum, or place of public assembly, which is described as paved either with squares of gold, and crystals, or with crystal squares set in gold borders; than which, imagination can conceive nothing more rich and magnificent.

[10] Ver. 22.] These expressions of this prophecy seem to point out to us, that all that was figuratively or spiritually meant by the temple of God, and his presence with his people, which was the great blessing and glory of Jerusalem of old, shall be fully accomplished, and perfectly answered, in this new Jerusalem; there shall be a fulness of joy and happiness, in this glorious state of the church, from the presence of the Lord God Almighty, and the Lamb. Do not these characters describe something more than can be well expected from the best-reformed state of the church in this world?

[11] Ver. 23.] This part of the prophetic description seems to be taken from the Shechinah, or glory of God, in the several divine appearances. This is represented as a bright and glorious light; the holy of holies, the seat of God's presence in the temple, had no other light than that of the Shechinah, or the glory, that shone over the mercy-seat, between the cherubim. How strong is this figurative representation, to show, that this happy state of the church shall be, without comparison, more glorious than any former state had been? The Shechinah, or glory of God's presence, shall not be shut up or concealed in one part of a temple, but shall be spread through the whole extent of this spacious city, and every inhabitant shall enjoy the full felicity represented by it.

[12] Ver. 24.] This part of the description seems to be an allusion to the passage of the prophet Isaiah, "And the gentiles shall come to thy light, and kings to the brightness of thy rising" (lx. 3). This prophecy raises the idea yet higher, to show the perfect satisfaction and joy of all persons of every rank and quality, in this happy state, where every thing that can contribute to it shall be collected together, and severally contribute to complete the public happiness.

CHAPTER XXII. 1—5.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(1.) The angel directed me to observe farther in this plan of the new Jerusalem, which I saw in my vision, that a pure river of water, perfectly fine and clear, perpetually issued out from the throne of God and the Lamb; to represent a constant provision for the comfortable and happy life of all the inhabitants of this city of God. [1]

ANNOTATIONS ON CHAP. XXII. 1—5.

CONTENTS.—The first five verses of this chapter are but a continuation of this prophetic description of the new Jerusalem, and should have been part of the twenty-first chapter.

[1] Ver. 1.] It is observed of the city of Babylon, that the

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

(2.) As this river of water of life ran through the chief street in the midst of the city, so there was planted on each side of the river a beautiful row of trees, not only to serve for ornament and refreshment, but which, like the tree of life in paradise, should make the inhabitants immortal. They yielded a great variety of pleasant fruits, and in such plenty, that they had ripe fruit every month, and so all the year round. Even the leaves of these trees had such healing virtues, that they were a sure remedy against all sorts of weakness and indisposition.[2]

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

(3.) So great will be the happiness of the saints, the faithful in Christ Jesus, that nothing shall break in upon it, or any ways interrupt it; nothing shall be done in this holy city to deserve the displeasure of God: nor therefore shall they be liable to any afflictions, either as punishments, or a useful discipline. They shall continually enjoy the favour and grace of God and Christ, with the blessing and happiness of their presence; they shall serve God with all the gratitude, constancy, and affection, so great obligations require of them.[3]

4 And they shall see his face; and his name *shall be* in their foreheads.

(4.) For in that happy state they shall have so full communications of all grace, holiness, and happiness, from God's immediate presence, that they shall be made like unto him, partakers of his perfections and glory; like the high-priest of old, they shall have "Holiness to the Lord" on their foreheads, expressive of their entire devotion to God, and an indelible mark of God's favour.[4]

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

(5.) In this blessed state, there shall be no interruption of their happiness and joy; there shall be no night, no state of darkness, between the end of one day and the beginning of another; their happiness proceeds immediately from God himself, from his constant and everlasting presence with them, and favour to them; so that they shall enjoy the same unspeakable happiness, without any interruption or diminution, to all eternity. Thus all the faithful servants of Christ Jesus shall reign with their God and Saviour for ever and ever.[5]

---

river Euphrates was let into it, and ran through it. The first paradise is represented as watered by a river; a river that went out of Eden, or had its course in that country, ran through the garden to water it (Gen. ii. 10). Ezekiel, in his prophetic vision of the new city and temple, has a like representation of waters in great plenty, flowing from the house or temple: "Behold, waters issued out from under the threshold of the house eastward.——And the waters came down from under, from the right side of the house, at the south side of the altar" (Ezek. xlvii. 1). These waters were in such plenty, that they were deep enough to swim in; "a river that could not be passed over" (ver. 5). These waters were of such excellent virtues, that they gave life to all who drank of them: "Every thing shall live whither the river cometh" (ver. 9).

Water, as necessary to the support of life, and as it contributes in great cities, especially in the hot eastern countries, to the ornament of the place, and delight of the inhabitants, is a very proper representation of the government of all things, both for the support and pleasure of life. "With God," says the psalmist, "is the fountain of life; thou shalt make them drink of the river of thy pleasures." The figure of a "river of water of life, clear as crystal, flowing from the throne of God and the Lamb" (Ps. xxxvi. 8, 9), elegantly expresses the glorious and happy immortality which all faithful Christians shall enjoy in this state of perfect and endless happiness.

[2] Ver. 2.] Both "the waters of life," and "the tree of life," are emblems of immortality: "They that eat of the tree of life shall live for ever" (Gen. iii. 22). The trees of life are so planted, in this description, that all the inhabitants may come at the fruit of them freely, and without hinderance. They yield their fruits so plentifully, and so constantly, that there can be no want in so large and populous a city; and even the leaves have a sovereign virtue against all sorts of indisposition. How elegantly does this represent a most happy state of immortal life!

[3] Ver. 3.] This part of the description of the new Jerusalem seems to point out to us, how much greater the happiness of this state will be, than the happiness of the first paradise was. In this state, the faithful servants of Christ shall be in no danger of forfeiting their happiness, and losing paradise, as our first parents did. In their paradisaical state, they shall be a kingdom of priests unto God for ever. This seems to describe a state of happiness above the condition of this world, and only to be enjoyed in the heavenly state.

[4] Ver. 4.] To "see the face of God," and to "stand in his presence," says Mr. Daubuz, implies the most perfect happiness, and is a blessing that only comes to the saints at the resurrection. It is the highest expression in the language of scripture, to describe the most perfect happiness of the heavenly state; by most divines, the beatific vision is appropriated to that meaning.

[5] Ver. 5.] *Night* and *darkness*, in the style of prophecy, signify often trouble and affliction; *light*, on the contrary, expresses prosperity and joy. "In thy light," says the psalmist, "shall we see light" (xxxvi. 9); or, in the lovingkindness of God we shall find prosperity and happiness. In this state of perfect happiness, no trouble, no affliction, shall be intermixed with their peace and joy; God shall then be the everlasting happiness of all his saints. How fully, how gloriously, are all their afflictions, for his sake, rewarded! What encouragement is this to the faithfulness and patience of the saints, when, whatever their sufferings may be, they shall work out for them a "far more exceeding and eternal weight of glory!" Thus ends the doctrine of these revelations, in the everlasting happiness of all the faithful; the mysterious ways of Providence are cleared up; all things finally end in an eternal sabbath, in an everlasting state of peace and perfect happiness, reserved in heaven for all who shall persevere, against the temptations of the world, in the love of truth and righteousness.

CHAPTER XXII. 6, &c.

SECTION XXIII.

CONCLUSION, OR EPILOGUE.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

(6.) After this representation of the blessed state of the faithful Christians, in everlasting happiness, the angel who had shown me the plan of the heavenly Jerusalem, con-

---

ANNOTATIONS ON CHAP. XXII. 6, &c.

CONTENTS.—The prophetic part of this book ends in a perfect happiness of the faithful, great above all imagination, certain as the word of prophecy, and lasting without end.

A powerful encouragement and persuasive to constancy in the profession and practice of pure Christianity, whatever difficulties or dangers might attend it.

What follows, to the end, is the conclusion of the whole book, or a sort of epilogue, which confirms the truth of

firmed to me the truth of these prophecies, and the faithful performance of all that had been represented to me in my visions. He assured me, they were not a groundless encouragement to Christian constancy and faithfulness; these promises are not like the deceitful promises of false prophets, or credulous enthusiasts; the same true God who inspired the prophets of the ancient church, so punctually to foretell the circumstances of Christ's first appearance, has sent his angel to support the faith and patience of the Christian church by these revelations, which shall soon begin to be accomplished, and continue to be fulfilled, in a series of events, to the end of time.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

(7.) Christ himself testifies to the truth of these promises; he himself solemnly declares, he will come to accomplish all these things, which will be soon seen, as the events foretold will fall out in their order, and in the periods marked out for them. Blessed then will they be, who shall so attend to the prophecies of these revelations, as faithfully to follow their directions, who shall be excited to constancy in pure and undefiled religion, by the great encouragements and glorious rewards they set before them. [1]

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

(8.) And I John, who have committed these revelations to writing, for the constant use of the churches, do solemnly declare, they are no private fancy or invention of my own, but what I was an eye and ear-witness to, having really seen and heard these things in the visions of prophecy, as I have faithfully related them. And now, my visions appearing to be at an end, I bowed myself to the ground before the angel who had shown me these things, to express the great respect and gratitude I had for the person who had laid me under so great obligations.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

(9.) But the angel hindered me again, as he had done once before, informing me, that I should not consider him as the author of these prophetic visions, but as a fellow-servant of the prophets, and as such employed in the service of God with them; all the praise of the church should therefore be given to God alone, who only is to be acknowledged the author of these revelations, who only gives the Spirit of prophecy for the encouragement and consolation of the faithful. [2]

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

(10.) The angel then gave me a charge not to keep these revelations private to myself, and concealed from the church: for the things revealed in them would soon begin to be accomplished, and the cautions, directions, exhortations, and encouragements, contained in them, would be of great use to give the faithful comfort, hope, and constancy, in the successive times of temptation and trial, that they might learn both to expect them, and to be prepared for them.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

(11.) The providence of God will indeed permit things to continue in this world, just as these prophecies represent the state of them. Men of evil principles and corrupt hearts will continue in acts of injustice and oppression, and to promote false religion and wickedness, notwithstanding all the cautions of religion or judgments of Providence. Yet the cautions, directions, encouragements, of these prophecies, and the judgments of Providence foretold in them, will have a better effect on good minds, to their perseverance in truth, righteousness, and holiness. [3]

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

(12.) And let all consider, how these prophecies represent the promise and faithfulness of Christ, as well as how they represent the present state of the church and world; though the wicked will not be reformed, and the righteous shall suffer much from the unjust, yet they may depend upon it, that Christ Jesus will come according to the promise, as soon, and in such a manner, as these prophecies declare. Then he shall bring a glorious reward with him, for all his faithful servants who have endured unto the end; then he shall inflict a just punishment on the unjust and filthy, according to the guilt of their idolatry and persecution.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

(13.) For whatever the present appearances of things may be, how much soever error and wickedness may prosper in this world, and truth and goodness be oppressed, yet such are the characters of Christ, as assure the final events of things shall be as he has revealed them in these prophecies. He is the Lord of the whole creation, by whom all things began, and by whom all things are to be finished; so that he will do all his pleasure through all ages of time, to the consummation of all things, and nothing can prevent or hinder the sure and full accomplishment of his word.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

(14.) How unspeakably great then is the happiness of all

---

the prophecies contained in these revelations, shows the importance and use of them, and is well fitted to leave them with strong impressions on the hearts of the readers, to preserve them from compliance with any corruptions of the Christian faith and worship, and encourage their constancy in the ways of truth and righteousness.

[1] Ver. 7.] Here Christ himself speaks, says Mr. Waple, this being a sacred drama, in which, according to the nature of such representations, several persons are introduced.—The angel, sent to show these things, declares, in the person of Christ, says Mr. Daubuz, "Behold, I come quickly."—And I (said Christ from the throne) will see them all accomplished, according to Mr. Pyle. The general meaning is determinate enough, that these revelations were really from Christ himself, and that he had undertaken to see them fulfilled.

It is not improbable, this vision being in heaven, that the voice of the oracle from the throne might confirm the testimony of the angel. This sense is agreeable to a following expression (ver. 20), "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

[2] Ver. 9.] The prostration of the apostle, or bowing himself to the ground before the angel, has been considered before (xix. 10), where we have more largely observed, that it may be understood of a high civil respect, short of proper religious adoration.

[3] Ver. 11.] Mr. Daubuz justly observes, that in the prophetical style, whether the thing be uttered in the past or future, or in the imperative, it is equal. So that to say, "He who is unjust, let him be unjust still," is equal to saying, He that is unjust, will still be so, and will not be reclaimed, what persuasive reasons soever may be used for his recovery.

Mr. Daubuz farther observes, He that wrongeth (or the unjust) denotes, in a peculiar manner, throughout this prophecy, the persecutor and murderer of the saints; as the saint that suffers is called δίκαιος, "the just," because he is innocent, and will be justified in judgment, by the punishment inflicted on the unjust. "He which is filthy," seems principally to denote those who shall be guilty of idolatrous worship. So that, on the one side, here are the persecutors and corrupters of pure religion, by idolatrous doctrines and practices; and, on the other side, the righteous, who keep their integrity, notwithstanding all they suffer for the sake of a good conscience; they remain holy, still will continue separate from the prevailing corruptions of the world, and undefiled by them.

who shall believe the truth of these revelations, as to trust in the faithful performance of them, who shall be so directed by them as to persevere in the purity of Christian faith, and in the practice of undefiled religion, for such have a full assurance of hope, that they shall inherit eternal life, and be received into the blessed state of heavenly perfection and happiness. [4]

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

(15.) The blessedness of these faithful Christians will appear yet the greater, because this hope and happiness are peculiar to them. The wicked have no right to it, no portion or share in it; all shall be for ever excluded, who, like dogs, bite and devour the innocent and righteous, or who indulge themselves in sins of uncleanness or deceit, who attempt to maintain corruptions of religion by falsehood or forgery. All these "shall have their part in the lake that burneth with fire and brimstone," xxi. 8. [5]

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

(16.) The Lord Jesus Christ himself finally confirmed the truth and importance of these revelations, by affirming, it was he himself who sent his angel, and who caused me to see the prophetic visions, in which the future state of the church and world was represented to me. The same person who was described in the ancient prophets, as the promised seed of David, the bright Star out of Jacob, and the Dayspring from on high, the true Messiah, or God's anointed, confirmed the truth of all these revelations by his own testimony, therefore all Christians may safely rely upon the truth of them, and comfortably wait in hope of their faithful accomplishment.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(17.) And now the prophecies of this book reveal truths of so much use and consequence to sincere Christians, and true lovers of pure religion; now these promises are so fully confirmed by the Spirit of prophecy, and the testimony of Jesus Christ—the true church of Christ, his spiritual bride, should greatly rejoice in them, and endeavour to confirm their faith and constancy by them. For every one who sincerely desires a portion in these blessings, and will seek for them, as the pure Christian religion directs, shall be sure to receive them, and freely, through the riches of God's grace, as he has promised them. [6]

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

(18.) And now I have faithfully and exactly related what I saw and heard in these visions of God, let me solemnly conjure every person into whose hands these revelations shall come, that they treat them with the reverence due to revelations from God; that they venture not to add any thing of their own imagination or invention to them; let them keep close, as far as they can, to the true meaning and intention of the prophetic Spirit; for let them be assured, God will severely punish such impious rashness by inflicting on them the curses denounced in these prophecies against deceivers, and false pretenders to prophecy.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

(19.) On the other hand, let no man dare to strike any prophecy out of this book; let no man set aside or discredit the authority of any of these revelations, as useless, dangerous, or unworthy the Spirit of God; let no man endeavour to pervert their true meaning and intention, to serve any evil views of his own, to the ease, pleasures, or ambition of life. Such unworthy treatment of the word of prophecy will justly forfeit the blessings and happiness with which these prophecies encourage the faithfulness and constancy of sincere Christians. [7]

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

(20.) As then Jesus, the author of these prophecies, assures a certain accomplishment of them in their times and seasons, let the whole church join with me in saying, Amen. Let all faithful Christians, with joyful hope and hearty desire, continually say, "Even so, come, Lord Jesus, accomplish thy promises in their order; and finally crown the faith, patience, and constancy of thy servants with eternal life. [8]

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

(21.) In the meantime, may the favour and blessing of Jesus Christ our Saviour be with all true Christians; may his grace support and comfort all who suffer for his name, and keep them to the glory of his heavenly kingdom. Amen.

These prophecies then will be of great use, as they shall contribute to the constancy of the righteous and the holy, though they should not effect a general reformation in the world, though men of evil principles and wicked hearts should still remain persecutors and idolaters.

[4] Ver. 14.] Some copies read,* "Blessed are they who wash their garments;" to which some add, "in the blood of the Lamb." But the meaning of both expressions returning at last to much the same thing, the paraphrase will, I think, sufficiently take in both.

[5] Ver. 15.] The several works of iniquity here mentioned, may be understood more generally of all cruelty, uncleanness, falsehood, and deceit; yet they seem more particularly designed to point out idolatry and persecution: as an idolatrous corruption of the Christian doctrines and worship, and a support of those corruptions by fraud and persecution, are the principal evils these prophecies warn us of, and are designed to guard us against.

[6] Ver. 17.] Mr. Pyle has well observed, that, according to the Hebrew style, which commonly uses a substantive for an adjective, "the Spirit and the bride," mean "the spiritual bride," or the true church of Christ, as glory and virtue is "glorious virtue," kingdom and glory, "a glorious kingdom." Yet, as this has not been observed by many interpreters, the reader ought to be informed, that some, by "the Spirit and bride," mean persons endowed with spiritual gifts; others,* by "the Spirit," mean the Holy Ghost making intercession for the saints. But Mr. Pyle's interpretation seems the most natural, that it expresses the desire and care of the church, which is the spiritual bride of Christ.

[7] Ver. 19. Some interpreters understand these warnings as principally designed against all such persons who should venture at forging revelations in imitation of these, as there were many such false revelations given out in the first ages of the church; but others understand it as a direction to the church, to consider these revelations as the last authoritative prophecy from heaven, and to warn them of the great danger of infusing into men's minds any other expectations than are agreeable to these visions, or of persuading men to any behaviour unsuitable to the directions of these revelations, by any wilful false interpretation of them.

[8] Ver. 20.] We may here observe, how John uses the expression, the "coming of Christ." It seems to have a more general meaning, to denote any eminent instance of Christ's power, in the blessings of the church, or punishment of its enemies, and that the style of scripture does not confine it to any one particular instance—as, his coming to judgment.

---

* Alexand. Velast. Æthiop. Vul. Lat.

* Grotius, Daubuz.

END OF LOWMAN'S COMMENTARY ON THE REVELATION.

A

TREATISE

ON THE

TRUE MILLENNIUM;

SHOWING THAT IT IS NOT A

REIGN OF PERSONS RAISED FROM THE DEAD,

BUT OF

THE CHURCH

FLOURISHING GLORIOUSLY FOR A THOUSAND YEARS
AFTER THE CONVERSION OF THE JEWS,

AND

THE FLOWING IN OF ALL NATIONS TO THEM THUS CONVERTED

TO

THE CHRISTIAN FAITH.

BY DANIEL WHITBY, D. D.

PREFACE.

Scaliger was pleased to say, Calvinus sapuit, quia non scripsit in Apocalypsin; "Calvin was wise, because he did not write upon the Revelation." I confess, I do it not for want of wisdom; that is, because I neither have sufficient reason nor judgment to discern the intendment of the prophecies contained in that book. But yet, conceiving that I have either found out the true sense of those words, xx. 4, which usually are alleged as the foundation of the supposed millennium, or resurrection of the martyrs to reign with Christ on earth a thousand years; or, at the least, have said what is sufficient to show, it is not necessary to understand them in a proper sense; I have comprised my sentiments of that controversy in the ensuing treatise, which I submit to the judgment of the reader.

INTRODUCTION.

Having employed some thoughts upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul, Rom. ix., and comparing the glorious things he there says of it, with what the prophets had foretold of the same thing in very high expressions; I began to compare them with what was written in the Revelation, concerning the new Jerusalem, the new heavens and new earth, and the bride of the Lamb made ready for a marriage with him; and finding that this bride was thought, by the best commentators, to be the Jewish church and nation, represented formerly by our Saviour, as "not having on her wedding-garment," Matt. xxii. 12; that the new heavens and the new earth were the things promised to the Jews; that the new Jerusalem was described in the very words of the prophet and Jewish writers, speaking of that glorious state they expected towards the end of the world; I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to the gentile, ζωὴ ἐκ νεκρῶν, "life from the dead" (Rom. xi. 15), and which is by the prophets frequently represented as the ζωοποίησις, ἀνάστασις, i. e. the new birth, reviviscence, resurrection of their dead church and nation, by the Messiah, so that ὁ θάνατος οὐκ ἔσται ἔτι, "death shall be no more" (Rev. xxi. 4), might be the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the gentile church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and of manners, might be the reign of the saints on earth a thousand years, which the apostle mentions: this naturally led me to a discourse of the millennium; which being framed according to this new hypothesis, I shall now offer it to the consideration of the learned, in the following method.

1. I shall state the true millennium of the ancients; showing how far it was received, and by whom opposed, in the first four centuries, and what were the particular opinions, which then obtained, concerning the millennium; and how far the modern patrons of the millenary state have discarded the received opinion of the ancients who embraced that doctrine.

2. I shall show what reason I have to conceive that this millennium is to begin with the conversion of the Jewish nation; and doth indeed relate to the most happy state and flourishing condition the church of Christ shall at that time enjoy.

3. I shall attempt to answer all that has been offered to prove a proper and literal resurrection of the martyrs, and other Christian sufferers, and saints, to reign on earth a thousand years; consider the pretences of them who placed this reign before the conflagration of the world, as most of the assertors of this doctrine do; and of the Rev. Dr. Burnet, who makes it to begin after the conflagration of the world. And,

4. I shall offer some arguments against this doctrine of the millennium, or of the literal resurrection of the saints and martyrs, to reign on earth a thousand years.

CHAPTER I.

§. I. That the doctrine of the millennium was never generally received in the church of Christ, is proved, 1. From the testimony of Justin Martyr and Irenæus. §. II. 2. Of Eusebius, Origen, and Stephanus Gobarus, and the distinction which then obtained betwixt the allegorists and the disciples of the latter. §. III. An answer to the pretended tradition of Papias, mentioned by Irenæus. §. IV. The millennium of the ancients differed from that which is now asserted by the most judicious of the modern millenaries, in five particulars: (1.) The ancients generally held, that the temple or city of Jerusalem should be newbuilt. (2.) That all the just were then to rise, and not martyrs only. (3.) That Jesus Christ should then reign on earth. (4.) That they should fare deliciously, and enjoy corporal delights. (5.) That they should beget children: all which things are denied by the modern millenaries. §. V. The necessity of these doctrines, according to the letter of the scriptures, cited for the millennium, by those ancients who espoused that doctrine. §. VI. This error of some of the fathers, as to the millennium, will not invalidate their authority as to any thing delivered by them as eye-witnesses, or which they deliver as the practice of the church of Christ in their days.

The patrons of the millennium do usually say, their doctrine was both generally received in the first three centuries, and was derived by tradition from the apostles; and that the first man who opposed it was Dionysius, of Alexandria. In opposition to this pretence, I shall endeavour to make it appear;

I. That this opinion was never generally received in the church of Christ.

II. That there is no just ground to think it was derived from the apostles, but rather from a mistake of the words of the author of the Apocalypse; or from the notions of the Jews, and of the Sibylline author (see lib. ii.—iv.).

III. That the new patrons of the millennium differ in many things of moment from the ancient assertors of it, and have indeed scarce any suffrage of antiquity for that millennium which they do so stiffly maintain. And,

§. 1. That this opinion was never generally received in the church of Christ, appears sufficiently from the confessions and very words of the two first assertors of it, whose writings are still extant, viz. Justin Martyr and Irenæus. I begin with Irenæus, because his words will justify the ancient reading of the words of Justin Martyr, against the criticism upon them, or rather the corruption of them, by Mr. Mede,* and Mr. Daillé.† Irenæus therefore speaks thus;‡ "I am not ignorant, that some among us, who believe, in divers nations, and by various works, and who, believing, do consent with the just, do yet endeavour, transferre hæc, (Gr. μεταφέρειν) to turn these things into metaphors," or to carry them from their proper to an improper sense, as metaphors are wont to do: that this is the meaning, is evident from these words following, "But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the words themselves." Again, he complains, that§ "the sentiments of some were carried away by the discourses of the heretics; so that they were ignorant of the appointment of God, and the mystery of the resurrection of the just, and the kingdom." Here then we may evidently discern three sorts of men: 1. The heretics denying the resurrection of the flesh, and the millennium. 2. The exactly orthodox, asserting both the resurrection and the kingdom of Christ upon earth. 3. The believers who consented with the just, and yet endeavoured to allegorize and turn into metaphor all those scriptures he had produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied, than those exactly orthodox who maintained this reign of Christ on earth. Now these being almost a translation of the words of Justin Martyr,‖ they vindicate the reading of all the manuscript copies of that writer, and exclude the bold criticism of Daillé and Mr. Mede. "Tell me truly," says Trypho,¶

* P. 533, 534.

† De Pœnis Satisf. et Human. lib. v. cap. 7.

‡ Lib. v. cap. 33.

§ Quoniam igitur transferuntur quorundam sententiæ ab hæreticis sermonibus, et sunt ignorantes dispositiones Dei, et mysterium justorum resurrectionis, et regni quod est principium incorruptelæ, per quod regnum, qui digni fuerint, assuescunt capere Deum. Liv. v. cap. 32, p. 495.

‖ Et rursùs, quoniam autem quidam *ex his qui putantur recte credidisse*, supergrediuntur ordinem promotionis justorum, et modûs meditationis ad incorruptelam, ignorant hæreticos sensus in se habentes, &c. cap. 31.

¶ Εἶπε δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων

"do you [Christians] indeed confess, that Jerusalem shall be built again, and that your people shall be gathered together (there), and rejoice with Christ, together with the patriarchs, and prophets, and those of our nation, or those who are made proselytes before the coming of your Christ, or before you expect your Christ shall come (to judgment)? Or do you only confess this, that thou mayest seem to overcome us in questions?"

Here you see that Justin Martyr did before, ταῦτα ὁμολογεῖν, confess these things, as he doth plainly, p. 213, where Trypho having put the question thus: "What! do you say, that none of us shall have any inheritance in the holy mount of God?" Justin Martyr replies; "I say not so, but that the gentiles who repent, and believe in Christ, shall inherit (it), with all the patriarchs, and prophets, and the just which proceed from Jacob:" and therefore he here answers thus;* "I have before confessed, that I and many others are of this mind, that these things shall happen. But then again, I have intimated to you, that many Christians of a pure and pious judgment do not own this *(I speak of Christians of a pure and pious judgment)*; for as for those who are called Christians, but indeed are atheists, and ungodly, and heretics, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd (and therefore are not to come into the account of Christians). If therefore you have met with some of them who blaspheme the God of Abraham, Isaac, and Jacob, and deny the resurrection of the dead, that confess not this, you are not to esteem them Christians (or to take an estimate of the doctrines of the Christians from them). They indeed deny the resurrection of the flesh, and the millennium;† but I, and all Christians, who are exactly and in all things orthodox, know there will be a resurrection of the flesh, and a millennium in Jerusalem, built, adorned, and enlarged." Here then, as in Irenæus, is a plain distinction of three sorts of men: 1. Of heretics, that were κατὰ πάντα βλάσφημοι, entirely blasphemers of the God of Israel, and deniers of the resurrection of the flesh, and consequently of the millennium, which supposed this resurrection. 2. Of Christians who were κατα πάντα ὀρθογνώμονες, "in all things orthodox," who owned both the resurrection of the flesh, and the millennium: and Justin Martyr being of this opinion, and declaring here, that he thought it a doctrine delivered by God: it could not be expected that he should affirm of them, that held it not, that they were of a right opinion in all things. 3. Of many Christians of a pure and pious judgment, who did not own this millennium.

Obj. But "where," saith Mr. Daillé, "had he made mention before of any such?" I answer with another question, Where had he made mention before of the many who confessed the millennium, as he here saith he had? Mr. Daillé should have considered, that Justin's memory could not serve him to write down all he had discoursed with Trypho, or that he might not think that part of his discourse necessary to be afterward committed unto writing; and then this objection would not have seemed of force sufficient to have authorized him to change Justin's words without any consent of copies, into the direct contradictory words, and for Christians τῆς καθαρᾶς γνώμης, "of a pure judgment," to read, Christians μὴ τῆς καθαρᾶς γνώμης, "of an impure judgment;" since such bold criticisms will evacuate both the sense and force of any testimony.

§. II. 2. This is still farther evident from the ancient writers of the church, who plainly tell us, that this was a particular opinion of some doctors of the church, and never was received by all. "It had its rise," saith Eusebius, "from Papias, a man of slender judgment;* but the antiquity of the man prevailed with many of the ecclesiastics to be of that opinion, particularly with Irenæus, and if there were any other of the same judgment with him." Now he that confesseth that most of the ecclesiastics were of that opinion, plainly denies that all were of it. He that particularly speaks of Irenæus, adding, "if there were any other of the same judgment," seems to intimate, they were not many. Origen, in his Philocalia (cap. 26, p. 99), saith, they were only τινὲς, "some," that held this doctrine, and that so clancularly, that it had not yet come to the ears of the heathens: and in his prolegomena to the Canticles (f. 69, B), that they were only simpliciores quidam, "some of the simpler sort" of Christians. Besides, of all the fathers of the Christian church, none have spoken more severely and more contemptibly of that doctrine, than Origen, who represents it as a wicked doctrine, a reproach to Christianity; the heathen, saith he, having better sentiments than these. He therefore being then the great doctor of the church, and continuing in great authority amongst all churchmen for above a hundred years; his scholars being also the most celebrated doctors of that age, and one of them, viz. Dionysius Alexandrinus, undertaking to confute this doctrine; and his Philocalia, where we find these severe sayings, being a collection of the two great lights of the fourth century, St. Basil and Gregory the divine; it cannot be doubted but this opinion then lost ground daily, and was generally decried by the learned of those centuries. In a word, Stephanus Gobarus,‡ in his account of opinions in which the fathers differed from each other, reckons this as the tenth, "That the just shall rise first, and live deliciously a thousand years, eating, drinking, and begetting children: and that there should be no precedence in the resurrection, no millenary delight, no marriage then."

3. This will be more evident, if it be considered, that as the doctors of the church were then of different opinions, so were they then distinguished by different names; as they who denied the millennium, saith Irenæus, attempted to allegorize the places produced by others for it, so had they upon that account the name of Allegorists; and therefore Nepos, a man, saith Eusebius, from Dionysius of Alexandria, otherwise orthodox, but a writer for the millennium, styled his book Ἔλεγχον τῶν Ἀλληγοριστῶν, or "A Refutation of the Allegorists" (H. Eccl. lib. vii. cap. 24).

Accordingly, in Origen,‡ they who deny the millennium, are οἱ τροπολογοῦντες τὰ προφητικά, "they who interpret the sayings of the prophets by a trope;" and they who assert it are styled, solius literæ discipuli, "disciples of the letter of the scripture only;" the first, saith he, assert, horum vim figuraliter intelligi debere, the passages which they produce from scripture "ought to be figuratively understood;" the other, saith he, understand the scripture, Judaico sensû, "after the manner of the Jews." Epiphanius,§ speaking of the millennium asserted by Apollinarius, saith, "There is indeed a millennium mentioned by St. John; but the most, and those pious men, look upon those words as true indeed, but to be taken in a spiritual sense."

And here it may deserve to be observed, by the by, That the primitive fathers derived almost all their considerable errors from the Jews: viz. that angels had to do with women, and begat giants of them; that the world was to end soon after the coming of the Messiah; that Elias was in person to usher in his second advent, &c.

§. III. 2. As for the pretended tradition from the apostle John, touching this doctrine, it is only mentioned by Irenæus, as received from Papias; and the words in which it is delivered are sufficient to demonstrate the incredibility and the apparent folly of it: for these elders pretend to have

---

γενομένων, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε; Dial. cum Tryph. p. 306.

* Ὡμολόγησα οὖν σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως ἐπίστασθε τοῦτο γενησόμενον, πολλοὺς δ' αὖ, καὶ τῶν τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσήμαινά σοι. Dial. cum Tryph. p. 306.

† Ἐγὼ δὲ, καὶ εἰ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ, p. 307.

* Πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τ' ἀνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. Euseb. Hist. Eccl. lib. iii. cap. 39.

† Apud Photium, cod. 232, p. 894.

‡ Περὶ Ἀρχῶν, lib. ii. cap. 12, f. 135, B. col. 1, B. c.

§ Τὴν δὲ Βίβλον ἀναγινώσκοντες οἱ πλείστοι καὶ εὐλαβεῖς περὶ τῶν πνευματικῶν εἰδότες, καὶ ἐν αὐτῇ πνευματικῶς ἔχοντα λαμβάνοντες, ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σαφηνιζόμενα πεπιστεύκασιν. Hær. lxxvii. §. 26, p. 1031.

heard from St. John these romantic words;* "The days shall come, in which there shall be vines which shall severally have ten thousand branches, and every of these branches shall have ten thousand lesser branches, and every of these branches shall have ten thousand twigs, and every one of these twigs shall have ten thousand clusters of grapes, and in every one of these clusters shall be ten thousand grapes, and every one of these grapes, being pressed, shall give twenty-five metretas (that is, according to the mildest computation, two hunded and seventy-five gallons) of wine; and when one shall take hold of one of these sacred bunches, another shall cry out, I am a better bunch, take me, and by me bless the Lord:" to omit what he says, from the same tradition, of every grain of wheat, and of apples, seeds, and herbs. Now can any man be so wholly bereft of sense, as to imagine this stuff could ever come out of the mouth of an apostle? No, certainly, he had it only from the converted Jews, in whose writings, some learned persons have informed me, the words cited by Irenæus from Papias are yet to be found. As for Papias, the only voucher of this tradition, Eusebius informs us, he was a man of a very slender judgment, as the story cited by Irenæus, from the fourth book of his discourse, may abundantly convince us, there being scarcely any things in the most infamous of Romish legends more fabulous, than, as Eusebius truly saith, his traditional relations were.

§. IV. 3. That the new patrons of the millennium differ in many things of moment from the ancients, and have indeed scarce any suffrage of antiquity for that millennium they maintain, will be apparent, from a just representation of the millennium of the ancients: for,

1. The ancient millenaries generally held, that the temple or the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth a thousand years: so Justin Martyr (Dial. cum Tryph. p. 243, C) tells the Jews, that the believing gentiles should then dwell, *ἐν τῷ ὄρει τῷ ἁγίῳ*, "in the holy mount," and that they should then acknowledge him (p. 259, E), *ἐν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων*, "in the same place of Jerusalem," where they crucified him: he confesses also to Trypho (p. 336, B. 307, B), *ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ*, "that the place of Jerusalem should be built, and that the saints should spend a thousand years in Jerusalem, built, adorned, and augmented," and that "all Christians entirely orthodox knew this would be so; and therefore they all," (saith he, p. 312, B) "expected *τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι*, Christ to appear in Jerusalem." "In the times of that kingdom Jerusalem shall be built," saith Irenæus,† "and the Jews shall be restored to the land he gave to their fathers." "He (i. e. Christ) shall build the holy city," saith Lactantius,‡ "and there shall be the reign of the just for a thousand years." St. Barnaby is very positive,§ that "the very temple which was destroyed by their enemies should be rebuilt gloriously." "They feign to themselves," saith Origen,‖ "that the terrestrial Jerusalem should be rebuilt with precious stones, and that the aliens shall be their servants to rebuild it." Hence Dionysius§ of Alexandria, in his book writ against them, derides their golden Jerusalem upon earth, adorned with jewels, and the restoration of the temple. Whereas, scarce any of our new millenaries dare assert, that this shall be the place of the habitation of the raised saints, and one of them makes the whole earth to become a paradise for the reception of them.

2. They held this resurrection was not to be confined to the martyrs only, but that all the just were then to rise, and reign with Christ: this Justin Martyr confesses touching all Christian people, all the believing gentiles, and the just progeny of Jacob, in the forecited places. Irenæus frequently declares of the just in general, that they shall arise to inherit the promises. Tertullian affirms,* that some shall rise sooner, and some later, but that all the just shall rise within the time of the millennium. "This millennium," saith Lactantius,† "belongs to all the just which ever were from the beginning of the world:" whereas the millenaries of this age do generally, with Dr. Burnet,‡ say, "The first resurrection, and the reign of Christ, seem to be appropriated to the martyrs" (Rev. xx. 4).

Moreover, the ancients extended this reign, on earth, not only to the dead, but to the just also, who shall be then alive at this first resurrection; this being a necessary consequent of the former doctrine, that this millennium belongs to all the just. Thus Irenæus,§ amongst those who are to enjoy the millennium, reckons "those whom the Lord shall find in the flesh, expecting him from heaven, who, having suffered tribulation, did nevertheless escape the hands of the wicked." Then "they that are found living shall not die," saith Lactantius:‖ whereas it is inconsistent with the hypothesis of Dr. Burnet, that any of the just should be then living, since this millennium only begins after the conflagration of the world, and the burning of all things that are in it.

3. The ancients generally consent in this, that Jesus Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. Papias, the first assertor of this doctrine, declares, that "it shall be a reign of Christ bodily upon earth."¶ Justin Martyr tells the Jews, that they should then see him whom they had pierced, and this in that very place of Jerusalem where they had crucified him, that both they and Christians should then be gathered together, and rejoice with him. Victorinus saith,** "This is that true sabbath, in quo Christus cum electis suis regnaturus est, in which Christ is to reign with his elect;" and Lactantius saith expressly, that mille annos inter homines versabitur, "he shall be conversant with men a thousand years." Irenæus†† seems not so clear as to this matter; yet he declares, the just shall reign on earth, increasing by the vision of Christ; for, saith he, "Christ will be every where seen, as men are worthy to see him:" that which seems most expressly in him to relate to this affair is this; that discoursing of our Lord's promise, to drink new wine with his disciples in the kingdom of heaven, he declares,‡‡

---

* Quemadmodùm presbyteri meminerunt, qui Joannem discipulum Domini viderunt, audisse de eo, quemadmodùm de temporibus illis docebat Dominus, et dicebat, Venient dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, et in uno palmite dena millia brachiorum, et in uno vero palmite dena millia flagellorum, et in unoquoque flagello dena millia botruum, et in unoquoque botrû dena millia acinorum, et unumquodque acinum expressum dabit viginti quinque metretas vini, et cùm eorum apprehenderit aliquis sanctorum botrum, alius clamabit botrus, Ego melior sum, me sume, per me Domino benedic. Lib. v. cap. 3.

† Restituet illos in terram quam dedit patribus ipsorum. Iren. lib. v. cap. 34, 35. Sed in regni temporibus revocata (l. renovata) terra à Christo et reædificata Hierusalem.

‡ In terrâ cum his ipse regnabit, et condet sanctam civitatem, et erit regnum justorum mille annis. Epit. §. 11, p. 758.

§ *Καὶ αὐτοὶ οἱ τῶν ἐχθρῶν ὑπηρέται ἀνοικοδομοῦσι αὐτὸν*, p. 16.

‖ *Περὶ Ἀρχῶν*, lib. ii. cap. 12.

¶ Adversùs Irenæum Dionysius ecclesiæ Alexandriæ pontifex elegantem scribit librum, irridens mille annorum fabulam, et auream atque gemmatam in terris Hierusalem, instaurationem templi, &c. Hieron. Præfat. in lib. xviii. Com. in Isaiam.

* Lib. iii. contr. Mar. cap. ult. verba vide infra.

† Verùm ille cùm deleverit injustitiam, ac justos qui à principio fuerint, ad vitam restauraverit, mille annos inter homines versabitur, eosque justissimo imperio reget. Lib. vii. cap. 24, p. 722.

‡ Book iv. chap. 4, 151, 152.

§ Et illos quos Dominus in carne inveniet expectantes eum de cœlis, et perpessos tribulationem, qui et effugerint iniqui manus. Lib. v. cap. 35.

‖ Tum qui erunt in corporibus vivi, non morientur, sed per eosdem mille annos infinitam multitudinem generabunt, et erit soboles eorum sancta. Lib. vii. cap. 24. p. 722.

¶ *Χιλιάδα, φησὶν, ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης*. Apud. Euseb. lib. iii. cap. 39, 112, C.

** De Fabricâ Mundi apud D. Doct. Cave, p. 104, Epit. p. 772.

†† In quâ regnabunt justi in terrâ crescentes ex visione Domini. Cap. 35. *Πανταχοῦ γὰρ ὁ σωτὴρ ὁρασθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες*. Cap. 36.

‡‡ Neque autem sursùm insuper cœlesti loco constitutus

this "cannot be done by him whilst he remains in those celestial regions." But Nepos was express in this, that, * "after this resurrection, the kingdom of Christ was to be upon earth a thousand years; and the saints were to reign with him in pleasures, or faring deliciously there:" and therefore Dionysius saith of him, and the brethren that magnified his book, that †"they had no sublime or magnificent thoughts of the glorious and divine advent of our Lord, or of our resurrection, and our gathering together, and assimilation to Christ; but hoped then for little and mortal things, and such as men now hope for, in the kingdom of God."

4. They all declare, they shall then fare deliciously, and shall enjoy the richest wines and most delicious fruits, build houses, plant vineyards, and eat the fruits of them: thus Justin Martyr‡ understands those words of Isaiah, lxv. 21, of the millennium, viz. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." And Irenæus saith,§ "They shall have a table prepared for them by God, who shall feed them with dainties;" adding, that "the promises he had cited, creaturæ epulationem significant, do signify the banquets they should have upon the creature:" hence doth he tell us of the prodigious clusters of grapes and ears of corn, the vines and the earth shall then bring forth. "The earth," saith Lactantius,‖ "shall open its fertility, and of its own accord produce fruits plentifully, the rocks of the mountains shall sweat with honey, wines shall run down with streams, and the rivers flow with milk." Of this opinion, doubtless, was Tertullian, in his book De Spe Fidelium; and Nepos, who promised, saith Dionysius of Alexandria, "a thousand years of corporeal delights on earth." Accordingly Gennadius saith,¶ "In the divine promises, we believe nothing concerning meat and drink, as Irenæus, Tertullian, and Lactantius teach from their author Papias, nor of the reign of a thousand years with Christ on earth after the resurrection, and the saints reigning deliciously with him, as Nepos taught." St. Austin therefore saith of this opinion,** that "it might be tolerable, if they mentioned any spiritual delights which the saints might enjoy by Christ's presence; but since they affirm, that they who then rise, shall enjoy carnal and immoderate banquets of meat and drink without modesty, these things can only be believed by carnal men. And because all this plenty could not be procured and enjoyed, these houses could not be built, nor these vineyards planted, nor this wine brought into the fat, nor this corn into the barn, threshed, ground, and made fit for these new-raised inhabitants, without hands; the ancients have made provision for this also, telling us, "that they shall be *κυριεύοντες ἐπὶ τῆς γῆς*," such as lord it upon earth;" and therefore Irenæus saith,† that which was spoken to Jacob, "The nations shall serve, and princes shall bow down to thee" (Gen. xxvii. 27, 28), ad tempora regni sine contradictione pertinet, quandò regnabunt justi surgentes à mortuis, without all contradiction belongs to this millenary kingdom. "The nations shall not utterly be destroyed," saith Lactantius,‡ "but some of them shall be left to be triumphed over by the just, and subjected to perpetual slavery." "They think," saith Origen,§ "that aliens shall be given them to be ministers of their delights, who shall either serve at the plough, or be their masons and carpenters to build up their fallen city, and they suppose they shall have of their provisions to eat, and have dominion over their riches, so that they shall come and offer to them gold, and frankincense, and precious stones." Dr. Burnet must either produce these servile nations, as he hath done Gog or Magog, out of the mud, or his opinion must fall into it, unless he hopes to avoid this, by saying, that "in this state it will be part of their diversion and entertainment, to learn mechanics," p. 213.

And because men can hardly do this whole business without beasts, the ancients have made provisions of them also, subjecting to them not only sheep, and goats, and oxen, or bulls; but wolves, and bears, and leopards, and lions, "which with all other animals,"‖ saith Irenæus, "shall be then subject to man." And that the doctor may not be at a loss for production of these beasts, Stephanus Gobarus¶ informs him, the doctrine of the ancients was this, "That the just should rise first, *καὶ σὺν αὐτοῖς πάντα τὰ ζῶα*, and all those living creatures with them." Now the new millenaries, as they say little of these slaves, and these brute beasts, who are so necessary for the enjoyment of the universal plenty, and the goods of fortune prepared in this state; so are they shy of owning futuras corporis voluptates et luxurias, such luxuries and bodily pleasures, as Origen saith** the millenaries of his time did expect.

For, 5, in their millennium, they were not only to feast and junket it, but also to beget children. "The virgins," saith Irenæus,†† "shall rejoice in the assemblies of the young men; and they that are left shall be multiplied upon earth:" accordingly he speaks of some believers, whom God had prepared to multiply those who were left upon the earth, to be under the dominion of the saints, and minister to this Jerusalem. "They shall beget an infinite multitude," saith Lactantius,‡‡ "and their seed shall be holy." "To their other luxuries," saith Origen,§§ "they add, nuptiarum conventiones, et filiorum procreationes etiam post resurrectionem futuras; the solemnities of marriage, and the procreation of children, even after the resurrection:" and again, "They think," saith he,‖‖ "that after the resurrection we shall eat

---

cum suis potest intelligi bibens vitis generationem. Lib. v. cap. 33.

* *Χιλιάδα ἐτῶν τριφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος.* Euseb. Hist. Eccl. lib. vii. cap. 24.

† *Οὐδὲ ὑψηλὸν καὶ μεγαλεῖον φρονεῖν, οὔτε περὶ τῆς ἐνδόξου καὶ ἀληθῶς ἐνθέου τοῦ Κυρίου ἡμῶν ἐπιφανείας, οὔτε τῆς ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τῆς πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως.* Euseb. Hist. Eccl. lib. vii. cap. 24, p. 271.

‡ Dial. cum Tryph. p. 308.

§ Hæc sunt in regni temporibus, hoc est, in septimâ die, quæ est verum justorum sabbatum, in quâ non facient omne terrenum opus, sed adjacentem habebunt paratam mensam à Deo pascentem eos epulis omnibus. Lib. v. cap. 33. *Ἐν τῇ χιλιονταετηρίδι τῶν φυσικῶν μεταλαμβάνομεν ἡδέων.* Apollinaris apud Epiph. Hær. lxxvii. p. 1032.

‖ Cap. 34. Terra verò aperiet fœcunditatem suam, et uberrimas fruges suâ sponte generabit: rupes montium melle sudabunt, per rivos vina decurrent, et flumina lacte inundabunt. Lib. vii. cap. 24.

¶ Non quod ad cibum vel ad potum pertinet, sicut, Papiâ auctore, Irenæus, Tertullianus, et Lactantius acquiescunt, neque post (l. per) mille annos post resurrectionem regnum Christi in terrâ futurum, et sanctos cum illo in deliciis regnaturos speramus, sicut Nepos docuit, qui primam justorum resurrectionem, et secundam impiorum confixit. Eccl. Dogmat. cap. 55.

** Sed cùm eos qui tunc resurrexerint, dicunt immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus et potus, ut non solùm nullum modestiam teneant, sed modum quoque ipsius incredulitatis excedant, nullo modo ista possunt, nisi de carnalibus, credi. De Civ. Dei, lib. xx. cap. 7.

* Barnab. §. 6. † Lib. v. cap. 33.

‡ Gentes verò non extinguentur omnino, sed quidam relinquentur in victoriam Dei, ut triumphentur à justis, et subjungentur perpetuæ servituti. Lact. lib. vii. cap. 24. Vide Epist. §. 11.

§ Quinetiam ministros deliciarum harum dandos sibi alienigenas putant, quos vel aratores habeant, vel structores parietum, à quibus diruta ipsorum et collapsa civitas extruatur, et arbitrantur quod facultates eorum accipiant ad edendum, et in divitiis eorum dominentur, ut veniant et afferant sibi aurum, et thus, et lapides pretiosos. *Περὶ Ἀρχῶν*, lib. ii. cap. 12.

‖ Oportet subjecta esse omia animalia homini. Lib. v. cap. 33.

¶ Apud Photium, cod. 232, p. 894.

** *Περὶ Ἀρχῶν*, lib. ii. cap. 12, p. 235, 8, B.

†† Ipsi sunt de quibus ait propheta, "Et derelicti multiplicabuntur in terrâ," et quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos, in terrâ, et sub regno sanctorum fieri et ministrari huic Jerusalem. Lib. v. cap. 35.

‡‡ Qui remanserint, multiplicabuntur super terram. Lib. v. cap. 34.

§§ *Περὶ Ἀρχῶν*, lib. ii. cap. 12.

‖‖ *Οὕτως καὶ τὰ περὶ γάμων γεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν, τηροῦντες ἐπὶ τοῦ ῥητοῦ καὶ οἰόμενοι συνουσίας ἡμας καὶ*

and drink corporeal meats, and shall use those conjugal duties by which our prayers are hindered, and which cannot be performed without some impurity:" and a third time, they believe,* "that after the resurrection, we shall, according to the promises of the gospel, eat and drink, and, as some of them say, beget children; these things," saith he, "should they come to the ears of heathens, would lay a great imputation of folly upon Christianity, since many heathens have better opinions than these are:" so much are they mistaken who reckon Origen among the patrons of the millennium. Stephanus Gobarus gives us the opinion of the millenaries in these words,† "The just shall rise first, and for a thousand years shall fare deliciously, eating, and drinking, and getting children; and after this shall be the general resurrection." Methodius‡ is the only person who denies they shall be thus employed after the resurrection; and with him doubtless all our modern millenaries do agree, as knowing this unworthy to be the matter of the gospel promise.

§. V. Moreover, if we consider the scriptures on which the ancients grounded this millennium, we shall perceive it necessary that all these doctrines should be maintained by them. For,

1. That the temple or city of Jerusalem should be new-built, and that the land of Judea should be the habitation of those who are to enjoy this new heaven and earth, can never be reasonably denied by those who interpret the sayings of the prophets literally, since they so plainly and so fully speak of a "mount Sion, to be established upon the top of the mountains," Isa. ii. 2, xxvii. 13, lvi. 7, and of God's promises "to beautify the place of his sanctuary, the house of his glory, and to make the place of his feet glorious," lx. 7. 13, and of "all nations flowing in to her," and being gathered to her, and of all "nations and tongues coming to see her glory," lx. 5, and lxvi. 18, when God had brought them again into their own land.

2. That this resurrection must belong to all faithful Christians, and that they must all reign with Christ on earth, will follow from the literal interpretation of those words of St. John,§ "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us to be kings and priests to God, and we shall reign on earth" (Rev. v. 9, 10), for, according to the import of these words, if, as Dr. Burnet saith, they belong to the first resurrection, all that have been redeemed by the blood of Christ must reign on earth. This follows also from those words, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and (of them) which had not worshipped the beast, nor his image, and which had not received his mark upon their foreheads, nor upon their hands, and they lived and reigned with Christ a thousand years" (Rev. xx. 4): for, "they who worshipped not the beast," are all they "whose names were written in the book of life" (Rev. xiii. 8, xvii. 8). This follows from St. Peter's new heaven and new earth, if truly interpreted by Dr. Burnet of this resurrection; "for these," saith he, "we Christians do expect, and therefore are concerned to be found of him without spot, and blameless" (2 Pet. iii. 13, 14). This follows from the words of St. Paul, if they belong to the millennium, as he saith they do; for they introduce "the whole creation groaning to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, and all that had the first-fruits of the Spirit, groaning for the adoption," i. e. for the redemption of their bodies from corruption (Rom. viii. 16. 23).

3. They must bring Christ from heaven to reign on earth, who contend that this reign is the very time of the "restitution of all things" (Acts iii. 21): for the heavens are only to contain him till that time; and who infer this reign of Christ from those words, "They that have part in the first resurrection shall be priests of God and of Christ, and shall reign with him a thousand years;" for if they reign on earth without him, they do not reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this resurrection called ἡ παρουσία, "the presence," the appearance of our Lord, and that from heaven?

4. That in this millennium they must fare deliciously, drink precious wines, and have those splendid banquetings of which the fathers often speak, must follow from the application of all those passages to this state, which say, "The meek shall inherit the earth," that they shall "drink new wine with Christ in his kingdom," that they shall receive* "a hundred-fold increase of goods and lands;" that there shall be then a recompense of their alms given, and their feasts made for the poor; and from all that the prophets say, of the fruitfulness of the earth, and of the temporal blessings they shall then enjoy.

5. That the nations shall then serve them, and even build up Jerusalem for them, cannot be denied by them who literally interpret those words of the prophets, "The sons of strangers shall build up thy walls, and their kings shall minister to thee: the sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy feet: and the nation and kingdom that will not serve thee shall perish" (Isa. lx. 10. 12, 13): "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vinedressers; ye shall eat the riches of the gentiles, and in their glory shall you boast yourselves" (lxi. 5, see also xlix. 22, 23). And,

6. They shall have wives and children, and, as Irenæus saith, "shall be multiplied upon the earth," must follow from the literal exposition of our Saviour's promise, that they who have lost or forsaken wife or children for his sake, "shall receive a hundred-fold:" for children cannot lawfully be begotten without wives, and the use of the marriage-bed. And, lastly, whereas the millennium of the reverend Dr. Burnet is to begin after the conflagration of the world, that of the ancients is still placed before it; "We expect it," saith Justin Martyr,† "before Christ's coming to judgment." "After this," saith Tertullian,‡ "shall be the destruction of the world, and the conflagration at the day of judgment, and we shall be changed in a moment into an angelical substance." "God shall after this reign on earth a thousand years, and renew the world," saith Lactantius.§

It therefore deserves to be admired, that learned men, with so much confidence, make use of these testimonies of scriptures, and these authorities of the fathers, to establish their millennium, and yet so stiffly should deny the consequences which flow so naturally from those scriptures, and reject what these ancients so generally delivered as a part of that doctrine. But, to insist no longer on these things, hence I suppose it evident,

1. That the doctrine of the millennium was not the ge-

τότε χρήσεσθαι, δι' ἃς οὐδὲ σχολάζειν ἐστὶ ἐν τῇ περισευχῇ δυνατὸν, ἐν μολυσμῷ πῶς ὄντων καὶ ἀκαθαρσίᾳ τινι τῶν χρωμένων ἀφροδισίοις. Com. in Matt. ed Huet. p. 498.

* Τινὲς οἴονται καὶ μετὰ τὴν ἀνάστασιν ἐν ταῖς πρωτείαις ἐπαγγελείαις ἐσθίειν ἡμᾶς μέλλειν τὰ τοιάδε βρώματα, καὶ πίνειν, τινὲς καὶ τεκνογονεῖν, ταῦτα δὲ φθάσαντα καὶ εἰς τοὺς ἀπὸ τῶν ἐθνῶν μεγάλης εὐηθείας δόξαν ἀπενέγκασθαι ποιήσει τὸν Χριστιανισμὸν, πολλῷ βελτίονα δόγματα ἐχόντων τινῶν ἀλλοτρίων τῆς πίστεως. Philocal. cap. 26, p. 99.

† Ὅτι πρότερον οἱ δίκαιοι ἀναστήσονται, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, καὶ ἐπὶ χίλια ἔτη τρυφήσουσι, καὶ ἐσθίοντες, καὶ πίνοντες, καὶ τεκνοῦντες, καὶ μετὰ τοῦτο ἡ καθολικὴ ἐπιστήσεται ἀνάστασις. Apud. Phot. cod. 232, p. 894.

‡ Ἐσομένης γὰρ καὶ μετὰ τοῦτον τὸν αἰῶνα γῆς, ἀνάγκη πᾶσα ἔστεσθαι καὶ τοὺς οἰκήσοντας, οὔκετι τεθνηξομένους, καὶ γαμήσοντας, καὶ γενησομένους, ἀλλ' ὡς ἀγγέλους ἀμεταστρεπτῶς ἐν ἀφθαρσίᾳ τὰ ἄριστα πράξοντας. Apud Epiph. Hær. lxiv. §. 32.

§ Χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε Ἰωάννης. Just. M. Dial. p. 308.

---

* Quæ enim sunt in hôc seculo centupla et prandia exhibita, et cœnæ quæ redduntur pauperibus, hæc sunt in regni temporibus. Iren. lib. v. cap. 33.

† Πρὶν ἐλθεῖν τὸν ὑμῶν Χριστὸν προσδοκᾶτε. Dial. p. 306.

‡ Hæc est ratio regni terreni, post cujus mille annos, intra quam ætatem includitur sanctorum resurrectio pro meritis maturiùs vel tardiùs resurgentium, tunc et mundi destructiones, et judicii conflagratione commissâ, demutati in atomo in angelicam substantiam, scilicet per illud incorruptelæ superindumentum transferrentur in cœleste regnum. Contr. Marcion. lib. iii. cap. ult.

§ Post hæc renovabit Deus mundum, et transformabit justos in figuram angelorum, ut immortalitatis veste donati serviant Deo in sempiternum. Epit. cap. 11, p. 759.

neral doctrine of the primitive church from the times of the apostles to the Nicene council, as Dr. Burnet has asserted; for then it could have made no schisms in the church, as Dionysius* of Alexandria saith it did, declaring how fully he confuted it, and reconciled the brethren that were contending about it, and prevailed upon Coracius, the author and ringleader of this doctrine, to own he was convinced of his error, and promise he would no more embrace, or discourse of it to the people.

2. That the old doctrine of the millennium differed in many material points from that which is asserted by the new patrons of it.

§. VI. If any man think it not safe to discover so much of the nakedness of the fathers as I have done in this chapter, I answer:

First, That I think it more safe than to let it be confidently said and believed, that they were all millenaries from the first to the fourth century, seeing that shakes the foundation of episcopacy, and the translation of the sabbath to the Lord's day, and other constitutions derived from the apostles.

Secondly, I answer, That this mistake of the fathers, in a matter which they received from the traditions and notions of the Jews, will not invalidate their authority in any thing delivered by them as witnesses of what they saw with their own eyes, or declared to have been then the practice of the church of Christ: nor will it affect their testimony in any other doctrine which they neither did nor could receive, only on the authority of the Jewish doctors.

CHAP. II.

§. I. How far I differ from the ancient and modern millenaries, and in what I agree with them. The proposition that the true millennium is only a reign of the converted Jews, and of the gentiles flowing in to them: Ibid. §. II. Where it is noted, 1. That all spiritual blessings have been still conveyed from the Jews to other nations. 2. That there will be a glorious conversion of the Jews to the Christian faith. §. III. That the description of this conversion of the Jews, made by their own prophets and writers, answers fully to the millennium of St. John, which he speaks of in the very words of the said prophets. §. IV. The characters which the patrons of the millennium give of those times, accord exactly with the characters given by the prophets of the conversion of the Jews. §. V. The prophets seem to intimate, that this conversion shall be effected by a full influence of the Holy Ghost upon them. §. VI. All the passages cited to this effect, from the Jewish writers, speak only of the millennium, the resurrection, the new heavens and earth belonging to the Jewish nation.

HAVING thus given you a just account of the millennium of the ancients, and of the true extent of that opinion in the primitive ages of the church, I proceed now to show, in what things I agree with the assertors of that doctrine, and how far I find myself constrained, by the force of truth, to differ from them.

§. I. I believe, then, that after the fall of antichrist, there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and gentile, to continue a thousand years during the time of Satan's binding; and that, as John the Baptist was Elias, because he came in the spirit and power of Elias, so shall this be the church of martyrs, and of those who had not received the mark of the beast, because of their entire freedom from all the doctrines and practices of the antichristian church, and because the spirit and purity of the times of the primitive martyrs shall return. And, therefore,

1. I agree with the patrons of the millennium in this, That I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the calling of the Jews, and the time of St. John's millennium.

2. I agree with them in this, That the true millennium will not begin till the fall of antichrist; nor will the Jews be converted till that time, the idolatry of the Roman church being one great obstacle of their conversion.

3. I agree both with the modern and the ancient millenaries, That then shall be great peace and plenty, and great measures of knowledge and of righteousness in the whole church of God.

I therefore only differ from the ancient millenaries in these things;

1. In denying Christ's personal reign upon earth during this thousand years; and in this both Dr. Burnet and Mr. Mede expressly have renounced their doctrine.

2. Though I dare not absolutely deny what they all positively affirm, that the city of Jerusalem shall be then rebuilt, and the converted Jews shall return to it, because this probably may be collected from those words of Christ, "Jerusalem shall be trodden down till the time of the gentiles is come in," Luke xxi. 24, and all the prophets seem to declare the Jews shall then return to their own land, Jer. xxxi. 38—40; yet do I confidently deny what Barnabas and others of them do contend for; viz. that the temple of Jerusalem shall be then built again: for this is contrary not only to the plain declaration of St. John, who saith, "I saw no temple in this new Jerusalem," Rev. xxi. 22, whence I infer, there is to be no temple in any part of it, but to the whole design of the Epistle to the Hebrews, which is to show the dissolution of the temple service, for the weakness and unprofitableness of it; for the Jewish tabernacle was only a figure of the true and "the more perfect tabernacle which the Lord pitched, and not man;" the Jewish sanctuary only "a worldly sanctuary, a pattern, and a figure of the heavenly one into which Christ our high priest is entered" (Heb. viii. 2, ix. 2, xi. 23, 24.) Now such a temple, such a sanctuary, and such service, cannot be suitable to the most glorious and splendid times of the Christian church; and therefore the apostle saith, "The Lord God omnipotent, and the Lamb, shall be their temple."

3. I differ both from the ancient and the modern millenaries, as far as they assert that this shall be a reign of such Christians as have suffered under the heathen persecutors, or by the rage of antichrist; making it only a reign of the converted Jews and of the gentiles then flowing in to them, and uniting into one church with them. This I believe to be indeed the truth of this mistaken doctrine; and therefore I shall set myself more fully to explain and to confirm it. Let it be noted therefore,

§. II. 1. That as the Jews were the first nation which were owned by God as his people, and therefore are styled "his first-born," Exod. iv. 22, "Israel his elect," Isa. liv. 4, "the children of Jacob, his chosen ones," 1 Chron. xvi. 13, Ps. cv. 6, God having chosen them "to be a peculiar treasure to himself above all the people of earth," Exod. xix. 5, Deut. vii. 6, so all nations of the world have ever since received the word of God and the true religion from the Jewish nation, and Jerusalem hath been still the mother of all other churches. Before the advent of our Lord and Saviour, to them alone, saith the apostle Paul, "belonged the adoption, the glory, and the covenant, and the giving of the law, and the service of God, and the promises" (Rom. ix. 3), and none then could be "joined unto the Lord" (Isa. lvi. 3), and worship him aright, unless he joined himself to the Jews, and became a worshipper of the God of Israel, or a member of that church.

After Christ's coming in the flesh, the gospel was first sent to them, as being "the children of the kingdom," Matt. viii. 12; our Lord exercised his ministry only among them, whence he is styled "the minister of the circumcision," Rom. xv. 8, and saith, he was not then sent to any but "only to the lost sheep of the house of Israel," Matt. xv. 24. And sending his apostles, he forbids them, whilst he was on earth, "to go into the way of the gentiles, or to enter into any city of Samaria," Matt. x. 5, but saith to them, "Go rather to the lost sheep of the house of Israel." After his ascension, they were charged to begin their preaching at Jerusalem, Luke xxiv. 47, as accordingly they did, "preaching the word to none but the Jews only," Acts xi. 19. Paul, the apostle of

* Lib. v. cap. 6, p. 173. Ὡς καὶ σχίσματα καὶ ἀποστασίας ὅλων ἐκκλησιῶν γεγονέναι. Euseb. lib. vii. cap. 24.

the gentiles, first offers his ministry to them, preaching Christ in their synagogues, "as his manner was," Acts ix. 20, xiii. 5, xiv. 1, xvii. 12. 17, xviii. 4, and declaring "it was necessary that the word of God should be first spoken to them," Acts xiii. 46, the gospel being "the power of God to salvation to every one that believeth, to the Jew first," Rom. ii. 10, and that through their fall and rejection of it, "the gospel came unto the gentiles," Rom. xi. 28, the halt, lame, and blind, being called to this feast, because those guests first bidden refused to come, Luke xiv. 21.

Note also, that notwithstanding the infidelity of many of them, the first church that ever received the gospel, the doctrine, the sacraments of the New Testament, was the Jewish church, Acts ii. 42. 47. All the churches of the gentiles received the gospel from them, they being "made partakers of their spiritual things," Rom. xv. 27, and the word of God coming out from them to other churches, 1 Cor. xvii. 36, they being all "grafted into their good olive-tree." Hence, in the primitive times, the church of Jerusalem had the pre-eminence of all other churches; to her they went for the decision of their controversies, Acts xv., and the bishop of Jerusalem is therefore styled by the ancients,* "the first bishop, the guide of priests, the top of the heads, the bishop, and chief of the apostles;" and the church of Jerusalem is said to be the church, cui omnes favorem impendunt quasi matri Christiani nominis, "which all favoured as the mother of Christians."

After the fall of antichrist, and before the second coming of our Lord to judgment, the Jews shall be converted, and become a most famous church again. For this mystery the apostle hath revealed, "that blindness in part hath happened to Israel until the fulness of the gentiles be come in, and so all Israel shall be saved, as it is written" in the prophet Isaiah, lix. 20, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, saith the Lord, when I shall take away their sins." These words are as a key to the great things said by Isaiah touching the Jewish nation, and teach us to interpret them of their glorious conversion to the Christian faith, and the gathering them "out of every kindred, and tongue, and nation, and people;" that "at the blowing of the great trumpet they may come from the land of Assyria and Egypt, and may worship the Lord in the holy mount in Jerusalem" (Isa. xxvii. 13), and they may "fear the Lord from the west, and his glory from the rising of the sun" (Isa. lix. 19). This is that day "when the Lord shall set his hand שנית, a second time to recover the remnant of his people, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 11, 12); when he will so "bring again the captivity of Jacob, and have mercy on the whole house of Israel, as to leave none of them any more there, nor hide his face any more from them" (Ezek. xxxix. 25. 28, 29); when he shall so "plant them in their land, that they shall no more be pulled up out of the land, that he hath given them" (Amos ix. 14, 15): so Tobit saith, that "when πληρωθῶσιν οἱ καιροὶ τοῦ αἰῶνος, the times of the age shall be accomplished, they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it gloriously, as the prophets have spoken thereof," Tobit xiv. 51, vi. 7. And when they shall be thus converted, and receive the gospel, then shall salvation be again derived from them to the gentiles, and they shall be the means of converting such of them as still remain to be converted; and shall draw them to as great purity and zeal, and as great knowledge of the truth, as ever the church enjoyed: for, saith the apostle, "if the fall of them be the riches of the world, and the diminishing them the riches of the gentiles, how much more their fulness?" And "if the casting away of them be the reconciling of the world, what shall be the reconciling of them but life from the dead," to the same world? Rom. xi. 12. 15. Of this the prophets speak very fully, saying, "In that day there shall be a root of Jesse which shall stand for an ensign to the people, and to it shall the gentiles seek, and his rest shall be glorious," Isa. xi. 10. "Behold (saith God), I will then lift up my hands to the gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing-fathers, and queens thy nursing-mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet," Isa. xlix. 22, 23. "Behold, thou shalt call a nation that thou knowest not, and nations that have not known thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee," Isa. lv. 5. "The Lord God that gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered to him," lvi. 8. "And the gentiles shall come to thy light, and kings to the brightness of thy rising: lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side; the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come to thee," lx. 3—5. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their kings may be brought: for the nation and kingdom that will not serve thee shall perish, and shall be utterly wasted," ver. 10—12. "Thou shalt suck the milk of the gentiles, and shalt suck the breasts of kings," ver. 16. "Ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the gentiles, and in their glory shall you boast yourselves," lxi. 6. "The gentiles shall see thy righteousness, and all kings thy glory," lxii. 2. "Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream," lxvi. 12. "I will gather all nations and tongues, and they shall come and see my glory," ver. 18. "And they shall bring all their brethren for an offering to the Lord, out of all nations to my holy mountain Jerusalem; and I will also take of them for priests and for Levites, saith the Lord: for as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall their seed and their name remain," ver. 20—22. "Many nations," saith Tobit, "shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven, when his tabernacle shall be built again with joy, and he shall make his captives joyful in Jerusalem; yea, all nations shall turn and fear the Lord God truly," xiii. 10, 11.

§. III. Now here it is easy to observe, how fully this description of the conversion of the Jews, by their prophets, answers to the millennium of St. John, who useth the very words by which the prophets had foretold their glorious conversion, and saith, they shall be then accomplished. And,

1. St. John speaks of a reviviscence of the church of the primitive martyrs, that suffered "for the testimony of Jesus, and for the word of God," Rev. xx. 4 (see ch. iii. §. I.), and with them all the just. Now the very words ἀνάστασις and ἔζησαν, used by St. John, are very frequently used by the prophets, to express the glorious state of the Jewish church; and by St. Paul, to signify the flourishing condition of the gentiles then. St. John saith, they who enjoy this millennium shall be "priests to God and Christ," Rev. xx. 6, and the prophet Isaiah saith of the converted Jews, "Ye shall be named the priests of the Lord: men shall call you the ministers of our God," lxi. 6, and of the gentiles that come to them, "I will take of them to be priests and Levites," lxvi. 21. This was the very thing proposed to the Jewish nation when God entered into covenant with them, that they should be "a kingdom of priests," Exod. xix. 6. Βασίλειον ἱεράτευμα, "a kingly priesthood," saith the Septuagint, מלכים כהנים, i. e. "kings and priests," saith the Targum. This all Christians are already made, saith St. Peter, 1 Pet. ii. 5, and St. John, Rev. xvi. 5. 10. "We are," saith Justin Martyr,* "truly priests to God:" it therefore may be expected men should be more eminently so in that glorious state of the church.

2. St. John speaks of a new heaven and a new earth that he saw, saying, "The former heaven and earth were passed away," Rev. xxi. 1, and introduceth our Lord, saying, "Behold, I make all things new," ver. 5. And the prophet

* Cotel. Not. p. 138.

* Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἐσμὲν τοῦ Θεοῦ. Dial. cum Tryph. p. 334, 6.

Isaiah introduceth God, thus speaking at the conversion of the Jews, "Behold, I create new heavens and new earth; and the former shall not be remembered, nor come into mind," Isa. lxv. 17. And again, "I have put my word in thy mouth, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," li. 16. And, thirdly, in the very words of the author of the Revelation, "Behold, I make all things new," xliii. 18, 19. Seeing then these new heavens and new earth must be contemporary with the conversion of the Jews, sure they must be before the conflagration of the world, i. e. before the Jewish nation be consumed to ashes; and therefore can be only a new heaven and new earth, in that moral sense in which Maimonides explains the phrase, when he says, "It signifies, that God will place them in perpetual joy, in lieu of their former sorrow and anxiety; so that the memory of their former sorrow shall no more remain."*

I confess there is this peculiarity in St. John's new earth, that it is said of it, *καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι*, "And the sea is not yet," because he had all along represented the beast as ascending out of the abyss, "and sitting upon many waters," which were "the peoples, and multitudes, and nations, and tongues, that had submitted to her," Rev. xvii. 1. 15. Now because the beast was utterly destroyed, and Satan was bound up for a thousand years, and Gog and Magog were not to be gathered till then, nor were the armies of the beast which were slain to rise again till the thousand years were past (Rev. xix. 21, xx. 6); therefore the apostle saith, that in this new earth, "the sea was not yet."

3. St. John saith, "I heard a great voice from heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself with them shall be their God," Rev. xxi. 3. And Ezekiel, the other prophet who, by the ancients, is supposed to speak of the millennium, saith in like manner, "I will make a covenant of peace with them, and will place them and multiply them, and will set my sanctuary in the midst of them for evermore; my tabernacle also shall be with them, and I will be their God, and they shall be my people," Ezek. xxxvii. 26, 27.

4. St. John saith, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Rev. xxi. 4; so also saith the prophet Isaiah of Jerusalem, that after the former heaven and earth were passed away, "the voice of weeping shall be no more heard in her, nor the voice of crying," lxv. 19, that "the Lord will wipe away tears from all faces," xxv. 8, that "they shall not hunger, nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them," xlix. 10, which words exactly answer to those of St. John, Rev. vii. 16, 17.

5. St. John saith, "The building of the wall of the city was of jasper, and the city was of pure gold like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones," Rev. xxi. 18, 19, and Isaiah saith, "I will lay thy stones with fair colours, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," liv. 11, 12; and Tobit saith, "Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold; and the streets of Jerusalem shall be paved with beryl, carbuncle, and stones of Ophir," xiii. 16—18.

6. St. John speaks of "the tree of life planted there," and of "a pure river of water of life, proceeding out of the throne of God, and the Lamb," Rev. xxii. 1, 2. And the prophet Zachary speaks of "living water going out of Jerusalem," xiv. 8. And he that passeth under the name of Esdras saith, "They shall have the tree of life planted for an ornament of sweet savour: for unto you," saith he, "is paradise opened, the tree of life is planted," 2 Esd. ii. 12.

7. St. John saith, "There shall be no night there, and they need no candle, neither light of the sun," xxii. 5. Isaiah saith the same, lx. 19. And the prophet Zechariah saith, "It shall be one day which shall be known unto the Lord, not day nor night; and it shall come to pass, that at the evening-time it shall be light," xiv. 7.

Moreover, St. John so represents the scene of things following the fall of antichrist, as plainly to inform us, that he is speaking of this glorious conversion of the Jewish nation, and God's marrying her again whom he had formerly divorced; for as the church of Christ is represented as "the Israel of God," Gal. vi. 16, "the commonwealth of Israel," Eph. ii. 12, "the Jerusalem, which is above," Gal. iv. 26, "the celestial Jerusalem," Heb. xii. 22, so St. John represents this new scene of things in the same language, saying, "I John saw the holy city, new Jerusalem, coming down from God out of heaven," Rev. xxi. 2. And again, "He showed me the great city, the holy Jerusalem, descending out of heaven from God," ver. 10. Now that this great and holy city, this new Jerusalem, is the Jewish church converted to God, the characters he gives of it will not suffer us to doubt; for, first, he saith, "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it; and the Lamb is the light thereof," Rev xxi. 23. So saith God of the conversion of the Jews: "They shall call thee, The city of the Lord, the Zion of the Holy One of Israel," Isa. lx. 14. "Thou shalt call thy walls Salvation and thy gates Praise; the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory," ver. 18, 19. He saith, "The gates of this city shall not be shut at all by day, neither shall there be any night there, and they shall bring the glory, and honour, *τιμὴν*, the substance of the nations unto it," Rev. xxi. 25, 26. Even as Esaias had said, "Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the wealth of the gentiles, and that their kings may be brought," Isa. lx. 11. Lastly, he saith, "The nations of them that are saved shall walk in the light of this city, and the kings of the earth do bring their glory and honour to it," Rev. xxi. 24, which I have shown to be the very thing foretold by the prophets at the conversion of the Jewish nation.

Add to this, that he introduceth this holy city, this new Jerusalem, "prepared as a bride adorned for her husband," Rev. xxi. 2, and saith, "Come hither, I will show thee the bride, the Lamb's wife," ver. 9, 10, and then shows the great city, the holy Jerusalem; and xix. 7, 8, he saith, he "heard a voice saying, The marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Now thus have the prophets represented the Jewish church converted to God: hence is she introduced speaking thus; "I will greatly rejoice in the Lord; my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels," Isa. lxi. 10. And again, "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed desolate: but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married," lxii. 4, and ver. 5, "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

§. IV. Add to this, that all the characters which the patrons of the millennium give of those times, exactly accord with the characters given by the prophets of the conversion of the Jews, and are many of them taken from the very words of the prophets, foretelling those times: for instance,

1. "Indolence and plenty," saith Dr. Burnet, book iv. ch. 7, p. 183, "seem to be two ingredients of this happy state." Accordingly the prophets every where speak, how "the riches of the gentiles shall then flow in to them," Isa. lx. 5. 11, "and they shall eat the riches of the gentiles," lxi. 6, that "there shall be then no hunger nor thirst, no heat nor sun to smite them, no voice of crying or weeping" (see Isa. xxxv. 10).

2. That it shall be "a time of universal peace, and free-

* Quod dixi, Creabo novos cœlos, &c. id ita intelligo, quòd Vos positurus sum in lætitiam perpetuam loco luctûs et anxietatis prioris, neque illius luctûs prioris memoria sit mansura. More Nevoch. par. ii. cap. 29, p. 268.

dom from war and persecution" (ibid. p. 184); and this he proves from the words of the prophets declaring, that at that day, that time when God shall create new heavens and new earth, "the lamb and the lion shall lie down together, and the sucking child shall play with the basilisk, and they shall not hurt in all my holy mountain," as it is written, Isa. xi. 6—9, and lxv. 25, and saying, that "the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more," Isa. ii. 4, Micah iv. 3, as appears also from the promises, that God will then "make her officers peace," Isa. lx. 17, "and will extend peace to her as a river," lxvi. 12.

3. That it shall be "a kingdom of righteousness" (ibid.). Accordingly of this holy city, Jerusalem, it is said, "There shall no more come into thee the uncircumcised and unclean," Isa. lii. 1; "A highway shall be there, and it shall be called the way of holiness; the unclean shall not pass over it," xxxv. 8; which exactly answers to those words of St. John, "Into the holy city shall nothing enter that is polluted or unclean," Rev. xxi. 27. And again, "Thy people shall be all righteous," Isa. lx. 21 (see Zeph. iii. 9, Zech. xiv. 20, 21).

Moreover this, saith he (p. 185), will be "a state under a peculiar presence and divine conduct, because the tabernacle of God will be with men, and he will dwell with them:" and this we see was promised at the conversion of the Jewish nation, Ezek. xxxvii. 27.

"The last character," saith he, "that belongs to this state, or rather to those that enjoy it, is this, that they are kings and priests unto God;" and this also we have shown to be promised to the converted Jews, Isa. lxi. 6, lxv. 20.

I add, That as the ancient fathers generally held that the time would come when "all Israel shall be saved," and be converted to the Christian faith; so did they as generally conceive that this should happen at the close of the world,* and about the time of our Saviour's second coming; and most of them speak of it as a branch of the millennium.

So Justin Martyr says once and again, that† "then the Jews shall see and shall acknowledge him whom they have pierced;" and he confesses to Trypho,‡ "that Jerusalem shall be rebuilt," and that §"Christians shall rejoice with Christ, together with the patriarchs and prophets, and with the Jews and their proselytes;" i. e. the nations then flowing in to them before the coming of our Lord." So Irenæus‖ declares, that then "God will restore them to the land which he had promised, and given to their fathers, and they shall dwell in it in hope:" and Tertullian¶ saith, that "he will then own the circumcision, et Abrahæ gentem, cùm ultimò venerit, acceptatione et benedictione dignabitur, and at his last coming will vouchsafe to accept and bless the seed of Abraham." And this is suitable to the ancient opinion of the Jews,** that, "in the end of the world, there should be to them a world full of joy and exultation, so that their heaven and earth should as it were be renewed, according to the words of Isaiah," lxv. 17. So the Targum upon those words of Hosea, "The children of Israel shall seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

§. V. Nor is it to be wondered that there should be then such a glorious conversion of them, and such a flowing in of the nations to them, seeing the prophets seem to intimate there shall be then a full effusion of the Holy Ghost upon them, somewhat resembling that which was vouchsafed to the first ages of Christianity. So the prophet Isaiah speaks of the desolation of the city, ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς Πνεῦμα ἀφ' ὑψηλοῦ, "until the Spirit be poured upon them from on high," Isa. xxxii. 15, which is the very phrase in which our Lord promiseth the Spirit to his apostles, Luke xxiv. 49. St. Paul proves their conversion from those words of the prophet Isaiah, "The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob:" with which these are immediately connected, "And this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth for ever," lix. 20, 21. And again, xliv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing on thy offspring." So Ezek. xxxvi. 24, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." And ver. 27, "I will put my Spirit within you, and cause you to walk in my statutes." And xxxix. 28, 29, "I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord." And this seems plainly to be hinted in these words of St. Paul, 2 Cor. iii. 15—17, "Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord the veil shall be taken away; for the Lord is (the giver of) that Spirit, (or οὗ δὲ) where the Lord is, there is the Spirit: and where the Spirit of the Lord is, there is liberty," from subjection to the law, and from that veil which hinders them from turning to Christ.

To this Mr. Mede (p. 761. 767) conjectures there shall be added a vision of Jesus Christ to them; for, saith God by his prophet Zechariah, xii. 10, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon him whom they have pierced, and mourn for him." And Christ being asked, "What shall be the sign of the end of the world?" Matt. xxiv. 3, saith, ver. 30, "Then shall appear the sign of the Son of man in heaven, and they shall see all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." And he spake to the Jews thus, "Verily I say unto you, Yet a little while, and you shall not see me till you say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39.

Or, that according to the ancient and general doctrine both of Jew and Christian, they shall have an Elias sent to instruct them, a deliverer ἕνεκεν Σίων, "for the sake of Zion," as the Septuagint, Isa. lix. 20, for, saith he, "It may be fit to conceive magnificently of so great a work of God, towards a people for whom he hath formerly shown so many wonders; especially this being the greatest work of mercy and wonder that ever he did for them, far beyond the bringing them from Egypt, and leading them in the wilderness." And to this he refers these words of Ecclesiasticus; "Elias was ordained to turn the hearts of the father to the son, and to restore, καὶ ἀναστῆσαι, the tribe of Jacob: μακάριοι οἱ ἰδόντές σε, καὶ οἱ ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, blessed are they that see, and are adorned with love, for we shall surely live," Ecclus. xlviii. 10, 11. Where note, that their conversion is again represented by a new life, and by the very word used concerning the souls of the martyrs which were slain, Rev. xx. 4.

§. VI. Add to this, that as all the ancient millenaries held, that this reign on earth should be at Jerusalem,* and that the Jews converted then should reign together with the Christians; so all the passages, cited from Jewish writers concerning the millennium, speak only of the millennium of the resurrection, the new heavens and new earth the Jewish nation shall enjoy. This is apparent from those words on which the Midrash Tehillim founds this millennium, viz. "Comfort us, according to the days in which thou hast afflicted us," Ps. xc. 15, in Babylon, in Greece, in Rome: from the words cited by Galatinus, lib. xii. cap. 1, from R. Eliezer, cap. 34, "As I live, saith the Lord, I will raise you in the time to come, in the resurrection of the dead, and I will gather you, with all Israel, into the land of Israel:" from those cited from R. Saadias on Dan. vii. 18, "Because the Jews rebelled against their Lord, their kingdom shall be taken from them, and given to the four monarchies who

* "In the end of the world," 2 Esd. ii. 34, vi. 15. 25.

† P. 232, D. Ὅτε ἐπιγνώσεσθε εἰς ὃν ἐξεκεντήσατε.

‡ P. 249, C.

§ Ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. P. 306.

‖ Lib. v. cap. 34.

¶ Adv. Marc. lib. v. cap. 9, p. 472, C.

** R. Saadias Gaon, Sepher Hæmunot.

* Justin Martyr, Iren. Tertul. supra.

shall possess it in this world, and shall subdue and carry captive Israel, till the age to come, in which the Messiah shall reign:" from the Targum on Hos. xiv. 8, "They shall be gathered from the midst of their captivity;" and on Ps. i. 4, from the passage quoted by Galatinus, lib. xi. cap. 1, from the book Beracoth, that "Israel shall no more make mention of their departure out of Egypt in the age to come, in the days of the Messiah:" and from the words cited by Mr. Mede, Luke xxi. 24, "The Jews shall be carried captives into all nations, till the times of the gentiles be fulfilled, and then they shall see the Son of man coming in the clouds:" from the words of Tobit, cited by Mr. Mede, p. 579, "Then the children of Israel shall go into a very long captivity; but the blessed God shall remember them, and gather them from the four corners of the earth." Accordingly, Mr. Mede sums up their opinion thus: "They expect their forefathers, at least such as were just and holy, should rise in the beginning of the same millennium, and reign in the land of Israel, with their offspring, under the Messiah:" and, saith he, "I can hardly believe that all this smoke of tradition could arise, but from some fire of truth anciently made known to them." And this I freely grant, and do indeed suppose, by asserting a prediction of such a general call of the Jews, near the close of the world, as they styled ζωοποίησις, "a reviving," and "a resurrection" of them. But how comes this tradition to relate to Christian martyrs beheaded for the name of Christ, or to be fulfilled in the resurrection of them only who are chiefly Christians, not of the Jews, but of the gentiles? Mr. Mede solves the matter thus, p. 604, "Under the second sort of these reigners, I would in a particular respect understand the nation of the Jews then converted to the Christian faith, who, coming in towards the end of the day, may, above all others, be said to be those who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads or their hands." And thus will truth prevail at last, but to the ruin of this literal resurrection: for how can they literally be said to "live again, and to have a part in the first resurrection," who were never slain for the faith? and who are not to be converted, say their own prophecies and traditions, till God createth a new heaven and a new earth, and much less till the fall of Babylon?

CHAPTER III.

§. I. This chapter contains an answer to all the arguments produced from scripture, to prove this literal resurrection of the martyrs, and this reign of them on earth a thousand years, viz. 1. To the chief argument for this opinion, from Rev. xx. 4—6. §. II. To 2 Pet. iii. from ver. 5. 13. §. III. To Heb. ii. 5, compared with i. 6. §. IV. To Matt. v. 5, "The meek shall inherit the earth." §. V. To Rom. viii. 19, 20, "The creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." §. VI. To Acts iii. 20, 21, "The heavens must receive him, till the time of the restitution of all things." §. VII. To Matt. xix. 27—29, "Ye that have followed me in the regeneration shall sit upon twelve thrones. —And they shall receive a hundred-fold now in this life."

I PROCEED now to the arguments produced from scripture, for the doctrine of the millennium; to which I hope to return a clear and satisfactory answer, beginning with those words of the Revelation in which all the assertors of this doctrine place their confidence. And they are these:

§. I. Arg. 1. "And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection.

"Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years," Rev. xx. 4—6.

1. Here, say they, is mention of a first resurrection, antecedent to the general resurrection of the just, who are not to live again, till they who first rise have reigned a thousand years on earth.

2. This resurrection, say they, is proper to those who were "slain for the testimony of Jesus, and the word of God, and were not worshippers of the beast."

3. This resurrection, say they, is not a metaphorical, but a proper resurrection; for the souls, i. e. the persons of them that were slain live again.

4. They do "reign with Christ a thousand years," and that reign, say most of them, is to be upon earth; therefore there is to be a reign of those martyrs who were "slain for the testimony of Jesus, and the word of God," upon earth a thousand years.

Now, in answer to this argument, let it be noted:

Ans. 1. That it is not the bodies, but the souls of them that are beheaded, who are said to live. Now the word ψυχὴ, rendered "soul," occurs six times in this book, this place excepted; and in all these places, it signifies either the soul in separation or distinction from the body, or the living soul; for, vi. 9, "the souls under the altar" not only "cry with a loud voice," but they are "clothed with white robes," ver. 10, 11. Which expressions cannot be well applied to dead bodies, viii. 9. The κτίσματα ἔχοντα ψυχὰς are "the creatures having (animal) souls," by which they lived, xii. 11. It plainly signifies their lives, i. e. the souls by which men live, xvi. 3. It is expressly ἡ ψυχὴ ζῶσα, "the living soul," xviii. 13. It signifies the lives of men, or else the souls of men, which they did hunt for, or devour, as Ezek. xiii. 18. 20. 22. 25, and ver. 14, ἐπιθυμία τῆς ψυχῆς is the desire, not of the body, but of the soul: why therefore must this word be here supposed to signify, not the soul, but that dead body opposite to it, which alone properly can be said to rise and live again?

2. Let it be noted, that a proper and a literal resurrection is never, in the whole New Testament, expressed or represented to us by the "living of the soul;" but always by the living, raising, or the resuscitation of the dead, "the raising of the bodies of the saints, of them that slept in the dust," or "in their graves and sepulchres," or who were "buried in the sea," or "in the earth:" if then the Holy Ghost here meant a literal and proper resurrection, why doth he so much vary from the terms he constantly doth use elsewhere, whenever he discourseth of such a resurrection, and take up with the terms so oft applied in scripture to a moral and metaphorical resurrection, as we shall see hereafter?

Ans. 2. I grant that here is mention of a first resurrection, an antecedent to the general and proper resurrection; but then it plainly is a resurrection in which all that are "blessed and holy," and over whom the "second death hath no power," have a part, ver. 6; and they are all whose names are written in the book of life, ver. 14, 15. It is a resurrection of all who had not worshipped the beast, ver. 4, and they are all the same persons, Rev. xiii. 8. It is a resurrection of those who are made "kings and priests to God and Christ," which all good Christians are, 1 Pet. ii. 5, 6, and therefore not of martyrs only.

Again, it is a resurrection before the day of judgment, and before the sea, and death, and the grave deliver up their dead, as the words following intimate, ver. 12, 13, viz. "I saw the dead, small and great, stand before God, and the books were opened; and another book, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up her dead that were in it: and death and hades delivered up their dead that were in them: and they were judged, every man according to his works." Where note, that the dead delivered up were all that were "judged according to their works." It also is a resurrection before Christ's coming "to render to every man as his works shall be;" for this he after promiseth to do, xxii. 12. Whereas, according to the doctrine of the millennium, Christ had already given to them whom he had raised to reign with him on earth, the blessing promised "to him that overcometh," Rev. ii. 26, 27, iii. 21, v. 10.

3. The rest of the dead, that lived not again until the thousand years were finished, are not the just, but the synagogue of Satan, Gog and Magog, ver. 8. For St. John, ch. xix., represents the "King of kings and Lord of lords,"

with "the armies which were in heaven, making war with the kings of the earth, and their armies," and giving "their flesh to be meat" unto them; in which war "the beast was taken, and the false prophet, and cast alive into a lake of fire," ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, "And the rest of them," who were gathered together to make war with this King of kings, "were slain with the sword that came out of his mouth, and all the fowls were filled with their flesh," ver. 21. Now, it being by the pagan emperors first, and by the beast afterward, that Satan, "the great dragon, made war with the seed of the woman which kept the commandments of God, and had the testimony of Jesus Christ," Rev. xii. 17, these instruments of Satan being thus slain, and overcome by Christ, Satan is bound a thousand years; i. e. he is so long disabled from persecuting and molesting the church of Christ: and during this space she is raised up to her primitive purity, and flourisheth gloriously, and so is represented as having a resurrection from the dead: this thousand years being ended, Satan is let loose again, and gathers again his instruments, i. e. "the nations which are in the four quarters of the earth, Gog and Magog, to battle, and they compass the camp of the saints," Rev. xx. 8, 9. And this is the living of the rest of the dead again after the thousand years were ended, ver. 5. For it is only, οἱ λοιποὶ, "the rest" that were slain, xix. 21, that lived again; it is only those who had no share in the first resurrection, and so were neither blessed nor holy, ver. 6, nor had their names written in the book of life; and consequently, those on which the second death had place, which death they suffered when "fire came down from heaven and devoured them," and they were cast "into the lake of fire with the devil," ver. 10. 15.

And that οἱ λοιποὶ, "the rest," xix. 21, xx. 5, should signify the same persons, cannot seem strange, if we consider that only four verses intervene betwixt them. And that they must be the same persons, is evident from the connexion of the words, thus; "The rest of the dead lived not till the thousand years" of Satan's binding, and the saints' reign, were ended, ver. 5. And when those "thousand years were ended, Satan was loosed, and gathered them together against that church of Christ which had thus reigned a thousand years," ver. 7—10.

And this interpretation of "the rest of the dead" rising again, gives a clear answer to the objection of Mr. Mede against the other senses commonly imposed upon these words, viz. "That it would be a most harsh and violent interpretation to say, The dead and the living again of the dead should not be taken in the same sense:" for, according to this exposition, they are exactly taken in the same sense: the dead church living again, in the same metaphorical sense in which the rest of the dead, the enemies of the church, live again at the end of the thousand years, when Satan is loosed, and gathers them to battle against the church.

4. The souls of them who were "slain for the testimony of Jesus, and for the word of God," are those Christians who were slain in the time of the ten persecutions; and the souls of them "who worshipped not the beast," are those Christians who chose rather to die, or suffer persecution, than to be guilty of Romish idolatry: and they are said to live again, as the beast which had received τὴν πληγὴν θανάτου, "the wound of death, and one of whose heads was wounded to death, ἔζησεν, lived again," Rev. xiii. 3, 12, viz. in the succession of the antichristian beast to him which exercised the power of the heathen emperors over the earth, and revived the idolatry of the heathen empire. And as the two witnesses, when slain, are said to live again, "the spirit of life from God entering into them," Rev. xi. 7. 11, because a succession of men of the same faith, and the same opposition to the beast, revive and flourish after they were slain; some here reply, that "this was spoken of the two churches," that they were slain, and lived again, not of the supposita. But why then may not the words of St. John be spoken of the church of Jew and gentile, then reviving, and not of the supposita? Moreover, these two witnesses are said to be slain, ver. 7, and their "dead bodies to lie in the streets of the great city," ver. 18, to be seen lying there "three days and a half," and not to be suffered to be put into their graves, ver. 9, and "after three days and a half, the Spirit of God" is said to "enter into them, to make them stand upon their feet, and live again." If therefore nothing of this be spoken of the supposita, why should those words, "I saw the souls of them who were beheaded for the witness of Jesus, and they lived again," be spoken of the supposita, and not of the churches of the converted Jews and gentiles? This being the prophetic scheme by which the scripture still represents the glorious restoration of God's church and people. For,

1. The restoration of the church is sometimes represented as a resurrection of it from the dead. So saith the prophet Isaiah, ἀναστήσονται οἱ νεκροὶ, "Thy dead shall arise, and be raised out of their tombs," xxvi. 19. So God speaks to the Jewish nation by Ezekiel, saying, "I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel," Ezek. xxxvii. 13, 14. The prophet Hosea speaks thus; "In three days, ἐξαναστησόμεθα, we shall rise up again, and we shall live before him," Hos. vi. 2. And the apostle, speaking of this very matter, viz. the conversion of the Jews, saith, "It shall be even to the gentiles, ζωὴ ἐκ νεκρῶν, as life from the dead," Rom. xi. 15. Here then is a resurrection of the church of God, agreeable to that which our interpretation of this passage of the Revelation doth import: nor is there any more reason to say the words of St. John respect the supposita, and not the churches, than to say the same of many of the places cited.

Moreover, the scripture doth more frequently mention the restoration of the church, and her return from a low, captive, and afflicted state, under the metaphor of "a new life, a life from the dead," a reviviscence of God's church and people. Thus when God moved the Persian kings to let the Jews return to their own land, he is by Ezra said to give them ζωοποίησιν, "a reviviscence," Ezra ix. 8, 9. The psalmist, speaking of himself, as the text, or of God's people also, saith the marginal reading, useth these words, "Thou which hast shown me great and sore troubles, shalt quicken me (marg. *us*) again, and shalt bring me up again (marg. *us*) from the depth of the earth," Ps. lxxi. 20. And the church speaketh thus to God, ζωώσεις, "Thou wilt quicken us," and "we will call upon thy name," Ps. lxxx. 18. And again, "Thou wilt return, καὶ ζωώσεις ἡμᾶς, and revive us, and thy people shall rejoice in thee," Ps. lxxxv. Ζήσονται οἱ τεθνεῶτές σου, "Thy dead men shall live," Isa. xxvi. 19, say Symmachus and Theodotion. Ζησόμεθα, "We shall live in his sight," saith the prophet Hosea, vi. 2, 3, and xiv. 17. "They shall live with their children, and return again," saith the prophet Zachary, x. 8, 9. The son of Sirach saith, "At the coming of Elias, ζωῇ ζησόμεθα, we shall live again," xlviii. 11. But the chief seat of this metaphor is in the thirty-seventh chapter of Ezekiel, where God is introduced inquiring of the Jews in Babylon, εἰ ζήσεται, "Can these bones live?" ver. 3, and promising to put into them πνεῦμα ζωῆς, "the breath of life," ver. 5, and saying, "I will put my Spirit into you, καὶ ζήσεσθε, and ye shall live;" and bidding the prophet blow upon them, καὶ ζησάτωσαν, "that they may live," ver. 9, and declaring that when he had done so, "breath entered into them, καὶ ἔζησαν, and they lived again, and stood upon their feet," ver. 10; in all which places, the very word which St. John useth to express the first resurrection is here used to express the return of the church from her obscurity and thraldom to a glorious state. Why therefore may not the word in St. John bear that sense which it so often bears in the prophetic writings, and twice in the New Testament,* when spoken of the gentiles? It hence at last appears, that by this interpretation I put no force upon the words, but do expound them in the familiar sense in which they are still used upon the like occasion in the prophetic writings.

Now it is generally agreed by those who own the conversion of the Jews, that it is not to commence till after the destruction of the beast, or the downfall of antichrist, mentioned ch. xviii. And therefore in the next chapter he begins his discourse upon it saying, xix. 7, "The marriage of the Lamb is come, and his wife hath made herself ready;" i. e. she who was formerly put away, because she was not

* Ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, Luke xv. 32, Rom. xi. 15.

prepared* for the bridegroom's coming, was now to be married to God again. And, ch. xxi., he reassumes this matter, and shows the bride, the Lamb's wife, in such a description as will not suffer us to doubt she is the Jewish nation converted to the Christian faith: for he calls her the holy city, and the new Jerusalem; and tells us, in the very words of Isaiah, lx. 3. 10, that the "nations which shall be saved shall walk in the light of this city." He calleth her also the bride to be married to the Lamb; which is the description the prophets make of this converted nation, viz. as "of a bride adorned with her jewels, and as one that is to be married to the Lord" (Isa. lxi. 10, lxii. 4, 5). And he goes on in a continual description of this new Jerusalem, in the words of the prophets Isaiah and Ezekiel, speaking of the conversion of the Jewish nation. The city also "coming down from heaven," ver. 10, is the new church of the converted Jews, said to come down from heaven, according to the Hebrew phrase; because of that divine wisdom, and those spiritual gifts and graces, with which she shall be adorned from heaven: for, as they were wont to say of one who treated of sublime heavenly things, that he did עלה לרקיע, "ascend into heaven,"† and speak as one who was admitted into the divine councils (Deut. xxx. 11, 12, Prov. xxx. 3), and of those who heard these things, that they were "exalted to heaven" (Matt. xii. 23); so the pouring down of these gifts and blessings is represented as "the opening of heaven," and letting them down upon the earth. Thus when St. John receives his prophecy, he "sees a door opened in heaven," and hears "a voice, saying, Come up hither, and I will show thee what shall be hereafter," Rev. iv. 1. Where note, that the voice he heard then was "as the voice of a trumpet:" and so the very same voice he heard when he was "in the Spirit," Rev. i. 10. The two witnesses also, when they live again, are "called up into heaven," Rev. xi. 11, 12, as being filled with heavenly wisdom. And since the spiritual gifts imparted to the church are said to come "from above, from the Father of lights," James i. 7, and they who were made partakers of them, to have "tasted τῆς δωρεᾶς ἐπουρανίου, of the heavenly gift;" seeing the church of Christ "is the Jerusalem which is from above," Gal. iv. 25, "the heavenly Jerusalem," Heb. xii. 22, it is no wonder that she is represented here as coming down from heaven, when she was, as it were, to have a "new birth" which is "from above," John iii. 3, and to be adorned with "spiritual blessings in heavenly things in Christ Jesus," Eph. i. 3, and to be reduced to her primitive lustre and purity, for then shall the purity of the church return, and be as it was in the times of the first martyrs for the faith; and the gospel shall be professed, without any antichristian mixture; as they who opposed the beast endeavoured to preserve it: and thus shall these martyrs and opposers of the beast live again.

A reverend and worthy person, of more than ordinary skill in matters of this nature, is of opinion,

First, "That the first resurrection here mentioned, will be a literal resurrection of them that have lost their lives for the testimony of Christ, to enjoy eternal life in heaven a thousand years before the general resurrection, as the martyrs of the Old Testament arose with the body of Christ," Matt. xxvii. 52. "They shall reign," saith he, "with Christ not on earth, but in heaven, where Christ is, and shall be, till he come to judgment."

Secondly, He is of opinion, "that not only the martyrs shall then rise to heavenly bliss, but that their murderers shall then also rise to eternal punishment:" which he gathers from those words of Daniel, xii. 2, "And many of them that sleep in the dust shall arise, some to everlasting life, and some to everlasting shame and contempt." Now,

First, Against the doctrine of the first and second resurrection, properly so called, I have offered some arguments in the annotations on 1 Cor. xv. and ch. iv. §. II. I therefore only farther note,

First, That St. Matthew speaks not one word of any martyrs that arose after Christ's resurrection, but only of the arising of some saints that slept, and their going into the holy city, and appearing unto many; which seems rather to make it probable, they were saints who had lived in the memory of those to whom they appeared, and were known (see the note there).

Secondly, St. Matthew doth not say, as St. John doth, that "many souls lived;" but, that πολλὰ σώματα, "many bodies of those that slept arose out of their sepulchres:" his words must therefore be understood of a proper resurrection of the bodies of the saints: but it cannot be hence inferred, that the words of St. John bear the same sense.

Thirdly, St. John doth not say, his martyrs shall reign with Christ a thousand years "before the general resurrection," but only, that "they shall reign with Christ a thousand years;" which seems an odd expression, when applied to them who are raised to reign for ever with him: add to this, that after the resurrection of St. John's saints to "reign with Christ a thousand years," Satan is loosed, and raises his armies to fight against, and compass about τὴν παρεμβολὴν τῶν ἁγίων, "the camp of the saints," ver. 7—9, which fairly intimates, that the saints, mentioned ver. 6, as partakers of the first resurrection, were still on earth, and not reigning with Christ in heaven.

Lastly, The second part of this opinion seems to contradict many scriptures which expressly teach, that the time of the punishment of the wicked shall be after the sentence of absolution hath been passed upon the blessed, Matt. xxv. 41. 46, when all the good have gone into everlasting life, John v. 28, 29, at the day of judgment, and when we shall appear before the judgment-seat of Christ, Rom. ii. 8, 9. 16, 2 Cor. v. 10, and that they who have persecuted Christ's members, shall be punished at "the revelation of Christ from heaven," 2 Thess. i. 6. 9, at "the conflagration of the world," 2 Pet. ii. 9, iii. 7, at "the day of judgment," Jude 14, 15, "when he cometh in the clouds," Rev. i. 7, and that the crown of glory shall be given to the righteous at the same time (see note on 2 Tim. iv. 8).

Obj. 2. Some refer to this millennium those words of Christ, Matt. v. 5, "Blessed are the meek, for they shall inherit the earth;" saying, that "neither David nor our Saviour could understand this otherwise than of a future state; because it is not the meek, but the great ones of the world, that slice the earth among them, and court-flatterers that scramble for preferment."

Ans. But it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh Psalm is designed to show, that wicked men shall, by God's judgment, suddenly perish, whilst righteous men lived easily and quietly in the land of Canaan: so ver. 9, "Evil-doers shall be cut off: but they that wait upon the Lord, they shall inherit the earth: for yet a little while, and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him shall inherit the earth; and they that are cursed of him shall be rooted out." So ver. 34, "Wait on the Lord, and keep his way, and he shall exalt thee τοῦ κληρονομῆσαι τὴν γῆν, to inherit the earth; when the wicked are destroyed, thou shalt see it" (see also ver. 14. 17. 19. 23, 24, 25, 26). It is therefore unadvisedly said, the psalmist "could not understand this of the present earth," and that upon a plain mistake of the import of the phrase; as if inheriting the earth was enjoying a vast fortune, or a great share of temporal enjoyments here: whereas, the comfort of this life, as our Lord teacheth, Luke xii. 15, "consisteth not in the abundance of the things that we possess." The phrase rather imports, that meekness is the best way to procure us a long and peaceable life on earth, Ps. xiv. 12. 14, 1 Pet. iii. 10, and that the meek person shall ordinarily have the most sure enjoyment of these things, as far as they are needful: that he shall enjoy them with the greatest quiet and tranquillity, without the strife, debate, anxiety, and trouble, which embitter the enjoyment of these things to others, and with the truest comfort, satisfaction, and contentedness of mind. For, as Chrysostom well observes upon the place, because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them in the language they had been accustomed to; this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

Obj. 3. Our Saviour promises to his disciples and follow-

* Not ἑτοιμὴ, "ready."

† Buxtorf. Floril. p. 4.

ers, that for the losses they should sustain here on his account, and for the sake of his gospel, they should receive there a hundred-fold, and sit upon thrones with him, judging the tribes of Israel. The words are these: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 27, 28. These thrones must, in all reason, be the same with the thrones mentioned, Dan. vii., Rev. xx. 4, and therefore mark the same time and state: and seeing, in those places, they plainly signify the millennial state, or the kingdom of Christ and his saints, they must here signify the same in this promise of our Saviour to his suffering followers. And as to the word παλιγγενεσία, which is here translated "regeneration," it is well known, that both the Greek philosophers and Greek fathers use that word for the renovation of the world, which is to be at or before the millennial state.

Ans. In answer to this argument, I shall not take notice, that what the argument saith is promised to Christ's disciples and followers in general, is indeed promised only to his twelve apostles, to them who had then lost all, "and followed him," Matt. xii. 17, to them who had "continued with him in his temptations," Luke xxii. 28. The thrones here mentioned, therefore, cannot be the thrones spoken of in Daniel and the Revelation; for these thrones are peculiar to the twelve apostles: those in the Revelation are supposed to belong to all who have a share in the first resurrection: the apostles sit upon these thrones, only "to judge the twelve tribes of Israel;" but they "who sit on the thrones," mentioned in the Revelation, are to "rule over the nations, and judge them," Rev. ii. 26, 27, iii. 21, v. 10, xx. 4—6. But,

Secondly, I grant, the παλιγγενεσία, or "regeneration," here mentioned, may be referred to the consummation of the world, and to the new heavens and earth of which the prophets speak: but then I add, this παλιγγενεσία, or "new birth," is only that of the church of Christ, that ζωοποίησις, or "new life," that ζωὴ ἐκ νεκρῶν, "life from the dead," she shall receive, when all Israel shall be saved, and the "fulness of the gentiles" shall flow in to them. For,

First, The persons here to be judged, are only the twelve tribes of Israel: which makes it more than probable that the whole promise made to the apostles respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world; and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

Secondly, It hath been observed already, that the delivery of the Jews from their former captivities and miseries, is always represented as a ζωοποίησις, "a giving of life, and a resurrection to the Jews." And thus may those words of St. John be primarily referred to them; viz. "I saw thrones, and they sat upon them, and judgment was given to them" (xx. 4): though these things belong not to them only, but in general "to him that overcometh" (ii. 26, 27, iii. 1). Seeing then their return from their captivity, is, in the style of the prophets, usually represented as a παλιγγενεσία, "a reviving," or "new life;" why may not the time of their most glorious conversion, and collection from all the corners of the earth, be by our Saviour represented under that known metaphor? And this conversion of the Jewish nation, being by me placed in St. John's epocha, viz. after the destruction of the beast, and the death and slaughter of the armies of them that fought for him, or worshipped his image; and her converted members being, in my opinion, the very "bride of the Lamb, which had made herself ready," and, after a long divorce, was now married to God again, I comply in this with all the ancient millenaries, and especially with Justin Martyr,* when he saith, this παλιγγενεσία "is the mystery of all that expect Jesus Christ to appear at Jerusalem," spoken of by Isaiah, ch. lxvi., and that "all Christians entirely orthodox, expect to spend a thousand years in Jerusalem," as the prophet Isaiah hath foretold, saying, "There shall be a new heaven and new earth:" for as these things are spoken by a prophet of the Jews (one sent to speak these things to them), so is it beyond dispute, that they chiefly and immediately concern that nation, and her τεκνογονία, new birth of a numerous offspring, after a long barrenness (lxvi. 7—9), and her exaltation to a high estate of excellence and glory; and that so visible to the gentiles that all nations and tongues shall see her glory.

As for the following words, urged stiffly by the ancient and some latter millenaries, viz. "And every one that hath forsaken house, or brethren, or sister, or father, or mother, or wife and children, or lands, for my name's sake, shall receive a hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands; and in the world to come, eternal life:" it is, in my opinion,

First, Very unreasonable to interpret these words of blessing to be conferred on men after the resurrection; for they that are thought "worthy to be the sons of the resurrection," saith our Lord, "neither marry nor are given in marriage," Luke xx. 35. Whence therefore should they have these mothers, and these children, not to add wives, a hundred-fold? They are made like to angels at the resurrection; and what should such angelic persons do with, what advantage will they reap from, a hundred houses, or a like increase of land, in earth?

If you reply, that these words of our Saviour relate not to the first resurrection; of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, that the words are general, and therefore must include all that are "sons of the resurrection." Moreover, by admitting this double resurrection, the first, in which they that are raised might marry, or have wives and children, and the second, in which they could not, the objection or inquiry of the sadducees is partly left unanswered; for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

Secondly, This wonderful increase is promised, νῦν, "at present," ἐν τῷ καιρῷ τούτῳ, "in this time of life," Mark x. 30, Luke xviii. 28, in opposition to what they shall receive "in the age to come." Now the millennium is still placed, by Dr. Burnet, in the age to come after the conflagration of the world; this promise therefore cannot refer to his millennium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now; nor can the blessings then received, be said to be received in this life. Moreover, these blessings are to be received, μετὰ διωγμῶν, "with persecutions;" it being the known observation of critics and grammarians,* that μετὰ with a genitive case, signifies "with." and denotes, τὸν αὐτὸν καιρὸν, "the same time;" and only with an accusative case signifies "after," and denotes ὑστεροχρονίαν, "a following time;" so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and freedom from all persecutions,† is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the millennium; because, according to them, the only blessing to be received, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, "in the age to come," is "life everlasting;" which blessing is confined to heaven, and not to be enjoyed on the earth, our "house eternal being in the heavens" (2 Cor. v. 1), and our "inheritance eternal reserved in the heavens for us:" and therefore, they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us (1 Pet. i. 4).

Obj. 4. St. Peter, in his sermon to the Jews, after our Saviour's ascension, tells them, that he will come again, and that there will be then a restitution of all things, such as was promised by the prophets: "The heavens," saith he, "must

* Ὅπερ καὶ διὰ Ἡσαίου ἐκήρυκτο διὰ πλείονων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων, τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312, B, et p. 307.

* Phavorinus. † Dr. Burnet, p. 185.

receive him till the time of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began" (Acts iii. 20, 21).

Ans. I answer, That these words cannot be meant of a restitution of all things to their former state: for sure it is very improper to say, there will be a restitution of all things to their former state, "which God hath spoken by the mouth of all his holy prophets;" for since these things relate to the forerunner of our Lord, Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the gentiles, the reign of antichrist, the calling of the Jews, and the coming in of the fulness of the gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated: but I see not with what propriety or truth they can be said to be restored to their former states, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is, by the Syriac, rendered, "Until the fulness of the time of all things;" by the Arabic, "Till the time in which all things shall be perfected," or "finished;" by Tertullian,* Adusque tempora exhibitionis omnium; by Irenæus,† Usque ad tempus dispositionis omnium, i. e. "Till the time of the exhibition, or disposal of all things;" by Œcumenius, "Till the time that all things do εἰς τέρας ἐλθεῖν, come to an end." And for the confirmation of this import of the word, we have the suffrage of Hesychius and Phavorinus, that ἀποκατάστασις is τελείωσις, "the consummation of a thing." Hence then I argue thus against this doctrine: Since Christ is to continue in heaven till the completion or consummation of all things, spoken by the holy prophets, if the millennium were any of them, Christ must continue in heaven till the consummation of that also, and therefore is not to come down from heaven to reign on earth till the millennium be ended; nor can that be contemporary with our Lord's second coming, which is from heaven.

The arguments produced in favour of this millennium, from Rom. viii. 19—21, from 2 Thess. ii. 1, from Heb. i. 6, and ii. 5, and from 2 Pet. iii. 8—12, are sufficiently answered in the notes on those places.

CHAPTER IV.

§. I. This chapter contains arguments against the literal resurrection, and the reign of martyrs upon earth a thousand years. First, From the inconsistency of it with the happy state of souls departed. §. II. Secondly, From the accurate description of the resurrection in the holy scripture, without any mention of a first and second resurrection, and with such descriptions of the qualities of the bodies raised, the efficient cause, of the time, circumstances, and consequents of it, which suit not with the doctrine of the millennium. §. III. Thirdly, From the inconsistency of it with the genius of the Christian faith, and the nature of the gospel promises.

Having thus shown, that scripture and antiquity afford no sure foundation for this supposed resurrection of the saints and martyrs to reign with Christ on earth a thousand years, I proceed now to show the inconsistence of this doctrine with many things delivered in the holy scripture.

§. I. First, This doctrine seems not well consistent with the happy state of souls departed, recorded in the sacred writings; for can it rationally be supposed, that those "spirits of just men made perfect," which are now with Christ (Heb. xii. 23), and, being "absent from the body are present with the Lord" (2 Cor. v. 8, Phil. i. 23), should leave those blessed mansions, or quit that happy state, to live on earth again a thousand years? that they who are already "entered into rest" (Luke xxiii. 43), and who enjoy all the delights and satisfactions which paradise itself affords, should quit that station to enjoy peace and plenty upon earth? can they expect to be more righteous and holy, or to have more divine and heavenly speculations, or better company, or a more full fruition of their Lord on earth, than they enjoyed in paradise? if not, who can imagine that God should thus degrade them after so long enjoyment of those happy regions, or that they should voluntarily quit those mansions for any temporal enjoyments of the body, any meat or drink, or earthly pleasures, which they had formerly denied themselves, and were even dead to whilst they lived here; or for any temporary converse upon that earth in which they only lived as pilgrims and strangers, still "looking for a better country, that is, a heavenly?" (Heb. xi. 13. 16.) And if this change seems not consistent with the state of happy souls in general, much less will it comport with those especial privileges and high prerogatives, supposed by some fathers to belong unto the souls of martyrs, viz. that they do instantly receive their crowns, and are admitted to a fuller vision, and a more intimate enjoyment of the God of heaven; for the higher their advancement, the greater must their degradation be, when they return again to live on earth. So that this doctrine seems least of all consistent with the state of those Christian sufferers, who are supposed to be the very persons for whom it chiefly was designed, and to whom it is chiefly promised.

Secondly, Let us compare the resurrection mentioned by the holy scripture, with that supposed by the millenaries, and we shall easily discern, that no man reasonably can desire to enjoy the latter who can be made partaker of the former.

They who believe the resurrection promised in scripture, expect our Lord "from heaven to change their vile bodies into the likeness of Christ's glorious body" (Phil. iii. 21). The millenarics expect him to change or to restore them into such bodies, as shall be still mortal, corruptible bodies; for else, what need of meat and drink, what pleasure can they reap from their plenty? The first expect "this corruptible should then put on incorruption, this mortal put on immortality" (1 Cor. xv. 53). The second, that it should do this only after a thousand years; for they suppose (book iv. ch. 9, p. 206), "that nature may be weak," and they may be "desirous to be dissolved" in the millennial state. The first expect, that their "dishonourable bodies should be raised in glory" (ver. 43). The second, that they be first raised with their dishonourable parts. The first, that the body should be raised "a spiritual and a celestial body," bearing "the image of the heavenly Adam" (ver. 44. 48). The second, that it be first raised an earthly body, bearing the image of the earthly Adam. And oh! how inglorious, how despicable, is the resurrection which these men expect, compared with the resurrection promised in the holy scripture! How much more happy would the saints and martyrs be, could they immediately enjoy the scripture resurrection, than by enjoying that which the millenaries have allotted to them? "And why should any one conceive they should not do it? Is it because there is a necessity they should first live on earth a thousand years,* to prepare them for heaven and eternal glory; ut paulatim assuescant capere Deum, as Irenæus† says, 'that they may by degrees enlarge their capacities, fit and accustom themselves to receive God;' or, as he says in another place, that 'they may become capable of the glory of the Father,' that is, capable of bearing the glory and presence of God?" Sure this is not for the credit of the martyrs, that they should not be fit or capable to receive God, and enjoy the glory of the Father, without employing their contemplations and devotions upon earth a thousand years, when those holy persons, who rise not till the general resurrection, shall from that time be "for ever with the Lord" (1 Thess. iv. 17), and be immediately partakers of the beatific vision. Moreover, what is it that must be thus fitted and capacitated by contemplation to receive God, and to enjoy this blessed vision? Is it not the soul? and can she not as well contemplate him under the altar or the throne, or whilst she doth abide in paradise? Is coming down from those celestial regions to this dull earth, the way to elevate the soul to heaven? Will putting on a corruptible body, a body needing plenty of earthly things, and finding pleasure in them, be the way to quicken and invigorate her heavenly flights and aspirations? Or, is there no true friendship,‡ no ingenuous conversation to be had in paradise, that the soul must descend to earth to enjoy it? Or, is it necessary as Tertullian§ and others‖ argue, by way

* De Resur. Carn. cap. 23. † B. lib. iii. cap. 12.

* Dr. Burnet, book iv. ch. 9.

† Lib. v. cap. 32. ‡ Dr. Burnet, p. 293.

§ In compensationem eorum quæ in seculo vel despeximus, vel amisimus: siquidem et justum, et Deo dignum, illic exaltare famulos ejus ubi sunt afflicti in nomine ipsius. Tertull. adv. Marcion. lib. iii. cap. 23, p. 412.

‖ In quâ enim conditione laboraverunt, sive afflicti sunt

of retribution, "that the body which hath suffered, may be rewarded in like kind;" i. e. that it may be now gratified with bodily delights, the pleasures of the throat and palate, fine clothes, and innocent diversions here on earth? As if a "change of this vile body into the likeness of Christ's glorious body," were not a better and far more glorious reward of all its sufferings.

Arg. 2. §. II. A second argument against this doctrine, of a proper resurrection to reign with Christ a thousand years on earth, is taken from the accurate description of the resurrection contained in the holy scripture. For,

First, In all the descriptions the Holy Ghost so largely gives us of the resurrection, and the future judgment, in the evangelists and the epistles, there is no mention of a first and second resurrection, or of any prerogative of some saints above others in it, or of any precedence of any before others, as to the resurrection of their bodies; which might have reasonably been expected, had this doctrine been then received, in some of those places where the thing is so largely and critically discoursed on, as to inform us twice, that the order of the resurrection shall be this, "that the dead in Christ shall rise first" (1 Thess. iv. 16, 17), and then, "we that are alive shall be changed," and that Christ is raised "as the first-fruits," and that "afterward they that are Christ's" shall be raised "at his coming:" here, I confess, is mention made of an order in the resurrection; for it is said, "In Christ shall all be made alive, every man in his own order," 1 Cor. xv. 33, but then the order is expressed thus, "Christ the first-fruits, afterward they that are Christ's. Whereas, according to the millennial hypothesis, the words should rather have run thus, "Christ the first-fruits," then the martyrs, and a thousand years after the residue of the just: in the Epistle to the Thessalonians also, there is no order of the resurrection of the dead mentioned; but of them altogether, and without distinction, it is said, "Them that sleep in Christ will God bring with him, and the dead in Christ shall rise first."

In answer to this argument, we have been told, that "as the scripture speaks of the resurrection in gross, without distinguishing first and second, so it speaks of the coming of our Saviour, without distinction of first and second." But this is a great oversight; for the scripture gives express notice of Christ's coming ἐκ δευτέρου, "a second time," for the salvation of his servants, Heb. ix. 20, and of his "coming again," to receive them into those mansions he is gone to prepare for them, John xiv. 3. There being therefore equal reason to expect a like distinction betwixt the first and second resurrection properly so called, the constant silence of the scriptures, as to that matter, is no small prejudice against that hypothesis, which doth suppose a first and second resurrection.

Secondly, The scripture in those places containeth many things which seem most plainly inconsistent with that doctrine; for either in those places the scripture speaketh only of the second resurrection exclusively of the first, and then it is not true which Mr. Mede asserts, that "the day of judgment, and the time of the resurrection, include both the millennium and the general resurrection;" or, that "the scripture speaks of the resurrection in the gross, without distinguishing betwixt the first and second;" for, if it speaks only of the second exclusively of the first, it must speak of it distinctly from the first, or it must in those places intend to speak of both conjunctly and without distinction; and then what is said in them must be applicable to them both without distinction.

Again, The scripture in those places speaketh many things: first, as to the nature of the resurrection, and the qualities of the bodies raised. Secondly, as to the efficient cause of the resurrection, our Lord Jesus. Thirdly, as to the time of the resurrection. Fourthly, as to the circumstances, and the immediate consequences of that resurrection, which are by no means applicable to the first and the particular resurrection supposed by the millenaries, but only to the general resurrection, which all Christians own. And,

First, That which the scripture saith of the nature and the qualifications of the bodies raised, is this, that they shall be raised "glorious, spiritual, immortal, and incorruptible bodies;" for then "this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 42. 49); then shall we bear "the image of the heavenly Adam," or of that Lord from heaven who shall "change our vile bodies into the likeness of his glorious body" (Phil. iii. 21); then shall we "be clothed upon with our house from heaven, and death shall be swallowed up in victory" (2 Cor. v. 1, 4). Now, can a body raised in glory, i. e. in clarity and in splendour, shining like the sun, and made "like to Christ's glorious body," and "like unto the angels," as they shall be, saith Christ, who are "thought worthy of the resurrection," have any need of all the plenty which Dr. Burnet hath prepared for it on earth?"* Can it feed upon or relish any of the banquets which God, saith Irenæus, and all the ancient millenaries, hath prepared for it? Can a body raised in power, i. e. free from all renitency, all pain and lassitude, continue still, as Dr. Burnet (book iv. ch. 9, p. 206), makes the bodies of his raised millenaries to do, under such weakness of nature as "will not suffer them to continue long under strong passions, or intenseness of mind?" Can a spiritual body, free from grossness and ponderosity, from needing rest, sleep, clothing, sustenance, receive advantage from that universal plenty (ch. 7, p. 184. 186), or need those goods of fortune, that external felicity, that temporal happiness, he hath provided for it upon earth? Can these men, raised with immortal and incorruptible bodies, which have already "swallowed up death in victory," wish to be dissolved, as he saith they will? (p. 206.) Can the devil, when loosed, be so foolish, as to summon up his armies to fight against and kill them who are immortal, and can die no more? Can Gog and Magog, with all their numerous host, hope to prevail against them, or even dare to assault such shining radiant bodies as they then will have? In a word, can such bodies need or receive any farther exaltation to fit them for heaven, or for their elevation into the clouds, to be for ever with the Lord? If not, why should they live a thousand years on earth after God had thus fitted and prepared them for their habitation in the highest heavens? I therefore do imagine, that when the patrons of this millennial resurrection find themselves thus pressed, they will assign to their new-raised inhabitants of the earth, a body capable of enjoying the good things on earth and taking pleasure in those goods of fortune they have there provided for them, and leave their bodies to be changed after the millennium, "into the likeness of Christ's glorious body," and to suffer then another change into celestial and spiritual bodies, though not another resurrection: and it seems necessary for them to admit of the forementioned absurdities, or to admit of this hypothesis; for when the apostle saith, "The dead shall be raised incorruptible, and we shall be changed," their new-raised inhabitants must belong to the dead, and so be raised incorruptible, and so incapable of those earthly goods they mentioned, as their reward on earth; or to the living, and then they must be changed. And yet the shift is plainly contrary to the account St. Paul hath given us of the resurrection of the body; for he expressly saith, that when this corruptible, weak, dishonourable, earthly body, shall be raised, it shall be raised in incorruption, glory, power, and be a spiritual body; that to the natural succeeds the spiritual body, to the earthy the heavenly body (1 Cor. xv. 43, 44), to the body bearing the image of the earthy, the body bearing the image of the heavenly Adam: whereas this shift must infer a body raised not in glory, or in incorruption, not a spiritual and a heavenly body, and so make these martyrs twice bear the image of the earthy Adam, or at least at their resurrection not to bear the image of the heavenly. Again, they who are then alive, and shall be changed, saith the apostle, are only those who never slept in the grave (ver. 51, 52). Now this cannot be true of martyrs raised from the dead, and so the change here mentioned cannot belong to them.

Secondly, This doctrine seems inconsistent with what the scripture most plainly hath delivered concerning our Lord Jesus, the efficient cause, as well as the exemplar, of the resurrection of those that are Christ's: for he that is the author of this resurrection, is ὁ Κύριος ἐξ οὐρανοῦ, "the Lord coming down from heaven," to effect this, 1 Cor. xv. 47, our

omnibus modis, probati per sufferentiam, justum est in ipsâ recipere eos fructus sufferentiæ. Iren. lib. v. cap. 32.

* Dr. Burnet, book iv. ch. 10, p. 217.

Lord descending down ἀπ' οὐρανοῦ, "from the heavens," 1 Thess. iv. 16. The time when God shall give to those that have been persecuted and afflicted, rest with the apostles, who sure will have a share in the first resurrection, is the time "of the revelation of our Lord Jesus Christ from heaven," 2 Thess. i. 7. The time of this millennium, say the patrons of it, is the time of the "restitution of all things." Now at that time, saith the apostle Peter, our Jesus is to be "sent down from the heavens" (Acts iii. 20, 21), they being only to contain him till that time. And one would think, that if the saints must reign with Christ on earth a thousand years, he must be with them on the earth: but this the patrons of the millennium will by no means own, but look upon it as a great absurdity. For, that "Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body; this, I confess," saith Dr. Burnet,* "is a thing I never could digest." And "I dare not imagine," saith Mr. Mede,† "of this presence of Christ in his kingdom, that it should be a visible converse upon earth; for the kingdom of Christ ever hath, and shall be regnum cœlorum, a kingdom whose throne and kingly residence is in heaven." Here then the scripture account of the resurrection, that it shall be effected by the Lord Jesus coming down from heaven, and the millennium of the ancients, is at once rejected; for, as Lactantius‡ saith, "The Son of God shall come, and be conversant among men a thousand years, and rule them with a righteous empire; he shall reign with them upon earth;" so was this the avowed doctrine of all the ancient millenaries: for they not only did assert his reign on earth, but assigned Jerusalem as the peculiar place of his residence, whilst he reigned upon it.

Thirdly, This doctrine is still more evidently repugnant to the time assigned for the resurrection of the just; for they are to be raised, saith the apostle, "in a moment, in the twinkling of an eye, at the last trump (1 Cor. xv. 52); for the trumpet shall sound, and (then) the dead shall be raised incorruptible, and we" that are alive, and have not slept, "shall be changed; for the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Here we are taught, that the dead in Christ, and so the martyrs, shall not be raised till our Lord's descent from heaven; that then they shall be raised in a moment, in the twinkling of an eye; that, immediately upon their being raised, they that are then alive shall be changed. St. Jerome§ therefore said, with good ground, that the apostle by these words, cunctam primæ et secundæ resurrectionis excludit fabulam, "destroys the fable of the first and second resurrection;" by asserting that the resurrection of all that are dead in Christ, and sleep in him, shall be performed "in a moment," and "in the twinkling of an eye, at the sounding of the last trump," and "at the shout" or voice "of the last angel:" which leaves no room for a whole thousand years betwixt the first and second resurrection, unless the angel should be supposed to shout, or the trump sound, a thousand years. "The hour cometh" (saith our Lord, John v. 28) "when all that are in their tombs shall hear my voice, and shall come forth." And sure that must be a long hour which lasteth a full thousand years. Again, there shall be pious persons living and unchanged, when all the pious that were dead are raised; "for the dead in Christ shall rise first, then we that are alive shall be changed" (1 Thess. iv. 16, 17), we that have not yet slept, saith the apostle. Place now the millennium after the conflagration of the world, and all things in it, and where will you find these pious men alive, or how will you preserve them from those flames? Dr. Burnet* finds a great difficulty, not common to all, as he imagines, but peculiar to his own invention of a millennium after the conflagration of the present earth; viz. "how Gog and Magog should get into this new earth, the wicked being all consumed in those flames." He is not hardy enough to say that this is the poetic tale of the giants, though he saith (p. 219) it hath great affinity with it. And therefore he produces these men, according to the philosophy of Lucretius and Mr. Hobbes (p. 220), "from the slime of the earth, and the heat of the sun, as brute creatures were at first:" but whence come these pious men that have not yet slept, into this new earth, is a fresh difficulty; and to this the doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take up with the rabbinical notion, that they had eagles' wings given them to mount up into the air, whilst the earth was on fire.

Fourthly, This doctrine seems inconsistent with many circumstances of the resurrection mentioned in the holy scripture, for that speaks constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal in the heavens. "They shall come forth out of their tombs to the resurrection of life," John v. 28. "He that seeth and believeth in me, he that eateth my flesh, hath eternal life, and I will raise him up at the last day," vi. 54. That teacheth us, that when Christ comes again, they shall be received into the heavenly mansions prepared for them, John xiv. 2, 3, and xvii. 24, "and shall be with him where he now is; that when Christ, who is their life, shall appear, they shall appear with him in glory," Col. iii. 14, that "when he doth appear, they shall be like him, and see him as he is." Whereas, according to the hypothesis of the millenaries, when Christ appears, and when he comes again, they who have been his choicest and most faithful servants shall not immediately be raised to eternal life, but first to that life which is but temporal; they shall not be received into heavenly, but into earthly mansions; they shall not be glorified with him, appear with him in glory, be like him in his glory, or "see him as he is," till they have spent a thousand years on earth to fit them for those blessed mansions, and to prepare them for this beatific vision. Moreover, it is said of all the dead in Christ, of all that slept in Jesus, that they shall be raised first, and that then immediately we "that are alive shall be snatched up with them in clouds to meet the Lord in the air, and then we shall be for ever with the Lord." Now if this be so, surely we cannot expect afterward to live on earth a thousand years; for, as Nyssen puts the question,† τί ἐστι χρεία τῆς κάτω γῆς οἷς ἡ μετάρσιος ζωὴ ἐν ἐλπίσιν ἐστίν; "What need is there that they should live below on earth, who hope thus to live in heaven," and to be "ever with the Lord?" Especially since these words plainly seem to speak not of a temporal, but an eternal life with Christ, not by enjoyment of him upon earth, but by translation from it to heaven? Again, when the same apostle saith, "This I say, brethren, that flesh and blood shall not inherit the kingdom of God, neither shall corruption inherit incorruption" (1 Cor. xv. 20), and thence concludes, "that the dead shall be raised incorruptible, and we shall be changed;" does he not sufficiently insinuate that we shall be raised not to enjoy an earthly but a heavenly kingdom, and that our raised bodies, being glorified, shall not consist of flesh and blood? And what then will they do with all that plenty, and that great affluence of the goods of fortune, which the millenaries do so highly value? In a word, the comfort which the apostle gives the Thessalonians concerning their departed friends,‡ who had suffered much affliction, persecution, tribulation, and doubtless many of them death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the happiness promised to the body, but "the dead in Christ should rise first," and then the living should be changed; not this, that these sufferers for the sake of Christ should rise a thousand years before the rest to reign with Christ on earth, which yet is by the millenaries deemed great matter of their consola-

* Book iv. chap. 10.

† Mr. Mede on some passages of the Revelation, p. 603.

‡ Filius hominis veniet, et mille annos inter homines versabitur, eosque justissimo imperio reget. Lib. vii. cap. 24. In terrâ cum his ipse regnabit. Epit. cap. xi. p. 758. De millenariis in genere tradit Hieronymus, quòd post resurrectionem aiunt in carne Dominum cum sanctis regnaturum. In voce Papias. Sanctos cum Christo in terrâ regnaturos docuit Nepos. Gennad. cap. 55, Euseb. Hist. Eccl. lib. vii. cap. 22.

§ Ep. tom. iii. f. 66, A

* Book iv. chap. 10, p. 218, 219.

† Caten. in Mat. v. p. 119.

‡ 1 Thess. i. 6, ii. 14, 15, iii. 3, 2 Thess. i. 4—7.

tion, and so was very proper to have been mentioned there, had it been any article of Christian faith.

Arg. 3. §. III. This reign of Christians upon earth agrees not with the genius of Christian faith, or with the nature of Christian promises, or with that frame and temper of spirit it requires from the professors of Christianity. For,

1. The Christian is represented as one who is entirely dead to the world, and to the things of the world; one who is not to love it, or the things of it, who is to use it as if he used it not, as one "whose conversation is in heaven" (Phil. iii. 19), and it is made the character of one who is an enemy to the cross of Christ, that he minds earthly things; whereas, if this be a true gospel promise made to Christians for their consolation and encouragement, under the troubles of this present world, that they shall, after this life is ended, live again on earth a life of indolence, and peace, and plenty, in the enjoyment of the goods of fortune: if this be one great part of the reward which God hath promised to those that suffer for his name, sure it becomes them to have their minds and their affections set upon it, and to live in expectation of it, and to desire to enjoy these goods of fortune, this peace and plenty upon earth; and it would rather be the character of those who bear the cross, in prospect of these blessings, to mind earthly things. That, saith St. Paul, which makes the sufferings of this present world so light unto us, is this consideration, "that we look not at the things which are seen, but which are not seen," not at things temporal, but eternal (2 Cor. iv. 17, 18), even at "a house not made with hands, eternal in the heavens" (v. 1). Whereas if this be one of the great and precious promises contained in the gospel, and made for the encouragement of Christians to suffer for Christ's sake, they must then look not only at things eternal, but things temporal; or for a temporal house on earth, as well as one eternal in the heavens, for their supposed reign on earth will be but temporal.

Again, the exhortation of our Lord, in his admirable sermon on the mount, runs thus: "Lay not up for yourselves treasures upon earth, but lay up treasures in heaven; for where your treasure is, there will your hearts be also" (Matt. vi. 19—21). And again, "Provide yourselves bags that wax not old, a treasure in the heavens that faileth not" (Luke xii. 53, 54). St. Paul exhorts all that are risen with Christ to "set their hearts and their affections not on things on the earth, but on things above, where Christ sitteth at the right hand of God" (Col. iii. 1—3), and that because they are dead with Christ unto these worldly things, "and their life is hid with Christ in God;" so that when "Christ, who is their life, shall appear, they shall appear with him in glory." And yet if our Lord Christ, in that very sermon, as the millenaries suppose, encouraged them to suffer with patience and meekness upon this consideration, that they "should inherit the earth," and had pronounced them blessed upon this account, surely they might have suffered upon this very prospect of laying up for themselves treasures upon earth in this millennium, and might have had their hearts and affections placed upon them: for wherefore are they bid to lay up treasures in heaven, and to set their affections on things above, but because these are the blessings promised as the reward of Christian piety and patience? If, then, these blessings to be enjoyed on earth after the resurrection be one great part of the reward which God hath promised to the piety and patience of the Christian, what reason can be given why he should not seek and set his heart upon them also? If it be so great a privilege to have a part in the first resurrection, to enjoy this indolency, peace, and plenty upon earth, that the apostle styles them blessed who have a part in it, should they not seek and set their hearts upon that very thing in which their happiness consists? And yet the comfort which our Lord and his apostles do afford these Christian sufferers, is only this, that "great is their reward in heaven" (Matt. v. 12, Luke vi. 23); that "when they are tried, they shall receive a crown of glory" (James i. 12); and that they "have in heaven a better and a more enduring substance" (Heb. x. 34): which as it placeth the reward and comfort of Christ's suffering members not on earth, but in the heavens, and so gives us just reason to conclude our Lord and his apostles knew nothing of this reign on earth, or thought it no great matter of their consolation; so did it give occasion to the ancients to conclude thus,* "If the inheritance of martyrs be in heaven, their reign on earth can be no better than a fable."

Moreover, it is evident that all the ancient patrons of the millennium held that Abraham, Isaac, and Jacob, and all the patriarchs and prophets, were to be sharers with the Christians in this reign on earth, and that then would the promised Canaan be made good to them; whereas the apostles plainly tell us, that they expected no reward on earth, nor did they mind that Canaan where they dwelt, but only waited for a heavenly country: "They confessed," saith the apostle, "that they were strangers and pilgrims upon earth," that "they were not mindful of that country whence they came out, but sought a better country, that is, a heavenly" (Heb. xi. 13. 16). Since, then, these holy patriarchs and choice friends of God, not only sought not after, but even disdained any inheritance on earth; seeing the only country they did expect and look for was a heavenly country; seeing this only was the inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their resurrection, when they completely were to be made and treated as the sons of God: surely in vain must Christians hope for any reign on earth with them, who, professing themselves pilgrims and strangers in it, declared they were not mindful of such a habitation in the land of Canaan, and who are at the resurrection to be made like the angels, and to enjoy not any earthly, but that heavenly country, which God hath graciously prepared for them.

In a word, to foretell times of peace and plenty to succeeding ages, to raise the expectation of a people whose backs are bowed down, and have been long enslaved and afflicted, is very suitable to this divine economy; but to promise plenty, and the goods of fortune, as the reward of Christian piety and patience, and let them know that if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the goods of fortune, this is too mean, too much beneath the sublime spirit of Christianity, to be one of her great and precious promises.

---

* Εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις. Œcum.

EXAMEN

VARIANTIUM LECTIONUM

JOHANNIS MILLII, S. T. P.

IN

NOVUM TESTAMENTUM.

I. Lectionum harum fundamenta incerta plane esse, et ad lectionem textus hodierni convellendam protinus inidonea.

II. Lectiones variantes quæ sunt momenti alicujus, aut sensum textus mutent, paucissimas esse, atque in iis omnibus lectionum textus defendi posse.

Ubi ostenditur

III. Lectiones variantes levioris momenti, quas latius expendimus, tales esse in quibus a lectione recepta rarissime recedendum est.

IV. Millium in hisce variantibus lectionibus colligendis sæpius arte non ingenua usum esse, falsis citationibus abundare, et sibimetipsi multoties contradicere.

OPERA ET STUDIO

DANIELIS WHITBY, S. T. P.

ET ECCLESIÆ SARISBURIENSIS PRÆCENTORIS.

"Justus videtur qui primus est in causa sua, sed venit socius ejus, et investigabit eum."—PROV. XVIII. 17.

EXAMEN

VARIANTIUM LECTIONUM

JOHANNIS MILLII, S. T. P.

IN

NOVUM TESTAMENTUM.

BENEVOLO LECTORI PRÆFATIO.

PRÆFATIONIS CAPITA.

§. 1. In hac præfatione proponitur, 1. Ecclesiæ Anglicanæ de regula fidei sententia. §. 2. 2. Ostenditur hanc regulam a Millio labefactari, partim multiplicando lectiones variantes sine ratione, sine modo, et contra omnium fere codicum, versionum, patrum et scholiorum antiquorum fidem, in unius Vulgatæ, Copticæ, aut Ethiopicæ versionis gratiam; et partim agnoscendo corruptelas, interpolationesque haud paucas, ab ipsis Ecclesiæ Christianæ incunabulis, ævoque pene apostolico, sanctis scripturis accidisse. §. 3, 4. Elucidantur hæc ex orthodoxorum de hæreticis querelis, et ex iis quæ ethnicis, et hæreticorum antesignanis sacrorum codicum fidem sugillantibus, respondent patres. §. 5. Objectioni ex verbis Origenis *περὶ τῆς τῶν ἀντιγράφων διαφορᾶς* responsum datur. §. 6. De Millii prolegomenis notandum, 1. Male illum asserere patrum haud paucos codices mirum in modum vitiatos habuisse. 2. Patres diversis exemplaribus usos esse, et subinde unius, subinde alterius textum, prout ferebat animus, usurpasse. 3. Ea de scholiis, glossisque marginalibus quæ privatorum libros respiciunt, ad codices Græcorum patrum perperam a Millio applicari, in quorum ecclesiis, fatente eodem Millio, libri emaculati, integri, et a scholiis fere liberi permanserunt; quod etiam testimoniis, et argumentis e patrum scriptis deductis, confirmatur. §. 7. Denique agitur de regulis in varia lectione discernenda observandis, et quid a nobis in tribus his libris actum sit, ostenditur.

Tandem aliquando improbo labore pensum hoc arduum absolvi, de quo pauca dicenda habeo.

1. De operis totius momento.
2. De Millii prolegominis.
3. De iis quæ in hoc opere a me sunt præstita.

§. 1. Ea est constans ecclesiæ Anglicanæ, et omnium evangelicorum, seu protestantium sententia, "sanctam scripturam regulam perfectam, satisque perspicuam continere, ex qua omnes fidei articuli creditu necessarii, omnesque morum regulæ ad salutem obtinendam requisitæ, dignoscantur." Hanc normam qui destruit, aut huic saluti obtinendæ minus idoneam reddit, eo ipso fidei nostræ fundamentum subruit, et protinus evertit.

Et quanquam id certum esse fateor, non ita divinam Providentiam sanctis scripturis invigilasse, ut nulla in eas menda irrepserint, est tamen rationi consonum existimare, eum, qui sanctas scripturas pro sola ecclesiæ regula per omnia sæcula instituerit, ita huic regulæ prospexisse, ut fini suo obtinendo nunquam impar esset, aut inhabilis. Nec enim infinita sapientia consilio suo cadere unquam potest, nec bonitas summa, nedum justitia exigere ut vitam suam ad eam normam, sub pœna gravissima, componerent Christiani, quæ huic officio præstando, ob corruptelas ei admistas, sit minus idonea.

Est tamen certum hanc fidei nostræ regulam ab iis plane subverti, qui negant textum *originalem* adeo purum et incorruptum ad manus nostras pervenisse, ut inde fidei articulos, aut morum regulas ad salutem necessarias, certo et explorato dignoscamus.

§. 2. Doleo igitur, et moleste fero, tam multa me in Millii prolegomenis invenisse, quæ hujus fidei normam vel plane labefactare videantur, vel saltem aliis ansam nimis speciosam præbeant de ea dubitandi; aut demum *pontificiorum*, aliorumque contra hanc regulam ratiunculis robur adjiciant et firmamentum.

1. Etenim ipsa variantium lectionum immensa moles multorum animos suspensos reddit, iisque suspiciones haud parvas injiciet, parum quid certi ex libris in omni commate, immo in omni fere commatis parte variantibus, expectari posse. Depravationem illam textus Græci, quæ ejus auctoritatem labefactet, ex magna illa lectionum varietate, quam in exemplaribus Græcis R. Stephani invenit, arguit Morinus; quantos igitur de textu eodem triumphos agent pontificii, cum viderint eas lectiones a Millio, per sex lustra in eo opere sudante, quadruplo auctiores factas et demum appendice copiosa locupletatas?

Id insuper causæ nostræ haud parum officere existimo, quod corruptelas, interpolationesque haud paucas, ab ipsis ecclesiæ Christianæ incunabulis, ævoque pene apostolico sanctis scripturis accidisse fidenter Millius pronunciet. De exemplari, quo usus est Clemens Alexandrinus sic loquitur, "Illud nonnihil passum esse ex incertis notulis marginalibus, nimirum ab initio fere canonis Novi Testamenti scholiastæ (*μεταιθέντας τὰ εὐαγγέλια* quos vocat Clemens noster, Stro. iv. p. 490) ad oras codicum explicatorias stricturas apposuerunt; ex his autem, textu ad quem spectabant, clarioribus scilicet, scribæ, pro arbitrio, alias atque alias intromiserunt in corpus libri, etiam genuinæ lectionis loco, modo obscura ea esset, aut (quod nonnunquam) in speciem absurda; admissæ vero in plurima mox apographa transierunt, auctoque post a lectoribus glossarum marginalium, adeoque et lectionum interpolatarum numero, factum ut posteriores libri fuerint fere prioribus hac in parte maculatiores. Hujusmodi scholia aliqua irrepserunt in Clementis codicem," Prol. p. 61, col. 1.

Quorsum hæc tendunt unico exemplo demonstrabo, hæreseos Artemonis fautores, qui *ψιλὸν ἄνθρωπον τὸν σωτῆρα γίνεσθαι*, i. e. Christum merum hominem fuisse, acriter contendebant, affirmabant "priscos quidem omnes, ipsosque apostolos *ταῦτα παρειληφέναι, καὶ ἐδιδαχέναι* ea quæ ab ipsis dicuntur et accepisse, et docuisse ad Victoris P. R. tempora, a Zephyrini autem temporibus, qui Victori successit, *παρακεχαράχθαι τὴν ἀλήθειαν*, adulteratam fuisse veritatem," quibus respondet Anonymus apud* Eusebius, *ἢν δ' ἂν τυχὸν πιθανὸν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν ἀντέτιπτον αὐτοῖς αἱ θεῖαι γραφαί*, "Hoc forte credibile videretur, nisi iis repugnarent primo quidem sanctæ scripturæ, deinde fratrum quorundam scripta Victoris ætate superiora, nempe Justini, Miltiadis, Tatiani, et Clementis." Si autem sanctæ scripturæ, prout hic Millius dicit, interpolatæ fuissent, scribisque, et scholiastis tunc permissum fuisset pro arbitrio in corpus textus adulterinas lectiones pro genu-

* Hist. Eccl. lib. v. cap. 28.

inis admittere, anonymi hujus adversus hæreticos defensio rem adhuc dubiam reliquisset. Porro Clemens, in loco allegato, ne verbum quidem habet de scholiis marginalibus, aut stricturis ad oram librorum positis, et postea in textum admissis, sed tantum περὶ τινῶν μετατιθέντων τὰ εὐαγγέλια, i. e. qui unum pro alio ponentes sententiam evangelicam mutabant, v. g. textus hæc verba, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται; alii sic exprimebant, ὅτι αὐτοὶ ἔσονται τέλειοι; alii sic, ὅτι αὐτοὶ ἔξουσι τόπον ὅπου οὐ διωχθήσονται, hoc autem ab hæreticis, de quibus ibi loquitur Clemens in scriptis suis, factum esse nullus dubito. Hæc autem inter variantes hujusce textus lectiones locum unquam obtinuisse prorsus nego, nec vel uno testimonio probavit Millius.

§. 3. Præterea laudabili opera passim in prolegomenis suis ostendit Millius, nihil detrimenti sacros codices ex hæreticorum corruptelis accepisse. Immo plane asserit, proleg. p. 75, col. 1, "Sententiam hanc de adulteratione sacri textus ab hæreticis in præsidium dogmatum suorum facta, merum somnium esse, si unius fere Marcionis, ejusque sequacium corruptelas excipiamus, e quibus tamen ne una quidem aliqua invasit in exemplaria Catholicorum." Quid vero hinc emolumenti nobis accedit, quidve causæ nostræ ex eo subsidium, quod hæc ab hæreticis facta non fuerint, quæ Millius ipse a Catholicis factitata esse non tantum lubens agnoscit, sed multitoties asserit! Rem uno exemplo elucidabo: Objiciunt Marcioni Tertullianus, et Auctor Dial. contra Marcion. p. 151, cum loco ἄνθρωπος, 1 Cor. xv. 47, substituisse Κύριος, quibus in variis lectionibus accedit Millius. At proleg. p. 35, et 139, "hoc e Catholicorum libris, in quos irrepserit, Marcionem in suum Catholicon recepisse" dicit, atque ita Catholicos incusando hæreticum absolvit. Hoc exemplo præmisso audiamus quid patres de hæreticorum Bibliis, sacrique codicis corruptelis pronunciant.

Primo negabant patres hæreticos eosdem habere codices, easdemve scripturas cum orthodoxis, idque hac potissimum ratione moti, quod in dogmatum suorum defensionem scripturarum verba corrupissent: Salvianus nempe, quibusdam dicentibus, "eadem illos legere quæ nos legimus, eosdem apud illos prophetas Dei, eosdem apostolos, eosdem evangelistas esse," ad hunc modum respondet,* "Quomodo eadem quæ ab auctoribus quondam malis, et male sunt interpolata, et male tradita; ac per hoc non jam eadem, quia non possunt penitus dici ipsa, quæ sunt in aliqua sui parte vitiata—Nos ergo tantum scripturas sanctas plenas, inviolatas, integras habemus, qui eas vel in fonte suo bibimus, vel certe de purissimo fonte per ministerium puræ translationis haurimus." Sin vero idem sanctis scripturis quæ apud orthodoxos receptæ, et in ecclesiis continuo lectæ essent, contigisset, quod Millius toties ingeminat, si patres s. codices, quarto et quinto seculo, mirum in modum interpolatos in medium attulissent, eosque pro genuinis scripturis accepissent, easdem ipsas scripturas quæ primitus ecclesiæ sunt traditæ, haudquaquam habuisse fatendum est; si demum "interpolationibus, glossematis, scholiis ad marginem adscriptis" bis millies, ut tradit Millius, vitiati essent ii, quos nos habemus, codices, idem utique de nobis judicium ferendum est.

Præterea scripturas incassum ab hæreticis vitiatas esse monet Epiphanius, atque in ipsorum tantum perniciem, quod eæ adhuc in ecclesia orthodoxa salvæ, et integræ reservatæ essent; sic enim Marcionem alloquitur, "Licet ea quæ scripta sunt, non ea fide referas, qua salvatore pronunciata sunt,† ἀλλ' οὖνγε σῴζονται οἱ τόποι ἐν τῷ εὐαγγελίῳ τῆς ἁγίας ἐκκλησίας. Loca tamen in evangeliis sacræ ecclesiæ integra servantur; quæ item de evangelio Lucæ detruncasti pudore te afficiant,‡ ἀπὸ τοῦ ἀντιγράφου τοῦ κατὰ Λουκᾶν εὐαγγελίου τῶν τόπων εὑρισκομένων, in exemplari evangelii secundum Lucam inventa cum fuerint, utque imperatoris edicta si qui corrumpere et depravare conentur, prolata in archivis exemplaria fidelissima, insanos illos redarguant,§ οὕτως καὶ ἀπὸ τοῦ βασιλικοῦ οἴκου, τουτέστι τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας προσφερόμενον εὐαγγέλιον, ἐλέγχει τοὺς ἀφανιστὰς τῶν καλῶν ἐνδυμάτων μῦιας, ita etiam evangelium prolatum ex sanctæ Dei ecclesiæ archivis, vestium pulchrarum arrosores mures detegit. Denique, πάσης μὲν τόλμης καὶ πονηρίας ὑπόδειγμά ἐστι, τὰ μὲν γεγραμμένα παρακόπτειν, ἃ δὲ μὴ γέγραμμένα προστιθέναι, μάλιστα ἐν τῷ εὐαγγελίῳ ἀκαταλύτῳ ὄντι εἰς τοὺς αἰῶνας, summæ," inquit, "audaciæ, et flagitii est delere quæ scripta sunt, quæ nusquam scripta sunt addere, præsertim in evangelio quod in æternum stabile est." Teste autem Millio, adeo in evangelia hæc grassati sunt scribæ et librarii, ut sex centum supra mille varias lectiones se notasse asserat; immo multoties ait codices seculi quarti, quo Epiphanius floruit, omnes "interpolatos, ipsîusque Epiphanii codicem, maculatum fuisse, ut cæteri istius ætatis sequentiumque, adeo omnium, scholiis, insititiisque vocabulis," ut frustra esset, cum Epiphanio, ad evangelia in sancta ecclesia servata, aut exemplaria ejus ætatis provocare; immo quod "ultimæ temeritatis, summique flagitii" loco ponit Epiphanius, id eo seculo a scribis et librariis factitatum esse fidenter pronunciat. Vide Proleg. p. 75, col. 2.

§. 4. Restat ut quæ ab ethnicis et hæreticorum antesignanis, contra sacrorum codicum fidem, olim objiciebantur inspiciamus. Objecit hoc olim Christianis Celsus, "Fidelium quosdam in sanctas scripturas multum sibi ipsis indulsisse, iis enim (inquit) usitatum fuit,* πολλαχῇ μεταχαράττειν ἐκ τῆς πρώτης γραφῆς τὸ εὐαγγέλιον, καὶ μεταλλάττειν, variis modis transformare evangelium, et ab eo quod primo scriptum erat, in aliud transferre." Eandem calumniam renovans Faustus Manichæus,† "Multa (inquit) a majoribus nostris eloquiis Dei nostri inserta verba sunt, et quæ nomine insignita ipsius, cum ejus fide non congruant, præsertim quia nec ab ipso hæc sunt, nec ab ejus apostolis scripta, sed, multo post eorum assumptionem, a nescio quibus; et ipsis inter se non concordantibus." Celso respondet Origenes protinus negando id unquam a fidelibus factum fuisse, [illegible] Christiani crimen hoc uspiam fuisse, viz. μεταχαράττειν [illegible] οἶδα, ἢ τοὺς ἀπὸ Μαρκίωνος, καὶ τοὺς [illegible] καὶ τοὺς ἀπὸ Λουκιάνου, i. e. "a nemine alio mutatum evangelium scio præterquam a Marcionis, Valentini, et forte a Luciani discipulis," qui, monente‡ Epiphanio, per omnia κατὰ Μαρκίωνα sentiebant. De his autem Marcionis et aliorum hæreticorum corruptelis, "ne una quidem," inquit Millius, "invasit in exemplaria Catholicorum," Prol. p. 75, col. 1, c. 6. Fausto Manichæo respondet Augustinus, "Quis tandem tanto furore cæcatur, qui dicat hoc meruisse non potuisse apostolorum ecclesiam, tam fidam, tam numerosam fratrum concordiam, ut eorum scripta fideliter ad posteros trajicerent, cum eorum cathedras, usque ad præsentes episcopos, certissima successione servarat, cum hoc qualiumcunque hominum scriptis, sive extra ecclesiam, sive in ipsa ecclesia, tanta felicitate proveniat." Porro nullo modo potuisse Manichæos, "qui jam in manibus essent omnium codices Christianorum" falsare, hoc argumento probat Augustinus, "quia mox ut facere cœpissetis, vetustiorum exemplarium veritate convinceremini; qua igitur," inquit, "causa a vobis corrumpi non possunt, hac causa a nemine potuerunt: quisquis enim hoc primitus ausus esset, multorum codicum vetustiorum autoritate confutaretur, maxime quia non una lingua, sed multis eadem scriptura contineretur."

At vero liberius multo cum sanctis scripturis agit Millius. Is enim summo studio, parique arte, bis mille locos invenit, in quibus exemplaria, ab ecclesia ad nos transmissa, corruptelis obnoxia fuisse, fidens pronunciat, quorum non pauca textui originali ab ipsis ecclesiæ primordiis inserta esse lubens agnoscit: v. g. annotatis in Matth. iv. 10, ὀπίσω μου, inquit, MSS. cod. plurimi non agnoscunt, "et licet jam olim ab apostolorum fere ævo in exemplaribus nonnullis lectum constet, aliunde tamen assutum videtur ex Matth. xvi. 23, vel Luc. iv. 8, a scriptore memori, scioloque, quod in plurimis aliis locis factum videmus." Ad cap. quinti v. 22, hæc habet, "τὸ εἰκῇ, videtur omnino scholion esse e margine alicujus libri in textum admissum, vetustum tamen, et quod apostolicorum fere temporum codices invasit." Ad v. 27 hæc apud Millium nota occurrit, "τοῖς ἀρχαίοις, additum videtur ex v. 21,

* De Gubern. Dei, Ed. Oxon. lib. v. p. 151, 152.
† Hær. 42, p. 334. ‡ P. 333. § P. 336, 341.

* Apud Orig. lib. ii. p. 77. † Hær. 43.
‡ Apud August. lib. xxii. contra Faust. cap. 3 et 6.

idque jam olim a primis Christianismi seculis, habent enim Irenæus, et Vulgatus." Multa his similia passim observabit sedulus lector tam in prolegomenis, quam in variis lectionibus ejusdem Millii. Id denique animadversione, immo reprehensione dignum existimo, quod eodem judice "sciolus lector, adnotator quispiam," plus millies originalem textum interpolationibus suis fœdavit, maculavit, corrupitque; et quod prius "marginale scholion" fuit, haud rarius, inquit, "in textum irrepsit, omnesque codices continuo pervasit:" hoc enim fieri minime potuisse sine summa ecclesiæ Christianæ incuria, et præpositorum, in quorum manibus essent hi codices, mira oscitantia et socordia, manifestum est; multoque minus hæc scholia imaginaria in omnes codices per totum Christianum orbem sparsos, et in alias linguas translatos pervascrint, nisi ex composito res ageretur. Dum enim hi codices sacri omnibus in locis continuo legerentur, et exemplaria originalia, aut ex originalibus fideliter conscripta, in manibus fidelium quorumcunque, et in ecclesiarum omnium scriniis conservata essent, nemo sanus existimabit hæc aliter nisi ex mutua eorum conspiratione fieri potuisse. Adeo ut mihi temperare vix possim quin quæ Fausto Manichæo, de s. scripturarum corruptelis loquenti, *Augustinus respondet, ea Millio regererem, "Videris id agere ut omnis de medio scripturarum auferatur autoritas, et suus cuique animus autor sit quid in quaque scriptura probet, quid improbet; id est, ut non autoritate scripturarum subjiciatur ad fidem, sed sibi scripturas ipse subjiciat, non ut ideo placet illi aliquid, quia hoc in sublimi autoritate scriptum legitur, sed ideo recte scriptum videatur, quia hoc illi placuit."

§. 5. Objectio. Dicat tamen aliquis non frustra laborare cum Epiphanio et Augustino contendentes exemplaria s. codicum in ecclesiis fidelium pura, atque integra asservata esse; is enim ipse Origenes qui ea ab hæreticis solis corrupta fuisse pronunciat, alibi contrarium disertim asserere videtur his verbis, †πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ τῶν τὰ ἑαυτῆς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων, ἢ ἀφαιρούντων, i. e. "Magna exemplarium existit discrepantia, sive ob quorundam scriptorum socordiam, sive ob audaciam aliorum, perverse quæ scripta sunt emendantium, sive ob eos qui quæ ipsis videntur in emendatione adjiciunt, aut subducunt." Hæc quidem Veter. Testamenti exemplaria Græca potissimum respicere ex verbis immediate sequentibus manifestum est, τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν Θεοῦ διδόντος, εὔρομεν ἰάσασθαι, "Discrepantiæ quæ est in Vet. Testamenti exemplaribus, Deo dante, remedium adhibuimus." Est tamen ingenue fatendum eundem Originem, eodem in loco, occasione verborum Christi (ad divitem profitentem se mandatum illud, "Diliges proximum sicut teipsum," a juventute sua observasse) dicentis, "Vende omnia quæ habes," futili plane ratione adductum suspicari hæc verba, "Diliges proximum sicut teipsum," a Servatore cum non essent dicta, ab aliis προστεθῆφθαι, i. e. inserta esse, et in suspicionis istius subsidium hæc verba adducere, καὶ εἰ μὲν μὴ καὶ περὶ ἄλλων πολλῶν διαφωνία ἦν πρὸς ἄλληλα τῶν ἀντιγράφων ὥστε πάντα τὰ κατὰ Ματθαῖον μὴ συνάδειν ἀλλήλοις, ὁμοίως δὲ καὶ τὰ λοιπὰ εὐαγγέλια, κἂν ἀσεβής τις ἔδοξεν εἶναι ὁ ὑπονοῶν ἐνταῦθα προστεθῆφθαι, οὐκ εἰρημένην ἀπὸ τοῦ Σωτῆρος πρὸς τὸν πλουσίον τὴν ἀγαπήσεις τὸν πλησίον ὡς σεαυτὸν ἐντολήν, i. e. "Nisi de aliis multis discrepantia esset exemplarium inter se, adeo ut omnia quæ a Matthæo sunt dicta non consonent cæteris evangeliis, et similiter se res haberet in reliquis evangeliis, forte impius esset qui suspicaretur hæc verba, Diliges proximum tuum sicut teipsum, a Servatore erga divitem, cum non sint dicta, a quopiam inserta esse."

Respondeo primo. Homiliam octavam in Matthæum a veteri translatione per Merlinum editam, Græcis quæ in hac sectione de divitis et Christi interloquio occurrunt, plane respondere, in ea tamen hæc ultima verba quæ ex Origenis Græcis citavimus, omnino prætermissa esse, ex quibus suspicandi ratio oritur ea, quæ jam in Græcis Origenis occurrunt, olim in iis inventa non esse, sed ab aliis ea postea ejus textui addita fuisse.

Respondeo secundo. Nihil aliud hic adducit Origenes præter suspiciones iniquas, et minime necessarias. Suspiciones, inquam, non necessarias; fatetur enim in eadem homilia Origenes ita hæc verba intelligi posse, ut nullus suspicioni suæ sit locus relictus: iniquas dico, nec enim ad exemplaria Matthæi emendatiora, aliave hic provocat, sed primo suspicandi hanc causam ducit ex ratione plane futili et inepta; nempe quod ei qui hoc præceptum, "Diliges proximum sicut teipsum," servasset, non potuit Christus dicere "Si vis perfectus esse, vende quæ habes," quasi qui sensu Judaico proximum suum, i. e. Judæum dilexisset, eo ipso perfectus haberetur. Secundo, "quod ipsum locum Marcus et Lucas exponentes, neuter hoc addidit," quasi in Matthæo nihil dici potuisset, quod non pariter eadem verborum plenitudine in Marco et Luca poneretur. Ex quibus constat nullam prorsus rationem habuisse Origenem suspicandi hæc verba in Matthæi exemplar inserta fuisse.

Tertio respondeo. Διαφωνίαν τῶν ἀντιγράφων "discrepantiam exemplarium" quam in hoc loco Origenes recenset, non esse discrepantiam exemplarium in eodem textu, nedum in eodem evangelio, sed tantum discrepantiam textus unius evangelii a verbis alterius evangelii, nec enim dicit omnia quæ sunt in Matthæo, μὴ συνάδειν ἑαυτοῖς "sibimetipsis non consentire," sed ἀλλήλοις "reliquis evangelistis consona non esse;" neque hoc probat, sive ex aliis verbis sive codicibus Matthæi, sed ex eo tantum quod hæc verba Matthæi apud Marcum et Lucam desiderantur; denique coronidis loco hæc addit, "Quod in Græcis feci, in exemplariis Novi Testamenti hoc ipsum me facere posse sine periculo non putavi; tantum suspiciones exponere me debere, rationesque et causas suspicionum non esse irrationabile existimavi." Percurrat jam lector integras duorum tomorum in evangelia expositiones, et mecum inveniet eas totas in evangeliorum inter se διαφωνίαις enumerandis impendi, de commatis cujusdam variante lectione ne verbum quidem proferre. Id ergo tantum hic dicit Origenes quod apud patres alios non tantum in confesso est, sed tanquam indicium sinceritatis evangelistarum in evangeliis suis conscribendis adducitur, et præsertim a Chrysostomo* his verbis, πολλαχοῦ διαφωνοῦντες ἐλέγχονται, "Sæpe discrepantes inveniuntur evangelistæ, hoc autem (inquit) maximum veritatis indicium est, aliter enim rem ex composito se egisse suspectam esset, νυνὶ δὲ καὶ ἡ δοκοῦσα ἐν μικροῖς εἶναι διαφωνία, nunc autem hæc quæ videtur esse in minutioribus discrepantia omni eos suspicione liberat."

§. 6. Secundo, de Millii prolegomenis id certum esse judico, ubi de lectionibus genuinis agant, ea vitiis, παρερμηνείαις, conjecturis, ab omni veritatis specie abhorrentibus, nimium scatere; de patrum Græcorum scriptis, de versionibus aliis antiquis, ibi judicium fere continuo ferre Millium non prout res exigat, aut veritas exposcat, sed prout cum veteri illa Italica versione, quam sibi pro veritatis norma constituit, conveniant, aut ab ea dissentiant; "spuriis, interpolatis, scholiisque insititiis," mirum in modum "vitiatis codicibus," sunt usi, qui ab hac imaginaria versione fere continuo divorsim abeunt, inter quos Theodoretus, et Œcumenius, qui editis præ aliis consentiunt, enumerantur; en ergo Millii de iis judicium, Proleg. p. 89, "Theodoreto ad manum fuisse recentioris calami exemplar, et quidem graviter interpolatum," et (p. 102) "Interpolationes Œcumenii, quod omnium fere codicum, plurimæ." Chrysostomus, quo in exegeticis nemo laxior, is, inquit Millius, "exemplar nactus est ex accuratioribus istius ævi, genuinam apostolorum scripturam cum alias, tum et in locis ubi ab ea descitum in excusis nostris, ut plurimum referens," sæpius nimirum quam alii cum Italica sua versione hallucinatur, et tamen post exantlatos omnes Millii labores, nulla alia comparuit versio vetus Italica, nulla unquam comparebit, ab ea quam Hieronymus ab infinitis "mendis, defectibus, additamentis, et confusionibus," Simonio teste, liberavit; de ea quam Millius sibi per somnium creavit, operosius egimus libro primo, eamque tam multis argumentis convellendo, integrum pene prolegomenon opus diruimus.

Id etiam in Millii prolegomenis advertendum est, nempe male illum colligere ex eo quod Epiphanius, Basilius, aliique patres interdum loquuntur περὶ ἀντιγράφων ἀκριβεστάτων seu ἀδιορθώτων,† "eos exemplaribus diversis usos fuisse, et

* Lib. xxxii. cap. 19. † Com. in Matt. p. 381.

* Præf. in Mat. tom. ii. ed. Sav. p. 3.
† Prol. p. 76, col. 2.

subinde unius, subinde alterius textum, prout ferebat animus, usurpasse." Quis enim exemplaribus iis uteretur, quæ ipse minus correcta, aut accurata pronunciat, cum ei ad manus essent emendatiora? id forte fieri potuisset ab Origene ex tempore perorante, id inter Latinos ab Hieronymo factum esse aliquando contra adversarium pugnante, ex ejus operibus, et verbis liquet; ab aliis hoc factum esse nego. Nec unquam de iis exemplaribus verba faciunt patres Græci, nisi ubi de lectione vera controversia oritur, aut inter se variant exemplaria, ex eorum igitur verbis id tantum constat, quod doctioribus notum est, habuisse eos ad tempora Tertulliani exemplaria primæva apostolorum manibus exarata, a tempore Origenis, et Eusebii exemplaria accurata, ad quæ, cum opus esset, provocare solebant, certaque media ex quibus emendatiora a non correctis, accurata ab inaccuratis, ab interpolatis genuina distinguere potuerunt, quæ quidem omnia non ad confirmanda, sed potius ad refutanda Millii prolegomena multum valeant.

Est insuper illud ex ipso Millio in Prolegomenis, p. 33, col. 1, imprimis observandum, "Inter codices ecclesiarum et privatorum hominum hoc fere interfuisse, quod isti, prout e librariorum manibus exierunt, emaculati, notulisque marginalibus liberi, fere integri in ecclesiarum tabulariis remanserint, hi vero ab ipsis, in quorum gratiam fuerant conscripti, statim fere inter lineas, aut ad marginem, glossis scholiisque fuerint conspersi, maximopere in id incumbentibus s. literarum studiosis ut textum s. quem apud se habebant, explicatiorem, suisque usibus magis indies et magis idoneum redderent." Ex quibus duo duco porismata.

Primo, ex codicibus vetustissimis occidentalis ecclesiæ, et præsertim Cant. Clar. Ger. parum subsidii ad lectionem genuinam dignoscendam expectari posse; ii enim, monente Simonio, oculari teste, ejusmodi scholiis, glossis, et emendationibus nunc eadem manu, qua libri ipsi, nunc alia conscriptis undique referti sunt: cum enim a scribis originalis textus plane insciis conscripti essent, aliorum manu, qui Græce sciebant, aut exemplaria Latina proprius et accuratius inspexerant, nunc ocius nunc serius fuerant emendati.

Secundo, id serio animadvertendum est male a Millio hæc, quæ privatorum tantum libros respiciunt, applicari ad codices Græcorum patrum, in quorum ecclesiis, fatente Millio, libri emaculati, integri, et a scholiis fere liberi, remanserint. Et præcipue ad codices episcoporum orientalium, quibus tam ante quam post Origenis, Pierii, Pamphili, et Eusebii diligentiam, exemplaria ἀκριβέστερα defuisse nemo sanus existimabit; is enim* Eusebius, Origenis, Pierii, Ammonii, et aliorum codicum lectissimorum usuram cum nactus esset, "inde quinquaginta volumina Novi Fœderis, ad Constantinum M. transmisit, ecclesiis Constantinopoli et alibi agentibus ideo mittenda, quod earum usum ecclesiis maxime necessarium esse intelligebat, quæque *idcirco ab antiquariis vetustissimis, et exacte scribendi peritissimis, describi fecit.*" Alexandriæ etiam in ecclesia, s. literarum sede nobilissima, non defuisse lectissima exemplaria agnoscit Millius, Prol. p. 71, unde Athanasius Constantis Aug. literis rogatus, transmisit ipsi πυκτία τῶν θείων γραφῶν, s. scripturarum volumina. Idem Eusebius† nos docet plurimos fuisse apostolorum successores, qui post eorum obitum "salutaris regni cœlestis semina spargebant ἀνὰ πᾶσαν εἰς πλάτος τὴν οἰκουμένην, per universum terrarum orbem, munusque evangelistarum obibant iis qui fidei sermonem nondum audivissent," et qui præcipue hoc in animo habuerunt τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν, q. d. "evangeliorum scripturas tradere;" quæ si quis animo expenderit, ei haud parum verisimile censebitur hos omnes ecclesiæ antistites libris interpolatis, scholiis et marginalibus notis vitiatis, s. scripturæ textum posteris tradidisse, aut omnia exemplaria sæculi istius in quo florebant, utut id Millius ubique pronunciat, interpolata et vitiata fuisse. Nec enim de iis tam aspere judicare par est, quibus in promptu esset exemplaria ἀκριβέστερα adire, et quibus nec ingenium defuit textum ab his glossematis et scholiis marginalibus discernendi, nec erga s. scripturas ea reverentia, quæ ipsos ad istam discretionem faciendam sedulo moveret.

Respiciamus titulos illos, quibus s. scripturas adornabant primorum sæculorum patres; ab iis etenim βιβλία θεῖα, "libri deifici, verba divina," θεῖαι γραφαί, καὶ θεόπνευστοι, sæpius dicebantur. An ergo paterentur manus sive sacrilegas, sive temerariis divina hæc Dei eloquia interpolationibus suis corrumpere, et depravare? certum est apud nos, inquit* Josephus, has nostras scripturas divinas esse, unde a tempore prophetarum, οὔτε προσθεῖναί τις οὐδὲν, οὔτε μεταθεῖναι τετόλμηκεν, "nemo ausus est iis addere quidpiam, aut detrahere:" cum ergo eadem fuerit Christianis erga scripturas s. reverentia, nonne jure merito expectandum fuisset eos pari diligentia curasse, ne quid hujusmodi, in Novi Fœderis norma et regula contingeret. Expendamus denique quanto studio proviserent, ne eorum scripta vel a librariis negligentius transcriberentur, vel ab aliis mutarentur. Priscos enim illos, et sanctissimos ecclesiæ antistites, tanquam pulcherrimum exactissimæ in his rebus diligentiæ exemplum posteris proponens† Eusebius, dicit primo "Irenæum adversus eos qui τὴν ὑγιῆ τῆς ἐκκλησίας θεσμὸν, sinceram ecclesiæ legem adulterabant, varias epistolas conscripsisse." Secundo, in finem libri sui de octonario, sive Valentinianorum Ogdyade, hanc eum clausulam adjecisse; ὁρκίζω σε τὸν μεταγραψάμενον τὸ βιβλίον τοῦτο, "Adjuro te qui conscripseris hunc librum, per Dominum nostrum Jesum Christum—ut conferas quod transcripseris, et diligenter illud emendes ad exemplar ex quo transcripsisti, atque adjurationem hanc similiter describas, et exemplari tuo inseras;" qui autem tantam diligentiam adhibuerunt in scriptis suis integris conservandis a librariorum negligentia, et aliorum quorumcunque corruptelis, et depravationibus, eos de sanctis et θεοπνεύστοις scripturis in eadem integritate sanctæ ecclesiæ reservandis non minus sollicitos fuisse merito existimandum est.

§. 7. Nostra quod attinet, in primo libro satis monstrasse me puto harum lectionum variantium fundamenta incerta esse, et penitus inidonea ex quibus hodierni codices in dubium vocentur: ne tamen me lector hic nimium præstitisse existimet, aut media omnia sustulisse ex quibus de lectione genuina certum, vel saltem idoneum, in quo acquiescat judicium, feratur; dico,

Primo, id certum, et extra dubium esse videatur, ubi patres in his rebus versati variasse lectionem textus pronunciant, variantem ibi lectionem ante eorum tempora obtinuisse, de qua non aliter judicium fieri potest, ubi in neutram partem aliquid pronunciant, quam ex priorum patrum lectione, versionibus antea conceptis, aut textus ipsius circumstantiis. Ex. gr. dicit Origenes‡ quosdam Hebr. ii. 9, legisse non prout textus habet χάριτι Θεοῦ, sed χωρὶς Θεοῦ, lectionem tamen hodiernam huic præponendam esse non tantum ex eo constat, quod versiones omnes et patrum plerique cum ea consentiunt, sed quod de gratia Dei in eo manifesta quod filium suum dilectum morti pro nobis tradidit, s. scripturæ passim loquuntur; de Christo "sine Deo," sive seposita quasi Deitate, patiente, prorsus nihil.

Secundo, ubi patrum multi, nullo refragante, cum versionibus antiquis, et codicum manuscriptorum majori parte, in una lectione conveniunt, eam lectionem certo genuinam pronuncio; hic enim locum obtineat illud Tertulliani "Quod apud omnes unum invenitur, non est erratum, sed traditum;" cum vero in diversa abeunt, ea lectio, cæteris paribus, verisimilior censenda est, quæ potiori autoritati innitatur.

Tertio, in epistolis, in quas extant quatuor Græca scholia cum totidem versionibus antiquis, ubi Græca scholia cum versionibus universim in una lectione conspirant, id veræ lectionis indicium existimo minime respuendum; hinc Millium in eo potissimum culpandum existimo, quod sexcenties (ut in variarum ejusdem lectionum diligenti examine probatum dedimus) ab hisce omnibus, aut fere omnibus, unius Italicæ, Æthiopicæ, aut Copticæ versionis gratia, in vera lectione assignanda, deviaverit.

Quarto, ea lectio quæ sensum integrum relinquit, cæteris

* Hist. Vitæ Constant. lib. iv. cap. 35, 36.
† Hist. Eccles. lib. iii. cap. 37.

* Lib. primo contra Apion. p. 1037.
† Eccl. Hist. lib. v. cap. 20.
‡ Com. in Joh. p. 38, et p. 362.

paribus, ei præferenda est quæ sensum mutilum et imperfectum exhibet, eumve interrumpit; eique multo magis quæ sensum penitus corrumpit: nec enim concedendum est in scriptis θεοπνεύστων virorum vel sensum prorsus defuisse, vel verba quibus integrum eum exhiberent: excipiendi sunt hic defectus ex idiomate linguæ profluentes, ut "Descendebat in domum suam δεδικαιωμένος, ἢ ἐκεῖνος," Luc. xviii. 14, aut ex contextu facile supplendi, ut 2 Thess. ii. 7, μόνον ὁ κατέχων, ἄρτι (sup. καθέξει) ἕως ἐκ μέσου γένηται. His adde,

Quinto, regulam Waltoni tertiam; viz. "Lectio quæ, cæteris paribus, sensum fundit clariorem, et cum antecedentibus et s. scripturæ analogia magis congruentem, contrariæ præferenda est." Antecedentium enim, et consequentium consideratio, et locorum similium collatio ad veram lectionem eruendam plurimum conducunt. Exemplis paucis hanc regulam elucidabo. Contendit Millius his verbis, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, Heb. x. 38, addendum esse μοῦ post τό ἐκ πίστεως, sic enim textum hunc patres quidam allegant: sic LXX. Interpretes legunt, Hab. ii. 4. Obstat tamen præter Græcorum scholiorum omnium cum textu consensum, id quod hunc locum idem apostolus, Rom. i. 17, Gal. iii. 11, eodem prorsus modo allegavit. Contendit acriter idem Millius, Gal. ii. 5, in his verbis, οἷς οὐδὲ πρὸς ὥραν εἴξομεν τῇ ὑποταγῇ, τό οὐδὲ tollendum esse, in annotatis ibi ad Millium id perperam dictum esse probavimus, ex antecedentibus, et consequentibus, et integro apostoli scopo.

Ex operis hujus secundo libro ediscat primo lector, id quod caput rei est, textum Novi Fœderis salvum, et satis integrum ad nos pervenisse, nec potuisse Millium in opere triginta annorum labore assiduo, industria summa, arteque non exigua, et sæpe non ingenua, versatum, variasque lectiones suo marte, et aliorum adminiculo undique colligentem, ejusdem αὐθεντίαν convellere, nedum labefactare.

Secundo, varias lectiones quæ morum regulam, aut fidei articulum vel unicum respiciant, vix ullas esse; quæ sensum verborum in re momenti alicujus mutent, paucissimas. Hoc ultro fatetur Millius, Prol. p. 142, col. 2, his verbis. "In his codices omnes conveniunt, et si forte locus aliquis qui summi momenti esse videtur, uni, alteri, seu etiam quamplurimis codicibus exciderit (id quod non nisi in uno loco factum est, quod viderim, nempe 1 Joh. v. 7), idem tamen quoad sensum alibi inculcatus occurrit, ut proinde neutiquam inde periclitetur Christiana veritas." In hoc nobiscum conveniunt pontificiorum critici probatissimi. Ita* Dupinius, "Esse varias lectiones haud paucas ex editione Novi Fœderis Oxoniensi etiam oculis pateat, eas autem omnes parvi sane momenti esse, et ex parte potissima vel librariorum vitia, vel minutissima παρεράματα." Idem agnoscit Simonius infra citandus; sed testimoniis non est opus: inspiciat aliquis loca omnia a nobis diligenter collecta, percurrat exempla omnia insigniorum s. scripturæ locorum, a Morino recte, vel perperam adducta, ex oculari inspectione inveniet ea nec morum regulam ullam, vel fidei articulum uspiam respicere, nedum labefactare.

Tertio, ex nostra variantium lectionum uberiori discussione in capitibus ejusdem libri sequentibus, liquido constabit, nec in minutioribus istis, et pene frivolis, deesse nobis, potissima saltem ex parte, testimonia, quibus hodierni textus lectio stabiliatur, quod etiam ultra constabit ex diligenti examine locorum fere omnium, quos ex Vulgatæ, seu potius Italicæ versionis autoritate, pro genuinis nobis obtrudit Millius. Id enim in iis omnibus vel gratis, atque ex mera ipsius conjectura, dictum esse, et contra majorem testium molem probavimus, vel ipso Millio teste, *contra omnem MSS. codicum, et excusorum fidem*, quo nihil fortius dici potuit ad fidem istarum lectionum minuendam.

De tertio libro id tantum dico, brevem esse, at forte, epilogi saltem et appendicum gratia, non contemnendum.

OPERIS TOTIUS PARTITIO.

§. 1. Opus D. Millii suis laudibus exornatur, et in quibus deficiat, aut operis instituto minime satisfecerit, indicatur. §. 2. Operis nostri suscepti ratio redditur. §. 3. In Millii collectaneis multa inter lectiones variantes immerito locum obtinere ostenditur. §. 4. Lectiones variantes ad tria genera reducuntur.

Quam propositam sibi in magno suo opere rationem habuit Cl. Millius, eam nemo satis laudare potest: In animum enim suum induxit Novum Testamentum pristinæ suæ restituere integritati, fidam ex criticorum arte exhibendo regulam qua ab emunctioris naris hominibus inter varias lectiones veræ a falsis discernerentur, atque ex hac statuit genuinam firmare lectionem "in locis circiter mille," Bernardi sui judicio, læsam et interpolatam, atque "atheis hoc pacto, cæterisque religionis nostræ hostibus cavillandi occasionem præcidere; cum e lectionibus ipsis variantibus, ex quibus omnia in libris nostris incerta esse arguunt, egregie stabilitum viderint s. codicis textum." Quod quidem manus in se susceptum si feliciter absolvisset, nulli dubium est quin ille "theologorum commodis egregie inservisset, operamque navasset ecclesiæ Christianæ longe gratissimam, atque utilissimam."

§. 1. Quanquam autem eruditus vir, cujus mortem, ut spero, gloriosa immortalitas consecuta est, de ecclesia optime sit meritus, dum locos consimiles inter se compararet (quos si propius inspicias, ex iis fructum haud parvum recipies), dum ex patrum scriptis lectissimos flores decerpsit, et aliquoties dum textum annotatis illustrare conatus fuit, tametsi genuinam lectionem egregie firmarit omnibus fere in locis in quibus Sociniani, Erasmus, Grotius, sensum orthodoxum labefactare maximo opere nisi sunt; tametsi etiam ad auctoritatem s. codicis stabiliendam permagnum pondus attulerit, nec in hac parte operis sui peccarit unquam, nisi quod inscriptionem Epistolæ ad Ephesios immerito repudiarit; quod tamen ad susceptum operis consilium attinet, a scopo suo plurimum aberrasse visus est. Tantum enim abest ut fidam regulam constituerit, unde genuina lectio a spuria dignosceretur, ut in plerisque incertiores nos plane reliquerit; imo tantum abest ut atheis silentium imposuerit, ut lectionum varietatem magno cumulo augens, et a seipso dissidens, more hominum conjecturam modo huc modo illuc ducentium, hostibus religionis nostræ nova ministrarit arma, pontificiisque simul novam ansam dederit objiciendi, nihil nos certi de s. codice habere posse, nisi ex testimonio ecclesiæ, quod tamen aliis in causis respuimus, et aspernamur.

§. 2. Grave quidem onus in me ante recepi quam aut de magnitudine rei, aut de grandi appendice, et prolegomenis autoris ipsius magis quam textus menda corrigentibus, aliquid possem suspicari. Pollicebar enim olim, parum cautus expectatissimum illud opus editum modo esset me in vivis agente, eo consilio expensurum me esse, ut multitudo variarum lectionum ad compendiolum, si fieri posset, redigeretur. Jam vero annos septuaginta natus, acie etiam oculorum obtusiore facta, rudem meruisse videar. At cum promisso meo nihil sit mihi sanctius, aut antiquius, impedimentis hisce omnibus susque deque habitis, improbo labore libellum tandem confeci, qui Deo gloriam, commodum ecclesiæ, s. textui plus roboris exhibeat, benevolique lectoris exspectationi, ut spero, satisfaciat.

In prolegomenis et appendice multum discrepat Millius a collectaneis quæ textui subjiciuntur, secum igitur sæpissime pugnat, et non modo non cohærentia inter se dicit, sed maxime disjuncta, atque contraria. Itaque si inter vivos numeraretur, ipsi forsan non ingratum foret, quod videret se a seipso vindicatum, suumque maturum judicium subitis ejusdem cogitationibus anteponi. Quod si falso aut male allegatorum locorum reum fieri graviter molesteque ferret, ego etiam ad illa* παρεράματα proferenda invistisimus accessi. Cum vero ingens odus suscepisset quod non nisi junctis, ut ait, plurimorum laboribus confici potuit, facile credam non ipsi integritatem, sed accuratam aliis diligentiam defuisse.

§. 3. De instituti mei ratione sciat lector me in primo libro illius vestigiis acriter institisse: cum enim ingentem hunc cumulum coacervasset aggregando lectiones variantes partim patrum Græcorum versionumque orientalium, alia

* Hist. Can. Vet. in N. Test. vol. 2, sect. 5, p. 110.

* Proleg. p. 154, col. 1.

rumque vetustate insignium, ex quibus, inquit, eluceant Græca primævorum codicum e quibus effluxerint, partim versionis Italicæ, et patrum Latinorum, qui Italicum in scriptis suis, ut ait, adhibent, partim quoque MSS. magnæ et venerandæ antiquitatis, sub iisdem capitibus quam parum ei profuit impensus labor, indicavi; ostendens insuper nullam textus corrigendi causam fuisse, nisi cum ad unum omnia, vel saltem major pars eorum inter se convenissent, quod non ultra viginti locis, idque levioris momenti, unquam accidit. Cum ergo totius operis Milliani hoc sit fundamentum, primus liber in eo labefactando totus versabitur.

In chartis suis valde laboriosis tantam rerum sylvam congessit Millius, quantam nec enumerare velim; nec de singulis judicium ferre, si vellem, possem; sigillatim enim cuncta persequi, et aliis molestum, et mihi ad munus nostrum obeundum haud esset necessarium. Licet etenim hæ variæ lectiones molis permagnæ fuerint, sunt tamen dimidia ex parte eo nomine protinus indignæ; ex reliquis earum paucæ receptæ lectionis sensum afficiunt, mutantve. In his tamen levioris momenti expendendis haud parum laboravi. Et ubi textum interpolatum esse Millius contendit, aut παρεμβλήσεως incusat, judicium meum interposui, textumque pro modulo meo, vindicavi. Ordinis autem gratia has quas appellat varias lectiones ad tria genera reduxi.

Primo, sunt ergo multa quæ inter variantes lectiones locum tenent, et tamen in numero earum sunt minime reputanda, nam ut præteream ea quæ de initio, defectu, sine manuscriptorum in Græca aut Latina lingua scripsit.

Primo non illæ variantes lectiones merito dicendæ sunt, quæ ex oscitantia, incuria, inscitia, aut ignorantia scriptoris aut librarii evenerunt: eadem enim opera quæ in Bibliis Anglicanis mendæ occurrunt typographicæ, pro variis lectionibus habeantur: vix tamen caput occurrit in quo non aliquid hujus generis reperias.

Secundo, neque illæ inter variantes lectiones recensendæ essent quæ a MSS. codicibus fere omnibus, et antiquis versionibus, plenoque omnium patrum cunsensu dissentiunt, et discrepant; has enim si admiseris, quænam ullibi rejiciendæ forent? Sexcentis autem in locis lectionem quandam ex fide solius Italicæ, Copticæ, Æthiopicæ, &c., genuinam esse asserit, *contra omnium codicum, aut fere omnium fidem*, contra versiones omnes, reclamantibus etiam istis patribus qui locum illum allegarunt ad unum omnibus. Vide Proleg, a p. 42 ad 48.

Tertio, multo minus pro variis lectionibus habendæ sunt quæ adulterinis evangeliis, aut hæreticorum pravitati ortum suum debent; quanta autem profert ille ex evangelio Nazaræorum, aut Ebionitarum! quam frequenter nos monet, hunc vel illum versiculum ab his aut illis hæreticis repudiatum* fuisse! Longa Epiphanii narratio de locis a Marcione corruptis sparsim huic operi inserta est, ut moles in immensum cresceret. Et demum in prolegomenis circiter viginti ex depravatis illis archetypum ipsum fideliter exhibuisse, acriter contendit, p. 36, col. 1.

Est, quarto, valde incongruum patrum glossemata, aut interpretamenta pro variis lectionibus exhibere; eadem enim de causa patrum scrinia compilasse potuit, centies tamen, imo bis centies, illi in confesso est, hoc vel illud quod a recepta lectione variat, natum fuisse ex interpretamento, ex glossemate, atque ex altera parte sublatum fuisse aliquid quod offenderit.

Quinto, tollenda sunt denique errata ipsius autoris, cujus generis copiam non minimam annotata exhibent, atque ita acervo multum decrescente, onereque sublevato ad reliqua progredior.

§. 4. Secundo, ex variis lectionibus occurrunt quædam majoris momenti et ponderis utpote quæ aut sensum verborum adeo mutent ut textum vere alium exhibeant, aut quæ doctrinam morum normamque vivendi respiciant, aut quæ ad veritatem confirmandam, nodosve expediendos felicius inserviant; has autem modicas (Deo sint gratiæ) et paucas, excutio diligenter, atque in textu corroborando, et diluendo quæ contra adducantur, enitor sedulo, atque hoc pensum absolvo in libri secundi capite primo.

* Hær. 42.

Supersunt adhuc variantes lectiones innixæ quidem auctoritati patrum quorundam, aut versionum, aut manuscriptorum cod. venerandæ antiquitatis. Sicut tamen textus significationem aut non omnino, aut leviter saltem immutant, ita textus ipse pari auctoritate, atque exemplarium copia, plerumque nititur. Quoniam autem hujus generis pene innumeræ sunt, partitionem quandam earum feci.

Primo, quæ in quatuor evangeliis, atque Actis Apostolorum continentur, illas in quinque species divisas, in capite secundo libri secundi edissero.

Secundo, quæ ad epistolas spectant, eas pariter eundem in modum ad rationem revoco capite insequente.

Tertio, inania et levia, quæ numerum plane superant, ad capita quædam reduxi, ad singula eorum digitum libro tertio intendens, et specimen aliquale exhibens, ex quo studiosus lector de reliquis conjecturam faciat. Porro, in hujus libri et operis totius epilogo, id paulo diligentius curavi, ut pontificiis, aliisque religionis nostræ hostibus solide responderem; nempe iis qui objiciunt quod variantes tot lectiones textum suspectum reddant, aut saltem in dubium adducere videantur, ideoque quod sacra Biblia nullo modo sufficere valeant, ut nos in iis omnibus quæ ad salutem creditu factuque necessaria sunt, erudiant.

CAPITIS PRIMI LIBRI PRIMI.

ARGUMENTUM.

§. 1. Ex patrum scriptis, aut s. scripturæ allegationibus non posse certo colligi eos aliter quam hodiernus textus se habet legisse. Adstruitur primo ex eo, quod sæpe allegarint s. scripturæ *τμήματα*, non ex textu inspecto, sed ex memoria. §. 2. Secundo aliquoties summatim, et quoad sensum tantum, verborum nulla ratione habita. §. 3. Tertio, quia multa textui sæpe adjiciunt. §. 4. Quarto, verba multa, imo periodos, non raro omittunt. §. 5. Quinto, quia patres iidem qui interdum aliter citant, cum editis, in aliis locis, conveniunt. §. 6. Sexto, quia multas scripturarum *περικοπὰς* frequenter congerunt, quæ in diversis locis, quoad sensum, occurrunt, nec *ῥητῶς* alicubi inveniuntur. Hæc omnia exemplis plurimis confirmantur, ibid.

SECTIO PRIMA.

Ut de his variis lectionibus rectius judicemus, operæ pretium duxi in earum fontes inquirere, atque utrum firmum exhibeant lectionis variantis fundamentum sedulo investigare, quod quidem præstare conabor, Millium *κατὰ πόδα* sequendo per omnia illa capita, ex quibus has lectiones se collegisse profitetur. Dico igitur primo sanctos patres apud scripturam s. alia legisse olim verba, quam quæ nos jam legimus; aut exemplaribus usos fuisse diversis ab iis quibus nos jam utimur, male colligi ex eo quod e Novo Fœdere passim testimonia citant, editis nostris parum congruentia. Est enim criticorum omnium, et speciatim P. Simonii* judicium, citationibus patrum, raro scilicet accuratis, non temere credendum esse, nec ad earum fidem Græca exemplaria corrigenda, "Hoc enim," inquit Simonius "sine magno s. scripturæ detrimento fieri non potest." Grotius etiam vir magni judicii, et emunctæ naris, idem, vere et libere pronunciat. "Veteres," inquit, "scriptores sæpe utuntur testimoniis ex scriptura, sed ita ut appareat codicem ab illis non inspectum." Quare non est quod eo nomine suspecta nobis sit recepta lectio. "Non raro patribus usitatum," inquit Heinsius, prolegomenis in Exercitationes S., "ut intenti rebus, sensum potius quam verba spectent, neque raro prætermittunt aliquid, vel addunt, sed et voces alias reponant, de memoria ne dicam, cui tribuisse plusculum nonnunquam videntur. Primo autem quid tam sibi proprium, aut quasi suum patres esse volunt quam ut *ταυτοδυναμοῦντα*, sive alia quæ idem notant, aut notare existimant, in adducendis locis, verba, aut vocabula reponant. Iidem nonnunquam quod desiderari credunt, ipsi adjiciunt. Nihil æque usitatum iis quam ut alios, atque alios conjungant locos, sæpe quæ in medio sunt, aut præcedunt, prætermittunt: libenter enim dicuntur, contrahunt,

* Crit. Hist. Text. N. T. cap. 31, p. 151.

hæc autem patrum citationibus contigisse dicit ex eo quod *ἐκ προχείρου*, hoc est e memoria, ex tempore, et inconsulto codice, eas adducerent." Horumque omnium exempla in medium se protulisse ait, "ne quis temere ex iis Græcum textum emendandum esse existimet."

Imprimis autem allegasse sæpissime patres *τμήματα* quædam s. scripturæ non e textu, sed ex memoria, quæ licet thesaurus, rerumque custos sit, eas tamen, sine scripto, verbis semper iisdem reddere non valet, exemplis, et criticorum fide dignorum testimoniis, probatum dabimus.

Exempli gratia, apud Apologiam Justini M. ed. Oxon. a sectione 18 ad 24, occurrunt citationes bene longæ desumptæ ut plurimum ex concione Christi in monte habita, et ex sermone ejus non dissimili apud Lucam cap. sexto memorato, sed pleræque omnes variunt a textu quem agnoscunt Biblia nostra, Græci scriptores, et versiones antiquæ. Idcirco D. Grabii in citationes e Matt. v. 28, xviii. 9, hæc est annotatio, Martyri commodum visum fuit tum hic, tum in sequentibus, non ipsa Christi verba, prout in sacro evangelii codice extant, exacte omnia recitare, seu sententiam aliquando eorum imperatoribus ethnicis tradere.

Cum* Irenæus pharisæorum quæstionem citet ad hunc modum, *ἐν ποίᾳ δυνάμει τοῦτο ποιεῖς; ἐξουσίᾳ*, inquit Grabius, habent omnes tres evangelistæ (adde etiam *ταῦτα*, Matt. xxi. 23, Marc. xi. 28, Luc. xx. 2) sed Irenæus, aut Marcosii, ex memoria allegarunt. Cum in eodem capite Irenæus citet hæc verba, Luc. xix. 42, *εἰ ἔγνως καὶ σὺ σήμερον τὰ πρὸς εἰρήνην, ἐκρύβη δέ σου*, teste Grabio, hæc iterum ex memoria citata esse patet.

Origenes contra Celsum, l. 2, p. 58, et l. 4, p. 193, et Gal. iv. 21, hæc profert, *λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες*, textus, *οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι*, p. 65, legit *ἥμαρτον παραδοὺς αἷμα δίκαιον*, textus, *ἀθῷον*, Matt. xxvii. 4, p. 68, *κεηυχθήσεται τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ*, textus, *ἐν ὅλῃ τῇ οἰκουμένῃ*, Matt. xxiv. 14, p. 71, *ἰδόντες ὅτι ἐξέπνευσεν*, textus, *αὐτὸν ἤδη τεθνηκότα*, John xix. 14, pro his, et innumeris ejusdem generis hanc apologiam facit Huetius: Origenes nimirum in referendis a scriptura locis tam sæpe ab exemplari recessit, quod inconsultis libris festinatione impeditus, et memoriæ confisus ea recitaret. Not. in Orig. p. 61, 76, et Origenianorum lib. iii. cap. 1, §. 6, scripturæ testimonia ab eo sæpenumero aliter relata reperies ac in editionibus concepta sunt quæ hodie circumferuntur, quod et ex memoriæ perfidia aliquando contigit; par in evangeliorum depromptis ab eo locis discrimen occurrit; nam præterquam quod variantes suas lectiones Novi quoque Testamenti codices habebant, ut hodieque habent, utebatur ad hæc sæpenumero Adamantius Evangelio secundum Hebræos, ut tradit Hieronymus in libro de scriptoribus ecclesiasticis, cap. iv., atque inde discrepantiam illam extitisse conjicio.

Denique de Græcis Irenæi hæc dicit Millius, proleg. pag. 40, col. 2. Ea maxima ex parte intercidisse, et in eis quæ supersunt, Epiphanius, aliique, quibus ea debemus, haud semper citarunt loca Nov. Test. ad textum Irenæanum, sed nonnunquam ad codices suos posteriores, seu etiam ex memoria, unde sequitur nihil certe ex iis de codice Irenæi colligi posse. De Latinis Tertulliani hæc pronunciat, ibid. p. 49, Millius "In eo citatasunt s. codicis loca negligentius, ex memoria, contracte, ad sensum, haud sine levicula aliqua subinde mutatione." Et in variis suis lectionibus sæpissime monet, hæc et illa a patribus ex memoria recitata esse.

Unum adhuc restat quod patrum saltem homilias, concionesve eo minus idoneas reddat, ex quibus recepta s. textus lectio sollicitetur, nempe constat a tempore Origenis homilias eorum, conciones, et sermones, habitos fuisse *αὐτοσχεδιαστικῶς*, sive ex tempore, eosque excepisse notarios, qui arte quadam, et celeritate scribendi, non verba solum insigniora, sed integras periodos exhibuerunt. Hic igitur errandi duplex causa, primo etenim cum in extemporaneis hisce declamationibus exemplaria ipso inspicere neutiquam potuerint patres, perfrequens necessario fuit lapsus eorum memoriæ. Secundo, fac in hoc patres rarius errasse, quid tamen verisimilius est, quam in tot minutis patrum verbis exscribendis crebro lapsos fuisse notarios? Atque his duabus causis, ut conjicere licet, debetur magna pars variantium istarum lectionum, quas Millius industria singulari, nec sine artificio quodam, coacervavit.

* Lib. i. cap. 17, p. 87.

SECTIO SECUNDA.

Usitatissimum porro est apud patres, præsertim primi seculi, allegare commata quædam s. scripturæ juxta sensum eorum, aut summatim, nulla adhibita ratione ipsorum verborum; id unum vero imprimis lectorem moneo, ut in locupletissima hac rerum sylva colligenda, et sub capitibus suis reponenda, accuratam diligentiam quæ tædium pareret, non expectet; nec mihi vitio vertat quod in hac rerum partitione, non omnia inveniat adeo exacte, aut juxta regularum logicalium normam disposita, ut capiti huic potius quam alteri instantia quæque respondeat. His prælibatis, ad patres ordine procedo.

Ignatius raro aliquid citat prout jam illud apud evangelia, epistolas, aut ullam ex antiquis versionibus occurrit, sed quæ in mentem itineranti venerunt, additis, subductis, aut immutatis quibusdam adduxit; v. g. in Epistola ad Ephesios, sic

§. 2, Scriptum legimus, *ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένος τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ*, sc. si margini sit fides, ex 1 Cor. i. 10, hic vero sicut *καὶ μὴ ἦ ἐν ὑμῖν σχίσματα* omittit, ita etiam addit *ἐν μιᾷ ὑποταγῇ*, et *περὶ τοῦ αὐτοῦ*, et transponit *τὸ αὐτὸ λέγητε πάντες*. In Constitutionibus Apost. lib. ii. cap. 44, verba sic se habent, *ὅπως μὴ ἦ ἐν ὑμῖν σχίσματα, ἦτε δὲ ἓν σῶμα καὶ ἓν πνεῦμα κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ κατὰ τὴν κυριακὴν θέσιν*, ubi addita sunt textui verba quibus linea subducta est. Quid ad hæc Millius notat, sc. desse *ἐν* ante *τῷ νοΐ*, et *τῇ αὐτῇ γνώμῃ*; de reliquis prorsus silet.

§. 4, In eadem epistola habes *φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ*, et in margine Matt. xii. 33, cujus verba sunt, *ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται·* §. 8, hæc reperies, *ποῦ σοφός; ποῦ συζητήτης; ποῦ καύχησις τῶν λεγομένων συνετῶν.* 1 Cor. i. 20, ubi ut omittit *ποῦ γραμματεύς*, et *τοῦ αἰῶνος τούτου*, sic posteriorem clausulam de suo addit. In Epist. ad Rom. §. 5, desumit hæc verba ex 1 Cor. iv. 4, *ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι*, Textus legit *ἐν τούτῳ*. In Ep. ad Eccles. Smyrn. §. 6, legit *ὁ χωρῶν χωρείτω*, Matt. xix. 12. Textus vero *ὁ δυνάμενος χωρεῖν*. Atqui in omnibus his locis nulla ex Ignatio adhibetur varians lectio.

In Polycarpi Epistola nihil fere occurrit, cui tanquam stabili fundamento varians lectio innitatur; de verbis Petri 1 Pet. i. 18, actum est alibi: §. 2, hæc habet *διὸ ἀναζωσάμενοι τὰς ὀσφύας, δουλεύσατε τῷ Θεῷ ἐν φόβῳ καὶ ἀληθείᾳ*, et in margine legas, 1 Pet. i. 13, et Ps. ii. 11, quasi hæc loca in unum confudisset Polycarpus, cum revera in neutro hæc verba reperias. Ibidem legimus, *μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνδον ἀντὶ γρόνδου, ἢ κατάραν ἀντὶ κατάρας*, postrema addit Polycarpus de suo. Ita Millius in 1 Pet. iii. 9, §. 5, *πᾶσα (φησὶ) ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται*, ex 1 Pet. ii. 12, *κατὰ τῆς ψυχῆς*. Petrus ipse, §. 8, in citando v. 24 ejusdem capitis, omittit *αὐτὸς*, et pro *ἐν τῷ σώματι αὐτοῦ* legit *τῷ ἰδίῳ σώματι*, atque hæc Polycarpi solius autoritate inter varias Millii lectiones locum obtinent, sicut etiam ex §. 7, *πᾶς ὃς ἂν μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι*. Sed Œcumenius et versiones omnes editis congruunt, sc. *πᾶν πνεῦμα ὃ—ἐληλυθότα ἐκ τοῦ Θεοῦ οὗκ ἐστι, καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου*, vide locum hunc excussum 1 Joh. iv. 3.

Idem dicendum est de locis a Justino Martyre ex memoria, ut dixi, citatis, a §. 18 ad §. 26, quæ speciatim jam attingo, v. g. Matt. v. 28, *ὃς ἂν ἐμβλέψῃ γυναικί*, Just. *πᾶς ὁ βλέπων γυναῖκα*, textus, *ἤδη ἐμοίχευσε τῇ καρδίᾳ παρὰ τῷ Θεῷ*, Just. *ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ*, text. v. 46, *ἐὰν γὰρ ἀγαπήσετε ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι*; ita Matthæus: *τί καινὸν ποιεῖτε; καὶ γὰρ εἰ πόρνοι τοῦτο ποιοῦσιν*, Just. cap. vi. 21; *ἐκεῖ ἔσται καὶ καρδία ὑμῶν*, text.; *καὶ ὁ νοῦς τοῦ ἀνθρώπου*, Just. cap. v. 16; *λαμπάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἔμπροσθεν τῶν ἀνθρώπων, ἵνα βλέποντες δοξάσωσι τὸν πατέρα ὑμῶν——ἵνα ἰδόντες δοξάσωσι*, text. §. 21, legit *οὐδεὶς ἀγαθὸς εἰ μὴ μόνος Θεὸς ὁ ποιήσας τὰ πάντας* Matt. xix. 17, §. 26, e Matt. x. 28 aut Luc. xii. 34 legit

μὴ φοβεῖσθε τοὺς ἀναιροῦντας, φοβεῖσθε δὲ τὸν μετὰ τὸ ἀποθανεῖν δυνάμενον, &c. ubi textui adduntur verba μετὰ τὸ ἀποθανεῖν, §. 48, allegat hæc verba tanquam dicto a Judæis Christo in cruce suffixo, νεκροὺς ἀναγείρας, ῥυσάσθω ἑαυτόν, ubi Grabius nos refert ad Matt. xxvii. 39, 40, qui versiculi verbis Martyris parum conveniunt. In Dialogo cum Tryphone, p. 235, habet hæc verba a Luc. xi. 52, "Væ vobis scribis," ὅτι κλεῖδας ἔχετε. Textus, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως.

Luc. xii. 50, dicit Christus "Baptismum habeo baptizari," καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ, hanc clausulam sic exhibet Irenæus, lib. i. cap. 18, p. 89, καὶ πάνυ ἐπείγομαι εἰς αὐτό, Epiphanius, Hær. Arian. p. 784, καὶ τί θέλω, εἰ ἤδη ἐβαπτίσθην;

Clemens Alex. ait, Pædag. lib. i. cap. 6, p. 82, cum Dominus noster baptizatus esset, ecce vox e cœlis dicens, "Hic est filius meus dilectus," ἐγὼ σήμερον γεγέννηκά σε, et lib. ii. cap. 1, p. 45, allegat verba apostoli, 1 Cor. viii. 6, ad hunc modum, ἀλλὰ μόνος ὄντως ἐστὶν εἷς ἡμῶν ὁ Θεὸς ἐξ οὗ τὰ πάντα, ubi textus sic, ἀλλ' ἡμῶν εἷς Θεὸς ὁ πατήρ, &c. Hanc insignem mutationem præterit Millius; notat autem omitti verba sequentis, καὶ ἡμεῖς εἰς αὐτόν. Ubi Sanctus Judas scripsit δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν, ibi Clemens habet ὑπὸ ζόφον ἀγρίων ἀγγέλων, Stro. iii. p. 467; ὁ Κύριός [φησιν] ὁ γήμας μὴ ἐκβαλλέτω, καὶ ὁ μὴ γαμήσας, μὴ γαμείτω, quæ ut videtur citare non ex evangeliis, sed ex 1 Cor. vii. 27, ita neque verbis, neque sententiæ apostoli satis apte respondent. Stro. iv. p. 488, sic verba Zacchæi profert, ἡμίσιν τῶν ὑπαρχόντων μου δίδωμι ἐλεεμοσύνην τοῖς πτωχοῖς, et deinde addit, ἐφ' οὗ καὶ ὁ σωτὴρ εἶπεν, ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν σήμερον τὸ ἀπολωλὸς εὗρεν, quod multum discrepat a Luc. xix. 8—10. In eadem pagina hæc verba desumit, vel e Matt. xii. 42, vel e Marc. ix. 41, καὶ ὃς ἂν δέξηται ἕνα τῶν μαθητῶν τούτων τῶν μικρῶν, μισθὸν οὐκ ἀπολέσει, quæ receptæ lectioni parum congruunt. Eodem libro, p. 529, his verbis, tanquam a Christo dictis φησὶν affigit, ἐὰν ποιήσῃς ἐλεημοσύνην, μηδεὶς γινωσκέτω, καὶ ἐὰν νηστεύσῃς ἀλείφου· ἵνα ὁ Θεὸς μόνος γινώσκῃ, ἀνθρώπων δὲ οὐδείς, ubi certe nihil sibi statuit præterquam Christi dicta, Matt. vi. in epitomen redigere. Stro. vi. p. 662, parabolam, Matt. xiii. 47, 48, sic recitat, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σαγήνην εἰς θάλασσαν βεβληκότι, καὶ ἐκ τοῦ πλήθους ἁλωκότων ἰχθύων τὴν ἐκλογὴν τῶν ἀμεινόνων ποιουμένῳ, sensum sic afferens, non verba Christi; pariter ac Stro. iii. p. 440, ubi illo teste, Christus ait, Luc. xii. 58, μετὰ τοῦ ἀντιδίκου βαδίζων φίλος αὐτοῦ πειράθητι ὑπαλλαγῆναι. Ex his et iis quæ dicentur infra, facile discamus, in judicio quod de patrum citationibus fecit, longe aut falli, aut prejudiciis abreptum, a veritate multum aberrasse Millium. Clemens enim, eo teste, in adducendis N. Test. locis creber est, et cautus raro, quicquam ingerens, seu etiam prætermittens. Prol. p. 60, col. 2.

De Origenis in scripturis citandis licentia, aliquid supra diximus, locisque in præcedente sectione notatis. Sexcenta nullo negotio addere possim. Sed ne in iis proferendis nimius sim, pauca ex innumeris depromam, v. g. pro τί θέλω εἰ ἤδη ἀνῆφθη; Luc. xii. 49, Orig. in Exod. ed Huet. to. i. p. 22, legit, εἴτε δὲ ἑκάη. Com. in Matt. p. 463, verba apud Lucam, cap. xiv. 28, 29, sic repræsentat, τίς ἐξ ὑμῶν βουλόμενος πύργον οἰκοδομῆσαι οὐχὶ ψηφίζει, εἰ δύναται θεῖναι θεμέλιον καὶ ἐκτελέσαι, ἵνα μὴ ἄρξωνται οἱ θεωροῦντες ἐμπαίζειν τῷ μὴ τελέσαντι; ubi sensum Christi retinens, in verbis plurima mutat, hæc tamen sic introducit, περὶ τοῦ τοιούτου νομίζω λελέχθαι πύργου ὑπὸ τοῦ σωτῆρος τό, Com. in Matt. p. 307; pro τότε συνῆκαν οἱ μαθηταί, Matt. xvii. 13, habet Origenes οἱ συναναβάντες τρεῖς μαθηταί, ibid. p. 489; ita allegat, 1 Tim. ii. 3, σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν τὰ τέκνα μείνῃ ἐν πίστει, immutans μείνωσι in μείνῃ, et simul addens τὰ τέκνα explicandi gratia. Et pro ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτῷ; Orig. in Matt. p. 208, legit, ἐν τινὶ αὐτῷ παραβολῇ θῶμεν;

Athanasius in scriptis suis genuinis receptam lectionem plerumque retinet, et de via raro aliter quam addendo pauca declinat, v. g. 2 Cor. v. 15, hæc reperias, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, "utique omnes mortui sunt, et pro omnibus mortuus est," ἵνα οἱ ζῶντες οὐκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι, at vero illud de Incarn. Verbi, p. 62, sic legit, ὅτι εἷς ὑπὲρ, &c.——ἵνα ἡμεῖς μηκέτι ἑαυτοῖς (f. ἐμαυτοῖς) ζῶμεν, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι ἀναστάντι ἐκ νεκρῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ubi de defectu εἰ, et de posteriori additamento, mentionem facit Millius, de reliquis variationibus nullam. In secunda oratione contra Arian. p. 351, παρὰ τοῦ Πέτρου (inquit) λέγεται ὅτι ἐπειδὰν Θεὸς ὢν γέγονεν ἄνθρωπος, nec tamen existimabat verba hæc ῥητῶς in Petri epistolis inveniri, sed tantum virtute in 1 Pet. iv. 1 contineri. Nam orat. iv. p. 483, sic suam ipse sententiam aperit. Postquam enim hæc attulisset verba, Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, addit, hoc autem est ἴσον τοῦ φάναι Θεὸς ὤν, ἴδιον ἔσχε σῶμα, καὶ τοῦτο χρώμενον ὀργάνῳ, ἄνθρωπος γέγονε δι' ἡμᾶς.

Cyrillus Hierosol. sic loquentem introducit Paulum, μὴ ἐξίστασθε, ἐγὼ οἶδα ὅτι σκληρόν μοί ἐστι πρὸς κέντρα λακτίζειν, Catech. 10, p. 90, et Catech. 5, p. 45, pro τηρῆσαί σε τὴν ἐντολὴν, 1 Tim. vi. 14, legit τηρῆσαι ταύτην ὑμᾶς τὴν παραδεδομένην πίστιν.

Producit sæpissime in scenam Epiphanium, ut lectionis non tantum variæ, sed genuinæ testem idoneum (quod non modo ex annotationibus, sed ex prolegomenis, p. 75, col. 2, et p. 76, col. 1, 2, apparet). Fatetur tamen ipse Millius ibidem ab Epiphanio plerumque negligentius, et ad sensum allegata esse s. codicis testimonia, quorum falsa et vera inter se numero non distinguuntur, v. g. in Anchorato hæc depromit, p. 26, e Joh. xii. 35, οὐκ ἔστε ἐν νυκτὶ, ἵνα ἡ ἡμέρα ἐν σκότει ὑμᾶς καταλάβῃ, quæ a textu, aut verbis Christi, pro quibus adducuntur, adeo longe discrepant, ut licet forte videantur additamentum e 1 Thessal. v. 4, neutiquam tamen dicenda sint legitima explicatio. In Anacephalæosi, p. 156, sic legit, 1 Cor. xv. 42, τὰ νῦν σπειρόμενα ἐν θανάτῳ, ἐγείρονται ἐν ἀθανασίᾳ. Textus autem ἐν φθορᾷ, ἐν ἀφθαρσίᾳ. In Panario, i. e. volumine Adv. Hær. quinquies vel sexies legit, Joh. viii. 44, καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν, viz. p. 279 bis, 295, 297, 676, 677, qua ex lectione originem suam duxit absurda illa quorundam Christianorum de patre diaboli opinio. Interdum quædam Christi aut apostolorum adducit testimonia, quæ nusquam sunt gentium. Ita, p. 690, post verba, quibus Christus alloquitur suos discipulos, "Attendite a fermento pharisæorum quod est hypocrisis," addit, καὶ ἐν ἄλλῳ τόπῳ ἤ ἐστι φιλαργυρία, forsan alludens ad Luc. xvi. 14, ubi pharisæi φιλάργυροι appellantur. Et p. 751, 754, 917, dicit, ὁ Κύριος εὐλογῶν τοὺς μαθητὰς, ἔφη, πάτερ, ὁδὸς αὐτοὺς ζωὴν ἔχειν ἐν ἑαυτοῖς· at vero neque hæc verba apud s. scripturam occurrunt, neque perfectio illa divina hominibus communicari potest. Supervacaneum autem est, post Heinsii labores, plura hic adducere, cum enim multa hujusmodi in medium protulerit, orationem sic claudit, "Cujusmodi si singula vel ex solo hoc adducerem autore, in quo miram ubique licentiam notavi, quis futurus finis esset?"

Sanctus Basilius, tom. ii. 664, verba Pauli, Eph. iv. 2, sic exhibet, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ Χριστοῦ, non quia ibi reperisset Χριστοῦ, sed explicationis gratia, vel forte ex cap. v. 2, περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς.

Cyrillus Alex. recitat verba Luc. xi. 11, sic, ὁπόταν ἐλεημοσύνην, καὶ ἰδοὺ πάντα ὑμῖν εὐόδα ἔσται, De Ador. Sp. p. 272. Pro ταῦτα γράφειν, Phil. iii. 1, sæpius habet ταῦτα λέγειν, in Hos. p. 1, in Amos. p. 285, in Joel, p. 381. Allegat verba Jacobi c. v. 20, ad hunc modum σώσει ψυχὴν αὐτοῦ, in Min. Proph. p. 494.

Sanctus Chrysostomus sic Agrippæ regis verba profert, κινδυνεύεις με ἐν ὀλίγῳ ποιῆσαι χριστιανόν, ed Mor. to. i. p. 669, sed in commentario editis congruit. Sic etiam Christi verba refert, Luc. xiii. 2, 4, δοκεῖτε ὅτι ἐκεῖνοι ἁμαρτωλοὶ ἦσαν μόνον, ubi recepta lectio habet παρὰ πάντας τοὺς Γαλιλαίους, παρὰ πάντας ἀνθρώπους, vide to. v. p. 74, 75. Hæc etiam Rom. ix. 32, tanquam ipsissima textus verba recitat, ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου ἠθέλησαν δικαιωθῆναι. Omnia percurrere infinitus esset labor; ecce autem e grandioribus exemplis, Matt. xxv. 34—36, sic textum exhibet, καὶ τοὺς μὲν ἀποδέξεται ὅτι πεινῶντα αὐτὸν ἔθρεψαν, καὶ διψῶντα ἐπότισαν, καὶ ξένον ὄντα συνήγαγον, καὶ γύμνον ὄντα περιέβαλον, καὶ ἀσθενοῦντα ἐπεσκέψαντο, καὶ ἐν φυλακῇ ὄντα εἶδον, καὶ δώσει τὴν βασιλείαν αὐτοῖς, ubi si sensum spectes, nihil deest; si verba, in omnibus deficiunt.

SECTIO TERTIA.

Si singula enumerare velim, quæ textui de suo adjecerunt patres Græci, in molem immensam cresceret oratio: ut igitur pauca de multis attingam.

Primo hoc in genere Clemens Alexandrinus centies ad minimum peccat, nec enim fides adhibenda est Millio dicenti raro ipsum quicquam ingenere. Frustra enim verbis asseritur quod re ipsa falsi arguatur. Ex. gr. Protrept. p. 3, Tit. iii. 2 sic recitat, ἦμεν μὲν ἦμέν ποτε καὶ ἡμεῖς ἀνόητοι, non quod τὸ ἦμεν bis ibi legeret, sed vocem rhetorum more ingeminat. Pædag. lib. i. cap. 4, p. 14, Luc. xx. 31 sic exhibet, ἐν γὰρ αἰῶνι τούτῳ φησὶ (sc. ὁ Χριστὸς) γαμοῦσι καὶ ἐκγαμίσκονται, ἐν ᾧ δὲ μόνῳ τὸ ἢλυ τοῦ ἄρρενος διακρίνεται, ἐν ἐκείνῳ δὲ οὐκέτι· cap. 5, p. 85, Matt. xix. 13, 14 sic legit, προσήνεγκάν τε αὐτῷ, φησὶ, παιδία εἰς χειροθεσίαν εὐλογίας· κωλυόντων δὲ τῶν γνωρίμων, εἶπεν ὁ Ἰησοῦς, et post decem lineas, Matt. xxi. 9 sic, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, φῶς, καὶ δοξα, καὶ αἶνος, μεθ' ἱκετηρίας τῷ Κυρίῳ· cap. 6, p. 97, sic allegat 1 Cor. iii. 11, ὅτε ἦμην νήπιος ὡς νήπιος ἐφρόνουν, ἐκειδὴ εἰκόμην τῷ νομῷ· Ep. p. 88, hæc habet, ὁ ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους, φησὶν, 1 Cor. xi. 2, ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ, εἴτε ὡς νηπίους, καὶ ἁγίους, πλὴν ἀλλὰ τῷ μόνῳ Κυρίῳ· ibid. p. 99, his verbis, 1 Cor. iii. 3, ἐπεὶ γὰρ σαρκικοί ἐστε, addit, τὰ τῆς σαρκὸς φρονοῦντες, ἐπιθυμοῦντες, ἐρῶντες, ζηλοῦντες, μηνιῶντες, φθονοῦντες· cap. vii. p. 112, hæc habet, διό φησὶν ἡ γραφὴ (Joh. i. 17) ὁ νόμος διὰ Μώσεως ἐδόθη, οὐχὶ ὑπὸ Μώσεως, ἀλλὰ ὑπὸ μὲν τοῦ Λόγου, διὰ Μώσεως δὲ τοῦ Θεράποντος αὐτοῦ, διό καὶ πρόσκαιρος ἐγένετο, ἡ δὲ ἀΐδιος χάρις, καὶ ἀλήθεια, διὰ Ἰησοῦ Χριστοῦ ἐγένετο, cap. 9, p. 125, ex Matt. iii. 12, τὸ γὰρ πτῦον ἐν τῇ χειρὶ τοῦ Κυρίου, ᾧ ἀποκρίνεται τοῦ πυρὸς τὸ ἄχυρον τὸ ὀφειλόμενον τῷ πυρί. Lib. iii. cap. 12, p. 263, inter apostoli præcepta enumerat hoc, Eph. v. 1, γίνεσθε οὖν φρόνιμοι, καὶ μιμηταὶ Θεοῦ ὡς τέκνα ἀγαπητὰ (ubi τὸ φρόνιμοι inter variantes lectiones locum obtinet, licet omittat vocabulum illud idem Clem. Stro. iii. p. 431), et post sex lineas sequitur hoc præceptum ex v. 28, aut 33, ἀγαπάτωσαν οὖν ἀλλήλους οἱ συνεζευγμένοι ὡς τὰ ἴδια σώματα, de quo altum est apud Millium silentium. Lib. ii. cap. 1, p. 141, ὁ Κύριος λέγει γοῦν, Luc. xiv. 13, ὅταν ποιῇς δοχὴν, κάλει τοὺς πτωχοὺς, ἐφ' ᾧ μάλιστα δεῖπνον ποιητέον. Cap. ii. p. 156, εἰκότως οὖν ὁ ἀπόστολος ἐπιστέλλει, μὴ μεθύσκεσθε ἐν οἴνῳ, ᾧ ἐστιν ἀσωτία πολλή). Eph. v. 18, ubi variantes lectiones notat Millius, cap. 10, p. 197, ὡς φησὶν ὁ Παῦλος (1 Cor. vi. 15) οὐ χρὴ πόρνης μέλη ποιεῖν τὰ τοῦ Χριστοῦ μέλη, οὐδὲ μὴν νεῶν τῶν παθῶν τῶν αἰσχρῶν, τὸν νεὸν τοῦ Θεοῦ ποιητέον. Ibid. p. 201, ἐν τῷ εὐαγγελίῳ λέγει (Matt. xi. 8) ἰδοὺ οἱ ἐν τῷ ἱματισμῷ ἐνδόξῳ, καὶ ἐν τροφῇ διάγοντες, ἐν τοῖς βασιλείοις εἰσὶ ἐπιγείοις. Stro. i. p. 280, ὁ Κύριος μόνος γινώσκει τοὺς διαλογισμούς, ex 1 Cor. iii. 20: p. 289, εἴ τις μὴ προάρχεται ὑγιαίνουσι λόγοις, φησὶ (1 Tim. ix. 2), διδασκαλία δέ τινι τετύφλωται, &c.: p. 296, ex Col. ii. 8, βλέπετε μή τις ἔσται ὁ συλαγαγὼν ἀπὸ τῆς πίστεως τῆς εἰς τὸν Χριστὸν, διὰ τῆς φιλοσοφίας, p. 313, Ἰουδαῖοί φησι (1 Cor. i. 22), σημεῖα αἰτοῦσι πρὸς πίστιν, ubi observat Mill. σημεῖα esse pro σημεῖον, sed de additamento nihil, Stro. iii. p. 471, sic recitat Gal. ii. 20, ζῶ δὲ οὐκ ἔτι ἐγὼ, ὡς ἔζων κατὰ τὰς ἐπιθυμίας, ζῇ δὲ ἐν ἐμοὶ Χριστὸς διὰ τῆς τῶν ἐντολῶν ὑπακοῆς, ἁγνῶς, καὶ μακαρίως· et Stro. iv. p. 379, "Mihi enim crucifixus est mundus, et ego mundo," βιῶ δὲ ἤδη ἐν σαρκὶ ὤν, ὡς ἐν οὐρανῷ πολιτευόμενος. Vide bina additamenta ad Eph. iv. 21, 22, Pæd. lib. iii. cap. 3, p. 224, addit ad 2 Cor. xiii. 5, p. 225, ad Matt. v. 29, p. 251, ad 1 Pet. i. 17, p. 258, ad Hebr. xii. 6, Stro. ii. p. 360, ad 2 Cor. v. 12, Stro. iii. p. 452, ad Luc. xix. 8, Stro. iv. p. 488, ad 1 Cor. ix. 12, p. 513, ad Matt. xviii. 3, p. 538, ad Luc. viii. 8, Stro. v. p. 545, ad Joh. x. 16, Stro. vi. p. 668, denique ad 1 Cor. viii. 4, p. 695.

Origenes in Celsum, lib. vi. p. 278, sic ait, καὶ Ἰωάννης λέγει ὅτερ φῶς ἀληθινὸν φωτίζει πάντα ἀνθρωπον ἐρχόμενον εἰς τὸν ἀληθινὸν καὶ νοητὸν κόσμον, καὶ ποιεῖ αὐτὸν φῶς τῷ κόσμῳ. Lib. ii. p. 61, sic Christi verba refert, Luc. xxii. 27, ἐγὼ δὲ ἐγενόμην ἐν μέσῳ ὑμῶν, οὐχ ὡς ὁ ἀνακείμενος, ἀλλ' ὡς ὁ διακονῶν. Lib. i. p. 44, exemplum licentiæ quam sibi sumpsit tum in mutando, tum in addendo verba Dei. Sic, inquit, loquitur Gamaliel, Act. v. 38, ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, καὶ ὁ λόγος οὗτος (text. καὶ τὸ ἔργον τοῦτο), καταλυθήσεται· ὡς καὶ ἐκείνων κατελύθε ἀποθανόντων, ἐὰν δὲ ἐκ Θεοῦ (text. εἰ δὲ ἐκ Θεοῦ ἐστιν) οὐ δυνήσασθε (text. ἐύνασθε) καταλύσαι τὴν τούτου διδασκαλίαν (text. αὐτό).

Athanasius Alex. Hom. in "Omnia mihi tradita," p. 150, ad verba Matt. cap. xi. 28, addit tanquam Christi verba, "Venite ad me omnes——reficiam vos, παρεδόθη γάρ μοι ἵνα κοπιῶσαντας ἀναπαύσω, καὶ νεκρωθέντας ζωοποιήσω."

Ad 1 Pet. i. 14, addit cum multis aliis, τὸ τῆς ἀγνοίας. Epist. ad Serap. p. 200, Orat. ii. contra Arianos, p. 310, allegatis Judæorum verbis sub formula interrogandi, "Cur tu, homo cum sis, facis te Deum?" addit καὶ λέγεις, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν. Ibid. p. 314, verba, 1 Tim. iv. 1, sic recitat, "In novissimis temporibus ἀποστήσονταί τινες τῆς ἰδίας πίστεως τῆς ὑγιαινούσης," et p. 303, τῆς ἁγίας πίστεως, et p. 367, Joh. iii. 17 sic legit, "Non enim misit Deus filium suum in mundum ut judicet mundum," ἀλλ' ἵνα πάντα λυτρώσηται. Orat. iv. p. 478, his verbis, Rom. xi. 29, ἀμεταμέλητα γὰρ τὰ χαρίσματα τοῦ Θεοῦ, subjungit καὶ ἡ χάρις τῆς κλήσεως. Ibid. p. 480, quæstioni, Joh. vi. 42, "Quomodo ergo dicit quod de cœlo descendi?" præmittit πῶς λέγει πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. Orat. iv. p. 532, adducit tanquam verba Christi, Joh. xv. 22, εἰ γὰρ οὐκ ἤλθον—νῦν δὲ πρόφασιν οὐκ ἔχουσιν (supple περὶ τῆς ἁμαρτίας αὐτῶν) φησὶ ἀκηκόατε μου τῶν ῥημάτων δι' ὧν σωτηρίαν καρπίζονται οἱ φυλάσσοντες. In sermone de Salut. Adventu Christi, p. 640, sic recitat 1 Pet. iii. 19; ἐπορεύθη τοῖς ἐν φυλακῇ κατακεκλεισμένοις πνεύμασιν εὐαγγελίσασθαι τὴν ἀνάστασιν. Ibid. p. 646, legit Joh. xvii. 5, δόξασόν με πάτερ τῇ ἀϊδίῳ δόξῃ. Serm. de Sabbato, et Circumcisione, p. 968, post συναφέντες αὐτῷ ἐν βαπτίσματι addit εἰς τὴν ἄδην.

Cyrillus Hierosol. citans 1 Cor. xii. 28, post γένη γλώσσων addit καὶ πάσης ἀρετῆς ἅπαν εἶδος. Catech. xviii. p. 222.

Apud Epiphanium sæpe Christum audias dicentem, Joh. v. 23, "Qui non honorificat filium sicut honorificat patrem, ἡ ὀργὴ τοῦ Θεοῦ ἐπ' αὐτὸν μένει." Ita Panar. p. 377, 884, 977: p. 516, iisdem verbis subjungit hæc, οὐκ ἔχει ζωὴν ἐν ἑαυτῷ. Ad 1 Joh. ii. 22, addit, p. 878, ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ὁμολογεῖ. Addit Philip. ii. 11, καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι ὁ Κύριος, id est Χριστὸς, ὁ οὐκ ἀλλότριος Θεοῦ ὤν, ἀλλ' εἰς δόξαν Θεοῦ πατρὸς, p. 972: p. 880, 1 Cor. ii. 17, pro ἃ καὶ λαλοῦμεν legit, ἐν ᾧ καὶ λαλοῦμεν, et deinde, ἐν ᾧ καὶ λατρεύομεν, καὶ προσκυνοῦμεν. Post τὰς χεῖράς μου καὶ τοὺς πόδας μου, Luc. xxiv. 39, addit, p. 1003, καὶ τοὺς τύπους τῶν ἥλων. Et p. 1055, 1 Tim. iv. 1, addit ἔσονται γὰρ νεκροῖς λατρεύοντες, at p. 296, et alibi, recitat eundem versiculum absque illo additamento.

Sanctus Basilius his verbis, εἷς Θεὸς ὁ πατὴρ, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, addit καὶ ἓν Πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα. Lib. ii. de Spiritu Sancto, cap. 2, tom. ii. p. 294, et tom. i. Hexam. p. 6, col. i. 16, addit εἴτε δυνάμεις, εἴτε ἀγγέλων στρατιαὶ, εἴτε ἀρχαγγέλων ἐπισπασίαι, forsan interpretamento horum verborum, τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ γῆς, quæ omittit.

Macarius Ægyptius in his additamentis præ cæteris abundat. Hom. ix. p. 5, 1 Cor. ii. 15, ὁ πνευματικὸς (φησὶ) γινώσκει ἕκαστον πόθεν λαλεῖ, ποῦ ἕστηκε καὶ ἐν ποίοις μέτροις ἐστίν. Hom. xii. p. 73, Martham introducit sic Christum alloquentem, Luc. x. 40, ἐγὼ κάμνω εἰς πολλὰ, καὶ αὐτὴ παρακαθέζεταί σοι. Hom. xiv. p. 75, legit 1 Cor. ix. 10, καὶ ὁ λαμβάνων γυναῖκα ἐπὶ ἐλπίδι τοῦ ἔχειν κληρονόμους. Matt. xix. 21, his verbis, "Vende quæ habes," addit μίσησον τὴν κοινωνίαν σαρκικὴν, δούλευσον τῷ Θεῷ. Ep. p. 211, addit Gal. iv. 2, ὑπὸ ὑποτρόπους καὶ οἰκονόμους τῶν πονηρῶν πνευμάτων. Vide similia ed. Paris. p. 88, 202, 236.

Theodoretus, Hær. Fab. p. 309, ad 1 Cor. vii. 7, θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν ἐν ἐγκρατείᾳ, ita enim explicat hæc verba in commentario suo. Idem eadem de causa fecit Chrysostomus, ed. Mor. tom. iii. p. 12 et 385, et tom. iv. p. 539. Cum vero tantum legimus, Acts xiii. 46, στρεφόμεθα εἰς τὰ ἔθνη, Theodoretus in Isa. xi. et orat. 10 adv. Gr. p. 639, legit καθαροὶ ἡμεῖς, ἀπὸ τοῦ νῦν εἰς ἔθνη πορευσόμεθα. Cum editis tamen congruit Comment. in Jer. p. 170, legendo ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.

Denique verbis Christi, Matt. xix. 17, εἰ μὴ εἷς ὁ Θεὸς, adjiciunt patres primævi nunc ὁ ποιήσας πάντα, Just. M. Apol. 2, p. 63, alias ὁ πατὴρ μου ἐν τοῖς οὐρανοῖς, Dial. Cum Tryph. p. 328, Clem. Alex. Pædag. lib. i. cap. 8, p. 118, et Iren. lib. i. cap. 17, alias simpliciter ὁ πατήρ. Orig. Exhort. ad Martyr. p. 169, Com. in Joh. p. 38, et p. 60, et contra Cels. lib. v. p. 238.

SECTIO QUARTA.

Multa verba sæpe et periodos omittunt patres, aut saltem contrahunt reclamantibus suis exemplaribus, ex eo quod forsan quibusdam illa locis superflua videbantur (sicut

Millio centies in ore est) vel nihil ad rem facere, vel quod posita essent in parenthesi, vel quod bis in eadem reposita periodo, vel propter aliam quamlibet causam. V. g.

Clemens Alex. Pædag. lib. ii. cap. 8, p. 158, legit Matt. xi. 19, ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ λέγουσιν, præterito ἐσθίων, καὶ πίνων, sed Stro. iii. p. 448, legit hæc verba; Stro. ii. p. 368, habet hæc verba, πιστέον τῇ γραφῇ, S. Matt. xix. 24, Θᾶττον κάμηλον διὰ τρυπήματος βελόνης διελεύσεσθαι, ἢ πλούσιον φιλοσοφεῖν. Ibid. p. 381, sic recitat Matt. xvii. 20, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, μεταστήσετε τὸ ὄρος. P. 389, ὃ γὰρ ἐπιθυμήσας, ἤδη μεμοίχευκε, φησίν. Matt. v. 28, p. 391, ταῦτα λελάληκα ὑμῖν (Joh. xv. 11) ἵνα ἡ χαρὰ ἐμὴ πληρωθῇ, mediis, ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν, Stro. iii. p. 438. Πᾶς γὰρ ὁ ἁμαρτάνων δοῦλός ἐστιν, ὁ ἀπόστολος λέγει, nimirum, opinor, ex Rom. vi. 16, ubi sensus fere idem est, verba tamen diversa. P. 440, sic se habet Luc. xii. 58, μήποτε παραδῷ σε κριτῇ, ὁ κριτὴς δὲ τῷ ὑπηρέτῃ τῆς ἀρχῆς διαβάλῳ. Stro. iv. p. 480, ὁ Κύριος ἐν εὐαγγελίῳ φησιν (Marc. x. 29) ὃς ἂν καταλείψῃ πατέρα——ἕνεκεν εὐαγγελίου, καὶ τοῦ ὀνόματός μου, μακάριος οὗτος. Vide etiam Stro. iv. p. 529, vi. p. 644, 662. Ecce hominem qui Millio judice raro quicquam prætermittit.

Cyrillus Hieros. Joh. i. 3, omittit ὃ γέγονεν. Catech. vi. p. 50, et Luc. ii. 11, σωτὴρ ὅς ἐστι, Catech. x. p. 86.

Epiphanius in Anchorato, p. 61, legit Act. xxvii. 37, ὡς ὀγδοήκοντα ψυχαί, et p. 83, ὡς ψυχαὶ ἑβδομήκοντα. Textus autem αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα ἓξ, numerum sc. majorem prætermittit, et in minori a se ipso dissentit. In Hæresi Manichæorum, p. 679, parabolam zizaniorum recitat ex Matt. xiii. a v. 24 ad 31, ubi ut missa faciam minutiora illa a Millio notata, primo pro ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ, habet ἀνθρώπῳ οἰκοδεσπότῃ ὃς ἔσπειρε τὸν ἀγρὸν αὐτοῦ καλὸν σπέρμα. Secundo omittit, ἅνα μέσον τοῦ σίτου καὶ ἀπῆλθεν, v. 25, una cum toto versiculo sequenti. Tertio, v. 27, addit, ὁ δὲ ἔφη ναί, sc. pro "non," in quo sensu nunquam occurrit apud s. scripturam. Quarto, Christum introducit messoribus dicentem, δήσατε ἐσμὰς, καὶ ἑτοιμάζετε τὰ ζιζάνια εἰς κατακαῆναι πυρὶ ἀσβέστῳ. In Hær. Catharorum, p. 494, recitat, Heb. vi. a v. 4 ad 8, ubi deest, v. 7, ἀπὸ Θεοῦ, ait Millius, et v. 6, εἰς μετάνοιαν, et v. 4, γευσαμένους τῆς ὠρεᾶς τοῦ ἐπουρανίου, καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου, de quibus nihil Millius.

Sanctus Basilius ter repetit verba Christi, Matt. xxviii. 19, ad hunc modum, πορευθέντες βαπτίζετε εἰς τὸ ὄνομα τοῦ πατρός, viz. lib. i. contra Eunom. p. 714, lib. iii. p. 752, 758, sed quater cum excusis convenit, legens, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς, &c. viz. tom. i. p. 549, 560, tom. ii. p. 423, 479.

Hoc sæpissime accidit cum eadem verba bis in eadem periodo reperiuntur. Ita Origenes, hom. 11, in Jer. p. 113, verba Christi sic profert, Matt. x. 34, μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην——ἀλλὰ μάχαιραν, præterita, posteriori illo ἦλθον βαλεῖν εἰρήνην. Com. in Joh. p. 169, omittit ἐν ὀνόματι Κυρίου, Marc. xi. 10, quia occurrit in fine versiculi præcedentis. Cyrillus Alex. sic allegat 2 Cor. v. 15, εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον——ἵνα οἱ ζῶντες, omisso, καὶ ὑπὲρ πάντων ἀπέθανεν quod dictum fuit prius Thesaur. 278. Et de Ador. Sp. p. 351. Chrysostomus, ed. Mor. tom. iii. p. 10 et 19, citat Luc. vi. 36 sic, γίνεσθε οὖν οἰκτίρμονες ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ex Matt. iv. 48. Sic Act. vi. 13, omittit βλάσφημα in commentario suo quia lectum est, v. 11. Hujus generis exempla multa occurrunt apud ipsius Commentaria in Psalmos, et apud Millii prolegomena, et varias lectiones.

Frequenter etiam omittuntur verba quæ in parenthesi collocantur, sic Act. xii. 3, a Chrysostomo omissa sunt ἦσαν δὲ ἡμέραι τῶν ἀζύμων. Sic 1 Cor. xv. 3, ὃ καὶ παρέλαβον, ab Irenæo, lib. iii. cap. 20, p. 246, a Tertulliano, lib. iii. contra Marcion, cap. 8, et Hilario P. omittuntur. Quanquam ergo agnoscant hæc verba versiones, Græcique scholiastæ ad unum omnes, utpote ἐμφατικώτερα, si Millium tamen audias, Prol. p. 47, col. 2, commentarius est ex v. 1, et p. 81, col. 1, vox explicatoria de margine est mixta cum Italicæ genuinis.

Nihil etiam apud patres usitatius quam in citandis scripturis, quæ procœmii aut præfationis loco habentur prætermittere. Ita Origenes, περὶ Εὐχῆς, p. 87, 88, omittit ἀμὴν, ἀμὴν λέγω ὑμῖν, Joh. vi. 53, incipiens ab ἐὰν μὴ φάγητε, et v. 53, ἐγώ εἰμι ἄρτος τῆς ζωῆς, absque εἶπε δὲ αὐτοῖς, et Chrysostomus, ed. Mor. tom. i. p. 756, in unum confundit Col. iv. 4, Eph. vi. 20, quod tamen in utraque epistola est, ὡς δεῖ με λαλῆσαι, negligit.

Hoc etiam crebro contingit in clausula periodi, ubi patres decurtant, et amputant verba quæ ad rem suam minime pertinent. V. g. Cyrillus Alex. Thes. p. 163, ut probaret secundam in sancta Trinitate personam meram creaturam non fuisse, citat Eph. ii. 10, αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ, abscissis ἐπὶ ἔργοις ἀγαθοῖς, utpote ad argumentum nihil facientibus. Et p. 169, filium non esse creaturam probat ex 1 Cor. viii. 6, εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα, prætermittentes καὶ ἡμεῖς δι' αὐτοῦ, utpote in prioribus inclusa. Chrysostomus, ed. Morel. tom. iii. p. 41, sic allegat Eph. iv. 13, μέχρι καταντήσωμεν οἱ πάντες εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας, præteritis τοῦ πληρώματος τοῦ Χριστοῦ in fine, et duabus pericopis in medio versiculi.

Non raro etiam omittunt quæ superflua illis videbantur, præsertim cum sint idiotismi Hebraici in usu frequenti apud LXX. Interpretes. Ita Joh. vi. 2, "Sequebatur eum multitudo magna, ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει," αὐτοῦ, deest in versionibus antiquis, Chrysost. Cyril. Chron. Alex. nempe quia superfluum videbatur. Esse tamen pleonasmum Hebraicum constat. Vide Buxtorf. Gram. p. 412. Sic 1 Pet. ii. 24, οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, τὸ οὗ deest. Sic Joh. vi. 9, παιδάριον ἓν ὧδε, deest ἓν quia παρέλκει. Sic v. 15, deest πάλιν MSS. quibusdam et versionibus, Chrysostomo, et Nonno: res tamen ipsa minime dubia est, siquidem subiit in eundem montem Jesus, v. 3. Sic v. 22, "Navicula alia non erat ibi nisi una εἰ μὴ ἓν ἐκεῖνο," ubi a Chrysost. et MSS. aliquibus ἐκεῖνο omissum existimat Lucas Brug. quod in eis δ quod sequitur, satis significetur. Sic Joh. vii. 3, "Ut videant discipuli tui τὰ ἔργά σου ἃ ποιεῖς," omittunt σου Chrysost. Cyril. Theophyl. ob eandem causam. Act. iv. 17, ἀπειλῇ ἀπειλησώμεθα, quo idiotismo vehementiam exprimunt Hebræi. Qui hoc non intelligebant, ἀπειλῇ omiserunt. Luc. i. 75, πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν, Vulg. et Syr. omittunt τῆς ζωῆς, utpote in reliquis inclusum. Cap. xiv. 18, ὅταν κληθῇς εἰς γάμους, ὑπό τινος omisso, qui enim invocatus fuerit ad cœnam, ab aliquo ut vocetur necesse est. Cap. xix. 2, ὁ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, deest καλούμενος. Hinc ipse Millius agnoscit hoc vel illud vocabulum crebro omitti ut supervacaneum.

Denique, contingit nonnunquam, ipsis patribus id indicantibus, quod quidam inter eos dedita opera omiserint verbæ aliqua ex vano timore, ne sanæ doctrinæ obesse, aut hæreticæ pravitati patrocinari videantur: sic quoniam quidam sentiebant, fletum, cum singultu, Christi personæ haud bene convenisse, et tamen flevisse eum, cum videret Hierosolymam, legimus, Luc. xix. 41, et post mortem Lazari, Joh. xi. 35. "Hæc loca," inquit Grotius, "male olim solicitata ab iis qui Christum nobis stoicum effingere voluerunt." Sit autem hoc incertum, utpote quod fidei unius Epiphanii innitatur, cujus verba in alium sensum trahit Grabius, et post illum Millius, quem ægre, me judice, ferunt. Certo tamen certius est totum illud. Luc. xxii. 43, 44, ab orthodoxis quibusdam omissum fuisse, metuentibus ne in malam illud partem hæretici interpretarentur, aut quia pusilli videbatur animi in tanta fuisse agonia Christum formidine mortis, ut sudor ejus esset sicut guttæ sanguinis. Hinc Hieronymus, lib. ii. adv. Pelagian, f. 103, lit. F, hæc habet, "In quibusdam exemplaribus [N. B. tam Græcis, quam Latinis,] invenitur, scribere Lucam, Apparuit illi angelus de cœlo confortans eum, et factus in agonia, prolixius orabat, et factus est sudor ejus sicut guttæ sanguinis decidentis in terram." "In quibusdam," inquit, "invenitur," in multis ergo defuit. Hilarius de Trin. lib. x. p. 253, in eandem sententiam loquitur his verbis, "Nec sane ignorandum a nobis est, et in Græcis et in Latinis codicibus quamplurimis, vel de adveniente angelo, vel de sudore sanguinis nil scriptum reperiri." Epiphanius hoc plenius agnoscit, in Anchorato; cum enim dixerit, corpus suum dedit Christus percutientibus, et faciem suam non avertit a conspuentibus, addit, p. 36, ἀλλὰ καὶ ἐκλαυσε, κεῖται ἐν τῷ μετὰ Λοῦκαν εὐαγγελίῳ, ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατ' Αἱρέσεων πρὸς τοὺς ὀκνήσει τὸν Χριστὸν πεφηνέναι λέγοντας, "Sed in Evangelii Lucæ exemplaribus non correctis habetur quod flevit, eoque testimonio utitur Irenæus contra eos qui Christum specie tantum apparuisse dicebant," ὀρθόδοξοί

εἰ ἀφείλοντο τὸ ῥητόν, ζοβηθέντες, καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος, καὶ τὸ ἰσχνρότατον, καὶ γινόμενος ἐν ἀγωνίᾳ ἠρώσε, καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη ἄγγελος ἐνισχύων αὐτόν. Vide Millium, Proleg. p. 101, col. 2.

SECTIO QUINTA.

Quinto, innumeræ e patribus Græcis depromptæ citationes, in quibus a recepta lectione aliquantulum discedunt, ad mutandam receptam lectionem eo minus autoritatis habent, quod iidem alias aliter legunt, et plerumque cum editis conveniunt. Ex. gr.

Clemens Al. Christi verba, Matt. vi. 33, Stro. iv. p. 488, sic recitat, *ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ τὴν δικαιοσύνην, καὶ τὰ περὶ βίον προστεθήσεται ὑμῖν*, Pædag. lib. ii. cap. 10, p. 198, sic, *ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὰ τῆς τροφῆς*, &c., cap. 12, p. 207, *ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ ταῦτα πάντα*, ubi in prima et tertia citatione habet *βασιλείαν τῶν οὐρανῶν*, in secunda, *τοῦ Θεοῦ* juxta textum, in tertia retinet *πάντα ταῦτα*, in prima et secunda mutat in *τὰ περὶ βίον*, et *τὰ τῆς προφῆς*. In secunda deest *πρῶτον*, in secunda et tertia *δικαιοσύνην*, quæ tamen apud primam occurrunt. Hæc ipsa verba Theodoretus decies ad minimum repetit editis congruentia, at Comment. in Ps. cii. reperias, *καὶ ταῦτα πάντα ἐκ περισσοῦ προστεθήσεται*, hinc autem constat, immerito a locis ad hunc modum citatis receptam lectionem solicitari.

Verba Matthæi, cap. xi. 27, sic se habent, "Nemo novit filium nisi pater, *οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός*," quæ verba cum allegaverit Marcion sic, *οὐδεὶς ἔγνω*, judice Irenæo, lib. i. cap. 17, p. 88, et lib. iv. cap. 14, legendum fuit *οὐδεὶς γινώσκει*, ut lectum est a Justino, Dial. p. 326. Is tamen, in Apol. 2, ed Ox. §. 82, 83, legit *οὐδεὶς ἔγνω τὸν πατέρα*, unde Grabius, notis in Iren. p. 300, ait, "Mirum autem quod Justinus, Apol. I, p. 122, verba Christi citaverit perinde ac hæretici legerunt;" sed decrescet mirandi causa si recordemur hæc ad eundem modum citata esse a Clem. Alex. Protrept. p. 8, Pædag. lib. i. cap. 5, p. 89, et Stro. i. p. 355, ab Orig. Com. in Joh. p. 264, 416, et contra Cels. lib. ii. p. 104, et lib. vii. p. 361. Eusebius contra Marcel. Ancyr. lib. i. cap. 12, p. 72, habet *μηδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱός*, &c. 15, p. 76, *οὐδεὶς οἶδε*, et in eadem pagina *οὐδεὶς ἐπιγινώσκει*. Et cap. 16, p. 77, *οὐδεὶς ἔγνω*. Et p. 78, *οὐδεὶς οἶδε*. Sicut etiam Basilius, tom. i. contra Eunom. p. 714, 770. Similiter Epiphanius in Anchorato, p. 16, 25, 71, legit *οὐδεὶς οἶδε*, sed p. 78, *οὐδεὶς ἔγνω*. L. de Hæres. p. 466, 532, 613, 766, 891, 943, 977, legit *οὐδεὶς οἶδε*, sed p. 898, *οὐδεὶς ἔγνω*. Clemens Al. Pædag. lib. i. cap. 5, p. 88, verba Pauli, Eph. iv. 13, sic refert, *μέχρι καταντήσωμεν οἱ πάντες εἰς τὸν ἑνότητα τῆς πίστεως, καὶ ἐπιγνώσεως Θεοῦ*, ubi, adnotante Millio, deest *τοῦ υἱοῦ*. Sed Stro. iv. p. 527, diserte dicit, *καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ*.

Origenes contra Cels. lib. v. p. 273, legit 1 Tim. iv. 2, *κεκαυτηριασμένων τὴν οἰκείαν συνείδησιν*, quæ inter variantes lectiones locum occupat. Idem tamen, Com. in Matt. p. 357 et 400, legit *τὴν ἰδίαν συνείδησιν*, juxta textum, lib. i. contra Cels. p. 2, legit Rom. viii. 35, "Quis nos separabit *ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ*;" sed Com. in Matt. p. 357, 358, *ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ*, ut se habet textus. Ibid. p. 40, sic recitat Matt. xxviii. 13, *εἶπατε ὅτε οἱ μαθηταὶ αὐτοῦ, ἡμῶν κοιμωμένων νυκτός, ἔκλεψαν αὐτόν*. Sed Com. in Joh. p. 357, *ἐλθόντες νυκτὸς ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων*. Lib. i. p. 47, Joh. xviii. 36, *νυνὶ δὲ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμὴ*, sed Com. in Joh. p. 21, *ἐντεῦθεν* perinde ac in textu. Lib. ii. p. 56, legit Act. x. 9, *ἀνέβη ὁ Πετρὸς εἰς τὸ ὑπερῷον*, sed Com. in Jer. p. 177, *εἰς τὸ δῶμα* ut edit. Ibid. p. 58, legit Gal. iv. 21, *λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες*, sed Philoc. p. 10, et Com. in Joh. p. 428, *οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι* ut ibi apostolus: omittit 1 Cor. viii. 6, *καὶ ἡμεῖς εἰς αὐτόν*. Lib. viii. contra Cels. sc. ibi, p. 381, uncis hæc inclusa sunt, sed reperies illa verba absque uncis, lib. iv. p. 179. Orig. contra Celsum, inquit Millius, legit 2 Thess. ii. 3, *ἀνθρωπος ἀνομίας*, p. 98, nempe quia sic scriptum est in margine, sed legit *ἁμαρτίας*, lib. vi. p. 307, et Com. in Matt. p. 347, et in Joh. p. 76. Legit, inquit Millius, *οἶδα*, lib. vi. p. 307; at hoc factum est oscitantia librarii. Legit enim *οἴδατε*, lib. ii. p. 89. Legite quidem *πέμπει* p. 307, sed *πέμψει* p. 90. Legit *ἅπαντες* p. 307, ubi in margine adnotantur novem variantes lectiones, sed Com. in Joh. p. 76, *πάντες*. Com. in Joh. p. 135, legit Joh. vi. 50, *ζήσει εἰς αἰῶνα*, sed Com. in Matt. p. 254, *ζήσεται*. In eodem versiculo omittit *ὃν ἐγὼ δώσω*, ex more patrum, ubi eadem verba bis occurrunt, sed eadem legit bis *περὶ Εὐνῆς*, p. 88. Com. in Joh. p. 164, legit Joh. vi. 55, *ἡ σάρξ μου ἐστὶ ἀληθῶς βρῶσις, τὸ αἷμά μου ἀληθῶς πόσις*, sed Com. in Matt. 417, *ἀληθῶς* utrobique. Com. in Matt. p. 291, legit *ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ τῇ δόξῃ αὐτοῦ*, sed p. 294, absque illo additamento. Utque hujusmodi multa intacta prætercam, Com. in Matt. p. 324, legit Marc. ix. 36, *ἓν τῶν παιδίων*, sed intra paucas lineas *ἓν τοιούτων παιδίων*. Matt. xi. 22, legit *ἀνεκτότερον ἔσται ἢ ὑμῖν*, Philoc. p. 109, et Com. in Ex. tom. i. p. 25, sed Com. in Matt. p. 327, addit *ἐν ἡμέρᾳ τῆς κρίσεως*. Com. in Joh. p. 253, legit Joh. i. 33, *οὗτος ἐστιν ὁ υἱὸς τοῦ Θεοῦ*, sed commentario eodem, p. 58, 76, 93, 133, *οὗτός ἐστιν ὁ βαπτίζων Πνεύματι ἁγίῳ*, juxta textum.

Ad hunc modum sæpissime a seipso differt Epiphanius. V. g. in Hær. Nazar. p. 114, legit Gal. v. 4, *οἵτινες ἐν νόμῳ καυχᾶσθε*, cum in Hær. Cerinth. p. 113, legisset *δικαιοῦσθε*, ut etiam infra, Hæres. Dimær. p. 1032. Anchor. p. 8, bis legit Joh. v. 31, "Si ego testimonium perhibeo de meipso," *ἡ μαρτυρία οὐδέν ἐστιν*, sed Hær. 65, p. 614, *οὐκ ἔστιν ἀληθὴς*, pariter ac in textu. Anchor. p. 22, legit 1 Cor. xii. 8, *ὁ λόγος διδασκαλίας*, et Hær. 69, p. 782, *διδασκαλία*, sed Anchor. p. 77, legit *ὁ λόγος γνώσεως*, juxta receptam lectionem. Anchor. p. 67, legit Tit. ii. 11, *ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος διδάσκουσα ἡμᾶς*, sed p. 74, legit *ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος παιδεύουσα ἡμᾶς*, ut textus se habet. Anchor. p. 75, legit Rom. ix. 20, *σύ τις εἶ ὁ ἀντιλεγόμενος τῷ Θεῷ*, alibi vero cum textu *ἀνταποκρινόμενος*.

Gregorius Nyssenus, hom. vii. in Eccles. p. 444, recitat Joh. xiv. 30, *ἐν ἐμοὶ εὑρίσκει τῶν ἰδίων οὐδέν*· sed alibi omittit *τῶν ἰδίων*, hom. i. in Cant. p. 492. Paulo de seipso fatenti quod blasphemus fuit, et persecutor, et contumeliosus, addit, *καὶ μέλας*, explicans sc. illa verba, Cant. i. 5, *μέλαινά εἰμι, καὶ καλὴ*, sed eadem omittit, hom. xiii. p. 669. Sic tom. i. p. 856, allegat Rom. viii. 29, *πρωτότοκος, ἀντὶ σπορᾶς, ἐν τοῖς πολλοῖς ἀδελφοῖς*, sed tom. ii. p. 24 et 213, additamentum illud non agnoscit.

Cyril. Alex. addit 1 Cor. viii. 7, *καὶ ἓν Πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα*, de Ador. Spir. p. 185, sed crebro etiam cum divinam Sancti Spiritus naturam asserebat, versiculum absque illa clausula allegat, scil. lib. v. par. ii. p. 117, 169, in Isaiam, p. 539, de Recta Fide, p. 47. In libro de Ador. p. 26, sic citat 1 Cor. xii. 3, "Nemo dicit Jesum anathema nisi in Βεελζεβούβ." Et sic passim alibi, ut in Thesauro suo, p. 346, et lib. de Recta Fide, p. 64, legit cum textu *οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν*. De Ador. Sp. p. 359, legit 1 Cor. ix. 8, *μὴ στρουθίων μέλει τῷ Θεῷ*, sed p. 99, 130, 247, habet *τῶν βοῶν*, sicut textus. P. 404, legit Jacob. i. 17, *πᾶν δώρημα ἀγαθὸν, καὶ πᾶσα εὐλογία, ἄνωθέν ἐστι κατὰ τὸ γεγραμμένον*· sed de Recta Fide, p. 76, Glaph. in Gen. p. 205, Com. in Amos. p. 315, cum editis congruit. Lib. ix. contra Julianum, p. 319, D, Petri verbis, Act. x. 14, addit *οὐδὲ εἰσῆλθεν εἰς στόμα μου πᾶν κρέας βέβηλον*, sed receptam lectionem exhibet, Com. in Hos. p. 12. In Hab. p. 568, recitat Matt. xiii. 52, "Similes est" *ἀνθρώπῳ πλουσίῳ*, et sic alibi: sed Glaph. in Exod. p. 292. Com. in Zech. p. 745, 781, *ἀνθρώπῳ οἰκοδεσπότῃ*. Com. in Zech. p. 669, legit *μέλη ἐκ μέλους*, 1 Cor. xii. 21, sed p. 692, *ἐκ μέρους*. Quæstio Christi ad divitem, Matt. xix. 17, sic allegatur, Thes. p. 310, *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*; sed p. 346, *τί με λεγεις ἀγαθόν*; Glaph. in Gen. p. 8, citat Joh. vii. 39, *οὔπω γὰρ ἦν Πνεῦμα ἅγιον*, ut jam in impressis: sed p. 145, habet *οὔπω γὰρ ἦν Πνεῦμα*, sicut plerique veterum.

SECTIO SEXTA.

Obtinuit etiam mos iste inter primævos patres, ut plurimas s. scripturæ portiunculas, diversis temporibus, diversis de causis, et a diversis evangelistis memoratas, tanquam a Christo simul prolatas congererent, idque iis sub verbis quæ *ῥητῶς* nullibi apud N. Test. occurrunt. V. g.

Clemens Rom. Ep. 1 ad Cor. §. 48, hæc habet, "Recordamini verborum Jesu Domini nostri, *εἶπε γὰρ οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη, ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι, κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον, καὶ καταποντισθῆναι εἰς τὴν θάλασσαν, ἢ ἕνα τῶν μικρῶν μου σκανδαλίσαι*," ubi, teste Cotelerio, notis in Ep. Clem. p. 98, multa testimonia in unum conjungit, nempe Matt. xxvi. 24, Luc

xvii. 2, Matt. xviii. 6, quod antiquis non insolens fuit. Si quis autem inspiceret locos a Cotelerio citatos, inter Clementem R. et evangelistas permultum interesse discriminis comperiet. Præterea hæc ipsa verba a Clemente Al. citantur, Stro. iii. p. 472, parvo admodum facto discrimine, nempe, pro ἵνα τῶν μικρῶν μου σκανδαλίσαι, legit ἵνα τῶν ἐκλεκτῶν μου διαστρέψαι. In Dialogo contra Marcion. §. 1, p. 25, sic legimus, "Christus ipse in Judam sententiam tulit, dicens, *σὺαὶ τῷ ἀνθρώπῳ ἐκ' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλῳ ὀνικῷ προστεθῆναι, καὶ καταποντισθῆναι ἐν τῷ βάθει τῆς θαλάσσης.*"

In eadem epistola §. 13, "Memores sitis," inquit Clemens R. "sermonum Domini Jesu—*οὕτως γὰρ εἶπεν, ἐλεεῖτε ἵνα ἐλεεθῆτε, ἀφίετε, ἵνα ἀφεθῇ ὑμῖν, ὡς ποιεῖτε οὕτω ποιηθήσεται ὑμῖν, ὡς δίδοτε οὕτω δοθήσεται ὑμῖν, ὡς κρίνετε οὕτω κριθήσεται ὑμῖν, ὡς χρηστεύεσθε οὕτως χρηστευθήσεται ὑμῖν,*" ubi margini inscribit Cotelerius, Luc. vi. 56. Sed sicut ibi, ὡς et οὕτως non extant, ita per totum illud caput nihil extat quod quibusdam ex his similitudinibus apte respondeat. Hanc tamen sententiam paululum immutatam reperias in Polycarpi Ep. ad Philip. §. 2da, et in Clemente Al. Stro. ii. p. 399, mutato tantum ἐλεεῖτε in ἐλεᾶτε. Idem Clemens Al. Stro. i. p. 295, tres scripturæ locos in unum confundit, *ἵνα μὴ πεποιθότες ὦμεν ἐν ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκροὺς, ὁ ἀπόστολός φησιν, ὃς ἐκ τηλικαύτου θανάτου ἐρρύσατο ἡμᾶς* (2 Cor. i. 9, 10), *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ τῶν ἀνθρώπων, ἀλλ' ἐν δυνάμει τοῦ Θεοῦ* (1 Cor. ii. 15), *ὁ γὰρ πνευματικὸς ἀνακρίνει πάντα,* &c. (v. 15).

Origenes in Matthæum, p. 357, 359, et in Joh. p. 402, Judæos dicit *εἰρηκέναι ἐπ' αὐτῷ* de Christo dixisse, *αἶρε ἀπὸ τῆς γῆς τοιοῦτον, σταυροῦ, σταυροῦ αὐτόν,* de quibus confer Act. xxii. 22 cum Luc. xxiii. 18, et Joh. xix. 15. In Philoc. p. 2, citat e Matt. vii. 22 hæc, *πολλοί ἐροῦσί μοι— οὐ τῷ ὀνόματί σου ἐφάγομεν, καὶ τῷ ὀνόματί σου ἐπίομεν, καὶ τῷ ὀνόματί σου δαιμόνια ἐξεβάλομεν, καὶ ἐρῶ αὐτοῖς, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.* Lib. ii. contra Cels. p. 88, addit post *ἐξεβάλομεν, καὶ δυνάμεις πολλὰς ἐποιήσαμεν, καὶ ἐρῶ αὐτοῖς ὅτι ἐστὲ ἐργάται ἀδικίας.* Com. in Joh. p. 293, iisdem verbis adjicit, *οὐδέποτε ἔγνων ὑμᾶς, καὶ τὸ οὐκ οἶδα πόθεν ἐστὲ,* conjunctis sic Matt. vii. 22, 23 cum Luc. xii. 26, 37, quoad sensum, non quoad verba. Tom. i. p. 38, sic recitat Luc. xi. 52, "Væ vobis jurisperitis *ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως, αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους οὐκ ἀφίετε εἰσελθεῖν,*" periodum claudens cum verbis Christi, Matt. xxiii. 13, sed Philoc. p. 8, editis congruit——Sic Com. in Joh. p. 30, Christum allegat dicentem, Joh. xv. 15, *οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδέ τι τὸ θέλημα τοῦ κυρίου αὐτοῦ* (text. *τί ποιεῖ ὁ κύριος αὐτοῦ*) *ἀλλ' ἐγὼ ὑμᾶς φίλους λέγω* (text. *ὑμᾶς δὲ εἴρηκα φίλους*) *ὅτι διαμεμενήκατε μετ' ἐμοῦ ἐν πᾶσι πειρασμοῖς μου,* quæ occurrunt Luc. xxii. 21, absque *πᾶσι.* Ita Com. in Joh. p. 413, conjungit Colos. i. 20, ii. 15.

Cyrillus Alex. sic recitat 1 Pet. ii. 5, *καὶ ὑμεῖς ὡς λίθοι ζῶντες ἐποικοδομεῖσθε οἶκος πνευματικὸς,* addens ex Eph. ii. 21, 22, *εἰς ναὸν ἅγιον, εἰς οἰκητήριον τοῦ Θεοῦ ἐν Πνεύματι.* In lib. primo de Sancta Trin. ait, "Cum Christus in forma Dei esset, formam servi accepit, *ἵνα ἀποκαταλλάξῃ τὰ πάντα, κατὰ τὸ γεγραμμένον, εἰρηνοποιήσας διὰ τοῦ σταύρου, τὰ ἐν οὐρανοῖς, τά τε ἐπὶ γῆς, μεσιτεύων καὶ ἀνθρώποις, δεόμενα γοῦν ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ,*" ubi coacervantur Phil. ii. 6, 7, Colos. i. 20, 1 Tim. ii. 5, 2 Cor. v. 10. Quod si hoc pro prudentia sua diligentius animadvertisset Millius, non ita præter modum crevissent variantes istæ lectiones, quarum trecentæ non aliud sunt quam voces sacræ scripturæ ab uno evangelista aut apostolo in alterum a patribus translatæ.

Denique plurima quæ a patribus primorum seculorum tanquam e s. scriptura recitantur, desumpta reperias aut ex adulterinis evangeliis, aut ex apocryphis: ita de Clemente R. qui post apostolos primus aliquid literis mandavit, ingenue fatetur Millius, Proleg. p. 16, col. 2, quod in Epistola prima ad Corinthios, et posterioris, si quidem ejus sit, fragmento, nonnulla adducit ex evangeliis, quæ jam ante nostram editionem Christianis in usu fuerant, nonnulla et e nostris, ut apparet, sed omnino mixtim, et confuse, ita ut vix, ac ne vix quidem, noris ex verbis ejus ad quodnam e nostris potissimum respexerit. Paucis exemplis satis hoc confirmare possumus. V. g.

Clemens R. Ep. 2, §. 4, Christi verba, Matt. vii. 21, ad hunc modum recitat: "Non omnis qui dicit mihi, Domine, *σωθήσεται, ἀλλὰ ὁ ποιῶν δικαιοσύνην.*" Nam *εἶπεν ὁ Θεὸς* (v. 23, aut Luc. xiii. 17) *ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου, καὶ μὴ ποιεῖτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς, καὶ ἐρῶ ὑμῖν, ἀπάγετε ἀπ' ἐμοῦ, καὶ τὰ καθ' ἑξῆς.* Sect. quinta, miram quandam Petri responsionem narrat ad Christi verba: "Ecce ego mitto vos, sicut oves in medio luporum. *Ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσι οἱ λύκοι τὰ ἀρνία,* Quid si lupi agnos discerpserint? *εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτὰ, καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς, καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν,*" &c. Luc. xii. 4, 5. "Hæc," ait Cotelerius, "deprompsit ex apocryphis." §. 8, hæc habet, *λέγει γὰρ ὁ Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τις ὑμῖν δώσει*; Irenæus pariter, lib. ii. cap. 64, p. 199, "Similiter Dominus dixit ingratis in eum existentibus, 'Si in modico fideles non fuistis, quod magnum est quis dabet vobis?'" ubi vide Grabii conjecturam hæc ex Evangelio ad Ægyptios deprompta esse. Sectione duodecim, interrogatus a quodam Dominus quando venturum esset regnum ejus, *εἶπεν, ὅταν ἔσται τὰ δύο ἕν, καὶ τὸ ἔξω, ὡς τὸ ἔσω, τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν, οὔτε θῆλυ.* Quod desumptum fuit ex apocryphis, juxta Cotelerium, juxta Clementem Al. Stro. iii. p. 465, ex Evangelio Ægyptiorum.

Ignatius in Epistola ad ecclesiam Smyrnensem Christum introducit, qui Petrum, cæterosque qui præsto erant, sic alloquitor, *λάβετε, ψηλαφήσατε, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον,* Luc. xxiv. 39, quod juxta Hieronymum desumitur ex Evangelio Nazarenorum,—juxta Cotelerium ex apocryphis, juxta Origenem dictum fuit a nullo qui Spiritu Dei inspiratus fuit. Et tamen locum obtinuit, Luc. xxiv. 39, inter variantes lectiones apud Millium.

In codices Origenianos admissas fuisse *ῥήσεις* aliquas ex Evangelio secundum Hebræos, aliove aliquo apocrypho, ostendit ipse Millius, Proleg. p. 66. Plura hujusmodi reperiat lector in Epist. Barnabæ, §. 7, in Just. M. Dial. cum Tryph. p. 267, in Iren. lib. v. cap. 33, p. 454, 455, in Orig. Com. in Matt. p. 308, sed lectorem non tenebo pluribus. Ponam tandem judicium Millii de Epistola Clementis R. aliorumque ejusque temporis scriptorum, Proleg. p. 16, col. 2, his verbis editum: "De qua, ut et aliis opusculis, sub hoc tempus conscriptis, notandum quod ex evangeliis et epistolis nullam unquam pericopen citant accurate, et ad fidem exemplarium, et cum ad evangelii cujusvis aut epistolæ clausulam aliquam respiciant, neque libri, ubi extet, neque scriptoris nomen proferunt, et quidem loci ipsius diserta verba raro admodum proponunt, sed sensum fere, ac sententiam, ex memoria tradunt, quin et ab apocryphorum testimoniis haud abstineant, sed ea promiscue cum apostolicis ipsis *ξυνεπνεύστοις*, pro re nata, citent, allegentque."

CAPUT SECUNDUM.

§. 1. Monstrat lectionem variantem non posse certo colligi ex codice Latino, aut versione Latina Græci scriptoris, aut demum e loco a Latinis patribus citato. Primo, quoniam quomodocunque se habeat textus archetypus, mos est interpretum ut ad Vulgati versionem verba accommodent. §. 2. Secundo, quod parum idonei in hac re sint arbitri patres Latini, nec feliciter de Græcis criticen exerceant. §. 3. Tertio, ex Millii ipsius de patribus Latinis sententia idem colligitur.

SECTIO PRIMA.

Ut varians lectio nascatur e codice Latino, aut ex versione Græci alicujus patris, aut ex citatione a Latino patre desumpta, quæ Græco exemplari non congruit, mihi quidem valde importunum, et iniquum, videtur. Hoc enim, ut cum Hieronymo loquar, nihil aliud est quam cœnosos rivulos adire, ut fons purgetur. Hinc tamen ortum suum debet fere dimidia pars earum variarum lectionum quæ in epistolas adnotantur, ubi Latinus interpres Irenæi, Origenis in Romanos, Didymi de Spiritu Sancto, Tertullianus,

Cyprianus, Ambrosius, Hilarius Diac. Hilarius Pictav. Augustinus, Pseudo-Hieronymus, sive Pelagius, magnam voluminis partem implent, quod quam absurdum sit, ex his rationibus colligere possis.

Primo quod quomodocunque se habeat archetypus, mos est interpretum ut ad Vulgati Latini arbitrium, et quasi nutum totos se fingant, et accommodent. Ex. gr. Origenes, Com. in Joh. p. 115, legit ἀξίους καρποὺς τῆς μετανοίας, interpretes e Vulg. "fructum dignum."—P. 339, legit Joh. vii. 39, οὔπω γὰρ ἦν Πνεῦμα, Lat. "Nondum erat Spiritus datus," ut Vulg.—In Commentario in Rom. Ruffinus in textu fingendo veterem Vulgatam secutus est, fatente Millio, ubi verus Origines eidem contradicit. Cyrillus Hieros. cat. xii. p. 119, et xvii. p. 195, legit τὸ γεννώμενον ἅγιον, sed Latina vulgati vestigia sequuntur, "Quod nascetur ex te Sanctum." Gregor. Nyssenus, tom. ii. ed. Paris. 1615, p. 731, legit Rom. i. 32, οἵτινες τὸ δικαίωμα Θεοῦ ἐπιγόντες, absque οὐκ ἐνόησαν, interpres autem "Qui cum justitiam Dei cognovissent, non intellexerunt." Ita Chrysostomus, hom. 12 ad Pop. Antioch. ed. Mor. tom. i. p. 145, οὐκ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι, Lat. cum Vulg. "Non solum qui ea faciant, sed etiam qui consentiunt," &c. Quater habet Chrysos. ποτήριον ψυχροῦ, Matt. x. 42, toties Lat. "Aquæ frigidæ." Sanctus Basilius, tom. i. lib. v. contra Eunom. p. 376, et Cyril. Al. de Recta Fide, p. 66, de Ador. Sp. 494. Hom. Pasc. p. 246, 311, 334, legunt τὰ διὰ τοῦ σώματος, 2 Cor. v. 10, Lat. semper "Propria corporis." Cyril. Al. legit οὔπω γὰρ ἦν Πνεῦμα ἅγιον, Lat. "Spiritus datus." Luc. ii. 15, legit, ἐν ἀνθρώποις εὐδοκία, Hom. in Div. p. 380, Lat. "Hominibus bonæ voluntatis." Luc. i. 35, τὸ γεινώμενον ἅγιον, hom. in Divers. p. 383, de Recta Fide, p. 88, Lat. "Quod ex te nascetur Sanctum." Matt. vii. 13, στενὴ δὲ ἡ πύλη, H. Pasch. p. 156, Lat. "Quam angusta porta." 1 Joh. iv. 3, πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ, Lat. "Qui solvit Jesum." 1 Tim. iii. 16, ὁ Θεὸς ἐφανερώθη ἐν σαρκὶ, de Recta Fide, p. 124, Lat. "Quod manifestatum est in carne." Nimirum omnibus his locis Vulgati plus valebat auctoritas quam ipsorum patrum; sed cum hoc sexcenties apud Latinos interpretes evenerit, speciatim in commentariis Origenis et Theodoreti commemoratio plurium testimoniorum supervacanea est.

SECTIO SECUNDA.

Hoc etiam luce clarius fiet, si modo quam parum idonei in hac re arbitri, et quam infeliciter de Græcis criticen exercuerint Latini, lector mecum recognoscat. Cum in Græcis exemplaribus suum tulisset judicium Hilarius Diac. ait Millius, ita cæcus de coloribus. Nihil de codicibus Græcis novit Ambrosiaster, Prol. p. 139, col. 2, nec iniquum de eo tulit judicium. Is enim Com. in Rom. v. 14, veram lectionem esse ait, "In eos qui peccaverunt," absque negationis particula, scilicet, ex fide cod. Latinorum quos incorruptos simplicitas temporum servavit. Atqui etiam illi fluxerunt ex veteribus codicibus Græcis. Quod si Millium audiamus, codices Græci hodieque omnes, tempore Augustini omnes, aut pene omnes, etiam Irenæus, si interpreti ejus credimus, legebant cum negatione, quod idem de præstantioribus Latinis dicendum, Prol. p. 75, col. 1. De vero Ambrosio dicit Millius, Prol. p. 78, col. 2, eum pium magis quam doctum fuisse, cum enim Marc. xiii. 32, sic legimus, "De die autem illo aut hora nemo scit, neque angeli in cœlo, οὐδὲ ὁ υἱός," Ambrosius de Fide, lib. v., cap. 8, hæc habet, "Codices Græci non habent 'quod nec filius scit.'" "Certe nulli sunt," inquit ibidem Millius, "nec opinor unquam fuerunt libri Græci a quibus abesset οὐδὲ ὁ υἱός." Idem lib. iii. de Spiritu Sancto, cap. 11, clausulam hanc, Joh. iii. 6, sic exhibet, "Quod natum est de Spiritu, spiritus est, quia Deus Spiritus est;" ubi queritur hæc verba eo quod Spiritus Sancti divinitatem abstruere videantur, ab Arianis sublata esse, et tamen, judice Millio, Prol. p. 79, col. 1, haud alia erat hæc particula quæ erasa videbatur, quam lectoris cujuspiam scholion. Vide exempla plura a Millio congesta, Prol. p. 78, col. 2, 79, col. 1. Denique dicente Augustino, Retract. lib. i. cap. 19, "Codices Græci Matt. v. 22 non habent sine causa," Hieronymo in locum his verbis adstipulante, "In quibusdam codicibus additus sine causa, cæterum in veris tollitur," hoc tamen non obstante, P. Simonius vere dicit, obtinuisse hanc lectionem quæ εἰκῇ exhibet non modo apud Syrum, sed etiam apud patres antiquissimos, tam Græcos quam Latinos; "est ergo (inquit) in Vulgato restituendem, qui in eo omittendo antiquitati repugnat, multisque exemplaribus," Hist. Crit. in N. Test. lib. ii. cap. 32. Plura his addere facillimum esset, sed compendio rem agere consultius visum est, instantias enim passim dabunt tum Millii prolegomena, tum lectiones variantes.

SECTIO TERTIA.

Tertio, ita Latinorum plerosque patrum depingit Millius, ut, se judice, citationes ex iis desumptæ exiguam mereantur fidem.

Agmen ducit Tertullianus, de quo ecce sanum et subtile judicium Millii: "In eo citata sunt loca s. codicis fere neglectius ex memoria, contractim, ad sensum, haud sine levicula aliqua subinde mutatione, ipsisque porro allegatis ab eo testimoniis immista sunt nonnunquam aliqua a stylo Vulgati interpretis* diversa, Africanæ φράσεως, et vocabula mire barbara. Immo penes se habebat Italicæ exemplar haud parum maculatum, certe si quid de cæteris ejus partibus conjectare liceat ex Evangelii Lucæ codice quo usus est in libro quarto contra Marcionem. Denique, alia (inquit) loca sumpta videntur ex variis versionibus quæ tempestate ista ferebantur. Nempe præter Italicam, innumeras alias primis seculis (de suo tantum seculo dictum fuisset) extitisse notat Augustinus." Et tamen non tantum de varia lectione Tertullianum, velut testem idoneum, producit; sed etiam in prolegomenis sæpius lectionis quæ apud Vulgatum prius obtinebat. Ita, p. 105, col. 2, "Vulg. ut apparet ex Tertulliano." Miror hic quo critico naso tam accurate discernere potuerit inter tot varias versiones quid a Vulgato prodierit, aut cur tam fidenter pronuntiarit virum Græce doctissimum, loca a se citata ex Latinis versionibus produxisse; Pamelio etiam contradicente eum non tam Latinis translatis, quam Græcis codicibus veteribus usum esse.

De Cypriano hæc dicit Millius, "Nempe ex citatis ab ipso N. Test. pericopis abunde constat Italicam (hanc enim unam in usu ei fuisse ex allatis ab ipso N. Test. pericopis manifestum est) temporis tractu magis magisque fuisse interpolatam." Veruntamen vitiatis hujusmodi lectionibus non parvo numero præmissis, p. 67, col. 1, 2, hæc habet, "Restant lectiones quædam quas ex Africanis aliisque quibusdam profectas probabile est." Tria hic notanda veniunt. Primo criticorum divortium. Quod enim hic Millio de Italica manifestum est, Simonius manifesto falsum pronuntiat in locis infra adducendis. Secundo, Millium sibimetipsi contradicere, dum ait unam, i. e. solam, Italicam Cypriano in usu fuisse, et tamen eundem ex Africanis aliisque quibusdam versionibus quædam protulisse. Denique ex codice hoc Cypriani tractu temporis magis magisque interpolato, non tantum varias lectiones plus centies exhibet, sed vulgatæ lectionis Italicæ argumentum non semel.

De Hilario Pictavorum Episcopo mentionem faciens, Prol. p. 72, nihil ex eo profert nisi lectiones interpolatas, quasi nec unam genuinam habuisset, h. e. cum versione Italica sua consentientem. Lucifer Calaritanus, judice Millio, vitiis misere scatet, nec s. codicis loca integra producit, Prol. p. 73, col. 2. Testimonia nimirum protulit ad MS. exemplar unum, idque perperam descriptum, adornata, unde lectionum ejus interpolatarum catalogum tantum exhibet. Victorinum Afrum, et Zenonem Veronensem Latina secutos esse nonnullis in locis interpolata pronuntiat: locum unicum in quo additamentum, Joh. iv. 56, occurrit, genuinum pronuntiat, refragante Simonio, Græcis scholiis, et versionibus universis. Optati citationes fere omnes interpolatas fuisse asserit, p. 74, col. 1, 2.

Hilarium Diaconum quod attinet, "Is certe (inquit Millius) cum scripta sua testimoniis s. codicis passim tesselaverit, tum in commentariis in epistolas D. Pauli ex Italicæ versionis textu, qualis tum temporis ferebatur, exhibuit," Prol. 74, col. 2. Quanquam ergo interpolatas

* Prol. p. 59, col. 1, 2.

ex eo lectiones ibi produxerit, sexcenties tamen Ambrosiastrum hunc pro veræ lectionis teste idoneo profert, ejusque textum ceu genuinæ lectionis Italicæ certissimum argumentum exhibet. Quam falso, et in causæ suæ præjudicium, ex lectionum ejus appendice quam infra dabimus, judicabit lector.

Porro id ex Millio discimus patres Latinos fere omnes post ortam Arii hæresin, id semper Arianis objecisse quod scripturas s. corrumpere, pericopas ex iis eradere, mutilare solerent, adeo ut eadem nobiscum hæreticos habere biblia vix agnoscerent. Objiciunt hæc illis Hilarius Pict. Hilarius Diaconus, Ambrosius, Salvianus; quæ omnia, Millio judice, frustra, et sine causa hæreticis objiciebantur, cum rari essent qui scripturis temerarias manus intulere. Vide loca omnia in quibus hoc factum esse clamitant, a Millio bene vindicata, Prol. p. 78, col. 2, 79, col. 1. Qui autem de Græcis codicibus tum falso et imperite judicabant, qui de Latinis ea sublata esse existimabant quæ alii ex ipsis s. codici adjiciebant, eorum de lectione genuina judicium non magni æstimandum esse æquus lector censebit.

Sed de his plura dicere eo minus necessarium videtur, quod sæpius videamus Millium integrum patrum Latinorum consensum rejicientem. Ex. gr. Gal. iv. 14, pro *πειρασμὸν μου, ὑμῶν*, inquit, legunt Vulg. Clar. Lat. Ger. Lat. Hieron. Hilarius D. Latini omnes, teste Esthio, quod sane sensum parit duriusculum ac coactum nimis quam ut probem. 1 Pet. i. 12, sic legimus, *εἰς ἃ ἐπιθυμοῦσιν οἱ ἄγγελοι παρακύψαι*, in quem, inquit Millius, legunt Vulg. et ita fere Latini codices, reclamantibus Græcis ad unum omnibus, et quidem Irenæus, cujus Latinæ licet versioni Vulgatæ congruant, lib. ii. cap. 24, lib. v. cap. 36, advertenti tamen seriem contextus manifestum est Irenæi Græca fuisse, *εἰς ἅ*, quomodo quoque se habent Latina ejus, lib. iv. cap. 67. Plura ejusdem generis occurrunt a nobis observata annotatis in varias lectiones Millii.

CAPUT TERTIUM.

§. 1. Ostendit ex codicibus MSS. ecclesiæ occidentalis non posse certo colligi, textum hodiernum corrigendum esse, primo ex P. Simonii testimonio, ex librariorum ignorantia; et ex erroribus quibus abundabant ipsa exemplaria. §. 2. Secundo, ex Millii ipsius sententia.

SECTIO PRIMA.

Quanquam ultra mille variantium lectionum ex unico MS. vel binis fortasse, aut tribus depromat Millius (atque illam lectionem genuinam esse asserit quam duo aut tres agnoscunt codices, reclamantibus reliquis omnibus), non tamen hinc sequitur quod ad eorum normam textus corrigendus sit. In promptu ratio est, si enim quæ variant exemplaria sint pauca, certo certius est majorem partem eorum cum editis congruisse.

Hoc etiam magis constabit ex animadversionibus quibus in codices quosdam MSS. usus est Simonius, vir sat acris in his rebus judicii, si Millium audimus; nam in Critica N. Test. Historia, parte secunda, cap. 30—32, in codices quosdam MSS. censoria animadversione utitur ad hunc modum. Primo, "Quod, teste Hieronymo, magnus in codicibus (hisce) error inolevit, dum quod in eadem re alius evangelista plus dicit, in alio quia minus putaverint, addiderunt, vel dum eundem sensum alius aliter expressit, ille qui unum e quatuor primum legerit, ad ejus exemplum cæteros quoque existimaret emendandos; unde accidit ut apud nos mixta sint omnia, et quæ singulis propria sunt, in aliis inveniantur."

Secundo, "Quod Græci librarii, ut evangeliorum atque epistolarum voces magis perspicuas redderent, unum evangelium ex alio, planum fecerint, et quia multa obscura videbantur, aut ambigua, verbis clarioribus explicarunt, et pro more suo, apostolorum scripta ad puritatem Græci sermonis revocare studuerint," atque hanc verissimam esse causam summo judicio asserit, quamobrem codex Cantabr. plures suppeditat variantes lectiones quam reliqui omnes in unum collecti. "Quicunque enim in Bezæ exemplar oculis castis inspexerit, haud illum præteribit quod scriba textum, propter elegantiam Græcæ linguæ, sæpissime correxerit, et nova, quæ synonyma visa sunt, interserit verba, ut res involutæ apertiores fierint, et faciles explicatus haberent. Hanc sibi, tum temporis, licentiam N. T. aperiendi causa, sumpserunt scribæ, de vocabulis utrum archetypum fideliter exhiberent parum solliciti, modo a sensu eorum non deflexerint."

Tertio, "Qui hos codices, (inquit Simonius,) ad examen revocarunt, non aliud sibi statuerunt quam ut clariora fierent omnia, adeoque a genuina evangelistarum atque apostolorum lectione multum aberrarunt, paraphrasin adhibendo, intricatiora subducendo, recidendis superfluis, plurimisque inter se, claritatis gratia, transpositis, atque hoc semel monere satis est, absque longa enumeratione exemplorum, quorum amplam sylvam codex Cant. subministrat, speciatim in Actis Apostolorum, nam in ecclesiastica primi seculi historia emendanda plurimum sibi indulserunt librarii." Hæc Simonius, qui tamen consolandi nos, ut ita dicam, causa, hæc subjicit, "Quamcunque mutationem passi sint hi codices, et licet apostolorum et evangelistarum verba non retineant, discrepantiam tamen in sensu diligentissimus lector reperiet nullam." Hæ Simonii observationes planum faciunt quod parvam illi codices mereantur fidem, nec ad eorum fidem receptam lectionem emendandam esse. Simonium laudibus suis in cœlum sustulit Millius, Prol. p. 166, col. 1, "Vir erat (inquit) in hac rei biblicæ parte singularis plane eruditionis, acerrimique, si quis unquam, judicii." Quod si judicio illius libenter obsecutus esset, variantes e Cant. Ger. et Clar. lectiones, parcius deprompsisset, nec volumen suum, absque causa, in immensam magnitudinem excrevisse passus fuisset.

Auctoritati enim horum codicum multum detrahitur ex eo quod exemplaria Græca transcripta sint ab hominibus Latinæ ecclesiæ, qui nec ipsi exemplaria optima nacti sunt, nec Græcam linguam optime calluerunt, sed eo consilio in hoc munere fungendo versati sunt, ut Græci Vulgati erroribus magis faverent, et patrocinarentur. "Quod scribæ fuerint Latini, (inquit Simonius,) constat quia utraque lingua non modo eundem scriptorem agnoscit, sed etiam quædam e Latinis literis sunt puræ putæ Græcæ, et quædam e Græcis pariter Latinæ (verius dixisset Gothicæ); ad summam, errata pene innumera, quæ in Græco codice occurrunt, satis sunt argumenti exaratum eum fuisse ab homine istius linguæ prorsus imperito. Nec enim in orthographia sola, sed etiam in vocabulis ipsis sæpissime peccatur." Idem Simonius, p. 147, sic pergit, "Tot menda in Græca parte codicis Clar. ubique reperies, ut exscriptum fuisse ab homine indocto quis non plane sentiat?" Et cap. 32, p. 156, "In nostris bibliothecis," inquit ille, "exemplaria quamplurima Græca extant, quæ, ut e Græcis exarata, ita apud illos communi quodam in usu erant, atque hæc quidem inter se discrepant in rebus parvi momenti, sed mire conveniunt in eo quod longissime distant ab iis codibus quos Latini exscripserunt." P. 157, hæc verba habet notatu dignissima, "Mihi quidem dubitationis nihil est quin Cardinalis Ximenius Complutensem editionem paraturus, quamplurimos codices eximiæ vetustatis, et spectatæ fidei corrogaverit: suspectam tamen habeo illam aliquando reliquis antelatam esse lectionem, quæ Vulgato cum interprete maxime concordat. Fieri etiam potest, (inquit) ut Stephani editio, quam cum Græcis MSS. in Italia contulit, non paucas in se receperit lectiones ad Vulgatæ versionis normam expressas. Idem dicendum est de variis lectionibus sedecim MSS. codicum quas Marchio Velesius collegit, et quæ editioni nostræ Vulgatæ mirifice favent." Hæc quidem adversante et renitente animo confitetur ipse Millius. V. g. Matt. xvii. 2, legimus *λευκὰ ὡς φῶς*, sed Steph. B. Cant. Vulg. *ὡς χιών*, e Marco, quibus hæc sequuntur, "De varietate hac aliud dicere nequeo," inquit Lucas Brugensis, "quam quod Stephanus B. Latinæ editioni sæpe consonet, et aliquando potius erroribus ejus editionis inolitis, quam germanæ lectioni. Quod idem omnino dicendum videtur de Cant." Ita Millius. Sic 1 Pet. ii. 6, textus habet *ἐν τῇ γραφῇ*, MSS. aliqui *ἡ γραφὴ*, ubi annotatio, "Vereor ne locus studio sit efformatus, ut in aliis quibusdam factum, ad versionem Latinam," inquit Esthius. Ita 1 Pet. iii. 19, post *ἐν φυλακῇ* addit Steph

καταλειομένοις, "ad exemplar fidei non magnæ, quod existimetur ad codices Latinos esse efformatum," inquit Esthius. Vide similes annotationes in Marc. vi. 32, ix. 21, xv. 8, et passim.

Hinc liquet causam nullam esse quare recepta lectio emendetur ad exemplar eorum codicum, quos (primo) Hieronymus adeo contempsit, ut teste Simonio, necesse sibi habuerit Latinam ipsam versionem, ad codices, ex oriente petitos, exigere et reformare. (Secundo) Codicum qui exarati fuerunt a librariis Græcæ linguæ miserum in modum ignaris, quique plurima menda non modo in orthographia, sed in ipsis dictionibus contraxerant. (Tertio) Codicum qui licet inter se conveniant, a Græcæ ecclesiæ codicibus ita sunt diversi ut vix speciem eorum gerant. (Quarto) Codicum qui dedita opera immutati fuerunt ut ad Latinam versionem efformarentur. (Quinto) Codicum qui vitia retinent, quibus Italica versio scatebat ante castigationem Hieronymi, ut inquam, editi nostri ad horum codicum regulam, ac normam corrigerentur, nemo sanæ mentis unquam judicabit.

Hæc quidem, et præsertim quæ de Cant. Ger. et Clar. MSS. dicta sunt Dupinio mecum conveniunt, nam observationibus suis, in quibus Simonium potissimum consecutus est, absolutis, hæc infert, "Et eis observationibus conjectura non levi ducor ad suspicandum Græcum textum horum codicum a librario ad Vulgatam versionem, quam simul exaravit, accommodatum, vel saltem ex alio exemplari ad hunc modum efformato desumptum fuisse; quo dato et concesso, varietas istorum codicum (ait ille) neutiquam censenda est tanquam tot variantes lectiones Græci exemplaris, sed solummodo tanquam castigatio, seu potius depravatio facta ex ista versione, quæ archetypum parum fideliter repræsentabat." Hist. de Canone Vet. et N. Test. vol. ii. p. 106. De antiqua Latinorum versione, qua occidentales ecclesiæ utebantur, et ad quam hi codices Græci, Simonio judice, confirmabantur, vide dissertationem nostram de Vulgato interprete, et Italica translatione, capite subsequenti.

Coronidis loco notatu non indignum est quod cum MSS. codices, quos contulit Millius, sint fere nonaginta, quandocunque viginti, vel triginta ad summum, varianti cuidam lectioni favent, sequitur vel curam et diligentiam in Millio desiderari, vel plures saltem codices congruere cum editis, quam ab illis discrepare.

Veniam mihi dabit candidus lector, quod ab aliis hic testimonia, et rerum confirmationem sumpserim, cum enim codices ipsos MSS. evolvendi neutiquam mihi facultas data sit, id feci quod potui.

SECTIO SECUNDA.

Hoc etiam fiet multo evidentius ex confessionibus Millii, et ex exemplis quæ ab illo mutuari possumus. V. g. Matt. iii. 11, deest καὶ πυρὶ 25 MSS.: sed, ut recte idem Millius asserit, de recepta lectione minime dubitandum est. Matt. iv. 10, ὀπίσω μου retinetur apud MSS. 36, juxta tamen ibi annotata, MSS. plurimi non agnoscunt, aliunde assutum videtur, a scriptore memore scioloque. Matt. v. 47, apud amplius quam triginta cod. MSS. φίλους occurrit, cui tamen ille lectionem in textu ἀδελφοὺς merito anteponit. Matt. xxvii. 42, καὶ πιστεύσομεν αὐτῷ, MSS. fere quinquaginta habent ἐπὶ vel εἰς· illo tamen judice, præfixum fuit ἐπὶ vel εἰς ex loco male intellecto. Marc. vi. 6, textus habet ὅτι, quod et sensus videtur postulare: at omittunt illud plus quam viginti cod. et septem habent ἵνα· sed ὅτι, rectius inquit Grotius, cui Millius astipulari videtur, utut, pro more suo, sibimetipsi contradicat, Prol. p. 115. 131. Luc. iii. 2, ἀρχιερέως agnoscunt triginta MSS., sed ex illius sententia ἀρχιερέων recte. Lucas enim etiam annum, utpote semel functum pontificatu, congrue satis vocat ἀρχιερέα. Luc. vi. 26. 28, omittunt πάντες circiter viginti MSS.; sed "omnino legendum arbitror," inquit ibi Millius, utut a sententia sua in prolegomenis temere recesserit: Proleg. p. 126, col. 2.

Præterea tanquam prætor de tribunali sæpius pronunciat hoc vel illud vocabulum, commentarium, irreptitium, adjectitium esse, quod, eodem fatente, in plerisque omnibus jam codicibus aut extat, aut occurrit: Prol. p. 133, col. 2. 156, col. 1 163, col. 2. 165, col. 2. Crebro etiam ait "vix ac ne vix obstat codicum omnium consensus," p. 163, col. 2 bis, et "absque codicum omnium consensu," p. 154, col. 2, 155, col. 2. Quinctiam de Italicis genuinis lectionibus, quæ ex ipsius cerebro irrepserunt, et quibus Græcis Latinæ istæ responderint, acturus, ad hunc modum præfatur. Græca vero hæc cum ob oculos positurum me dico, "Partem illam hic duntaxat intelligo, quæ a MSS. nostris fere omnibus, et excusis discrepat." Ut vero se hominem ostenderet, hanc aut illam germanam et veram lectionem esse ibi affirmat ex auctoritate unius, aut duorum, aut trium exemplarium, et aliquando ex plurimorum MSS. codicum fide: Proleg. a p. 41, ad p. 50.

CAPUT QUARTUM.

§. 1. Versionum fere omnium in una lectione consensus non est, vel Millio judice, lectionis genuinæ certum indicium. Speciatim agitur primo de versione Coptica. §. 2. De versione Æthiopica, et Millii de hac versione judicio. §. 3. De versione Syriaca, ex Simonii sententia et ex iis quæ Millius de hac versione pronunciat. §. 4. De versione Arabica, ex qua nullas lectiones variantes exhibent Millii prolegomena. §. 2, 3, De versione veteri Vulgata, sive Italica latius agit sectio quinta, in qua evincitur primo incerta esse quæ de hac versione Millius certissima ducit, puta eam præ cæteris ad optimos codices adornatam fuisse. In ea omnia de textu archetypo optime et juxta genuinum verborum sensum reddita fuisse. Et demum versionem veterem Italicam ante tempora Hieronymi miris modis interpolatam, pristinæ suæ integritati restitui posse, et ejus industria restitutam esse. §. 4. Frustra id Millium aggressum esse ostenditur, primo ex codice Cantab., omnium quos unquam viderit corruptissimo, aut ex Germ. et Clarom. codicis ejusdem parte secunda. §. 5. Secundo ex scriptis patrum Latinorum, qui ante ætatem Hieronymi vixerunt.

SECTIO PRIMA.

Versionum fere omnium in una lectione consensus, et συμφωνία, non est, Millio judice, genuinæ lectionis certum indicium; is enim ipse agnoscit Hebr. xii. 7, Vulg. Syr. Arab. Æthiop. legisse εἰς παιδείαν vel ἐν παιδείᾳ· editum tamen, inquit, εἰ παιδείαν ὑπομένετε, præter exemplaria plurima, et Græcorum commentarios, affirmant ea quæ sequuntur versu proximo, εἰ δὲ χωρὶς ἐστε παιδείας. Sed non est hisce immorandum, cum tam in Millii prolegomenis, quam in nostris ad varias ejus lectiones annotationibus, sexcenta occurrant loca, in quibus versionibus omnibus repugnet.

Superest, ut de versionibus hisce, separatim sumptis, breviter agamus.

Et primo de versione Coptica, sive Ægyptiaca, hæc habet Millius, Proleg. p. 152, "Mirum certum est bibliorum multilinguium editores de Coptica nihil cogitasse, maxime cum non tantum profluxerit ex fonte Græco, sed etiam expressa fuerit ad exemplar optimum, unumque e primævis, aut certe ex ejusmodi aliquo, ut apparet ex variantibus ipsius lectionibus." Vin', lector, scire rationem cur a Millio hæc versio, quam Waltonus ὁ πάνυ neglectam habuit, has laudes obtinuerit? Eam exhibet Simonius his verbis, "Coptica exemplaria multis in locis conveniunt cum editione Latina, ubi Græco textui conformis non est," Crit. Hist. cap. xvi. p. 142. Porro ex variantibus ejusdem lectionibus, id tantum constat versionem ipsam haud esse flocci faciendam; quod ut lectori manifestum appareat, præ oculis ejus ponam illam ipsam variarum lectionum συλλογὴν, quam nobis hic Millius exhibuit.

Matt. xx. 34, Καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, adjectitium est.

xxi. 2, Καὶ εἰρήσατε, τὸ εὐθέως insertum est, statim. Vulg. xxv. 16, "Qui quinque talenta acceperat," ἐποίησε ἄλλα πέντε τάλαντα, additum est ex superioribus.

Marc. xiii. 11, Μελετᾶτε irreptitium est. Vide hic an notata.

xiv. 27, Σκανδαλισθήσεσθε ἐν ἐμοὶ est Matthæi, immò Vulg. et Hieron. Theoph. Syr. Arab.

Luc. vi. 45, Λαλεῖ τὸ στόμα αὐτοῦ, addititium est.

viii. 9, Ἐπερώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, adjectitium est, xviii. 20, σου addititium est.

xxiii. 23, Κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων, de margine irrepsit. Agnoscunt Theophylactus, et versiones orientales omnes.

Act. iii. 13, Ὁ Θεὸς Ἀβραὰμ, Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακὼβ, retento, Θεὸς, quod in aliis deest.

xv. 17, Ὁ ποιῶν ταῦτα, πάντα irrepsit e margine. Agnoscunt Chrysost. Œcumen. Syr. Arab.

xix. 3, Εἶπετε πρὸς αὐτοὺς, injectitium est. Agnoscunt Chrysost. Œcum. Syr. Arab. Æthiop.

xx. 32, Παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ,—Ἀδελφοὶ insertum de margine. Agnoscunt Chrysost. Œcumen. Arab. Æthiop.

2 Cor. i. 17, Τοῦτο οὖν βουλευόμενος. Βουλευόμενος fecit lector ex βουλόμενος. Cum textu legunt Theodoretus, Œcumenius, et hanc lectionem firmant verba sequentia, ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι.

SECTIO SECUNDA.

Secundo, de versione Æthiopica en P. Simonii judicium, viz. "Versio hæc Romæ impressa, et in Bibliis Polyglottis de novo edita, adeo parum accurata est, ut ampliori consideratione sit protinus indigna," Hist. Crit. ver. cap. xvii. p. 145. Ipse* Millius in prolegomenis sententiam suam de hac versione his verbis indicat: "In evangeliis plerumque satis accurata est, rarius paulo abit a verbis s. textus, et ubi in paraphrases excurrit, et commentarios, vestigia haud obscura videris Græcæ, quæ interpreti ob oculos fuerat, lectionis. In Actis Apostolorum secus aliquanto se res habet, laxiora his pleraque, omissa hinc inde varia, alia perperam, ac præter sensus Græci textus reddita, ne quid dicam de exemplari, quod nacti fuerunt Æthiopes in nonnullis hujus libri locis lacero, et lacunoso: unde factum ut ne quidem integra ad nos devenerit versio, sed partim mutila manserit, partim suppleta fuerit hic illic ab his editoribus ex lingua Græca et Romana, ut loquuntur, hoc est, ex Vulgata versione, et codicibus Vaticanis Græcis, quos cum Vulgata Latina consentientes deprehenderant. In epistolis D. Pauli major paulo adhuc apparet laxitas, et immanis nonnunquam a litera textus aberratio, interprete verba, quæ ob oculos habebat, adeo non numerante, ut ne ad ipsorum quidem sensum, seu etiam significationem in locis nonnullis quidquam attenderit. Sed neque in epistolis catholicis et Apocalypsi res multo melior; utcunque enim hic ad literam Græcam propius fere nonnihil accedatur, in ipsis tamen haud raro translatoris curam et diligentiam desideramus." Hinc toties apud eum occurrunt hæc versionis hujus epitheta, "turbida, et obscura versio;" quærelæ hæ,† "Hinc omnia turbavit Æthiops." Et tamen post hæc omnia, mirum dictu, "Codex ille optimus est, et aut unus e primævis, aut ad primarium expressus est, et archetypum textum retinet in locis nonnullis, ubi ab eo cæteri abierunt." En quibus versionibus originarii textus emendationem Millianam debemus, iis nimirum, ex quibus, aliis judicibus, vix aliud quam corruptelas expectare fas sit, præsertim cum hanc longam genuinarum, si Millio fides, lectionum syllogen hoc epilogo absolvat. ‡ "Dolendum interea, turbidam hanc, confusam, et a textus non verbis tantum, sed et sensu nonnunquam toto cœlo aberrantem versionem intercepisse nobis conspectum plurimarum lectionum Græci, ad quem facta erat, codicis, quas alias notasse licuisset." Dolendum potius virum doctum ex hac turbida, confusa, obscura versione, in qua, evangeliis exceptis, laxiora pleraque, omissa hinc inde varia, alia perperam, et præter sensum Græci textus reddita, quatuor paginas implevisse lectionibus suis genuinis, sunt enim omnes quas congessit (paucis tantum exceptis, quas examini subjicimus) adeo frivolæ, ineptæ, notatu protinus indignæ, ut magno opere in iis colligendis nihil egisse videatur. Aperiendus est denique fons hujus sententiæ Millianæ, nempe congruentia versionis hujus cum fictitia illa versione Italica, quam tanquam genuinæ lectionis normam, et regulam fidissimam ubique nobis oggerit. Nimirum agnoscunt versionis hujus editores se multa, quæ in Actis Apostolorum in hac versione deerant, ex codicibus Latinis, Græcisque cum iis consentientibus supplevisse, "verendumque est (inquit Ludolphus) ne idem in cæteris N. Testamenti libris fecerint, quippe Æthiops meus in multis eos differre aiebat ab exemplaribus MSS. patriæ suæ;" nec aliud expectandum fuit a versione Romæ concinnata: si enim Romæ fueris, non tantum Romano more vivendum est, sed etiam scribendum.

* Proleg. p. 121, col. 1. † Prol. p. 154. ‡ P. 125.

SECTIO TERTIA.

De Syriaca versione Millius sententiam suam his verbis exhibet. "(Primo) Syriacæ quod attinet, haud ea Græcis suis adeo accurate semper, et velut ad amussim conveniunt, ut ex iis intelligi possit, quid legerit interpres. (Secundo) Quod in nonnullis pro versione exhibeat Syrus commentarium. (Tertio) Quod in aliis omittat non tantum textus Græci partes quasdam minutiores, sed insigniora quoque vocabula, seu quod ea superflua judicaverit in versione, aut quod etiam ipsa non intellexerit. (Quarto) Quod in aliis inserat, addat, mutet varia uberioris sensus, et claritatis gratia, ut in versione sæpius videre est. (Quinto) Quod in aliis Græca reddat omnino perperam, et præter sententiam loci. (Sexto) Accedunt quæ ex divisione versionis in lectiones additu, seu quovis modo mutata sunt, ad initia lectionum. Denique, non mirum esse (ait) si pro temporum istorum ἀμαθία, textus ejus aliquantulum hinc inde passus est a librario." Hæc omnia habes, Proleg. p. 128. "Cætera," inquit, "forte accurata erant, et quidem textus, quem exhibebant in plerisque adeo mirifice cum Græco vulgari congruebat, ut uterque ex uno et eodem codice descriptus prima fronte videatur. Collatis certe his invicem (viz. codicibus Syri et Vulgati) convenisse hunc cum altero deprehendimus, in lectionibus etiam quæ ab excusis variant sexaginta supra mille, e quibus quadraginta (quadringenta) septuaginta octo genuinæ sunt." Huic Millii sententiæ opponimus, (primo) Simonii critici si non acrioris, æquioris certe judicii testimonium, "convenire nempe frequentius hanc Syriacam versionem cum Græcis exemplaribus, ex quibus Hieronymus Italicam castigavit, quam cum ipsa versione Italica," Crit. Hist. ver. cap. xv. p. 119. Porro ex iis quæ Millius annotavit, hæc plane sequuntur. (Secundo) Sexcentis fere locis codicem tam Syrum quam Vulgatum spurium esse; ea enim versio, quæ in lectionibus in quibus ab excusis variat plus sexaginta supra mille, 478 tantum genuinas lectiones habet, in reliquis 582 eam non genuinas habere necesse est. (Tertio) Ex eo quod versio hæc cum Græco vulgari adeo mirifice congruit, eam mirum in modum vitiis scatere, ex iis quæ de Græco vulgari ex Simonio notavimus, liquido constabit. (Quarto) Ex eo quod versio adeo obscura sit, et a Græco exemplari eo usque aliena, ut ex ea intelligi non possit, quid legerit interpres, in quibusdam pro versione exhibeat commentarium, in aliis omittat insigniora textus Græci vocabula, in aliis inserat, mutet, addat varia, in aliis Græca reddat perperam, et præter sententiam loci, aut tanquam superflua in versione rejiciat, et demum pro temporum istorum ἀμαθία a librariis hinc inde passus sit, incertum sane relinquitur utrum in iis locis quos pro genuinis ostentat Millius, idem factum non fuerit. Contra antiquitatem hujus versionis objicitur, quod Matt. v. 22, εἰκῇ retinet: Matt. vi. 13, δοξολογίαν in fine orationis Dominicæ exhibet, et Luc. xi. tertiam et quintam ejusdem orationis petitionem; respondet Millius in textum hæc postea inserta fuisse, et accidisse versioni Syriacæ, quod Italicæ, quod aliis, ut longo temporis tractu mutatus et correctus fuerit textus ejus ad codices posteriorum temporum. Hoc cum ab eo sine teste, adeoque sine ratione dictum fuerit, quid impedit quominus idem a nobis dicatur in omnibus iis locis, quos pro genuinis nobis obtrudit Millius! Nihil certe, nisi quod hoc Millii κρησφυγέτῳ nobis non opus sit, utpote qui lectiones hasce imaginario genuinas, ubi res postulare videbatur, diligenter excusserimus, easque fere semper nihil minus quam genuinas deprehenderimus.

SECTIO QUARTA.

De Versione Arabica.

Ex versione Arabica nullas lectiones genuinas vel interpolatas notavit Millius. Quanquam enim, eodem fatente, ea hinc inde emendatior, et ad pleraque Græciæ exemplaria conformatior sit, quam Syriaca, eo tamen remotior fuit a Millii Italica, eique ut plurimum repugnat. Visum est ergo illi melius eam missam facere, quam de eadem, quod verum esse ex annotatis nostris constabit, agnoscere. "Facile tamen est (teste Simonio) cernere versionem hanc minime puram esse, sed aliquibus in locis ad Latinæ versionis normam emendatam fuisse:" Crit. H. ver. cap. xviii. p. 158.

SECTIO QUINTA.

De Versione veteri Vulgata, sive Italica.

§. 1. De versione Italica qualem hic nobis eam ex suo cerebro confinxit Millius, fusius agendum est. Hoc enim ipsius commentum penitus destruendo integrum prolegomenωn opus, in quantum lectiones genuinas respicit, cum illo loco cedere necesse est. Igitur observandum (primo) quod in eo potissimum se ostentet et immodice se efferat Millius, quod ex hac unica versione loca N. T. plus ducenta, quæ solitaria intercedebant absque omni codicum, patrum, versionum comitatu, et quæ jam a plurimis seculis interpolata fuerant, originariæ suæ puritati restituerit. Harum lectionum inter alia longe plura συλλογὴν satis prolixam exhibet a pag. proleg. 41 ad 58, in quibus hoc potissimum notandum venit, quod exempla multa coiligens ex libris fere omnibus totius N. Fœderis, hac tamen præfatione utatur: "Hæc quæ a MSS. codicum fere omnium, et impressorum lectione differunt, videntur tamen genuina."

Cui id primo respondeo, quod Helvidio Hieron. cap. primo adv. Helv. t. 4, lit. D, "Licet tu mira confidentia hæc in Græcis codicibus falsata contendas, quæ non solum omnes pene Græciæ tractatores in suis voluminibus reliquerunt, sed nonnuli quoque e Latinis ita ut in Græcis habentur assumpserint; nec (non tamen) necesse est de exemplarium varietate tractare, cum omne et Veteris et Novæ Scripturæ instrumentum in Latinum sermonem exinde translatum sit, et multo purior manare credenda sit fontis unda, quam rivi."

§. 2. Respondeo secundo, me diligenter locos omnes, exceptis plane frivolis, expendisse, et vix unum invenisse vel solitarie incedentem, vel cum exiguo illo quem adjecit comitatu, qui genuinæ lectionis speciem exhibeat, certumve indicium, aut ubi pro lectione Græcorum codicum recepta non sit par ratio, versionum et antiquorum patrum auctoritas vel æqualis, vel multo superior.

Secundo, cum id pro certo atque indubitato sæpius assumit Millius, Vulgatam Latinam, seu versionem Italicam, ab ipsis propemodum apostolorum temporibus adornatam fuisse ad codices optimos "solisque forte apostolorum ipsorum authenticis dignitate inferiores;" Proleg. p. 162, col. 1; "Eamque ab hodiernis quidem nostris codicibus nonnunquam recedere, a Græcis autem primorum temporum nusquam adeo recedere ut necessario sit deserenda," Proleg. p. 138, col. 1, 2—Ut multa alia ejusdem confidentiæ hic missa faciam, aliud tamen peritissimos Romanæ ecclesiæ criticos de hac versione sensisse et docuisse, ex eorum verbis et testimoniis luce clarius patebit.

Nam primo Dupinius, etiamsi pro pontifice Romano steterit, Italicam versionem ab origine sua plurimis forsan maculis inquinatam fuisse, aperte et ingenue fatetur. "Primo enim, interpres qui potuit falli ut humanus, hallucinatus forte est, et textum male reddidit; aut secundo, nactus fuit codicem mendosum; aut tertio, sui codicis parum fidus anagnostes; aut quarto, cum scriptum esset ambiguum, et duplicis sensus aut interpretamenti capax, interpres fortasse minus commodam secutus est sententiam, et in dictione aliqua aut idiomate Hebraico multum aberravit. Quinto, de suo etiam adjecisse potuit plurima, aut claritatis gratia, aut ut unus evangelista cum altero melius concordaret" (atque etiam subtraxisse, et rejecisse quædam tanquam superflua, ut asserit Millius de Syro). "Sexto, multa forsan additamenta deprompsit ex apocryphis (prout Clemens Rom. in Ep. ad Corinthios)." Hæc ille de vetere interprete N. T. cap. iii. §. 4, p. 109.—Simonius, cap. vi. p. 50, "Multum (inquit) debemus sancto Hieronymo, qui Italicam versionem, locis pene innumeris mancam et imperfectam, suæ integritati restituit. Optima Græca exemplaria plerumque secutus est, præteritisque iis, quæ ad Vulgatam de industria conformabantur, et multis quæ apud orientales ecclesias perlegebantur, commodissimum quodque elegit; atque hinc est, quod illi cum Græcis scholiastis omnia fere conveniunt. Admodum antiqui fuerunt codices, quos mutilos in editis sui temporis Hieronymus deprehendit, et ab ipsis Christianismi primordiis originem suam traxerunt. Unde inducor ad credendum veterem versionem Latinam a MSS., ad hunc modum mutilatis, ab initio traductam fuisse, quam tamen totam rejecisse, aut in novam penitus effinxisse formam, criticorum ille præstantissimus nequaquam ausus est." Adeo in re Biblica peritissimi Simonius et Dupinius a Millio quam longissime dissentiunt!

§. 3. Secundo, sicut nec ipse Millius diffitetur versionem istam tractu temporis valde corruptam fuisse, ita res nota ac manifesta erit e crebris Simonii confessionibus, qui, cap. iii. p. 20, ait, "Omnibus apertum est miserandum fuisse statum illius ante castigationem Hieronymi;" et cap. iv. p. 24, "Latinam ecclesiam summo beneficio sibi devinxit Hieronymus, cum ad optima Græca exemplaria Vulgatam versionem pessime ab aliis habitam (ut testatur ipse in Ep. ad Damasum) correxerit;" et cap. vi. p. 50, "Innumeros pene locos, hiantes olim et lacunosos, reduxit ille ad sanitatem;" et p. 52, "Vetustissimi cod. Vulgati multa παρεμβεβλημένα, verbis passim immutatis, retinent, quæ in editione nostra Hieronymus acri judicio perpendit, et emendavit, cap. xii. p. 115." Si Zegerum ipsum audias, "hæc ipsa versio multis in locis noscitur vitiata, mutilata, et aucta." Atqui versio in statu isto miserando, utpote quæ locis innumeris vitiata, mutilata, et aucta fuerit, minime quidem digna fuit, ut præ cæteris palmam ferret, suamque archetypo puritatem restitueret. "Hinc est, quod (teste Simonio) post castigationem Hieronymi de Italica versione in antiquum statum restituenda nemo unquam vel per somnium cogitaverit, sed (hac ad Millium ablegata provincia) codices suos ad Hieronymi editionem conformarunt, ex omnium confessione optimam et accuratissimam, adeo ut post aliquos annos vetus Italica versio, cum in extremis esset, vel sublata penitus fuerit vel sub nomine et titulo Hieronymianæ versionis delituerit. Hanc enim Cassiodorus monachis suis regulam præscripsit, ut codices suos ad Hieronymianos audacter corrigerent;" et cap. vii. p. 59, "Non aliud occurrit nomen in vetustissimis, quæ jam extant, Latinis Bibliis, quam Hieronymi, nec nota aliqua, qua distingueretur Hieronymiana a vetere ista, quam occidentales ecclesiæ usurparunt, versione. Hæc ergo quæ olim Vulgata et Italica dicebatur, post Hieronymi in Novum Testamentum labores, sensim evanuit, cum enim Hieronymiana magis quam Italica versio plerisque arriserit, scrinia, in bibliothecis illius nomine præfixo, occupavit, Italica penitus neglecta, quam omnes minus accuratam esse crediderunt;" et cap. ix. p. 83, ex pervetusto codice in bibliotheca Sancti Germani reposito, hæc citat verba, "Hieronymi presbyteri Bethlem secundum Græcum ex emendatissimis libris conlata:" unde constat, quod ex pervulgata illorum temporum opinione, Hieronymus integrum Novum Testamentum castigaverit ex emendatissimis Græcis manuscriptis: "Nulla tum de Italica versione mentio facta est; librarii enim non aliam quam Hieronymi editionem transcripserunt, quod sæpissime disertis verbis in fine libri adnotarunt." Ad hunc modum illa ipsa versio, quam ad cœlum sustulit Millius, et cujus beneficio loca Novi Testamenti plus ducenta, a plurimis seculis interpolata, restituere conatus est originariæ suæ puritati, illa ipsa, inquam, versio ex judicio et consuetudine occidentalis ecclesiæ, prætermissa, spreta, et repudiata fuit. Postremo, cum in ea prope sententia Millius associatum se esse ex Latino Irenæo, Tertulliano, Cyprianο, Hilario Diacono, codicibus Cant. Clar. et Ger. quæ in plerisque N. T. fuerint ipsius Italicæ genuina, et quibus

Græcis Latina ista responderint. Quam commentitia futilisque sit illius sententia, mecum paucis recognoscite.

§. 4. Primo etenim codicem Cant. ad hanc rem minime aptum esse, patet ex testimonio tam Millii, quam Simonii. Ad Morini argumentum, qui trecentis fere in locis ex codice Cant. confirmatam esse ait Vulgatam ecclesiæ versionem, respondet Millius (Prol. p. 141, col. 1), "Exemplar hoc Cantabrigiense omnium quotquot unquam ad ætatem nostram devenire, interpolatissimum fuisse;" et annotatis in Lucæ caput tertium, "Omnium quos unquam viderim, non uno nomine, corruptissimum. Unde et mutata ad hujus generis codices Latina corrupta in plurimis fuerint necesse est." Atqui de hoc ipso codice, ait Simonius, cap. vi. p. 51, "Græca istius codicis ad Italicam versionem per omnia respondisse; unde sequitur ipsam Italicam versionem, omnium quotquot unquam ad ætatem nostram devenere, interpolatissimam fuisse:" et p. 52, Codex Cant. a reliquis Græcis exemplaribus et Vulgatis ita longe "abest, præsertim in Actis Apostolorum, ut videatur esse codex novus." Immo, dicente Millio, annotatis ad Lucæ caput tertium, "Hujus codicis scriba in evangeliis finita, pro arbitrio, addere, detrahere, mutare ausus est,——et Lucæ denique evangelium adeo misere passim interpolavit, ut Monotessaron quoddam fere, magis quam ipsius Lucæ Evangelium dixeris." At vero cum Clar. et Ger. sint solum ejusdem exemplaris partes secundæ, illos quoque codices a reliquis Græcis et Vulgata ad eundem modum discrepasse, rationi haud absonum est conjicere; et p. 52, "Vetustissimi (Lat.) codices additamentis mendisque innumeris abundant, quæ sustulit Hieronymus, correxitque ad normam eorum exemplarium, quæ suo tempore præstantissima habebantur, et quæ cum nostris propius consentiunt. Inter libros, qui apud Græcos et orientales ecclesiæ prolegebantur, sunt aliquæ quidem varietates et discrepantiæ, non tamen ejusdem naturæ cum variantibus istis lectionibus, quæ in Cant. et quibusdam aliis, et Vulgata vetere versione ad eos codices conformata, facile deprehendas. Constat quidem eos codices temerariam librariorum manum sæpius fuisse passos, qui multa addiderunt claritatis gratia, atque ordinem verborum immutarunt, ut oratio fieret concinna, accurata, et polita." Unde colligere licet, quam falsas rationes inferat Millius dicendo, ita Cant. ita Ger. ita Cler. adeo vetus Italica.

§. 5. Secundo, alterum quod jacit fundamentum Millius, sc. testimonia patrum, qui ante tempora Hieronymi vixerunt, Simonio judice, parum stabile et firmum est. Nam in Critica de Versionibus Historia, cap. iii. p. 22, "Monet nos Sanctum Cyprianum non ad amussim exhibuisse Vulgatam editionem sui temporis, sed aliquando ad sensum verborum respexisse, potius quam ad textum veteris interpretis;" et p. 21, "Cyprianus et coætanei illius locos s. scripturæ non ex publica aliqua versione deprompserunt, sed ipsi eos e re nata interpretati sunt." Atque iterum, "Tertullianus et Cyprianus potestatem sibi permiserunt adeundi fontes, ac Græcum sermonem pro libitu suo vertendi. Hinc Pamelius in vita Tertulliani ait non tam Latinis translatis, quam Gr. cod. veteribus usum esse auctorem Græce doctissimum, mallet nempe ex fontibus bibere, quod aiunt, quam ex lacunis." De Cypriano idem dignoscitur ex locupletissimo indice locorum Nov. Test. in edit. Oxon. collectorum. Ex his Simonius recte colligit falli Zegerum, qui additamenta in Lat. MSS., seculo Irenæi aut Cypriani pauciora fuisse, quam reliquis deinceps seculis existimat. "Siquidem major pars antiquissimorum codicum additamentis ac varietate innumera gaudet, et tantum abest ut nostra Vulgati interpretis editio ad Irenæum, Tertullianum, Cyprianum, aliosque scriptores venerandæ antiquitatis corrigi debeat, ut tutius foret testimonia eorum ad editos nostros, seu Græcos seu Latinos, emendare. Hoc quibusdam forsan mirum videbitur, (ait ille) et inauditum, sed de rei ipsius veritate satis liquet;" et p. 53, "Haud tutum semper est ecclesiasticos scriptores, qui antiqui merito audiunt, tanquam duces nostros sequi, cum e certis argumentis dignoscatur codices, quos nacti erant Nov. Test. præsertim Latinos, misere confusos et turbidos fuisse."

His etiam subjungit, p. 54, "Scripta Latinorum patrum, qui Hieronymi versionem ætate præcesserunt, crebram mutationem passa esse. Editores enim, qui typis illa mandari curarunt, citationes eorum ad nostram Vulgatam sæpius accommodabant, nec melius factum est Hilario Diacono, qui ex omnibus Latinis cum vetere Italo interprete maxime congruit." Turrianus, cum apostolorum canonum defensionem susceperit, "meminisse (se ait) non ita pridem cum esset Cyprianus Romæ imprimendus, fuisse qui judicarunt tunc in testimoniis Veteris Scripturæ, quæ sunt omnia apud Cyprianum ex interpretatione LXX., pro interpretatione LXX. interpretationem Hieronymi, substitui debere." Quid multa? Teste Dupinio, si Epistolarum Paulinarum Latinam versionem in Clarom. et Germ. codicibus, cum textu in commentariis Ambrosiastri et Pelagii diligenter conferas, miram ubique discrepantiam facile reperies: Hist. 5, et N. T., vol. ii. p. 115. Quibus ex argumentis in unum collatis satis constat vanum fuisse Milli inceptum, dum e scriptis patrum veterem Italicam versionem eruere conatus est, neque illum aut criticum aut dialecticum bonum egisse, cum in prolegomenis toties dixit, "Ita Irenæus Lat. ita Tertullianus aut denique ita Cyprianus, adeoque vetus Italica."

CAPUT QUINTUM.

§. 1. Exhibet uberiorem dissertationem de hac versione Italica, in qua primo sententia Millii proponitur. §. 2. Secundo, patres Latinos existimasse versionem Italicam ex Græcis exemplaribus corrigendam fuisse ex testimoniis Ambrosii, Hieronymi, Damasi P. et Augustini probatur. §. 3 et 4. Unde sequitur primo ex patrum horum sententia non defuisse tunc Græcos codices puros et incorruptos, ex quibus versionis Italicæ σφάλματα corrigerentur. Secundo, patribus hisce nullam tunc cognitam fuisse versionem Italicam, ex qua aliorum Latinorum codicum varietas aut dissonantia tolleretur, Ibid. Frustra tentasse Millium versionem hanc integritati suæ restituere ex Tertulliano, Cypriano, Hilario Diac. et Augustino, aut ex codicibus manuscriptis, ostenditur.

Quanquam ea quæ de hac versione jam diximus, aliis sufficere videantur, quoniam tamen controversiæ cardo in hoc potissimum versatur, operæ pretium esse duxi Millii de hac versione sententiam plenius refutare.

SECTIO PRIMA.

Imaginarium scilicet hanc versionem* "adornatam fuisse ad optimos codices, solisque forte apostolorum authenticis dignitate inferiores" censet Millius. Immo non patitur Boisium nostratem supponere† "ipsam a Græcis alicubi sic recedere, ut necessario sit deserenda." "Recedit," inquit, "nonnunquam ab hodiernis hisce nostris, non vero a Græcis primorum temporum." Et Prol. p. 142, col. 1, hæc habet, "Veterem Italicam, ceu ad exemplaria primæva compositam, summa veneratione prosequimur, ejusque vel semesa MSS. fragmenta quælibet auro cariora, non cara duximus. Optandam equidem foret ut Hieronymus, ex collatione præstantissimorum, qui ætate ista comparari poterant, codicum Latinorum, restituere studuisset Italicam originariæ suæ puritati. Cum autem ex Græcis suis eam castigare ipsi visum sit, ex animo certe gaudemus quod in hac re parum sibi permiserit, ac pauca duntaxat immutarit; hoc siquidem pacto manet etiamnum haud exigua pars Italicæ, textusque adeo primævi originarii vestigia passim haud obscura videre est, quæ ex morosiori ejus ad Græcos codices qui tum ferebantur confirmatione, pleraque prorsus periissent. Hæc nostra est de Vulgata versione sententia."

SECTIO SECUNDA.

Operæ pretium esset dignoscere unde hæc versio mendis libera, et a Græcis primorum temporum nusquam recedens, adeo comparanda esset, ut pro certo haberetur nos ipsissimam versionem Italicam, qualis a prima origine

---

* Proleg. p. 162, col. 2.
† P. 138, col. 1, 2.

extabat, puram putamque possidere. Mirum certe, fatente* Millio, quanta jam ab ipso fere initio licentia textum hujus versionis interpolarint Latini veteres. Quæro qua certe et explorata methodo, pura ab his interpolationibus et integra ad Millii manus pervenisset? Versionem Italam aut Vulgatam continuo ingeminat; ex hoc rivulo fontes ipsis Græcos purgandos esse existimat; Clementem, Origenem, Eusebium, Græcos fere omnes coram hoc tribunali sistit: quicquid in iis a suo Vulgato dissentit, incusat παρεμβλήτως, irreptitium, interpolatum esse, aut marginale scholion fidenter pronunciat; quicquid eidem consonat est plane genuinum. Quærimus tandem unde hæc rara avis pervenerit, quibusque machinis e cœlo devoluta ad Millium descenderit, et quibus indiciis, post longum hoc temporis intervallum, id nobis denuo innotescat? Ex Millio id luce clarius ediscas, cujus ipsissima verba in medium jam adducam.

"Versionem ipsam quod attinet, adeo mire tractu temporis interpolata erat a librariis, aliisque, ut ipsius textum genuinam haud alias investigare liceat quam partim ex fragmentis patrum Latinorum, partim ex MSS. exemplaribus translationis Italicæ, qualis jam incedebat ante castigationem Hieronymi, adhibita in consilium hodierna Vulgata, quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ. Hujusmodi quidem monumentorum accurate inter se, et cum textu Græco (N. B.) commissorum, adminiculo, revocari etiamnum posse videtur maxima ex parte Itala hæc, qualem eam dederint primi interpretes."†

Prodisse apud Latinos innumeras s. scripturæ interpretationes testis est Augustinus, et inter reliquas unum apud Afros, quinto jam seculo speciatim Italam dictam, quod ab Italia ad ipsos pervenerit. Quis hodie fidem dabit versionem Italam primævam, seu Pii Secundi temporibus dicente Millio, adornatam ex apostolorum autographis, immo apographis desumptam fuisse? Unde nimirum habuissent Epistolam ad Hebræos, et Johannis Apocalypsin a Romana ecclesiæ nondum agnitas? Unde Epistolas Catholicas, quarum aliquæ in dubium ideo vocabantur, quod earum parcior fuisset mentio in primævis Christianismi seculis? In versione Syriaca, iisdem fere temporibus adornata, Petri Epistolam Secundam, Johannis Secundam et Tertiam, Judam, Apocalypsin, Historiam Adulteræ defuisse agnoscunt eruditi: securos quis nos faciat eas in versione Italica non pariter defuisse? Aut quo indicio certo constabit Italum hunc interpretem linguæ Hebraicæ idiomata moresque Judaicos adeo ad unguem calluisse, ut in iis vertendis nunquam a vero aberraverit? Quis dabit denique Italam versionem, de qua unus loquitur Augustinus, eam ipsissimam fuisse quæ primo ab Italis concinnata fuerit? Immo post miseram illam corruptelam, quam multo ante Augustini tempora in hanc versionem irrepsisse ultro fatetur Millius, quis certiores nos reddet eam in Afrorum manus incorruptam pervenisse? Si certum id esset, quod summa confidentia certissimum pronunciat Millius, Italam hanc olim puram, et autographis apostolicis dignitate tantum inferiorem extitisse, mendisque nullis obnoxiam, et a qua nunquam necessario recedendum esset; eamque a bibliothecis Hieronymi ætate salvam et integram comparari potuisse; quanta ecclesiæ Latinæ incuria, immo socordia factum est, ut nova Hieronymi emendatio ei prævaluerit, ita ut, ea insuper habita, Hieronymi versio Vulgata apud omnes ubique obtineret, et pro authentica haberetur. Isidoro etenim monente ‡ "Hieronymi editione generaliter omnes ecclesiæ usquequaque utuntur pro eo quod veracior sit in sententiis, et clarior in verbis;" et § Gregorio P. apud Millium eadem his verbis dicente, "Nova hæc translatio cuncta verius transfudisse perhibetur, et credendum est quicquid in ea dicitur." Cur demum id eo tempore dictum esset, cum eodem‖ Gregorio fatente, sedes apostolica utraque utebatur, se tamen novam translationem disserente? Quid tandem dicat Augustinus audiamus, ¶ "In ipsis (inquit) interpretationibus Italæ cæteris præferatur, nam est verborum tenacior, cum perspicuitate sententiæ." Ut autem hic de judicio Augustini, Latini hominis in Græcis minime instructi, taceam, Italam versionem ad aliarum multitudinem comparatam, "verborum præ aliis tenaciorem et in sententiis magis perspicuam (pronunciat) eam tamen quantumlibet emendatam Græcis cedere oportere haud dubium est." Ait idem Augustinus,* "Iisque potissimum qui apud ecclesias doctiores et diligentiores reperiuntur, Latinis quibuslibet emendatis Græci," inquit, "adhibeantur, sunt enim Græcorum auctoritate adhuc emendandi, duabus enim aliis linguis ad scripturarum divinarum cognitionem opus est, Hebræa sc. et Græca, ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum varietas." En Augustinum non Millio adstipulantem, sed plane adversantem; lectorem nempe Latinum titubantem non versioni Italicæ, sed Græcis exemplaribus stabiliendum mittit; immo haud dubium esse ait, Latinam quamlibet versionem, adeoque Italam, Græcis cedere oportere.

Cum Augustino consentiunt ecclesiæ Latinæ patres ad unum omnes, qui de his rebus verba fecerunt, unoque ore asserunt textus Græcos N. Testamenti semper fuisse et adhuc esse authenticos, ad quos omnes versiones probari et examinari debent. Constans hæc erat, juxta Waltonum, veteris ecclesiæ sententia: Ambrosius† hæc habet, "Si quis de Latinorum codicum varietate contendit, quorum aliquos perfidi falsaverunt, Græcos inspiciant codices." Et libro de Incar. Dom. Sacramentis; "Ita," inquit, "in Græcis codicibus invenimus, quorum potior est auctoritas." Proximus illi Augustinus‡ ita loquitur, "Recte fieri nullo modo dubitaverim ut, cum diversum aliquid in duobus codicibus invenitur, quandoquidem ad fidem rerum gestarum utrumque non potest esse verum, ei linguæ potius credatur, unde est in aliam, per interpretes, facta translatio." "Hoc ipsum," inquit ibi Vives, "Hieronymus clamat, hoc ipsa dicit ratio, et nullus est saniore judicio qui repugnet." Hieronymus epistola ad Suniam et Fretellam rem sic expedit: "Si quando apud Latinos in N. Testamento quæstio exorta est, et inter exemplaria varietas, recurrimus ad fontem Græci sermonis quo novum scriptum est instrumentum." Idem Ep. ad Licinium hæc habet, "Ut veterum librorum fides de Hebræis voluminibus examinanda est, ita novorum veritas Græci sermonis normam desiderat:" quæ verba a Gratiano in jus canonicum a pontifice probatum relata sunt, dist. 9, cap. Ut veterum agmen claudat Damasus Papa, cui sic scribit Hieronymus, "Novum opus facere me cogis ex vetere, ut post exemplaria scripturarum toto orbe dispersa, quasi quidem arbiter sedeam, et quia inter se variant, quæ sunt illa quæ cum Græca consentiunt veritate decernam." Ex his satis constat quantum veteres fontes prætulerint versionibus, iis vero qui versiones præferunt dico cum Hieronymo, quibus displicet fontis unda purissima, cœnosos rivulos bibant. Ex hac autem veteris ecclesiæ sententia duo, coronidis loco, plane concludi videntur.

Primo, non defuisse, horum patrum ætate, fontes ex quibus purissima hæc unda biberetur, i. e. non defuisse Græcos codices puros, et incorruptos, ex quibus Latinorum, adeoque ipsius versionis Italicæ σφάλματα corrigerentur, quibusque Latina omnia exemplaria cedere oportere haud dubium tunc esset. Quorsum enim Græcos codices inspicere, ad fontem Græci sermonis recurrere, ei linguæ potissimum credere unde est in aliam facta translatio, et cum Latina exemplaria varia esse contigerit, quæ sint illa quæ cum Græca veritate consentiunt decernere, nos toties monerent, nisi puri hi fontes adeundi, codices hi Græci inspiciendi essent, unde decerni potuisset Græca veritas? Frustra ergo decies ad minimum in prolegomenis suis asserit et contendit Millius, Græca exemplaria misere corrupta et vitiata fuisse, interpretationibus, et scholiis e margine in textum irrepsentibus undique scatere, fœdata, polluta, nec unum inter Græcos codicem extitisse Italo suo vetustiorem, qui archetypam apostolorum et evangelistarum scripturam ipso fidelius expresserit. Hoc enim

* Prol. p. 58, col. 2.
† Prol. p. 41, col. 2.
‡ Lib. de Div. Officiis.
§ Prol. p. 98, col. 2.
‖ Ep. ad Leand. sect. ult.
¶ De Doct. Christ. lib. ii. cap. 15. Vide etiam cap. 11, 12.

* Cap. 15.
† Lib. ii. de Sp. Sancto, cap. 6
‡ De Civ. D. lib. xv. cap. 13.

si patrum atque ecclesiæ antiquæ judicio ita fuisset, ad eum certe aliquando, et non ad Græcorum exemplaria, pro veritate dignoscenda continuo provocassent, nec in hujusmodi verba toties irrupissent. Latinorum* codicum vitiositatem, quæ ex diversitate librorum omnium comprobatur, ad Græcam originem. unde et ipsi translatam esse non denegant revocandam fere, ex puris fontibus potius quam ex cœnosis rivulis bibendum esse. Et veritatem quærendam esse ad Græcam originem revertendo.

Secundo, hinc constat patribus hisce nullam tunc cognitam fuisse versionem Italam, aliamve quamlibet, vel in bibliothecis, ut putat Millius, extantem, vel aliunde comparandam, ex qua aliorum codicum Latinorum varietas aut dissonantia, tolli posset, aut N. Testamenti versio Latina ad integritatem suam restitui. Id liquet ex patrum omnium in hac ipsa quæstione alto silentio. Ad Græca exemplaria provocant omnes. Ad ea quoties in Latinis dubium aliquod occurrat, recurrendum esse uno ore pronunciant, Italam quandam versionem Latinis cæteris præferendam esse unus, quod sciam, Augustinus pronunciat, ex ea reliquas emendandas esse ne unus quidem. Audi Hieronymum clara voce sciscitantem, "Si Latinis† exemplaribus fides est adhibenda, respondeant quibus? Tot enim sunt exemplaria pene quot codices: sin autem veritas est quærenda de pluribus, cur non, ad Græcam originem revertentes, ea quæ vel a vitiosis interpretibus male reddita, vel a præsumptoribus imperitis emendata perversius, vel a librariis dormitantibus aut addita sunt, aut mutata, corrigimus? De N. Testamento nunc loquor quod (excepto apostolo Matthæo) Græcum esse non dubium, hoc certe cum in nostro sermone discordat, et in diversos rivulorum tramites ducit, uno de fonte quærendum est." Latuit ergo Hieronymum Romæ degentem, et Damaso P. familiarem, ea quæ Millio, post longum hoc ætatis intervallum compertissima (si fides ei sit adhibenda) fuit versio pura Italica, ad optimos codices adornata, solisque apostolorum authenticis dignitate forte inferior. Latuit Hieronymi adversarios studiose de illo detrahentes, quod quædam in evangeliis emendare tentaret, et Latinorum codicum vitiositatem ad Græcam originem revocaret. Latuit denique Damasum P. id Hieronymo in mandatis dantem, ut "ex Latinorum exemplaribus variantibus quæ sint illa, non quæ cum versione Italica, sed cum Græca consentiant veritate, decerneret."

SECTIO TERTIA.

Ad Millium jam redeo, qui excussis aliquot ex modo memoratis atque antiquissimis codicibus, ut et allegationibus patrum‡ vetustissimorum Latinorum, in ea prope fuit sententia assecutum se esse quæ in plerisque N. Test. locis fuerunt ipsius Italicæ genuina, et quibus Græcis Latina ista responderint.

Quæro ex quibus patrum veterum monumentis id consecutus sit; an ex Irenæi Latinis, ad quos in lectionibus ejus variantibus sæpius nos mittit? Nihil minus, ipso enim Millio§ monente, paucis in locis, necnon ex contextu orationis satis haud assequi possis quænam fuerit codices Irenæi lectio; et in hac, inquam, interpretatione Latina ex adductis per omnem fere paginam locis N. Test. pro seculo isto haud facile credibilis apparet Italici textus interpolatio.

An ex Tertulliano ad quem sæpe provocat? Nec id quidem; fatente enim eodem Millio,‖ "in eo citata sunt s. codicis loca fere negligentius, ex memoria, contracte, ad sensum, haud sine levicula aliqua subinde mutatione; ipsisque porro allegatis ab eo testimoniis, immista sunt nonnunquam aliqua a stylo Vulgati interpretis diversa, Africanæ φράσεως, et vocabula mire barbara; immo penes se habebat Italicæ¶ exemplar haud parum maculatum certe:" adeo ut hoc patre uti in scripturis ad originalem Græcum emendandis, esset plane otio et opera abuti.

De Cypriano idem est** Millii judicium, "ex allatis ab illo N. T. pericopis manifestum esse Italicam tractu temporis magis magisque fuisse interpolatam," adeo ut in illo nihil fere notatum videam, nisi lectiones vitiosas, aut ex Africanis aliisque versionibus profectas.

Denique, aliis Latinis patribus sepositis, in uno Ambrosiastro, unoque Augustino tandem acquiescit. Hilarius enim, qui sub Ambrosii titulo diu latuit, Romanus diaconus cum esset, ab eo spes erat versionem Italam, si quæ tum purior extitisset, castius et sincerius exhibendam. Sunt autem de hoc Diacono observanda tria, primo eum nimirum,* ipso teste, hos commentarios edidisse, cum ecclesiæ Romanæ rector esset is ipse Damasus, qui Hieronymo invidiosum illud munus imposuerat de Latinis codicibus dissidentibus ex Græca veritate decernere, adeoque eo ipso tempore quando remedio isto, Damasi saltem judicio, indigebant Latini codices universi. Secundo, ex utriusque inspectione pro compertissimo habebit lector vel Hieronymi Vulgatam vel Hilarii valde corruptam prodiisse, quod ex variantibus Hilarii lectionibus ad calcem hujus operis conjectis, oculari demonstratione constabit. Tertio, "Præscribitur nobis (inquit Hilarius) de Græcis codicibus quasi non ipsi invicem discrepant.——Constat autem quosdam Latinos, porro olim de veteribus Græcis translatos codicibus, quos incorruptos simplicitas temporum servavit et probat." "Ita," inquit† Millius "Latinus de Græcis, cæcus, ut aiunt, de coloribus, nihil de codicibus Græcis novit Ambrosiaster." Somnium ejus de Latinis codicibus incorruptis ipsius Hilarii textus refutabit.

Ad Augustinum jam venio. Is autem Græcam linguam suis Latinis necessariam pronunciat; ut "ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum infinita varietas;" et quod in Latinis codicibus titubat, Græcis haud dubio cedere oportere ait, adeoque codices Græcos Italicæ suæ versioni eundem prætulisse res ipsa loquitur. Adeo ut si verum id esset, quod pro vero, contra experientiam, nobis obtrudit‡ Millius, "Augustini, nempe, opera portionem bene magnam versionis Italicæ, qualis in codicibus illius ætatis ferebatur, exhibuisse," nihil inde profecerit Millius, partim quod codices, ante ætatem istam, fatente eodem Millio, misere interpolati essent; partim quod ipse Augustinus codices istos qualescunque fuerint, et Græcis corrigendos esse asserat. Denique ad Augustinum provocat Millius contra Augustini ipsius ad Hieronymum verba, quæ ad hunc modum se habent:§ "Proinde haud parvas Deo agimus gratias de opere tuo, quod evangelium ex Græco interpretatus es, quia pene in omnibus nulla offensio est, cum scripturam Græcam contulerimus, unde si quispiam veteri falsitati (N. B.) contentiosus fuerit, prolatis collatisque codicibus, vel docetur facillime, vel refellitur; et si quædam rarissima merito movent, quis tam durus est qui labori tam utili non facile ignoscat, cui vicem laudis referre non sufficit?" Quibus adjicias Hieronymi his verbis responsum; "Si me, ut dicis, in N. Testamenti emendatione suscipis, exponisque causam cur suscipias, quia plurimi linguæ Græcæ habentes scientiam, de meo possint opere judicare, eandem integritatem debueras etiam in Veteri credere Testamento." Hinc verisimile est Dupinium recte contra Millium dicere "Augustinum ex instituto versionem ab Hieronymo reformatam" in operibus, post eam editis, allegasse.

SECTIO QUARTA.

Supersunt jam codices MSS. iique, si Millio fides, ante castigationem ab Hieronymo conceptam exarati; Codices nempe Cant. Clarom. Germ. qui omnes unum tantum volumen N. Testamenti constituunt. "Hi," inquit Millius, "Italicam versionem qualis existebat ante Hieronymi tempora, nobis exhibent:" hoc est Hieronymo‖ judice, "vitiis undique scatentem, iisque adeo multis, ut ea tantum corrigere instituerit quæ sensum videbantur mutare; reliqua manere passus sit, ut fuerunt," ne multum a Latinæ lectionis consuetudine discreparent. "Magnus siquidem error in nostris codicibus inolevit (inquit Hierony-

* Hieron. Ep. ad Marcellam.
† Epist. ad Damasum.
‡ Prol. p. 41, col. 2.
‖ Ibid. p. 49.
** Ibid. p. 67.
§ Prol. p. 58, col. 2.
¶ Ibid. p. 59.

* Com. in Tim.
† Prol. p. 139, col. 2.
‡ Ibid. p. 80, col. 1.
§ Ep. 10, p. 44.
‖ Præfat. ad Damasum.

mus), et apud nos mixta sunt omnia." Non alium de hac controversia judicem desideramus quam Hieronymum, ocularem codicum tam Græcorum quam Latinorum inspectorem. Quid hic Millius? Hieronymum mendacii incusat, immo contra constare dicit* "haud alterius generis vitia versionem hanc Italam contraxisse, quam quæ cæteri omnes codices, tractu temporis, incuria, et licentia librariorum. Codices vero Græcos ad quos revertendum centebat Hieronymus, in multis abiisse a primævis illis e quibus Latina hæc profluxere. Verbo dicam," inquit, "libri qui hac ætate ferebantur, etiamque præstantissimi quique, interpolati erant et mixti, ne Origeniani quidem, et cæteri probatiores, ad quorum fidem ex occasione provocat Hieronymus, ab assumentis aliisque vitiis vacabant, soli puri et immaculati erant qui ex autographis apostolorum manabant, proximi istis, licet haud ita puri, quos aliquanto post constitutionem canonis N. Test. describi contigerit, et ex horum aliqua expressa erat versio Italica, adeo ut, ad ipsam emendandam ex Græco, consulendi forent codices, si qui extarent, similes istis ad quorum textum erat composita. Quod autem hos una cum aliis istorum temporum interpolarint magis magisque librarii ante seculum Hieronymi, frustra ex temporum posteriorum Græcis institui ejus in integram restitutionem: cum enim a lectione quam referebat hæc versio, abierint haud raro libri recentiores, certe quo propius in ea recensenda ad hos acceditur, eo magis Italicam a primogenia sua scriptura reddes alienam; nec reformabis ipsam, sed transformabis in novam nescio quam, a genuina vet Italica plurimum discrepantem."

Putares, lector, te audire Morinum aliquem, aut Amelotium, pro Latinis codicibus, tanquam pro aris et focis contendentem, potius quam protestantem, aut ecclesiæ Angl. filium. Ut autem hic mittam ea quæ hic Millius de versione primæva Italica tam fidenter asserit esse gratis dicta, cui unquam persuadebit, Origenis temporibus, hoc est, dum exemplaria in ecclesiis suis archetypa consulenda essent, ejusque Pamphili et Pierii opera tam egregie laboratum est, ut integre conservarentur, vitiis ita scatuisse, ut non ex iis, sed Italica nescio qua versione, per Millium tandem forent emendanda. Aliud certe existimavit Augustinus, qui pro versione Hieronymi Deo haud parvas egit gratias, eamque eo nomine præcipue suscepit, quod viri in Græcis versati de ea judicare potuissent? Quis ferat Millium tam audacter pronunciantem Græcos codices, e quibus Hieronymus Latinorum sphalmata emendavit, ante seculum Hieronymi a librariis adeo magis magisque interpolatos fuisse, et operam in iis consulendis plane inserit Hieronymus, nec Vulgatam ex eorum collatione emendatam nobis exhibuerit, sed potius in novam transformatam, et a genuina veteri Italica, quam sibi per somnium excogitavit Millius, plurimum discrepantem? Denique cum dicit† "In saniora consilia reversum esse Hieronymum, dum ita calamo temperavit, ut iis tantum quæ sensum mutare videbantur correctis, reliqua manere pateretur ut fuerant," quid aliud agit quam insaniæ Hieronymum arguere, codicum Latinorum sphalmata ex Græca veritate corrigentem, insaniæ Damasum id munus eidem imponentem, insaniæ Ambrosium potiorem illius auctoritatem concedentem, insaniæ Augustinum de libris Græcis apud ecclesias doctiores et diligentiores loquentem, e quibus Latini codices corrigerentur, iisque Latinos codices cedere oportere pronuncientem? insanivisse demum universam ecclesiam existimare, quam in hanc sententiam concessisse monet ὁ πάνυ Waltonus? Verbo dicam, aut in his tam audacter, et quasi de tribunali pronunciatis, ipse Millius, aut totus mundus insaniit.

Porro in consilium adhibuisse se dicit Millius,‡ "Vulgatam hodiernam quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ." Frustra, se judice. "Jam," enim inquit, "quando Latina nostra longo seculorum tractu misere corrupta sunt, vix illi libri sunt minus probati quam qui maximam præferunt cum Latinis nostris consonantiam." Simonius, cujus criticam in N. T. merito laudat Millius, id fieri non posse contendit hoc argumento, quod multa in veteri Vulgata menda intacta reliquerit Hieronymus, ne Latinorum suorum aures offenderet. Ex libro autem mendis quamplurimus adhuc scatente, et in paucis non semper recte, si Millio* fides, mutato, nihil certo colligi posse quo vetus Italica ad suam integritatem restituta esset, nemo non videt.

Horum, inquit Millius,† "mediorum cum textu Græco commissorum adminiculo, sive excussis antiquissimis codicibus, et allegationibus vetustissimorum patrum Latinorum, exactisque iis singulis ad fontem Græcum, assecutum me esse confido, quæ in plerisque Nov. Test. locis fuerint ipsius Italicæ genuina."

Juvat hic Millium Millio committere. Hieronymum a Millio reprehensum audivimus, quod ad hos fontes, librariorum interpolationibus, ejus ætate magis magisque vitiatos, provocaverit. Id Millius post mille et ducentos annos, se felici opera præstitisse existimat, quod frustra Hieronymus, cum suis interpolatis Græcis aggressus est. An id Hieronymo accidit codicum Latinorum vetustissimorum, aut patrum Latinorum inopia? Mirum contingere id potuisse Latino Romæ id temporis agenti, cum opus illud concinnasset, et de scriptis Latinorum patrum usque ad suam ætatem in catalogo suo judicium proferenti. Id unum dicendum superest, Hieronymo judicium, vel criticum illum nasum in genuinis decernendis defuisse, qui Millio tandem in eadem opera versanti contigit, aut juxta Augustinum, "operam omni laude majorem in veteri falsitate corrigenda Hieronymum præstitisse." Porro si Græci codices ita, Hieronymi ætate, interpolati fuissent, ut nullum ex iis certum judicium de Latinis codicibus ferre potuerit Hieronymus,‡ unde est quod Codicem Alexandrinum inter exemplaria Vet. Test. non tantum toto orbe vetustissima, sed et probatissima ponat Millius, "ita ut certe ab ipsis fere canonis incunabulis," inquit, "vix extitisse censeam qui archetypam evangelistarum et apostolorum scripturam fidelius expresserit?" An codicem hunc Hieronymo, qui ad Pierii et Origenis exemplaria in bibliotheca Alexandrina conservata toties provocat, ignotum fuisse existimandum est? Codicem ex quo versio Æthiopica§ prodit, unum e primævis, aut ad primævum aliquem expressum esse censet Millius, quo jure videmus. Idem de versione Coptica‖ pronunciat, eam nempe ex fonte Græco profluxisse, exemplari optimo, unoque e primævis, aut certe ex hujusmodi aliquo descripto. Inter codices Millio jam notos, ex quibus Novum Testamentum mendis bis mille purgatum se nobis exhibuisse præ se fert Millius, Hieronymo in Palæstina versanti, bibliothecæ Alexandrinæ scrinia pervestiganti, Antiochiam, Constantinopolin, variasque Asiæ provincias perlustranti, immo dum in Ægypto ageret monasteriorum Nitriensium codices evolventi, ne unum quidem ex tot Græcis codicibus primævis contigisse, ex quo Latinos suos emendaret, quis sanus judicaverit?

---

* Prol. p. 81, col. 2.
† Ibid. p. 81, col. 2, et p. 82, col.
‡ Ibid. p. 117, col. 2.

LIBRI SECUNDI CAPITIS PRIMI.

ARGUMENTUM.

Continet vindicationem locorum quorundam insigniorum, in quibus lectiones variantes majoris momenti esse videantur, viz. τὸ εἰκῇ, Matt. v. 22; ἐξομολογία, Matt. vi. 13; νεκροὺς ἐγείρετε, Matt. x. 8; quæ omnia adjectitia esse contendit Millius. Ἡ ἐως τοῦ οὐρανοῦ ὑψωθεῖσα, var. lect. μὴ ἕως, Matt. xi. 23; τί με λέγεις ἀγαθόν v. l. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, Matt. xix. 17; τὸ γεννώμενον ἅγιον, v. l. ἐκ σοῦ ἅγιον, Luc. i. 35; καθαρισμοῦ αὐτῶν, v. l. αὐτῆς, Luc. ii. 22; γενηθήτω τὸ θέλημά σου——ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, Luc. xi. 2. 4; adjectitia hic censet Millius, οὐδὲ ἓν ὃ γέγονεν, Joh. i. 3, 4; ἐν αὐτῷ ζωὴ ἦν, v. l. οὐδὲ ἕν, v. 3, ὃ γέγονεν ἐν αὐτῷ, &c. v. 4; εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἔξεστι, desunt Act. viii. 37; οὐκ ἐνόησαν, addit Millius, Rom. i. 32, τῷ Κυρίῳ δουλεύοντες, v. l. τῷ καιρῷ, Rom. xii. 11; ταῖς χρείαις τῶν

---

* Ibid. p. 82, col. 1.
† Ibid. p. 41, col. 2.
‡ Ibid. p. 143, col. 2.
§ Ibid. p. 124, col. 1.
‖ P. 152, col. 1.

ἁγίων κοινωνοῦντες, v. l. ταῖς μνείαις, Ibid. v. 13; οἷς οὐδὲ πρὸς ὥραν εἴξαμεν, v. l. οἷς πρὸς ὥραν, Gal. ii. 5; ἐπιψαύσει σοι ὁ Χριστός, v. l. ἐπιψαύσει σου, et ἐπιψαύσεις τοῦ Χριστοῦ, Eph. v. 14; ἡ πρώτη σκηνή, v. l. διαθήκη, Heb. ix. 1.

Lectiones variantes a MSS. desumptas, quas nec antiqui patres, nec Græci commentatores, nec versiones vetustissimæ agnoverunt, jure optimo rejiciendas esse nemo inficiabitur. Ex iis lectionibus, quas agnoverunt, quædam magni momenti sunt, ideoque majorem disquisitionem postulant, et merentur; aliæ minoris, aut nullius momenti, quas accurata consideratione indignas quis non putat? Hac præsertim de causa, quod licet ex patribus non pauci, 2—5, 8, volumini exararint, raro Millius paginam caput aut librum indicet, ubi variantes suas lectiones reperire possimus; et licet in plurimis patrum editionibus scripturaram, quæ ab iis citantur, occurrant indices, adeo tamen manci et imperfecti sunt, ut vix dimidiam partem earum exhibeant, et in hac dimidia parte ex mendis librariorum miræ sint tenebræ. Ne tamen aliquid notatu dignum præteriisse videar, mihi molestum non erit in hanc rem aliquid temporis et laboris insumere.

1. Variarum lectionum quæ notabiles sunt, primam invenies, Matt. v. 22, πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, "Vox εἰκῇ," ait ille, "videtur omnino scholion esse, e margine codicis alicujus in textum admissum:" ego quidem hujusmodi conjecturæ parum faveo, nec in textum ecclesiis Christianorum publice recitatum insolens aliquod irrepsisse facile credam, nisi ex causa graviori, quam hic loci nullo modo invenio. Vulgatæ enim versioni, patribusque Latinis, habeo quod opponam, testimonium Justini M. Nec quis mihi merito objiciat, quod vocem εἰκῇ præterierit Justinus* secunda sua apologia his verbis, ὃς δ' ἂν ὀργισθῇ, ἔνοχός ἐστιν εἰς τὸ πῦρ. Periodus enim ista omnibus suis numeris non expleta est, atque μακὰ aliquis et μωρὲ pari jure ac εἰκῇ textu depellat. Idem de Irenæo dicendum est, qui Christi præcepta summatim enumerans ait,† "Dominus pro eo quod est non occides, neque irasci quidem præcepit;" sed‡ tribus aliis locis hunc ipsum textum proferens, diserte addit, "sine causa." Ita Cyprianus, lib. iii. p. 64, Apost. Constitutiones, lib. ii. cap. 53. Ita Chrysostomus, Euthymius, et Theophylactus in locum. Ita Basilius M. tom. ii. p. 447, Greg. Nyssen. de Beatit. or. 5, p. 818, et tom. ii. p. 791, Theodoretus, orat. 9, adv. Græcos, p. 621, et in Ps. p. 443, Ita Cyrillus Alex. in Zach. p. 768, Chrysostomus, hom. 6 in Divum Paulum, ed. Sav. tom. viii. καὶ ὁ Χριστὸς πάλιν, ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ οὐκ ἄλλως ὀργιζόμενος. Et edit. Mor. tom. iii. p. 25, εἴδες πανταχοῦ μέτρα, ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε, ὁ ὀργιζόμενος εἰκῇ· ἔστι γὰρ καὶ δικαίως ὀργίζεσθαι, et tom. iv. p. 84. Vide ibi Fr. Ducæum; et p. 114 et 116 bis; et tom. v. p. 315. Syrus autem et Copt. vocem hanc ita propriam hoc loco putarunt, ut retinere eam maluerint quam interpretari. Cum vero "vox εἰκῇ," ex Millii sententia, "necessario adhibenda videretur, ad emolliendum sc. quod aliqui durius dictum putarent;" ex ea sententia recte colligimus, quod vocem illam nemo quidem de industria omiserit; potuit tamen omitti ex oscitantia librariorum, quod aliis locis accidisse ipsi sæpissime in confesso est.

2. Ex insignioribus variantium lectionum secunda est, ea quæ dominicam orationem claudit doxologia, ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ ἐύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας, Matt. vi. 13, "quam Græcis liturgiis ortum suum debuisse" Millius multique critici judicant, quoniam sicut non reperitur apud Lucam xi. 4, ita neque apud patres Latinos; præterea deest apud Græcos, Origen. Cyprian. tertio seculo; Cyrillum Hierosol. Gr. Nyssen. quarto seculo; etiam ubi dominicam orationem ex professo interpretantur: ægre tamen in animum inducam meum precationi ab ipso Domino nostro compositæ commentitium aliquod adjecisse sanctos patres: quod sic hic loci factum esset, cur non etiam pari temeritate apud Lucam? Reperies quidem hanc clausulam in omnibus orientalibus versionibus, e quibus Syriaca, Waltono judice, apostolorum fere temporibus confecta est, et apud eruditos haud paucos, ait Millius,* "convenit ipsam seculo apostolico proxime sequente a viris apostolicis fuisse concinnatam;" legas eam apud Chrysostomum, Euthymium, Theophylactum, i. e. apud omnes Græcos commentatores in locum; Chrysostomus explicat eam, et explanat ad hunc modum, ταῦτα γάρ φησιν, αἰτῶ παρά σου, ὅτι οἶδά σε βασιλέα πάντων, αἰώνιον κεκτημένον κράτος, καὶ πάντα δυνάμενον ὅσαπερ ἂν θέλῃς, καὶ δόξαν κεκτημένον ἀναφαίρετον. Isidorus Pelusiota, Ep. lib. iv. ep. 24, dominicam orationem interpretatus est, atque ibi asserit, si recitaret aliquis hæc verba, ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ ἐύναμις, καὶ ἡ δόξα, καταφρονεῖν δὲ τοῦ πᾶσαν δύναμιν καὶ δόξαν πηγάζοντος, fontem interim omnis potestatis et gloriæ sperneret illum, quicunque sit criminis irremissibilis se reum facere; eosque solos eadem verba sincere proferre, qui ad singula Dei jussa toto corpore contremiscunt. Apostolicæ Constitutiones† hanc precationem bis exhibent pariter ac in textu, minime mutilam et decurtatam, eamque appellant nomine precationis, ἣν ὁ Κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο. Denique cum Lucianus Philopatrim suam absolvens ait, τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος καὶ τὴν πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθείς, illum dominicæ orationis initium, ac finem perstrinxisse censet Cotelerius. Originem‡ in hac re parvi facio, cujus testimonio si fides adhibenda esset, tum γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, item ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, de Lucæ textu, tanquam de loco non suo, tollenda sunt; temerarium facinus ac valde periculosum: ad summam, Gr. Nyssen et S. Ambrosius hanc clausulam non (prout innuit Millius) penitus omiserunt, sed more Græcarum quarundam liturgiarium hanc una cum doxologia Filii et Spiritus Sancti simul protulerunt. Gr. Nyssen enim suam dominicæ orationis explicationem peragit his verbis:§ "Quin stantes Deum precemur, Ne nos inducas in tentationem, sed libera nos a malo, a quo liberet nos gratia Christi, ὅτι αὐτῷ ἡ ἐύναμις, καὶ ἡ δόξα, ἅμα τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν." Ad eundem modum Pseudo-Ambr. lib. vi. de Sacram. c. ult. Denique cum hæc δοξολογία, testibus Drusio et Lightfooto, saltem quoad sensum, in publicis Judæorum liturgiis obtinuerit, et in versionibus Syrorum et Arabum, in confiniis gentis Judaicæ degentium, atque adeo ex iis hanc formulam recipientium, inveniatur, cumque apud patres Græcos invaluerit mos mentione Patris facta ei adscribere μεγαλοσύνην καὶ δόξαν εἰς αἰῶνας, ἀμήν, vide Clem. R. Epist. ed. Junii, p. 29, et in fine, verisimile est eam locum hic suum obtinere, potius quam manu aliena et temeraria huic s. orationi additam fuisse.

3. Matt. vi. 32, mentio facta est de additamento quodam ab Origene et Clemente Alex. haud semel citato; viz. αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται. "Ita tamen (ait ille) ut tricesimi tertii commatis loco positum haud putem; sed appositum potius interpretamenti gratia:" quod luce clarius fiet ex ipso Clemente, Strom. iv. p. 488, cum enim Christi verba citasset, ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην, addit, ταῦτα γὰρ μεγάλα, et deinde sequitur, τὰ δὲ μικρὰ, καὶ περὶ βίον ταῦτα προστεθήσεται ὑμῖν.

4. Cap. x. 8, νεκροὺς ἐγείρετε, "Probabile est adjectum hoc aliunde (ait Millius) et quidem ab ipsis pene Christianismi primordiis (cum id Syrus, Vulg. et Cant. legant) quoniam omittunt MSS. triginta amplius,‖ Basilius, Chrysostomus, Euthymius, et Theophylactus in locum." Sed extant hæc verba apud Hilarium canon. 9, apud Cant. et Alex. MSS. apud Cyrillum Alex. Is. p. 862, Glaphyr. in Deut. p. 426, et de Sancta Trinitate, lib. iii. p. 494. Cur autem omissa fuere ratio probabilis a Millio redditur, nempe, quod neminem ante Christi resurrectionem ab apostolis vitæ redditum legimus; qui maximam hujusce capitis partem ad secundam missionem Christo demum e mortuis suscitato respectum habuisse parum animadverterunt; hac forsan ex ratione ad illa omittenda facile adduci potuerunt: cur autem adderentur, ne color quidem, aut prætextus est,

* P. 63.
† Lib. iv. cap. 27.
‡ P. 189, 314, 320.

* Proleg. p. 127.
† Lib. iii. cap. 18, lib. vii. cap. 24.
‡ Not. in Con. Apost. p. 216.
§ Orat. 5, tom. i. p. 761.
‖ Tom. ii. p. 462.

cum novam afferant difficultatem, nulla adhuc mentione facta de mundatis leprosis pariter ac mortuis suscitatis. Ita cap. xi. 5, *χωλοὶ περιπατοῦσι, νεκροὶ ἐγείρονται* desunt (ait ille) in Origene in Joh. sc. p. 103. Sed longe fallitur opinione; primam periodi partem agnoscit Origenes, et alteram absque ulla variante lectione reperies Luc. vii. 22, ideoque utrum sint Christi verba, in dubium venire non potest.

5. Cap. xi. 23, *καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα· μὴ ἕως ποῦ οὐρανοῦ ὑψωθήσῃ*, MSS. quædam, Irenæus, lib. iv. cap. 70, p. 371. Sed ex annotationibus doctissimi Grabii constat, quod illa lectio non ipsius Irenæi, sed solius Latini interpretis sit: "Nam in nullo (ait Grabius) Græcorum patrum hunc locum ita allegatum reperio: Chrysostomus, Theophylactus, Arabica, Syriaca, Persica vers. textui assentiuntur."

6. Cap. xix. 17, *τί με λέγεις ἀγαθόν*; in annotationibus Millii Matthæus, inquit Origenes, *ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ τί ἀγαθὸν ποιήσω; διέγραψεν τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι, τί με λέγεις ἀγαθόν*; Sed Justinus M. in Dial. cum Tryph. p. 328, Irenæus, lib. cap. 17, Origenes contra Celsum, lib. v. p. 238, cum textu congruunt. De altera hac lectione venerandæ antiquitatis, silentium est apud Millium, viz. *Θεὸς ὁ πατὴρ*, vel, *πατὴρ ὁ ἐν οὐρανοῖς*, vel *πατὴρ μου ἐν τοῖς οὐρανοῖς*. Occurrit hæc lectio in Justino M. p. 328, Clemente Alex. Pædag. p. 118, Origene, ubi supra, Exhort. ad Mart. p. 160, Comment. in Joh. p. 38, et lib. i. de Principiis, cap. 3. Placuit forte Millio hanc lectionem prætermittere, quoniam, Ariana exorta controversia, vocem *πατὴρ* in evangelio scriptam fuisse præcise negarunt. Adjecta erat a Marcionitis, inquit Epiphanius.* Et orthodoxus in primo Dial. de Trin. (quem nonnulli† Athanasii fuisse putant) *οὐκ εἴρηται* (ait) *οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ πατὴρ, ἀλλὰ εἰ μὴ εἷς ὁ Θεός*. Vox quidem *πατὴρ* nec apparet jam in nostris MSS., nec agnita olim fuit a vetustis interpretibus. Cum vero Valentiniani, Marcionitæ, aliique hæretici hac voce causam suam fulcire putentur, sanctos patres hoc usurpasse verbum, reclamantibus MSS. suis quis credat? Hinc constat quam parum fidei et auctoritatis variantes ex iis desumptæ lectiones mereantur.

7. Matt. xxvi. 28, *τὸ περὶ πολλῶν ἐκχυνόμενον*, "Qui effundetur," Vulg. "Futurum se (ait ille) quod futuri loco; nec enim illis vinum hoc ipse sanguis Christi erat jam effusus, sed ejusdem mox effundendi symbolum." Sed N. B. (1.) quod omnes evangelistæ et apostoli cum de institutione sacramenti corporis Christi loquantur, dicunt *τὸ διδόμενον, τὸ κλώμενον*, Luc. xxii. 19, 1 Cor. xi. 24, et de sanguine Christi, *τὸ ἐκχυνόμενον*, Mar. xiv. 24, Luc. xxii. 20, verbum in præsenti tempore usurpantes, quoniam ex hac institutione facta est repræsentatio corporis Christi quod mox frangendum, et sanguinis Christi qui mox effundendus erat; per quam illos Domini mortem annunciare oportet, donec veniat. (2.) Quod eadem figura dicendi de ambobus sacramentis veteris fœderis utitur sacra scriptura; de circumcisione enim ante dicit quam Abraham circumcideretur, "Hoc est pactum meum, *αὕτη ἡ διαθήκη*, quod observabitis inter me et vos," Gen. xvii. 10. Et de agno paschali ante dicitur, *πάσχα ἐστὶ Κυρίῳ*, "Victima transitus Domini est," Exod. xii. 27, quam transivit Dominus super domos filiorum Israel, percussit autem omne progenitum in terra Ægypti. Vide annotata mea in hunc locum.

8. Marc. i. 2, *ἐν τοῖς προφήταις*, hanc lectionem pro virili parte jamdudum tubear; cui defensioni adjunge testimonium Hieronymi in Matt. iii. f. 8, lit. C. Nos autem nomen Isaiæ putamus additum scriptorum vitio.

9. Marc. xv. 25, "Erat autem *τρίτη ὥρα*, tertia hora, et crucifixerunt eum," Joh. xix. 14, *ὥρα ὡσεὶ ἕκτη*. Vide hoc *ἐναντιοφανές*, conciliatum in annotatis nostris ad hunc locum. Lectio *τρίτη* ad Joban. librariorum sine dubio est, non evangelistæ, inquit Millius.

10. Luc. i. 35, *διὸ γεννώμενον ἅγιον*. Hic loci MSS. omnesque versiones, et plurimi e patribus, post *γεννώμενον* addunt *ἐκ σοῦ*, quam lectionem versio Anglicana probat et firmat, dicendo "quod nascetur ex te;" nec injuria; id hunc enim modum legunt Irenæus, lib. iii. cap. 26, Tertullianus contra Prax. cap. 26, Novatianus de Trin. cap. 19, Origenes, Dial. contra Marcion. p. 121. Eutropio enim postulante ut ex scripto recitentur verba, recitantur *τὸ γεννώμενον ἐκ σοῦ*, hac simul nota adnexa, quod evangelista non dicit *διὰ σοῦ ἀλλ' ἐκ σοῦ*· ad eundem modum autor Quæstionum et Respond. ad Orthod. qu. 46, p. 430, Epiphanius, Anch. p. 69, Chrysostomus, ed. Mor. tom. v. p. 476. Quibus comites adjungit Millius Athanasium, Greg. Thaumaturgum, Titum Bost. et Hesychium. Videtur tamen illi quod hæc lectio ortu sit ex interpretamento, *ἵνα φῦσαι γενόμενον ἐκ Μαρίας πιστευθείη*. Pace tua dicam, docte editor, inter illas quas germanas esse acriter contendis, non una ex sexcentis pari atque hæc lectio auctoritate innititur. Vide Proleg. p. 72, col. 1.

11. Luc. ii. 22, *αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν*. Vulg. et Arab. *αὐτῆς*· veram et antiquam lectionem textui convenisse ex his Origenis verbis, hom. 14 in Lucam, f. 100, D, discimus; "Si scriptum esset 'propter purgationem ejus,' i. e. Mariæ, nihil quæstionis oriretur, et audacter diceremus Mariam, quæ homo erat, purgatione indiguisse post partum; nunc vero in eo quod ait 'dies purgationis eorum,' non videtur unum significare, sed alterum, sive plures." Vide hic Millium textum confirmantem, Prol. p. 64, col. 2. p. 72, col. 1. p. 80, col. 2. Corrige igitur annotata nostra in hunc locum.

12. Luc. xi. 2,——*γενηθήτω τὸ θέλημά σου*, ver. 4, ——*ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. Utraque petitio, ait Origenes,* explicans hanc precationem, *παρὰ Λουκᾷ σεσιώπηται*. Notat et Augustinus† "quod evangelista Lucas in oratione dominica petitiones non septem, sed quinque complexus est,——Ostendens ergo Lucas tertiam petitionem duarum superiorum esse quodammodo repetitionem, magis eam prætermittendo fecit intelligi. 'Et libera nos a malo' iste non posuit, ut intelligeremus ad illud superius, quod de tentatione dictum est, pertinere." *Δοκεῖ δέ μοι* (inquit Origenes) *ὁ Λουκᾶς διὰ τοῦ, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἐνιάμει ἐδιδαχέναι καὶ τὸ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. Omittuntur in Vul. et in plerisque exemplarium Latinorum, ait Maldonatus; quem tamen habemus ingenue confitentem, quod extent in omnibus fere MSS. Græcis. Agnoscunt has petitiones, et interpretantur, Euthymius et Theophylactus, et singulæ versiones orientales. Origeni quos opponam habeo Sanctum Cyprianum, Cyrillum Hieros. Gr. Nyssenum, Chrysostomum, in quorum commentariis de insigni hac omissione altum silentium est: Augustino Augustinum oppono, qui in tractatu de verbis Domini secundum Lucam universas septem petitiones diserte enumerat; et S. Ambrosius hanc precationem e Luca textui congruentem depromit. Vulgatam minoris facio, quæ in Luca sic exorditur, "Cum oratis, dicite, Pater, sanctificetur," &c. at vel ipse Origenes ait, *τοῦ δὲ Λουκᾶ οὕτως, Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*. Unde cogitur Millius dicere irrepsisse hæc ante tempora Origenis, Prol. p. 44, col. 1. Postremo etiam quod inter omnia exemplaria Græca, Millio teste, bina sola his petitionibus careant, quod si olim defuissent hæ petitiones tum in Græcis tum in Latinis MSS., eas tot Græcos librarios dedita opera adjecisse quis sibi unquam persuadere potest?

13. Luc. xi. 13, *δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν*. "*Ἀγαθὸν δόμα*, Cant. (et Origenes, ut opinor, qui tamen bonum illud interpretatur *Πνεῦμα τῆς υἱοθεσίας*) 'Spiritum bonum,' Vulg. cum quatuor MSS. 'magno consensu exemplarium; quibus ego sane magis assentior,' inquit Erasmus." Hæc Millius. Erasmi autem verba sunt, "Græci codices, qui tum aderant, legebant *Πνεῦμα Ἅγιον*· sed magno consensu reclamantibus exemplaribus Latinis etiam vetustis." Cecidit belle quod dixerat Latinis: omnia enim exemplaria Græca, Athanasius de Humana Natura Suscepta, p. 607, Theophylactus in locum, textui consentiunt, et explicantes versiculum nonum,—"Quærite et invenietis;"—ex his verbis recte colligunt, quod Pater sit daturus Spiritum Sanctum petentibus. Denique omnes orientales versiones reddunt *Πνεῦμα Ἅγιον*, sicut Chrysostomus, hom. 1 de Precatione, ed. Mor. tom. i. p. 747.

* Hær. xlii. p. 339. † Ath. tom. ii. p. 169.

* Περὶ Εὐχῆς, p. 23. † Ench. ad Laur. p. 116

14. Joh. i. 3, *οὐδὲ ἓν ὃ γέγονεν*——4, *ἐν αὐτῷ ζωὴ ἦν.* Tot hic loci variantes lectiones quot nec ipse Millius enumerare potuit. Apud commentatores plena errorum sunt omnia, adeo inter se invicem, et etiam a subimetipsis dissident, atque discordant, ut quicunque scripta eorum pervolutabit, næ incertior ille fiat multo quam dudum, 1. Quidam ex antiquis legunt, *ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν.* Ita Clemens Alex. Pædag. lib. ii. cap. 9, p. 186. Origenes Com. in Joh. p. 63 et 66, *φησὶ γὰρ καὶ ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν.* Alios quamplurimos hanc lectionem retinuisse ex eo colligitur, quod apud illos hujus versiculi clausula est, *ἐγένετο οὐδὲ ἕν.* Sed Maldonatus ait, "Non enim quia hæc tantum verba citare solent, continuo putandum est, ibi eos punctum finitæ sententiæ posuisse, sed ea tantum protulisse verba, quæ ad probandum id quod agebant satis erat, quod nos etiam sæpe facere solemus." Certum indicium quod Ambrosius, qui lib. iii. de Fide, cap. 3, fine, "Ipso factum esse nihil quod factum est," legendum esse contendit, vel potius apud plerosque obtinere, ait, aliquando non nisi hæc legat verba, "Omnia per ipsum facta sunt, et sine ipso factum est nihil," ut sermone 20 in Ps. cxviii.* Et quod magis mirum est, Hilarius, qui legendum esse dicit, "Sine ipso factum est nihil, quod factum est in ipso;" sæpe tamen in eodem libro non nisi hæc verba citat, "Omnia per ipsum facta sunt," aliquando hæc sola, "Sine ipso factum est nihil." Quod si hic Maldonati sermo ad Hilarium non exquisite quadraret, certo tamen certius est quadrasse illum cum omnibus fere Græcis patribus, qui textum ipsum firmant et corroborant. Altera autem lectio olim fuit Valentinianorum, Iren. lib. i. p. 39; Arianorum, Ambrosius, lib. iii. de Fide, cap. 3; Epiphanius, Anchor. p. 80, Eunomianorum et Macedonianorum; unde Chrysostomus in locum, *οὐδὲ γὰρ τὴν τελείαν στιγμὴν τῷ οὐδὲ ἓν ἐπιθήσομεν κατὰ τοὺς αἱρετικούς, ἐκεῖνοι γὰρ βουλόμενοι τὸ Πνεῦμα κτιστὸν ποιεῖν, φασὶν ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν·* similiter Euthymius et Theoph. Secunda lectio, quam memoratu vix dignam afferunt Epiphanius et Hilarius, cum quibusdam aliis, hæc est: "Nihil factum est quod factum est in ipso." Tertia est ipsius textus lectio, quam apud plerosque obtinuisse merito asserit Ambrosius. Nam ut silentio transeam supra memoratos, qui primam lectionem veluti hæreticam adjudicarunt, Cyprianus, lib. ii. contra Jud. §. 2, Hilarius de Trin. lib. i. p. 6, Epistola ad Antiochenos Ignatio ascripta, p. 298, Epiphanius, Hær. 51, p. 434, Hieronymus in Isa. xliv. et in Amos vi., lectionem in textu retinent; et licet Millius Gr. Nazianzenum primæ lectionis patronum adoptarit, in ea tota quidem re erravit: cum enim hæretici, qui Spiritum Sanctum creaturam esse contendebant, opinionem suam confirmarint ex eo quod dictum est de Christo, "Omnia per ipsum facta," et per consequentiam Spiritum simul Sanctum; hanc objectionem flocci facio, inquit Nazianzenus,† *πάντα γὰρ ὅσα γέγονεν εἴρηται, οὐχ ἁπλῶς ἅπαντα.* Præterea in hac lectione conveniunt omnes versiones, et quod germana sit lectio, colligi potest. 1. Quod vox *ἕν* postulare videatur, vel *ὃ γέγονεν,* vel saltem *τῶν γεγεννημένων χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν,* quod "absque illo factum est ne unum quidem eorum quæ facta sunt." 2. Si hæc lectio retineatur, sensus verborum erit perspicuus, alius obscurus, et explicatu perquam difficilis. Cum autem reduplicatio, figura dicendi apud Hebræos usitatissima, latuerit quondam patres, factum est quod alteram lectionem facilius admiserint, v. g. Isa. xxxix. 4, *πάντα τὰ ἐν τῷ οἴκῳ μου, εἶδοσαν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου, ὃ οὐκ εἶδοσαν.* Ita v. 20 hujus capitis, *καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν.* Quid multa? hoc potius inter varias ejusdem periodi puncturas, quam inter variantes lectiones annumerandum est.

15. Act. viii. 37, *εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστι.* Desunt hæc in Syr. Æthop. MSS. 20: unde pro commate *παραβεβλημένῳ* habet hic Millius,‡ a primis Christianismi seculis injecto, ut et alia in libro Actorum Apostolorum haud pauca; legunt siquidem Vulg. (Arab.) Irenæus, lib. iii. cap. 12, lib. iv. cap. 40 (unde, notante Grabio, apparet Irenæum hæc verba in suo codice legisse), Tertullianus de Bapt. cap. 18, Cyprianus ad Quirin. lib. iii. §. 33, Œcumenius in locum, Hieronymus, tom. iv. f. 46, lit. I, Augustinus de Fide et Operibus, cap. 9 et 12.—Idem tamen Millius, Prol. p. 40, col. 2, iisdem fere testimoniis adductus contrarium plane dicit, nempe, "Hunc versiculum pro injectitio olim a nobis habitum, lectum ab Irenæo constat, lib. ii. cap. 12, p. 229, et ad *αὐθεντίαν* ejus stabiliendam, haud parum conferunt Vulg. Tertullianus, Cyprianus." Nec difficile est rationem assignare vero proximam, cur ægre a quibusdam sequioris ævi scriptoribus hæc verba retinerentur; objici nempe ea solent in præjudicium disciplinæ et *πράξεως* ecclesiasticæ in restringendis tamdiu a baptismo catechumenis, ac tot iis fidei capita discenda proponendi more, priusquam ad salutare lavacrum admitterentur. Constat hoc ex illatis Tertulliani, Hieronymi, Augustini locis, in quibus huic objectioni responsum quale quale exhibent. Hinc denique præsul doctissimus hanc Cypriano notam apponit, "Leges ecclesiasticæ, quæ cavebant ne Judæi, vel gentiles, aliique indigni præpropere admissi, Christiano nomini dedecus inurerent, nec debent, nec possunt gratiæ divinæ prejudicare."

16. Rom. i. 32, *οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.* Integra hæc lectio (ait Millius) sic se habebat, *οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, οὐκ ἐνόησαν, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον δὲ οἱ ποιοῦντες αὐτὰ ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσι.* Hinc ex una parte sunt Vulg. et Latini patres qui Vulgata versione usi sunt, Cyprianus, Lucifer Calaritanus, Gildas, Hesychius Latine ab Hesychio Salonitano (inquit Cavius nostras) ad Vulgatam versionem adaptatus, Ambrosius, Pseudo-Hieronymus, Salvianus, Augustinus; atque his palmam defert Millius: ex altera parte sunt non omnes modo versiones orientales, sed etiam Chrysostomus, Theodoretus, Œcumenius, Theophylactus in locum, qui conantur rationem reddere cur *συνευδοκοῦσι* postponatur *ποιοῦσιν,* et sic textus lectioni robur addunt et firmamentum. Vide Chrysost. Hom. ed. Mor. tom. i. p. 145, tom. ii. p. 1023, tom. iii. p. 618, Epiphan. Hær. Orig. p. 585, Basil. tom. i. in Isa. p. 160, tom. ii. Mor. p. 450, Reg. Brev. p. 632, Greg. Nyssen. tom. ii. p. 734, et Theologium Diaconum ubi ad suas illum partes trahit Millius. Quæstio enim erat, ait Isidorus,* *τί ἐστι τὸ οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι;* respondet Isidorus, *οἱ μὴ νοήσαντες τὸ εἰρημένον* putant *περιπεπωθέναι τὰς λέξεις τὰς ἀποστολικὰς,* et legendum arbitrantur *οὐ μόνον οὐ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες,* i. e. cum Millio quidam sentiebant. Mihi autem non videtur, ait ille, *ἡμαρτῆσθαι ἐν τούτῳ τὰ ἀποστολικὰ βιβλία,*— et deinde ad recitandam et explicandam textus lectionem progreditur. N. B. Quod hæc Isidori verba citentur etiam ab Œcumenio in locum. Quod ad Clementem Rom. attinet in binis ad Corinthios Epistolis, scito illum perpaucos Novi Fœderis locos juxta textum allegasse; adeo ut in parag. 45, idcirco solum posteriorem versiculi partem ad hunc modum citasse videatur, quo facilius illam ad precedentia verba acommodaret, *ταῦτα γὰρ πράσσοντες στυγητοὶ τῷ Θεῷ ὑπάρχουσιν, καὶ οὐ μόνον οἱ πράσσοντες,* &c.

17. Rom. vii. 26, *εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ,* v. l. *χάρις τῷ Θεῷ,* sic Origenes, Exhort. ad Mart. p. 164, Cyrillus Alex. contra Anthropomorph. p. 178. Omnia autem Græcorum scholia textum referunt, (fallitur enim Millius cum Theodoretum excipit, qui in commentario suo alterius cujuscunque lectionis ne suspicionem quidem affert) et Sanctus Basilius, tom. i. p. 551. Utraque lectio idem significat, viz. gratia agenda est Deo. Tertia lectio, "gratia Dei," soli Vulg. auctoritati innititur, ejusque etiam depravatæ; Hieronymus enim uno loco legit, "Gratias ago Deo," ait Esthius in locum. Vide tamen Millium, Prol. p. 65, col. 1.

18. Rom. xi. 6, *εἰ δὲ ἐξ ἔργων οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.* Cum desint hæc verba quatuor MSS. Vulg. et per consequentiam Ambrosio et Latino Origenis interpreti, proinde subdititia summo consensu tradunt Erasmus, Zegerus, Esthius, Grotius, et Millius: genuina autem esse asserunt auctoritate graviores viri, Photius, Œcumenius, Theophylactus, Syr. Arab. Theodoretus, qui his non solum verbis utitur, sed in com-

* In v. 4.
† Orat. 37, p. 599.
‡ In locum.

* Isidor. lib. iv. ep. 60

mentario observat suo, quod apostolus in eandem sententiam loquatur, Rom. iv. 4, "Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum." His adde Chrysostomum, qui, tom. v. ed. Morel. p. 718, et citat textus verba et explicat: ὁ γὰρ ἐξ ἔργων νομικῶν σωθῆναι φιλονεικῶν οὐδὲν ἔχει κοινὸν πρὸς τὴν χάριν, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν, εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. Adeo longe fallitur opinione Millius, cum Chrysostomum ac Theodoretum hæc verba in commentariis suis non attigisse indicat.

19. Rom. xii. 11, τῷ Κυρίῳ δουλεύοντες, sic legunt e MSS. plus viginti, omnes versiones, Clemens Alex. Pædag. lib. iii. cap. 12, Basilius tom. ii. p. 471, omnia Græcorum scholia, Hieronymus Ep. ad Marcel. tom. ii. fol. 33, lit. D; cujus hæc sunt verba, "Illi legant, spe gaudentes, 'tempori' servientes; nos legamus 'Domino' servientes; illis placeat humanus sermo; nos cum Græcis, i. e. cum apostolo, qui Græce locutus est, erremus." "Latini omnes, excepto Ambrosio," inquit Esthius; qui tamen non potest non confiteri quod in Græco dicatur sic habere "Domino" servientes. Atque ad hanc lectionem stabiliendam non leve momentum affert dictio ipsa δουλεύειν, nam δουλεύειν τῷ Θεῷ, Κυρίῳ, Χριστῷ alibi occurrunt in Novo Fœdere; quod si δουλεύειν τῷ καιρῷ in toto sacro codice quæras, frustra suscipiatur labor. Millius tamen tum hic tum in proleg. suis, p. 61, 84, 117, 140, "Facile crediderim (ait) cum Erasmo τῷ καιρῷ esse germanam lectionem."

20. Rom. xii. 13, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Μνείαις genuinum, ait Millius locis pluribus. Lectioni tamen isti nemo favet præter Latinos patres quarti et quinti seculi, postquam celebrandi memorias martyrum, sepulchraque eorum prava superstitione frequentandi mos et consuetudo increbuit. Omnia autem Græcorum scholia, omnes versiones, ne ipsa quidem Vulgata excepta, et Sanctus Basilius, tom. ii. p. 471, χρείαις retinent. Esthius Ruffino astipulatur, eamque censet veriorem quæ Græcorum erat codicum, "quandoquidem eam (unum Ambrosiastrum cum Sedulio si demas) concorditer in textu habent, et exponunt, quotquot tam Latine quam Græce in hanc epistolam commentatos novimus, nec in ullo, vel Latino vel Græco, exemplari, quod hodie extat, diversa lectio repiriatur," existimatque non male, istud lectionis dissidium olim accidisse ex vicinitate Græcarum vocum χρείαις et μνείαις. Hoc autem mendum simul ac a librariis factum fuit, cupidis ulnis amplexi sunt e Latinis isti, qui superstitiosa sollicitudine et zelo sepulchra martyrum coluerunt, utpote quod consuetudini suæ aliquibus suspectæ, et a multis reprehensæ, majorem in modum patrocinari putarent. Hilarius, in sua ad Constantinum epistola, sic eum alloquitur, "Apostolus communicare sanctorum memoriis nos docuit, tu eas negare coegisti." Pro eo quod proferunt MSS. libri plerique et excusi omnes (ait Millius, Prol. p. 17, col. 1) videtur certe legisse Clemens Rom. in archetypo suo, ταῖς μνείαις τῶν, &c. et locum hunc interpretatur Clemens, "inopum, vel afflictorum Christianorum procul a nobis degentium memoriam habere μετ' οἰκτιρμῶν, seu ita ut ipsorum necessitates sublevemus." In hac Millii sententia οὐδὲν ὑγιές, sed purum ipsius commentum, sine ullo indicio B. Clementem de his verbis vel per somnium cogitasse. Sic enim incipit hæc sectio, "Oremus pro eis qui in aliquod peccatum lapsi sunt, ut detur illis ἐπιείκεια mansuetudo, et humilitas, quo non nobis, sed voluntati Dei cedant;" et deinde sequuntur verba a Millio citata, οὕτως γὰρ ἔσται ἔγκαρπος, καὶ τελεία ἡ πρὸς τὸν Θεὸν, καὶ τοὺς ἁγίους μετ' οἰκτιρμῶν μνεία, i. e. "sic enim memoria ipsorum cum commiseratione utilis ipsis et perfecta erga Deum, et sanctos erit." Judicent jam eruditi, utrum hic sit vola vel vestigium sublevationis inopum vel afflictorum Christianorum procul a nobis degentium, sive τῆς κοινωνίας τῶν ἁγίων, de quibus Millius tam fidenter agit. Judicent etiam utrum aliqua sit ratio existimandi Clementem hunc D. Pauli locum in animo habuisse: rogo denique, ubi facta est apud scriptores primorum ecclesiæ seculorum mentio τῆς κοινωνίας τῶν ἁγίων; Τὰς τῶν ἁγίων μαρτύρων μνήμας ποιεῖν, τῆς μνείας μαρτύρων τελεῖν, sunt phrases quæ apud canonum scriptores sæpius occurrunt. Sanctorum adhuc viventium, ταῖς μνείαις κοινωνεῖν nusquam. Frustra ergo ἐκ μνείας factum esse χρείας a scriba quodam eruditulo pronunciat Millius hic, et Prol. p. 46 et 82.

21. 1 Cor. x. 3, 4, τὸ αὐτὸ βρῶμα——τὸ αὐτὸ πόμα, deest τὸ αὐτὸ Alex. Æthiop. inquit Millius. At retinent Græca scholia, Vulgata, cæteræque versiones ad unum omnes, Irenæus, lib. iv. cap. 45, p. 317, Origenes in Matt. p. 414, in Joh. p. 134, contra Celsum, p. 197, in Num. hom. 7, f. 101, B. Basilius, tom. ii. p. 422, Macarius Ægypt. hom. 4, p. 22, Chrysostomus, ed. Mor. tom. v. p. 196, Cyrillus Alex. Glaph. in Exod. p. 314, et de Recta Fide, p. 39. Grave hoc quidem contra transubstantiationem argumentum ut e manibus nostris extorqueret, summam contulit diligentiam Esthius, non tamen vel unum e Latinis patribus τὸ αὐτὸ omiserint allegare potuit.

22. 2 Cor. x. 12, οὐ συνιοῦσιν. Omittunt Vulg. Clar. Gr. Lat. Ger. Lat. retinent igitur omnia (præter Clar.) Græca exemplaria et scholia. Ne tamen Vulgatæ suæ αὐθεντία diminuta esset, de Græcis, tanquam grammaticæ constructionis insciis, fidenter pronunciat Millius* in hunc modum: "Græci, quibus apostoli ista paulo præruptiora visa sunt, sumptis αὐτοὶ, ἑαυτοὺς, ἑαυτοῖς, in tertia persona, suppleverunt orationem istam per marginale scholion, οὐ συνιοῦσιν, quod irrepsit mox in contextum libri." En testes omni exceptione majores, quibus pudore suffundantur Græci, Ambrosiastrum qui hic omittit; nos autem, teste Esthio, contra fidem omnium exemplarium tam Latinorum quam Græcorum; Pelagium hæreticum, seu potius Pseud. Hieronymi commentarios, nullo judicio (teste Usserio†) a posteriore aliquo compaginatos; et Luciferum Calaritanum, cui opponimus D. Augustinum cum Græcis sæpius consentientem, scil. Comment. in Psal. xxxiv. cxviii. cxli. l. 22, contra Faustum cap. 27, et alibi.

23. Gal. ii. 5, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, "Expungendum porro est, (ait Millius‡) τὸ οὐδὲ, et legendum 'quibus ad horam cessimus subjectione:'" quam tamen Hieronymus ait solam esse lectionem quorundam Latinorum codicum, viz. Iren. lib. iii. cap. 13, p. 234, Tertul. contra Marc. lib. v. cap. 3, Ambrosii, reclamantibus quod fatetur Græcis. Græca scholia et singulæ vetustissimæ versiones, inter quas Vulgata, textui fidem faciunt, atque illius veritatem satis firmant. Sed conjectura auguratur Millius in ipso codice, quo usus est Vulg. interpres, defuisse negationem οὐδὲ, credo quod eam haudquaquam ferre videtur apostolicæ dictionis tenor, nedum ipsa rei veritas. Pace autem illius dicam. 1. Tenor apostolicæ dictionis postulat negationem: sermo enim erat de iis quæ acciderunt postquam ascendisset Hierosolymam Paulus; ubi "neque Titus (ait ille) qui mecum erat, cum esset gentilis, compulsus est circumcidi" (nam Millii forsan solius opinio est cessisse tandem Paulum permittendo ut circumcideretur Titus). Nunquam igitur iis Judæis cessit, qui circumcisionem gentilium necessariam ad salutem judicarunt. 2. Noluit Titum circumcidi, ea potissimum de causa, ut opponeret se falsis fratribus, qui κατελθόντες ἀπὸ τῆς Ἰουδαίας subintroierunt explorare libertatem quam habuerunt in Christo Jesu, ut eos in servitutem redigerent; quibus zelotis acriter resistendum esse duxit, ut veritas permaneret apud Galatas, sc. ut permanerent in libertate a jugo circumcisionis quam illis dedit evangelium Christi: hinc est quod capite quinto sic hortatur Galatas, "State, et nolite iterum jugo servitutis contineri; quoniam si circumcidamini, Christus vobis nihil proderit, evacuati estis a Christo, a gratia excidistis," 1, 2, 4. Quicquid igitur Morinus et Millius e contra litigent, certo certius est tum ipsam rei veritatem apostolicæ dictionis tenorem postulasse negationem.

24. Gal. ii. 11, ὅτε δὲ ἦλθε Πέτρος, et v. 14, εἶπον τῷ Πέτρῳ· Κηφᾶ——Κηφᾶ, sic Alex. (ait Millius, Prol. p. 70), aliique codices, Vulg. Euthalius, sed omnia Græca scholia et Arab. textum præferunt. De altera autem lectione in textum admissa in excusationem Petri, ut obviam irent blasphemiis Porphyrii, ad hunc modum judicium suum tulit Hieronymus. "Quibus primo respondendum, Alterius nescio cujus nescire nos nomen, nisi ejus qui in evan

* Prol. p. 48, col. 1.
† Vide D. Cave, Hist. Lit. p. 292.
‡ In locum.

gelio, et in aliis Pauli epistolis, et in hac ipsa, modo Cephas, modo Petrus scribitur; non quod aliud Cephas, aliud significet Petrus, sed quod, quem nos Latine et Græce Petrum vocemus, hunc Hebræi et Syri, propter linguæ inter se vicinam, Cepham nuncupent. Deinde totum argumentum quod oblique de Petro, Johanne, et Jacobo dicitur huic intelligentiæ repugnare." Vide Cotelerii notas in Constit. Apost. p. 99, 100.

25. Ἡ πρὸς Ἐφεσίους ἐπιστολή. Hanc inscriptionem hic clanculum, sed in Prol. p. 9, col. 1, ex professo et palam rejicit. In præfatione mea ad hanc epistolam, locisque citatis ab eo ad paradoxum suum stabiliendum, argumenta illius dilui, simulque ostendi, quod ab initio agnita fuerit tanquam Epistola ad Ephesios, ex testimoniis Ignatii in principio, Irenæi in medio, Clementis Alex. in fine seculi secundi, Origenis etiam et Tertulliani dicentis, lib. v. contra Marc. cap. xi. "Epistolam hanc nos ad Ephesios præscriptam habemus, hæretici vero ad Laodicenos." Vide etiam cap. xvii. quibus adde e tertio seculo S. Cyprianum, item Paulum ad Ephesios, Test. ad Quirin. lib. ii. §. 28, p. 48, lib. iii. §. 7, p. 64, §. 11, p. 66, §. 13, p. 67, §. 41, p. 77, §. 70, p. 85, §. 72, 73, ibid. 117, p. 90. Illud ipsum ostendo ex testimoniis in seculo quarto Athanasii, orat. 3 adv. Ar. ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους, p. 416, atque iterum p. 445, Epiphanii τῆς πρὸς Ἐφεσίους, Hær. Marcion. p. 147, 372, Greg. Nysseni, φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 596, διὰ τῶν πρὸς Ἐφεσίους λόγων, orat. prima de Resur. tom. ii. p. 828. Tametsi vero Basilium et Hieronymum allegat Millius asserentes quod hæc verba ἐν Ἐφέσῳ (in quibus cardo controversiæ vertitur) omissa fuerint quibusdam in exemplaribus, vel decipitur ipse, vel nos arte quadam fallere conatur. Testimonium Basilii occurrit, tom. i. p. 743, ubi se probaturum esse confidit, quod gentes utpote separatæ a Deo denominentur, μὴ ὄντες,— illi autem qui uniuntur Deo, οἱ ὄντες. Apostolus enim (ait ille) τοῖς Ἐφεσίοις ἐπιστέλλων, ὡς γνησίως ἡνωμένοις τῷ ὄντι διὰ ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν, εἰπὼν τοῖς ἁγίοις τοῖς οὖσι, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· οὕτω γὰρ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν. Hæc disserit Basilius* contra Marcionitas, et alios qui depravarunt scripturas, τὰ μὲν, inquit, τῶν θείων ἐξαίροντες, τὰ δὲ παρεγγραφέντες· et consilium illi fuit firmare veritatem hujusce lectionis, τοῖς οὖσιν ἐν Ἐφέσῳ, quam expunxerunt Marcionitæ, cum hanc epistolam ad Laodicenos datam contendissent. Atque hanc nimiam de voce ὄντες subtilitatem exagitat Hieronymus; "Quidam (inquit) curiosius quam necesse est, putant ex eo quod Moysi dictum sit, 'Qui est misit me,' etiam eos qui Ephesi sunt sanctos et fideles, essentiæ vocabulo nuncupatos;" quibus verbis pariter ac præfatione illius docemur, hanc epistolam ad Ephesios scriptam fuisse.

26. Eph. v. 4, ἐπιφαύσει σοι ὁ Χριστός. Ita legunt Græca scholia, et versiones omnes. Ita Clemens Alex. Protrept. p. 54, Athanasius, or. quarta contra Arianos, p. 427. Ait tamen Millius, Prol. p. 48, col. 2, ἐπιφαύσει σου "lectionem fuisse, quæ in codicibus Græcorum jam tempore Chrysostomi et Theodoreti extabat." Verba Chrysostomi sunt hæc, οἱ μὲν ἐπιφαύσεις φησὶ τοῦ Χριστοῦ, οἱ δὲ ἐπιφαύσει σοι ὁ Χριστός, μᾶλλον δὲ τοῦτό ἐστι. Theodoretus, καὶ τοῦτο μάλιστα τῇ ἀκολουθίᾳ τῶν εἰρημένων πρόσφορον. En utrosque lectionem hanc plane rejicientes; quibus accedit Hieronymus, cujus in locum hæc sunt verba, "Scio me audisse quendam de hoc loco in ecclesia disputantem, et non ut legimus ἐπιφαύσει σοι ὁ Χριστός, i. e. orietur tibi Christus, sed ἐφάψεται, i. e. continget te Christus recitantem, sed cum loci istius interpretatione ac contextu sensus 'iste non convenit:" ubi fontem lectionis hujus aperit, nempe fabulam de Adamo, in loco Calvariæ ubi Christus crucifixus est sepulto, et tactu corporis et sanguinis Christi vivificando.

27. Heb. ix. 1, εἶχε οὖν καὶ ἡ πρώτη σκηνή. Σκηνὴ omittunt Chrysostomus, Theodoretus, Vulg. et MSS. quamplurima. Subaudiendum διαθήκη monent Chrysostomus et Photius. "Irrepsit igitur (ait Millius in locum) editum σκηνή, ut videtur, ex proxime sequentibus, in quibus tabernaculi descriptio." Sed extat σκηνὴ apud Chrysostomum de Die Natali Domini, ed Mor. tom. v. p. 472, apud Theodoretum, et Œcumenium. In annotationibus meis in locum probavi quod hæc sit germana lectio; quam quidem sequentia verba, viz. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη extra omnem omnino dubitationem ponunt.

* P. 436.

LIBRI SECUNDI CAPUT SECUNDUM

Continet Examen variantium Lectionum in Evangelia Matthæi, Marci, Lucæ, Johannis, et in Acta Apostolorum.

SECTIO PRIMA—IN MATTHÆUM.

Cap. i. 6. Δαβὶδ δὲ ὁ βασιλεύς.] Deest ὁ βασιλεύς, Syr. Arab. Pers. Habent Hieronymus, Vulg. Theophylactus, et verba immediate præcedentia, "Jesse autem genuit" τὸν Δαβὶδ τὸν βασιλέα, satis indicant quod vocabulum illud hic retineri oporteat.

V. 18. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν.] Vulg. Pers. et Lat. Irenæus omittunt Ἰησοῦ, quod tamen agnoscunt Chrysostomus, Theophylactus, Syrus, et Arabs. Inconsulte igitur ac temere suspicatur Erasmus additum ex consuetudine recitationis ecclesiasticæ; male etiam rejicitur a Millio, Prol. p. 40, 42, 103.

Cap. ii. 1. Ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως.] Hæc verba diserte habent Hieronymus, Chrysostomus, Theophylactus, et venerandæ antiquitatis versiones omnes. Quod si desint forte illa in quatuor MSS., retinentibus amplius quam quadraginta, hoc non modo non labefactat lectionem, sed potius multo plus firmamenti et roboris ei dat. Sed "suspecta mihi fere sunt παρεμβλήσεως (inquit Millius*), quis verba tam insignia absque omni erroris occasione prætermiserit?" Quasi scribæ oscitantes nihil hallucinarentur! Sed ut frigido huic argumento responsum ex Millio demus, animum adverto, quod contendat is ipse "insignem illum locum Johannis de testimonio Patris, Verbi, et Spiritus ex Græcis ferme omnibus, ex MSS. permultis excidisse;" quid istuc igitur tam mirum, si hanc pericopen, parvi momenti, alteraque multo breviorem, præ incuria ac socordia sua quatuor forsan librarii prætermiserint? Verba etiam Joh. vi. 56, καθὼς ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν τῷ πατρί. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ· verba, inquam, tam insignia, ac numerosa, neutiquam interpolatis lectionibus adnumerari vult Millius; sed "pro genuina pericope, multis retro seculis omissa, habendo" arbitratur, Prol. p. 74, col. 1. Vide etiam Append. p. 32.

V. 4. Παρ' αὐτῶν.] Ita Græca scholia, versionesque. Ita Hieronymus; ita etiam, demptis quatuor, codices universi, et absque his verbis sensus non plenus est. "Nescio tamen (ait Millius) an irrepserint παρ' αὐτῶν jam olim ex v. 7 hujus cap." Prol. p. 154, col. 2.

V. 11. Et magi intrantes domum εὗρον τὸ παιδίον.] Origenes in Matt. p. 374, Chrysostomus, Euthymius. Theophylactus, MSS. plura, Æthiop. Syr. Arab. Pers. legunt εἶδον. Hieronymus vero, Vulg. Epiphanius, εὕρον. Quod si magi Christum oculis adspexerint suis, invenerint certe illum quem quærebant, et si invenerint, hoc non aliter quam videndo illum, et aspiciendo contigit: non in re igitur, sed in verbo controversia est; cum vero Herodes dixerit, ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, v. 8, si legas εὕρον, extrema primis optime respondebunt.

V. 18.] Desunt θρῆνος καὶ Hieronymo, Justino M. Dial. p. 304, versionibusque cunctis. Sed adsunt in Jer. xxxi. 15, unde, teste Hieronymo, citantur hæc verba, et cum Justinus M. diserte dicat Sanctum Spiritum locutum esse hæc verba διὰ Ἱερεμίου οὕτως, citans illa a propheta, non ab apostolo, satis magno argumento esse debet, quod citationibus illius parum fidei adhibendum sit. Versionibus autem, nempe, orientalibus, quæ textui Græco Hebraicum, et Latinis, quæ Hieronymum prætulerint, facile opponam Chrysostomum, Theophylactum, et LXX., qui cum editis congruunt.

* Prol. 162, col. 2.

Cap. iii. 8. *Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας.*] *Καρπὸν ἄξιον*, magis probat Millius; nimirum quia codices plurimi, Lat. Irenæus, lib. ii. p. 212, Vulg. Arab. Copt. Æthiop. sic legunt. *Πρὸς τοὺς φαρισαίους καὶ σαδδουκαίους*, inquit Origenes,* Comm. in Joh. p. 119, *ποιήσατε, ἐνικῶς, καρπὸν ἄξιον τῆς μετανοίας· πρὸς δὲ τοὺς ὄχλους παρὰ Δουκᾶν πληθυντικῶς καρποὺς ἀξίους.* Nulla hic in sensu diversitas; constat enim moneri pharisæos et sadducæos ut digna veræ pœnitentiæ opera facerunt. Lectionem autem in textu tuentur ac defendunt Syr. Chrysostomus, et Theophylactus in locum; Basilius, tom. ii. p. 425, qui citat hæc verba nominatim ex Matthæo in numero plurali; Cyrillus Alex. qui sic legit in Matthæo, Comm. in Isa. p. 315, in Mich. p. 408, et Hom. Pasch. 5, p. 43; immo et ipse Origenes, qui eodem in commentario, p. 115, habet hæc verba, *ποιήσατε οὖν καρποὺς ἀξίους μετανοίας· ταῦτα γὰρ ὑπὸ τοῦ Βαπτιστοῦ εἴρηται παρὰ τῷ Ματθαίῳ*, N. B. *ἰδόντος πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους πρὸς τὸ βάπτισμα.* Nota etiam quod *τὸ παρὰ Δουκᾶν*, utut citatur a Millio, non est apud Origenem, qui loco prius dicto forte mysterium quoddam pro more suo celavit, quod explicatu difficile est.

Cap. iv. 12.] *Ὁ Ἰησοῦς* deest in duobus MSS. Æthiop.; sed Græca scholia, Hieronymus, et antiquæ versiones præter Æthiop. omnes retinent illud vocabulum; nec injuria, absque enim illo claudicaret periodus; sed judice Millio "subintellectum ὁ Ἰησοῦς scribæ jam olim in textum introduxere," Proleg. p. 148, col. 2.

Cap. v. 27. *Ἐρρέθη τοῖς ἀρχαίοις.*] *Τοῖς ἀρχαίοις*, Millio additum videtur, quanquam Chrysostomus, Theophylactus, Cyrillus, Alex. in Julian. p. 9, et Theodoretus in Psal. ix. p. 433, e Græcis; et Lat. Irenæus lib. iv. cap. 27, p. 314, Hieronymus, et Vulg. *τοῖς ἀρχαίοις* agnoscant. Cum igitur nemo dubitet quin hoc dictum fuerit antiquis, et allegatum sit a tot patribus, nulla cujuscunque variantis lectionis mentione facta, cur rejiciant, causæ nihil est.

V. 32. *Καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.*] Deest hic pericope in Cant. cod. aliis, teste Augustino, ait Millius. Sed extat apud versiones omnes, Basilium, tom. ii. p. 491, Hieronymum, Chrysostomum, Theophylactum, et quod caput est infra cap. xix. 7, et Luc. xvi. 18, ubi eadem loquendi se obtulit occasio.

V. 44. *Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς.*] "Chrysostomo (quantum ex commentariis assequor) Copt. Vulg. Fulgentio, Salviano, Hieronymo;" sic Millius. Sed totam hanc pericopen neque mutilam neque decurtatam reperias apud Chrysostomum, Theophylactum, atque omnes orientales versiones; et tam Hieronymus quam Vulg. legunt, "Benefacite his qui oderunt vos."

Cap. vi. 1. *Προσέχετε τὴν ἐλεημοσύνην ὑμῶν.*] Plerique antiquorum patrum legunt *δικαιοσύνην*, inquit Junius, teste Millio. Ex libris tamen impressis ne unus quidem ab illo coram productus est, neque ego unum aliquem e patribus adhuc reperire potui qui habeat *δικαιοσύνην*. Origenes in Matt. p. 255, Greg. Nyssen. tom. ii. p. 743, Basilius, tom. ii. p. 416, Chrysostomus, Theodoretus, et Theophylactus, retinent *ἐλεημοσύνην*. "Nec dubito (sic pergit Millius) quin Matthæi צדקה, *δικαιοσύνην* reddiderit hoc loco Græcus interpres." Ego vero imprimis nego Matthæi Græca esse interpretis, et non ipsius apostoli. Vide dissertationem nostram de hac quæstione. Secundo, quæro cur idem interpres eodem modo idem vocabulum non reddiderit v. 2—4, ubi eadem de re agitur; "Attendite ne faciatis *ἐλεημοσύνην ὑμῶν* coram hominibus, alioquin mercedem non habebitis apud patrem vestrum:" per modum illationis sequitur v. 2, "Cum ergo facis *ἐλεημοσύνην*, ne facias sicut hypocritæ, ut honorificentur ab hominibus." Dein per modum consilii, "Te autem faciente *ἐλεημοσύνην*, nesciat sinistra tua quid facit dextra," v. 3. Quorum ratio sequitur his verbis, v. 4, "Ut sit *ἐλεημοσύνη* tua in abscondito." Quis jam non videt *ἐλεημοσύνην* pro genuina lectione habendam esse?

V. 4. *Ἐν τῷ φανερῷ.*] Desunt hæc apud Origenem in Joh. p. 238, Hieronymum, Vulg. Augustinum, qui notat se in Græcis non invenisse, sed tantum in Latinis aliquot. Agnoscunt nihilominus Chrysostomus, Theophylactus, Constit. Apost. lib. iii. cap. 14, Basilius, tom. ii. p. 429, Syr. Arab. Pers. Legenda esse constat ex antithesi in propatulo. Ita Maldonatus.

V. 21. *Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.*] Hic Chrysostomus legit *ὅπου ὁ θησαυρὸς ἀνθρώπου, ἐκεῖ ἡ καρδία αὐτοῦ*. Basilius, tom. i. p. 340, *σοῦ* pro *ὑμῶν* utrinque, sicut etiam Hieronymus; et Vulg. parvo admodum discrimine. Sed Theophylactus versionesque orientales ab excusis non dissentiunt; et verba illa, *θησαυρίζετε ὑμῖν*, v. 19, 20, et Sanctus Lucas, qui hæc ipsa Christi verba citat, cap. vi. 31, lectionem textus firmant. Vide tamen Millii Proleg. p. 42, col. 1.

V. 25. *Καὶ τί πίητε.*] "Desunt hæc (inquit Millius) apud Æthiop. Vulg. Arab. Epiphanium, Basilium, Chrysostomum, Euthymium, Hilarium, Hieronymum." Habent autem Theophylactus, Syr. Pers. et pace doctoris, Arabs. Quod si cum repetantur hæc verba, v. 31, recte legamus, *μὴ οὖν μεριμνήσητε λέγοντες τί φάγωμεν, ἢ τι πίωμεν*; mihi quidem argumento est etiam hic recte legendum esse, *τί πίητε*.

V. 34. *Τὰ ἑαυτῆς.*] Ita Basilius, Moral. tom. ii. p. 451, et Theophylactus. Chrysostomus vero *περὶ ἑαυτῆς*, quod in idem recidit.

Cap. vii. 2. *Καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.*] Allegantur hic codices plurimi, Theodoretus, et Theophylactus, qui legunt *μετρηθήσεται*. Quibus opponere possem Polycarpi Epistolam ad Philip. §. 2, Clementem Alex. Strom. ii. p. 399, Origenem, Comm. in Matt. p. 335, et in Joh. p. 396, qui legunt *ἀντιμετρηθησόεται* (Origenes autem in Jer. p. 161 habet *μετρηθήσεται*) sicut et Chrysostomus, ut et Vulg. et Hieronymus, qui habent "remetietur:" sed hoc atque illud idem valet.

Cap. viii. 8. *Εἰπὲ λόγον*, v. l. *λόγῳ*. V. 18. *ἐν τῇ ὥρᾳ ἐκείνῃ*, v. l. *ἀπὸ τῆς ὥρας ἐκείνης.*] Absque discrepantia quæ sensum afficiat.

V. 25. *Καὶ προελθόντες οἱ μαθηταὶ αὐτοῦ.*] Desunt *οἱ μαθηταὶ αὐτοῦ* apud Hieronymum et codices quosdam Latinos: agnoscunt autem Theophylactus et versiones antiquæ omnes.

V. 41. *Ἀπόστειλον ἡμᾶς.*] Desunt Vulg. Arab. Æthiop. sed Syr. Chrysostomus, et Theophylactus, et Luc. viii. 32, habent pariter ac in textu *ἀπόπεμψον ἡμᾶς*.

Cap. ix. 7.] Hieronymus, Vulg. Syr. *ἐφοβήθησαν*, seu Theophylactus et Arab. *ἐθαύμασαν*· v. Mar. ii. 12.

V. 14. Non veni vocare justos *ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.*] Millius fidenter asserit *εἰς μετάνοιαν* traductum huc esse e Luca, idque a primis pene seculis; sed cum rationes expectemus, sæpe in earum locum confidentia succedit: quod Christus enim hæc verba protulerit, locuples testis est Lucas, cap. v. 32. Et primæ illius concionis exordium fuit, "Pœnitentiam agite, appropinquavit enim regnum cœlorum," Matt. iv. 17. Quare igitur *εἰς μετάνοιαν* non hic censenda sunt ipsissima Christi verba? Retinentur apud Barnabam, §. 1, apud Justinum M. Apol. ed. Ox. §. 18, apud Iren. lib. iii. cap. 5, p. 207 (quanquam illius testimonium in contrariam partem trahat Millius, Prol. p. 38), apud Origenem in Joh. p. 366, apud Chrysostomum in locum, et ed. Mor. tom. i. p. 348, tom. iv. p. 175, apud Cyrillum Alex. in Hose. p. 158, in Soph. p. 627, apud Theophylactum et Arabem. Ad pauca ut redeam, cum Christus vocarit peccatores, illos eum vocasse ad pœnitentiam luce clarius est, ideoque *τὸ εἰς μετάνοιαν*, si non retineatur, saltem subaudiendum est.

V. 35. *Τὰς πόλεις πάσας.*] Sic Hieronymus, Græci, cæteræque interpretes omnes. *Ἐν τῷ λαῷ* omittunt quidem Hieronymus, versionesque antiquæ; sed agnoscunt illa Chrysostomus et Theophylactus, et necessario subaudienda sunt; cujus enim, præterquam populi, languores et infirmitates curavit Christus?

V. 36. *Ἐκλελυμένοι.*] Enervati, debilitati, membra soluti, languescentes. V. l. *ἐσκυλμένοι*, vexati, disjecti, divulsi. Sic Hesychius, *ἐσκυλμένοι, διασκεδασμένοι εἰσίν*. Ita sub diversis verbis sensus non multum diversus est.

Cap. x. 3. *Καὶ Λεββαῖος ὁ ἐπικληθείς.*] Desunt hæc juxta Millium, apud Vulg. et Hieronymum; agnoscunt Chrysostomus, Theophylactus, orientales versiones omnes; et fatente Millio, "Hieronymus alibi lectum ait, ipseque lib. de Hebraicis nominibus explicat." Millius, Prol. p. 42, col. 1, "*Ἰακωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος*, et sic Origenes

* Lib. ii. cap. 2, sect. 2.

qui notat Levi, sive Lebbæum, non fuisse numero apostolorum, nisi apud Marcum duntaxat: omnino recte. Λεββαῖος ὁ ἐπικληθείς insertum non aliud est quam scholion marginale." E contra Cotelerius in hæc verba, Const. Apost. lib. viii. cap. 25, p. 319, "Μαθθαῖος ὁ καὶ Λουκᾶς hæc habet, consentiunt antiqui, et recentiores, id recte ex evangelii comparatione colligentes." Origenes in præfatione explanationis in Epistolam ad Rom., "Matthæus in catalogo apostolorum dicit Jacobus Alphæi et Lebbæus; Marcus, Jacobus Alphæi et Thaddæus; Lucas vero ita posuit, Jacobus et Judas Jacobi. Igitur eundem quem Matthæus Lebbæum, Marcus Thaddæum dixit, Lucas Judam Jacobi scripsit. Certum est autem evangelistas non errasse in nominibus apostolorum, sed quia moris erat binis vel ternis nominibus uti Hebræos, unius et ejusdem viri, diversa singuli nominum vocabula posuere." Hieronymus in locum, "Thaddæus apostolus ab evangelista Luca Judas Jacobi dicitur, et alibi appellatur Lebbæus." "Credendumque est eum fuisse trinomium:" ad locum Orig. lib. i. contra Cels. p. 48. Vide responsum Cotelerii, not. in Constit. Apostol. p. 315.

V. 28. Μὴ φοβεῖσθε.] MSS. Justinus; sed Chrysostomus, Theophylactus, Luc. xii. 4, habent cum textu μὴ φοβηθῆτε.

V. 29. Οὐ πεσεῖται ἐπὶ τὴν γῆν, v. l. εἰς τὴν παγίδα.] Chrysostomus, et interpretamento; Origenes utroque modo; sed Theophylactus et versiones omnes textum sequuntur.

V. 42. Μόνον——οὐ μὴ ἀπολέσῃ.] Deest μόνον MSS. Æthiop. ἀπολέσει MSS. utrumque legunt cum textu Chrysostomus, Theophylactus, Vulg. Syr. Origenes in Matt. p. 346, Basilius, tom. ii. p. 444, Cyrillus Alex. tom. i. p. 356. Nihilominus τὸ μόνον irrepsit e margine, Proleg. p. 121, col. 2. Vide etiam Proleg. p. 42, col 1.

Cap. xi. 2. Δύο τῶν μαθητῶν.] Syr. διὰ τῶν, sed Origenes in Matt. p. 229, Chrysostomus, Theophylactus, Vulg. Arab. textui consentiunt. Vide tamen Millium pro διὰ contendentem, Proleg. p. 42, col. 1.

V. 5. Κωλοὶ περιπατοῦσι——νεκροὶ ἐγείρονται.] "Deest prima pericope in Origene," ita Millius. Male; agnoscit enim eam Comm. in Joh. p. 103. Secunda ibi deest: legit autem Clemens Al. Pædag. lib. i. cap. 10, p. 129. Utramque legunt versiones omnes, Chrysostomus, Theophylactus, Cyrillus Alexan. de Recta Fide, p. 89, D. Lucas, cap. vii. 22. Vide e contra Millii Proleg. p. 42, col. 1.

V. 21. Οὐαί σοι Βηθσαϊδάν.] Legendum vult Millius καὶ Βηθσαϊδά, Prol. p. 42; renitentibus Origene in Ex. p. 25, Chrysostomo, Hieronymo, Theophylacto, et versionibus antiquis universis.

Cap. xii. 8. Κύριος γάρ ἐστι καὶ τοῦ σαββάτου.] Quanquam καὶ agnoscatur a solo Vulg., cum tamen id reperias apud Mar. ii. 28, et Luc. vi. 5, et per consequens Christi ipsius sit, et vocabulum admodum elegans, quod vim plurimam argumento affert, mihi quidem retinendum videtur.

V. 32. Ἐν τούτῳ τῷ αἰῶνι.] MSS. ἐν τῷ νῦν αἰῶνι, quod idem est.

V. 35. Ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας.] Deest τῆς καρδίας, Vulg. Syr. Arab. sed adest apud Athanasium tom. ii. p. 169, Basilium, tom. ii. p. 634, Chrysostomum in locum, et apud Luc. vi. 45; et verba immediate præcedentia, "Ex abundantia τῆς καρδίας os loquitur," hanc lectionem stabiliunt et firmant.

V. 47. Ζητοῦντές σοι λαλῆσαι.] Ita Chrysostomus, Theophylactus, Syr. Origenes in Matt. p. 238, Vulg. Arab. Æthiop. "Ζητοῦντές σέ, σοι λαλῆσαι ex v. 46 desumptum videtur;" ita Millius.* Et sane cum foris starent mater et fratres quærentes λαλῆσαι αὐτῷ, v. 46, nil verius dicere enarrator potuit quam foris stant ζητοῦντές σοι λαλῆσαι.

Cap. xiii. 14. Ἀναπληροῦται ἐπ' αὐτοῖς.] Theophylactus, et codices plurimi, habent solummodo αὐτοῖς. Sed Chrysostomus, versionesque antiquæ omnes, vel legunt ἐπ' vel ἐν αὐτοῖς, quod in idem recidit.

V. 27. Ἐν τῷ σῷ ἀγρῷ.] Ab aliquot MSS. et unico Epiphanio, omissum est σῷ. Bene autem habet, quod non nobis narret Millius quo Epiphanii in loco hoc factum sit. Pervolventi enim eum contra Hær. p. 679, occurrebant mihi plurimæ lectiones insigniter variantes, una cum additamento in fine, καὶ ἑτοιμάζετε τὰ ζιζάνια κατακαυθῆναι τῷ πυρὶ ἀσβέστῳ.

V. 35. Διὰ τοῦ προφήτου Ἡσαΐου τοῦ προφήτου.] "Plerique codices olim, teste Hieronymo; qui et pro Ἀσὰφ τοῦ προφ. positum dicit vitio librarii;" ita Millius: neutrum autem hodie legitur vel in Græcis patribus vel in MSS. aut versionibus. Vide annot. nostras in hunc locum.

V. 51. Λέγει ὁ Ἰησοῦς· συνήκατε ταῦτα πάντα.] "Præmissa hæc sunt lucis causa jam ante Chrysostomi tempora," Millius, Prol. p. 42, col. 1. At agnoscunt Chrysostomus, Theophylactus, Syr. Arab. Pers.; esseque verba hæc necessario intelligenda constat ex sequentibus, λέγουσιν αὐτῷ, ναὶ Κύριε.

Cap. xiv. Ὡσεὶ πεντακισχίλιοι.] Sic Chrysostomus, Theophylactus, Æthiop. et in annotationibus variantis alicujus lectionis nulla est mentio. Dicit tamen Millius, Prol. p. 127, col. 1, "Ὡσεὶ quod in MSS. plerisque omnibus, Lucæ est, non Matthæi."

V. 33. Ἐλθόντες.] Sic Chrysostomus, Theophylactus, Vulg. Syr. Arab. Pers. Deest tantum Æthiop.; "est tamen intrusum uberioris explicationis gratia," Proleg. p. 161, col. 1.

Cap. xv. 4. Τίμα τὸν πατέρα σου.] "Deest σου in MSS. pluribus, Irenæo, Chrysostomo;" ita Millius. Deest quidem apud Lat. Irenæum pariter, ac apud Vulg. sed Chrysostomus deserte ait, τίμα γάρ φησι τὸν πατέρα σου, similiter Origenes in Matt. p. 244, et Theophylactus. Hoc certo mandatum ad uniuscujusque proprium parentem pertinet, et seq. καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, σου retinendum esse ostendunt.

V. 8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ.] Prol. p. 34, col. 2, et 42, col. 1, asserit Millius genuinam lectionem esse, ὁ λαὸς οὗτος χείλεσί με τιμᾷ. Cætera nempe desunt in Cant. Copt. Vulg. Syr. Pers. Æthiop. ut et apud Esaiam, Cod. Alex. et Marc. Quicunque hic apud LXX. defectus fuit, clam quidem erat Origene, qui Comm. in Matt. p. 247, loquitur ad hunc modum: "Propheta Isaias dicit, ἐν αὐταῖς λέξεσιν, ἐγγίζει μοι ὁ λαὸς οὗτος ἐν στόματι αὐτῶν."

V. 26. Οὐκ ἔστι καλόν.] Sic Chrysostomus, Theophylactus, Vulg. Syr. Arab.: est tamen adjectitium καλόν, Prol. p. 42, col. 2.

V. 30. Κωφούς.] Deest, et v. 31, deest κυλλοὺς ὑγιεῖς, refragante ipso textu utrinque. Nam si τὸ κωφοὺς non esset in v. 30, unde κωφοὺς λαλοῦντας, v. 31. Quod si τὸ κυλλοὺς recte ponatur v. 30, idcirco etiam τὸ κυλλοὺς ὑγιεῖς ponendum est, v. 31. Sed Prol. p. 42, col. 1, interjecta sunt ad absolvendam sententiam κυλλοὺς ὑγιεῖς. Idem de voce κωφοὺς, Prol. p. 133, col. 2.

Cap. xvi. 3. Ὑποκριταί.] D. Chrysostomo, Vulg. Agnoscunt Theophylactus, Syr. Arab. Lucas xii. 56; quin igitur hoc vocabulo usus sit Christus nemo dubitet.

Nota etiam quod in binis postremis versiculis variantes lectiones satis refutentur testimonio Origenis, qui cum editis congruit, Comm. in Matt. p. 290, 291—294.

Cap. xvii. 14.] Tres hic variantes lectiones, sed nullius momenti, et textum ipsum exhibet Origenes, p. 308, 309. Ita etiam v. 21—23, Origenes ab impressis ne transversum quidem digitum discedit, p. 313, 315. Quod autem ἐλθόντων αὐτῶν, v. 14, "recte mutatum esse ab Arabe et Vulgato in ἐλθόντος," ait Millius, Prol. p. 42, col. 1, "ex historiæ circumstantiis manifestum esse: non enim venisse Christum simul cum discipulis suis ad multitudinem, sed venisse eum solum, et aliquanto post discipulos quos turba jam circumfusos, et cum scribis disputantes offendit;" in eo mirum in modum falli Millium ex historiæ circumstantiis certissimum est; commate enim decimo interrogant eum discipuli ex monte cum eo descendentes, "Quid ergo scribæ dicunt quod Eliam oportet primum venire?" et commate decimo tertio ex Christi ad hanc quæstionem responso, "intellexerunt discipuli quod de Johanne Baptista dixisset eis;" veniebant ergo cum eo hi tres discipuli et cum reliquis disputantes scribas invenit.

V. 21.] Deest versus totus Coll. et Æthiop. "Neque quidem hujus evangelistæ est, licet hic sedem occupet in omnibus propemodum libris nostris, sed Marci solius, quod ostendit canon Eusebianus: "Sic Millius in Appendice, p. 7. Sed reperias illum apud Origenem in Matt. p. 313, apud Syrum et Arabem interpretem, qui omnes ante vixerunt

* Prol. p. 42, col. 1.

quam canon iste conficeretur; agnoscit etiam Hieronymus, quanquam canonem istum Matthæo præfixerit, sicut etiam agnoscunt eundem versiculum Græca scholia et reliquæ versiones.

V. 23. Καὶ ἐλυπήθησαν σφόδρα.] Desunt hæc verba in binis MSS. Sed retinent illa Origenes in Matt. p. 315, Græci, cæterique interpretes omnes: et tamen in Prol. p. 165, col. 2, "commentarius est, non textus."

Cap. xviii. 29.] Omittunt πάντα codices plurimi: sed sequitur ex v. 26, quod retinendum sit.

Cap. xix. 19. Καὶ ἀγαπήσεις τὸν πλησίον—] Agnoscunt hanc periodi partem Græca scholia, versionesque universim, et quod contra illam ex Origene affert Millius, valde leve est ac nugatorium. Nam si quis stricte acciperet ac servaret mandata secundæ tabulæ tali modo ac more quali ea Judæi observarunt, non ille quidem dicendus est præstitisse universam legem, quæ ad proximum suum pertinet, et multo minus quæ ad Deum. Vide Luc. x. 29, 30. Nota etiam quod ἐκ νεότητός μου, v. 20, retinetur apud Græca scholia versionesque omnes.

Cap. xx. 15. Οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω.] Seq. ἐν τοῖς ἐμοῖς, "quod est in nostris commentariis est, non textus." Ita Millius cum suo Vulgato, Prol. p. 42, col. 2; repugnantibus reliquis versionibus, Chrysost. Theophyl. et Orig. in Matt. p. 407.

V. 22. Potestis bibere calicem quem ego bibiturus sum? καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι ;] "Posterior pars commatis (judice Millio) non Matthæi, sed Marci est," sc. ex fide quatuor MSS. Hieronymi, Vulg. Ambrosii, et speciatim Origenis in Matt. p. 415, qui postquam dixerat, ζῦσασθε πεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, addit ἢ ὡς ὁ Μάρκος ἀνέγραψε——ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα, καὶ τὰ ἑξῆς. Quis autem satis certo scit utrum Origenes Marcum allegarit, ratione habita ad posteriorem partem commatis, vel ad levem illam discrepantiam quæ intercedit inter ὃ μέλλω πίνειν, et ὃ ἐγὼ πίνω· sed demus hæc Millio. Constat ex Marco x. 38, 39, periodum hanc Christum protulisse omnibus suis numeris expletam; cur non igitur Matthæus periodum hanc plenam ac perfectam citasse censendus est? cum testes ejus rei fidos habeamus Chrysostomum, Theophylactum, et Basilium Seleuciensem, hom. 24, p. 134, vel quonam id, quæso, sacræ scripturæ dispendio sit, si postrema illa verba apud unicum Marcum reperiantur? Atque hoc, ut opinor, obviam it sexcentis variantibus lectionibus: quæ enim a diversis memorantur evangelistis, cum ea semel tantum locutus sit Christus, si ab uno aliquo literis mandentur memoria eorum nunquam obliterabitur.

Cap. xxi. 4. Τοῦτο καὶ ὅλον γέγονεν.] Deest ὅλον, Cant. Arab. Æthiop. Copt. Origene in Joh. p. 161. At agnoscunt τὸ ὅλον Chrysostomus, Theophylactus, Vulg. Syr. nec magni, quod Origenes hic habeat, refert; nam ibid. p. 174, omittit v. 5, σοῦ post βασιλεῖς, et καὶ post πραῢς· sed p. 169, et Comm. in Matt. p. 432, utramque vocem retinet: post πῶλον omittit υἱῶν, p. 169, quod tamen habet p. 174; omittit hæc verba, v. 8, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρῶννυον ἐν τῇ ὁδῷ. Sic v. 12, τοῦ Θεοῦ deest Orig. sc. Comm. in Joh. p. 175, sed commentarius ejus in locum Matt. p. 439, sic se habet, καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ.

V. 19. Κτήσασθε.] Ed. Ox. Polyg. Hic ergo Millius, Prol. 65, col. 1, pro varia lectione, ipsum textum, "possidebitis" exhibet.

Cap. xxii. 39.] "Diliges proximum tuum ὡς σεαυτόν" MSS. ἑαυτόν. Ita Rom. xiii. 9, Gal. v. 14, "Dicisne hoc ἀφ' ἑαυτοῦ, a temetipso?" Joh. xviii. 34, et σεαυτόν, Jac. ii. 8. Vide in his locis Millium, et nos in Rom. xiii. 9.

V. 40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος.] Omittunt ὅλος Syr. codex unus, Copt. et Arab. Habent autem illud Æthiop. Vulg. Chrysostomus, et Theophylactus, Hilarius, et Hieronymus in locum; Clemens Alex. Pædag. lib. iii. cap. 12, p. 260, Irenæus lib. iv. cap. 25, p. 312, Origenes hom. 23 in Matt. f. 42. Atque tamen hanc lectionem simplicem (sc. absque ὅλος) ipsius evangelistæ fuisse haudquaquam dubito, Prol. p. 129, col. 2.

Cap. xxiii. 4. Καὶ δυσβάστακτα.] Omiserunt Copt. Syr. Pers. Vulg. Irenæus. At agnoscunt Chrysostomus, Theophylactus, Hieronymus, Vulg.

V. 5. Τῶν ἱματίων αὐτῶν.] Desunt Vulg. Æthiop. At legunt Chrysostomus, Theophylactus, Syr. Arab.

V. 8. Εἷς γάρ ἐστιν ὑμῶν καθηγητής.] MSS. plurima, Origenes in Joh. p. 5, hom. 10 in Jer. p. 107, et Chrysostomus, legunt ὁ διδάσκαλος. Cum vero tum καθηγητὴς, tum διδάσκαλος, sit interpretatio ejusdem vocis Hebraicæ, nempe rabbi, ex eo facile intelligitur, verbis illos, non re dissidere.

V. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί.] "Ista non agnoscunt Origenes et Eusebius; traducta puto e Marco aut Luca," inquit Millius, Prol. p. 42. Id autem agnoscunt Chrysostomus, Theophylactus, et versiones universim.

V. 19. Μωροὶ καὶ τυφλοί.] "Μωροὶ καὶ præfixum est ex v. 17," ita Millius Prol. p. 42. Agnoscunt autem Theophylactus, et versiones orientales omnes.

"Non dubium est quin v. 13 e Marco et Luca huc transmiserint librarii," ait Millius in locum. Quod si fuissent verum nec additur quidquam, nec subducitur de verbis Christi: versiculum tamen hunc agnoscunt Chrysostomus, Theophylactus, Hieronymus, versionesque. Crit. Hist. N. T. p. 171, ipse illum inveniat apud Græca exemplaria satis multa, versu quidem isto et subsequente transposito, sicut in pluribus Millii MSS. contigit.

V. 26.] Deest in Clemente Alex. Irenæo, lib. iv. cap. 34, p. 326. Habent autem illud Chrysostomus, Theophylactus, versiones antiquæ omnes.

Cap. xxv. 1.] Licet a commate primo usque ad decimum tertium viginti variantes afferantur lectiones, Sanctus tamen Basilius, dum hanc parabolam explicat, a textu ne latum quidem unguem discedit. Nam tametsi, tom. ii. p. 412, habeat tantum πέντε, tamen p. 425 habet αἱ πέντε.

V. 13. Ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.] "Deest in MSS. aliquot, nec occurrit apud probatissimos primæ ætatis interpretes; ex cap. præcedente sumitur," ita Millius hic, sed inter hæc atque illa verba plurimum interest: cum vero præcesserit, "Vigilate itaque, quia nescitis diem neque horam," aliquid hujusmodi addendum est, ne claudicet sensus; quidni igitur hæc ipsa verba? quæ agnoscit Theophylactus, et quæ optime respondent illis quæ concludunt caput præcedens, viz. si malus servus non vigilet, "veniet Dominus illius in die qua non sperat, et hora qua ignorat;" atque istiusmodi homines, fatuarum ad instar virginum, a nuptiis clausa janua excludentur. "Vigilate igitur," &c.

V. 33. Καὶ στήσει τὰ μὲν πρόβατα.] Deest μὲν Cant. Syr. Quod tamen postulant seq. τὰ δὲ ἐρίφια, satisque firmant Theophylactus, Vulg. et exemplar Alexandrinum.

V. 41. Τὸν ἡτοιμασμένον, v. l. ὃ ἡτοίμασεν ὁ πατήρ μου.] Ita Irenæus, Cyprianus, Augustinus, adde Justinum M. Dial. p. 301. Origenes autem in Joh. p. 426, Græca scholia, versiones antiquæ omnes legunt cum textu.

Cap. xxvi. 1. Πάντας τοὺς λόγους τούτους.] Deest πάντας Chrysost. Pers.: habent Theophylactus, Vulg. Arab. Syr. Æthiop.

V. 3. Καὶ οἱ γραμματεῖς.] Desunt hæc apud Vulg. Arab. Æthiop. At retinent Chrysostomus, Theophylactus, Syr.

V. 42. Τοῦτο τὸ ποτήριον.] Deest τὸ ποτήριον, Chrysostomo; legunt Theophylactus, Vulg. Syr. Arab. Ἀπ' ἐμοῦ deest Vulg. Agnoscunt Theophylactus, Syr. Arab.

V. 44. Ἐκ τρίτου.] Deest in Alex. At illud habent Theophylactus, et versiones antiquæ universim.

V. 59. Καὶ οἱ πρεσβύτεροι.] Deest in Vulg. sed illud retinent Theophylactus, Syr. Arab.

V. 74. Ἤρξατο καταναθεματίζειν.] Ita Chrysostomus et Theophylactus; καταθεματίζειν, quod habent codices MSS. in N. T. nusquam occurrit, at genuinum censet Millius, Prol. p. 109, col. 2.

Cap. xxvii. 13. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.] Ita Hieronymus, Theophylactus, Vulg. Arab. ait tamen Millius, "ex Syri solius auctoritate addebat codicum vulgus ex præcedentibus, τὸν ἡγεμόνα," Prol. p. 129, col. 2.

V. 24. Ἀπὸ τοῦ αἵματος τοῦ δικαίου.] Τὸ τοῦ δικαίου agnoscunt Hieronymus, Theophylactus, versiones omnes: "sed (ait Millius) insertum in reliquis τοῦ δικαίου, irrepsisse videtur ex Actis, aliisve locis," Prol. p. 133, col. 2.

V. 35. Ἵνα πληρωθῇ τὸ ῥηθέν· καὶ τὰ ἑξῆς.] Cum omittatur hæc periodus a Græcis, interpretibusque cunctis, si a Vulg et Hieronymo discesseris, simile vero videtur desumptam eam fuisse ex Joh. xix. 24, utrum vero hic, an illic legenda sit, eadem sane, qua reliquæ scripturæ partes, veneratione a nobis afficienda est.

V. 37. Ἰησοῦς ὁ Βασιλεύς.] Ἰησοῦς omittunt MSS. Copt. Retinent Theophylactus, Vulg. Syr.

V. 43. Νῦν.] Hic agnoscunt Theophylactus, et versiones omnes, estque emphaticum in ore Judæorum.

V. 55. Ἀπὸ μακρόθεν θεωροῦσαι.] Deest in Vulg. sed habent Chrysostomus, Theophylactus, Syr. Arab.

V. 64. Νυκτός.] Deest in Chrysostomo, Vulg. Arab. at illud legunt Theophylactus, et Syr.

Cap. xxviii. 9. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.] Desunt hæc apud Chrysostomum, Hieronymum, Augustinum, Vulg. Syr. Agnoscunt tantum Theophylactus et Æthiop. Sæpe hoc contingit cum eadem verba repetuntur; videntur tamen hic necessario intelligenda.

SECTIO SECUNDA—IN MARCUM.

Cap. i. 2. Qui præparabit viam tuam ἔμπροσθέν σου.] Desunt hæc in Irenæo, lib. iii. cap. 11, p. 217, Origene in Joh. p. 117, Syr. Copt. Pers. Æthiop.; sed agnoscunt illa Theophylactus, Vulg. Arab. et Origenes in Joh. p. 3, et citat illa nominatim ex Marco, lib. ii. contra Cel. 60, et siquidem Christus diserte ait Baptistam eum esse de quo scripta est prophetia his ipsis verbis, Matt. xi. 10, de veritate eorum non est ambigendi locus, licet in autographo ipsius Marci non inventa fuissent.

Tribus versiculis, sc. 5, 11, et 13, tres sunt variantes lectiones, sed nulla in sensu diversitas.

V. 16. Περιπατῶν δὲ παρὰ τὴν θάλασσαν.] Ita Theophylactus, Cod. Alex. παράγων· Vulg. Arab. "Fuit ambulando pertransiens," sine discrimine.

V. 42. Εἰπόντος αὐτοῦ.] Deest in Cant. Syr. agnoscunt Theophylactus, Vulg. Cod. Alex.

V. 44. Μηδενὶ μηδὲν.] Deest μηδὲν, MSS. Sed habet Theophylactus.

V. 45. Πολλά.] Deest in Vulg. Sed leget Theophylactus.

Cap. ii. 1. Δι' ἡμερῶν.] "Octo, Latini codices aliqui; citra non Græcorum modo fidem sed et Latinorum plerumque omnium;" ita hic Millius. Sed Proleg. p. 44, col. 1, "Græca procul dubio erant δι' ἡμερῶν, et sic evangelista."

V. 4. Μὴ δυνάμενοι προσεγγίσαι.] Vulg. προσενέγκαι· Theophylactus et reliquæ versiones cum textu.

V. 7. Εἰ μὴ εἷς ὁ Θεός.] Deest εἷς, Cant. Sed retinet Theophylactus, et reliquæ versiones antiquæ omnes.

V. 15. Ἁμαρτωλοί.] Occurrit in Theophylacto et in versionibus Polyg. omnibus. "Mihi tamen (inquit Millius) vehemens est suspicio, ex v. 16 huc traductum esse." Append. p. 12, col. 1.

V. 18. Οἱ τῶν φαρισαίων.] Theophylact. et versiones omnes: Vulg. "pharisæi."

V. 20. Ἐν ἐκείναις ταῖς ἡμέραις.] Ita Theophylactus, Vulg. Lucas v. 35, ἐν ἐκείνῃ τῇ ἡμέρᾳ. Syr. Æthiop. MSS. sine discrepantia.

V. 22. Οἶνος ὁ νέος.] Habent ὁ νέος, Theophylactus, Lucas v. 35. Deest in Cant. Vulg. Syr. Verba autem præcedentia et sequentia lectionem textus genuinam esse indicant.

Cap. iii. 5. Καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.] Deest ὑγιὴς MSS. versionibusque: retinet Theophylactus, occurrit apud Matt. xii. 13, et Luc. vi. 10, interpretes hoc forte quasi minus necessarium omiserunt; cum enim manus arida restituatur, et fiat alteri similis, non potest non esse ὑγιής.

V. 29. Αἰωνίου κρίσεως.] Codices pauci habent ἁμαρτίας, seu ἁμαρτήματος. Vulg. et Cyprianus "delictum," et exinde Græca quædam exemplaria ad Latinos conformata, ἁμαρτίας· sed Syr. Arab. Theophylactus, Græci patres legunt κρίσεως, nec talis occurrit dictio qualis αἰώνιος ἁμαρτία per totum N. T.

V. 32.] Addit hic C. Alex. καὶ ἀδελφαί σου· repugnantibus omnibus versionibus, Hieronymo, Theophylacto, verbisque immediate præcedentibus, οἱ ἀδελφοὶ, καὶ ἡ μητὴρ αὐτοῦ—— ἀπέστειλαν πρὸς αὐτόν.

Cap. iv. 4. Τὰ πετεινὰ τοῦ οὐρανοῦ.] Deest τοῦ οὐρανοῦ in MSS. et versionibus quibusdam: agnoscunt Vulg. et Theophylactus; et cum aves per Vetus Testamentum sæpissime vocitentur, vel volucres aeris, vel volucres cœli, τοῦ οὐρανοῦ videtur subaudiendum ubi non exprimitur: rejicit autem Mill. Prol. p. 109, col. 2.

V. 11. Γνῶναι τὸ μυστήριον.] Deest γνῶναι in MSS. sed habent Theophylactus et versiones omnes, eoque dempto sensus deficit; et tamen medium γνῶναι Matthæi est aut Lucæ Proleg. p. 161, col. 1. Cur non et Marci?

V. 18. Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν.] Deest secundo loco οὗτοί εἰσιν apud Theophylactum, et MSS. nec mirum; Hebraismum quippe non intelligebant; habent Vulg. Syr. nec deesse videntur apud Arab. "Repetitio hæc vocum οὗτοί εἰσιν non est aliena ab Hebraismo, quod ejus insolitis mutandi causam dedit, idque non uno modo; quod hujus lectionis veritatem ostendit;" ita Grotius.

V. 20. et v. 8. Ἓν μὲν τριάκοντα, ἓν ἑξήκοντα, ἓν ἑκατόν.] V. l. ἓν, ἓν, ἓν, MSS. sed præter MSS. codices plurimos, fatente Millio, ἓν legunt Theophylactus, versiones omnes, Syr. v. 8, et lectionem hanc comprobat locus parilis Matt. xii. 8. 23, ubi occurrit par distributium, ὁ μὲν ἑκατόν, &c.

V. 24. Ὑμῖν τοῖς ἀκούουσιν.] Τοῖς ἀκούουσιν, desunt in Vulg. Arab. sed illa habent Theophylactus et Syr.

V. 31. Ὡς κόκκῳ.] MSS. κόκκος aut κόκκον, sine discrimine et sine causa; ὡς hic παραδειγματικὴν significationem habet, "nempe;" ita Schmidius: seu potius est signum dativi casus, ut ב apud Hebræos sæpius.

V. 33. Πολλαῖς.] Deest in Syr. Pers. Arab. sed illud habent Theophylactus et Vulg.

Cap. v. 11. Πρὸς τὰ ὄρη.] V. l. πρὸς τῷ ὄρει, quod in idem recidit. Ib. Μεγάλη deest in Cant. Eph. Copt. Goth. Pers. sed habent Theophylactus, Vulg. Syr. Arab.

V. 12. Πάντες οἱ δαίμονες.] Cant. τὰ δαιμόνια, Syr. "Illi dæmones," quod idem valet; soli enim dæmones, qui tunc adfuerunt, hoc a Christo petere potuerunt: denique cum textu legunt Theophylactus et Arab.

Cap. vi. 11. Ἀμὴν λέγω ὑμῖν——ἢ τῇ πόλει ἐκείνῃ.] "Ex Vulgato, et Ammonii Monotessaro apud Zach. Chrysopolitanum recte notat Zegerus hæc Marci non esse, sed ex Matthæo huc transponi quemadmodum et alias alia;" ita Millius hic. Agnoscunt vero Theophylactus, Syr. Arab. Pers. Æthiop. "Hæc periodus (inquit Betuleius) in omnibus nostris exemplaribus legitur, exceptis tantum duobus, et in vetustissimo meo apud Matt. x. 15 et Luc x. 12 occurrit" quidni apud Marcum?

V. 15. Ἢ ὡς εἷς τῶν προφητῶν.] Vide annotata nostra in hunc locum.

V. 16. Οὗτός ἐστιν.] Deest in Vulg. sed habent Theophylactus, et quoad sensum, omnes antiquæ versiones.

V. 28. Ὁ δὲ ἀπελθών.] Τὸ ἀπελθών omittit Vulg. Habent Theophylactus, et versiones orientales omnes.

V. 33. Προῆλθον αὐτούς.] Deest in MSS. binis, Cant. et Laud. sed retinetur apud Theophylactum: atque hæc lectio non est obscura, sed facilem explicatum habet: Christus, et discipuli ejus ascendentes in navim abierunt in desertum locum seorsim; sed multi viderunt eos abeuntes, et cognoverunt quo cursum tenebat navis, itaque pedestres prævenerunt eos, et accesserunt ad Christum. Clara hic, et perspicua omnia, neque quicquam mutandi causa levissima est: vult tamen Millius "τὸ καὶ προῆλθον αὐτοὺς scholion esse, καὶ συνῆλθον πρὸς αὐτὸν, veram lectionem;" quam queritur omissam fuisse, Proleg. p. 43, et ejus loco, καὶ προῆλθον πρὸς αὐτοὺς retentam esse.

V. 36. Ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν μὴ ἔχουσι.] Contendit Millius, Proleg. p. 45, "veram lectionem hanc esse, ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν· reliqua irrepsisse ex cap. viii. 2 hujus evangelii:" quod prima fronta est parum verosimile, præsertim cum textui consentiant Theophylactus, versiones orientales omnes, et Codex Alex.

V. 44. Καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι.] Deest ἄρτους, sed habent Theophylactus, Syr. et Æthiop. Deest etiam ὡσεὶ in MSS. aliquot, Theophylacto, et versionibus: sed occurrit Luc. ix. 14 et Joh. vi. 10, ex quorum auctoritate vocem illam, utut parvi momenti, retinendam tamen quis non censet? Nota etiam quod licet Matt. xiv. 21, de variantibus lectionibus altum sit silentium illic, tamen perinde atque hic ὡσεὶ omittunt versiones omnes.

V. 51. Καὶ ἐθαύμαζον.] Irrepsit ex margine, ita Millius, Proleg. p. 43, ex fide Copt. Agnoscunt autem Codex Alex. Theophylactus, et versiones orientales universim.

Cap. vii. 2. Ἐμέμψαντο.] Deest apud solum Æthiop. Agnoscunt Theophylactus, Vulg. Syr. Arab. id Millio frustra inficiante. "Importune tamen injecit quispiam in textum," Prol. p. 122, col. 1.

V. 5. *Ἀνίπτοις.*] Theophylactus, Syr. Æthiop. *κοιναῖς*, Vulg. Arab. eodem sensu juxta Judæos.

V. 16. *Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.*] Suspectum hunc versum habet Millius *παρεμβλήσεως*, Proleg. p. 162, col. 1, repugnante Theophylacto, et versionibus universim.

V. 14. *Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον.*] Ita Theophylactus, Syr. Arab. Pers. Vulg. et Æthiop. addunt *πάλιν*, quod probat Millius, Proleg. p. 43.

V. 31. *Ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος.*] Ita Theophylactus, Codex Alex. Syr. Pers. "sed *διὰ Σιδῶνος* ἦλθε, lectio germana est," Millius, Ib. Vulg. Cant. Copt. Arab. Æthiop.

Cap. viii. 2. *Ἡμέρας τρεῖς προσμένουσί μοι.*] i. e. *Δι' ἡμέρας*, ita Theophylactus et versiones: *ἡμέρας* MSS. ad eundem sensum.

V. 22. *Καὶ ἔρχεται.*] Jesus nempe, Theophylactus, Syr. *ἔρχεται*, Vulg. Arab. "Jesus cum discipulis."

V. 31. *Ὀπίσω μου ἐλθεῖν.*] V. l. *ἀκολουθεῖν*. Nullo sensus discrimine.

Cap. ix. 10. *Τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι*] Ita Theophylactus, Arab. Vulg. et Syr. "Quid esset cum e mortuis resurrexerit?" perperam haud dubito, nec enim quærunt *τί εἴη*, sed *τί ἐστι*, nec quid post mortem Christi esset futurum, non existimabant Christum moriturum: vide annotata nostra ad hunc locum.

V. 13. *Καὶ πῶς γέγραπται.*] Ita Theophylactus et Vulg. MSS. *καθὼς*, vide iterum annotata nostra.

V. 16. *Καὶ ἐπηρώτησε τοὺς γραμματεῖς.*] Ita Theophylactus, Syr. Arab. Vulg. *αὐτοὺς* male iterum, nec enim turbæ, sed scribæ tantum cum iis disputabant: vide v. 17.

V. 33. *Πρὸς ἑαυτοὺς διαλογίζεσθε.*] *Πρὸς ἑαυτούς*, desunt in Vulg. Arab. retinent Theophylactus, Syr. Pers. Æthiop. estque necessario intelligendum.

V. 34. *Ἐν τῇ ὁδῷ.*] Ita Theophylactus, et versiones omnes: et tamen Millius Proleg. p. 143, col. 2, "Nemo non videt repetita ex proxime præcedenti versiculo;" immo nemo non videt repeti debuisse.

V. 38. *Ὅτι οὐκ ἀκολουθεῖ ἡμῖν.*] Desunt Vulg. Copt. Habent Theophylactus, Syr. Arab. Pers. Æthiop.

Cap. x. 2. *Καὶ προελθόντες οἱ φαρισαῖοι.*] Ita Theophylactus, et versiones omnes; sic vero Millius, Proleg. p. 133, col. 2, "*Προελθόντες* ante *οἱ φαρισαῖοι*, quod in nostris jam omnibus, Matthæi est." Quæro cur non et Marci?

V. 21. *Ἆρας τὸν σταυρόν.*] Deest Clem. Alex. Vulg. Augustino: retinent Theophylactus, et versiones orientales.

V. 47. *Υἱὲ Δαβὶδ Ἰησοῦ.*] Deest *Ἰησοῦ*, Syr. Pers. Agnoscunt Theophylactus, Vulg. Arab. Æthiop. Luc. xviii. 38.

Cap. xi. 1. *Εἰς Βηθφαγῆ.*] Deest in Cant. Origene in Matt. p. 431. Habent autem Origenes in Joh. p. 169, Theophylactus, orientales versiones omnes: irrepsit tamen e margine, Proleg. p. 42, col. 2.

V. 10. *Ἡ ἐρχομένη βασιλεία.*] Deest *ἐρχομένη* in MSS. 4, sed habent Origenes in Joh. 169, Theophylactus, versiones omnes. Ib. *ἐν ὀνόματι Κυρίου*, deest in Origene, ib., et versionibus antiquis. Sed habent Theophylactus, Matt. xxi. 9. xxiii. 39. Ps. lxx. cxviii. 26. Ib. *ὡσαννὰ*, v. l. *εἰρήνη*, Origenes, inquit Millius, ubi nescio; habet *ὡσαννὰ*, Com. in Joh. p. 162, cum Theophylacto, et versionibus omnibus.

V. 29. *Ἀποκρίθητέ μοι.*] Deest in MSS. quibusdam: sed agnoscunt Theophylactus, et versiones omnes.

V. 31. *Διατί οὖν.*] Deest *οὖν* in MSS. Pers. Æthiop. sed habent Theophylactus. Vulg. Syr.

V. 32. *Ἀλλ' ἐὰν.*] Deest *ἐὰν* in MSS. multis; agnoscunt Theophylactus, et versiones orientales.

Cap. xii. 4. *Ἀποβολήσαντες.*] Deest in Vulg. Arab. retinent Theophylactus et Syr.

V. 27. *Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων.*] Deest *Θεὸς* secundum in Vulg. Arab. Habent Theophylactus, Pers. Æthiop. optime meo judicio. Origenes, *οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων*, Com. in Matt. p. 499, ita Matt. xxii. 32: est tamen hic repetendus *ὁ Θεός*.

Cap. xii. 29. *Ὁ Θεὸς ἡμῶν.*] Ita Theophylactus, C. Alex. Syr. Pers. Deut. vi. 4, *Θεός σου*, et Vulg. Arab. Æthiop.: *ἡμῶν* emendatio est, ex Deut. vi. 4, Prol. p. 122, col. 1.

V. 32. *Ὅτι εἷς ὁ Θεός.*] Deest *Θεός* in MSS. retinent Vulg. Arab. et Theophylactus; addit eum etiam Syriaca versio tanquam necessario intelligendum. Rejicit tamen Millius, Prol. p. 109, col. 2.

Cap. xiii. 11. *Μηδὲ μελετᾶτε.*] Deest in Vulg. Copt. Æthiop. Sed habent Theophylactus, Syr. Arab.

V. 14. *Τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου.*] Desunt hæc in MSS. Vulg. Augustino. Habent Theophylactus, Cod. Alex. versiones orientales omnes: est tamen Matthæi, Proleg. p. 43, col. 2.

V. 18. *Ἡ φυγὴ ὑμῶν.*] Deest in Vulg. et MSS. *ταῦτα*, sed Theophylactus, et versiones orient. textui consentiunt.

V. 33. *Καὶ προσεύχεσθε.*] Habent omnes; "mihi tamen vehementer suspectum est *παρεμβλήσεως*," Millius Proleg. p. 133. Deest Cant.

Cap. xiv. 15. *Ἀνώγεον,——ἕτοιμον.*] Deest *ἕτοιμον* in MSS. Vulg. retinent Theophylactus, et versiones orientales omnes.

V. 19. *Καὶ ἄλλος μήτι ἐγώ.*] Desunt hæc in versionibus; sed illa agnoscunt Theophylactus et Origenes Com. in Joh. p. 404.

V. 22. *Λάβετε, φάγετε.*] Deest *φάγετε* in versionibus; sed habet Theophylactus, "Et sumebant ut comederent."

V. 27. *Ἐν τῇ νυκτὶ ταύτῃ.*] Ita Theophylactus, Vulg. Syr. Arab. Millius autem Proleg. p. 162, "*Ἐν τῇ νυκτὶ ταύτῃ*, Matthæi esse vix dubito."

V. 67. *Μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ.*] Ita omnes scholiastæ et versiones.

V. 70. *Καὶ λαλιά σου ὁμοιάζει.*] Desunt hæc in Vulg. Copt. sed habent Theophylactus, Syr. Arab. Pers. Æthiop. frustra ergo sunt qui hoc adjectitium censent.

Cap. xv. 12. *Ὃν λέγετε βασιλέα.*] Vulg. Cant. *βασιλεῖ*, regni Judæorum; sed Theophylactus et versiones textui consentiunt.

V. 16. *Αὐλῆς τοῦ πραιτωρίου.*] Ita legendum inquit Millius, Proleg. p. 43, fide Vulg. Goth. Pers. At textus *ὅ ἐστι πραιτώριον*, sic et Theophylactus, Syr. Arab.

SECTIO TERTIA—IN LUCAM.

Cap. i. 12. *Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.*] Vana est hic Millii suspicio (App. p. 20), "versum hunc fictum esse a quopiam," ob similia quæ ad Mariam dicuntur v. 29. Constat hoc ex Chrysostomo, ed. Mor. tom. v. p. 475, Theophylacto in locum, et versionibus omnibus excepta Æthiop., a quibus omnibus hic versus pro genuino habetur; constat insuper ex verbis sequentibus *μὴ φοβοῦ, Ζαχαρία*.

Cap. ii. 14. *Ἐν ἀνθρώποις εὐδοκία.*] "Εὐδοκίας (inquit Millius), Alex. Cant. Vulg. Goth. Sax. Irenæus Lat. lib. iii. cap. 11, p. 216 (ubi Grabius, 'Multum vereor ne Græcus Irenæi textus habuerit *εὐδοκία* in nominativo'), Hieronymus, Ambrosius, Augustinus (quibus adde Cyrillum Hieros. Catech. 12, p. 120), sed codicibus MSS. ferme omnibus consentiunt Syr. Copt. Arab. Pers. Æthiop. Origenes (in Joh. p. 14, contra Cels. lib. i. p. 46), *εὐδοκίας* enim quod legunt Homiliis in Lucam interpretis est non Origenis; Eusebius, Chrysostomus (ed. Mor. tom. i. p. 261, 385, et tom. iii. p. 1044), Theophylactus, alii (nempe Epiphanius, Hær. Ebion. p. 154, Constit. Apost. lib. vii. cap. 47, p. 327. lib. viii. cap. 13, p. 352, Theodoretus in Deut. qu. 42, et in Psalmos p. 786), qui rectam lectionem amplectuntur;" ita Millius in locum. Nihilominus Proleg. p. 64, col. 2, "*Ἐν ἀνθρώποις εὐδοκίας*, ita legisse Origenem constat ex Latinis Hieronymianis, hom. 13 in Lucam, omnino recte; *ἄνθρωποι εὐδοκίας* Hebraismus est, significat homines erga quos Deus se insigniter benevolum ostendit, seu quos peculiari quadam graita complectitur, hic autem sensus cum latuerit veteres Græcos, factum est jam olim ut in codicibus *εὐδοκίας* mutaretur in *εὐδοκία*." Quis teneat semper mutantem Protea vultum?

V. 33. *Καὶ ἦν Ἰωσὴφ.*] Vulg. "pater ejus:" sed Theophylactus, Syr. Arab. textui patrocinantur.

V. 40. *Ἐκραταιοῦτο πνεύματι.*] "*Πνεύματι* adjectum est ex hujus evangelii cap. i. 80," sic Millius, Prol. p. 44, col. 1. Habent autem Theophylactus, et versiones orientales omnes.

Cap. iii. 19. *Περὶ Ἡρῳδιάδος τῆς γυναικὸς Φιλίππου.*] Deest *Φιλίππου* apud Theophylactum, et Vulg.: retinent versiones orientales omnes, et firmant hanc lectionem loca parallela, Matt. xiv. 3, et Marc. vi. 17.

V. 21. *Ἐγένετο ἐν τῷ βαπτισθῆναι.*] Deest *ἐν τῷ* in MSS. Habet Theophylactus, et versiones omnes legunt "Cum baptizaretur."

Cap. iv. 7. *Ἔσται σου πάντα.*] Ita Matt. iv. 9, Vulg. Syr. Theophylactus *πᾶσα*, nimirum gloria et potestas de quibus locutus est, v. 6, in idem recidit.

V. 8. *Ὕπαγε ὀπίσω μου, Σατανᾶ.*] Desunt hæc apud MSS

Origenem, Ambrosium. Beda notat, et Grotius, "neminem Græcorum Theophylacto antiquiorem ista verba hoc loco agnoscere, et quidem post additum ibi ὀπίσω μοῦ, quod in primis et vetustissimis codicibus, teste Origene, locum non habebat;" sic ille. Sed pace utriusque legimus apud Justinum Dialect. p. 331, hæc verba, ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων γέγραπται, προσελθὼν αὐτῷ καὶ πειράζων μέχρι τοῦ εἰπεῖν· αὐτῷ προσκύνησόν μοι, καὶ ἀποκρίνεσθαι αὐτῷ τὸν Χριστόν, ὕπαγε ὀπίσω μου, Σατανᾶ· apud Athanasium, orat. 1, in Arian., ἤλεγξε αὐτὸν ὁ Κύριος ἐν τῷ λέγειν, ὕπαγε ὀπίσω μου, Σατανᾶ· p. 283, C, et or. 3, p. 440, ἀκούσας ὕπαγε ὀπίσω μου, Σατανᾶ, et or. 4, p. 492, αὐτὸς μὲν γὰρ ἐπετίμα δι' ἑαυτοῦ, Σατανᾶ, λέγων, ὕπαγε ὀπίσω μου, Σατανᾶ· apud Chrysostomum, Matt. iv. 10, et Theophylactum in locum: utrum hæc Matthæi solius fuerint an etiam Lucæ, operæ pretium non est investigare.

V. 18. Ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.] Desunt hæc verba in duobus MSS. Origene in Joh. p. 12, Copt. Æthiop. Augustino, Ambrosio. Fidem iis faciunt Irenæus lib. iv. cap. 40, p. 340, Theodoretus in Isa. lxi. v. 1. LXX. ib., Vulg. Syr. Arab. Pers. Porro evangelista dicente Christum aperuisse librum, et locum invenisse ubi hæc verba tam in Hebræo textu quam in LXX. Interpretibus scripta erant, multo magis verisimile est Christum hæc ipsissima verba legisse, quam alium nescio quem verbis evangelistæ ea adjecisse: quod ab Origene omittuntur tanti non est; omittit enim, pariter cum Irenæo, verba sequentia, ἀπεστάλαι τοὺς τεθραυσμένους ἐν ἀφέσει.

V. 33. Ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ.] Vulg. "dæmonium immundum," MSS. φωνῇ μεγάλῃ omittunt: utrumque agnoscunt autem Theophylactus, Syr. Origenes in Joh. p. 158. Irrepserunt tamen, judice Millio, Prol. p. 44.

Cap. v. 36. Οὐ συμφωνεῖ ἐπίβλημα.] Ita Theophylactus et versiones omnes: et tamen Prol. p. 184, col. 1, "irrepsit ex priore parte hujus versiculi."

Cap. vi. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες.] Deest hic ὑμῖν in Theophylacto; habent versiones omnes, sicut et versus præcedentes: πάντες deest in MSS. versionibusque multis; occurrit apud Theophylactum, Chrysostomum, hom. 23 in Gen. ed. Mor. tom. ii. p. 265, 266. tom. iii. p. 305. tom. iv. p. 575, atque hic ait Millius, "Omnino legendum arbitror, addendi causa nulla est, tollendi aliqua:" et tamen Prol. p. 126, col. 2, "ὑμῖν et πάντες irreptitia sunt."

V. 34. Ἵνα ἀπολάβωσι τὰ ἴσα.] Desunt τὰ ἴσα Cant. Agnoscunt Theophylactus et versiones antiquæ universim: nihilominus Prol. p. 133, col. 2, "τὰ ἴσα interpretamentum marginale videtur."

Cap. vii. 11. Οἱ μαθηταὶ αὐτοῦ ἱκανοί.] Deest ἱκανοί, Vulg. Syr. Habent Theophylactus, et Arab. "Omissum hic primum ni fallor ex industria ab iis, qui per μαθηταὶ hic apostolos intellexere, non autem assiduos quosvis Christi sectatores:" at Prol. p. 44, col. 1, "ἱκανοὶ irrepsisse videtur ex v. 12: certe discipulos duodecim neutiquam μαθητὰς ἱκανοὺς vocasset hic evangelista, scriptor imprimis accuratus, qui nusquam voce ista utitur nisi de magna multitudine" (quasi non legisset in eodem de 120 discipulis, Act i. 15); "hos (inquit), duodecim discipulos intelligit D. Lucas, ut colligere est ex Matt. xi. 1; non autem, quod nos olim putavimus, Christi sectatores in genere." Est certe locus Matthæi ἀπροσδιόνυσος, loquitur enim D. Lucas de ingressu Christi in urbem Naim, de quo apud solum Lucam fit mentio, nec impedit aliquid quo minus Christus civitates Galilææ et Judæorum pertransiens, iisque evangelii doctrinam enuntians, sectatores multos, quales in Galilæa haud pauci, post se traheret: sed non est Millio insolitum levi de causa a se divorsum ire.

V. 24. Τῶν ἀγγέλων Ἰωάννου.] MSS. μαθητῶν, discipuli, nimirum quos misit, erant ipsius nuncii.

V. 28. Μείζων προφήτης.] Deest in MSS. male: vide v. 26.

V. 46. Ἤλειψέ μου τοὺς πόδας.] Desunt μου τοὺς πόδας in Cant. Ush. 2. Agnoscunt Theophylactus et versiones; ait tamen Millius, Prol. p. 156, col. 1, "Modo extitissent in Lucæ authentico, nemo sanus prætermiserit."

Cap. viii. 8. Ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.] Agnoscunt hæc verba Theophylactus, et versiones antiquæ universim: et tamen dicente Millio, "in excusis ac MSS. fere adjecta sunt ista e Matthæo, aut Marco, e lectionariis, et posita sunt loco non suo, neque enim hic finitur lectio," Prol. p. 155, col. 2: finitur tamen hic parabola.

V. 34. Ἀπελθόντες.] Deest apud MSS. Theophylactum, versiones:—sed subaudiendum est hoc vocabulum; qui enim pastores factum hoc nunciasse poterant in civitatem et in villas, nisi paullo ante discessissent a monte, ubi grex porcorum pascebat?

V. 54. Ἐκβαλὼν ἔξω πάντας.] "Marci sunt;" agnoscunt autem Theophylactus, Cod. Alex. Syr. Arab. Pers.

Cap. ix. 1. Μαθητὰς αὐτοῦ.] Desunt apud MSS. Theophylactum, et Dial. contra Marcion. p. 58.—Theophylactus vero paullo post agnoscit hæc verba, sicut etiam dialogus iste in margine: Vulg. Arab. Syr. "duodecadem suam;" et cum οἱ δώδεκα essent Christi discipuli, deficientibus illis verbis non deficit sensus.

V. 3. Μήτε ῥάβδους.] V. l. ῥάβδον, ut Matthæus;—male. Marc. vi. 8, præcepit eis ne quid tolerent in viam εἰ μὴ ῥάβδον μόνον· vide de his ἐναντιοφάνεσι annotata nostra ad Matt. x. 10.

V. 10. Πόλεως καλουμένης Βηθσαϊδά.] Ita Theophylactus et Joh. i. 45, e versionibus non paucæ omittunt πόλεως καλουμένης, de veritate rei forsan sollicitæ; nam Chrysostomus in Orat. contra Gentiles, ed Mor. tom. i. p. 653, Petrum hujus urbis incolam vocat τὸν πόλεως ἀσήμου πολίτην, μᾶλλον δ' οὐδὲ πόλεως, ἀλλὰ τῆς κώμης τῆς ἐσχάτης· et teste Josepho, Philippus tetrarcha condidit muroque cinxit τὴν κώμην Βηθσαϊδάν, tribuens illi τῆς πόλεως ἀξίωμα, appellans simul nomen illius Julias, in honorem sc. Juliæ Augusti filiæ, Ant. lib. xviii. cap. 3.

V. 23. Καθ' ἡμέραν.] Desunt hæc in MSS. 25, Origenis Exhort. ad Martyr. p. 173.—Retinent Cyrillus Alex. tom. i. p. 597, Theophylactus, ed. Rom. 1542, versiones antiquæ omnes.

V. 54. Ὡς καὶ Ἠλίας ἐποίησε.] Hæc omittit Vulg.—Habent vero (fatente hic Millio) Græca exemplaria fere omnia, Syr. Arab. Pers. Æthiop. Theophylactus, Chrysostomus de Pœnit. hom. 1, ed Mor. p. 747. Nihilominus "irrepsisse ex margine" dicit Millius, Prol. p. 44.

Cap. xi. 13. Πνεῦμα ἅγιον.] Vulg. ἀγαθόν, repugnante Theophylacto, et versionibus omnibus.

V. 29. Ἰωνᾶ τοῦ προφήτου.] Ita Theophylactus et versiones omnes:—sed Prol. p. 152, "τοῦ προφήτου Matthæi esse non est quod dubitemus."

V. 38. Ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν.] Ita Theophylactus, et versiones omnes orientales: Vulg. ὤρξατο διακρινόμενος ἐν ἑαυτῷ γέμειν· ὅτι οὐκ, et hanc lectionem esse germanam pronunciat Millius, Prol. p. 133, col. 2.

V. 44. Γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί.] Desunt hæc in Vulg. et duobus MSS. addititia videntur, inquit Lucas Brugensis, id quod ex sequenti commate satis clare colligi posse putat Grotius: non esse adjectitia patet ex Theophylacto, Arab. Æthiop. Pers. ex commate 43, οὐαὶ ὑμῖν φαρισαῖοι, et ex commate 45, ἀποκριθεὶς τίς τῶν νομικῶν, est enim νομικὸς γραμματεύς (vide annotata nostra in Mar. xii. 28) et professione pharisæus.

Cap. xii. 14. Ἡ μεριστὴν.] Ita Theophylactus et versiones; hoc autem cum Marcione insititium esse vult Millius, Prol. p. 33, col. 2, p. 44, col. 1.

V. 18. Τὰ ἀγαθά μου.] "Sequentia καὶ τὰ ἀγαθά μου adscripta primum ad marginem e versu proxime sequente, irrepsere mox in contextum, et codices jam universim occupant;" hæc Millius Prol. p. 106, col. 2. Ex mero de Vulgato suo somnio, ut liquet ex his verbis ita simpliciter Lin. Cant. et Vulg. initio ut videtur. Agnoscunt enim hæc verba versiones omnes, C. Alex. Basil. tom. ii. p. 452, Euthym. Theophylact. Hieronymus, postulantque verba sequentia, v. 19, "Dicam animæ meæ, ἔχεις πολλὰ ἀγαθά" denique tripliciter peccasse hunc divitem volunt Basilius, Chrysostomus, alii; (1.) Quod vera bona divitias suas existimavit, (2.) Quod bona sua, (3.) Quod bona animæ, v. 19.

V. 31. Καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.] Deest πάντα Tertulliano, Marcioni. Habent Theophylactus et versiones omnes; non videtur omittendum, inquit Lucas Brugensis; et tamen Prol. p. 33, "medium hoc πάντα Matthæi est."

V. 38. Ἐν τῇ τρίτῃ φυλακῇ.] Ἑσπερινῇ φυλακῇ posuit Marcion pro τρίτῃ, Epiphanius; et tamen ait Millius; "Hæc genuina esse Lucæ non dubito, Epiphanium in errorem, ut alia non semel, seduxit vitiosum exemplar," Prol. p. 33, col. 2. Seduxit cum eo Basilium, lib. ii. p. 44, Theophy-

lactum, et versiones universim; unde quod Marcioni hic dicit Epiphanius, p. 335, Millio dictum putes, *ἐλήλεγται μεταστρέψας τοὺς θείους λόγους ἀνοήτως πρὸς τὴν ἑαυτοῦ ὑπονοίαν.* 'Ἐσπερινὴ φυλακὴ in evangeliis nusquam occurrit, sed *ἑωθινὴ, τρίτη, τετάρτη* tantum.

V. 49. *Εἰ ἤδη ἀνήμβη.*] Origenes *εἴτε δὲ ἐκάη*, Philoc. p. 106, et Hom. in Ex. ed. Huetii, tom. i. p. 22. Cyrillus autem Hieros. Catech. 17, p. 195, Chrysostomus, ed Mor. tom. iii. p. 216, et Theophylactus, textum sequuntur.

Cap. xiii. 21. *Εἰς ἀλεῖρου σάτα τρία.*] Ita Theophylactus, et versiones omnes; "Ambrosius non legit sata tria, in Matthæo (inquit) legitur tribus mensuris."

V. 35. *Ὁ οἶκος ὑμῶν ἔρημος.*] "Deest *ἔρημος* apud MSS. codices, Euthymium, nec agnoscunt Latini quidam, teste Grotio; adjici videtur huc ex Matt. xxiii. 38," Lucas Brug. Ex quo loco potius stabilitur; habent enim hic Theophylactus, et versiones omnes, et ad sensum complendum est vox plane necessaria.

Cap. xiv. 5. *Τίνος ὑμῶν ὁ ὄνος ἢ βοῦς.*] Millius, Prol. p. 44, col. 2, "*Οἷς ἢ* Cant. ut liquet ex ejus Latinis, 'Cujus ex vobis ovis aut bos,' verum diu est cum originaria ista Græca perierunt, ex *ὅς* factum a posterioribus Græcis *υἱὸς*· ita quidem legunt C. Alex. Theophylact. Syr. tandem vero a quopiam mutatum *υἱὸς* in *ὄνος*, maxime quod alias in evangelio conjunctim legantur, cap. xii. 15." Quod quidem cum factum fuerit a Christo in priore capite, eademque instantia, satis ex eo liquet quod iisdem asini et bovis exemplis et hic usus sit. Porro asinum hic legunt Hieronymus, Vulg. Arab. Æthiop. Beda *οἷς* Cant. solus, patre nullo, versione nulla suffragantibus, immo utrum ipse *οἷς* legerit necne, vel Millio teste, incertum est, is enim notis in hunc locum sic, "Cant. *πρόβατον ἢ*, prout Christus ipse Matt. xii. 11."

Cap. xvi. 8. *Ὅτι φρονίμως ἐποίησεν.*] "Deest Theophylact.:" ita Millius festinanter; legit enim Theophylactus.

V. 12. *Τὸ ὑμέτερον.*] V. l. *τὸ ἡμέτερον.* Ita Theophylactus, et Origenes, hom. 7, in Jer. ed. Huetii, tom. i. p. 94; sed versiones omnes editis congruunt: plurimas variantes lectiones affert ex Dial. contra Marcion. p. 55, 56, quod si in editione Aldina oram libri inspexisset, plerasque earum cum textu convenientes reperisse potuit, speciatim v. 22 et 23. Variationes etiam quasdam minutulas profert ex Clemente Alex. Pædag. lib. ii. cap. 10, p. 199, sed omittit Millius posteriorem clausulam, *ἀλλ' ὁ μὲν ἐκολάζετο ἐν ᾅδῃ ὁ πλούσιος μετέχων τοῦ πυρός, ὁ δὲ ἀνέβαλλεν ἐν κόλποις τοῦ πατρός·* quæ clausula satis est argumenti quod Clemens Al. se illic textus verbis astringi noluerit. De Tertulliano, qui solus legit "Quod meum est," nihil dico.

Cap. xvii. 10. *Δοῦλοι ἀχρεῖοί ἐσμεν.*] Ita Theophylactus, Vulg. Syr. Arab. et Lat. Origenes, Hom. in Jos. f. 163, D. "Servi supervacui," Cyprianus ad Quirin. lib. iii. §. 51, et ep. 33, Hieronymus, Epist. ad Ctesiph. contra Pelagium, tom. ii. f. 91, A, Chrysostomus de Pœnit. hom. 10, ed. Mor. tom. i. p. 636, hom. 4 in Gen. tom. ii. p. 39, tom. iii. p. 858, 872. tom. v. p. 378. Desunt tantum in vers. Æthiop. unde Millius *ἀχρεῖοι*, quod jam est in omnibus codicibus, "Vereor ne irrepsit e margine," Prol. p. 124, col. 1.

Cap. xviii. 14. Descendit hic justificatus in domum suam *ἢ ἐκεῖνος.*] Origenes in Cels. lib. iii. p. 150, legit *ἢ γὰρ ἐκεῖνος*, de qua lectione Erasmus ait, "In plerisque non invenio:" alii *παρ' ἐκεῖνον*, quod Grotio placet: Basilius, tom. ii. p. 461, et Chrysostomus, ed. Mor. tom. i. p. 349, *ἤπερ ἐκεῖνοι*, quod in omnibus ad idem recidit; mihi præ cæteris placet lectio textus ut Hellenistico idiomati magis consona, ubi *ἤ* pro *μᾶλλον ἤ* multoties occurrit: vide annotata nostra in locum, vide etiam Phavorinum et alios exempla ex Homero adducentes.

Cap. xix. 25.] Hunc versum agnoscunt Theophylactus, et versiones universim: "Lubens nisi repugnarent omnes fere codices pro irreptitio habuerim," ait Millius, Prol. p. 155.

Cap. xx. 1. *Διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ.*] Deest *ἐν τῷ ἱερῷ*, Iren.—Habent omnes scholiastes, et versiones, nec invenio ubi desit apud Irenæum; codices tantum MSS. appellat Millius, Prol. p. 162, col. 2, quorum fide irreptitium esse putat.

V. 19. *Ἐφοβήθησαν τὸν λαόν.*] Ita Theophylactus et versiones omnes: deest *τὸν λαὸν* tantum apud codices MSS. et tamen "*τὸν λαὸν* haud dubie adjectum est ex aliis locis evangelii," Prol. p. 33, col. 2, frustra Matt. xxi. 46, Mar. xii. 12, legunt *τὸν ὄχλον.*

Cap. xxi. 21. *Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.*] Ita Theophylactus et versiones omnes: legendum simpliciter vult Millius *ἄχρις οὗ πληρωθῶσι*, "atque ita se habuisse arbitror *αὐτόγραφον* hujus evangelistæ; qui paullo clarius explicata hæc volebant, addebant in margine *καιροὶ ἐθνῶν*," Prol. p. 133, col. 2. —Vide locum, lector, ut scias quam precaria, quam *ἀμάρτυρα* sint omnia, et pene dixerim absurda, frigida, et jejuna.

Cap. xxii. 36. *Καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.*] MSS. quidam codices habent *πωλήσει* et *ἀγορασει·* atque ita lectum in multis ætatis suæ exemplaribus testatur Basilius: fidem textui faciunt Origenes Matt. p. 368, Theophylactus, versiones omnes; immo quod mireris, ipse Basilius in Asceticis de priori commate hæc habet, *ὁ ἔχων βαλάντιον ἀράτω ἢ ἀρεῖ, οὕτω γὰρ τὰ πολλὰ τῶν ἀντιγράφων ἔχει·* p. 510, *πωλησάτω καὶ ἀγορασάτω* cum textu legit: hoc tantum adjiciens quod ex multis locis constat *κεχρῆσθαι τὸ προσταττικὸν εἶδος τοῦ λόγου ἀντὶ προφητικοῦ.* Nihil hic verius quam quod a Grotio annotatum est; viz. imperativum hoc loco in futurum vertisse quosdam, qui offensi erant præcepti sibi non intellecti novitate: *ἀπολεῖται μὲν* inquit Origenes, qui horum verborum sensum non capiens emit sibi gladium; et Basilius in modo allatis respondet iis qui hæc pugnare existimabant cum hoc dicto Christi, "Omnes qui acceperint gladium, gladio peribunt."

V. 42. *Εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.*] MSS. codices legunt *παρελθεῖν, παρανέγκη, παρανέγκαι, παρανέγκη·* Origenes et Epiphanius *παρελθέτω*, hoc autem ab iis factum esse censet Grotius ob hoc loquendi genus, non intellectum est enim *εἰ βούλει*, &c., "Utinam velles auferre."

Cap. xxiii. 43. *Λέγω σοι σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.*] Millius hic Origenem citat, qui Com. in Joh. p. 421, quosdam ætatis suæ memorat adeo perturbatos dicto hoc (partim quia opinioni eorum de Christi in inferos descensu adversari, partim quia pœnitentiam quam quis ferme moriens ageret, nimium probare visum est) ut suspicarentur *προσετέθεσθαι τῷ εὐαγγελίῳ.*

V. 46. *Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.*] Hic Justinus, Dial. cum Tryph. p. 333, et Origenes in Matthæum, p. 422, legunt *παρατίθεμαι* voce media, alii *παρατίθημι* "commendo:" textus tamen convenit cum versione LXX. et voce Hebraica פקד. Sed parvi res, siquidem, ut notat Grotius, "futurum hic more Hebræo pro præsenti est." Sequitur *καὶ ταῦτα εἰπὼν ἐξέπνευσεν.* Hæc agnoscunt C. Al. Theophylact. versiones universim. Et tamen Millio suspecta sunt *παρεμβλήσεως*, Prol. p. 160, col. 2.

Cap. xxiv. 1. *Καί τινες σὺν αὐταῖς.*] "Commentarius est," Millius, Prol. p. 44. Retinent autem Codex Alex. Theophylactus, Syr. Arab. Pers.

V. 46. *Καὶ οὕτως ἔδει.*] "Sumpta sunt (inquit Millius ib.) ex v. 26." Agnoscunt tamen Codex Alex. Theophylactus, Vulg. Spr. Pers.

V. 47. *Ἀρξάμενον.*] Vulg. *ἀρξαμένων*, "recte" Millius, ibid. viz. *ἀρξάμενόν ἐστι τὸ κήρυγμα, ἢ ἀρξαμένων τὴν κήρυξιν τῶν ἀποστόλων.*

V. 52. *Προσκυνήσαντες αὐτόν.*] Ita Theophylactus et versiones omnes: nihilominus Prol. p. 44, col. 2, lector quispiam huc traduxit ex Matt. xxviii. 17.

SECTIO QUARTA—IN JOHANNEM.

Cap. i. 16. *Καὶ ἐκ τοῦ πληρώματος αὐτοῦ.*] MSS. *ὅτι* et Origenes in Joh. p. 82. Græca scholia, et versiones omnes textui consentiunt, contextu id exigente, nec enim rationem hæc verba exhibent prioris commatis, sed pergunt in beneficiis explicandis a Christo provenientibus: et tamen, Prol. p. 87, col. 1, "pro *ὅτι* notatum ab aliquo *καὶ*, quod mox transiit in contextum."

V. 18. *Ὁ μονογενὴς υἱός.*] Irenæus, lib. iv. cap. 37, p. 355, legit "unigenitus Deus," et in eodem cap. p. 333, "unigenitus filius," et lib. iii. cap. 11, p. 219, "unigenitus filius Dei;" Origenes semper *ὁ μονογενὴς Θεός*, sc. Com. in Joh. p. 82, *ὁ μοιογενὴς υἱὸς Θεός*, p. 94, *μονογενὴς γε ὢν Θεός*, lib. ii. contra Cels. p. 104, Syr. "unigenitus ille Deus:" antiqua ergo fuit hæc lectio facili errore legentium Ῡc pro Θc: patres enim sequentium ætatum, contra Arium militantes, textum continuo sequuntur. Puta Athanasius, tom. i. p. 270, Epiphanius, Anchorat. p. 7, Eusebius de Eccles. Theol. lib. i. cap. 20, §. 7. lib. ii. cap. 23, p. 142, Basilius de Spiritu S. cap. 6, p 302.

V. 27. Ὃς ἔμπροσθέν μου γέγονεν.] Ita Græca scholia, et versiones omnes; firmante hanc lectionem v. trigesimo et v. 15. Et tamen ex fide Nonni et Æthiop. "irrepsisse videntur ex v. 15, et v. trigesimo," Prol. p. 87, col. 1.

V. 28. Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο.] Hanc lectionem firmant Epiphanius, Hær. li. p. 434, Origenes in Joh. p. 130, 131, Theophylactus, Chrysostomus, et Suidas; de quibus vide luculentam Millii annotationem, atque Prol. p. 101, col. 2.

V. 52. Ἀπ' ἄρτι.] Desunt hæc in Vulg. Copt. Agnoscunt Theophylactus, Chrysostomus, Syr. Arab. Pers.

Cap. ii. 16. Τοῖς τὰς περιστερὰς πωλοῦσι.] Ita Theophylactus, et versiones universim; Cod. Cyprius πωλοῦντι. "Factum jam olim videtur plurale ob sequentia ἄρατε, ποιεῖτε," Millius, Prol. p. 87, col. 1.

V. 17. Κατέφαγέ με.] Theophylactus, Chrysostomus, versiones omnes, p. 70. Inter Ps. lxix. 9. Καταφάγεται inquit Millius MSS. cod. Origenes in Joh. p. 183. Perfida fide, legendum ibi κατέφαγέ, ob sequentia, οὕτω γὰρ κεῖται ἐν τῷ προφήτῃ, καὶ οὐχὶ καταφάγεται, quo non obstante "genuinum Johannis est καταφάγεται," Prol. p. 127, col. 1.

V. 19. Λύσατε τὸν ναὸν τοῦτον.] Origenes addit Θεοῦ, in Joh. p. 149; τοῦτον autem legit, p. 183, 4, 6.

Cap. iii. 25. Facta est autem quæstio ex discipulis Johannis μετὰ Ἰουδαίων.] Ita Origenes in Joh. p. 151, MSS. cod. et Chrysostomus, μετὰ Ἰουδαίου, Theophylactus textu, μετὰ Ἰουδαίων, Com. πρὸς Ἰουδαῖόν τινα, plures nempe aderant, unus quæstionem movebat ventilabatque.

Cap. iv. 3. Ἀπῆλθε πάλιν.] Deest πάλιν in MSS. aliquot. Habent Theophylactus, Vulg. Syr. Arab. Æthiop. Cum vero Christus in Galilæa ante id tempus versatus fuerit, et ex ea Hierosolymam ascenderit ad celebrandum pascha, recte dicitur abiisse iterum in Galilæam.

V. 35. Τετράμηνον.] Origenes in Joh. p. 230, 232, legit τετράμηνος sub. χρόνος. Chrysostomus et Theophylactus τετράμηνον substantive. Vide Budæum.

Cap. v. 2. Ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ.] Προβατικὴ κολ. Ita Vulg. Arab. Æthiop. Chrysostomus, Theophylactus, Theodorus Mopsuest. ac Ammonius in Catena, Hieronymus, Beda, perperam trahentes ad piscinam quod de urbis porta dicitur, cujus in s. literis mentio non semel: corrige ergo annotata nostra in hunc locum, nos enim cum iis erravimus.

V. 4.] Agnoscunt hunc versum Græca scholia et versiones omnes: C. Alex. Hieronymus, August. tom. viii. in Ps. lxxxiii. p. 922. "Veruntamen mihi (inquit Millius) vehemens suspicio est irrepisse jam olim Evangelio ad Hebræos," Prol. p. 45.

V. 9. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος.] Agnoscunt etiam hæc Græca scholia, et versiones omnes. Nihilominus utcunque in plerisque al. cod. locum habent, quoniam in Codice Trit. desunt, "desumpta videntur ex v. 4 hujus cap. quem ὁσεύσεως suspectum habeo," Prol. p. 154, col. 2.

V. 16. Καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι.] Desunt hæc Vulg. Habent Græca scholia, et versiones orientales, et v. 18 firmat hanc lectionem: "sunt tamen huc traducta ex v. 18," Prol. p. 45, col. 1; ita Millius.

V. 27. Κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστί. V. 28. Μὴ θαυμάζετε τοῦτο.] Theodoretus, orat. 11 adv. Gent. p. 657, hæc verba ita conjungit versu 27, ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. Chrysostomus et Theophylactus vulgatam lectionis distinctionem ceu Pauli Samosatensis commentum improbant, et locum hoc glossemate explicant, μὴ θαυμάζετε ὅτι υἱὸς ἀνθρώπου ἐστὶ, καὶ γὰρ καὶ υἱὸς Θεοῦ ἐστι· ita pariter Syr. Origenes autem in Joh. p. 334, Cyrillus, Augustinus hic, Vigilius contra Eutych. lib. v. et versiones reliquæ omnes, legunt cum textu: et hanc lectionem Maldonatus genuinam esse probat his verbis: "Si 'filius hominis est' et cum sequentibus jungenda essent, non dixisset Christus 'Quia filius hominis est nolite mirari,' perversa et inusitata verborum collocatione, sed 'Nolite mirari quia filius hominis est,' hic enim naturalis est verborum fluxus: præterea quid faceret pronomen illud τοῦτο additum ad finem? si enim superiora verba ad verbum 'mirari' referantur, jam verbum suum habebit accusativum, nec alterum poterat admittere."

Cap. vi. 11. Διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις.] Ex aliis evangelistis adjecta esse ista, τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ, notarunt jam olim, teste Millio, Erasmus, Zegerus, Grotius, viz. quia omittuntur a MSS. aliquot, versionibus, Nonno, et Augustino: sed occurrunt non modo apud Theophylactum, sed et apud Matt. xiv. 18, Mar. vi. 41, Luc. ix. 16. Verissimum igitur est Christum distribuisse panes discipulis, ut illi ponerent ante discumbentes; similiter se gessit Christus, cum pavisset quatuor millia hominum, Matt. xv. 36. Mar. viii. 1. Et receptam lectionem genuinam esse res ipsa indicat; Christum enim sua ipsius manu absque ulla discipulorum ope, panes et deinceps pisces distribuisse inter quinque millia hominum, totidemque forsan mulieres et parvulos, incredibile quidem videtur, et quod fere fieri non potuit.

V. 14. Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.] Τὸ ἀληθῶς habent Græca scholia, et versiones omnes, veruntamen, dicente Millio, "interjectum est ἀληθῶς ex cap. vii. v. 40," Prol. p. 133, col. 2.

V. 32. Εὐχαριστήσαντος τοῦ Κυρίου.] Desunt hæc in Chrysostomo et Syr. Retinent Theophylactus et versiones reliquæ: "irrepserunt tamen e margine." Ibid.

V. 39.] Deest πατρὸς in MSS. et versionibus aliquot, Chrysostomo et Cyrillo. At cum pater miserit Christum, vox illa necessario subaudienda est.

V. 51. Σὰρξ ἡν ἐγὼ δώσω.] "Hæc verba irrepsere e margine ad supplendam sententiam," Millius, Prol. p. 45, col. 1. Agnoscunt autem Chrysostomus, Theophylactus, et versiones universim.

V. 55. Ἡ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.] MSS. aliquot, Arab. Chrysostomus, Cyrillus, et Origenes, in Joh. p. 164, legunt ἀληθής. Sed Origenes in Matt. p. 417, et Gregorius Nyss. hom. 8 in Eccl. p. 457, legunt ἀληθῶς, et sic Theophylactus, Vulg. Syr. Æthiop.

Ad finem v. 56, Stephanus et Cant. addunt καθὼς ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν τῷ πατρί· ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ. "Hæc ipsius Johannis verba esse" asserit Millius in appendice, ex fide sc. Cant. (de quo tamen codice "mirum in modum interpolato" vide judicium Millii, Prol. p. 132, col. 2.) Agnoscit illa nullus pater, nulla versio, nullus commentator; atque iis omissis citat hoc caput a v. 53 ad v. 58 Origenes, περὶ Εὐχῆς, p. 88, 89. Nec Christus per totum hoc caput vocabulum σῶμα usurpat, nec loquitur de corpore suo sacramentaliter capiendo, ut alibi fusius ostensum est: nihilominus "restituta" vult Millius, Prol. p. 74.

V. 58.] Τὸ μάννα, et v. 64, οἱ μὴ πιστεύοντες, agnoscunt Græci reliquique interpretes omnes: omittit τοῦ ζῶντος, v. 69, unicus Vulg. Sed Prol. p. 164, col. 2, "expressum in margine τὸ μάννα in omnes mox codices manavit:" et Prol. p. 88, col. 1, "insertum in posterioribus μὴ ex priore parte versiculi:" et Prol. p. 45, col. 1, "τοῦ ζῶντος adjectum ex Matthæo."

Cap. vii. 1. Οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν.] Ita Theophylactus, et versiones, codicesque MSS. omnes, nec enim unum producere potuit Millius qui aliter legerit, ita Chrysostomus in textu, Comm. autem οὐ γὰρ εἶχεν ἐξουσίαν. Nihilo secius dicit Millius "οὐκ ἤθελεν insertum est in genuinæ (εἶχεν) locum ut congruentius," Prol. p. 84, col. 1. Millio nimirum ad novam lectionem in textum introducendam autor satis est unus, immo satis est nullus.

V. 8. Ἐγὼ οὔπω ἀναβαίνω.] Hanc lectionem satis stabilivi in annotatis meis, quibus subjunge (1.) Millius ait οὐκ ἀναβαίνω ex Chrysostomo, Cyrillo (Cyrillus ille est Clicthovæus quidam, homo nuperus) esse legendum; Chrysostomus tamen habet (quod Millium parum ingenue id celantem, non fugit) οὐκ ἀναβαίνω ἄρτι, et deinde addit, Christus non locutus est καθάπαξ οὐκ ἀναβαίνω, ἀλλὰ νῦν, τοῦτεστι μεθ' ὑμῶν, Ego jam non ascendo, i. e. non vobiscum. (2.) Porphyrius non calumniatus est Christum de mendacio, sicut Grotius et Millius opinantur, sed solummodo condemnavit eum inconstantiæ et mutationis: Hieronymus adv. Pelag. tom. i. f. 103, G.

V. 21. Καὶ πάντες θαυμάζετε διὰ τοῦτο. 22. Μωσῆς.] Ita Theophylactus. Sed versiones omnes, et Cyrillus Al. tom. iii. p. 521, ponunt stigma post θαυμάζετε. Corrige ergo annotata mea in hunc locum. Non enim interpunctionem hanc cum Millio genuinam existimo, Prol. p. 105, col. 2.

V. 26. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός.] MSS. plura, Syr. Copt. Pers. Æthiop. omittunt posterius ἀληθῶς, et sic Origenes in Joh. p. 161, 162. Retinent autem Chrysostomus, Theophylactus, Cod. Alex. sensu quidem commodo: "Nunquid certis indiciis cognoverunt principes quia hic vere est Christus?"

V. 35. Ὅτι ἡμεῖς οὐκ εὑρήσομεν αὐτόν.] Desunt hæc apud

Chrysostomum et Nonnum. Agnoscunt Theophylactus, et versiones omnes; suntque plane necessaria ad complendum sensum.

V. 45. Καὶ φαρισαίους.] Ita Græca scholia, et versiones omnes. Nihilominus, Prol. p. 87, col. 1, "καὶ φαρισαίους, quod amplius in nostris, vix obstat codicum consensus quo minus translatum huc putem ex. v. 47 hujus capitis."

Cap. viii. 1—8.] Quod ad historiam de muliere in adulterio deprehensa attinet, vide annotationem Millii, ubi illam tuetur ac defendit. Vide etiam P. Simonii Crit. Hist. N. T. lib. i. cap. 13.

V. 14. Ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.] Ita Græca scholia et versiones omnes.

Ver. 34. Δοῦλός ἐστιν τῆς ἁμαρτίας.] Ἁμαρτίας agnoscunt Græca scholia, versiones omnes, et Origenes in Matt. p. 317. "Adjectum esse" censet Millius, Prol. p. 133.

V. 52. Εἰς τὸν αἰῶνα.] Ita Origenes in Joh. p. 336, Theophylactus, et versiones universim.

V. 53. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ——Καὶ οἱ προφῆται ἀπέθανον.] Ita Origenes in Joh. p. 336, Theophylactus, versiones omnes. Nihilominus dicente Millio, τοῦ πατρὸς ἡμῶν, Prol. p. 133, καὶ οἱ προφῆται ἀπέθανον, Prol. p. 162, irrepserunt ex præcedentibus.

V. 57. Πεντήκοντα ἔτη οὔπω ἔχεις.] Recepta est hæc lectio Nonni, Theophylacti, Irænei, omnium denique exemplarium: Chrysostomus tamen legit τεσσαράκοντα, tom. i. ed. Mor. p. 364, et in locum ἐγγὺς τεσσαράκοντα.

Cap. ix. 8. Ὅτι τυφλὸς ἦν.] Ita Theophylactus; προσαίτης, Chrysostomus, et versiones omnes, parvo discrimine, "mendicus" nimirum, quia cæcus.

V. 31. Τούτου ἀκούει.] "Addita hæc omnino videntur ad supplendam sententiam," inquit Millius, Prol. p. 154, col. 2. Sed agnoscunt hæc verba C. Alex. Theophylactus, et versiones omnes.

Cap. x. 8. Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον.] Deest πρὸ ἐμοῦ Basilio, et Chrysostomo. Verum cum codices plurimi etiam Cant. Alex. Cypr. ac Clemens Alex. (adde Origenem in Matt. p. 220, in Joh. p. 41, Hieronymum, lib. ii. adv. Pelag. f. 103, I.) lectionem receptam præferant, "crediderim a librariis olim expuncta ista, seu auctoritati prophetarum adversantia, scilicet, certe Manichæos ex his verbis collegisse prophetas non esse missos a Deo, auctor est Theophylactus:" ita Millius; immo Chrysostomus iisdem respondens ait hæc non de prophetis, sed de Juda et Theuda intelligenda esse.

Cap. xii. 32. Πάντας ἑλκύσω πρὸς ἐμαυτόν.] Codices MSS. quidam, Vulg. Irenæus, Hieronymus, Augustinus, Justus Urgelit. Gaudentius legunt πάντα· Origenes autem Com. in Matt. p. 283, in Joh. p. 412, Chrysostomus, et Theophylactus legunt cum textu. Vid. plures apud Millium, Prol. p. 66, col. 1, suntque hæc verba de hominibus tantum intelligenda.

V. 42. Ἵνα μὴ ἀποσυνάγωγοι γένωνται.] Ita Græca scholia et versiones omnes: omittit Nonnus, carminis forte gratia.

Cap. xiii. 19. Πρὸ τοῦ γενέσθαι.] Legunt hæc verba Origenes in Joh. p. 391, 395, 398, Theophylactus, antiquæ versiones universim: non obstante tamen codicum hodiernorum suffragio, "inter scholia marginalia omnino posuerim," inquit Millius, Prol. p. 160, col. 1.

V. 31. Ὅτε οὖν ἐξῆλθε.] Si subjungantur ista verba commati tricesimo, omittendum est οὖν, quod agnoscunt MSS. et textus. Quod si, pariter ac editio Oxoniensis ac versio Anglicana, claudas comma illud cum his verbis ἦν δὲ νύξ, recte legas in commate sequenti ὅτε οὖν ἐξῆλθε, λέγει, &c. et sic Origenes in Joh. p. 410, Vulg. aliique.

Cap. xiv. 30. Καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.] Epiphanius, Hær. Manich. p. 180, §. 64, legit οὐδὲν τοῦ αὐτοῦ εὑρίσκει, Gregorius Nyss. hom. 7 in Eccles. p. 444, εὑρίσκει τῶν ἰδίων οὐδέν· hæc autem παραφραστικῶς tantum ab iis dicta esse videantur; alibi enim Gregor. Nyss. legit cum textu: atque ita Chrysostomus et Theophylactus, Origenes in Joh. p. 330, et p. 323, et hom. 21 in Lucam, et versiones omnes: Athanasius, tom. i. p. 440, et Basilius, tom. ii. p. 106, legunt οὐδὲν εὑρίσκει ἐν ἐμοί· inter autem τοῦ ἔχειν et τοῦ εὑρίσκειν οὐδὲν scilicet, quod culpari possit, parum est discriminis.

Cap. xv. 11. Ἐν ὑμῖν μείνῃ.] Utrum hic legas ἦ cum versionibus, an μείνῃ cum scholiastis, nihil interest.

V. 21. Ταῦτα πάντα.] Græci, reliquique interpretes, legerunt vel ταῦτα, vel [illegible]: juniores tamen Millio, "ταῦτα irrepsit e margine," Prol. p. 162, col. 2.

Cap. xvii. 1. Ἐλήλυθεν ἡ ὥρα.] Ita Origenes in Joh. p. 21, Græca scholia, et versiones universim, et tamen Prol. p. 155, col. 2, medium, "ἐλήλυθεν ἡ ὥρα videtur aliunde irrepsisse ex cap. xii. 23."

V. 11. Καὶ τήρησον αὐτοὺς ἐν ὀνόματι σοῦ οἷς ἔδωκάς μοι.] Οἷς hic legunt Chrysostomus, Theophylactus, Athanas. orat. 4, contra Arian. p. 470, Hær. 38, p. 279, Vulg. Æthiop. Et hanc lectionem certam reddunt verba sequentia, v. 12, quæ apud omnes versiones et scholiastas eadem sunt, viz. ἐγὼ ἐτήρουν αὐτοὺς· ἐν ὀνόματί σου οἷς ἔδωκάς μοι ἐφύλαξα. Millius tamen, Prol. p. 120, col. 1, "ἐν ὀνόματί σου ᾧ ἔδωκάς μοι, omnino recte; 'serva eos per nomen tuum,' sive potestatem qua dedisti ut eandem inter se, quam nos, habeant unionem."

V. 12. Ἐν τῷ κόσμῳ.] Desunt hæc in Vulg. Agnoscunt Græca scholia, et versiones omnes: et tamen Prol. p. 45, col. 1, "ἐν τῷ κόσμῳ accessit v. 11."

Cap. xviii. 29. Πίντοσεν.] V. l. πάντες, sine discrimine; ubi enim Judæi ab omni loco conveniunt, conveniunt omnes.

V. 23. Τί με δέρεις;] Δαίρεις, quomodo hic, et in similibus locis, legendum contendit Nansius in Nonnum; δέρω enim, inquit, est excorio, δαίρω cædo, verbero; ita etiam Suidas. Est tamen certum τὸ δέρειν tam apud sacros scriptores quam apud profanos, verberandi sensu aliquoties occurrere; ita Luc. xxii. 63, viri qui tenebant velaverunt eum, δέροντες, "in faciem percutientes;" ἄηρ δέρων, "aerem verberans," 1 Cor. ix. 26. Εἰς πρόσωπον δέρειν, "in faciem cædere;" ita δέρεσθαι καὶ δέρειν δι' ἡμέρας est "indies verbera dare, et pati," Aristoph. Vesp. p. 463.

Cap. xix. 31. Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου.] MSS. plurima, Cyrillus, Theophylactus, ἐκείνη, sic editio Oxon. i. e. "Dies ille sabbati erat magnus dies," vel dies istius sabbati, utpote triplici ex ratione festus, maximo in honore habendus fuit. Vide Lightfoot. in locum.

Cap. xx. 29. Dixit ei Jesus quia vidisti me Θωμᾶ.] Theophylactus, Cyrillus, Augustinus omittunt Θωμᾶ· Origenes autem legit Com. in Joh. p. 195, et verba præcedentia λέγει αὐτῷ Ἰησοῦς lectionem hanc certam reddunt.

Cap. xxi. 12. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν.] Deest τῶν μαθητῶν apud Chrysostomum in textu, in Commentario tamen addit οὐκέτι γὰρ τὴν αὐτὴν παῤῥησίαν εἶχον. Agnoscunt Theophylactus, et versiones orientales omnes: Vulg. "discumbentium," quod in idem recidit. Et tamen Millius, "Commentarii loco fuisse probabile est τὸ τῶν μαθητῶν," Prol. p. 45, col. 1.

SECTIO QUINTA—IN ACTA APOSTOLORUM.

Cap. i. 16. Διὰ στόματος Δαβίδ.] Desunt hæc Vulg Æthiop. Origeni, Athanasio, Didymo de Spiritu Sancto. Sed contra habent Vulg. Origenes bis in Acta Apost. ed Huetii. to. ii. p. 422, 423, Œcumenius, Chrysostomus in Commentario, Syr. Arab. In genuinis Athanasii scriptis non invenio ubi desint. Didymum habemus tantum Latine ad Vulgati exemplar compositum.

V. 23. Ἔστησαν δύο.] "Augustinus et Arab. 'statuit' numero singulari contra omnium codicum fidem," inquit Millius, forte ob Petri prærogativam stabiliendam.

Cap. ii. 3. Ἐκάθισέ τε.] V. l. ἐκάθισάν τε, Cant. Syr. Arab. Athanasius, Cyrillus. Hic autem lectori fraudem fecit in utrusque; Athanasius enim in hom. de Hum. Nat. Suscepta, p. 606, legit ἐκάθισέ τε, in ep. dubiæ fidei ad Serap. p. 179, καὶ ἐκάθισαν· in Cyrillis sine discrimine et solo nomine citandis latere potuit, sed ita res evenit ut in utrisque fallat: Cyrillus enim Hieros. Catech. 17, p. 199, legit καὶ ἐκάθισεν, Cyrillus Alex. Glaph. in Gen. p. 45, ἐκάθισέ τε, quomodo legunt Chrysostomus et Œcumenius: Vulg. "sedit," sc. γλῶσσα, aut πῦρ.

V. 24. Λύσας τὰς ὠδῖνας τοῦ θανάτου.] V. l. αὐτοῦ· Vulg. Syr. Arab. Polycarpus, Irenæus; utroque modo Epiphanius; Chrysostomus et Œcumenius, θανάτου, quæ lectio est prorsus necessaria. Esto enim Christum in infernum descendisse; est tamen certissimum nullos illum cruciatus aut dolores ibi tulisse a quibus solvendus esset.

V. 30. Τὸ κατὰ σάρκα ἀναστήσειν Χριστόν.] Desunt hæc Vulg. Syr. Æthiop. Irenæo, lib. iii. cap. 12. Agnoscunt

Chrysostomus, Œcumenius, Arab. et notante Lorino, nostri codices omnes ea habent.

V. 31. *Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου.*] Deest *ψυχὴ αὐτοῦ*, Iren. lib. iii. cap. 12, p. 229, Vulg. Syr. C. Alex. "Insertum (inquit Millius) haud dubito, ex v. 26," Prol. p. 122, col. 2. Sed agnoscunt hæc verba Arab. Chrysost. et Œcumen. in locum, Origen. in Reg. p. 32, ubi notat in Psalmis hæc legi, Ps. xv. (al. xvi.) 10, et ab apostolis in Actibus interpretata.

V. 47. *Τῇ ἐκκλησίᾳ.*] "Irrepsisse e margine," Millius, Prol. p. 122, fide Vul. Æthiop. C. Alex. Agnoscunt autem Chrysostomus, Œcumenius, Syr. Arab.

Cap. iii. 4. *Σὺν τῷ Ἰωάννῃ.*] Ita Chrysostomus, Œcumenius, versiones omnes. Nihilominus Prol. p. 163, col. 2, "Vix impedit summus codicum nostrorum consensus, quo minus sequens *σὺν τῷ Ἰωάννῃ*, licet in solo hoc codice, quod sciam, haud jam extet, e margine irrepsisse censeam."

V. 12. *Ἰδίᾳ δυνάμει, ἢ εὐσεβείᾳ.*] Ita Œcumenius, et Chrysostomus tam textu quam commentario; et tamen Millius, Prol. p. 45, col. 2, "*Ἰδίᾳ δυνάμει, ἢ ἐξουσίᾳ*, habet Chrysostomus non semel."

V. 20. *Τὸν προκεκηρυγμένον Χριστόν.*] MSS. plurima, Syr. Arab. Chrysostomus, Theophylactus, Tertullianus, Chron. Alex. legunt *προχειρισμένον*. Vulg. et Œcumenius textui assentiuntur. Inter utramque lectionem parvi interest, quicunque enim a propheta prædictus, et prædicatus fuit hominibus, idem certe prædestinatus fuit a Deo: verba autem *προκατήγγειλε*, v. 18, et *προκατήγγειλαν*, v. 24, receptæ lectioni favere videntur.

V. 22. *Πρὸς τοὺς πατέρας.*] "Translata huc videntur ex v. 25," Millius, p. 144, col. 1. Agnoscunt Chrysostomus, Œcumenius, C. Alex. Arabs.

Cap. iv. 12. *Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία.*] Ita legunt Chrysostomus et Œcumenius in locum, Cypr. Test. lib. ii. n. 16, versiones antiquæ, Vulg. Syr. Arab.

V. 25. *Ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών.*] MSS. aliquot et Latini patres addunt *ἐν Πνεύματι ἁγίῳ*· Vulg. Syr. Arab. "Spiritu Sancto," forte ex Mar. xii. 36. Nam neque Chrysostomus, aut Œcumenius, neque Arab. Grabioque teste in Irenæum, p. 226, hæc verba textus Actorum Apostolicorum agnoscit.

V. 27. *Συνήχθησαν γὰρ ἐπ' ἀληθείας.*] MSS. plurima, Chrysostomus, Cyrillus, Irenæus, et quidam e Latinis patribus, Vulg. et Syr. addunt *ἐν τῇ πόλει ταύτῃ*, quæ omittunt Œcumenius et Arabs; neque placent Millio, qui hic "Chrysostomum, et Vulg. interpolatos esse" dicit, Prol. p. 85, col. 2. Grabius in Irenæum, p. 226, inquit, "Glossema est, non ipsius Lucæ dictum."

V. 32. *Ἦν ἡ καρδία καὶ ἡ ψυχὴ μία.*] Cyprianus et bini codices MSS. addunt *καὶ οὐκ ἦν ἐν αὐτοῖς διάκρισις οὐδεμία*. Sed Origenes in Matt. p. 382, 383, editis congruit, et ex antiquis scholiastis atque interpretibus, qui hæc verba agnoscunt, hominem arbitror fuisse neminem.

Cap. v. 15. *Κατὰ τὰς πλατείας.*] Deest in Æthiop. Agnoscunt Chrysostomus, Vulg. Syr. Arab. Veruntamen Prol. p. 124, col. 1, medium, "*κατὰ τὰς πλατείας* adnotatoris cujusdam est, non evangelistæ."

V. 34. *Τοὺς ἀποστόλους ἔξω ποιῆσαι.*] MSS. duo, Vulg. Chrysostomus, legunt *ἀνθρώπους*, "quam lectionem germanam arbitror," inquit Millius; at immerito. Nam tametsi Gamaliel jusserit foras homines secedere, Divus tamen Lucas, qui eos Christi apostolos esse probe novit, vocabulum illud recte usurpare potuit; perinde ac Œcumenius, Syr. Arab. et Æthiop.

Cap. vi. 8. *Στέφανος δὲ πλήρης πίστεως.*] Millius hic, Prol. p. 78, col. 1, hæc habet; "*Χάριτος* omnino recte, ita enim Vulg. Æthiop. Syr. Asterius, Proclus, Euthalius, Chrysostomus:" Œcumenius autem et Arab. immo Chrysostomus legunt *πίστεως*· doctorem fefellit in Chrysostomo, forte in aliis, mos apud scripturas et patres loquendi de fide miraculosa *τῷ τῆς χάριτος ὀνόματι*. Lectionem textus mihi firmam reddunt verba, com. 5, "Elegerunt Stephanum virum *πλήρη πίστεως*."

Cap. vii. 37. *Κύριος ὁ Θεὸς ὑμῶν—αὐτοῦ ἀκούσεσθε.*] Desunt verba notata Arab. et Chrysostomo. Agnoscunt Œcumenius, Vulg. Syr. Æthiop. evangelista, cap. iii. 22, 23. Millio tamen judice, "*αὐτοῦ ἀκούσεσθε*, addita ex Deut. xviii. 15, sunt verba Mosis, non evangelistæ," Prol. p. 110. Quasi religio esset Judæo verba Mosis citare prout in textu Hebræo et LXX. Interpretum inveniebantur.

Cap. viii. 10. *Οὗτός ἐστιν ἡ δύναμις Θεοῦ ἡ μεγάλη.*] Vulg. et Irenæus, lib. i. cap. 20, "Quæ vocatur magna:" Chrysostomus, Œcumenius, Syr. Arab. legunt cum textu: nec dicerent Samaritani eo cui fidem adhibebant *ἡ καλουμένη*, sed *ἡ ὄντως μεγάλη*.

V. 39. *Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον.*] Hieronymus, Dial. adver. Lucifer. dicit codices quosdam legisse *Πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν εὐνοῦχον, καὶ ἄγγελος ἥρπασε τὸν Φίλιππον*. Sed hanc lectionem Chrysostomus, Œcumenius, et versiones antiquæ non agnoscunt.

Cap. ix. 5. *Σκληρόν σοι πρὸς κέντρα λακτίζειν* v. 6.—*Καὶ ὁ Κύριος πρὸς αὐτόν.*] "Hæc in contextum transtulisse librarios ex Act. xxii. 10, et xxvi. 14," vult Millius, atque hanc esse germanam lectionem, *ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλ' ἀνάστηθι καὶ*, &c. Sed in locis citatis non hæc verba *αὐτολεξεὶ* reperies; non enim occurrunt *τρέμων καὶ θαμβῶν*, neque *τί με θέλεις ποιῆσαι*; sed solummodo *τί ποιήσω*; præterea *σκληρόν σοι πρὸς κέντρα λακτίζειν* hic agnoscunt Œcumenius, Vulg. Arab. Æthiop. quorum auctoritas ad hanc lectionem probandam valet plurimum.

V. 20. *Ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.*] *Τὸν Χριστὸν*, Chrysost. Œcumen. Arab. *τὸν Ἰησοῦν*, C. Alex. Vulg. Syr. Æthiop. eodem sensu, idem nempe est in ore apostolorum *κηρύττειν τὸν Χριστὸν*, et dicere Jesum quem prædicabant esse Christum. Hoc sensu Philippus *ἐκήρυσσεν τὸν Χριστὸν* Samaritanis, Act. viii. 5; et falsi fratres ex invidia erga Paulum *τὸν Χριστὸν κηρίσσουσιν*, Phil. i. 15. Quod autem addit Millius, Prol. p. 93, col. 2, "Pauli scopo accommodatam magis esse vocem *Ἰησοῦν*, cujus non erat demonstrare Christum seu Messiam esse Dei filium (id enim Judæis maxime in confesso erat) sed probare Jesum Nazarenum fuisse Dei filium, sive Messiam," in eo longe fallitur. "Ego enim (inquit Origenes) cum multis Judæis, iisque sapientibus habitis, conflictatus, *οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸν Λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ*," lib. ii. contra Cels. p. 79. Et clarius adhuc, lib. iv. p. 162, "Illud quoque ignorat Celsus, Judæos non admodum hoc asserere Christum illum quem etiamnum expectant adventurum, *Θεὸν ὄντα, ἢ Θεοῦ υἱόν*, Deum esse, aut Dei filium." Hinc Hieronymus in hæc verba, Jer. xvii. 4, "Maledictus qui spem ponit in homine," maledictos pronunciat Judæos qui spem habent in homine Christo, viz. suo, quem non filium Dei, sed purum hominem putant esse venturum, unde Christum blasphemiæ reum pronunciant Judæi, quia dixit se filium Dei esse, Joh. v. 18. x. 34, 35.

V. 31. *Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας, καὶ Γαλιλαίας καὶ Σαμαρείας, εἶχον εἰρήνην, οἰκοδομούμεναι.*] V. I. *ἡ ἐκκλησία*, Vul. Syr. Æthiop. Sed Chrysostomus, Œcumenius, et Arab. textum sequuntur, et mentio trium ecclesiarum sub diversis provinciis agentium firmat hanc lectionem.

Cap. x. 6. *Οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.*] Quod cum desit in MSS. pluribus, "glossema videtur additum ex Act. x. 32, et xxii. 10," Millius hic et Prol. p. 93, col. 1. Posterior locus nihil ad rem facit, et v. 32, repetit tantum quod hic dictum est, sic etiam cap. xi. 14, quod hanc lectionem satis firmat; præsertim cum hæc verba agnoscunt Chrysostomus, Œcumenius, et Vulg. qui plerumque plus ponderis apud Millium habet quam codices MSS. universi.

V. 21. *Τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν.*] "Additum nullus dubito ex xi. 11, claritatis gratia," inquit Millius hic, nempe quia deest circiter in viginti MSS. et versionibus, sed (1.) si desumatur hoc ex cap. xi. 11, cur non hic etiam addatur *ἀπὸ Καισαρείας*, quod occurrit illuc? (2.) Extat apud exemplar Œcumenii, apud marginem Chrysostomi, atque apud comma 17 hujus capitis; itaque vero mihi similius videtur omisisse quosdam hæc verba ex eo quod post *τοὺς ἄνδρας* supervacanea ea esse existimarint.

V. 32. *Ὃς παραγενόμενος λαλήσει σοι.*] "Accessere commentarii loco ex v. 22." Sed agnoscunt Chrysost. Œcumen. C. Alex. Syr. Arab.

Cap. xi. 12. *Μηδὲν διακρινόμενον.*] Ita Græca scholia et versiones omnes; nihilo secius hæc Millius, Prol. p. 45, col. 2, "Sequens *μηδὲν διακρινόμενον* nemo sustulerit, huc traductum est ex cap. x. 20." Hoc res omnino postulat ut vere Petrus repeteret quæ ei a Spiritu Sancto dicta esse refert ibi evangelista, suntque tanti ponderis ad Petrum a crimine ipsi imputato vindicandum, ut sine summa *ἀβλεψίᾳ*, in hac rerum gestarum enarratione omitti non potuerint.

V. 6. *Εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία.*] "Omittunt Syrus et Epiphanius, Hær. Cerinth. p. 112, *καὶ τὰ θηρία*." Observasse autem debuit Millius omissa pariter ibi esse *τὰ*

πετεινὰ τοῦ οὐρανοῦ· idem tamen Epiphanius disputando contra Ebionitas, p. 146, mentionem facit τῆς ὀδύνης τῆς ἐκούσης πάντα ἐν αὐτῇ θηρία τε, καὶ κτήνη, ἑρπετὰ καὶ πετεινά, unde certum est cum legisse id quod antea omisit.

Cap. xiii. 18. Ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.] "Ἐτροποφόρησεν errore scribarum manifestissime, pro ἐτροφοφόρησεν," inquit Millius: sed Chrysostomus, Œcumenius, et Vulg. ab impressis non dissentiunt: ἐτροποφόρησεν vero "a librariis ex margine translatum fuisse in contextum" probare conatur Millius his argumentis. (1.) Quia desumpta sunt ista ex Deut. i. 31, ubi versio LXX. legit ἐτροφοφόρησεν. Sed quater citat hæc verba Origenes, sc. lib. iv. contra Cel. p. 210, hom. 18 in Jer. ed. Huetii, p. 169, Comm. in Matt. p. 459 et 475; et ubique habet ἐτροποφόρησεν. Sic etiam Athanasius, ut in contrariam partem trahatur a Millio; sic enim testimonium illius recte allegatur in Hæschelii notis in Origenem, tom. i. p. 977, ἐπὶ τοσοῦτον αὐτοὺς οὗτος ἤνεγκεν ὡς εἴ τις τροφὸς τροποφορήσειε τὸν ἑαυτῆς υἱόν, "Cum fecerint sibi Israelitæ vitulum ex auro conflatilem (ait Athanasius) cum pane et aqua delicientibus murmuraverint, mores eorum sustinuit Deus, pariter ac nutrix filiolo suo flenti aut leviter irascenti adblanditur; sed cum versa et mutata in pejorem partem essent omnia, supplicio eos allecit maximo." Legit etiam ἐτροποφόρησε Codex Vaticanus, teste Huetio. (2.) "Moses (inquit Millius) ad fortia quæque hortatur; quod facere non potuit ex eo quod Deus eorum mores in eremo per quadraginta ennos sustinuerit." Respondeo, potuisse tamen populum hunc ad fortiter agendum incitare ex eo quod idem Deus pro iis pugnaturus esset, de cujus potentia et voluntate singulari dubitare, tot conspicuis prodigiis ab eo in sui gratiam editis tum in Ægypto, tum etiam in Arabiæ desertis, ubi paterna benevolentia eos prosecutus erat, summum nefas esset; hoc autem plane est commatis 30 et 31 argumentum.—Pergit Millius dicere, "Deum eorum mores per quadraginta annos in eremo sustinuisse incongruum est, imprimis, ac fortasse ne verum quidem; quomodo enim eorum mores per annos quadraginta in deserto pertulit Deus, quos omnes præter unum, et alterum prostravit in deserto?" Respondeo, (1.) Si Mosi sit fides adhibenda, hæc verba dicta fuerunt ante hanc stragem; "Tum (enim inquit Moses) vobis dixi ne terreamini neve timeatis eos (v. 29). Jehova, Deus noster, qui nobis præit, is pugnabit pro vobis, pro omnibus quæ fecit erga vos in oculis vestris in Ægypto (v. 30). Et quæ vidistis in hoc deserto, ubi vos tulit Deus vester quemadmodum quisque filium suum bajulare solet, per omnem viam quam confecistis, donec ad hunc locum perveneritis." Resp. (2.) Argumentum hoc supponere τὸ τροποφορεῖν idem hic tantum valere quod "mores eorum ferre," hoc autem negant insignes critici, Gatakerus, Dousæus, Boisius. Audi Boisium, "ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, i. e. ἦρε καὶ ἐβάστασεν αὐτοὺς ὡσεὶ τροφὸς τὸν υἱόν· tulit labores, molestias populi hujus. Moses nimirum dixerat, v. 9, 'Non possum solus נשא ferre hunc populum;' et v. 12, 'Quomodo solus אשא ferrem molestiam quam creatis mihi?' et hic 'Jehovah נשאך tulit te:' in quibus locis Chaldæus utitur voce סבר 'bajulavit;' seu ergo legas ἐτροποφόρησεν sive ἐτροφοφόρησεν, utraque sensu βαστάζειν accipienda sunt, ut textui originali respondeant." Claudo hæc verbis Boisii; "Porro τροποφορέω multo magis mihi placeat quam τροφοφορέω, non modo euphoniæ gratia, sed etiam quia libri plerique omnes in ea consentiunt lectione."

V. 19. Κατακληροδότησεν αὐτοῖς τὴν γῆν.] MSS. plura, Chrysostomus et Œcumenius, habent κατακληρονόμησεν, et "sic legendum constat ex Deut. i. 38, ubi LXX., quos sequitur Lucas, voce hac utuntur," ita Millius: sed utram vocem legas, Grotio judice, nihil refert, nam נחל in Piel et הנחיל in Hiphel modo vertitur κατακληρονομεῖν, ut Deut. iii. 28. Josh. xiv. 2, et alibi κληροδοτεῖν, ut Deut. i. 38, apud Kircherum, sic Josh. xix. 51, edit. Complut.; et 1 Macc. iii. 36, κληροδοτεῖν est "terram sorte dividere."

V. 23. Ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν.] Codices plurimi, Œcumenius, Chrysostomus in Com. Athanasius, tom. i. p. 553, legunt ἤγαγε, et quidem σωτηρίαν vitio librarii. Quod vero ἤγειρε sit germana lectio, probabilis ratio reddi potest, viz. quod τὸ suscitare semen nunquam vertitur a LXX. ἄγειν σπέρμα, sed semper ἀναστήσειν σπέρμα· et in loco parallelo, Act. ii. 30, legitur ἀναστήσειν τὸν Χριστόν. Vide cap. iii. 26, et Luc. i. 69, καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ τοῦ παιδὸς αὐτοῦ, et sic se habet Dei promissum, ἀναστήσω τῷ Δαβὶδ, Jer. xxiii. 5. xxx. 9.

V. 33. Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται.] Ἐν ψαλμῷ τῷ "πρώτῳ genuinam esse lectionem" acriter contendit Millius, ex auctoritate Œcumenii, Hilarii, et Origenis, Cat. in Ps. ii. 7, teste cl. Huetio. E contrario notatu dignum est, quod Tertullianus, contra Marcion. lib. iv. cap. 22, et Cyprianus, libro i. et Quir. §. 13, habent diserte "Psalmo secundo," et Chrysostomus, versionesque omnes, editis congruunt: in Hebræa, Chaldæa, et Græca lingua atque apud interpretes orientales hi psalmi in unum neutiquam confunduntur. S. Hilarius in Ps. ii. verbis luculentis declarat, quod regnante Ptolemæo LXX. senes psalmos in hunc ordinem redegerint, numerosque affixerunt spirituali et cœlesti scientia psalmorum virtutem intelligentes: ex Spiritu igitur, et mandato Dei secundum Hilarium, psalmus hic secundum locum longe ante obtinuit, dictusque fuit secundus, priusquam Acta Apostolorum literis a Luca consignata essent; Hieronymi testimonium hic allatum, ut subditivum, respuunt critici: idem autem Hieronymus, cum Hebraice psalmos in lucem ediderit, hæc verba a Luca allegata, sub secundo psalmo collocavit: major Origeni ex Catena adhibenda esset fides, nisi dixisset idem Huetius, sublata est Catenarum fides. Ad summam. Si psalmi ἀνεπίγραφοι fuerint, cur diceret Athanasius hæc verba desumpta esse ἐκ τοῦ δευτέρου ψαλμοῦ; ad argumentum* Millii (mutandi δευτέρῳ in πρώτῳ nulla omnino causa fuerit, legendi δευτέρῳ pro πρώτῳ longe maxima, ne discederet sc. Lucas a codicibus Hebraicis, ac Græcis Veteris Testamenti) respondeo, mutandi forte causam fuisse ut textus conformaretur exemplaribus illis Latinis quæ a Beda et Erasmo memorantur: quid multa? cum hæc locutus sit Paulus, apud psalterium vel numerorum erat distinctio aliqua, vel nulla; si nulla fuerit, cur psalmum Paulus aut primum aut secundum nominat? Sin autem reliqua, cur non ille Hebræus ex Hebræis receptum numerum et ordinem ampleeteretur?

V. 45. Ἀντιλέγοντες καί.] Deest in MSS. quibusdam, versionibusque: quod tamen agnoscunt Chrysostomus, et Œcumenius, atque idcirco solum omitti videtur, quia præcesserat ἀντίλεγον.

V. 48. Ἐδόξασαν τὸν λόγον τοῦ Κυρίου.] Sic Chrysostomus, Œcumenius, Vulg. Arab. Sed "Syr. et Æthiop. τὸν Θεόν, recte," inquit Millius, Prol. p. 129, col. 2.

Cap. xv. 20 et 29. Καὶ τοῦ πνικτοῦ.] Πνικτοῦ omittunt, teste Millio, Irenæus, Cyprianus, Tertullianus, Hieronymus, Augustinus, Ambrosius, Eucherius, Latini omnes: cæterum retinent Græca quæ vidimus omnia (excepto uno Cant.) versiones omnes, etiam Vulgata, Origenes, lib. viii. contra Cels. p. 396, "patres ac tractores Græci universim, ut proinde minime sollicitandum arbitrer:" idem vero Millius, Proleg. p. 45, col. 2, "Iisdem Latinis patribus cum Paciano et Fulgentio in medium prolatis, hæc habet, certe medium καὶ τοῦ πνικτοῦ ipsius Lucæ non est, sed Christianorum veterum," &c. Agnoscunt τὸ πνικτὸν, ante Origenem, Clemens Alex. Pædag. lib. ii. p. 172; post Origenem, Cyrillus Hieros. Catech. 4, p. 34, Cyrillus Alex. tom. i. p. 153 et 575, Constit. Apost. lib. vi. cap. 12, Epiphanius Hær. Naz. §. 8, p. 124, Concilium Gangrense, can. 2. Quid ad hæc Millius? "Nempe ista καὶ τοῦ πνικτοῦ, quæ ipsius Lucæ non fuisse supra notavimus, introduxerunt ante Clementis tempora librarii in textum," Prol. p. 61, col. 2. Vulgatum cur hic respuit si quæras, "addidit ex Græcis suis quartum 'suffocati'" sc. Hieronymus, Prol. p. 82, col. 1. Et tamen, p. 61, col. 2, "Legebant exemplaria aliqua Italicæ versionis ante castigationem Hieronymi;" fefellit hominem mos Latinorum, immo Græcorum, suffocatum sub interdicto sanguinis contineri existimantium, adeoque tria tantum hic prohiberi putantium; ita Tertullianus, Apol. cap. 9, "Propterea quoque suffocatis et morticinis abstinemus, ne quo sanguine contaminemur vel intra viscera sepulto;" Chrysostomus, hom. 27 in Gen., τί ἐστι χρέας ἐν αἵματι ψυχῆς, τοῦτ' ἐστι πνικτόν, τοῦ γὰρ ἀλόγου ἡ ψυχὴ τὸ αἷμα τυγχάνει. Adjiciunt his Irenæus, lib. ii. cap. 12, Cyprianus ad Quir. lib. ii. cap. 119, MSS. codices quidam, hæc, καὶ ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖν. Quæ quoniam non agnoscunt Chrysostomus, Œcumenius, Vulg. Syr. Arab. nec Clemens Alex., Origenes, nec Constitutiones Apostolicæ, nec patres reliqui ante citati, ea cum Spencero rejicienda esse, Millio non invito, existimo.

* Proleg.

Ver. 23. Οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί.] Ita Chrysost. Œcum. Syr. Arab. πρεσβύτεροι ἀδελφοὶ, C. Alex. Vulg. Cant. Barb. 1.

Cap. xvi. 7. Καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα·] MSS. aliquot, Vulg. Syr. Æthiop. Cyrillus Alex. addunt Ἰησοῦ, sicut etiam Hieronymus, lib. iii. contra Pelag. cap. 6, qui et hæc addit; "nota (inquit) quod Spiritus Jesus Spiritus Sanctus sit;" et Cyrillus, Thes. p. 298, similem affert notam. Ἰησοῦ vero additamentum esse primo aspectu dignoscitur; nam licet dictiones hæ Πνεῦμα Κυρίου Χριστοῦ, τοῦ υἱοῦ αὐτοῦ interdum usurpentur in N. T., dictio tamen Πνεῦμα Ἰησοῦ nunquam solitaria incedit; Epiphanius, Anchor. p. 72, Chrysostomus, et Œcumenius cum textu legunt; alteram lectionem natam suspicor ex controversia, quæ post exorta est de processione Sancti Spiritus a Filio. Millio tamen est "genuina lectio," Prol. p. 71, col. 1.

V. 14. Προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.] Hæc verba agnoscunt Chrysost. Œcum. C. Alex. versiones omnes, excepto unico Æthiope: et tamen, Prol. p. 124, col. 2, "scholion hoc adjecit librarius quispiam in corpus historiæ."

Cap. xvii. 23. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον.] Vulg. et Origenes in Joh. p. 155, legunt ὃ et τοῦτο· Chrysostomus, Œcumenius, et Clem. Alex. Strom. i. p. 314, et Strom. v. p. 588, Syr. Arab. lectionem textus retinent: sensus in utrisque idem est.

V. 28. Τίνες τῶν καθ' ὑμᾶς ποιητῶν.] Deest ποιητῶν Irenæo, Lat. Augustino, Ambrosio, agnoscunt Clemens Alex. Strom. i. p. 415, Origenes, Com. in Joh. p. 155, Chrysost. Œcumenius: hinc observatio illa frequens Clementis, Origenis, Chrysostomi, Paulum prudenter et opportune, profanis verba facientem, poctarum testimonia laudasse.

Cap. xviii. 5. Συνείχετο τῷ πνεύματι ὁ Παῦλος.] V. l. τῷ λογῷ. Basilius, Theodoretus, Vulg. Syr. Æthiop. "instabat sermoni:" sed Chrysost. Œcumenius et Arab. cum excusis consentiunt; neque enim recte vertitur συνείχετο active "instabat," sed passive "tenebatur," constrictus, coarctatus erat, Matt. iv. 24, Luc. iv. 38, viii. 37, xii. 50, Philip. i. 23.

V. 9. Ἐν νυκτί.] Ita Chrysostomus, Œcumenius, Vulg. Arab. apud Syrum tantum deest; Millio tamen videtur "a librario aliquo additum de margine," Prol. p. 130, col. 1.

V. 10. Ἐγώ εἰμι μετὰ σοῦ, καὶ.] Desunt hæc tantum apud Æthiop. versionem nullius fidei: "Media tamen hæc suspecta habeo παρεμβλήσεως," inquit Millius, Prol. p. 124.

V. 17. Πάντες οἱ Ἕλληνες.] Desunt οἱ Ἕλληνες, Vulg. unde Millius, Proleg. p. 144, "Insertum est in nostris perperam:" agnoscunt autem Chrysostomus, Œcumenius, versiones orientales omnes.

V. 21. Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσαλήμ.] "Hæc (inquit Millius) aliunde sunt ex Act. xx. 6. Act. xix. 21." Habent autem Chrysostomus, Œcumen. Syr. Arab.

V. 27. Διὰ τῆς χάριτος.] Ita Chrysostomus, Œcum. versiones orientales omnes: desunt hæc apud Vulg. Bedam, Basilium Seleuc. forte quia non existimarunt dona eximia et divina in hunc hominem collata fuisse, qui sciebat tantum baptisma Johannis.

Cap. xix. 16. Κατακυριεύσας αὐτῶν.] Vulg. et codices MSS. quidam ἀμφοτέρων· cum textu legunt Chrysostomus, Œcumenius, Syr. Arab. sine discrepantia.

Cap. xx. 24. Μετὰ χαρᾶς.] Desunt hæc in MSS. quibusdam, Vulg. Syr. Retinent Chrysostomus, Œcum. Arab.

V. 28. Τὴν ἐκκλησίαν τοῦ Θεοῦ.] Lectionem hanc probat et egregie firmat Millius.

Cap. xxi. 7. Ἀπὸ Τύρου.] Ita omnes, excepto Cov. 3, sic tamen Millius, "ἀπὸ Τύρου licet jam in nostris omnibus locum habent, ex versiculo tertio hujus capitis initio huc traducta arbitror." Prol. p. 163, col. 2.

V. 8. Οἱ περὶ τὸν Παῦλον.] Desunt hæc Chrysostomo, Vulg. Syr. Agnoscunt Œcumenius et Arab.: et res ipsa postulat ut qui cum Paulo Ptolemaiada conveniebant, inde cum eo egrederentur.

V. 13. Εἰς Ἱερουσαλήμ.] Omittunt hæc Basilius, tom. ii. p. 429, et Cyrillus, tanquam non ad eorum propositum: agnoscunt Chrysostomus, Œcumenius, et versiones omnes: et tamen Prol. p. 164, "medium εἰς Ἱερουσαλήμ est insertum v. 12," cur non et 13?

V. 22. Δεῖ πλῆθος συνελθεῖν.] Desunt hæc apud Syrum solum: agnoscunt Chrysostomus, Œcumenius, Vulg. Arab. "Introducta sunt (inquit Millius) ubi ipsa adscripserat scholiastes quispiam ex infra dictis v. 27. 30." Prol. p. 150, col. 1.

Cap. xxii. 12. Ἀνὴρ εὐσεβὴς vel εὐλαβὴς,] Chrysostomus, Œcumenius, Syr. Arab. Hæc tamen Millius, "Qui hic nescio quid deesse putarunt, interserebant alii εὐσεβὴς ex cap. x. 2, alii εὐλαβὴς," Prol. p. 144, col. 2.

V. 20. Τὸ αἷμα Στεφάνου τοῦ μαρτυρός σου.] Ita Græca scholia et versiones omnes: deest Στεφάνου in Codice Alex.: unde "vix est, ut unius codicis hujus testimonio lectionem hanc germanam existimem, quis Στεφάνου vocabulum tam insigne prætermiserit?" Prol. p. 124.

V. 21. Καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.] Ita Chrysostomus, Œcumenius, Syr. Arab., Vulg. solo renitente; et tamen Millius, "explicatoria τῇ ἀναιρέσει αὐτοῦ alterius loci sunt, nempe cap. viii. 1." Ibid.

V. 29. Καὶ ὅτι ἦν αὐτὸν δεδεκώς.] Ita omnes excepto Æthiop. Et tamen Prol. p. 124, col. 2, "Vereor ut hæc adjecerit scholiastes aliquis ad plenitudinem historiæ."

Cap. xxiii. 9. Si spiritus locutus est ei aut angelus, μὴ θεομαχῶμεν.] Illud μὴ θεομαχῶμεν adscriptum putat Erasmus ex cap. v. 39: et "quidni (inquit Millius hic) et hoc scholion adnotatum putemus ad marginem libri a studioso quopiam, ac cum sensum commodum efficeret, arreptum mox in contextum a librariis?" Habent tamen hæc verba Chrysostomus et Œcumenius, qui pharisæos introducit hæc loquentes, αὐτοῦ ἀποστῶμεν, μὴ αὐτοῦ πολεμοῦντες θεόμαχοι εὑρεθῶμεν, et Arab. et sensus iis sublatis deficit.

V. 30. Ὑπὸ τῶν Ἰουδαίων——τὰ πρὸς αὐτόν.] Desunt hæc omnia apud Vulg.: agnoscunt Chrysostomus, Œcumenius, Syr. Arab. Nihilominus, Prol. p. 145, col. 1, "medium ὑπὸ τῶν Ἰουδαίων, quod est in editis, irrepsit ex v. 27."

V. 35. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.] Ita Græca scholia et versiones omnes: et tamen Millius, Prol. p. 91, col. 2, "Ego quidem totum hoc pro scholio marginali habeo, quo lector quispiam adauctam voluit hanc historiam."

Cap. xxiv. 15. Ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν.] Deest νεκρῶν in Vulg. Agnoscunt Chrysostomus, Œcumenius, versiones reliquæ; at judice Millio, "insertum est in editis claritatis gratia," Prol. p. 94, col. 1.

V. 16. Ἀπρόσκοπον συνείδησιν ἔχειν——διαπαντὸς.] Habent τὸ διαπαντὸς Græca scholia et versiones omnes: et tamen Millius Prol. p. 110, col. 1, "Mihi fateor διαπαντός istud vehementer suspectum est παρεμβλήσεως, irrepsisse videtur e margine in locum non idoneum."

V. 18. Τίνες ἀπὸ τῆς Ἀσίας Ἰουδαῖοι.] Ita Græca scholia et versiones universim vel hoc versu vel initio sequentis; et tamen "adscripta fuerint ab aliquo ad marginem ex Act. xxi. 26. 37, explicationis causa, irrepsere demum in textum," Prol. p. 94, col. 2.

Cap. xxv. 16. Χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν.] Desunt hæc apud quosdam MSS. cod. Athanasium, Basilium, Theodoretum: "Adjectum jam olim arbitror interpretamenti gratia:" agnoscunt autem Chrysostomus, Œcumenius, Syr. Arab. respondentque egregie clamoribus Judæorum non oportere eum vivere amplius, cap. xxiv. 24.

Cap. xxvi. 7. Ἐν ἐκτενείᾳ.] Desunt hæc tantum in Vulg. et Æthiop. Nihilominus, Prol. p. 45, col. 2, "commentarius est, non textus, sed qui semel admissus, non mirum si in infinitos postea codices manarit."

Cap. xxvii. 28. Καὶ πάλιν βολίσαντες.] Desunt hæc Vulg. Syr. Habent Chrysostomus, Œcumenius, Arab. suntque necessario intelligenda.

Cap. xxviii. 1. Καὶ διασωθέντες.] Desunt Syr. agnoscunt reliqui omnes: et tamen "lectionarium est ex versu ultimo capitis præcedentis, non Divi Lucæ," Prol. p. 130, col. 1.

V. 16. Ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ.] "Desunt hæc verba (ait Millius) Vulg. Syr. Chrysostomo, et tribus MSS." Ergo occurrunt apud reliqua exemplaria omnia, ut et apud Œcumenium et Arabem; "Recte viri docti interpretantur (inquit Grotius) 'præfectum prætorio,' nam a Tiberii temporibus prætorianus miles in castris habitus, teste Tacito Annal. 4: et sub ejus cura fuisse reorum custodias multis ejusdem Taciti locis evincitur;" quid ergo impedit, quo minus hæc Lucas referret, saltem ad indicandam singularem gratiam D. Paulo hic concessam?

V. 29.] Agnoscunt hunc versiculum Græci scholiastæ, interpretesque omnes, a Syro si discesseris. Prol. tamen p.

130, col. 1, "versiculum hunc injectitium videri supra notavimus, p. 91."

LIBRI SECUNDI CAPUT TERTIUM

Examen continet variantium lectionum in epistolas D. Pauli, et in epistolas catholicas.

SECTIO PRIMA—EPISTOLA AD ROMANOS.

Ut ratione, et methodo proposita, procedat susceptum opus, de variantibus in epistolis lectionibus jam dicendum est; et hic jucundum mihi et gratum est, quod exemplaria nostra ab illis Theodoreti, Œcumenii, Theophylacti raro, idque in rebus nullius fere momenti dissideant, neque etiam ab illis Chrysostomi quæ *κατ' ἀκρίβειαν* scripta sunt, et non *κατὰ τὸ αὐτοσχέδιον τῆς λέξεως*. Interea tamen mihi perquam molesta fuit frequens illa introductio patrum Latinorum, et versionum quorundam Græcorum patrum in Latinam linguam; quæ quidem parum ponderis et auctoritatis habent. Græcorum quidem testimonia apud Millium parum valent, nam si illi fides adhibenda sit, exemplaria eorum misere depravata erant, atque ipsius, tanquam Œdipodis, judicio opus est, ut a textu glossema, a vera lectione interpolatio, seu scholion marginale, a genuino irreptitium dignoscatur. Errare autem malumus cum Origene, Athanasio, Basilio, Theodoreto, et Œcumenio, quam cum Italis, et sede apostolica, pene dixeram, vera sentire.

In Græcis patribus pervolvandis quarundam ex epistolis tota pene capita totidem verbis quot in textu citata interdum reperimus. Ex. gr. a versu 1 capitis i. ad Rom. ad quam ita legit Origenes, Com. in Joh. p. 55 et p. 266, ita etiam ab 18 ad 24: similiter Greg. Nyssen, tom. ii. p. 734, Basil. tom. ii. p. 632, a 28 ad finem capitis. Non leve hoc indicium est, quod in his locis varians unaquæque lectio nihil aliud sit, quam textus genuini depravatio.

Cap. i. 16. *Τὸ εὐαγγέλιον Χριστοῦ.*] Deest *Χριστοῦ* Vulg. Tertul. Ruffino, Hilario Diac. Syr. Æthiop. Retinent Theodoretus, Œcumenius, Theophylactus, et licet a textu Chrysostomi exciderit, cum tamen ita legisse constat ex eo quod mirum illi sit visum apostolum qui alibi dixit, "Glorior in cruce Christi," hic solum dixisse "Non erubesco *εὐαγγέλιον Χριστοῦ*." Cumque evangelium, de quo loquitur apostolus, Christi pro certo evangelium fuerit, quidni hanc vocem hic adhibuisset pariter ac cap. xv. 19. 29, et ad eundem sensum hic v. 9? Ibid. *Ἰουδαίῳ πρῶτον. Τὸ πρῶτον* agnoscunt Gr. scholia, C. Alex. Hilarius D. et versiones omnes. Et tamen dicente Millio, ex fide unius Tertulliani, "irrepsit ex aliis locis hujus epistolæ," Prol. p. 46, col. 2.

V. 17. *Ἐκ πίστεως ζήσεται.*] Vulg. Hilarius Diac. aliique Latini legunt "vivit." Sed liquet Irenæum, lib. iv. cap. 37, p. 365, legisse "vivit," postquam enim hæc allegasset verba, addit, "Hoc autem quod justus ex fide vivet, per prophetas prædictum fuerat." Ipse Hieronymus, C. Alex. et omnia Gr. scholia legunt *ζήσεται*, Esthius etiam, spreto hic Vulgato interprete, ait "rectius in futuro vivet," sic enim multi iique meliores habent codices, Græcis etiam Syrisque adstipulantibus; nam et apud prophetam Hab. iii. 4, ipsum futuri temporis verbum habetur. Et LXX. quoque Interpretes futurum reddiderunt, eademque lectio est in Græcis, Gal. iii. 11, et ad Heb. x. 38, quibus locis eadem scriptura citatur.

V. 18. *Τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.*] Vulg. Hilarius Diac. Orig. Lat. Pseud-Hieronymus, Latini alii, legunt "veritatem Dei," reclamantibus Græcis omnibus, versionibus orientalibus, et C. Alex. et vero Origene contr. Cels. lib. vi. p. 276. Hic autem nobis odiose obtrudit "Pseud. Hieronymum, sive Pelagium, opus, Usserio judice, posterioris ævi, quod a viro nullius judicii compaginatum fuit," et tamen gratum Millio, quia cum Vulgata, quæ ipsi est in deliciis, multoties consentit.

Cap. ii. 1. *Πᾶς ὁ κρίνων.*] Ita omnia Gr. scholia, C. Alex. Vulg. Hilarius Diac. Rutlin. Arab. "*πᾶς* tamen (inquit Millius) explicatoris alicujus esse puto, non apostoli, ita Syr." Prol. p. 230, col. 1. Syr. autem ibi legit, "Omni excusatione cares, o homo."

V. 5. In die iræ *καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ.*] Vulg. Hilarius Diac. Iren. lib. iv. cap. 71, p. 375, et Syr. legunt cum textu. Omnia autem Gr. scholia cum aliis addunt *καὶ* ante *δικαιοκρισίας*· hoc tamen, juxta Grotium, est tantum *ἓν διὰ δυοῖν*, quod sensum non mutat.

V. 7. *Καθ' ὑπομονὴν ἔργου ἀγαθοῦ.*] V. 1. *δι' ἔργων ἀγαθῶν*, Theophilus Antioc. ed. Paris. lib. i. p. 79. Millii hic me miseret; nam ex septem variantibus lectionibus unicam hanc in lucem profert, reliquas silentio premit, nempe pro *κατὰ τὰ ἔργα αὐτοῦ* legit Theoph. *καὶ ἀξίαν τῶν μισθῶν*· post *ἀγαθοῦ* omittit *δόξαν καὶ τιμὴν*· ante *ζωὴν αἰώνιον* addit *ἐωρήσεται*· et denique *χαρὰν, εἰρήνην, ἀνάπαυσιν, καὶ πλήθη ἀγαθῶν*· pro *τοῖς δὲ ἐξ ἐριθείας* legit *τοῖς δὲ ἀπίστοις, καὶ καταφρονηταῖς*, ut reliqua missa faciam. Nec sane constat consilium ei fuisse ut certum aliquem locum allegaret, sed potius ut ex universa scriptura Autolyco statueret ante oculos præmia, quæ bonis tribuet Deus, et pœnas quibus improbos afficiet. Multæ ejusmodo variantes lectiones occurrunt, quæ nomen istud neutiquam merentur: Gr. scholiis omnibus, C. Alex. et Hilario Diac. hic repugnantibus.

V. 17. *Ἰδέ.*] "Ecce tu Judæus cognominaris," v. 1, *εἰ δέ*, "si autem," Vulg. Hilarius Diac. Clem. Alex. Stro. i. p. 353, Theophyl. Syr. Sed Chrysost. Theodoret. Œcum. C. Alex. textui adstipulantur; atque hæc, secundum Erasmum, est verior et antiquior lectio; alioquin non satis cohæret ordo: ex v. 31 confirmatur *ὁ οὖν διδάσκων*, nec enim *τῷ οὖν εἰ δὲ*, sed *ἰδὲ* apte respondet.

V. 26. *Εἰς περιτομὴν λογισθήσεται.*] Hic in textu Chrysostomus legit *περιτραπήσεται*, et deinde addit *οὐκ εἶπε λογισθήσεται, ἀλλὰ τραπήσεται, ὅπερ ἐμφατικώτερον ἦν*· aiunt autem Œcumenius et Theophylactus, *οὐκ εἶπε τὴν περιτομὴν νικᾷ, ἀλλὰ εἰς περιτομὴν λογισθήσεται*, ita enim legunt Theophylactus, Cyril. Alex. to. iii. p. 781, C. Alex. Hilarius Diac. et omnes versiones quæ textum ab unico Chrysostomo, sibimetipsi parum constanti, abunde vindicant.

Cap. iii. 2. *Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.*] Ita Theodoret. Œcumen. Theophyl. C. Alex. Hilarius Diac. versiones omnes. "Origenis tamen in Catena MSS. (ait Millius) istud perinde interpretatur ac si scriptum esset *ὅτι πρῶτον*." Idem innuit Com. in Matth. p. 209, dicendo hæc erant *λόγια ἃ πρῶτον Ἰουδαίοι ἐπιστεύθησαν*, et p. 462, "Vinea illis credita erat, lex et prophetæ *προτέροις μὲν τῷ λαῷ ἐκείνῳ*, primum quidem populo isti, *καὶ γὰρ πρῶτοι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ*, iis enim primum commissa sunt eloquia Dei, *δευτέροις δὲ τῇ ἀπὸ τῶν ἐθνῶν ἐκκλησίᾳ*" sed hinc non sequitur aliquid illum a textu diversum legisse, ut constat ex his verbis in locum, "Quid autem multo sit amplius subjungit:" "Primo, inquit, quia credita sunt illis eloquia Dei, quamvis enim et gentibus nunc creduntur eloquia Dei, sed illis, ait, primo sunt credita." Quod si *μὲν γὰρ* omittat Chrysost. id nullius momenti est, exhibent enim ea reliqui omnes citati.

V. 9. *Προητιασάμεθα.*] Ita Gr. scholia omnia, C. Alex. et versiones orientales: quibus posthabitis, "*προητιασάμεθα* (inquit Millius) alicujus scholiastæ est," Prol. p. 46, col. 2, *αἰτιασάμεθα* legendum vult cum Vulg. Hilario Diac. Ger. Clar.

V. 25. *Διὰ τῆς πίστεως.*] "Deest Alex. Chry. in Com." ita Millius; sed fallitur, Chrysost. ibi id solum dicit, "addidisse apostolum *ἐν τῷ αἵματι αὐτοῦ*, ut sanguis Christi hostiis Judaicis opponeretur." Cum textu legunt omnia Gr. scholia et versiones antiquæ, inter quas Vulg. Orig. Com. in Matt. p. 285, in Joh. p. 22, et in locum. Hanc ergo levem dissimili tudinem, ut et *Θεοῦ* pro *Ἰησοῦ*, commate sequenti, Milliique judicium hic parvi facio, qui Prol. p. 66, col. 1, ait "Illud *διὰ πίστεως* irrepsisse non dubito."

Cap. iv. 12. *Τοῖς οὐκ ἐκ περιτομῆς μόνον.*] Theodoret. hic legit *οὐ τοῖς*, sensu eodem; Chrysost. autem, Œcumenius, Cyril. Al. Glaph. in Gen. p. 66, et Theophyl. legunt cum textu: ex eo autem quod in commentario dicit Theophylact. *οὕτως δεῖ ἀναγιῶναι, καὶ πατέρα τῆς περιτομῆς, οὐ τοῖς ἐκ περιτομῆς μόνης, ὁμοιωμένοις αὐτῷ*, non magis sequitur eum in textu legisse *οὐ τοῖς* quam *μόνης ὁμοιωμένοις*.

V. 19. *Οὐ κατενόησε.*] "Non consideravit corpus suum emortuum;" vi. 1. d. *οὐ*, C. Alex. Chrysost. ed. Mor. tom. i. p. 311, Theodoret. *ὡς κατενόησε*, sed Chrysost. Œcum. Theophyl. in locum, Basil. to. ii. p. 418, Vulg. Hilarius Diac. retinent *οὐ*. Altera etiam lectio sensum non mutat, cum unicum hoc significet, quod licet Abraham consideravit corpus suum mortuum, et emortuam vulvam Saræ, non tamen infirmatus sit fide.

V. 20. *Οὐ διεκρίθη τῇ ἀπιστίᾳ.*] Ita legunt omnia Gr

scholia, Vulg. Hilarius Diac. Syr. Arab. et C. Alex. Est, tamen, dicente Millio, ex fide Æthiop. τῇ ἀπιστίᾳ arreptum de margine, Prol. p. 124, col. 2.

Cap. v. 1. Εἰρήνην ἔχωμεν.] Agnosco hic omnia Gr. scholia legisse ἔχομεν, Vulg. Hilarium Diac. et quosdam Latinos "habeamus:" sed monente, Erasmo, in plerisque Græcorum codicibus scriptum habetur ἔχομεν, et sensus hic non patitur imperandi modum (nisi ἔχωμεν reddas, "retineamus," quam significationem obtinet, Hebr. xii. 28, aliisque in locis) apostolus siquidem loquitur de justificatis per fidem qui pacem jam habent cum Deo, et subsequentia "per Dominum nostrum Jesum Christum" eundem sensum plane indicant; "Justificatis enim ex fide in Christum," recte dicit apostolus, "pacem habemus per fidem in Christo," parum recte autem dixisset, "habeamus" per eum pacem illam, quæ iis a longo jam tempore acquisita fuit.

V. 2. Τῇ πίστει.] Deest Æth. MSS. quibusdam, Hilario D. Sed extant verba hæc in omnibus Gr. scholiis, Vulg. Arab. Syr.: "est tamen (judice Millio) commentarius importune satis intrusus in textum," Prol. p. 46, col. 1.

V. 5. Τοῦ δοθέντος ἡμῖν.] Ita Gr. scholia, versiones omnes, C. Alex. Hilarius Diac.: "et tamen (dicente Millio) τοῦ δοθέντος ἡμῖν assumentum ex fide Vulg. nescio cujus," Prol. p. 46, col. 2.

V. 12. Ὁ θάνατος διῆλθεν.] Ὁ θάνατος hic occurrit vel ante vel post διῆλθεν apud Gr. scholia, et versiones universim, et C. Alex.; ex fide tamen Ruffini, et Hilarii Diac. "irrepsit ex priore parte versiculi," Prol. p. 46, col. 1.

V. 17. Καὶ τῆς δωρεᾶς τῆς δικαιοσύνης.] Deest τῆς δωρεᾶς, Iren. lib. iii. cap. 18, p. 242, Orig. Com. in Joh. p. 334, August. lib. i. de Bapt. cap. 13: sed omnes versiones, et Gr. scholia, C. Alex. et Hilarius Diac. hanc vocem retinent, quam tametsi Origenes loco dicto omittat, ait tamen p. 338, clam Judæos fuit, ὅτι οἱ τὴν περισσείαν τῆς χάριτος, καὶ τῆς δωρεᾶς λαμβάνοντες βασιλεύσουσι, διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. Irenæum et Origenem non legisse, ait Grabius, forte quod hæ duæ voces ob recurrentem particulam τῆς per negligentiam scribæ omissæ essent. Asserit quidem Millius "Origenem legisse βασιλεύουσι," sed emendatur hæc lectio p. 338; et marg. 334, adscribitur γὰρ βασιλεύσουσι, quod in Chrysostomo etiam potuit reperire Millius, si commentarium illius diligentius excussisset, ubi in clausula ἐν ζωῇ βασιλεύσουσι, usque adeo in citationibus suis dormitat Millius, sicut etiam Prol. p. 46, ubi "τῆς δωρεᾶς irrepsisse" ait.

Cap. vi. 4. Διὰ τῆς δόξης τοῦ πατρός.] Desunt hæc Iren. lib. iii. cap. 18, Tertul. de Resur. 47. In textu autem retinent omnes cod. MSS. Gr. scholia, versiones, C. Alex. Hilarius Diac.: Prol. tamen p. 74, cap. 2, "διὰ δόξης τοῦ πατρὸς scholiastæ est, non apostoli."

V. 10. Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανε, et τῇ ἁμαρτίᾳ ἡμῶν.] Orig. in Matt. p. 417: ita Millius; textum tamen ipsum exhibet Origenes, Com. in Joh. p. 11. Hypostigme postea ad vocem ἁμαρτίᾳ, et p. 204, et lib. ii. contra Cels. p. 102, immo eodem in loco et linea immediate sequenti rationem affert quare dum loqueretur de remissione peccatorum facta per Christi baptisma addidisset ἡμῶν, viz. διόπερ ὁ ἀπέθανε τῇ ἁμαρτίᾳ ἡμῶν, ἐπεὶ αὐτὸς ἀπέθανε τῇ ἁμαρτίᾳ οὐ τοῦ ἑαυτοῦ, ἀλλὰ τῇ ἡμετέρᾳ. Crebras ejusmodi a Millio citationes, ut res postulat, invitus refero. Porro Prol. p. 124, col. 2, hæc habet, "τῇ ἁμαρτίᾳ, quod in cæteris fere omnibus (excepta Æthiop.) irrepsisse ex hujus cap. v. 2, omnino suspicor:" ex suspicionibus tam iniquis tota scripturæ fides periclitatur.

V. 12. Non ergo regnet peccatum in vestro mortali corpore εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.] Verba subnotata desunt Iren. lib. v. cap. 14, p. 421, Tertul. de Resur. cap. 47. Retinent autem ea Orig. περὶ Εὐχῆς, p. 79, C. Alex. Hilarius Diac. Gr. scholia, versionesque ad unum omnes; perperam igitur Millius hæc veluti commentarium rejicit, non textum, Prol. p. 46, col. 2. p. 66, col. 1.

V. 16. Ἦτοι ἁμαρτίας εἰς θάνατον.] Εἰς θάνατον agnoscunt Gr. scholia, C. Alex. Hilarius Diac. Vulg. Arab. Æthiop. D. Syr. Clar.: "unde adjectum videtur (inquit Millius) antitheseos causa," Prol. p. 46, col. 1.

V. 23. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.] Ita Gr. scholia, C. Alex. Hilarius D. Vulg. Syr. Arab.; sed quoniam apud Æthiop. desunt hæc, Millio videntur esse veteris cujusdam adnotatoris: Prol. p. 124, col. 2.

Cap. vii. 2. Ἀνδρὶ δέδεται νόμῳ.] Fatemur Origenem, in Matt. p. 268, legisse ὅντι νόμῳ, sed Gr. scholia, et vetustæ versiones, C. Alex. Hilarius D. lectionem textus sequuntur.

Cap. viii. 1. Τοῖς μὴ κατὰ σάρκα περιπατοῦσι ἀλλὰ κατὰ Πνεῦμα.] Desunt hæc Dial. contra Marcion. p. 146, Athanas. Ep. ad Serap. p. 18. Existimo autem verba ista eos missa fecisse ex more perusitato patrum, qui quicquid instituto suo alienum est, silentio transeunt; prima enim pars eorum occurrit apud omnia Gr. scholia, Hilarium D. et vetustissimas versiones, atque apud Cod. Alex. quocum Athanasius arch. Al. plerumque conspirat. Postrema pars etiam reperitur apud Theodoretum, Œcum. Theophylactum, et Arab. Retinendum esse autem constat ex mutua inter se verborum connexione ad hunc modum: "Nihil damnationis est iis qui ambulant κατὰ τὸ Πνεῦμα· ὁ γὰρ νόμος τοῦ Πνεύματος liberavit me, et omnes qui sunt in Christo Jesu, a lege peccati, qua ad mortem fuimus damnati."

Cap. ix. 10. Ῥέβεκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαάκ.] "Ex uno concubitu," patres Latini aliqui. Hæc, et plura hujusmodi non tam dicenda sunt variantes lectiones, quam Græci sermonis interpretationes. Rectius reddas, "Ex uno Isaac concubitum habens," i. e. copulationem: κοίτη enim hoc sæpius significat, Lev. xviii. 20. xxx. 13. Numb. xxxi. 17, 18; vel "semen habens," adstipulantibus Œcumenio et Lev. xviii. 23. Numb. v. 2. 20: sæpissime autem occurrit κοίτη σπέρματος.

V. 18. Ὃν θέλει σκληρύνει.] Agnoscunt τὸ θέλει Gr. scholia omnia, Origenes in Ex. ed. Huet. p. 22, C. Alex. Hilarius Di. versiones omnes: censet tamen Millius irrepsisse ex margine explicationis gratia, Prol. p. 156, col. 2.

V. 24. Οὓς καὶ ἐκάλεσεν ἡμᾶς.] Τὸ ἡμᾶς habent C. Alex. Hilarius D. Gr. scholia, et versiones omnes. Male ergo Erasmus additum censet explicationis gratia.

V. 28. Λόγου γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ ὅτι, λόγον συντετμένον ποιήσει ὁ Κύριος ἐπὶ γῆς.] Legendum vult Millius λόγων συντελῶν καὶ συντέμνων ποιῶσει ὁ Κύριος, mediis intermissis; quum vero textus exhibeat ipsissima verba τῶν LXX. Interpr., approbantibus Chrysostom. Œcum. Theophylacto, Vulg. Arab. Hieron. Hilario Di., ne uno commentatore, in quantum scio, partem adversam defendente, Millii sententia et lectio respuendæ jure optimo videntur.

Cap. x. 1. Ὑπὲρ τοῦ Ἰσραήλ.] Chrysost. Vulg. Ruffin. Hilarius D. legunt αὐτῶν, quod idem significat ac τοῦ Ἰσραὴλ ratione sc. habita ad Israel, de quo mentio cap. ix. 31: unde Chrysostomus in Ps. xlviii. ed. Mor. tom. iii. p. 270, ὁ Παῦλος περὶ Ἰουδαίων ἐδρήνει λέγων ἡ δέησις ἡ πρὸς τὸν Θεὸν περὶ αὐτῶν ἐστιν εἰς σωτηρίαν. Sed Theodoretus et Œcumenius tum in textu, tum in commentario legunt ὑπὲρ Ἰσραήλ.

V. 5. Τὴν ἐκαιοσύνην τὴν ἐκ τοῦ νόμου.] Totum illud omittit Æthiop.: habent autem Gr. scholia Hilarius D. versiones, "sed inseruit quispiam," Prol. p. 141, col. 1. Mirum certe est, si in libros omnes istos inseruisset.

Ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.] "Deest αὐτὰ Chrysost:" ita Millius; sed reperies tam in Chrysostomo quam in cæteris Gr. scholiis, et in Hilario Di., sicut etiam ἐν αὐτοῖς quæ desunt in solo Vulgato, iisque Latinis qui Vulgati vestigia premunt. Erratur etiam in testimonio Clem. Al.: non enim verba hujus epistolæ citat Stro. ii. p. 281, sed ille Lev. xviii. 5, ad hunc modum, ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς· non esse mutandum ἐν ἑαυτοῖς in ἐν ἑαυτῇ, suadent Clem. Al. versio τῶν LXX. omniaque Græcorum scholia, contra Millium, Prol. p. 129, col. 1.

Cap. xi. 13. Τὴν διακονίαν μου ἐοξάζω.] Vulg. Ruffin. Hilarius Diaconus, videntur legisse ἐοξάσω· sed omnia Gr. scholia, C. Al. legunt cum textu in præsenti tempore, quod est ad scopum apostoli accommodatius, Millio incassum renitente.

V. 21. Μήπως οὐδὲ σου φείσηται.] Non diffitemur Chrysostomum et Theodoretum legisse φείσεται. Vulg. "parcat." Sed Œcumenius, Theophylact, C. Alex. habent φείσηται pro σωθήσεται, v. 26. Vulg. Hilarius, et Arab. legunt "salvus fieret" σωθήσηται· sed Iren. lib. iv. cap. 5, p. 278, "salvabitur." Orig. in Matt. p. 360, in Jer. p. 74, et omnia Gr. scholia, legunt σωθήσηται.

V. 30. Ὥσπερ καὶ ὑμεῖς.] Deest καὶ apud Chrys. et Theophylact.; habent Theodoret. Œcum. C. Alex. Vulg. Syr. Arab. atque hic καὶ ὑμεῖς proprie significat vox etiam Anglice, "even you," vel "you also."

V. 32. Conclusit Deus τοὺς πάντας.] Vulg. Ruffinus, Hilarius D. Hieron. legunt τὰ πάντα, forte quoniam ita se habet Gal. iii. 22. Sed Gr. scholia legunt τοὺς πάντας·

utraque lectio eundem sensum exprimit, hominibus enim tantum hæc gratia concessa est.

Cap. xii. 3. Dico enim *διὰ τῆς χάριτος τῆς δοθείσης μοι.*] Ita legunt Gr. scholia omnia, C. Alex. Hilarius D. Vulg. Syr. Arab. "Sed tamen quia in vers. Æthiopica desunt verba subnotata, *τῆς δοθείσης μοι* adjecta censuerim ex 1 Cor. iii. 10." Prol. p. 124, col. 2. Porro Millius hic verba Chrysostomi sic exhibet, *οὐκ εἶπε, διὰ τῆς σοφίας, διὰ τῆς νομοθεσίας, ἀλλὰ διὰ τῆς χάριτος τοῦ Θεοῦ*, Chrysost. ut nempe faveret lectioni Æthiop. et Theophylacti *διὰ τῆς χάριτος Θεοῦ*· verba tamen Chrysostomi hæc sunt, *οὐκ εἶπε λέγω γὰρ ὑμῖν διὰ τῆς σοφίας τοῦ Θεοῦ, διὰ τῆς νομοθεσίας τοῦ Θεοῦ, ἀλλὰ διὰ τῆς χάριτος*, ubi Θεοῦ cum apostolo relinquit intelligendum; non prout Millius, apposuit.

Cap. xiii. 1, 2.] Omnes variantes lectiones ab A. ad I. refutantur a pleno consensu omnium Gr. scholiorum, et Origenis ipsissima textus verba exhibentium; quamvis enim Hilarius Diac. et Iren. Lat. legerint, "Omnibus potestatibus superioribus subditi estote," Grabius, not. in Iren. lib. v. cap. 24, hæc habet, "Non ab ipsius Irenæi manu, sed interpretis hæc lectio profluxisse videtur." Orig. C. Alex. August. tom. x. de Verbis Dom. serm. 6, Syr. Arab. Gr. scholia omnia legunt *πᾶσα ψυχὴ ὑποτασσέσθω.* (2.) Chrysostomus (inquit) et Œcum. legunt *ὑπὸ*, non *ἀπὸ τοῦ Θεοῦ.* Œcum. tamen, Origenes, Theodoret. Theophylact. omnes versiones, et Latini omnes legunt "a Deo." Chrysost. cum apostolo, aliquando *ἀπὸ*, aliquando *ὑπὸ.* (3.) Dicit "Origenem Com. in Rom. omisisse hæc verba, *αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσιν.*" Stat contra Orig. contra Cels. lib. viii. p. 421, ubi postquam citasset hæc ipsa verba, continuo addit, *ἐν μὲν τοίγε τοῖς πρὸς τὴν εἰς Ῥωμαίους ἐξηγητικοῖς, ὡς δυνατὸν ἦν ὑμῖν ἐπὶ πλεῖον, καὶ ταῦτα τὰ ῥήματα ποικίλως ἐξετάσαμεν.* Extant etiam apud Iren. C. Alex. apud Gr. scholia, et versiones omnes: nihil igitur est causæ, cur adjectum ab interprete quodam censeret Erasmus. Denique cum dicit "*τὸ ἐξουσίαι* deesse apud Vul. Hilarium D. August. Æthiop. Orig." in Origene fallitur. Retinent etiam Gr. scholia omnia, Syr. Arab. præponderant Latinis legentibus, "Quæ autem sunt, a Deo subordinatæ sunt," ubi vox "potestates," quæ in priori parte commatis agnoscitur, necessario subintelligenda est: tamen Prol. p. 134, col. 2, "medium *ἐξουσίας* irrepsit ex priori parte versiculi."

V. 9. *Οὐ ψευδομαρτυρήσεις.*] Deest MSS. plurimis, Hilario Diac. C. Alex. Theodoreto, Basil. tom. ii. p. 471. Sed retinent Iren. lib. iv. cap. 26, p. 313, Chrysost. Œcum. Vulg. Arab. Æthiop. Porro usitatissimum apud patres est in notissimis rebus, iis præsertim, quas verba sequentia (et si quod aliud mandatum est) satis indicant, mutila quædam exhibere, et quasi decurtata. V. g. Orig. in Matt. p. 380, Clem. Alex. Strom. p. 478, ita hunc textum citant, *οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις*, cætera desunt. Et p. 381, Origenes allegat unicum hoc *οὐ φονεύσεις, καὶ εἴ τις ἑτέρα ἐντολή*, et Theodoretus in commentario prætermittit *οὐκ ἐπισυμήσεις.*

V. 13. *Μὴ κώμοις.*] Syr. Arab. "non cantu," quod non est varians lectio, sed explicatio vocis, ita enim Phavorinus et scholiastes Aristoph. *κῶμοι, ἀσελγῆ ᾄσματα πορνικὰ, συμποσιακοὶ ᾠδαὶ, ὀργήσεις κατὰ μέθης*· vide apud Aristoph. p. 162, 708, 772, ubi scholiastes observat hos cantus compositos fuisse *εἰς δαιμόνων τιμήν.*

Cap. xiv. 6. *Καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ.*] Parum refert Latinos omnes hæc omisisse, cum retineant Basil. tom. ii. p. 456, et Gr. scholia, vide Prol. p. 125, col. 1.

V. 9. *Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν.*] *Ἀνέστη* suspectum habet Esthius occupati loci alieni, sed immerito; reperias enim vocem illam apud Iren. lib. ii. cap. 20, p. 245, Orig. in Joh. p. 126, 317, et contra Cels. lib. ii. p. 110; apud Hilarium D. Gr. Arab. Gr. scholia omnia, ne Chrys. quidem excepto, apostolus addit vocem, *ἀνέζησεν* vel *ἔζησεν*, ut respondeat voci *ζώντων*, et vocem *ἀπέθανε* ut respondeat voci *νεκρῶν*, atque hinc fortasse fuit quod has solas explicavit Chrysost. Rejicit tamen hanc lectionem Mill. Proleg. p. 72, col. 1.

V. 21. *Ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.*] Habent hæc Gr. scholia omnia, Hilarius D. Vulg. Arab. Est tamen, juxta Millium, hoc scholion marginale, quod scriba aliquis in corpus epistolæ transmisit: Prol. p. 123, col. 1.

V. 22. *Ἐνώπιον τοῦ Θεοῦ.*] Desunt hæc marg. Chrysost. Habent Theodoret. Œcum. Vulg. Syr. Arab. Hilarius Diac. C. Alex.

Cap. xv. 4. *Ὅσα γὰρ προεγράφη.*] Hanc lectionem retinent omnia Gr. scholia, C. Alex. Syr. Arab. et postulat ipsa mens sensusque apostoli; loquitur enim de s. scriptura Vet. Testamenti: dicente autem Millio, Prol. p. 135, col. 1, "mutavit quispiam simplex *ἐγράφη* in *προεγράφη*."

V. 12. *Πάλιν.*] Deest Æth. Chrysost. Habent reliquæ versiones, et scholia, et C. Alex.: et tamen Prol. p. 124, col. 1, medium "*πάλιν* insertum videtur ex superioribus."

V. 13. *Ἐν τῷ πιστεύειν.*] Desunt hæc Clar. Ger.: agnoscunt Gr. scholia omnia C. Alex. Hilarius D. Vulg. Arab. "Vereor tamen (ait Millius, Prol. p. 135), ne sit scholion."

V. 14. *Ὅτι καὶ αὐτοὶ μετοί ἐστε τῆς ἁγιωσύνης.*] Ita Gr scholia omnia, Cod. Alex. Hilarius D. Vulg. Syr.: sed quia *καὶ αὐτοὶ* deesse videntur Arab. Æthiop. "media *καὶ αὐτοὶ* (inquit Millius, Proleg. p. 135), adscripta puto ad marginem, indeque irrepsisse in corpus libri."

V. 19. *Ἐν δυνάμει Πνεύματος Θεοῦ.*] Millius, p. 46, "*Θεοῦ* studiosi alicujus est," sed agnoscunt Gr. scholia omnia, et versiones orientales.

V. 24. *Ἐλεύσομαι πρὸς ὑμᾶς.*] Desunt hæc Chrysost. Vulg. et Latinos qui Vulgatum sequuntur. Explicantur a Theodoreto, Œcum. Theophylacto, atque ideo solum omitti videntur, quia providentia Dei iter illud intervertit. Vide annotata nostra in locum.

V. 27. *Εὐδόκησαν γάρ.*] Desunt hæc apud Hilarium, et duo MSS. Agnoscunt Gr. scholia, Vulg. Syr. Arab.: ait tamen Millius, "Repetitum omnino fuisse suspicor ex versu præcedente," Prol. p. 135, col. 1.

V. 29. *Τοῦ εὐαγγελίου.*] Deest in Clem. Alex. Hilar. Diac. Cod. Alex.: interpretantur tamen hanc vocem, Gr. scholia, Syr. Arab. Proleg. p. 60, "Commentarius est, non textus."

Cap. xvi. 5. *Ἀπαρχὴ τῆς Ἀσίας.*] V. 1. *τῆς Ἀχαΐας*, recte. Vide com. nostra in locum.

V. 6. Quæ multum laboravit *εἰς ἡμᾶς.*] V. 1. *ὑμᾶς*, quam lectionem ut firmaret, adducit testimonium Chrysost. hic, et Prol. p. 104, Theophylacti, sed utriusque perperam: etsi enim Chrysost. in textu legit *ὑμᾶς*, in commentario habet *ἡμᾶς*, quam vocem exponit de labore a Maria suscepto *πρὸς τοὺς ἀποστόλους*· Theophylact. ed. Ox. non modo legit *ἡμας* in textu (sicut etiam Theodoretus et Œcum. sed etiam addit, laborasse illam *εἰς ἡμᾶς ἀποστόλων πληροῦσα τάξιν.*)

V. 16. *Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι.*] V. 1. add. *πᾶσαι*, ita Theodoretus, Vulg. et e Latinis plurimi, sc. omnium illorum locorum ecclesiæ, i. e. paucæ ecclesiæ, vel fortasse unica: rectius ergo omittunt Chrysost. Œcum. Theophylactus.

V. 18. *Καὶ εὐλογίας.*] Desunt hæc in 4 MSS. Agnoscunt Gr. scholia, C. Alex. Hilarius Diac. et versiones omnes: habet tamen Millius, *τὸ εὐλογίας* pro interpretamento marginale *τῆς χρηστολογίας*, Prol. p. 135, col. 1.

SECTIO SECUNDA—EPISTOLA PRIMA AD CORINTHIOS.

Cap. i. 1. *Παῦλος κλητός.*] Deest *κλητὸς* in tribus MSS. Agnoscunt ergo reliqui, pariter ac Gr. scholia, Hilarius Diac. et versiones antiquæ: et licet non nominatim præfigitur cæteris epistolis, hunc tamen quasi proprium locum sibi vindicat, propterea quod scribit jam ad eos qui de ipsius apostolatu paululum dubitasse videbantur. Hinc est quod ipse ad hunc modum loquitur de seipso, "Ego plantavi vos," iii. 6, "In Christo Jesu per evangelium ego vos genui," iv. 15, "Nonne opus meum vos estis in Domino?" ix. 1. Præterea voce *κλητὸς* utitur Paulus ad Rom. i. 6, 7. Unde Millius, Prol. p. 135, "Medium *κλητὸς* insertum videtur jam olim ex primis verbis præcedentis epistolæ."

V. 18. *Τοῖς μὲν ἀπολλυμένοις——σῳζομένοις δὲ ἡμῖν.*] Ita Hilarius Diac. scholia Gr. et versiones omnes, et C. Alex.: Millio tamen *μὲν* et *ἡμῖν* videntur injectitia, fide nescio cujus Vulgati, Prol. p. 46, col. 2.

V. 28. *Καὶ τὰ μὴ ὄντα.*] V. 1. deest *καὶ*. Agnoscunt autem Gr. scholia, et versiones omnes, Orig. Com. in Matt. p. 258, 374. Contra Cels. lib. iii. p. 140. Quia tamen in Hilario Diac. deest, "lectoris alicujus esse videtur, non apostoli," Prol. p. 164, col. 2.

Cap. ii. 4. *Καὶ δυνάμεως.*] Omittit Æthiop. Agnoscunt Græca scholia, et versiones omnes, C. Alex. Hilarius Diac. Orig. lib. i. contra Cels. p. 5, in Joh. p. 10 et 88, in Matt. p. 354. Millio ergo dicenti, Prol. p. 124, "Adjectum credibilo est," deest parum.

V. 13. Ἐν διδακτοῖς Πνεύματος ἁγίου.] Deest ἁγίου apud Clem. Al. p. 557, Origenem in Matt. p. 353, 381, et Philoc. p. 27. Millio ergo adjectum videtur Prol. p. 60. Occurrit vero apud omnia Gr. scholia, et constat quod Spiritus quater in hoc capite vocatur Spiritus Dei, nempe com. 10—12. 14. Et tametsi dicat Millius defuisse τοῦ Θεοῦ apud Iren. p. 38, et Clem. Al. p. 557, et Chrysostomum, adeoque addititium esse, Prol. p. 70, lectoris alicujus esse, non apostoli, p. 46, legas tamen Πνεῦμα Θεοῦ hic in Clem. Al. Stro. i. p. 297, Orig. in Jer. hom. 12, p. 117, in Joh. p. 68, C. Alex. Hilario Diac. Theodoreto, Œcum. et Theophylacto, Vulg. Arab. atque adeo frustra rejicitur.

Cap. iii. 3. Καὶ διχοστασίαι.] Deest in 3 MSS. Vulg. Æthiop. Clem. Al. Stro. v. p. 558, add. Cod. Alex. Orig. in Cels. lib. iii. p. 140. Unde Millius dicit irrepsisse e margine, Prol. p. 94, col. 2. Agnoscunt tamen hanc vocem omnia Gr. scholia, Iren. Gr. lib. iv. cap. 75, p. 379, Basilius tom. ii. p. 395, Syr. et Arab.

Cap. iv. 14. Ὡς τέκνα μου ἀγαπητὰ νουθετῶ.] MSS. cod. quidam, C. Alex. νουθετῶν. "Recte (inquit Grotius) ut cohæreat cum illo ὡς," at male, si Hilario D. Gr. scholiis, et versionibus cunctis major sit adhibenda fides.

Cap. v. 1. Οὐκ ἐν τοῖς ἔθνεσι ὀνομάζεται.] Deest ὀνομάζεται in sex MSS. Epiphanio, p. 706, Tertul. de Pud. cap. 14, Hilario D. cæterisque Latinis, qui Vulgatum præferunt. Agnoscunt autem C. Alex. Syr. Arab. omnia Gr. scholia, explicantque fusius tanquam verbum insigne et ἐμφατικώτατον. παρ' ἐκείνοις οὐ μόνον οὐ τολμᾶταί τι τοιοῦτο, ἀλλ' οὐδ' ὀνομάζεται.

V. 3. Τὸν οὕτω τοῦτο κατεργασάμενον ἐν ὀνόματι τοῦ Κυρίου, &c.] Sic codices nonnulli testibus Chrysostomo et Œcumenio, ὑποστίξαντες ad vocem Χριστοῦ, ut intelligatur ὁ εἰς τὸ ὄνομα τοῦ Χριστοῦ ἐνυβρίσας· sed sicut hanc expositionem improbat Chrysostomus, ita insulsum, et pene ridiculum est dicere aliquem aliquid operatum fuisse mali in nomine Domini nostri, Jesu Christi.

V. 4. Χριστοῦ.] Deest in Vulg. Æthiop. sed retinetur apud Græca scholia, Orig. in Jer. p. 119, Syr. Arab.—Prol. tamen p. 69, col. 2, "addititium est."

V. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Ita uno ore omnia Gr. scholia, et versiones, C. Alex. et Hilarius Diac.: "Sicut autem omittunt negationem, et Latini quidam, sic nullus dubito apostoli ipsius exemplar." Ita Millius Prol. p. 46, col. 2, qui, argumento vix rationis speciem habente motus, hoc "frigidum" vocat.

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.] V. l. φθείρει. Sed δολοῖ germanam esse lectionem acriter contendit Millius. Rectius autem Cotelerius de hoc textu sic: "Certum est antiquissima exemplaria cum ab interpretibus et patribus tractata, tum quæ ad nos usque pervenerunt, habuisse aut habere, aut φθείρει, aut ζυμοῖ, aut δολοῖ. Irenæus videtur legisse φθείρει, ait enim 'corrumpit,' lib. iv. cap. 46, sic Vulg. illiusque fautores Apostolicæ Constitutiones δολοῖ. Sed adnotatur in margine Anastasium legisse ζυμοῖ in locum. Lectiones posthac in usu quotidiano erant vel φθείρει, vel ζυμοῖ, ut apparet ex epistola Michaelis Cerul. ad Petrum Antioch. scripta postquam orta fuit controversia inter occidentalem et orientalem ecclesiam de pane fermentato, viz. καλῶς δὲ, καὶ τὸ ἀποστολικὸν ἐκεῖνο ῥητὸν λαμβάνοντες τὸ φασκόν, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, οὕτως ἐκεῖνο γεγραμμένον ἔχουσι——φθείρει. Illum vero ζυμοῖ jure optimo alteri eum anteposuisse exinde liquet, quod hæc sit lectio ipsius apostoli Gal. v. 9, atque hic et illic orientales versiones, C. Alex. et Gr. scholia omnia retinent τὸ ζυμοῖ, ne ulla quidem alterius cujuscunque lectionis mentione facta; præterea hæc lectio innititur testimonio Hieronymi, quod plus valet quam Latinorum, qui φθείρει potius quam δολοῖ interpretantur. Is enim non solum in versione suu utitur voce "fermentat," Gal. v. 9, sed etiam addit "Male in nostris codicibus habetur *corrumpit*, et sensum potius interpres suum quam apostoli verba transtulit." Non leve firmamentum lectioni huic addit Buxtorfius, qui apud Hebræos de originali corruptione loquens, vetus esse adagium ait "fermentum in massa," sicut enim parum fermenti fermentat ingentem massam, eamque corrumpit, ita concupiscentia mala totum corrumpit hominem: Floril. Hebr. p. 43, Notandum denique quod Prol. p. 46, 47, Iren. Tertul. Basil. M. nempe Lat. tom. ii. p. 631, Hilarius Diac. Lucifer Calarit. Pelagius, omnes Latini qui legunt "corrumpit" (i. e. φθείρει), producti sunt tamen ac si certo legissent δολοῖ.

V. 7. Ἐκκαθάρατε οὖν.] V. l. deest οὖν in MSS. multis, Vulg. et Hilario D. Chrysost. Œcum. Agnoscunt autem Theodoretus et Theophylactus: ita etiam, ait Esthius, quædam vetustissima Latina exemplaria plerisque Græcis suffragantibus, illationis omittendæ fuit causa quod sine ea legeretur hæc scriptura in s. paschali officio: cæterum optime quadrat hæc illativa particula.

Ὑπὲρ ἡμῶν.] "Explicatio est," Mill. Prol. p. 72. Agnoscunt autem Gr. scholia omnia, Syr. Arab. Deest in Vulg. teste Erasmo, reclamantibus libris omnibus nostris, quibus in hac parte, ut dicam ingenue, magis accedo.

V. 8. Ἀλλ' ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας.] Desunt hæc apud Æthiop. Habent Hilarius Diac. Hieron. lib. i. contra Pelag. f. 97, Orig. in Jer. p. 143, in Matt. p. 270, in Joh. p. 163, 372, in Hom. in Num. decies, Græca scholia, et reliquæ versiones. Hac tamen sola auctoritate fretus, "adjecta (ait Millius) jam olim opinor quæ in nostris omnibus," Prol. p. 124, col. 2.

Cap. vi. 5. Οὐκ ἔστιν——σοφὸς, οὐδὲ εἷς.] Prol. p. 135, col. 1, "interjectum est οὐδὲ εἷς jam olim emphaseos causa," ex Æthiop. solius auctoritate, repugnantibus Gr. scholiis omnibus, et Cod. Alex. immo Vulgato, Hilario D. et Latinis omnibus legentibus "Nonne est inter vos sapiens quispiam?" Hac confidentia videtur mihi Millius labefactare loca pene omnia, in quibus divinitas Christi contra Photinianos adstruitur; ii enim, pari de causa, nempe codice uno vel altero aliud legente, dicere possunt "Hæc vel illa addita esse jam olim emphaseos causa."

V. 8. Καὶ ταῦτα ἀδελφοῦς.] C. Alex. cum aliis legit τοῦτο, ταῦτα omittit Clem. Al. (si Millio fides) scholia autem Græca universim, Vulg. Hilarius D. legunt cum textu; Prol. tamen p. 60, col. 2, hæc habet, "Vix aut ne vix est quin lectionem hanc genuinam esse censeam esse unius nostri, quod video Clementis." O quam pulchrum est habere nasum criticum! defuit is, Millio hic fatente, Græcis omnibus, et Latinis; nec minus absona sunt quæ sequuntur, "Eis verbis inserta est emphatica particula, varia tamen, quod indicium παρεμβλήσεως in al. τοῦτο, in aliis ταῦτα·" quorsum enim tot variantes lectiones congessit, si varia lectio sit certum παρεμβλήσεως indicium?

V. 19. Οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν.] V. l. τὰ σώματα, C. Alex. Vulg. Hilarius D. Theophylactus. Sed Origen. contra Cels. lib. iv. p. 177, Chrysostomus, Theodoretus, Œcumenius, Syr. Arab. legunt σῶμα. Et quanquam idem sit utriusque sensus, lectionem in textu lectioni Vulg. anteponit Esthius, "quod (inquit) in pluribus est Græcis τὸ σῶμα 'corpus,' congruit cum eo quod proxime præcessit, 'eum qui fornicatur, peccare in corpus suum.'"

V. 20. Δοξάσατε δὲ τὸν Θεὸν.] Vulg. Hilarius D. Tertullianus, Cyprianus, Chrysostom. August. legunt καὶ ἄρατε, "Glorificate, et portate Deum:" ita Millius. Sed observandum hic primo Vulg. Hilarium D. Tertullianum, Cyprianum hic legere, "Empti estis pretio magno," refragantibus Græcis scholiis, C. Alex. et versionibus orientalibus universis: Chrysostomus hic habet ἄρα τε· lege, ait Danæus, δὴ ἄρα. Idem ed. Mor. tom. iii. p. 370, in Ps. cxii. et Ps. cxlv., legit δοξάσατε δὴ τὸν Θεόν. Irenæus, lib. v. cap. 13, p. 419, legit solummodo "Glorificate Deum in corpore vestro:" et similiter August. de Trin. lib. ii. cap. 13, tom. iii. p. 273. Quibuscum consentiunt Græca scholia, versiones orientales, C. Alex. Cyril. Al. de Recta Fide, p. 63. Pergit sic Millius, Prol. p. 153, col. 1, "Sequentia καὶ ἐν τῷ πνεύματι ὑμῶν ἅτινά ἐστι τοῦ Θεοῦ, non occurrunt in Alex. aliisque probatioribus cod. uti neque apud Epiphan. Euthal. Vulg. Æthiop." Ea tamen agnoscunt Græca scholia omnia, Syr. et Arab. et "sensum (inquit Esthius) clarum exhibent, iisque admonemur glorificare Deum in utroque et corpore et in spiritu, quia utrumque Dei est, atque proinde utrumque suo famulari debet auctori et Domino. Respicit enim ad illud, 'Pretio empti estis, et non estis vestri,' estque tacita probatio a partibus, 'Corpus vestrum, et spiritus vester Dei est, ergo non estis vestri; immo utrumque pretio emptum est, utroque igitur glorificandus est Deus.'"

Cap. vii. 3. Ὀφειλομένην εὐνοίαν.] V. l. ὀφειλομένην τιμὴν hic Chrysost.: sed tom. v. ed. Mor. p. 279, legit cum textu ὀφειλήν, Orig. in Matt. p. 363, Vulg. Hilarius D. e Latinis alii; sed Theodoret. Œcum. Theophylact. Syr. Arab. textui assentiunt. Utriusque lectionis eadem est interpretatio.

V. 5. Τῇ νηστείᾳ, καὶ προσευχῇ.] Desunt τῇ νηστείᾳ καὶ, in Orig. Clem. Al. Cyprian. Hieron.: sed agnoscunt Syr.

Arab. Gr. scholia, Cod. Alex.: et cum Chrysost. et Theophylact. de extraordinaria precatione in commentariis suis loquantur, aperte satis indicant jejunium simul adhibendum esse, quod plerumque talem precationem comitatur; idcirco ut probaret Chrysostomus quod *διὰ τῆ νηστεία τὴν προσευχὴν συνέζευξεν ἡ γραφὴ*, hæc ipsissima verba adducit, *ἵνα σχολάζητε τῇ νηστείᾳ, καὶ τῇ προσευχῇ*. Com. in Ps. cxlv. ed. Mor. tom. iii. p. 829.

V. 34. *Μεμέρισται ἡ γυνὴ, καὶ ἡ παρθένος.*] Ita Græca scholia omnia, C. Alex. Basil. tom. i. p. 635, tom. ii. p. 499, Theodoret. Hær. Fab. p. 306. Nota etiam, Hieronymo adversarium pulsanti non esse nimium fidendum; in polemicis enim est magis sollicitus de victoria, quam de veritate: aliter enim in hoc loco legit, lib. i. contra Helvid. f. 6, ubi hæc habet, "'Divisa est mulier et virgo,' quid oblatras, quid repugnas? Vas electionis hæc loquitur, 'Divisa est (dicens) mulier, et virgo.'" Aliter autem lib. i. contra Jovin. f. 20, ubi sic legimus, "Nunc illud breviter admoneo in Latinis codicibus sic legi, 'Divisa est virgo et mulier,' quod non est apostolicæ veritatis; siquidem apostolus ita scripsit, 'Solicitus est vir quæ sunt mundi, quomodo placeat uxori, et divisus est,' et hac sententia definita, transgreditur ad virgines, et continentes, et ait 'Mulier innupta, et virgo.'"

V. 39. *Γυνὴ δέδεται νόμῳ.*] Orig. in Matt. 358, 363, 364, plurimique e Latinis omittunt *νόμῳ*. Sed Vulg. Hilarius D. Gr. scholia, et versiones, item Basil. de Virgin. tom. i. p. 650, habent *νόμῳ* (utut Millius ab Esthio deceptus, contrarium asserat) nec ulla alia hominis, quam ex lege oriturobligatio. Millius tamen fidentur "*τῷ νόμῳ* quod additum in nostris, haud dubio translatum ex Rom. vii. 2:" ita continuo confidentia supplet locum rationis.

Cap. viii.] Nota quod a versiculo 3 ad finem hujus capitis, licet afferantur viginti quatuor lectiones, et amplius, Basilius, tom. ii. p. 438, 439, textum presse et *κατὰ πόδα* insequitur, nisi quod *ἕτεροι* v. 4, omittat, et *ἀπόλλυται* legat, v. 11.

V. 4. *Ἕτερος.*] Habent Gr. scholia omnia, Syr. Arab.: juxta tamen Millium, irrepsit e marg. Prol. p. 95.

V. 10. *Ἐπὶ τῇ σῇ γνώσει.*] "Non agnoscunt Hilarius D. Pelag." Mill. p. 47, cap. 1. Agnoscunt autem Theodoret. Œcum. Theophyl. Cod. Alex. Vulg. Syr. Arab. et, quod mirum dictu, *ἐπὶ τῇ σῇ γνώσει* agnoscunt Hilarius D. et Pelagius.

Cap. ix. 2. *Ἐν Κυρίῳ.*] Ita Origen. in Joh. p. 399, Theodoret. Œcum. Theophylactus, Hilarius D.: et tamen, juxta Millium, Prol. p. 95, col. 1, irrepsit e margine.

V. 7. *Καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει.*] Ita Theodoret. Œcum. Vulg. Syr. Arab. Chrysost. et Theophylact. mutant substantivum in relativum, legendo *αὐτῆς* loco *ποίμνης*, sensu eodem salvo; Millio tamen judice, Prol. p. 69, col. 2, "et *ποίμνης* et *αὐτῆς* adjectitia sunt," quanquam una earum vocum subaudiatur necesse est.

V. 18. *Τὸ εὐαγγέλιον τοῦ Χριστοῦ.*] Ita Gr. scholia, Syr. Arab.: sed Vulg. et Hilarius D. omittant *τοῦ Χριστοῦ*· "accessit ergo in nostris ex interpretamento," Prol. p. 95, col. 1.

V. 20. *Ὡς ὑπὸ νόμον.*] Addunt cod. MSS. 7, Vulg. Chrysost. Hilarius D. August. *μὴ ὢν αὐτὸς ὑπὸ τὸν νόμον*, sed hoc additamentum agnoscunt neque Origen. in Joh. p. 155, neque aliquis alius e Græcis commentatoribus, nec versiones orientales; et cum scripta sit hæc epistola ad Corinthios, inter quos versabantur plurimi Judæorum fidelium, qui æmulatores fuerunt legis, hæc verba os eorum querelis implevisset, quod Paulus discessionem docuisset a Moyse; hoc enim leviori de causa factum vidimus, Act. xxi. 21, et falsi crimen illi impegissent, eo quod dixisset se neque in legem Judæorum peccasse, Act. xv. 8, nec adversus mores paternos, Act. xxviii. 17.

V. 22. *Ἵνα πάντως τινὰς σώσω.*] Hic Millius, Prol. p. 47, col. 1, ait "*κερδήσω* mutatum in *σώσω* ad evitandam ejusdem vocis crebram repetitionem," et p. 123, dicit "*πάντως τινὰς* irrepsisse, loco genuinæ lectionis *πάντας*." Sed omnia Gr. scholia legunt *πάντως τινὰς*, et miram simul Pauli caritatem laudant, qui se aliis dedidit, *ἵνα καὶ τοὺς ὀλίγους σώσω*· cum iis consentiunt C. Alex. Arab. immo Paulus ipse, Rom. xi. 14, *εἴπως σώσω τινὰς ἐξ αὐτῶν*. In Clemente Al. et Gregorio Naz. mire hallucinatur; uterque enim, in his verbis, *ἵνα πάντας κερδήσω*, respicit non hunc, sed v. 19, ubi apostolus legit *ἵνα πλειόνας κερδήσω*. Ita Elias Cretensis de Greg. Naz. "Quod si magnus hic vir *omnes* dixit, cum Paulus *nullos* dixit, haud mirum id videri debet; Paulus enim ad id quod eventurum erat orationem conformans, sic locutus est, 'ut multos lucrifacerem.' Hic autem divinus magister ad Pauli studium, animique promptitudinem." Com. in Orat. 1, p. 163; vide etiam Clem. Al. p. 177.

V. 23. *Τοῦτο δὲ ποιῶ.*] *Τοῦτο* legunt Theodoret. Œcum. Theophyl. Syr. Arab. *πάντα* Vulg. C. Alex. Hilarius D. Chrysost. unde mutatum *πάντα* in *τοῦτο* vult Millius, Prol. p. 77, "*πάντα* (inquit) in *τοῦτο* mutandi causa aliqua; nec enim omnia fecit, nec facere potuit Paulus propter evangelium (quidni facere potuit omnia hic loci memorata, eaque in hunc scopum dirigere?) mutandi autem *τοῦτο* in *πάντα* omnino causa nulla;" sic ille. Sed nec Millius in se reciperet onus reddendi rationem de unaquaque variante lectione per totum librum suum.

Cap. x. 5. *Εὐδόκησεν ὁ Θεός.*] Sic Gr. scholia, et versiones omnes. Sed Marcion omittit *ὁ Θεὸς*, "omnino recte," Millius, Prol. p. 34, col. 1,—"appositum erat in posterioris ævi libris," Prol. p. 47, col. 2.

V. 19. *Ὅτι εἴδωλόν τί ἐστιν.*] Ita Gr. scholia, et versiones omnes, et Hilarius D.: rejiciuntur tamen hæc fide C. Alex. Prol. p. 35, col. 1. Et v. 20, *τὰ ἔθνη*, quod agnoscunt Græca scholia, et versiones omnes, est "scholion marginale assumptum ex Ps. xcvi. 5," Prol. p. 47, col. 1.

V. 23, *Ἕκαστος.*] Habent Gr. scholia omnia, et versiones orientales, et C. Alex. D. Vulg. et MSS. quibusdam: "scholion ergo est," Prol. p. 60, col. 2.

V. 28. *Τὸ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.*] Desunt hæc, secunda vice, Vulg. Hilarius D. Pseud-Hieronymus, Syr. Arab. "Vix est quam ut hoc transcriptum credamus ab oscitante quodam librario;" ita hic Millius; reperias tamen hæc verba apud Arab. C. Alex. et omnia Gr. scholia, adeoque causa major est cur retineantur. Ita providi olim et negligentes fuerint Christiani, si s. codices in omnibus ecclesiis publice recitatos repositosque in ecclesiis, ab oscitantibus librariis misere depravari passi fuissent. Quod tamen plusquam centies factum esse contendit Millius. Adde quod in his verbis, *ἐὰν δέ τις εἴπῃ ὑμῖν, ὑμῖν* "scribæ esse, (ait) non Pauli," fide Vulg. et Hilarii, contra Gr. scholia, C. Alex. Syr. Arab. Æthiop. Prol. p. 47.

V. 31. *Πάντα.*] Habent Gr. scholia, Vulg. Syr. Arab. D. Æthiop. ergo "vix est quin non obstante codicum consensu———censeam *πάντα* uberioris explicationis gratia insertum," Prol. p. 159, col. 1.

Cap. xi. 15. *Ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.*] Deest *αὐτῇ* in MSS. plurimis, Theodoreto, et Œcumenio. Quid istuc tam mirum voculam prætermitti, quam unusquisque lector subaudiendam esse continuo existimaret, vel enim mulieri dantur comæ ejus pro velamine, vel nemini præterea? Reperitur vox *αὐτῇ* apud Chrysostomum, Theophylactum, C. Alex. Hilarium D. et versiones omnes: adjectum est tamen, juxta Millium, ad absolvendam sententiam, Prol. p. 89, col. 1.

V. 19. *Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι.*] Deest *ὑμῖν* apud patres Latinos, atque adeo, juxta Millium, Prol. p. 47, "traductum est ex posteriori parte hujus versiculi." Atqui agnoscunt C. Alex. Gr. scholia omnia, et versiones orientales. Est etiam observatu non indignum, quod in citandis scripturis, patribus usitatum fuerit, ex præcepto aliquo demere particulam specialem, ut fiat præceptum generale: ex gr. in cap. xiv. 34, *αἱ γυναῖκες ὑμῶν ἐν ἐκκλησίαις σιγάτωσαν*, multi omittunt *ὑμῶν*, ut fiat mandatum generale.

V. 24. *Λάβετε, φάγετε.*] Desunt hæc in 5 MSS et in Hilario D. atque hinc Mill. Prol. p. 95, reclamantibus Gr. commentatoribus, Cod. Alex. et vetustissimis versionibus, dicit, "Hæc verba quæ jam in libris fere omnibus inserta sunt, provenire ex formula institutionis, Matt. xxvi. 26." At si hæc ibi sint verba Christi, sequitur ea hic loci genuina esse, et ex evangeliis ab apostolo desumpta, utpote qui diserte narrat se accepisse a Domino quod habiturus erat illis.

Cap. xii. 3. *Οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν.*] "Ἐν Πνεύματι ἁγίῳ, Orig. *περὶ Εὐχῆς*, et commentario in Joh. non semel," ita Millius, sed in utrisque peccat. Com. enim in Joh. p. 359, 390, 422, posterior pars hujus versus, in quo hæc verba *ἐν Πνεύματι ἁγίῳ*, continuo citatur; prior in quo *τὸ Πνεῦμα Θεοῦ* nunquam, lib. *περὶ Εὐχῆς*, p. 66. Mirum est illum non vidisse *σφάλμα γραφικὸν* nempe legen-

dum ibi secunda vice prout translatum est, non Πνεύματι ἁγίῳ, sed Θεοῦ, quod ex verbis immediate sequentibus per modum illationis dictis τὸ αὐτο ὀνομάζων ἅγιον Πνεῦμα, καὶ Πνεῦμα τοῦ Θεοῦ luce clarius est.

V. 11. Διαιροῦν ἴδια ἑκάστῳ.] Deest ἴδια apud Vulg. Hilarium D. Syr. Epiphanium. Retinent Clem. Al. Strom. iv. p. 527, C. Alex. Gr. scholia omnia.

V. 26. Καὶ μέλη ἐκ μέρους.] "Membra de membro," ἐκ μέλους, Vulg. Hilarius D. Clar. Ger. Epiph. Hær. Manich. §. 86, p. 707; pro qua lectione contendit Mill. Prol. p. 47, col. 1. At Orig. in Matt. p. 357, Basil. tom. ii. p. 305, Syr. Arab. C. Alex. et Gr. scholia legunt cum textu. Nec multum discriminis est inter membra particularia ejusdem mystici corporis, et membra inter se pendentia. Quod in patribus hic Millius pronunciat "frigidum, et extra scopum apostoli," nempe Corinthios qui partem ecclesiæ tantum constituebant, eam reliquis Christi ecclesiis concordare debere, est ipsius apostoli argumentum, cap. xi. 16. cap. xiv. 33, et post multa vix aliud dicit ab his verbis Chrysostomi, τοσαύτην ἀπὸ γνώμης ὀφείλομεν ἔχειν ὁμόνοιαν, ὅσην ἀπὸ φύσεως ἐκεῖνα.

Cap. xiii. 2. Καὶ ἐὰν ἔχω πᾶσαν πίστιν.] "Medium πᾶσαν irrepsit ex priore parte vers.:" Ita Mill. Prol. p. 47, col. 1. Agnoscunt tamen Gr. scholia omnia, C. Alex. Vulg. Syr. Arab.

Cap. xiv. 9. Ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.] Deest γὰρ apud Syrum. At habent Gr. scholia omnia, C. Alex. Vulg. Arab. Hilarius D. Et tamen fide Millii "interjectum est a lectore aliquo connexionis causa," Prol. p. 130, col. 1.

V. 16. Ἐπεὶ ἐὰν εὐλογήσῃς τῷ Πνεύματι.] Ita Græca scholia, versiones omnes, C. Alex. Hilarius D. Deest Πνεύματι in com. 3, "nec dubium (inquit Millius) quin ita apostolus," Prol. p. 163, col. 2.

V. 25. Καὶ οὕτω.] Omittunt hæc verba MSS. cod. quidam, Vulg. Hilarius D. Junilius. Agnoscunt autem Gr. scholia omnia, C. Alex. Arab. ait Millius, "Desumptum nemo non videt ex posteriori parte versiculi."

V. 32. Καὶ πνεύματα προφητῶν.] V. l ψυχαὶ, Orig. Hom. in Matt. p. 306. Hæc sunt Origenis verba, πνεύματα προφητῶν προφήταις ὑποτάσσεται, οὐχὶ καὶ αἱ ψυχαί· sed Millius crebro oscitanter legit.

V. 33. Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς.] Sic Gr. scholia, C. Alex. versiones omnes, sed placet Millio lectio Hilarii D. "non enim dissensionis res, sed pacis," Prol. p. 47, col. 2.

V. 37. Ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί.] "Scholion est ἐντολαί," Prol. p. 47. Agnoscunt autem Gr. scholia, et versiones omnes, C. Al. Θεοῦ ἐντολή.

Cap. xv. 10. Εἰμὶ ὅ εἰμι.] Ex Æthiop. solius auctoritate rejicitur ὅ εἰμι, contra Vulgat. Hilarium D. Syr. Arab. C. Alex. et Gr. scholia omnia.

V. 15. Εἴπερ νεκροὶ οὐκ ἐγείρονται.] Hæc verba omittunt Iren. lib. v. cap. 13, Hilarius D. Syr. Theodoret. Retinent autem Chrysost. Œcum. Theophylact. Vulg. Arab. C. Alex. "et si non exprimerentur, debent intelligi, (ait Esthius) quod subsequentia indicant, per modum illationis, εἰ γὰρ νεκροὶ, &c."

V. 20. Ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.] Ita Syr. Arab. Theodoret. Theophyl. Sed deest ἐγένετο, Iren. lib. v. cap. 13, p. 420, Chrysost. Vulg. Orig. in Matt. p. 284, sine sensus discrimine.

V. 28.] "Omittit ὁ υἱὸς Irenæus," ita Millius. Sed pace Millii retinet Iren. lib. v. cap. 36, p. 461, Orig. etiam in Joh. p. 146, Athanas. de Hum. Nat. p. 600, bis, Cod. Alex. Ambros. verus, lib. v. de Fide, cap. 7, Basil. adv. Eunom. lib. iv. tom. i. p. 769, Greg. Nyssen. orat. in hæc verba, tom. i. p. 838, Gr. scholia, et versiones omnes: atqui non obstante hac nube testium, fidenter pronunciat Mill. Prol. p. 47, "medium ὁ υἱὸς irrepsisse ex margine."

V. 29. Ὑπὲρ τῶν νεκρῶν.] V. l. ὑπὲρ αὐτῶν, MSS. Dial. contra Marcion. p. 124, Orig. in Matt. p. 487, qui idcirco solum habet αὐτῶν, quia præcessit τῶν νεκρῶν, quæ retinent omnia Gr. scholia, et versiones, ipso Vulgato legente, (quod Millius negat) "pro mortuis;" "irrepsit tamen ex priore parte versiculi," Mill. Prol. p. 65.

V. 31. Ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.] Hæc pro assumento habet Mill., fide Ger. Clar. Hilarii D. p. 47. Agnoscunt autem Theodoret. Œcumenius, Theophylact. C. Alex. versiones omnes. Chrysost. legit ἐν Χριστῷ Ἰησοῦ.

V 44. Ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν.] Habent hæc verba omnia Gr. scholia. C. Alex. omnesque versiones, cum levi discrimine MSS. quædam addunt εἰ, Vulg. et Latini si. "Hæc tamen (inquit ille) a quodam scholiasta adnotata ad oram libri, retulere scribæ in contextum." Prol. p. 95.

V. 47. Ὁ Κύριος ἐξ οὐρανοῦ.] V. l. ὁ Κύριος omittunt Origen. Hippolytus, Athan.: est Athanasius ibi spurius, Hippolytus, Lat. Agnoscunt omnia Gr. scholia, C. Alex. Syr. Arab. Dial. contra Marcion. p. 150. Et cum primus homo de terra terrenus, secundus homo quidni sit Dominus de cœlo cœlestis? sed cum ex fide Tertulliani et Epiphanii Marcion substituisset Κύριος, quid mirum si illam ob rationem quidam omiserint? Vide Mill. p. 47.

V. 54. Τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν.] Retinentur hæc apud omnia Gr. scholia, C. Alex. Syr. Arab. Asserit tamen Millius "huc translata esse ex versiculo proxime præcedente," Prol. p. 47.

Cap. xvi. 1. Περὶ δὲ τῆς λογίας.] Sic non solum legunt Græca scholia, sed λογίαν uno ore interpretantur τὴν συλλογὴν τῶν χρημάτων, et Phavorinus ait, λογία, ἡ συλλογὴ, παρὰ τῷ ἀποστόλῳ, καὶ τὸ ἐκ πυλλῶν συνεισφέρομενον, λέγει δὲ ἐλεημοσύνην.

SECTIO TERTIA—EPISTOLA SECUNDA AD CORINTHIOS.

Cap. i. 2. Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Agnoscunt hæc verba Gr. scholia omnia et versiones, C. Alex. et Orig. in Matt. p. 500. "Irrepsere tamen ex aliis epistolis," Mill. Prol. p. 47, col. 2.

V. 10. Καὶ ῥύεται.] Desunt Chrysostom. Hilario Diac. Syr. sed extant apud reliqua Gr. scholia et versiones. Et tamen "hæc ad marginem adscripta scriba textus partem esse putans, transtulit in corpus epistolæ," in Mill. Prol. p. 129, col. 1.

Cap. ii. 16. Καὶ πρὸς ταῦτά τις ἱκανός.] Ita Græca scholia omnia, C. Alex. Hilarius D. Syr. Arab. Observant autem Gr. scholia Paulum hic μετριάζειν agnoscere "τὸ ὅλον τῆς χάριτος, totum gratia esse, et imbecillitatem humanam ad hæc minime sufficere, εἰ μὴ ἦν ἡ τοῦ Θεοῦ ἐύναμις· ἐκείνου γὰρ τὸ πᾶν, καὶ οὐδὲν τὸ ἡμέτερον, illius enim est totum hoc quod agimus nihilque nostrum." Sed Vulgati absurdam lectionem, viz. "Ad hæc quis tam idoneus?" (i. e. quam ego) hic probat Millius, Prol. p. 47, 48, meris somniis, et vitilitigationibus fidens, quibus responsum e patrum scholiis adduximus. Objicit (1.) "Apostolos qui evangelium per totum orbem prædicassent, non potuisse vere dicere, se huic quod tam præclare obiissent muneri, inidoneos fuisse." Respondeo, ex seipsis inidoneos se fuisse disertim asserunt, cap. iii. 5. (2.) "Quomodo, (inquit) speciatim D. Paulo quadraret, 'Ad hæc quis idoneus?' qui aperte hic asserit se, cæterosque apostolos idoneos fuisse ministros N. Testamenti," cap. iii. 6. Quis hic satis mirari potest hominis confidentiam, qui verba hæc, "Non quod sumus sufficientes ex nobis ipsis, sed sufficientia nostra ex Deo est, qui idoneos nos fecit ministros N. Test.," in subsidium causæ quam plane destruit, adducit, quæque insuper ostendunt D. Paulum non dicere cum Millio, "se fuisse idoneos," sed tantum "a Deo factos esse idoneos ministros N. Testamenti?"

V. 17. Οὐ γάρ ἐσμεν ὡς οἱ πολλοί.] Chrysost. et Theodoret. et Syr. legunt οἱ λοιποί. Sed Vulg. Hilarius D. Œcumenius, Theophylactus textum firmant. Irenæus hæc habet, οὕτω Παῦλος, οὐ γάρ ἐσμεν ὡς οἱ πολλοί, lib. iv. cap. 44. Et quanquam Esthius dicat "dictionem, οἱ πολλοὶ, nec veritati congruere, nec modestiæ Pauli," id hic nullius momenti est; alibi enim apostolis de Judaicis zelotis et pseud-apostolis ait πολλοὶ περιπατοῦσιν, "Multi ambulant, &c. de quibus dixi vobis inimicos eos esse crucis Christi," Phil. iii. 19. Est tamen hoc apud Millium, Prol. p. 139, "marginale scholion," ob rationem plane frigidam et ineptam.

Cap. iii. 1. Ἢ ἐξ ἡμῶν συστατικῶν.] Ita Chrysost. Œcum. Theophylact. Syr. Arab. Deest συστατικῶν Vulg. Hilarius Diac. Theodoret.: hoc tamen ex eo accidit, quod hæc verba συστατικῶν πρὸς ἡμᾶς immediate præcesserint: ideoque posterius συστατικῶν utpote necessario intelligendum, superfluum videretur.

V. 17. Οὗ δὲ τὸ Πνεῦμα Κυρίου.] "Κυρίου quod insertum est in reliquis jam omnibus, irrepsisse videtur ex proxime sequenti versiculo," ita Millius, Prol. p. 166, col. 2. Agnoscunt tamen Græca scholia, et versiones omnes, C. Alex. et Hilarius D.

Cap. iv. 6. Τοῦ Θεοῦ.] Ita Orig. in Matt. p. 252, Græca scholia universa, C. Alex. Syr. Arab. Atqui "τοῦ Θεοῦ explicatio est," Prol. p. 31, ex auctoritate Æthiop. Tertull. Clar. Vulg. apud quem legimus "claritatis Dei," apud Hilar. D. "gloriæ suæ."

Cap. v. 3. Εἴγε καὶ ἐνδυσάμενοι.] Legendum hic vult Millius ἐκδυσάμενοι, reclamantibus Græcis scholiis, quæ legunt ἐνδυσόμενοι. Ita etiam Macarius, hom. 5, p. 35, 36, Chrysost. ed. Mor. tom. iii. p. 340, tom. v. p. 520; neque in commentario notat exemplaria hic variare, sed ejusdem verbi variam esse expositionem. Ita etiam Clemens Al. Stro. iv. p. 541, Vulg. Hilarius D. C. Alex. Atque hæc interpretatio, "siquidem induti, non nudi reperiemur," clara, et perspicua est, viz. "In hoc ingemiscimus, habitationem nostram quæ de cœlo est superindui, siquidem eo tempore induti inveniamur immortali corpore, et non nudi, sicut alii qui vestitu carebunt."

V. 10. Τὰ διὰ τοῦ σώματος.] Agnoscunt hæc verba omnia Gr. scholia, C. Alex. Athanas. de Incarn. tom. i. p. 110, Cyril. Al. de Rect. Fide, p. 66, et Thesaur. p. 276, de Ador. p. 494. Origenes semel quidem legit τὰ ἴδια, Hom. in Jer. p. 187, sed Philac. p. 65, in Matt. p. 291, 335, 316, τὰ διὰ, Theodoret. τὰ ἴδια, ep. 91, et serm. 12 adv. Gr. 601, sed Com. in Ps. xcvii. p. 791, et Hær. Fab. lib. v. cap. 30, p. 297, τὰ διὰ, quod potiori auctoritati innititur.

V. 15. Εἰ εἷς ὑπὲρ πάντων ἀπέθανεν.] Retinent εἰ Chrysost. Œcumen. Theophylact. C. Alex. Hilarius D. Vulg. Arab. Rejicit τὸ εἰ Millius, Prol. p. 71, col. 1, fide Theodoreti, Theophylacti, Œcumenii, et Hilarii in commentaris (quos si inspicias, ne verbum quo id probetur, invenies) Clar. adeoque Vulg. initio (nulla prorsus consequentia) his artibus variantes suas lectiones stabilire solet Millius: magis ingenua est Esthii sententia, viz. "Verisimile est a Paulo scriptam fuisse particulam εἰ, quod et sermonis connexioni inseruit, et in plurimis legitur MSS. qui hodie extant: ansam prætermittendi incauto lectori dedisse potuit similitudo dictionum εἰ et εἷς, ut in hujusmodi contingit."

V. 17. Καινὰ τὰ πάντα.] Ita Hilarius D. C. Alex. Gr. scholia, et versiones omnes; et tamen "τὰ πάντα vix puto esse ipsius apostoli," Prol. p. 135.

V. 20. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν.] "Valebat in omnibus sed perperam οὖν, οὗ ὑπὲρ πρεσβεύομεν, Ambrosiast. omnino recte," Prol. p. 48, col. 1.

Cap. vi. 16. Καθὼς εἶπεν ὁ Θεός.] Deest ὁ Θεὸς unico interprete Syro, et necessario subauditur; at Prol. p. 130, col. 1, "lectoris est, non D. Pauli."

Cap. vii. 12. Τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν.] V. l. ἡμῶν τὴν ὑπὲρ ὑμῶν, quæ quidem lectio mihi genuina videtur, auctoritate Vulg. Chrysost. Theodoreti, Theophylacti confirmata, et tum πρὸς ὑμᾶς, quod Græca scholia omnia agnoscunt, minime insulsum erit. Vide hic Millium nobis consentientem.

Cap. viii. 12. Καθὸ ἐὰν ἔχῃ τις.] Deest τὶς, inquit Mill. in MSS. 8, Vulg. Ambrosiast. Clar. Ger. Lat. Cyprian. ad Quirin. lib. iii. §. 2, Clem. Al. nescio ubi, Theodoreto, Chrysost. textu et comment. Agnoscunt autem Œcum. Theophylact. C. Alex. Arab. et tam in textu quam in commentariis Chrysost. (ubi deesse hanc vocem dicit Millius) expressim adhibetur. "Mandat (inquit) Deus, ut caritatem exerceamus κατὰ δύναμιν καὶ καθὸ ἔχῃ τις," tanta est Millio circa citationem suam incuria. Porro, "οὐ καθὸ οὐκ ἔχει adjecta videntur explicationis gratia," inquit Millius, Prol. p. 124, col. 2, repugnantibus omnibus Græcis scholiis, C. Alex. et versionibus, excepta Æthiopica.

Cap. ix. 10. Χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν.] Millius, Prol. p. 88, col. 1, "χορηγήσει, καὶ πληθυνεῖ, καὶ αὐξήσει, Clar. Cod. Al. Œcumen. Syr. Vulg. et Latini recte, et apostoli scopum accommodatæ." Sed C. Alex. scholia Gr. omnia, et præcipue Œcumenius, non retinent tantum, sed simul notant, ut cum Œcumenio loquar, ἐν εὐχῆς τάξει αἰτίττεσθαι, "ad modum voti innuere, apostolum nullo modo metuendum esse, ne indigens inveniretur qui caritate abundaret," πῶς ἂν ἀμελήσειε τοῦ τὸν πνευματικὸν σπείροντος σπόρον ὁ Θεὸς χορηγῆσαι, πληθῦναι, αὐξῆσαι τὰ γεννήματα, tam levis in plerisque est Millii fides.

V. 12. Διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ.] Mill. Prol. p. 48, "Ambrosiast. ἐν Θεῷ omnino recte," repugnantibus Gr. scholiis, et versionibus orientali. et C. Alex.

Cap. x. 7. Ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.] Posterius Χριστοῦ deest in MSS. et versionibus aliquibus, Chrysostomo, textu et comment. juxta Millium, Theodoreto, Theophylacto, retinentibus solum C. Alex. Arab. Œcumenio: sed hoc nullius momenti est, nihil enim frequentius, quam omittere vocem, quæ in una periodi parte expressa, in altera subaudienda est. Et nota insuper quod hi tres commentatores hanc vocem in commentariis suis vel exprimunt ut Chrysost.; sic ὥσπερ ἐκεῖνος Χριστοῦ, οὕτω καὶ ἐγὼ Χριστοῦ, vel intelligenda esse indicant.

Cap. xi. 8. Καὶ ὑστερηθείς.] V. 9, "καὶ τηρήσω irrepsere in textum," Prol. p. 124, col. 2, 130, col. 1. Agnoscunt autem Gr. scholia, C. Alex. versiones omnes.

Cap. xii. 19. Ἐν Χριστῷ.] Interpretantur versiones omnes, Theodoretus, Theophyl. retinentur in textu Œcumen.: sed adjectitium esse vult Millius, Prol. p. 48, col. 2.

Cap. xiii. 2. Γράφω.] Agnoscunt Gr. scholia, Syr. Arab. Sed quia omittunt Vulg. Hilar. D. C. Alex. Clar. "insertum est ad absolvendum sententiam," Prol. p. 123, col. 1. 135, col. 2.

V. 4. Εἰς ὑμᾶς.] "Irrepsit (inquit Millius) explicationis gratia ex v. 3." Agnoscunt autem Theodoret. Theophylact. Œcum. C. Alex. Hilarius D. et versiones omnes. Vide Prol. p. 48, col. 2, ubi deest in Clar. Ger. Chrysost.

SECTIO QUARTA—EPISTOLA AD GALATAS.

Cap. i. 4. Qui dedit scipsum ὑπὲρ ἁμαρτιῶν ἡμῶν.] MSS. Orig. περὶ Εὐχῆς, et Œcumen. in textu legunt περὶ, quæ tamen duo unum sonant, nam sicut LXX. interpr. cum loquuntur de sacrificiis Vet. Test., modo περὶ ἁμαρτίας, seu ἁμαρτιῶν, modo ὑπὲρ ἁμαρτίας seu ἁμαρτιῶν indiscriminatim utuntur, ita scriptores etiam N. Fœderis, 1 Pet. iii. 18, "Christus mortuus est περὶ ἁμαρτιῶν," et Rom. viii. 3, sed hic et 2 Cor. v. 21, ὑπέρ. Hinc est quod licet Œcumenius habeat περὶ in textu in commentario legit ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, pariter ac cætera Gr. scholia. Vide com. nostr. in 2 Cor. v. 21. 1 Pet. iii. 18.

V. 6. Ἐν χάριτι τοῦ Χριστοῦ.] Theodoret. et Œcumen. in textu legunt Θεοῦ· Chrysost. et Theophylact. omnesque versiones antiquæ Χριστοῦ, et Œcumen. in Com. τοῦ υἱοῦ τοῦ Θεοῦ, et tamen Prol. p. 48, "Χριστοῦ post additum videtur."

V. 10. Ἢ ζητῶ ἀνθρώποις ἀρέσκειν.] "Hæc (inquit Millius) ad marginem adscripta, mox irrepsere in textum," p. 124, col. 2. Habent autem Gr. scholia omnia, C. Alex. Hilarius D. Hieronymus, Vulg.

V. 15. Ὅτι εὐδόκησεν ὁ Θεός.] Deest ὁ Θεὸς apud Theodoret. in Isa. xi. Hilarius D. Vulg. Hieronymus. "Accessit ex margine," p. 48. Sed agnoscunt omnia Gr. scholia, C. Alex. Arab. Iren. lib. v. cap. 12, p. 417, "Cum autem placuit Deo" (et tamen p. 423, "Cum autem placuit ei"), Auctor Dial. in Marcion. p. 108, Orig. in Joh. p. 123, in textu ὅτι δὲ εὐδόκησεν, in marg. ὁ Θεός, cum igitur Deus separavit Paulum ex utero matris, constat eos qui legunt, "Cum autem placuit ei," cum textu sentire.

V. 23. Ἦν ποτε ἐπόρθει.] Desunt Æthiop. Habent Gr. scholia, C. Alex. Hilar. D. Hieronymus, versiones reliquæ; ast, Mil. judice, Prol. p. 124, col. 2, "traducta sunt ex superioribus."

Cap. ii. 1. Πάλιν ἀνέβην.] Deest πάλιν Iren. lib. iii. cap. 13, p. 234, et "in textu Chrysost. irrepsit ex prædictis," ait Millius, Prol. p. 48, sed ascensionem hanc τὴν δευτέραν ἀνάβασιν vocat Chrysost. Reliquaque Gr. scholia, C. Alex. Hilarius D. Hieronymus, cunctæque versiones habent πάλιν.

V. 6.] Omittunt οἱ δοκοῦντες cod. aliqui apud Curcellæum. Agnoscunt Gr. scholia omnia, C. Alex. Hilar. D. Vulg. Hieronym. "Irrepsit tamen ex vers. 2," Prol. p. 130.

V. 9. Ἰάκωβος καὶ Πέτρος.] Hilar. D. ponit Πέτρος ante Ἰάκωβος, sed Gr. scholia C. Alex. versionesque omnes, ne Vulgata quidem excepta, primum locum tribuunt Jacobo.

Cap. iii. 1. Τῇ ἀληθείᾳ μὴ πείθεσθαι.] "Videtur omnino (ait Millius) huc adscriptum ad supplendum sensum ex cap. v. 7 hujus epistolæ," nimirum, quia "apparet ex Chrysost. Theophyl. et Œcum. commentariis defuisse illis hæc verba, quæ August. Ambrosiast. Sedulius, et Primasius non agnoscunt, et quæ ideo prætermittenda duxit Hieronymus, quod in exemplaribus Adamantii non haberentur." At extant in Vulg. Hilario D. Arab. Theodoreto, et in textu Œcumenii et Theophylacti: quod si non attingunt in commentario, non hinc sequitur eos hæc verba non legisse. Et cum rei pro positæ apta sint, et concinna, et absque illis sensus claudicaret, hoc satis argumenti est, cur sint retinenda

V. 12. Ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος.] Omittunt ἄνθρωπος MSS. plur. Chrysostom. Vulg. Hilar. D. Hieronymus: rejicit ergo hanc vocem Mill. Prol. p. 84. Sed habent Theodoret. Œcumen. Theophylact. et C. Alex.: et cum necessario subaudiatur et extet tum in Hebræo sermone, tum in versione τῶν LXX., et sic citetur, Rom. x. 5, quin hic etiam retinendum sit nemini dubium esse potest.

V. 14. Ἐν Χριστῷ Ἰησοῦ.] Non legebat Chrysostomus, ut liquet ex Comment. sed legebant scholia Gr. reliqua, C. Alex. Hilar. D. et versiones omnes.

V. 17. Διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστόν.] Omittunt εἰς Χριστόν, C. Alex. Vulg. Hieron. MSS. quædam exempl.; unde inter scholia docti alicujus a Millio numeratur: sed reperitur apud omnia Gr. scholia, Syr. Arab. et Hilarium D.: nec omittendum censeo, siquidem sensum commodum parit, nempe "testamentum factum in Christo, et confirmatum a Deo, irritum a lege fieri non posse."

Cap. iv. 26. Ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.] Deest πάντων Vulg. Syr. Origen. in Jer. p. 84, contra Cels. lib. iv. p. 193, Com. in Matt. p. 432, Euseb. de Martyr. Palest. hb. viii. cap. 11, p. 337, Chrysostom. ed. Mor. tom. iii. p. 747: sed idem, p. 886, legit πάντων ἡμῶν. Iren. lib. v. cap. 35, p. 459, "omnium nostrorum," Euseb. contra Marcel. lib. i. cap. 2, p. 10, ἡμῶν ἁπάντων. Ita etiam Theodoret. Œcumen. Hieronym. in locum, et Orig. in Num. ho. 8. f. 102, H. ho. 26, f. 143, F. Et siquidem omnibus veris Christi discipulis congruat æque ac Galatis, ratio est cur retinenda sit vox πάντων.

V. 31. Non sumus ancillæ filii, ἀλλὰ τῆς ἐλευθέρας.] Quidam fini hujus capitis adnectunt τῇ ἐλευθερίᾳ ᾗ ὁ Χριστὸς ἡμᾶς ἠλευθέρωσε, et exorditur subsequens caput sic, στήκετε οὖν· ita Tertullianus Hieron. Hilar. D. August. Sed omnia Gr. scholia, C. Alex. Vulg. Syr. legunt cum textu. Argumentum Esthii subaudiendo ἐν ante τῇ ἐλευθερίᾳ, facile diluitur. "Male in quibusdam (inquit Grotius) hæc sunt divulsa, ita ut pars horum capiti præcedenti adhæreat," Com. in Gal. v. 1.

Cap. v. 3. Μαρτύρομαι δὲ πάλιν.] Deest πάλιν Arab. Chrysost. Hilar. D. Hieron.; sed Theodoret. Œcumen. C. Alex. Vulg. Syr. retinent πάλιν. Ansam omittendi fortasse præbuit quod quibusdam videretur ad prius aliquod testimonium, quod illos fugit, apostolum respexisse, cum revera ad solum versiculum proxime præcedentem respiciat, "Ego Paulus dico vobis." "'Testificor autem rursus,' est tamen cujusdam studiosi additamentum," Prol. p. 48, col. 2.

V. 14. Ἐν ἑνὶ λόγῳ.] Epiphanius, Tertul. Hilar. D. legunt ἐν ὑμῖν πληροῦται. Sed omnia Gr. scholia, Hieron. Vulg. C. Alex. Syr. Arab. ἐν ἑνὶ λόγῳ, sed dicit Mill. Prol. p. 34, col. 1, "ἐν ὑμῖν veram esse lectionem, et apostoli genuinam," additque, "certe D. Pauli est, Ep. ad Rom. xiii. 9;" cum tamen ibi apostolus legat, ἐν τούτῳ λόγῳ, nulla mentione habita τοῦ ἐν ὑμῖν. Nota etiam quod μοιχεία et φόνοι retineantur apud Gr. scholia, et versiones omnes.

Cap. vi. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Desunt priora apud Hilar. D. legendumque vult Millius οὔτε γὰρ περιτομή τί ἐστιν· cum vero ipsissima textus verba habeantur cap. v. 6, hoc unicum ad priorem lectionem firmandam satis est. Lectiones pro quibus Millius contendit, profluxisse videntur ex 1 Cor. vii. 19, ubi sine clausula hic præmissa legimus ἡ περιτομὴ οὐδέν ἐστιν, est tamen ἰσχύει juxta Millium interpretatio, Prol. p. 135, et "prior clausula irrepsit ex cap. v. 6," Prol. p. 48. Porro extant hæc verba in Vulgato, Arab. Theodoreto, Œcumenio, Theophylacto.

SECTIO QUINTA—EPISTOLA AD EPHESIOS.

Cap. i. 10. Ἐν Χριστῷ.] "'In Christo per Deum,' Iren. (v. p. 18)" ita Millius; sed ibi solam nobis lectionem Valentinianorum exhibet, ipse autem legit simpliciter "in Christo," lib. v. cap. 20, p. 431.

V. 18. Τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν.] Ita juxta Theodoret. Œcumen. et vetustissimas versiones; sed MSS. quamplurima Chrysost. et Theophyl. τῆς καρδίας nullo sensus discrimine. Nam s. scriptura alibi habet διάνοιαν τῆς καρδίας et Hebraicum לֵב sæpius idem valet ac φρὴν, νοῦς, διάνοια.

Cap. iii. 1. Ὑπὲρ ὑμῶν τῶν ἐθνῶν.] Τῶν ἐθνῶν desunt apud Tertullian. "scholiastarum esse" dicit Millius, Prol. p. 110, 139, repugnantibus C. Alex. versionibus universim, et scholiis Gr. omnibus, quorum judicio πολλὴ ἡ ἔμφασις τοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· τοῦτο γὰρ ἐνέφηνεν ὅτι οὐ μόνον ὑμᾶς οὐ βελλυντρόμεθα, ἀλλὰ καὶ δεσμούμεθα δι' ὑμᾶς.

V. 8. Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων.] Ita Græca scholia et versiones omnes, Orig. in Matt. 333, C. Alex. et Hilar. D. "Ἐλαχιστοτέρῳ πάντων scripsisse apostolum non dubito. Emolliens illud τῶν ἁγίων ut et τῶν ἀποστόλων scholiastarum sunt de veritate, et congruentia sermonis Paulini solicitorum," Prol. p. 139, col. 2, et p. 110.

V. 9. Τίς ἡ κοινωνία.] V. l. οἰκονομία, quam genuinam esse lectionem a Gr. scholiis et versionibus confirmatam agnosco, sed parum interest inter communicationem et dispensationem mysterii de vocandis gentibus, ejusdem κοινωνίᾳ factum.

Τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ.] Hæc ultima verba non solum agnoscunt Gr. scholia omnia, sed etiam notant ὅτι καλῶς ἐμνημόνευσε τῆς κτίσεως διὰ Ἰησοῦ Χριστοῦ· sunt tamen "commentarius sumptus ex Col. i. 16," Prol. p. 123, col. 1; eadem licet habeamus, cap. ii. 10, his verbis, αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ.

Cap. iv. 9. Τὸ δὲ ἀνέβη, τί ἐστι εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς.] "Deest hic καὶ Iren. lib. v. cap. 31;" ita Mill. sed fallitur. Ibi enim sc. p. 451, legit "et descendit," sicut etiam omnia Gr. scholia. Deest πρῶτον, Œcum. sed non deest reliquis omnibus Gr. scholiis et versionibus. Deest etiam μέρη apud quosdam, unde Mill. "medium μέρη lectoris est, ad supplendam sententiam," Prol. p. 41. Agnoscunt autem Græca scholia omnia, et C. Alex. nec usitatius quicquam quam omittere verbum aliquod, quod unusquisque lector adjiciendum esse ex se agnoscit.

V. 17. Καθὼς καὶ τὰ λοιπὰ ἔθνη.] Desunt τὰ λοιπὰ, Clem. Al. Protrept. p. 54, Vulg. Hilar. D. Hieronym.: unde, dicente Millio, Prol. p. 60, col. 2, "medium λοιπὰ irrepsit ex cap. ii. 3 hujus epistolæ." Agnoscitur tamen ab omnibus Gr. scholiis, Syro, Arabe.

V. 23. Ἀνανεοῦσθαι. 24. Ἐνδύσασθαι.] V. l. ἀνανεοῦσθε, ἐνδύσασθε. "Sic Chrysost. Theophyl. Vulg. Hieronym. Hilarius D. infinitiva hæc postea facta sunt ob præcedens ἀποθέσθαι," Prol. p. 84, col. 2. Sed Clem. Alex. p. 437, C. Alex. Theodoret. et Œcumen. legunt cum textu, et ἀποθέσθαι, "deponere," Latini retinent, quod hanc lectionem satis adstruit.

V. 28.] Agnoscunt hic τὸ ἀγαθὸν Græca scholia, et versiones omnes, C. Alex. et Hilar. D.: et tamen Prol. p. 160, col. 1, "vix est quin medium ἀγαθὸν pro scholio marginali habuerim, sumpto ex Gal. vi. 10."

V. 29. Πρὸς οἰκοδομὴν τῆς χρείας.] V. l. τῆς πίστεως, quam lectionem interpretamenti causa additam hic censet Mill. et in Prol. p. 55, col. 1, propugnat, sed repugnantibus Gr. scholiis universim, C. Alex. Hilario D. et Hieronymo his verbis; "Pro eo autem quod nos posuimus 'ad ædificationem opportunitatis,' hoc est quod dicitur Græce τῆς χρείας 'in Latinis codicibus propter euphoniam mutavit interpres et posuit ad ædificationem fidei.'"

V. 32. Καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.] "Ἐν Χριστῷ (inquit Millius, Prol. p. 89, col. 1) irrepsit e margine ex Col. iii. 13, raro enim patitur apostolum bis idem de eodem dicere." Agnoscunt autem versiones omnes, Chrysost. Œcumen. C. Alex. Hilar. D.: et quanquam dicat Mill. "deesse Theodoreto et Theophylacto," Theophylactus tantum ordinem verborum invertit, legendo ἐχαρίσατο ὑμῖν ἐν Χριστῷ, Theodoretus sic, ὁ τῶν ὅλων Θεὸς ἐχαρίσατο ἡμῖν διὰ τοῦ Δεσπότου Χριστοῦ.

Cap. v. 5. Τοῦτο γάρ ἐστε γινώσκοντες.] Plurimi cod. MSS. Clem. Al. p. 437, Chrysost. Œcum. legunt ἔστε· ad eandem interpretationem afferunt ac illam Theodoreti et Theophylacti, qui habent ἔστε, ita etiam Hieron. et omnes Latini, qui legunt "scitote," lectio Vulg. "scitote intelligentes," absona est, et absurda.

V. 9. Ὁ γὰρ καρπὸς τοῦ Πνεύματος.] "V. l. τοῦ φωτὸς, Vulg. Hilar. D. e Latinis multi, Theophylacti:" ita Millius. Sed Theophylactus et Gr. scholia non modo legunt, sed fusius explicant vocem "spiritus," quibuscum consentit Arabs.

V. 21. Ἐν φόβῳ Θεοῦ.] V. l. Χριστοῦ, Chrysost. Vulg. Syr. Ambrosiast. sed Θεοῦ Theodoret. Œcum. Theophylact. Arab. Nota quod v. 20 καὶ πατρὶ omittatur ab unico Æthiope, et tamen Prol. p. 124, "irrepsit e margine."

V. 27. Ἵνα παραστήσῃ αὐτὴν.] V. l. αὐτὸς, Theophylact. Vulg. Hilar. D. Hieronymus. Sed Chrysost. Theodoret. Œcumen. Arab. αὐτὴν, quam lectionem etiam sensus postulat. Nota autem quod licet in omnibus legatur vel αὐτὴν vel αὐτὸ, Millius tam αὐτὴν quam αὐτὸ pro injectitiis habeat, Prol. p. 105, col. 1.

V. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Habent

hæc verba scholia Gr. omnia, C. Alex. Hilar. D. versiones omnes, aliunde assumpta tamen disertim asserit Hieronymus. Ratio in promptu est; iniquus conjugio fuit Hieronymus.

Cap. vi. 1. Ἐν Κυρίῳ.] Sic omnia Gr. scholia, C. Alex. Hieron. et versiones antiquæ. "Est tamen commentarius," Prol. p. 48, col. 1.

V. 10. Ἀδελφοί μου.] Desunt tantum Æthiop. habent Gr. scholia, et versiones omnes: at Prol. p. 48, col. 2, "irrepsisse videtur ex lectionariis."

V. 18. Εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες.] Deest τοῦτο Vulg. Arab. Hilar. D. Hieron. Basil. Sed agnoscunt τοῦτο omnia Gr. scholia, et δέξασθε Chrysost. Theodoret. Œcumen. Vulg. Syr. Arab. "Utraque tamen τὸ τοῦτο et δέξασθε non sunt D. Pauli sed lectoris," Prol. p. 135, col. 2.

SECTIO SEXTA—EPISTOLA AD PHILIPPENSES.

Cap. i. 1. Σὺν ἐπισκόποις.] V. l. συνεπισκόποις, "co-episcopis," Hilarius D.: sed quanquam præpositio σὺν adjungatur ἐπισκόποις secundum veterem scribendi consuetudinem, constat tamen Græcos omnes cum textu concordare: non enim notarunt quod Paulus apud Philippenses mentionem fecerit co-episcoporum nec quærunt quamobrem id fecerit, sed cum Hieronymo dicunt eos, qui hic dicti sunt episcopi, presbyteros fuisse. Denique nec id dicit Hilarius, sed hoc tantum, "Cum episcopis et diaconis, hoc est, cum Paulo et Timotheo, qui episcopi erant," mirum quam frigide et incepte.

V. 18. Χριστὸς καταγγέλλεται.] V. l. καταγγελλέσθω, Euseb.; non Eccl. Hist., ut Millius hic hallucinatur, sed de Vita Const. lib. iii. cap. 58, et Prol. p. 102, col. 2. In utrisque autem lectori imposuit Millius, nam εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγελλέσθω, sunt ibi verba imperatoris, μονονουχί, καὶ παραπλησίως fere inquit Eusebius, propemodum aut tantum non cum Paulo loquentis. Adde quod Gr. scholia et versiones omnes legant cum textu.

Cap. ii. 4. Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε.] Cod. plur. Basilius, Hilar. D. legunt σκοποῦντες, Vulg. "considerantes:" ast omnia Gr. scholia, Syr. Arab. σκοπεῖτε, "quod scholiastæ est," Prol. p. 71.

V. 11. Πᾶσα γλῶσσα ἐξομολογήσηται.] MSS. quædam, Orig. in Joh. p. 131, et Theophylactus, ἐξομολογήσεται, "unde mutavit quispiam (inquit Mill. Prol. p. 160), futurum im aoristum ob præcedens κάμψῃ." Sed Chrysost. Theodoret. Œcum. C. Alex. Hilarius D. Iren. lib. i. cap. 2, p. 45, Gr. legit ἐξομολογήσηται et Athanas. orat. 2 contra Ar. p. 346, et hanc lectionem firmant primo, τὸ ἵνα, 2, τὸ κάμψῃ præcedentia, nam ubi occurrit, Rom. xiv. 11, ἐξομολογήσεται sine ἵνα præcedente sequitur κάμψει.

V. 15. Ἐν μέσῳ.] Ita omnia Gr. scholia, Vulg. Hilar. D. præfert ἀνὰ μέσον Millius, Prol. p. 163, col. 2.

V. 30. Παραβουλευσάμενος τῇ ψυχῇ.] V. l. παραβολευσάμενος, Vulg. Hilar. D. Pseud-Hieron. Sed omnia Gr. scholia, C. Al. et Photius legunt παραβουλευσάμενος, i. e. ut aiunt Phavorinus, et Hesychius, εἰς θάνατον ἑαυτὸν διδούς· male igitur Mill. ait Prol. p. 48, "Ignoratio sensus τοῦ παραβουλευσάμενος occasionem dedit huic mutationi."

Cap. iii. 9. Ἐπὶ τῇ πίστει.] Deest unico Syro. Sed Prol. p. 130, col. 1, "vix quidem obstat summus codicum, quos jam habemus, consensus, quo minus ἐπὶ τῇ πίστει pro interpretamento, eoque minus opportune hic injecto, habeam."

V. 11. Εἰς τὴν ἀνάστασιν τῶν νεκρῶν.] V. l. τὴν ἐκ νεκρῶν, nullo sensus discrimine.

V. 15. Τῷ αὐτῷ στοιχεῖν καιόνι.] Agnoscunt vocem καιόνι Græci scholiastæ interpretesque omnes, ne hodierno quidem Vulgato excepto; sed rejicitur tanquam "interpolatio," Prol. p. 55, col. 2, et p. 135, col. 2, "irrepsit ex Gal. vi. 16."

V. 21. Qui transformabit corpus humilitatis nostræ, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον.] Εἰς τὸ γενέσθαι αὐτὸ desunt Vulg. Hilar. D. Iren. lib. v. cap. 13, p. 419, Tertulliano. At retinent ea Græca scholia omnia, Syr. Arab.

Cap. iv. 3.] Legas καὶ ἐρωτῷ vel ναὶ ἐρωτῷ nihil interest.

V. 4. Χαίρετε ἐν Κυρίῳ πάντοτε.] Τὸ πάντοτε deest in solo Æthiope. Agnoscunt omnes scholiastæ, C. Alex. Vulg. Syr. Arab.: sed Prol. p. 124, col. 2, "irrepsit ex 1 Thess. v. 16."

V. 13. Ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.] Deest Χριστῷ in MSS. quibusdam, Vulg. Hilar. D. Æthiop.: ergo Prol. p. 123, "adjectitium est:" sed habent Syr. Arab. Græci scholiastæ omnes.

V. 18. Παρὰ Ἐπαφρόδιτου.] Sic Gr. scholia, Hilar. D. versionesque omnes: dicente tamen Millio, Prol. p. 145, col. 1, "παρὰ Ἐπαφρόδιτου, quod habent jam omnes, scholion initio erat sumptum ex cap. ii. 25."

V. 23. Μετὰ πάντων ὑμῶν.] Ita omnia Gr. scholia, C. Alex. Syr. Arab. Sed MSS. quædam, Vulg. Hilar. D. Pseud-Hieronymus legunt μετὰ τοῦ πνεύματος ὑμῶν. "Recte," inquit Millius, Prol. p. 123.

SECTIO SEPTIMA—EPISTOLA AD COLOSSENSES.

Cap. i. 2. Καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.] Omittunt hæc verba 4 MSS. Hilar. D. Syr. et Theophylact. et licet reperias in textu Chrysostomi in Com. tum ille, tum Theophylactus, ait ἐν ταύτῃ τοῦ Χριστοῦ οὐ τίθησι ὄνομα, "lectoris ergo sunt, non D. Pauli," Mill. Prol. p. 84. Sed agnoscunt C. Alex. Vulg. Arab. Œcumen. Theodoretus; solum enim inspexerat Millius versionem Latinam, cum hæc verba Theodoreto defuisse affirmavit. Et siquidem in reliquis epistolis omnibus Paulus eadem loquendi formula utitur cum ad has vel illas ecclesias, tum ad hos vel illos homines, quid obstat quo minus hæc verba hic etiam usurpasse videntur? non ille Colossis error obtinuit ut putarent Christo supplicandum esse mediantibus angelis, sed ὅτι δι' ἀγγέλων προσάγεσθαι ὤρισε τῷ Θεῷ, οὐ διὰ τοῦ υἱοῦ, quod rationem omittendi hæc verba a Theophylacto allatam prorsus evertit; cum enim apostolus Deum patrem nullo internuncio comparato precetur his verbis, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρός, hæ preces falsam istam ex animis hominum satis evellunt opinionem.

V. 6. Καί ἐστι καρποφορούμενον.] MSS. plur. Vulg. Hilar. D. Syr. Chrysost. Theodoret. et Theophylact. addunt καὶ αὐξανόμενον (quod tamen, pace Milli dicam, deest Œcumen. textu et com.): in Græcis non legi, ait Erasmus, illud αὐξανόμενον; non adesse in MSS. ait Grotius. Desumptum videtur ex his verbis, v. 10 hujus cap. καρποφοροῦντες καὶ αὐξανόμενοι.

V. 10. Ut ambuletis ἀξίως τοῦ Κυρίου.] Vulg. Lat. Didymus, Hilar. D. Pseud-Hieron. Θεοῦ· sed omnia Gr. scholia, Clem. Al. p. 576, C. Alex. textui assentiuntur.

V. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] Omittunt hæc postrema verba Syr. Chrysost. Theophylact. Athanas. tom. i. p. 466: sed agnoscunt Arab. Œcum. Theodoret. Iren. lib. v. cap. 2, p. 395, Paulus ipse, Eph. i. 7.

V. 18. Τοῦ σώματος τῆς ἐκκλησίας.] Retinent τοῦ σώματος Græci scholiaste, C. Alex. interpretesque omnes, dempto Æthiope, qui tamen reliquis omnibus anteponitur, Prol. p. 124, col. 2.

V. 24. Nunc gaudeo ἐν παθήμασί μου.] In MSS. Vulg. Hilar. D. Syr. Theodoreto, deest μου. Habent Chrysost. Œcumen. Theophylact.: et cum loquatur apostolus de afflictionibus quas in carne sua passus est, vox μου vel legatur, vel subaudiatur necesse est: tamen est "addititium," Prol. p. 89.

Cap. ii. 4. Μή τις.] "V. l. μηδείς, Clem. Al." sed falli hic Millium patet; vide Stro. vi. p. 645.

V. 7. Καθὼς ἐδιδάχθητε περισσεύοντες ἐν αὐτῇ.] Καὶ additur post καθὼς, et ἐν αὐτῇ desunt in quibusdam MSS. sed Græci scholiastæ textui consentiunt.

V. 9. Plenitudo divinitatis σωματικῶς.] "Deest σωματικῶς, Iren. lib. i. cap. 1, Cyprian. lib. de Bono Patientiæ;" ita Millius, sed reperies verbum illud apud Orig. in Jer. p. 56, Hilar. D. Græca scholia, et versiones omnes. Quod ad Irenæum attinet loco citato, p. 18, ex Grabii sententia non habemus verba Irenæi, sed Valentinianorum; legerunt tamen (ait ille) σωματικῶς Græci patres omnes, et de Latinis, Hilarius, Augustinus, pluresque alii.

V. 11. Ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός.] Omittunt τῶν ἁμαρτιῶν MSS. aliqua, Hilar. Diac. Clem. Al. Stro. iii. p. 444, Pseud-Hieron. (de quo vix unquam sum adeo solicitus ut quæram quid dixerit, senseritve): sed Basil. Prol. p. 61, tom. ii. p. 447, et Græca scholia textus lectionem exhibent, et contra Millii, "de schelio in textum introducto" sententiam corroborant.

V. 18. Ἃ μὴ ἑώρακεν ἐμβατεύων.] Deest μὴ in MSS. quibusdam, Orig. contra Cels. p. 236. Sunt Calar. Hilario D. et cod. Lat. teste Augustino Ep. ad Paulinum: sed Græca scholia, versiones omnes, et teste Esthio, Græca omnia, et

Latina quæ nunc extant, negationem habent, et in margine Origenis adnotatur μὴ. Habent libri editi.

V. 20. Εἰ οὖν ἀπεθάνετε.] Deest οὖν in MSS. Theophylacto, Cypriano, quod retinent Chrysost. Theodoret. Œcum. Vulg. Hilarius D. Syr.

Cap. iii. 12. Σπλάγχνα οἰκτιρμῶν.] Origen. in Matt. 473, Clem. Alex. Chrysost. Vulg. legunt οἰκτιρμοῦ, nullo sensus discrimine, sed ad oram Origenis adscribitur. Cod. Reg. οἰκτιρμῶν, et sic Theodoret. Œcumen. et Theophyl. "Mutatum tamen οἰκτιρμοῦ in οἰκτιρμῶν" ait Mill. Prol. p. 61, col. 1.

V. 18. Τοῖς ἰδίοις ἀνδράσιν.] Deest ἰδίοις in cunctis versionibus, Clem. Al. Stro. iv. p. 499, Hilar. D. Pseud-Hieron.: Theophylactus legit ἀνδράσιν ὑμῶν. Vel legendum vel intelligendum esse constat, pro certo enim monentur hic uxores et suis, non aliarum mulierum maritis, subditi sint. Vide Paulum Eph. v. 24.

V. 20. Hoc est εὐάρεστον τῷ Κυρίῳ.] MSS. exempla plurima, Theodoret. Theoph. et Vulg. legunt ἐν Κυρίῳ. Atqui Clem. Al. Stro. iv. p. 499, Chrysost. Œcum. multi Græci Latinique codices, teste Esthio, sine præpositione, atque eo modo plenior est sermo.

V. 22. Οἱ δοῦλοι ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις.] Ita Græca scholia, versionesque, dempto Æthiope, omnes. Sed Millio, Prol. p. 124, col. 2, "intermedium κατὰ πάντα, ut et κατὰ σάρκα, videtur marginalis explicatio ex Eph. vi. 5." Consultius esset receptæ potius lectioni acquiescere, quam Æthiope duce ab aliis omnibus deviare.

Cap. iv. 2. Ἐν εὐχαριστίᾳ.] Sic Gr. scholia, C. Alex. versionesque omnes. Sed Prol. p. 49, col. 1, "irrepsit ex cap. ii. 7, aut etiam ex Phil. iv. 6."

V. 3. Θύραν τοῦ λόγου.] Hic iterum Millius Σύραν simpliciter (utcumque Σύραν τοῦ λόγου, sit jam in omnibus codicibus), pro genuina vix est quin habeat, Prol. p. 61, col. 1.

V. 10. Ἀρίσταρχος ὁ συναιχμάλωτός μου.] "Ὁ συναιχμάλωτός μου, irrepsisse videntur ex Ep. ad Philem. v. 23, 24;" ita Millius Prol. p. 124, col. 1. Agnoscunt tamen Græci scholiastæ, C. Alex. Hilarius D. interpretesque omnes præterquam unus Æthiops.

V. 13. Ζῆλον πολὺν.] V. l. πόθον πολὺν, πολὺν κόπον, ἀγῶνα πολὺν, "multum laborem," Vulg. Hilar. D. Sed Gr. scholia, Syr. Arab. textui consentiunt.

SECTIO OCTAVA—EPISTOLÆ AD THESSALONICENSES.

1 Thess. i. 1. Ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Desunt hæc verba in Vulg. Syr. Arab. Æthiop. Hilario D. Pseud-Hieron. Retinentur autem Chrysost. Theodoret. Œcumen. C. Alex. et ob id solum omitti videntur, quod præcesserint ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ.

V. 7.] Parvi refert utrum legas τόπον, an cum textu τόπους, quam lectionem amplectuntur Græci scholiastæ omnes.

Cap. ii. 7. Ἀλλ' ἐγενήθημεν ἤπιοι.] V. l. νήπιοι Vulg. Hilarius D. Œcumen. in textu ἤπιος, in com. ἢ νήπιος. Orig. Com. in Matt. p. 375, νήπιος, sed ἤπιος, p. 421. Syr. et Arab. "mitis, mansuetus," Chrysost. C. Alex. Cl. Al. Pæd. lib. i. p. 84, Stro. i. p. 272, Basil. tom. ii. p. 462 et 570, legunt ἤπιος, quod simillimum veri videtur. Apostolus enim in hac similitudine non infantis, sed nutricis personam sustinet, quæ puerorum leves iras et infirmitates placide fert.

V. 8. Ἱμειρόμενοι ὑμῶν.] Decem MSS. et Theophylactus in textu legunt ὁμειρόμενοι, "constricti vobis:" unde Millius Prol. p. 95, col. 1, "Usitatius ἱμειρόμενοι in alterius locum suffecerunt scribæ;" sed versiones omnes, Chrysost. Theodoret. C. Alex. Hilar. D. Œcumenius, legunt cum textu, quam lectionem interpretatur Theophylactus, utraque vox idem valet ὁμειρόμενοι ὁμείρονται, i. e. ἐπιθυμοῦσιν, Hesychius et Phavorinus.

V. 15. Τοὺς ἰδίους προφήτας.] Deest ἰδίους in MSS. quibusdam, Vulg. Hilario D. Pseud-Hieron. Orig. de Mart. p. 224, adde et Com. in Matt. p. 224. "Scholiastæ cujusdam est," Mill. Prol. p. 65, col. 2. Sed omnia Græca scholia, Basil. tom. ii. p. 429, Syr. Arab. retinent ἰδίους, vide Act. vii. 52; et quosnam quæso alios prophetas occidissent Judæi circa annum æræ Christianæ 51?

Cap. iii. 2. Καὶ συνεργὸν ἡμῶν.] "Recte hic omnia, nihil mutandum," Mill. in locum: sed Prol. p. 123, col. 2, "Media καὶ συνεργὸν ἡμῶν irrepsere e margine," contra fidem omnium Græcorum scholiorum, Syr. et Arab.

Cap. iv. 11. Καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσίν.] Ita Theodoretus, Œcumenius, Theophylactus; "manibus vestris," Vulg. et Hilar. D.: et cujusnam manibus operari potuerunt nisi suis, at Prol. p. 84, "irrepsit ex 1 Cor. iv. 12."

V. 13. Οὐ θέλω ὑμᾶς ἀγνοεῖν.] Sc. "Ego Paulus nolo," v. l. Θέλομεν, "Nos Paulus, Sylvanus, et Timotheus nolumus:" plurali etiam numero sæpe utitur Paulus, cum solam sui ipsius mentionem faciat.

Nota insuper quod licet in versiculis 15—17 afferantur decem variantes lectiones, Orig. in Joh. p. 317 a textu in nihilo discedit, et legit φθάσωμεν non φθάσυμεν, prout Millius hic lapsus est per errorem.

Cap. v. 13. Εἰρηνεύετε ἐν ἑαυτοῖς.] MSS. Vulg. Æthiop. Chrysostomus, et Theodoretus, legunt ἐν αὐτοῖς, τουτέστι διδασκάλοις. Sed Hilarius D. C. Alex. Œcumenius, Theophylactus, ἐν ἑαυτοῖς. Et hanc lectionem, quam posteriorem vocat, ita firmat Esthius: "Posterior lectio quæ admonet Thessalonicenses ut inter se pacem habeant, magis genuina videtur, tum quia novum præceptum est nulla conjunctione *et* cum præcedentibus cohærens; tum quia prioris lectionis sensus in superioribus satis includitur, velut minus in majore, ne dicam quod nec Græca, nec Hebraicæ proprietatis est, ita loqui ἐν αὐτοῖς, i. e. σὺν αὐτοῖς, cum iis, sed inter illos, ut Marc. ix. 50, εἰρηνεύετε ἐν ἀλλήλοις, 'Pacem habete inter vos.'"

V. 15. Καὶ εἰς ἀλλήλους, καὶ εἰς πάντας.] Deest καὶ in Vulg. Arab. Sed retinent prius καὶ Græca scholia omnia, atque eam Græci sermonis elegantia postulat. "Sc. quod bonum est, scetemini tam erga Christianos, quam extraneos, seu non modo inter vos ipsos, sed in omnes."

V. 27. Πᾶσι τοῖς ἁγίοις ἀδελφοῖς.] Agnoscunt ἁγίοις Græci scholiastæ, C. Alex. interpretesque, dempto Æthiope, omnes. Millius tamen ait Prol. p. 150, col. 2, "Nisi obstaret codicum consensus, medium ἁγίοις pro insititiis haberem."

In Secundæ Epistolæ ad Thessalonicenses capite primo vix aliqua varians lectio expectatione aliorum digna occurrit. V. 8 et 12, d. Χριστοῦ post "Jesum" apud codices aliquos et Græcos scholiastes, cujus quidem vocis subductione sive additamento nihil usitatius est; et cum Ἰησοῦ vel Κυρίου retineatur, si subducas vel addas nomen Χριστοῦ, nullo modo in sensum peccatur. Similiter loco πιστεύουσιν cod. MSS. plur. et omnia Græca scholia legunt πιστεύσασιν, i. e. non iis qui credunt, sed qui crediderunt. At grammatici sciunt quam frequentur omnis sermo utatur aoristo loco temporis præsentis, et vice versa. Vide Glass. lib. iii. tract. 3, can. 46, 47.

Cap. ii. 2.] Œcumenius Χριστοῦ, i. e. Κυρίου, cui lectioni cum patrocinantur Græci patres omnes, Vulg. et Syr. quin genuina sit nullus dubito: cum autem utriusque vocis eadem sit compendiosa scriptio Χοῦ, atque ambæ eandem personam denotent, quid istuc tam mirum si promiscue usurpentur?

V. 3. Ὁ ἄνθρωπος τῆς ἁμαρτίας.] Cyril. Hieros. p. 161, Orig. MSS. contra Cels. p. 89, legunt ἀνομίας, sed scholiastæ Græci, C. Alex. interpretesque veteres, Iren. lib. v. cap. 25, p. 438, Orig. ibid. in textu, et contra Cels. p. 307, in Matt. p. 347, in Joh. p. 76, legunt ἁμαρτίας, Hilarius D. "peccati:" quæ huic lectioni satis firmamenti addunt, nec re dissident hæc verba ἁμαρτία γάρ ἐστιν ἀνομία, Joh. iii. 4.

V. 4.] "Omittit λεγόμενον Origenes," ita Mill. festinanter: habent enim πάντα λεγόμενον Θεὸν non modo Cyril. Hieros. p. 161, Cyril. Alex. de Ador. Sp. p. 309, Græci scholiastæ omnes et Hilarius D.; sed Orig. etiam contra Cels. p. 89 et 307, in Matt. p. 242.

Ὡς Θεόν.] Deest MSS. quibusdam, Iren. lib. v. cap. 25. Orig. contra Cels. locis jam dictis, Cyril. Hieros. C. Alex. Vulg. "Insertum in contextum nullus dubito," ait Millius Prol. p. 65, col. 2. Sed agnoscunt ὡς Θεὸν omnia Græca scholia, Cyril. Alex. Glaph. in Gen. p. 178, Theodoret. Hær. Fab. lib. v. cap. 23, Syr. Arab. Ita eorum qui huic dictioni suffragantur major est numerus, quam qui adversantur.

V. 8. Ὃν ὁ Κύριος ἀνελώσει.] Orig. Cyril. Hieros. Constit. Apost. lib. vii. cap. 72, legunt ἀνελεῖ, fortasse ex eo quod versio τῶν LXX. ita se habeat Isa. xi. 4. Utram harum vocum legerint patres Latini nemo pronunciare potest, sed lucem his dabunt Chrysostomi hæc verba in Psal. xliv., καὶ ἄλλος προφήτης φησὶ, παράξει τὴν γῆν λόγῳ τοῦ στόματος αὐτοῦ, καὶ πνεύματι χειλέων ἀνελεῖ ἀσεβῆ, τὰ αὐτὰ τῷ Παύλῳ φθεγγόμενος· λέγουτι ὃν Κύριος ἀνελώσει τῷ πνεύματι στόματος αὐτοῦ, tom. iii. ed. Mor. p. 214; ita legunt reliqui Græci scholiastæ.

V. 11. Διὰ τοῦτο πέμψει.] Orig. contra Cels. p. 307, Iren. Cyril. Hieros. p. 166, legunt πέμπει, sed Græca scholia, Orig. ibid. p. 90, Iren. lib. v. cap. 28, legunt πέμψει, et Cyrillus ait, τὸ δὲ πέμπει ἀντὶ τοῦ συγχωρεῖ γίνεσθαι.

V. 13.] Omnia Græca scholia, et C. Alex. legunt, non εἶλαο, sed εἵλετο, pariter ac textus.

Cap. iii. 4. Ἃ παραγγέλλομεν ὑμῖν.] Græci scholiastæ, C. Alex. interpretesque omnes, si a Vulgato discesseris, agnoscunt ὑμῖν at Prol. p. 49, "accessit ad absolvendam sententiam."

SECTIO NONA—EPISTOLA AD TIMOTHEUM.

Cap. i. 4. Οἰκοδομίαν Θεοῦ.] Ita Vulg. Hilarius D. patres Latini, Syrus. Irenæus his verbis, αἵτινες ζητήσεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολός φησιν, ἢ οἰκοδομὴν Θεοῦ τὴν ἐν πίστει, Lat. "quam ædificationem Dei quæ est in fide," p. 1; sed Græca scholia, et codices MSS. habent οἰκονομίαν, nec ab hac mutatione sensus multum patitur, cum ædificatio sit hujus οἰκονομίας fructus genuinus.

V. 14. Ὑπερπλεόνασε, et 16, πρώτῳ.] Τὸ πρώτῳ habent Græca scholia, C. Alex. versionesque Vulgata et Arab. et v. 18, ἐν αὐταῖς, agnoscunt Græca scholia omnia, C. Alex. Vulg. Syr. Hilar. D. et tamen Millius, "ὑπὲρ pro more e margine transtulerunt librarii in textum," Prol. p. 160, et "πρώτῳ valde suspectum est παρεμβλήσεως," p. 49, et rejicitur p. 139, col. 2, et "ἐν αὐταῖς scholiastæ cujusdam est, non apostoli," Prol. p. 124, nimirum Æthiops hic "archetypum textum retinet, licet ab ipso cæteri, quod video, abierint," Ibid. col. 1.

V. 17. Μόνῳ σοφῷ Θεῷ.] Deest σοφῷ in C. Alex. Clar. Vulg. Syr. Æthiop. Tertulliano, Novatian, Hilario D. August. Pseud-Hieron. nec attingunt in Com. Chrysost. Theodoret. Œcumen. "Suspicatur Estbius, id quod res est, ex Rom. xvi. 27 hoc a Græcis quibusdam, diversa loca confundentibus, adscriptum esse, sicut et in Epistola Judæ:" Hæc Millius. Atqui non Arabs modo, sed omnia Græca scholia habent σοφῷ in textu, et satis attingunt in commentariis. Nempe secundum Theodoretum hæc exclamatio est ὕμνος τῇ τριάδι, secundum Chrysostomum et Œcumenium ταῦτα περὶ τοῦ Χριστοῦ, rationemque reddit Theophylactus αὐτὸς γάρ ἐστι ἡ σοφία τοῦ πατρός, Theodoretus in lib. v. de Hær. Fab. cap. 1, p. 251, hæc habet verba, βοᾷ δὲ καὶ ὁ ἀπόστολος ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, et in dial. 2 de Trinit. quem illi attribuit Garnerius, eadem reperias, tom. v. p. 300. Maximus confessor in eodem dialogo illa ipsa verba bis recitat, p. 410, 422.

Cap. ii. 7. Ἀλήθειαν λέγω ἐν Χριστῷ.] Desunt ἐν Χριστῷ MSS. plur. vetustis versionibus, Chrysost. Theophyl. Habent autem Theodoret. et Œcumen.

Cap. iii. 3. Μὴ αἰσχροκερδῆ.] Non habent cod. MSS. multi, Vulg. Hilarius D. Syr. Arab. Theodoret. et Theophylact. "Irrepsit ex Ep. ad Tit." Prol. p. 89. Habent autem Chrysostomus, Œcumen. C. Alex. S. Basil. tom. ii. p. 476, 477. Et vocem hanc postulant sequentia διακόνους ὡσαύτως, N. B. μὴ αἰσχροκερδεῖς, et Tit. i. 7, ubi eadem res agitur.

V. 6. Θεὸς ἐφανερώθη ἐν σαρκί.] Hanc lectionem contra Vulgatam suam et Hilar. D. pulcherrime propugnat Mill., in eo solo lapsus quod ait "Greg. Nyssenum primum fuisse omnium luculentum hoc apostoli testimonium usurpasse video." Eodem enim antea usi sunt Athanas. de Incarn. Verbi, tom. i. p. 592, atque Orig. contra Cels. lib. iii. p. 129.

Cap. iv. 16. Ἐπίμενε αὐτοῖς.] Ita Græca scholia, Vulg. Hilar. D. Syr.: dicente autem Millio, Prol. p. 124, col. 2, "medium ἐπίμενε αὐτοῖς, adscripsit jam olim ad marginem scholiastes aliquis, unde irrepsit in textum."

Cap. v. 4. Καλὸν καί.] Desunt in MSS. plurimis, Græcis scholiis, et versionibus cunctis; fortasse, eo quod supervacanea hæc verba putarint: quod enim acceptum est coram Deo, id non potest non esse bonum et honestum. Similiter v. 5, καὶ ταῖς προσευχαῖς omittunt, ut superfluum credo, cod. Latini plurimi,

V. 16. Εἴ τις πιστὸς ἢ πιστή.] Sic Græca scholia omnia, Hilar. D. Syr. Arab. sed "præfixit πιστὸς lector quispiam," ita Mill. Prol. p. 71.

V. 19. Ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.] Ita versiones omnes, C. Alex. Theodoret. Œcum. et Theophylact. Ait tamen Millius, Prol. p. 49, "Vulg. Hilarii lectio, quæ est simpliciter μὴ παραδέχου, omnino genuina est, qui expressiora et clariora hic volebat, adjecit ad marginem ἔκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων· quod quidem mox ut in textum irrepserit, nil mirum si in omnes demum codices invaserit."

V. 21. Μηδὲν ποιῶν κατὰ πρόσκλισιν.] Quædam exempla MSS. Chrysost. et Œcum. legunt πρόσκλησιν, Basilius et Theodoretus πρόσκλισιν, sicut etiam Theophylactus, hac simul adhibita observatione, κἂν διὰ τοῦ ῆ γράφεται, τὸν αὐτὸν ἰοῦν σημαίνει.

Cap. vi. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων.] Agnoscunt hæc verba omnia Græca scholia, Hilarius D. Syr. Arab. et sensus sine his non plenus est: male igitur putat Grotius ob hanc solam rationem ea addita fuisse, et post illum Millius, "a lectore addita ad complendum sensum," Prol. p. 123, præsertim cum Græci scholiastæ et patres diserte notent quod apostoli mandatum non sit, "Disputa cum," sed "Segrega te ab illis."

V. 9. Εἰς ἐπιθυμίας ἀνοήτους.] Ita Syr. C. Alex. et omnia Græca scholia in textu, Chrysost. in margine commentarii, Basilius, tom. ii. p. 450; sed Vulg. &c. ἀνωφέλους, quod fere idem sonat; quæcunque enim cupiditas stulta et temeraria est, eam quoque inutilem et nocivam esse, quis dubitat?

V. 20.] Chrysostomus et Theophylactus hic παρακαταθήκην legunt, sed Theodoretus et Œcumenius, παραθήκην, sine discrimine, teste Phavorino, παραθήκη λέγε καὶ παρακαταθήκη, οὕτω γὰρ καὶ ἀρχαιοὶ λέγουσι· παραθήκη, παρακαταθήκη. Hesychius.

SECTIO DECIMA—EPISTOLA SECUNDA AD TIMOTHEUM.

Cap. i. 11. Ἐθνῶν.] Habent Gr. scholia, versiones, Hilarius D. exemplaria, si bina excipias, omnia, sed Prol. p. 145, col. 1, "ἐθνῶν est Ep. ad Timotheum prioris;" cur non eadem sententia etiam posterioris?

Cap. ii. 19. Τὸ ὄνομα Χριστοῦ.] MSS. plurimi, scholiastæ, interpretesque omnes legunt Κυρίου, hæc ergo est germana lectio: cum vero eadem persona sit tum Christus, tum Dominus, idem utriusque sensus est.

V. 21. Ἀπὸ τούτων.] Occurrunt hæc verba apud Orig. contra Cels. lib. iv. p. 210, in uncis. Desunt Philoc. p. 65, 66, idque ob rationem non cognitu difficilem; verba enim hæc vel referuntur ad profana, et inaniloquia Hymenæi et Phileti, vel ad vasa in contumeliam facta; ideoque, detractis iis, fit sententia generalis, "Si quis emundaverit se, erit vas in honorem," sed retinent Græci scholiastæ, C. Alex. Hilar. D. et versiones omnes.

Cap. iii. 3. Ἄστοργοι, ἄσπονδοι.] Agnoscunt hæc verba C. Alex. scholiastæ, et versiones. Grotius autem, "Forte huc inserta sunt ex Rom. i. 31." Cum vero desint in unico Syro, si conjecturis et suspicionibus hujusmodi coarguantur tot testimonia, quid certi de textu habere possumus?

V. 16. Θεόπνευστος, καὶ ὠφέλιμος.] Ita scholiastæ, C. Alex.: Hilarius autem D. et versiones omittunt καί.

Cap. iv. 8. Πᾶσι τοῖς ἠγαπηκόσι.] Omnia Græca scholia, et C. Alex. legunt πᾶσι, quod satis est ad firmandam hanc lectionem. Deest πᾶσι apud Ger. Vulg. Hilarium D. Pseud-Hieron.: unde Millio "injectum in nostris πᾶσι explicatio est," Prol. p. 49.

SECTIO UNDECIMA—EPISTOLA AD TITUM.

Cap. i. 4. Χάρις, ἔλεος, εἰρήνη.] Deest ἔλεος apud Latinos, Syr. Chrysost. Orig. (seu Ruffinum) ad Rom. cujus hæc sunt verba ad Titum, "Vero gratia et pax a Deo patre." Sed Arab. C. Alex. Theodoretus, textui assentiuntur. Œcumenius et Theophylactus rationem afferunt quare apostolus voce ἔλεος hic utitur. Millius tamen ait, "Medium ἔλεος assutum huc haud dubito ex Epist. ad Timotheum," p. 84.

Versum quintum pariter ac in textu recitat Orig. in Matt. p. 362: sic etiam Græci scholiastæ omnes, nisi quod Theophylactus legat non λείποντα sed ἐλλείποντα: unde de quatuor variis lectionibus, quas hic congessit Millius, fiat judicium.

Cap. ii. 7. Ἀφθαρσίαν.] Deest Vulg. Chrysost. Theophylact. "Explicatorium erat (inquit Millius Prol. p. 123) τοῦ ἀδιαφθορίαν, ac postea irrepsit e margine in contextum." Agnoscunt Theodoret. Œcumen. C. Alex. Arab.

Cap. iii. 3. Ἦμεν γάρ ποτε.] Clem. Alex. p. 3, ἦμεν γὰρ ἦμέν ποτε, more sc. rhetorum, Orig. lib. i. contra Celsum, p. 50, in Jer. hom. 5, p. 75, Græca scholia, et versiones omnes legunt cum textu.

V. 10. *Κατὰ μίαν καὶ δευτέραν νουθεσίαν.*] Iren. lib. iii. cap. 3, Tertull. de Præscript. cap. vi. 16, Cyprian. Ep. 59, et ad Quirin. lib. iii. §. 78, Ambrosiaster et Ambros. lib. ii. de Abrahamo, cap. 6, et teste Hieronymo, quidam Græci codices, omittunt *καὶ δευτέραν*. Sed agnoscunt hæc verba Gr. scholia, et versiones omnes, Cod. Alex. et ipse Hieronymus, Orig. in Cels. lib. v. p. 273, Athanas. ad Adelph. p. 156, ad Maximum, p. 163, Basil. tom. p. 491, Cyril. Alex. de Ador. Sp. p. 486. Porro hic loci plura sunt testimonia incaute, pene dixerim falso, citata. Nam Iren. lib. iii. cap. 3, ed. Ox. p. 204, habet *μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ*. At, lib. iii. cap. 13, p. 78, *οὗς ὁ Παῦλος ἐγκελεύεται μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτεῖσθαι*, Lat. "post primam et secundam correptionem devitare," Cypr. ad Quirin. lib. ii. §. 78, ad hunc modum legit ad Titum, "Hæreticum hominem post primam aut secundam correptionem devita." Et Hieronymus non asserit Gr. codices omisisse, *καὶ δευτέραν*, sed loco correptionis, rectius legendum esse *νουθεσίαν* "commonitionem."

Ver. 15. *Χάρις μετὰ πάντων ὑμῶν.*] "Gratia Dei," ita Vulg. Hilar. D. Pseud-Hieronym. "Gratia Domini nostri," Clar. Ger. Lat. sed Græca scholia, Syr. et Arab. textum sequuntur, et monente hic Hieronymo, "nec nostri," in libris feruntur authenticis.

SECTIO DUODECIMA—EPISTOLA AD PHILEMONEM.

V. 2. *Ἀπφίᾳ τῇ ἀγαπητῇ.*] Sic Gr. scholiastæ, Syr. Arab. Sed Millius ex nimia in Vulgatum indulgentia, magis probat *ἀδελφῇ*, quam, inquit, mutavit quispiam in *ἀγαπητῇ*, Prol. p. 135.

V. 6. *Ἐνεργής.*] V. l. *ἐναργὴς* evidens, cui astipulantis Esthii testimonium profert, reclamantibus non tantum omnibus Gr. scholiis, C. Alex. Syro, et Arabe, sed etiam Hilario D. et Hieronymo qui ait in Græco melius *ἐνεργὴς* efficax, unde a Vulgato suo invitissimus dissentit.

Τοῦ ἐν ὑμῖν.] Sic Vulg. Hieron. Theophyl. Esthiusque ait, "Hanc esse veram lectionem ipse orationis contextus ostendit." Sed Chrysostom. Theodoret. Œcum. legunt *ἐν ἡμῖν*, "in nobis Christianis," omni in sensu discrimine remoto.

V. 20. *Τὰ σπλάγχνα ἐν Κυρίῳ.*] V. l. *ἐν Χριστῷ*, Syr. Hilar. D. Chrysost. Theophylact. Sed Theodoret. Œcumen. Arab. *ἐν Κυρίῳ*, atque "hæc (ait Esthius) est verior lectio," quanquam in sensu non est diversitas.

SECTIO DECIMA TERTIA—EPISTOLA AD HEBRÆOS.

Cap. i. 1. *Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων.*] MSS. quidam Orig. in Joh. p. 56, Theodoret. in Isa. ii. et. Hær. Fab. lib. v. cap. 2, et Athanas. legunt *ἐπ' ἐσχάτου*. Sed Græci scholiastæ omnes textum præferunt, et in synopsi quadam, quam spuriam esse omnes fatentur, ac in Disp. de Nicen. Concil. Decretis, de qua critici certant, Athanasius legit *ἐσχάτου*· sed orat. 2 contra Arian. p. 36, et de Hum. Nat. Suscept. p. 605, bis legit *ἐσχάτων*, quam genuinam esse lectionem nullus dubito; his enim verbis LXX. Interpr. fere semper Hebraica illa באחרית הימים interpretantur.

V. 3. *Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος.*] Agnoscunt *δι' ἑαυτοῦ* Gr. scholiastæ omnes, præterquam Theodoretus, qui tamen habet *αὐτοῦ* cum spiritu aspero, quod in idem recidit. Frustra igitur dicit Mill. Prol. p. 95, "*δι' ἑαυτοῦ* insertum esse claritatis gratia." Iidem etiam scholiastæ retinent hic *ἡμῶν*, quamquam forte desit apud Cyril. Al. Apostolus enim Hebræos alloquitur, ille autem neminem; at Prol. p. 49, "*ἡμῶν* injectitium est."

V. 12. *Ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται.*] Bina exampl. Gr. et Vulg. legunt *ἀλλάξεις*, sed Gr. scholiastæ C. Alex. Syr. Arab. et versio *τῶν* LXX. Ps. cii. 26, *ἑλίξεις*. Vulg. "Mutabis eos," non ex Græco, sed Hebræo תחליפם.

Cap. ii. 7. *Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.*] Desunt hæc verba in MSS. plurimis, adde in Œcumenio et Theophylacto. Sed retinentur apud C. Alex. Chrysost. Theodoret. et versiones antiquas omnes.

V. 9. *Χάριτι Θεοῦ.*] Quidam codices, teste Orig. in Joh. p. 38, et 362, et Theodoret. in locum legebant *χωρὶς Θεοῦ*, sed, teste Millio, editis certe congruit quicquid uspiam est hodie librorum MSS. Gr. et Lat. Vide præfationem nostram in hoc opus.

Cap. iii. 6. *Μέχρι τέλους βεβαίαν.*] Agnoscunt hæc verba Gr. scholia, C. Alex. versiones omnes, uno excepto Æthiope, quem sequens Mill. ait "Hæc ad marginem adposita in textum posuit scriba perperam, et eadem verba, v. 14, irrepsere ex vers. 6," Prol. p. 124, col. 1.

V. 9. *Οὗ ἐπείρασάν με.*] Deest *με* in 4 MSS., sed adest in versionibus, et Gr. scholiis omnibus, in Cyril. Al. Glaph. in Num. p. 393, ubi a v. 7 usque ad finem hujus capitis editis congruit, nisi quod v. 11, pro *ὡς* legit *οἷς*, et v. 16, pro *οὐ*, *οὐχί*.

Cap. iv. 2. *Μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν.*] MSS. plurima, Theodoret. Œcum. Theophylact. legunt *συγκεκραμένους*. Sed Vulg. Syr. Cyril. Al. Glaph. in Num. p. 394, textum ipsum exhibent, atque hanc lectionem verborum constructio videtur postulare. Præbent enim sensum planum, viz. Et sermo Moysis de promissione a Deo facta introducendi eos in terram Canaan iis non profuit, quia fidem ei non dabant; altera lectio difficilis, et subobscura est, nimirum, Sermo additus iis non profuit, quia Calebo et Joshuæ ei auscultantibus admixti nun erant.

V. 15. *Πεπειρασμένον.*] Sic Œcumen. Orig. in Joh. p. 37, 38, et 323, et Theodoretus. Sed Chrysost. Theophylact. et Orig. *περὶ Εὐχῆς*, p. 50, cum textu *πεπειραμένον*, eodem sensu.

Cap. v. 12. *Διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.*] Chrysost. ho. 17 in Matt. et Vulg. legunt *διδάσκεσθαι*, sed Orig. in Joh. p. 18, C. Alex. Gr. scholia, ab excusis non recedunt, et legunt etiam *λογίων* pariter ac Euseb. contra Marcel. lib. i. cap. 1, p. 3, Cyril. Al. de Ador. Sp. p. 359.

Cap. vi. 3. *Καὶ τοῦτο ποιήσομεν.*] MSS. quidam et Œcum. legunt *ποιήσωμεν*· reliqui scholiastæ et versiones cum textu.

V. 10. *Καὶ τοῦ κόπου τῆς ἀγάπης.*] Deest *κόπου* in MSS. Vulg. et Syr. sed quicquid Millius in contrarium dicat occurrit apud Chrysost. in Comment. et apud reliquos interpretes Græcos: ait tamen Mill. Prol. p. 84, col. 1, "*τοῦ κόπου* irrepsere ex 1 Thess. i. 3," quasi non potuerit apostolus bis idem dicere de eadem re.

Cap. vii. 11. *Καὶ οὐ κατὰ τάξιν Ἀαρὼν λέγεσθαι.*] Sic omnia Gr. scholia, C. Alex. Vulg. Syr. Arab. At quoniam hæc verba desunt apud Æthiop. ita Mill. "Commentarium marginalem primitus fuisse puta, non textum," Prol. p. 84, col. 2.

V. 17. *Μαρτυρεῖ γάρ.*] Ita Theodoret. Œcumenius; *μαρτυρεῖται* Chrysost. Theophyl.

Cap. viii. 4. *Τῶν ἱερέων.*] Sic omnia Gr. scholia, Syr. Arab.: sed quia deest in 3 MSS. et Vulg. "adscripsit quispiam ad oram libri, unde mox irrepsit in contextum," ita Mill. Prol. p. 145, col. 1.

V. 9. *Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα.*] Chrysost. Theodoret. Theophyl. legunt *ἣν διεθέμην*, ex vers. *τῶν* LXX. Jer. xxxi. 32, sed Œcum. C. Alex. Cyril. Al. de Ador. Sp. p. 3, Vulg. Syr. Arab. *ἐποίησα*.

V. 11. *Καὶ οὐ μὴ διδάξωσι ἕκαστος τὸν πλησίον.*] Triginta fere MSS. Theodoret. August. Syr. Arab. legunt *πολίτην*, ex vers. LXX. Interpr.: sed Vulg. Chrysost. Œcum. Theophylact. *πλησίον*.

V. 12. *Καὶ τῶν ἀνομιῶν αὐτῶν.*] Desunt in Vulg. Syr. "Videri possunt irrepsisse ex glossemate," inquit Grotius, reclamantibus C. Alex. Arab. Græcis scholiis omnibus; apostolus ipse etiam iisdem verbis utitur infra cap. x. 17, ubi nulla varians occurrit lectio.

Cap. ix 2. *Ἥτις λέγεται ἁγία.*] Quanquam omnia Græca scholia legunt *ἁγία προπαροξυτόνως*, danda illis venia est qui nec linguam Hebraicam, nec tabernaculi structuram recte intelligebant: asserit Capellus *ἁγία* cum acuto in penultima veriorem esse lectionem (cui fidem adstruit vox *ἥτις*), propterea quod *ἅγια* plurali numero dicitur potius de intimo sanctuario: pluralis enim numerus apud Hebræos sæpe vim habet superlativi.

V. 9. *Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν.*] V. l. *καθέστηκε*· nulla scholia Græca agnoscunt *καθ' ἣν* adest in solo Vulg. et Œcumenio. Reliqui interpretes, et scholiastæ, habent *καθ' ὃν*, sub. *καιρὸν*, sicut Cyril. Alex. de Ador. Sp. p. 347, qui et ibi retinet *κατὰ συνείδησιν*, una cum Græcis scholiis omnibus, Syro, Vulg. et Arabe. Millio tamen judice, Prol. p. 102, col. 2, "*καθ' ἣν* omnino recte," et p. 124, col. 2, "*κατὰ συνείδησιν* accessit aliunde."

V. 10. *Δικαιώμασι.*] Est lectio illa quam probant omnia Græca scholia, Vulg. Arab.

V. 14. *Διὰ Πνεύματος αἰωνίου.*] Vulg. Chrysost. Cyril. Al.

de Recta Fide, p. 73, legunt ἁγίου. Syr. Arab. C. Alex. Theodoret. Œcum. Theophylact. Athanas. Ep. ad Serap. p. 180, Ambros. de Sp. Sanc. cap. 8, αἰωνίου.

V. 22.] Agnoscunt σχεδὸν Vulg. Arab. C. Alex. Græca scholia omnia. Deest tantum in Syro, et Æthiope. "Nec dubito (inquit Millius) quin hæc sit genuina lectio, σχεδὸν insertum erat postea ab aliquo lectore de apostolicæ sententiæ veritate sollicito si placet," Prol. p. 130, col. 1. Vide rationem τοῦ σχεδὸν in annotatis nostris ad locum.

Cap. x. 1. Οὐδέποτε δύναται.] Sic Chrysost. Vulg. C. Alex. Arab. respectu habito ad vocem νόμος· reliqui autem Græci scholiastæ et Syrus legunt δύνανται, respicientes ad vocem θυσίας quod verisimilius est, quanquam nulla sit in sensu diversitas.

V. 6. Καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.] Sic Græca scholia omnia, quæ satis firmant hanc lectionem.

V. 9.] Retinent ὁ Θεός C. Alex. Græci, cæterique interpretes omnes, si Æthiopem excipias: sed Prol. p. 139, col. 2, "accessit ex v. 7 hujus cap."

V. 11. Καὶ πᾶς μὲν ἱερεύς.] MSS. Syr. Æthiop. Theodoret. Cyril. Al. de Ador. Sp. p. 348, legunt ἀρχιερεύς· sed Chrysostom. Œcumen. Theophylact. Vulg. et Arab. ἱερεύς.

V. 29. Ἐν ᾧ ἡγιάσθη.] Desunt hæc in C. Alex. Chrysost. Habent Orig. hom. 13 in Jer. p. 130, contra Cels. p. 385, Athanas. ad Serap. p. 180, Cyril. Al. de Recta Fide, p. 74, de Ador. Sp. p. 196, Græca scholia, et versiones omnes.

V. 34. Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς.] Quoniam Clemens Al. 4 MSS. et Vulg. omittunt τὸ ἐν οὐρανοῖς, "irrepsisse puto hæc (ait Millius) e margine in contextum," sed retinentur apud Syrum, Arab. Græca scholia omnia, Orig. Exhort. ad Martyr. p. 210: quod si una cum C. Alex. MSS. aliquibus, Vulg. Syr. Arab. et Clem. Al. legendum censeamus ἑαυτούς, quis est cui hæc sententia non sit clara et perspicua?

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.] Cl. Al. et Vulg. hic legunt δίκαιός μου· colligit hinc Esthius additum hic olim fuisse pronomen μου post δίκαιος. Eusebius Demonst. Evang. lib. vi. cap. 14, tres affert lectiones, unam sc. editorum; alteram cum μου post δίκαιος, quæ est lectio τῶν LXX. Hab. ii. 4, et Theodoreti, Ep. 122; tertiam μου post πίστεως, quæ, juxta Millium, est lectio Cypriani ad Quirin. lib. i. §. 5, et lib. iii. §. 42, ubi Cyprian. non citat Epistolam ad Hebræos, sed prophetam Habbacuc: aitque Millius, Prol. p. 89, col. 2, "Perperam μου additur post δίκαιος, recte post πίστεως." Sed cum apostolus citet hæc ipsa verba absque μου, Rom. i. 17. Gal. iii. 11, cur sententiam suam hic variarit causa nulla est, præsertim cum lectionem in textu firment omnia Græca scholia.

Cap. xi. 4. Ἀποθανὼν λαλεῖται.] Chrysostom. in textu, Photius, et Œcumenius. Sed λαλεῖ, Chrysost. in Comment. Theodoret. Theophylact. qui diserte ait τίνα τῶν ἀντιγράφων λαλεῖται ἔχουσιν, οὐ καλῶς οἶμαι. Sed hæc est vocum discrepantia sine sensus discrimine; sciebant enim, ait Capellus, λαλεῖσθαι pro λαλεῖν sumi posse: hinc Beza reddit λαλεῖται, "adhuc loquitur." Et Anglicana versio, "yet speaketh."

V. 9. Πίστει παρῴκησεν.] MSS. aliqui habent καὶ παρῴκησεν, omissa πίστει, repugnantibus vero Græcis scholiis et versionibus universis. Sed Prol. p. 160, col. 1, "vercor ut illud πίστει jam olim irrepserit ex albo libri."

V. 31. Ἔτεκεν.] Omittunt Vulg. Æthiop. Agnoscunt Syr. Arab. Gr. scholia universim.

V. 13. Καὶ πεισθέντες.] Hoc licet in se certum fuerit, et teste Erasmo, in cod. Gr. inventum, textui additum esse probant Græca scholia, et versiones omnes, sed sine textus præjudicio; quod enim fide videbant et salutabant, de eo certe persuasi fuerint, necesse est.

V. 23.] Versum inter hunc et sequentem, a Latinis quibusdam interjectum (sc. "Fide magnus factus Moses occidit Ægyptium, considerans dolorem fratrum suorum") nulla agnoscunt Græca scholia, versiones nullæ. Sed Prol. p. 49, col. 2, "vix est quam ut cum Zegero sententiam ipsius apostoli fuisse, lapsa ab initio fere e codicibus."

V. 29. Κατεκόθησαν.] Sic C. Alex. Œcumen. et Theophylact.: κατεποντίσησαν alii, eodem sensu: καταπίνω enim, teste Grotio, pluribus in locis valet et vertitur καταποντίζω.

V. 40. Προβλεψαμένου.] Ita C. Alex. Orig. in Matt. p. 405, Gr. scholia omnia: quod vero apud Clem. Al. p. 515, d. οὗτοι, v. 39, et προειδομένου legitur, nullius momenti est; omittit enim ibi ἐπῃνέθησαν, v. 37, addit de suo, v. 39, post ἐπαγγελίαν, τοῦ Θεοῦ, post προειδομένου, ἀγαθὸς γὰρ ἦν, et cap. xii. 1, post νέφος, ἅγιον καὶ διειδές· "est tamen Clemens ille (Millii judicio, Prol. p. 60, col. 2) in adducendis N. T. locis castus, raro quidpiam ingerens, seu etiam prætermittens:" quod quidem falsissimum esse multis indiciis libro primo probavimus.

Cap. xii. 10.] Addunt hic Vulg. Syr. Æthiop. ἡμᾶς· sed non agnoscunt Gr. scholia, nec Arabs: Vulg. et Æthiop. legunt τὸν Θεὸν, sed Gr. scholia, Syr. et Arabs, τὸν Κύριον cum textu.

V. 15. Ἐνοχλῇ.] Ita MSS. cod. summo consensu; hic Millius, ita etiam Gr. scholia, C. Alex. Clem. Alex. Stro. iv. p. 525, Cyril. Hieros. p. 2, Vulg. Syr. Arab. sed, dicente Millio, "hic vetustissimo certe, et ab ipsis rei Christianæ primordiis inolito errore vera lectio est apud LXX. Interpretes, Deut. xxix. 18, ἐν χολῇ." Hi tamen ibi habent ἔστιν, et καὶ πικρίᾳ, quæ verba apostolus hic omittit.

V. 20. Ἢ βολίδι κατατοξευθήσεται.] Cum desint hæc verba in MSS. plurimis, Græcis scholiastis, excepto Œcumenio, versionibusque cunctis, probabile est ea addita fuisse ex Exod. xix. 13, a quodam, qui extra culpam se esse arbitrabatur, licet expleverit quod, loco e s. scriptura desumpto, defuit.

V. 28. Ἔχωμεν, λατρεύωμεν.] Sic legunt omnia Græca scholia, et C. Alex. ἔχωμεν, unde constat quod apostolus non hic laudet Hebræos, sed moneat, et terreat, cui voci optime respondet λατρεύωμεν, licet Arabs et Theophylactus legunt λατρεύομεν, repugnantibus cæteris interpretibus: sed Prol. p. 71, "indicative ἔσχομεν et λατρεύομεν recte."

Cap. xiii. 9. Μὴ περιφέρεσθε.] V. l. MSS. aliqui, Chrysost. Theodoret. Œcumen. legunt παραφέρεσθε· utrumque vocabulum satis quadrat, inquit Erasmus.

V. 10. Οὐκ ἔχουσιν ἐξουσίαν.] Gr. scholia, C. Alex. versiones omnes habent ἐξουσίαν. Sed tamen "Cod. Clar. Ger. Cod. Al. teste Esthio, omittunt ἐξουσίαν, omnino recte; in cæteris plerisque omnibus accessit explicationis gratia," Prol. p. 135, col. 3.

V. 20. Ἐκ νεκρῶν.] V. l. ἐκ τῆς γῆς, Chrysost. Cyril. Hier. Catech. 14, p. 152, Didymus Lat.: reliqui autem interpretes et C. Alex. editis congruunt. Cyril. citat Isa. xl. 11, et Chrysost. ait παρὰ τῆς ἀναστάσεως τοῦτο εἴρηται. Vide Prol. p. 73.

V. 21. Ἐν παντὶ ἔργῳ ἀγαθῷ.] Sic Græci omnes, et interpretes orientales; Vulg. solus "in omni bono," unde Millius, Prol. p. 135, col. 2, "medium ἔργῳ irrepsit ex 2 Thess. ii. 17."

SECTIO DECIMA QUARTA—EPISTOLA JACOBI.

Cap. i. 3.] Desunt in Barb. 1 τῆς πίστεως, habent autem Œcumenius, C. Alex. et versiones omnes: "nihilominus (dicente Millio, Prol. p. 49, col. 2) lectioni huic simplici (sc. absque τῆς πίστεως) favet v. 12." Inspice quæso, lector, locum, ut scias viri acumen, et nasum criticum.

V. 19. Ὥστε ἀδελφοί μου.] Vulg. Beda, August. ἴστε, "Scitis, fratres mei." Sed Syr. et Œcumenius, legunt cum textu; "ἴστε (inquit Erasmus) in Gr. codicibus non reperio:" huic loco non admodum congruit juxta Esthium. Hic tamen Millius, Vulgati in gratiam, "Qui sensum apostoli non capiebant, rem expedisse putabant mutando ἴστε in ὥστε," Prol. p. 145, col. 1.

V. 25. Οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος——οὗτος μακάριος.] Deest hic οὗτος primus apud Vulg. et Syr. secundus apud Cant. ob pleonasmum Hebraicum non intellectum. Sunt autem in Arabe, et Œcumenio, estque, dicente Grotio, pulchra ἀναφορὰ in pronomine οὗτος· et tamen, Prol. p. 129, col. 1, "οὗτος primum insertum puto ex posteriori parte versiculi hujus."

V. 26. Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν.] "Duo MSS. legunt θρησκὸς, nescio an rectius," Millius. Œcumenius autem θρῆσκος, quod etiam agnoscunt Hesychius et Budæus: "ἐν ὑμῖν quod deest Vulg. Syr. merito videtur adjectum," ita Millius hic, et Prol. p. 123, col. 1: est tamen in Œcumenio, et, teste Erasmo, in Græcis.

Cap. ii. 24. Ὁρᾶτε τοίνυν.] Vulg. et Syr. "vides," omittentes τοίνυν, et mutantes numerum verbi: cum textu legunt Œcumenius, et Arab.; et conclusio ab exemplo Abrahami ducta postulare videtur τοίνυν, "igitur."

Cap. iii. 3. Ἰδοὺ.] V. l. Œcumenius, et Vulg. εἰ δὲ "si

autem;" cod. MSS. quidam *ἰδέ*. Syr. autem "ecce," et *ἰδοὺ* subsequens, v. 4, 5, lectionem textus adstruit.

V. 5. *Ὀλίγον πῦρ.*] V. l. Alex. Vulg. Œcumen. *ἡλίκον πῦρ.* Sed versiones orientales omnes textum sequuntur, et similitudo ducta a nave quæ circumfertur *ὑπὸ ἐλαχίστου πεδαλίου*, et *μικρὸν μέλος*, quod hic de lingua dicitur, et Hebraicum adagium a Ben Syra ad hunc modum allatum, "ut parvus ignis magnum rogum conficit, ita mundum nihil æque vastat ac lingua," lectionem textus firmare videantur. Vid. Floril. Hebr. voce Lingua.

Cap. iv. 4. *Μοιχοὶ καὶ μοιχαλίδες.*] Ita Œcumenius, C. Alex. Arab: sed Vulg. et Syr. omittunt *καὶ μοιχαλίδες*, et "sic absque dubio apostolus," Mill. p. 49, col. 2: sequitur *ἔχθρα*, "inimicitia," sic Œcumenius, Syr. Arab. Sed Vulg. et Beda legunt *ἐχθρὰ*, "inimica:" vide Rom. viii. 7.

V. 12. *Εἷς ἐστιν ὁ νομοθέτης.*] Addunt *καὶ κριτὴς*, MSS. quidam, Vulg. Syr. Cyril. Alex. de Recta Fide, p. 57; sed juxta Esthium, et Erasmum, illud non agnoscunt Græca exemplaria: "irrepsit e margine," Mill. p. 145. Non agnoscit Œcumenius.

V. 17.] Deest *ποιεῖν* in Syr. sed habent Œcumenius, Vulg. C. Alex. Arab. Æthiop.: at "accessit forsan e margine," Prol. p. 164, col. 1.

Cap. v. 5. *Ὡς ἐν ἡμέρᾳ σφαγῆς.*] Desunt hæc Æthiop. Agnoscunt Œcumenius, Cl. Al. Vulg. Syr. Arab. dicente tamen Millio, "commentarius est, non textus," Prol. p. 124, col. 2.

V. 7. *Ἕως ἂν λαβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.*] Ita Œcumenius, C. Alex. versiones orientales omnes. Deest *ὑετὸν* apud Vulg. solum, "omnino recte," Millius: en rationem plane commentitiam; "*πρώϊμον καὶ ὄψιμον* in s. scripturis etiam de fructu terræ dicitur; id in hoc loco lector quispiam hoc ignorans, ne sententia laboraret, adjecit *ὑετὸν*," Prol. p. 123, col. 2. Locum scripturæ postulo. Adducit hic Mill. Deut. xi. 14. Jer. v. 24. Hos. vi. 3. Joel. ii. 23. Zech. x. 1, in quibus omnibus de pluvia matutina et serotina disertim sit mentio. Ad textum hunc provocando petit id quod probandum est; contrarium potius suadet hic locus, nempe fructus terræ messemque a pluvia matutina et serotina pendere, Deut. xi. 14. Jer. v. 25, adeoque agricolam hanc pluviam patienter expectare, ut fructus terræ colligat:—sed aliquid dicendum erat in gratiam Vulg.

V. 20. *Σώσει ψυχὴν αὐτοῦ.*] Vulg. Syr. Arab. Cyril. Al. de Recta Fide, p. 63. Sed "*αὐτοῦ* occurrit in paucis exemplaribus," inquit Esthius, neque vera lectio est, plurimi enim ad aliorum salutem multum conferunt, qui ipsi nequaquam salutem obtinebunt.

SECTIO DECIMA QUINTA—EPISTOLA PRIMA PETRI.

Cap. i. 8. *Ὃν οὐκ εἰδότες.*] V. l. *ἰδόντες*, quod etiamsi verbo discrepet, re tamen idem est; sed in citando Polycarpo labitur hic Millius, non enim ait Polycarpus *ὃν οὐκ ἰδόντες ἀγαπᾶτε*, sed *εἰς ὃν οὐκ ἰδόντες* (text, *ὁρῶντες*) *πιστεύετε*, lectionis varietate facta in voce *ὁρῶντες*, in vocem *εἰδότες*. Nota insuper quod non modo Œcumen. C. Alex. sed. Clem. Al. Stro. iv. p. 575, per totum hoc comma editis congruant.

V. 16. *Ἅγιοι γένεσθε.*] Ita Œcum. Syr. Arab. "estote," sed MSS. quidam, Vulg. Clem. Al. Stro, p. 473, LXX. Interp. Lev. xi. 44. xix. 2, legunt *ἔσεσθε* levi discrimine, sive enim dicat Deus "Sancti *estote*," vel "*eritis*," utraque lectio mandati vim habet. Vide præcipue Orig. in hom. 11 in Num. f. 111, C, D.

V. 22. *Διὰ Πνεύματος.*] Desunt in 3 MSS. Vulg. Syr. Hieron.: sed reperias in Œcumenio, Arab. et, teste Erasmo, in Græcis. Sequitur *εἰς φιλαδελφίαν ἀνυπόκριτον*, ita C. Alex. Œcumenius, versiones orientales omnes. Sed desunt in Vulg. et idcirco "commentarius est." Prol. p. 49, et 124, col. 2.

V. 24. *Πᾶσα δόξα ἀνθρώπου.*] Syr. Vulg. et (ait ille) Orig. legunt *αὐτῆς*, unde "*ἀνθρώπου* pro *αὐτῆς* est explicatio marginalis," Prol. p. 123, col. 2; sed Œcum. Arab. et versio *τῶν* LXX. Isa. xl. 7, ab excusis non discedunt.

Cap. ii. 5. *Πνευματικὰς θυσίας.*] Sic Œcumen. Vulg. Arab. Æthiop. nec ulla hic varians lectio: at Prol. p. 130, col. 1, ex fide Syri, ait Millius, "*πνευματικὰς*, quod est in Græcis omnibus nostris, e margine omnino videtur irrepsisse."

V. 7. *Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.*] Quanquam agnoscunt hæc verba Vulg. C. Alex. Œcumenius textu et commentario, Grotio tamen adstipulatur Millius, atque ait, "Traducta sunt huc ex Matt. xxi. 42. Consule Œcumenium in locum:" en ergo Œcumenii verba, *ἔσται οὖν ὅλον οὕτως, ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον——καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ, ἔντιμον ὑμῖν τοῖς πιστεύουσιν, ἀπωθοῦσι δὲ, λίθον προσκόμματος, ὃν λίθον ἀπεδοκίμασαν μὲν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν τῆς γωνίας· συνάγων μὲν τοὺς πιστεύοντας εἰς αὐτὸν·* imo textum ipsum *διαῤῥήδην* legit cum editis.

V. 18. *Ἀλλὰ καὶ τοῖς σκολιοῖς.*] Ita Œcumenius, et C. Alex. sed *δυσκόλοις* dyscolis, Vulg.: unde "hanc lectionem genuinam esse arbitror, utut e MSS. omnibus libris sit jam extrusum," Prol. p. 49, reclamantibus Esthio et Erasmo, porro Hesychius et Phavorinus *σκόλια* interpretantur *δυσχερῆ, δύσκολα*· sed Mill. pro Vulgato stat.

V. 24. *Οὗ τῷ μώλωπι αὐτοῦ.*] Pleonasmus est Hebræis familiaris, ac proinde noster interpres neglexit:" Esthius in locum.

Cap. iii. 5. *Αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν.*] Omittit hæc Æthiops. Habent Œcumen. Vulg. Syr. Arab. "Suspectum habeo *παρεμβλήσεως*. Quis talia prætermiserit?" Ita Mill. Prol. p. 124, col. 1. Respondeo, Turbida versio Æthiopica, ut cam vocat Mill., in qua apparet immanis nonnunquam a litera textus aberratio, Prol. p. 121, col. 1.

V. 7. *Εἰς τὸ μὴ ἐκκόπτεσθαι.*] V. l. Vulg. Syr. Arab. Æthiop. legunt *ἐγκόπτεσθαι*, "quæ videtur vera lectio," ita Millius hic. Sed pace illius dicam, Œcumenius legit *ἐκκόπτεσθαι*, nec cognitu facile est quid Græce legerint Syr. et Arab.: cum enim de junctis precibus habeatur oratio, utrum dicas "impediatur," an "intercidatur," parvi refert.

V. 15. *Αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος.*] Orig. contra Cels. lib. vii. p. 339, legit *ἡμᾶς* et *ἡμῖν*, sed antiqui omnes interpretes, Basil. tom. i. p. 549, et Chrysost. ed. Mor. tom. iv. p. 70, editi congruunt.

V. 16. *Ὡς κακοποιῶν.*] Desunt hæc apud Vulg.: habent Œcumen. C. Alex. versiones orientales omnes: atqui Prol. p. 49, col. 2, "accedunt hæc commentarii loco, ex cap. ii. 12."

V. 18. *Περὶ ἁμαρτιῶν ἔπαθε.*] V. l. *ὑπὲρ ἁμαρτιῶν ἀπέθανε*, absque sensus discrimine: quod autem *ἔπαθε*, in quo Œcumenius et Arab. textui conveniunt, sit vera lectio apparet ex illatione facta, cap. iv. 1, *Χριστοῦ οὖν παθόντος*. Nota etiam quod Orig. in Joh. p. 126, et Œcumen. legunt v. 18, *ζωοποιηθεὶς Πνεύματι*, et v. 19, *τοῖς ἐν φυλακῇ πνεύμασιν*, et v. 20, *ἅπαξ ἐξεδέχετο*, ut et Cyril. Alex. de Recta Fide, p. 20, quorum auctoritas contrariarum hic lectionum idonea confutatio est.

Cap. iv. 1. *Ὁ παθὼν ἐν σαρκὶ.*] Præpositio *ἐν* quæ deest in 5 MSS. retinetur apud Œcumenium, versionesque omnes: male ergo rejicitur a Grotio, et Millio, Prol. p. 94.

V. 3. *Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου.*] Desunt *ἡμῖν* et *τοῦ βίου*, Vulg. et Clem. Al. Pæd. lib. iii. cap. 17, p. 258. "Injectæ sunt claritatis gratia," inquit Millius, Prol. p. 123, col. 2: sed Œcumen. legit, et agnoscunt Erasmus et Esthius hanc esse lectionem Græcorum codicum, eamque lectioni Vulgatæ anteponunt.

V. 14. *Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.*] Desunt hæc verba in 4 MSS. Vulg. et Syr. sed extant apud Œcumen. C. Alex. Cyprian. Ep. ad Martyr. Ed. Ox. p. 175: et tamen Prol. p. 67, col. 2, "injecta videntur ex scholio quopiam."

V. 16. *Ἐν τῷ μέρει τούτῳ.*] Œcumen. Vulg. Syr. Æthiop. *ἐν τῷ ὀνόματι τούτῳ*, quod si dicas "in hac parte," vel "eo nomine," idem valet ac "ea gratia."

Cap. v. 2. *Ἐπισκοποῦντες.*] Ita Œcumenius, C. Alex. interpretes omnes: sed Prol. p. 166, col. 1, "unus obstat codicum consensus, et vix quidem obstat quo minus intermedium *ἐπισκοποῦντες* marginale scholion ob pleniorem loci explicationem esse censeam."

Οὐκ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Vulg. Hieronym. et MSS aliqui, addunt *κατὰ Θεὸν*, sed verba ista non reperiuntur in Œcumenio, Syro, Arabe, nec, teste Erasmo, in codicibus Græcis.

V. 5. *Ὑποτασσόμενοι.*] Deest Syr.: habent Œcumenius, Vulg. Syr. Æthiop.: quod si Millium auscultes, Prol. p. 166, col. 1, "lector quispiam adjecit *ὑποτασσόμενοι* ad marginem, in sententiæ supplementum, quod irrepsit postea in textum."

SECTIO DECIMA SEXTA—EPISTOLA SECUNDA PETRI.

Cap. i. 3. Διὰ δόξης καὶ ἀρετῆς.] V. l. ἰδίᾳ δόξῃ καὶ ἀρετῇ, Vulg. Cyril. Al. de Trin. p. 604: sed Œcum. Syr. Arab. cum textu legunt.

V. 9. Καὶ πλεονάζοντα.] Desunt hæc in unico Æthiop. Agnoscunt Œcum. C. Alex. versiones: "addita tamen sunt a quopiam adnotatore," Prol. p. 125, col. 1.

Cap. ii. 11. Οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.] Desunt παρὰ Κυρίῳ, in Vulg. Syr.: "unde scholion est non textus," Prol. p. 76. Habent autem Œcum. Arab. et teste Esthio, quidam e vetustioribus codicibus, recte; boni enim et mali angeli adstant coram Domino, et ab eo mandata recipiunt, Job. i. 6. ii. 1.

V. 12. Γεγεννημένα.] Agnoscunt hanc vocem Œcum. C. Alex. Vulg. Arab. Cur autem pro additamento habeatur, causa nulla est.

V. 17. Οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.] Desunt εἰς αἰῶνα in Vulg. Syr. Sed habent Œcum. C. Alex. Arab. et Jud. v. 13. "Insertum esse," hariolatur Mill. Prol. p. 50, col. 1.

V. 18. Τοὺς ὄντως ἀποφυγόντας.] MSS. quidam, Vulg. Syr. legisse videntur ὀλίγου, vel ὀλίγως, sed Œcum. Arab. et major pars Gr. codicum, teste Esthio, textui assentiuntur.

V. 20. Εἰ γὰρ ἀποφυγόντες.] Οἱ γὰρ 3 MSS. vera lectio, inquit Grotius, ut series sequentium indicat, sed Œcumen. C. Alex. versiones omnes editis congruunt, et pace Grotii, ipsa apostoli verba.

Cap. iii. 2. Ὑπὸ τῶν ἁγίων προφητῶν.] Medium ἁγίων, quod jam locum habet in codicibus fere omnibus "initio scholion marginale fuisse suspicor, ex cap. iv. lib. i.) 21 hujus ep." Mill. p. 156, col. 2.

Καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου.] Non video, cur constructio vers. Angl. i. e. τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου, Millio displiceat; quid enim huic loco magis aptum quam certiores facere Judæos, quod qui hæc illis mandata tradiderunt, apostoli fuere Domini nostri et salvatoris. Vide 1 Pet. i. 12.

V. 6. Δι' ὧν.] Arab. legit, δι' ὅ, "per quam aquam," δι' ὅν, August. nempe, λόγον· sed Œcumen. C. Alex. Vulg. Syr. δι' ὧν, sc. ὑδάτων, per aquas illas quæ ex cœlo et terra provenerant: atque hanc esse veram lectionem liquet, non tantum ex eo quod rei gestæ respondeat, sed etiam ex igne ei opposito, quo mundus demum conflagrabit.

V. 11. Ὡς κλέπτης ἐν νυκτί.] Desunt ἐν νυκτὶ in Vulg. et Syr. sed Œcum. et Arab. retinent hæc verba: et cum adjungantur hæc voci κλέπτης omnibus aliis in locis, in quibus istius diei fit mentio, viz. Matt. xxiv. 23. Luc. xii. 39. 1 Thess. v. 3, cur hic a se invicem separentur, causa nulla est.

V. 12. Παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας.] Vulg. Arab. August. τοῦ Κυρίου· Œcum. C. Alex. Syr. Θεοῦ. "Dei dies eadem quæ Christi," Grot. in locum.

SECTIO DECIMA SEPTIMA—EPISTOLÆ JOHANNIS.

1 Ep. cap. i. 7. Τοῦ υἱοῦ αὐτοῦ.] Omittit unicus Æthiops, reclamantibus Œcumenio, C. Alex. et reliquis Græcis Latinisque omnibus: "additi tamen videtur," Prol. p. 125.

Cap. ii. 5. Αὐτοῦ τὸν λόγον.] "Verbum ejus," Vulg.: ex hac autem non dicenda est lectio varians, sed Gr. sermonis vera interpretatio.

V. 7. Ἀδελφοί.] V. l. ἀγαπητοί, hæc vocum harum variatio sæpius accidit in scholiis tam Græcis quam Latinis, ex eo, ni fallor, quod sancti patres in suis homiliis posterius vocabulum priori anteposuerunt ἀπ' ἀρχῆς. Deest hic in Vulg. Syr. Æthiop. Sed retinetur apud Arab. et Œcumenium.

V. 18. Καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται.] Deest ὅτι in C. Alex. Æthiop. "non male," Grotius: immo male; habent enim Iren. lib. iii. cap. 18, p. 241, Orig. in Matt. p. 402, Œcum. Vulg. Arab.

V. 19. Οὐκ εἰσὶ πάντες ἐξ ἡμῶν.] Deest πάντες in Syr. Iren. lib. iii. cap. 18, habent Œcum. C. Alex. Vulg. Arab. "Ex memoria videtur allegasse Irenæus:" Grabius in locum.

V. 23. Πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα ἔχει.] Addunt cod. MSS. multi, Vulg. Syr. Orig. de Martyr. p. 206, Cyril. lib. ix. in Joh. cap. 40, Cyprian. Hilar. August. hæc verba, καὶ ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει. Hæc autem non agnoscunt Œcumenius, aut Arab. "In Græcis non reperio," inquit Erasmus. Et quod huc transferuntur ex Evang. Joh. cap. viii. 19, εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν, conjectura colligo, primo, quia Origenes in Joh. p. 261, citat verba ex Johan. Evangelio jam allata, et deinde hæc verba ex ep. cath. et ex utrisque concludit, εἰ γὰρ ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν (sup. ἀρνεῖται) καὶ ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει, δῆλον ὅτι Ἰησοῦ λεγομένου—— ἀρνούμενοι τὸν πατέρα, ἀρνοῦνται τὸν υἱόν. Secundo, quia in his verbis citandis multum a se invicem discrepant patres. De Augustino hoc testatur Millius hic. Hilarius de Trin. lib. vi. p. 124 sic legit, "Qui confitetur filium habet et patrem." Cyprianus de Exhort. ad Mart. p. 173, "et filium et patrem habet:" Cyril. Alex. Thes. 301, ante hæc verba addit, ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν ἀρνεῖται.

Cap. iii. 2.] Octo hic variantes lectiones habemus: sed versionibus prætermissis, Orig. in Matt. p. 476, et Œcumenius impressis congruunt, nisi quod Origenes omittit δέ, et Œcumen. legit ὅτι ταύτῃ. Sic etiam v. 8—10, licet sex afferantur variæ lectiones, Œcum. et Origen. Joh. p. 299, nullibi discedunt, nisi ubi loco ὁ ποιῶν δικαιοσύνην, Orig. legit ὁ ὢν δίκαιος, quod idem valet.

V. 14. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν.] Deest ἀδελφὸν in Vulg. et 4 MSS.: unde "lectoris est, non apostoli," Mill. Prol. p. 145, col. 2, sed habent Œcum. Syr. Arab. Æthiop. apostolus, cap. ii. 10.

V. 20. Ὅτι ἐὰν ——ὅτι μείζων ἐστὶν ὁ Θεὸς.] Deest ὅτι in 2 MSS. Vulg. Arab.: "ἔτι legi vult Stephan." sic Mill. Sed ὅτι agnoscunt cod. plurimi: Arab. reddit "profecto," quam interpretationem veram esse existimo; Hebraicum enim כי, quod primario significat *nam* et exponitur a LXX. per ὅτι, alio sensu significat *certe*, et in versione Anglicana exponitur per voces quæ idem valent, "surely, certainly:" ita Gen. xliii. 10, "Si non intercessisset dilatio, כי, ἤδη ἄν, sane, jam vice latera venissemus;" Ex. iii. 10, ὅτι, "Certo ego ero tecum;" 1 Reg. i. 13, ὅτι, "Procul dubio Solomon regnabit post me;" Josh. ii. 24, ὅτι, "Profecto tradidit Dominus omnem terram hanc in manus nostras:" ita Ps. lxxvii. 12. cxii. 6. Ex. iv. 25. Numb. xxii. 23. Jud. vi. 16. Ruth i. 10. Isa. vii. 9.

Cap. iv. 3. Πᾶν πνεῦμα ἃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα.] "Pro istis codices antiqui (inquit Socrates, H. Eccl. lib. vii. cap. 32), habebant ὃ λύει τὸν Ἰησοῦν." Sed, Millio teste, in hodierna lectione conveniunt exemplaria Græca omnino omnia, ita etiam omnes Græca patres; nam utcunque Millius, Cyril. Al. in contrariam partem adducat, lapsus est in hoc, dum Latinæ interpretationi, "solvit Jesum," nimium credidit: nam tom. i. p. 397, et de Recta Fide, p. 8 et 91, Græca Cyrilli cum textu consentiunt. Porro, "Non dubito (inquit Mill.) quin autographum ipsius Johannis habuerit ἐν σαρκὶ ἐληλυθέναι, sc. ex fide Polycarpi, et Vulg." Prol. p. 33. Sed Cyril. de Recta Fide, ibid. et Œcumen. legunt ἐληλυθότα, quod si Vulg. habeat, "in carne venisse," non inde sequitur illius Græca ab hodierna lectione discrepasse. Siquidem Beza per eadem verba Latine reddidit ἐληλυθότα, et cum, ex sententia Millii, citationes Polycarpi, pro more istorum temporum, negligentius sint prolatæ, quidni in hac etiam citatione Polycarpus eadem incuria laborasse censeatur?

Ver. 3. Καὶ νενικήκατε αὐτούς.] Vulg. Æthiop. et August. αὐτὸν, "omnino recte," Mill. Prol. p. 50. Sed cum textu legunt Œcumen. C. Alex. Syr. Arab. Nec obstat Millii ratio, quod "de Antichristo loquatur;" sunt enim πολλοὶ ἀντίχριστοι. (2.) Sequuntur commate proximo hæc verba in plurali, αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ, quæ textus lectionem corroborant.

V. 16. Μένει ἐν τῷ Θεῷ, καὶ ὁ Θεὸς ἐν αὐτῷ.] Posterior hujus periodi pars retinetur apud Œcum. C. Alex. Vulg. Arab. Æthiop. et ver. 15. Sed "absque Græcorum unanimi consensu foret crediderim huc traductum ex v. 15," Mill. Prol. p. 130, col. 1.

Cap. v. 10. Ὁ μὴ πιστεύων τῷ Θεῷ.] MSS. aliqui, Vulg. et Arab. τῷ υἱῷ, rectius, inquit Grotius. Sed Œcumen. et Syrus textui assentiuntur, et sequentia, "Quia non credidit in testimonium quod testificatus est ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ," hanc lectionem firmant. Sed Prol. p. 125, col. 1, "ὁ Θεὸς, quod in nostris omnibus adscriptum est, claritatis gratia a lectore quopiam indeque irrepsit in contextum." Mirum est ineptias hasce placere potuisse viro sano! quis ergo de FILIO suo testimonium perhibere, nisi ὁ Θεὸς potuit?

V. 12. Ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ.] Mill. p. 50, col. 1,

"τοῦ Θεοῦ repetitum est e superioribus." Vane iterum. Agnoscunt Œcumen. C. Alex. Syr. Arab. Æthiop.

V. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.] C. Alex. sic legit, αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα αὐτοῦ. Ita etiam Vulg. Syr. Arab. sic, "Hæc scripsi vobis, o qui creditis in nomen filii Dei, ut sciatis quod vitam habetis æternam, quamdiu creditis in nomen filii Dei."

Ver. 20. Ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.] Millius l. "Χριστῷ scribarum est, non apostoli; non habet Vulg." Prol. p. 72, col. 1, quod ei certum est indicium παρεμβλήσεως. Habent nihilominus Œcum. Syr. Arab. Æthiop. Cyril. Al. de Tr. p. 484.

Cap. ii. 8. Ἵνα μὴ ἀπολέσωμεν ἃ ἠργασάμεθα——ἀπολάβωμεν.] Sic Arab. et Œcumenius, qui alterius cujuspiam lectionis nullam facit mentionem, nisi quod in commentario mutat personam, ut verba ejus melius cohæreant cum præcedentibus. Sed Vulg. Syr. Iren. Lat. p. 242, et C. Alex. legunt ἀπολέσητε, ἐργάσησθε, ἀπολάβητε, nullo sensus discrimine.

Cap. iii. 7. Ὑπὲρ γὰρ τοῦ ὀνόματος.] Omittunt pronomen αὐτοῦ Œcum. et MSS. quidam. Sed agnoscunt illud versiones antiquæ omnes.

SECTIO DECIMA OCTAVA—JUDÆ EPISTOLA.

V. 1. Ἐν Θεῷ πατρὶ ἡγιασμένοις.] V. l. ἠγαπημένοις, Orig. in Matt. p. 332, Œcumen. Vulg. Syr. sine magno discrimine, sanctificatos enim solos Deus diligit.

V. 6. Ὑπὸ ζόφον τετήρηκεν.] Clem. Al. Pæd. lib. iii. cap. 8, p. 239, post ζόφον addit ἀγρίων ἀγγέλων, reclamantibus MSS. versionibus, et patribus. Lucifer Calaritanus, teste Millio, legit ἀγίων.

V. 14. Ἐν ἁγγελιάσει.] Sic Œcumenius et versiones omnes.

V. 25. Μόνῳ σοφῷ Θεῷ.] Ita Œcumenius, Syr. Desunt in Vulg. Arab. Æthiop. "Irrepserunt ut videtur ex Rom. xvi. 27," Prol. p. 94, col. 2. Vide hic annotata in 1 Tim. i. 17.

LIBER TERTIUS.

§. 1. Continet specimen variantium lectionum parvi momenti, puta additionem aut subtractionem articuli. §. 2. Permutationem nominis unius pro altero ejusdem significationis, vel pronominis relativi in nomen substantivum, vel vocum Θεοῦ, Χριστοῦ. §. 3. Adjectivorum permutationem, sine sensus discrimine. §. 4. Pronominum ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, in ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, permutationem, et defectus eorundem, ubi si revera deessent, sunt necessario intelligenda: pronominis etiam αὐτὸς defectum, vel additamentum ubi est intellectu necessarium; mutationem denique pronominis αὐτὸς in οὗτος et αὐτὸς cum aspirato in ἑαυτὸς. §. 5. Verborum et præpositionis verbi mutationem sine sensus discrimine, item verbi simplicis in compositum, et vice versa; mutationem etiam personæ, numeri, temporis, modi, conjugationis, vocis. §. 6. Participiorum ejusdem sensus invicem permutationem, simplicis pro composito, et eorundem tempore discrepantium sine sensus discrimine. §. 7. Adverbiorum defectum ubi sunt plane necessaria, aut permutationem, sensu non variato. §. 8. Præpositionum permutationem. §. 9. Conjunctionum mutationem, et defectum. §. 10. Porro multa quæ inter lectionis variantes N. Test. recensentur, sunt tantum patrum citationes ex versione τῶν LXX. §. 11. Multa etiam quæ in alio evangelio, aliave epistola, verbis diversis exprimuntur, variantem lectionem constituunt. §. 12. Objectionibus Romanensium et scepticorum contra textus Græci αὐθεντίαν respondetur.

SECTIO PRIMA—DE ARTICULIS.

Accedo jam ad ultimum, longeque facillimum laboris nostri pensum; nempe ad reducendum sub propriis quibusdam capitibus lectiones variantes parvi momenti, ut ex instantiis paucis sub capite quolibet assignatis, lector intelligat, quam operose nihil egisse videatur Millius in hisce minutiis, quæ sensum verborum neutiquam afficiunt, coacervandis. Hæc quidem omnia sigillatim enumerare idem pene esset ac Millii varias lectiones transcribere; breviter ergo quædam carpendo, lectori reliqua relinquo ex ingenti hoc penu colligenda. Et,

1. Plus centum ex variis hisce lectionibus id tantum monent articulum quendam deesse, vel superaddi, quo tamen addito, idem adhuc manet sensus, eandemque versionem verba exigunt.

Ab additione articuli incipio, ita Matt. i. 17, ἕως Δαβίδ, v. l. τοῦ Δαβίδ. Rom. xiv. 7, Θεοῦ, v. l. τοῦ Θεοῦ. 1 Cor. vii. 34, σώματι καὶ πνεύματι, v. l. τῷ σώματι καὶ τῷ πνεύματι. 1 Cor. xi. 3, κεφαλὴ δὲ Χριστοῦ, v. l. τοῦ Χριστοῦ· ita etiam cap. xv. 24. 1 Cor. xi. 23, ἄρτον, v. l. τὸν ἄρτον. V. 27, αἵματος, v. l. τοῦ αἵματος. 1 Cor. xii. 21, ὀφθαλμὸς, v. l. ὁ ὀφθαλμός.

2. Sæpius indicat varia lectio articulum deesse in codice aut patre quodam, v. g. Matt. xxv. 2, "Quinque autem ex iis erant prudentes," καὶ αἱ πέντε μωραὶ, v. l. d. αἱ Chrysost. Basil. MSS. (in Basilio tamen falli Millium, vide tom. ii. p. 425). Marc. v. 13, ἡ ἀγέλη, v. l. deest ἡ in Pers. Syr. (habet vero Syrus "ille grex). Matt. iv. 21, τὰ δίκτυα, v. l. deest τὰ. Luc. vi. 45, ἐκ τοῦ περισσεύματος τῆς καρδίας, v. l. desunt τοῦ et τῆς. Act. v. 24, ὁ τε ἱερεὺς,, deest ὁ. Rom. iv. 4, κατὰ τὸ ὀφείλημα, deest τὸ. Rom. xiii. 2, ὑπὸ τοῦ Θεοῦ, deest τοῦ. Rom. xiv. 15, τὰ ἔθνη, deest τὰ. 1 Cor. iii. 11, ὁ Χριστὸς, deest ὁ. V. 19, παρὰ τῷ Θεῷ, deest τῷ. Cap. iv. 15, ἀπὸ τοῦ Θεοῦ, deest τοῦ. vii. 24, παρὰ τῷ Θεῷ, deest τῷ. 1 Thess. iv. 1, τὸ λοιπὸν, deest τὸ. Jud. 13, εἰς τὸν αἰῶνα, deest τὸν, Œcumen.

SECTIO SECUNDA—DE NOMINIBUS.

Plus centies varia lectio exhibet tantum mutationem nominis unius substantivi pro altero ejusdem significationis, eandemque versionem in alias linguas postulante. Ita Matt. ii. 11, τὸ παιδίον, v. l. τὸν παῖδα· et similiter, v. 13, 14. V. 16, πάντας τοὺς παῖδας, v. l. πάντα τὰ παιδία. Marc. v. 2, mansit dæmoniacus ἐν τοῖς μνημείοις, v. l. ἐν τοῖς μνήμασι, "in monumentis." Matt. xi. 16, παιδαρίοις, v. l. παιδίοις. Luc. xiv. 16, "Beatus est ὃς φάγεται ἄρτον," v. l. ἄριστον, idem nempe in scripturis valet edere panem, et prandere. Vide Gen. xxxi. 54. xxxvii. 25. xliii. 15. Exod. ii. 20. 1 Sam. ix. 7, 10. Act. xv. 2, συζητήσεως, v. l. ἐπιζητήσεως. Rom. i. 27, ἄῤῥενες, v. l. ἄρπενες. Rom. ix. 27, κατάλειμμα, v. l. ἐγκατάλειμμα, ὑποκατάλειμμα, 1 Cor. i. 13, Ἕλλησι, v. l. ἔθνεσι. 2 Cor. iii. 3, πλαξὶ, v. l. πλαυξί. 2 Cor. viii. 2, τὸν πλοῦτον, v. l. τὸ πλοῦτος, quod sæpius occurrit.

2. Discrepant aliquoties casu tantum. Joh. i. 42, "Invenimus Messiam, quod est interpretatum ὁ Χριστός," v. l. τὸν Χριστὸν. Act. xix. 35, τίς γάρ ἐστιν ἄνθρωπος, v. l. τῶν ἀνθρώπων. 2 Cor. iii. 12, εἰς τὸ εὐαγγέλιον, v. l. διὰ τοῦ εὐαγγελίου. Cap. iii. 13, ἐπὶ τὸ πρόσωπον, v. l. τοῦ προσώπου, τῷ προσώπῳ. Cap. iv. 16, ἡμέρᾳ καὶ ἡμέρᾳ, v. l. ἡμέραν καθ' ἡμέραν. vi. 14, τίς ἡ κοινωνία φωτὶ, v. l. φωτός. viii. 2, κατὰ βάθους, v. l. βάθος.

3. Aliquoties discrepant numero. Joh. ii. 15, "Et cum fecisset flagellam ἐκ σχοινίων," v. l. σχοινίου. Luc. xiii. 8, καὶ βίλω κοπρίαν, v. l. κόπρια. V. 15, ἀπεκρίθη αὐτῷ ὑποκριτὰ, nempe archisynagogæ, v. l. ὑποκριταί. 2 Cor. i. 10, τηλικούτου θανάτου, v. l. τηλικούτων θανάτων. Cap. iii. 7, ἐν γράμμασι, v. l. γράμματι. iv. 10, σώματι, v. l. σώμασι. vi. 15, μετ' ἀπίστου, v. l. μετ' ἀπίστων, et πρὸς ἄπιστον. ix. 6, ἐπ' εὐλογίαις, v. l. εὐλογία ἐξ εὐλογίας.

4. Plus centies mutatur pronomen relativum in nomen substantivum, aut in ipsam personam, et vice versa. Ita, "Angelus Domini apparuit in somno αὐτῷ," Matt. i. 20, v. l. τῷ Ἰωσήφ. Ita enim cap. ii. 14. Marc. i. 16, ἀδελφὸν αὐτοῦ, v. l. Σίμωνος. Joh. x. 38, ὅτι ἐν ἐμοὶ πατὴρ, κἀγὼ ἐν αὐτῷ, v. l. ἐν τῷ πατρί. 1 Cor. i. 29, "Ut non glorietur omnis caro ἐνώπιον αὐτοῦ," v. l. τοῦ Θεοῦ. Cap. vii. 13, μὴ ἀφιέτω αὐτὸν, v. l. τὸν ἄνδρα.

Vice versa Matt. viii. 5, εἰσελθόντι δὲ τῷ Ἰησοῦ, v. l. αὐτῷ. Luc. ii. 21, περιτεμεῖν τὸ παιδίον, v. l. αὐτόν. Joh. iii. 2, "Hic venit πρὸς τὸν Ἰησοῦν," v. l. πρὸς αὐτόν. Act. xii. 13, κρούσαντος δὲ Πέτρου, v. l. αὐτοῦ. Cap. xx. 7, συνηγμένων τῶν μαθητῶν, v. l. αὐτῶν. Cap. xxii. 16, τὸ ὄνομα Κυρίου, v. l. αὐτοῦ. Rom. i. 25, τὴν ἀληθείαν τοῦ Θεοῦ, v. l. αὐτοῦ. 2 Cor. v. 7, τῆς δόξης τοῦ Θεοῦ, v. l. αὐτοῦ.

Sexcenties permutantur vocabula Θεοῦ, Κυρίου, Χριστοῦ, quoniam, notante P. Simonio, contractim in antiquis MSS. scripta inveniuntur ad hunc modum, Θοῦ, Κοῦ, Χοῦ. Exempli gratia, Act. xvi. 10, ὁ Κύριος, v. l. ὁ Θεός. Act. xxi. 20, ἐδόξασαν τὸν Κύριον, v. l. Θεόν. Rom. i. 4, τοῦ Κυρίου ἡμῶν, v. l. τοῦ Θεοῦ.

Cap. x. 13, Κυρίου, v. l. Θεοῦ. Rom. xi. 34. 1 Cor. iii. 5. 10. vi. 13.

Et vice versa Θεός, v. l. Κύριος. Rom. vii. 22. viii. 8. xiv. 6. 11, εἰς δόξαν Θεοῦ, v. l. Κυρίου. Ita 1 Cor. xi. 21. Denique Κύριος, v. l. Χριστός. Rom. xiv. 14, ἐν Κυρίῳ, v. l. Χριστῷ. 1 Cor. iii. 5, ὡς ὁ Κύριος, v. l. Χριστός. Cap. vii. 12. xii. 19, et passim.

2. Θεός. Rom. x. 17, διὰ ῥήματος Θεοῦ, v. l. Χριστοῦ. xv. 32, διὰ θελήματος Θεοῦ, v. l. Χριστοῦ Ἰησοῦ. 1 Cor. i. 18, δύναμις Θεοῦ, v. l. Χριστοῦ. ii. 1, μαρτύριον Θεοῦ, v. l. Χριστοῦ. iv. 1, ὑπηρέτην Θεοῦ, v. l. Χριστοῦ. vii. 40, Πνεῦμα Θεοῦ, v. l. Χριστοῦ. Aliquando Κύριος. Rom. vii. 22, τῷ νόμῳ τοῦ Θεοῦ, v. l. Κυρίου.

3. Χριστός. Rom. viii. 9, Πνεῦμα Χριστοῦ, v. l. Θεοῦ. V. 35, τῆς ἀγάπης τοῦ Χριστοῦ, v. l. Θεοῦ. cap. xiv. 18, δουλεύων τῷ Χριστῷ, v. l. Θεῷ Κυρίῳ, cap. xvi. 26, ἐκκλησίαι τοῦ Χριστοῦ, v. l. Θεοῦ. 1 Cor. i. 6, μαρτύριον Χριστοῦ, v. l. Θεοῦ. 2 Cor. xii. 9, δύναμις τοῦ Χριστοῦ, v. l. Θεοῦ. Sæpe Κύριος. Rom. viii. 11, ὁ ἐγείρας τὸν Χριστόν, v. l. τὸν Κύριον. xvi. 9, ἐν Χριστῷ, v. l. ἐν Κυρίῳ. Ita 1 Cor. ii. 16. x. 16.

Nec rarius inveniatur horum vocabulorum Ἰησοῦ Χριστοῦ, Κυρίου ἡμῶν omissio, cum enim de eadem persona dicta essent, uno eorum posito, reliqua superflua videbantur. 2. Additio, utpote quæ alibi simul occurrebant; vel permutatio, utpote quibus mutatis persona adhuc eadem intelligebatur.

1. Omissio sive defectus, v. g. Matt. xvi. 20, αὐτός ἐστιν Ἰησοῦς ὁ Χριστός, v. l. d. Ἰησοῦς. Act. xix. 10, τὸν λόγον Κυρίου Ἰησοῦ, d. Ἰησοῦ. 2 Cor. xiii. 5, Ἰησοῦς Χριστός, d. Ἰησοῦς. 1 Cor. i. 2, Ἰησοῦ Χριστοῦ, d. Χριστοῦ. cap. v. 4, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. Χριστοῦ. 2 Cor. i. 2, ὁ Θεός, καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. Domini nostri Jesu Christi, Ambrosiast.

2. Additio. Act. xxiv. 24, περὶ τῆς εἰς Χριστὸν πίστεως, v. l. εἰς Ἰησοῦν, Χριστὸν Ἰησοῦν. 1 Cor. i. 24, κηρύσσομεν Χριστόν, v. l. Ἰησοῦν Χριστόν. cap. iv. 17, τὰς ὁδούς μου, τὰς ἐν Χριστῷ, v. l. ἐν Χριστῷ Ἰησοῦ. Post Κύριον Ἰησοῦν, addunt Χριστόν. Rom. x. 9. 1 Cor. vi. 11, ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ, v. l. Ἰησοῦ Χριστοῦ, Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. xii. 3, Κύριον Ἰησοῦν, v. l. Dominum Jesum Christum. Ad Jesum Christum addunt Κύριον ἡμῶν. Rom. ii. 16, διὰ Ἰησοῦ Χριστοῦ, v. l. τοῦ Κυρίου ἡμῶν.

Denique sexcenties, Millio judice, ex evangeliis tollenda est vox Ἰησοῦς, cum sit vox plane necessaria, et nominandi casum supplere debeat. Matt. iv. 18, περιπατῶν δὲ Ἰησοῦς, deest Ἰησοῦς. cap. viii. 3, ἥψατο αὐτοῦ Ἰησοῦς, d. Ἰησοῦς. Marc. i. 17, καὶ εἶπεν αὐτῷ Ἰησοῦς, d. Ἰησοῦς. cap. viii. 1, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, d. Ἰησοῦς et αὐτοῦ. Vide Matt. xiii. 36. xiv. 14. xv. 16. Marc. xi. 11. 14. xii. 41. Luc. vii. 22. ix. 16. xiii. 2. Johan. i. 44. iv. 46. v. l. vi. 14. 70.

SECTIO TERTIA—DE ADJECTIVIS.

Adjectiva sæpius permutantur, sine ulla mutatione sensus. Exempli gratia, Matt. vi. 25, πλεῖον, v. l. πλείων, ut conveniat genere cum ψυχὴ. cap. ix. 17, ἀμφότερα, v. l. ἀμφότεροι, nempe ἀσκοὶ καὶ οἶνος. cap. x. 32, τῶν μικρῶν τούτων, v. l. τῶν ἐλαχίστων. cap. xi. 29, πρᾶος, v. l. πραΰς. Marc. v. 40, ἅπαντας, v. l. πάντας. Ita etiam Luc. vii. 16. Luc. xix. 7, ἅπαντες, v. l. πάντες. cap. xxi. 3, πάντων, v. l. ἁπάντων. Vide etiam v. 12. Act. xxii. 12, ἀνὴρ εὐσεβής, v. l. εὐλαβής.

SECTIO QUARTA—DE PRONOMINIBUS.

Notandum primo de pronominibus primitivis ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, ea sexcenties mutari in ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, et vice versa,—librariorum, inquit P. Simonius, sive vitio, sive incuria. Hoc autem fere continuo accidit, sensu haud alicubi mutato: cum enim de re omnibus communi sive Christianis, sive ethnicis agitur, vix aliquod discrimen intercedit inter "nos Christianos," et "vos Christianos," "vos gentiles," et "nos de gentibus." Exempli gratia, Luc. xii. 32, "Nolite timere, pusillus grex; qui complacuit patri vestro δοῦναι ὑμῖν τὴν βασιλείαν," v. l. ἡμῖν, i. e. nobis qui sumus, aut vobis qui estis, de hoc pusillo grege. Act. iii. 25, "Vos estis filii prophetarum, et testamenti quod disposuit Deus, πρὸς τοὺς πατέρας ὑμῶν," v. l. ἡμῶν, ubi Judæus Judæos alloquitur. Sic v. 23, ὁ Θεὸς ὑμῶν, v. l. ἡμῶν. cap. xiv. 17, "Implens cibo et lætitia τὰς καρδίας ἡμῶν," v. l. ὑμῶν, nimirum omnibus dat cibum. Et rursus eodem commate. Cap. xv. 7. ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο, v. l. ὑμῖν, i. e. in vobis, aut nobis apostolis. Cap. xvi. 17, "Isti homines καταγγέλλουσιν ἡμῖν viam salutis" v. l. ὑμῖν, i. e. vobis aut nobis apud Philippos agentibus. Cap. xxviii. 25, "Bene locutus est Spiritus sanctus πρὸς τοὺς πατέρας ἡμῶν," v. l. ὑμῶν. Ita Paulus Judæus Judæis. 1 Pet. i. 4, εἰς ἡμᾶς, v. l. ὑμᾶς, et v. 12, ἡμῖν, v. l. ὑμῖν, i. e. nobis, aut vobis Christianis:—plura exempla dabunt annotata libro secundo passim.

Porro deficiunt juxta varias lectiones hæc pronomina, ubi si revera abfuissent, necessario intelligenda essent. Ita v. g. ἀφίεται ὑμῖν, "Reliquitur vobis domus vestra deserta," v. l. d. ὑμῖν. Iis tamen solis relinqui potuit hæc domus desolata. Luc. vi. 25, οὐαὶ ὑμῖν, "Væ vobis qui saturati estis," v. l. deest ὑμῖν. Male procul dubio, eo enim desiderato sensus deficit. Joh. iii. 12, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, v. l. deest ὑμῖν. Quis autem non videt pronomen ibi prorsus necessarium esse! Joh. xvi. 4, ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα, deest ὑμῖν. Male; præcedunt enim ταῦτα λελάληκα ὑμῖν. Luc. xii. 22, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, v. l. d. ὑμῶν.

Adduntur insuper, ubi sunt plane superflua.—Ita Luc. xxiii. 2, "Invenimus hunc hominem διαστρέφοντα τὸ ἔθνος," add. v. l. ἡμῶν, nec enim de alia natione loqui potuerunt. Joh. viii. 5, ἐν τῷ νόμῳ, add. v. l. ἡμῶν· non enim de alia lege loqui potuissent scribæ et pharisæi. Act. xxvi. 6, πρὸς τοὺς πατέρας, v. l. ἡμῶν.

2. Pronomen relativum αὐτός in his variis lectionibus sæpe deesse dicitur, cum plane necessarium sit. Ex. gr. Matt. vi. 4, "Pater meus videns in occulto αὐτὸς ἀποδώσει σοι," d. αὐτός. Cap. viii. 21, ἕτερος δὲ τῶν μαθητῶν αὐτοῦ, v. l. d. αὐτοῦ. Cap. xii. 3. ὅτι ἐπείνασεν αὐτὸς, v. l. d. αὐτός. Matt. xviii. 32, προσκαλεσάμενος αὐτὸν ὁ Κύριος αὐτοῦ, λέγει αὐτῷ, d. αὐτόν et αὐτῷ. V. 34, πᾶν τὸ ὀφειλόμειον αὐτῷ. d. αὐτῷ. Luc. xiv. 16, ὁ δὲ εἶπεν αὐτῷ, v. l. d. αὐτῷ. xv. 26, τὸν παῖδα αὐτοῦ, deest αὐτοῦ. xvii. 9, τὰ διαταχθέντα αὐτῷ, d. αὐτῷ. xxii. 57, ὁ δὲ ἠρνήσατο αὐτόν, deest αὐτόν.—Ita sexcenties.

Sæpe etiam in variis hisce lectionibus adjicitur, ubi est pariter intellectu necessarium. Luc. xviii. 1, ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς παρὰ τὸ δεῖν πάντοτε (v. l. add, αὐτοὺς) προσεύχεσθαι, quod tamen satis comprehenditur in αὐτοῖς. xxiii. 35, ἐξεμυκτήριζον, v. l. αὐτόν. Joh. iv. 17, ἡ γυνὴ εἶπεν, v. l. add. αὐτῷ. xi. 8, λέγουσιν αὐτῷ οἱ μαθηταί, v. l. add. αὐτοῦ. Et v. 12, εἶπον οὖν, v. l. add. αὐτῷ οἱ μαθηταὶ αὐτοῦ. Act. ii. 40, παρεκάλει, add. αὐτούς. Marc. ii. 8, ἐπιγνοὺς Ἰησοῦς ὅτι οὕτως διελογίζοντο ἐν ἑαυτοῖς, v. l. ὅτι αὐτοὶ οὕτως.

Idem obtinet in pronominibus possessivis: ita Matt. xx. 21, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων, MSS. 25 add. σου Mar. x. 37, εὐωνύμων μου. d. σου. V. 40, εὐωνύμων μου, d. μου. Matt. xv. 4, τίμα τὸν πατέρα σου, v. l. d. σου. Marc. vii. 10, καὶ τὴν μητέρα σου, v. l. d. σου. Vid. Joh. xiv. 12. xvi. 10. xviii. 11. Act. xx. 23, 24.

Porro nihil frequentius est quam permutatio horum pronominum sensu non permutato; ita Matt. iii. 3, οὗτός ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου, v. l. αὐτός. v. 4, αὐτὸς δὲ ὁ Ἰωάννης, v. l. οὗτος. 1 Cor. vii. 13, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, v. l. οὗτος. cap. xvi. 17, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν, v. l. αὐτοὶ· est enim αὐτὸς juxta grammaticos modo relativum, modo demonstrativum, idemque περὶ τοῦ οὗτος pronunciant.

Invicem pariter mutantur αὐτὸς et ἑαυτός. Ita Matt. vi. 16, ἀφανίζουσι τὰ πρόσωπα αὐτῶν, v. l. ἑαυτῶν. Marc. i. 27, ὥστε συζητεῖν πρὸς αὐτοὺς, v. l. πρὸς ἑαυτούς. v. 26, διαπαήσασα τὰ παρ' ἑαυτῆς πάντα, v. l. παρ' αὐτῆς· cum enim reperiantur αὐτὸς, αὐτοῦ, αὐτό, aspirata, aphæresis est τοῦ ἑ juxta grammaticos.

SECTIO QUINTA—DE VERBIS.

Ter mille hic veniunt adnotanda, ubi

1. Verba mutantur sine ullo fere sensus discrimine. V. g. Matt. ii. 13, futurum est ut Herodes quærat puerum ἀπολέσαι αὐτόν, v. l. ἀποκτεῖναι αὐτόν. Matt. iii. 9, μὴ δόξητε λέγειν ἐν ἑαυτοῖς, v. l. μὴ ἄρξητε. Matt. xxii. 37, ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, MSS. 28, ἔφη. Marc. i. 20, ἀπῆλθον ὀπίσω αὐτοῦ, v. l. ἠκολούθησαν αὐτῷ. Pariter viii. 34, ὃς γὰρ ἂν θέλει ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν. iii. 4, ψυχὴν σῶσαι, ἢ ἀποκτεῖναι, v. l. ἀπολέσαι. Luc. vi. 9, ἢ ἀπόλεσαι, v. l. ἀποκτεῖναι. xxi. 22, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα, v. l. πλησθῆναι. Joh. viii. 5, Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι, v. l. λιθάζειν, λιθάζεσθαι. V. 26, ταῦτα λέγω, v. l. λαλῶ. Rom. xv. 18, λαλεῖν τι, v. l. τι εἰπεῖν, λαλεῖσαί τι. 1 Cor. ix. 8, ταῦτα λαλῶ, v. l. λέγω. Vide Rom. ix. 20. 1 Cor. xiii. 8.

2. Mutatur sæpe præpositio verbi, sensu integro manente. Luc. ii. 20, ἐπέστρεψαν, v. l. ὑπέστρεψαν. Act. xv. 42, ἐπιμένειν, v. l. προσμένειν. Joh. xxi. 3, ἀνέβησαν εἰς τὸ πλοῖον, v. l. ἐνέβησαν. 2 Cor. iv. 16, ἐκκακοῦμεν, v. l. ἐγκακοῦμεν. v. 6 ἐκδημοῦμεν, v. l. ἀποδημοῦμεν.

3. Sexcenties varia lectio mutat verbum simplex in compositum sensu non læso. Ita Matt. vi. 3, "Te faciente eleemosynam, *μὴ γνῶτω ἡ ἀριστέρα σου*," v. l. *ἐπιγνώτω*. x. 25, *εἰ ἐκάλησαν*, v. l. *ἐπεκάλησαν*. xv. 14, *εἰς βόθυνον πεσοῦνται*, v. l. *ἐμπεσοῦνται*. Luc. iv. 42, *ἐζήτουν αὐτόν*, v. l. *ἀνεζήτουν*. Act. xviii. 7, *ἦλθεν εἰς οἰκίαν*, v. l. *εἰσῆλθεν*. xviii. 16, *ἤλθομεν εἰς Ῥώμην*, v. l. *εἰσῆλθομεν*.

Et vice versa, pro composito exhibetur simplex. Matt. xiii. 40, *καὶ πυρὶ κατακαίεται*, MSS. 40, *καίεται*. xix. 5, *προσκολληθήσεται τῇ γυναικὶ*, v. l. *κολληθήσεται*. Marc. i. 38, *εἰς τοῦτο ἐξελήλυθα*, v. l. *ἐλήλυθα*. Luc. xiii. 21, *ἐνέκρυψεν*, v. l. *ἔκρυψεν*. xx. 24, *ἐπιδείξατέ μοι δηνάριον*, v. l. *δείξατε*. V. 34, *ἐγαμίσκονται*, v. l. *γαμίσκονται*. Act. xi. 20, *εἰσελθόντες*, v. l. *ἐλθόντες*. Rom. iii. 9, *προητιασάμεθα*, v. l. *ἠτιασάμεθα*. 1 Cor. v. 2, *ἐξαρθῇ*, v. l. *ἀρθῇ*. 2 Cor. iv. 14, *ἐγερεῖ, παραστήσει*, v. l. *ἐξεγερεῖ, στήσει*.

4. In verbis sæpenumero contingit, primo, mutatio numeri. Matt. i. 21, *καλέσεις*, v. l. *καλέσουσι*. (1.) Contingit hoc plus centies ubi nomina multitudinis, aut neutrius generis occurrunt, quæ utrumque numerum admittunt. Ita Matt. x. 21, *παραδώσει δὲ ἀδελφὸς*, v. l. *παραδώσουσι*. Marc. iii. 11, *πνεύματα ἀκάθαρτα προσέπιπτεν αὐτῷ*, v. l. *προσέπιπτον*. Joh. xii. 8, *ὄχλος ἤκουσε*, v. l. *ἤκουσαν*. Act. ii. 3, *ἐκάθησέ τε*, v. l. *ἐκάθησάν τε*. Rom. ii. 14, *φύσει τὰ τοῦ νόμου ποιῇ*, v. l. *ποιῶσει*. 2 Cor. ix. 3, *ἔπεμψα, ἐτέμψαμεν*. V. 4, *λέγομεν, λέγω*.

(2.) Mutatio personæ, et numeri. Ita Act. xix. 13, *ὁρκίζομεν*, v. l. *ὁρκίζω*, male, præcedunt enim *τίνες*, et *λέγοντες*. xx. 28, *οὗ ἦσαν συνηγμένοι*, nempe Troades, v. l. *ἦμεν*, nos cum iis. xxi. 8, *ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθομεν*, v. l. *ἦλθον*. xxii. 25, *ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν*, nempe centurio, *προέτεινον προσέτειναν*, centurio cum ministris ejus. xxvii. 29, *μήπως ἐκπέσωσιν*, viz. nautæ, v. l. *ἐκπέσωμεν*, nos in nave. Rom. vi. 3, *ἐβαπτίσθημεν*, nos Christiani, *ἐβαπτίσθητε*, vos Romani. 2 Cor. ii. 4. *ἔχω*, v. l. *ἔχωμεν*. v. 11, *ἐλπίζω, ἐλπίζομεν*, Paulus solus, vel Paulus et Timotheus, i. l.

(3.) Mutatio temporis, ut, 1mo, præsens pro futuro, et, contra, sexcenties, ita Matt. vi. 19, *θησαυρίζετε*, v. l. *θησαυρίσετε*. vii. 15, *ἔρχεται*, v. l. *ἐλεύσεται*. xxi. 3, *ἀποστέλλει*, v. l. *ἀποστελεῖ*. Ita etiam, Marc. xi. 3. Joh. iii. 36, "Ira Dei" *μένει ἐπ' αὐτόν*, v. l. *μενεῖ*. Joh. xvi. 33, *ἔχετε*, v. l. *ἔχετε*. Rom. xi. 13, *δοξάζω*. v. l. *δοξάσω*. 2 Cor. iii. 9, *περισσεύει*. v. l. *περισσεύσει*. Matt. iii. 10, *ἐκκόπτεται καὶ εἰς πῦρ βάλλεται*. v. l. *ἐκκοφθήσεται, βληθήσεται*. v. 10, *ἐστι*, v. l. *ἔσται*. x. 8, *θεραπεύετε, καθαρίζετε, ἐγείρετε*, v. l. *θεραπεύσατε*. Ita passim. 2do. Præsens pro præterito et vice versa. Ita Joh. vi. 63, *τὰ ῥήματα ἃ ἐγὼ λαλῶ*, v. l. *λελάληκα*. Joh. xiv. 9, *ἑώρακε ἐμὲ ἑωρακὼς*, v. l. *ὁρῶν με ὁρᾷ*. 3tio. Præsens aut imperfectum pro aoristo primo aut secundo. Ita Joh. iv. 27, *ἐθαύμασαν*, v. l. *ἐθαύμαζον*. Act. iv. 35, *ἐτίθουν*, v. l. *ἐτίθησαν*. Matt. i. 18, *ἐφάνε τῷ Ἰωσὴφ*, v. l. *φαίνεται*.

(4.) Mutatio conjugationis aut vocis passim. Matt. xi. 23, *ἐγενοντο*, v. l. *ἐγενήθησαν*. Heb. xi. 4, *λαλεῖται*, v. l. *λαλεῖ*. Matt. vii. 24, *ὁμοιώσω αὐτόν*, v. l. *ὁμοιωθήσεται*, Luc. vi. 7, *παρετηροῦν*, v. l. *παρετηροῦντο*. Luc. iv. 14, *ἀνταποδοθήσεται*, v. l. *ἀνταποδώσουσι*. Joh. ii. 17, *κατέφαγέ μέ*, v. l. *κατεφάγεται*.

(5.) Mutatio modi. Contigit hoc in numeris in locis sensu utrinque integro; indicativus nempe mutatur aliquoties in imperativum. Matt. xx. 26, "Qui major erit inter vos," *ἔστω ὑμῶν διάκονος*, v. l. *ἔσται*. V. 27, *ἔσται ὑμῶν δοῦλος*, v. l. ibid. *ἔστω*. xxiii. 11, "Qui major est vestrum" *ἔσται ὑμῶν διάκονος*, v. l. *ἔστω*. Mutatio in imperativum futuro, interpretamenti causa. Millius, Matt. v. 37, *ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναί*, v. l. *ἔσται*.

In subjunctivum frequentissime, et vice versa. Matt. v. 25, *μήποτέ σε παραδῷ*, v. l. *παραδώσει*. Bis Luc. iii. 10, *τί οὖν ποιήσωμεν*. v. l. *ποιήσῶμεν*. Joh. v. 47, *πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε, πιστεύσητε*. xv. 8, *γενήσεται γένησθε*. V. 16, *δῷ ὑμῖν*, v. l. *δώσει*. Act. xxviii. 26, *βλέψετε, βλέψητε*. V. 27, *ἰάσομαι, ἰάσωμαι*. Rom. iii. 3, *τὴν πίστιν τοῦ Θεοῦ καταργήσει*, ita Chrysost. Theodoret. Photius, Œcum. Theophylact. MSS. *καταργεῖ, καταργήσῃ*. vi. 1, *ἐπιμενοῦμεν τῇ ἁμαρτίᾳ*, v. l. *ἐπιμένωμεν*. Rom. x. 11, *πῶς δὲ πιστεύσουσιν—ἀκούσουσι*, v. l. *πιστεύσωσι — ἀκούσωσιν*.

Est denique notandum verbum substantivum in lingua Hebraica præsens tempus non admittere, unde in versione nostra Anglicana *τὸ* "is," in versione LXX. *τὸ ἔστι*, sæpissime additur: hinc fere centies notatur *τὸ ἔστι* apud Novi Fœderis scriptores, quibus Hellenistica lingua in usi fuit: v. g. 1 Thess. ii. 10, *ὑμεῖς μάρτυρες*, v. l. *ἐστέ*. Vide 1 Cor. vii. 16. viii. 7. xi. 11. xiv. 10.

SECTIO SEXTA—DE PARTICIPIIS.

1. Participia ejusdem sensus sæpe invicem permutantur: v. g. Matt. iv. 18, *τὸν λεγόμενον Πέτρον*, v. l. *τὸν καλούμενον*. ix. 18, *ταῦτα αὐτοῦ λαλοῦντος*, v. l. *λέγοντος*. Joh. xix. 28, *εἰδὼς Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται*, v. l. *ἰδών*. Act. xviii. 8, *θεασάμενος*, v. l. *ἰδών*. xvii. 13, *σαλεύοντες τοὺς ὄχλους*, v. l. *ταράσσοντες*. 1 Cor. v. 2, *ὁ τὸ ἔργον τοῦτο ποιήσας*, v. l. *πράξας*. 2 Cor. iii. 7, *ἐν γράμμασιν ἐντετυπωμένη*, v. l. *ἐγγεγραμμένη*.

2. Centies tempore differunt sine sensus discrimine: ex gr. Matt. x. 28, *μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα*, v. l. *ἀποκτενόντων*. xiii. 24, *σπείροντι, σπείραντι*. xvii. 27, *τὸν ἀναβάντα*, v. l. *ἀναβαίνοντα*. Joh. vi. 45, *πᾶς ἀκούσας*, v. l. *ἀκούων*. Act. ii. 44, *πάντες οἱ πιστεύοντες*, v. l. *πιστεύσαντες*. xxviii. 5, *ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ*, v. l. *ἀποτινασσόμενος, ἀποτιναξάμενος*. 2 Cor. i. 17, *τοῦτο οὖν βουλευόμενος*, v. l. *βουλόμενος, βουλευσάμενος*. V. 5, *κατεργασάμενος, κατεργαζόμενος,—ἐγείροντι, ἐγείραντι*, 2 Cor. i. 9.

3. Multoties participium simplex occurrit pro composito, et vice versa, v. g. Matt. vii. 13, *πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς*, v. l. *ἐρχόμενοι*. Luc. xvii. 7, *εἰσελθόντι, ἐλθόντι*. Joh. xii. 2, *εἷς τῶν συνανακειμένων αὐτῷ*. v. l. *ἀνακειμένων σὺν αὐτῷ*. Act. xxi. 4, *καὶ ἀνευρόντες*, v. l. *καὶ εὑρόντες*. 2 Cor. iv. 9, *ἐγκαταλειπόμενοι*, v. l. *λιμπανόμενοι, λιπόμενοι*.

SECTIO SEPTIMA—DE ADVERBIIS.

Notant, primo, variæ lectiones deesse multoties adverbia, ubi sunt plane vel intellectu necessaria, vel sensu non læso deesse possunt. Luc. vi. 10, *ἔκτεινον τὴν χεῖρά σου—ὁ ἐποίησεν οὕτω*. v. l. d. *οὕτω*. Marc. i. 13, *τὸ πνεῦμα ἐκβάλλει αὐτὸν εἰς τὴν ἔρημον καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ*, deest *ἐκεῖ*. Et Act. xiv. 28, "Navigarunt Antiochiam" *διέτριβον δὲ ἐκεῖ*, d. *ἐκεῖ*, male procul dubio. Joh. iv. 3, *ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν*, recte: nam e Galilæa ascendit Jesus Hierosolymam ad pascha, ii. 11. 13. At v. l. d. *πάλιν*. Joh. xviii. 33, *εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος*, d. *πάλιν*, male, egressus enim est e prætorio ad Judæos, ver. 29. V. 38, *πάλιν ἐξῆλθε ὁ Πιλάτος πρὸς τοὺς Ἰουδαίους*, v. l. d. *πάλιν*, male iterum. Vide v. 29. Act. v. 23, *εὕρομεν τοὺς φύλακας ἔξω ἑστῶτας πρὸ θυρῶν*. MSS. 30 deest *ἔξω*, qui tamen præ foribus stabant, ii certe extra stabant.

Speciatim observandum est de *εὐθύς*, et *εὐθέως*, quod quadragies inveniuntur in uno Marci Evangelio, adeo ut mirum non sit ea multoties ibi deesse, in MSS. exemplis; puta i. 10. 29, 30. ii. 2. viii. 14. xliii. 45. Ubi Millius, "Deest Cant. Vulg. Syr. ut fere semper." Matt. iv. 20, *οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα*, ubi "*εὐθέως* insertum est ex evangeliis aliis;" ita Millius, Prol. p. 64, col. 2. Habent autem Chrysost. in Com. Theophylact. versiones omnes, Origenes in Matt. p. 389.

2. Mutantur invicem sæpius adverbia sensu minime mutato. Luc. v. 35. *τότε νηστεύσουσιν*, v. l. *ἀπὸ τότε*. xvi. 26, *οἱ θέλοντες διαβῆναι ἐντεῦθεν*, v. l. MSS. 23, *ἐκεῖθεν*. Joh. xviii. 20, *πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται*, v. l. *παντοθέν*, omnes nimirum in solennitatibus ex lege adire Hierosolymam tenebantur, adeoque undique convenire illic. xix. 27, *ἰδοὺ ὁ υἱός σου*, v. l. *ἴδε*. Act. xxii. 1, *νῦν*, v. l. *νυνί*. 2 Cor. ii. 47, *κατενώπιον τοῦ Θεοῦ*, v. l. *κατέναντι*. iii. 10, *ἕνεκεν* v. l. *εἵνεκεν*. iv. 16, *ὁ ἔξω ἡμῶν ἄνθρωπος*, v. l. *ἔξωθεν*.

SECTIO OCTAVA—DE PRÆPOSITIONIBUS.

Infinitum esset observare loca omnia ubi præpositiones ejusdem potestatis, eundemque sensum exhibentes, inter se permutantur.

Ut, primo, *διὰ* pro *ὑπὸ*, et vice versa. Matt. ii. 23, *τὸ ῥηθὲν διὰ τῶν προφητῶν*, v. l. *ὑπὸ*. iii. 3, "Hic est qui dictus est" *ὑπὸ Ἠσαίου*, v. l. *διὰ*, Vulg. et Iren. In utrisque autem invenimus *per*. Act. xii. 9, *τὸ γενόμενον διὰ τοῦ ἀγγέλου*, v. l. *ὑπό*.

2. *Ἀπό*, pro *ὑπό*, et contra. Rom. xiii. 1, *οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ*, v. l. *ὑπὸ*. Gal. v. 18, *οὐκ ἐστὲ ὑπὸ νόμου*, v. l. *ἀπὸ νόμου*.

Ἀπό pro *παρὰ*, et contra. Act. xxvi. 22, *ἐπικουρίας τυχὼν τῆς παρὰ τοῦ Θεοῦ*, v. l. *ἀπό*. 1 Cor. xi. 13, *ἀπὸ τοῦ Κυρίου*, v. l. *παρὰ τοῦ*.

Ἀπό pro *ἐκ*, et *ἐν*, *ἐκ* pro *ἀπό*. Matt. viii. 34, *ἀπὸ τῶν ὁρίων αὐτῶν*, v. l. *ἐκ*. 1 Cor. vii. 7, *ἐκ τοῦ Θεοῦ*, v. l. *ἀπό*. Matt. viii. 13, "Sanatus est" *ἐν τῇ ὥρα ἐκείνῃ*. v. l. *ἀπὸ τῆς*, &c.

2. Ὑπὲρ pro περὶ, et contra. Rom. i. 5, ὑπὲρ τοῦ ὀνόματος αὐτοῦ, v. l. περὶ. V. 8. ὑπὲρ πάντων ὑμῶν, v. l. περὶ. 2 Cor. i. 8, ὑπὲρ τῆς θλίψεως ἡμῶν, v. l. περὶ. xii. 5, ὑπὲρ ἐμαυτοῦ, v. l. περὶ. 2 Cor. i. 13, ὑπὲρ ὑμῶν, v. l. περὶ. Gal. i. 4, ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, v. l. περί. Pro παρὰ, 2 Cor. i. 1, ὑπὲρ ἐνίαμιν, v. l. παρὰ. 2 Cor. xii. 13, "Quid est enim quod minus habuistis" ὑπὲρ λοιτὰς ἐκκλησίας, v. l. παρά.

Sexcenties ἐπὶ pro εἰς, aut ἐν, vice versa: Matt. iii. 13, ἐπὶ τὸν Ἰορδάνην, v. l. εἰς. xviii. 6, ἐπὶ τὸν τράχηλον αὐτοῦ, v. l. εἰς, et περὶ. Luc. viii. 8, ἐπὶ τὴν γῆν τὴν ἀγαθὴν, v. l. εἰς. Joh. vi. 16, κατέβησαν ἐπὶ τὴν θάλασσαν, v. l. εἰς. Act. iv. 5, συναχθῆναι τοὺς ἄρχοντας εἰς Ἱερουσαλήμ, v. l. ἐν. Rom. x. 11, ὁ πιστεύων ἐπ' αὐτῷ, v. l. εἰς αὐτόν. Gal. v. 13, ἐπ' ἐλευθερίᾳ.

Item ἐπὶ, εἰς, pro πρὸς, et vice versa. Act. xvi. 40, εἰς τὴν Λυδίαν, v. l. πρὸς. Rom. x. 21, πρὸς λαὸν ἀπειθοῦντα, v. l. ἐπὶ. Gal. i. 12, πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, v. l. εἰς.

1. Aliquoties mutatur tantum casus quem regit præpositio, sensu minime mutato. Ex. gr. Marc. v. 11, "Erat ibi grex porcorum πρὸς τῷ ὄρει, *circa* montem," Vulg. πρὸς τῷ ὄρει, "*apud* montem," MSS. 40, Euthym. Vulg. Syr. Arab. Æthiop. Joh. xx. 11, Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον, v. l. τῷ μνημείῳ. Gal. iv. 12, ἐπ' ἐλευθερίᾳ, v. l. ἐπ' ἐλευθερίαν. Matt. iii. 7, ἐπὶ τὸ βάπτισμα αὐτοῦ, v. l. ἐπὶ τῷ βαπτίσματι.

5. Sæpius deficiunt aut adjiciuntur sensu adhuc salvo. V. g. Marc. v. 6, ἀπὸ μακρόθεν, v. l. d. ἀπό. Luc. xxii. 30, ἐν τῇ βασιλείᾳ μου, v. l. d. ἐν. xxiv. 18, σὺ μόνος παροικεῖς ἐν Ἱερουσαλήμ, MSS. 32 d. ἐν. Joh. xiii. 23, εἷς τῶν μαθητῶν αὐτοῦ, v. l. εἷς ἐκ τῶν. xix. 36, ὀστοῦν οὐ συντριβήσεται αὐτοῦ, v. l. ἀπ' αὐτοῦ. V. 40. ἔδησαν τὸ αὐτὸ ὀθονίοις, MSS. ἐν ὀθονίοις.

SECTIO NONA—DE CONJUNCTIONIBUS.

Parcius hic agendum: bis millies in variis lectionibus hisce occurrunt, sive mutatio conjunctionum idem valentium, vel earundem defectus ubi in textu adsunt, vel additio ubi librariis deesse videbantur, id autem fit sensu vel semper salvo, vel leviter tantum immutato.

1. Observat imprimis P. Simonius multitoties accidere permutationem particularum γὰρ et δὲ, tam in Græcis exemplaribus quam in antiquis versionibus. Rom. xiv. 15, εἰ δὲ διὰ βρῶμα, v. l. γὰρ. V. 23, ὁ δὲ διακρινόμενος, v. l. γὰρ. Vid. Rom. viii. 28. 1 Cor. ii. 10. vii. 40. ix. 16. x. 1. xi. 3. xv. 1. xiii. 50. xvi. 7. 8.

1 Cor. x. 26, τοῦ γὰρ Κυρίου ἡ γῆ, v. l. δὲ. xi. 23, ἐγὼ γὰρ παρέλαβον, v. l. δὲ. V. 31, εἰ γὰρ ἑαυτοὺς διεκρίνομεν, v. l. δὲ. xiv. 5, μείζων γὰρ ὁ προφητεύων, v. l. δὲ. V. 14, ἐὰν γὰρ προσεύχωμαι, v. l. δέ.

2. Notat secundo idem Simonius frequentem esse mutationem conjunctionis copulativæ καὶ in disjunctivam ἢ, et vice versa. Ita Joh. viii. 14, καὶ ποῦ ὑπάγω, v. l. ἢ. 1 Cor. xiii. 1, ἢ κύμβαλον ἀλαλάζον, v. l. καὶ. xi. 27, ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον, v. l. καὶ. Exempla multa congessimus annotatis in hunc locum.

3. Sexcenties occurrit mutatio καὶ in δὲ, et vice versa, præsertim vero in evangeliis. Ita Matt. xx. 2, συμφωνήσας δὲ, v. l. καὶ συμφωνήσας. V. 10, ἐλθόντες δὲ, v. l. καὶ ἐλθόντες. xxi. 30, καὶ προσελθὼν, v. l. προσελθὼν δὲ. xxii. 7, ἀκούσας δὲ, v. l. καὶ ἀκούσας. Marc. i. 6, ἦν δὲ Ἰωάννης, v. l. καὶ ἦν. V. 16, περιπατῶν δὲ, v. l. καὶ παράγων. V. 28, ἐξῆλθε δὲ, v. l. καὶ ἐξῆλθεν. ii. 5, ἰδὼν δὲ, v. l. καὶ ἰδὼν. iii. 7, καὶ ὁ Ἰησοῦς, v. l. ὁ δὲ. iv. 10, ὅτε δὲ, v. l. καὶ ὅτε. v. 14, οἱ δὲ βόσκοντες, v. l. καὶ οἱ. Ita v. 19. 40. vi. 3, ἀδελφὸς δὲ, v. l. καὶ ἀδελφός. V. 4, ἔλεγε δὲ, v. l. καὶ ἔλεγε. Ita v. 21, 22. 24. 29. 35. 37, 38.

Est autem frequens mutatio τοῦ καὶ ἐγὼ, in κἀγὼ. 1 Cor. ii. 3. iii. 1. xvi. 10. 2 Cor. ii. 10, ᾧ δέ τι χαρίζεσθε, καὶ ἐγὼ, v. l. κἀγὼ. (2.) ὡς, et ὅσπερ, seu ὥσπερ, sæpe inter se invicem permutantur. 2 Cor. ix. 5, μὴ ὥσπερ πλεονεξίαν, v. l. ὡς. 1 Cor. x. 7, ὡς γέγραπται, v. l. ὥσπερ. Ita 2 Cor. ii. 17. iii. 1.

Porro innumeris in locis varia lectio exhibet tantum defectum, aut redundantiam δὲ vel καὶ sensu vix ullibi mutato. Et 1mo, deest δὲ, v. g. ἐν δὲ ταῖς ἡμέραις ἐκείναις, v. l. d. δὲ. Luc. xix. 22, λέγει δε αὐτῷ, v. l. d. δὲ. Joh. i. 40, ὥρα δὲ ἦν ὡς δεκάτη, d. δὲ in MSS. 35, et v. 43. Ita Joh. vii. 9. 12. 19. 38. Acts xi. 17, ἐγὼ δὲ τίς ἤμην, v. l. d. δὲ. Ita xiii. 1. xxiv. 26. Alias additur ubi deest. Luc. xi. 24, ὅταν τὸ ἀκάθαρτον πνεῦμα, v. l. ὅταν δὲ. Joh. ix. 9, ἐκεῖνος ἔλεγεν, v. l. ἐκεῖνος δὲ. Act. xvi. 7, ἐλθόντες κατὰ τὴν Μυσίαν, v. l. ἐλθόντες δέ.

Frequentius accidit defectus τοῦ καὶ, ubi vel *etiam* denotat, vel ad connexionem videtur plane necessarium. Matt. xiv. 19, "Et jubens turbam discumbere super gramen, καὶ λαβὼν, et accipiens quinque panes——benedixit eis," v. l. d. καὶ. Luc. xv. 19, "Peccavi in cœlum, et coram te, καὶ οὐκέτι εἰμὶ ἄξιος," &c. v. l. d. καὶ, et V. 21, et cap. xix. 15. cap. xxiii. 24, "Et dies erat parasceues καὶ σαββάτων," d. καὶ, MSS. 32, et V. 52. 55. Joh. xx. 14, καὶ ταῦτα εἰποῦσα, d. καὶ. Ita cap. xi. 57. cap. xix. 35. Act. xiv. 3, "Domino testimonium perhibente verbo gratiæ καὶ ὁδόντι σημεῖα," d. καὶ. Ita cap. xiii. 9, et 1 Cor. x. 9, et x. 12. xii. 14. 19. Adjicitur sine causa: Rom. xiv. 6, ὁ ἐσθίων, v. l. καὶ ὁ,—in evangeliis passim.

Ὅτι sæpissime in his variis lectionibus deest, ubi denotat *quod*, v. g. Matt. ix. 33, λέγοντες ὅτι, d. ὅτι. Luc. iv. 11, καὶ ὅτι ἐπὶ χειρῶν αἴρουσί σε, v. l. d. ὅτι. Ita cap. xvii. 10. xix. 9. Joh. vii. 31, ἔλεγον ὅτι. x. 7, λέγω ὑμῖν ὅτι, d. ὅτι. cap. xii. 34. 1 Cor. iv. 9. Quandoque adjicitur: ita, Luc. xix. 34, οἱ δὲ εἶπαν ὁ Κύριος, v. l. ὅτι ὁ Κύριος. V. 46, γέγραπται, ὁ οἶκός μου, v. l. ὅτι ὁ. 1 Cor. vii. 29, ὁ καιρὸς συνεσταλμένος, v. l. ὅτι ὁ.

Deest denique γὰρ, Luc. iv. 8. Act. xviii. 15. οὖν, Joh. viii. 42. ix. 25. Act. xviii. 14. xx. 28, et in multis aliis.

SECTIO DECIMA.

His adde quod multa inter varias lectiones enumerentur, quæ tantum exhibent loca in Novo Fœdere laudata, prout a patribus, aut ex LXX. Interpretum versione, allegantur, v. g.

Matt. i. 23. Pro ἕξει, Iren. λήψεται. Pro καλέσουσι, Euseb. Epiph. p. 427, καλέσεις, ex Isa. vii. 14. Cap. ii. 6, ἐκ σοῦ γὰρ, v. l. ἐκ σοῦ γάρ μοι, ex Mich. v. 2, vide v. 17.

Marc. i. 3. Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, Iren. τοῦ Θεοῦ ἡμῶν, ex Isa. xl. 3.

Joh. xix. 36. Ὀστοῦν οὐ συντριβήσεται αὐτῷ, v. l. εἰ συντρίψετε ἀπ' αὐτοῦ, ex Ex. xii. 46.

Act. i. 20. Γενηθήτω ἡ ἔπαυλις αὐτοῦ, Vulg. al. αὐτῶν, ex Ps. lxix. 25.

Rom. ix. 25. Καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην· Iren. lib. iv. cap. 37, Hieron. in cap. i. Hos. τὴν οὐκ ἠλεημένην, ἠλεημένην, ex Hos. ii. 23, ubi utraque lectio.

V. 33. Οὐ καταισχυνθήσεται, v. l. οὐ μὴ καταισχυνθῇ, ex Isa. xxviii. 16.

Cap. xi. 9. Γενηθήτω ἡ τράπεζα αὐτῶν. Theodoret. ἐνώπιον αὐτῶν, ex Ps. lxix. 22.

1 Cor. ii. 9. Ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν, Clem. R. ὑπομένουσιν, ex Isa. vi. 4.

Gal. iv. 30. Ἔκβαλε τὴν παιδίσκην, v. l. add. ταύτην—μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας, Hieron. μετὰ τοῦ υἱοῦ μου Ἰσαὰκ, ex Gen. xxi. 10.

2 Thess. ii. 8. Ὃν ὁ Κύριος ἀνελῶσει, patres multi ἀνελεῖ, ex Isa. xi. 4.

Heb. x. 6. Ὁλοκαυτώματα, v. l. ὁλοκαύτωμα, ex Ps. xl. 6.

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Theodoret. ἐκ πίστεώς μου, ex Hab. ii. 4.

1 Pet. i. 16. Ἅγιοι γίεσθε, Clem. Al. Vulg. &c. ἔσεσθε, ex Levit. xi. 44. xix. 2.

V. 25. Τὸ δὲ ῥῆμα Κυρίου. Syr. Θεοῦ ἡμῶν, ex Isa. xl. 7.

Sæpe addunt hæ variæ lectiones, ex versione LXX. Interpretum, ea quæ textui in N. Testamento allegata desunt, v. g.

Luc. iv. 19. Κηρῦξαι ἐνιαυτὸν Κυρίου δεκτὸν, add. Iren. Vulg. "et diem retributionis," ex Isa. lxi. 2.

Rom. x. 8. Ἐγγύς σου ῥῆμά ἐστιν, add. Orig. σφόδρα, ex Deut. xxx. 14.

V. 16. Τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, add. καὶ βραχίων τοῦ Κυρίου τίνι ἀπεκαλύφθη, ex Isa. liii. 1.

Cap. xv. 19. Ἐξομολογήσομαί σοι ἐν ἔθνεσι. add. Κύριε, Chrysost. Vulg. ex Ps. xviii. 49.

2 Cor. ix. 9. Ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα, Vulg. add. τοῦ αἰῶνος, ex Ps. cxii. 8.

Aliquando in his variis lectionibus desunt quædam quæ in N. Test. occurrunt, quia apud LXX. Interpretes non extant, ex. gr.

Rom. xi. 34. Τίς γὰρ ἔγνω νοῦν Κυρίου, d. γὰρ, Clem. Al. Ita Isa. xl. 13.

Cap. xv. 11. Καὶ ἐπαινέσατε αὐτὸν, d. καὶ, Chrysost. Ita. Ps. cxvii. 1.

1 Pet. i. 24. Καὶ ὁ ἄνθος αὐτοῦ, d. αὐτοῦ, Œcumen. Ita Isa. xl. 7.

Insigne hujus rei exemplum exhibet Basilius, is enim post hæc verba Dom. Joh. xii. 39, "Propterea non poterant credere, quia iterum dixit Isaias," ea quæ sequuntur allegat non prout apud Johannem extant, active τετύφλωκεν καὶ πεπώρωκεν, sed passive τετύφλωνται αὐτῶν οἱ ὀφθαλμοὶ καὶ πεπώρωται ἡ καρδία, ex Isa. vi. 9, tom. i. contra Eunom. lib. v. p. 782.

SECTIO UNDECIMA.

In quod, in alio evangelista, aliis verbis exprimitur, sexcenties in locis pro varianti lectione proponitur: hic autem observatu dignum videatur,

1. Multoties rem plane incertam esse, nulloque niti solido fundamento Millii de hisce conjecturam, v. g. Marci vi. 12. Sed apud Millium legimus "Ex Ammonii Monotessaro apud Zacharium Chrysopol. (seculi 12mi monachum, potius quam episcopum, recte notat Zegerus) hæc Marci non esse, sed ex Matthæo huc transponi, quemadmodum alias alia;" quo Monotessaro non obstante, agnoscunt hæc verba Hieronymus, Theophylactus, versiones ad unam omnes. Et quanquam Millius bis centies pronuntiaverit "hæc et illa alterius esse, non ergo hujus evangelii, non tamen video quid impediat quo minus eadem in duobus aut tribus evangeliis obtineant, immo ex Eusebii canone id usitatius contigisse certissimum est.

2. Observandum id quod patres, librarii, ac scriptores, ex aliis evangeliis adjecerunt, sæpius additamenti potius quam variæ lectionis speciem adhibere.

Observandum, tertio, hæc, si ex aliis evangeliis certo certius adjecta essent, nihil de s. scripturis inde minui, nec iis quicquam adjicere, sed tantum ea quæ in evangeliis certo certius conscripta sunt, eundemque plerumque sensum exigunt, locis non suis apponere; quibus præmissis, exemplum unum aut alterum in medium adducam.

Matt. iii. 11. Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, v. l. ἄξιος τὸν ἱμάντα τοῦ ὑποδήματος λῦσαι. "E reliquis evangeliis," hic Millius: in quorum tamen nullo hæc verba ῥήτως inveniuntur. Vide Marc. i. 7. Luc. iii. 16. Joh. i. 27.

V. 17. Φωνὴ—λέγουσα οὗτός ἐστιν ὁ υἱός, v. l. λέγουσα πρὸς αὐτὸν, σὺ εἶ ὁ υἱός, Marc. i. 12. Luc. iii. 22.

Sed non est cur in hisce immoremur, in quibus ipse Millius, in capite fere quolibet, exempla perhibet.

Porro permulta inter variantes lectiones congessit Millius, quæ tantum unius epistolæ verba ad alteram adjiciunt, adeoque assumenta verius quam variæ lectiones dici possint. Ostensum enim est libri primi sectione sexta, familiare nimis patribus fuisse loca multa, præsertim sensu et scopo convenientia, in unum congere: v. g.

Rom. xii. 2. Εἰς τὸ δοκιμάζειν ὑμᾶς τι τὸ θέλημα Θεοῦ, Chrysost. Œcum. post ὑμᾶς addunt τὰ διαφέροντα, ex Phil. i. 10.

V. 17. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. Polycarp. ἐνώπιον Θεοῦ, καὶ ἀνθρώπων,—οὐ μόνον ἐνώπιον τοῦ Θεοῦ, ἀλλὰ καὶ ἐνώπιον τῶν ἀνθρώπων, multi, ex 1 Cor. viii. 21.

Cap. xiv. 11. Ἐμοὶ κάμψει πᾶν γόνυ, v. l. add. ἐπουρανίων, καὶ καταγείων, καὶ ἐπιχθονίων, ex Phil. ii. 11.

Cap. xvi. 26. Post διὰ γραφῶν προφητικῶν, addit Origenes, καὶ τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ex 2 Tim. i. 10. Mill. vel ex 2 Thess. ii. 1.

1 Cor. i. 23. Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Orig. lib. 1 contra Cels. p. 12, Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον, ex cap. ii. 2.

Cap. iv. 16. Μιμηταί μου γίνεσθε, Vulg. Chrysost. alii καθὼς ἐγὼ Χριστοῦ, ex cap. xi. 1.

iii. 18. Μηδεὶς ἑαυτὸν ἐξαπατάτω, v. l. add. κενοῖς λόγοις, ex Eph. v. 6.

xiv. 33. Ὡς ἐν πάσαις ταῖς ἐκκλησίας τῶν ἁγίων, v. l. add. διδάσκω, ex cap. iv. 17.

xvi. 15. Οἴδατε τὴν οἰκίαν Στεφανᾶ, add. v. l. ex v. 17, καὶ Φορτουνάτου, καὶ Ἀχαικοῦ.

2 Cor. iv. 4. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, v. l. add. τοῦ ἀοράτου, ex Col. i. 15.

Cap. xii. 3. Ἕως τρίτου οὐρανοῦ. Clem. Al. κἀκεῖθεν εἰς παράδεισον, ex v. 4.

V. 14. Ἰδοὺ τρίτον, addunt multi τοῦτο, ex cap. xiii. 1.

Eph. iii. 8. Ἐμοὶ τῷ ἐλαχίστῳ πάντων τῶν ἁγίων, v. l. add. ἀποστόλων, ex 1 Cor. xv. 9.

Cap. iv. 17. Μαρτύρομαι ἐν Κυρίῳ, v. l. add. ἐνώπιον τοῦ Θεοῦ, ex 2 Tim. iv. 1.

Col. i. 23. Ἐγὼ Παῦλος διάκονος, add. Alex. κῆρυξ καὶ ἀπόστολος, ex 1 Tim. ii. 7.

Cap. iii. 10. Οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, v. l. add. ἄρσεν καὶ θῆλυ, ex Gal. iii. 28.

V. 17. Add. ex Eph. v. 21, ἐπιτασσόμενοι ἀλλήλοις ἐν φόβῳ τοῦ Θεοῦ.

V. 23. Ὡς τῷ Κυρίῳ, Clem. Alex. δουλευοντες, ex Eph. vi. 7.

Phil. iii. 6. Κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, v. l. add. Θεοῦ, ex Gal. i. 13.

1 Thess. iv. 16. Ἐν σάλπιγγι, add. Chrysost. alii, τῇ ἐσχάτῃ, ex 1 Cor. xv. 52.

1 Tim. ii. 8. Χωρὶς διαλογισμοῦ, Clem. Al. διαλογισμῶν πονηρῶν, ex Jac. ii. 4.

vi. 12. Ὡμολόγησας τὴν καλὴν ὁμολογίαν, add. Chrysost. ἐπ' ἐλπίδι ζωῆς αἰωνίου, ex Tit. i. 2.

2 Tim. i. 7. Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δουλείας, add. Clem. Alex. πάλιν εἰς φόβον, ex Rom. viii. 15.

Cap. iv. 5. Κακοπάθησον, add. Cod. Alex. ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ, ex cap. ii. 5.

Tit. i. 10. Ἀνυπότακτοι v. l. add. ἐργάται ὀλέθριοι, ex 2 Cor. xi. 13.

Cap. ii. 5. Ἵνα μὴ ὁ λόγος Θεοῦ βλασφημῆται, v. l. καὶ διδασκαλία, ex 1 Tim. vi. 1.

V. 15. Ταῦτα λάλει, v. l. καὶ δίδασκε, ex 1 Tim. iv. 11.

Heb. iv. 10. Κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, Chrysost. add. πάντων, ex v. 4.

Cap. ix. 14. Θεῷ ζῶντι, Chrysost. C. Alex. καὶ ἀληθινῷ, ex 1 Thess. i. 9.

1 Pet. v. 6. Ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, v. l. addunt ἐπισκοπῆς, ex cap. ii. 12.

Pauca his adde in quibus textus ex aliarum epistolarum lectione aliquantulum mutatur.

Phil. ii. 14. Χωρὶς γογγυσμῶν, v. l. ὀργῆς, ex 1 Tim. ii. 8.

Col. iii. 9. Πάλαιον ἄνθρωπον σὺν ταῖς πράξεσιν, Clem. Al. ἐπιθυμίαις αὐτοῦ, ex Eph. iv. 22.

Cap. i. 18. Ὅ ἐστιν ἀρχὴ, Chrysost. alii, ἀπαρχὴ, ex 1 Cor. xv. 20.

2 Tim. ii. 22. Μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, v. l. πάντων τῶν ἁγαπώντων, ex Eph. vi. 24.

Heb. x. 1. Οὐδέποτε δύναται, Theodoret, δύνανται, ex v. 11.

Jac. ii. 25. Ἀποδεξαμένη τοὺς ἀγγέλους, v. l. κατασκόπους, ex Heb. xi. 31.

SECTIO DUODECIMA.

Unicum jam superest quod me ad operis hujus finem perducet, nempe ut respondeam objectionibus pseudo-catholicorum textus Græci αὐθεντίαν ex variis hisce lectionibus impugnantium, et scepticorum qui s. scripturæ certitudinem eadem de causa diminutam, et pene nullam esse pronunciant.

Decrevit Synodus Tridentina, ut ea ipse vetus et Vulgata editio, quæ longo tot seculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur, et ut nemo illam rejicere quovis prætextu audeat, vel præsumat. In hujus decreti subsidium, longo agmine procedunt pontificii, pro editionis Vulgatæ præ Græcis N. Fœderis codicibus authentia, tanquam pro aris et focis, militantes (quod tamen hoc synodi decretum minime postulare discernunt peritiores pontificii). Palmam cæteris præripuit Morinus, is enim Exercitationum Biblicarum parte secunda, summa contentione, omnibusque ingenii viribus illud molitur, ut labefactata N. Fœderis originalis textus auctoritate, sola versio Vulgata, utpote ad codices Græcos hodiernis nostris meliores composita, pro vera et authentica habeatur. Huic Millius, qui in priore Prolegomenωn parte Morini causam adstruxisse videatur, hic strenue eidem semet opponit.

Argumento etenim primo Morini ex patrum Latinorum et Græcorum testimoniis deducto, accurate Millius respondet, testimonia in medium producta non tantum diligenter expendit, iisque responsum plenum justumque adhibet; sed etiam insuper agnoscit, Prol. p. 139, se, cum Morino, olim errasse; et p. 140, Morino deducto, hallucinatum esse: "verum in aliam sententiam (inquit) me duxit longior dies, eamque plane contrariam."

Secundum argumentum depravationis Græci textus colligit Morinus ex magna lectionum varietate, quam in exemplaribus Græcis observarunt H. Stephanus aliique hæretici, quas ad bis mille sexcentum sexaginta, iniquo calculo, extendit. Respondet Millius: "Varietates hasce lectionum, quibus auctoritatem Græci textus tantopere labefactatam ait, istas, inquam, quas ex sexdecim exemplaribus extraxit H. Stephanus, aliasque multo adhuc plures, quas alii post eum ex impressis pariter, et MSS. libris coacervarunt, adeo non eripere Græco textui suam certitudinem, ut contra, haud certius ad genuinam et archetypam apostolorum dictionem perveneris, quam ex hujusmodi collationum συλλογαῖς sive collationibus Græcorum codicum." His autem pro instituti sui ratione prælibatis, sic pergit; "Providentia Dei hactenus invigilatum est, ne in articulis fidei, aliisque ad summam fidei facientibus laberentur librarii. In his enim codices omnes conveniunt, et si forte locus aliquis, qui summi momenti esse videtur, uni, alteri, seu etiam pluribus codicibus exciderit (id quod non nisi in uno loco factum est quod viderim) idem tamen quoad sensum alibi inculcatus occurrit; ut proinde nusquam inde periclitetur Christiana veritas: in locis autem, qui in articulis fidei omnibus plene conveniunt, certe ex qua de iisdem articulis judicetur, regula deesse non potest."

Porro de variantibus hisce Stephani Bezæque lectionibus, id imprimis notatu dignum est, eas fere omnes ex Græcis occidentalis ecclesiæ codicibus depromptas esse, quos quidem a scriptoribus linguæ originalis insciis conscriptos fuisse, et juxta versionem veterem Vulgatam emendatos, seu verius mutatos, fuisse ex Simonio didicimus, eosque adeo inidoneos prorsus esse ex quibus codices primævi, Adamantii, Pierii, Pamphili, Eusebii, cura ad codicum probatissimorum et forte originalium textum emendati, et in bibliothecis diligenter custoditi, ut textus hodiernus cum iis codicibus potissimum consentiens corrigeretur.

3. Ex argumentis hisce aliisque pontificiorum mediis, quibus Vulgatam versionem integritati suæ restituere Sixti Quinti, Clementis Octavi, Lovaniensium, Lucæ Brugensis, et aliorum opera aggressi sunt, de codicum multorum collatione, multa,—de ecclesiæ testimonio ne verbum quidem occurrit; unde pronum est colligere haud alia media ad Vulgatæ versionis αὐθεντίαν stabiliendam pontificiis superesse, quam quæ nobis pariter cum illis conveniunt ad textus originalis integritatem stabiliendam, nullumque in his emendationibus ecclesiæ sive testimonio sive judicio locum esse posse, sed criticorum studio, et industriæ in codicibus comparendis, in versionum collatione, patrumque scriptis evolvendis, rem totam committendam esse.

Denique argumentum Morini bene impugnat Millius, comparatione adhibita inter textum Græcum et versionem Vulgatam. "Cum enim ob lectionum varietatem, textum Græcum incertitudinis postulaverit Morinus, annon expectares (inquit) jure merito ut versionem, quam in hujus locum substituit, ab eadem lectionum varietate, pura, et integra conservata esset? et tamen eadem illa in exemplaribus Vulgatæ, quæ in Græcis nostris apparet lectionum varietas, ut liquet ex Stephanicis et Plantinianis Latinorum Bibliorum editionibus, immo etiam post recognitam jussu Sixti Quinti, et Clementis Octavi, versionem hanc, Lucos Brugensis conscripsit libellum variantium ejus lectionum. Hinc autem manifesto sequitur Vulgatam versionem pro authentica haberi non posse, nisi textui Græco eadem authentia concedatur.

"Ex iis insuper quæ in secundo libro scripsimus, et quæ non modo ab evangelicis, sed etiam a pontificiorum doctissimis, et in his rebus maxime versatis, in confesso sunt, nempe in hoc variantium lectionum cumulo inveniri nihil, quod vel articuli ullius fidem, vel morum regulam corrumpat mutetve, certum atque exploratum est, contra scepticorum strepitus, lectiones hasce variantes non posse s. scripturæ regulam vel imperfectam relinquere, vel dubiam. Rem paucis expediam lectiones hasce, quæ etiam levioris momenti esse videbantur, ea, qua potui, diligentia excussi, et examini subjeci: ostendant, si possint, aliquid, quod hanc fidei nostræ normam, aut dubiam, aut suspectam reddat: hoc autem si fieri nequeat, desinant tandem apertæ, et præ oculis eorum positæ, veritati repugnare, et vanis clamoribus aures nostras obtundere."

APPENDIX.

Continens:

1. Catalogum variantium locorum ipsius Millii.
2. Specimen Italicæ versionis, qualis, ante Hieronymo castigationem, extabat, ex lectionibus spuriis, deficientibus, aut redundantibus, quæ in Hilarii Diac. commentariis in epistolas D. Pauli adhuc reperiuntur.

Millius ἑαυτὸν τιμωρούμενος· sive specimen quorundam locorum, in quibus Millius sententiam suam mutat, et sibi ipse contradicit.

"Matt. iii. 11, καὶ τῷ πυρὶ, constat patres Hieronymum, Hilarium, Cyprianum, Theodorum Heracleot. Macarium Ægyptium, Cyrillum, Origenem, Justinum M. (adde Athanasium, tom. i. p. 606, Basilium, tom. i. p. 790, Cyrill. Alex. tom. i. p. 197), interpretes Arab. Pers. Æthiop. etiam vetustiss. Copt. ac Syr. exemplaria quamplurima MSS. antiquiss. Cant. Vulg. denique versionem, sub apostolicis fere temporibus concinnatam, agnovisse καὶ πυρὶ, ut de recepta lectione minime dubitandum sit:" ita Millius hic. Atqui Prol. p. 65, col. 2, "Illud καὶ πυρὶ utcunque lectum in Vulg. jam olim ante tempora Cypriani, Syri, item nescio an (et fere ab initio) et citatum ab Origene, tanquam Matthæi, irrepsit ex evangelio Lucæ, seu etiam in textum tam Lucæ, quam Matthæi."

"Matt. v. 4, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, ista omissa initio forte quod superflua visa sunt." Ita Millius in locum, ergo Matthæi verba hic omissa sunt. Sed Prol. p. 42, col. 1, "Lucæ sunt non ergo Matthæi." Vide Append. p. 2, col. 2.

Matt. xiv. 3. Διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου.] Decst Φιλίππου, Cant. Vulg. "Sed cum hic exemplaria MSS. universim (una cum versionibus vetust. Syr. et Copt.) probatiora pleraque apud Lucam, apud Marcum omnia (immo ipsum Cant. ut et Vulg. Goth. Copt. Syr.) nomen hoc retineant, non est quod expungatur." Ita Millius hic. At Prol. p. 42, col. 2, "Interjectum Φιλίππου Marci est, cui moris, in historiolis ipsi cum Matthæo communibus, circumstantias quasdam insigniores, ab altero isto haud memoratas, adjicere, quomodo hic nomen mariti Herodiadis."

Cap. xv. 4. Ἐνετείλατο λέγων.] V. l. εἶπε, Cant. Copt. Syr. Æthiop. Vulg. Iren. e Marco. Ita hic Millius.—Sed Prol. p. 42, col. 1, "Scholion ἐνετείλατο λέγων εἶπε, diu est cum genuinam extrusit lectionem suspectamque ipsam reddidit, seu ex Marco sumptam, quod et nos olim putavimus."

Cap. xviii. 35. Τὰ παραπτώματα αὐτῶν.] Desunt in Cant. Barb. Vulg. Hieron. Arab. Æthiop. "Sed cum plerique omnes cod. Græci, Chrysost. Theophylact. Syr. Pers. retineant, non est quod omittatur." Ita Millius hic. Sed Prol. p. 121, seq. "τὰ παραπτώματα αὐτῶν irrepserunt e margine," fide Æthiop. Cant. Arab. Vulg. Hieron. Luciferi Calarit.

Cap. xxv. 1. Εἰς ἀπάντησιν τοῦ νυμφίου.] V. l. τοῦ νυμφίου, καὶ τῆς νύμφης, Cant. Vulg. Syr. Pers. "Sed cum nec exemplaria MSS. nec e patribus Hieronymus, Hilarius, Chrysost. aut Orig. quantum ex commentariis assequi licet, agnoscant, pro additamento plane habendum est."—Ita hic Millius. Sed Prol. p. 133, col. 2, "τοῦ νυμφίου καὶ τῆς νύμφης, Cant. sic et Vulg. Syr. ac Latini (N. B.). Nec dubito quin ita Matthæi interpres. Sed quod infra de sponsi solius accursu fit mentio, neque nisi sponsi duntaxat occursus memoretur, in posterioribus cod. delebant illud καὶ τῆς νύμφης Græci ceu perperam ab antiquis additum."

Ibid. cap. xxviii. 9. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.] "Desunt hæc Vulg. Chrysost. Hieron. August. incuria scribarum, inquit Erasmus, sed eorum licentiæ potius dandum forte, quod cum sequentia a conjunctione incipiant, totum hoc quod interjicitur, ceu non necessarium prætermiserint." Sunt ergo hæc Matthæi sive incuria sive licentia scribarum prætermissa. Sed Prol. p. 83, col. 2, "Hæc omnia scholiastæ alicujus sunt de sermonis cohærentia plus satis soliciti."

Marc. ii. 1. Δι' ἡμερῶν.] "Octo legunt Latini codices aliqui, citra non Græcorum modo codicum fidem, sed et Latinorum plerumque omnium." Ita Millius hic. Sed Prol. p. 44, col. 1, "Græca procul dubio erant δι' ἡμερῶν, et sic evangelista."

Marc. v. 1. *Εἰς τὴν χώραν τῶν Γαδαρηνῶν.*] v. l. *Γερασηνῶν.* "Sed cum Cod. Alexandrinus et Syr. receptam lectionem retineant, et Lucas, cui in describendis historiis noster evangelista fere consonat, Gadarenos vocet, *Γαδαρηνῶν* hic omnino legendum arbitror." Sed Prol. p. 95, col. 1, inter genuinas lectiones *Γεργεσηνῶν* enumeratur.

Marc. xi. 10. *Ὡσαννὰ ἐν τοῖς ὑψίστοις.*] "Orig. *εἰρήνη*, memoriæ lapsu, ut opinor, et cum Marci verbis Lucæ ista confundens, cap. xix. 38, *εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.*" Ita hic Millius. Sed Prol. p. 101, col. 2, "Apud Marcum *εἰρήνη ἐν τοῖς ὑψίστοις*, legebat Origenes, idque non ex lapsu memoriæ, quod nos olim putavimus, sed ad fidem codicis probi: hinc Lucam, qui ad Marci verba se fere accommodat, traduxisse puto suum illud *εἰρήνη ἐν οὐρανῷ*.

Luc. ii. 14. *Ἐν ἀνθρώποις εὐδοκία.*] "Qui sic legunt, rectam lectionem amplectuntur." Ita hic Millius. Sed Prol. p. 64, col. 2, "*ἐν ἀνθρώποις εὐδοκίας* omnino recte." Vide annotata nostra in Millium hic.

Cap. vi. 26. *Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες.*] "*Τὸ πάντες* omnino legendum arbitror, addendi causa nulla est, tollendi aliqua:" et tamen prol. p. 126, col. 2, "*ὑμᾶς* et *πάντες* irreptitia sunt." Vide hic etiam annotata nostra in Millium.

Luc. vii. 11. *Καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί.*] "Deest *ἱκανοὶ* Vulg. Syr. omissum primum, de industria, ni fallor, ab iis qui per *μαθητὰς* hic apostolos intellexere, non item assiduos quosvis Christi sectatores." Ita hic. Sed Prol. p. 44, col. 1, "*ἱκανοὶ* irrepsisse videtur ex v. 12, certe discipulos duodecim neutiquam *μαθητὰς ἱκανοὺς* vocasset evangelista, scriptor imprimis accuratus." Vide reliqua annotatis nostris hic ad Millium.

Cap. ix. 54. *Ὡς καὶ Ἠλίας ἐποίησε.*] Desunt hæc in Barb. 1, Eph. Vulg. "sed habent, præter exemplaria Græca fere omnia, Syr. Arab. Pers. Æthiop. Goth. et Tertull. (N. B.) ut credibile sit in Latinis ab aliquo expunctum, qui verebatur ne locus hic Marcioni faveret, inquit Grotius." Ita Millius hic. Sed Prol. p. 44, col. 1, "Sequentia *ὡς καὶ Ἠλίας ἐποίησε*, quæ sententiam Jacobi et Johannis tam insigniter illustrant, ad marginem libri a studioso quopiam adscripta fuisse commentarii loco, indeque transisse in corpus textus, res ipsa clamat——Cæterum a Tertulliano lecta fuisse hæc, quod olim in notis nostris affirmavimus, non ita liquidum."

Cap. xix. 41. *Ἐκλαυσεν ἐπ' αὐτῇ.*] "Non extitisse verba ista suo tempore in publice receptis exemplaribus testatur Epiphanius. Verba ejus digna sunt quæ notentur, ait Grotius," &c. Ita hic. Sed Prol. p. 146, col. 2, "*ἔκλαυσεν ἐπ' αὐτῇ* notat (Grotius) (quod et nos in editione nostra ipsius vestigia intrepide secuti) Epiphanii tempore comma hoc haud extitisse in publice receptis exemplaribus, verum ad pericopen de sudore sanguineo, cap. xxii. 43, 44, respicit Epiphanius." Vide de his plura, Prol. p. 76, col. 1, "Act. ii. 47, *ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό*, sic Alex. Barb. 1, Vulg. et certe D. Lucas supra dicit *πιστεύοντας* fuisse *ἐπὶ τὸ αὐτό*, hic Dominum addidisse quotidie *σωζομένους ἐπὶ τὸ αὐτό*," Prol. p. 158, col. 2. At vero Append. p. 37, col. 2, "Illud *ἐπὶ τὸ αὐτὸ δὲ* (quod revera capitis sequentis est) capiti huic adnexum arbitror, quod in plurimis MSS. libris post verba *ἐπὶ τὸ αὐτὸ δὲ* notetur minio *ἀρχή*, seu principium lectionis: hac enim de causa factum videtur, quod *ἐπὶ τὸ αὐτό*, quod initium lectionis præcedebat, in capitis præcedentis finem conjecerint scribæ, dele ergo Alex. Barb. 1, Vulg." Vide etiam annotata Millii in locum.

Act. viii. 37.] "Deest comma 37 in MSS. fere viginti, ——certe prætermissum in exemplaribus tot MSS. probatis ac vetustissimis ex incuria vel etiam fraude scribarum, plane incredibile est: dicendum potius in supplementum historiæ adnotatum primum hoc, ut et alia in libro Act. Apost. haud pauca, a studioso quopiam ad marginem libri, ac assumptum mox in contextum a librariis, idque sane a primis Christianismi seculis, legant siquidem Vulg. Iren. Cyprian." &c. Ita hic Millius. Sed Prol. p. 40, col. 2, "etiam hunc versiculum pro injectitio olim a nobis habitum, lectum ab Irenæo constat, lib. iii. cap. 12, et ad *αὐθεντίαν* ejus stabiliendam haud parum conferunt Vulg. Tertull. (nam et hunc, contra quam antehac sentiebam pericopen hanc legisse) Cyprian." quibus antea non obstantibus, comma hoc pro injectitio habuit.

Cap. v. 36. *Ὣι προσεκολλήθη.*] "V. l. *προσεκλίθη*, Alex. Pet. Cyril. *προσεκλήθη*, quod ex priore lectione natum suspicor, librariis, quod passim fit, *η* pro *ι* scribentibus." Sed Prol. p. 120, col. 1, *ᾧ προσεκλήθη* inter genuinas lectiones ponitur, cujus explicatio est *προσεκολλήθη*.

Cap. xv. 20. *Τοῦ πνικτοῦ.*] "Desunt Iren. Tertull. Cyprian. Hieron. August. Ambros. Eucherio: cæterum retinent Græca quæ viderimus omnia, excepto uno Cant., versiones omnes, etiam Vulg. Origenes, patres, ac tractatores Græci universim, ac proinde minime solicitandum arbitror." Idem vero Millius, Prol. p. 45, col. 2, iisdem Latinis Pacatiano et Fulgentio in medium prolatis, hæc habet, "certe medium *καὶ τοῦ πνικτοῦ* ipsius Lucæ non est, sed Christianorum vetorum," &c.

Cap. xviii. 7. *Εἰς οἰκίαν τινὸς ὀνόματι Ἰοῦστου.*] V. l. *Τίτου*. App. p. 42, "Lectionem istam quod attinet *Τίτου* genuinam esse arbitror, *Ἰοῦστου* vero additum ex interpolatis Latinis interpretis Vulg." Sed Prol. p. 44, col. 2, "Studiosus aliquis ex fide, vel traditione istius seculi viri hujus cognomento, indeque enim aliud *Ἰοῦστος* nomen ipsum adposuit ad marginem, nempe Titum, quod quidem admisit haud ægre interpres in suam versionem."

Rom. i. 31. *Ἀσπόνδους.*] "Deest Clar. Ger. Colb. 7, Lucifer Calarit. Hilar. Gildæ, prætermissum ideo putarim, quod præcedat vox ejusdem, ut putabant, significationis *ἀσυνθέτους*." Sed Prol. p. 46, col. 1, "intrusum videtur in hunc locum ex 2 Tim. iii. 3."

1 Cor. xv. 47. *Ὁ Κύριος ἐξ οὐρανοῦ.*] "Imprudentes librarii vocem hanc *ὁ Κύριος*, e codice Marcionitarum in exemplarium aliquorum marginem clam transfusam, in contextum admisere, idque jam olim ante tempora Tertulliani tum enim manavit, uti videtur, corruptela hæc passim in cod. Græcos." Sed Prol. p. 139, col. 2, hæc habet, "Auctoritate Tertulliani, probat Morinus in Græcis nostris, 1 Cor. xv. 47, irrepsisse vocem *Κύριος*, ex Marcionis hæretici *ἀποστολικῷ*, quod idem et nos affirmavimus in adnotatis in hunc locum. Verum in aliam sententiam traxit longior dies, eamque plane contrariam, nempe in *ἀποστολικὸν* illud introductum fuisse *Κύριος* ex libris catholicorum." Vide supra, p. 36.

2 Cor. ix. 4. *Ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.*] "*Ἐν τῇ ὑποστ. ταύτῃ*, codex mendosus quem secutus est Æthiops, omisso *τῆς καυχήσεως*." Sed Prol. p. 48, fide mendosi hujus cod. inter alios hic memoratos "*τῆς καυχήσεως*, accessit commentarii loco ex cap. xi. 17 hujus epistolæ."

Gal. iv. 14. *Καὶ τὴν πειρασμόν μου.*] "Latini omnes, teste Esthio, legunt *ὑμῶν*, quod sane sensum parit duriusculum ac coactum nimis quam ut probem." Ita hic Millius. Sed Append. p. 53, col. 1. "Pro istis lege atque hanc lectionem (ut et duriusculas, et in speciem absurdas, plerasque omnes N. B.) genuinam esse censeo."

Eph. iii. 14. *Πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*] Rejicit hic Millius testimonium Hieronymi dicentis "hæc subnotata esse additamentum codicum Latinorum." "Nimirum cum a patre denominatam velint interpretes fere omnes *πατριὰν* istam *ἐν οὐρανοῖς καὶ ἐπὶ γῆς*, de qua apostolus in versu prox. hinc omittendi ista *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, arreptam primam occasionem arbitror, ne sc. admissis iis, ad Christum *πατριὰ* ista, seu ad originem referri forte intelligeretur." Sed idem Millius, Prol. p. 84, col. 2, inter genuinas Chrysost. lectiones recenset *πρὸς τὸν πατέρα* simpliciter, reliqua habet pro additamentis ex fide Hieronymi, Hilarii D. Æthiopis, Chrysost. Theophylacti, quos omnes hic rejicit.

Cap. v. 30. *Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.*] "Desunt in Alex. Æthiop. At vero cum in aliis omnibus extent, non est quod de textus sinceritate hoc loco dubitemus." Ita hic. Sed Prol. p. 69, col. 2, "Methodius qui codice usus est probo, hæc omittit. Ita Alex. Æthiop. Quæ ad marg. adscripta, ut videtur, ex Gen. ii. 23, in textum intruserunt scribæ."

1 Thess. iii. 2. *Καὶ συνεργὸν ἡμῶν.*] "Recte hic omnia, nihil mutandum." Ita hic Millius. Sed Prol. p. 123, col. 2, "Media *καὶ συνεργὸν ἡμῶν* irrepsere e margine, ubi posuerat ista adnotator quispiam, ex Rom. xvi. 21, Vulg. Alex." quos utrosque antea rejecit.

1 Tim. vi. 5. *Παραδιατριβαί.*] "Cod. plurimi, C. Alex. Clem. Al. Gr. scholia omnia legunt *διαπαρατριβαί*. Sed placet Vulgatam *παραδιατριβαὶ*," et in Append. p. 54, col. 2, lege quod "omnino placet, non aliter legebat in codice suo Vulg. interpres." Sed Prol. p. 61, col. 1, "placet *διαπαρατριβαί*," ob eosdem auctores, et *παραδιατριβαί*, inquit "notatum forte ab aliquo ad marg. animi causa, ceu elegantius transiit in alterius locum."

19. *Τῆς αἰωνίου ζωῆς.*] "V. l. *τῆς ὄντως*, Vulg. Syr. Æthiop. Hilarius D. Hieron. G. Nyssen. interpretamentum vetus," quo vita æterna describitur, sed Prol. p. 77, col. 1, eosdem auctores allegans, ait "*αἰωνίου* in editis irrepsit ex v. 12 hujus cap."

2 Tim. ii. 10.] "*Μετὰ δόξης αἰωνίου*, cœlesti, Vulg. et ex eo Latini, ex errore Gr. exemplaris cujusdam, ut videtur, in quo pro *αἰωνίου* scriptum erat contractim *οὐνίου*." Sed Prol. p. 49, col. 1, "*μετὰ δόξης οὐρανίου*, nescio an recte, contra quam olim putaveram facili mutatione *οὐρανίου*, quod in MSS. libris contractim fere scriptum *οὐνίου*, sciolus fecerit quispiam *αἰωνίου*."

Heb. x. 2. *Ἐπεὶ οὐκ ἄν.*] "V. l. *ἐπεὶ ἄν*, Vulg. Syr. Æthiop. Theodoret. Photius: mihi quidem illud *ἐπεὶ ἄν* maxime arridet, tanquam apostoli scopo omnino congruum." Sed Prol. p. 131, col. 2, "*ἐπεὶ οὐκ ἄν* utpote obscurum maxime probo."

Cap. xii. 18. *Ψηλαφομένῳ ὄρει.*] "Omittunt *ὄρει* Syr. Æthiop. Clar. Ger. Sed cum retineant plerique omnes codices Græci, et vero antithesin quæ accedit inter montem Sina et montem Sion, hic præ oculis habeat apostolus, necesse est legamus." Sed Prol. p. 105, col. 2, "Desunt Alex. Syr. Æthiop. Chrys. et Vulg, et certe *ὄρει* quod positum est jam post *ψηλαφομένῳ*, in plerisque cod. vix est ut olim prætermiserint scribæ; longe magis suspectum, immo probabile videtur, lectorem quempiam maxime cum hic agatur de sensibili, ac ardenti igne, qui visus erat in monte Sina, posuisse ad oram codicis, seu inter lineas *ὄρει*, ut esset quod alteri *ὄρει*, v. 22, responderet."

2 Pet. i. 12. *Διὸ οὐκ ἀμελήσω.*] "V. l. *μελλήσω οὐ μελλήσω*, mihi omnino placet lectio quæ in impressis." Ita hic. Sed Prol. p. 101, "*διὸ μελλήσω*, ita Suidas, codices probi aliqui: fecit phrasis paullo durior, ut a nonnullis mutaretur in *οὐ μελλήσω*, ab aliis in *οὐκ ἀμελήσω*, quod jam locum habet in longe majori parte codicum."

Cap. iii. 3. *Ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται.*] "V. l. *ἐμπαιγμονῇ ἐμπαῖκται*. Ita MSS. multi, Vulg. Syr. Arab. Æthiop. August. Hieron. et quidem omnino Esthio assentior ita a Petro scriptum esse." Sed Prol. p. 88, col. 2, "Mihi quidem ipsius Petri fuisse videtur *ἐν ἐμπαιγμονῇ*, simpliciter; quod autem hiare videretur oratio, additum a quopiam, ex Epistola Judæ *ἐμπαῖκται*."

Jud. 6. *Ὑπὸ ζόφον.*] "Clem. Al. Pæd. lib. iii. cap. 8, add. *ἀγρίων ἀγγέλων*, codex quem secutus est Lucifer Calaritanus pro *ἀγρίων* corrupte legit *ἁγίων*." Sed Prol. p. 62, col. 1, "*ἀγρίων* perperam pro *ἁγίων*."

Unicum addo in quo ipsa Millii interpretatio contradictionem involvit, viz. in hæc verba *συνήχθησαν Ἡρῴδης τε, καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ*. Act. iv. 27. Inter alia plane ridicula, hæc habet Millius, Prol. p. 104, col. 2, "Certe per *ἔθνη* hic intelligi Judæos (i. e. populum Israeliticum, quibuscum hæ gentes consilium inibant de morte Christi) constat ex v. 25. Nempe respondet hoc loco *ἔθνεσι καὶ λαοῖς* ad illud Davidis supra citatum *ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενὰ*, Psal. ii. 1." Hic autem observandum,

1. Millium fere continuo sententiam suam mutasse Vulgatæ versionis gratia.

2. Non multum tribuendum esse judicio viri adeo a semetipso dissidentis, et de his ipsis variantibus lectionibus sententiam suam postea mutantis, idque aliquoties ob ipsissima illa testimonia, et rationes, quibus antea non obstantibus, se ita sensisse indicaverat.

De lectionibus Hilarii Diaconi in Epistolas Paulinas Romæ receptas, et primo de lectionibus variantibus.

Ep. ad Rom. Observandum hic proœmii loco notasse Erasmum "scribam pro suo arbitratu lusisse, non tantum in argumentis epistolarum exhibendis; sed, uti suspicatur, in ipsis commentariis;" additque Simonius eos qui Latinos patres, qui ante Novi Fœderis librorum emendationem ab Hieronymo adornatam vixerunt, typis mandarunt, scripturas ab iis citatas sæpius editione Hieronymiana adaptasse, nec in hac parte Hilario Diacono pepercisse; unde haud raro contingit ut commentario textus adversetur: cujus indicium sentire mihi videor in capitis hujus primi commate ultimo, ubi textus ita se habet, prout in Vulgato Hieronymi, "Qui cum justitiam Dei cognovissent, non intellexerunt, quoniam qui talia agunt, digni sunt morte;" commentarius vero sequitur in hunc modum, "Usque adeo justitiam Dei cognoverunt, ut non negent hæc omnia quæ faciunt, pœna digna et morte."

Cap. iii. 1. Quid *enim* amplius est Judæo, Gr. *τί οὖν*, Vulg. quid ergo. Centies in Hilario occurrit *enim* pro *ergo*, et vice versa; ita v. 4, est *enim* Deus verax, Gr. *γινέσθω δέ*.

V. 25. Quem proposuit Deus *propitiatorem fidei*, Vulg. *propitiationem per fidem*, Gr. *ἱλαστήριον διὰ τῆς πίστεως*. Ibid. propter *propositum* præcedentium delictorum. Gr. *διὰ τὴν πάρεσιν*, Vulg. propter remissionem.

V. 26. In patientia *Dei*, *ἐν τῇ ἀνοχῇ*. Vulg. in sustentatione.

Cap. iv. 16. Ideo ex fide *secundum gratiam*, ut sit, Gr. *διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν*, Vulg. ideo ex fide, ut secundum gratiam.

V. 17. Ante eum cui *credidisti* Deo, Gr. *κατέναντι οὗ ἐπίστευσε Θεοῦ*, Vulg. ante Deum qui (p. *cui*) credidit.

V. 21. Quia *qui* promisit, Gr. *ὅτι ὃ ἐπήγγελται*. Vulg. quia quæcunque promisit.

Cap. v. 6. *Ut quid enim*; ita et Vulg. Gr. *ἔτι γὰρ*, ib. *peccatores*, Gr. *ἀσθενῶν*, Vulg. infirmi.

Cap. vi. 4. Per *virtutem* patris, Gr. *διὰ τῆς δόξης*, Vulg. per gloriam.

Cap. vii. 5. Hinc *vitia* peccatorum quæ per legem ostenduntur. Gr. *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*, Vulg. passiones peccatorum quæ per legem erant.

V. 13. Quod ergo bonum est mihi, *mors est?* Gr. *τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος*; Vulg. quod ergo bonum est mihi factum est mors?

V. 25. *Gratia Dei*, ita et Vulg. quod Millius in locum rejicit, Gr. *εὐχαριστῶ τῷ Θεῷ*.

Cap. viii. 23. Nos qui *receptaculum* Spiritus habemus, Gr. *ἀπαρχὴν*, Vulg. primitias.

V. 26. Spiritus adjuvat infirmitatem *orationes nostræ*, Gr. *ταῖς ἀσθενείαις ἡμῶν*, Vulg. nostram.

V. 28. *Procedunt*, Gr. *συνεργεῖ*, Vulg. co-operantur.

V. 30. Quos justificavit, hos et *magnificavit*, Gr. *ἐδόξασε*, Vulg. glorificavit.

V. 38. *Confido*, Gr. *πέπεισμαι*, Vulg. certus sum.

Cap. ix. 6. Non *enim* excidit verbum Dei, Gr. *οὐκ οἷον δὲ ὅτι ἐκπέπτωκεν*, Vulg. non autem quod exciderit.

V. 10. Isaac *patrem nostrum*, Gr. *ἐξ ἑνὸς—Ἰσαὰκ τοῦ πατρὸς ἡμῶν*, Vulg. patris nostri.

Cap. xi. 1. Nunquid Deus repulit *hæreditatem* suam? Gr. *τὸν λαὸν αὐτοῦ*, Vulg. populum suum.

V. 25. *Obtusio quædam* ex parte Israel facta est, Gr. *πώρωσις*, Vulg. cæcitas.

Cap. xii. 2. Quæ sit voluntas Dei, *quod bonum*, Gr. *τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν*, Vulg. bona.

V. 11. *Tempori* servientes, Gr. *τῷ Κυρίῳ*, Vulg. Domino.

V. 13. *Memoriis* sanctorum communicantes, Gr. *ταῖς χρείαις*, Vulg. necessitatibus.

Cap. xiii. 1. *Omnibus potestatibus sublimioribus* subditi estote, Gr. *πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*, Vulg. omnis anima potestatibus sublimioribus subdita sit.

Cap. xiv. 14. *Ei plane* qui existimat, Gr. *εἰ μὴ τῷ λογιζομένῳ*, Vulg. nisi ei qui existimat.

V. 23. Qui autem discernit *quid* ederit, Gr. *ἐὰν φάγῃ*, Vulg. si manducaverit.

Cap. xv. 4. Ad nostram *confirmationem*, Gr. *διδασκαλίαν*, Vulg. doctrinam.

V. 30. Ut *solicitudinem impertiamini* mihi, Gr. *συναγωνίσασθαί μοι*, Vulg. ut adjuvetis me.

V. 31. Per voluntatem *Jesu Christi*, Gr. *Θεοῦ*, Vulg. Dei.

V. 32. *Munerum meorum oblatio*, Gr. *ἡ διακονία μου*, Vulg. obsequii mei oblatio.

Cap. xvi. 2. In quibuscunque *desideraverit*, Gr. *ἐν ᾧ ἂν ὑμῶν χρήζῃ*, Vulg. vestri indiguerit.

V. 5. Et *domestica* eorum *ecclesia*, Gr. *καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν*, Vulg. domesticam.

V. 17. *Contra disciplinam*, Gr. *παρὰ τὴν διδαχὴν*, Vulg. præter doctrinam.

V. 19. Volo vos *proficere ut erudili sitis*, Gr. *θέλω δὲ ὑμᾶς σοφοὺς εἶναι*, Vulg. sapientes esse.

V. 24. Ponitur in fine epistolæ, *Gloria Domini nostri*, Gr. *Ἡ χάρις*, Vulg. Gratia.

Epistola Prima ad Corinthios.

Cap. i. Ita ut *nobis* nihil desit. Gr. *ὑμᾶς*, Vulg. vobis

V. 16. *Cæterorum*, Gr. *λοιπόν*, Vulg. cæterum.

Cap. ii. 1. *Mysterium* Dei, Gr. τὸ μαρτύριον, Vulg. testimonium.

V. 4. In *persuasione sapientiæ*, Gr. ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, Vulg. in persuasibilibus humanæ sapientiæ verbis.

V. 11. Quæ *in Deo*, Gr. τὰ τοῦ Θεοῦ, Vulg. quæ Dei sunt.

Cap. iii. 4. Nonne *homines* estis. Ita etiam Vulg. Gr. οὐχὶ σαρκικοί ἐστε, et Græca scholia omnia.

V. 13. Qui *facit hoc opus* manifestus erit, Gr. ἑκάστου τὸ ἔργον φανερὸν γενήσεται, Vulg. uniuscujusque opus manifestum erit.

Cap. iv. 21. In *caritate spiritus* et mansuetudinis, Gr. ἐν ἀγάπῃ, πνεύματί τε πραΰτητος, Vulg. in caritate et spiritu mansuetudinis.

Cap. vi. 2. *In vobis* judicabitur hic mundus, indigne *ergo sunt hujusmodi*, Gr. καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε, Vulg. et si in vobis judicabitur mundus, indigni estis.

Cap. vii. 20. *Frater in quo* vocatus, Gr. ἕκαστος ἐν τῇ κλήσει ᾗ, Vulg. unusquisque in qua vocatione.

Cap. ix. 16. Non est mihi *gratia*, Gr. καύχημα, Vulg. gloria.

Cap. xi. 2. Quod *omnia mea* memoria retinetis, Gr. πάντα μου μέμνησθε, Vulg. per omnia mei memores estis. Ibid. et quomodo *ubique trado*, Gr. καὶ καθὼς παρέδωκα ὑμῖν, Vulg. et sicut tradidi vobis.

V. 14. *Nec* natura, sic etiam Vulg. Gr. ἢ οὐδέ, an *ne?*

Cap. xii. 2. *Simulacrorum forma* euntes, Gr. πρὸς τὰ εἴδωλα τὰ ἄφωνα ἀπαγόμενοι, Vulg. ad simulacra muta euntes.

V. 13. *Potavimus*, Gr. ἐποτίσθημεν, Vulg. potati sumus.

V. 23. *At* quæ, Gr. καὶ ἃ, Vulg. et quæ. Ib. *inferiora*, Gr. τὰ ἀσχήμονα, Vulg. inhonesta.

V. 25. Ἀλλὰ τὸ αὐτό, sed ipsa, Vulg. sed id ipsum.

Cap. xiii. 1. *Unum sum velut* æramentum resonans, Gr. γέγονα χαλκὸς ἠχῶν, Vulg. factus sum.

V. 4. Caritas *magnanima* est, *jucunda* est, Gr. μακροθυμεῖ, χρηστεύεται, Vulg. patiens, benigna.

Cap. xiv. 12. *Prophetetis*, Gr. ἵνα περισσεύητε, Vulg. ut abundetis.

V. 16. *Quis* supplet locum idiotæ? Gr. ὁ ἀναπληρῶν, Vulg. qui supplet.

V. 19. Volo quinque verba loqui *per legem*, Gr. διὰ τοῦ νοός μου, sensu meo.

V. 20. Ut *sensibus* perfecti sitis, Gr. ταῖς δὲ φρεσὶ τέλειοι γίνεσθε, Vulg. sensibus autem perfecti estote.

V. 21. Et *nondum*, Gr. καὶ οὐδ' οὕτως, Vulg. et nec sic.

V. 25. Et *tunc*, Gr. καὶ οὕτω, Vulg. et ita.

V. 27. *Ut* unus, Gr. καὶ εἷς, Vulg. et unus.

V. 34. *Esse in silentio*, Gr. ὑποτάσσεσθαι, Vulg. subditas esse.

V. 33. Non est enim *dissensiones res*, Gr. ἀκαταστασίας ὁ Θεὸς, Vulg. Deus.

Cap. xv. 2. *Quod sermone annunciavi vobis debetis tenere*, Gr. τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, Vulg. qua ratione prædicaverim vobis si tenetis.

V. 5. *Illis* undecim, et sic Vulg. Gr. τοῖς δώδεκα.

V. 10. *Pauper*, Gr. κενὴ, Vulg. vacua.

V. 20. Si enim, Gr. νυνὶ δὲ, Vulg. nunc autem. Ibid. *initium*, Gr. ἀπαρχὴ, Vulg. primitiæ, et sic v. 23.

V. 31. *Pro gloria* vestra, Gr. νὴ, Vulg. per gloriam.

V. 34. Vigilate, *juste* estote, Gr ἐκνήψατε δικαίως, Vulg. evigilate justi.

V. 51. Omnes *quidem resurgemus, non omnes immutabimur;* et sic Vulg. sed non omnes im. Gr. πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα.

Cap. xvi. 6. *Nisi* vos me deducatis, Gr. ἵνα ὑμεῖς, Vulg. ut vos.

V. 9. Magnum et *evidens;* ita etiam Vulg. Gr. ἐνεργής.

V. 23. *Gratiam*, Gr. ἡ χάρις.

Epistola Secunda ad Corinthios.

Cap. i. 6. Sive *exhortationem consequimur*, pro vestra exhortatione, Gr. εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως, Vulg. sive consolamur, pro vestra consolatione.

V. 7. *Quod si* socii estis, Gr. ὅτι ὥσπερ, Vulg. quod sicut.

V. 19. Qui in vobis est, *qui per* nos prædicatus est, Gr. ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, Vulg. qui in vobis per nos prædicatus est. V. 21. *Christus Dominus*, Gr. εἰς Χριστὸν, Vulg. in Christo.

Cap. ii. 10. Ut ne *possideamur* a Satana, Gr. ἵνα μὴ πλεονεκτηθῶμεν, Vulg. ut non circumveniamur.

Cap. iii. 5. Non quod sufficientes sumus *æstimare* aliquid, Gr. λογίσασθαι, Vulg. cogitare.

V. 14. Velamen manet *dum non revelatur*, Gr. μὴ ἀνακαλυπτόμενον, Vulg. non revelatum.

Cap. iv. 4. Ut *non pervideant lumen* evangelii, Gr. εἰς τὸ μὴ αὐγάσαι αὐτοῖς, Vulg. ut non fulgeat illis.

V. 8. Inopiam passi, sed non destituti, Gr. ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, animi pendentes, sed non animo concidentes.

V. 11. *Si ergo* nos qui vivimus, Gr. ἀεὶ γὰρ ἡμεῖς, Vulg. semper enim nos.

V. 16. *Licet si* exterior noster homo, Gr. ἀλλὰ εἰ καὶ, Vulg. sed licet.

Cap. v. 4. Nam *cum*, Gr. καὶ γὰρ ὄντες, Vulg. nam: et V. 8, ad *Deum*, Gr. πρὸς Κύριον, V. ac Dominum.

V. 21. Ut nos *essemus* justitia Dei, Gr. γινώμεθα, Vulg. efficeremur.

Cap. vii. 2. Capaces *estote* nostri, Gr. χωρήσατε ἡμᾶς, recipite nos, Vulg. capite.

V. 6. Qui consolatur, *homines*, Gr. ταπεινοὺς, Vulg. humiles.

V. 14. *In quibuscunque* pro vobis gloriatus. Gr. εἴ τι, Vulg. si quid.

Cap. viii. 4. Cum multis precibus orantes *nostram gratiam, et communionem ministerii quod est in sanctos*, δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς. Vulg. obsecrantes nos gratiam, et communionem—recipere.

V. 8. Vestræ caritatis *bonum* comprobans, Gr. γνήσιον δοκιμάζων, Vulg. ingenium bonum comprobans, potius sinceritatem explorans.

V. 13. Aliis *refrigerium*, Gr. ἄνεσις, Vulg. remissio. Ib. ex *æquitate*, Gr. ἰσότητος, Vulg. æqualitate.

V. 17. Consolationem accepit, Gr. παράκλησιν, Vulg. exhortationem.

V. 29. *Per* Domini gloriam, Gr. πρὸς, V. ad ib. *solicitudinem* nostram. Gr. προθυμίαν ὑμῶν, Vulg. destinatam voluntatem nostram, Gr. vestram.

V. 23. Sive *per* Titum qui est socius, Gr. εἴτε ὑπὲρ Τίτου, sive de Tito (quæritur) est socius, *super fratres nostros apostolos ecclesiarum*, gloria Christi, Gr. εἴτε ἀδελφοὶ ἡμῶν ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ, Vulg. sive fratres nostri (in quæstionem veniunt) sunt apostoli ecclesiarum, gloria Christi.

Cap. ix. 3. Ne *gloria* nostra *qua vos præferimus*, Gr. τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν, Vulg. ne quod gloriamur de vobis.

V. 11. *Si quis* operatur, Gr. ἥτις κατεργάζεται, Vulg. quæ.

V. 12. Officii *ejus*, Gr. ταύτης, Vulg. hujus.

Cap. x. 5. Adversus *cogitationem* Dei, Gr. κατὰ τῆς γνώσεως, Vulg. adversus scientiam.

V. 6. Cum impleta fuerit *abauditio nostra*, Gr. ὑμῶν ἡ ὑπακοή. Vulg. vestra obedientia.

V. 7. Se esse *servum* Christi, Gr. Χριστοῦ εἶναι, Vulg. Christi se esse.

Cap. xii. 1. Gloriari oportet, sed non expedit mihi, Vulg. si gloriari, Gr. Καυχᾶσθαι δὴ οὐ συμφέρει μοι, gloriari quidem non expedit mihi.

V. 11. Nihil minus *feci*, Gr. οὐδὲν ὑστέρησα, Vulg. nihil minus fui.

V. 18. Nunquid *avarus in vos fuit* Titus, Gr. ἐπλεονέκτησεν ὑμᾶς, Vulg. circumvenit vos.

Epistola ad Galatas.

Cap. i. 7. Et volunt *convertere* evangelium; ita etiam Vulg. Gr. μεταστρέψαι, pervertere.

V. 10. Modo enim hominibus *satisfacio*, Vulg. suadeo, Gr. πείθω, obtempero, vide notas nostras.

Cap. ii. 20. Vivit qui in me *est* Christus, Gr. ζῇ δὲ ἐν ἐμοὶ Χριστός. Vulg. vivit vero in me Christus.

V. 11. Quia reprehensus erat, Gr. κατεγνωσμένος ἦν, Vulg. reprehensibilis erat.

Cap. iii. 7. *Cognoscetis*, Gr. γινώσκετε, Vulg. cognoscite.

V. 14. *Benedictionem* Spiritus, Gr. ἐπαγγελίαν, Vulg. pollicitationem.

V. 15. *Tamen* hominis testamentum; et sic Vulg. Gr. ὅμως, certe, utique.

Cap. iv. 6. In corda *nostra*, Gr. ὑμῶν, Vulg. vestra.

V. 7. Non *est* servus; et sic Vulg. οὐκ ἔτι εἶ.

V. 18. Bonum *æmulamini semper*, Gr. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, Vulg. bonum autem æmulari in bono semper.

V. 21. Legem non legistis? Ita etiam Vulg. ἀκούετε, auditis.
V. 28. Vos—filii *estis*, Gr. ὑμεῖς——ἐσμὲν, Vulg. nos sumus.
V. 30. Cum filio *meo Isaac*, Gr. τῆς ἐλευθέρας, Vulg. liberæ.
Cap. v. 8. Suasio hæc non est *a Deo qui vocavit* vos, Gr. ἐκ τοῦ καλοῦντος, Vulg. ex eo qui vocat.
V. 20 ad 23. intel. multa mutantur. V. 15. Et *criminatis*, Gr. κατεσθίετε. Vulg. comeditis.
Cap. vi. 1. *Humilitate* hujusmodi, Gr. καταρτίζετε τὸν τοιοῦτον, Vulg. instruite.

Epistola ad Ephesios.

Cap. i. 6. In laudem *claritatis suæ*, Gr. δόξης τῆς χάριτος αὐτοῦ, Vulg. gloriæ gratiæ suæ.
V. 10. *Et* dispensationem, Gr. εἰς οἰκονομίαν, Vulg. in dispensationem.
V. 11. Secundum propositum *Dei qui universa creavit*, Gr. τοῦ τὰ πάντα ἐνεργοῦντος, Vulg. ejus qui omnia operatur.
V. 19. In *vos* qui creditis, Gr. εἰς ἡμᾶς τοὺς πιστεύοντας, Vulg. nos.
Cap. ii. 3. *Voluptates* carnis, Gr. τὰ θελήματα, Vulg. voluntatem.
V. 4. Qua *misertus est* nostri, Gr. ἣν ἠγάπησεν, Vulg. qua dilexit nos.
V. 11. Memoria retinentes vos *qui*, Gr. διὸ μνημονεύετε ὅτι ὑμεῖς, Vulg. propter quod memores estote, quod vos.
V. 19. Et *incolæ*, Gr. καὶ πάροικοι, Vulg. et advenæ.
Cap. iii. 1. Pro vobis *fratribus*, Gr. τῶν ἐθνων, Vulg. gentibus.
V. 13. *In gloria* vestra, Gr. ἥτις ἐστὶ δόξα ἡμῶν, Vulg. quæ est gloria vestra.
V. 16. *Virtutem* confirmari in Spiritu suo, in interiore homine habitare Christum per fidem, Gr. δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον. V. 17, κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως, Vulg. virtute corroborari per Spiritum ejus in interiorem hominem. V. 17, Christum habitare per fidem.
Cap. iv. 14. *Ad remedium* erroris, Gr. πρὸς τὴν μεθοδείαν, Vulg. ad circumventionem.
V. 19. Et avaritiæ, Gr. ἐν πλεονεξίᾳ, Vulg. etiam in avaritiam.
V. 24. In veritate et justitia, Gr. ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, Vulg. in justitia et sanctitate veritatis.
Cap. v. 4. Quæ *ad rem non pertinent*: sic etian Vulg. τὰ μὴ ἀνήκοντα.
V. 13. Omnia autem *cum objurgantur*: Gr. ἐλεγχόμενα, Vulg. quæ arguuntur.
V. 14. Et *continges* Christum. Gr. ἐπιφαύσει σοι ὁ Χριστὸς, Vulg. illuminabit te Christus.
V. 28. *Suum* diligit *corpus*, Gr. ἑαυτὸν, Vulg. seipsum.
Cap. vi. 11. Stare adversum *nationes*, Gr. πρὸς τὰς μεθοδείας τοῦ διαβόλου, Vulg. insidias diaboli.
V. 14. Loricam *fidei*, Gr. τῆς δικαιοσύνης, Vulg. justitiæ.
V. 22. Ut cognoscat quæ circa *vos* sunt, Gr. ἵνα γνῶτε τὰ περὶ ἡμῶν, Vulg. ut cognoscatis quæ circa *nos* sunt.

Epistola ad Philippenses.

Cap. i. 2. Gratias ago *Domino*, Gr. Θεῷ μου, Vulg. Deo meo. V. 16. *Simpliciter*, Gr. ἁγνῶς, V. sincere.
V. 20. Secundum *contemplationem* meam. Gr. ἀποκαραδοκίαν, Vulg. expectationem.
Ibid. Et in omni *ex certa* fiducia, Gr. ἀλλ' ἐν πάσῃ παῤῥησίᾳ, Vulg. sed in omni fiducia.
V. 26. Ut *gloria* vestra abundet, Vulg. gratulatio, Gr. καύχημα, gloriatio.
V. 27. Pariter cum fide *evangelii* certantes, Gr. συναθλοῦντες τῇ πίστει, Vulg. collaborantes fidei.
V. 28. Vobis autem salutis. Et hoc quia a Deo *donatum* est vobis: Gr. ὑμῖν δὲ σωτηρίας καὶ τοῦτο ἀπὸ Θεοῦ. 29. Ὅτι ὑμῖν ἐχαρίσθη, Vulg. vobis autem salutis, et hoc a Deo. V. 29. Quia vobis donatum est.
Cap. iii. 16. Ut in eo ambulemus. Gr. τῷ αὐτῷ στοιχεῖν κανόνι, Vulg. in eadem permaneamus regula.
V. 21. Qui transfiguravit, Gr. μεταχηματίσει, Vulg. reformabit.
Cap. iv. 8. Quæcunque *magnifica*, Gr. σεμνὰ, Vulg. pudica.
V. 11. *Cognovi*, Gr. ἔμαθον, Vulg. didici. V. 13. *In eo* qui me confortat; sic et Vulg. Gr. ἐν Χριστῷ.

Epistola ad Colossenses.

Cap. i. 12. Qui *vocavit vos*, Gr. τῷ ἱκανώσαντι ἡμᾶς, Vulg. qui dignos nos fecit.
V. 21. Et vos inimicos *consiliorum ejus*, Gr. ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, Vulg. inimici sensu in operibus malis. Ibid. nunc autem reconciliatos, Gr. νῦν δὲ ἀποκατήλλαξεν.
V. 25. Ad implendum verbum Dei *in mysterio*, Gr. πληρῶσαι τὸν λόγον τοῦ Θεοῦ. V. 26. τὸ μυστήριον τὸ ἀποκεκρυμμένον, Vulg. verbum Dei. V. 26. Mysterium quod abscond.
V. 27. Divitiæ majestatis *mysterii Dei*, Gr. μυστηρίου τούτου, Vulg. hujus.
Cap. ii. 2. Mysterii Dei *in Christo*, Gr. τοῦ Θεοῦ καὶ Πατρὸς καὶ τοῦ Χριστοῦ, Vulg. Dei Patris, et Jesu Christi.
V. 5. Et supplens id quod deest *utilitati* fidei vestræ, Gr. καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν, Vulg. et firmamentum ejus, quæ in Christo est, fidei vestræ.
V. 8. *Ambulantes* in illa, Gr. περισεύοντες, Vulg. abundantes.
V. 15. *Ostentavit* in auctoritate; Vulg. traduxit confidentur; Gr. ἐδειγμάτισεν ἐν παῤῥησίᾳ, aperte.
V. 18. Nemo vos *devincat*, Gr. καταβραβευέτω, Vulg. seducat—et superstitione angelorum, Gr. θρησκείᾳ, Vulg. religione. Ib. Ea *quæ videt*, extollens se frustra, inflatus mente, Gr. ἃ μὴ ἑώρακεν ἐμβατεύων εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς, Vulg. Quæ non videt ambulans, frustra inflatus sensu. V. 22. Et *corruptionem* per *abusionem*, Gr. τῇ ἀποχρήσει. Vulg. ipso usu.
V. 23. In simulatione religionis—ad *vexationem* corporis Gr. ἐν ἐθελοθρησκείᾳ—καὶ ἀφειδίᾳ σώματος, Vulg. in superstitione—et non ad parcendum corpori.
Cap. iii. 24. *Retributionem hæreditatis Domini Christi*, cui servitis, Gr. τὸ γὰρ Κυρίῳ Χριστῷ δουλεύετε, Domino enim Christo servitis, Vulg. servite.
Cap. iv. 12. Ut *sitis*, Gr. στῆτε, Vulg. sitis.

Epistola Prima ad Thessalonicenses.

Cap. i. 3. Et *expectationis* spei, Gr. ὑπομονῆς, Vulg. sustinentiæ.
Cap. ii. 2. Ex *certa libertate* ausi sumus, Gr. ἐπαῤῥησιασάμεθα, Vulg. fiduciam habuimus.
V. 6. Cum possemus *honori* esse, Gr. ἐν βάρει, Vulg. oneri esse.
Cap. iii. 2. Et *deprecetur pro* fide vestra, Gr. παρακαλέσαι ὑμας περὶ πίστεως ὑμῶν, consolari vos de fide vestra.
V. 8. Si steteritis in *Christo*, Gr. ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ, V. Si statis in Domino.
Cap. iv. 1. Sicut et ambulatis, Vulg. sic et ambuletis.
Cap. v. 5. Filii *Dei*, Gr. ἡμέρας, Vulg. diei. V. 20. Prophetas, Gr. προφητείας, Vulg. prophetias.

Epistola Secunda ad Thessalonicenses.

Cap. ii. 1. Et nostræ congregationis *in idipsum*, Gr. ἐπ' αὐτὸν, ad ipsum, Vulg. in.
V. 2. Ut non *facile* moveamini, Gr. ταχέως, Vulg. cito.
V. 13. Quia *assumpsit* vos Deus, Gr. ὅτι εἵλετο, Vulg. quod elegerit.
Cap. iii. 16. Pacem semper in omni *loco*, Gr. διὰ παντὸς ἐν παντὶ τρόπῳ, semper, in omni modo, Vulg. pacem sempiternam in omni.

Epistola Prima ad Timotheum.

Cap. i. 15. *Humanus* sermo, et sic cap. iii. 1, Gr. πιστὸς, Vulg. fidelis.
Cap. iii. 3. Non aspersum, Gr. ἀφιλάργυρον, Vulg. non cupidum, sc. nummi.
V. 14. *Quod declaratum est* in carne, Gr. Θεὸς ἐφανερώθη, Deus manifestatus est.
Cap. iv. 10. *Persecutiones patimur*, Gr. ὀνειδιζόμεθα, Vulg. maledicimur.
Ib. *Qui* est *salutaris* omnium, Gr. ὅ ἐστι σωτὴρ, Vulg. qui est salvator.
Cap. vi. 4. *Superbus autem*, Gr. τετύφωται, Vulg. superbus est.
V. 10. Abundantur ad fruendum, *in voluntate bonorum operum*, Gr. claudit versiculum in verbis εἰς ἀπόλαυσιν. V. 18. ἀγαθοεργεῖν, et sic Vulg. v. 18, Benefacere.
V. 11. Tranquillitatem animi, Gr. πραότητα, Vulg. mansuetudinem.
V. 19. *Veram* vitam, Gr. τῆς αἰωνίου ζωῆς, æternam, Vulg. etiam veram.

Epistola Secunda ad Timotheum.

Cap. i. 6. Ut *recrees* donum, Gr. ἀναζωπυρεῖν, Vulg. ut resuscites. V. 9, merita, Gr. ἔργα, Vulg. opera.

V. 20. Per *illuminationem* adventus, Gr. διὰ τῆς ἐπιφανείας, per apparitionem.

Ib. Illuminavit vitam *æternitate*, Gr. φωτίσαντος ζωὴν, καὶ ἀφθαρσίαν, qui in lucem produxit vitam et incorruptionem, V. 14. *Custodire*, Gr. φύλαξον, Vulg. custodi.

V. 18. Det *illis* invenire misericordiam, Gr. αὐτῷ, Vulg. *illi*.

Cap. ii. 9. Quasi latro, Gr. ὡς κακοῦργος, Vulg. quasi male operans.

V. 14. *Noli* verbis pugnare, Gr. μὴ λογομαχεῖν, Vulg. contendere (de) verbis.

V. 15. *Probabilem* exhibere Deo; ita et Vulg. Gr. δόκιμον, probatum.

V. 16. Proficiunt ad *inanitatem*, Gr. ἀσεβείας, Vulg. impietatem.

V. 19. Novit Deus *quæ* sunt ejus, Gr. τοὺς ὄντας, Vulg. *qui*.

V. 25. Modestum, corrigentem, Gr. ἐν πραΰτητι παιδεύοντα, Vulg. cum modestia corripientem.

Cap. iii. 9. *Ignorantia* enim eorum, Gr. ἄνοια, Vulg. insipientia.

Cap. iv. 1. Et *adventum* ejus, et regnum ejus Gr. κατὰ τὴν ἐπιφάνειαν, in adventu.

V. 2. In omni *magnanimitate*, Gr. μακροθυμία, longanimitate, Vulg. patientia.

V. 5. Sobrius esto, in omnibus patiens, Gr. νῆφε ἐν πᾶσι, κακοπάθησον, patiens esto mali.

V. 18. *Liberavit* me Dominus; sic etiam Vulg. καὶ ῥύσεται, et liberabit.

Epistola ad Titum.

Cap. ii. 3, Anus pari modo in *statu religione digno*, Vulg. in habitu sancto, Gr. ἐν καταστήματι ἱεροπρεπεῖς.

V. 9. Servos——in omnibus *optimos*, Gr. εὐαρέστους, Vulg. placentes.

V. 13. Adventum gloriæ *beati* Dei, Gr. τοῦ μεγάλου, Vulg. magni.

V. 14. Populum abundantem, Vulg. acceptabilem, Gr. περιούσιον, peculiarem.

Cap. iii. 8. Ut *soliciti sint ad affectum* bonorum operum, Gr. ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι, ut curent bonis operibus præesse.

V. 10. Hæreticum hominem post *primam* correptionem devita, Gr. μετὰ μίαν καὶ δευτέραν, Vulg. post unam et secundam.

V. 11. Quod *perversus* est hujusmodo, Gr. ὅτι ἐξέστραπται, Vulg. quia subversus est.

Epistola ad Philemonem.

Ver. 2. Et domesticæ *ejus* ecclesiæ, Gr. τῇ κατ' οἶκόν σου, Vulg. quæ in domo tua est.

V. 6. Ut communicatio *tua accepta fiat*, Gr. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται, Vulg. ut communicatio fidei tuæ evidens fiat.

ADDITIONES.

Epistola ad Romanos.

Cap. ii. 16. Per Jesum Christum, add. *Dominum nostrum.*

iv. 5. In fine additur *secundum propositum gratiæ Dei*, et sic etiam Vulg.

v. 8. Quoniam *si* cum adhuc.

vi. 18. In fine *credentes autem in Christo*, servi facti sumus justitiæ.

vii. 2. Allegata est lege, add. *viri.*

ix. 7. Omnes filii Dei.

x. 11. Dicit enim scriptura *per Esaiam.*

V. 21. Ad Israel autem *quid* dicit?

xii. 6. Habentes autem donationes *Dei.*

xiv. 10. Tu quare spernis fratrem tuum *in edendo?*

xv. 19. Repleverim evangelium *Dei, et filii ejus Jesu Christi.*

Epistola Prima ad Corinthios.

Cap. i. 19. Scriptum est enim *in Esaia.*

ii. 4. Sed in ostensione Spiritus et virtutis *Dei.*

vi. 2. Judicabitur *hic* mundus, V. pretio *magno*, Ib. glorificate *et portate*, sic Vulg. V. 7. quis pascit gregem *cvium*. V. 15. Dominus Jesus ordinavit.

vi. 21, 20, vel 21. *Cum ipse non sim sub lege*; sic etiam Vulg. Vide quæ ad locum diximus.

xi. 7. Et gloria Dei est, *Dei enim gloria videtur in viro*, V. 27. Indigne *Domino.*

xiv. 29. In fine *vel interrogent.*

xv. 1. *Qui* evangelium. V. 9. Apostolorum *omnium.*

xvi. 18. Et vestrum *spiritum caritate.*

Epistola Secunda ad Corinthios.

Cap. vi. 5. In carceribus *sæpe.* V. 6. In scientia *legis et evangelii.*

viii. 18. Fratrem *nostrum.* Cap. ix. 14. Desiderantium *videre* vos.

xii. 15. *Et superimpendam*, et ipse impendar. Cap. xiii. 4. Ex infirmitate *nostra.*

Epistola ad Galatas.

Cap. ii. 2. Qui videbantur *sibi* aliquid esse. V. 9. Gratiam *Dei.* V. 10. Ut *inopiis* pauperum.

iii. 19. Lex *factorum* posita est. V. 29. Ergo vos *omnes* unum estis in Christo.

iv. 3. Sub elementis *hujus* mundi. V. 6. Estis filiis *Dei.*

v. 14. Omnis lex *in vobis.* V. 13. Per caritatem *Spiritus* servite invicem; sic eliam Vulg.

Epistola ad Ephesios.

Cap. ii. 12. Testamentum et promissionis *eorum.* V. 16. *Ut exhiberet* et reconcilaret.

iv. 7. *Domini nostri Jesu Christi.*

Epistola ad Philippenses.

Cap. ii. 8. Obediens *patri.* V. 15. Simplices, *sicut* filii Dei.

iii. 12. Aut jam *justificatus* sum. V. 13. Non arbitror me *adhuc* comprehendisse.

iv. 8. Si qua laus *disciplinæ*; sic etiam Vulg.

Epistola ad Colossenses.

Cap. ii. 23. Ad saturitatem *et diligentiam* carnis.

Epistola ad Thessalonicenses Prima.

Cap. iv. 1. Et placere Deo, *sicut et ambulatis*, Vulg. sic. et ambuletis. v. xvi. Semper gaudete in *Domino.* V. 24. Fidelis est *Deus* qui.

Epistola ad Thessalonicenses Secunda.

Cap. i. 10. In die illa *adventus Domini.* Cap. ii. 15. Tenete traditiones *nostras.*

iii. 16. Dominus cum vobis omnibus *semper.*

Epistola ad Timotheum Prima.

Cap. i. 16. Omnem *magnanimitatem*; et ii. 6. *Cujus* testimonium datum est.

Epistola ad Timotheum Secunda.

Cap. iii. 2. Sui *tantum* amatores. Cap. vi. 5. Pietatem, *et Dei culturam*, discede ab hujusmodi.

Epistola ad Philemonem.

V. 1. Dilecto *fratri.*

QUÆ DESUNT.

Epistola ad Romanos.

Cap. i. 31. *Absque fœdere*, Gr. ἀσπόνδους. Cap. ii. 14. Naturaliter *ea* quæ legis sunt, Gr. τὰ τοῦ νόμου.

v. 2. Habemus accessum *per fidem.* V. 12. Et sic in omnes homines *mors* pertransiit.

vii. 16. Consentio legi, *quæ bona est.* Cap. viii. *Si autem Christus in vobis est.*

viii. 23. *Adoptionem filiorum Dei.* V. 38. Neque *principatus.*

xii. 14. *Benedicite persequentibus vos*, Cap. xiii. 6. *Necessitate* subditi estote.

xiv. 6. Domino manducat, *gratias agit enim Deo.*

xv. 2. Unusquisque *vestrum.* V. 9. In gentibus *Domine.* V. 12. Et *rursus* Isaias ait.

V. 20. *Sed* sicut scriptum est. V. 21. *Spero quod præteriens* videam vos.

V. 27. *Placuit enim eis.* V. 29. In abundantia benedictionis *evangelii* Christi.

xxiii. 9. *Non falsum testimonium reddes.* V. 10. Plenitudo *legis* est dilectio.

Epistola Prima ad Corinthios.

Cap. iv. 11. Et *colaphis cædimur, et instabiles sumus.* V. 16. Imitatores mei, *sicut et ego Christi.*

vi. 3. *Quanto magis secularia.* V. 12. Non *omnia* expediunt.

vii. 36. Et *quod facultatem præbeat sine impedimento Dominum observandi.*

viii. 4. Nihil est idolum *in mundo.* V. 5. *Siquidem sunt dii multi, et domini multi.*

ix. 5. Mulieris *sororis* circumducendæ.

x. 24. *Nemo quod suum est quærat, sed quod alterius.*

V. 27. Nihil interrogantes *propter conscientiam.* V. 28. Propter illum qui indicavit, et—

xi. 3. Volo *autem* vos scire. V. 24. Et dixit, *accipite et manducate.*

V. 26. Quoties *enim manducatis panem hunc et calicem bibitis.*

xii. 3. In Spiritu Dei *loquens.* V. 21. Unumquodque *eorum.*

xiii. 3. *Caritatem autem non habuero.* V. 13. *Nunc* autem manent.

xiv. 5. D. in fine, *ut ecclesia ædificationem accipiat.* V. 10. *Tam multa,* ut puta sunt.

xiv. 17. Tu quidem *bene* gratias agis. V. 23. Idiotæ, *aut infideles.* V. 25. *Et ita* occulta.

V. 31. Potestis enim *omnes.* V. 37. Quod Domini sunt *mandata.*

xv. 3. *Quod et accepi.* V. 15. Quem non suscitavit, *si mortui non resurgunt.*

V. 17. *Vana est fides vestra.* V. 18. *Ergo* et qui.

V. 27. *Sine dubio* præter eum, sic Vulg. Gr. δῆλον ὅτι, manifestum est quod.

V. 31. In Christo Jesu Domino *nostro.* V. 39. *Sed* alia quidem caro.

V. 44. *Est corpus animale, est et spirituale.* V. 51. Ecce mysterium *vobis* dico.

V. 52. *Canet enim tuba.* V. 58. Fratres mei *dilecti.*

xvi. 6. *Apud vos autem forsitan manebo, aut etiam hyemabo.* V. 11. Ne quis *ergo.*

Epistola Secunda ad Corinthios.

Cap. i. 2. Et *Domino nostro Jesu Christo.* V. 3. Et pater *Domini Nostri Jesu Christi.*

V. 4. In *omni* pressura. V. 5. Nos eripuit, *et eruit*—quoniam *et adhuc* eripiet.

V. 12. Et sinceritate *Dei.* V. 18. Sermo noster *qui fuit apud vos.* V. 23. Non *adhuc* veni.

ii. 3. Ne tristitiam *super tristitiam* habeam—confidens *in omnibus vobis.*

V. 9. Ut cognoscam *experimentum vestrum.*

iv. 3. In his qui pereunt *opertum est.*

viii. 1. Ab omni inquinamento carnis *et spiritus.* V. 14. Et si quid *apud illum* gloriatus sum.

ix. 13. Communicationis in illos, *et in omnes.* Cap. x. 18. *Ille* probatus est, Gr. ἐκεῖνος.

xii. 9. Virtus *mea* in infirmitate perficitur. V. 10. *In contumeliis, in necessitatibus, in persecutionibus in angustiis pro Christo.*

V. 19. Coram Deo *in Christo* loquimur.

Epistola ad Galatas.

Cap. i. 6. *Quod non est aliud.* V. 22. Ecclesiis Judææ *quæ erant in Christo.*

ii. 3. *Cum esset gentilis.* V. 4. *Quibus neque* ad horam. V. 14. *Et non Judaice.*

iii. 1. Quis vos fascinavit *non obedire veritati?* V. 16. Abrahæ *autem,* Gr. τῷ δὲ Ἀβρᾰ́ᾰ.

V. 18. Abrahæ autem *per* promissionem.

V. 19. *Propter transgressiones* posita est.

V. 21. Adversus promissa Dei.

iv. 8. Qui *natura* non sunt dii. V. 21. *Istud enim Agar* Sinai mons est.

v. 11. Quid *adhuc* persecutionem patior.

vi. 15. *In Christo enim Jesu* neque circumcisio.

Epistola ad Ephesios.

Cap. i. 3. D. in fine, *in cœlestibus in Christo.* V. 10. Et quæ in terra sunt, d. *in ipso.* V. 13. *In quo et* credentes. V. 22. Et ipsum dedit *caput.*

ii. 3. In quibus et nos *omnes.* V. 5. Et cum essemus mortui *peccatis.*

iii. 2. Audistis dispensationem gratiæ Dei. V. 4. Prout potestis *legentes* intelligere.

V. 5. Revelatum est sanctis apostolis ejus.

V. 8. Investigabiles divitias Christi.

V. 9. Illuminare *omnes.* Ib. Qui omnia creavit *per Jesum Christum,* Gr. διὰ Ἰησοῦ Χριστοῦ. V. 11. Secundum propositum *quod fecit.* V. 12. Fiduciam *et accessum.* V. 13. Pro vobis.

iv. 19. Descendit *primum.* V. 16. *Secundum operationem* in mensuram uniuscujusque membri.

v. 13. *A lumine manifestantur.* V. 14. *Propter quod dicit.* V. 19. Canticis spiritualibus. V. 20. Domini *nostri Jesu.* V. 24. Sed *sicut* ecclesia. V. 28. Uxores suas *ut corpora sua.*

vi. 1. Obedite parentibus *in Domino.* V. 6. Quasi *hominibus* placentes, *sed ut servi Christi.* V. 10. De cætero *fratres mei.* V. 13. Resistere *in die* malo. V. 14. *State ergo* succincti. V. 19. Notum facere mysterium evangelii.

Epistola ad Philippenses.

Cap. i. 6. Qui cœpit *in vobis bonum opus.*

ii. 25. Fratrem et *cooperatorem* et commilitonem.

iii. 14. Vocationes Dei in Christo Jesu.

iv. 7. Custodiat corda vestra, *et intelligentias vestras.*

V. 8. Quæcunque justa, *quæcunque sancta.*

V. 14. *Veruntamen benefecistis communicantes tribulationi meæ.*

Epistola ad Colossenses.

Cap. i. 3. A Deo patre nostro et Domino Jesu Christo.

V. 12. Gratias agentes Deo patri.

V. 14. In quo habemus redemptionem *per sanguinem ejus.*

iii. 6. Ira Dei *super filios incredulitatis.*

iv. 2. Vigilantes in ea *in gratiarum actione.*

Epistola Prima ad Thessalonicenses.

Cap. i. 2. Et pax *a Deo patre nostro et Domino Jesu Christo;* deest etiam in Vulg.

ii. 9. Prædicavimus *in vobis* evangelium.

V. 12. *Et testificantes* ut ambularetis.

iii. 2. Fratrem nostrum *et ministrum* Dei.

Cap. iv. 15. *Qui relinquimur.* V. 27. Omnibus *sanctis.*

Epistola Prima ad Timotheum.

Cap. i. 16. Ut in me *primo* ostenderet.

V. 17. Soli *sapienti* Deo; deest etiam in Vulg.

ii. 7. Veritatem dico *in Christo;* d. et in Vulg.

iii. 5. Quomodo ecclesiæ Dei. V. 5. Instet *obsecrationibus et* orationibus. V. 19. *Nisi sub duobus aut tribus testibus.*

vi. 3. Aliter docet et non acquiescit. V. 8. Alimenta *et quibus tegamur.*

Epistola Secunda ad Timotheum.

Cap. ii. 11. *Fidelis sermo.*

iii. 15. Instruere ad salutem, *per fidem quæ est in Jesu Christo.*

iv. 2. Argue, *increpa,* obsecra. V. 22. In fine, *Gratia vobiscum.*

Epistola ad Titum.

Cap. ii. 5. Domus curam habentes, *bonas;* deest etiam in Vulg.

Epistola ad Philemonem.

V. 4. Gratias ago Deo *meo.* V. 26. Ut communicatio *fidei tuæ* evidens fiat.

Videbit sedulus lector nos in collectanes hisce multa, minoris momenti, prætermisisse, ex iis autem quæ hic congessimus, constat,

Vulgatam versionem Italicam ante Hieronymi castigationem, lectionibus a textu originali multum variantibus, additamentis, et defectibus pene innumeris abundasse, adeoque verissimam fuisse Hieronymi de versionis hujus corruptelis ad Damasum Papam sub quo hæc scripsit Hilarius, querelam.

2. Codices Cant. Ger. Clar. eodem fere tempore conscriptos iisdem vitiis et corruptelis obnoxios fuisse, nec enim existimandum est Latinos eorum codices versionem hanc Italicam fidelius exhibuisse, quam hunc Romanæ ecclesiæ diaconum.

3. Hinc sequitur Millii conatus de versione Italica ad textum originalem Græcum ex hisce potissimum scriptis reducenda, frustraneos plane fuisse.

A

CHRONOLOGICAL INDEX

TO THE

NEW TESTAMENT.

The year before Christ.	Luke ii. 6.	Christ our Lord and Saviour, in the fulness of time, is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.
	21.	On the eighth day after his nativity he is circumcised, and named Jesus.
——	Matt. ii. 1. 12.	The men of the east bring presents to the new-born King of the Jews.
	14.	Joseph flies into Egypt with the child Jesus, and Mary his mother.
	16	Herod commands the infants in and about Bethlehem to be slain.
	20.	Herod dieth, and his son Archelaus is by Cæsar made tetrarch of Judea; other
	Jos. Ant. l. xvii. c. 10.	dominions which belonged to Herod are divided among his sons.
	Matt. ii. 21. 23.	Christ, by God's appointment, is brought back out of Egypt into Nazareth.
The year after Christ.		The first year of the vulgar Christian era begins here.
	Luke ii. 46.	By occasion of the passover, our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
8.		Augustus dies, and Tiberius succeedeth him.
14.		Josephus, called Caiaphas, is made high-priest of the Jews, by the favour of Valerius Gratus, the Roman governor.
26.	Jos. Antiq. lib. xviii. cap. 3.	Towards the end of this year, Pontius Pilate is sent to be procurator of Judea, in the place of Valerius Gratus.
27.	Matt. iii. 1.	John the Baptist begins to preach and baptize in the deserts of Judea, thereby pre-
	Mark i. 2.	paring the way of the Lord, and doing his endeavour that Christ's coming after him
	Luke iii. 3.	may be made known unto Israel. Unto John God gives a sign whereby he may
	John i. 7.	know the Lord is Christ, that upon whom he shall see the Spirit descending, and
	Isaiah xli. 1.	remaining on him, the same is he that shall baptize with the Holy Ghost.
30.	Matt. iii. 13.	Jesus, entering upon the thirtieth year of his age, comes from Galilee to Jordan,
	Mark i. 13.	and is baptized of John: at which time a most illustrious manifestation is made of the
	Luke iii. 32.	blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God, in the shape of a dove, descends upon him, and the voice of the Father is heard from heaven, saying, "This is my beloved Son, in whom I am well-pleased."
	John i. 34.	John sees it, and bears record that this is the Son of God.
	Matt. iv. 1. Mark i. 12.	Jesus, full of the Holy Ghost, returns from Jordan, and is led of the Spirit into the
	Luke iv. 1.	wilderness, where he fasted forty days and forty nights, and is tempted by the devil.
	14.	After this our Lord returns into Galilee.
	John i. 35. 47.	John gives testimony to our Saviour, passing by him; Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messias, and become his disciples.
	ii. 1.	Christ, at a marriage in Cana of Galilee, turneth water into wine: this was his first miracle.
		The first passover of Christ's public ministry, from which the first year of the seventieth and last of Daniel's weeks begins: in which "the covenant is confirmed with many," Dan. ix. 27, compared with Matt. xxvi. 28.
	13.	Jesus cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that sold and bought there: the Jews require a sign of his authority; Christ bids them destroy the temple (understanding the temple of his body), and in three days he will raise it up.
	Matt. xiv. 3.	Herod the tetrarch casteth John the Baptist into prison, for reprehending the incest
	Mark vi. 17.	with his brother Philip's wife, and other evils done by him.
	Luke iii. 19.	
31.	John iv. 7. 42.	Christ discovers himself to the woman of Samaria.
	Luke iv. 43. v. 27.	He goes throughout all Galilee, teaching in the synagogues, and working miracles. Matthew called to be a disciple.
		The second passover of Christ's ministry, John v. 1, compared with iv. 3. 5, from which the second year of the seventieth week of Daniel begins.
	John v. 1.	Jesus comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.
	Luke vi. 13.	Christ, out of the multitude of his disciples, chooseth twelve, whom he calleth
	Matt. v. vi. vii.	apostles; namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew,
	Luke vi. 10.	Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.
	ix. 1. Mark vi. 7.	Jesus sends his twelve apostles, by two and two, to preach, and heal the sick.
92.	Matt. x. 1. xix. 6.	John the Baptist is beheaded in prison by Herod's command.

The year after Christ.		
	Mark vi. Luke ix. 12. John vi. 1. 15.	Jesus feeds five thousand men besides women and children, with five barley loaves, and two little fishes. He refuses to be made a king.
		The third passover of Christ's ministry, John vi. 4, from which the third year of the seventieth week of Daniel begins.
32.		
	Matt. xvii. 1.	Jesus is transfigured on the mount; Moses and Elias are seen to talk with him, and
	Mark ix. Luke ix. 28.	a voice from heaven is heard a second time, saying, "This is my beloved Son, hear
	Matt. xvii. 24.	him." Christ payeth tribute to Cæsar.
	Luke ix. 51.	A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples desiring to call for fire from heaven to consume them, are severely reprehended.
	x. 1.	The seventy disciples are sent out, by two and two, to work miracles, and to preach.
33.	xi. 1	Christ teacheth his disciples to pray.
	John xi. 1.	Christ raiseth Lazarus, that had been buried four days
	47.	Caiaphas, high-priest of the Jews, prophesieth concerning the death of Christ.
	Luke xix. 1.	Zaccheus, a publican, converted.
	Mark x. 46.	Christ restores to blind Bartimeus his sight.
	John xii. 3.	Mary, the sister of Lazarus, anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matt. xxi.	Christ rideth in triumph to Jerusalem: the multitude spread their garments in the
	Mark xi.	way, and cry, "Hosanna to the Son of David."
	Luke xix.	Coming near the city, he weeps over it, and foretells its destruction: he enters the
	John xii. Isa. lii.	temple, and casteth out those that bought and sold there, and heals the blind and lame.
	Zech. ix. 9.	He curseth the fruitless fig-tree, and the next morning it is found dried up and
	Matt. xxi. 17.	withered: thence he taketh occasion to show the power of faith.
		The fourth passover, in which Christ our passover was sacrificed, 1 Cor. v. 7, and so an end put to legal sacrifices prefiguring this great expiation: the fourth or middle year of Daniel's week begins, Dan. ix. 27.
	Matt. xxvi.	On the first day of unleavened bread, when the passover of the Jews was to be
	Mark xiv.	slain (April 2), in the evening, Jesus eateth the passover with his disciples, and insti-
	Luke xxii.	tutes the sacrament of his body and blood in bread and wine.
	John xii.	Christ washeth his disciples' feet, and exhorteth them to humility and charity.
	xviii.	In the selfsame night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers.
	Matt. xxvii. Mark xv.	Next day he is condemned by Pilate, and crucified: the sun, during the crucifixion,
	Luke xxiii. John xix.	is darkened, and the veil of the temple rent in the midst. Christ, praying for his ene-
	Ps. xxii.	mies, gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Matt. xxviii.	On the third day, the next after the Jewish sabbath (April 5), Christ riseth from
	Mark xvi.	the dead: his resurrection is declared by angels to the women that came to the sepul-
	Luke xxiv. John xx.	chre. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them.
	Acts i.	Christ bringeth his apostles to mount Olivet, commanding them to expect in Jeru- salem the sending down of the Holy Ghost.
	Matt. xxviii.	Sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his ascen- sion, the disciples are warned by two angels to depart, and to set their minds upon his second coming: they accordingly return, and, giving themselves to prayer, choose Matthias to be an apostle in the place of Judas.
	Acts ii.	On the day of Pentecost (May 4), the Holy Ghost descendeth on the apostles, in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter, the same day, preacheth Christ and the resurrection, and about three thousand believers are added to the church.
	Acts iii.	Peter, by faith in Christ's name, healeth a lame man.
	iv.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison: upon their examination, they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this, the Jews forbid them to speak any more in that name: but the apostles answer, that it is fit they should obey God, rather than men. They are threatened, and let go.
	v. 1.	Ananias and Sapphira, for their hypocrisy, are suddenly struck dead.
	17.	The apostles are again cast into prison by the high-priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear: being taken again teaching in the temple, they are brought before the council, where, by the advice of Gamaliel, a pharisee and doctor of the law, they are delivered.
	vi.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole church to the widows and poorer sort of believers.
34.	vii.	Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he repre- hends their rebellion, and murdering of Christ: whereupon they cast him out of the city, and stone him; he, in the meantime, praying for them.
	Acts viii.	A great persecution of the church at Jerusalem follows after the death of the first martyr Stephen.
	5.	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; working miracles, and healing the sick.
		Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized.

The year after Christ.		
	15.	The apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the church. The apostles, by prayer and imposition of hands, confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same; whose impiety is sharply reproved by Peter.
34.		Having completed their ministry in those parts, they return to Jerusalem.
	26.	An angel sendeth Philip to teach and baptize the Ethiopian eunuch.
35.	ix. 1.	Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus, with commission from the high-priest and the council, to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted, by a voice from heaven; and three days after, baptized by Ananias at Damascus, where he preacheth the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.
	23.	Saul, having preached the gospel at Damascus a long time, the Jews lay wait to kill
38.	2 Cor. xi. 32.	him; but he escapeth from thence, and comes to Jerusalem; there he sees Peter, and
	Gal. i. 28.	James the brother of our Lord, and abides with them fifteen days: here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.
38.	Acts xxii. 17.	While Saul prays in the temple he is in a trance, and the Lord appears unto him, and bids him depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the gentiles.
	Acts ix. 30.	Saul, leaving Jerusalem, goes to his own country Tarsus, and from thence travels
	Gal. i. 21.	into Syria and Cilicia.
	Acts ix. 32. 36.	Peter visits the churches of Judea, Galilee, and Samaria, &c. At Lydda he cureth
41.	x.	Æneas of the palsy, and at Joppa restoreth Tabitha to life. At Cæsarea, Cornelius, a centurion, by prayer and alms finds favour in the sight of God, and is commanded by an angel to send for Peter now at Joppa. God, by a vision, teacheth Peter not to despise the gentiles; and being sent for by Cornelius, he goes and preacheth Christ to him, and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all, and immediately the apostle baptizeth them.
	xi.	Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God, for granting to the gentiles also repentance unto life.
		The believers, who, ever since the martyrdom of Stephen and the persecution thereupon ensuing, had been dispersed throughout all Phœnice and Cyprus, come now to Antioch, and preach the gospel to the Grecks there, having before preached to none but the Jews. The church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them: he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.
44.	xii.	About this time, James the brother of John is beheaded, by the command of Herod Agrippa: he also imprisoneth Peter, whom an angel delivers, upon the prayers of the church. This same Herod not long after speaking to the people at Cæsarea, some of them cry out, "It is the voice of God, and not of man;" and immediately an angel of the Lord smites him, because he gave not the glory to God, and he is eaten of worms and dieth.
45.	xiii.	Barnabas and Saul set forward in their preaching of the gospel: they plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country; Elymas the sorcerer withstanding them, and endeavouring to turn away Sergius from the faith, is, at Saul's rebuke, struck blind. From this time Saul is always called by his new name, Paul: he preacheth at Antioch; the gentiles believe, but the Jews gainsay and blaspheme; whereupon he and his assistants turn to the gentiles, and come to Iconium.
46.	xiv.	At Iconium they are persecuted, and ready to be stoned: from hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down; and call Barnabas, Jupiter, and Paul, Mercurius: and would have sacrificed to them, had not the apostles, with clothes rent, run in amongst them, and assured them, that they were men like themselves. Soon after there came Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city as dead; but whilst the
	2 Cor. xi. 5.	disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.
	2 Cor. xii.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his second epistle to the Corinthians.
	2 Tim. i. 2. 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
52.	Acts xv.	Certain Judaizing Christians come from Judea to Antioch, and teach, that the gentiles ought to be circumcised, and observe the law of Moses: these Paul and Barnabas oppose; and a council is held by the apostles and others at Jerusalem to determine this controversy. The decrees of the synod are sent to the churches.
53.	36.	Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder: Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	xvi.	Paul coming to Derbe, finds there Timothy, whom (because his mother was a believing Jew, though his father a gentile,) he caused to be circumcised, and takes along with him.
		He is, by a vision, admonished to go into Macedonia: coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master, losing a considerable gain thereby, brings Paul and Silas before the magistrates: these cause them to be whipped, and imprisoned; but at

The year after Christ.		
		midnight, Paul and Silas singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailor, ready to kill himself, is converted to the faith and baptized the same night, with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54.	Acts xvii.	From Philippi, Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preacheth three sabbath-days; some believe, others persecute him: leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them, that "unknown God" whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
55.	xviii.	Paul at Corinth meets with Aquila and Priscilla, not long before banished from Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
56.	18.	Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be a judge in a controversy about religion, and so drives them away from the judgment-seat.
		Paul departs from Corinth, and passeth to Ephesus; thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cæsarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
57.	xix.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues
58.		preaching there, and in the parts thereabouts. He writes his Epistle to the Galatians.
59.		At Ephesus, Demetrius, a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	1 Cor. i. 11. xvi. 8.	About this time a schism ariseth in the church of Corinth, which causeth Paul (now in or about Ephesus) to write his First Epistle to the Corinthians.
60.	Acts xx.	Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution
	2 Cor. viii. 1, 2. 6. 19.	for the relief of the saints at Jerusalem.
	1 Cor. xvi. 5.	The apostle, having learned from Titus the success of his First, writes now his Second Epistle to the Corinthians: out of Macedonia he goes into Greece, and comes to Corinth, where he writes his Epistle to the Romans.
	Acts xx. 3, 4.	Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him: he, understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.
	6.	After the days of unleavened bread, Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the church of Ephesus, whom he earnestly exhorts to the performance of their duty.
61.	xxi.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	xxii. xxiii.	Paul pleads his cause before Ananias the high-priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cæsarea.
62.	xxiv.	Paul is accused before Felix, by Tertullus the orator. Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Portius Festus succeeds him in the government.
	xxv.	The Jews come to Cæsarea, and accuse Paul before Festus. He answers for himself, and appeals to Cæsar. King Agrippa comes to Cæsarea, and Festus opens the matter to him.
63.	xxvi.	Paul makes his defence in the presence of Agrippa, who thereby is almost persuaded to be a Christian; and the whole company pronounce him innocent.
	xxviii.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.
		Here ends the history of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.
		St. Paul, from Rome, writes his Epistles, To the Philippians; To Philemon; To the Colossians; To the Ephesians.
65.	Heb. xiii. 24.	About the latter end of this year, St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his Epistle to the Hebrews.
		He preacheth the gospel in the isle of Crete, and leaves Titus there, to set things in order, and ordain elders in every city.
	Tit. i. 5.	St. Paul writes his Epistle, To Timothy I.; To Titus;
66.		To Timothy II.
		About this time, the Epistles of St. Peter, St. John, and St. Jude, seem to be written
67.	Euseb. Hist. Eccl. lib. ii. cap. 24.	St. Peter and St. Paul are said to have suffered martyrdom at Rome, towards the latter end of Nero's reign.
70.	Luke xix. 43, 44.	This year, Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt by Titus, eleven hundred thousand of Jews perish, ninety-seven thousand are taken prisoners, besides an innumerable company that in other places of Judea killed themselves, or perished through famine, banishment, and other miseries.
96.		St. John is banished into the isle of Patmos, by Domitian, and there receives and writes his Revelation.
		After the death of Domitian, St. John returns to Ephesus, and at the request of the church writes his Gospel.

AN ALPHABETICAL TABLE

OF

ALL THE PLACES

MENTIONED IN THE GOSPELS, ACTS, OR THE EPISTLES.

ABILENE is one of the four tetrarchies, mentioned Luke iii. 1. It fell, say St. Luke and Josephus,* to the share of Lysanias: it was so named from the city Abila in Cœlosyria, mentioned by Pliny,† and from the tetrarch of it bore his name; for, saith Ptolemy, Ἄβιλα ἐπικληθεῖσα Λυσανίου, "Abila bears the name of Lysanias."

ACHAIA, in the largest sense, comprehends Greece properly so called, and so is bounded on the west by Epirus, on the east by the Ægean Sea, on the north by Macedonia, on the south by Peloponnesus; and so it seems to signify, when St. Paul, according to the Roman acceptation, mentions "all the regions of Achaia," and directs his Second Epistle "to all the saints in Achaia," 2 Cor. xi. 10. Thus what is "Achaia," Acts xix. 21, is "Hellas," i. e. Greece, Acts xx. 2, and so Mela speaks of it. Secondly, Achaia, strictly so called, is the northern region of Peloponnesus, bounded on the north by the gulf of Corinth, on the south with Arcadia, on the east with Sicyonia, on the west with the Ionian sea.

ACELDAMA was a place without the south wall of Jerusalem, beyond the river of Siloam, and was called "the potter's field," Matt. xxvii. 7. 10, because they dug thence the earth of which they made their pots; and "the fuller's field," because they dried their cloth there; but being afterward bought, by that money by which the high-priest and rulers of the Jews purchased the blood of the holy Jesus, it was, by the providence of God so ordering it, called Aceldama, that is, "the field of blood," Acts i. 19, Matt. xxvii. 7, 8.

ADRAMYTTIUM (mentioned Acts xxvii. 2, where it is said, that St. Paul entered into a ship of Adramyttium) is, by St. Jerome‡ and others, said to be a city of Egypt, built by Alexander as a monument of his triumphs, at the Canopic mouth of the river Nile, from which it received its water, and is by Livy, the old Etymologus, and Phavorinus, made to be§ the same with Thebes; but it was rather Adramyttium in Mysia, mentioned by Strabo, lib. xiii. p. 417, by Pliny, lib. v. cap. 30, p. 298, and by Mela, lib. i. cap. 18. lib. xvii. For in this ship, St. Paul and his company sailed from Cæsarea to Myra in Lycia, the direct way to Adramyttium in Mysia, ver. 5, whither she being bound, and not to Italy, they there quit her, and "finding a ship of Alexandria sailing to Italy," went aboard her, ver. 6.

ADRIA is mentioned Acts, xxvii. 27, where St. Paul saith, that they were tossed in Adria: he saith, not in the Adriatic gulf, which ends with the Illyrican sea, but in the Adriatic sea, which, saith Hesychius, is the same with the Ionian sea. And therefore to the question, How St. Paul's ship, which was near Malta, and so either in the Libyan or Sicilian sea, could be in the Adriatic? it is well answered, That not only the Ionian, but even the Sicilian sea, and part of that which washeth upon Crete, was called the Adriatic. Thus Ptolemy saith, that Sicily was bounded on the east,‖ ὑπὸ τοῦ Ἀδρίου, "by the Adriatic;" and that Crete was compassed on the west,¶ ὑπὸ τοῦ Ἀδριατικοῦ πελάγους, "by the Adriatic sea;" and Strabo saith,** that the Ionian gulf, μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου, "is a part of that which in his time was called the Adriatic sea."

ÆNON, or ENON, signifies the place of springs, which made it a convenient place for St. John's baptism, John iii. 23; it is uncertain where it was, whether in Galilee, or Judea, or Samaria, where Lubin places it, viz. in the half tribe of Manasseh, within Jordan.

ALEXANDRIA, that noble mart, whence merchandises were carried through all the world, was, after the destruction of Carthage, the chief city in the world, next to Rome, and was therefore called emphatically,* πολίς, as that was called *urbs*; and Athens, ἄστυ. The Ptolemies of Egypt, choosing it as their seat, beautified it to that degree, that it gave place to Rome only; and the Romans, when they had taken it, were careful to preserve its splendour, divers emperors adding new ornaments to it, and confirming its privileges. It was a large city, saith Josephus,† in length thirty furlongs, in breadth ten, which provided Rome with four months' corn; and paid as much tribute to it in a month, as Jerusalem did in a year. Here was a celebrated academy, which bred famous physicians and philosophers, as Philo the Jew, and historians; and a great library, collected by Ptolemy Philadelphus, containing five hundred thousand volumes, and consumed in the wars betwixt Cæsar and Pompey: near to it is the island of Pharos, where some deceitful Jews showed Justin Martyr the remains of the cells, where the the Seventy-two interpreters translated the Hebrew Bible into Greek, apart, and yet in the same words; of which see the preface to St. Matthew. Here dwelt the Jews in vast numbers; Alexander, for the service they did him in his wars, permitting them to dwell there, and giving them equal privileges with the gentiles; here they had many synagogues, a famous cathedral of seventy stalls, and afterward a temple built by Onias; but they found the Alexandrians their constant enemies, they cruelly murdering many thousand of them in the time of Caius, of which Philo gives a large account in his embassy to him; and fifty thousand of them in the time of Nero, saith Josephus de Bell. Jud. lib. ii. cap. 36.

ÆTHIOPIA is only mentioned in the history of the baptism of the eunuch, Acts viii. 27, where I have shown, the evangelist speaks not of Æthiopia in Arabia, where the queen of Sheba dwelt, but of Æthiopia in Africa, under Egypt, where Candace had been long the name of their queen; whence Strabo‡ makes mention of a Candace, ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, "who in his time was queen of Æthiopia," and Dio§ of the same Candace living in Æthiopia under Egypt. See the note on Acts viii. 27.

AMPHIPOLIS, mentioned Acts xvii. 1, is a city of Macedonia, in the confines of Thrace, so called, saith Thucydides,‖ because the river compasseth it about. Suidas, who places it, as others do, in Thracia, says it was also formerly called "the nine ways." See Mr. Well's Geogr. p. 134, and Stephanus de Urbibus.

ANTIOCHIA, the metropolis of Syria, was built, say some, by Antiochus Epiphanes; say others, by Seleucus Nicanor, the first king of Syria after Alexander M., in memory of his father Antiochus, and was¶ the royal seat of the kings of Syria, or the place where the palace was; for power and

---

* Λυσανίου δὲ αὐτὴ ἐγεγόνει τετραρχία, Antiq. lib. xx. cap. 5, Luke iii. 1.

† Lib. v. cap. 19.

‡ In locis Act.

§ Θῆβαι ἡ νῦν Ἀδραμύττειον.

‖ Geogr. lib. iii. cap. 4.

¶ Cap. 16.

* Lib. vii. p. 219.

* Steph. de Urbibus.

† De B. Jud. lib. ii. cap. 28, p. 807, 808.

‡ Lib. xvii. p. 564.

§ Lib. liv. p. 599.

‖ Lib. iv. p. 321.

¶ Τὸ βασιλεῖον ἐνταῦθα ἵδρυτο τοῖς ἄρχουσι τῆς χώρας.

dignity, saith Strabo,* it is not much inferior to Seleucia, or Alexandria: it was, saith Josephus,† the third great city of all that belonged to the Roman provinces; it was called Antiochia apud Daphnem, near Daphne, i. e. the village where her temple was, to distinguish it from the other fourteen mentioned by Stephanus de Urbibus, and by Eustathius in Dionys. p. 170, or, as others, and among them Appianus in Syriacis, sixteen cities in Syria, and elsewhere, which bore that name. It was celebrated among the Jews for the jus civitatis, which Seleucus Nicanor had given to them in that city with the Grecians and Macedonians, and which, saith Josephus,‡ they still retained; and for the wars of the Maccabeans with those kings: among Christians, for being the place where they first received that name, and where both St. Luke and Theophilus were born, and inhabited. There was also another Antioch in Pisidia, mentioned Acts xiii. 14.

Antipatris; this place was formerly called Capharsalama, 1 Macc. vii. 31, and was of little repute till it was rebuilt by Herod in the plain of Capharzaba, which, saith Josephus,§ was watery, and fit for plants, with a river, and a grove compassing the city; it was eighteen miles from Jerusalem, and in the way to Cæsarea Palestine, Acts xxiii. 31, and within the borders of Samaria, and the half tribe of Manasseh.

Apollonia was a city of Macedonia, lying betwixt Amphipolis and Thessalonica: for, saith Luke, "When we had passed through Amphipolis and Apollonia, we came to Thessalonica." Geographers say there were fourteen cities, and two islands of that name, and Stephanus reckons twenty-five.

Arabia is only mentioned by Paul, saying, that after his conversion he went first in Arabia, Gal. i. 17, where some make him to have staid three years, without any business he did there that they knew of, and without any ground; for both the design of Paul, which was to prove that he received not his gospel from man, but from the immediate revelation of Jesus Christ, and his declaration, that he preached first at Damascus, and then at Jerusalem, Acts xxvi. 20, seem to make it no improbable conjecture, that as Christ, after his baptism, went immediately into the wilderness of Judea, so did Paul, after his baptism, go into Arabia Deserta, where he received his knowledge of that gospel which he preached by revelation from Christ Jesus, and thence returning to Damascus, Gal. i. 17, he straightway preached Christ at Damascus, Acts ix. 20, and so continued to do many days, or a considerable time, ver. 23. We read also of Cretes and Arabians, Acts ii. 11, where by Cretes some think we are not to understand the inhabitants of Crete, that island being far from Arabia, but the Cherithim, a Philistine nation and country, rendered Κρῆτες by the Septuagint, Ezek. xxv. 16, Zeph. ii. 5, 6. But Libya and Rome, mentioned ver. 10, were at a greater distance. The Arabians were anciently called Ishmaelites and Hagarenes, the first from Ishmael the son of Hagar, the second from mount Hagar in Arabia (see note on Gal. iv. 25). This large country, reaching from Euphrates to Egypt, was divided into three parts; Arabia Deserta, so called probably from the word Araba, which signifies *desert*, which lay full east of Judea, and is called by Strabo‖ Schenitis, by reason of the tents in which that wandering nation dwelt; and the inhabitants of it are in scripture called the men of the east, Gen. xxv. 6, Judg. vi. 3, having Syria on the west, Mesopotamia on the north, Arabia Felix on the east, and Petræa on the south. 2. Petræa, so called from the rockiness of it, or from the strong city Petra, built on a rock, whence the Soldans keep their treasure in it; and in this Arabia was mount Sinai, where the law was given. 2dly, It hath Palestine and Arabia Deserta on the north, on the east and south Arabia Felix, on the west part of Egypt and the Arabian gulf. 3dly, Arabia Felix, lying betwixt the Persian gulf and the Red sea, a fertile country, producing laudanum, myrrh, cassia, and many other drugs and spices, celebrated on that account not only by the poets (see Lloyd's Dictionary), but by Dionysius P. and Eustathius¶ upon him, by Strabo, Pliny, Herodotus, and Q. Curtius; and that part of it especially, saith Strabo, p. 535, which is the most happy nation of the Sabeans, and where is gold, which the Arabian magi brought with them when they came to Christ. See the note on Matt. ii. 1.

Asia, as it is mentioned by ancient geographers, is one of the largest divisions of the world into three parts; but in the New Testament it is taken for Asia Minor only, as it contains the Proconsular Asia, consisting of four regions, of Phrygia, Mysia, Caria, and Lydia, saith Cicero:* of which see Bishop Usher in his treatise of the Lesser Asia. In this Proconsular Asia were the seven churches mentioned in the Revelation, ch. ii. iii.

Assos, Acts xx. 13, is a town in Troas; for Paul went from Troas to it. It is memorable, saith Pliny,† for the lapis sarcophagus, which burns up and consumes flesh; of which see Vossius in P. Melam, p. 88, 89. Besides this, there seems to have been another Assos, in Crete, of which see the note on Acts xxvii. 13.

Athens was a city of Greece properly so called, and of the subdivision of it named Achaia; it was so called from Ἀθήνη, i. e. Minerva, to whom it was consecrated. In it was a celebrated academy, which, saith Cornelius Nepos,‡ for antiquity, humanity, and learning, made it excel all the cities of the world; whose inhabitants, saith Cicero,§ were the inventors of all learning, the men who invented and perfected eloquence, and from whom humanity, learning, religion, and laws were dispersed through the whole world; but then to qualify these commendations, he adds, they only knew what was right, but would not do it; they were, saith Plutarch,‖ suspicious and vain-glorious; they were, saith the apostle, δεισιδαιμονέστεροι, "very superstitious," and great worshippers of idols, and so were vain in their imaginations, and their foolish heart was darkened. See the note on Acts xvii. 16. 22, and Dr. Hammond there, and Lloyd in voce.

Attalia was a city of Pamphylia, built by king Attalus, whence St. Paul goes from Perga in Pamphylia to it, Acts xiv. 25. It was a sea-port, and the chief residence of the prefect. Strabo, lib. xiv. p. 459.

Azotus, the Ashdod of the Philistines, where the ark of God triumphed over their Dagon, 1 Sam. v. 2, and where Jonathan,¶ having routed the army of Apollonius, burnt both their god and their temple, and all who fled to it for refuge. It lay about thirty miles distant from Gaza towards Joppa, so that the angel, when he caught up Philip, Acts viii. 40, carried him so many miles. It was in the tribe of Dan, and lay in the middle between Acaron and Geth.

Babylon. By Babylon, the Jews understand not only Chaldea, but also Mesopotamia, Assyria, and even all those kingdoms to which they were carried in the Babylonian captivity: and for this they have ground from the scriptures of the Old Testament, which extend that name to the whole empire of Babylon; as when the destruction of Babylon is represented as the destruction, ὅλης τῆς οἰκουμένης, "of the whole empire," Isa. xii. 9. 11, and from the use of the word among the heathens: for Pliny saith, Babylon, of the Chaldaic nation, had long the eminency over the whole world,** on which account the rest of Mesopotamia and Assyria was reckoned a part of it. I have shown, note on 1 Pet. v. 13, that, according to the fathers, the name of Babylon was given to Rome by Peter, and, according to the same fathers, the name of mystical Babylon†† was given to her also, partly

---

* Lib. xvi. p. 517. † Lib. iii. cap. 1, p. 832.
‡ Antiq. lib. xii. cap. 13.
§ Antiq. lib. xvi. cap. 9. ‖ Lib. xvi. p. 528.
¶ Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λιβανωτὸν καὶ σμύρνην καὶ κασίαν, κινάμωμον καὶ λήδανον, in Dionys. à v. 927—935. Herodot. lib. iii. cap. 112, 113, Plin. lib. v. cap. 11, lib. xii. cap. 17—19, Strabo, lib. xvi. p. 532, Q. Curt. lib. v.

* Asia vestra constat ex Phrygiâ, Mysiâ, Carâ, Lydiâ. Orat. pro Flacco, n. 51.
† Lib. ii. cap. 96. ‡ In Vitâ Attici.
§ Omnium doctrinarum inventrices Athenas. Lib. de Orat. n. 7. Adsunt Athenienses, unde humanitas, doctrina, religio, jura, leges ortæ. Orat. pro Flacco, n. 48.
‖ De Polit. Præcept. p. 799.
¶ Jos. Antiq. lib. xiii. cap. 8, p. 436.
** Propter quam reliqua pars Mesopotamiæ Assyriæque Babylonia appellata est, lib. vi. cap. 26, p. 356.
†† Sic et Babylon, apud Johannem nostrum, Romanæ ur-

for her greatness, pride, and oppression of God's people, and partly for her resemblance of it in idolatry, that kingdom so fully representing the idolatry of the church of Rome, in the description given of it in the sixth chapter of Baruch, that scarce any real difference betwixt them can be observed.

Berea, mentioned Acts xvii. 10, is a city of Macedonia;* a great and populous city, saith Lucian. This was the city to which Paul and Silas fled from Thessalonica, and where they found a synagogue of the best-natured Jews and proselytes they met with; for they received the word with all readiness, and examined it by the best test of truth, the scriptures; and so the converts there were many of both sorts, ver. 11, 12.

Bithynia is a region of Asia Minor,† bounded on the north with the Euxine sea, on the south with Phrygia, on the west with the Propontis, on the east with Galatia. It was anciently called Bebraica and Mygdonia, say Servius,‡ Solinus, and Mart. Capella, and afterward Bithynia, from Bithynus, the king of it, say most geographers; from בטן. the belly or interior parts, saith Bochart; both Pliny§ and Mela representing them as possessing the inward parts of that region only. The old Geographer, published by Gothofred, styles them‖ "the greatest and most happy nation," in which the first general council of Nice was held.

Bethabara signifies a place or passage. It was a water distinct from Jordan, and removed somewhat from it, John i. 28, x. 40, to which men passed over Jordan; the town was out of the precincts of Judea, in the Scythopolitan country, where the Jews dwelt among the Syro-Grecians, and was over against Galilee: so Dr. Lightfoot; over against Jericho, Josh. iii. 16.

Bethany took its name from a tract of ground so called from Athene, which signifies the dates of palm-trees, which grew there plentifully: the town of Bethany where Lazarus dwelt, and where he was raised from the dead, was fifteen furlongs from Jerusalem, John xi. 8, but the tract of ground that bore that name reached within eight furlongs of Jerusalem, it being only a sabbath-day's journey from it, Luke xxiv. 50, Acts i. 12, and then began the tract called Bethpage, from the *phagi*; i. e. the green figs which grew upon it, which ran along so near to Jerusalem, that the outmost street within the walls was called by that name. St. Jerome saith there was villula, a little village there, of the same name.

Beth-lehem, "the house of bread," was the place where Christ, "the bread of life," was born, as the Jerusalem Gemarists confess: it was a city in the time of Boaz, for he styles it "the city of his people," Ruth iii. 11, and goes up to the gates of it, iv. 1. It was a city fortified by Rehoboam, 2 Chron. xi. 6. It is called David's city, 1 Sam. xx. 6. 29; and therefore when every tribe and family went up to their respective cities to be taxed, Luke ii. 3, Joseph goes up to this city of David, ver. 4. Though therefore it be called by the Jews κώμη, a "town," or "village," John vii. 42, that only signifies, that, being one of the least cities, it might comparatively be called so, as Nain is by Josephus, vide Nain; and the Hebrew עיר, a city, is often rendered by the Seventy κώμη, where our translation speaks of cities, as Joshua x. 37, xv. 9, 1 Chron. xxvii. 25, Isa. xlii. 11. It might be, after the destruction of Jerusalem, a village, as it is twice called by Justin Martyr.¶ In St. Jerome it is sometimes a city, and sometimes a village, but then, that he styles it only comparatively a village, may be gathered from his own words** on Micah v. 2.

Bethesda. The pool of Bethesda is the same with the pool of Siloam, of which see there, and notes on John v. 1 2 It was a pool in Jerusalem, saith Jerome, and had the name of προβατικὴ, "the sheep-pool," from the sacrifices washed there by the priests; he adds, that there is yet a lake there,* whose waters are very red, as if mixed with blood, giving testimony of what was done there of old. Dr. Lightfoot saith these sacrifices were washed elsewhere, and that the unclean washed in this pool, and whilst they did so, laid up their clothes in one of the porches. Of the miracles wrought there by the angel descending, and of the miracle wrought by our Lord, see the note there.

Bethsaida, saith Bochart, is a place of fishing, as it might be called, because situated, saith Pliny,† on the east of the lake Gennesareth; in Batanea, and the lower Gaulonitis, saith Josephus,‡ at the beginning of the mountainous country. It is a place of hunting, saith Dr. Lightfoot, so called because it stood near Naphtali, where there were store of deer, Naphtali abounding in venison, Gen. xlix. 21. It was raised by Philip from a village to the honour of a city, and called Julia, in honour of the emperor's daughter. It was one of the cities against which Christ denounced a woe, Matt. xi. 21, for her impenitence and infidelity, after the mighty works he had done in her: it also was the city where three apostles dwelt; viz. Philip, Andrew, and Peter, John i. 45.

Cana. There were two Canas besides Galilee; one in the tribe of Asher, Josh. xix. 28, called by Jerome, "Cana the great;" another in the tribe of Ephraim, Josh. xvi. 8, xvii. 9, and two in Galilee, the one in the north part of the lower Galilee, and dividing it from the upper; and Cana of Galilee, or the less, situated over against Julius Betharampta, on the west of Capernaum, whence Christ, after he had wrought his first miracle there, went down to Capernaum, John ii. 12, and when he was returned thither, the nobleman comes from Capernaum to him there, John iv. 46, 47. Of this Cana Josephus speaks, saying, ἐν κώμῃ τῆς Γαλιλαίας ᾗ προσαγορεύεται Κάνα,§ "In a village of Galilee which was called Cana."

Canaan was twofold; the larger terminated on the south part with the desert of Sin or Cades, on the north with mount Libanus and Antilibanus, on the east with the river Euphrates, and with the Mediterranean sea on the west: so Deut. xi. 24, Josh. i. 3, 4, "Every place that the sole of your foot shall tread upon, that have I given you: from the wilderness (of Paran) and (or, even to) Libanus, and to the great river Euphrates, and to the great sea shall your coast be;" accordingly Joshua saith, "God gave to Israel all the land which he sware to give to their fathers, and they possessed it and dwelt in it," Josh. xxi. 43. 45, and xxiii. 14, "There failed not any good thing which the Lord had spoken to the house of Israel; all came to pass." How this could be said by him who had left so much of the seven nations unsubdued, Judg. i., and who divided not to them the whole land of Canaan, but only that part of it which was possessed by the seven nations, is a great question; to which the usual answer is, that he gave them a right to the whole country, dividing it among them by a lot ordered and directed by him, and he gave them the actual possession of the greatest part of it, with power to subdue the rest if they continued obedient; and more was not intended presently, the Lord not having promised to give them the whole land at once, they being not sufficient to people the whole country, but by degrees, as their increase should make them ready for, and their obedience should continue their right to it: for thus saith God by Moses, Exod. xxiii. 29, "I will not drive them out before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee; but by little and little I will drive them out before thee, until thou be increased to inherit the land." To which may be added, that Joshua gave them all the land their feet had trod on, and more God did not promise to them in the words cited from him.

Canaan the less is extended from the wilderness in the

---

bis figuram portat (figura est) proinde et magnæ et regno superbæ et sanctorum debellatricis. Tertull. contra Marcion. lib. iii. cap. 13, adv. Jud. cap. 9, p. 193. Vide Downam de Sede Antichristi, lib. i. cap. 7.

* Μεγάλη καὶ πολύανδρος. De Asino, p. 639, D.

† Ortel. ‡ Bebraica ipsa est Bithynia. Æn. v. p. 373.

§ Tenent oram omnem Thyni, interiora Bithyni. Plin. lib. v. cap. 32. Interius Bithyni. Mela, lib. i. cap. 10.

‖ Μεγίστη καὶ βελτίστη. ¶ Dial. p. 303, 304.

** Minima quidem es in civitatibus Judæ, et tantis millibus comparata, vix parvus est viculus.

* Mirum in modum rubens quasi cruentis aquis antiqui operis signa testatur, nam hostias in eo lavari à sacerdotibus solitas fuerunt, unde et nomen accepit. De Locis Heb. f. 4, C

† Lib. v. cap. 15.

‡ De Bell. Jud. lib. ii. cap. 13, lib. iv. cap. 27.

§ De Vitâ Suâ, p. 1003.

south to Libanus in the north, and from Jordan on the east to the Midland sea on the west, the length of it being one hundred and sixty miles, the breadth of it only fifty; and it is thus described, Gen. x. 19, "The borders of the Canaanites (i. e. the seven nations of them voted to destruction) were from Sidon (i. e. the country of Sidon, which extendeth itself east as far as Jordan), as thou comest to Gerar unto Gaza; and (the southern border is) as thou goest to Sodom and Gomorrah, Admah and Zeboim, even unto Lasha," i. e. the Ἀάσσα in Josephus,* towards Arabia Petræa. See Bochart. Phaleg, lib. iv. cap. 37.

Capernaum was a city seated near to the sea of Galilee at the bottom of the lake of Gennesareth; for Christ's disciples came from the wilderness of Bethsaida over the lake to the land of Gennesareth, Matt. xiv. 31, Mark. vi. 46, and yet to Capernaum, John vi. 16. 24. It was in the borders of Zabulon and Nephthalim, Matt. iv. 13, renowned on the account of Christ's habitation and his many miracles, which brought woe upon them for their infidelity, Matt. xi. 23. Near this town was the mountain where Christ preached his excellent sermon, for coming down thence he went to Capernaum, Matt. viii. 5, i. e. a journey of ten miles, if Thabor was that mount, as it is conjectured by Jerome on the place; and near it also was the custom-house, at which Matthew the publican sat when Christ called him, for he called him "as he passed from his own city," Matt. ix. 1. 9.

Cappadocia was a kingdom bounded on the† east with Armenia, on the west with Paphlagonia and Galatia, on the north with the Euxine sea, on the south with that part of mount Taurus which looks towards Cilicia: it was famed for‡ mules and horses, of which it gave yearly to the Persians, horses one thousand five hundred, mules two thousand. It was a nation so servile, saith Strabo,§ that when the Romans offered them their freedom to live by their own laws, they said they could not endure liberty: they were, saith Cicero, de grege venalium. Orat. post Red. in Senat. n. 12.

Cæsarea Palestine, so called, as being the metropolis of Palestine and the seat of the Roman proconsul, was formerly named the Tower of Strato; but being a mart-town, whose haven was very incommodious, Herod the Great built there a large city with many‖ stately marble buildings, a theatre of stone, and a most capacious amphitheatre (where Herod Antipas was smitten by an angel of God; see the note on Acts xii. 23), and an admirable haven, with marble edifices and towers, the greatest of which he called Drusus, in honour of the emperor's son; the city Cæsarea, in honour of Cæsar; it was situated between Doron and Joppa, thirty-five miles from Jerusalem, and was inhabited¶ partly by the Jews, who had their schools there; but chiefly by the Greeks or Syrians, betwixt whom there were feuds, περὶ τῆς ἰσοπολιτείας, "concerning equal privileges," the Cæsareans killing about one thousand two hundred Jews, when Florus was procurator of Judea. Here Peter converted Cornelius and his kinsmen, the first-fruits of the gentiles, Acts x.; here lived Philip the evangelist, Acts xxi. 8; and here Paul defended himself against the Jews and their orator Tertullus, Acts xxiv.

Cæsarea Philippi, mentioned Matt. xvi. 13, Mark viii. 27, was first called Lais or Lashem, Judg. xviii. 7, and when subdued by the Danites, Dan, v. 29. It was built by Philip the tetrarch of Iturea and Trachonitis, Luke iii. 1, who made it the place of his residence, as being conveniently seated between both. He built it, saith Josephus,** at Paneas, by the springs of Jordan, and called it Cæsarea Philippi, and also Nerodiada in honour of Nero. It was seated at the springs of Jordan the less, not far from Libanus in the midland Phœnicia, saith Ptolemy, and was a Decapolitan city called Cæsarea-Panias, or Sub-Panio; not because of the worship of Panius Philostorgius, or by reason of the springs of Pancas, as Pliny,* but by reason of the mountain Panius mentioned by Josephus and Eusebius, under which it lies. What Eusebius saith of the two statues of Corinthian brass, erected here by the woman cured at Capernaum of the bloody flux, see confuted in the note on Mark v. 26.

Cedron. Of the brook Cedron, which our Lord passed over to go into the garden where he was betrayed, John xviii. 1, mention is made when David fled from Absalom, for he passed over the brook Kidron, 2 Sam. xv. 23, and when king Solomon saith to Shimei, "In the day that thou passest over the brook Kidron thou shalt surely die." See also Jer. xxxi. 40, where the Septuagint always speaks of Κέδρων, or τῶν Κέδρων, in the plural; it was, saith Jerome,† a torrent or valley near to Jerusalem, on the east side betwixt it and mount Olivet; a deep valley, saith Josephus:‡ and into this valley was conveyed the blood poured out at the foot of the altar, which because it made the river look black, some think it was called Cedron from the word *kiddar*, which signifies blackness; others from the cedar-trees planted on each side, whence, say they, it is still named in the plural, τῶν Κέδρων, from these cedar-trees.

Chaldea is only mentioned in these words, Acts vii. 4, "And Abraham came out of the land of the Chaldeans, and dwelt in Charran," where, by the land of the Chaldeans, we are not to understand the country so named in Asia Major, which was in the plain, but a mountainous country, which is part of Mesopotamia, as appears from these words; "God appeared to Abraham while he was in Mesopotamia, before he dwelt in Charran; then came he out of the land of the Chaldeans, and dwelt in Charran." That both this Charran and Chaldea lay in Mesopotamia, see Bochart, Phaleg, lib. ii. cap. 6, and the note on Acts vii. 4.

Cenchrea was the isthmus of Corinth, distant seventy furlongs from it, where were celebrated the Isthmian games; whence the apostle, in his Epistle to the Corinthians, speaks so oft in allusion to these games: see notes on 1 Epist. ix. 8 9 10 2 Epist. iv. 7—9. Hence he tells them of a corruptible crown for which they wrestled, their coronets being either of the σέλινον, "parsley," which quickly withered, or of πίτυς, "the pine-tree," which soon decayed.

Clauda, Acts xxvii. 16, was an island near Crete, situated at the meeting of the southern and the western sea, of which geographers say nothing, unless it be the Gaudus mentioned by Pliny, lib. iv. cap. 12, and by Mela, lib. ii. cap. 7.

Chios, Acts x. 15, is an island of the Ægean sea, betwixt Lesbos and Samos, celebrated by Horace§ and Martial‖ for the wine and figs that came from thence, and also by Pliny, lib. v. cap. 31, and Strabo, lib. xiv. p. 444, for its marble and white earth.

Cilicia, a country of Asia Minor, betwixt Pamphylia on the west and Pieria on the east, the mount Taurus on the north, and the Cilician sea on the south, celebrated on the account of Cicero, proconsul there, but more on the account of St. Paul's birth at Tarsus, a city of Cilicia, Acts xxi. 15.

Colosse was a city of Phrygia Major, built by the river Lycus, near the place, saith Herodotus,¶ where it begins to run under ground, as it doth for five furlongs before it rises again, and slides into Meander. To this city, situated at an equal distance betwixt Laodicea and Hierapolis, mentioned Col. ii. 1, came Xerxes in his expedition against Greece, and to this city Paul writ an epistle. All these three cities perished by an earthquake, saith Eusebius,** in the tenth of Nero, that is, but two years after St. Paul's epistle was sent to them.

Coos, Acts xxi. 1, was an island in the Ægean or Icarian sea, near Mindus or Cnidus, which had a city of the same

* Antiq. lib. xiv. cap. 2.
† Strab. lib. xii. p. 367. ‡ Lib. xi. p. 362.
§ Lib. xii. p. 372.
‖ Jos. Antiq. lib. xv. cap. 13.
¶ Ἰουδαίας πόλιν καὶ τὸ πλεῖον ὑφ' Ἑλλήνων ἐποικουμένην. Jos. de Bell. Jud. lib. iii. cap. 28. Antiq. lib. xx. cap. 6, lib. ii. cap. 30.
** Πρὸς ταῖς Ἰορδάνου πηγαῖς, ἐν Πανεάδι πόλιν κτίζει Καισάρειαν. Antiq. lib. xviii. cap. 3, lib. xx. cap. 8.

* Lib. v. cap. 15.—De Bell. Jud. lib. i. cap. 16, Hist. Eccl. lib. vii. cap. 17.
† In Locis Hebr. f. 5.
‡ De Bell. Jud. lib. v. cap. 8.
§ Serm. lib. i. sat. 10.
‖ Mart. vii. 25. 31.
¶ Εἰς πόλιν μεγάλην τῆς Φρυγίης, lib. vii. cap. 30, p. 396
** Chron. ad an. Neronis 10.

name, from which Hippocrates the celebrated physician, and Apelles the famous limner, were called Coi; here was a large temple of Æsculapius, and another of Juno: it abounded in rich wines, and here were made those Coæ vestes which were transparent, and are so often mentioned by the poets.

Chorazin, saith Jerome, is a town in Galilee, which our Lord deplores for her incredulity, Matt. xii. 22. Dr. Lightfoot wonders how such a woe should be denounced against it, when we read not, in the whole New Testament, that our Lord had ever been there; but that our Lord was frequently at Bethsaida and Capernaum, copartners in that woe, we read: now Chorazin being by Dr. Lightfoot placed betwixt them, and being, saith Jerome,* but two miles distant from Capernaum, and in many maps but little distant from Bethsaida, and it being said expressly, that "mighty works were done in her," doubtless Christ must have been often there.

Cnidus, mentioned Acts xxvii. 7, was a city and promontory in the peninsula of Paria, celebrated for the worship of Venus, hence called Venus Cnidia; whence Horace† sings thus, O Venus regina Cnidi; and for the statue of Venus made by Praxiteles, and by Pliny‡ reckoned among the admirable works of that artificer.

Corinth was a most noble city of Achaia Propria, called anciently Ephire, saith Pliny;§ and after Corinth, from one Corinthus, who took and rebuilt it. It was considerable among heathen authors for its citadel Acro-Corinthus, built on a very high mountain, and for its‖ insolence against the Roman legates, which caused L. Mummius, thence styled Achaicus, to destroy it; in the conflagration of which city so many statues were melted down, that the remains of them made that famous Corinthian brass which was esteemed above gold or silver; and of which, saith Josephus, the Beautiful gate of the temple of Jerusalem was made (see the note on Acts iii. 2). The Corinthians were noted for their wisdom, hence styled by Cicero,¶ "the light of all Greece;" by Florus, decus Græciæ, "the glory of Greece;" and for their riches, for, saith Strabo** πλουσία διαπαντὸς ὑπῆρξεν, "it was always rich." They were filled with orators and philosophers; and from them, say the fathers, came the contentions and false doctrines which sprang up in that church, on the account of which Paul speaks thus to them, "Ye are rich, ye are wise, ye are honourable," 1 Cor. iv. 9, 10. They also had a temple of Venus, to whom, saith Strabo,†† "one thousand whores were consecrated," whence they became infamous to a proverb for that vice, and for all kind of lasciviousness, which caused the apostle in his epistles to them to speak so much against it: see the preface to the First Epistle. Lastly, there was a great resort of the Jews to this city, who, saith Philo, "inhabited Κορίνθου, καὶ πλεῖστα καὶ ἄριστα Πελοποννήσου, Corinth, and the chiefest and best parts of Peloponnesus," and had one or more synagogues there, Acts xviii. 8, whence came those Judaizers and false apostles, so often mentioned in the epistles to those churches.

Cyprus, so called from the flower of the cypress-trees growing there, as Pliny‡‡ speaking of the kinds of cypress, and Eustathius§§ say, was an island, having on the east the Syrian, on the west the Pamphylian, on the south the Phœnician, on the north the Cilician sea: it was celebrated among the heathens for its fertility, as being, say Strabo‖‖ and Ammianus Marcellinus, sufficiently provided of all things within itself, et nullius externi indigens; whence it was also called the rich and happy island, but was very* infamous for the worship of Venus, who had thence her name Κύπρις, and her title Venus Cypria; that demon, saith Eustathius, delighting in that island for their adultery and proneness to venery, they consecrating their women to whoredom, and by a law compelling them to lie with strangers, as the Babylonians did. It was memorable among the Jews for being an island in which they so abounded, that at one time they slew, saith Dio,† two hundred and forty thousand of the inhabitants, and were on that account forbid to come afterward to that island; and among Christians for being the place where Joses, called Barnabas, had the land he sold, Acts iv. 36, and where Mnason an old disciple lived, Acts xxi. 16.

Dalmanutha, vide Magdala.

Damascus, a most ancient city, where Eliezer, the servant of Abraham, dwelt; built, saith Josephus,‡ by Uz the son of Aram, mentioned Gen. x. 23, and situate in the valley betwixt Libanus and Antilibanus, watered by the rivers Abana and Pharphar, 2 Kings v. 12, one of which is by Pliny,§ Strabo,‖ and others, called Chrysorrhoas, by reason of its golden sands: it was made tributary to David, 2 Sam. viii. 6, afterward it was the capital city of the kings of Syria, Isa. vii. 8. It is a city famous for its antiquity, and for being still one of the richest and most magnificent cities of the Levant, but most of all for being the place of the miraculous conversion of Paul. Here the Jews had their synagogues, and converted to their religion¶ most of the women of the place, but the men entirely hated them, and killed at one time twelve, at another eighteen thousand of them, and their families.

Decapolis, saith Jerome, was a country of ten cities, beyond Jordan, which all do not reckon alike, saith Pliny,** who places them all beyond Jordan, except Scythopolis: Josephus†† saith, that Justus of Tiberias τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολεμεῖτο, "fought against the cities of Decapolis in Syria," and that when Vespasian came to Ptolemais,‡‡ οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, "the chief men of the cities of Decapolis in Syria" complained to him against Justus upon that account; and of these cities§§ he saith, that Hippo and Gadara were two: whence it is evident Bochartus must mistake, when he places all these cities in Galilee, and makes Tiberias to be one of them, it being Justus of Tiberias that fought against them. They were all cities inhabited chiefly by the gentiles, though some of them might be within the region of Judea.

Derbe was a city of Lycaonia near Isauria, mentioned Acts xiv. 6. It was the seat of Antipater Derbæus, and the country of Timothy.

Egypt was bounded on the north with the Mediterranean; on the east by Arabia Petræa, and the Red sea: on the south by Ethiopia and Nubia; on the west by Libya, and the desert of Barca. It is divided into the upper Egypt, through which Nile runneth with a single stream; and into lower Egyt, which begins where Nile divides, and so makes the island, from its resemblance of the Greek Δ, called Delta,

---

* De Locis Hebr. f. 4, C.

† L. Carm. 30.

‡ Lib. vii. 38, 36, 5, Athen. lib. xiii. p. 591.

§ Lib. v. cap. 4.

‖ Vel. Paterc. lib. i. cap. 13.

¶ Legati quòd erant appellati superbius, patres vestri Corinthum, totius Græcæ lumen, extinctum voluerunt. Orat. pro Leg. Manil. n. 6.

** Lib. ii. cap. 16, lib. viii. p. 263.

†† Ibid.

‡‡ Tertium Cypro insula, odoris suavitate. Lib. xii. cap. 24.

§§ Ἀπὸ ἄνθους ἐκεῖ πολλοῦ φυομένου κύπρου λεγομένου. In Dionys. p. 110.

‖‖ Lib. xiv. p. 468, 469. Belus opimam—vastabat Cyprum. Virg. Æn. i. 625. Eustath. in Dionys. p. 100.

* Ἄσυρμα γὰρ ἦν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρις παρωνόμασται, τοῦτο δὲ διὰ τὴν τῶν ἐκεῖ μαχλοσύνην καὶ τὸ ἐπαφρόδιτον. Eustath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἑταιριαμῶν τὰς ἑαυτῶν κόρας ἀφοσιοῦντων. Athen. lib. xii. p. 516. Τῆς Κύπρου ἐστὶ παραπλήσιος τούτῳ νόμος. Herodot. lib. i. cap. 199.

† Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο οὐδενὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστι. Epitome Trajani, p. 255.

‡ Antiq. lib. i. cap. 7, p. 15.

§ Lib. v. cap. 18.

‖ Lib. xvi. p. 539.

¶ Jos. de. Bell. Jud. lib. ii. cap. 31, 7, 34, p. 992.

** Jungitur ei lateri Syriæ Decapolitana regio, à numero oppidorum, in quo non omnes eadem observant. Lib. v. 10.

†† De Vitâ Suâ, p. 1025, A.

‡‡ Ibid. p. 1030.

§§ P. 1001, A.

and then runs down to the Mediterranean shore, whence it is also called Ægyptus Maritima. Of the river Nile, the pyramids, their mummies, cities, customs, see geographers. Of the names it hath in the Old Testament, see Bochart. For explication of some passages in the New, consider,

1st, The Egyptian language, which differed from the Greek, as Bochart* proves against Kircher, and from the Hebrew, whence the Jews in it are said to have "heard a strange language," Ps. lxxxi. 6, and coming from it, to have come "from a barbarous people," Ps. cxiv. 1 (see the note on 1 Cor. xiv. 11). Hence Joseph, representing an Egyptian, speaks to his brethren by an interpreter, Gen. xlii. 23, and it is prophesied by Isaiah, xix. 18, that five Egyptian cities should speak the language of Canaan, i. e. of those who lived there. Hence Chiun, which in the Hebrew is put for Saturn (as also it signifies among the Persians and Ishmaelites), is, by the Septuagint, who made their translation in Egypt, turned into Ῥαιφὰν, Amos v. 26, which in the Egyptian language is put for Saturn, and is cited by Stephen, Ῥεμφὰν, Acts vii. 43 (see the note there).

2ndly, The Egyptian learning, which, had it not been considerable, sure we should not have heard of Homer, Solon, Musæus, Dædalus, Pythagoras, Plato, Democritus, and others, going thither to learn wisdom, and bringing to their respective countries the learning they had there acquired. Egypt would not have been called by Horus in Macrobius,† "the mother of arts:" nor the inhabitants, "the parents of all philosophy:" nor would Athenæus‡ have told us, that both the Greeks and barbarians had all their learning from the Alexandrians. But of this see more in the commentary upon these words, "And Moses was learned in all the wisdom of the Egyptians," Acts vii. 22.

3dly, Egypt is by profane authors, as well as by the fathers, said to be guilty of most vile idolatry. Herodotus§ informs us, they first made altars, images, and temples for the gods, and that almost all the names of the gods came from Egypt‖ into Greece. And Jupiter in Lucian¶ confesses, that the Egyptian gods were *αἰσχρὰ καὶ γελαιότερα*, "filthy and more ridiculous" than those of other nations: their gods were called, not only by the** fathers, but even by the poets,†† portenta magis quam numina. They are also noted in scripture for afflicting, persecuting, and destroying the people of God; upon both these accounts the great city Rome is by John styled spiritually Egypt, Rev. xi. 8.

4thly, That Moses led the children of Israel out of Egypt, is attested by many profane authors;‡‡ and that he led them through the sea, and that the Egyptians following after them were drowned, is owned by Artabanus;§§ Diodorus Siculus adds, that the fame of this drying up of the Red sea was preserved till his time among the Ichthyophagi,‖‖ who lived near to it: and Origen* informs us, that it was common among the heathens, "to exorcise demons by that God who did *καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἰγυπτίων βασιλέα, καὶ τοὺς Αἰγυπτίους*, overthrow the Egyptians and their king in the Red sea," according to these words of Paul, "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned," Heb. xi. 29.

Elamites are only mentioned in these words, Acts ii. 9, "Parthians, Medes, and Elamites;" where Luke goes from east to west, the Elamites lying west of the Medes; for the Susians are joined to the Elamites, saith Strabo, and to them the Medes. Elam and Madai are also mentioned in scripture together, Isa. xxi. 2, Jer. xxv. 25. They were so called from Elam the Son of Sem, Gen. x. 22, and their capital city was Elymais: they were a warlike people living by rapine, and fighting with bows and arrows, Isa. xxii. 6, Jer. xlix. 35, as the Susians and Persians did, but were a different people from them; for they were joined to Susia, saith Strabo,† and there was an ingress to them from Persia, and the Susians and Elamites are mentioned apart, Ezra iv. 9, though they are both comprehended sometimes under the name of Elam. See Dan. viii. 2.

Emmaus, saith Luke, xxiv. 15, and Josephus,‡ in his book of the Wars of the Jews, was a village distant sixty furlongs from Jerusalem; it was after made a city, and a Roman colony, and called Nicopolis.

Ephesus, the metropolis and noble mart of the Proconsular Asia, situated upon the river Cayster, was famous for the temple of Diana, one of the stateliest structures in the world: it was, as Pliny§ saith, the wonder of magnificence, built at the common charge of all Asia, properly so called, and was two hundred and twenty years in building; it was four hundred and twenty-five feet long, two hundred and twenty broad, and supported by one hundred and twenty-seven pillars sixty feet high, and was generally accounted one of the seven wonders of the world: it was burnt the same day that Socrates was poisoned, four hundred years before Christ; and again, the same night that Alexander the Great was born, but rebuilt and adorned by the Ephesians, whence that city is styled *νεωκόρος*, Acts xix. 35, "an adorner of the temple of the goddess Diana," which, say the scholiasts upon Aristophanes, and Suidas, signifies‖ to adorn and beautify (see note there). The Ephesians were noted for their skill in the art of magic: see the note on Acts xix. 19, and for their luxury and lasciviousness: see the note on Eph. v. 5. The Jews dwelt here in abundance, having obtained the privilege of citizens, saith Josephus:¶ but this city was chiefly celebrated among Christians for Paul's stay here almost three years, Acts xx. 31, his mighty miracles done there, Acts xix. 11, 1 Cor. xvi. 9, and the opposition he met with from the Jews, Acts xx. 19; for Timothy, made bishop there; for the beloved apostle who governed the Asiatic churches; and for being one of the seven churches to which Christ sent instructions, Rev. ii. 1.

Ephraim. We read in John xi. 54, that Christ went from Jerusalem to a country near the wilderness, and to a city named Ephraim: now Ephraim and Bethel, saith Josephus,** were *πολίχνια*, "little cities" situated in the land of Benjamin, near the wilderness of Judea, in the way from Jerusalem to Jericho.

Gadara was, according to Josephus,†† the metropolis of Perea, or the region beyond Jordan: it is now called Hippodion, saith Pliny,‡‡ and hath the river Hieramax, or Jarmoc, flowing by it; both make it a Decapolitan city,§§ and so of heathen jurisdiction, whence perhaps it was destroyed

---

* Phaleg, lib. i. cap. 15, p. 68.

† Cum Ægypti matris artium ratione consentit. Saturn. i. cap. 15. Plato Ægyptios omnium philosophiæ disciplinarum parentes secutus est. De Somn. Scip. lib. i. cap. 19.

‡ Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς βαρβάρους. Deipnos. lib. iv. cap. 184.

§ Lib. ii. cap. 4.

‖ Ibid. cap. 50.

¶ De Concil. Deorum.

** Lact. cap. 20, Minut. &c.

†† Quis nescit qualia demens Ægyptus portenta colat? Juvenal. sat. 15.

‡‡ Just. ex Trogo Pompeio, lib. xxxvi. cap. 2, Artabanus apud Euseb. Præpar. Evang. lib. ix. cap. 27, p. 436, Manetho apud Joseph. lib. i. contra Apion. p. 1042, 1052, Chæremon et Lysimachus, ibid. 1057, 1085, Strabo, lib. xvi. p. 523, Tacitus, Histor. lib. v. p. 615.

§§ Dicunt Heliopolitani, *τὸν Μωϋσῆν ἐπιδιγεῖν τῇ ῥάβδῳ τοῦ ὕδατος, καὶ οὕτω τὸ μὲν νᾶμα διαστῆναι, τὴν δὲ δύναμιν διὰ ξηρᾶς ὁδοῦ πορεύεσθαι· συνεμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπό τε τοῦ πυρὸς καὶ τῆς πλημμυρίδος πάντας διαφθαρῆναι*, ibid.

‖‖ Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν Ἰχθυοφάγοις παραδέδοται λόγος ἐκ προγόνων, ἔχων φυλαττομένην τὴν φῆμην ὅτι μεγάλης τινὸς γενομένης ἀμπώσεως, ἐγενήθη τοῦ κόλπου ξηρὸς πᾶς ὁ τόπος, μεταπεσούσης τῆς θαλάττης εἰς τ' ἐναντία μέρη, lib. iii. p. 122.

* Lib. contra Cels. p. 184.

† Lib. xvi. p. 512.

‡ Lib. vii. 27.

§ Lib. xxxvi. cap. 14.

‖ Κορεῖν γὰρ λέγουσι τὸ καλλύνειν. Suidas. Κορεῖν γὰρ καλ λωπίζειν, ὅθεν νεοκόρος. Νεφ. p. 125.

¶ Contra Apion. lib. ii. p. 1063.

** De B. Jud. lib. iv. cap. 33.

†† Lib. iv. cap. 24. ‡‡ Lib. v. cap. 18.

§§ V. Decapolis.

by the Jews, but was rebuilt by Pompey in favour of Demetrius Gadarensis, his manumitted servant, saith Josephus.* The inhabitants of this city, being rich, sent legates to Vespasian coming against Judea, and gave up this strong city to him; both the city and villages belonging to it lay within the region of the Gergesenes, whence Christ going into the country of the Gadarenes, Mark v. 1, is said to go into the region of the Gergesenes, Matt. viii. 28.

Galatia is a province of the lesser Asia, so called from the Gauls, who, saith Strabo,† seated themselves there under their captain Leonorius; it was bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia; its chief cities were Ancyra, Tavium, and Pessinuntum, whence Grotius saith Paul, writing to the churches of Galatia, writ to these. They worshipped the mother of the gods, and especially they of Pessinuntum, and so, as Paul saith, Gal. iv. 8, "they knew not God." Callimachus in his Hymns, and Hilary, who was himself a Gaul, represent them as‡ a very foolish people; whence Paul saith, iii. 1, "O foolish Galatians, who hath bewitched?" This church was so dangerously perverted, and almost overturned by the Judaizers there, that the apostle, in his epistle to them, doth not call them saints.

Galilee contained the tribes of Issachar, Zabulon, Naphthali, Asher, with part of Dan, and Perea, beyond the river; it was bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, on the east mostly by the river Jordan, and the sea of Galilee. It is divided, by Josephus,§ into the upper and the lower Galilee: but Dr. Lightfoot divides it into three parts; the upper Galilee, so called, because it abounded in mountains; it was eminently called "Galilee of the gentiles," Matt. iv. 15, because it abounded with them, being partly inhabited, saith Strabo,‖ by Egyptians, Arabians, and Phœnicians; this contained the tribes of Asher and Naphthali: the lower, which contained the tribes of Zabulon and Issachar, because it was champaign, was called "the great field;" and, thirdly, the vale, which is the border of Tiberias. It was, saith Josephus,¶ very populous, containing two hundred and four cities and towns, the least of which towns had πεντακισχιλίους ὑπὲρ τοῖς μυρίοις οἰκήτορας, "above fifteen thousand inhabitants." It was also a very rich country, as paying for its tribute, saith he, two hundred talents: they were, saith he, a warlike people, defending themselves against all the assaults of their enemies round about; and their wealth and prowess made them a seditious people, and prone to rebel against the Romans.

Gaza, or Azza, was a city in the tribe of Judah: it was taken by Judah, Judg. i. 18; but because they destroyed not the inhabitants, as they should have done, but only made them tributaries, ver. 28, it was regained by them, after the time of Jephthah, when "the children of Israel did evil again, and the Lord delivered them into the hands of the Philistines," xiii. 1. It was one of the five satrapies of the Philistines, which offered their golden emerods to the God of Israel for a trespass-offering, 1 Sam. vi. 17, and the city whose gates Samson took away, Judg. xvi. 2, and whither he was carried when taken, ver. 22, and where he pulled down the house of their god Dagon upon the lords of the Philistines, ver. 30. This old town was destroyed by Alexander, and so "made desolate," as the prophet had foretold, Zeph. ii. 4, and is therefore called, saith Strabo,** a continued desert (see the note on Acts viii. 26). For whereas this old city was seven furlongs from the bay, the new, built by Constantine, was, saith Jerome,†† in another place near to it.

Gennesaret was a region thirty furlongs in length, and in breadth twenty; a very pleasant and fruitful place, abounding in the gardens of great men, whence it had its name from גן and שׂר, as being the garden of princes; it lay at the bottom of the lake of Gennesaret, and gave that name to it, Luke v. 1. The celebrated city of Tiberias was built close by it on the east, and gave it the name of "the sea of Tiberias," John xxi. 1. And it was called "the sea of Galilee," John vi. 1, as being situated in Galilee, in the tribe of Naphthali, saith Dr. Lightfoot; of Zabulon, say others: it was, saith Josephus,* forty furlongs in breadth, and a hundred in length; saith Pliny,† sixteen miles long, and six in breadth: its waters were sweet and pleasant; and, as the Jews say, that God loved this more than all the other seas, so did our Saviour much frequent it, and after his resurrection appeared to his disciples at it, John xxi. 1.

Gergesa was a town near Gadara, so called either from the Gergesites, the posterity of Canaan; for neither did Zabulon nor Naphthali drive out all the Canaanites, Judg. i. 30. 33, or from Gergishta, signifying clay, the soil being clay: it gave name to a region so called, which comprehended in it Gadara, Hippo, and Magdala. See Gadara.

Gethsemane was a garden beyond Kedron, at the foot of mount Olivet, so called from the wine-presses in it.

Golgotha signifies a *skull*, from the rolling of it; as we read, Luke xxiii. 33, "The place was called the place of a skull," Matt. xxvii. 33, Mark xv. 32, John xix. 17, of which St. Cyril‡ gives this very improbable reason, that it was called so prophetically, because Christ, our head, was crucified there; he being not κράνιον, our "skull," but ἡ κεφαλὴ, our "head:" others think it was so called, from the head of Adam, buried there; this we have received by tradition, say Origen,§ Cyprian, Athanasius, St. Basil, Epiphanius, Ambrose, Chrysostom, Augustine: whereas they could receive no such tradition from the Jews, who taught, that Adam was buried at Kiriath-Arbe, or Hebron; whence Jerome, on the place, says, this tradition is pleasing, but not true: he therefore saith, it was so called, as being a place full of skulls, by reason of the malefactors executed and buried there. Against which opinion it may be objected, that it is never called "the place of skulls," but, "of a skull:" others therefore say, it was so called, because it was a little hill in form like to a man's skull.

Greece, called also Hellas, was celebrated throughout the world for learning and wisdom: it was that little part of Europe, saith Cicero,‖ "which flourished in fame, glory, learning, and in most arts." Hence Tatian¶ saith, "They divided wisdom among themselves," and said, "it belonged to them alone;" and to this the apostle seemeth to refer, when he saith, "I am debtor to the Greek and to the barbarian, to the wise and to the unwise," Rom. i. 14, they calling all other nations barbarians (see the note on 1 Cor. xiv. 11): because, saith Strabo,** τὸ παιδείας καὶ λόγων οἰκεῖον, "learning and reason obtained among them, but was neglected by other nations,†† who the more they were distant from them, the more they were ignorant:" but when the apostle also adds, that which all the apologists‡‡ for the Christian faith observe, that, "professing themselves wise they became fools," by their idolatry, Rom. i. 21, 22; none being more addicted to it than the Grecians and the Athenians (see there), who were esteemed as the eye of Greece; Tatian saith,§§ "They rather chose to have more demons than one God." Their gods, saith Cicero,‖‖ "were first men," and

---

* De B. Jud. lib. i. cap. 5, p. 720.

† Lib. xii. p. 390.

‡ Ἄφρονι δήμῳ, in Delum, V. 184. Gallos indociles. Hymn. Hieron. Præfat. ii. in Ep. ad Galat.

§ De Bell. Jud. lib. iii. cap. 4. ‖ Lib. xvi. p. 523.

¶ De Bell. Jud. lib. ii. cap. 9.

** Κατεσπασμένη ὑπὸ Ἀλεξάνδρου καὶ μένουσα ἔρημος. Lib. xvi. p. 552.

†† Antiquæ civitatis locum vix fundamentorum præbere vestigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam. De Locis Hebr. f. 6, D.

* De Bell. Jud. lib. iii. cap. 35.

† Lib. v. cap. 5.

‡ Catech. xiii. p. 133.

§ Apud Maldon. in Matt. xxvii. 33.

‖ Quæ famâ, quæ gloriâ, quæ doctrinâ, quæ plurimis artibus floruit. Orat. pro Flacco.

¶ Φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat. ad. Gr. sect. 43. Μερίζοντες τὴν σοφίαν. Ibid.

** Lib. i. p. 46. †† P. 114.

‡‡ Justin. Cohort. ad Græcos, p. 21. Athenag. p. 13, 14. Theophil. ii. ad Autol. p. 85. Clem. Alex. Admon. ad Græcos, p. 25.

§§ Orat. contra Græc. sect. 23.

‖‖ Jam verò in Græciâ multos habent ex hominibus deos. De Nat. Deorum, lib. iii. n. 27. Totum penè cœlum nonne humano genere completum est? Tusc. Qu. i. n. 24.

with these, we, saith he, and they "have filled the heavens:" and yet it is, with the highest reason, said, in the same author, that nothing can be more absurd, quàm homines morti deletos referre in deos, "than to make gods of dead men," De Nat. Deorum, lib. i. n. 29. Note also, that Greece, in its largest acceptation, comprehended all Macedonia, Thessaly, Epirus, Achaia (i. e. Greece properly so called), Peloponnesus, and the circumjacent islands; and so was bounded on the north with the Scardian mountains, on the west with the Ionian, on the south with the Cretian, and on the east with the Ægean seas: hence in Daniel, viii. 22, x. 20, xi. 2, it is used, in the largest acceptation, to denote Macedonia, as well as the more southern parts of Greece; whereas, in Acts xx. 2, it is used exclusively of Macedonia, when it is said that Paul, going through the parts of Macedonia, came to Greece.

Fair-haven, Acts xxvii. 8, styled by Stephanus, καλὴ ἀκτὴ, "the fair-shore," is a part of Crete, where, saith he, was a city, or great village: but whereas it is there styled a part, ᾧ ἐγγὺς ἡ πόλις Λασαῖα, "near to the city of Lasæa," that troubles the commentators, who can find no city in Crete of that name, besides one mentioned by Pliny, which he places in the continent. Jerome, and from him other geographers, speak of it as civitas littoralis, "a city by the shore:" moreover, Dr. Lightfoot shows that ἐγγὺς, and οὐ πόῤῥω, are sometimes used by geographers of places distant almost one hundred miles.

Hierapolis, mentioned Col. ii. 1, is a city of Phrygia, as appears from its nearness to Laodicea, celebrated by Strabo,* for its hot lapidific waters; and for a hollow place called Plutonium, not much exceeding a man's length, whose noisome exhalations suffocate every thing that enters into it, except a capon: it was so called, saith Stephanus, ἀπὸ τοῦ ἱερὰ πολλὰ ἔχειν, "from the many temples it had in it."

Iconium was a city of Lycaonia, the chief of the fourteen belonging to that tetrarchy, saith Pliny,† a well-built city in the richest part of Lycaonia, saith Strabo.‡ Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preaching, and confirming their doctrine by miracles, made many proselytes, Acts xiv. 1—3, and where the unbelieving Jews and gentiles made an assault upon them, to "use them despitefully, and to stone them," ver. 5.

Idumea, Mark iii. 8, is not the region of Syria, in which the Edomites, or the posterity of Esau, dwelt, but the Jewish Idumea, or the south part of Judea; and hence, in Diodorus Siculus, the seat of Sodom, which is the south of Judea, is said to be, κατὰ μέσην την σατραπείαν τῆς Ἰδυμαίας,§ "in the midst of the province of Idumea:" in the book of Maccabees are many places mentioned, as in Idumea, which were almost in the middle of Judea; v. g. Bethoron is κώμη Ἰδυμαίας, "a village of Idumea," 1 Macc. iv. 29; it is κώμη τῆς Ἰουδαίας, "a village of Judea," saith Josephus;‖ and ver. 61, Bethsura, near to Jerusalem, is fortified to be a defence against the Idumeans. Josephus adds, that Judas and his brethren left not off fighting with the Idumeans, but fell upon them every where,¶ taking the cities of Hebron, Merissa, and Azotus, which were all in the land of Judah. It therefore is conjectured, that in the time of the captivity of the Jews in Babylon, the Edomites had invaded their possessions, and fixed their tents there; though afterward, by the powerful arms of the Maccabees and Asmoneans, they were either rooted out, or constrained to embrace Judaism: thus Josephus informs us, that when Hyrcanus had taken Sechem and mount Gerizim, and the country of the Cutheans, or Samaritans, he proceeds to take the city of Idumea, Adore, and Marissa, both in Judea; and having subdued all the Idumeans, he declares he would expel them from their seats, if they would not be circumcised, and submit to the Jewish laws: and that hereupon, they, out of love to their country,** καὶ τὴν περιτομὴν καὶ τὴν ἄλλην τοῦ βίου δίαιταν ὑπέμειναν την αὐτὴν Ἰουδαίοις ποιῆσασθαι, "received circumcision, and conformed to the same course or diet with the Jews," and styled themselves their domestics and compatriots. De Bel. Jud. lib. iv. cap. 16, 17.

Jericho was a wealthy city in Benjamin, which Joshua destroyed, with a curse upon him that should rebuild it, vi. 26. Nevertheless, Hiel the Bethelite rebuilt it, in the days of Ahab; and the curse pronounced upon him by Joshua for so doing was punctually fulfilled, 1 Kings xvi. 34. After its restoration, it was ennobled by the schools of the prophets; near to it was a large spring, but unwholesome, and making the land unfruitful, till Elisha cured it, 2 Kings v. 21, and from that time it produced fruitfulness in abundance. The country, saith Josephus,* was seated in a plain, narrow, but long; for it runs out northward to the country of Scythopolis, and southward to the land of Sodom, being one hundred and fifty miles in length, and fifteen in breadth: opposite to it lay a mountain beyond Jordan; and this great plain is, by Matthew, styled ἡ περίχωρος τοῦ Ἰορδάνου, "the region about Jordan," Matt. iii. 5. It was planted, say Strabo and Pliny, with a grove of palm-trees (whence the city of palm-trees, Deut. xxxiv. 3, Judg. i. 16, is, by the Targum, called Jericho), and well watered with springs, and fruitful with balsam, which, saith Josephus,† is the best commodity of the place. Under the second temple, it gave place to no city of Judea but Jerusalem; had a‡ royal palace in it, where Herod ended his days; a hippodromus, where the Jewish nobility, being imprisoned by him, were to be slain after his death; and an amphitheatre, where his will was publicly opened and read: it was distant from Jerusalem almost nineteen miles; but the way from Jerusalem to it being desert and rocky, it was infested with thieves (see the note on Luke x. 30. 32); and Jericho having twelve thousand priests and Levites which served at the temple, it is no wonder that a priest and Levite should pass by that way.

Jerusalem may be considered, either (first) as the capital city of Judea, in compass six miles and a quarter, standing in the two tribes of Benjamin and Judah, and built upon three mountains; mount Zion, on which the upper city, which was on the north of Jerusalem, was built; Acra, on which stood the lower city, properly called Jerusalem; and mount Moriah, "the mountain of the Lord's house," which was compassed about by the city, as a theatre, and walled round: it was a perfect square of five hundred cubits on each side, and two thousand in the whole: and as the city of Jerusalem is called "the holy place," Matt. xxiv. 15, and "the holy city," Matt. iv. 5, and was so esteemed by the Jews, 1 Macc. x. 31, so this mountain was called "holy ground," to which they who had issues, or were menstruous, or women in child-bed, during the time of their uncleanness, might not come. Or,

(Secondly) It may be considered as the place where our Lord was crucified, where the gospel was first preached, and where it found the greatest opposition: and in reference to this it hath been shown,

1st, That before Christ's passion, the scribes and pharisees were the great enemies to our Lord's person, and his doctrine: but when the apostles began to assert his resurrection, and the resurrection of believers, by his power, the sadducees also were vehement opposers of his doctrine: see the note on Acts iv. 2.

2ndly, That they not only persecuted the Christians in Judea, and throughout all the synagogues of the Jews, but instigated all heathen governors where they had any footing; they persecuting and killing them with their own hands, where they had power, and persuading others so to do, where they had an interest sufficient, Acts xiii. 50, xiv. 2. 5, xvii. 5. 13. See the note on Gal. iii. 4, and the preface to the Epistle of St. James.

3dly, That for their infidelity and opposition to the gospel, "the kingdom of God was taken from them," Matt. xxi. 43, they were blinded, and "given up to a spiritual

* Lib. xiii. p. 433.
‡ Lib. xii. p. 391.
‖ Antiq. lib. xii. cap. 10.
** Ibid. lib. xiii. cap. 17.
† Lib. v. cap. 27, p. 288.
§ Lib. xix. p. 724.
¶ Ibid. lib. xii. cap. 12, p. 418.

* De Bell. Jud. lib. iv. cap. 27.
† Ὁ τοῦ βαλσάμου παράδεισος, lib. xvi. p. 525, lib. v. cap. 14. Φέρει δὲ καὶ ὀποβάλσαμον δ δὲ τιμιώτερον τῶν τῇδε καρπῶν. De Bell. Jud. lib. xvi.
‡ Joseph. Antiq. lib. xvii. cap. 8, et de Bell. Jud. lib i. cap. ult.

slumber," Rom. ix. 7, 8, were "rejected and broken off," ver. 15. 17, "for their unbelief," ver. 20. Or,

(Thirdly) We may discourse of it as it was the city which, with the temple, and the inhabitants, was therefore to be "destroyed, laid waste, and trodden down by the gentiles:" and here observe,

1st, That both our Lord and his forerunner declared their ruin was at hand, if they would not repent, and believe the gospel: that "the axe was then laid to the root of the tree," Matt. iii. 10, that Jerusalem should be "left desolate," and "all the blood of the prophets, shed from Abel, should be required of that generation," Matt. xxiii. 35. 38, that all he had foretold concerning the destruction of the temple, the city, and the people of Jerusalem, should be fulfilled, before that generation passed away, Matt. xxiv. 34. See Matt. xvi. 28, xxvi. 64, Luke xix. 41—43, and the notes there.

2ndly, That this was the constant doctrine taught in most of the epistles, and the continual expectation of the believing Jews and Christians, that wrath was coming upon that nation for their infidelity, and persecution of the Christians; and that Christ would shortly come to destroy them for those sins. See Rom. xi. 22, 1 Thess. ii. 15, 16, v. 9, 2 Thess. ii. 8, Heb. x. 36, James v. 8, 1 Pet. iv. 17, 18, and the notes on those places, and Gal. iv. 20, vi. 12, Phil. iii. 18, 19.

3dly, That Josephus speaks frequently of the *τέρατα καὶ σημεῖα*, "the signs, wonders," and certain indications then given of their approaching ruin, De Bell. Jud. lib. i. cap. 1, lib. iv. cap. 17, lib. vii. cap. 30, 31, as also doth the heathen Tacitus.* Josephus adds, that God was now *ἀπεστραμμένος καὶ τὰ ἅγια*, "rejecting their holy things," and would have both their "temple and city purged by fire:" that he "in vain attempted to save, *τοὺς ὑπὸ Θεοῦ κατακρίτους*, them whom God had condemned," and that their ruin was foretold by their own prophets, and not to be avoided, *τὸ γὰρ τὸ τέλος εἶναι τοῦ Θεοῦ*. Eleazar,† from what was done, takes notice, that all might thence know, that once beloved nation, now *ἀπωλεία κατέγνωστο*, "was condemned to destruction;" and even Titus‡ says, their actions showed their destruction was wrought, *Θεοῦ μένει*, by the anger of God," and that they prospered in their attempts against them, *Θεοῦ συνεργείαις*, "by the divine assistance:" in a word, the history of these wars, composed by that Jewish priest, is the best comment on, and the greatest confirmation of, the truth of Christ's predictions of all the circumstances of their ruin, as is shown on Matt. xxiv.

Joppa, Acts ix. 13, was a famous port town betwixt Cæsarea and Azotus, so called, as some think, from Japheth the son of Noah, who built, or rather rebuilt it, after the flood; for Solinus§ and Mela‖ say, it was built before the flood: it was famous among the heathens for the fable of Andromeda and Perseus; among the Jews, for being a port town from whence they went up to Jerusalem, which they might see, saith Strabo,¶ from Joppa, though it were above a day's journey: and for the miserable** shipwreck of the Jews, when Vespasian took it; and among the Christians, for Tabitha, there raised from the dead by Peter, Acts ix.

Jordan is a river arising in the region of Daphne, near to Libanus, not out of two fountains or rivers, Jor and Dan, as Jerome and Suidas say; but from one that is in the cave called Phanium, as Pliny saith,†† and Josephus often: though in his third book of the Jewish wars, he says, that it was found out by Philip the tetrarch to have its rise from the springs of Phialæ, which run under ground twenty-six furlongs, and appear only at the cave of Phanium, which therefore is assigned for its apparent rise. It is called Jordan the less, till it falls into the lake Samochonitis, whence coming forth augmented, it is called Jordan the greater, and falling into the lake of Gennesaret, it passes through it, and ends in the Dead sea: it is famous among the Jews, for being dried up at a time when it overflowed all its banks, to give a passage to the children of Israel into Canaan; and among Christians, for being the place of our Lord's baptism by John.

Iturea, mentioned as part of the tetrarchy of Philip, Luke iii. 1, was so called, from Jethur the son of Ishmael, Gen. xxv. 15, and lay edging upon Arabia, but was in or bordering upon Cœlosyria: it was part of the tribes of Dan and Gad, and made a tetrarchy by Tiberius, and was partly the same with Puronitis, in Josephus;* for whereas Luke saith, "Philip was tetrarch of Iturea and Trachonitis;" Josephus says, Batanea, Trachon, and Puronitis, were assigned to him by Cæsar. Moreover, Ishmael being a skilful archer, Gen. xxi. 20, the Itureans are celebrated, by poets and historians,† for their skill in fighting with bow and arrow.

Judea, as it signifies the whole land of promise, is by Tacitus said to be terminated with Arabia on the east, Egypt on the south,‡ Phœnicia on the west, and Syria on the north: as it is distinguished from Galilee and Samaria, and contains the tribes of Judah, Benjamin, Simeon, and Dan, the§ bounds towards the north are the village Annach, or Dorceus; on the south, it reaches to a village called Jarda in Arabia, and its breadth is from the river Jordan to Joppa, and Jerusalem is in the centre of it. It is divided into the mountains, the plain, and the south; the south lay towards Seir and Amalek, from the inlets into the land at the utmost part of the Dead sea, and reached to the rising of the mountains not far below Hebron: the mountains began near Hebron, and ran along northward to and beyond Jerusalem, having the plain of Jordan skirting on the east, till you come to the borders of Samaria: hence the blessed Virgin, going to visit her cousin at Hebron, a city of the priests, is said to go into the hill country, Luke i. 39. The plain joins to the mountainous country on the east, and though more level than that, yet hath its hills: to the plain eastwardly joins a valley lower than the plain, which is the coast of Sodom, and at length that of Jordan. The wilderness of Judea, where John first taugh, Matt. iii. 1, and Christ was tempted, lay betwixt Jericho and Jordan, and from Jericho towards Jerusalem both of them were comparatively desert (whence Strabo‖ saith, Jerusalem was a place not to be envied by any one, as having about it *χώραν λυπρὸν καὶ ἄνυδρον*, "a dry, barren country"), although both these deserts are also populous and had many towns.

Laodicea, mentioned Col. ii. 1, was that which Stephanus calls Laodicea ad Lycum, by the river Lycus, which Ptolemy¶ and Philostratus say, was a city of Caria; it was ruined by an earthquake in the tenth of Nero, and was rebuilt, saith Tacitus,** by its own wealth.

Libya was so called from the Arabic word *Lud*, which signifies thirst, as being a dry, thirsty earth, and therefore, by some grammarians, said to have its name, *ἀπὸ τοῦ λείπειν καὶ ὕειν*, "from its want of rain;" among the Greeks, it is used as another name for Africa, as it imports a part of it; it was divided into Libya,†† interior and exterior: but the Libya mentioned by Luke, Acts ii. 10, is that which is by Ptolemy called Libya Cyrenaica; and by Pliny,‡‡ Pentapolitana Regio, from its five cities, viz. Berenice, Arsinoe, Polemais, Apollonia, and Cyrene, as appears from these words, "Egypt, and *τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην*, the parts of Libya about Cyrene." It is noted, in the Old

* Hist. lib. v. p. 621. Lib. ii. cap. 39, p. 820, lib. iv. cap. 18, p. 833, C. lib. vii. cap. 8, p. 948, 957, U. p. 887, A, B.
† Lib. vii. cap. 31, p. 990. † Lib. vii. cap. 4, p. 944.
§ Cap. 47. ‖ Lib. i. cap. 11, et Voss. ib. p. 63.
¶ Lib. xvi. p. 522. ** Jos. de B. Jud. lib. iii. cap. 29.
†† Lib. iii. cap. 35.

* De B. Jud. lib. ii. cap. 9.
† Ituræis cursus fuit inde sagittis. Lucan. lib. vii. Virgil. Georg. ii. v. 448. Habes sagittarios Ituræos. Vopiscus in Vitâ Aurel. cap. 11. Cur Ituræos cum sagittis seducis in forum? Cic. Orat. Philip. 2.
‡ Hist. lib. v. p. 617.
§ Jos. de B. Jud. lib. iii. cap. 4, p. 433.
‖ Lib xvi. p. 527. ¶ See Berk. in Steph.
** Laodicea tremore terræ prolapsa, nullo a nobis remedio, propriis opibus revaluit. Annal. lib. xiv. cap. 27.
†† *Παρὰ γοῦν τοῖς παλαιοῖς εὑρίσκομεν καὶ τριχῶς τὴν Λιβύην λέγεσθαι τήν τε ὅλην χώραν, καὶ μέρος τί αὐτῆς εἰς δύο Λιβύας ὑποδιαιροῦμενον.* Eustath. in Dionys. ed. Lond. 1688, p. 32.
‡‡ Lib. v. cap. 5.

Testament, for its chariots and horses used in fight, 2 Chron. xvi. 8, whence it is styled, by Dionysius Periegetes,* Κυρήνη εὔιππος, and by Strabo,† ἱπποτρόφος, "the country that bred the best horses:" of which, see Bochart, Phaleg, lib. iv. cap. 33, but it is mentioned by Luke, on account of the Jews, who, living in such vast numbers in Alexandria, that fifty thousand of them were slain at one time, may well be thought to have had some colonies and proselytes in this neighbouring country.

Lycaonia. The Lycaonia mentioned Acts xiv. 6, was not that which is called Arcadia, but a province in the lesser Asia, accounted the southern part of Cappadocia, having Isauria on the west, Armenia Minor on the east, and Cilicia on the south; its chief cities are all mentioned in this chapter, viz. Iconium, Lystra, and Derbe. "They spake (ver. 10) in the Lycaonian tongue," i. e. in some proper dialect of the Greek tongue.

Lydda, saith Josephus, was a village‡ not yielding to a city for greatness; it was a part of Judea, not far from Joppa, Acts ix. 38, eminent for its schools of Jews and learned men: see the note there. Josephus§ elsewhere styles it a city, and saith it was burnt by Cestius, whilst the men were gone from it to Jerusalem, to celebrate the feast of tabernacles; God, after they had crucified our Saviour, not taking that care of these times as formerly. It is now called Diospolis, saith Jerome.‖

Lystra was a city of Lycaonia, chiefly celebrated for the cure done there upon the lame man, which made the Lycaonians think "the gods were come down to them in the likeness of men," Acts xiv. 10, 11, and for the circumcision of Timothy, xvi. 1.

Macedonia was a vast province of Greece, formerly called Emathia; and from the kings of Macedon, Macedonia: it was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean, on the west by the Ionian and Adriatic seas, celebrated in all histories for being the third kingdom, that under Alexander the Great obtained the empire of the world, and had under it¶ one hundred and fifty nations. To this country, whose metropolis was then Thessalonica, St. Paul was called by a vision, Acts xvi. 9, and the churches planted by him in it are celebrated for their great charity, and ready contribution to the distressed Jews in Judea, 2 Cor. viii. 9, when they themselves lay under the most extreme poverty; and both in Thessalonica and Macedonia, saith Philo,** lived a great number of Jews.

Magdala was a city and territory beyond Jordan, on the bank of Gadara; it reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts Dalmanutha: whence Matthew saying, xv. 39, "Christ came into the coast of Magdala," Mark saith more particularly, viii. 10, "He came into the parts of Dalmanutha."

Media, mentioned Acts ii. 10, in these words, "Parthians, Medes, and Elamites," was a vast region, having on the north the Hyrcanian sea, on the west Armenia and Assyria, on the south Persia, on the east Hyrcania and Parthia: it had its name from Madai the son of Japheth, mentioned Gen. x. 2, and advanced into the second monarchy, styled the monarchy of the Medes and Persians, under Darius the Mede, son of Astyages: of the riches of this country, and of the vastness of its chief city, Ecbatan, see Bochartus.†† In the Babylonian captivity, the Jews were carried captive into Assyria, and placed in the cities of the Medes, 2 Kings xvii. 6, xviii. 11. Hence we find many of them and their proselytes at Jerusalem, when the Holy Ghost fell on the apostles.

Melite, the island of Malta, where St. Paul was shipwrecked: of which, see the note on Acts xxviii. 1.

Mesopotamia is a country in Asia Major, between the rivers Euphrates and Tigris, as the Greek word imports; hence it is styled in the Hebrew, *Aram Narajam*, i. e. "Syria of the rivers," and the inhabitants,* οἱ ἐκ μέσης τῶν ποταμῶν, "they who dwell in the midst of the rivers;" but that in scripture and profane authors it is sometimes used in a larger sense, see the note on Acts vii. 2.

Midian, the land into which Moses fled from the Egyptians, Acts vii. 29. It was the place where Jethro lived, Exod. xii. 11, and the people came from† Madian, the son of Abraham by Keturah, Gen. xv. 2, whence we have reason to believe they still retained the worship of the true God. It was in Arabia Petræa, whence, Philo‡ saith, "Moses fled, εἰς τὴν ὅμορον Ἀραβίαν."

Miletus, a port town of Asia Minor, and a city of Ionia, where, saith Jerome, "Paul, majores Ephesi alloquitur, speaks to the elders of Ephesus," taking no notice of any other bishops there convened: it was the city where Thales,§ one of the seven wise men, Anaximander his disciple, Timotheus the musician, and Anaximenes the philosopher, were born. There was another Miletus in Crete, mentioned by Pliny,‖ and by Homer,¶ where St. Paul left Trophimus sick: see the note on 2 Tim. iv. 20, and the preface to Titus. There was also, saith Eustathius in Dionys. P. Κρητικὴ νῆσος, an island of that name in Crete.

Mitylene, corruptly Mytilene, saith** Vossius, was a large and beautiful city of the island Lesbos, where Pittacus one of the seven wise men, Acæus the poet, Diophanes the orator, and Theophanes the historian, were born. The whole island was also called by†† that name; as also Pentapolis, from the five cities in it, viz. Issa or Antissa, Pyrrha, Eressos, Arisba, Mitylene. If it had that name in St. Luke's time, you may understand either the island, or the city, when he saith, Acts xx. 14, "We came to Mitylene."

Myra was one of the six great cities of Lycia, saith Strabo,‡‡ and it lay nigh the sea, saith Pliny;§§ whence Luke saith, Acts xxvii. 5, that "sailing over the sea of Cilicia and Pamphylia, they came to Myra in Lycia." It had its name, say Stephanus de Urbibus and Porphyrogenetes, lib. i. them. 14, ἀπὸ τῶν μύρων, "from the ointments made there," and is by both of them called a city of Lycia. The Latin copies, instead of Myra, read Lystra in Lycaonia, far distant from these seas, against the Greek, and the authority of Jerome and Chrysostom.

Mysia, mentioned Acts xvi. 7, 8, was bounded on the north with Bithynia, on the east with Phrygia Minor, on the west with Troas, on the south by the river Hermus; there, perhaps, Paul attempted not to stay; because, as Cicero notes,‖‖ in his Oration for Flaccus, they were a people despicable and base to a proverb.

Nain, mentioned Luke vii. 11, 12, was a city in the extreme borders of Issachar, towards Samaria, two leagues from Nazareth, and not much more from Tabor, saith Bochart, at the gates of which our Lord restored the widow's son to life; it was so called from the pleasantness of the place. If Josephus¶¶ speaks of the same place, and not rather of Nain, a village in Samaria, he thrice calls it a village, and saith, it was walled about by Simon son of Gejorah the robber; but Luke assures us, it had gates in our Saviour's time.

Nazareth was a city of the lower Galilee, in the confines of Issachar and Zabulon, but within the latter: here the blessed Virgin was born, and lived: it was of ill fame in our Saviour's time, as appears from the question of Nathanael, "Can any good thing come out of Nazareth?" John i. 47. Whence Christ was, by contempt, called a

* V. 213. † Lib. xvii. p. 576.
‡ Πόλεως τὸ μέγεθος οὐκ ἀποδέουσα, Antiq. lib. xx. cap. 5.
§ De B. Jud. lib. ii. cap. 37. ‖ De Nom. Hebr. f. 11.
¶ Centum quinquaginta populorum duobus inclyta legibus quondamque terrarum imperio. Plin. lib. iv. cap. 10.
** Leg. ad Caium. p. 978. †† Phaleg, lib. iii. cap. 14.

* Arrian. lib. iii. † Jos. Antiq. lib. ii. cap. 5, p. 59.
‡ De Vitâ Mosis, p. 473. § Mela, lib. i. cap. 17.
‖ Lib. iv. cap. xii. p. 113. 290. ¶ Iliad. B.
** In Melam, p. 201.
†† Strabo, lib. xiii. p. 424, Mela, lib. ii. cap. 7.
‡‡ Lib. xiv. p. 457. §§ Lib. xv. cap. 27, p. 290.
‖‖ Quid porro in Græco sermone tam tritum atque celebratum; quam si quis despicatui ducitur, ut Mysorum ultimus esse dicatur? N. 51, 52.
¶¶ Antiq. lib. xx. cap. 5, De Bell. Jud. lib. ii. cap. 21, 30.

Nazarene, and Christians, Nazarenes. See the note on Matt. ii. 23.

Nineveh was the chief city of Assyria, by the Greeks called Ninus, from the builder of it, named in scripture, Nimrod, and by the Greeks Νίνος, which some think to be hinted in the name, as being Nin-nave, the habitation of Ninus, who came from Shinar to Assyria, and built it, Gen. x. 10 (see the Bishop of Ely there). It is called in the scriptures, πόλις μεγάλη τῷ Θεῷ, Jonah i. 2, iii. 3, i. e. "a very great city" (as Moses was ἀστεῖος τῷ Θεῷ, "very fair," Acts vii. 20, see the note there); as well it might, being, saith Diodorus Siculus,* in length one hundred and fifty stadia, i. e. almost nineteen miles; in breadth ninety stadia, i. e. twelve miles and a half; in circuit four hundred and eighty stadia, i. e. sixty miles; and so counting twenty miles for a day's journey, as the Greeks used to do, a city of three day's journey, not in length, but in circuit, say Jerome, Cyril, and Theodoret, upon the place, Jonah iii. 3. Strabo† says it was larger than Babylon, which contained in circuit three hundred and fifty stadia: Eustathius‡ on Dionysius Periegetes, adds, that in the building of it one hundred and forty thousand men laboured eight years. It was famous for being the city in which the first monarchy was erected, and which repented at the preaching of Jonas, and so, it seems, owned the God of Israel as the true God; as generally those eastern kingdoms did, though they had topical gods of their own (see the note on Luke i. 76). It was taken fifty-eight years after the time of Jonas, by Arbaces rebelling against Sardanapalus, and destroyed one hundred and eighty-two years after by Nabuchodonosor and Assuerus, Tobit xiv. 15; or, according to others, by Nabopolassar and Astyages, and was never built again: whence Strabo§ saith, ἡ μὲν οὖν Νίνος πόλις ἠφανίσθη παραχρῆμα μετὰ τὴν τῶν Σύρων κατάλυσιν, and Lucian‖ to Charon, ἡ Νίνος μὲν ἀπόλωλεν ἤδη, καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, "Ninus was so destroyed, that no footsteps of it now remain;" God having said, by his prophet Nahum, i. 8, that he would make "an utter end thereof." As for its situation, it is commonly said, that it was built on the west side of the river Tigris; but, as Bochartus shows,¶ historians and geographers differ so much as to the situation of it, that they seem thereby to confirm the words of the prophet Nahum, iii. 17, "It shall be as the locusts, who, when they flee away, their place is not known where they were."

Mount Olivet, mentioned Acts i. 12, had its name from the multitude of olive-trees that grew upon it; whence at the foot of it was Gethsemane, Matt. xxvi. 26, "the place of oil-presses," derived from *gath*, a press, and *shemen*, oil. It was distant from Jerusalem, saith Luke, "a sabbath-day's journey," that is, a mile. It lay over against the city, saith Josephus,** that is, the east part of it, and was distant from it five furlongs; he speaking only of the foot of mount Olivet, which was no further distant from the city; whereas Luke speaks of the place whence Christ ascended, which was three furlongs farther; whence he informs us that Christ led his disciples out, ἕως εἰς Βηθανίαν, "even to the borders of Bethany;" but to that tract of the mountain where the name of Bethphage ceased, and that of Bethany began, Luke xxiv. 50, 51.

Pamphylia is a province of Asia Minor, having to the south the Pamphylian sea, mentioned Acts xxvii. 5, Cilicia to the east, Pisidia to the north (whence we find Paul passing through Pisidia to Pamphylia, Acts xiv. 24, and from Pamphylia to Pisidia, Acts xiii. 14) and Lycia to the west. The cities mentioned in the scripture as belonging to it are Perga and Attalia, Acts xiii. 13. Here also the Jews dwelt, saith Philo;†† whence they of Pamphylia are mentioned among those who appeared at Jerusalem at the day of Pentecost, Acts ii. 10.

Paphos was a city of Cyprus, Acts xiii. 4. 6, the metropolis of that island, and the place where the proconsul had his residence: and Venus, saith Tacitus, had the most ancient temple,* which he describes more largely in the beginning of his second book of histories; whence it became, saith Arator,† lascivus ager, sacrilegæque libidinis antrum, being the place where the virgins prostituted themselves before marriage, to get a dowry, as we learn from Justin‡ and Herodotus.§ Here Paul struck blind Elymas the sorcerer, and converted Sergius the proconsul. That the Jews dwelt here in abundance, we learn from Elymas a Jew, ver. 6. See Cyprus.

Of Parthia we have only mention indirectly, in these words, Acts ii. 9, "Parthians, Medes, and Elamites." It lasted an empire for four hundred years, and disputed for the empire of the east with the Romans: they were celebrated for the‖ veneration of their kings, and for their way of fighting by flight, and shooting their arrows backwards. They are not mentioned in scripture, say Ethicus and Orosius, save under the name of Medes. They dwelt between Media and Mesopotamia; in all which Transeuphratensian places, except some little parts of Babylon, and of some other little prefectures, the Jews, saith Philo,¶ abounded, and so were at Jerusalem when the Holy Ghost fell on the apostles.

Perge, or Perga, is a city of Pamphylia, Acts xiii. 13, memorable among the heathens for a temple of Diana built there; whence she was called, saith Mela,** Diana Pergea, Περγαία Ἄρτεμις, saith Stephanus; among the Christians, for the departure thence of John Mark from Barnabas and Paul, to Jerusalem, which occasioned the rupture betwixt them "for a season," Acts xv. 37. 40.

Phœnicia was a province of Syria, divided into two parts; Phœnicia Maritima, which reached from Tripolis to Ptolemais, say some; to Pelusium in Egypt, say others; and Midland Phœnicia, of which Damascus was the metropolis. They had their names, saith Bochart, ἀπὸ τῶν φοινίκων, "from the palm-trees" growing in their land, not from the Red sea; nor a puniceo colore, "from their purple colour;" nor ἀπὸ τοῦ φόνου, "from the slaughters" they made where they came, but from their rise, they being *beni ynak*, "son of the Anakims" in Canaan; whence being beaten by Joshua, they fled to the side of the Mediterranean sea, where, saith Procopius,†† they erected pillars with this inscription, ἡμεῖς ἐσμεν οἱ φεύγοντες ἀπὸ προσώπου Ἰησοῦ τοῦ Ληστοῦ υἱοῦ Ναύη, "We are they who fly from the face of Joshua, the son of Nave, the robber." They were celebrated for their navigations, of which, saith Bochart, they have left indications in all places; and for the invention of letters, for from them, saith Herodotus, letters were brought by Cadmus into Greece, and were thence called Φοινίκια γράμματα, "Phœnician letters," Herodot. lib. v. cap. 58, Tatian. ed. Oxon. p. 3, Euseb. Præp. Evang. lib. x. cap. 5, and they had them, saith Eupolemus, from the Jews, Clem. Alex. Strom. i. p. 343.

Philippi was a city of Macedonia, so called from Philip king of Macedon, who repaired it, whence it lost its former name of Dathos; it is called by Luke, ἡ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, not because it was the metropolis of it, for that was Thessalonica (see note on Phil. i. 1); but because it was "the first city" belonging to it, which they who came from Neapolis in Thrace, as Paul did, Acts xvi. 11, or from the gulf of Strymon, touched at (see the note on Acts xvi. 12). It was celebrated among the Romans for being a Roman colony, Acts xvi. 21, and for the campi Philippici, where Cæsar and Pompey first, and afterward Augustus and Marc Antony fought with Cassius and Brutus; and among Christians, for their conversion by St. Paul, and the liberal contribution they, and they only, sent him in his necessity, by Epaphroditus, Phil. iv. 15. 18, and for his epistle directed to them.

Pisidia, mentioned Acts xiv. 24, was a country in Asia

---

* Μεγίστην τῶν τότε οὐσῶν κατὰ πᾶσαν τὴν οἰκουμένην, lib. ii. p. 65.
† Lib. vi. p. 507.
‡ P. 125.
§ Lib. xvi. p. 507.
‖ Ἐπισκοποῦντες, p. 180.
¶ Phaleg, lib. iv. cap. 20.
** Antiq. lib. xx. cap. 7.
†† Διῳκισμένας Παμφυλίαν καὶ Κιλικίαν, Legat. p. 798.

* Cyprii tribus templis quorum vetustissimum Paphiæ Veneris. Annul. lib. iii. p. 128.
† Carm. lib. ii.
‡ Lib. xviii. cap. 5.
§ Lib. i. cap. 190, p. 84.
‖ Bochart. Phaleg, lib. iii. cap. 14, p. 25.
¶ Leg. ad Caium, p. 798.
** Lib. i. cap. 14.
†† De Vandalicis.

Minor, having Pamphylia on the south, Galatia on the north, Isauria on the east, and Phrygia on the west; its chief city was Antioch in Pisidia, Acts xiii. 14, so called to distinguish it from Antioch in Syria: its inhabitants are commended by Livy,* for their skill in war above other Asiatics, and were anciently, saith Pliny,† called Solymi, who were compared to lions, for their courage.

Pontus, a province in Asia Minor, bounded on the north with the Euxine Sea, on the south with Cappadocia, on the west with the river Halys, on the east with Chalcis; celebrated among the heathen poets for its poisonous herbs, and therefore called by Virgil,‡ virosa Pontus, and hence Medea is said to have had her poisons from thence; among the Jews, for the dispersions of that nation through Pontus, &c., 1 Pet. i. 1, Philo§ declaring, that they sent their colonies ἄχρι τῶν τοῦ Πόντου μυχῶν, "to the utmost bounds of Pontus;" among Christians, for the birth of Aquila, Acts xviii. 2, and for the name of an epistle ad Ponticos, given to the First Epistle of Peter, as being sent unto them (see Tertul. Scorp. cap. 12, Cyprian. Testim. lib. iii. cap. 36, 37).

Phrygia is a province of Asia Minor, divided into the greater, which had Bithynia on the north, Galatia on the east, Pamphylia and Lycia on the south, Lysia and Mysia on the west, and was called in the Notitiæ,‖ Pacatiana, where the chief cities, mentioned in scripture, Col. ii. 1, are Laodicea and Hierapolis; and of this Luke seems to speak, Acts ii. 10, because he joins it with Pamphylia below it; and Phrygia Minor, of which he speaketh, Acts xvi. 6. 18 and 22, when he saith, "They passed through Phrygia and Galatia." The inhabitants were a servile people, kept in their duty best by stripes,¶ and made wise only by sufferings, saith Cicero.** In all these parts of Asia Minor, even to Bithynia and the Euxine Sea, the Jews abounded, saith Philo, in the place forecited.

Ptolemais was a city of Galilee by the sea side, dividing the upper from the lower Galilee, and the land of Israel from Phœnicia; it was seated in a plain compassed about with mountains, having on the east the mountainous part of Galilee, on the north the Scalæ Tyriorum, on the south Carmel. "Near to it," saith Josephus,†† "is the sepulchre of Memnon, and the vale of sand that turns into glass; the fragments of which glass being brought back to the place, will return again into sand." It was memorable among the Jews for the coming of Petronius thither to set up the statue of Caius Caligula, which, at the entreaty of the Jews, declaring that their law admitted no images either in their temple, or profane places, he deferred to execute, till he had writ to Cæsar, who‡‡ died before his answer came to the hands of Petronius; and also for the slaughter of two thousand Jews by the inhabitants of Ptolemais; and among the Christians, for Paul's journey in a ship of Phœnicia to Tyre, where the ship "unladed her burden," Acts xxi. 3, from Tyre to Ptolemais thirty-two miles on foot; from thence to Cæsarea, ver. 7, 8, and from Cæsarea to Jerusalem, ver. 15. See the note on Acts xxi. 7.

Puteoli, a famous mart town in Italy, having a commodious haven for ships, made, says Strabo,§§ by art and labour. It was built, say Jerome and the epitomator of Stephanus, by the Samians;‖‖ and called Puteoli, saith Varro,* from the pits of hot and cold water; by the Greeks it was called Dicæarchia: here Paul, by the favour of the centurion, staid seven days. See more, note on Acts xxviii. 13.

Rama, Matt. ii. 18, was a city in the tribe of Benjamin, distant from Jerusalem, saith Josephus,† forty furlongs; saith Jerome,‡ six miles: and being on a hill, as the word Rama signifies, might be within sight of Jerusalem, as may be probably collected from Judg. xix. 13. It was, saith Dr. Patrick, late bishop of Ely, northward of Jerusalem; and not far from it, as appears from the Levite going from Bethlehem-Judah to Jebus or Jerusalem, and being benighted when he came there, and not able to reach Shiloh, whither he was going, consulted with his servant, whether they should lodge at Rama or Gibeah, Judg. xix. 11. 13. 18, and truly, being the place to which he might divert when he was on the west of Jebus, in his way to Shiloh, after the sun went down, and being near to Gibeah, Judg. xix. 13, 1 Sam. xxii. 6, Hos. v. 8, it must lie somewhat north-west of Jerusalem, and yet not far from it, and so the coasts of Rama might be at a less distance. But others, to avoid this difficulty, how the coasts of Bethlehem could reach Rama in the tribe of Benjamin, and the children slain in those coasts could cause a weeping in Rama, give us Ramah near Gibeah, north of Jerusalem, and at a greater distance from it on that side, than Bethlehem was on the south, and place another Rama near Bethlehem, and south of it; but it is certain, from 1 Sam. x. 2, that Rachel's sepulchre was in the border of Benjamin, and only in the way from Bethel to Bethlehem, Gen. xxxv. 16. 20, and so the voice of Rachel weeping at Rama, must refer to Rama in Benjamin: either then their territories, or the villages belonging to them, must be near, or the words of Matthew must be construed thus, καὶ ἀποστειλας (sub. ἀπὸ τῆς Ἱερουσαλὴμ), "And sending from Jerusalem, he slew all the children in Bethlehem, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, and in all the coasts of Jerusalem;" it being ordinary for pronoun relatives to refer to a remoter antecedent, as is shown, note on Luke v. 17, and for nouns to be included in a verb relating to them.

Rhegium is a port town in Italy, opposite to Sicily, so called by the Greeks, as judging it was broken off from thence by the sea; of which, see Cluverius de Italiâ Antiquâ, lib. i. p. 276. Here Paul staid but one day, Acts xxviii. 13, and did nothing which Luke thought fit to mention; but in that day, say the fabulous writers of the church of Rome, he converted some of the inhabitants and strangers that were there, by burning a large stone pillar with a little candle; preached to the fishes of the sea; and commanded the grasshoppers, which with their noise disturbed his preaching, to be silent, from which time they left the land. See Lorinus on the place.

Rhodes was an island in the Carpathian Sea, so called, say the Greeks, ἀπὸ τῶν ῥόδων, "from the roses" growing there: it is accounted, for dignity, among the Asiatic islands, next to Cyprus and Lesbos: it was of so clear an air, that Solinus saith, there was not a day in the year in which the sun did not shine upon it; whence it is styled by Horace, clara Rhodus. Tiberius, saith Suetonius,§ sailed thither, amœnitate et salubritate insulæ captus, "being taken with the pleasantness and healthiness of the island;" which was therefore, by the Roman nobility, made a place for their recess;‖ on the north-west of it were Coos and Cnidus, on the east Patara, whence Paul sails from Coos to Rhodes, and thence to Patara, Acts xx. 1. It was famous for a college, in which the students were eminent for eloquence and mathematics; for a colossus of the sun, which passed for one of the wonders of the world, it being seventy cubits high, and falling by an

* Feroces ad bellandum. Lib. xxviii. cap. 13. Longe optimi bello. Cap. 15.

† Pisidiæ quondam Solymi appellati. Plin. lib. v. cap. 27, p. 228, Bochart, Canaan, lib. i. cap. 6, p. 393.

‡ Eclog. viii. 95, Georg. i. 58.

§ Leg. ad Caium, p. 798, cap. 12, p. 273, 274.

‖ Ita Carolus à Sancto Paulo, p. 214. 240, 241.

¶ Sero sapiunt Phryges. Erasm. Adag. cent. i. p. 30.

** Vetus proverbium. Phrygem plagis fieri solere meliorem. Cic. Orat. pro Flacco, n. 51.

†† De Bell. Jud. lib. ii. cap. 17.

‡‡ Ibid. cap. 20.

§§ Lib. v. p. 169.

‖‖ Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant. Chron. Olymp. 64. Ποτίολοι κτίσμα Σαμίων ἥτις καὶ Δικαιάρχεια, Dein Puteoli colonia Dicæarchia dicti. Plin. lib. iii. cap. 5, p. 146.

* A puteis oppidum Puteoli, quod sint apud eum locum aquæ frigidæ et calidæ multæ. Varro de L. C. lib. iv.

† Antiq. lib. xviii. cap. 6, p. 284, Josh. xviii. 25.

‡ Hieron. de Loc. Hebraic. lit. R.

§ In Vitâ Tib. cap. 11.

‖ Dandus est locus fortunæ, cedendum ex Italiæ, Rhodum migrandum. Brutus Ep. Fam. 11, c. Quod reliquum est vitæ, in otio Rhodi degam. Ib. ep. 50.

earthquake; but chiefly for the expertness of the inhabitants of that city and island in the art of navigation, which made them sovereigns of the sea: their constitutions also, and judgments in affairs relating to the sea, being withal so just, as to become incorporated afterward into the Roman Pandects. See Strabo, lib. xiv. p. 448.

Rome. Of this city, because I can never say enough, I will say only that which some way tends to the interpretation or the illustration of something contained in the New Testament. And,

1st, I have observed already, that it was the seat of the fourth empire, and was therefore called orbis terrarum, mundi caput, regina, domina, dea; "the lord of the whole earth, the head and queen of it" (see Lloyd de Româ); and in scripture, πᾶσα οἰκουμένη, "the whole world," Luke iii. 1. See the note on Heb. ii. 5.

2ndly, That being so, all the Roman provinces, styled "the world," of necessity repaired to it, not for religious causes, but on civil accounts, ob potentiorum principalitatem; see the note on Acts xxviii. 15, it being an* old law, that all other cities should follow the custom of Rome, the head of the world.

3rdly, That the Epistle to the Romans, though it was written after the Epistles to the Thessalonians and Corinthians, was placed first in order, as some of the fathers conjecture, by reason of the dignity of that city (see the preface to that epistle): to which add that it was called urbs septicollis, and ἑπταλόφος, from the seven hills on which it was built, and was celebrated on this account, when John wrote his Revelation, not only by her famous poets, Virgil, Horace, Martial, Ovid, Propertius, but by her orator Cicero,† and many others; which makes it reasonable to conceive John points to this city, when he speaks of the woman sitting upon seven hills," Rev. xvii. 9; there being then no other city to which the character of that woman could agree; none drunk "with the blood of the saints and martyrs of Christ Jesus," as she was, or "having seven heads and ten horns," or "making kings of the earth drunk with the wine of her fornication."

4thly, That the beast sitting upon these hills would "suffer no man to buy or sell who had not his name or mark upon him," Rev. xiii. 17. Now this agrees exactly with the church of Rome, which hath, in three several councils,‡ decreed, that none of her members should sell any thing to, or buy any thing of, heretics, or have any commerce, or merchandise, or any dealings with them. Add to this,

5thly, That the name of the beast, who made all men, rich and poor, great and small, free and servants, to take his character upon them, Rev. xiii. 16, 17, was the number of a man whose name contained six hundred and sixty-six, as Irenæus says§ the name Λατεῖνος, given to the Latin church, did; but as for the name Evanthus and Teiton, which, saith he, contains the same number, and other names added by Feuardentius, who can apply any thing of the characters belonging to this beast, to them? whence I conclude, this beast must certainly be Rome; and that not Rome heathen, which made no such decrees, and had many more than ten kingdoms under her, but Rome Christian.

Salamis, mentioned Acts xiii. 5, was a city in the eastern part of Cyprus, where was a synagogue of the Jews, and where the Jews, in the time of Trajan, destroyed the city, and killed all the inhabitants (see Cyprus). The city was famous among the Greek writers, for the story of the dragon killed by Chycreas their king, and for the death of Anaxarchus,* whom Nicocreon the tyrant of Cyprus pounded to death with iron pestles, he crying out, Tundis Anaxarchi vasculum, Anaxarchum non tundis: the body being styled both by the scriptures and philosophers, σκεῦος, the "vessel," θύλακος, the "repository," of the soul: see 1 Thess. iv. 4. It is also the name of an island in the Saronic gulf, Strab. lib. ix. p. 271.

Salem, famous for being the seat of Melchisedec king of Salem, is, by Josephus,† called Solyma, and said to be the place which afterwards was called Jerusalem: that, by the psalmist, being called Salem, in these words, "At Salem is his tabernacle, and his dwelling-place in Sion," Psal. lxxvi. 2. But St. Jerome saith,‡ it was a village of the Sichemites, and lay in the vale betwixt Sodom and Damascus, eight miles from Scythopolis, or Bethshan: so the Septuagint must understand the word, when they say, Gen. xxxiii. 18, "Jacob went down, εἰς Σαλήμ, to Salem, a city of Sichem;" and then it must be the place mentioned John iii. 23, when it is said, "John was baptizing in Enon near Salem," both these places being in the tribe of Manasseh.

Salmone is only mentioned by the bye, Acts xxvii. 7, and is, say Pliny, lib. iv. cap. 12, p. 231, Mela, lib. ii. cap. 7, and Dionysius, v. 110, an eastern promontory of Crete, where also was a city of that name.

Samaria, as it was the capital city of the ten tribes, belongs to the history of the Old Testament: as it is mentioned in the New, it comprehends the two tribes of Ephraim and Manasseh within Jordan, lying in the middle betwixt Galilee and Judea, John iv. 3, 4, see the note there. It began at Ginea, lying in the great plain, saith Josephus,§ and ended at the toparchy of the Acrobateni: it was destroyed by Hyrcanus, but was rebuilt and much augmented by Herod the Great, and by him called Sebaste, in honour of Augustus; but it still retained the name of Samaria, Acts viii. 5, and Sichem; and by the Jews, in derision, Sychar; see note on John iv. 5. The Samaritans, though in our Saviour's time and long before they owned the true God, were circumcised, and owned the five books of Moses (see the note in John iv. 22); yet were they much hated by the Jews, by reason of the controversy betwixt them, concerning the place where they were to worship, and to which they were to bring their sacrifices; they saying it was mount Gerizim, the Jews, mount Zion, where the temple stood (see the note there). Hence, saith the son of Sirach, "My soul abhorreth them who sit upon the mountain of Samaria, and the foolish people that dwell at Sichem," l. 25—27 (see the note on John iv. 9). But our blessed Lord did not hate them; for as they expected the Messiah, so he declared to them, that he was that Messiah who was to come, John iv. 25, 26, and at his ascension, commanded his disciples to go through Judea and Samaria, and then to the gentiles, Acts i. 8; which they did with good success, both in the city and the villages about it, Acts viii. 5. 25; though Justin Martyr doth inform us, that through the delusions of their two famous magicians, Simon Magus and Dositheus, they became the worst of Christians, Apol. ii. p. 88.

Samos was an island in the Icarian sea, of which the scripture only saith, that Paul passed by Chios to Samos, and thence to Miletus, Acts xx. 15. It had its name, saith Bochart,‖ from the high rocks there, named שמי, and was famous among the heathens for the worship of Juno, and for the earthen vessels there; for Pherecydes, the master of Pythagoras, who foretold an earthquake that happened there, by drinking of the waters; for the birth of Pythagoras, who was vir ortû Samius, saith Ovid,¶

* Secundùm Salvii Juliani scripturam, quæ indicat debere omnes civitates consuetudinem Romæ sequi, quæ caput est orbis terrarum. Justin. Præfat. ad Digest. sec. Sed et si.

† Ἐξ ἀστέως ἑπταλόφου. Cic. ad Attic. Ep. lib. vi. ep. 5. Vide Lloyd in voce Septicollis.

‡ Sub anathemate prohibemus, ne quis negotiationem cum eis exercere præsumat. Concil. Lateran. G. iii. sub Alex. 30, A. D. 1179, can. 27, Bin. t. vii. p. 662. Ne quis—— contractus inire, negotiationes, aut mercaturas quaslibet exercere permittat. Concil. Constant. sess. 45, Bin. tom. vii. 1121.

§ Sed et Λατεῖνος nomen habet sexcentorum sexaginta sex numerum, et est valde verosimile, quoniam novissimum regnum hac habet vocabulum, Latini enim sunt qui nunc regnant. Lib. v. cap. 30, p. 449, col. 1.

* Bochart, Canaan, lib. i. cap. 2, Laert. lib. ix. p. 579.

† Antiq. lib. i. cap. 12.

‡ Ep. ad Evag. tom. iii. f. 14, D.

§ Jos. Antiq. lib. xiii. cap. 18.

‖ Canaan, p. 406. 408.

¶ Metam. lib. xv.

and for one of the Sibyls, called Sibylla Samia, and for a place called by Plutarch Samiorum Flores, where they did *καθ' ὑπερβολὴν τρυφᾶν*,* commit all manner of lewdness" with women.

SAMOTHRACIA, an island in the Ægean Sea, near Thracia, where Hebrus falls into the sea, was so called, saith Eustathius,† *πρὸς ἀντιστολὴν*, "by way of distinction" from the Ionian Samos, and from another mentioned by Homer, and called Cephalonia. Here the Dii Cabiri,‡ or great gods, mentioned in the scholiast upon Apollonius, were worshipped, into whose sacred ceremonies they who were initiated were esteemed more holy and just, and even secure from shipwreck, as also of preservation in all dangers whatsoever. See Bochart's Canaan, lib. i. cap. 12, and Lloyd in voce.

SAREPTA, Luke iv. 26, was a city of Sidon, betwixt that city and Tyre; it had the name Zarephath, as being a conflatory for the boiling of metals; it was the place where Elijah dwelling, was preserved by the widow's cruse of oil and barrel of meal, that wasted not, 1 Kings xvii. 9. Josephus§ saith, the three years' drought which occasioned his going thither was mentioned by Menander.

SARON, mentioned Acts ix. 35, was a spacious, champaign, or fertile vale, betwixt Lydda and the sea, having several villages in it; it was so called from *sharra*, "to let loose," because there they turned out their cattle, and is famous among the rabbins for its wines.

SELEUCIA, a city, not of Mesopotamia, Cilicia, or Pisidia, but of Syria, was the first city to which Paul and Barnabas came, when they were sent on a peculiar temporary mission, by the direction of the Holy Ghost, Acts xiii. 3, 4.

SICHEM was, saith Josephus,‖ the metropolis of Samaria, built at the foot of mount Gerizim; on which mount, hanging over Samaria, they had a temple at which they offered all their sacrifices. This temple was¶ there built by Sanballat, for his son Manasseh, chased away by Nehemiah, because he would not put away the daughter of Sanballat. This temple was, after it had stood two hundred years, destroyed by Hyrcanus, and never was rebuilt in the same place; but that which they called the "holy mount" remaining, and being in their Pentateuch (here differing from the Hebrew text) the place where God commands the Jews to set up an altar (not on mount Gerizim, as the Samaritan copies have it, but on mount Ebal, Deut. xxvii. 4, 5): this they allege to justify their building a temple there; and here they had still their altar for sacrifice, which made the schism betwixt them and the Jews. This controversy seems to be decided by the psalmist, saying, "He chose not the tribe of Ephraim (where that mountain was), but he chose the tribe of Judah, and the mount Zion which he loved, and there he built his sanctuary," Ps. lxxviii. 67, 68; and is more certainly decided in favour of the Jews by Christ, John iv. 22. It was built in a valley betwixt mount Gerizim and Ebal, in the tribe of Ephraim; was eight miles distant from Samaria, had its name from Shechem the son of Gilead, Numb. xxvi. 31, and was after called Neapoli, Plin. lib. v. cap. 13.

SIDON is, by Josephus,** thought to have had its name from Sidon the son of Canaan; but Trogus saith, it had its name à piscium ubertate, "from the abundance of fishes," the sea upon which it lay, say the Hebrews, abounding with them: accordingly the Hebrew *said* from which it is derived, signifies fishery, or fishing; and Bethsaida is a place of fishing, and it was afterward called Saida: "I came to Saida, the greatest of cities," saith Benjamin in Itinerario. The men of Sidon being great shipwrights, were famous above other nations for hewing and polishing timber, there being "none who were skilled how to hew timber like the Sidonians," 1 Kings v. 6. One of the gods of the Sidonians, mentioned in scripture, is Ashtaroth Judg. ii. 13, 1 Kings xi. 5, a goddess, by Philo Biblius, Theodoret, Nicetas, and Procopius Gazæus, called Venus;* as also say the Greeks and Cicero. Hence she had her whores to minister to them who committed whoredom in her service.

Of the tower and pool of SILOAM. The fountain of Siloam, saith† Josephus, was a sweet and large fountain on the west of Jerusalem, without the wall, and its waters bending towards the south, ran all along the south of Jerusalem without the wall, but at the east side came within the lower Jerusalem, and made the pool of Siloam or Bethesda, mentioned John v. 2. 9. 11, and near it, towards the west, stood the tower of Siloam, which fell upon the eighteen persons, Luke xiii. 4; so proper was the mention of men, slaughtered whilst they were offering sacrifice in the court of the temple, and in the lower city, by a tower falling on them, to the very same thing befalling the Jews at the destruction of Jerusalem. See the note there.

SINAI was a mountain in Arabia Petræa, where the law was given; it had two tops, the one lower, called Horeb, or "the mount of God," Exod. iii. 1, where he appeared to Moses in a flame of fire in a bush; this Horeb is therefore, by St. Stephen, Acts vii. 30, and by Josephus,‡ called Sinai, who also saith, *δόξαν ἔχειν ἐνδιατρίβειν αὐτῷ τὸ θεῖον*, "it was believed the Divinity resided there,"§ and therefore other shepherds durst not feed upon it: the other top of Sinai, where the law was given, was a very high mountain, saith Josephus,¶ to the top of which one could scarce see, and was accounted religious, it being thought that the Divinity dwelt there also. That here, afterward, dwelt the Hagarenes, and had houses cut out of the rock, see Bochart, Phaleg, lib. iv. cap. 27, p. 312, and the note on Gal. iv. 25.

SODOM was the chief of the Pentapolitan cities, and therefore gave the name to the whole land; it was burnt, with three other cities, by fire from heaven, for their unnatural lusts; of the truth of which we have, from the heathens, the testimonies of Strabo, Diodorus Siculus, Tacitus, Solinus; from the Jews, the testimonies of Josephus, Philo, and the book of Wisdom; of which, see the note on Jude, ver. 7.

SYRACUSE was a city seated on the east side of the island of Sicily, built by Archias the Corinthian, saith the scholiast upon Pindar,¶ out of four cities which he overthrew, and turned into one: it is called by Pindar, *μεγάλα πόλις Συράκουσαι*, it being the most noble city, not only of Sicily, but of all Greece; six miles in compass, saith Strabo;** it is called by Ausonius quadruplex Syracuse, as being divided into four parts, Acradina, Tyche, Neapolis, and the Island; to which Strabo adding Epipolus, calls it Pentapolis; the first of these contained in it the famous temple of Jupiter; the second was called Τύχη, because it had the temple of Fortune in it; and surely fortune favoured them, since when the Romans took the city, they found, say Livy†† and Plutarch,‡‡ more riches in it than they did in Carthage. In that part called Neapolis was a great amphitheatre, and a wonderful statue of Apollo, in the midst of a large square. In the isle of Ortygia was Hiero's palace, two temples of Diana and Minerva, and the famous fountain of Arethusa;

* Athen. lib. xii. p. 528.

† In Dionys. p. 108. Vide Bochart. Canaan, lib. i. cap. 8.

‡ Strabo, lib. x. p. 325, from כבר, validus. Diod. Sic. lib. v. p. 224. Marsham, p. 123, et p. 35, 36. 39.

§ Lib. viii. cap. 7, p. 286.

‖ Lib. xi. cap. 8, p. 386.

¶ *Ἐπὶ τοῦ Χαραζὶν ὄρους τοῦ κατὰ τὴν Σαμαρίαν, ὃ τῶν ἄλλων ὀρῶν ἐστιν ὑψηλότατον.* Antiq. lib. xi. cap. 8, p. 383—385, Nehem. xiii. 28.

** Antiq. lib. i. cap. 7, p. 14, lib. xviii. cap. 3.

* *Ὄνομα δὲ τοῦτο τῆς Ἀφροδίτης, αὐτὴν γὰρ καλοῦσιν Ἀστάρτην.* Q. 5, in 4 Reg. Procop. in 2 Kings xiii. 7. Nicet. in Gregor. p. 483. *Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη.* Suid. Venus. Ita Syriâ Tyroque concepta, quæ Astarte vocatur. De Nat. Deorum, lib. iii. n. 41.

† De Bel. Jud. lib. vii. cap. 13.

‡ Antiq. lib. ii. cap. 5, p. 60, B.

§ Ibid. C.

‖ Ibid. lib. iii. cap. 4. ¶ Pyth. 2, 1.

** Lib. vi. p. 168.

†† Captâ Syracusæ in quibus prædæ tantum fuit quantum vix capta Carthagine, &c. Lib. xxv. cap. 31.

‡‡ In M. Marcello, p. 308, E.

and this, saith Strabo, was the only part which Augustus rebuilt, after it had been destroyed by Marcellus. Archimedes, who, by his mathematical engines, had much galled the Romans, was slain in the storming of it, while he was intent upon his figures, as Livy, and Plutarch say. Ibid.

Syria, among the ancients, viz. Justin, Herodotus, and Strabo, was as large as Assyria, they being after called Syri; but Syria,* properly so called, is either taken largely, so as to comprehend Phœnicia, and the Holy Land, and so it is bounded on the west with the Sicilian sea, on the east with the Euphrates and Arabia Deserta, on the north with Cilicia, and on the south with Arabia Petræa, and had, in ancient times, for its capital city, where the president resided, Damascus, and afterward Antioch of Syria. In the New Testament it always seems to signify Syria in the stricter sense, as it is distinguished from Judea, Matt. iv. 24, 25, and from Phœnicia, Acts xxi. 2, 3, in which sense it is also used by Ptolemy, who divides Palestine from it; by Strabo,† saying, ἐντεῦθεν Συρία καὶ Φοινίκη, "then comes Syria and Phœnice;" by Pliny,‡ who saith, Syriam circumfundi Phœnice, "Syria is surrounded by Phœnice;" and by Dionysius, P. v. 904, 905, who places Syria, properly so called, in the continent, and Phœnicia in the tract along the sea: hence the proverb in Suidas, Σύροι πρὸς Φοίνικας, i. e. "One deceitful nation against another."

Syro-Phœnicia is only mentioned in the history of the woman's daughter, called "a woman of Canaan," Matt. xv. 22, but "a Greek and a Syro-Phœnician," Mark vii. 26, a Greek because she was of their religion, and used the Greek tongue; the Greeks being mingled with the Syrians, saith Josephus;§ a woman of Canaan, because Phœnicia was also called Canaan (see the notes there); a Syro-Phœnician, as being of that part of Phœnicia, which lay betwixt Syria properly so called and Phœnicia by the sea-side; and which was called also, saith Bochartus,‖ Cœlosyria, and contained Heliopolis, Chalcis, and the tract of Marsya, Damascus, and Alala. Hence of Damascus, Justin Martyr¶ and Tertullian** say, that it belonged to Syro-Phœnice.

Tres Tabernæ. Of these, and of Appii Forum, not before mentioned, see the note on Acts xxviii. 16. And that they are not ill translated taverns, or places of reception, I gather not only from Isidore Pelusiota,†† and Œcumenius,‡‡ who call them πανδοχεῖα ἢ καπηλεῖα, but also from Zosimus,§§ when he saith, Severus was strangled at the place called the Three Taverns, by men placed there by Maxentius for that purpose.

Tiberias was a city‖‖ built by Herod the tetrarch, in Galilee, near the lake of Gennesaret, and so called in honour of Tiberius Nero: Hegesippus says it was but two miles from Magdala,¶¶ and was the same with Cinnereth: the privileges he gave to the inhabitants of the place made it grow to be one of the prime cities of the lower Galilee, where were thirteen synagogues, and an academy; here was the last session of the sanhedrin, and here the Talmud was collected. Of the sea of Tiberius, see in Gennesaret.

Tarsus was a city of Cilicia, Acts xxi. 39, the metropolis, and most renowned city, which, saith Josephus,*** gave name to the whole country; the mother of cities, saith Solinus;* celebrated among the Romans, for being, saith Pliny, libera civitas, and having the freedom of a Roman colony, or the highest privileges, under Julius Cæsar and Octavian, and the very name of Juliopolis: see the note on Acts xxii. 28. Among the Jews, it was famous for being the place whither Jonas designed to fly, and the metropolis of that country, where many of them, saith Philo, dwelt; among the Christians, for being the place where St. Paul was born: in fine, it was a city very rich and populous, where was an academy furnished with men so eminent, that, as Strabo† saith, they excelled in all arts of polite learning and philosophy; even those of Alexandria and Athens, and Rome itself, were beholden to it for its best professors.

Thessalonica was the metropolis of Macedonia; see the note on Phil. i. 1; a noble mart and a city, which, saith Strabo,‡ is the most populous of all Macedonia: it is, saith Pliny,§ a free city, and had in it a synagogue of the Jews, they living, saith Philo,‖ in Macedonia and Thessaly. The inhabitants of Thessaly, saith Athenæus,¶ were given to luxury and dissoluteness, and by their luxury invited the Persians into Greece: their maidens and women also danced naked, as their custom was: which things might give occasion to those instructions of the apostle to them, to "avoid fornication," and to "possess their vessels in sanctification and honour, and not in the lusts of concupiscence, as did those nations which knew not God," 1 Thess. iv. 3—5. To this church Paul wrote his two first epistles.

Troas was a country and city in lesser Asia, where St. Paul came to preach Christ's gospel, and had "a door opened to him of the Lord," 2 Cor. ii. 12. Strabo** and Ptolemy place the city in Phrygia Minor. It is, by Jerome, said to be the same with Troy celebrated in the works of Homer. It was, saith Pliny,†† a Roman colony.

Trachonitis was a region and tetrarchy, or rather part of a tetrarchy, in Syria, anciently called Argob, Deut. iii. 14. It lay north of Perea, and east of Batanea, and was so called, saith G. Tyrius, from dragons, or secret lurking places, in which this country abounded, the inhabitants living upon robbery,‡‡ till they were restrained by Herod.

Trogyllium, Acts xx. 15, is a promontory, saith Strabo,§§ as it were the foot of mount Mycale, opposite to, and five miles from, Samos; to which Paul coming, goes on to Trogyllium, to harbour there: there was also a town there of the same name, mentioned by Pliny, lib. v. cap. 29, p. 295.

Tyre and Sidon. These two places being so often mentioned in scripture together, and lying but two hundred stadia, saith Strabo,‖‖ that is, twenty-five miles, asunder, I shall speak of them both together. And,

1st, As to antiquity, though it be certain that, as Strabo saith,¶¶ both these cities were πάλαι ἔνδοξοι καὶ λαμπραὶ, "of old illustrious and renowned cities," insomuch, saith he, that they were incomparable for greatness, splendour, and antiquity; though Tyre be styled by Dionysius the Oggygian, and by the poets, the Cadmean Tyre; and by the prophet, the city "whose antiquity is of ancient days," Isa. xxiii. 7, yet was Sidon much the elder: for, (1.) though Homer*** mentions Sidon, and speaks of the Sidonians as πολυδαίδαλοι, "excellent artificers," he hath not one word, saith Strabo,††† of Tyre or the Tyrians. (2.) Trogus, in Justin,‡‡‡ saith, that after many years, the Sidonians being overcome by the king of Ascalon, and beaten to their ships, built Tyre the year before the Trojan war, i. e. saith Josephus,§§§ two hundred and forty years before

---

* See Bochart, Phaleg, lib. ii. cap. 3, p. 81.

† Lib. ii. p. 81. ‡ Lib. v. cap. 12.

§ Antiq. lib. xviii. cap. 12, p. 649.

‖ Bochart. Canaan, lib. i. cap. 1, p. 365.

¶ Δάμασκος νῦν προσανενέμηται τῇ Συροφοινίκῃ λεγομένῃ, Dial. cum Tryph. 305.

** Descripta est in Syrophœnicen ex distinctione Syriarum. Lib. adv. Jud. cap. 9, et contr. Marcion. lib. iii. cap. 13.

†† Isid. lib. i. ep. 337. ‡‡ Œcumen. in locum.

§§ Ὧ Τρία Καπηλεῖα ἡ προσηγορία, Hist. lib. ii. ed. Steph. p. 47.

‖‖ Jos. Antiq. lib. xviii. cap. 3.

¶¶ See Berkel. in Steph.

*** Antiq. lib. i. cap. 4, p. 13.

* Cap. 47. † Cap. 14, p. 463.

‡ Ἡ νῦν μάλιστα τῶν ἄλλων εὐανδρεῖ. Lib. vii. p. 223.

§ Liberæ conditionis, lib. iv. cap. 10.

‖ Leg. p. 798.

¶ Lib. xiii. p. 607, xiv. p. 663.

** Lib. xiii. p. 400. †† Lib. v. cap. 30.

‡‡ Ἐν ἕθει τὸ ληστεύειν πεποιημένους, καὶ βίον οὐκ ἄλλοθεν ἔχοντας. Joseph. Antiq. lib. xv. cap. 13, p. 539, E, F.

§§ Lib. xiv. p. 438. ‖‖ Lib. xvi. p. 521.

¶¶ Ibid. p. 520. *** Il. φ.

††† Ibid. ‡‡‡ Lib. xviii. cap. 3.

§§§ Antiq. lib. xviii. cap. 3, p. 259.

Solomon began to build the temple; hence most interpreters conceive that Tyre is called "the daughter of Sidon," Isa. xxiii. 12. (3.) We read of Sidon, the first-born of Canaan, Noah's grandson, who was the builder of Sidon, as Josephus* saith; see Gen. x. 15, and read of Sidon as "the border of Canaan," ver. 19, but we read nothing of Tyre, at least till it be mentioned by Joshua, xix. 29.

2ndly, Sidon, at least for a long time, excelled Tyre in greatness, whence it is styled Sidon *Rabba*, "the great," Josh. xi. 8, and xix. 28. Mela saith, that before it was taken by the Persians, it was maritimarum urbium maxima, "the greatest of maritime cities." Diodorus Siculus,† having made mention of the city of the Arvadians, the Sidonians, and Tyrians, i. e. Arvad, Sidon, and Tyre, as the Phœnician Tripolis, he adds of Sidon, that‡ πλούτῳ δὲ καὶ ταῖς ἄλλαις χορηγείαις ἡ πόλις πολὺ προεῖχε τῶν κατὰ τὴν Φοινίκην πόλεων, "for riches, and other provisions, it far exceeded the other cities of the Phœnicians," that city having long quietly enjoyed that trade which brought in these riches; whence, to live quietly and securely, is to live "after the manner of the Sidonians," Judg. xviii. 7. Moreover, in skill in astronomy and arithmetic, and all the arts of merchandise, in philosophy and philosophers, Strabo§ makes them ἐναμιλλοι, "emulous," or equal in comparison, and saith the Greeks had their philosophy from them. Hence both of them, in scripture, are represented as "very wise," Zech. ix. 2, Ezek. xxvii. 8, 9. But then,

3dly, Tyre is to be preferred before Sidon for strength, as being built in the sea, four furlongs from the land, till Alexander joined it to the continent, whence it is called "the strong city," Josh. xix. 29, and after Sidon suffered by the Persians, it excelled in riches, it being styled "the crowning city," as sending crowns of gold to kings, and being the city "whose merchants were princes, and whose traffickers were the honourable of the earth," Isa. xxiii. 8. Hence Q. Curtius saith,* that in the time of Alexander, it was memorable above all other cities of Syria and Phœnicia, for splendour and greatness. They are mentioned in the New Testament, as places to whose coasts Christ resorted, Matt. xv. 21; sometimes as people who resorted to him from their coasts, Mark iii. 8; and sometimes to upbraid the cities of Chorazin and Bethsaida, lying eastward of them, as being more incredulous, Matt. xi. 21, 22.

To speak something of Tyre in particular, it is to be observed, that there was† Old and New Tyre; the Old Tyre, mentioned Josh. xix. 29, and called Palætyrus, was built upon the continent; whence they of New Tyre tell Alexander, that there was a place without the city called Palætyrus where he might sacrifice to Hercules; it was, saith Strabo,‡ distant thirty furlongs from the other Tyre, which was four furlongs within the sea; hence saith God to her, by the prophet, "Thy borders are within the sea," Ezek. xxvii. 4. She sent colonies, saith Curtius,§ penè orbe toto, "almost through the world," viz. to Carthage, Utica in Africa, to Thebes in Bœotia, and Gades in Spain, whence it was accounted the mart of the world. They also worshipped, besides Hercules, the goddess Astarte at Memphis; whence Herodotus saith,‖ the Tyrians had there the temple ξένης Ἀφροδίτης, "of Venus the stranger," to distinguish her from that Venus whom the Egyptians worshipped.

* Antiq. lib. i. cap. 7, p. 14.
† Lib. xvi. p. 531. ‡ P. 533. § Ibid.

* Claritate et magnitudine ante omnes urbes Syriæ Phœnicesque memorabilis. Lib. iv. cap. 2.
† Q. Curt. lib. cap. 2, Justin. lib. xi. cap. 10.
‡ Lib. xvi. p. 521. § Lib. iv. cap. 4.
‖ Lib. ii. cap. 112.

AN INDEX

OF

GREEK WORDS AND PHRASES

EXPLAINED IN THE

COMMENTARY ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES.

A

ΑΓΑΘΟΣ, Matt. xix. 17.
ἄγγελος αὐτοῦ, Acts xii. 15.
ἀγοραῖοι ἄγονται, Acts xix. 38.
ἀδικία, John vii. 18.
ἀδύνατος, Acts xiv. 8.
αἴρεσις, Acts xxiv. 14.
ἀκούειν, Acts ix. 7.
ἀκούοντες οὐκ ἀκούειν, Matt. xiii. 10.
ἀκρίδες, Matt. iii. 4.
ἀλαλάζω, Mark v. 38.
ἀλεκτροφωνία, Matt. xxvi. 34.
ἀληθῶς, John vi. 55.
ἀλλὰ, immo, John xvi. 2.
τὰ ἀλλότρια, Luke xvi. 12.
ἁμαρτωλὸς, Matt. ix. 13.
ἀνάγκασον εἰσελθεῖν, Luke xiv. 23.
ἀναίδεια, Luke xi. 3.
ἀναφάνεντες τὴν Κύπρον, Acts xxi. 3, xxiv. 1.
καιροὶ ἀναψύξεως, Acts iii. 19.
ἀνετάζειν, Acts xxii. 24.
ἀντιλαμβάνεσθαι, Luke i. 54.
ἀντοφθαλμεῖν, Acts xxvii. 15.
ἄνωθεν, Luke i. 3, John iii. 3.
ἀπαιτεῖν, ἀπαίτησις, Luke vi. 30.
ἀπαχθῆναι, Acts xii. 19.
ἀπελπίζειν, Luke vi. 35.
ἀπέστειλεν, miserat, John xviii. 24.
ἀποκαθιστανεῖς, Acts i. 6.
χρόνοι ἀποκαταστάσεως πάντων, tempora exhibitionis omnium, Acts iii. 21.
ἀποκριθεὶς, Luke xiv. 3.
ἀποκρίνομαι, Acts iii. 12.
ἀπολύειν, Luke ii. 29.
ἀποστερεῖν, Mark x. 19.
ἀποστοματίζειν, Luke xi. 53.
ἀρνέομαι, Acts iii. 14.
ἀφ' ἡμερῶν, ἀρχαίων, Acts xv. 7.
τὴν ἀρχὴν, John viii. 25.
ἄρχομαι, Mark ii. 13.
ἀσιαρχαὶ, Acts xix. 31.
ἐπὶ τὸ αὐτὸ, Acts ii. 1. 44.
κατὰ τὸ αὐτὸ, Acts xiv. 1.
δι' αὐτοῦ pro ἐν αὐτῷ, Acts iii. 16.
ἀπ' αἰῶνος, Luke i. 70.

B

Βάρβαροι, Acts xxviii. 2.
βασανίζω, Matt. viii. 29.
Βεελζεβοὺλ, Luke ix. 15.

Γ

Γὰρ, autem, Acts viii. 40.
γένεσις, Matt. i. 1.
γυμνὸς, John xxi. 7, Matt. xiv. 51.

Δ

Δεισιδαιμονία, Acts xvii. 22.
δεξία τῆς δυνάμεως, Matt. xxvi. 64.
διακρίνειν, Acts xv. 8.
διανύσαντες τὸν πλοῦν, Acts xxi. 7.
διασείειν, Luke iii. 14.
διασπορὰ Ἑλλήνων, John vii. 35.
διχοτομεῖν, Matt. xxiv. 51.
δοκέω, Matt. iii. 9.
ἐδοξάσθη pro δοξασθήσεται, aorist pro futuro, John xiii. 31.

μὴ δύνασθαι, Mark ii. 19.
εἰ δυνατὸν, Matt. xxiv. 24.
δώσουσι, impersonaliter, Luke vi. 38.

E

'Εὰν, quando, John xii. 32.
εἰ, quod, John ix. 25.
εἰ, formula jurandi, Mark viii. 12, optandi, Luke xii. 49.
εἰς pro *ἐν*, John i. 18.
ἐκκακεῖν, Luke xviii. 1.
ἐκλείπειν, Luke xvi. 19.
προσευχὴ ἐκτενὴς, Acts xii. 5.
ἐν ἐμοὶ, me, Luke xii. 8.
ἐνέχω, Mark vi. 19.
τὰ ἐνόντα, Luke xi. 41.
ἐντὸς ὑμῶν καὶ ἐν ὑμῖν, Luke xvii. 21.
ἔξέστη, Mark iii. 21.
ἔξοδος, Luke ix. 31.
ἐξορκίζω, Matt. xxvi. 63.
ἐξουσία, John i. 12.
ἐξουσίαν ἔχειν, John xix. 11.
ἐξωμολόγησε, Luke xxii. 6.
ἔπειτα, idcirco, Matt. vii. 5.
ἐπενδύτης, John xxi. 7.
ἐπιβαλὼν ἔκλαιε, Mark xiv. 72.
ἔρημος, Matt. iii. 1.
ὁ ἐρχόμενος, Matt. xi. 3.
ἔχω, Matt. xiii. 12.

Z

Ζωὴ, John x. 10.
λόγια ζῶντα, Acts vii. 38.

H

'Η pro *μᾶλλον ἤ*, Luke xviii. 14.
οὐκ ἤδειν, Acts xxiii. 5.
τί ἡμῖν καί σοι, Matt. viii. 29, Mark v. 7.

Θ

'Αστεῖος *τῷ* Θεῷ, Acts vii. 20.
ἀγνώστῳ τῷ Θεῷ, Acts xvii. 23.

I

'Ιλεώς *σοι*, Matt. xvi. 22.
ἵνα, quando, John xvi. 2.

K

Καὶ, duplex, John ix. 37, *καὶ*, quia, xv. 6, sed, John vii. 11, *καὶ*, tunc, Mark iv. 13, ideo, Luke ix. 33.
καλέσουσι, personale pro impersonali, Matt. i. 23.
καταδιώκειν, Mark i. 36.
κατακυριεύειν, *κατεξουσιάζειν*, Matt. xx. 35.
καταμόνας, Luke ix. 18.
κατῆχησις, Luke i. 4.
κατείδωλος, Acts xvii. 16.
κερδῆσαι τὴν ὕβριν, Acts xxvii. 21.
κεφαλαιοῦν, Mark xii. 4.
κεχαριτωμένη, Luke i. 28.
κοινεῖν, Acts x. 15.
κρίνω pro *κατακρίνω*, John viii. 15.
κωμοπόλεις, Mark i. 8.

Λ

Πρὸς κέντρα λακτίζειν, Acts ix. 5.
λατρείαν προσφέρειν, John xvi. 2.
λειτουργεῖν, Acts xiii. 2.

M

Μάγοι, Matt. ii. 1.
μακάριος, Acts xxvi. 2.
μᾶλλον, sensu negativo, Mark xv. 11, John iii. 9.
μεθύειν, John ii. 10.
τὸ μεταξὺ σάββατον, Acts xiii. 41.
μετεωρίζεσθαι, Luke xii. 29.
μήποτε, Matt. xxv. 9.
μῦλος ὀνικὸς, Matt. xviii. 6.

N

Ναὶ, particula obsecrandi, Matt. xv. 27.
νεωκόρος, Acts xix. 35.
νομίζεσθαι, Acts xvi. 13.

Ξ

Ξηραίνεσθαι, Mark ix. 18.

O

Οἴδαμεν, John iii. 2.
οἰκουμένη, Luke ii. 1.
ὀνόματα, Acts i. 15.
ὅτι, sed, Matt. vii. 14; pro *διότι*, Mark ix. 11.
ὅτι, non causam, sed consequentiam indicat, Luke vii. 47.
οὐ γὰρ, John x. 26.
ἐξ οὐρανοῦ, pro *ἐν τοῖς οὐρανοῖς*, Luke xi. 13.
οὕτως, John iv. 6.
ὀφειλέτης, Luke xi. 5.
ὀφθαλμὸς ἁπλοῦς, Matt. vi. 22, Luke xi. 34.
ὀψία ὀιττὴ, Matt. xiv. 23.

Π

Παλιγγενεσία, Matt. xix. 28.
παραβιάζειν, Luke xxiv. 29.
παραβιάζεσθαι, Acts xvi. 15.
παραβολῆ, Luke xiv. 7.
παρθένος, Matt. i. 23.
παροικεῖν, Luke xxiv. 18.
ἐν τοῖς τοῦ πατρός μου, Luke ii. 49.
περίεργα, Acts xix. 19.
πλήρης, nom. pro genitivo, John i. 14.
πληροφορία, Luke i. 1, John i. 16.
ὅπως πληρωθῇ, App. to Matt. ii.
ποιεῖν, Matt. xx. 1.
πρὸς, contra, Mark xii. 12.
πρὸς τὰς περὶ Μάρθαν καὶ Μαριὰμ, John xi. 19.
προσευχὴ, locus orationis, Luke vi. 12.
πρώτη, prior, Luke ii. 2.
πρωτότοκος, de unigenito, Matt. i. 25.
πτύξαι καὶ ἀναπτύξαι, Luke iv. 17.
πυγμῇ νίψασθαι, Mark vii. 3.

P

'Ρῆμα *ἀργον*, Matt. xii. 36.
ῥήσσειν, Mark ix. 18.

Σ

Σάββατον *δευτεροπρώτον*, Luke vi. 1.
σκανδαλίζεσθαι, Matt. xviii. 6.
σπαράττειν, Mark ix. 20.
σπερμολόγος, Acts xvii. 18.
στηρίζειν πρόσωπον, Luke ix. 51.
συκοφαντῆσαι, Luke iii. 14.
συμβιβάζων, Acts ii. 22.
συμπληροῦσθαι, Acts ii. 1.
συναλιζόμενος, Acts i. 4.
συνεκόμισαν, Acts viii. 2.
συνιέναι, Matt. xiii. 9.
συντρίβω, Mark xiv. 3.
τοὺς σωζομένους, Acts ii. 47.
σώζειν, *σώζεσθαι*, *σωτηρία*, Acts iv. 12.

T

Ταπείνωσις, Luke i. 48.
τέλειος, Matt. xix. 21.
τέρατα καὶ σημεῖα, Acts ii. 19.
τεταγμένοι εἰς ζωὴν αἰώνιον, Acts xiii. 48.
τηρεῖν λόγους μου, John xv. 20.
τί pro *διά τι*, Mark ii. 16.
τί ἐμοὶ καί σοι, John ii. 4.
τιμὴ, Acts xxviii. 12.
ἐτροποφόρησεν, Acts xiii. 18.

Y

Τὸ ὑμέτερον, Luke xvi. 12
ὑπερῷον, Acts i. 13.

Φ

Οἱ φοβούμενοι τὸν Θεὸν, Acts x. 1.
φωνεῖν, John ii. 9.
φωνὴ, Acts ix. 7.

X

Χάρις *ἀντὶ χάριτος*, John i. 16.
ἐπιβάλλειν χεῖρας, Acts xii. 1.
χωρεῖν, John viii. 37, xxi. 25.
χωρὶς ἐμοῦ, John xv. 5.

Ψ

Ψυχὴ et *ψυχὴν σῶσαι*, Matt. xvi. 25.
τιθέναι τὴν ψυχὴν, John x. 18.

Ω

'Ανθ' *ὧν*, eo quod, Luke xii. 2.
ἡ ὥρα, Matt. xiv. 15.
ὡς οὐχ ὁμοιώσεως ἀλλὰ βεβαιώσεως, Matt. xiv. 5, John i. 14.
ὡσεὶ, Luke iii. 23.

A TABLE OF PHRASES

EXPLAINED IN THE

COMMENTARY ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES.

A

THE soul carried into *Abraham's* bosom, Luke xvi. 22.
The *angels* ascending and descending on the Son of man, John i. 52.
As the face of an *angel*, Acts vi. 15.

B

The *Beautiful* gate of the temple, Acts iii. 2.
To *become* as little children, Matt. xviii. 3.
In the *beginning* was the Word, John i. 1.
To *believe* in, and come to, Christ, is the same thing, John vi. 37.
Born not of blood, &c. John i. 13.

C

He *came* out from God, and went to God, John xiii. 3.
Sit in the *chair* of Moses, Matt. xxiii. 2.
The *children* of the prophets, Acts iii. 25.
If I will that he stay till I *come*, John xxi. 22.
The Son of man *coming* in the glory of the Father, Matt. xvi. 27.
Coming in his kingdom, ver. 28.
The *Consolation* of Israel, Luke ii. 15.

D

To enter in at the *door*, John x. 3.
What it is to be *drawn* of God, John vi. 44.
To *drink* of my cup, Matt. xx. 22.

E

Eating and drinking used in the spiritual sense by the eastern nations, John vi. 27.
Their *eyes* were held, Luke xxiv. 16.

F

His *face* was to go to Jerusalem, Luke ix. 53.
Faith as a grain of mustard-seed, Matt. xvii. 20.
Call no man *father*, Matt. xxiii. 9.
Flesh and blood hath not revealed this to thee, Matt. xvi. 17.
That which is born of the *flesh* is flesh, John iii. 6.
My *flesh* is meat indeed, John vi. 55.
To be born of *fornication*, John viii. 41.
Full of grace and truth, John i. 14.

G

The *gates* of hell shall not prevail against it, Matt. xvi. 17.
The *gift* of God, John iv. 10.
It is a *gift* by which thou mightest be profited, Matt. xv. 5.
What it is to be *given* of the Father, John vi. 37.
If these things be done in the *green* tree, what shall be done in the dry? Luke xxiii. 31.

H

There shall not one *hair* of your head perish, Luke xxi. 18.
The *hand* of the Lord was with him, Luke i. 66.
He that hath ears to *hear*, let him hear, Matt. xiii. 9.
To be exalted to *heaven*, and brought down to hell, Matt. xi. 23.
I have sinned against *heaven*, and before thee, Luke xv. 21.
Thou wilt not leave my soul in *hell*, Acts ii. 26.
A *horn* of salvation, Luke i. 69.
To *hunger* and thirst after righteousness, Matt. v. 6.

I, J

I am in the Father, and you in me, and I in you, John xiv. 20.
A sabbath-day's *journey*, Acts i. 12.

K

You have taken away the *key* of knowledge, Luke xi. 52.
The *kingdom* of God, and of heaven, Matt. iii. 2.
I *know* mine, and am known of them, John x. 14.

L

The *least* in the kingdom of heaven, Matt. v. 19.
The *leaven* of the pharisees, Matt. xvi. 6.
In him was *life*, John i. 4.
To have *life* in himself, John v. 26.
The *light* of the world, Matt. v. 14.
Lights burning, Luke xii. 35.
They all *live* to him, Luke xx. 38.
Lovest thou me more than these? John xxi. 15.
Let your *loins* be girt about, Luke xii. 35.

M

The *mammon* of unrighteousness, Luke xvi. 9.
To give the Spirit by *measure*, John iii. 34.
It is *meat* and drink to me, John iv. 28.
A *millstone* hanged about the neck, Matt. xviii. 6.
Then shall they say to the *mountains*, Fall upon us, Luke xxiii. 30.

N

Your *names* are written in heaven, Luke x. 20.
One thing is *needful*, Luke x. 42.
I can do *nothing* of myself, John v. 19.

O

He *opened* their understandings, Luke xxiv. 45.
To *open* the heart, Acts xvi. 14.
He came to his *own*, John i. 11.

P

We have *piped* to you, and you have not danced, Matt. xi. 17.
To go to his own *place*, Acts i. 25.
The *poor* in spirit, Matt. v. 3.
To preach the gospel to the *poor*, and the acceptable year of the Lord, Luke iv. 18, 19.
To put his hand to the *plough*, and look back, Luke ix. 62, 63.

R

Whose sins you do *remit*, they are remitted, &c., John xx. 23.
A righteous person that needs no *repentance*, Luke xv. 7.
More joy in heaven over one sinner that *repenteth*, ibid.
Sons of God, sons of the *resurrection*, Luke xx. 36.

S

The *salt* of the earth, Matt. v. 13.
Every *sacrifice* shall be salted with salt, Mark ix. 49.
Sanctify them by thy truth, John xvii. 17.
I beheld *Satan* falling from heaven, Luke x. 18.
Whom *Satan* hath bound, Luke xiii. 16.
Satan entered into Judas, Luke xxii. 3.
Satan hath desired to winnow thee, Luke xxii. 31.
That *seeing* they may not see, Luke viii. 10.
As my Father hath *sent* me, so send I you, John xx. 21.
Shake off the dust from your feet, Matt. x. 14.
To *shut* up the kingdom of heaven, Matt. xxiii. 13.
The *sign* of the Son of Man, Matt. xxiv. 30.
The *spirit* is willing, but the flesh is weak, Matt. xxvi. 41.
Her *spirit* returned, Luke viii. 55.
The *stones* shall cry out, Luke xix. 41.
To *strain* at a gnat, and swallow a camel, Matt. xxiii. 24.
The *sun* shall be darkened, and the moon not give her light, Matt. xxiv. 29.
A *sword* shall pass through thy soul, Luke ii. 34.

T

What it is to be *taught* of God, John vi. 45.
They were always in the *temple*, Luke xxiv. 53.
To *tempt* the Lord is to distrust him, Matt. iv. 7.
For a *testimony* to them, Matt. viii. 3.
To lay up *treasures* upon earth, Matt. vi. 19

V

Every *valley* shall be filled up, and every mountain be made low, Luke iii. 5.
The *violent* take it by force, Matt. xi. 12.

W

To be born of *water*, John iii. 5.
Wisdom is justified of her children, Matt. xi. 19.
He that is not *with* me is against me, Matt. xii. 30.
Filled with the Holy Ghost from the *womb*, Luke i. 15.
By every *word* of God, Luke iv. 4.
His *word* was with power, Luke iv. 32.
The *Word* was with God, John i. 1.
The *Word* was made flesh, John i. 14.
The *world* cannot contain the books, John xxi. 25.
Their *worm* dieth not, Mark ix. 44.
To *worship* God in spirit and in truth, John iv. 23.

A TABLE OF MATTERS

CONTAINED IN THE

COMMENTARY ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES

A

The history of the woman taken in *adultery* defended, John viii. 9.
How they that went into Egypt were seventy; how seventy-five, Acts vii. 14.
By what *authority* Moses slew the Egyptian, ibid. ver. 25.
Alms are instrumental to procure the pardon of sins, Luke xi. 41.
What *anger* is, and in what cases it is justifiable, Matt. v. 22.
How *Annas* and Caiaphas were styled high-priests together, Luke ii. 3.
Wherein consisted the sin of *Ananias* and Sapphira, Acts v. 1.
Apostles, when they were called, Matt. iv. 18. 21.
Their commission, Matt. x., chiefly respected their second mission, ibid. ver. 8.
The infirmity of their faith before Christ's resurrection and ascension, John xx. 9.
They had equally the power of the keys, Matt. xviii. 18.
They only gave the Holy Ghost by imposition of hands, Acts viii. 15.
The *Acts* of the apostles of unquestionable credit, and a strong confirmation of the Christian faith, Preface to the Acts.
What were the curious *arts*, Acts xix. 19.

B

Baptism may be administered to a person incapable of some ends of baptism, provided he be capable of some other ends for which it also was designed, Matt. iii. 16.
Baptism was performed to the Jews and proselytes, who believed already in the Father and the Holy Ghost in the name of Christ; to the heathens, in the name of the Father, Son, and Holy Ghost, Acts viii. 57.
See Christ's *baptism*, C. *Baptism* by the Holy Ghost, H. By John, I. Of infants, ibid.
What *binding* and loosing imports, Matt. xviii. 18.
Why all the *blood*, from the blood of Abel to that of Barachias, was to fall on that generation, Matt. xxiii. 35, 36.
Why *Booz*, Obed, and Jesse, begat sons when they were a hundred years old, Matt. v. 1.
What *bread* signifies in the Lord's Prayer, and why all are to ask it day by day, Matt. vi. 11.
The *breaking* of it in the sacrament necessary, Matt. xxvi. 26.
The *brethren* of the Lord were truly so, as being Joseph's children by another wife, Matt. xiii. 55.
God himself was present with Moses at the *bush*, as well as the angel, Acts vii. 30. 38. 53.

C

Why Azariah, Joash, and Amaziah, are left out of the *catalogue* of the kings of Judah, Matt. i. 8.
The omissions in the genealogy of St. Matthew, ought not to be imputed to a defective *catalogue*.
We are not forbid, Matt. vi., to do public acts of *charity*, nor to do them so as to be exemplary to others; or that others seeing them, may glorify God; but only not to do them from a desire of being praised by men, ver. 1.
The Divinity of Christ proved,
1. From John i. 1—3, v. 21—23, viii. 56, x. 30, xii. 41, xvi. 14, 15, xvii. 5, xx. 28, Luke i. 43.
2. From these words, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10, compared with John v. 25, and Heb. i. 6.
Christ was always religiously worshipped by all Christians, Acts vii. 59.
3. From prayer made to him by all Christians, Acts ix. 14.
4. From his power to raise himself, John ii. 19, x. 18.
5. From his omniscience, John ii. 25, xxi. 17.
Answer to the objections,
1. From the descent of the Holy Ghost upon him, Matt. iii. 16.
2. From his temptation by Satan, Matt. iv. 3.
3. From these words, *Why callest thou me good?* Matt. xix. 17.
4. From those words, *To sit on my right hand*, &c. *is not mine to give*, Matt. xx. 23.
5. From those words, *Of that day and hour knoweth no man, no, not the Son*, Mark xiii. 32.
6. From those, *I speak not of myself*, John v. 19, and, *My doctrine is not mine, but his that sent me*, vii. 16.
7. From those, *My Father is greater than I*, John xiv. 28.
Lastly, From those, *This is life eternal, to know thee the only true God*, John xvii. 3.
Christ calls God his Father, with respect to his divine nature, John v. 19.
Why he is *called* the Son of man. How the Son of man is said to ascend into, and come down from heaven; or come forth from God, John iii. 13, vi. 62, viii. 42, xiii. 3.
How his body is styled a temple, and how it was raised by himself, John ii. 19.
Christ's prescience, Matt. xxi. 4.
Christ preached not before, but after his baptism, and then not four, but three years and a half, postscript to Preface to St. John.
Christ was baptized in his thirtieth year, Luke iii. 23; by immersion, Matt. iii. 11.
Christ's sermon on the mount, not the same with that Luke vi., Matt. v. 1. It was spoken to the whole multitude, ibid.
Whether in it he adds to the precepts of the moral law, Appendix to chap. v.
Why *Christ* spake in parables, Matt. xiii. 10.
Why *Christ* was tempted, and that he really was so, Matt. iv. 1. 8.
Christ acted upon earth in the delivery and confirmation of his message, as a prophet anointed with the Spirit of God, Preface to St. John, §. 5.
Why he spake to those that were healed to conceal his miracles, Matt. ix. 30.

His prophetic office proved from his miracles and predictions, confirmed, General Preface, and Matt. xxiv. 2.
Priestly office:
The reasons of his sorrow in his agony, Matt. xxvi. 38.
He died for all; see D: and would have saved them who would not be saved; see S.
How he was three days and three nights in the heart of the earth, Matt. xii. 40.
His satisfaction proved, from Matt. xxiii. 28.
The arguments against it, from Matt. xviii. 23, John iii. 16, fully answered, ibid. See App. vi. to Matt. xxvi.
Regal office:
The import of *Christ's* session at the right hand of God, Acts ii. 33.
Arguments for the truth of the *Christian* faith, Preface to the Acts; and from the power delegated by Christ to his apostles and the seventy, to heal diseases, cast out devils, and confer the Holy Ghost, Matt. x. 1. From his coming at the time when he was expected by all nations, Luke ii. 38.
How the first *Christians* had all things common, Acts ii. 44, iv. 32.
They must be charitable to their fellow *Christians* in distress, Acts xi. 30.
Circumcision, why not performed till the eighth day, Luke i. 59.
Communion in both kinds necessary, Matt. xxvi. 27.
Auricular *confession* is not proved from the confession of sins, mentioned Matt. iii. 6.
Signs of *covetousness*, Luke xii. 15.
General *councils* have no right to say, *It seemed good to the Holy Ghost, and us*, Acts xv. 28.

D

The psalms of *David* were written by a prophetical afflatus, Acts iv. 25.
How Christ was three *days* and three nights in the heart of the earth, Matt. xii. 40.
The seven *deacons*, Acts vi., were not only civil, but sacred officers, ver. 6. No argument from the choice of them, that the laity might have right to choose sacred officers in the church, ibid.
Sins not so properly styled *debts*, seeing by sinning we rather contract a guilt than a debt, Luke xi. 5.
The *demoniacs* were truly possessed with evil spirits, and not diseased persons only, Matt. viii. 31. That there were many such among Jews and gentiles, ibid.
The Jews did cast out *devils*, Matt. xii. 27.
All that Christ saith, Matt. xxiv., relates to the *destruction* of Jerusalem, ibid. ver. 3. 34.
The *determinate* counsel of God laid not Judas under a necessity of sinning, Luke xxii. 22. See Acts xxii. 23.
Christ's *disciples* were seventy, Luke x. 1 They were inferior to the twelve, as presbyters are to bishops, they not having the power to confer the Holy Ghost by imposition of hands, ibid.
How Christ came not to *dissolve*, but to fulfil the moral and ceremonial law, Matt. v. 17.
An instance of *divine* appointment without any necessity laid upon the will, Acts xxiii. 11.
Divorces practised by the Jews for any cause, Matt. xix. 1. God permitting them to the Jew in some cases rendered him free from guilt who did it in those cases, and this permission was a dispensation with his original law, ver. 1. 7, 8.
Christ's coming, the *doors* being shut, how to be understood, John xx. 12.
Christ *died* for the whole world, John iii. 17.
An objection answered, John xvii. 9.

E

Christ speaks of *eating* his flesh and drinking his blood spiritually and not corporeally, John vi. 53, 54.
The necessity of *ecclesiastical* government and censure, Matt. vii. 1, xx. 25.
Elders not fixed bishops, Acts xiv. 19, xv. 2.
Christians, not Jews, are styled the *elect*, Mark xiii. 20.
That John Baptist was the *Elias* which was to come, and that no other is to be expected, Matt. xi. 14.
The word *Emmanuel*, Isa. vii. 14, truly belongs to Christ, but doth not necessarily prove his divinity, Matt. i. 23.
Christ's words and actions, Matt. ix. 24, Mark vi. 48, Luke xxiv. 28, afford no argument for *equivocation* or dissimulation.
The effect of *excommunication* according to the Jews, John ix. 22.

F

Signs of little *faith*, Matt. viii. 26.
False Christs and false prophets, according to our Lord's prediction, Matt. xxiv. 5. 24.
Christ's *fasting* forty days makes nothing for our Lent-fast, Matt. iv. 2, Luke iv. 2.
Fasting on Wednesday and Friday, why, Matt. xxvi. 14.
Signs of having the devil for our *father*, John viii. 44.
Why *Felix* trembled at St. Paul's discourse, Acts xxiv. 25.
What *fig-tree* it was that Christ cursed, and why he did so, Mark ix. 13.
The *first* shall be last, and the last first, relates to the calling of the gentiles, and the rejection of the Jews; and the murmuring against them that received a penny and wrought but one hour, is the murmuring of the Jews against the gentiles, Matt. xx. 1.
The story of the two brazen statues erected by the woman who had the *flux* of blood, is improbable, Matt. v. 26.
What the prayer for *forgiveness* of sins supposes, and what forgiveness of our brother's trespasses is required, Matt. vi. 12. 14.

G

That St. Matthew had his *genealogy* from the authentic records of the Jews, Matt. i. 14.
Nothing in scripture is absolutely, and in the singular number, called *God*, to which the divine nature doth not belong, John i. 1.
The *God* of Israel was owned by the heathens, as a God above all others, Luke i. 76.
God gives men their good things, in which they place their happiness, and so it is not of God, but of themselves, that they have no other happiness, Matt. vi. 2.
Civil *government* not forbid to Christians, Matt. xx. 25.
Guardian angels not proved from Matt. xviii. 10, or Acts xii. 15.

H

God's *hand* oftentimes refers not to his power, but to his wisdom and providential dispensations, Acts iv. 28.
The Jews not commanded under the Old Testament to *hate* their enemies, Matt. v. 43.
The *heart* is said to be hardened when it yields not to sufficient evidence, and this is oftentimes only a sin of infirmity, Mark viii. 17, Acts xix. 9.
The *heathens* held the gods to be of human shape, Acts xiv. 10, xvii. 24, and that they were to be worshipped in images, ibid. They crowned their gods and their sacrifices, Acts xiv. 44. God left not himself without a witness that he was the author of their blessings, and was placable to them that turned to him, Acts xiv. 17, xvii. 27. They allowed no strange gods, but required all men to worship the gods of their own country, and after their manner, Acts xvi. 21, xvii. 6. They allowed self-murder, ver. 27.
Who were the *Hellenists*, Acts vi. 1, xi. 20.
Why *Herod* slew the children from two years old and under, Matt. ii. 16.
The judgments of God upon *Herod*, Herodias, and her daughter, Matt. xxii. 16.
The *Holy* Ghost was promised, but not given, before Christ's ascension, Luke xi. 13.
To what end he was given to the *holy* apostles, Acts i. 5.
All the hundred and twenty received the *Holy* Ghost, Acts ii. 1, iv. 31.
How the *Holy* Ghost made overseers of the flock, Acts xx. 28.
The divine essence of the *Holy* Ghost, Acts v. 4.
Baptism of the *Holy* Ghost, what, Acts i. 5.
The three *hours* of prayer among the Jews, and the canonical hours of the Christians, Acts iii. 1.

I, J

Jechonias, Matt. i. 11, is not the same person with Jechonias, ver. 12, but is Jehoiakim, Matt. i. 11.
The *Jews* did cast out devils, Matt. xii. 27, they used magic and sorcery, Acts xiii. 6, xix. 13.
How far they had the power of life and death in Christ's time; see L.
They had good ground to hope for a resurrection of the body; see R.
They expected the kingdom of heaven as having Abraham for their father, Matt. iii. 9.
The doctrine of the Platonists and Pythagoreans concerning the pre-existence of souls obtained among the *Jews*, John ix. 2.
Some *Jews* held circumcision necessary to the salvation of the gentiles, others not, Acts xv. 1.
Why Claudius commanded the *Jews* to depart from Rome, and when, Acts xviii. 1.
The reason of the zeal even of the *Jewish* converts for the law, Acts xxi. 20.
Their disciples sat at the feet of their masters, Acts xxii. 3.
Their bloody zeal, Acts xxiii. 12, xxv. 3.
The worship of the true God by an *image*, is idolatry, Acts vii. 41.
The *infallibility* of the church not proved from Matt. xvi. 18, xviii. 15. 18, xix. 19, absolutely condemned from those words, *Call no man rabbi, father, guide, on earth*, Matt. xxiii. 8—10.
St. *John* the apostle, and not Cerinthus, was the true author of the gospel that bears that name, Preface, when and why it was written, §. 3, 4.
The last chapter of St. *John's* Gospel was written by himself, John xxi. 24, xx. 23.
John the Baptist,
That Elias who was to come, nor is any other to be expected, Matt. xi. 14.
How he knew Christ before the descent of the Holy Ghost upon him, Postscript to the Preface to St. John.
His baptism was not for substance the same with that of Christ, Matt. iii. 11.
They who had been baptized by him, were baptized again in the name of Jesus, Acts xix. 6.
The *joy* in heaven at the conversion of a sinner, not the joy of the blessed spirits or of angels, but of God before the angels, Luke xv. 10.
Why St. Matthew gives the genealogy of the Holy *Jesus* from Joseph, Matt. i. 16.
The tribe and family of *Joseph* and Mary were the same, ibid.
Why *Joseph* did not proceed against Mary as an adulteress, but put her away privately, Matt. i. 19.
What *judgment* is forbid, Matt. vii. 1.

K

The import of that phrase, the *kingdom* of heaven, Matt. iii. 2, and the keys of that kingdom, Matt. xvi. 19.

L

Lawyers were also scribes, Mark xii. 28.
The *law*, the prophets, and the psalms, comprehend the whole Old Testament, Luke xxiv. 44.
Laying on of hands for confirmation and ordination, to confer the ordinary gifts of the Holy Ghost, belongs to bishops, as the laying on of hands, to give the extraordinary gifts of the Holy Ghost belonged only to the apostles, Acts viii. 15.
Dives and *Lazarus* are mentioned not as a history, but a parable, Luke xvi. 19.
Why the history of *Lazarus* is mentioned only by St. John, xi. 1.
Levi the same with Matthew, Luke v. 57.
The synagogue of the *libertines*, Acts vi. 9.
How far the power of *life* and death was taken from the Jews, John xviii. 31.
The Lord's-day observed by Christians, Acts xx. 7.
The measures of love,
To God, Matt. xxii. 37.
To our neighbour, ver. 39.
St *Luke* was one of Christ's seventy disciples, and might have personal knowledge of what he writ, Preface and note on Luke i. 1.
His Gospel contains all things necessary to be believed, i. 4.

M

Three *Maries* anointed Christ, John xii. 3.
Mary Magdalene came twice from the sepulchre; to Peter and John, before she knew that Christ was risen; to all the apostles, with a message from the angels and Christ, that he was risen, John xx. 2.
Most of the apostles were *married*, Matt. viii. 14.
The distinction of clean and unclean *meats* separated the Jews from all other nations, Acts x. 15.
The precept, not to meditate beforehand what we shall speak, makes nothing for the infallibility of councils, or the extemporary effusions of quakers and anabaptists, Matt. x. 19, 20.
The *millennium* not proved from Matt. xix. 28.
The *miracle* of the pool of Bethesda was done by an angel, and not by the warm entrails of beasts, John v. 4.
No *miracles* were wrought for the merits of saints, Acts iii. 12.
Who are the *mourners*, Matt. v. 4.
Who the *meek*, ver. 5, the merciful, ver. 7.

O

Our Lord, Matt. v. 33, 34, forbids not all *oaths* as absolutely evil, not all promissory oaths, not all judicial oaths, but only voluntary oaths in common conversation and discourse.
The forms of swearing forbidden, ver. 34. 36, were usual among the Jews, and not looked on as binding *oaths*, ibid.
Obedience to the moral law was to the Jew a condition of obtaining life eternal, Matt. xix. 19.
That they may be *one*, as thou Father art in me, and I in thee, is meant of the union of the Spirit, John xiv. 20, xvii. 28.
Not divine *ordination* to, but being disposed for, eternal life, made men believe, Acts xiii. 48.
The Jews anointed the sick with *oil*, Mark vi. 13.

P

The *patriarchs* were buried in Sychem, Acts vii. 16.
St. *Paul*, his conversion an evidence of the truth of Christianity, Acts xxii. 6.
Why he circumcised Timothy, Acts xvi. 1.
He sent not from Miletus to all the bishops of Asia, nor to them only, but also to the *presbyters*, Acts xx. 17.
His preaching at Damascus, and going thence to Jerusalem, rightly stated, Acts ix. 23.
He preached every where to the Jews, as well as to the gentiles, Acts xvii. 1.
Why only on the sabbath-days in the synagogues, ibid.
Why he had on him a temporary vow of Nazaritism, and consented to join with others in it, Acts xviii. 19, xxi. 26, 27.
He neither sinned, nor confessed his sin, in saying, God shall smite thee, &c. Acts xxiii. 1. 5.
How Christ's sheep shall never *perish*, John x. 28.
Persecution on the account of religion, is contrary to Christian faith, Luke ix. 55, 56.
Who are *persecuted* for the sake of righteousness, Matt. v. 10.
Examples of dreadful judgments on the *persecutors* of the church, Acts xii. 23.
Those words, Thou art Peter, respect his person, Matt. xvi. 18, and the following words contain a *promise* that he should lay the first foundation of a church among the Jews and gentiles; but in this he can have no successor, ibid.
Why Cornelius sends for *Peter*, Acts x. 5.
Why *Peter* goes up to the housetop to pray, ver. 9.
He was no monarch of the church, or judge of controversies, Acts viii. 14, xv. 19.
The *protestant* doctrine of the perspicuity of scripture stated, Acts viii. 31.
The *pharisees* are accounted, and seem to have been, the best sect of the three, Acts xxvi. 5.
The scribes and *pharisees* held it unlawful to eat with unwashen hands, and that this was necessary that they might be holy, making this precept of theirs equal to

God's commands, and so teaching for doctrines the commandments of men, Matt. xv. 1. 9.
Polygamy is consequently forbid by Christ's discourse of divorces, Mark x. 11.
Why we are to *pray* to him who knows our wants before we pray, and what is the much speaking forbid in prayer, Matt. vi. 8.
Our Lord does not only give the heads of things we are to *pray* for, but a form of prayer; which not only his disciples then, but Christians are now, to use, Matt. vi. 9. The import of the preface to the Lord's Prayer, ver. 10.
The conditions of an acceptable *prayer* as to matter, manner, and the person praying, Matt. vii. 7.
I *pray* not for the world, is no argument that Christ died not for the world, John xvii. 20.
The *prediction* of the event hinders not the sinfulness of the action, Matt. xxvi. 24.
Pronouns oft refer to the remoter noun, Luke v. 17.
A *prophet* in the scripture is either a foreteller of things future, or a revealer of the will of God, Luke i. 67.
Prophets and teachers were not fixed bishops, Acts xiii. 1.
False *prophets* may be known by their works, Matt. vii. 15, 16.
The *proselytes* of the gate came to the Jewish synagogues, Acts xvii. 4.
Publicans were generally men of ill fame for rapine and extortion, Matt. ix. 11, joined with heathens, and despised by the Jews, Luke xv. 1, 2.
Purgatory not proved from Matt. xii. 31, 32.
The law of *purification* belonged only to the mother, Luke ii. 22.
What was the spirit of *Python*, Acts xvi. 16.

R

God's counsel concerning men's salvation may be *rejected*, Luke vii. 30.
What is required that we may go on steadfastly in the ways of *religion*, Luke xiv. 28.
What are the fruits meet for *repentance*, Matt. iii. 8.
Death-bed *repentance* invalid, Matt. xxv. 1, Luke xxiii. 40.
What is the battology, or vain *repetitions* forbidden by Christ, Matt. vi. 7.
It is not probable that the *relics* of St. Stephen cured diseases, Acts viii. 2.
The pharisees owned only the *resurrection* of the just, Acts xxiv. 15.
Christ's argument against the sadducees to prove the *resurrection*, cleared, Matt. xxii. 23. 32.
Wherein our *righteousness* must exceed that of the scribes and pharisees, Matt. v. 20.

S

All the arguments by which our Lord justifies himself and his disciples from violating the *sabbath*, considered, Matt. xii. 1.
The *sacramental* elements do not sanctify the body by the touch, but the soul only of the person disposed to receive them, Matt. xv. 11.
The *sacramental* bread is not substantially turned into Christ's body, Matt. xxvi. 11, nor the wine into his blood, Mark xiv. 25.
The absurdity and blasphemy of that opinion truly manifested, Matt. xxvi. 26.
The *sadducees* after Christ's resurrection were the great enemies to Christianity, as the pharisees were before, Acts v. 17, in what sense they denied angels and spirits, Acts xxiii. 7, Matt. xxii. 32.
The *Samaritans* worshipped the true God, though not according to his will, John iv. 24.
How we are to *sanctify* God's name, Matt. vi. 10.
Christ was truly willing to *save* them who would not be saved, Matt. xxiii. 57, Luke xix. 42.
Scandal, though only received, not given, when to be avoided, Matt. xvii. 27.
The rules of *self-denial*, Luke ix. 23, the doctrine destroyed by Mr. Hobbes, Luke xii. 8, 9.
The *sin* of Simon Magus consisted in supposing that the apostles conferred the Holy Ghost by some art of magic superior to his own, Acts viii. 20.
Simony, so called with analogy to his offering money for spiritual things, ibid.
That the *soul* dies not with the body, but continues in a state of sensibility, proved from Matt. x. 28, Luke xxiii. 43, Acts vii. 59.
What the *star* was which conducted the wise men, Matt. ii. 9.
No works of merit, or *supererogation*, Luke xvii. 10.
The *supper*, mentioned John xiii. 2, was not the paschal supper.
The president, or head of the *synagogue*, beating offenders, usual, Mark xiii. 9.
Christ frequented the *synagogue-worship*, though it was corrupted: and conformed to their ceremonies, Luke iv. 16.

T

The law of *talio*, how to be understood, Matt. v. 38, 39.
Tarsus, an eminent academy, Acts xxii. 3.
The *taxing* mentioned by St. Luke was before that made by Cyrenius, Luke ii. 2.
The captain of the *temple*, who, Luke xxii. 52.
Herod's *temple* was building forty-six years, and not then finished, John ii. 20.
What is the import of the word *temptation* in the Lord's Prayer; what it is to enter into temptation; how God cannot, and how he may be said to lead us into temptation, Matt. xvi. 13.
Why Christ was *tempted*, Matt. iv. 1.
He was really *tempted*, and not only in a vision, Matt. iv. 8.
There was a *Theudas* before Christ, and after him another of that sect, Acts v. 36.
Examples of *transposition* of words in scripture, Mark ix. 13, Luke i. 27.
Christ decides the question about paying *tribute* to Cæsar from their own rules, Matt. xxii. 17.

U

Unwashen hands. See pharisees.
The Christians represented as *unlearned*, Acts iv. 13.
The blessed *Virgin* was of the house of David, Luke i. 27, ii. 25. She vowed not virginity, ver. 34. Her womb was opened at the birth of Christ, Luke ii. 23. Her perpetual virginity not proved, or disproved, from scripture, Matt. i. 25, no article of faith, nor was it always deemed heresy to question it, Matt. xiii. 55.
Ur of Chaldea was in Mesopotamia, Acts vii. 1.

W

The man not having on the *wedding-garment*, respects the Jews, Matt. xxii. 11.
The punishment of the *wicked* in Gehenna will be eternal, Mark ix. 43, 44.
Whited sepulchres, what, Matt. xxiii. 27.
How to do God's *will* on earth, as it is done in heaven, Matt. vi. 10.
The *wise men* not kings, Matt. ii. 1, not from Chaldea, but from Arabia, ver. 2, how they knew a king of the Jews was to be born, C, when they came to Jerusalem, ibid. why they presented him with those gifts, ver. 11.
What hinders the *word* from being profitable, Matt. xiii. 20, 22.
When our affections are inordinately set on this *world*, Matt. xvi. 22, what solicitude for it is allowed, and what forbidden, ver. 25.
How we must *worship* God in spirit, John iv. 24.
God accepts of no *worship* as done to him, which is not done to him alone, and according to his will, Acts vii. 41, xxii. 17.
Religious *worship* refused by St. Peter, Acts x. 25, 26.
Some dispositions are required in men to render them *worthy* of the gospel, and the grace of God, Matt. x. 2

Y

The command to sell all, was directed to the *young* man in particular, and binds not others, Matt. xix. 21.

Z

Zorobabel in scripture, and the Jewish writers, is often mentioned as the son of Shealtiel, and not of Pedaiah, Matt. i. 12.

AN INDEX

OF THE

GREEK WORDS AND PHRASES

EXPLAINED IN THE

COMMENTARY ON THE EPISTLES.

A

ἈΓΑΘΟ'Σ, Rom. v. 7.
τὸ ἀγαθὸν ὑμῶν, Rom. xiv. 16.
ἄγαμος, 1 Cor. vii. 8.
ἅγιοι, Rom. xvi. 15, 1 Cor. vii. 14.
ἁγιάζειν, Heb. ii. 11, ix. 13.
ἀδιαλείπτως, 1 Thess. v. 17.
ἀδικία, 1 Cor. xiii. 6, 2 Tim. ii. 19.
ἀδόκιμος, 2 Tim. iii. 8, Heb. vi. 8.
ἄθεοι, Eph. ii. 12.
ὁ ἐλθὼν δι' αἵματος, 1 John v. 6.
αἵρεσις, 1 Cor. ix. 19.
αἱρετικὸς, Tit. iii. 10.
αἰσχρολογία, Col. iii. 8.
αἴσθησις, Phil. i. 10.
αἰὼν, 2 Tim. iv. 10.
κατὰ τὸν αἰῶνα, Eph. ii. 2.
κατὰ πρόθεσιν αἰώνων, Eph. ii. 11.
αἰώνιος, Philem. 15, Jude 7.
πρὸ τῶν αἰώνων, 2 Cor. i. 7.
αἰῶνας, Heb. i. 2.
αἰὼν μέλλων, Heb. vi. 5.
ἄκακος, Rom. xvi. 18, Heb. vii. 26.
ἀκάθαρτος, 1 Cor. vii. 14.
ἀκροθίνια, Heb. vii. 4.
ἀκούειν, Eph. i. 7.
ἀλλὰ, Rom. x. 19.
ἁμαρτία, ἥμαρτον, ἁμαρτωλοὶ κατεστάθησαν, Rom. v. 19.
ὁ ποιῶν τὴν ἁμαρτίαν, 1 John iii. 8, 9.
τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, 1 Pet. ii. 24.
περὶ ἁμαρτίας, Rom. viii. 3, 1 Pet. iii. 18.
ἁμαρτωλοὶ, Gal. ii. 15.
ἀνάθεμα εἶναι, Rom. ix. 3.
ἀνακεφαλαιώσασθαι, Eph. i. 10.
ἀνακρίνω, 1 Cor. ii. 15.
ἀναλογία τῆς πίστεως, Rom. xii. 6.
κατ' ἄνθρωπον λέγω, Rom. iii. 5, 1 Cor. ix. 8.
ἀνθρώπινον λέγω, Rom. vi. 19.
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, Rom. xiii. 2.
ἀπόδειξις τοῦ Πνεύματος, 1 Cor. ii. 4.
ἀποδῶμι, 2 Tim. iv. 14.
ἀποκαταλλάξαι, Eph. ii. 16.
ἀπόστολος, Rom. xvi. 7, Phil. ii. 25.
ἀπόχρησις, Col. ii. 22.
οὐχ ἁρπαγμὸν ἡγήσατο, Phil. ii. 6.
ἀρετὴ, 1 Pet. ii. 9, 2 Pet. i. 5.
ἀπ' ἀρχῆς, 1 John i. 1, ii. 7.
ἀσέλγεια, Rom. xiii. 13.
ἀσθενὴς, ἀσθενέω, ἀσθένεια, Rom. v. 6, xiv. 21.
ἀσωτία, Eph. v. 18.
ἐν ἀφθαρσίᾳ, Eph. vi. 24.
ἄφρονες, Rom. ii. 20.
ἀφαίρειν ἁμαρτίαν, Heb. x. 4.
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, Eph. ii. 2.

B

Τῇ Βάαλ, Rom. xi. 4.
Βαβυλῶν, 1 Pet. v. 13.
Βαλαὰμ τοῦ Βοσὸρ, 2 Pet. ii. 15.
ἐν βάρει εἶναι, 1 Thess. ii. 6.
νόμος βασιλικὸς, James ii. 8.
οἱ βουλόμενοι πλουτεῖν, 1 Tim. vi. 9.

Γ

Τὸ λογικὸν γάλα, 1 Pet. ii. 2.
κενῶς ἡ γραφὴ λέγει, James iv. 5.
ἔγραψα, scripseram, 1 Cor. v. 9, John iii. 9.
γεγραμμένα ἐν βίβλῳ ζωῆς, Phil. iv. 3.
γαστριμαργὸς, Tit. i. 12.
γενηθήτω, Rom. xi. 10.
ἡ γλῶσσα πῦρ, James iii. 6.
γυνὴ, 1 Cor. vii. 34.
γυναῖκα ἀδελφὴν, 1 Cor. ix. 5.

Δ

Δαιμόνιον, 1 Cor. x. 20.
δὲ, Rom. vi. 17.
δέησις ἐνεργουμένη, James v. 16.
δεήσεις, προσευχαὶ, ἐντεύξεις, 1 Tim. ii. 2.
διὰ, cum genitivo, per, Heb. i. 2, 1 Tim. ii. 15.
διαθήκη, Heb. ix. 20.
διακονία, Rom. xii. 6.
διάκρισις διαλογισμῶν, Rom. xiv. 1.
διακρινόμενος, Rom. xiv. 23, James i. 8.
δίδωμι, ἔδωκε, Rom. xi. 8.
ἔδωκε δόματα, Eph. iv. 8.
δίκαιος, Rom. iii. 26.
δικαιοσύνη Θεοῦ, Rom. i. 17.
δικαιώματα, Rom. ii. 26.
δίψυχος, James i. 8.
δόξα, Rom. iii. 26.
δοξάζειν, Rom. viii. 33.
δογματίζεσθε, Col. ii. 20.
δοκιμάζετε, 1 Cor. xi. 28, Gal. vi. 4.
δοκέω, 1 Cor. vii. 40, 1 Tim. ii. 15, Heb. iv. 1.
δουλεία τῆς φθορᾶς, Rom. viii. 21.
δωρεὰ ἐπουράνιος, Heb. vi. 4.
δύναμις, 1 Cor. v. 5.
δυνατὸς, Rom. xi. 13, xiv. 4, Heb. ii. 18.

E

Ἐὰν, postquam, quando, Heb. iii. 7.
ἐγγὺς, Eph. ii. 17.
ἀπὸ παντὸς εἴδους πονηροῦ, 1 Thess. v. 22.
ἔθνος ἅγιον, 1 Pet. ii. 9.
ἐθελοθρησκεία, Col. ii. 23.
εἰ, quod, 1 Tim. v. 10. Formula jurandi, Heb. iii. 11.
εἴ γε, siquidem, Eph. iii. 2.
εἰ μὴ, 1 Cor. vii. 17.
εἰς pro ἐν et δὲ, Col. i. 20, 1 Pet. i. 11.
εἰκὼν τοῦ Θεοῦ, Heb. vii. 15.
ἐκλογὴ χάριτος, Rom. xi. 5, 28.
ἐκλεκτὸς ἐν Κυρίῳ, Rom. xvi. 13.
γένος ἐκλεκτὸν, 1 Pet. ii. 9.
ἔμφυτος λόγος, James i. 21.
ἐν pro διὰ, 1 Cor. vii. 13.
ἐνεργεῖν, 1 Thess. ii. 13, Phil. ii. 13.
ἐντυγχάνειν, { ὑπὲρ / κατὰ } Rom. xi. 2.
ἐξαγοραζόμενοι τὸν καιρὸν, Eph. v. 16.
ἐξήγειρά σε, Rom. ix. 17.
ἐξ ἡμῶν ἐξῆλθον, 1 John ii. 19.
τοῦς ἐξουθενημένους, 1 Cor. vi. 4.
ἐξουσία, 1 Cor. ix. 9.
ἐπιθανάτιοι ἔσχατοι, 1 Cor. iv. 9.
το ἐπιεικὲς, Phil. iv. 5.
ἐπερώτημα, 1 Pet. iii. 21.
ἐπικαλέσηται τὸ ὄνομα Κυρίου, 1 Cor. i. 2.
ἐπιλαμβάνεσθαι, Heb. ii. 16.
σὺν ἐπισκόποις καὶ διακόνοις, Phil. i. 1.
ἐν τοῖς ἐπουρανίοις, Eph. iii. 10, Heb. vi. 4.
ἔργον ἀγαθὸν, Rom. ii. 7.
οἱ ἐξ ἐριθείας, Rom. ii. 8.
ὁ ἔσω ἄνθρωπος, Rom. vi. 22.
ἕτερος, Rom. xiii. 8.
εὐλάβεια, Heb. v. 7.
εὐλογία πνευματικὴ, Eph. iii. 1.
εὐσχημόνως, Rom. xiii. 13, 1 Cor. xiv. 40.
εὐτραπελία, Eph. v. 4.
ἔχειν χάριν, Heb. xii. 28.

Z

Ζῆν, 1 Thess. iii. 8.
τὰ ἄνω ζητεῖν, Col. iii. 1.
λίθοι ζῶντες, 1 Pet. ii. 5.
λόγος ζῶντος Θεοῦ, Heb. iv. 12.

H

Ἢ pro καὶ, 1 Cor. ix. 27.
ἡμέρα, 1 Cor. iii. 13.
ἡμέραι πονηραὶ, Eph. v. 16.
ἡμέρα κρίσεως, 2 Pet. iii. 7.
ὁ ἥλιος μὴ ἐπιδυέτω, Eph. iv. 26.

Θ

Θάνατον ἀποκτεῖναι, James i. 15.
ἐθανατώθητε τῷ νόμῳ, Rom. vii. 4.
θέλειν, Col. ii. 18.
Θεοδίδακτοι, 1 Thess. iv. 9.
Θεὸς εὐλογητὸς, Rom. ix. 5.
Θεμέλιος τοῦ Θεοῦ, 2 Tim. ii. 19.
Θλίψεις τοῦ Χριστοῦ, Col. i. 24.
Θρησκεία τῶν ἀγγέλων, Col. ii. 18.
Θυσία ζῶσα, Rom. xii. 1.
Θυσίαι πνευματικαὶ, 1 Pet. ii. 5.

I

Ἰδίας ἐπιλυσέως, 2 Pet. i. 20

ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, 1 Cor. xiv. 16.
ἱερουργοῦντα τὸ εὐαγγέλιον, Rom. xv. 16.
ἱεράτευμα ἅγιον, 1 Pet. ii. 9.
ἱλάσκεσθαι τὰς ἁμαρτίας, Heb. ii. 17.
ἱλασμὸς περὶ τῶν ἁμαρτιῶν, 1 John ii. 2, iv. 10.
ἱλαστήριον, Rom. iii. 25.
ἵνα pro ὅταν, 1 Cor. iv. 13.
ἴσα Θεῷ, Phil. ii. 6.

K

Καὶ, id est, Col. i. 2, idcirco, Heb. iii. 19, tunc, Gal. ii. 2.
καθὼς, quando, 1 Cor. i. 6.
καθαρίζειν, καθαρισμὸς, Heb. i. 3, ix. 14.
καθολικαὶ ἐπιστολαὶ, James i.
ἐντολὴ καινὴ, 1 John ii. 7, 8.
καλὰ ἔργα, Tit. iii. 8.
κατὰ Θεοῦ, per Deum, 1 Cor. xv. 15.
καταβραβεύετω, Col. ii. 18.
κατακυριεύοντες τῶν κλήρων, 1 Pet. v. 3.
μὴ καταλαλεῖτε, James iv. 11.
καταλλαγῆναι, καταλλάσσειν, Rom. v. 10.
καταλλαγὴν λαμβάνειν, Rom. v. 11.
ὁ κατασκευάσας, Heb. iii. 3.
καταστρηνιᾶν, 1 Tim. v. 11.
καταφάγεται αὐτοὺς πῦρ, James v. 3.
καταχρώμενοι, 1 Cor. vii. 31.
εἰς τὰ κατώτερα μέρη τῆς γῆς, Eph. iv. 9.
ὁ κληρονόμος τοῦ κόσμου, Rom. iv. 13.
κοινωνία, 1 Cor. x. 16.
ἐγκομβώσασθε, 1 Pet. v. 5.
ἐν παντὶ τῷ κόσμῳ, Col. i. 6.
περὶ ὅλου τοῦ κόσμου, 1 John ii. 2.
κρίμα, Rom. v. 16, xiii. 2, 1 Cor. xi. 29.
οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, 2 Pet. ii. 3.
κριθῆναι τῇ σαρκὶ, 1 Pet iv. 5.
κρίνεσθαι, Rom. iii. 4.
κριτήρια, 1 Cor. vi. 2.
ἵνα μὴ ὑπὸ κρίσιν πέσητε, James v. 12.
πᾶσα κτίσις, Rom. viii. 19. 22.
ἀπὸ κτίσεως κόσμου, Rom. i. 20.
ἀνθρωπίνη κτίσις, 1 Pet. ii. 13.
ὁ Κύριος ἐγγὺς, Phil. iv. 5.
Κύριον ἁγιάσατε, 1 Pet. iii. 15.
κυριότητος καταφρονοῦντες, 1 Pet. ii. 10.
κωλυόντων γαμεῖν, 1 Tim. iv. 2.

Λ

Καὶ τὴν ἐκ Λαοδικείας, Col. iv. 17.
λαὸς περιούσιος, Tit. ii. 14, 1 Pet. ii. 19.
λανθάνει γὰρ αὐτοὺς, 2 Pet. iii. 5.
λίθος προσκόμματος, Rom. ix. 33.
λογίζεσθαι, Rom. v. 14.
λόγος, 1 Cor. i. 5, Heb. iv. 13.
λυπεῖσθαι, Rom. xiv. 15.

M

Μᾶλλον, non comparativum, sed negativum, 1 Tim. i. 4.
μάταια ἀναστροφὴ, 1 Pet. i. 18.
μεγαλαυχεῖ, James iii. 5.
μεγαλοπρεπὴς δόξα, 2 Pet. i. 17.
ἐν μέρει ἑορτῆς, Col. ii. 16.
ἀπὸ μέρους, Gal. ii. 5.
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων, Col. i. 12.
μεσίτης, 1 Tim. ii. 5.
μεσότοιχον τοῦ φραγμοῦ, Eph. ii. 14.
μετεσχημάτισα, 1 Cor. iv. 6.
μέτρον τῆς πίστεως, Rom. xii. 3.
μήποτε, si forte, 2 Tim. ii. 25.
κατὰ μίαν σαββάτων, 1 Cor. xvi. 2.
μορφὴ { Θεοῦ, Phil. ii. 6. / δούλου, v. 7.
μωρολογία, Eph. v. 4.
περὶ τοῦ Μωσέως σώματος, Jude 9.

N

Ναὶ, verbum obsecrandi, Philem. 20.
ναὶ καὶ οὐ, 2 Cor. i. 17, 18.
ὁ ναὸς τοῦ Θεοῦ, 1 Cor. vi. 19.
νεκροὶ, de mortuis spiritualiter, 1 Pet. iv. 6.
νεκροὶ, de uno, 1 Cor. xv. 30.
εἰς νῖκος, 1 Cor. xv. 54.
νόμος { βασιλικὸς, James ii. 8. / ἐλευθερίας, James i. 25.
ἡ νὺξ προέκοψεν, Rom. xiii. 12.
τὸν νῶτον αὐτῶν σύγκαμψον, Rom. xi. 10.

Ξ

Ξένοι, Eph. ii. 19.

O

Ὄγδοος, 2 Pet. ii. 5.
οἰκοδομὴ, Rom. x. 19, xv. 2.
οἰκοδομεῖ εἰς τὸν ἕνα, 1 Thess. v. 11.
ἡ κατ' οἶκον αὐτῶν ἐκκλησία, Rom. xvi. 5, 1 Cor. xvi. 19.
οἰκουμένην μέλλουσαν, Heb. ii. 5.
ἐν ὁμοιώματι ἀνθρώπου, Phil. ii. 7.
τὰ μὴ ὄντα, Rom. iv. 17.
ἐν ὀνόματι Κυρίου, Col. iii. 17.
καινοὶ οὐρανοὶ, 2 Pet. iii. 13.
ὁρᾶν, 1 John i. 1.
ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, Eph. iv. 26.
ὀρθοτομεῖν τὸν λόγον, 2 Tim. ii. 15.
ὁρκίζω ὑμᾶς, 1 Thess. v. 27.
ὀφθαλμοὺς ἔχοντες μὴ ὁρᾶν, Rom. xi. 8.
ὁσμὴ ζωῆς καὶ θανάτου, 2 Cor. ii. 16.

Π

Πάντα, Rom. viii. 28.
οὐ πάντως, Rom. iii. 9.
ἡ πανοπλία τοῦ Θεοῦ, Eph. vi. 13.
παραβουλευσάμενος, Phil. ii. 30.
παραδόσεις, 1 Cor. xi. 2, 2 Thess. ii. 15.
ἡ παρακαταθήκη, 2 Tim. i. 12.
παῤῥησία, Heb. iii. 6.
παῤῥύωμεν, Heb. ii. 1.
παρηκολούθηκας, 2 Tim. iii. 10.
παροξύνεται, 1 Cor. xiii. 5.
ἡ παρουσία τοῦ Κυρίου, 2 Thess. ii. 1.
ὁ πατὴρ, 1 Cor. iv. 15.
πᾶσα πατριὰ, Eph. iii. 15.
παρθένος, 1 Cor. vii. 36.
παρέδωκεν, Rom. i. 24. 28.
παρὼν τῷ Πνεύματι, 1 Cor. v. 5.
πείθειν, Gal. i. 10.
πέμψει ὁ Θεὸς, 2 Thess. ii. 11.
πεπραμένος ὑπὸ τὴν ἁμαρτίαν, Rom. vi. 14.
πειράζειν, Heb. ii. 18, iii. 9.
πειρασθῆναι, Gal. vi. 1.
ἐπειράσθησαν, Heb. xi. 37.
περικάθαρμα, περίψημα, 1 Cor. iv. 13.
περιποίησις, περιποιεῖν, Eph. i. 14.
περιτομὴ ὀκταήμερος, Phil. iii. 5.
περπερεύεται, 1 Cor. xiii. 4.
πλεονεξία, πλεονεκτεῖν, 1 Thess. iv. 6.
πλεονεξία, ἥτις ἐστὶν εἰδωλολατρεία, Col. iii. 5.
πιθανολογία, Col. ii. 8.
πίστις, μία πίστις, Eph. iv. 5.
ὃ οὐκ ἐκ πίστεως, Rom. xiv. 23.
ἐκ πίστεως εἰς πίστιν, Rom. i. 17.
πίστις ἅπαξ παραδοθεῖσα, Jude 3.
τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, James ii. 1.
πλήρωμα τῶν ἐθνῶν, Rom. xi. 12.
πᾶν πλήρωμα τῆς θεότητος, Col. ii. 9.
πᾶν πλήρωμα τοῦ Θεοῦ, Eph. iii. 19.
πληροφορία, Rom. xiv. 5.
τὸ Πνεῦμα, Rom. viii. 27.
τὸ πνεῦμα μου, 1 Cor. xiv. 14.
πνεῦμα δουλείας, Rom. viii. 15.
πνεῦμα τῆς δόξης, 1 Pet. iv. 14.
πνευματικὸς ἄνθρωπος, 1 Cor. ii. 15, v. 5, Gal. vi. 1.
ποιμένες, Eph. iv. 11.
τὸ πολίτευμα ὑμῶν, Phil. iii. 20.
προέγνω, ἔγνω, Rom. viii. 29, xi. 2.
προεγνωσμένος, 1 Pet. i. 20.
ἐν τῷ πονηρῷ, 1 John v. 19.
πρᾶγμα, 1 Thess. iv. 6.
πρεσβύτης, Tit. ii. 2, Philem. 9.
οἱ πρεσβύτεροι τῆς ἐκκλησίας, James v. 14.
πρεσβυτέρους τοὺς ἐν ὑμῖν, 1 Pet. v. 1.
πρὸς, de, Heb. i. 7.
προσαγωγὴ, Eph. iii. 12, 1 Pet. iii. 18.
κατὰ πρόθεσιν αἰώνων, Eph. iii. 11.
πρόσκομμα τιθέναι, Rom. xiv. 13. 21, 1 Cor. viii. 13.
προσφορὰ καὶ θυσία, Eph. v. 2.
προφήτης, Tit. i. 12.
προφητεία, 1 Cor. xiv. 6.
πῦρ αἰώνιον, Jude 7.
ὡς διὰ πυρὸς, 1 Cor. iii. 15.
προσωποληψία, James ii. 1.
πρωτότοκος πάσης κτίσεως, Col. i. 15.

P

Ἐν ῥάβδῳ, 1 Cor. iv. 21.
ῥαντισμὸς, Heb. xii. 24.
ῥῆμα καλὸν, Heb. vi. 5.

Σ

Σαρκικὸς, 1 Cor. iii. 4.
κατὰ σάρκα, Rom. iv. 1.
ἐληλυθότα ἐν σαρκὶ, 1 John iv. 2, 3.
ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων, Eph. v. 30.
ὁ Σατανᾶς, Rom. xvi. 20.
σημεῖον, 1 Cor. i. 22.
σημεῖα, τέρατα, καὶ δυνάμεις, Heb. ii. 4.
σκάνδαλον, σκανδαλίζεσθαι, Rom. xiv. 21.
σκιὰ τῶν μελλόντων, Col. ii. 17.
σκότος, Rom. xiii. 12.
σοφὸς, 1 Cor. i. 20.
σπαταλάω, 1 Tim. v. 6.
σπένδομαι, Phil. ii. 17.
σπιλάδες, Jude 12.
καλὴν στρατείαν, 1 Tim. i. 18.
στοιχεῖα, 2 Pet. iii. 10.
στοιχεῖα τοῦ κόσμου, Gal. iv. 3.
συναγωγὴ, 2 Thess. ii. 1, James ii. 4.
σχίσματα, 1 Cor. xi. 18.
τὸ σῶμα νεκρὸν, Rom. viii. 10.
τὸ σῶμα τῆς ταπεινώσεως ὑμῶν, Phil. iii. 21.
σῶμα κατηρτίσω μοι, Heb. x. 5.

T

Κατὰ τάξιν, 1 Cor. xiv. 20.
ὁ ταπεινὸς, James i. 9.
ταρταρώσας, 2 Pet. ii. 4.
τέκνα φύσει ὀργῆς, Eph. ii. 3.
διὰ τεκνογονίας, 1 Tim. ii. 15.
τέλειος, 2 Cor. i. 6.
τελειῶσαι, Heb. ii. 10, ix. 10, x. 1.
εἰς τέλος, 1 Thess. ii. 15.
τὰ τέλη τῶν αἰώνων, 1 Cor. x. 11.
τὸ τέλος ἤγγικε, 1 Pet. iv. 7.
τιμὴ, 2 Tim. v. 3.
εἰς ὃ καὶ ἐτέθησαν, 1 Pet. ii. 8.
τινὲς, Heb. iii. 16.
ἐμπλοκὴ τριχῶν, 1 Pet. iii. 3.
τρυφᾶν, 2 Pet. ii. 13.
τυφλοὶ, Rom. ii. 19.

Y

Δι' ὕδατος, 1 John v. 6.
υἱοὶ τοῦ Θεοῦ, Rom. viii. 14.

υἱοθεσία, Rom. viii. 23.
ὑπέρ, in gratiam, 1 Cor. xv. 30.
ὑπερβαίνειν, 1 Thess. iv. 6.
ὑπέρογκα, 2 Pet. ii. 18.
ἐξ ὕπνου ἐγερθῆναι, Rom. xiii. 11.
ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, Eph. vi. 15.
ὑποστείληται, Heb. x. 38.
ὑπόστασις, Heb. xi. 1.
ὑστερηκέναι ἀπό, Heb. xii. 15.

Φ

Ἐὰν φανερωθῇ, 1 John iii. 2.
φέρων, Heb. i. 3.
φίλημα ἅγιον, Rom. xvi. 16.
φιλόξενος, 1 Tim. iii. 2.
τὸν φόβον αὐτῶν μὴ φοβηθῆτε, 1 Pet. iii. 14.
τὸ αὐτὸ φρονεῖν, Phil. iv. 2.
τὰ ἄνω φρονεῖν, Col. iii. 1, 2.
ταῖς δώδεκα φυλαῖς, James i. 1.
τοῖς ἐν φυλακῇ πνεύμασι, 1 Pet. iii. 19.
φύσις, 1 Cor. xi. 14, Eph. ii. 3.
θείας φύσεως κοινωνοί, 2 Pet. i. 4.
φωσφόρος ἀνατείλῃ, 2 Pet. i. 19.
φωτισθέντες, Heb. vi. 4.
εἶναι ἐν τῷ φωτὶ, 1 John ii. 9.

X

Χαίρειν αὐτῷ μὴ λέγετε, 2 John 10.
χάρις, 2 Cor. vi. 1.
ἐν χάριτι, Col. iii. 16.
χάριτί ἐστε σεσωσμένοι, Eph. ii. 8.
ἵνα δῷ χάριν, Eph. iv. 29.
χάρισμα πνευματικόν, Rom. i. 12.
χαρακτὴρ τῆς ὑποστάσεως, Heb. i. 3.
χειρόγραφον τοῖς δόγμασιν, Col. ii. 14.
χειροποίητα ἅγια, Heb. xi. 24.
χίλια ἔτη, 2 Pet. iii. 8.
ἐν Χριστῷ εἶναι, Rom. viii. 1.
τὸν Χριστὸν ἐνδύναι, Rom. xiii. 14.
τὰ εἰς Χριστὸν παθήματα, Πνεῦμα Χριστοῦ, 1 Pet. i. 11.
χρόνοι αἰώνιοι, Rom. xvi. 25.
πρὸ χρόνων αἰωνίων, 2 Tim. i. 9, Tit. i. 2.
περίθεσις χρυσίων, 1 Pet. iii. 3.

Ψ

Ψαλμοῖς καὶ ὕμνοις, Eph. v. 19, Col. iii. 16.
ψευδώνυμος γνῶσις, 1 Tim. vi. 20.
ψηλαφᾶν, 1 John i. 1.
ψυχὴ, 1 Thess. iii. 8.
ψυχικὸς ἄνθρωπος, 1 Cor. ii. 14.

Ω

Ὡς οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, Rom. ix. 32.

A TABLE OF PHRASES

EXPLAINED IN THE

COMMENTARY ON THE EPISTLES.

A

Abstain from all appearance of evil, 1 Thess. v. 22.
The *adoption* of sons, Rom. viii. 23, Eph. i. 5.
Affections set on things above, Col. iii. 2.
The *affections* of Christ, Col. ii. 24.
All are yours, 1 Cor. iii. 22.
To be *anathema* from Christ, Rom. ix. 3.
Be *angry*, and sin not, Eph. iv. 26.
The whole *armour* of God, Eph. vi. 13.
To *awake* out of sleep, Rom. xiii. 11.

B

That which was from the *beginning*, 1 John i. 1.
The *breastplate* of faith, 1 Thess. v. 8.
To be in *bondage* to corruption, Rom. viii. 21.
To the first-*born* from the dead, Col. i. 19.
To *bow* down the back, Rom. xi. 10.
To do our own *business*, 1 Thess. iv. 11.

C

To heap *coals* of fire upon the head, Rom. xii. 20.
To be in *Christ*, Rom. viii. 1.
To be with *Christ*, Phil. i. 24.
His *commandments* are not grievous, 1 John v. 3.
The *coming* of our Lord, 2 Thess. ii. 1.
Our *conversation* is in heaven, Phil. iii. 20.
To be *conformed* to the world, Rom. xii. 2.
The *course* of this world, Eph. ii. 2.
The whole *creation*, Rom. viii. 22.
To *corrupt* the temple of God, 1 Cor. iii. 17.

D

Darkness, Rom. xiii. 12.
The *day* of Christ, 1 Thess. v. 2.
Dead in sins, Eph. ii. 1.
Dead to the law, Rom. vii. 4.
Without the law, sin was *dead*, Rom. vii. 8.
A *door* of utterance, Eph. vi. 19.
Not to *doubtful* disputations, Rom. xiv. 1.
He that *doubteth* is damned if he eat, Rom. xiv. 23.
The *doubtful* and double-minded man, James i. 8.

E

Edification of God, 1 Tim. i. 4.
Election of grace, Rom. xi. 5, 1 Pet. ii. 9.
To *esteem* others better than ourselves, Phil. ii. 3.
Evil days, Eph. v. 16.
Eye hath not seen, 1 Cor. ii. 9.
To have *eyes* and see not, Rom. xi. 10.

F

From *faith* to faith, Rom. i. 17.
Whatsoever is not of *faith* is sin, Rom. xiv. 23.
The whole *family* in heaven and earth, Eph. iii. 15.
To deny the *Father*, 1 John ii. 23.
The *feet* shod with the preparation of the gospel of peace, Eph. vi. 15.
There is no *fear* in love, 1 John iv. 18.
Flesh and blood, Gal. i. 6.
Foolish talking and jesting, Eph. v. 4.
Whom he did *foreknow*, Rom. viii. 29, xi. 2.
The *form* of God, a servant, Phil. ii. 6, 7.
The *fruits* of righteousness, James iii. 18.

G

To *gather* together in one, Eph. i. 10.
Our *gathering* together in Christ, 2 Thess. ii. 1.
He gave *gifts* to men, Eph. iv. 8.
The *glory* of God, Rom. i. 23, Phil. ii. 6, Heb. i. 3.
Them he also *glorified*, Rom. viii. 30.
God over all, blessed for ever, Rom. ix. 5.
That *God* may be all in all, 1 Cor. xv. 28.
To *groan* one against another, James v. 9.
The *gospel* preached to the dead, 1 Pet. iv. 6.

H

The *handwriting* of ordinances, Col. ii. 14.
To be *heir* of the world, Rom. iv. 13, of righteousness, Heb. xi. 7.
Damnable *heresies*, 2 Pet. ii. 1.
Higher than the heavens, Eph. iv. 10.
Double *honour*, 1 Tim. v. 17.
The first-fruits *holy*, Rom. xi. 16.
To be clothed with *humility*, 1 Pet. v. 5.

I

Faith is *imputed* for righteousness, Rom. iv. 5.
Not to *impute* sin, Rom. v. 13.
The *inward* man, Rom. vii. 22.
To *intercede* for and against, Rom. xi. 2.
The saints shall *judge* the world and angels, 1 Cor. vi. 2, 3.

K

To *know* as we ought to know, 1 Cor. viii. 2.
The Lord *knoweth* who are his, 2 Tim. ii. 19.

L

A *lamb* without blemish, 1 Pet. i. 10.
The *last* times, 1 Tim. iv. 1, 2 Tim. iii. 1.
The *law* of liberty, James i. 25.

The royal *law*, James ii. 8.
The *length*, &c. of the love of Christ, Eph. iii. 19.
The old *leaven*, 1 Cor. v. 7.
In the *likeness* of man, Phil. ii. 7.
A *living* hope, 1 Pet. i. 4.
Living stones, 1 Pet. ii. 5.
The *Lord* is at hand, Phil. iv. 5.
The *lower* parts of the earth, Eph. iv. 9.

M

Man, old and new, Eph. iv. 23.
The *measure* of faith, Rom. xii. 3.
I will have *mercy* on whom I will have mercy, Rom. ix. 15.
The *middle* wall of partition, Eph. ii. 14.
To *mind* the same thing, Phil. iv. 2.
To be of the same *mind*, 1 Cor. i. 10.
To *mortify* our earthly members, Col. iii. 5.

N

To call upon the *name* of the Lord, Rom. x. 13, 1 Cor. i. 2.
To do all in the *name* of the Lord, Col. iii. 17.
By *nature* children of wrath, Eph. ii. 3.
A *new* commandment, 1 John ii. 7.
Brought *nigh* to God, Eph. ii. 13.
The *night* is far spent, Rom. xiii. 12.

O

To be *offended*, Rom. xiv. 21.
If I be *offered* upon the sacrifice and service of your faith, Phil. ii. 17.

P

Partaker of the divine nature, 2 Pet. i. 4.
The *peace* of God, Phil. iii. 15.
A peculiar *peace*, 1 Pet. ii. 9.
A *perfect* man, Eph. iv. 13, Phil. iii. 15.
Let every man be fully *persuaded* in his own mind, Rom. xiv. 5.
Give *place* to wrath, Rom. xii. 19.
Give not *place* to the devil, Eph. iv. 27.
To *present* our bodies a living sacrifice, Rom. xii. 1.
The *prince* of the power of the air, Eph. ii. 2.
The children of the *promise*, Rom. ix. 8.
The *proportion* of faith, Rom. xii. 6.
A holy *priesthood*, 1 Pet. ii. 5.
To *put* on Christ, Rom. xiii. 14.
To *perfect* according to the conscience, Heb. ix. 10.

R

For this cause have I *raised* thee up, Rom. ix. 17.
To *reconcile* things in heaven and earth, Col. i. 20.
To *redeem* the time, Eph. v. 16.
The *redemption* of the body, Rom. viii. 23.
The *redemption* of the purchased possession, Eph. i. 14.
Reprobate concerning the faith, 2 Tim. iii. 8, to every good work, Titus i. 16.
The *righteousness* of God, Rom. i. 17.
He thought it not *robbery* to be equal with God, Phil. ii. 6.

S

To deliver to *Satan*, 1 Cor. v. 5.
Spiritual *sacrifices*, 2 Pet. i. 5.
A *shadow* of things to come, Col. ii. 17.
The day-*star* rise in your hearts, 2 Pet. i. 19.
To be *scandalized* and to scandalize, Rom. xiv. 20.
In whom all have *sinned*, Rom. v. 12.
Many are made *sinners*, Rom. v. 19.
Sold under sin, Rom. vii. 14.
The *sons* of God, Rom. viii. 14.
The revelation of the *sons* of God, Rom. viii. 21.
Bid him not God *speed*, 2 John 10, 11.
I *speak* as a man, Rom. iii. 5.
The *spirit* of Christ, 1 Pet. i. 11.
The *spirit* of slumber, Rom. xi. 10.
With your *spirit*, Gal. vi. 18.
The *spirit* of bondage, Rom. viii. 15.
Comparing *spiritual* things with spiritual, 1 Cor. ii. 12.
A stone of *stumbling*, Rom. ix. 33, 1 Pet. ii. 6.
To put a *stumbling*-block in your brother's way, Rom. xiv. 13. 20.
To be *subject* to vanity, Rom. viii. 20.
The *sufferings* of Christ, 1 Pet. i. 12.
To let the *sun* go down upon your wrath, Eph. iv. 26.

T

Temptation in the flesh, Gal. iv. 14.
Taught of God, 1 Thess. iv. 9.
Turned aside after Satan, 1 Tim. v. 15.

U, V

Subject to *vanity*, Rom. viii. 20.
Our *vile* bodies, Phil. iii. 21.
The day of *visitation*, 1 Pet. ii. 12.
An *unction* from the Holy One, 1 John ii. 20.
An inheritance *undefiled*, 1 Pet. i. 4.
To eat and drink *unworthily*, 1 Cor. xi. 29.

W

The *wages* of sin is death, Rom. vi. 23.
To *walk* in the light, 1 John i. 7.
To *walk* by the same rule, Gal. vi. 15, Phil. iii. 16.
To *wax* wanton against Christ, 1 Tim. v. 12.
To be *weak*, Rom. v. 6, xiv. 2.
To be made *weak*, Rom. xiv. 20.
It is not of him that *willeth*, Rom. ix. 16.
Whom he *will* he hardeneth, Rom. ix. 18.
The husband of one *wife*, 1 Tim. iii. 2.
The ingrafted *word*, James i. 21.
The living *word* of God, 1 Pet. i. 25.
Faith *working* by love, Gal. v. 6.

A TABLE OF MATTERS

CONTAINED IN THE

COMMENTARY ON THE EPISTLES.

A

How *Abraham's* body was dead, when afterward he begat six children, Rom. iv. 19. How his faith was without doubting, Rom. iv. 20.
Some *actions* eminently good, and therefore generally commanded, Phil. iv. 8, are not particularly commanded, 1 Cor. ix. 17.
Adoption includes a blessed resurrection, Rom. viii. 23, Gal. iv. 7, Eph. i. 4.
The *angels*, mentioned 1 Cor. xi. 10, are angels that seduced Eve.
The *angels* that fell have their habitations in the dark air, and do not at present suffer the torments of infernal flames, Eph. ii. 2, 2 Pet. ii. 4.
The worship of *angels* forbidden, as not holding the head. The foundation of it was laid in the Platonic philosophy, introduced among the Jews by Philo and the Alexandrian Jews, Col. ii. 18, iii. 17.
The *anointing* with oil, why used in healing the sick, James v. 14.
It affords no foundation for the sacrament of extreme unction, ibid.
Antichrist was in being in the time of the apostles, 1 John ii. 17.
Men are by God *appointed* to punishment for falling into sin, but not to fall into it, 1 Pet. ii. 8.
The *apostles* taught not that the resurrection might be in their time, 1 Thess. iv. 15.
The whole *armour* of God explained, and shown to consist, not so much in any immediate influx of the power of God, as in such things as either are in us, or are to be used by us, Eph. vi. 14.

Divine *assistance* necessary to the performance of our duty, Phil. iv. 13, James i. 5. See the Appendix to 2 Cor. vi.

B

Balaam was a prophet of the true God, 2 Pet. ii. 15, 16.
Baptism is styled the laver of regeneration, Tit. iii. 5.
Baptism is a rite of initiation to Christians, as circumcision was to the Jews, Col. ii. 12.
The *baptism* of infants, proved from 1 Cor. vii. 14, Col. ii. 12.
An answer to the objections from the faith, Gal. iii. 26, 27, and the answer of a good conscience, 1 Pet. iii. 21, required to *baptism*.
Bishops and deacons, Phil. i. 1.
Three senses of the word *bishop*, given by the ancients; all confuting the presbyterian hypothesis, 1 Tim. iii. 1. See the Preface to the Epistle to Titus.
A *bishop*, how to be the husband of one wife, 1 Tim. iii. 2, a lover of hospitality, Tit. i. 8, not immersed in secular affairs, 2 Tim. ii. 5.
Boasting is excluded, though good works are made the conditions of salvation, Eph. ii. 10. See 1 Cor. ix. 17.
None are members of Christ's *body*, who are not sincere Christians, united to him by the Spirit, Eph. iv. 4.
In what sense he that is *born* of God sinneth not, or doth not commit sin, 1 John iii. 6. 8.

C

What *charity* requires us to do to all; what it permits us not to do to any, what it requires or permits us not to do to our offending brother, 1 Cor. xiii. 7; spiritual gifts, alms-deeds, martyrdom, may be separated from charity, 1 Cor. xiii. 3.
Cerinthus was contemporary with the apostles; was an enemy to St. Paul, for teaching that circumcision and the observation of the law were not to be imposed upon the gentiles. He was instructed in philosophy, and set up in Asia; was zealous for the observation of the law. He held that the world was made by angels, and Jesus to be born of Joseph and Mary as other men, Col. ii. 10.
The divine nature of *Jesus Christ* is proved;
From his titles, he being
Jehovah, Rom. x. 13.
God, Rom. xiv. 12, 1 Cor. x. 9, Heb. i. 8, iii. 4.
The true God, 1 John v. 20.
God manifested in the flesh, 1 Tim. ii. 13.
The great God, Tit. ii. 13.
God over all, blessed for ever, Rom. ix. 5.
The Lord of all, Rom. x. 12.
One in whom dwells the fulness of the Godhead, Col. ii. 9, and who was in the form of God, before he was made man, Phil. ii. 6.
2. From the divine worship ascribed to him, he being the object of religious adoration and invocation, Rom. x. 13, Col. iii. 24, 2 Thess. iii. 16.
3. From the divine actions and attributes ascribed to him, he being
The *Creator* of all things, Col. i. 16, Heb. i. 2. 10.
The searcher of all hearts, 1 Cor. iv. 5.
Omnipotent, and the raiser of the dead, Phil. iii. 21, Col. i. 19.
Endued with divine knowledge and wisdom.
The objections of the Socinians are answered; viz.
That there is one God the Father of all, and one Lord *Christ*, 1 Cor. viii. 1, Eph. iv. 6.
That the head of *Christ* is God, 1 Cor. xi. 3.
That *Christ* is distinguished from God in these words, *Christ is of God*, 1 Cor. iii. 23, *The God and Father of our Lord Jesus Christ*, Col. ii. 2.
That by him we believe in God, 1 Pet. i. 20.
That he is the first-born of every *creature*, Col. i. 15.
That were he God, we would not be called to imitate him, 1 John iii. 3.
Christ died for all, 1 Tim. ii. 26.
For every man, Heb. ii. 9.
For the whole world, 1 John ii. 2.
For them that perish, Rom. xiv. 15, 1 Cor. viii. 11, 2 Pet. ii. 1.
The *churches* of Corinth, Galatia, Thessalonica, when the apostle writ to them, had no settled pastors, 1 Thess. v. 13. See the General Preface.
Circumcision was esteemed by the Jews as their righteousness, Rom. ii. 13, iii. 1.
Circumcision on the eighth day only regular, Phil. iii. 5.
The *cloud*, not only a pillar going before, but a covering over the Jews, 1 Cor. x. 1.
The *coming* of our Lord, when mentioned absolutely, refers to his final advent, 2 Thess. ii. 1. When said to be at hand, to his coming to take vengeance on the unbelieving Jews, Phil. iv. 5, James v. 8.
Contentment, in what it consists, 1 Tim. vi. 8, and what exercise it requires, Phil. iv. 13.
What things ought not to be matters of *contention* among Christians, 2 Tim. ii. 14.
Arguments against the vow of *continency*, 1 Cor. vii. 5. 9. 25.
Covetousness is properly idolatry, Col. iii. 5.
The *cup* of blessing, how the communion of the blood of Christ, 1 Cor. x. 16. 21.
The *cup* is to be received by the laity, 1 Cor. xi. 25.
The *custom* of the church is a rule in matters of indifferency, 1 Cor. xi. 16.

D

The effect of Christ's *death* is double, 1. Freedom from condemnation, or justification. 2. The vouchsafement of the Holy Spirit, Rom. viii. 4.
We became all obnoxious to *death*, by one sin of Adam, Rom. v. 12.
The *devils* are not to be cast into hell-fire, till the day of judgment, 2 Pet. ii. 4.
One man makes himself *differ* from another in spiritual, or virtuous habits acquired, though not in spiritual gifts immediately infused, 1 Cor. iv. 7.
The gift of *discerning* spirits was exercised in choosing persons meet to do God service in the ministry, 1 Tim. i. 18.
Divorces common on the woman's side, among Jews and gentiles, 1 Cor. vii. 11, 1 Tim. v. 10, not permitted in the Christian law, except in case of fornication, 1 Cor. vii. 10. 13.
We must *die* to sin once for all, Rom. vi. 10, 11.

E

Edification, respects the knowledge of our duty, faith, love, union, Rom. xv. 2.
Elders among Jews, of two sorts; the ruling and teaching elders, both ordained, 1 Tim. v. 17.
Election, in the scripture phrase, is not of private persons to salvation, but of nations and churches to enjoy the means of grace, Rom. ix. 11, 12, Col. iii. 12, 1 Thess. i. 4, 1 Pet. ii. 9.
Election to salvation, is not absolute, or to the means, but conditional, upon performance of the means prescribed as necessary for the obtainment of salvation, and is made sure by good works, 2 Pet. i. 10.
Catholic *Epistles*, when, and why so called, Preface to them.
The *Epistle* to the Romans, placed first, as being writ to the imperial city: St. Peter was not at Rome when it was written, Preface.
The First *Epistle* to the Corinthians was written by St. Paul, when he was at Ephesus, A. D. 57. The Second Epistle the year following. St. Paul writ no third epistle to them. See the Preface and note on 1 Cor. v. 9.
The *Epistle* to the Ephesians was writ to them, not to those of Laodicea: the objections to the contrary are answered, Preface and notes on i. 15, iii. 2. It is the epistle from Laodicea, mentioned Col. iv. 16, and was writ, not against the Gnostics, but the Judaizing Christians.
The *Epistle* to the Philippians was written when St. Paul was prisoner at Rome, to warn them, not against the Gnostics, but the Judaizing Christians.
The *Epistle* to the Colossians was written when St. Paul had not seen them, against the Judaizers, who endeavoured to impose the observation of the law upon the gentile converts, Preface.
The First *Epistle* to the Thessalonians was writ, not from

Athens, but from Corinth, after the council at Jerusalem.
The Second was not writ before the First.
The First *Epistle* to Timothy was writ after St. Paul's enlargement from his bonds at Rome.
The Second, at the close of St. Paul's life, and was the last of his epistles. See the Preface and notes on chap. iv.
The *Epistle* to Titus was writ after St. Paul's bonds.
The *Epistle* to Philemon contains very useful matter.
The *Epistle* to the Hebrews was written by St. Paul to the Jews in Judea, to prevent their apostasy from the faith, and that not in Hebrew, but in Greek, Preface. The objections of Mr. Clerc are answered, Heb. ii. 3, ix. 2.
The *Epistle* of St. James was writ by the apostle James, the same with James the Just, bishop of Jerusalem, to the twelve tribes, to correct the errors which had obtained among the Jews, and to comfort the believing Jews, under the persecutions they then suffered, Preface.
The First *Epistle* of St. Peter was not written in the forty-fourth year of Christ, but towards the close of St. Peter's life; not to the dispersion of the believing Jews mentioned Acts viii. 1, but to the great dispersion of the Jews throughout Asia, to encourage them to persevere in the Christian faith, and to prevent their siding with the Jews in their rebellion, Preface.
The Second *Epistle* was writ by St. Peter, a little before the destruction of Jerusalem, to arm the believing Jews against that fiery trial which was come upon them, and against those scoffers which questioned the promise of Christ's coming, Preface.
The First *Epistle* of St. John was written before the destruction of Jerusalem, Preface.
The Second and Third *Epistles*, by the same author.
The *Epistle* of St. Jude was written by Jude the apostle, and brother of James.
The *Essenes* abstain from flesh, wine, and women, and this they did through philosophy, as did the Pythagoreans, Col. ii. 21.
They had the names of angels in veneration, and would not touch any unclean thing, Col. ii. 21—23.
The *eternity* of future punishments is shown to be well consistent both with the justice and goodness of God; and the objections to the contrary are answered, Appendix to 2 Thess.
The *eternity* of future punishments fully asserted by the primitive Christians, Heb. vi. 2.
Both Jews and Christians mourned at the *excommunication* of their members, 1 Cor. v. 2.
How far the laity were concerned in the *excommunication* and absolution of offenders, 2 Cor. ii. 6.

F

What is the gift of *faith*, 1 Cor. xii. 9.
Of the nature of *faith*, and of justification by faith alone, Preface to the Epistle to the Galatians.
Faith doth oblige us to, but doth not formally include obedience, Rom. vi. 1, x. 9, Preface to the Epistle to the Galatians, §. 1. 3, 4.
It is the act of *faith* that justifies, Rom. iv. 25, Gal. iii. 6.
Faith in Christ raised from the dead, is justifying faith, Rom. iv. 25, x. 9.
The *faith* once delivered to the saints, admits of no addition, Jude 3.
What is the one *faith*, mentioned Eph. iv. 5.
Faith, how made perfect by works, James ii. 22. St. Paul and St. James reconciled, ibid.
God, why styled the *Father* of our Lord Jesus Christ, Col. i. 2.
The whole *family* of God includes the angels, and the blessed above, and the saints on earth, Eph. iii. 15.
The *foreknowledge* of God, discovered in prophetical predictions, 1 Pet. i. 2.
Fornication is a work of the flesh, against the moral law, excluding us from God's kingdom, rendering us obnoxious to his wrath, and fit to be cast into hell-fire, Preface to the First Epistle to the Corinthians.
What doctrines are *fundamental*, 1 John ii. 5.
It may be a *fundamental* error, to teach that, in the name of Christ, as necessary to salvation, which he hath not taught by himself, or his apostles, Gal. i. 9. How far the church of Rome is guilty of this, ibid.

G

The *gentiles*, how without the knowledge of God, and without hope, Eph. ii. 12. See Heathens.
Revealed before the calling of the *gentiles*, how far, and not revealed, Eph. iii. 6. 10.
Why the *Holy Ghost* is not mentioned in the Prefaces to the Epistles, Col. i. 2.
The *gifts* mentioned 1 Cor. xii., severally explained, 1 Cor. xii. 12.
The *Gnostics*
Held it lawful, in times of persecution, to deny the faith, 2 Pet. ii. 1.
They blasphemed the angels, note on ver. 10.
They taught that believers might live as they would; they being saved by *grace*, and not by good works, Jude 4.
And yet they called themselves the spiritual men, ver. 19.
They were never persecuted, 2 Pet. ii. 4.
They despised not governments, but flattered them, note on ver. 10.
God would have all men to be saved, 1 Tim. ii. 4, and would not that any should perish, 2 Pet. iii. 9.
God gives men up to their lust; 1. By leaving them destitute of those providential dispensations which might restrain them: 2. By permitting Satan to delude, and to provoke them to the commission of them, Rom. i. 24.
He sends among them strong delusions: not by inspiring into them any evil, not by inclining or exciting them to it, not by necessitating them to sin; but by permitting Satan to do it, 2 Thess. ii. 11.
The *gospel*, emphatically styled, the Truth, Rom. ii. 8.
How preached to all the world, Col. i. 6.
Those who are not *gods* by nature, are not to be worshipped, Gal. iv. 8.
Nor owned to be *gods* by Christians, 1 Cor. viii. 5.
In what sense we are saved by *grace*, Eph. ii. 9, Tit. iii. 5.

H

Pure *hands*, are hands free from blood and cruelty, from injustice and bribery, and from filthiness and impurity, 1 Tim. ii. 9.
How God *hardened* the heart of Pharaoh, Rom ix. 17.
The Jews, Greeks, and Romans prayed with their *heads* covered; and their women with their hair loose, 1 Cor. xi. 5.
Heathens believe not the resurrection of the body, 1 Thess. iv. 14.
They had no firm belief of a future life, 2 Tim. i. 10.
Their philosophy, and vain deceit, Col. ii. 8.
They counted simple fornication no sin, Eph. v. 6, 1 Thess. iv. 5.
Their secret mysteries were full of impurity, Eph. v. 12.
They held drunkenness a duty in the solemnities of Bacchus, ver. 18.
They practised unnatural lusts, 1 Thess. iv. 5.
They were addicted to lying, Eph. iv. 25, and to stealing, ver. 28.
The *heathens'* creed, Heb. xi. 6.
They lay under two infecilities; 1. The want of a covenant-relation to God, 2. Subjection to the delusions of evil spirits, Col. ii. 15.
How far we may allow that *heathens*, acting according to the law of nature, and owning the true God, may be accepted and rewarded by him, Rom. ii. 15.
A *heretic* is one who maintains some doctrine or opinion subverting the faith; acting, in so doing, against the convictions of his own conscience, Tit. iii. 10.
The duties of *husbands* and wives, Col. iii. 18, 19.
The *holiness* of God, in scripture, what it signifies, 1 Pet. i. 16.

I, J

The apostle speaks not of *Jacob* and Esau personally, but nationally considered, Rom. ix. 13.
The *Jews* dispersed through Asia, Africa, and Europe, 1 Pet. i. 4.
They had many proselytes, 1 Pet. i. 1.
Are styled the twelve tribes after their dispersion, James i. 1.
They thought God framed the world with a particular regard to them, 1 Cor. iii. 22.

They apostatized from the Roman government; 1. From desire of freedom from tribute; 2. Of dominion over other nations; and, 3. From an opinion that they ought to own no other lord or master but God only, 1 Pet. ii. 16, 1 Tim. vi. 2.
Their corrupt manners rendered them as bad as heathens, Rom. ii. 1, xiii. 22.
Unbelieving *Jews*,
Their loose doctrines: 1st. That no circumcised Jew went to hell. 2dly, That the hearing of the law rendered them acceptable to God, without the doing of it. 3dly, That the doing some precepts would atone for the neglect of others, Rom. ii. 13, James ii. 11.
How grievously they persecuted the Christians, and especially the believing Jews, Gal. iii. 4, Preface to the Epistle of St. James.
They, in many cases, thought themselves obliged to abstain from all flesh, Rom. xiv. 2.
They suffered from the Romans, not only in Judea, but in all places where they were seated, Preface to the Epistle of St. James.
That there shall be a general conversion of the unbelieving *Jews*, Rom. xi. 24. 36.
The words of the apostle cannot be expounded of the spiritual *Israel*, i. e. the then believing *Jew* and gentile, Appendix to Rom. xi.
Nor be applied to any conversion of the Jews, from the writing that epistle, till the times of Constantine, ib.
This hath been the constant doctrine of the church, ib.
The prophecies touching the calling of the *Jews* are not yet fulfilled, ib.
The believing *Jews*,
Their apostasy, and the causes of it, 2 Thess. ii. 3.
They knew not that the gentiles should be made heirs of the same body, and enjoy the same privileges with them, Eph. ii. 6.
The *image* of God in man consists not primarily in holiness, but in dominion, 1 Cor. xi. 7, James iii. 9.
How Christ is the *image* of God, Col. i. 15.
What the *imitation* of God and Christ requires, 1 John iii. 3.
Imposition of hands in ordination, an apostolical tradition derived from the Jews, 1 Tim. iv. 14.
Of his laying-on of hands the apostle speaks, 1 Tim. v. 22.
Imposition of hands after baptism, apostolical, Heb. vi. 2.
The necessity of an *infallible* guide, not proved from Eph. iv. 11. 14, 1 Tim. iii. 15.
The book of *Job*, a history and not a parable, James v. 11.
Justification, in St. Paul, implies only the absolution of a sinner from his past sins: this justification is necessarily by faith alone, Preface to the Galatians.
The doctrine of *justification* by faith, in opposition to the works of the law, is fundamental, Gal. i. 9.
A double *justification* is mentioned in scripture, Rom. ii. 13, Gal. iii. 14.
Good men under the law were *justified* by faith, Gal. iii. 14.
Quest. Whether all that is necessary to be believed for *justification* be this single proposition, that "Jesus of Nazareth was the Christ?" Preface to the First Epistle of St. John.
The apostles neither taught, nor believed, that they might live till the day of *judgment*, 1 Thess. iv. 17.

K

In what sense Christ's mediatory *kingdom* is to last for ever, 1 Cor. xv. 28.
Prayers for *kings* were used constantly by Jews and Christians, 1 Tim. ii. 2.
God's *knowledge* sometimes includes his power and will, 2 Pet. ii. 9.

L

The epistle from the *Laodiceans* is the Epistle to the Ephesians, Col. iv. 16.
The *last* times were in being when the apostles writ, 1 Tim. iv. 1.
The *law* was given by angels, as God's ministers, Heb. ii. 2, for the extirpation of idolatry, Gal. iii. 19.
The apostle, Rom. vii., speaks not of a regenerate man, but of a man under the *law*, before grace, Rom. vii. 25.
The whole duty of man is, to *live* soberly, righteously, and godly, Tit. ii. 13.
The *love* of God signifies God's love to us, our love to him, and how it is perfected in us, 1 John ii. 5, iv. 12. 17.
The freedom and greatness of God's *love* to us, 1 John iv. 10, and of the love of Christ, Eph. iii. 19.
Love is the fulfilling of the law to God and man, Rom. xiii. 10.
Obedience to God's commands the test of *love*, 1 John v. 3.
The *lustings* of the sensual appetite are temptations to sin, and the root of sin, but not sin imputed, till consented to, James i. 4.

M

The whole *man* consists of spirit, soul, and body, 1 Thess. v. 23.
The *man* of sin, not Mahomet, not the papal hierarchy, not C. Caligula, not Simon Magus and the Gnostics, Preface to the Second Epistle to the Thessalonians;
But the Jewish nation, with their sanhedrin, scribes, and pharisees, ib.
The objections against this opinion answered, ib.
His coming was to be attended with an apostasy from the Roman government, or from the faith.
His characters,—opposition to God and his church, his exalting himself above all that is called God, his sitting in the temple of God, his coming with lying wonders,—agree exactly to the Jews. See notes on ch. ii.
The ὁ κατέχων, or *he which letteth*, Claudius, ib.
Manna was spiritual food to the Jews, 1 Cor. x. 3.
Marriage allowed to the clergy, Tit. i. 6, Heb. xiii. 4, no hindrance to prayer, 1 Cor. vii. 5, when seasonable, ver. 36, it ought to be in the Lord, i. e. of one Christian with another, 1 Cor. vii. 39, 1 Pet. iii. 7, rejected by some heathens, upon several accounts, 1 Cor. vii. 1.
The pretended sacrifice of the *mass* refuted, Heb. x. 18.
Christian *matrons* are to be grave in apparel, not costly in attire, nor much concerned about it, as becometh women professing godliness, 1 Tim. ii. 10, 1 Pet. iii. 4.
The duty of *masters* towards their servants, Eph. vi. 9.
Melchisedec, a man, not an angel, not Sem, not the eternal Λόγος, how without father and without mother, Heb. vii. 3.
Ministers' maintenance, a standing ordinance of Christ, 1 Tim. v. 18.
The necessity of the *ministerial* function, notwithstanding the unction from the Holy One, 1 John ii. 27.
The *millennium* not proved,
From Christ's appearance and kingdom, 2 Tim. iv. 1.
From the thousand years as one day, 2 Pet. iii. 8.
From the new heavens and new earth, ver. 13.
Confuted, note on 1 Cor. xv. 22. 52, Col. iii. 4.
This is a great mystery, relates not to common matrimony, but only to the marriage of Christ with his church, Eph. v. 32.

N

The heresy of the *Nicolaitans*,
Was in the time of the apostles, 2 Pet. ii. 1.
They deceived many, caused Christianity to be blasphemed, note on ver. 2.
They were most impious in their principles, and lascivious in manners, ibid.
They practised their impurities in the day-time, ver. 13.
They blasphemed, and spake evil of angels, ver. 10.
They spake swelling words of vanity, ver. 18.

O

All *oaths* not unlawful, Gal. i. 20, 1 Thess. v. 27, Heb. vi. 16.
Where the *offence* being scandalous, hath incurred the censure of the church, the pardon of the church is necessary for the comfort of the offender, 2 Cor. ii. 7.
The *offerings* of Christians were employed to purchase the freedom of Christian servants from their heathen masters, 1 Cor. vii. 23.
Ordination is not therefore a sacrament, because it was at the first attended with a χάρισμα, 2 Tim. i. 6.
None were admitted to it without trial, 1 Tim. iii. 10.

P

Pastors and teachers were men endowed with spiritual gifts, Eph. iv. 11.

Patience under sufferings, gives experience of the sincerity and constancy of our faith, James i. 3.
Perfect *patience* shows us to be entire in faith, trust in, dependence on God, in resignation to his will, in Christian fortitude and temperance, as to the pleasures, honours, and concernments of this world, in love to God, and to our brother, James i. 4.
Motives to it, from these considerations,
1. That we only suffer, if need be, 1 Pet. i. 6,
2. The loss of fading and unsatisfactory things, James i. 11.
And are assured of,
3. Divine assistances and consolations under sufferings, 1 Pet. iv. 14.
4. A glorious reward of all our sufferings, James i. 12.
St. *Paul* did indeed fight with beasts at Ephesus, 1 Cor. xv. 32.
What it is to be *perfect*, 1 Cor. ii. 6, Phil. iii. 18.
Perseverance of true believers to the end, confuted, note on Col. i. 23, 1 Thess. iii. 5, Heb. x. 38, 2 Pet. ii. 20, 21, Second Epistle of St. John, ver. 8.
Not promised, in these words,
"He shall confirm you to the end," 1 Cor. i. 8.
"He that hath begun a good work will perfect it," Phil. i. 6.
"Faithful is he that hath called you, who also will do it," 1 Thess. v. 24.
"Who are kept by the power of God through faith to salvation," 1 Pet. i. 5.
"They went out from us, but they were not of us," 1 John ii. 19.
St. *Peter* had not been at Rome when St. Paul writ or came to Rome, Rom. i. 15.
Nor was he there when he writ his Epistles from Rome, Preface to the First Epistle of St. Peter.
He could be only bishop of the Jewish church at Rome, Rom. i. 15.
He had no supremacy over the apostles, Gal. ii. 10.
The heathen *philosophers* were vain-glorious, mercenary, and wicked, 1 Thess. ii. 9.
Polygamy is forbidden, 1 Cor. vii. 4.
How the *powers* that be are of God, Rom. iii. 7.
The words there said, relate to the false and pernicious opinions of the Jews, ibid.
What resistance of them is forbidden, Rom. xiii. 2, 3.
This place declares not how far man is the higher power, or when he ceaseth to be so, and therefore reacheth not our controversy, Rom. xiii. 2.
We own him as the higher *power*, to whom we pay tribute, Rom. xiii. 6.
Prayer must be performed in faith, James i. 6. 8, without wrath, 1 Tim ii. 9.
The *prayer* of faith, mentioned by St. James, was miraculous, James v. 15.
What it is to *pray* without ceasing, 1 Thess. v. 17.
Prayer to saints departed, was not practised by the apostles, Col. iv. 4.
Prayer for the dead, cannot be proved from the apostle's prayer for Onesimus, 2 Tim. i. 18, or from Rom. xv. 30.
The *pre-existence* of souls confuted, Rom. ix. 13.
Christ was consecrated to his *priesthood* by his sufferings, Heb. ii. 10, and therefore did not properly exercise his sacerdotal function till after death, Heb. v. 5. 10, by offering his blood in the heavens, Rom. iv. 25.
Three sorts of *promises* mentioned in the New Testament; the promise of the Messiah, of the Spirit, of an eternal rest, Gal. iii. 27.
The gift of *prophecy*, 1 Cor. xii. 10.
Purgatory cannot be proved from 1 Cor. iii. 15.

Q

How the Spirit may be *quenched*, 1 Thess. v. 19.

R

Reconciliation and access to God, is only through Christ's sufferings for us, Eph. ii. 18, the reason why it must be so, ibid.
Redemption is double.
From the guilt of sin, by the remission of it;
From death, the punishment of sin, by the redemption of the body from it, Eph. i. 14, the necessity of this redemption, ver. 6.
Remission of sins, by a free act of grace and mercy, is absolutely necessary to our access to God, and relation to him, Eph. i. 7. The wisdom of this dispensation, ver. 8.
A three-fold *rest*,—of the Jews in the land of Canaan, a rest after the example of God, a perpetual sabbatism, Heb. iv. 3. 7. 10.
The *rest*, mentioned by the apostle, Heb. iv. 16, relates not to the millennium.
Christians had no *rest* from persecution, after the destruction of Jerusalem, Heb. iv. 3.
Respect of persons, wherein it consists, James ii. 1.
That the *resurrection* was past already, was the doctrine of Menander, 2 Tim. ii. 18.
The Jews held, that the Messiah was to raise the dead, 1 Cor. xv. 22.
The Holy Spirit the principal, or the efficient cause, of the *resurrection*, Rom. viii. 11.
The *resurrection* of the same body, which was laid down in the earth, asserted and proved, and the objections to the contrary are answered, Preface to the First Epistle to the Corinthians.
The philosophers opposed and derided the *resurrection* of the body, 1 Cor. xv. 33.
It is to *rise* clothed upon, 1 Cor. xv. 30. 54, and with such qualities as the philosophers gave to that body which they styled the vehicle of the soul, ver. 44.
The apostle seems to say, that when it enters into heaven it will be no longer flesh and blood, ver. 50.
The *revelation* of Jesus Christ, double, by the preaching of the gospel to the world, by his glorious descent from heaven, 1 Pet. i. 5.
Revelation of salvation, double, by the gospel bringing life and immortality to light; at Christ's second appearance, without sin, to salvation, ibid.
Rewards, not of strict justice or merit, but of grace and promise, 2 Thess. i. 7.
The *righteousness* of Christ imputed, not proved, from Rom. v. 18, 1 Cor. i. 30, Phil. iii. 9.
Rome, why called Babylon, 1 Pet. v. 13.

S

The *sabbatarian* doctrine, confuted, Col. ii. 16.
The Christian *sabbath* confirmed, 1 Cor. xvi. 2.
Sacrifices of a sweet odour, were also expiatory sacrifices, Eph. v. 2, Heb. ix. 19.
What it is to *sanctify* God in our hearts, 1 Pet. iii. 15.
They who were delivered to *Satan*, were punished with bodily diseases, 1 Cor. v. 5, 1 Tim. i. 20.
The *scriptures* were written by the assistance of the Holy Ghost, 1 Pet. i. 12, though not always dictating the very words; but so presiding over the apostles, as to preserve them from error, General Preface.
They contain all things requisite to salvation, 2 Tim. iii. 17.
And were written with sufficient clearness, 2 Cor. iv. 3.
No places are cited by the apostles, as out of *scripture*, which were not in scriptures of the Old Testament, James iv. 6.
Justice due to *servants*,
How they are to be treated, Col. iv. 1.
How to demean themselves to their masters, Col. iii. 22—24.
Every deliberate and wilful *sin*, committed against the convictions of the conscience, is mortal, and deserveth death, as being a breach of the gospel covenant, requiring sincere obedience, James i. 15, iv. 17.
The *sins* of good men, are not included in those words, "All things shall work together for good to them that love God," Rom. viii. 28.
God cannot necessitate or excite to *sin*, or infuse any evil into us, 2 Thess. ii. 11.
How we all *sinned* in Adam, Rom. v. 19.
Only personal *sin* is imputed; and that is not imputed when it is not punished, Rom. v. 14.
What is the *sin* unto death, 1 John v. 17.
The words, "Those that sleep in Christ," are not to be restrained to the martyrs, 1 Thess. iv. 14.

The *souls* of the wicked shall not be annihilated, Appendix to 2 Thess. i. §. 6.
Good *souls* departed hence, are with Christ in a far better state, and therefore not in a state of insensibility, Phil. i. 24.
But not admitted into heaven, or enjoying the vision of God, till the day of judgment, 2 Tim. iv. 8.
The Holy *Spirit* is,
The object of religious worship, Rom. ix. 1.
Omniscient, is with God, and is God, 1 Cor. ii. 11.
A person uncreated, 1 Cor. xii. 11.
The *spirit* of man,
Derived not from the parents, but from God, Heb. xii. 9.
The *spirit* of man hath a capacity of understanding, when separated from the body, 2 Cor. xii. 3.
All proselytes to the Jewish religion, or to the worship of the God of Israel, are by them styled *strangers*, Eph. ii. 19.
Christ *suffered* in our stead, to bear the punishment of our sins, and to reconcile us to God, Rom. ii. 26, v. 10, 2 Cor. v. 21, Gal. iii. 13, Eph. ii. 18, v. 2, 1 Tim. ii. 6, Heb. i. 4, ii. 17, 1 Pet. ii. 34, iii. 18, 1 John ii. 2, iv. 10.
Why it was meet he should thus *suffer*, Eph. i. 8, Heb. ii. 10, x. 14.
The gift of discerning *spirits*, 1 Cor. xii. 10.

T

Two things requisite to a *temple*; 1st, That it be a place appropriated to God's use; 2dly, That he should dwell in, or be present with it, 1 Cor. vi. 19.
That our bodies are thus the *temples* of the Holy Ghost, and therefore to be kept holy, ibid.
Temptations, are either to sin, or for trial of our faith; these latter only are matter of our joy, and why they are so, James i. 2.
Thanks due to God for all things, Eph. v. 20.
Timothy and Titus were not bishops fixed to a diocese; but yet they had episcopal jurisdiction over presbyters.
Hence it follows,
1st, That this superiority cannot be contrary to the gospel rule.
2dly, That it is not repugnant to the constitution of churches in the apostles' times, for men to have jurisdiction over more than one particular congregation.
3rdly, That the apostolical power of governing churches might be committed to others whom they would entrust with it.
4thly, That they did commit this trust to others, is proved from scripture, tradition, and reason, Preface to the Epistle to Titus.
Traditions extra-scriptural, not proved from Rom. xvi. 17, nor from 1 Cor. xi. 2, nor from 2 Thess. ii. 14.
The church no sure keeper of *traditions*, 2 Thess. ii. 14.
Oral *tradition* disproved, 2 Pet. i. 15.
The gift of *tongues*, imparted *per modum habitus*.
He that spake with them, understood himself, 1 Cor. xiv. 2—4.
His crime was this, that he chose to show his gifts in unknown words, when he might have spoken intelligibly, ver. 13.
What it is to *try* the spirits, and how they might then be tried, 1 John iv. 1.
Transubstantiation refuted, 1 Cor. xi. 24, 1 Pet. ii. 12.

U

The *unity* of the catholic church, wherein it consists, Eph. iv. 4.
Universal grace taught, 2 Pet. iii. 9.

W

The ministerial function, is styled a *warfare*, 1 Tim. i. 18.
The *wicked* are to be punished,
At the day of judgment, 2 Pet. ii. 9.
At the conflagration of the world, iii. 7.
God will execute the punishments threatened to the *wicked*, in the life to come, Appendix to 2 Thess. i. §. 4.
Widows, of four kinds, 1 Tim. v. 3.
Who are *widows* indeed, ver. 5.
What *widows* are to be chosen deaconesses, and when, ver. 9, 10.
How it is, *not of him that willeth, nor of him that runneth*, Rom. ix. 16.
God *worketh* in us to will and to do, not by such a physical operation as makes it necessary for us to will and do what he would have us; but by a moral operation exciting us to will, and suggesting to us what we ought to do, Phil. ii. 13.
Freedom of *will* is put in opposition to necessity, 2 Cor. ix. 7, Philem. ver. 14, 1 Pet. v. 2.
The *word* of God, heard, read, and preached, is the ordinary means of conversion, James i. 18, 1 Pet. i. 25.
The Holy Spirit concurs with it, not by a physical, but moral operation, ibid.
The *word* of wisdom and of knowledge, 1 Cor. xii. 9.
The *working* of miracles, ibid.
In what sense the *woman* shall be saved by child-bearing, 1 Tim. ii. 15.
The *world* to come, either the age of the Messiah, or the kingdom to be erected after the four monarchies, styled οἰκουμένη, Heb. ii. 5.
Writing is more effectual to convey the truth to posterity, than oral tradition, Phil. iii. 1. See oral Tradition.
What it is *to write the law in our hearts*, Heb. viii. 10.

Z

The *zeal* of the Jews was full of bitterness, James iii. 14.
And of ignorance in the things they were *zealous* for, 1 Tim. i. 7.
The Jewish *zealots*, of what temper they were, James iv. 2, 3. 17.

AN INDEX

TO

SOME OF THE PRINCIPAL EXPRESSIONS, DESCRIPTIONS, AND REPRESENTATIONS, IN THE BOOK OF THE REVELATION, EXPLAINED IN THE PARAPHRASE OR ANNOTATIONS.

A

Abyss, or bottomless pit, what, ch. ix. ver. 1.
Air, vial of God's wrath poured on it, xvi. 17.
Alpha and *Omega*, first and last, i. 11.
Angel, the general meaning of the word *angel* in the style of prophecy, i. 1.
Angels of the churches, i. 20.
Angel who had power over fire, xvi. 18.
Angel of the waters, xvi. 5.
Armies of heaven, xix. 14.
Armageddon, xvi. 18.

B

Beasts, the four round about the throne, rather the four *living creatures*, iv. 6.
Not taken from the standards of Israel, seem to represent the principal angels, attendants on the throne of God, iv. 8.
Beast, wild beast, signifies an idolatrous persecuting power, xiii. 1.
First wild beast rising out of the sea, xiii. 1.
Second wild beast rising out of the earth, xiii. 12.
Blasphemy, names of blasphemy upon the heads of the beast, xiii. 1.
To blaspheme God, his name, and tabernacle, xiii. 6.
Book of life, what, iii. 5.
Bride, the Lamb's wife; *vid.* Church, xx. 12.
Book, how written within and without, sealed with seven seals, v. 1.
Little open book given St. John, what, x. 2.
Book, to eat it, what it signifies, x. 9.
Books opened at the judgment, what, xx. 11.

C

Candlesticks, what they signify, i. 20.
To walk in the midst of the golden candlesticks, ii. 1.
Christ, description of his appearance in the first vision, i. 12.
Description of his appearance in the vision of the heavenly throne, v. 6.
His title, the Word of God, xix. 13.
His promise of coming quickly, what, xxii. 20.
Description of his appearance leading the armies of heaven, xix. 11.
Church, description of the church in heaven, or consistory above, iv.
Christian, represented as a woman clothed with the sun, &c. xii. 1.
Christian, represented by a woman flying into a wilderness for safety, xii. 6.
Its happy state for a thousand years, xx. 4.
Its happy state in the heavenly Jerusalem, as the bride, the Lamb's wife, xxi. 9.
City, great, that ruleth over the kings of the earth, xvii. 18.
Great, the holy Jerusalem descending out of heaven from God, its description, xxi. 20.
Cloud, to come with clouds, what, i. 7.
To be clothed with a cloud, what, xx. 1.
Cloud or smoke from the glory of the Lord, xv. 8.
Cloud of smoke from the bottomless pit, ix. 2.
Cups, or vials, what their form, v. 8.
Golden cup full of abominations, xvii. 4.
Cup of God's indignation, xiv. 10.

D

Day, in general, an undetermined time, xi. 11.
Days, three and a half, how to be understood, xi. 11.
Ten days, what proportion of time, ii. 10.
Day, in the style of prophecy, signifies a year, xi. *Contents.*
Darkening the sun, moon, and stars, viii. 12.
Death, the second death, what, xx. 14.
Dead, the rest of the dead, who, xx. 5.
Devils, or demons, worshipped, who ix. 20.

E

Earth, helping the woman, xii. 16.
Earth and sea, what, x. 9.
Earthquakes, what they signify, xi. 19.
Eat, to eat flesh, what, xvii. 16.
To eat a book, x. 9.
Epistles, to the seven churches, regard principally the state of the churches in Asia at the time of the revelation, i. 19.
Euphrates dried up, xvi. 12.
Eyes, seven, what they signify, v. 6.

F

False prophet, who, xvi. 13.
Flood, cast out of the serpent's mouth, after the woman flying into the wilderness, xii. 15.
Fornication, in the style of prophecy, what, xvii. 2.
Fountains of water, what meant by them, viii. 10.
Four angels bound in Euphrates, ix. 14.
Frogs, out of the mouths of the dragon, the beast, and the false prophet, xvi. 14.

G

Garments not defiled, iii. 4.
God, description of his heavenly throne, iv. 3.
Glass, vid. Sea of glass.
Gog and *Magog*, xx. 8.
Grass, viii. 7, ix. 4.

H

Hail, great, xi. 19.
Harvest of the earth, ripe, xiv. 15.
Heads, seven of the beasts, their double meaning, xvii. 9, 10.
Heaven, the scene of St. John's vision, iv. 1, xii. 1.
To ascend to heaven, or fall from it, xi. 12.
Model of the new Jerusalem coming down from heaven, xxi. 2.
Horns, seven horns of the Lamb, v. 6.
Ten horns of the beast, xvii. 12.
Horses, and their riders, vi. 2.
Hour, one, or at the same time, xvii. 12.

I, J

Jerusalem, *new*, its description, xxi. 9.
Image of the beast, whereby he was worshipped, xiii. 14.
Judgments of God to be certainly inflicted on the corrupters of religion, and persecutors of the faithful, xviii. 1, 2.
On mystical Babylon, their description, xviii. 6, &c.
Praise of the heavenly church, for the righteousness and faithfulness of God's judgments, xix. 1, 2.

K

Keys of hell, and of death, i. 18.
Kings, ten, who reign at the same time with the beast, xvii. 12.
Kings, seven, or seven forms of government in the Roman empire, xvii. 10.
Kingdom of God, and power of his Christ, xii. 10.

L

Lake, that burneth with fire, xx. 14, 15.
Lamps, seven burning before the throne of God, iv. 5.
Light, xxii. 4.
Light of the new Jerusalem, xxi. 11.
Lightning, viii. 5, xi. 19.
Locusts, ix. 3.

M

Man child, caught up to God, and his throne, xii. 5.
Months, five, ix. 10.
Moon, third part darkened, viii. 12
Under the feet of the woman clothed with the sun, xii. 1.
Mood, imperative, in prophecies, denotes future events, xxii. 11.
Mountain, burning with fire, cast into the sea, viii. 8.

N

Name of the beast, xiii. 17.
Night, xxii. 4.
Numbers in prophecy, not always to be interpreted literally, but have sometimes a figurative or mystical meaning, vii. 4.

O

Olive-trees, description of the two witnesses, xi. 4.

P

Palms, emblems of joy and victory, vii. 9.
Part, third part of men, ix. 15.
Periods.
First, of the seals, vi. 1.
Second, of the trumpets, viii.
Third, of the vials.
First description, xi.
Second description, xii.
Third description, xiii.
Successive judgments of God in the third period, xvi.
Fourth, or happy state of the church for a thousand years, xx. 1.
Fifth, Satan loosed for a little season, xx. 7.
Sixth, general resurrection and final judgment, xx. 11.
Seventh, eternal sabbath, everlasting peace, perfection, and happiness of the faithful, xxi.
Prophet, false, xvii. 13.

R

Raiment, white, iii. 5.
Rainbow, round about the throne, iv. 3.
On an angel's head, x. 1.
River of water of life, xxii. 1, 2.
Resurrection, first, xx. 5.
General, to judgment, xx. 12.

S

Sea, creatures in it, died, viii. 9.
Angel setting his foot on the sea, and on the earth, x. 2.
No sea in the new Jerusalem, xxi. 1.
To rise out of the sea, xiii. 1.
Sea of glass mingled with fire, xv. 2.
Seals, seven, opened, show the successive judgments of God, in the first period, vi.
Sealing the servants of God in their foreheads, vii. 3.
Spirits, seven, before the throne of God, i. 4.
Smoke, from the glory of God, xv. 8.
Out of the bottomless pit, ix. 2.
Stars in the right hand of Christ, i. 20.
Burning star falling from heaven on the rivers, viii. 10.
Star falling from heaven, having the key of the bottomless pit, ix. 1.
Sorceries, ix. 21.
Sun, moon, and stars, smitten and darkened, viii. 10.
To be clothed with the sun, xii. 1.
Sword, sharp, out of the mouth of Christ, in the first vision, i. 16, xix. 15.

T

Ten days, ii. 10.
Tenth part of the city, xi. 13.
Time present, in the style of prophecy, expresses certainty of future events, xiv. 7.
Time, expressed by an hour, a day, a month, and a year, ix. 15.
Time shall be no longer, x. 6.
Trumpets, seven, show the successive judgments of God in the second period, viii.

V

Vials, mark the successive judgments of God in the third period, xvi.
Vintage, xiv. 18.
Vision, the highest degree of prophetic revelation, i. 12.

W

Walls of the new Jerusalem, their height, xxi. 16, 17.
Waters, fountains of waters, viii. 10, 11.
On which the whore sitteth, xiii. 15.
White, or of a great lustre, i. 14.
Winds, holding the four winds of the earth, vii. 1.
Wine-press of the wrath of God, to tread it, xiv. 19, 20.
Witnesses, two, prophesying in sackcloth, xi. 3.
Whore, judgment of the great whore, xvii. 1.
Woe, the three woes, what, xi. 14.
Woman, carried by the beast, xvii. 18.
Clothed with the sun, xii. 1.
Flying into the wilderness, xii. 6.
Word of God, xix. 13.
Worship, offered to the angel by St. John, xix. 10.

Z

Zion, Lamb standing on mount Zion, xiv. 1.

THE END.

Date Due

N 2 '37
N 16 37
Mr 14 '38
NOV 19 1994

BS490 .C934 1845 v.4
A critical commentary and paraphrase on
Princeton Theological Seminary–Speer Library
1 1012 00054 0775